



ADVENT 2017

HUMAN RIGHTS FOR OUR SISTERS

Mary was a refugee together with her husband Joseph, fleeing Herod to save their son, Jesus. God chose this way. God is saying something to you and I about Herod and the massacred infants. God is speaking through this story. Because Joseph was warned in a dream he takes his small family to Egypt. People still heed the warnings which may cause their own death, poverty, famine, war and want. People still flee to other countries in order to survive.

So therefore, when refugees come to us, we need to receive them as we



would the Holy Family. We must create room in our "inn".

One of the factors that female migrants have to cope with is fear of arrest.

It's difficult not to be worried when you read about a woman in her fifth month of pregnancy, who tells the police she had been kidnapped and raped over a period of six months and is then arrested over her immigration status.

The woman who reported her ordeal to the police in March, said she had been abducted and raped in Germany between September 2016 and March 2017.

The victim was

Painting by Katie Jo Suddaby "Unholy Escort"

Open Day: June 2nd, 3pm – Late

Farm Fest (Music Festival): June 29th - July 1st

European Christian Anarchist Conference: July 20th-22nd

2018
Events for your Diary!

referred to The Havens Sexual Assault Centre, which provides support to those who have been sexually abused. The Haven had a duty to report the crime of abduction and rape to the police. But when the centre reported it, she was handcuffed and taken into custody at an East London police station, where she was questioned over her immigration status.

The incident raises serious concerns about the treatment of migrant and refugee survivors of gender-based violence, such as sexual and domestic abuse, and their access to a justice system that supports them. It concerns me, that it will keep the victims from reporting their abusers.

According to a recent UK study, 70 percent of women seeking asylum in the UK, have been raped. While the Foreign Office repeatedly pledges to end sexual violence in conflict zones overseas, in the UK we can deny women, escaping these same conflicts, the most basic protection.

There is an EU Victims Directive, which states all victims of crime must be treated in a "respectful, sensitive, and professional manner without discrimination of any kind" including their residency status.

Do those human rights only apply to EU citizens?

What an unjust world we are living in, when a rape victim is treated as a criminal rather than getting the support she needs.

There must be roads of safe reporting for all victims regardless of their immigration status.

Are we so poor with regards to mercy, moral and simple human compassion that we cannot change a political system that allows such treatment of our valuable sisters?

Most of the women we see at our farm, have been threatened by their husbands who often warn, "If you call the police, I will kill you!"

These frightened women; many of which have been forced to travel abroad by their husbands, are not in a position to report a crime. Their only hope is to be met by a respectful and dignified system, that does not put a woman's immigration status before a man's criminal activity.

I have been on the farm for almost one year now, and during that time I have met many women who have come to England on Spousal Visas with their husbands. They have typically told us that after their husband has been violent to them, if the woman reports the violence to the police, then he will take her off the Spousal Visa and send her back to her home country where she could be locked in a room and beaten or at worse, killed by his family.

The Home Office have instituted the Domestic Violence Concession which is an attempt to protect women from this possible outcome. It says; if you come here on a Spousal Visa and your husband commits violence, you may have a right to stay in the UK.

And so some men trick their wives and bring them to England on a Visitors Visa. These women have no

protection from the above scenario. They, as visitors, would normally be expected to go back to their country of origin. It doesn't matter if her husband is British, that she has been violated, or more violence may await her upon her return to her homeland.

Home Office immigrations statistics reveal that there were 29,034 Spousal Visas granted in the year ending June 2017. The majority were from Pakistan and India.

Thank God Egypt didn't have a Home Office when Mary fled from Israel!

- Birthe Albrecht

Faith and Resistance Retreat Feast of Holy Innocents at The Catholic Worker Farm



Herod Killed the Infants. Matt. 2:16

Today Northwood Military Headquarters

Kills Them Too. Celebrate Christmas...

Shut Down Northwood Military Headquarters!

What: Feast of The Holy Innocents / Faith & Resistance Retreat & Witness

@ Northwood Military Headquarters

When: Dec 27 - 28, 2017

Where: The Catholic Worker Farm

Matt 2:16 When Herod realised that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

Dec 27 Wednesday

12 p.m. Meet @ The Catholic Worker Farm

1 p.m. Lunch

2 p.m. Bible Study - Matthew & Luke's Infancy story

6 p.m. Dinner

7 p.m. UK Report from here to there; From Northwood Military Headquarters to Iraq, Afghanistan, Libya and Syria and North Korea?

Dec 28 Thursday

8 a.m. Liturgy with Fr Martin Newell

9 a.m. Breakfast

10 a.m. to 12.00 p.m. Continue reflection. Witness and direct-action planning

1 p.m. Lunch

3 p.m. Witness and direct-action @ entrance of Northwood Military Headquarters.

All are welcome in the Spirit of Christmas, nonviolence and peace (Call for bed space)



How a Farmhouse Became a Safe Haven for Abused Women and Their Children

Walking to The Farm, Scott Albrecht treads past a newly assembled climbing frame. "We did this last week," he says, gesturing towards a children's play area complete with newly planted fruit trees. Albrecht is the founder the Catholic Worker Farm (or the Farm, for short), a refuge providing support, food, shelter and counsel for vulnerable women. Ten years ago, the farmer who owned the life lease for the 40 acre estate allowed Albrecht to rent just over two acres of the land. The Farm now houses 21 women and has recently expanded to include mothers and their children. As an independent project with no government support, the old farmhouse runs entirely off private donations and the goodwill of those who volunteer there.

The women staying at the Farm are most often victims of domestic violence and those who have escaped abusive relationships, attempted honour killings, or female genital mutilation (FGM). None of them are British, and their unclear immigration statuses means that they are denied access to public recourse. These are support services you hope you'd never have to rely on: safety nets ranging from benefits and legal advice to shelters and food banks. Thanks to the government economic policy of austerity, help for those who fall into immigration's grey areas has been cut to the bone, leaving established charities like the British Red Cross to rely

on private organisations, like Albrecht's, to shelter some of the most vulnerable people in our country.

Maria was trafficked into the Britain from Eastern Europe. She was promised a cleaning job by a man she loved from her hometown, only to realise on her arrival to the UK that he'd been grooming her since she was 14. Her traffickers forced her into criminal activity (she did not want to disclose further details). Unfortunately, this is a common ruse for criminals to profit from individuals in search of a better life. "I was bought here under a lie... I ended up getting arrested and was in prison for a few years," she explained. On release, Maria needed somewhere to stay but with no access to public funds, she didn't qualify for shelters or council assistance. The Farm offered the only place she could stay long-term—the alternative was to sleep on the streets. She's been a resident here since May.

Having a stable address is important for many reasons. Lelato has been at the refuge for the last six months and is in a custody battle with her ex-partner, who cut off her communication to the outside world while they were together—including access to their two children. "He would lock me away [in my room]. The only time he would see me was to bring me food," she explains, "I was not supposed to leave... and if I did, I wouldn't be able to eat or drink." Lelato overstayed her student visa, which she had travelled

on from Southern Africa. Each time she tried to leave, her former partner would simultaneously promise to sponsor her citizenship by marrying her, whilst telling her she would die in custody if she dared go to the authorities without proper documentation.

Lelato decided to reach out to a local charity after her partner abandoned her in a hotel room with no belongings, money, or phone. She is now a resident at the Farm, and social services have visited her to inspect the facilities in the hope that Lelato will be reunited with her children there. Without a stable residence, she wouldn't have even been able to put in an application for custody.

For the hundreds of other women like Lelato, The Farm is now one of the only places in the south of the UK that can offer a longer-term solution for mothers and their children. "We're turning away women all the time, I can get five or six phone calls a day where we have to turn people away," Albrecht tells me. "At first they didn't trust us, but now we're sent women from over 50 organisations." Over the past ten years the Farm has housed over 500 women with no access to public funds.

While Albrecht's refuge is recommended by organisations like Southall Black Sisters and the Red Cross, Heather Harvey from women's charity Nia shared the reservations about privately ran shelters like the Farm. "Any support for these women by

private, religious, good will individuals or organisations is ad hoc, unenforceable, can be withdrawn at any moment, not rights based, and there is no scrutiny or accountability," she says.

Albrecht is Catholic, and his religious beliefs were one of the main motivations for founding the Farm. The usual iconography—

crucifixes, pictures of Jesus and the Virgin Mary—are tucked in the corners of the house, and prayers are a daily ritual for Albrecht, the volunteers and whoever else wants to join. It's difficult to tell how this environment impacts the women, religious or not, from my short visit. "Most of the women we care for are from other faiths or none," he adds. "We don't expect them to participate in Catholic practices. We often take them to Gurdwara or Diwali [celebrations]." But handing these exceptionally vulnerable women over to unaccountable organisations—like the Farm

—frightens charity workers trying to help these women, Harvey says. There is no public body regulating shelters like Albrecht's or protocol to measure the progress of the women who stay there. Yet there are few other alternatives for marginalised victims of domestic violence, leaving charities in a tough double bind.

Only a handful of shelters still accept women with no recourse, and the criteria to gain a space at these few institutions comes with strict time limits. Harvey explained to me that it takes sustained support over six to twelve months to help destitute women start to rebuild their lives, but "with a no recourse case, there's a whole other set of issues: custody, deportation, trauma, immigration advice, legal, all this type of support as a minimum has been done away with by our government." She adds, "It's a horrific situation."

Leaving women exposed in this way could be a breach of their human rights, too: Under the 1998 Human Rights Act, the British government has an obligation to ensure victims of gender based violence are given access to safety and reparation. Yet women like the ones at the Farm cannot access basic levels of protection because of their immigration status. A report produced by Amnesty International and Southall Black Sisters says that these women "are either left trapped in violence, in fear for their lives, ... or face destitution if they flee." It is under these circumstances that the Farm, despite reservations, has become a rare resource to a sector dealing with relentless cuts.

This year, the farmer who owned the lifetime lease passed away and the ownership of the estate passed back to Guy's and St Thomas' Charity. In a statement posted their website earlier this year, they outlined their intention of selling their properties outside of London. With the Farm perched on the outskirts of the city, Albrecht faces an enormous battle to try and keep its doors open.

Whatever the odds facing the shelter, the gratitude from the women themselves is clear. "Staying here has helped me with everything—accommodation, mental and emotional support—it's given me a safe place to come back to and call home ... and to feel free and not controlled," Maria told me.

Outside, Arriana and her son, who have been here for the last four months, play on the new climbing frame. She came to the UK after meeting her future husband on the internet, but after flying over from Eastern Europe, Arriana discovered that he wasn't the person she'd fallen in love with. His violent outbursts led her to run away with their two year old son, and staying at the Farm has bought back some stability to their lives.

"If it has helped someone like me, then there must be so many people out there in positions much worse than mine who it can help as well," she said. "You may only hear from a few of us, but there's not a few—there's many."

- Alice Lewis from [broadly.vice.com](https://www.broadly.vice.com) (December 2016)



NON-VIOLENCE

All throughout history of humanity non-violence has been practiced. Even the Hebrew midwives non-violently disobeyed Pharaoh, when asked to kill the firstborn Hebrew males. Non-violence, according to recent studies, is the natural stasis of men. We are taught to be violent.

In recent history non-violence was practiced by Martin Luther King, Rosa Parks and Mahatma Gandhi. But what exactly is non-violence? It is a philosophy, a culture and a lifestyle which aims for the end of social evils with using means such as civil disobedience for its purpose.

There are two forms of violence: Direct Violence and Structural Violence. Direct violence is both visible and physical, as one has a direct experience of the perpetrator. Ground warfare, an attack on the street or fights between policemen and demonstrators are just some examples for this type of violence.

Structural violence is more complex, because it is hidden and we indirectly experience it. It's a system that is based in law, perpetuated by the mass media and is often manipulative. Structural violence is when you go to the Job Centre and they delay your benefits for months and you end up committing suicide or freezing to death in your apartment. We can see structural violence - among other things - in hunger, labour exploitation, unemployment, eviction and immigration laws. This system violates many people for the profit of a few.

It's a permanent and invisible violence, as knowing who to blame for social evils is much more complicated. Non-violence combats not only direct, but both forms of violence, as only the two of them together make the whole problem.

The word 'non-violence' emerged from the Gandhian experience. Gandhi used the Sanskrit term 'ahimsa', which means 'without violence', but also the word 'satyagraha', which stands for 'the power of love and truth'. Employing both words we come to two very interesting main statements of non-violence.

Firstly, truth. 'Truth never does harm to achieve a good end', Gandhi said. Lies are all inside the structural violence. A non-violent fight can never be based on a lie, as it would automatically stop being non-violent.

Love is also important. We have to learn to love not only those who fight with us but also those who fight against us. Non-violence repudiates violence. It is not against the ones who use it. It seeks to win one's opponent over to one's side. Non-violence tries to set everybody free from violence, the ones who use violence as well as the ones who suffer from it.

It's highly important to understand that non-violence is not only composed of singular, transitory actions. It must be a lifestyle. Every day must be lived according to non-violent principles and this ideal must be followed for a lifetime. If someone protests against a system she has to try not to be a part of it. For instance, if she fights against labour exploitation, she

has to try not to buy their products and, at the same time, try to live in a way which doesn't follow fashion trends.

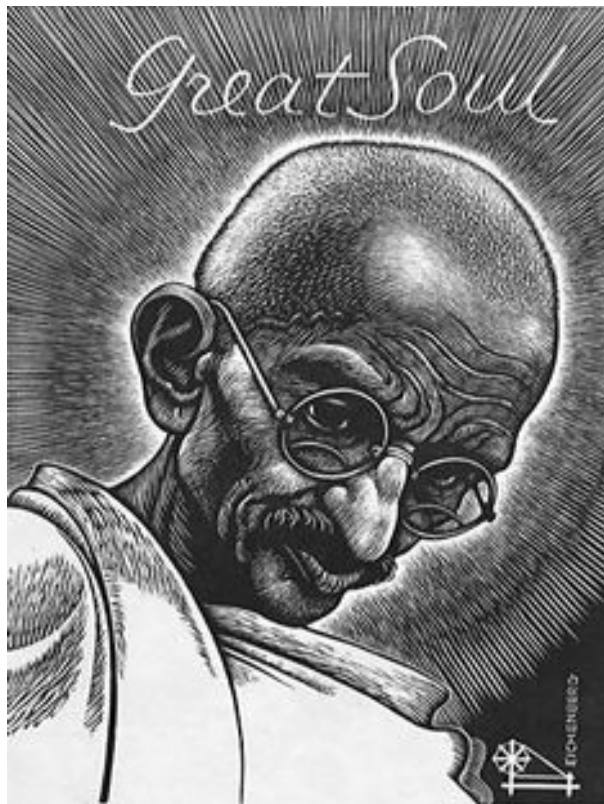
Every non-violent change in history has its origin in education and a cultural change. A good example of this is Martin Luther King. Before black people in the United States started to fight for their rights, it was necessary to change their minds, as their thoughts had been groomed on being inferior. From the very moment black people were aware that both whites and blacks should have the same rights, they were able to start to change the white people's minds.

As Gandhi said, 'the means may be likened to a seed, the end to a tree; and there is just

the same inviolable connection between the means and the end as there is between the seed and the tree'. Using violence to end violence is nonsense.

Non-violence arises frequently from the association of impoverished people. Those who lack the goods that powerful people have often become more creative. The capacity of sacrifice that impoverished people have is also remarkable as they are capable of staying hungry, tired and even bear physical violence for a cause.

Here are the two greatest examples of non-violent actions: Gandhi's Salt March and Martin Luther King's Great Walk to Freedom. But also normal people can make a difference - like the White Rose, a youth group executed by the German Nazis for writing against the Third Reich. Others are Irena Sendler, a



Polish nurse who saved more than 2.500 Jewish children from being executed by the Nazis. And Malala, a Pakistani girl who suffered a murder attempt for demanding that girls should be allowed to go to school.

Experience shows that everyone can participate in non-violence. The important thing is starting. On our everyday lives we all can be non-violent and change this world a bit.

- Bruno Mato

FOOD SUSTAINABILITY - CHALLENGES WE HAVE TO FACE

Humans love to eat. The average Britain consumes 2123 lbs, over a ton, of food every year. This lifestyle will have and already has an enormous effect on our environment; From the decrease of bee stocks and overfishing to the pollution of drinking-water as a result of pesticides that are used in agriculture.

Our great appetite has a social impact as well. According to the NHS around 25% of the adults in the UK and 20% of children aged 10 to 11 are obese. The costs for medical treatment related to obesity reached £6 billion a year and another £10 billion in terms of diabetes.

The real consequences of our food consumption are often invisible to the human eye. What we see on our desk at work is a yellow ripe banana and not the tons of carbon dioxide that have been emitted during the 5523 mile long journey the banana has traveled by plane from Brazil to England. The distance food travels from its place of origin to the consumer is called "food miles". The greater the distance, the greater the pollution. The easiest solution to decrease the number of food miles would be to buy local and seasonal food or to run your own garden with fruits and vegetables, as we do at The Catholic Worker Farm. However, even local businesses from farmer to retailer have to face challenges to reduce their environmental impact. For instance, it might be a task for the future to persuade farmers to abstain from conventional fertilisers and pesticides. But this might be difficult as organic farming typically produces 10% to 20% smaller harvests than conventional methods, making it appear as an unattractive alternative. And there is no guarantee that the costly investment pays off in the end.

Another agricultural consideration should be our consumption in terms of meat. For instance, a burger, which costs £2 to £6, is quite cheap. But in reality, it takes 2500 litres of water to produce one single hamburger. (Imagine how much it would cost if you had to pay for 2500 litres of water!) Furthermore, it requires a lot of land, as there is a lot of soya and corn needed to feed cattle. This might also mean that rain forest areas have to be burnt to make space for crops. And at the same time we remove a great sponge for absorbing carbon dioxide. To put it in a nutshell, this burger will contribute a lot to someone's daily "food eco-footprint" which is equal to the proportion of water and land that is needed to support someone's consumption.

Currently, around 6.7 Acres of land and water are required to support each person. The problem is that the planet only has 5.2 Acres available per person, as Carbonfund.org reports. By 2050 the world's population will increase from seven up to ten billion people. Therefore it is even more important that we change our eating habits. Especially the amount of meat we consume should be reduced. Some might even say that we should completely abstain from meat. But in my point of view, even smaller steps like abstaining from sausage at breakfast or eating meat only once a week would help to decrease our "food eco-footprint" and the emission of greenhouse gases such as methane and carbon dioxide which are released by cattle.

We should also question our fish consumption. For centuries, our world's seas and oceans were considered as limitless resources of food. Over the past 50 year this has rapidly changed because of unsustainable fishing methods that



have pushed a lot of fish stocks to their collapse.

Environmental scientists speak of "overfishing" when there is a greater amount of fish caught than naturally can be reproduced. Despite the effect on the balance of life it also has socio-economic consequences for millions of people who earn their livelihood from fishing.

On the one hand, governmental institutions such as the European Union should think about increasing fishing regulations such as the introduction of fishing quotas or limited mesh size of nets to avoid by-catch. On the other hand, consumers should be informed about how their food is produced and choose products

with the lowest impact. A number of non-governmental organisations, including Greenpeace, publish guides on fish to eat and to avoid which can be found on the internet (www.mcsuk.org/media/seafood/PocketGoodFishGuide.pdf).

There is one last point I would like to underline when it comes to challenges in food sustainability: food waste. It might seem bizarre that according to the WHO around 11% of the world population is affected by hunger and at the same time a third of our food is wasted. There are two main reasons for this. Firstly, many private households in the industrial nations throw food away because it went off after or even before preparation. The second reason for food waste is to be found in the production of food. Bent carrots, yellow tomatoes, a small apple - all these “ugly” fruit and vegetables cannot be sold by businesses as they do not comply with the general standard. The Guardian recently reported that 30% of vegetable crops in the UK are not even harvested just because of their appearance.

But there is a seed change recently in the attitude of many supermarkets such as Tesco and Lidl who are

donating their unsold food to charities. At the Catholic Worker Farm we are always grateful to receive food donations, especially fruit and vegetables. Farmers might also donate their produce rather than to waste it. Another attempt to reduce the amount of food waste could be to sell the “ugly” fruit and vegetables as well. But for that, we as consumers also have to change our way of thinking, that only the red tomatoes are the good ones or that carrots are not supposed to be bent.

The list of issues regarding our food goes on. It is fair to say that it is not solely the task of individuals to solve these problems but also of the international community.

The given proposals are only approaches to improve the situation. However, businesses as well as consumers should change their habits in terms of food production, consumption and waste and start investing in sustainable food resources. They might be more expensive, but what we do not pay at the counter now, we will end up paying for in other ways.

-Victoria Le

OUR WORK AND OUR VISION

The Catholic Worker Farm was established in July 2006. We rent 2.5 acres on a 40 acre working farm at a cost of £2100 per month. Since 2006 we have received over 500 women and children who are disintitled to work or to receive State Benefits.

The women which we receive, who we call “guests”, are asylum seekers, have been trafficked, exited prostitution, been bonded servants, victims of domestic or honour based violence.

We receive our guests from over 50 different organisations throughout London. These include The British Red Cross Refugee Unit, Jesuit Refugee Services, Advance For Women, The Southall Black Sisters and many others. Currently there are no provisions for either women with children or entire families in the South of England. We are the only organisation which accommodates women with their children. It is our desire to accommodate families as well.

We offer our guests accommodation, food and clothing, along with GP's and Dental Care, Group and Individual Psychotherapy. Furthermore, English, Drumming, Yoga lessons, Choir Practice and Fun Night. We also accompany them emotionally and most importantly place their children into the local school. We have a good working relationship with Social Services, Health Visitors and Midwifery

Services. We also have many local church members who volunteer here regularly.

A NEW PARADIGM

Sadly, in January 2016 the Lifelong Tenant Farmer Mr. Lory passed away.

The owners of the property, Guy's and St. Thomas' Hospital Trust, have now decided to sell us a partitioned portion of the property. We are deeply grateful to Mr. Denis Nolan for purchasing the property for our use.

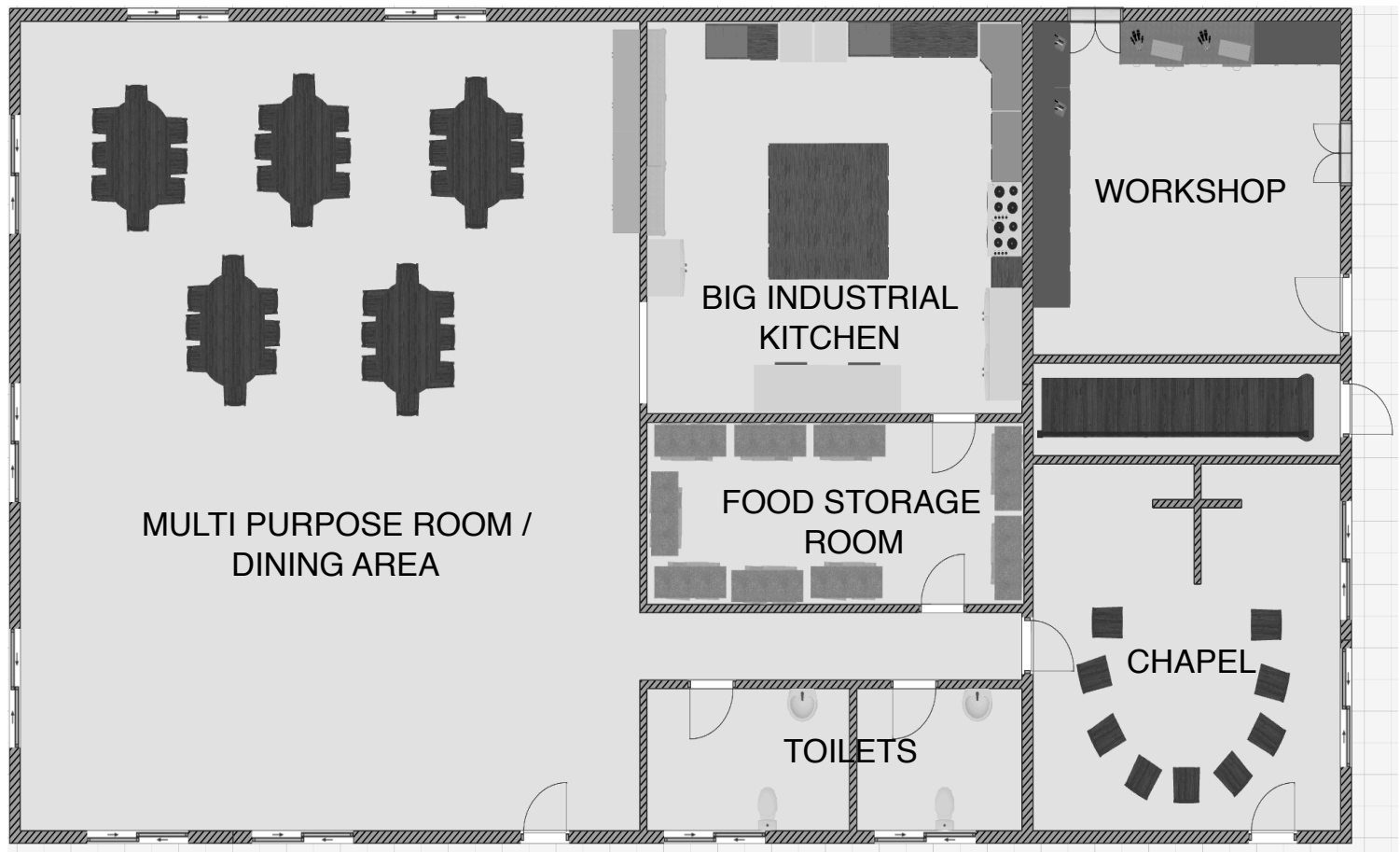
AN OPPORTUNITY FOR GROWTH

Included in the purchase is one large barn in front of the farmhouse which will be developed by us. We will be tearing the old barn down and building a new one. It will include a Chapel for The Blessed Sacrament, a Workshop and a Large Kitchen/Dining/Multi Purpose Room on the ground floor. There the women could do Yoga and Choir and we could also host community events and fundraisers. On the first floor will be a total of six 36 m² Studio Flats and a Laundry Room. The total extra living area would double our capacity to approximately 40 asylum seeking guests. This space would primarily be for up to 6 families.

WE NEED TO RAISE £400,000 in order to build this building so that we can take care of another 20 asylum seekers.

- Scott Albrecht

SEE WHAT WE ARE PLANNING ON THE NEXT PAGE!



Ground floor in the converted barn



First floor in the converted barn



Gap Year

The Catholic Worker Farm



"I must say that the most valuable part of my experience here has been the encounters and relationships with people"

Why not join us for a year?

CONTACT US!

Scott Albrecht: 07983477819

Homepage:
www.thecatholicworkerfarm.org

Email:
thecatholicworkerfarm@yahoo.co.uk

Facebook: The Catholic Worker Farm

Twitter: @CW_Farm

**Would
 you like to...**

... develop your prayer life?

... live with the poor in the UK?

... be a live-in volunteer in a Christian community?

... work in a beautiful garden?

... learn DIY?

LITTLE PORTION HERMITAGE

At the heart of our community we recognise the need for prayer.

To this end we have built our Little Portion Hermitage (4x3 metre log cabin).

Hermitage comes from the Greek *eremos* which is the Desert. As we go into the Hermitage we go into the desert of our own hearts. There we battle for what is God's, the old self dies and the new self grows.

We are offering this hermitage for any who would like to come on a retreat. The log cabin has heat, electrics, bed, dresser, desk and chair, it sits 40 metres from the main house in a secluded wooded area overlooking Lynsters lake. Meals, shower and washing facilities are taken in the main community house.



Comfortable yet Simple Living



The Hermitage

GUEST HOUSE

A great place for you and three or four friends to spend a weekend alone or having a guided retreat. A 4x5m log cabin (sleeps 4-6).

TALKS & WORKSHOPS

Social Justice: A Contextual Theology for the First World – A modest proposal for a way in which Christians could be living in the first world.

We Did Not Invent Community – Community as ontologically rooted in the Trinity and expressed in a continuum of possibilities within human experience.

Jesus' Last Week - A radical day by day exploration of Jesus' last week.

Jesus; Priest, Prophet and King – Exploring questions such as – What was Jesus' response to the 'Poor of God' in his culture? How do we live out of our baptism in our culture?

The Catholic Worker – Catholic Social Teaching - putting "love in action" through the Works of Mercy.

Faith Based Non-Violent Direct Action - Scott has had multiple arrests & 4 criminal records for love of neighbour. Here he shares his theological reflections on such actions.

Radical Discipleship – Following Jesus in 'The Way' of discipleship.

Living with the Poor - Scott, Birthe & volunteers live with those who have been denied asylum, bonded, abused and trafficked.

Christian Anarchism – Exploring Christianarchy; looking afresh at scripture with the possibility that God's ideal is human communities 'without rulers'.

Christians in Empire – An examination of the claims of Empire and claims of The Kingdom of God upon its citizens.

Should Christians Fight in Wars? – An exploration of The Early Church Fathers on participation in war-making.

Other Topics include; Franciscan Spirituality, Repentance and Resistance, The Domination System of First Century Palestine and Jesus the Rebel.

Contact Scott on 07983477819 for more details.

How to get involved?

There are many ways in which you can get involved in this important work:

- Come and visit us!
- Become a live-in volunteer/intern
- Help our ladies with transport to appointments
- Come for a retreat in our beautiful Hermitage
- Pray for us - Without this, all the rest is impossible!
- Sign up for our newsletter & event invitations by post or email

C.W. FARM NEEDS

- Sugar, Juice, Long Life Milk, Cheese, Salt, Butter, Beans, Chopped Tomatoes, ...
- Vegetables and Fruit
- Nappies and Baby Wipes
- Cleaning Supplies such as Washing-up Liquid, Sponges, Sprays, Gloves, Bleach, Washing Powder, ...

Financial Donations

Becoming a Committed Giver by filling out the Standing Order form is the best way to support us regularly. And help us sustain and increase our work.

If you want to support Mary House, our mother and child house, directly, please make cheques payable to St. Simeon's Church Trust. Send your cheque to us here at The Catholic Worker Farm and we will send you a Gift Aid form.



An Appeal to Religious

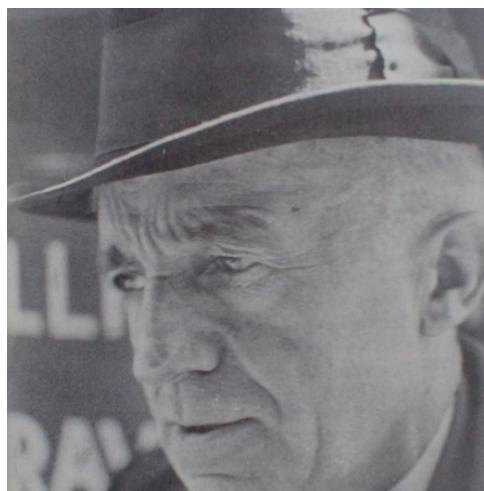
We at The Catholic Worker Farm and Mary House are looking for a Religious sister or two who could be seconded or missioned to work with us within our live-in community. Our motto is "Love in All Sincerity" and our mission is to serve the 21 women and children who were formerly street homeless and now live with us in our two community houses. These women and children are disentitled to work or to receive benefits because of their legal status; which forces them into destitution. All are Asylum Seekers. Many have fled torture, human trafficking, prostitution, female genital mutilation, domestic violence, bonded servitude. All need our love and support.

We need your
HELP!

In the Garden,
Weeding,
Cutting grass,
Picking fruit,
Cleaning the house,
Moving furniture,
General DIY,
Counselling

*Give us a ring if you
have some time to
spare.*

We read in the Catholic Encyclopaedia that during the early ages of Christianity the hospice (or the House of Hospitality) was a shelter for the sick, the poor, the orphans, the old, the traveller, and the needy of every kind. Originally the hospices (or Houses of Hospitality) were under the supervision of the Bishops, who designated priests to administer the spiritual and temporal affairs of these charitable institutions. The fourteenth statute of the so-called Council of Carthage, held about 436, enjoins upon the Bishops to have hospices (or Houses of Hospitality) in connection with their churches.



Peter Maurin

MODERN SLAVERY

There are up to 13,000 victims of human trafficking in the UK. The first and most common thought concerning "human trafficking" is sex trafficking.

Unfortunately the field of trafficking is wider and the term includes many other aspects, such as labour trafficking, drug trafficking or trafficking for organ trade. Forced marriage can also be seen as a manifestation of human trafficking. It's a fact that "only" 22 percent of trafficking victims worldwide are sexually exploited. With profits over \$150 billion in 2014 (estimated by the International Labour Organisation), trafficking is the one of the largest criminal industries worldwide.

A person is considered trafficked, when he or she is forced into work (or marriage), through threats or violence, with the purpose of exploitation. This means that the victim receives very little or no pay at all and often has to work under terrible conditions. The labour itself can vary from prostitution or domestic servitude to work in a factory, on construction sites or in nail bars.

The number of trafficked people has increased over the last few years. Not only because victims are identified to a greater extent, but also because more

and more cases are classified as trafficking as the term does not only refer to sexual exploitation.

Traffickers take advantage of another person's misery or destitution. Victims can be of any age, gender or nationality. They are often recruited from bad neighbourhoods, where people are poor and lack education. With the promise of a better life or befriending (called grooming) of young and desperate girls, traffickers easily convince these vulnerable people to follow them to another place. This doesn't necessarily have to be a foreign country - many trafficking victims in the UK are British. The majority though come from Albania, Vietnam or Nigeria. Often they want to leave their politically unstable and economically poor country and subsequently fall into the hands of migrant smugglers with their false promises of a better life.

The CNN recently published a report about slave trade in Libya. Refugees from Sub-Saharan Africa, who run out of money before they reach Europe, are

traded like commodity. Trafficking has reached a whole new level there, as people are bid for in auctions, some are sold for as little as \$400 and have to do what their new masters demand.



After arrival in the UK most of the victims realise quickly that such a better life is not waiting for them, as they are often brutalised by accomplices of their traffickers. Victims are often forced to work off debts or travel expenses that are fictive and ridiculously high. The victims are held in their position with threats to their families, coercion, fraud or violence. Another method of binding the victims is making them promise to be submissive as part of a religious rite, which they don't dare to break. It is also very common to drug the victims or isolate them from other people, so they can only refer to their traffickers. Nevertheless, some victims feel a certain commitment towards their traffickers, because they are desperate for the pretended love, care and security they receive. Young girls, who are groomed into prostitution, are likely to develop this false feeling of reliability.

For others, obedience seems to be the only way out. With hard work, they may hope to become essential and eventually partner with their traffickers. With this kind of commitment they sometimes support the vicious circle in the industry and stay there for the rest of their lives.

In order to provide an alternative for those who are trafficked, we must increase public awareness and knowledge of human trafficking. Awareness of those involved in forced labour should also be a focus for the public. If people are able to identify trafficking and are encouraged to report suspicions, law enforcement can take over more easily. But the

effectivity of their actions has to increase over the world, so that the international community can put high pressure on countries that make it easy for traffickers.

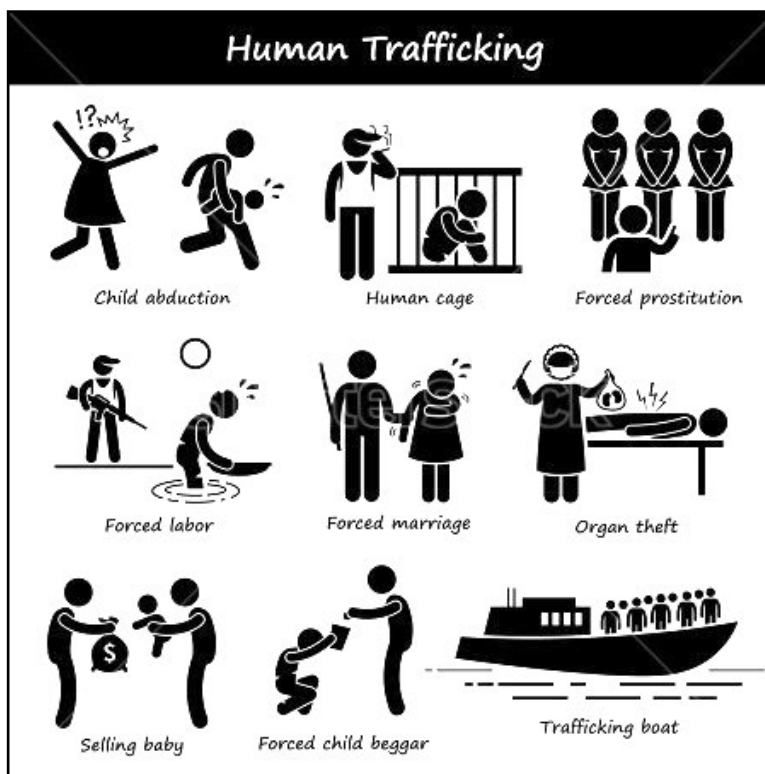
Another very important improvement to make is

creating spaces for victims - where they can recover, reflect and reintegrate into society. The Catholic Worker Farm tries to provide this kind of space for victims of trafficking. Since 2006 we have helped over 40 women who have been trafficked in the UK.

We might ask ourselves: How are we personally contributing to the boom of the trafficking industry? Also, how can we alleviate the suffering of those who are trafficked? All of us want to buy cheap goods and businessman have a

demand for cheap labour, which traffickers are able to meet out of the endless supply of vulnerable and desperate people they have control over or can easily recruit. So we either have to stop war, political instability and prosecution all over the world to cut the supply of workers - which unfortunately will not happen today or tomorrow. Or we start thinking about adjusting our lifestyle, so we do not indirectly exploit people anymore. We should also try to build trusting relationships with the people in the nail bar or the corner shop that are always there - because they might be victims and need help. It is inconvenient for us, but forced labour is way more inconvenient for the victims of trafficking.

- Johanna Braunreuther



SCRIPTURE TEXTS TO PONDER

1 Samuel 25:6

"And thus you shall greet him: 'Peace be to you, and peace be to your house, and peace be to all that you have.'"

Galatians 3:28

"There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus."

Matthew 26:35-36

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

Matthew 5:46-48

"For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?"

Romans 15:7

Therefore welcome one another as Christ has welcomed you, for the glory of God.

**MONTHLY STANDING ORDER FORM
FOR A COMMITTED GIVER**

Please fill in the form in BLOCK LETTERS and send to: The Catholic Worker Farm, Lynsters Farm, Old Uxbridge Rd., West Hyde, Herts, WD3 9XJ

MONTHLY STANDING ORDER FORM FOR A COMMITTED GIVER

Your Bank Information

To the Manager (Your Bank).....

Bank Address (in full)

.....

Your Account Number..... **Your Sort Code**

Your Account Name

Your Roll Number (for Building Societies).....

Your Personal Information:

Name.....

Address.....

.....Post Code.....

Telephone.....Email

Please accept this mandate as my authority to make the monthly payment (Standing Order) of:

The sum of £

And in words

This is to be paid now and thereafter **monthly**. This replaces any previous instruction in favour of The Catholic Worker Farm until countermanded by me/us.

Beneficiary: The Catholic Worker Farm

Bank: Lloyds TSB,

Address: Lloyds TSB St. Albans (309725)

Account Number: 00727903

Sort Code: 30-97-25

Signed.....

Date.....

***Alternatively you may send a cheque – Made payable to
THE CATHOLIC WORKER FARM***

WHO WE ARE



Scott Albrecht is 55. A Former Chaplain and Teacher, he was in the U.S. Military and is now in Veterans for Peace UK. He is a Third Order Franciscan and has a BA and an MA in Applied Theology. Scott is a Faith Based Peace Activist and has accompanied homeless men and women at various times over the past 25 years.

Birthe Albrecht is 52 (on right). She brings many skills to the farm. She has worked with abandoned and trafficked animals in an Ecuadorian rescue centre. Birthe has a heart for woman and children who have suffered and been treated unjustly. She recently discovered St. Francis and feels strongly that her goal is to embrace Franciscan values.



Victoria Le is 18 years old. She joined us through ICE, one of our German partner organisations. At the moment she is staying at Mary House with all the children which makes her very happy and grateful. In her free time Victoria enjoys reading, jogging and walking outside.

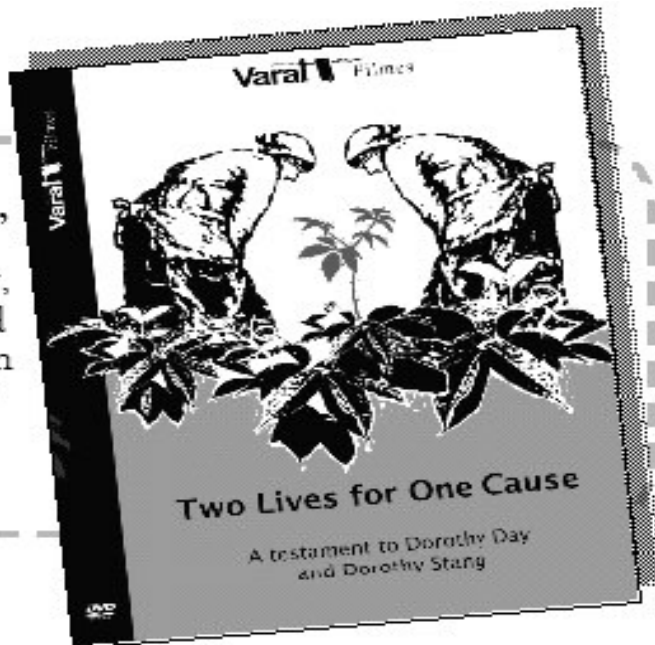
Johanna Braunreuther is 18 years old and from Dresden. She joined The Catholic Worker Farm in August 2017 and will help us for one year. She likes living in a community and being with the children at Mary House. In her free time Johanna enjoys reading, biking and playing the guitar.



Marcel Röhrig is 19 years old and from Cologne, Germany. He joined the farm through IN Via, a German partner organisation, in September 2017. Marcel enjoys talking to the women and living in a community. In his free time he loves running, listening to music and discovering new places.

Purchase the DVD
“Two Lives for One Cause”

A moving documentary on Dorothy Day, co-founder of the Catholic Worker, and Sr Dorothy Stang, activist in the Amazon Forest. Directed by Tatiana Polastri. £7 Cost including P&P. Contact us at thecatholicworkerfarm@yahoo.co.uk



OTHER NEWS

SINCE AUGUST WE ARE SUPPORTED BY THREE NEW VOLUNTEERS FROM GERMANY. YOU CAN FIND MORE INFORMATION ABOUT THEM IN THE “WHO WE ARE” SECTION.

WE ARE REALLY EXCITED ABOUT THE PROSPECT OF PURCHASING THE PROPERTY HERE.

THANK YOU TO EVERYBODY WHO GENEROUSLY GAVE US THEIR HARVEST-DONATIONS!

SOME OF THE TRAFFICKED WOMEN THAT WE HAVE LOOKED AFTER ARE VERY SAFE AND THRIVING NOW - THANKS BE TO GOD!

WE ARE LOOKING FORWARD TO CHRISTMAS AND ARE VERY GRATEFUL FOR ALL THE FOOD AND GIFTS THAT ARE BEING DONATED TO US.

WE WISH YOU ALL A BLESSED CHRISTMAS AND A HAPPY NEW YEAR!

LEAVE UK OR BECOME DESTITUTE

The UK Home Office is ‘advising’ EU citizens being held in detention centres to return home or go to another European country to “avoid becoming destitute,” as London maintains its strict approach to immigrants from the EU after Brexit.

A letter with guidelines to EU immigrants, written on behalf of UK Home Secretary, Amber Rudd, was seen by The Observer. Dated October 18 and addressed to a detained Romanian national, the advisory informed him that his request for emergency accommodation had been turned down.

“You could avoid becoming destitute by returning to Romania or another EU member state where you could enjoy access to all your ECHR without interference,” the correspondence said.

You Shall Love your neighbour as Yourself.



The Catholic Worker Farm

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