

THE CATHOLIC WORKER FARM

"Love in all Sincerity"
A Community of the London Catholic Worker

JOYS AND SORROWS

FEAR AND TREMBLING *(approval has been given for the re-telling of these events)*

Last night one of our ladies took what seemed to be too many pills. A few days earlier she had been refused asylum and couldn't cope with the prospect of being sent back to the DRC. She is a strong woman with deep integrity. The Congo has been at war ever since Belgium left the former colony in 1960.

Over 5.4 million people have died there, making it the largest number of deaths from war since WW2. Women as old as 90 and babies as young as 9 months have been raped there. We sat at the kitchen table frantically trying to figure out how many of which tablets she engulfed. Maria Googled the tablets for bad side effects and recommended dosage, while I extracted information from her and made sure she wasn't about to fall from her chair for the third time. She is ok now.

"...during the Labour party tenure Britain acquired that unenviable status as 'leading arms exporter to Africa'. As from 2004, Britain's annual income from selling arms to Africa crossed the £1 billion threshold. Besides being a major arms supplier to such genocide-states as Nigeria, Democratic Republic of Congo (DRC) and the Sudan, Britain also sold arms during this period to 10 out of 13 conflict-stricken countries on the continent. These included states in east/central Africa then involved in the so-called Great Lakes War where London in fact sold arms to both sides of the principal protagonists (DRC, Rwanda, Namibia, Zimbabwe, Burundi, Uganda), which led Charles Onyango-Obbo, the respected Ugandan journalist, to reflect, at the time, that 'Britain is supporting both sides [in the war] – it just robs them of any moral authority and a lot of people rightly do despise the British government on this affair.'"
Herbert Ekwe-Ekwe

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The Albrecht Family: Scott (holding Bertie the dog), Justin, Maria and Francis.

Who We Are:

Scott Albrecht, Former Chaplain, U.S. Military and Third Order Franciscan, BA, MA in Applied Theology, Faith Based Peace Activist. Scott and his wife Maria have accompanied homeless men and women at various times over the past 18 years. Maria Albrecht, IT Manager, Third Order Franciscan; PGCE and a Diploma in Compassionate Ministry from the Diocese of Chicago in the USA. The Albrecht family consists of Scott and Maria and their children, Shoshanah, Christian, Justin and Francis. We currently live with two full-time Interns, Mirjam Johansson (Sweden) and Herman Van Veelen (Netherlands). They bring with them many gifts and skills which are greatly appreciated.

What We Do:

The Catholic Worker Farm takes its inspiration from the international Catholic Worker movement founded by

C.W. FARM NEEDS —

- Financial donations to sustain and increase our work
- Food, especially juice, milk, cheese, butter, & cooking oil and cleaning supplies.
- Toilet paper & sanitary napkins.
- Help in the garden, cleaning, cooking or DIY
- People to engage in Vigils, participate in "Round Table Discussions"
- Prayer—Without this, all the rest is useless

Dorothy Day in New York (1930's). The Catholic Worker seeks to live out Catholic social teaching through practicing the Works of Mercy. "For I was hungry and you fed me, I was thirsty and you gave me drink. I was a stranger and you welcomed me into your house..." The CWF provides accommodation, food, English lessons, counselling and other services for 8 destitute (without access to public funds) female asylum seekers and their children, at no cost.

All of the women are street homeless and are referred to us by Refugee Services. We live with our guests full time and share common living areas. We are not salaried or stipended but rely on Maria's income and donations (see Standing Order form on page 8); supplementing our expenses from our personal savings when necessary. We work to maintain a large organic garden to help sustain our household.



Roundtable Discussions

Every 1st and 3rd Tuesday of the month, 7.30pm. Call Scott on 07983477819 for more details.

Binding the Strongman

A radical study of Mark's Gospel. Every 2nd and 4th Tuesday of the month, 7.30pm. Call Scott on 07983477819 for more details.

OPEN DAY, DINNER & EVENING CONCERT

Saturday September 25th 2010. See page 2 for details

Lynsters Farm, Old Uxbridge Road, West Hyde, Hertfordshire, WD3 9XJ
Hm. 01923 777201 Mob. 07983477819 Web Site: www.thecatholicworkerfarm.org
E-mail: thecatholicworkerfarm@yahoo.co.uk

THE CATHOLIC WORKER FARM

Lynsters Farm, Old Uxbridge Rd, West Hyde, Hertfordshire, WD3 9XJ

OPEN DAY September 25
Snacks & drinks 3PM - chat, meet us, learn about our work

fundraising event
 international buffet 6PM

Food from Afghanistan, Georgia, Iraq, Tunisia, Holland, Sweden, Australia
 America, Nigeria, The Congo and Rwanda



bonfire



trampolines

live music



"Teaming the fragile vocals of Eden Boucher with David Turley's big screen soundscapes, the album is a flashback to the more enduring moments of the 1980's, when Tears for Fears, Orchestral Manoeuvres in the Dark and Gary Numan were directing their electro pocket symphonies at heads rather than hips." Jeff Apter, Vogue

A promising young artist. Hermans voice is sweet, soulfull and soothing to the ears.



Poet, songwriter, performer extraordinaire. Wherever Razz performs he leaves people in stitches, his poetry is brilliant, his delivery is spot on and will leave you wanting more.

beds...

Space to camp and beds available



RSVP: 07983 477819, thecatholicworkerfarm@yahoo.co.uk

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they say that to most Congolese people who flee to the UK. But I came here in fear of my life and I cannot go back because I know what would happen to me if I do. Now I am hopeful because the Home Office has said they are reconsidering my case.

In the Congo I was a nurse. Here I wanted to take care of children but when I was refused asylum I had to stop studying. I want to work, I am strong. I didn't come here to live on benefits.

For a whole year, since last July, I have been destitute. That means that I am not allowed to work but also I am not allowed to claim benefits and I am not given anywhere to live. What would you do in my situation? I was really desperate. I went to the Red Cross and they sent me to the Catholic Worker Farm in Hertfordshire. I feel as if I have discovered a family here.

It is a farm which is owned by a family and they have 8 asylum seekers living with them. It is a peaceful, beautiful place. Nobody is allowed to eat in their room. We all eat together and cook together. We cook vegetables from the farm. Always the people there want us to be happy and they share everything with us. It is a peaceful place; it is a place that I can rest. It has shown me that in the UK there are people who want to help and can see that we are here because we are in trouble in our country. If the UK would protect us instead of leaving us on the street we would do what we can to give back to this country. Women Asylum Seekers Together London has recently started a photography project. Some of the photographs are displayed in the hall today. The project is about the way we live, about what home is like for us. Some of the women have taken pictures of being homeless or living in hostels. I

have lived like that too and I know how hard it is. But I was lucky that I could take a picture of a peaceful field which is the farm where I live. We want to take these pictures and show them to people so that you can see the reality of our lives.

I hope that you will think about what you would like to do to help, either by giving time or money to a group that helps asylum seekers, like Women Asylum Seekers Together London, or by helping to tell the truth about the people who come to your country to seek refuge.

Counsels of the Gospel

Someone said
 that *The Catholic Worker*
 is taking monasticism
 out of the monasteries.
 The Counsels of the Gospel
 are for everybody,
 not only for monks.
 Franciscans and Jesuits
 are not monks.
 Franciscans are Friars,
 and the world is their monastery.
 Jesuits are the storm troops
 of the Catholic Church,
 and ready to be sent
 where the Holy Father
 wishes to send them.
 The Counsels of the Gospel
 are for everybody,
 and if everybody
 tried to live up to it
 we would bring order
 out of chaos,
 and Chesterton would not
 have said
 that the Christian ideal
 has been left untried.

Peter Maurin

MY NAME IS HERLINDE



Herlinde (centre) helping to clean benches in the garden of the Catholic Worker Farm.

I come from the Democratic Republic of the Congo. I am speaking as a member of Women Asylum seekers Together. We are a group of women of all nationalities who came to seek asylum in the UK. Some of us have been tortured; some of us have been raped. Some of us have lost children or husbands or parents. We have all tried to find refuge in the UK. Many of us have been living destitute or have been waiting many years for a decision.

We meet together to help every member to help herself and to try to find a language to express herself. Some of us now have 'leave to remain' but we go on working together as we want to support each other.

We have activities – English classes,

beginner and advanced, and yoga classes and we meet every month on the second Saturday to share advice and experiences.

For me it has been important to find a group like this because for a long time I felt very alone here. I had problems from my government in my country because I was politically active and I was arrested and put in prison. I cannot speak to you about what happened to me in prison as I still do not want to think about it.

I arrived here in England in March 2005 and applied for asylum. My case was refused and my fresh claim was dismissed. The Home Office say they do not believe what I say and I think

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Tonight I awoke at 4am to make sure that everything was still ok in the house and found another of our ladies in the living room awake. She told me for the tenth time or so about the shooting pains from her head to her teeth and how at night she would feel hands around her throat and a choking sensation, only to awake in terror. She is from Afghanistan and her husband who is here in the UK is attempting to commit an 'honour killing' on her because he wanted a second wife and she wouldn't approve. A few words to describe her would seem in order. Kind and gentle, deeply humble and courteous come to mind, and that is only a start. I am certain she is now asleep as I write this.

U.S. support for the native Afghan mujahedeen contributed to the radical Islamization of Afghanistan as well as the weakening and near-disintegration of the Afghan state, which ultimately led to the Taliban takeover of most of the country in 1996.

Moreover, U.S. support for the mujahedeen enabled and prolonged their resistance to the Soviet presence, forming the core of what is now referred to as Al Qaeda or "global jihad". (It is estimated that 35,000 foreign Muslims from 43 Islamic countries participated in the war) resulting in thousands of battle-hardened, radicalized, non-Afghan veterans returning to their home. Cooperation established during the 1980s between the mujahedeen and Pakistan's intelligence and military services, as well as the presence of mujahedeen training bases on Pakistani soil, ultimately led to the infiltration of the Pakistani security services by militant Islamic elements as well as the de facto takeover of northwest Pakistan by pro-Taliban rebels.

Critics of U.S. foreign policy consider Operation Cyclone to be substantially responsible for setting in motion the events that led to the terrorist attacks of September 11th, 2001. It is also probable that some Taliban presently fighting the U.S. and NATO forces in Afghanistan were in fact trained, equipped, or funded by the U.S. or its allies during the 1980s, at which time they were more commonly referred to as "freedom fighters"

George Crile (2003).

The constant refrain from an Iraqi woman who has been with us for over two years, "My country is dead" expresses the hopelessness felt by some; she too may feel dead inside. She is deeply devoted to Jesus and Mary, helps us all of the time and believes in justice.

These are some of the sorrows that our ladies live with on a regular basis. Who bore the blade that has done such deed?

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Many years ago I read Kierkegaard's Fear and Trembling which poses the ethical dilemma surrounding Abraham's attempt at sacrificing his son Isaac. Abraham was living on the edge of faith, trusting in God's providence. According to Kierkegaard the problemata of Abraham's faithful execution attempt is twofold. In scripture passages YHWH prohibits human sacrifice and... how could Abraham lie to Sarah, Eleazar, and Isaac in order to kill his own son? Who bore the blade that has done such deed? The Father of our faith? Has God or have we suspended the ethical?



TREMBLING AND AMAZEMENT

Early morning three women; Mary, Mary, and Salome awake to attend the body of the crucified Jesus. If only we could wash the feet of Jesus one more time. We have brought our perfumes and oils. We long to be present as in the Eucharist at the broken body of the one who gives and loves us completely. But, they were saying to one another, "Who will roll this stone

away for us from the door of the tomb?" (Mark 16:3).

"This stone is our final ignominy. Put there by the authorities to certify Jesus' defeat, it serves also to ensure our separation from him. We are not even granted the presence of his corpse to comfort us in our therapeutic ritual of grieving. We cannot weep over his casket and muster brave eulogies. This stone blocking our way terminates, without explanation, our discipleship journey. What an abrupt and bitter closure: a stone we cannot go around and we cannot move." Ched Myers



Angels have rolled away the stone; the powers and principalities are dazed, confused and cast aside. The more important the issue the less likely writers were willing to use women to testify in the ancient world; unless their experience is true.

When Jesus invites us to a celebration he invites us to one which is full of ecstasy and trauma because of the way that the world is and because of

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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.



The Hermitage



Comfortable yet Simple Living

GUEST HOUSE

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

- **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, Maria & family 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.**

“Love in all Sincerity”

The Catholic Worker Farm

Lynsters Farm, Old Uxbridge Road, West Hyde, Hertfordshire, WD3 9XJ
Home 01923 777201 Mobile 07983477819

MONTHLY STANDING ORDER FORM FOR A COMMITTED GIVER

Please complete this form and return to:

The Catholic Worker Farm, Lynsters Farm, Old Uxbridge Rd., West Hyde, Herts, WD3 9XJ

Your Bank Information

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

Bank Address (in full)

.....

Your Sort Code

Your Account Number.....

Your Account Name

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

Your Personal Information:

Name.....

Address.....

Town.....

County.....

Post Code.....

Telephone.....Email

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

£5 _____ (Please Tick Here)

£10 _____ (Please Tick Here)

£20 _____ (Please Tick Here)

Other Amount _____

Total Annual payment £ _____

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 to the above address –Make payable to
THE CATHOLIC WORKER FARM

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the way that we are. Ecstasy and trauma are what those three women experienced as they were running away from the empty tomb in Mark’s gospel. τρόμος *tromos* - trembling or trauma and ἔκστασις *ekstasis* – ecstasy, outstanding amazement; the extremes of the discipleship movement. And it lets us know we are alive. To find a balanced life the culture wants us to move to the middle of the seesaw and be balanced and bland. But the other way to find balance is to go to the extreme of the human experience. We ourselves prefer to maintain a middle ground far from the poles of the real human condition. Not too much trauma, not too much ecstasy. But we are called to live in the light of the truth. Do we really want the truth to set us free? Is a question I ask myself.

JOYS AND SORROWS

I remember our Theology lecturer asking the class one day, “Where is our edge?” Is it sadly, the edge of a knife? Can we accompany the three women to a place of execution and despair? Can we listen, remain vigilant (stay awake) and be a prayerful presence during their suffering?

Are we absorbed in our own? Believing that it is what God wants, believing that suffering for sufferings sake will help us grow, and that it is part of God’s plan.

“Follow justice and justice alone, so that you may live...” scripture teaches us. “The only suffering that God wants is the one that springs from the struggle against suffering. That’s why Jesus suffered: He was made part of the victims, against abusers of all sorts.”

Jose Maria Castillo

And so we are faced with a choice; to

either be the cause of suffering or the cure or at least a midwife in the birth of joy. I consider it one of the greatest joys in my life; to live and share life with an Iraqi on one side an Afghani on the other and Congolese on the other of me. We have had 6 women (out of 60) receive indefinite leave to remain in the UK. I was overwhelmed with joy when I received a call yesterday from one of our former guests, Leila from Iran who has now received asylum in the UK. She is childlike in some of her behaviour and she had suffered greatly.

Jesus invites us to enter into the reality of life (Sobrin). Like the story of Abraham, angels bid us to put down the knife. Let us tend to the wounds of those to whom we have caused much suffering. Lets pray that our joys and sorrows spring from the experience of the passion and resurrection of Jesus as expressed in the lives of others.

Scott Albrecht

“True love is delicate and kind, full of gentle perception and understanding, full of beauty and grace, full of joy unutterable. There should be some flavour of this in all our love for others. We are all one. We are one flesh in the Mystical Body as man and woman are said to be one flesh in marriage. With such a love one would see all things new; we would begin to see people as they really are, as God sees them.”
Dorothy Day

Christian Anarchism

Twenty-seven people gathered together at the Catholic Worker Farm this past weekend for the 4th annual UK Christian Anarchist Conference. I think I am a Christian Anarchist. I think I always have been moving toward it, I just didn't know what "it" was, or how it was lived out, or anything really about it... but it makes a whole lot of sense. I don't really know exactly how to describe what it means yet, suffice to say that it isn't a political system or prescription for the world, nor is it too different from the tenets of socialism (same ends, different means). Sitting in the same room with so many lovely people who came from all across the UK to converse together, to eat together, to protest together, and to love each other, I felt a communion. We deconstructed our relationship with "the state," examining how we have been emotionally impacted by nation building and nation-state

identity. I realized that I was in complete agreement with what most people were saying. That governments cause more harm than good, that the very existence of the nation-state is a form of violence (borders & boundaries, objectifying "the other," making it easier to hate them), that no matter how good a politician wants to be [if they even want to be in the first place] they will always be co-opted (how many times have you seen politician after politician of either party framed years later for not living up to his/her promises?). I just wasn't willing to admit that I might be an anarchist too, mostly because of the negative associations that come with the label. (For more information on Christian Anarchy, check out Jesus Radicals (www.jesusradicals.com). I haven't read everything on the site and wouldn't feel comfortable endorsing all it says, but it's a start for those unfamiliar). At the end of the conference we decided

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proclaimed. Along with that passion deep in my heart is also the feeling of the fallibleness of my present situation. The sense that nothing in this world ever will be good enough, or even just enough, sometimes comes over me. I see it mostly as a sign of a God that is higher, everlasting and more perfect than our minds can imagine. But it still pains me.

I do enjoy studying theology (it's almost like an addiction) but as I wrote in my very first email to the Farm - "there's a hole in me, which keeps growing bigger with every theology course I take and each book I read. I long to do something else (something real, I'd like to add, but I guess that would be stupid), and maybe I need help to start living the radical life I'm searching for". At the Catholic Worker Farm we give shelter, we give food, somewhere to sleep for those who have nowhere else to go, we try to help people to move on and believe that their lives aren't over. Every day is the beginning of a new life. We do these thing in a community filled with shortcomings. I could be the first to name a bunch of mistakes I've done these last months. There have been misunderstandings, words unspoken, insufficiency, selfishness, laziness etc. The words that it might be easier to be good in a community but it certainly doesn't feel that way, couldn't be more true!

"These houses change your life" someone said to me recently, just a couple of weeks before it was time for me to go back to my old life. I couldn't do anything else than agree. In one way I wish that I knew that before I came here, but at the same time I think I did know that, being unconsciously aware of what I think this summer will come to mean to

me. I also think that I was prepare for it and longing for that change.

To stay here this summer has been one of the greatest gifts in life. After being here just a couple a days I figured I had learned more than the last year of intense bible-studies. But there is so much more than new knowledge, new perspectives and experiences. Being here has given me the gift of hope. And as I write I can feel it bubbling inside me. Another world is truly possible. The best thing I could do now is to give that gift to more people. *Maja Ekstom*

"What we would like to do is change the world--make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And, by fighting for better conditions, by crying out unceasingly for the rights of the workers, the poor, of the destitute--the rights of the worthy and the unworthy poor, in other words--we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world. We repeat, there is nothing we can do but love, and, dear God, please enlarge our hearts to love each other, to love our neighbour, to love our enemy as our friend."

Dorothy Day

I Came Here...

I came here, to the Catholic Worker Farm, the 7th of June. In a few days I'll be gone again. And now I'm going to describe how I have experienced my time here. At first I was so excited about how every day was filled with new, unexpected events and how no day was like the one before. But soon I found the pace of every-day life here too, with routines and habits, even though they were very different from my life back home in Sweden. I would like to write something poignant in all its truth, something that will interrupt but still linger, like the words "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it,

but whoever loses his life for me will find it" or the act of overturning tables - new and unexpected. But I am going to write about the old news of the hope of another world.

I study theology. That's my context and a big part of my life and identity right now. As most theology students do I've fallen in love with the vision of a kingdom; it's another kind of kingdom where the wounded, humbled lamb is our King, where there is justice for the mistreated and where the excluded are welcomed with opened arms. There will be no more tears or sickness; there we will study war no more. I found that that's the message we can find in the words of the prophets, and that's the good news Jesus Christ

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to do an action at Northwood Military Base, the UK's headquarters for conducting the wars in Iraq and Afghanistan. We marched single file, holding signs of peace, to the base. As soon as we arrived beneath the sign, we began a liturgy of peace while the security guards closed and locked the grid iron gates to the base. We prayed for all involved in the conflict, for the conflict to end, and for the forgiveness of our complicit involvement in the violence. We then read the names of both British soldiers and the Afghan people who have died in the war. After each name we said *presente*, meaning present--signifying that the dead are with us. As we began implementing ashes on each other, a sign that we are repentant for this societal sin, the police arrived. It was a stark contrast to our peacemaking--the arrival of 4 officers, completely clad in their black, bulletproof vests and with guns. I nearly wanted to cry just thinking that it had come to this--that we, who came peacefully to protest the killing of innocent lives (both British and Afghan), were being treated as though we were criminal. The contrast was overwhelming. Maria talked to them as we sang a hymn of peace. When we finished the liturgy with the "Our Father," one of the officers thanked us for leaving. Maria replied, "We aren't leaving because of you. We're merely finished."

We walked back to the cars. When we got to where they were parked, a police officer was leaving, having taken all of the license plate numbers. They waited until we had left. In those moments, my thoughts on anarchy became more solidified. Seeing the police act in a way that seemed contrary to "keeping the peace" was in stark contrast to "Officer Smiley" and the friendly images of police

I was indoctrinated with at a young age. And the reality is that in many places in the world, the police are worse than what we experienced. Our greatest fears are reality for so many in Iraq and Afghanistan.

Recording History

Maja and I "took a history" today. At the farm we interview each of the ladies and write down their stories so we know their pasts to better help and understand them in the context of our community. I've been living with these ladies for 2 months, piecing together tidbits here and there. But today, hearing a complete narrative in one sitting, I cried for the first time this summer.

It's a strange thing, listening for four hours to the details of what sounds like a movie script that's actually reality for the woman sitting across from you. It's difficult to even swallow that these things happen in the world, but I suppose they have to get those film plots from somewhere--they sadly don't materialize out of nothing.

Listening to this woman in the common room on this very cold, very English summer day, I tried imagining what it could possibly be like to walk in her shoes. Impossible as it was, I still caught glimpses of myself as the young woman in the fabric of her story, and I felt fear, loneliness, and exhaustion... tiny moments of empathy and desperation. And when she cried, I cried too. I couldn't help but wonder if I was receiving something from her pain, and I resented the thought. Even now, writing this post, I feel as though I could be exploiting her suffering. I'm wrestling with that thought.

I think we all breathed small, inaudible sighs of relief when we were through taking her history. But it's not over for

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her... she's with us now, but when she leaves the library, her story follows her. On this chilly night, I desperately pray that she and the other 387,500 destitute asylum seekers in the UK find some semblance of peace--in a soft bed, a warm meal, a kind stranger (see Matthew 25), and most especially in their worried minds. I've heard Scott mention that in this work he and Maria have prayed for God to stretch the tent pegs of their hearts to make more room to love these women and the other 387,493 impoverished refugees in this country. I think I better understand that prayer after today.

Both Articles by Katy Resop



What the Catholic Worker Believes

The Catholic Worker believes in the gentle personalism of traditional Catholicism. The Catholic Worker believes in the personal obligation of looking after the needs of our brother. The Catholic Worker believes in the daily practice of the Works of Mercy. The Catholic Worker believes in Houses of Hospitality for the immediate relief of those who are in need. The Catholic Worker believes in the establishment of Farming Communes where each one works according to his ability and gets according to his needs. The Catholic Worker believes in creating a new society within the shell of the old with the philosophy of the new, which is not a



new philosophy but a very old philosophy., a philosophy so old that it looks like new.

Peter Maurin

THE GREEN REVOLUTION

As well as this we garden. Adam's temptation to disobedience as well as Jesus' temptation to "fight or flight" took place in the garden. For us it is a place of deep prayer and contemplation. A time to get in touch with the joys and sorrows of living with the poor. "As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food." Jesus replied, "They do not need to go away. You give them something to eat." Matt 14:15-16. And this is what we endeavour to do. We grow Broccoli, Lettuce, Courgettes, Pumpkin, Garlic, Kale, Spinach, Radishes, Peppers, Peas, Butternut Squash, Chard, onions, French & Climbing Beans and Tomatoes.

During the Summer of 2008 we decided to double our vegetable production. To this end we purchased a second-hand Poly tunnel (the Poly tunnel party was great and many thanks to all who helped).

This has enable us to extend the growing season and keep the cabbage white butterfly and pigeons off our plants and hopefully the rats & squirrels too. Often good friends come around and help us to dig more areas for vegetable growing. Our poly tunnel has allowed us to produce tomatoes, peppers, cucumbers and aubergines without blight. Yeah!!! During the winter we are growing cabbage, carrots, turnips and radishes. As former city dwellers it has not been easy to manage the vegetable gardening and we thank local experienced folk for their much needed advice - you know who you are!!

We ran an organic veg-box scheme in 2009 until we just couldn't keep up with the winter demand. This provided much needed additional income for our large household. In 2010 we have been growing vegetables for our own needs. We also created a berry garden and had to enclose it to keep the rabbits out. Come October we will be planting 4 or 5 more fruit trees. If you're interested in helping, please contact us.

