

# GLASGOW CATHOLIC WORKER

'Faith, Works, Love, Mercy'



## Hope

Truly, 2016 has been a thoroughly rotten year for losing creative geniuses and others who weren't afraid to swim against the tide. One individual I'll really miss is David Bowie, the Thin White Duke, another is the obstinate maestro Johann Cruyff, the Thin White Duke of football. Yet, among all the sad farewells we said this year, there might be one creative genius you've perhaps not noticed or never heard of. Dan Berrigan died back in April and for many radical Christians, Christian peacemakers and Christian social activists, Dan Berrigan was Prince, Leonard Cohen, Bowie, Cruyff, Castro and Hilda Ogden all rolled

into one.

Father Daniel Berrigan SJ was a radical Jesuit priest, anti-war activist and poet who directly protested against the Vietnam War in the 1960's. Berrigan went on to become one of the US's leading anti-war activists; he also founded the anti-nuclear weapons protest group known as the Plowshares Movements. Today the Plowshares movement is involved in non-violent, direct action against war and the raw materials used in war. But Fr Berrigan was most famous for his participation in the



Johann Cruyff

Catonsville Nine.

The Catonsville Nine were nine Catholic activists who in 1968 burned draft files as protest against the War. Berrigan and the others broke into the draft office in Catonsville in Maryland, took hundreds of draft files, carried them to the car park, threw them on the ground, set them on fire and then said the Lord's prayer

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**5 ideas your boss  
should know  
about**

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*Catholic Workers in Brisbane raising the Morning Star flag*

## West Papua

On the first of December around the world small groups of people gathered to raise the Morning Star flag in solidarity with the West Papuan people. Members of the Dorothy Day Catholic Worker House in Brisbane, Australia can be seen above raising the flag.

West Papuans themselves (alongside Indonesian supporters) also staged flag raisings in Jakarta under the noses of their Indonesian oppressors, like they do every year, and like every year there are always casualties. This time it was the arrest of 203 individuals but other years it has been beatings and shootings.

After Indonesia's invasion of West Papua in 1963 the Morning Star was banned. It is only one symbol of the cultural and physical genocide that has been taking place in the Western half of Papua. Talk to any West Papuan and they will be able to share their personal stories of confrontation, abuse and brutal deaths. So why-

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**If you have a bicycle you don't want we can arrange a pick up: please email [glw@catholicworker.org.uk](mailto:glw@catholicworker.org.uk)**

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## Hope

the draft papers burned while they waited for the Police to arrive and take them away.

And so, at this time of year, in the run up to Christmas we remember Dan Berrigan and we feel his passing greatly. We think of him now, mainly because during the season of Advent we hear readings which remind us of two things:

- The Advent season is the time when we await with great expectation the coming of the Lord. This is what the great Christian festival of Christmas is about.
- Secondly, it is the time when we prepare ourselves and our society to receive the Lord when he comes.

We are told that we need to prepare a way for the Lord and make his path straight so that there will not be any obstacles in his way. Waiting with expectation and preparing to receive the Lord are two important aspects of the Advent season.

*Prepare a road for the Lord through the wilderness,*

*clear a highway across the desert for our God*

*Every valley shall be lifted up,*

*every mountain and hill brought down;*

*the rugged place shall be made smooth*

*and mountain ranges become a plain. (Isaiah 40:3-4)*

This idea of “making a straight

as path” is important for radical Christian peace activist like Berrigan and all those who came after him because whenever they broke

into military compounds, submarine bases or draft offices

they always proclaimed that they were making a straight path for the coming of the Lord.

For example, Fr Martin Newell and Susan

Clarkson from Catholic Worker were arrested on the Feast of the Holy Innocents in 2008 after cutting through a perimeter fence at Northwood Permanent Joint Headquarters. They both stated



*Martin Newell and Susan Clarkson*

that they came to pray, repent “Prepare a way for the Lord, make his paths straight”

They went on to say that they pray for all those who have died in the war in Afghanistan and especially those connected to Northwood Headquarters. Including all military and civilian victims of war and especially children since the action took



*Ciaron O'Reilly and Treena Lenthall*

place on the 28th of December which is when the Catholic Church commemorates the murder of the children by King Herod in his search to destroy the baby Jesus who Herod believed threatened his empire.

Most of all they repented of our complicity in the imperial war making of our government and they prayed to be people committed to nonviolent ways of solving conflict.

Similarly, in 1998 Treena Lenthall and Ciaron O'Reilly from Dan Berrigan's Plowshares Movement non-violently disarmed uranium mining equipment in the Jabiluka mine compound in Australia as to highlight the devastating nature of uranium. They also left pictures of victims of nuclear weapons at the site and then sat in prayer so as to reflect on what they had done. Later they released a statement saying that the road from Jabiluka leads to Nagasaki, Hiroshima, Chernobyl, Muroroo, Missan... and that with this act of disarmament they begin to “prepare the way of the Lord a path”, of nonviolent resistance towards justice and peace.

Since then there have been at least 150 leaks, spills and license breaches at Jabiluka and Ranger

Uranium Mine between 1981 and 2009. It's also worth pointing out that opposition to Jabiluka was also about Aboriginal Land rights since the Jabiluka mine site was constructed on historically native lands. In this way the action at Jabiluka mirrors the way in which many Christian denominations have become involved in the opposition to the construction of an oil pipeline near the Standing Rock Sioux Reservation in North Dakota.

Finally, our spirits have been tested this year. We live in a time of escalating conflict and growing economic depression which has affected our poorest and most vulnerable. And so, where do we look for hope in a world that is broken and weary? For us, God's only Son enters into this broken humanity to bring light and life. He becomes fully human in order to share in our darkness, to share in our moments of depression and despair.

Yet, this Christmas we can also take some hope from Dan Berigran's words -

"It is not true that our hopes for liberation of humankind, of justice, of human dignity of peace are not meant for this earth and for this history.

This is true: The hour comes, and it is now, that the true worshipers shall worship God in spirit and in truth.

So let us enter Advent in hope, even hope against hope. Let us see visions of love and peace and justice. Let us affirm with humility, with joy, with faith, with courage: Jesus Christ—the life of the world."

*Ross Ahlfeld*



## Dorothy Day House Brisbane

Their home, Dorothy Day House, named after Catholic social activist and Catholic Worker Movement co-founder Servant of God Dorothy Day, not only houses seven young people but is a common pit-stop for the marginalised, who are welcome to stay in their "Jesus Room".

"The concept of the Jesus Room is that everyone should house Jesus, who said 'For I was a stranger and you invited me into your home', therefore someone in need," Catholic Worker Rebekah Dowling said.

"We take it to the extreme as there's more than one room.

"We have many beds, and many cushions."

The Capuchin Friars in South Brisbane have taken a liking to the radical household, visiting Miss Dowling and her housemates at their former house in South Brisbane.

Dorothy Day House Brisbane is

just one of many hospitality houses around the world attracting young people to live radically for the Gospel.

Housemates in houses around the world must be completely dry as there is no tolerance for alcohol or drug abuse, and cohabitation is also forbidden inside the house.

Members also have a personal obligation to care for the poor and practice the spiritual and corporal Works of Mercy daily.

Friday nights are dedicated to feeding the homeless, among other missions.

"We are involved in environmental projects, anti-war, pro-life, refugees, and many other issues that come up," Miss Dowling said.

Prayer holds the house together, with housemates and guests called to recite prayers communally in the morning.

"Anyone who wants to live the Gospel seriously should live this way," Miss Dowling said.

"It's a consistent life ethic."

Miss Dowling said anyone could start a household, and weren't necessarily called to embrace the Catholic Worker Movement.

*Emilie Ng*

# John Ainslie - Aftershock

The obituaries have been written. The Scottish Parliament has passed a resolution noting with sadness his passing. Friends and family have recorded their memories of John Ainslie in brief detail. The funeral is over, the matter finished.



Except that it isn't - not for me. There is a huge gap in the Scottish peace movement, as there is in my life.

Along with Ian Davison, I actually interviewed John when he was seeking the job with Scottish CND back in 1992. While appraising the candidates, Ian said that what clinched it for him was John's answer to the question how long do you see yourself working for SCND. John self-effacingly replied "Six seven years". And worked for the next 26.

John was a "doer of the word and not a hearer only". When the first Trident sub sailed through Rhu narrows, John was in a canoe challenging it.

When the convoys carrying the nuclear warheads came up from Burghfield, John tracked them. I

was always with him, and have many memories of incidents en route.

Like when we stopped to phone fellow nukewatchers at the petrol station on the A82 at Milton (this was pre-moby days). A police motor-cyclist escort also stopped, filled up with petrol - and couldn't restart his machine. John and I gave him a push. His machismo was deflated, but I think he appreciated it.

Or - more alarmingly - the occasion when a convoy broke down on the slipway off the Erskine Bridge on 18th May '93. it pulled up at the side of

the road and lay helpless for four hours. Armed soldiers patrolled anxiously round the convoy in the growing dark.

On another occasion, we were following a convoy up the M74 when smoke began pouring out from the rear of a carrier. The police directed the convoy into the service station there, and frantically waved the traffic on. I was driving a Nissan Micra at the time, (when the slogan was "you can with a Nissan"), and dry-lipped, I put the boot down in a desperate "let's get the hell out of here" mode.

Apart from chasing convoys and running the CND office, John also produced more than 20 reports, one of which was "Trident - No-where to go". In this he proved irrefutably that Trident could not operate from anywhere else in

the UK other than the Faslane/Coulport complex. In other words, if you really want an end to Trident, Scottish independence is the only route.

Had we said yes in 2014, I would not have been standing with 5 other Catholic Workers on Rhu Narrows on 3 December watching the world's most powerful machine for the mass killing of human beings sail past.

But we were too feart. We chose better together with Trident. To our undying shame.

After his operations, John could not drive, so he and I got the train from Glasgow to Balloch when the convoy came up in March 10th. John strode ahead as I struggled behind making our way to the roundabout. I stopped the convoy by pressing the Pelican crossing button, and lay on the road, John recorded it.

On September 15, when Alastair Ibbotson and I stopped the convoy



*Brian Quail stopping a convoy*

Raploch, and I crawled under a vehicle, John was not with us. He had died on October 24. But I believe his spirit was with us then, and will remain with us, along with a host of other bright souls who have devoted their lives to peace and justice.

Of such is the Kingdom of Heaven.

*Brian Quail*

# Pictures from 4 Minute Witness December 2016

On the first Saturday of each month we go down to Faslane. Recently we have been outside the South Gate which is open for business.

As we finished our prayers for peace and the end to weapons of mass destruction we saw the submarine shown in the pictures. This is a Vanguard-class submarine carrying Trident nuclear missiles.

The submarine in the picture is likely to be armed with eight missiles and 40 warheads. Each warhead is eight times as powerful as the atomic bomb which killed 140,000 people in Hiroshima in 1945. It sailed down the Gare Loch and the map below shows where these pictures were taken.

The picture top right is as the submarine passed Rhu narrows re-

ferred to in the article on page 4.

The submarine was well protected by a flotilla of boats which seems a bit ironic given it is the supreme killing machine.

You can see from the map below how close Glasgow is to the storage and transport of nuclear bombs.





# Paradox

I've been thinking a lot about the nature of the Catholic faith and the many paradoxes it is based on. "In order to gain life, you must give up your life". "The meek shall inherit the Earth". "God's strength is made perfect in our weakness".



I have come to believe that it is the full acceptance of paradox – “living into the paradox” – that makes our lives, as Catholics Workers, truly counter cultural.

This point really hits home when I consider the lives of the men and women on the street – some of the very individuals who come to the soup kitchen and the many men and women we see daily on the streets of Glasgow. These are people who have families. They were once babies who were loved and cuddled by their mothers. They went to school, they pursued careers. Yet – for some reason – trauma, disadvantage, lack of community support, poverty, poor choice – perhaps all – their lives have become marginalised, extremely difficult, and sometimes tragic.

Yet – these are the men and women who might someday “inherit

the earth”. These might be the very men and women Jesus is speaking of when he says “the last will be first”. These are the men and women who Jesus tells us to serve because “what you do unto the least of these my brethren – you have done it unto me”. Truly – these men and women ARE Jesus, all around us, and if we stop to take the time to consider this, we will be awe – for they give us a chance to serve our Lord and Saviour.

Paradox is all around us. I want to live in a world where nobody has to live on the street – where addictions don't exist – where no woman has to sell her body to buy food for her children. Yet, we are told by Jesus that “the poor will always be with us”. And isn't it true that any of us, at any time, can be “the poor” he is referring to? Who amongst us hasn't had a family member in trouble – with drugs, or alcohol, or homelessness, poverty, joblessness, depression or other mental illness? Who amongst us doesn't recognise that “there but for the grace of God go I”? My own family has given me cause to consider that we are all on edge, never knowing when our lives might change and when we might be at the mercy of others. It is certainly a paradox that as we learn to give, we might also be learning how to someday receive.

Leonard Cohen, the Canadian poet who died this year, was a master of the paradox. In one of his most famous songs he writes of

Jesus that: “When He knew for certain only drowning men could see Him – He said all men will be sailors then until the sea shall free them”.....Maybe that is the truth of this world we live in. We must em-



*Leonard Cohen*

brace the anguish – right until our deaths – to see the eternal light. And on the way – our job is to do what we can to alleviate the suffering of others. Acceptance of – and alleviation of – suffering. The ultimate paradox.

*Tamara Horsburgh*

## 5 ideas your boss should know about

1. Implement a truly non-discriminatory hiring policy.

In the UK and countries throughout the world there are laws in place to ensure non-discrimination in filling jobs and positions in the workplace. It is also true that in the UK 45% of FTSE 100 chief executives and chairs were schooled privately, while 28% studied at Oxbridge. In David Cameron's cabinet 18 out of 29 ministers were millionaires.

In Mondragon\* as well as the normal non-discrimination principles they include non-discrimination based on your socio-economic background. Thus for instance if you are unable to afford to buy into the cooperative after your

initial trial period you will be given a manageable loan.



## 2. Have a no lay-off policy

This of course we have come to regard as impossible; layoffs are part and parcel of the system. How often have we seen headlines like 'Lloyds Banking Group share price up on FTSE 100 as 15,000 job cuts announced', the shareholders benefit from people losing their jobs.

Mondragon has never fired a worker-owner.

## 3. Limit pay differentials

The current average Chief Executive of a FTSE 100 company earns 183 times the average salary of a UK worker (the figure keeps going up so this is probably out of date). John Lewis Partnership chairman Charlie Mayfield earned £1.52 million.

In Mondragon the ratios between the top manager and the lowest paid (not the average pay) range from 3 to 1 to 9 to 1. The average ratio is 5 to 1.

## 4. Let workers own the business

Very few large companies in the UK have worker ownership. A frightening prospect.

In Mondragon after an initial trial period you are able to buy a share in the cooperative. 85% of the initial payment goes to the workers account which attracts interest. You are entitled to withdraw this when leaving.

## 5. Let the workers truly participate in the decision making

Lip service is paid to the idea that workers should be involved in the decision making process.

In Mondragon all institutionalised policies and practises are determined by worker-owners. Workers are not just allowed to participate in the management of Mondragon, they are expected to be part of the decision making process and to improve their education in order to participate more fully.

\*Mondragon is a successful coop-



erative based in Spain employing 74,335 people and having a turnover of 5,095 million euros. Its structure and operation is seen to be close to Catholic Social Teaching and its success shows another world is possible ('Otro Mundo es Posible').

*Michael Sutherland*

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# West Papua

do these stories of violence go mostly unnoticed on the world stage? Indonesia is a powerful country with the third largest population in the world. But that didn't stop the world from listening when similar events were taking place in East Timor.

The difference is that West Papua holds the largest goldmine in the world and is extremely wealthy in other natural resources. The Grasberg mine is run by Freeport McMoran and Rio Tinto, both large influential international companies, and is the largest contributor to Indonesia's tax revenue.

While these things continue to scare mainstream media into silence it is up to us to educate ourselves and each other. We must not let these deaths and abuses go unnoticed!

Papua Merdeka!

*Rebekah Dowling*

*Rebekah is a member of the Dorothy Day House Catholic Worker community in Brisbane. She came to visit the Glasgow Catholic Worker on her visit to Scotland in November and joined us for a round table discussion. See page 3.*

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The University of Strathclyde's Student Association (USSA) has decided to stop a pro-life group setting up an official group affiliated to the union.

According to USSA; "Allowing an anti-choice group to form would be a barrier to freedom, equality and body autonomy for those with uteruses on campus and therefore not only violate existing standing policy but also act against the interests of a large amount of the student population."

Jamie McGowan, a pro-life student at Strathclyde, told The Huffington Post UK: "It is absolutely sadden-

ing that a university that claims to be so liberal and put so much value on enlightenment and free thought is happy to censor things which should be challenged and debated. In a real democracy, freedom of speech and opposition is really important.

"We think it is reasonable to be pro-life through medical and scientific facts. We believe life begins at conception so it is reasonable that we want to defend that right. It's a fundamental human right,"

Seems USSA has decided that listening to their own voice is the safest option.



In December staff and pupils of St Benedict's High School in Linwood came for a visit to our Saturday morning Place of Welcome.

#### **Get involved:**

##### **Round Table Discussions**

On the 3rd Tuesday of every month we meet to discuss a topic and help us together to clarify our thoughts. We meet at 6:15. Please email us for details of where we'll be meeting.

##### **Soup Kitchen**

Help out at our weekly Soup Kitchen in Cadogan Street, Glasgow City Centre

##### **Place of Welcome for Refugees: Saturdays 9am-1pm**

Help teach English at Garnethill Multicultural Centre (Basement) 21 Rose Street Glasgow or just socialise.

##### **Monthly Witness at Faslane Nuclear Submarine Base**

Join us on the first Saturday of each month at 2:30pm outside the North Gate.

##### **Website:**

[www.catholicworker.org.uk](http://www.catholicworker.org.uk)

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