

GLASGOW CATHOLIC WORKER

'Faith, Works, Love, Mercy'

"How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points?" Pope Francis

The Glorification of War

Armed Forces Day



On the 28th of June 2014, Stirling city hosted the annual Armed Forces day in the United Kingdom. As stated on their web site, this day is intended each year to "say thank you to UK armed forces, past and present". Veterans march, bands play, children wave flags, and troops are appreciated.

The Catholic Workers of Glasgow feel it is important to have a presence at this event – to witness for peace. Although we do not judge the individuals who join the armed forces, and understand it is a complicated process that results in individual men going to war (indeed we see them as victims), we categorically do not approve of events that glorify war. We arrived on June 28th in Stirling with our Catholic Worker banner, with signs advocating peace, and we stood with other peace activists from other

parts of the country, quietly witnessing for the type of world we would like to create.

In the tradition of Dorothy Day, the Glasgow Catholic Workers are pacifists. We are concerned that this yearly Armed Forces event celebrates war. Although the event advertises itself as an occasion to honour our troops, it is clear from what we witnessed that the actual acts of war are honored as well, even if unintentionally, during the course of these celebrations.

"the children playing with unloaded guns and being taught how to aim"

What makes us say this? The review for the event itself says it was "one of the brightest and most colourful celebrations the city has ever seen". We witnessed these "bright colourful celebrations" – the children dressed in military type outfits; the children playing with unloaded guns and being taught how to aim; the tanks, the dogs, the military

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The White Feather

Armed Forces Day

More than a year ago, the Catholic Worker spotted an opportunity to visit a state-sponsored jamboree. With Britain more and more ensnared in warfare, the Government has in recent years decreed an annual Armed Forces Celebration Day. This year it was held in Stirling. Being so close, we decided to join the flag-waving, taking our own banners to make our Christian witness there, upholding Jesus' contrary message that those who live by the sword shall perish by the sword.

Anyway, the day came in late June and we met up for the journey. Our

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Visit to the Catholic Worker House in Amsterdam

(see page 7)



O I do like to be beside the seaside

On a typical Scottish June day (mixture of sun, wind and threatening clouds!) a group of 38 Catholic work-



Real Eritrean coffee

ers and friends visited Largs. This was a change from the usual Saturday morning place of welcome, where many asylum seekers and refugees have come to learn English and drink tea over the last 6 months.

We set out in a mini bus paid for by St

their new country...although for one at least it brought back some unwelcome memories of the terrifying boat trips from North Africa to Italy which he made as part of the dangerous journey to escape his war torn homeland.

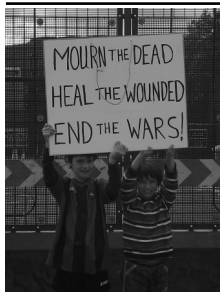
We were given a taste of real Eritrean coffee with ginger which tasted far superior to the coffee served in the Place of Welcome! As in many places the world over, when a group of young men (or indeed any age) get together, soon a football is found and a lively game ensued, others of us shouted encouragement and advice from the sideline and even the other visitors to Largs stopped to watch. We managed to 'lose' a few of the ladies, for whom the lure of Millport was too much, but at the end of the day all returned and we finished it off in the time honoured tradition of a trip to Largs – an ice cream cone from



At last the game begins

Josephs Church Justice & Peace group and a number of cars from Glasgow and it was humbling to see the delight of many who had not travelled out of Glasgow before, seeing the rural aspects of Scotland was new for them and reminded them of their own countries. In good Scottish tradition, despite the cold breeze, the sun was bravely attempting to shine, and we walked along the shore before gathering together again for snacks and drinks. For many of our friends it was the first time to see the sea in

Nardini's! It was a lovely day, a special time to relax away from the classroom, to get to know other and to expand our vocabulary "the ref needs specs" was certainly not taught in our classes!



4 Minute Witness September 2014

Pictures from our 4 Minute Witness at Faslane, Home to the Trident Submarine fleet.



Support Us:

Non-perishable food donations welcome. We are particularly looking for hot chocolate, sugar, fruit juice, tinned meat, tuna and black bags. You can also set up a standing order to make a donation to us—see the back page.

Join Us:

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 in the Place of Welcome and share some food. Please come along or get in touch.

Soup Kitchen Fridays 9-10pm

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

Monthly Witness at Faslane Nuclear Submarine Base

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

Website:

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Facebook: www.facebook.com/glasgowcatholicworker



The Glorification of War

By Tamara Horsburgh

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paraphernalia all being spotlighted. It was, very clearly, even if unintentionally, the promotion of war disguised as a “family fun day”.

The subject of war has always been one rife with emotions, and within the Catholic Workers, it is no exception. Even among people who identify themselves as pacifists there are different opinions about the very tragic fact of war existing in this world. There are Catholic Workers, such as Dorothy Day, who believe all war is wrong, always. There are Catholic



Dorothy Day in antiwar protest

Workers who struggle with whether military intervention is sometimes (though rarely) necessary, such as in World War 2. These debates have always existed and certainly Dorothy Day, as a complete pacifist, was no stranger to this debate within her own circles.

However, there is one thing that all Catholic Workers believe unequivocally – that war should *never be celebrated*; that war is *not a “family fun fair”*; that war *must be lamented, must be cried about, must*

be prayed about, and ultimately must be eradicated. Events such as Armed Forces Day fly in the face of the very tragedy of war. Having children play with guns does not teach them to consider the meaning of war – the brutality and the lives lost; it doesn’t teach them to consider the impact of depression and post-traumatic stress on veterans; it does not teach them to consider the men, women and children in foreign countries who are killed and maimed by bombs and drones. Having children play with guns in the middle of a bright, colourful, fun day with parades and music *normalizes* war for them, presenting it as a valid choice for the world we live in. In the eyes of the Catholic Worker, this is a tragedy.

As we stood on the side with our peace signs and banners on this bright June day, it was interesting to observe the responses from those around us. Most people who walked by either didn’t look at us at all, or looked at our signs and appeared somewhat puzzled – as if they were not quite sure “what” to think. I truly hope that we gave those people something new to think about – perhaps just a glimmer of the possibility of a world where God’s peace reigns and nobody condones violence. A few spectators did not look puzzled, but were downright hostile to us – there were comments such as “they have a cheek – they wouldn’t have the freedom to stand here if it was not for our troops”.

How do we answer this? By saying that none of us are truly “free” while drones are killing children in Iraq and Afghanistan; none of us are truly “free” when our young men from poor backgrounds think of the military as their only viable career option; none of us are “free” when we live in a land that stores enough nuclear

force to create mass slaughter. We believe that all of us – every citizen, every politician – has to take responsibility, and insist that our govern-



Image by Sarah Fuller

ment stop these atrocities. We believe that true freedom lies in the love and peace of Jesus. We believe in the Sermon on the Mount – “blessed be the peace makers”. And we lament that any of the troops are put into situations where they have to kill and maim or kill and be maimed themselves.

The Catholic Workers of Glasgow are in solidarity with the many peace activists throughout the world. We are living in a very scary moment in time – with chaos in the middle east; chaos in Russia and the Ukraine; Christians being persecuted by militants; the children of Gaza being slaughtered and the children of Israel living in fear for their lives. We will continue to pray for peace and actively support policies that seek to end the destruction in every part of the world – we pray for all victims and all the perpetrators of violence, asking them to cease immediately. And we ask all people of good will to join us.

Christians should be poor.

By Michael Sutherland

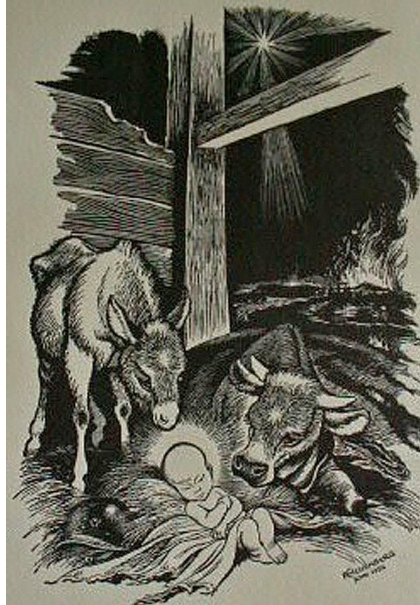
‘For the capitalist juggernaut, happiness is pleasure. Full stop. With each passing year, our tolerance for unpleasant sensations decreases, whereas our craving for pleasant sensations increases. Both scientific research and economic are geared to that end, producing each year better painkillers, new ice-cream flavours, more comfortable mattresses, and more addictive games for our smart phones, so that we will not suffer a single boring moment while waiting for the bus’ (Yuval Noah Hariri)

With this backdrop we bring the ludicrous suggestion that Christians should get off the juggernaut and embrace voluntary poverty.

I do not mean the crippling poverty we see throughout the world and thoroughly rejected by the Old Testament prophets. Prophets who shouted about the causes of this poverty: dishonest courts, the violence of the ruling classes and unjust taxes. I am not talking specifically about spiritual poverty to which we are all called. This is an openness to God, totally at the disposal of the Lord as when in Matthew’s gospel Jesus says ‘Blessed are the poor in spirit’. This is ‘an emptying of self so that God can fill us with life and love. Our prayer helps us grow in spiritual poverty and freedom. Christ is the model of spiritual poverty par excellence’. There is however a profound relationship between this spiritual poverty and personal poverty. The poverty we are talking about here is voluntary poverty, poverty as an act of love and liberation, a seditious act which helps us stand with the poor and oppressed.

Jesus

Jesus wholly embraces poverty. Did God not choose an ordinary unmarried young woman to bear Jesus? Was he not born in a stable with only



Nativity by Fritz Eichenberg

straw to lie on? Did he not live in an obscure town in Palestine at the edge of the world? A man who wandered around Palestine sleeping where he was welcome (sofa surfing?) and often sleeping in the open air. His disciples followed this same itinerant life style often complaining that they had left everything to follow Jesus, and who does Jesus associate with? The crowd, the poor who he is continually surrounded by. Not only does he attend to their cries for healing and wholeness but he also attacks the structure that perpetuates their oppression. Often the Pharisees are outraged by the way Jesus eats with the poor and outcasts.

In the Gospels not only do we see Jesus and his disciples live without the trappings of money and wealth he constantly warns of the problems of wealth... You cannot serve God and money... woe to you who are rich ... if you want to be perfect go and sell all

you have ...

God is on the side of the poor.

The Church

Jesus brought liberation to the oppressed and these same poor and marginalised were welcomed lovingly into the early Church. The community understood Jesus’ example and ‘all who believed were together and had all things in common’, ‘no one said that any of the things that he possessed was his own, but they had everything in common’. They did this so that none of them would be poor.

Throughout Church history Lady Poverty has been adopted by many and many have ministered to and lived in solidarity with the poor: St Francis



John Keenan Bishop of Paisley

give everything away, ‘it is easier to get to heaven from a hut than a palace’. St Claire gave everything away. Both understood that when Jesus’ said sell everything you have, he meant just that.. St Margaret of Cortona who criticised the Bishop of Arezzo for living like a prince... St Martin de Porres (Patron of Social Justice) who spent his whole life in Lima (Peru) - as a barber, farm labourer, almoner, and infirmarian among other things, offering charity and healing to all those who counted as nothing.

The new Bishop of Paisley here in Scotland John Keenan declined to

take up the normal detached sandstone villa in Renfrewshire, used by his predecessors, and moved instead to a church property in Greenock's east end, an area of multiple deprivation. Pope Francis accepted the resignation of the Bishop of Limburg Franz-Peter Tebartz-van Elst, a senior German Church leader, over his alleged lavish spending. Pope Francis himself has opted for the simpler surroundings of the Domus Santa Marta hotel-style residence rather than the traditional palatial papal quarters.

The Catholic Bishops Conference of the Philippines in a pastoral statement issued earlier this year emphasized the need for

humans to live in simplicity through detachment from 'worldly goods' and complete surrender to the Divine, noting that 'material poverty that

humanises and sanctifies is experienced in simplicity of life. All are called to live lives that are marked by a consistent and liberating detachment from such worldly goods as material possessions, resources, power, and social status—a detachment that allows us to be sensitive



and to respond to those with less possessions, less resources, less power, lower status...' 'Such a readiness and ability to respond to those in need finds a stable expression in the moral poverty of a commitment to the Good, the Just, and the True..' 'It is a sustained yearning to participate in the establishment of the King-

dom manifested in concrete decisions and patterns of behaviour that always look beyond the private realm of self and family toward the public world of neighbour and society.'

What to do

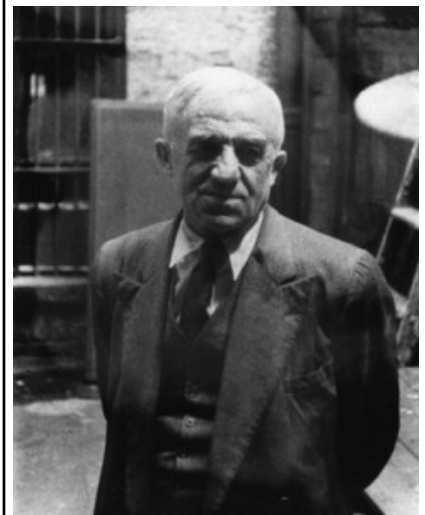
I am not proposing some get poor quick scheme. Money and wealth build walls between the children of God and in the end impoverish all. The move to voluntary poverty has to be done at a personal level with each of us making a personal sacrifice in order to be at one with the oppressed and marginalised. In so doing we must also work to change social struc-

'Through voluntary poverty we will have the means to help our brothers. We cannot even see our brothers in need without first stripping ourselves. It is the only way we have of showing our love'.—Dorothy Day

tures which oppress people. Some of us like live-in helpers at Catholic Worker houses can embrace this in one step working

with no pay. Others who have paid employment and houses need to work at it, becoming downwardly mobile, gradually freeing ourselves of the comforts and protection of our bourgeois world. We can gradually liberate ourselves from the tyranny of consumerism and start to make 'personalist choices without having to calculate their potential cost. We have nothing left to lose'. We need though to go at the pace God wants us to, recognising our limitations. Even St Francis came to love Lady Poverty gradually.

As Dorothy Day said, 'Once we begin not to worry about what kind of house we are living in, what kind of clothes we are wearing, we have time... to remember that we are our brother's keeper, and that we must not only care for his needs as far as we are immediately able, but try to build a better world.'



An Easy Essay

by Peter Maurin

The world would be better off if people tried to become better,

And people would become better if they stopped trying to be better off.

For when everyone tries to become better off nobody is better off.

But when everyone tries to become better everyone is better off.

Everybody would be rich if nobody tried to become richer.

And nobody would be poor if everybody tried to be the poorest

And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

The White Feather

By Martyn Sabell

(continued from page 1)

modest numbers were swollen by our good friend Anna. Anna is of decidedly independent spirit and resists our efforts to claim her as one of us, but she does enjoy a good day out. Anna arrived carrying a white feather, one discarded by an unfortunate feral pigeon and recovered from the street nearby.

White feathers resonate with me, especially now with so much media-driven focus on World War One. In my youth I was friendly with a man who had lived through this war. I told Anna how he had once been accosted in the street during the war by a young woman who presented him with a white feather. The symbolism was that any young man seen out of uniform was presumed a coward, otherwise he should be away fighting in the trenches. What this young woman had missed was that my friend was crippled by polio.

Similar blunders were common. Men on leave in civvies, those invalidated out, men in essential occupations, all of these could be exposed to the shame of the white feather. I especially admire those men who



refused to fight, and instead suffered ostracism and harsh imprisonment for their beliefs. One conscientious objector reckoned he had enough feathers to make a fan.

The fearsome White Feather Brigade included celebrity supporters such as the suffragette Emmeline Pankhurst, her equally well-known daughter Christabel and the celebrity music hall star Vesta Tilley. In spite of their efforts, evidence suggests the campaign was not popular with the troops. The war poet Wilfred Owen wrote his well-known poem 'Dulce et decorum est pro patria mori' (It is sweet and right to die for your country) calling this 'the big lie'. He dedicated the poem to Jessie Pope, a prominent White Feather enthusiast and writer of jingoistic recruiting doggerel for the Daily Mail.

To return to our story, Anna famously believes in God's intervention in our lives through what skeptics may wrongly

call mere coincidence. Previously ignorant of its historical associations, she could now engage with the hidden meaning of that chance feather.

While we stood on one side

The Call (1915)

Who's for the trench-
Are you, my laddie?
Who'll follow French-
Will you, my laddie?
Who's fretting to begin,
Who's going out to win?
And who wants to save his skin-
Do you, my laddie?

Who's for the khaki suit-
Are you, my laddie?
Who longs to charge and shoot-
Do you, my laddie?
Who's keen on getting fit,
Who means to show his grit,
And who'd rather wait a bit-
Would you my laddie?

Who'll earn the Empire's thanks-
Will you my laddie?
Who'll swell the victor's ranks-
Will you, my laddie?
When that procession comes,
Banners and rolling drums-
Who'll stand and bite his thumbs-
Will you, my laddie?

Jessie Pope

of the procession route in Stirling, a resolute minority giving an alternative message to Armed Forces Celebration, our own Anna stood with the throng on the other side of the road, teasingly brandishing her white feather at us.

Was this God's judgement on our non-violent stance, cowardice? We at the Catholic Worker, of course, believe otherwise. I was later able to retrieve the feather from Anna, then to wear it with pride in my button-hole.



We are Making a New World (1918) by Paul Nash

A visit to Jeannette Noël- huis - the Catholic Worker House in Amsterdam.



Dantestraat

A couple of months ago I made a brief visit to Jeannette Noëlhuis. Catholic Workers do not go in for big get togethers and each community tend to live out the Gospel independently. However I always find it amazing how close we all are in thought and deed. All have been inspired by Peter Maurin and Dorothy Day and all try to live out the Good News in a radical and self-giving way. I have found this when speaking to our brothers and sisters in the London Catholic Worker and the Catholic Worker Farm in Hertfordshire, and Tamara shared her moving experience in our last edition after visiting some Catholic Worker houses in U.S.A. The Amsterdam Catholic Worker filled me with joy. Thank you Margriet for your kindness in showing me around.

In their own words,

'The Jeannette Noël House is a community in Amsterdam Southeast. Our lifestyle is based on simplicity, hospitality, prayer and direct action for a better society. The community originated from the Catholic Worker Movement in the United States.

The Catholic Worker is a movement of radical Christians and is pacifist and anarchist set: our loyalty to the King-



The heart of the home—the kitchen



Preparing for a demonstration against the arms trade



Margriet Bos, Siska Brand-Barth, Frits ter Kuile,

Janneke van Weeren

VERGADERING 4 JUNI 2014			
keukenvloer elke dag (je hoeft dan niet te helpen met de afwas!)	Marina	Keuken en magnetron/microwave	Mongo
gang + bezemhok vrijdag en maandag	Djeneba	Balkon/Kapel opruimen	Frits
Prullenbakken elke dag	Mattias	tv kamer 2 x per week	John
douche geel 2 x per week	Siska	de salon schoonmaken	Sanogo
Douche roze 2 x per week	Janneke	214 we + douche + gang + keukentje	Rahman
we geel 2 x per week	Blessing	Afzuigkap (s. schuim)	
We roze 2 x per week	Margriet	Oven	
Fruit, uien, tomaten	Fatiha	Bakken chloren & soda	
Biologische Melk & volle yoghurt & sap zonder suiker 2 x per week	Julia		

Dinsdag 5 juni Mailing party 18.45 - 20.30
Saturday 7 juni 10 - 12 hours cleaning party

Once a week everybody gets a job to do.

dom of God is greater than our loyalty to the Kingdom of the Netherlands. Our aim is to make the gospel hands and feet by giving testimonies peaceful place where it pinches and concrete help to the poorest.

In the Gospel of Matthew (Chapter 25) Jesus said, "All that you have done for one of the least of these my brethren, you did it to Me." Up to the least hear now the people in our society that we are 'illegal' imprinting the stamp. That's why we live together with eleven to eighteen undocumented (depending on the number of children living with us), who sometimes does and sometimes it does not view a residence permit. We (try to!) Share what we have with others who have less. We ask no salary for what we do, they receive room and board.

In the core group Christian anarchists and Democrats working vegetarians and meat eaters, hardcore Protestants and muttering Latin Catholics, young and less young, male and female, under one roof. The Catholic Worker Movement has no party or office. Each within the movement



The garden

over and over again looking for new and old answers to the questions of the time. We see it as a personal task of each to help when someone is in distress. We make no claim to public money. Thanks to the support of many people, angels and saints, and God's mercy this community can flourish.'

Catholic Worker Allotment

We are pleased to say we will soon be growing our own vegetables in our Catholic Worker Allotment in Possilpark, Glasgow. We hope to encourage



many of those who we help teach English to and share some food with to come along and help. More on this soon.

Tip we learnt: Comfrey is an easy plant to grow and makes a great fertiliser. Fill a container about halfway with fresh comfrey, add water, cover it, and let it steep for 3 to 6 weeks. The tea may be used full strength or diluted to about half strength—to the colour of weak tea. Use it whenever you water your plants.

Did you know?

Martin Sheen the actor (who spent time with Dorothy Day) took the stage name "Sheen" after Archbishop Fulton J. Sheen and for some reason, his son Charlie decided to go with that surname also.



The Gospel According to St. Matthew by Pier Paolo Pasolini.

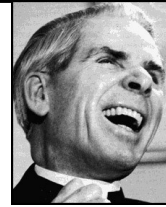
We will be watching the movie The Gospel According to St. Matthew by Pier Paolo Pasolini. This is widely considered to be the best film about the life of Jesus ever made and to some the best film ever made period.

This is timely in view of the biopic due out later in the year about the controversial Italian filmmaker.

Date: Sunday 12th October 2014

Time: 12:30

Email us if you fancy coming along.



"Show me your hands. Do they have scars from giving? Show me your feet. Are they wounded in service? Show me your heart. Have you left a place for divine love?"

Archbishop Fulton J. Sheen



Got a bicycle you're not using?

And can you drop it off at the Place of Welcome? We can take it off your hands and pass it on to someone who needs to get around as cheaply as possible. Don't worry if it's got flat tyres etc.

Please email us at glw@catholicworker.org.uk

Donating to the Glasgow Catholic Worker

We exclusively depend on donations from people who support our aims and vision. We do not pay anyone for the work they do and do not in principle register as a charity. Most of our food and clothes are donated. If you would like to donate food or warm/waterproof clothing please get in touch.

Any money donated helps us to pay Rent and costs we need cash for.

If you would like to contribute money to our work:

To transfer donations to us using your bank's phone or online service, please use these details:

- **Bank:** Triodos Bank
- **Account name:** Catholic Worker Glasgow
- **Account number:** 20467753