

GLASGOW CATHOLIC WORKER

'Faith, Works, Love, Mercy'

Remembering Hiroshima

Never Again

This year will see the 70th anniversary of the greatest single-act war crime in history - which most of us will ignore. We will go about our daily business as if this were a day just like any other. But it is precisely and solely because we are unrepentant of this atrocity, and live in a state of chronic denial, that we are prepared to repeat Hiroshima - and unimaginably worse - with Trident.

First, we must dump the all-pervasive weasel-word "deterrent". Trident is a first strike, offensive weapon, not a deterrent. How do I know this? Because a weapon's function is determined by its technical specifications, not by a label attached to it by its deployer.

Trident was designed at the height of the period of collective lunacy known as the Cold War, in order to meet the "Moscow Criterion", that is, to enable Britain alone to devastate Moscow.

Now Moscow is unique; it is the only city in the world defended by an anti-missile missile system, called Galosh. Trident's

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**Nuclear weapons
get five times
as much public
research funding
in the UK as
renewable energy.**



Ecce Homo—Caryll Houselander



Jesuit Fr. William Bichsel (Bix) died aged 86 on 28 February at the Catholic Worker House in Washington where he lived for the last years of his life. He lived out Isaiah's prophecy to "beat swords into ploughshares"

Bix came to visit us here in Glasgow a few years ago when he gave a series of talks with Leonna O'Neill of Faslane Peace Camp (pictured).

"I believe strongly in my heart in the power of God and the power of creation and the Resurrection. They are much stronger than the powers of death."

Remembering Selma

Selma - a spiritual struggle

The 50 year anniversary of the historic march from Selma to Montgomery, in support of voting rights for African Americans, has been getting a great deal of attention in the United States. The film "Selma" told of the events, the role of Dr King, the people who lost their lives, and the waking up of the American public to the tragedy in their midst. Although blacks had a constitutional right to vote, many localities found ways to stop them - everything from demanding extremely rigorous history tests before registering people to vote to using physical violence to stop them. This explosive period in American history is being revisited by many in America, both to honor the heroes and martyrs of civil rights and to ask ourselves how far we have come from 1960s Selma.



While watching the film Selma I was moved to tears multiple times, feeling both outraged at my home country, and inspired by the heroes of that

era. What I didn't expect was my emotional reaction to the scenes involving priests, nuns and other clergy, marching next to Dr King. For many who experienced Selma first hand in the 1960s and for many of us seeing it all on film for the first time, there is a haunting feeling that this was a moral,

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Never Again

By Brian Quail

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combination of extreme accuracy and high kill-power (Hiroshima x 8) might seem puzzling at first. I mean, what does it matter if our H Bomb lands on the Cathedral of the Assumption in the Kremlin, or on School No. 8 a few hundred yards away?



The answer is crucial. Trident was specifically designed to excavate the missiles buried deep underground in the Galosh system, hence the need for accuracy. There is no point in firing at empty holes in the ground. Ergo, it is a first-strike (ie. offensive) system.

The one man who probably knows more about Trident than anyone else in the world explained this to me personally, over a glass of red wine at a memorable al fresco soiree in G12, many years ago. Robert Aldridge was head of the design team at Lockheed-Martin working on Trident. He grew to realize he was developing an offensive, first strike weapon. So he quit, and now campaigns against Trident.

The idea of our Bomb being offensive must seem incredible to many. But the shocking truth is, it always has been. As far back as March 1944 General Leslie Groves, head of the Manhattan Project (which produced the A Bomb) said *"from two weeks after taking up the post, there was never any illusion on my part that the main purpose of the project was to subdue the Russians"*. In July 1945, the Joint Chiefs of Staff declared, *"with atomic weapons a nation must be ready to strike the first blow if needed"*. The resultant war

plan - JIC 329/1 - singled out for obliteration 20 Soviet cities from Moscow and Leningrad, to Tblisi and Tashkent.

Only 51 days after the surrender of Japan, the Pentagon's Joint Intelligence Staff drew up war plan Totality, which envisaged an air attack with atomic bombs on 20 Russian cities. Other plans followed (codenamed Cogwheel, Gunpowder, Doublestar, ABC 10, etc.). But the Russians had no nuclear weapons at all then, and didn't get one till 6 years later.

Fear of sufficient Russian survival to bomb America in retaliation caused these plans to be postponed till such time as the holy grail of nuclear war planning could be achieved - a first strike system with no possibility of retaliation.

These early plans for offensive nuclear war show the colossal lie hidden behind the prevalent assumption that the West's bombs have always been purely defensive. The whole demonology of deterrence is pure fiction. It's a con. They were never just a "deterrent".

After the collapse of the Soviet Union, Trident was given a new role in the UK. In November 1993, Malcolm Rifkind, in a speech in King's College, London explained that Trident could fire a single missile *"in order to convey an unmistakable message of Britain's willingness to defend her vital interests"*. (Some "message"!). In this way was born the new doctrine of "tactical" or "sub-strategic" Trident, which still operates today.

Thus, it was not till 6th Jan 2003, that the Ministry of Defence admitted for the first time that British ships carried nuclear weapons to the Falklands War. Indeed, at the time, some enthusiasts openly advocated *"a second's sunburst over Buenos Aires"*.

When it explodes, an H-bomb creates a temperature hotter than the surface of the sun. It - literally - brings the sun to earth. It produces a blast beyond experiential analogy. It releases radioactivity, which lasts indefinitely. Today, people are being born deformed through genetic

mutation inflicted on their grandparents at Hiroshima. This is what Trident does when it does the only thing it is designed to do. And because we have already unleashed this evil on other human beings, we are prepared to do it again.

Its devotees talk of the UK's *"minimum credible deterrent"* as if 1000 Hiroshimas were somehow acceptable. But we can't even imagine one Hiroshima - how can we imagine 1000? And how can we even consider doing this to other human beings?

But we can't bear to look into the abyss of hell; we just don't think about it. Thus, we ourselves are the first victims of our nuclear idolatry, because we must first stifle any spark of human decency in ourselves, before we can say yes to Trident.



An International Conference on the Humanitarian impact of Nuclear Weapons took place last December in Vienna. In a message to participants, Pope Francis said *"Nuclear deterrence and the threat of mutually assured destruction cannot be the basis for an ethics of fraternity and peaceful coexistence among peoples and states. I am convinced that the desire for peace and fraternity planted deep in the human heart will bear fruit in concrete ways to ensure that nuclear weapons are banned once and for all."* So there we have it. The Pope has said it: Ban the Bomb.

The phoney distinction between "multilateralist" and "unilateralist" beloved of nuclear apologists, is pure fantasy. No British bomb has ever been placed on the table at any disarmament conference - ever. We have always upgraded our weapons, reducing the numbers but in-

creasing lethality. "New lamps for old" is our tactic, not de-escalation leading to elimination.

All the Unionist Parties cling devotedly to their nuclear fetish, the ultimate token of British status and

power. Loyalty to the state is placed before fidelity to the Gospel. This is rank paganism.

How in the name of God can any Catholic tolerate this?

Catholic Worker Ash Wednesday Witness at Faslane Trident Nuclear Base 2015



We must remember because this must never happen again.
We must remember because you would have us live
in harmony with each other,
seeing the joy of your creation in our sisters and brothers.

Chelmno

This year is 70 years since the liberation of Auschwitz-Birkenau
Letter written on 19th January 1942 by the rabbi of Grabow in Poland, Jacob Schulamn writing to his friend in Lodz.

My very dear friends,

I didn't write sooner: I wasn't sure of what I'd heard. Alas, to our great grief, we now know all.

I've spoken to an eyewitness who managed to escape. He told me everything. They're exterminated in Chelmo, near Dombie, and they're all buried in the nearby Rzeszow forest. The Jews are killed in two ways: by shooting or gas. It's just happened to thousands of Lodz Jews.

Do not think this is being written by a madman. Alas it is the tragic, horrible truth.

Horror, horror.

*Man shed thy clothes,
cover thy head with ashes.*

Run in the streets and dance in thy madness.

I am so weary that my pen can no longer write.

Creator of the universe, help us!

Rabbi Jacob Schulamn

(Rabbi Jacob Schulamn died a few weeks later in a gas van at Chelmno. Chelmo is 12 miles from Grabow. At least 152,000 people were killed in Chelmno Nazi extermination camp)



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. 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

Email: glw@catholicworker.org.uk

Twitter: @CatholicWorkerG

Facebook: www.facebook.com/glasgowcatholicworker

It's NICE to boycott

By Michael Sutherland

Gaza

A few months ago Israel launched Operation Protective Edge in which Gaza was invaded killing over 2100 Palestinians of which 70-75% were civilians. 17,200 homes were destroyed or severely damaged, at the present rate of progress it will take 100 years to reconstruct these ruined homes. While there is no excuse for attacks on civilians the threat from Gaza to Israel cannot be reasonably compared to the harm inflicted on Gaza by one of the most advanced militaries in the world with the full backing, and weaponry, of the U.S.



Pope Francis

Gaza is according to those who live there the largest prison on earth and Israel is the jailor. This is how the organisation, Jewish Voices for Peace see it;

'Israel controls the airspace, waters, and borders of Gaza (with the exception of Rafah, the border with Egypt). Israel controls the electrical and sewage infrastructure of Gaza, and how much food, fuel and other supplies can arrive and leave, giving it almost total control over the economy. Palestinians in Gaza do not have the freedom to leave at will, to visit relatives in the West Bank, or get adequate health care. 1.8 million Palestinians are crammed into 140 square miles, making it one of the most crowded places on earth. Israeli restrictions have exacerbated a deep economic recession and high unemployment, leading to extremely high poverty rates. Basic supplies and medicine are restricted, while safe drinking

water is scarce.

In other words, when Israel is not bombing Gaza, it is largely responsible for holding 1.8 million people captive in miserable conditions. According to international law, by maintaining "effective control" of Gaza, Israel still meets the definition of occupying power. This status has been affirmed by the Red Cross, Amnesty International, the U.N., and the U.S. State Department, among others.'

With the re-election of Israeli Prime Minister Benjamin Netanyahu things will not get any better as he is someone who rejects a Palestine state and has vowed to continue settlement-building in occupied East Jerusalem.

Not so NICE

On Friday 16 January 2009, dozens of academics including many from Strathclyde University signed a letter to the Guardian stating among other things; 'We call on the British government and the British people to take all feasible steps to oblige Israel to comply with these demands, starting with a programme of boycott, divestment and sanctions.' (BDS) Even Professor Stephen Hawking backed an academic boycott of Israel when he pulled out of a conference hosted by Israeli president Shimon Peres in Jerusalem as a protest at Israel's treatment of Palestinians.



On the 8th August 2014 Glasgow City Council flew the Palestinian flag 'In solidarity with Bethlehem and Palestine'

So with all this support for Pales-

tine I was amazed to hear that Glasgow City Council has purchased NICE Situator and NiceVision from NICE Systems which is based in Ra'anana, Israel. Strathclyde University is helping get the whole System on the road.

I do not have time to talk about the implications for Glaswegians if NICE Systems are fully implemented (I hope we always have nice councilors watching over us) but rather lets think where this stuff came from.

- NICE Systems has been supplying monitoring centres to both Kazakhstan's KNB and Uzbekistan's SNB, two security agencies widely implicated in human rights abuses. The monitoring centres allow them direct, unchecked access to the telephone calls and internet activity of the civilian population on a mass, indiscriminate scale.

- NICE Systems has on at least one occasion shown up on the radar of U.S. counterintelligence. During 2000-2001, when agents at the FBI and the CIA began investigating allegations that Israeli nationals posing as "art students" were in fact conducting espionage on U.S. soil, one of the Israeli "art students" was discovered to be an employee with NICE Systems.

- NICE Systems was established by seven ex-Israeli military Intelligence Officers who served in the top secret section of the Israeli Army, Unit 8200.

- Israeli Army Brigadier General Elkabetz, speaking at a US conference on border security, told an audience of potential customers for Israel's surveillance technology: "We have learned lots from Gaza. It's a great laboratory"

So while the Council fly's the flag for Palestine and academics talk of boycott they are happy to support an Israeli company involved in the oppression of the Palestine People.

We as Christians and all people of good will must work towards the end to the violence in Palestine. The least we can do is not support companies that make the pain worse. Glasgow City Council has no right to buy from NICE on our behalf. I for one will live without a "one-stop shop City Dashboard" as the Council describes the NICE system if it helps to save one of my sisters or brothers in Gaza or indeed Israeli from dying.

Where are the Strathclyde University students who so successfully opposed the university using the company Eden Springs (which extracts water from illegally occupied Golan Heights)? Where are the councillors who raised the flag?

◆What you can do:

◆Support Palestinian and Israeli peacemakers

◆Urge our Government not to supply weapons to Israel and the Council and Strathclyde to scrap Nice Systems.

◆Join the campaign to boycott companies that sell produce from illegal Israeli settlements.

◆Pray for peace!

Work

'The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.'

American Catholic Bishops



The reality of work for many

My Job in Glasgow

By Jackie

'I got the job through the S1 jobs website, but the call centre was in a new building so they were hiring from all over the place.

Who the job was for got complicated. The sign above the door of our call centre said Entu, there was also a smaller sign that read Weatherseal but when we called people we told them we were calling from Energy Saving Systems. However the 'mothership' company as it were, was called Energy Hypermarket. We were told not to tell people we were calling from Energy Hypermarket so that people would have no way of tracking down the company to complain if we called homeowners on the Telephone Preference Service.

What was on offer was 16 hours a week (4 shifts of 4 hours a piece) and it was on a variety of days. We didn't get an actual schedule, we were just told what days we'd be doing on Sunday for the next week and if you couldn't work these hours or an alternative you lost the

hours.

The base pay was £5.50 an hour, obviously below minimum wage.

The commission was based on whether we could generate enough interest on a call to pass them over to one of our confirmers, someone who would try to convince them to book an appointment for a solar panels survey/sales pitch. We would get an additional £3 in our wage packet for every call we passed over that successfully became a sales pitch. If we got more than 3 pitches then that commission would rise to £6 and if we got more than 6 then it would rise to £10. I averaged 3 or 4 pitches a week.

The weekly charge for using their equipment etc. was £3.50 and, since I was told I was self employed, there were no holidays or sick pay or anything like that.

Another interesting point was that the confirmers would tell people on the phone that an independent energy adviser would be sent out to their house to do the survey and give them all the relevant information but, in reality, it was actually a sales rep from our own company with a very vested interest in convincing them to get our package which involved a finance agreement with a high street bank.'

(Name changed)

THE CORINTHIAN CLUB

The G1 Group, owners of the Corinthian in Glasgow have been named and shamed for not paying the minimum wage to almost 3,000 workers.

THE G1 Group was the top offender out of 48 across the UK highlighted by Business Minister Jo Swinson who found the group neglected to pay national minimum wage totalling £45,124 to 2,895 employees.

Selma—a spiritual struggle

By Tamara Horsburgh

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spiritual, and religious struggle – and that the clergy, far too late, but thank God, finally, came to the fore in America.

The time line of Selma is a bit difficult to follow but worth understanding:

On February 18 1965 there was a general protest regarding voting rights for African Americans, and the fact that they were being denied the vote and submitted to violence when trying to register. A young black man named Jimmie Lee Jackson was beaten after the protest



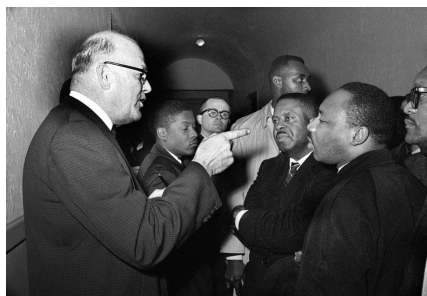
and shot by state troopers while defending his mother. He died on February 25th becoming a martyr for the civil rights movement and for all of our country. A march was then held on March 7th, in honor of Jimmie Lee Jackson, and in support of voting rights – a march that has come to be known as “Bloody Sunday” as police used tear gas and clubs to beat participants as they walked across the Edmund Pettis Bridge.

After this tragic event Martin Luther King called for another march to protest the killing of Jimmie Lee Jackson and to protest Bloody Sunday – and he made his famous call for the clergy of all denominations across America to join him. The role of the media in this event, as in the whole civil rights movement cannot be discounted – clergy from all over the country watched the horrors of bloody Sunday on their televisions, and their consciences were awak-

ened to the spiritual abyss in their own country.

They answered the call, and nuns, priests, ministers and rabbis flocked from all four corners of America, and joined King on the Edmund Pettis Bridge on March 9th 1965. Here is where a strange yet compelling incident happened – rather than move forward King kneeled to pray on the bridge, then called a halt to the march and lead the people back into Selma. It is widely thought that in his prayer King realized the extent of the violence that would be brought against the marchers by the state troopers, and he made the decision to wait for official federal court permission to continue the journey to Montgomery, and gain federal protection.

The clergy who joined this partially-completed march either left Selma at that point, awakened and committed to their cause, but some stayed to see if a further march would take place within the next week or so. That night a white Unitarian minister, Jimmy Reed, who had decided to stay in Selma, was beaten by racist men and killed, becoming a martyr to his religion



Registrar Carl Golson shakes a finger at Dr. Martin Luther King Jr

and to the American people. King held a memorial service speaking eloquently of both Reed and Jackson, and led a march to the Selma court house with the Greek Orthodox Archbishop Iakovos at his side. Finally, the federal courts gave permission for the march to Montgomery to take place, the federal government sent troops to protect the marchers, and America got to witness this historic, spiritual, mind-blowing march of thousands of

Americans of good will – white, black, Christian, Jewish, and atheist – into the city of Montgomery, with Rabbi Abraham Heschel marching at King’s side and which culminated in King’s infamous “How long – Not Long” speech.

What was the impact of these events on the clergy and religious – and the impact of the religious on these events? I think its fair to say the presence of men and women from many religious traditions jolted Americans and moved them in away not done before. America is a country that proclaims itself to be religious, and in the south of the 1960s the majority claimed to be bible-believing Christians. Vatican II was in process, and the Catholic Church was opening its doors in an ecumenical manner. Now, suddenly, Americans were seeing men in collars and women in habits leaving the safety of their churches and synagogues and claiming in vast numbers that the civil rights struggle was a struggle of God and intimately connected to each and every one of us and our belief in God. They were now publicly declaring that civil rights for all people and love of God could not be separated. It was a landmark moment for our country.

According to Jack Nelson of the LA Times, reporting on the march to the Selma courthouse, *“Several whites along the route stood in the doorways and buildings and laughed when they saw cameramen running ahead of yet another in a long series of protest marches here. The laughs faded and the expressions of many changed to awe when they saw the imposing figure of Archbishop Iakovos, his dark eyes as bright as the gold top of the staff he carried, his bread gray and his thick eyebrows as dark as his flowing vestments.”* Laughter was changed to wonder and awe.

The role of Roman Catholic sisters in Selma has gained much attention – both for how they moved the consciences of Americans, and for how Selma changed the sisters too. Ac-

cording to Atlanta newspaperman Ralph McGill *"The presence of the Roman Catholic nuns inspired the committed – and shamed the timorous"*. Sister Mary Antona Ebo who participated in Selma said *"the sisters stole the show"* – Americans could not believe their eyes when they saw women in full habit taking to the streets. When asked by the media why she was in Selma Ebo said *"I am here because I am a Negro, a Nun, a Catholic, and because I want to bear witness"*. According to Sister Mary Peters, also a marcher *"Once you have marched in Selma you can never stay home again."* The sisters in America were transformed in the 1960s and I think it is fair to say that they have "never stayed home again".

Father Maurice Ouellet was a Catholic pastor of St Elizabeth's African American mission in Selma and involved with the student's non-violent coordinating committee. As a white Catholic priest in the south, he remained a strong witness for Gods word even when the Catholic hierarchy condemned his activism and even when he was harassed by racists and taken to court, accused

of being a communist. While speaking with a black minister about the matter he proclaimed, "as men of God we should trust divine providence. Racists might threaten but we are just going to go on and do what we think is the right thing."



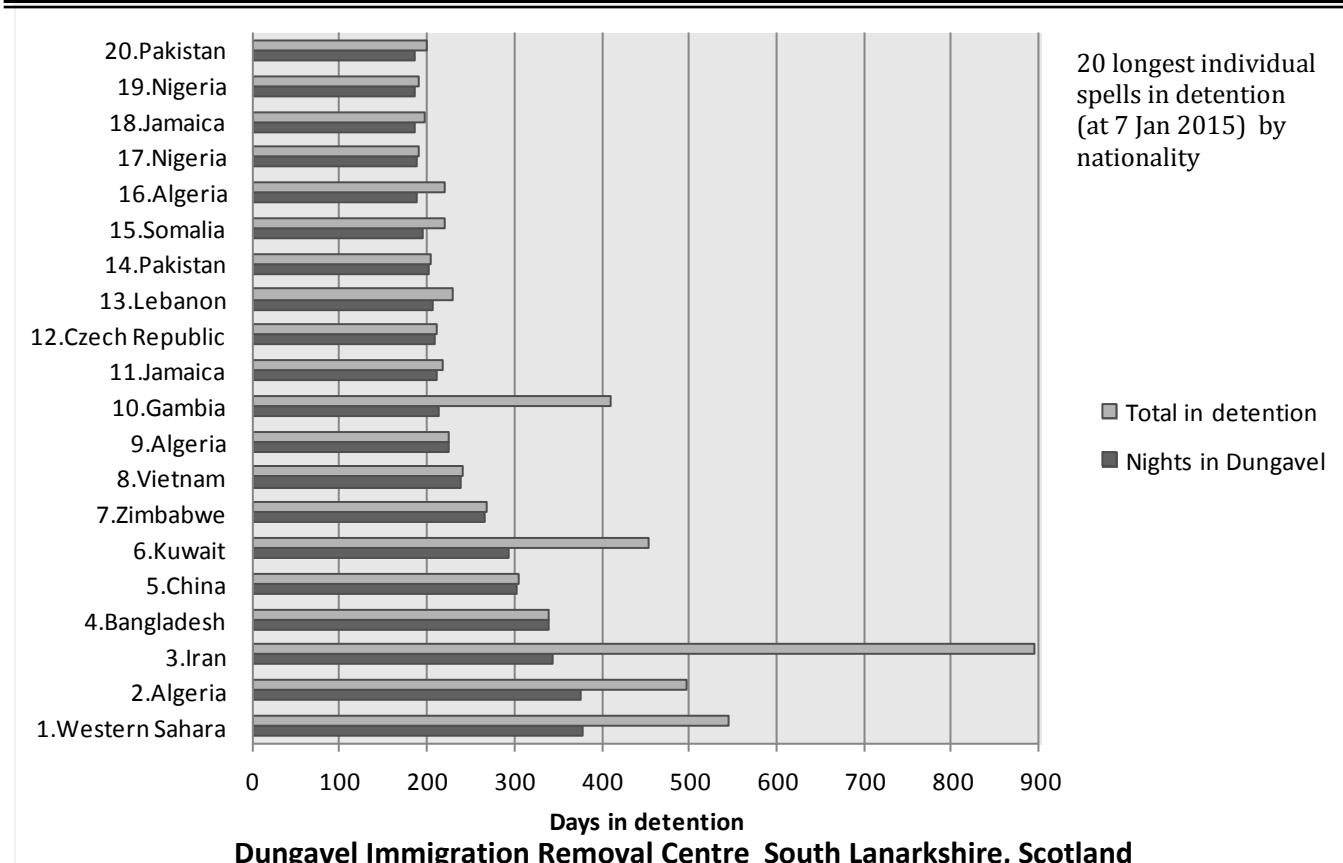
Nuns join the protests, Selma, Alabama Third Selma-to-Montgomery 21 march - 25 March 1965

When Doctor King, delighted with the turn out of Catholics in Selma said "we are even getting the priests and the sisters", Ouellet proclaimed "well its about time they got here.." King then replied, "Father, don't say that. The important thing is that they are here." Father Oulette was eventually removed from the South by his superiors, in their efforts to get him to stop "causing trouble". This man who had "caused trouble" became the first Catholic priest inducted into the voting rights hall of fame

during the 30 year anniversary of bloody Sunday, and is now considered a hero of the civil rights movement.

President Obama recently gave a speech in Selma, marking 50 years since bloody Sunday. He felt called to answer the question I posed above – how far have we come since 1960s Selma? Have we changed as a nation? He answered the question in a heartfelt and honest manner – Of course we have changed. Of course we are better. Of course we are not the Selma of 1965. But we have not changed enough. Police are still killing young black boys, and inequality and poverty is still prevalent in African American communities. Prejudice still exist in the hearts of many Americans. The struggle continues. America's racial history "still casts its long shadow upon us". And as Obama proclaimed "the march is not yet finished."

The march is not yet finished – and I hope and pray that religious leaders of all faiths continue to be part of the march.



To Vote Or Not To Vote

By Martyn Sabell

General election season is upon us. We are invited to choose someone to represent our views at Westminster. The Church tells us voting is a duty, springing from the privilege of living in a democratic society. People often point to those who have been imprisoned or have even given their lives so that we may vote.

One such person was the co-founder of the Catholic Worker movement, Dorothy Day, jailed for her youthful pre-conversion suffragism. Curious then that she never in later life exercised that right to vote. Her attitude was that if she was to best serve the common good,



then pursuing the works of mercy and witnessing to God's justice would have infinitely more political effect than merely marking a ballot paper every year or two. And so it has turned out. Her life has inspired many thousands.

Jean-Paul Sartre claimed that ballot boxes were made for the purpose of drowning the revolution, and politicians are currently disturbed by the rise of single-issue activism, politics which give power to the young and the poor. There are many criticisms levelled at our system of government but it is not my intention here to reject one form of secular politics in favour of another.

What I will do is highlight one or two reasons Christians give for their reluctance to vote, reasons that are the reverse of apathy.

Recall that when Jesus was tempted in the wilderness, he did not dispute Satan's claim to offer all the governments of the world in his own gift if only Jesus would worship him. If Jesus rejected these terms, then just maybe we ourselves need not rush to install others in his place. God allows all kinds of governments for His own purposes, even wicked ones. History shows the Church can flourish under the most adverse conditions, independently of whether or not each of us votes.

Jesus told his disciples not to be like the rulers of the Gentiles who lord it over others and are called their benefactors. Rather he came as a servant. It seems odd we should be obliged to vote for politicians whose ambition for power we are forbidden to emulate.

His Kingdom of Heaven, Jesus tells us, is not from this world, otherwise his followers would fight to defend him. In contrast, all earthly kingdoms aspire to a monopoly of force within their own borders. This is another voting negative for those of us who believe Jesus proclaims a non-violent gospel. Scripture identifies us as aliens, resident in a foreign land, appointed ambassadors for Christ to this nation. As foreign diplomats, do we also expect to claim voting rights? As the apostle Paul said, 'Our citizenship is in Heaven'.

The Church is called to be the light of the world, salt of the earth. We can take it that somehow we should be a distinct people, embodying Christ. This gives us problems when no candidates for office show the desired political virtue, when even Catholic politicians are likely to ignore Church teaching on protecting human life, never mind on promoting social justice. We can vote for the lesser of two evils but that is still evil and should not bind us. Catholic moral philosopher Alasdair MacIntyre says that when offered a choice between two politically intolerable alternatives, it is important to choose neither. All too often the choices given to us are false ones, adversarial by nature, divisive in effect and in thrall to special interests.

Of course, if we wish to effectively support those elected to public office, we can always pray for them.

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
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- **Sort code:** 16-58-10