WHO DARES, WINS?

Maybe there's a need for a publication like this. Maybe not. But one thing's for sure: our love should not be just words and talk; it must be true love, which shows itself in action' (1 John 3:18)

Grounded action. But not spending so much time groundning that we get stuck in the mud. Let's learn to step out in faith, receiving 'a hundred times more houses, brothers, sisters, mothers, children and fields-and persecutions as well' (Mark 10:30)

Che Guevara once said: 'When the Christians dare to give an integral revolutionary witness, then the Latin American revolution will be invincible.'

'And so he had a bit more faith in practicing Christian witness than we do. As he said, we must dare. For hope that is seen is no hope at all.' (Romans 8:24)

1 person, when told about a gathering of Christians interested in anarchism, replied: 'A gathering of Christians practicing anarchism; then I'll be interested.'

If you think that something like this could be useful to inform, share, co-ordinate, rant, rave or whatever, then please give some feed-back: positive, negative, poetry, money, jokes, articles, help, prayer, threatening phone-calls......anything. You do not have to be a card-carrying anarchist, or a card-carrying anything.

'If what they have planned and done is of human origin it will disappear, but if it comes from God, you cannot possibly defeat them.' (Acts 5:38,39)

C.I.A., 'Smile, Jesus Loves You' Community of Non-violence, 89 St. Mary's Rd., Oxford
tel. 0X(065) 726392

NUCLEAR FREE PACIFIC

We affirm our commitment to a nuclear-free Pacific. As Christian people committed to stewardship, justice, and peace-making, we oppose and condemn the use of the Pacific for the testing, storage and transportation of nuclear and weapons delivery systems; the disposal of radioactive wastes; and the passage of nuclear-powered submarines and ships...

NUCLEAR FREE EUROPE

Further, as Christian people we are concerned about the colonial investment required for nuclear armaments and nuclear power, and urge the investment of our limited resources toward total human development, particularly for poor and rural communities, and for alternative safe and renewable sources of energy.

(The Fourth Assembly of the Pacific Conference of Churches, May, 1981)

'The Pacific Ocean is not merely sea. It is part of our human environment. It must not be taken by the powerful nations as an ocean without people...

It appears that those whose environments have been technologised...are no longer dependent on the power of human love, human sensitivity, human ability. Our communal solidarity can challenge any power which builds its security on temporary, insecure, and unstable, fearful hearts by using technology for its defence.

Our theology must be the expression of God's gift of our communal responsibility. The ultimate power which no one, no power in heaven or on earth, will be able to destroy, to defeat, is love (Romans). The Pacific island nations will never become super-powerful. However, we can become super-powers in terms of our communal solidarity within our society of human relationships.'

(Rev. Leslie Poseto of the Solomon Islands)

'There are only 90,000 people out there; who gives a damn?'

(Henry Kissinger)

For some, nuclear war is not a future fear; it is a present-day nightmare. The colonial powers do their dirty work...in some one else's garden, who gives a damn?

Angela Dredman and Helen Trask are part of the Nuclear Free and Independent Pacific Support Network and run a Resource Centre. A comprehensive catalogue is available upon request, as is a tape/slide show 'Nightmare in Paradise' which they are willing to show to groups.

Contact: Angela and Helen, 7, Furnace Cottages, Cross Edge, Sheffield S30 5HP
Tel. Barnsley (0226) 766510

Please send s.a.e. and/or donation when writing.
C.I.A. INFILTRATED BY GREENBELT

'Greenbelt' is a Christian music and arts festival held every year over the August Bank holiday weekend. It attracts thirty thousand people or more, and has been going for ten years or so. Principally a music and arts festival, it does broaden its perspective a bit; there are Trailcraft, Tearfund, Christian Aid tents...and, last year, on the 'Pringe' there was a 'Peace Patch', consisting of such stalls as Christian C.I.A., Quaker Peace and Service, Evangelical Peacemakers, Mennonite Peace Fellowship, and the Christian Ecology Group. Most people come primarily to be entertained, but interests readily widen and some lively discussions are to be had, however hard-work they may be. However, last year, the hard-work seemed to dwindle into nothingness somewhat when the likes of Larry Norman, the much admired and listened to 'father' of Christian Rock, to an audience of more than thirty thousand, said something along the lines of 'You know, we don't have to go on peace marches or worry about anything like that, because it says in the Bible that Jesus is going to return to Earth, which must mean that there's going to be an Earth for Him to return to...' (the consequent cheers from the crowd stifled the noise of our stunned silence)

This year the Christian Ecology Group stall was the only 'alternative' stall on the 'Pringe', so it acted as quite a magnet for support, argument, information and so on.

Having been at Greenbelt for the last five years, I assume that things are changing, and that doesn't mean more books on social issues and social action by the 'respected' and admired, but among the grass-roots a more coherent view of Christian witness is being formed, as often at the Christian Ecology Group stall the question was 'what can I do', as opposed to 'what can I do', or worse still 'why should I do anything?'. The seminar programme (there is a great deal of teaching, talking, discussion, workshops, some of very good quality) often covers such issues as nuclear weapons, civil disobedience/holy obedience, racism, North/South relations and so on. Maybe this is filtering to the grass-roots, or, better still, the grass-roots are working things out for themselves.

Anyway, there does seem to be a change of heart going on.

We (Roger and me) decided, somewhat tentatively, to hold a fringe Pringe meeting for Christians Interested in Anarchism. So, Roger, subversively, put up a few fly-posters and we waited by 'The Earl Stand' on Sunday at two o'clock, wondering how we'd recognise a Christian interested in anarchism if we saw one... But...about thirty turned up...Stunned, we sat in the sun in small groups and just spent a couple of hours talking, about anything. There were some anarchists who weren't Christians, some Christians who weren't anarchists, some who weren't too sure about one or the other, some Christian anarchists, and even a couple of ministers to lend credibility (we're all ministers anyway, aren't we...vicious...)? Addressess were exchanged, a newsletter was mentioned, the cleansing of the temple was likened to the first ever Christian 'Stop the City', and it was obvious to all that the revolution had well and truly begun.

Next year...maybe some people could do some Pringe seminars, workshops etc...There are plenty of opportunities for jaming, poetry and the like. One of the Ashford anarchists even managed to get her mug in Strait, the Greenbelt newspaper which comes out throughout the year...fame...fame. For all its glossy, sometimes sickening image, Greenbelt's not that bad, in fact moments are quite powerful, especially the Sunday morning communion service for twenty or thirty thousand or so. If you decide to go, just look for the Christian anarchist posters or scrawl a message on the one of the 'bottomless pits' (wind the undercurrents).

If another newsletter comes out then the Greenbelt address might have appeared...Someone may want to get together to do street-theatre, camp etc

LETTERS

Near C.I.A.,

Why don't you have a letters page so that people can complain, scrawl thoughts, new ideas and so on?

love

Ann O'Neill

THE FAT BAND

MIGHTY DUCKS & THE FAT BAND

RIGHT HAND SIDE OF THE ROAD TO DUBLIN

WANTED: A COUPLE OF DUDES
**WALTER SCHWARZ meets America's subversive pastor**

**Peace in action**

"WE LIVE in a situation where our homes are being destroyed, not just in South Africa but in the USA." Jim Wallis, the most subversive of the new American evangelists, who castigates inner-city squalor, nuclear weapons, Reagan's Central America policy and churches 'trapped in false worship, in exile from the people' in prison himself five times last summer.

Wallis thinks Christianity is for active action — "not for peace-lovers but for peace-makers," who have to be ready to abandon comfort and careers for anti-nuclear action and who should be entitled to look to the churches for leadership, sanctuary and money.

His congregations up and down the States pass naturally from prayers to sit-ins. Hundreds Wallis-induced churches have offered illegal sanctuary for Latin American refugees. More than 60,000 have signed the "pledge of resistance" in case Reagan invades Nicaragua.

"Now Wallis wants to bring this situation to Britain. He is here this week to prepare, with well-placed disciples among the natives, a preaching tour that will take him from London to all other major cities next June. He will bring little comfort for the churches — addicted to what he calls the "privatisation of Christianity" as if it were an affair of the individual. His religion is public and political, and he has done at least as much from Old and New Testaments in support.

The British tour is widely sponsored — by the British Council of Churches, Christian Aid, the Catholic Pax Christi, the radical-evangelical Frontier Youth Trust and others. Discreetly, several Catholic and Protestant bishops support him.

"The times we live in cry out for conversion," is the start of his recent manifesto, A Call To Conversion, (Lion £1.95). He means conversion from the materialist gods which have corrupted the church and reduced affluent man to chronic anxiety and the rest to chronic hunger.

This is the antithesis of Jerry Falwell's right-wing evangelism: the two men have frequently clashed on the hustings. Falwell in private, Wallis likens Falwell to the court prophets of ancient Israel: "duty bound to bless the schemes and ambitions of power."

Wallis argues that the American evangelical "revival" has been corrupted with its media success and "accepted the prevailing culture on its own terms." Worse, these evangelists have become "nationalists that perpetuate a theology of empire."

Wallis concedes that the British peace movement is not primarily Christian-inspired, like the American. But he thinks this will change as the notion spreads that "a church that places its trust in the Bomb is a church that no longer trusts in the Lord."

The British, anyway, have the same evils to combat — "the inner cities, the racism," the relationship with South Africa, the same privatisation of the gospels which is the churches' implicit endorsement of the status quo.

The urban community he runs, the Sojourners, is often hounded and photographed and its members arrested, which Wallis finds natural.

"The only real opposition in the States now comes from the new religious communities. They and the black communities are the only ones that are alive and well."

For a preacher, he is quiet and self-deprecating, more at ease with a yoke than a thunderbolt. At 37 he says he is "too much on the road" to be married. His "extended family" is the community of 40 residents ("we share our income but not our socks") and 125 congregants in Washington's Columbina Heights, a suburb "where almost nobody in an urban age doesn't like coming to see me — and only two miles from the White House.

He is nevertheless an optimist because he heard "people asking the right questions about the shape of the church today. Small fellowships are emerging. At a higher level he finds comfort, too, in the number of American bishops that have come out against nuclear weapons, the neglect of poverty and the oppression of Central Americans.

His British allies say there are similar glimmerings over here too.

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**Announcing The Kingdom**

Jim Wallis, public and political religion

A CALL TO RENEWAL IN SOCIAL ACTION AND SPIRITUAL LIFE

'The Sermon on the Mount is the declaration of the Kingdom of God. It describes the character, priorities, values and norms of the New Age Jesus came to inaugurate.' 'The Call to Conversion' page 10

MURDER OF THE VISIT

To announce the radical Gospel message and to explore the relationship between:

- spirituality and politics
- worship and action
- evangelism and social justice

themes will include:

- urban poverty
- race relations
- peace
- community
- international justice

**Tour dates**

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<th>Day</th>
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<tr>
<td>1-5 June</td>
<td>London</td>
<td>Colin Marchant</td>
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<tr>
<td>6-8 June</td>
<td>Newcastle</td>
<td>Brian Allen</td>
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<td>11-13 June</td>
<td>Glasgow</td>
<td>Eric MacArthur</td>
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<td>14 June</td>
<td>Liverpool</td>
<td>Dana and Mark Mills-Powell</td>
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<td>15, 17, 18 June</td>
<td>Leeds</td>
<td>Steven Friend</td>
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<td>20-22 June</td>
<td>Birmingham</td>
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<td>25-27 June</td>
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<td>Noel Davies</td>
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<td>29-30 June</td>
<td>London</td>
<td>Colin Marchant</td>
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Tour Co-ordinator: Stuart Hensley 59 Harold Street Hereford

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**Jia Wallis has written two pretty good books: 'The Call to Conversion' (Lion £1.95) and a very interesting sort of autobiographical sketch called 'The New Radical' (Lion £1.95)...or it may be called 'A New Radical'...I think one of them 'A...' and the other's 'The...' 'A Call to Conversion' perhaps? whatever, he looks like a very cuddly kick up the backside, which is quite a good combination. (That sentence should be read as 'he looks very cuddly and he looks as if he's going to give us all a kick up the backside' not 'he looks very cuddly and he looks like a kick up the backside')**

He's a founder member of the Sojourners Community, which is a name which seems to fly around albeit it describes and talks about the community in the new radical book. There's a magazine in Britain called 'Grass-roots' which seem to draw quite a lot of inspiration from 'Sojourners', To quote themselves; 'GrassRoots magazine seeks to explore what it means for the church to be the people of God, a sign of celebration of life in Jesus Christ and a friend of the poor and oppressed.' Bi-monthly by Post Green Community Community Trust Ltd., 56 Dorchester Road, Letchworth, Hertfordshire.
C.I.A. gathering in Brum

Personal Reflections on a weekend with the Wild Goose Fellowship

So how do I begin this account?
In the beginning I arrived in the pitch dark on
Friday night in Birmingham. Eventually found Wild
Goose fellowship hang-out in Handsworth for
fellowship and supper. Sat round chatting and
drinking tea and coffee and barley cup and fruit
juice and so on. Then Chris arrived and shortly
after that we saw an introduction to Liberation
Theology tape/video show by Christian Aid which
I recommend to show to your local fellowship or
Priest's meeting. Discussed it and came to the
opinion that it was very good. So drank more tea
and coffee and eat toast before retiring to our
Gnomefeather's beds to sleep. HALF JUHAR.
Wild Goose Fellowship got up for breakfast on
Saturday morning. After it we got ready to hit the
City Centre singing and helping run a Brum Christian
G.O.D. stall. So we helped run it and sang South
African/Anzain freedom songs and talked to passers-
by. Visited the peace shop and retired afterwards
for coffee in the Goose's nest in Carr's Lane Church
and also talked and played musical instruments and
Jugle. Walked back to Handsworth to prepare the
Last Supper. So then we eat it and talked about
women and the church and did the washing-up. Then
retired for Part I of the her/history of the
Fellowship starting with the ? who was Jesus and was
he an #7 or not. So we discuss what it meant to be
a Christian? and an Anarchist. Then we drank, made
toast and watched a film on T.V. on Luther. Rather
ordinary but was Martin a C.O.D.? or not. Retired to
my Gortex and Gnomefeather sleeping bag to sleep.

Woke up on the Sabbath for breakfast takeaway style before going to
Friend's meeting and various buildings with tall steeples. Went with
Anne to her eucharistic service which was good and chatted with people
afterwards over coffee. Then back to house for lunch and fellowship.
Then continued our discussion on Anarchism and Christianity to the
present day with book. Then we had supper with a discussion on
mexim leading into a brainstorm on where do we go from here. He
decided to organise a Christian Stop the City action after Peace
rentecost in London in May called 'Cleansing of the Temple'. Also
having a Hogmany party in Oxford and another party in the New Year
in Ashford. Decided to produce a newsletter and also send out an
address list to encourage networking and communication with like-
minded groups and individuals. So saw 'Everyman' on T.V. with Donald
Soper and David Langle. Also a programme on Mozart. So to sleep and
good-byes after breakfast on Monday morning.

John Barnabas, Peace Corner, Molesworth
'NO WAY TO THE OLD WAY. &'

BRAINSTORM from gathering in Brum

0 New Year - Christian @ stop Christian capitalist business as usual - non-violently and lovingly + CELEBRATION
0 wes wes wes
0 Advertised gathering next February and Easter at Molesworth
0 pamphlet on and Christianity - history, theology, and praxis ... series of pamphlets?
0 Newsletter on Christianity at
0 more co-op with Christians (like-minded)

© anarchist contracts - lists etc.... CROSS FERTILISATION
0 occupation of Churches over Church investments → © public - general synod - property committee
0 writing articles for Peace News and religious magazines © public meeting / day school with C.E.C.
0 letters to anarchist magazines with a contact etc.... © anarchist magazine articles
0 GREENBELT - anarchist gathering, fringe, speakers, action on unlockers S.A. apples, feeding of animals etc...
0 reconciliation with Christian Police Association
0 Christian anarchist people we know
0 contact other Christian groups
0 nonviolent D.A. / celebration with other groups like Catholic Peace Action.
0 Christians and anarchists - dialogue at Molesworth
0 Christian squat somewhere - e.g. Canterbury Cathedral
0 New Years party - Oxford
0 summer camp on M.O.D. Folkestone, Lincolnshire
0 Dialogue with Pope

A brainstorm in where everyone just says their ideas and they are written down without comment being passed until all ideas run...
A TOTALLY IMPARTIAL, UNBIASED, OPEN-MINDED, IN-DEPTH STUDY OF THE WHOLE OF CHRISTIAN HISTORY, COMPILED FROM A SERIES OF PAPERS DELIVERED AT THE INAUGURAL GATHERING OF CHRISTIANS INTERESTED IN ANARCHISM, THE COMPILATION OF WHICH SHOWS THAT THE PROGRESSION OF CHRISTIANITY HITHERTO HAS BEEN BOTH IMPROPERLY AND IMPROPERLY, TOWARDS THE REALIZATION OF A TRUE AND PROPER CHRISTIAN UNDERSTANDING OF ANARCHISM.

Radical trends in Christianity......notes compiled by roger........

(?)-not sure of spelling

(1) Early Christians
   Alexandrian heresy-communist
   gnostics
   Encyclicals
   pacifist Christians up to the third century
   Pelagian (?) responsibility for one's own actions
   Celtic stuff

(2) Middle Ages
   Walfridians 1176 translate bible, all celebrate mass,
   pacifist, refuse gaths
   Hutterites...Bohemian...communist...anti-pope an anti-christ
   milenium...violent sects
   free spirit and mystical anarchism
   Friars' orders...the gradually corrupted
   Francisians...voluntary poverty

(3) Reformation
   Anabaptists...start in Switzerland
   Thomas Munzer...class war anarchist...
   Jesuit Monster eisacole...anabaptists mostly pacifist
   peasants' revolt
   Mennonites...Mennonites in Holland...pacifist
   Paraguay...experiments by Jesuits

(4) English Civil War
   diggers...pacifist, communist, anarchism 1640 etc.
   Gerrard Winstanley's works
   Ranter, Quakers and Milton
   Levellers

(5.16) Sanhedrians(?)...influence Godwin 'father'
   of modern secular pacifist anarchism

(5.19) Abin Bolle(?)..socialists
   Kierkegaard...attacks on conventional Church
   Tolstoy...only the law of love can overcome violence
   therefore refusal to coerce therefore nothing to do with govt.

(6.20) Catholic Worker Movement
   Community of the ark (Gambians)
   Stantonville Roadrunner (if anyone has any back issues
   can we have a look please)
   and in the 1960's numerous groups of Christian As spring
   up and...............to be continued......

and the Church-fraud continues till now...

'The Church-fraud continues till now. The fraud consists in this: that the conversion of the powers-that-be to Christianity is necessary for those that understand the letter, but not the spirit, of Christianity; but the acceptance of Christianity without the abandonment of power is a satire on, and a perversion of, Christianity.

'The sanctification of political power by Christianity is blasphemy; it is the negation of Christianity.

'After fifteen hundred years of this blasphemous alliance of pseudo-Christianity with the State, it needs a strong effort to free oneself from all the complex sophistries by which, always and everywhere (to please the authorities), the sanctity and righteousness of State-power, and the possibility of its being Christian, has been pleaded.

'In truth, the words a "Christian State" resemble the words "hot ice". The thing is either not a State using violence, or it is not Christian.'

from 'Church and State' by Leo Tolstoy
SIT DOWN IN THE NAME OF THE LAW
FEBRUARY 6th 1986 BLOCKADE MOLESWORTH.

On Flak-Jacket Day (i.e. February 6th 1985) Hanbitine invaded Molesworth and evicted 'Rainbow Fields'. Also fenced in Eirene Peace Chapel and denied us access to it un till now. On this day in 1986 we will blockade in affinity groups all four gates. Provision for a woman only blockade of AIR gate. We, as Christians, should pray about its success and pray before hand with Christians taking part in the blockade. Also, before the blockade begins, we could share a time of fellowship and worship. We should vigil at 11am at whichever gate we happen to be at the time, and, if possible, say the prayer for peace and vigil at twelve noon. At 3p.m. a closing act of fellowship and worship if possible. For more details about the February blockade contact:

The working Group,
180 Mansfield Rd.,
NOTTINGHAM phone 0602 531178

or contact Nat. C.N.D./Christian C.N.D. at 22-24 Underwood St., LONDON, N.1 tel 01 220 4010

John Barnabas, Peace Corner, Molesworth
Shalom

Peace Corner 14 Sep 85
The Diggers' Song

In 1649 to St. George's hill,
A ragged band they called the diggers
came to show the people's will;
They defied the landlords; they defied the laws;
They were the dispossessed reclaiming what was theirs

'We come in peace' they said 'to dig and sow,'
'We come to work the land in common'
'And to make the wastelands grow,'
'This Earth divided, we will make whole'
'So it will be a common treasury for all.'

The sin of property we do disdain!
No one has any right to buy or sell the land for
the land for private gain,'
'By theft and murder they took the land'
'Now everywhere the walls spring up at their command.'

'All men have stood for freedom,...
and those of the richer sort of you
that see it are ashamed and
afraid to own it,because it comes
clothed in a clownish garment...
FREEDOM is the man that
will turn the world upside down,
therefore no wonder he hath
enemies.... TRUE freedom lies
in the earthly treasury, and this
is CHRIST, the true manchild
spread abroad in the creation,
restoring all things unto
himself.'

Gerard Winstanley
'A Watch-Word to the City
of London' (1649)

Your land must not be sold on a
permanent basis,because you
do not own it; it belongs to God.'

If anyone wants to write a piece on the Diggers, then
please do.

ROSEMARY CHRISTIAN ANARCHIST HERITAGE
'For I swear every time; this version's
not mine... That's why it's called HISstory.' (Gl Scott-Heron)

Try: 'The world turned upside down: radical ideas during the
English Revolution.' by Christopher Hill (Pelican),
or 'The works of Gerard Winstanley' ed. Sabine (Cornell U.P.,
1961)

These that have turned
the world upside down
are come hither also

Acts 17.4
As the church reassessed the centrality of proclaiming God's concern for social justice, peace and a 'bias to the poor', it is still left with the question of how these can be implemented in reality. We are soon faced with questions such as: how do we 'enforce' Christian social standards - or, more to the point, should we? Given the valid critique of structural sin and oppression - is the answer simply to change the rules to make righteousness just ones? In other words: what place do laws and government have in the radical demands of the Gospel? It seems to me that we are at once in danger of replacing one form of social coercion for another and of losing the message of spiritual rebirth without which Christianity is merely moral codes and social ethics. Alan Kreider points me back to the Anabaptists and the radical reformation to find insight and vision of a 'church on a path of social nonconformity; a church uncoiled from the state's coercion, and avoiding all participation in violence; a church of those who had chosen to be disciples and who would follow their Master into anguish and affliction.' His brilliant booklet sets out three key elements of what this meant in practice (and still does) and why the appetite for further rediscovery.

The Anabaptists firstly stood against religious compulsion - one of them said this: 'Christ's people are a free, unforced and uncompelled people, who receive Christ with desire and a willing heart.' Thus the concept of 'Christendom', the enforced Christian social order inherited from Constantinian, was unacceptable to them. The official Reformation fell short - since it never properly challenged the idea that the religion of a territory's ruler determined that of its subjects. Thus to establish the Kingdom, a truly Christian social order, it was not sufficient to change the state's apparatus and ruler to a 'reformed' one.

'Central to the Anabaptist social strategy was therefore the church. They knew that it was useless to renew society by raising the reins of power, legislating laws that were as righteous as possible, and coercing those who were recalcitrant. This strategy, they felt, had been tried many times throughout the history of Constantinian Christendom, and had failed because of it was superficial. It did not lead to true faithfulness to Christ's teaching. For true righteousness could not be concealed; it could come about only as men and women discovered the meaning of repentance and new birth, in the kingdom of God.' (Alan Kreider, God's Left Wing)

Believer's baptism was an affirmation of the fact that you had now joined God's kingdom as a renewed person - and thus were determined to live out Christ's radical demands.

But this was not to be an individualistic action; 'Central to the Anabaptist social strategy was therefore the church.' Thus the second element of this vision was the concept of the church being the family of believers. Rebirth and regeneration of the individual by the Spirit of God leads to corporate commitment of all believers to each other. Thus 'they were conscious that they were all members of a priesthood of believers, not only in status but also in function.' Although they had 'shepherds' these people must be servants like themselves. Their corporate identity did not allow priestly hierarchies and this was reflected in their worship; in their meetings all members could contribute - through exercising the spiritual gifts, speaking and adding new insights to previous speakers as the Spirit guided. The Lord's supper service was to be a 'supper of fellowship' - before which relationships within the body were set right.

This also had economic consequences. Enno Simon reflected on the Hutterites: 'Take you for the easy-going gospel and barren household, you who have in so many years been unable to effect enough with your gospel and sacraments so as to remove your needy and distressed members from the streets.' This manifested itself differently amongst the various Anabaptist groups by vigorous programmes of mutual, communal names to which members could voluntarily contribute according to their ability and from which other members could draw in times of need. In the case of the Hutterites it led to Christian communism in which all were equal in the fellowship. Ulrich Staller said that 'one, common, builds the Lord's house and is pure; but mine, thine, his, own divides the Lord's house and is impure.' The authorities discerned in all these a suspicion of private property which seemed subversive of the European social order. Thus the common life of the fellowship of Christ was manifest in worship, teaching, economics, equality and lack of hierarchy - there was no division between the 'spiritual' and 'physical' - each was an outworking of the Spirit's work.

The final element that Alan Kreider points to in the Anabaptist vision was that of truely radical discipleship; 'No one can truly follow Christ unless he follows him in life.' (Matt 16). Inward renewal would lead to a change of lifestyle - an internal and external transformation. Initiation of and obedience to Christ brought conflict with the authorities leading to persecution and suffering. They were prepared to be obedient to the state - but only when...
This whole vision is both an inspiring and highly relevant one. Alan Kreider makes no bones about the problems of factionalism, of loss of vision and vitality over time, and gradual readoption into the existing respectable social structure. Another problem which seems also to figure quite large for me is that of 'opt-out-and-drop-out': are we satisfied to practice justice and equality amongst our Christian community and feel we can not do anything about injustices between those outside the community (believing you can not in any sense coerce people into equality)? Are we satisfied to live at peace with all people ourselves - confronting the State only when it demands war taxes or conscription from us --or should we be actively involved in pressuring the state to lay down its arms? Can we expect it to? I am not sure myself of the answers to these -move, of course, that we should constantly be actively inviting people to join with us in establishing God's peaceful kingdom of right relationships.

Alan Kreider's booklet certainly gives an introduction to the Anabaptist vision which has 'both theological insights and a living past' which take you to the heart of such questions.

Ben Jackson

panchure 'God's Left Wing' available from 'Stones' for £10
The London Mennonite Centre,
16 Shepherds Hill,
Highgate,
London N6 5AQ

who will also send a fairly comprehensive publications list on request.

Wolves and sheep will live together in peace,
and leopards will lie down with young goats.
Calves and lion cubs will feed together
and little children will take care of them.

Isaiah 11:6,7
THE FRACTURE OF GOOD ORDER — A MORALITY PLAY

From 'I. R. Stone's Weekly', 21st October 1969, vol. 16, no. 21

THE CATONSVILLE NINE

They staged their first act on May 17 when they entered a local draft board in Catonsville, Md, and burned up its files, with Novak they manufactured themselves from a recipe in the U.S. Special Forces Handbook. 'Our apologies, good friends,' said Father Daniel Berrigan, the post-priest who was one of their leaders, 'for the fracture of good order, the burning of paper instead of children'.

The second act was in a Federal court in Baltimore last week before Chief Judge Roszel C. Thomson. The nine are all Catholic, clergy and lay. Their acts are recognizable through history: the stuff of which saints are made, moved by a deeper sensitivity to human suffering. They joyfully admitted their guilt, like early brethren preparing for the lions. No legalisms spoiled the second act curtain.

The government in its own dramaturgy, picked a black man to prosecute them. First Assistant U.S. Attorney Arthur G. Murthy said the morality of war was not at issue, though he admitted in passing that a reasonable man might think it illegal. The issue, he said, was simply destroying property and obstructing the law.

The chief Defence Attorney, William Kunstler, insisted 'The trial is not as simple, any more than those of Jesus and Socrates was simple.'

Judge Thomson, like a certain forerunner, kept washing his hands of the affair by allowing the defendant extraordinary latitude in explaining why they did it. The two most wondrous characters among the Nine, the ex-priest Thomas Melville and his wife, the ex-nun, were even allowed to touch on the sufferings they saw in Guatemala which ended by driving them into the arms of the guerrillas and out of the Church. Their quiet sobriety is in strange contrast to the trauma that so transformed their lives.

The trial drew some 2,000 zealots from all over the country. The deepest appeal of the spectacle for them was in Father Daniel Berrigan's testimony when he said, 'I was in danger of verbalizing my moral impulses out of existence. I sought a way to defy the state even if I was too old to defy the draft! Of course they were found guilty. Not to acquiesce in murder, the chief and most ancient business of the state, is clearly subversive.

'I was in danger of verbalizing my moral impulses out of existence.'

WHEN ARE WE GOING TO WAKE UP?
WHEN ARE WE GOING TO WAKE UP AND SHOW THEM THE STRENGTH OF LOVE?

ON ANGER

From: 'ON ANGER: Are pacifists willing to be angry?' by Barbara Lening

...Many radicals feel that we are not quite healthy. They feel that there is health in anger. In the woman's movement, a song has been written that sums up their positive feeling about it: 'Our anger is changing our faces. Our anger is changing our lives.'

They see anger as a necessary emotion if there is to be any change.

I think there is some truth in this. I think that there is clearly a kind of anger that is healthy. It is the concentration of one's whole being in the determination: this must change.

This kind of anger is not in itself violent— even when it raises its voice (which it sometimes does); not brings about agitation, confrontation (which it always does). It contains both respect for oneself and respect for the other. To oneself it says: 'I must change — for I have been playing the part of the slave.' To the other it says: 'You must change — for you have been playing the part of the tyrant.' It contains the conviction that change is possible — for both sides; and it is capable of transmitting this conviction to others, touching them with the energy of it — even one's antagonist.... It communicates.

Why do we who believe in nonviolence shy away from the word?

Well, because there is another kind of anger, very familiar to us, that is not healthy, that is an affliction, which, by the way, is the first synonym for anger that is given in the big Webster's International Dictionary.
This anger asserts to another not 'you must change and you can change' - but
'your very existence is a threat to my very existence.' It speaks not hope but
fear. The fear in: you can't change - and I can't change if you are still there.
It asserts not change! but; drop dead.
The one anger is healthy, concentrates all one's energies; the other leaves
one trembling, because it is murderous. Because we dream of a new society in
which murder has no place; and it disturbs that dream.

Our task, of course, is to transmute the anger that in affliction into the anger
that is determination to bring about change. I think, in fact, that one could
give this as a definition of revolution....

in the middle of reading this article on anger
I wrote the following (poem):

**Liberator Lord**

You are my Liberator, Lord
You are my strength
You, Lord, are Liberator in Nicaragua
You, Lord, are Liberator in South Africa
In the midst of those
who meet to share, to learn,
to read your Word, and to make your Word flesh
You are their Liberator, Lord
You are their strength
This anger, Lord, inside me
has blown up like a storm
I never saw coming
- like wanting to make myself sick
- to purge my self-hate
   You are my Liberator, Lord
   You are my strength
So, liberate me, Lord,
Make this anger whole

Make this anger yours
So heal me, Lord
Make this broken person whole
Make this broken person yours
You are my Liberator, Lord
You are my strength
I do want to see and show your love
to shout and sing your love to all
But the bloody oppressors do
torture and murder and mutilate
And the oppressed are oppressed
bloody oppressed
and I do not know, sometimes, if I can love
So, Liberate me, Lord
Give me your strength
Make this anger whole
Make this madness yours
Make this person whole
Show me love's strength
Make my love strong
You are my Liberator, Lord
You are my strength

Stepman

This pamphlet is part of a series of studies in nonviolence published by
the Peace Pledge Union (P.P.U.), and costs 65p. probably can get it from
a good bookshop.

P.P.U.
6 Ensign Street
London W C 1
Jesus went into the temple and drove out all those who were buying and selling there. He overturned the tables of the money-changers and the stools of those who sold pigeons, and said to them, "It is written in the scriptures that God said, 'My Temple will be called a house of prayer.' But you are making it a hideout for thieves!" Matthew 21:12-13

You have not paid any wages to those who work in your fields. Listen to their complaints! The cries of those who gather in your crops have reached the ears of God, the Lord Almighty. Your life here on earth has been full of luxury and pleasure. You have made yourselves fat for the day of slaughter. You have condemned and murdered innocent people, and they do not resist you.

James 5:4-6

Christian witness in the peace movement has become increasingly visible. And, increasingly, the integral realization that peace and justice are inseparable is being made. But, whilst there is a plentiful supply of literature on such issues, so often we talk of the evils and injustices of distant world economic systems, of multinational corporation exploitation, that we neither recognize our own complicity, nor do we feel able to confront the colossal momentum of the military-industrial-multinational-governmental complexes and institutions. Through our own repentance of heart and lifestyle we will be able to begin to see change. From such beginnings we may be able to offer others, involved in these webs of oppression, paths of reconciliation, hopefully being able to combine a human approach whilst also expressing our indignation at the injustice and violence in the world. When Jesus was talking to the rich man he 'looked straight at him with love'. But, when the rich man sadly turned away at the call to sell all that he had and give the money to the poor, Jesus did not run after him with some acceptable compromise - 'How about just selling half of it?'. Love is confrontational. And love hopes all things.

We are calling for a Christian Act of Witness: repentance, worship and protest in the City of London on Pentecost Tuesday May 20th

It was on Pentecost that people from all over the world heard the believers speaking in their own language. The coming of the Holy Spirit was and is a move towards international reconciliation. It is an experience which brings personal renewal and public witness and conversion.

We will start with a service and then move onto various activities and actions. As far as possible, we would like the event to be affinity group based, but everyone is welcome. People may choose to do Street Theatre, or vigils, singing, blockading, occupying, leafleting, talking and so on. As planning progresses, so will our areas of concern - be it 'Church' investment, Arms Trading, multinational corporation exploitation and oppression, colonial nuclear dumping and testing in the Pacific ... We hope that people and groups will be able to share particular concerns and views in the preparation.

It would be good if the process of preparation was as carefully thought out as the service and actions.
On 10th September the highway authority closed Peace Lane and the land went over to the owners on both sides. That meant that half went to the Church of England (Peterborough Diocese) and the other half went to the Ministry of "Defence". A small number of Christians decided to camp on the Church land to challenge the Church of England about their response to nuclear weapons in general and the Molesworth base in particular.

This seemed like a great opportunity to specifically witness to our faith where it counts — right next to the fence. The fence has many different meanings to each one of us but to me it is of particular significance around the chapel. It is a constant reminder of the crown of thorns which was placed on Jesus' head. We are making Christ suffer again and again by putting our faith in nuclear weapons. All the basic arguments against having cruise here have particular relevance to us when we think of the true meaning of Christianity. God does not take sides, God cares for all of creation and so should we!

I hope that the people in the Peterborough Diocese will get back to the true meaning of Christianity and live by God's spirit of love and peace and reconciliation. It's important for us not to judge whilst having a sense of urgency and responsibility to bring Christianity back to life in this important area.

Jill Hutchinson
Earth Camp, Peace Lane, Peace Corner outside U.S.A.F. Molesworth
Old Weston Rd., Brington, Huntingdon
Carte.

(continued) Various discussion meetings could be held, changes in personal lifestyle made, private fasting and praying carried out. Some may wish to undertake sessions of dialogue with (Christian) business people or seek discussions with industrial chaplains etc. There is phenomenal scope.

The first preparatory meeting will be:
Sunday 19th January 11a.m.-5p.m.
Quaker International Centre, 1 Byng Place, London W1
(nearby tube Buxton, Goodge Street, Buxton Square)

After this we'll try to get away from London

First preparatory meeting
SUNDAY JAN 19th

Pentecost Tuesday May 20th
CLEANSE THE TEMPLE

EARTH CAMP — CHRISTIAN PEACE CAMP, MOLESWORTH

For Sunday, 19th please come self-sufficient in ideas, food(?) Accommodation can be found if advance requests are given. If you can't come then, please send ideas, names etc. and we'll keep in touch.

peace.

contact: Roger (C.O.T.)
11a St. Quintin Ave.,
London W10 Tel: 01 969 5773

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This seemed like a great opportunity to specifically witness to our faith where it counts — right next to the fence. The fence has many different meanings to each one of us but to me it is of particular significance around the chapel. It is a constant reminder of the crown of thorns which was placed on Jesus' head. We are making Christ suffer again and again by putting our faith in nuclear weapons. All the basic arguments against having cruise here have particular relevance to us when we think of the true meaning of Christianity. God does not take sides, God cares for all of creation and so should we!

I hope that by some means the people in the Peterborough Diocese will get back to the true meaning of Christianity and live by God's spirit of love and peace and reconciliation. It's important for us not to judge whilst having a sense of urgency and responsibility to bring Christianity back to life in this important area.

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Carte.

Please visit, write letters of support, vigils, pray, write to Peterborough Diocese, come and stay for a while (there are two caravans at Earth Camp, plus some tents, though it'd be advisable to bring a tent just in case and lots of warm clothes), or come and live.

Blessed are the Peacecampers

Jill and Ian (Quaker Caravan), Jill (Earth Camp) at 11a.m. vigil near the Sirene chapel

Asen
THE STREETS OF OUR COUNTRY ARE IN TURMOIL. THE UNIVERSITIES ARE FILLED WITH STUDENTS REBELLING AND RIOTING. COMMUNISTS ARE SEEKING TO DESTROY OUR COUNTRY. RUSSIA IS THREATENING WITH HER MIGHT AND THE REPUBLIC IS IN DANGER. YES, DANGER FROM WITHIN AND WITHOUT WE NEED LAW AND ORDER.... WITHOUT LAW AND ORDER OUR NATION CANNOT SURVIVE.

Adolf Hitler, 1932
IF YOU'RE NOT PART OF THE
SOLUTION...

The beginning of a compilation of various groups knocking around.
If you want any particular groups/organisations/contacts mentioned then please send details.

Christian C.N.D.
22/24 Underwood St., London N1 7AG 01-250-4010
'Christian C.N.D. is a specialist section of the
Campaign for Nuclear Disarmament.' and does lots of
of good work. There are quite a few local groups
up and down the country - the office can put
you in touch. There is also a growing Non-Violent Direct Action
Network...next action Holy Innocent's Day, December 28th

Evangelical Christians for Racial Justice
ECFJ, 12 Bell Hall Shopping Centre, Gregorie Street, BIRMINGHAM 021-622 6807
extract from 'A Christian Manifesto on Race':
THEREFORE WE COMMIT OURSELVES AND CALL ON OTHER CHRISTIANS TO:
1. Repent of all personal racial prejudice and attitudes of
cultural superiority, and as far as is possible to make
restitution for all such known sin.
2. Develop forms of evangelism in every ethnic group which
are culturally sensitive, rather than culturally imperialistic,
and which include concern for the widest range of human
needs including the need for social justice.
3. In situations where ethnically distinct congregations
already exist, work for better mutual understanding and
reconciliation between Christians, and to establish
co-operative approaches to witness and mission.
4. To be involved in society in all possible ways that lead
to justice, reconciliation and peace between people of
different ethnic backgrounds (e.g. through multicultural
activities, C.N.D's and neighbourhood community groups).
5. To oppose all current racist policies of government
and other institutions which are evidently racist and unjust.
(e.g. the Nationality Act of 1981, current immigration
rules, certain unfair practices in unemployment,
education and the health service.)
6. To do all this in a spirit of prayer, humility and
love.

They've brought out a very good short sheet on the recent 'riots' entitled 'Let Those Without Sin...'

Christian Ecology Group
'Formed in 1981, the Christian Ecology Group has the following aims:
1) to spread ecological insights among Christian people and churches,
2) to spread Christian insights into the Green movement.'

Peace News: For Non-Violent Revolution
Peace News, 8 Elm Avenue, Nottingham 3
Tel (0602) 503317
Peace News, 45A, London N1 4LA
Tel 01-629 9795

Representative mailing lists for peace, nuclear, human rights
and development issues.

Christian Persecution
You're part of the problem.
THE ROOT OF ALL EVIL

as we all know, in money. So, provisions for an amnesty have been made for any sinners wishing to rid themselves of such evil. So, if any one feels moved, just put it all in an envelope and send it to

"A Pinch of Salt"
"Smile, Jesus Loves You" Community of Nonviolence
Po, St. Mary’s Rd.
OXFORD

This production has been brought out on faith (a.k.a. credit), and is totally dependent on God (with a little help from friends). So, please, if a quid, a fiver, or whatever, can be spared it would be much appreciated to cover printing costs, postage costs etc... or else it’s bye bye... (did you know "Good Bye" stems from God Be With Ye?)

YOU ARE THE SALT

If more copies are needed for friends/enemies/selling on street corners then please get in touch. Of course, something like this can only really survive on feedback. So criticize, contribute, distribute, inform, reform, revolt, default...anything. thank you

NEXT C.I.A. GATHERING

The next Christians Interested in Anarchism gathering is the weekend of the 22nd February (1986)... if you’re interested contact:
Roger, (C.I.A.), 11a St. Quintin Ave., London W10
or maybe see some faces at the ‘Cleaning of the Temple’ preparatory meeting, Jan 19th
(If you want, come for a retreat/new year’s party in Oxford... write if you’re coming, or phone 0x 72632)

"My peace I give you. Not as the world gives peace do I give to you."

spread the word