

A PINCH OF SALT

'You are the salt of the world...' Matthew 5.13

C.I.A. Journal (Christians Interested in Anarchism) an attempt at some sort of radical discipleship 1

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 grounding 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.' Maybe 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) One 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 feel 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. Ox.(0865) 726382

Vegangelical Cookery Corner

Vegan FRUIT CAKE

8 oz. wholemeal flour

3 tsp. baking powder 4-6 oz. dried fruit
2½-3 oz. oil 6 oz. water 1 tbs malt extract
2 oz. raisins soaked and then whizzed in the water (use this water as part of your 6 oz.) spice if liked
Mix flour, baking powder, fruit. Stir together oil, water, malt extract, whizzed raisins and mix well with the flour. Spread on flat baking tray and cook 15 mins at 200°F or put in cake tin and cook 25 mins. at 350°F.

Contact: The Vegan Society,
33-35 George Street, Oxford.



NUCLEAR FREE PACIFIC



NUCLEAR FREE EUROPE

Further, as Christian people we are concerned about the colossal investment required for nuclear armaments and nuclear power, and urge the investment of our limited resources towards 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 defender.

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 Boseto 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 Needham 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, Crow Edge, Sheffield S30 5HF Tel. Barnsley (0226) 766310

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 Traidcraft, Tearfund, Christian Aid tents....and, last year, on the 'Fringe' there was a 'Peace Patch', consisting of such stalls as Christian C.N.D., 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 'Fringe', so it acted as quite a magnet for support, argument, information and so on.

Having been at Greenbelt for the last five years, I sense 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. So 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 grassroots, or, better still, the grassroots 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 Fringe meeting for Christians Interested in Anarchism. So, Roger, subversively, put up a few fly-posters and we waited by 'The Band 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....vicar?)...Addresses 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 Fringe seminars, workshops etc...There are plenty of opportunities for jamming, 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 one of the 'bottomless pits' loos (mind the under-currents).

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

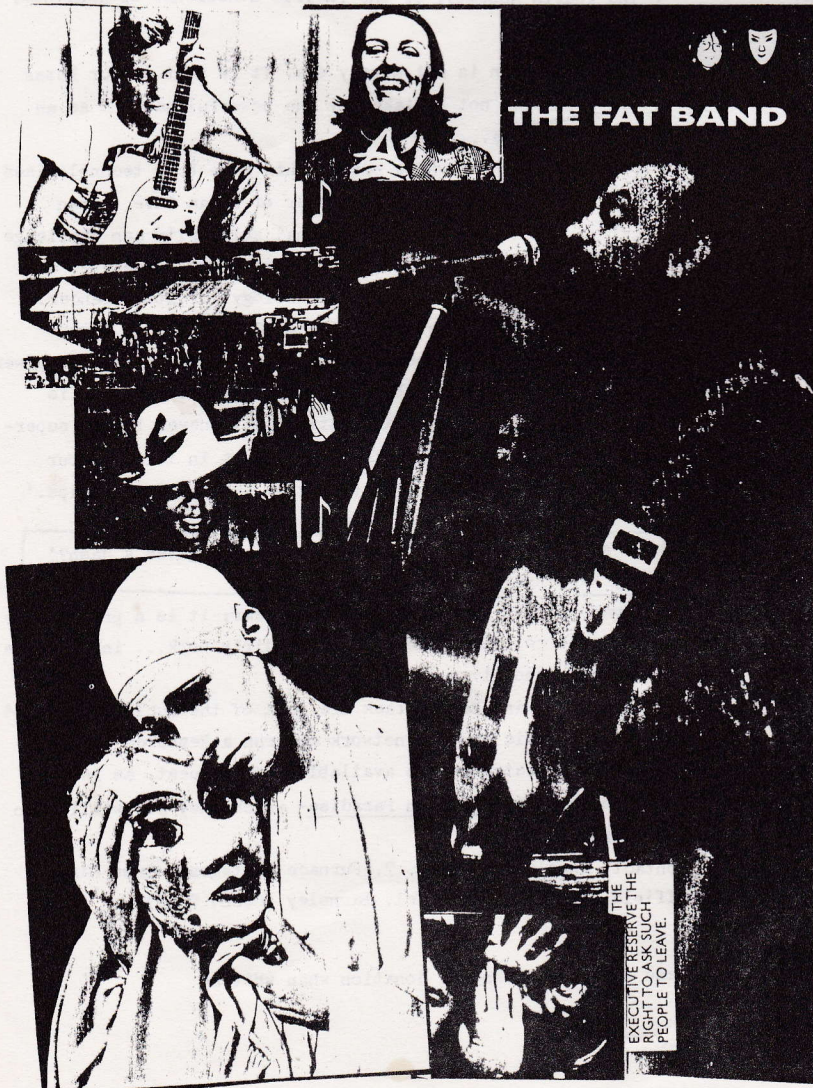
LETTERS

Dear C.I.A.,

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

love

Anne O'Nimity



WALTER SCHWARZ meets America's subversive pastor Peace in action

"WE LIVE in a situation where we have friends in gaol, 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 gospels," was in prison himself five times last summer.

Wallis thinks Christianity is for immediate action — "not for peace-lovers but for peace-makers," who have to be ready to abandon comforts 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. Hundred Wallis-influenced 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 acres of text 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 searing 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.

He is the antithesis of Jerry Falwell's right-wing evangelism: the two men have frequently clashed on TV but never met 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



Jim Wallis: public and political religion

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 bugged 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 left that is alive and well."

For a preacher, he is quiet and self-deprecating, more at ease with a joke 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 Columbia Heights, a suburb "so squalid that nice people don't like coming to see me—and only two miles from the White House."

He is nevertheless an optimist because he hears "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.

Jim Wallis Announcing The Kingdom (kick up the backside tour of Britain)

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

PURPOSE 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	VENUE	CONTACT
3-5 June 1986	London	Colin Marchant 01 476 2324
6-8 June 1986	Newcastle	Brian Allen 0632 813130
11-13 June 1986	Glasgow	Eric MacArthur 041 881 3924
14 June 1986	Liverpool	Dana and Mark Mills-Powell 051 480 7406
15, 17-18 June 1986	Leeds	Steven Friend 0532 450469
20-22 June 1986	Birmingham	Sue Conlan 021 622 6807
25-27 June 1986	Wales	Noel Davies 0792 460876
29-30 June 1986	London	Colin Marchant 01 476 2324

Tour Co-ordinator: Stuart Hemsley 59 Harold Street Hereford

.....above information from a leaflet issued by Roger Williamson, British Council of Churches, 2 Eaton Gate, London SW1.....



Jim 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's '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 alot—he describes and talks about the community in the new radical book. There's a magazine in Britain called 'Grass-roots' which seems to draw quite alot 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, Lytchett Minster, Poole Dorset.

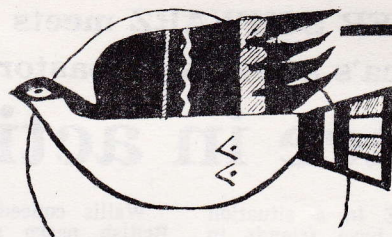
E.I.A. gathering in Brum

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/slide-show by Christian Aid which I recommend to show to your local fellowship or Friend'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 Goosefeather's Beds to sleep. HALLELUJAH.

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 C.N.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 juggled. 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 A? or not. So we discussed 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.A.? or not. Retired to my Gortex and Goosefeather sleeping bag to sleep.



Woke up on the Sabbath for breakfast Passover 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 break. Then we had supper with a discussion on sexism leading into a brainstorm on where do we go from here. We decided to organize a Christian Stop the City action after Peace Pentecost 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 Lange. Also a programme on Mozart. So to sleep and good-byes after breakfast on Monday Morning.

shalom

John Barnabas, Peace Corner, Molesworth

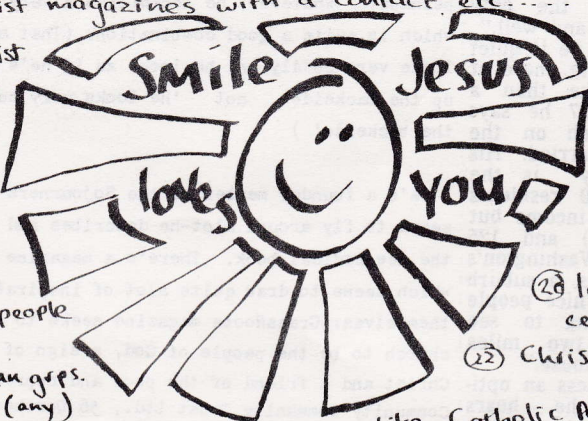
'NO WAY TO THE OLD WAY. A'

BRAINSTORM from gathering in Brum

- ① - New Year - Christian & Stop Christian capitalist Business as usual - non-violently and lovingly + CELEBRATION
- ② wees wees wees
- ③ Advertised gathering next February and Easter at Molesworth
- ④ pamphlet on A and Christianity - history, theology, and praxis ... series of pamphlets?
- ⑤ Newsletter on Christian A
- ⑥ more co-op with Christians (like-minded)

⑦ anarchist contacts - lists etc... CROSS FERTILISATION

- ⑧ occupation of churches over church investments → ⑨ public-general synod-property committee - C. of E., C. of Scot. general assembly
- ⑩ write articles for Peace News and religious magazines
- ⑪ Public meeting / Day school with C.E.C.
- ⑫ letters to anarchist magazines with a contact etc....
- ⑬ anarchist magazine articles
- ⑭ GREENBELT - anarchist gathering, fringe, speakers action on unethical S.A. apples/eating of animals etc...
- ⑮ dialogue with other religious people
- ⑯ Christian A weekend somewhere in country/city - gathering camping
- ⑰ reconciliation with Christian Police Association
- ⑱ address list/book list - for us + newsletter
- ⑲ Christian anarchist people we know
- ⑳ leaflet on Christian A - go out in town centre
- ㉑ contact other Christian grps. (any)
- ㉒ Christ. A internationalist perspective
- ㉓ Nonviolent D.A. / celebration with other groups like Catholic Peace Action.
- ㉔ F.O.R.
- ㉕ Christ A. animal rights campaigning
- ㉖ Molesworth / Greenham / Fastlane support
- ㉗ Christians and anarchists - dialogue at Molesworth
- ㉘ explore new liturgy & worship - produce resources anarchist hymn book?
- ㉙ Christian squat somewhere - e.g. Canterbury Cathedral
- ㉚ Summer camp on M.O.D. Fulbeck, Lincolnshire
- ㉛ New Years Party - Oxford
- ㉜ Dialogue with pope



A brainstorm is where everyone just says their ideas and they are written down without comment being passed until all ideas run

YESTERDAY, TOMORROW AND TODAY IS ANARCHIST

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 CONCLUSION OF WHICH SHOWS THAT THE PROGRESSION OF CHRISTIANITY HITHERTO HAS BEEN, BOTH IMPLICITLY AND EXPLICITLY, TOWARDS THE REALISATION OF A TRUE AND PROPER CHRISTIAN UNDERSTANDING OF ANARCHISM.

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

(?)=not sure of spelling

(actually, few of these people or trends were anarchist, and who cares? We just had an interesting time compressing twenty centuries into a few hours)

(1) Early Christians

Alexandrian heresy-communism

gnosticism

Essenes

pacifist Christians up to the third century

Pelagius(?) responsibility for one's own actions

Celtic stuff

(2) Middle Ages

Waldensians 1176 ..translate bible, all celebrate mass, pacifist, refuse oaths

Hutterites..Bohemia...communist..anti-pope as anti-christ millennium...violent sects

free spirit and mystical anarchism

Friars' orders...tho' gradually corrupted

Franciscans...voluntary poverty

(3) Reformation

Anabaptists...start in Switzerland

Thomas Munzer...class war anarchist..!

despite Munster episode...anabaptists mostly pacifist peasant's revolt

Menno...Mennonites in Holland..pacifist

Paraguay...experiments by Jesuits

(4) English Civil War

diggers...pacifist, communist, anarchism 1649 etc.

Gerard Winstanley's works

Ranters, Quakers and Milton

Levellers

(C.18) Sandemanians(?)...influence Godwin, 'father' of modern secular pacifist anarchism

(C.19) Abin Ballou(?)..socialists

Kierkegaard...attacks on conventional Church

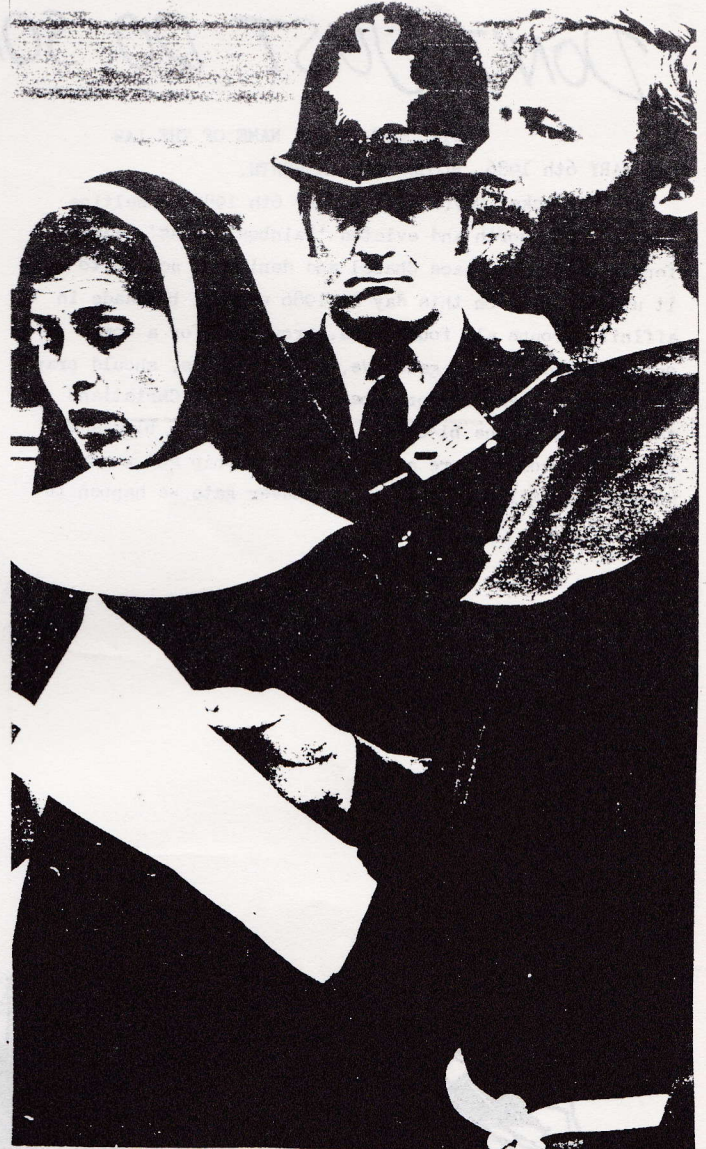
Tolstoy...only the law of love can overcome violence therefore refusal to coerce therefore nothing to do with govt.

(C.20) Catholic Worker Movement

Community of the ark (Gandhians)

Cantonville Roadrunner(if any one has any back issues can we have a look please)

and in the 1980's numerous groups of Christian As spring up and.....to be continued.....



and the Church-fraud continues till now...

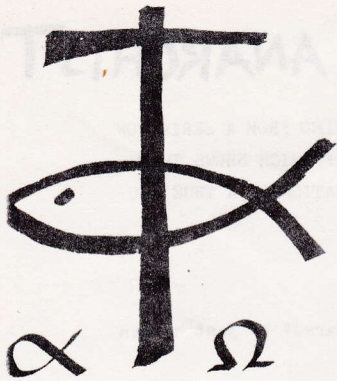
'And the Church-fraud continues till now. The fraud consists in this: that the conversion of the powers-that-be to Christianity is necessary for those that understand the letter, but not the spirit, of Christianity; But the acceptance of Christianity without the abandonment of power is a satire on, and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



CND's NEXT NATIONAL DEMONSTRATION

INTERNATIONAL LAW
decrees the indiscriminate mass extermination of people to be a crime

AT MOLESWORTH (Cambs)
the U.S. plan to site 64 Cruise Missiles - equal to 1,000 Hiroshimas

BRITISH LAW
requires anyone knowing of a threatened crime to act to prevent it

SIT DOWN IN THE NAME OF THE LAW BLOCKADE MOLESWORTH

DON'T JUST DO SOMETHING! SIT THERE

SIT DOWN IN THE NAME OF THE LAW

FEBRUARY 6th 1986 BLOCKADE MOLESWORTH.

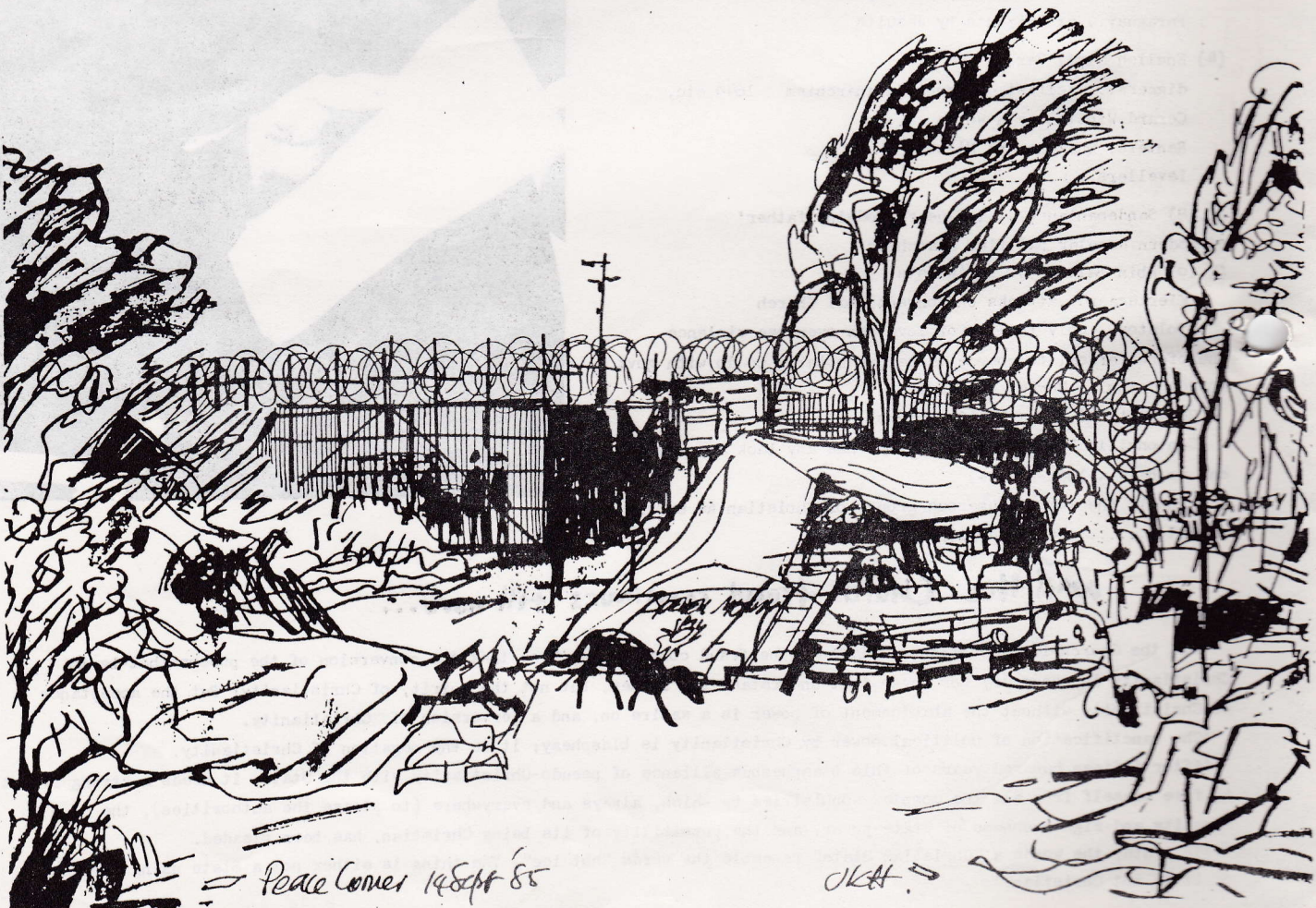
On Flak-Jacket Day (i.e. February 6th 1985) Heseltine invaded Molesworth and evicted 'Rainbow Fields'. Also fenced in Eirene Peace Chapel and denied us access to it up till now. On this day in 1986 we will blockade in affinity groups all four gates. Provision for a womyn only blockade of AIR gate. We, 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 11a.m. at whichever gate we happen to

be at 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 581178

or contact Nat. C.N.D./Christian C.N.D. at 22-24 Underwood St., LONDON, N.1 tel 01 250 4010

John Barnabas, Peace Corner, Molesworth
Shalom



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 wastegrounds 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.'



'They make the laws to chain us well;'
'The clergy dazzle us with heaven
or they damn us into hell.'
'We will not worship the god they serve;'
'The god of Greed who feeds the rich while poor folk starve.'

'We work, we eat together, we need no swords;'
'We will not bow unto the masters
or pay rent unto the lords.'
'We are free folk, though we are poor;'
'You Diggers all stand up for glory, stand up now.'

From the men of property, the orders came;
They sent the hired men and troopers
to wipe out the Diggers' name:
'Tear down their cottages! Destroy their corn!'
They were dispersed, but still the vision lingers on.

You poor take courage; You rich take care;
This Earth was made a common treasury
for everyone to share;
All things in common; all people one.
'We come in peace' the orders came to cut them down
and still the vision lingers on

If anyone wants to write a piece on the Diggers, then
please do. RECLAIM CHRISTIAN ANARCHIST HERITAGE
'For I swear every time; this version's
not mine...That's why it's called HISstory.' (Gil 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.
1941)

'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.'

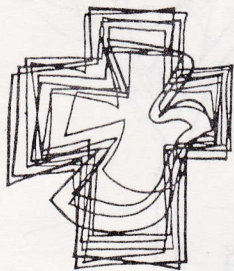
Gerard Winstanley
'A Watch-Word to the City
of London' (1649)

'Your land must not be sold on a
permanent basis, because you
do not own it; it belongs to God'
Lev 25:23

**THESE THAT HAVE TURNED
THE WORLD UPSIDE DOWN
ARE COME HITHER ALSO**

'God's Left Wing'

'God's Left Wing' by Alan Kreider: a review, precis and discussion.



As the church reawakens to 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 more righteous and 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 uncoupled 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 whets 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 Constantine, 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 seizing 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 compelled; 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. Menno Simons reflected on the Reformers: 'Shame on you for the easy-going gospel and barren bread-making, 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, common purses 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 Studler 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 is that of truly radical discipleship: 'No one can truly follow Christ unless he follows him in life.' (Hans Denck). Inward renewal would lead to a change of lifestyle - an internal and external transformation. Imitation 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 was not contrary to the Word of God. They refused to swear oaths (as Jesus commanded in Mat. 5,33-37). Most anabaptists resolutely refused to fight or to take life - despite the 'threat' of the Turks. The Hutterite bruderhofs (communities) refused to pay war taxes throughout the sixteenth century. Many anabaptists, such as Felix Manz, were martyred for their 'pacifist' commitment - nevertheless he maintained that 'The true love of Christ shall scatter the enemy; so that he who would be an heir with Christ is taught that he must be merciful as the Father in heaven is merciful.' When brought before the courts they were not overtly deferential: instead of referring to the judges as 'provident, honourable and wise lords' the Anabaptists in the dock addressed them simply as 'ye servants of God'. Try that the next time you're pulled up for 'breach of the peace'. This whole sense of putting the gospel into full practical and obedient reality is marked out by a sense of the Kingdom of God being among them: 'Christ, the Prince of Peace, has prepared and won for himself a Kingdom that is a Church.' (Peter Riedemann - a Hutterite)



Ade Bethune

'It was not that Jesus' teachings were inapplicable to an entire society. According to Ulrich Stadler, Christ's commandments 'should constitute the policy of the whole world'. But the Anabaptists recognized that only those who had been reborn, and who were being sustained by the life of a family of faith, could obey these teachings. Hence their strategy. Let those who have become new creatures in Christ simply begin living in a new way now, in their relationships with each other. Let those men and women create churches of brothers and sisters, communities of faith, alternative forms of society in which the qualities which one day will characterize the Kingdom of God will be prophetically present. In their practical, everyday living, let them realize the sharing of possessions, the love of brother/sister and enemy, and the openness and truthfulness of relationships which God intends for all his children.'

(Alan Kreider)

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

pamphlet 'God's Left Wing' available from 'Metanoia' for 75p:

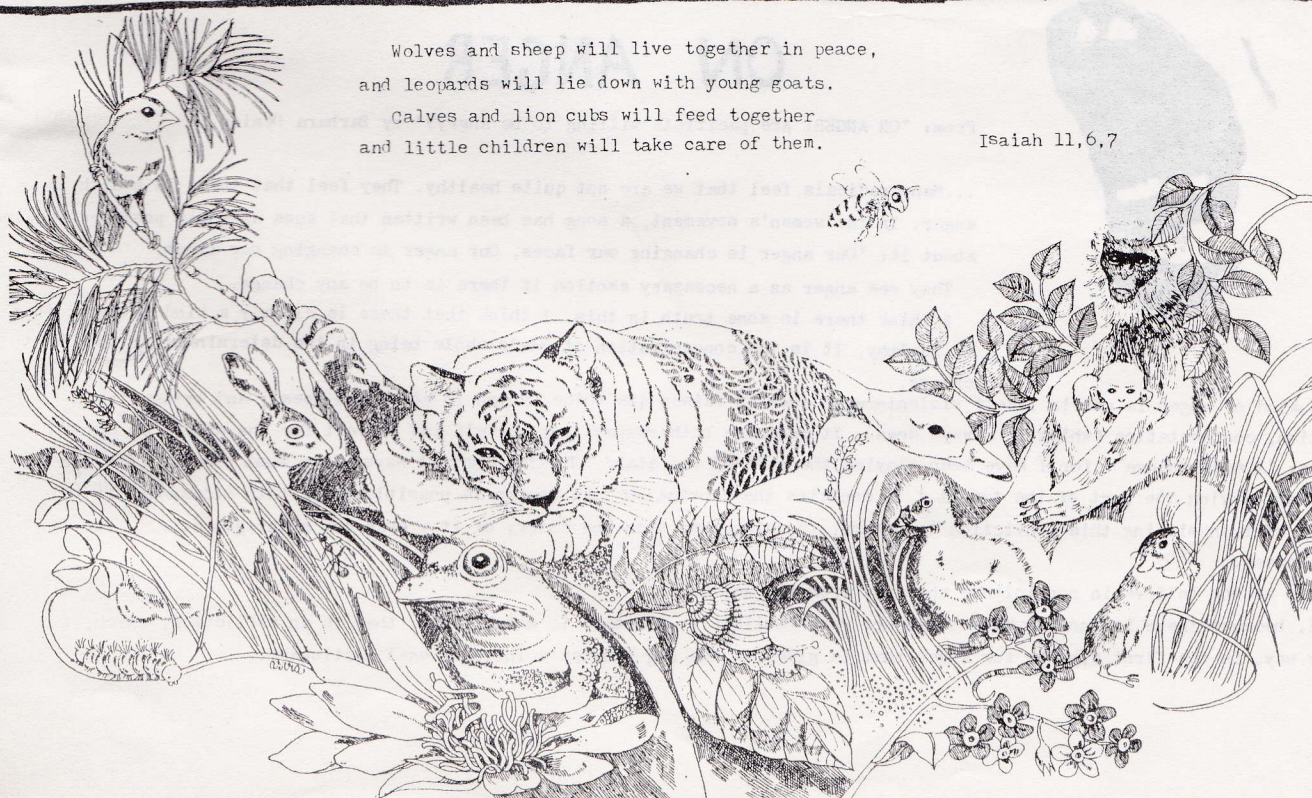
The London Mennonite Centre,
14 Shepherds Hill,
Highgate,
London N6 5AQ

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

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 overtime, 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-outism'. 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 pressurizing the state to lay down its arms?...can we expect it to? I am not sure myself of the answers to these -save, of course, that we should constantly be actively inviting people to join with us in establishing God's peaceful kingdom of right relationships.

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.F. Stone's Weekly', 21st October 1968, 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 napalm they manufactured themselves from a recipe in the U.S. Special Forces Handbook. 'Our apologies, good friends,' said Father Daniel Berrigan, the poet-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. Thomsen. The nine are all Catholic, clergy and lay. Their types 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. Murphy 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 Thomsen, like a certain forerunner, kept washing his hands of the affair by allowing the defendants 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 guerillas and out of the Church. Their quiet sobriety is in strange contrast to the traumas 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 Deming

...Many radicals feel that we are not quite healthy. They feel that there is health in anger. In the women'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); and 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 is: 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 is 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....

This pamphlet is part of a series of studies in nonviolence published by the Peace Pledge Union (P.P.U.), and costs 45p. Probably can get it from a good bookshop.

P.P.U.
6 Endsleigh Street
London W C 1

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

bloodily 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 sadness yours

Make this person whole

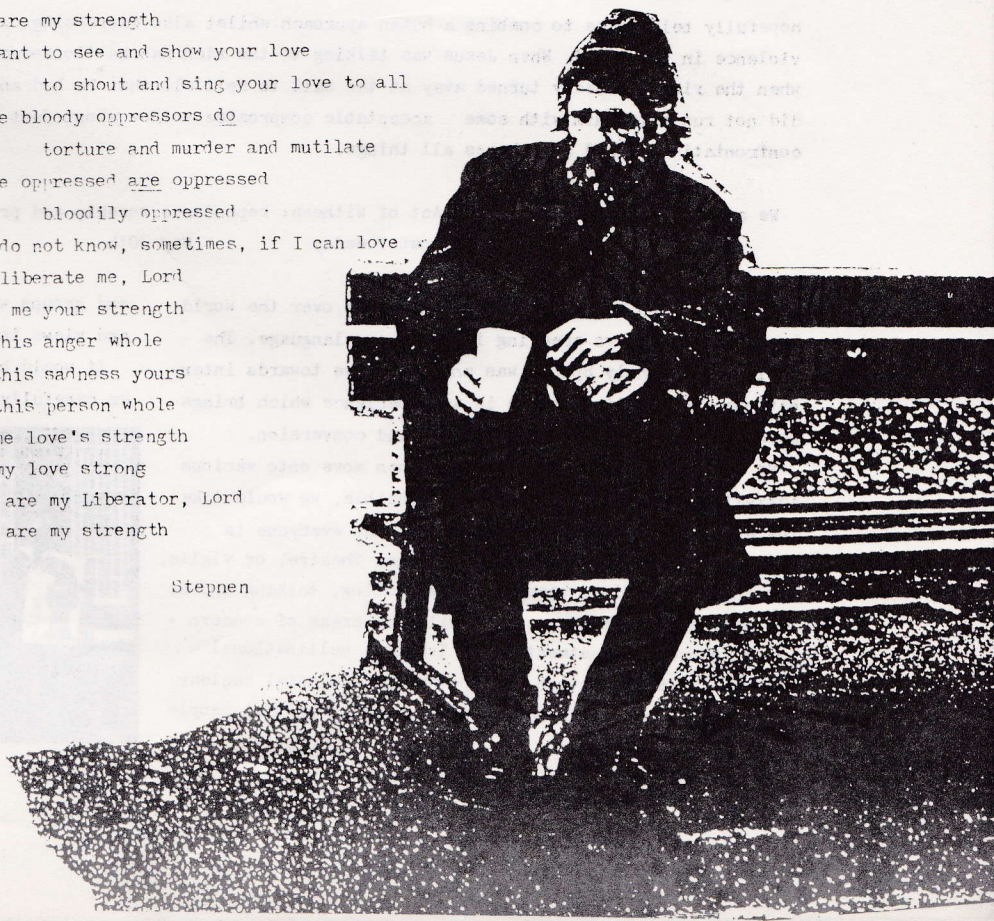
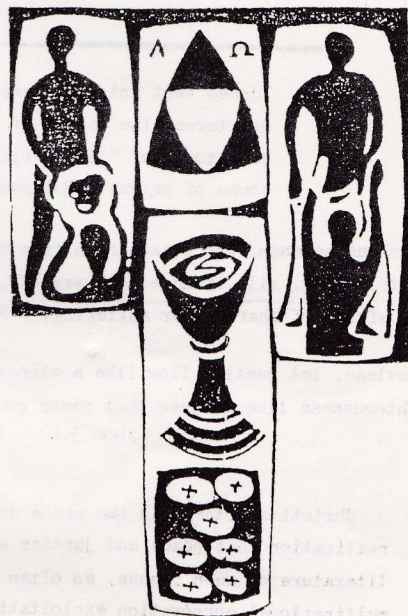
Show me love's strength

Make my love strong

You are my Liberator, Lord

You are my strength

Stephen





Catholic Peace Action on the steps of the M.O. 'D'. once again...
...God bless 'em

photo: Dan Martin

Cleansing of the Temple

Pentecost Tuesday, May 20th 1986

Provisional wording of a leaflet to be issued soon..It's difficult to avoid being exclusive and appearing self-righteous whilst still wanting to express anger/indignation/loving concern.



'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

'The businessmen, who became rich from doing business, in that city, will stand a long way off, because they are afraid of sharing her suffering.' Rev.18,15

'Instead, let justice flow like a stream, and righteousness like a river that never goes dry.'
Amos 5,24

'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 recognise 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 PacificWe hope that people an

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.



Photo: Sally Dean

PENTECOST
CLEANSE THE TEMPLE

(continued) Perhaps 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 WC1
(nearest tube Euston, Goadge Street, Euston Square)

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: 01 960 5773

After this we'll try to get away from London

Pentecost Tuesday May 20th
CLEANSE THE TEMPLE ✠



First preparatory meeting
SUNDAY JAN 19th ✠

earth camp ~ christian peace camp, molesworth

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 C.of E. 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!

We 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.

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



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

Please visit, write letters of support, vigil, 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

Amen

**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

**S
KILLS
E
N
G
E**



IF YOU'RE NOT PART OF THE SOLUTION...

The beginnings 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 7JG 01-250-4010

'Christian C.N.D. is a specialist section of the Campaign for Nuclear Disarmament.' and does lots 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

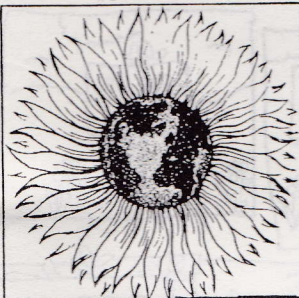
ECRJ, 12 Bell Barn Shopping Centre, Gregoe Street, BIRMINGHAM 021-622 6807

extract from 'A Christian Manifesto on Race':

THEREFORE WE COMMIT OURSELVES AND WE 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. Examine the institutions, structures and practices of our churches in order to identify and counter both overt and unconscious discrimination against ethnic minorities.
3. 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.
4. Work to establish truly multicultural fellowships where believers from every background can feel valued and loved, and offer their various gifts in the service of the Kingdom.
5. In situations where ethnically distinct congregations already exist, to work for better mutual understanding and reconciliation between Christians, and to establish co-operative approaches to witness and mission.
6. To oppose practices and policies of government and other institutions which are evidently racist and unjust. (e.g. The Nationality Act of 1961, current immigration rules, certain unfair practices in unemployment, education and the health service.)
7. 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.R.C.s and neighbourhood community groups).
8. 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, and
- (2) to spread Christian insights into the Green movement.'

Has brought out an Introductory and Peacemakers

leaflet and a booklet - 'God's Green World'

Looking to set up local groups.

C.E.G., 58 Quest Hills Rd., Malvern, Worcs



Why do you persecute me?

YOU'RE PART OF THE PROBLEM

WHY DO YOU PERSECUTE ME?

peace news
FOR NONVIOLENT REVOLUTION
FORTNIGHTLY ON FRIDAYS

Peace News, 8 Elm Avenue, Nottingham 3
tel (0602) 503587 [WR]
London office: 5 Caledonian Road, London N1
tel 01-837 9795 [WR]

WA Assistance available (waiting outside) for people using wheel-chairs or walking sticks.
WR As WA if requested in advance.

THE ROOT OF ALL EVIL

as we all know, is money. So, provisions for an amnesty have been made for any sinners reading this 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

89, St. Mary's Rd.
OXFORD

Cheques (£) to
Stephen Hancock

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?)

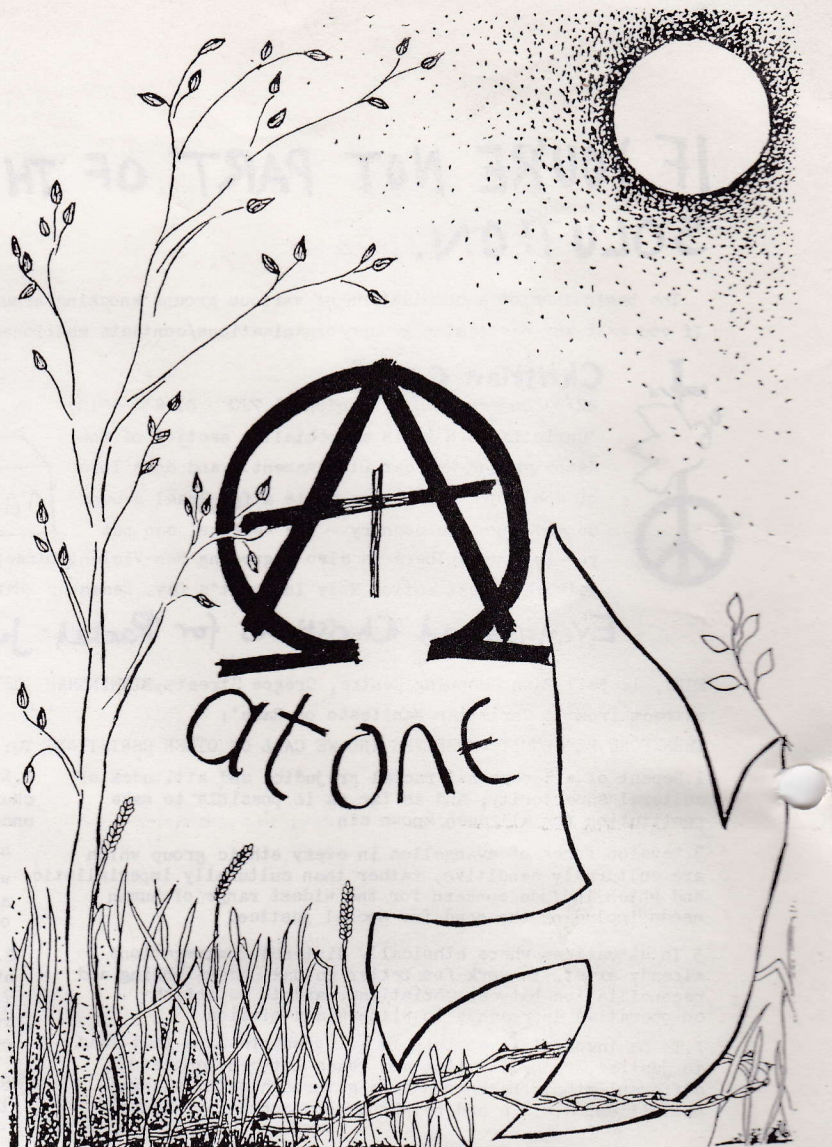
YOU ARE THE SALT

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 feed-back. So: criticize, contribute, distribute, inform, reform, revolt, default...anything. thank you

If unfettered please return to 'A Pinch of Salt', 'Smile, Jesus Loves You' Community of Nonviolence, 89 St. Mary's Rd., Oxford

Printed by Doc Press on 'reclaimed' paper

A PINCH OF SALT



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 'Cleansing 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 726382)

'My Peace I give You. Not as the world gives peace do I give to You.'

✂ spread the word ✂