

A PINCH OF SALT

'You are the salt of the world...' Matthew 5,13

C.I.A. (Christians Interested in Anarchism)

perfect love casts out all fear

2



'The Circle is perfect and infinite in its nature; but it is fixed forever in its size; it can never be larger or smaller. But the Cross, though it has at its heart a collision and a contradiction, can extend its four arms forever without altering its shape. Because it has a paradox at its centre it can grow without changing.. The Circle returns upon itself and is bound. The Cross opens its arms to the four winds; it is a support for free travellers.'

G.K.Chesterton



EASTER

Easter

'In the same way the chief priests and teachers of the law and the elders mocked him. "He saved others," they said, "but he can't save himself! He's the king of Israel! Let him come down from the cross now, and we will believe in him..He trusts in God. Let God rescue him now if he wants him...

..From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" - which means, "My God, my God, why have you forsaken me?"'
Matthew 27:41-46

Christianity. Anarchy. Whether or not the words are spoken..Trying to comprehend something of the love of God, and how we enter into that love. Loving God

Loving God. Loving sisters, brothers, life. Loving ourselves. Confronting that which is truthful and that which is false. We cannot afford to confuse confrontation with conflict. Confrontation is at the heart of love. Through confrontation what is real is revealed. And with love, and in love, transformation begins. Towards unspoken beauty.

Trying to reject the power struggles of politicians, hierarchies, jealousies, and deceptions; refusing to bow down and worship the State and its machineries of oppression; struggling for liberation, supporting struggles for liberation; longing for healing; beginning to renounce the psychological manipulations we become so good at; letting the grace of God soothe over our frantic desires to control; learning to accept and be accepted; wanting to acknowledge and love the people we pass by.

An attempt to explore the suffering, unconditional, powerless love of the Cross. 'The Word was made flesh'. And, as no one said it was going to be easy, so all the more we must resist everything that humiliates, that denies each person around us the space for growth and dignity. Can we really say 'I am saved', 'You are not'? 'I am totally healed', 'You are not'? Our wounds can become our sympathies. Our hopes, our joys, our healing, our unity. The divisions we make - the uniforms, fences, labels, stereotypes only serve to hide the frailty (and strength) which, perhaps, we all long to admit to, and to explore. Perfect love can cast out our fears. Perfect love casts out all fear

And so, the crown of thorns has become a crown of barbed wire. The Lover of the Outcast is whipped, mocked, hung naked for all the world to see. A broken man. A broken God. The Lover becomes the Outcast. Maybe we can expect no less. But through that brokenness, healing begins. Through that powerlessness love begins to work its ways, to weave its web.



MOLESWORTH THE WHEAT THAT SURVIVED the military invasion still grows within the razor wire. The Ploughshares Campaigners had planted wheat to send to Eritrea on the base. photo: Keith Ollett

'Then the Devil took Jesus to a very high mountain and showed him all the kingdoms of the world in all their greatness. "All this I will give to you," the Devil said, "if you kneel down and worship me." (Matthew 4:8-9)

Then the Devil took the Church to a reasonably high mountain and showed all the kingdoms of the world in all their greatness. "Comfortability I will give to you," the Devil said, "if you remain silent about my rule, and, above all, if you remain silent about that God of love of yours, who once danced like fire in the hearts of the people."

They cut me down
But I leapt up high
For I am the life that will never ever die
And I'll live in you if you'll live in me
For I am the Lord of the Dance said he

towards the joy of Easter
shalom
Stephen



Easter Poem

Quite When your crucifixion story
Will be played out
For the last time
I know not.

For I have long since ceased to believe you
When you told me that this was
The Last Supper.
If true, then your God is dead.
Dead.

The Last Supper eaten
The dishes washed and stacked
And everyone to return to normality
Some time later, if I believe you
The insurrectionist, faced with
The appropriate sentence
For his crime
Was executed
Dead

Why in your sickness do you repeat
Embellishing in surreal detail
Every event you have told
Betrayal, Trial, Guilt.
Death. Painful Death.
Suffering Death
Bloody Death
Always death in the end.
I suppose that is the only
Final way to end a story.

But why the gore
The Lust for an obscene fact
Rusty nails and bloodpoisoning
Asphyxiation vs. Exposure vs.
Loss of blood vs. System Shock

In the end
It's all the same;
Dead

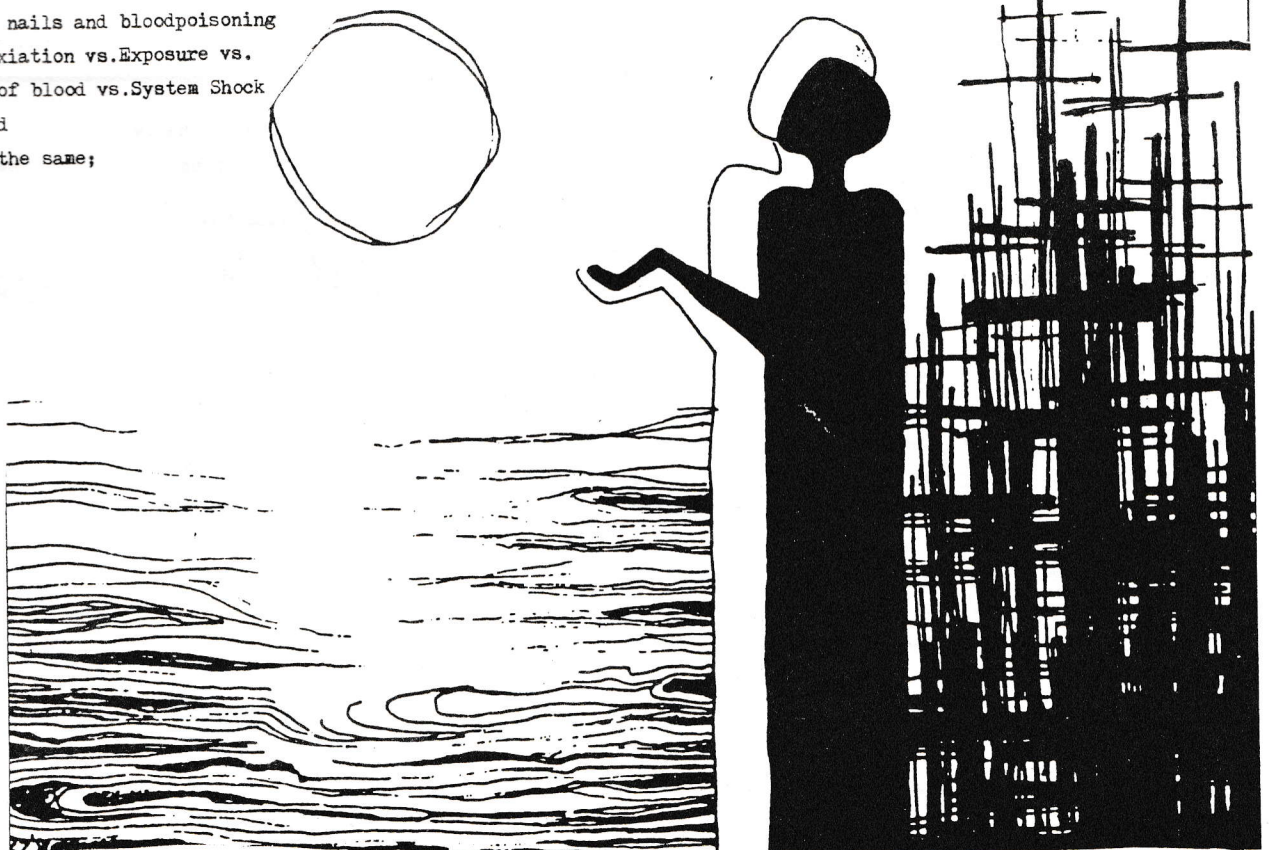
Except that you insist
On everyone being
Guilty.

I must feel that it is My responsibility
That the shadow of Death
Hangs over my head:
I am not worthy to do anything
Because I must feel guilty
You shackle me, prey on inadequacy
Because I am guilty
Nothing good can come from me
Because I am guilty
I might as well say "screw you"
Because I am guilty
Of saying it to him.

But I do not believe you
I have told you before
It was his fault
He knew what he was doing
He could have got away
At any stage of that game
But he didn't:
Fatalist
And you expect me to believe
It was my fault
Like Hell I will.

I myself would rather believe
In the flowers that blossom in spring
After the long blank Death
Of Winter

Peta





EARTH

From a tapestry in St. Albans Cathedral

EARTH : Creation of the World. Fruits of the Earth and Pasture. We till the soil. Grain dies and bears fruit. Made from dust and will return to it. The first and second person.

from a leaflet brought out by Earthcampers at U.SAF Molesworth:

Earth Camp, Christian Peace Camp, Molesworth

Earth Camp was founded 10th September 1985 by a handful of Christians. It has grown from three tents to two caravans and two soggy tents - there is still lots of potential. The land it is on was originally thought to be Church land but this is now disputed and we have claimed the land for ourselves (c/o God). Hemmed in by concrete blocks, next to wire-mesh fence, under constant surveillance, we are obviously dangerous criminals...facing charges for such threats to national security as celebrating mass on the runway at USAF Alconbury, attempting to pray in Eirene Chapel, climbing our 'neighbour's fence'. More often than not, though, activity focusses on baked beans on toast, keeping dry, warm, together



Photo: Jack Mayes

The cross at Molesworth which has been planted by Christian CND as a gift to the diocese of Peterborough

Thanks God bless Shalom

P.S. pleased pray for us P.P.S. God knows, we need it

We try to communicate with other Christians in the community through going to local churches, even having bits of local churches come here. We have had some good responses from local vicars, but still need to break down a lot of barriers. Dialogue with Peterborough Diocese is ongoing, and sometimes rewarding.

*Carol B Stephen + mile Mark xx
Jul (Dove) Anna **

We try to realise our faith in a place of considerable paradox: a half finished chapel enclosed by something resembling a concentration camp; Dove, the camp kitten, climbing in and out of the barbed wire and going under the gate for a saucer of milk from the M.O.'D'. Just trying to live our lives here.

We hope to expand Earth Camp in many ways, but in order to do it we need more bodies, prayers and inspiration. Please come and visit for the day, week, month, year... or spread the word in your churches and among other Christians.

If you're coming to stay or want further information/badges.. contact:

Earth Camp, Peace Lane, outside USAF Molesworth, Old Weston Road, Brington, Cambs.



ITALIAN NUNS AND PRIESTS RESIST

On January 12, hundreds of priests throughout Northern Italy urged their parishioners to withhold (or demand a rebate of) 5.5% of their income tax - the percentage that's spent on "defence".

This action comes after 2500 priests, nuns and church leaders from Trento, Venice and Trieste signed a document stating their commitment to a tax strike. All priests who took part in the protest are liable to be sentenced to between six months and five years' imprisonment under Italian law.

The Italian church has been at the forefront of anti-militarist activity in Italy for some years, as the left have mainly "opted out" of peace issues. However, the protest is seen as surprising as the North has always been regarded as intensely conservative.

The Bishop of Trieste, Monsignor Lorenzo Bellomi, a leading supporter of the tax campaign said: "It's no accident that the anti-war protest began here... a third of the army is concentrated here, and... nuclear missiles are scattered throughout the countryside".

No priests have been arrested so far, and the Vatican has remained silent on the issue. The opinion is that if the protest spreads then the Vatican and the State will be forced to act accordingly.

from Peace News No 2262 (7 Feb 1986)

GOOD NEWS FOR ALL?

As we don't quite know when the next issue will appear (though, hopefully in time for Pentecost in May) it's difficult to keep up to date with news, events, actions etc.. but it would be nice to hear from people, if you want to say what you've been doing (try to make it sound newsworthy), or pass on news cuttings. As you've probably worked out, we accept practically anything we're given, in fact we depend upon anything we're given. So if you have letters, poems, articles, graphics, cartoons you want to see in print (and really are sure you want to be associated with C.I.A.) then please send them in, or even come to next open 'editorial' meeting (see page 15 for details).

Thanks

"A Pinch of Salt", "Smile, Jesus Loves You" Community of Nonviolence, 89 St. Mary's Rd., OXFORD (Tel. Ox.

726382

International Year
of Peace



(and Christian Anarchism)

Environmental plea by Christian group

In a response to the Church of England report, "Goals for our Future Society," the Christian Ecology Group, a nationwide organisation formed in 1981, calls for greater environmental awareness in the Church.

A committee chaired by the Archbishop of York is reviewing responses to the Church's report.

In its submission, "People and the Environment: Some Goals for the Church and Society," the C.E.G. makes six key recommendations to the committee:

- 1 The Church should encourage affluent people to live more simply and urge society to reject "growth economics."
- 2 Churches should set an example in the face of environmental destruction by using recycled paper and other products, and should take a leading role in opposing cruelty to animals on

farms and in vivisection laboratories.

- 3 A special working party should be formed to analyse the ethics of alternative forms of health-care and report its findings to General Synod.
- 4 Tenant farmers on Church land should use organic methods of farming, promote conservation and improve conditions for livestock.
- 5 Diocesan synods should create environmental reference panels to stimulate interest in environmental concerns at parish level.
- 6 The Church should reconsider its attitude to nuclear power in the light of radioactive waste-disposal problems and opportunities for good stewardship through increased energy conservation.

Copies of the submission are available from the Christian Ecology Group, 25, Dukes Avenue, London, W4 2AA, price £1 (including postage and packing).

U.S. CATHOLICS AT NEVADA

"What do we do when our nation's policy is evil? After persuasion fails, how do we avoid complicity?" - these were questions put by Bishop Thomas Gumbleton of Detroit to his congregation of Catholic protesters gathered at Nevada nuclear testing site on January 2. The demonstration was called to mark the end of the Soviet's 6-month unilateral moratorium on nuclear testing, and demanded action from the US government to end its own testing at the site.

Just weeks before the action, there had been a huge underground test at Nevada. On January 2, around 250 Catholics gathered near the site and began their action with an overnight prayer session.

The next morning, the demonstrators went to greet the workers arriving at the test site with signs and banners. They then held a Catholic mass. After the service, 35 protesters crossed onto the site and went down on their knees. As the local sheriff began arresting them, he embraced each in turn as he handcuffed them. Active in calling the demonstration were the journals Catholic Worker and Catholic Agitator - both papers representing radical Catholic pacifist thinking in the States.

Contact: Catholic Worker (Sacramento), 619 12th Street, Sacramento, Ca 95814, USA

from Peace News No 2262 (7 Feb 1986)

What Peace News is about:

The nuclear arms race poses the greatest ever threat to our survival. But it is only an extreme part of the violence that is inherent in our society. Militarism, economic exploitation, sexism, racism and the devastation of the environment are fundamentally related.

We must work to remove the causes of violence that are rooted in the structure of our society. Peace News believes that to reach our vision of a nonviolent co-operative society we must use nonviolent methods, and thus break the pattern of violence and oppression.

The paper is produced by an independent collective, who are responsible for its content, typesetting, layout and office work. Part of its philosophy is to break down the barriers between "producers" and "consumers". We welcome your news and your thoughts. Peace News can't survive without you!

**peace
news**
FOR
NONVIOLENT REVOLUTION
FORTNIGHTLY ON FRIDAYS

8 Elm Avenue, Nottingham NG3 4GF
tel (0602) 503587 [access WR]
London office: 5 Caledonian Road, London N1
tel 01-837 9795 [access WR]

Holy Innocents Day 28th December 1985

Christian CND act of witness at Royal Ordnance (Bomb) Factory, Burghfield.

Meeting the night before at Reading Friends' Meeting House, our affinity group, 'flexible response', lived up to its name and flexibly responded to some of the affinity groupless people arriving. Several groups were formed, among them the Circle Dancing Quakers, and the Brum bunch. On the day there were five affinity groups 'acting' at various places around the base. Our group decided to try to get into the base and plant crosses, on which we would attach pictures of children we knew. The imagery of Holy Innocents Day is so vivid: Herod murdering children in the name of, as he saw it, national security. Our banners and placards tried to communicate the parallels as simply as possible.

So, early the next morning, we found some off-cuts of wood and hammered some crosses, and bundled into vehicles to get to the service in St. Mary's Parish Church, only a short distance from the base itself. The service was a powerful focus for the day, the significance of the day being painfully apparent. The main body of the service thereafter headed towards the main gates to vigil and tie things to the fence.

We went to some woods to the north of the base, and ended up navigating some sort of swamp. We came across a ditch which had to be 'bridged' and a water logged open field which was crossed in full view of some police, who, miraculously, didn't see us. The cutters didn't work too well, so we lifted the fence from the bottom and climbed under. We split into two groups, one heading for the top security area, ours planting the crosses we had made (hopefully people inside the base will find them and realise that all children are threatened by the existence of such places). Sooner or later the police saw us, although they seemed very anxious about 'handling' us. We gave them Christmas cards, and put posters up in the detention block, busily singing to keep warm. Roger was given a police overall because of his 'ditch-crossing'. We met up with another of the affinity groups

and sat together, drying our socks on the radiator. Not surprisingly, we were released after a few hours without charge (after all, this bomb factory doesn't exist).

The Birmingham affinity group, I think, placed a coffin on part of the base and planted a tree above it. Another group openly cut the fence and handed themselves in, although the police refused to arrest them. The group we met inside the base had held a short agape service (very short). The diversities of expression seemed really powerful. Hopefully, through it all, someone, whether police, workers, people watching television, ourselves even, actually glimpsed the horror of what this nuclear Herod is threatening and hopefully someone felt that life, children, people, this planet really are worth caring about. Life not Death. Fears into hopes and struggles. That the children may live.

Stephen

Burghfield has since been given new 'protective' bye-laws and Roger Ruston, a Dominican Theologian, has since been belatedly arrested for £243 worth of criminal damage. Support and prayers for him via Christian CND.

photo by Viv Kendon



FEB 6 REMEMBERED

A Day out at MOLESWORTH ; personal impressions of Feb 6 blockade

Dawn slowly seaped into the caravan I was sleeping in at Little Gidding. Rose from bed, attended morning prayers and ate breakfast looking out on the snow-covered landscape. Then, since Emily's school bus did not turn up, walked and hitched with her to Peace Corner. Arrived there to the sound of the Buddhists chanting and banging drums. Ate some hot soup prepared by friends from Oxford and saw some friends in Halcyon Spirit, drinking a Barley Cup.. Walked over to the wire near Eirene Peace Chapel for the daily eleven o'clock All Faith's vigil, which was beautifully moving and deeply emotional. Then bumped into Catherine after it and went off with her and others to do Circle i.e. Sacred Dancing on Peace Lane After it finished a cup of coffee and chatting with friends. Went over to Earth Gate to attend Quaker meeting for worship which was a beautiful space for silence. So more socialising and some more Circle Dancing before another Barley Cup at Peace Link and chatting with friends. And so I got ready to leave and say bon-voyage to every one. Then walked round to the coach for Oxford. Met Steve and Phil on the coach from Faslane and chatted on the way back arriving safely.. So overall it was a good day had by all and Peacemaking can be fun.. Hope to see everyone again at Easter in March.

Shalom, Bishop John Barnabas

Britannia Waives the Rules

1. Thou shall have no other gods before me and thy Government.
2. Thou shall not make unto thee any graven image without that thou shall attract V.A.T. at the exalted rate.
3. Thou shall not take the name of the Lord thy God in vain unless thy barrister so advises.
4. Remember the Sabbath day. To keep it holy thou shall charge double time. On the holiest days - Bank Holidays - treble time shall be thy levy.
5. Thou shall not kill, except as directed by thy Government, then shall thou abide by the Geneva Convention if thou hast T.V.. coverage.
6. Thou shall not commit adultery much.
7. Honour thy father and mother until they reach pension age.
8. Thou shall not steal individually, this shall be the prerogative of thy Government and multi-national Companies.
9. Thou shall not bear false witness against thy neighbour except as permitted by 3.
10. Thou shall not covet, henceforth this shall be known as 'a healthy desire to better thyself'.

TOWARDS AN ANARCHIC CHURCH ?

Towards An Anarchic Church?

In the pamphlet 'God and State', Bakunin makes the point that both Church and State have been the primary oppressors of the people over time. As anarcho-Christians we cannot write this off as an historical anachronism but must, rather, face it squarely, considering our relationship to the rest of the Church, and our relationship to the anarchist movement in general.

There are five ways, at least, that the Church has historically used to oppress its people. First, the professionalisation of the clergy. This professionalisation clearly contravenes the biblical teaching of the priesthood of all believers and has led to an abnegation of congregational authority by the clergy. The most basic anarchist tenet is that those who know what is best for the people are the enemies of the people. These servants of the Church must be brought under local congregational authority; their sustenance provided locally, their behaviour subject to congregational discipline, and all coercive ties to a larger 'church' organisation severed.

Secondly, in its failure to disciple the people of God - to teach them to know how to seek the Scriptures. The Church has made those trained in its institutions, i.e. the seminary and bible schools, the ultimate authority. All questions of interpretation, all counselling etc. have been usurped through specialist training of Church leaders, and a lack of discipleship on the congregational level. This is part of a programme of denying the value of the people's knowledge and asserting, increasingly, the power of the expert in all society - a programme designed to end in fascism.

Thirdly, the formal and informal 'ex cathedra' authority which synods, conventions etc. have in which they determine policy for the local Church. There must be a breaking away from the larger structures of Church government which is not purely organisational and voluntary by nature.

Fourthly, the order of service, the liturgy, in which rigid rules are followed and spontaneous worship suppressed. To this end local congregations must decide the order of worship - structural oppression is invidious and often invisible -- form does matter as much as content and form must be predicated upon local needs and desires - not out-dated liturgy.

Finally, the alliance of the Western Church and Capital. The Church must acknowledge the part it has played in the oppression of the poor and recognise that a few alms is not sufficient penance. There must be a divestment of all capital concerns within the Church, a return of large land tracts to the use of the people, and alliances forged with those who struggle for economic and social justice.

Now to summarise these points for action, the Church must follow a programme of

- (1) subordinating clergy to local Church government, i.e. elders and deacons (Acts 6,3)
- (2) pursue a programme of radical discipleship (2 Tim 2,15 Rom 12,2)
- (3) commit itself to a cause of political and social action (Isa 58,6-8 Mic 6,8)
- (4) a breaking of all ties with centralised coercive authoritarian structures and a return to congregational government.
- (5) divestment of all capital concerns held by the Church.

To be sure there are churches today that do practice these things - thank God for that. But, if we are to have any lasting impact within the Church, the body of Christ, and credibility to an unbelieving world, we must set our hearts and minds to the task before us, pursuing it with much love, prayer and perseverance.



LETTERS AND REACTIONS



'The Prime Minister refused to allow a discussion in Cabinet. I insisted that the Cabinet Secretary should record my protest'

idea is very deep in the human psyche, and release from that bondage, in the idea that God is our brother, has taken a long time to permeate the whole leaven. But I am saying that this liberation is the Christian mainstream, it is the hierarchicalists who are being stranded now in the secular shallows.

You only have to look at the gargoyles that peer into life from the depth of the human unconscious as it emerged from paganism into Christianity in the tremendous burst of medieval free craftsmanship that created the cathedrals to see that Christianity did bring freedom of expression at a very deep level - an integration of the unconscious with the conscious, is a freedom of the human spirit, able to look at every part of itself and being unafraid of its own manifestations. It's nonsense to say that these artifacts were simply the old religions still expressing themselves in secret through obscure people, because these were the public and sacred expression of the ruling idea, a witness to all of the structure of the Christian Church. It was out of this making free of the human psyche that there came (from below) the irresistible creative energy (for that is what freedom is) of the drive for social and political freedom: in freeing the serfs in parish self-government through parish meetings (involving women on equal terms with men, incidentally) - normal in the English village till the Reformation, much attenuated afterwards, in Parliament and the 'rule of law'.

So today we can think in terms of the Freedom of No Rule (Anarchy). 'In that day no one will teach his brother because the law will be written in the human heart.'

It is true that Freedom did go secular at one point. But if the preoccupation with freedom goes with a shrinking from the inner depths, from the inner freedom that drives it....The Victorians thought they believed in Freedom but they were at the same time becoming more and more inhibited in their inner depths. I am not sure that 'secular freedom' carries with it any of the creative energy of the Sons of God. Freedom in the shallows, absolute freedom but absolutely nowhere to go. Freedom for what? as they began to say in the unemployment of the thirties, turning to isms (Communism, Nazism) instead. The only true answer: Freedom to know and love ourselves and others and The Other (God). The Truth will make you free - perfect freedom

I am an orthodox Roman Catholic because I know that Catholic morality does provide guidelines for ordering the inner depths into 'perfect freedom' - freedom all the way to God. But I do think a new church, the final church of the world, where all people come to know God, is now coalescing. Alleluia.

All good wishes,

Elizabeth

Greenham

I feel strongly that in your first 'Pinch of Salt' you greatly underestimated the drive towards true and total freedom (which I take to be the meaning of Christian Anarchy - no rule self-government) in the Christian mainstream. It is as if you positively wanted to push it onto the fringe - where dwells a tiny minority of true believers. Even to use the word Anarchy, as the despairing of the whole ancient and honourable pedigree of the older word: FREEDOM, might be an indication that you have disowned the battle fought over centuries, retreating instead to a private fastness, there to begin again.

If the word 'freedom' has been misused (eg 'the Free World') in the last generation is it even so wise to leave the best words to the enemy? And it is a very good word. Free, friend, - both come from the same Germanic root; those who are members of the tribe together as opposed to their slaves and servants who did not have this membership - thus it means those who belong, the freedom of friends together in one community, the freedom of one another. A free society = a society based on friendship.

And in fact, in spite of the constant statement that the Church was never against slavery, the liberation of this unfree majority the slaves, was so much at the heart of the Christian programme that the word for it, redemption, was the word used to sum up Christ's act. The Redemption: that word says nothing about slavery to us because all the slaves have been redeemed, but it must have said everything to a society based on slavery. For us it is a theological term, having no part in our world, and thus needs re-interpreting. Buying people out of bondage has become as archaic as paying homage to a lord. So Christ is our brother and we are at last getting around to a theology of liberation ie that explains Christianity in the past hierarchical world, where freedom may be very far from normal but nevertheless it is the Norm to which lip service is paid almost everywhere - it certainly does not any longer define a privileged class of Free Men, the few who once formed the tribe and used the rest.

I am not denying the retrogression in the hierarchical mode of authority that went hand in hand with absolute monarchy, the idea of God as Supreme Lord, with his worshipping obedient court around him and dungeons outer darkness for the recalcitrant! That



RESIST
REVOLT
REBEL

The views expressed by contributors are not necessarily those of Rössing Uranium Ltd and are published without prejudice.

Dear Editors,

My son was one of the thirty who came to your 'Christians interested in Anarchy' meeting at Greenbelt.

When 'A Pinch of Salt' arrived for him the word anarchy rather alarmed me - I'd known atheists who were anarchists - and it conjured up a bad image. However I read your mag, from cover to cover, and was quite impressed with it. We take Grassroots and read and recommend Jim Wallis to everybody, and part of the family has attended the last five Greenbelts (My husband helped to organise the 'Peace Patch' and was very disappointed and frustrated at the weak excuses for excluding it this year.)

It seems that there are two broad strands in contemporary Christianity One is the 'born again', full of praises, chorus singing, enjoying life, 'aren't we blessed' type. The other is those who see the masses of suffering, injustice and evil in the world, and appreciate that following Christ involves suffering in some form. In Europe and the USA both are hampered by a very materialistic society which puts a monetary value on everything - even justice, honesty etc. Many of us (I hope) want to live in such a way that we are free of this materialistic outlook, but it is very difficult to do it alone, and it is very difficult (especially in a small town like Kingsbridge to which the wealthy retire) to find people seeking the same kind of radically different lifestyle, with whom to discuss and work out how God really wants us to live. I hope, through your magazine, there will be the opportunity to exchange practical ideas on this theme.

We also discovered through the Tear fund literature from a Garth Hewitt concert, another new magazine called 'Wildfire' which is a little more polished than yours, but is after the same ideal. Perhaps you already know of it but if not the address is: Wildfire, 'Perrotts Folly', Waterworks Road, Edgbaston, Birmingham. B16 9AL....

...Back to anarchy. You have convinced me that Christians must be prepared to be anarchists, but I think the word puts off some people - as it did me at first. However I'm sure you'll seek God's guidance about that.

God bless,
Joyce Tyler.

Dear Stephen,

Many thanks for the CIA journal, it was beautiful, droll, interesting, and utter anarchy; very utter in fact...

...THERE IS NO WAY TO PEACE, PEACE IS THE WAY.

Perhaps some info. on the catholic anarchist communes in the U.S. could be incorporated into the next Pinch of Salt?...

GOD IS STILL THE POINT AT THE CENTRE.

I like the idea of an anarchist hymn/hern book, certainly we could do with some songs of any shape (tho I've always wanted to write a hymn). I would be really interested if you have any poems/lyrics with no music yet attached.

SITTING QUIETLY, DOING NOTHING,
SPRING COMES AND THE GRASS GROWS BY ITSELF.
LOVE IS THE EYE OF THE STORM.

PEACE PEACE PEACE
LOVE *Mike*

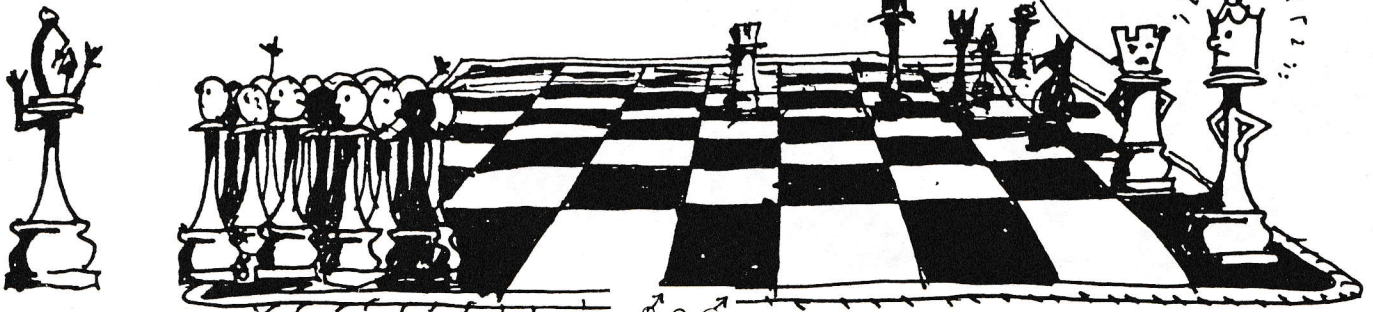
Dear Christians-Interested-in-Anarchism,

I was interested to receive your newsletter and I am glad to know that there are Christian-Anarchists around, although I basically disagree with your approach (as I interpret it from your 'A Pinch of Salt').

Please keep me in touch with what you are doing as Christian-Anarchism is an absolutely vital part of my life that often gets totally isolated here...

Julie Howard.
Greenham

NO MA'AM - HE CALLS IT
LIBERATION THEOLOGY.



It feels to me something is missing from the first issue of a Pinch of Salt. Amazing seeds have been sown by it which will grow and inspire us to new ways of thinking and new understanding for a new (aquarian) age.

As a woman I'm exploring the flow of life - tuning in to the cycles and rhythms of nature - the pull of the moon the balance of the elements: earth, air, water and fire, revelling in the love and beauty of creation and the intricate yet so simple web of life - I live anarchically, reclaiming responsibility and trying to avoid rules and doctrines.

How then can I relate to a patriarchal oppressive belief like Christianity?

All I can say is it doesn't need to be that way. If Jesus can be reclaimed as radical and anarchic then much of what feminists are re-discovering would be basic to his whole teaching - we must see beyond the sexist, bad translations and past historical/political prejudices.

It is only now that I feel ready to explore Christianity again - my mystical beliefs cry out for a universal love for all. I am being drawn to radical/political Christians, find myself helping with the production of a Pinch of Salt and living at Earth Camp, the Christian Peace Camp at USAF Molesworth.

Important to me is communication and healing - bridging the splits, the fences - bringing together women and men to explore each others hearts, minds and bodies, bringing together Christianity and anarchy and Christianity and other worship (mystic, pagan etc).

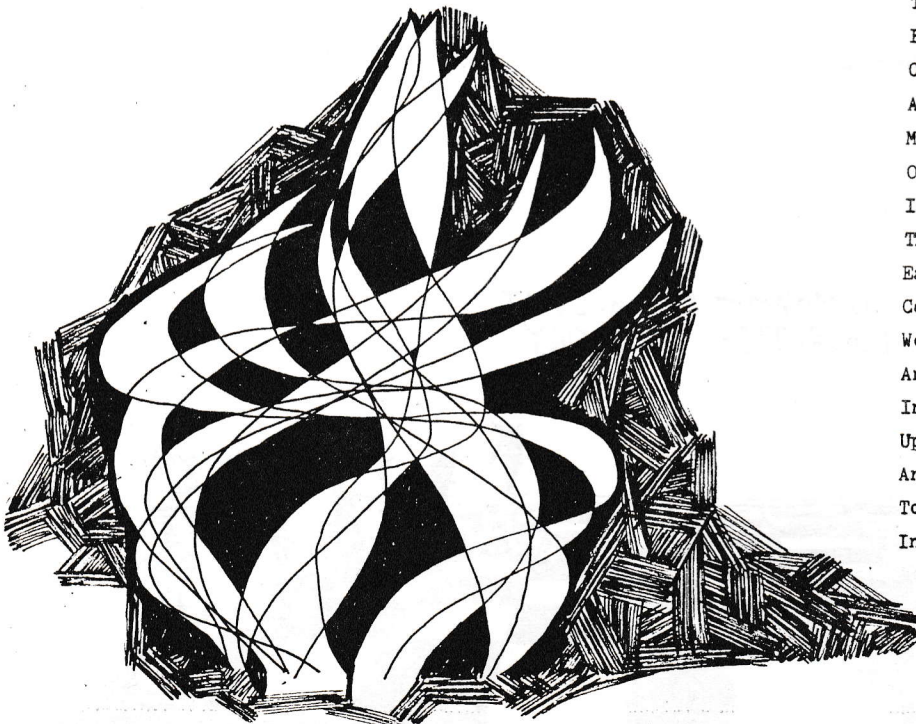
So what of the Goddess? What of the male and female in us all? Do Christians have to remain silent about the many forms of love - are we determined to split love into sacred and profane? How does



it feel as a woman to love another woman, for a man to love another man - how does it feel to worship God physically through being sexual with a man or woman or both? Is it only the pagans who believe in erotic love - while Christians have to choose between celibacy or guilt?

We cannot afford to make rules or read the words of the bible as rules. We need to take risks look for God in new places - recognise God in our own experience, read Jesus and absorb his teachings and know they reach us as unique individuals. We are sowing the seeds of real change!

Anna



Totality.

Above the turmoil stood
The Cross understood by few
But at its centre
Conflict of Christ
And Caesar
Marked every grain
Of wood.
If we choose to obey
The word making each man our brother
Each woman our sister, each child our own
Caesar's coin and earthly crowns
Would be worthless
And Caesar's state wither away
Instead we leave Jesus alone
Upon Cross of pain
And a dozen Caesars free
To embrace the whole of humankind
In totality.

Pat Isiorho

When Your Revolution Is Over

Will you drain away the tears?

Ah.

Will you retouch every scar?

When your revolution is over

Will you mend the broken hearts?

Then I do not want

When your revolution is over

Will you find the stolen years?

I do not want

Will you rebuild the city?

Will you light up the blind eye?

Your revolution.

Will you rebuild the city?

Will you raise up the dead?

Steve Turner

Making Music With a Leper's Bell

Li Min Hua

Homophobia, the irrational fear of homosexuals, is no garden-variety blight but a lethal social disease. Hear its power in a letter from a nongay friend and colleague who holds doctorates in religion from both Harvard and Oxford:

My brother called to tell me my nephew had committed suicide. My brother was never very close to him. Of six children, M _____ was the artist, the intellectual, the most sensitive of the family. He had been to Vietnam and was sickened by the stupidity of the war. He worked as a set designer. He was found in his Volkswagen square-back dead from carbon monoxide poisoning, at thirty-three. I suspect one of the pressures that pushed him to the precipice of life was his being gay. In a more supportive society it could have been one of the factors that would have made him say yes to life.

In the same post I learned that another talented colleague had entered a psychiatric hospital for manic depression, so fierce was his struggle to hide as a head of an English department after he broke up with his secret gay lover. A local farmer called that afternoon to tell me that his new lover, a farmer nearer Milwaukee, had hanged himself in the barn, apparently unable to reconcile his new relationship with the guilt his priests had instilled.

Very often I get requests from frantic parents who recognize their children's incipient homosexuality and want to help the children prepare for the inevitable culture shock of being an outcast in this society. More often I hear from children who know that their parents will themselves be the chief ones to cast them out if they learn the truth. A Hong

Li Min Hua is the Chinese name of Louie Crew, who taught at the University of Wisconsin/Stevens Point until 1983, when he chose exile in Asia. He directs the writing program at the Chinese University in Hong Kong.

Kong student just called today to say that his female friend wants to cure him so badly that she had volunteered to live with him as a non-sexual wife for as long as it takes! Last week she tried to commit suicide when her mother entered an asylum for a third time, so we can perhaps appreciate her irrationality. We cannot respect the fact that she wants to expose him to his family so that she can get help with her plan.

If research has discovered anything for sure about homosexuality in the last three decades, it is that we establish our sexual orientation, hetero or homosexual, very early, normally before we are five or six. Scholars still disagree whether we inherit or learn it; but the point is moot, in that we already are likely to be either gay or nongay long before we or the adults around us can discover which. Orientation is largely involuntary. One does not choose to be aroused, but can choose only to act on arousal, delay action, sublimate or suppress arousal.

Many people talk about mind and body as if mind is superior to, and ultimately separate from, the body. To them, sexual drives seem inferior to intellectual drives. Theirs often becomes a self-fulfilling prophecy, as they devalue sex and cut it off from intellect. These have no integrity, no wholeness.

When we remove their perverse fig leaves, understandably some gawk at what was previously covered. That is why porn houses overflow after churches let out. Far healthier is it to rejoice at the entire statue, the full person, with members no longer at war with one another.

I wasted over thirty-five years hiding from myself, denying the facts of my own body chemistry, fearful of relating openly to anyone, even to myself. I would not have chosen this struggle. I am not a masochist. Given the choice not to change the world but only myself, I would choose to be a white, hetero-

sexual, male millionaire, not because they are better, but because they have it easier. Nevertheless, I rejoice in choosing what in fact I can choose: to try to become the most integrated, caring, gay person that I can be.

It has been far easier to face twelve years of constant hate, public heckling, telephoned threats of violence and collegial devaluation than I found it to face those thirty-five years of self-abuse. It is easier to preach in Ninevah than to ride in the belly of a whale.

My black male spouse and I have rejoiced in these dozen years together, knowing that the Creator affirms us, that the Creator does not redeem junk, that the Creator does not make rejects. We are not set back by bibles that open to only six obscure passages that allegedly condemn us. We prefer Jesus's test, to match all commandments against the big two, that we love God with all our hearts that we love our neighbors as ourselves. Many of our heterosexual neighbors apparently have not attended this commandment.

In June 1982 I visited my father in his nursing home. Mother had died there in January. He had been in constant pain for over five years. We three were very close.

"Dad, I know that I have not been the son whom you wanted, but you need to know that I love you very, very much."

He struggled for three minutes, pulling himself to the rails to look at me directly, intensely. "Oh but you are completely wrong: you are the son that I wanted and I love you."

Am I to imagine less love from my heavenly parent whom Dad joined five weeks later?

We should choke down the Church's stone bread no longer. Gays too are the Church. Only through gay witnesses will some folks learn that God really doesn't give a damn about respectability, that God has more serious business, helping everyone to be whole. □

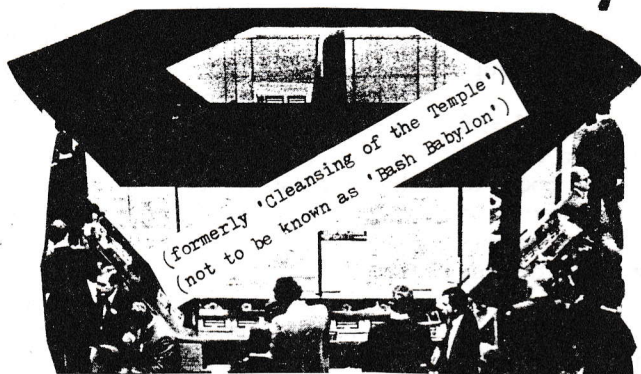


Just suppose.....A person with eyes of tears takes you by the hand and as you notice his wrists, his feet, his side, you know the joy and relief of Thomas, the shame which disappears on recognition, the awkwardness which is transformed into freedom, sheer freedom. Freedom to cry and laugh and love and dance. And as you hug this friend, this long lost friend who you have known, but not known, all along. This clown with eyes of joy which pierce your heart. This Lord Jesus who serves all. And in that hug you are acknowledged. Totally. Someone places their fingers upon your wounds and you are no longer ashamed or frightened by them. You are healed. You are a lost child who is found. You are a whole person. Because you have been touched. Acknowledged. And in that hug you want no more - it is your mother's breast, your safest sleep, deepest love. There are people around, but still you hold on, in love with all, knowing the warmth of this person. Then you look at each other. With smiles that make you feel like hiding and dancing, curling and unfurling in this new body of life.

Then you are led to a flickering fire, through which and across which you glimpse a person, of age and beauty, and in the meeting of your eyes you know and are known. That this is God. That this is love. That you are loved, yet She asks also for your love. That you are free and alive. So alive. Yet captured by Her eyes. Later you will dance with the people around. But now. Now, the fire leaps and laps, with the spirit of life. And God begins to sing, a love song of words and sounds, which make you ache. With a voice that soothes your every pain. And She sings into the night. You realise it is the night. But there is no fear. The warth and the darkness, the fire and the night. There is no fear.

Stephen

RECLAIM THE CITY



Six of us met on Sunday 19th January to arrange a Christian act of witness to be held in the City of London in May. Ideas and plans were briefly as follows:

It shouldn't really be called 'Cleansing of the Temple' (although that would be a good name for an anti-Church-investment campaign) as the Temple of Mammon doesn't need cleansing but destroying (metaphorically, officer). The word 'Reclaim' points to a basic return to sanity, a reclamation of human dignity, an expression of the need to reclaim the world's resources for all. The form of the act of witness is going to be a lunchtime service on the steps of the Stock Exchange, open to all. A simple service of:

recognising our complicity in the webs of unjust economic structures and military-industrial repression

recognising our failures to be stewards of creation
recognising the denials of human dignity the world over
repenting from the worship of money, the pursuit of racist economic exploitation, our denial of true human growth and worth
reaffirming our commitment to genuine peace and justice
reaffirming the worth and wonder of everyone the world over

Obviously, specific grievances will need to be expressed. Hopefully people will bring campaigning material and information to planning meetings and this will be incorporated. (such as, the practices of particular companies, news of specific struggles, channels for personal and corporate change).

After the service, we could leaflet, and groups could do Street Theatre and other activities (has anyone got access to a pantomime camel?). However, wherever two or three are gathered together in the City of London, they shall be liable to arrest. So be it.

Invitations will be given to people working in the City the week before. This, too, is an arrestable offence. The day before the act of witness is a Bank holiday (Bank Holy Day?) which will be a good opportunity for people taking part to get together prepare, pray, get to know each other, make contingency plans etc. By the time this goes to press, the second preparatory meeting will have taken place. Hopefully we'll soon have a leaflet out about the action.

For further info, contact: Roger, 11a St. Quintin Ave, London W10
Tel. 01 960 5773

←
Come along to the meetings. Organise affinity groups. Prepare Street Theatre. Tell others about specific campaigns. Think about our own complicity.

(note that the date has changed to the week after Pentecost)

Sunday April 27th. 12.30 - 5.30 at Quaker International Centre, 1 Byng Place, London WC1 (nearest tube Euston). Preparatory meeting for people planning to take part and support

Thursday May 22nd morning and lunchtime leafleting of City of London, inviting people to service on Tuesday. Contact Roger to co-ordinate this.

Monday May 26th Gathering of participants. Overnight accomodation will be provided. Venue in central London to be confirmed. Contact Roger.

Tuesday May 27th lunchtime service on the steps of the Stock Exchange. 'Reclaim the City' followed by leafleting, Street Theatre and activities

CHRISTIANARCHY

ANARCHY - a Christian approach

Anarchy is the union of freedom and order

Anarchy is the absence of all fear

Anarchy is the ultimate utopia

Anarchy is the Kingdom of God, heaven on Earth

In Anarchy there is no need for wars and violence

In Anarchy there is no need for governments and laws

In Anarchy there is no need for courts and judgments

In Anarchy there is no need for property and possessions

In Anarchy there is no need for jails and criminals

In Anarchy there is no need for enemies and self-hatred

for

Anarchy is when we open our hearts to the voice of God

Anarchy is when we love without condition or limit

Anarchy is when we seek nothing but to be an instrument

of God's will

Anarchy is when we are in union with God

Thus the anarchist treats each individual,

not as a stranger, an enemy or a murderer

not as a government official, a judge, or a

police officer

not as a father, a mother, a child, or an old person

not as a Russian or an American

not as a Black, a White, a Jew or a Gentile

not as 'unemployed', 'middle-class', 'or 'working class'

but as a child of God

And to love God is to love the children of God

And to love is to actively seek the well being of others

To love never means to possess, to dominate, to dictate,

to coerce, to overwhelm; for to do so is not love but

violence

To love never means to submit, to acquiesce, to ignore, to

concede to the violence one sees for to do so is not love

but violence

Love is firmness and gentleness



'Be wise as serpents and innocent as doves' (Mt 10:16)

To love is to unceasingly affirm another AND to unceasingly refuse to co-operate with the violence of another

To acquiesce to the violence of one you seek to love is to acquiesce to violence done to one you seek to love and to do this is not love but violence

For violence done to another is violence done to oneself
When part of the whole is harmed the Whole suffers
We are all part of the Whole - the children of God
We are all part of the One --and the One cannot be split or made separate

For a follower of Jesus to say anarchy is not possible is to deny the Good News
to deny the central message of the Gospels
to deny the possibility of salvation
to deny the possibility of God working through ourselves
to deny God's love for the world

For a follower of Jesus to say anarchy has arrived is to usurp the role of God
to forget the Fall
to mistake imperfection for perfection

The conservative denies the first, the revolutionary denies the second

The follower of Jesus is both and neither

Roger

ANARCHISM IS...

Anarchism is the abolition of exploitation and oppression of one by another, that is, the abolition of private property and government; Anarchism is the destruction of misery, of superstition, of hatred. Therefore, every blow given to the institution of private property and to the government, every exaltation of the consciences of people, every disruption of the present conditions, every lie unmasked, every part of human activity taken away from the control of the authorities, every augmentation of the spirit of solidarity and initiative, is a step towards Anarchism.

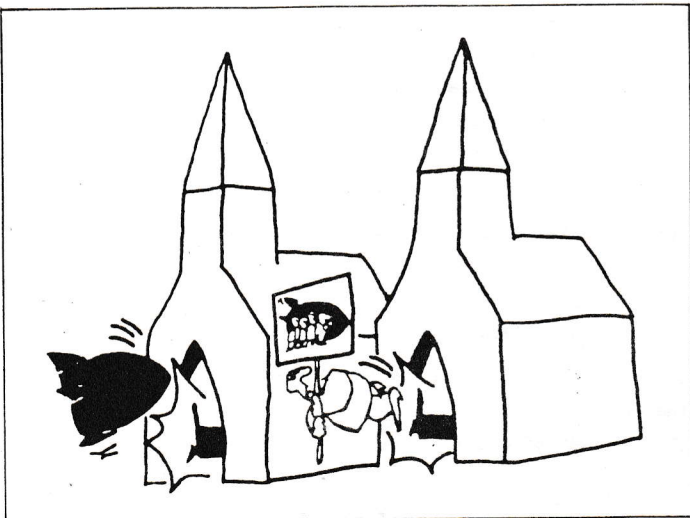
Towards Anarchism by Errico Malatesta
(so there !)

AND...

Personally anarchism means having control over our own lives and doing what I want as long as I don't oppress anyone else in the process deliberately or accidentally. Just being a man and middle class means the oppression of other people, especially women of colour even in the peace movement. I need to become a vegan rather than just a vegetarian as I am now - still exploiting animals and the South ie the Third World. So as Oxfam says living simply so that others may simply live. Cutting out the drinking of tea and coffee and also alcohol except for home-made wine and home-brewed beer. Conserving ie being careful with electricity, gas and water - showers rather than baths, cooking as little as possible. Eating more raw food and native fruit, not imported fruit and vegetables. Not keeping pets. Trying to get people in the community, from where they are, to be more involved in running their own lives and making people, especially the ethnic minorities, feel wanted. More bartering and sharing of resources, less use of money. More walking and biking. Sharing transport ie car and lift sharing and also collective child care, babysitting. Men looking after the kids more and more, child care provisions for single parents. More listening and less talking.

All this may sound like Albion (Utopia) and not facing up to the harsh realities of Thatchers Britain in places like Burnley, Liverpool and Handsworth Brum. Even there there is hope and positive energy around to change things for the better. So hope for the possible and expect the impossible. So that's some ideas of what anarchism means to me personally in this New Age dawning of an anarchistic 'green' post industrial society.

No Way to the Old Way, Wild Goose.



Vegangelical Cookery Corner



THE WET DOUGH METHOD of MAKING BREAD to REGGAE

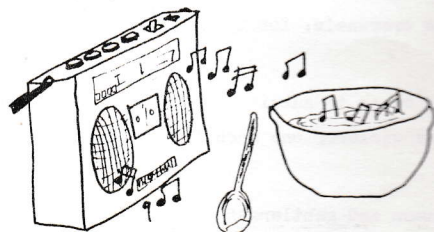
INGREDIENTS:

- 2 level teaspoons of dried yeast (1 oz fresh yeast)
- 1 spoonful of honey (or substitute)
- Half a pint of warm water
- 1 level teaspoon of salt
- 5 table spoons of oil
- 3 lbs. flour (e.g. lb. buckwheat, lb. wholewheat, lb. soya flour)
- A mixture of chopped dried fruits, if you want a fruity bread

METHOD:

Choose your favourite reggae track and put it on. Mix the yeast, honey (or substitute), and water together with a wooden spoon. Leave to stand for approx. 15 minutes until the mixture has a nice frothy look. In the meantime, mix the flour, the salt, and the fruit (if you're using fruit) together. Now make a cup of barley cup or whatever and bop along a bit to the reggae. When your mixture looks ready, pour it over the flour and start to stir in. You'll need some more warm water which you need to add gradually to the mixture. Keep on mixing until your dough is fairly loose but not runny. Add 5 good table spoons of oil and mix in thoroughly. The more you mix, the better. Oil your bread tins. Put the mixture in the tins and leave to rise in a warm place for about half an hour. The mixture should rise to fill a half filled tin. At this point, have a really good bop to your favourite reggae track. When the dough has risen, place the tins in a pre-heated oven gas mark 6-7 for about 35 minutes. The dough should separate from the sides of the tin and go brown on top. When ready, take the bread out of the tins and leave to cool on a rack (an open shelf will do, out of the oven that is). That's it. Start munching.

many many thanks to mik and belinda ☺☺



CHRISTIAN ANARCHIST SUMMER CAMPS



DIARY

27th March (Maundy Thursday) vigil, liturgy, passover at Greenham
6pm onwards through the night details Angela West:0865 246925

28th March (Good Friday) vigil at Blue Gate, Greenham

28th March (Good Friday) vigil at Blue Gate, Greenham
details Angela West:0865 246925

12th April (Saturday) National gathering on Christian Witness and
Nonviolent action in Brum'm details Christian CND 01 250 4010

14-27th April (Friday to Sunday) gathering of Christians Interested
in Anarchism and "A Pinch of Salt" open editorial meeting,
12 Witherington Rd., London N5 details Roger:01 960 5773

27th April (Sunday) 'Reclaim the City' planning meeting Quaker Inter-
national Centre, 1 Byng Place, London 12.30 - 5.00
(nearest tube Euston) details Roger: 01 960 5773

22nd May (Thursday) leafletting in the City of London inviting people
to the service to be held on 27th. co ordination: Roger: 01 960 5773

26th May (Bank holiday Monday) preparation for Reclaim the City
contact Roger: 01 960 5773

27th May (Tuesday) 'Reclaim the City' service on steps of Stock Exchange
at lunchtime followed by leafletting and street theatre

17th May (Pentecost Saturday) main rally Glasgow 2pm, the new MOD building
St George's Sq. Worship, speakers etc. meanwhile convoy sets off
from Aldermaston AWRE at 12 noon. There will be a procession to
Burghfield, worship and a vigil. The convoy will leave North.

18th May (Sunday, Pentecost) convoy travels North. Workshops and Events
in Glasgow.

19th May (Monday) Convoy arrives Coulport. Simultaneous actions at
Coulport and Burghfield.

as soon as details are finalised for the Pentecost activities, mobilisation is needed for posters, leaflets etc. Putting Polaris routes on map. Exposing Polaris and Trident details etc Christian CND 22/24 Underwood Street, London N1 7JG 01 250 4010

NEXT C.I.A. GATHERING

The next gathering of Christians Interested in Anarchism
will be Fri 25 April - Sun 27 at 12 Witherington Rd.,
Highbury, London N5. Hopefully combining social, music,
workshop/ discussion (Sat morn), "A Pinch of Salt" open
editorial meeting and assessment, and generally sorting
out some direction and future activities/actions. Could
hold some sort of service. The next 'Reclaim The City'
planning meetin is on the Sunday, midday onwards. Either
turn up, or, preferably, contact Roger (11a St. Quintin
Ave, London W10 Tel.01-960 5773) in advance. Spread the
word. Bring ideas, writings, visions, music, and mundane
things like vegan food, sleeping bags etc...

(nearest tubes: H'bury & Isling'n or Holloway Rd.)
Friday 25th - 27th April at 12 Witherington Rd.,
Highbury, London N5. (tubes Highbury & Isling'n

CHRISTIAN ANARCHIST SUMMER CAMPS?

glorified beach missions? gatherings of internationally renowned evangelists?
repressed hippie festivals?

all these and more..... following the suggestion of a summer camp on M.O.'D'.
Fulbeck in Lincolnshire, the powers that be have short-listed it as a nuclear waste
dump. Does this mean that someone actually takes us seriously? (my mum and dad live
in Fulbeck) Anyway..we will not be thwarted. We're calling for a Christian Anarchist
Summer Camp in Scotland 9-16 August . Workshops, living christianarchically, 'actions'
etc.. If interested contact Gordon Reid c/o Scottish Snowball Office, 3rd Floor Left,
420 Sauchiehall Street, GLASGOW.

There may even be a camp at Earth Camp, Molesworth, but that's still to
be worked out

DIGGERS AT EASTER

IN 1649 Gerard Winstanley and his followers, the 'Diggers'
occupied the common land at St. George's Hill in order to
cultivate it. Their intent, they made it clear, was that the
earth should be made "a common treasury for all". Their
peaceful action was aimed at building a time when the land
would be shared by all the people, and not exploited by a
privileged few at the expense of the many.

In Eritrea the exploitation of land by the few is one of
the causes of the poverty of the many. The exploitation is
fed by the arms race.

On Friday 21st March, Ploughshares groups will leave St.
George's Hill for the Diggers Walk - carrying tools to dig
the land at Molesworth, to show that it too could be made
a common treasury for all. We hope in the walk to carry our
message to people we meet on the way and to prepare for the
action of civil resistance at Molesworth.

for further info: Molesworth Ploughshares Campaign,
Old School House, Clopton, Northants. NN14 3DZ

The digging of the base will take part at Molesworth on
Easter Monday 31st March. Everyone coming to Molesworth to
dig should have already taken part in a workshop for this
event. Your last opportunity to attend a workshop will be
Saturday 29th March. Contact above address

IN DEBT

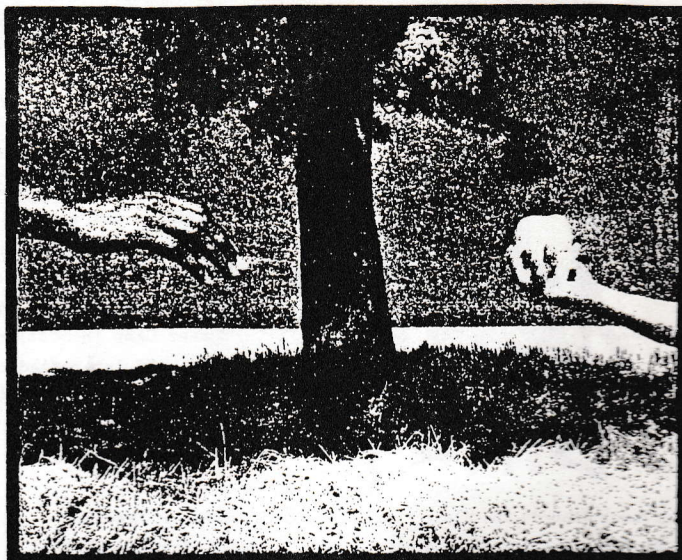
Accounts up to St.Valentines Day 1986. O.K. So I don't
know how to lay out accounts. But anarchists are meant
to break with tradition, aren't they?

Expenses(printing, stamps, filing system, photos, holidays abroad)
£127.38

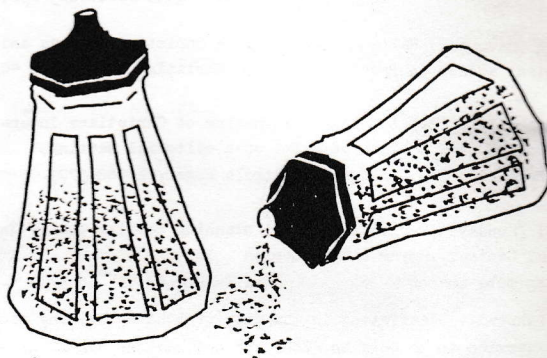
Income(donations, badge selling, bribes, protection rackets)
£126.90



therefore the grand state of our finances is
-£000.48
Praise the Lord! (which one of you miserable
sinners forgot to send us 48 pence?)



TEMPTED?



Well, we managed to 'distribute' nearly four hundred of the first issue of "A Pinch of Salt", giving them away, and seeing what happens. The feed-back we've got has been quite encouraging. We're printing eight hundred of this issue, so if you want any extra copies, just drop us a line. Of course, the amnesty for sinners to rid themselves of the root of all evil still exist. We are totally reliant on donations and our Little Friend Sitting Up In The Clouds (a.k.a.God). Donations, legacies, covenants, tithes etc..(cheques made payable to Stephen 'make a million by setting up your own religious cult' Hancock) thanks

contribute distribute retribute

"A Pinch of Salt"

"Smile, Jesus Loves You" Community of Nonviolence

89 St. Mary's rd.

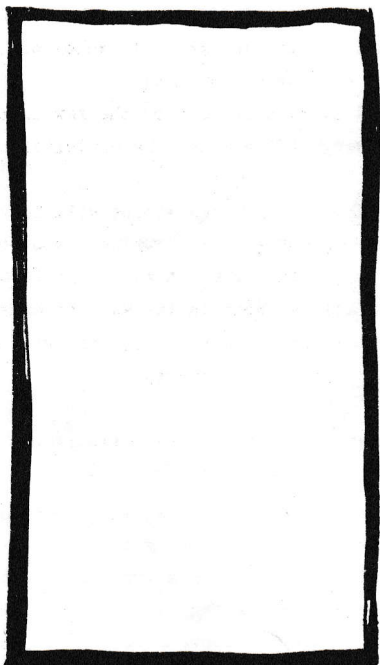
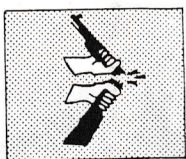
OXFORD



"No problem squire, we'll have these copies run off in two and a half years"

Printed by Dot Press, Oxford, on 'reclaimed' paper

THE CHURCH MILITANT?



A PINCH
OF SALT

if undelivered, please return to:
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"Smile, Jesus Loves You" Community
of Nonviolence
89, St. Mary's Rd.
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