

A PINCH OF SALT



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

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



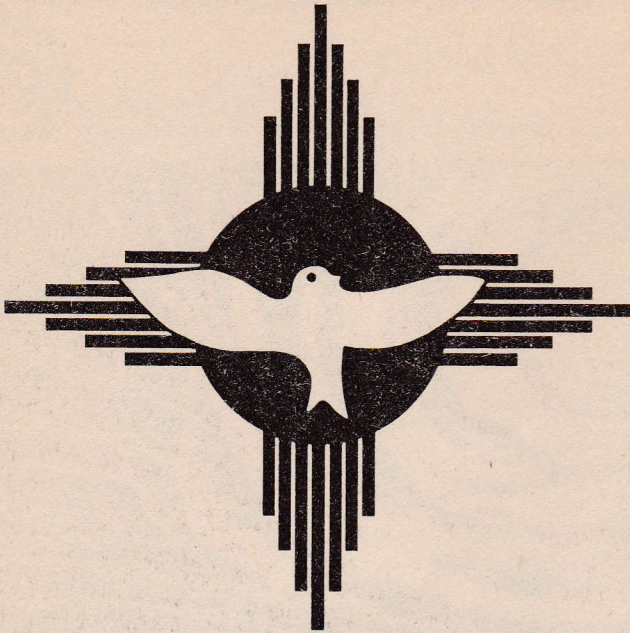
on how things should be
issue three turning the world upside down



Let us
sow the
seeds of
love

- Spring - pentecost -
- mid summer -

A STRONG WIND BLOWING



'When the day of Pentecost came, all the believers were gathered together in one place. Suddenly there was a noise from the sky which sounded like a strong wind blowing, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire which spread out and touched each person there. They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak.

There were Jews living in Jerusalem, religious men who had come from every country in the world. When they heard the noise, a large crowd gathered. They were all excited, because each one of them heard the believers speaking in their own language.....'

Acts 2,1-6

Are we learning to speak in a way which is accessible to all? Are we living in such a way that, as the Quakers say, that of God in us reaches that of God in all we meet? What is the Pentecost which we are seeking?

God is sowing visions within our hearts, though often the visions are so exciting, so daunting, so costly that we don't know what to do with our selves. Receiving so many more sisters, brothers, and persecutions. Together, hand in hand, we can begin to turn this world upside down. We can begin to live out these visions so that people will hear their own language spoken:

"Our victory is certain, but on one condition only - that when uttering the truth we utter all, without compromise, concession, or modification."
Leo Tolstoy

THOUGHTS ON SPONTANEOUS ORDER

Whenever I mention the word Anarchy the first response I often meet with is one of shock that a Methodist Local Preacher could possibly believe in disorder. I expect that many readers have experienced something like this themselves. The sad thing is that the error is most inappropriate. The reason I say this is simply because the facts of the history of Anarchist thinking do not support such a view as this.

In his significant Anarchist work published in 1982 Colin Ward includes a whole chapter on spontaneous order. (See "Anarchy In Action", Colin Ward, Freedom Press 1982, pp.28-37) In this chapter he comments: "the principle of Authority is so built in to every aspect of our society, that it is only in revolutions, emergencies and 'happenings' that the principle of spontaneous order emerges. But it does provide a glimpse of the kind of human behaviour that the anarchist regards as 'normal' and the authoritarian sees as unusual". No wonder then that some of us at Greenbelt ('a happening' in deed) were challenged for our spontaneous order which, in the eyes of our authoritarian friends in the faith of Christ, was unusual. May God bless them in their fear of all that was positive and the freedom born in us.

It is this sense of spontaneous order that first attracted me to Methodism for, as like Peter Kropotkin, I recognised the spontaneity at the heart of its growth, particularly the birth of the Primitive Methodist Connexion of 1812 (now reunited with the Weslyans and others in the 'Methodist Church'). The more I read the History of their branch of Methodism, the more I saw the anarchic tendencies of its leaders. This in turn brought me to read up anarchist literature.



Let me give an example:

In 1807 an American evangelist, Lorenzo Dow, preached at Harriseahead: in his congregation were two very irregular Methodist preachers named Clowes and Bourne. After the meeting, at which they were much impressed, they spoke to Dow about the camp meetings he proposed should be held. Finding themselves in favour of this spontaneous form of evangelism, they organised one at Pentecost, 31st May 1807, at Mow Cop in Cheshire.

The Wesleyan Conference held in June that year reacted with horror at the occurrence of the 'happening', accounts of which showed that Clowes and Bourne had erected a flag to guide the strangers to the meeting; and then as the crowds had gathered to find out what was happening, they erected speakers' platforms and hired preachers as was necessary. All of this was done without consulting ordained ministers or stewards or committees or any other Authoritarian device.

The result was that both Bourne and Clowes were expelled after they had organised more meetings in 1808.

Clowes' journal for September 1810 reads:

"I was told that my name was left off the plan because I attended camp meetings contrary to Methodist discipline, and that I could not be a preacher or leader amongst them unless I promised not to attend such meetings....but to promise not to attend, that I could not conscientiously do, for God has greatly blessed me in these meetings....and my motive was simply to glorify God and bring sinners to the knowledge of the truth as it is in Jesus. I was then told that I was no longer with them; that the matter was settled. I therefore gathered up my class papers....and became unchurched."

He linked up with Bourne to found the Primitive Connexion. The name was inspired by reflecting on the simple spontaneous nature of Wesley's early ministry that Clowes and Bourne had sought to emulate with Camp meetings. Their Connexion, they decided, would have none of the pomp and authoritarianism of the older Weslyans, instead it would be a more spontaneous and spirit-led affair, rejoicing in the freedom Christ affords to all those who follow him alone. Significantly, several of the Chartist agitators of later years were primitive Methodist people whose taste for spontaneous order and organisation found great purpose in the agitations for reforms.

There was in the early Primitive Methodists something of the spirit of Gerard Winstanley and his followers almost two hundred years before. The Primitives built up whole communities emphasising a programme of mutual aid. Many, perhaps the majority, of their converts were avid Non Conformists who had little respect for those who adulated Church and State.

RECLAIMING HISTORY AS OURSTORY

Contrary to unpopular thought, there is a great heritage of Christian nonconformism/radicalism/subversion/vision/anarchism waiting to be rediscovered. If anyone has made such discoveries and wants to share them, then please write an article. Come on out you Tolstoyans, Diggers, Quakers, Anabaptists, heretics, Franciscans or whatever.



"I will weave with you the threads of our existence, human, animal and plant together. I will bind them with truth and love and gentleness. Together, strong enough to overcome all lies and violence, we will build again a web of life. Tirelessly, as often as is needed, again and again and again..."

(from 'Women at the Wire')

Sadly, since the 1932 reunion, much of this ethos has been lost in the mad desire for ecumenicalism based on the authoritarian structure of State religion. However, some primitive spirit survives, and some of us go a step further, taking our taste for spontaneous order not just into the world of politics and religion, but into our work and daily living also. This may bring us into conflict or we may find that structures that we thought were authoritarian were not so after all. This is certainly the case with the various churches that are round about us. We must expect to be misunderstood.

This Pentecost we must surely seek, as Christians have always sought, that fresh outpouring of God's Holy Spirit which we read of in Acts 2,1-13. Like Clowes and Bourne, who were not anarchists by any of the definitions that abound today, we must prepare to glorify God in the way we find best according to that spontaneous order that the New Testament is so filled with, that order reflected in the birth of primitive Methodism, that order that modern anarchists like Colin Ward treasure so much. It may cost us dearly, but if we have the courage to see out those causes God convicts us of and leads us into, we must always be ready to "gather up our papers and become unchurched".

God bless all who read this with the spirit's aid.

Tony Coats

A PINCH OF SALT



So, issue three has just about made it out in time for Pentecost - although most people won't receive it for a week or so. Maybe it's necessary to put the magazine in some sort of context, wherever that may be. Well, at least explain a few thoughts and visions et cetera. Originally "A Pinch of Salt" was going to be the CIA(Christians Interested in Anarchism) newsletter, but soon unravelled into a magazine. 'We' printed and distributed nearly four hundred of issue one, eight hundred of issue two, and have brought out about six hundred of this one. In response to issue two we received over forty letters. Reactions have been interesting, encouraging and occasionally very strange. From Baptists to Buddhists, vegans and vicars, Canadians and Scandinavians, Anglicans and atheists, charismatics and clowns, mystics and musicians, Quakers and peace makers, methodists and situationists, wanderers and ponderers, puritans and punks...(none of these pairings are necessarily mutually exclusive....hope that doesn't cause too much controversy).

Distribution takes many forms. CIA files have got about a hundred 'regulars' on record, a list of magazines, various groups and radical book shops. The rest of the magazines are distributed via various wanderings. Issue two saw its way to the Midlands Anarchist Gathering, the London Anarchist Festival, the SCM (Student Christian Movement) Annual Congress, the Young Friends Central Committee (young Quaker get-together) in Glasgow, and, no doubt, many other places. We're hoping to build up the 'regulars' on CIA files. There are lots of ways people can help: getting local bookshops to stock APOs; asking for a couple more copies and giving them to friends; taking copies to appropriate (or inappropriate, if you want) gatherings etc.. Please get in touch if there's any way you can help, or, if you're not already on the mailing list, just fill in the slip somewhere among the other pages of this issue.

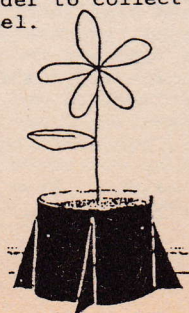


M.O.'D' BULLDOZE EIRENE CHAPEL

On the morning of Monday April 14th, Eirene, the Peace Chapel at Molesworth was bulldozed down by contractors on instructions from the M.O.'D'. This was on the day before the night during which U.S. F1 11s left Upper Heyford and Lakenheath to bomb Libya. The powers that be have been kicking themselves that the Chapel was not demolished on the night of the great Molesworth eviction, Feb. 6th of last year. Governmental foreknowledge of the bombing of Libya undoubtedly meant that the orders from on high to bulldoze the Chapel deliberately coincided with a time when such an action would receive little attention from the Press. It also happened to be two years exactly since the corner stone for the Chapel was laid.

The Chapel has been a powerful focus for peace, built out of rubble dumped in the first place to stop people from peace-camping. It gave great hope that swords can be beaten into ploughshares. That hope has not been extinguished.

On the evening of that Monday, people gathered at the M.O.'D' buildings in London and fourteen were arrested whilst praying on the steps. The following Sunday many people went to Molesworth for a service, the corner stones of the Chapel still visible beneath the mud. The twice daily services at Molesworth still continue, and a cairn has been started at Peace Corner in order to collect stones so as to build another Chapel.



So, who is the 'we' who bring out this magazine? Some people have got the impression that there is some central editorial core who decide upon what is Christian anarchism and what is not, and that what's printed is some sort of collective CIA statement. This is by no means the intention - the narrow-mindedness of the magazine is as narrow or wide as the breadth of people who contribute. There must be as many views and feelings about Christianity and Anarchism as there are Christians Interested in Anarchism (or Anarchists interested in Christianity or whatever). However, at the moment, most of the editorial 'focus' rests upon me, due to geography, lack of togetherness and lack of contributions. It doesn't have to be like this. Please, send in material - anything - articles, poems, songs, quotes, adverts, paper cuttings, magazines, newsletters, little graphics, news items, testimonies, art work and so on. Many thanks to all those who have contributed so far.

Hopefully, this magazine is a continuous exploration - which means there's got to be room for disagreement, heresy, humour and visions. So many spiritual magazines, or 'political' magazines, have an aura of eloquence which, though often impressive and perhaps beautiful, builds a barrier of inadequacy which makes the reader feel relatively inarticulate and thus denies involvement and responsibility. If "A Pinch of Salt" doesn't feel particularly accessible, please say so....at the moment, though, we tend to print anything we're given. As we become slightly more settled (God forbid) and find a relatively stable address, more people will be able to get involved in all aspects of 'production'. Suggestions, support, prayers, criticisms, contributions very welcome.

Shalom
love
Stephen

SUPPORT THE SILO PRUNING HOOKS

On November 12, 1984, Carl Kabat, Paul Kabat, Larry Cloud Morgan, and Helen Woodson entered the N-5 missile silo near Kansas City, Missouri, in order to disarm a Minuteman II missile. After damaging the silo's concrete lid, they held a worship service. The four activists were arrested about an hour after their action. Calling themselves the Silo Pruning Hooks, they acted in solidarity with previous Ploughshares disarmament actions.

After being found "guilty" in March 1985, Carl was sentenced to 18 years, Paul to 10 years, Larry to 8 years, and Helen to 18 years - later reduced to 12 years - in prison. Also, each was given three to five years probation and ordered to pay 2,932.80 dollars in restitution.

We offer them our prayers, support, love, and strength.

Letters of support can be sent to the following addresses:

Carl Kabat, O.M.I., *03230-045, FCI, Box 1000, Milan, MI 48160, USA.

Paul Kabat, O.M.I., *03229-045, FCI, Box 1000, Sandstone, MN 55072, USA.

Larry Cloud Morgan, *03232-045, FCI, Box 33, Terre Haute, IN 47807, USA.

Helen Woodson, *03231-045, Alderson Women's Prison, Box A, Alderson, WV 24910, USA.

For more information about Ploughshares support groups and actions write to: Isaiah Peace Ministry, 66 Edgewood Ave., New Haven, CT 06511, USA.

We hope to dedicate quite a lot of space in issue 4 of "A Pinch of Salt" to the Ploughshares actions which have been happening in the States.

Arthur Windsor served a 21 day prison sentence in Gloucester Prison in March for withholding the proportion of his tax which is spent on war preparations. Arthur, a 68 year old Quaker and pacifist, refused to pay £100 tax to the Inland Revenue because of his deeply held conscientious objection to paying for war. He tried to pay his tax by sending cheques to the NHS and the Overseas Development Fund via the Inland Revenue, but his cheques were returned. Arthur is the first conscientious objector to be jailed since conscription ended over a quarter of a century ago.

(from 'NEWSPEACE' May 1986)

DIGGERS ARRESTED AT MOLESWORTH

Fifty seven people were arrested for trespass at USAF Molesworth on Easter Monday, when they entered the base and attempted to dig the land. One group of people managed to dig for half an hour before being arrested.

About two hundred people arrived at Molesworth on Easter Monday, having walked from St. George's Hill, near Weybridge in Surrey, or from Corby. Gordon Matthews joined the Diggers Walk in Newport Pagnell, just north of Milton Keynes. There was a hail storm when the Diggers stopped for lunch in the early afternoon on Good Friday. Otherwise, the weather was tolerable, with a few showers and some sunshine. Sometimes the Diggers sang rousing songs. For a short while on Easter Monday they fell silent, whilst walking through a village in the wind and the rain, carrying their spades and banners. There is beauty in the wind and the rain and the earth. And there is beauty in the human beings that walk this planet. These 20th Century Diggers were a motley bunch of people. Sometimes they fell out with each other - some of the Quakers didn't like the noise of the drums. But they had all set out to demonstrate that the land at Molesworth, just like anywhere else, should be used to meet people's needs, instead of being fenced in to house weapons of mass destruction. The Diggers collected spades and other tools from people in the towns and villages along the way. Some of the Diggers worked at refurbishing the tools ready to be sent to Eritrea, where they will be used for growing food from the land. On Easter Monday the Diggers tried out their spades at Molesworth. One day the land will be turned over to peaceful purposes.

Gordon Matthews

(from 'NEWSPEACE' May 1986, a monthly magazine available from The Fellowship of Reconciliation, 40-46 Harleyford Road, Vauxhall, London SE11 5AY)

EARTH CAMP

EARTH CAMP, Christian Peace Camp, Molesworth

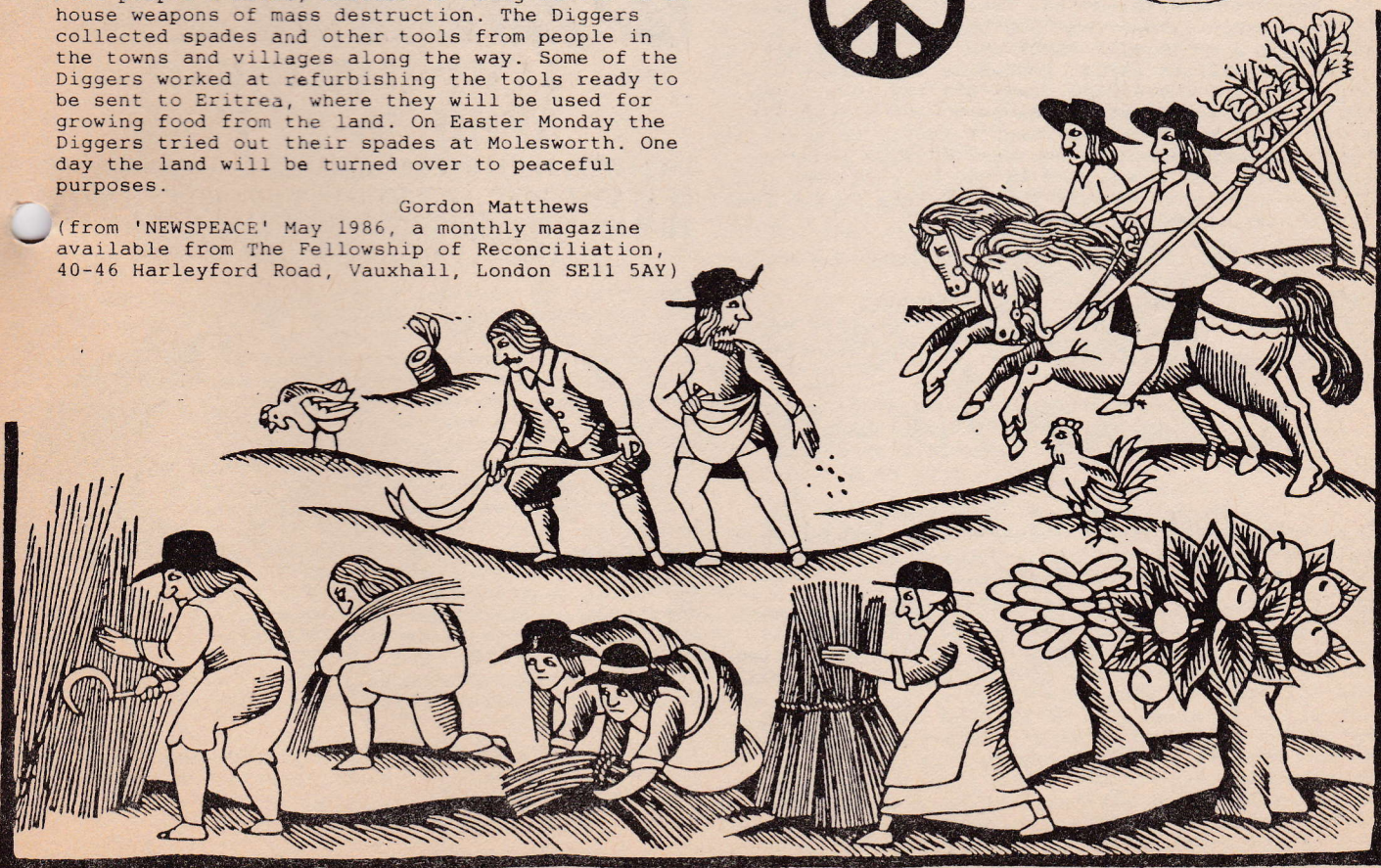
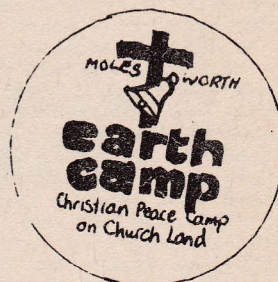
Earth Camp continues to grow in love and faith although not in numbers. Many people are now becoming open to our witness.

Jill spoke about her experiences at the Fellowship of Reconciliation gathering "Dialogue and Resistance". We have had quite a few visitors. We would like to talk to more Christians about why they should be supporting Molesworth. The only way we can do this is through you and with you. If you want a speaker, let us know.

CHURCH LAND: Along with Christian CND we welcome the decision of the Diocese of Peterborough not to sell the 1.6 acres of Glebe Land next to Earth Camp. Christian CND had put an offer in to buy the land, the main concern being not to let the land fall into the hands of the M.O.'D'. We have been asking the Church since we set up camp last year not to contribute to the building of the Cruise Missile Base here at Molesworth and to get involved and to think about their responsibilities.

(from THE MOLESWORTH BULLETIN, regular news and views about Molesworth campaigns and life available from: Delos, 7 Poplar Street, Wellingborough, Northants, NN8 4PL £3.00 for a year's sub.)

support, visits, campers, donations etc. can be sent to Earth Camp, Peace Lane, outside USAF Molesworth, Old Weston Rd., nr. Brington, Huntingdon, Cambs.



C.I.A. GATHERING

C.I.A. GATHERING IN LONDON 25th-27th April

This was our third gathering (the previous two being in Birmingham, the next perhaps in Glasgow). In all 'we' were Margit, Roja, Anna, Martin, Stephen, Anne and Anthony, though not always in the same place at the same time. The spontaneous programme eventually looked something like this:

Friday: rolling supper
as long as you like introductions
games, especially in the dark
sleep

Saturday: rolling breakfast
day-out south of the river to the London Anarchist Festival, including pic-nic
nonviolence
chat about feminism
glimpses of Christian his/herstories and assorted traditions including supper
repeat and fade to sleep
what's left for breakfast

Sunday: time on "A Pinch of Salt"
what next
prayer
went to Quaker International Centre for the next 'Reclaim the City' planning meeting

It was quite an easygoing weekend, hopefully worth coming to. The outing to the London Anarchist Festival was fairly surreal and bizarre. Planned to be held in the squatted Lewisham Odeon, the police raided the place the night before with a High Court injunction banning the Festival (anarchist paranoia has a strange habit of either being justified or perhaps self-fulfilling). So, it was a fairly deflated, undecided bunch of anarchists sitting out side the Odeon, wondering what to do next. The inside of the cinema was wonderful - a strangely floating space which hadn't seen a film in years but still the curtains seemed expectant. There was even some Christian Anarchist graffiti! (Christian Anarchists of the world unite! We have nothing to lose but our reputation). Eventually some people meandered to Greenwich Park and a rambling Anarchist picnic was somehow held. The warm spring sunshine was subduing, even subduing enough for us to gather up the courage to give out our leaflet on Christian Anarchism (the text of which is elsewhere in this issue) and "pinches of Salt", provoking a variety of reactions (but we are all alive to tell the tale). Meanwhile the forces of law and order muster and clear all the lazy, sun-soaked anarchists out of the park onto Blackheath, where there was once a peasant's revolt or something. However, nothing was particularly revolting on that sunny day, and we had by then made it back to CIA HQ. Thanks lots and lots to Sue for letting us invade her home.

these are some thoughts we came up with:

good ☺	bad ☹	improvements
poetic	not enough	into putting nature
personal	apparent room	of mag in context
good lay-out	for diversity	more theory/theology
free	dogma	keep it free
	unsound theologies	subsidies(pamphlets,
	(confusing contact	books, badges)
	point	write pamphlets
		provide booklist

We also did a brainstorm which is where anyone says any idea they want to without comment being passed, until everyone runs out of ideas:

① introductory pamphlet for Christians/anarchists/
all ② contact with religious orders ③ articles in
religious/radical press ④ contact student Christian
groups/theology faculties ⑤ encourage more personal
theologies ⑥ encourage more creativity/craftwork/art-
work etc... ⑦ occupation of disused Church for a
festival ⑧ action on Church Investments ⑨ advert-
ise for APos editorial/discussion meetings
⑩ Greenbelt festival etc... ⑪ find alternative
Christian language ⑫ more looking towards S.Africa,
S. America and North/South inequalities ⑬ dialogue
with nature spirituality ⑭ contact gay and feminist

THE LONDON

ANARCHIST FESTIVAL



**LEWISHAM ODEON
APRIL 26-27 1986**

**INCLUDING THEATRE PERFORMANCE OF 'ACCIDENTAL DEATH
OF AN ANARCHIST', EXHIBITIONS, WORKSHOPS, CONTINUAL
FILM AND VIDEO SHOW AND BOOKSTALLS. SATURDAY NIGHT
PARTY, BRING YOUR OWN BOOZE.**

Christians ① consider traditional moral standards
and our approaches to morality ② little his/her
storical articles ③ find examples of ④
action ⑤ contact Gandhian organisation ⑥ ns in
India ⑦ contact radical Christian people
and groups in the States ⑧ see what's
happening in the Eastern bloc ⑨ visible
Christian anti-monarchist presence at Royal
Wedding...blockade ⑩ make banners/flags/ba
contact/dialogue with Taoists ⑪ set up
community ⑫ consider new forms of liturgy
and prayer ⑬ try to be present at ⑭
gatherings ⑮ be present at Synods/
conferences etc... ⑯ Offers for
workshops on ⑰ anywhere ⑱ an overtly ⑲ action
⑳ action at St. Margaret's, Westminster ㉑ lobby
M.P.s ㉒ keep up contact with Christian Police Assoc.
㉓ benefit gig by ㉔ band ㉕ don't lose the past-----
---link back ㉖ involvement in inner cities ㉗ contact
Tolstoyan communities ㉘ ㉙ beach mission... ㉚

(some of these ideas are already happening. Maybe
people could organise gatherings in their areas
and see what happens...)

LIFE CAMP

FASLANE 'LIFE CAMP' Christian Peace Camp

Near to the Clyde Submarine Base, which 'houses' Polaris submarines and is busily getting ready for the Trident holocaust programme, there has been a constant peace witness in the form of a large and colourful peace camp for some years. That camp is the South Camp. Not too long ago a North Camp was set up (about a mile or so north of the main camp) which is hoping to become a focus for Christian peace witness. The following 'information' is from the camps' newsletter, FASLANE FOCUS:

I CALL HEAVEN AND EARTH TO RECORD THIS DAY AGAINST YOU THAT I HAVE SET BEFORE YOU LIFE AND DEATH; THEREFORE CHOOSE LIFE THAT YOU AND YOUR CHILDREN MAY LIVE.

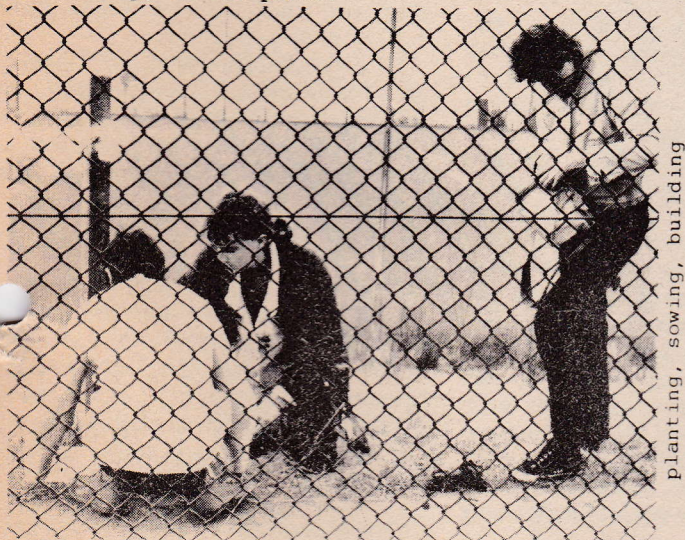
The North Gate Camp - Life Camp - having moved from its original site 200 yards down the road, is now once again involved with applications for planning permission and occupancy requests; the former costing £75 and being entirely dependent on donations.

Meanwhile we've all been woken up in the middle of the night and charged with some law or other about camping on verges. Sleeping and dreaming is now a form of civil disobedience. It's official!

TOILENCE ENDS WHERE LOVE BEGINS

We hope Life Camp will become a focus for Christian peace witness: we recently entered the base to construct a small Eirene Peace Chapel and sow seeds, our message being one of new life and a belief that the qualities of love and inner peace out of which Eirene - the Peace Chapel at Molesworth - was built, were in no way demolished with the building.

We have been in touch with religious peace groups requesting leaflets (and money!!), visiting local churches and illiciting comment, as a Christian Peace Camp, in the press.



planting, sowing, building

A Christian Peace Camp which trundled 100 yards up the road near Faslane Cemetery to avoid eviction may yet be turfed out by the law.

Councillor Albert Waugh, Convener of the Highways and Transportation Committee of Strathclyde Regional Council, who was to visit the area this week, stressed that there has been no rethink of the policy to remove the North Peace Camp, Faslane.

He refused to comment when contacted by the Advertiser, before seeing the situation but he said that he had withheld from enforcement of the decision to remove them from the site they first occupied because they promised to move voluntarily.

But a short move just up

the road from the first site, opposite the North Gate of the Clyde Submarine Base, would not satisfy the region, he said. "I will have to see where they have moved and I will certainly be in touch with the director of roads," he added.

From a Christian standpoint

from a local paper, The Helensburgh Advertiser



up and over

We had our banner 'CHRISTIANS AWAKE AND SOW THE SEEDS OF LOVE' ripped off the side of our caravan (right-wing Christian militia?) so we have at least been noticed.

GENTLENESS IS STRENGTH

We will be building a peace-cairn here and anyone wishing to support us can send, say, 50p and we will add one stone to the cairn and the name of the donor in a special book.

Mike (on behalf of Christine and Stephen)

Life Camp, c/o Faslane Peace Camp, Shandon, Helensburgh, Dunbartonshire, Scotland (cheques and prayers payable to 'Life Camp')



to be continued...

(photos by Viv Kendon)

the Rev Ewen Gilchrist, in whose Garelochhead parish the two caravan three man camp is located, said the church must give them a warm welcome.

"They are taking a specifically Christian stand on the question of nuclear weapons and they have a special contribution to make in this because they claim to be looking at it from a Christ standpoint based in faith, and we must consider what they say.

"My personal view is that there is a blatant contradiction between a Gospel where Our Lord rules in Love and Weakness under the cross and the fact that as a country we apparently put our trust in quite the opposite of that, in weapons that have the power

to annihilate the world several times over.

"As with everyone in our parish they are welcome to join in our worship especially as they came into this parish as Christians, they should have a particularly warm welcome."

The issue in Garelochhead as a whole is touchy as people will not "bite the hand that feeds them," he added.

Some people, he said, believe that what the base stands for is in keeping with the Gospel. Most are unwilling to talk on the subject.

He believes that it is false to polarise the peace camps, which represent only one aspect of the anti-nuclear movement, and the Base, as the only two alternatives.

Some people abdicate responsibility by taking an easy option of condemning peace camps, and thinking no further on the nuclear issue. page 7

CIVIL DISOBEDIENCE AS PRAYER

by Jim Douglass

One way of seeing jail today is to regard it as the new monastery. In a society preparing for nuclear war and ignoring its poor, jail is an appropriate setting in which to give one's life to prayer. In a nation which has legalized preparations for the destruction of all life on earth, going to jail for peace — through non-violent civil disobedience — can be seen as a prayer. In reflecting today on the Lord's Prayer, I think that going to jail as a way of saying "thy kingdom come, thy will be done" may be the most basic prayer we can offer in the nuclear security state. Because we have accepted the greatest evil conceivable as a substitute for divine security, we have become a nation of atheists and blasphemers. The nuclear security state, U.S. or U.S.S.R., is blasphemous by definition. As members of such a nation, we need to pray for the freedom to do God's will by non-cooperating with the ultimate evil it is preparing. Civil disobedience done in a loving spirit is itself that kind of prayer.

On the other hand, civil disobedience can be done in a way that while apparently non-cooperating with nuclear war, ends up cooperating with an illusion that underlies nuclear war. In any attitude of resistance to the state there is a kind of demonic underside, power turned upside down, which wishes to gain the upper hand. Civil disobedience which is not done as prayer is especially vulnerable to its underside.

A simple truth at the root of nonviolence is that we can't change an evil or an injustice from the outside. Thomas Merton stated this truth at the conclusion of one of his last books, *Mystics and Zen Masters*, as a critique of "nonviolence" as it is understood by its proponents in the Western world. Merton questioned "the Western acceptance of a 'will to transform others' in terms of one's own prophetic insight accepted as a norm of pure justice." He asked:

"Is there not an 'optical illusion' in an eschatological spirit which, however much it may appeal to *agape*, seeks only to transform persons and social structures *from the outside*? Here we arrive at a basic principle, one might almost say an ontology of nonviolence, which requires further investigation."

Nonviolent noncooperation with the greatest evil in history is still, according to Merton's insight, a possible way into illusion, a more subtle form of the same illusion that we encounter behind the nuclear buildup. Even in nonviolent resistance, unless we accept deeply the spirit of nonviolence, we can end up waging our own form of war and contributing to the conclusion we seek to overcome. Because the evil we resist is so great, we are inclined to overlook an illusion inherent in our own position, the will to transform others from the outside.

If one understands civil disobedience as an assertion of individual conscience over against the evil or injustice of the state, the temptation to seek an "outside solution" is already present. Conscience against the state sounds like a spiritually based or "inside solution." We are, after all, stating our willingness in conscience to go to jail at the hands of the state that threatens an unparalleled evil. But our conscience set off against the nuclear state takes an external view of people acting on behalf of that state. And ultimately such a view externalizes our own conscience.

In the acts of civil disobedience I have done, I have never met "the state." In terms of my own ambition, that has been disappointing. I have met only people, such as police, judges, and jail guards who cooperate (and sometimes noncooperate) with the evil of nuclear war in complex and often puzzling ways. I have never met a person who embodies the state or nuclear war. In their nuances of character, police, judges, and guards come from the same stew of humanity as do people who do civil disobedience.

A spiritually based nonviolence, one that truly seeks change from within, has to engage deeply the spirits of both sides of a conflict. Civil disobedience as an act of conscience against the state tends to focus exclusively on our own conscience as a source of change. Yet in the act of civil disobedience we meet particular people like ourselves, not "the state," and the most enduring thing we can achieve through such an act is, in the end, our relationship to the people we touch and who touch us. Our hope should not be for any strategic victories over such representatives of the state but rather loving, nonviolent relationships with them in the midst of our arrests, trials, and prison sentences. The danger of seeing civil disobedience as an assertion of conscience over against the evil of the state is that it may get confused into an assertion against these particular people so that we may never really see our relationship to them as primary. Making friends with our opponents — in the police, in the Pentagon, or in the Soviet Union — is our greatest hope of overcoming nuclear war.

A more fundamental question suggested by Merton is: Who is this "I," this self, that is doing the act of conscience in civil disobedience? If civil disobedience accentuates, or heightens, this sense of self — if it gives it a sense of power — is that necessarily a good thing? Civil disobedience is often referred to today as a way of empowering its participants. For socially powerless people nonviolent civil disobedience can be a profoundly liberating way out of bondage, as one part of a larger revolution. But empowerment can also be used to cover a heightened sense of an individual self that may be a step into further bondage.

We who see ourselves as peacemakers — and don't we all? — would be deeply shocked if we could see the extent to which we act personally for war, not only in our more obvious faults, but even in our very peacemaking. Our intentions and actions for peace lead to war if they are based on a false self and its illusions. If the purpose of civil disobedience is to "empower" such a self, it is a personal act of war.

The nuclear arms race summarizes the history of a false, violent self — of many such false selves magnified in national egos — in an inconceivable evil. What the nuclear crisis says to us, as nothing else in history could, is that the empowering of a false self creates a crisis which has no solution, only transformation. We can't solve an arms race based on enormous national illusions, illusions which both exploit and protect an emptiness at the center of millions of lives. Those illusions can only be cracked open, the truth and fear and emptiness at the core of each national pride, then revealed as truly reconcilable with their apparent opposites in the consciousness of another people.

Civil disobedience for the sake of empowering a false self serves as the warring nation state on a smaller scale. Civil disobedience as that kind of empowerment is an attempt to solve one's problems and frustrations by externalizing them in a theater in which innocence confronts the evil of the nuclear state. But we are not innocent.

The greatest treason, as T.S. Eliot points out in *Murder in the Cathedral*, is to do the right deed for the wrong reason. Civil disobedience in response to the greatest evil in history, done to empower a self which can't face its own emptiness, is the right deed for the wrong reason. Because of its motivation, it may also twist itself into the wrong deed. An ego-empowering act of civil disobedience will in the end empower both the self and the nuclear state, which while tactically at odds are spiritually in agreement. Such resistance, like the state itself, asserts power in order to cover a void. Civil disobedience, like war, can be used to mask the emptiness of a false self.

Civil disobedience as prayer is not an assertion of individual conscience over against the evil of the state. Protesting against something for which we ourselves are profoundly responsible is a futile exercise in hypocrisy. The evil of nuclear war is not external to us, so that it can be isolated in the state or in the Nuclear Train loaded with hydrogen bombs. The nature of the evil lies in our cooperation with it. What Merton is suggesting is that as we cease cooperating in one way with that evil, our well-hidden tendency is to begin cooperating with it more intensely and more blindly in another way, defining the evil in a way external to us which deepens and hardens its actual presence in ourselves.

The power of the evil of nuclear war is nothing more than the power of our cooperation with it. There is no evil exclusively out there, over against us. The evil is much more subtle than that. This is why it continues to exist. When we cease cooperating with evil at its source in ourselves, it ceases to exist. When we accept responsibility for nuclear war in the hidden dimensions of our own complicity, we will experience the miracle of seeing the Nuclear Train stop and the arms race end. To paraphrase Harry Truman, the Bomb stops here.

Civil disobedience as prayer is not an assertion of self over against an illusion but an acceptance of God's loving will because of our responsibility for evil: Not my will but thine be done. The prayer of the Gospels like the prayer of Gandhi is at its heart an acceptance of what we don't want: the acceptance of our suffering out of love. Jesus and Gandhi are precise about what is meant by God's will in a world of suffering. Gandhi in summing up Jesus' life said, "Living Christ is a living cross, without it life is a living death."

To be nonviolent means to accept our suffering out of love. The evil which causes suffering is an evil whose source is more deeply interior to ourselves than we have begun to understand. The prayer of civil disobedience which says, "Not my will but thine be done" — by sending us to death or to that sign of death which is jail — is a recognition that in truth we belong there, and that we will in any event ultimately find ourselves there.

Civil disobedience as prayer is not an act of defiance but an act of obedience to a deeper, interior will within us and within the world which is capable of transforming the world. "Thy kingdom come, thy will be done." To live out the kingdom of God through such an action is to live in a loving relationship to our brothers and sisters in the police, in courts, and in jails, recognizing God's presence in each of us. It is also to accept responsibility for an evil which is ours: As we are, so is the nuclear state.

The two most violent places I've ever been in my life have been the Strategic Weapons Facility Pacific (SWFPAC), where nuclear weapons are stored at the heart of the Trident base, and the Los Angeles County Jail where people are stored. I went to SWFPAC in order to pray for peace and forgiveness standing in front of enormous concrete bunkers, the tombs of humankind, a prayer which took me in turn to the L.A. County Jail (on the way to a more permanent prison) where ten thousand people are kept in tombs. The deepest experiences of peace that I have had have been in these same terrible places.

I believe that a suffering God continually calls us to be in such places for the sake of peace and justice. I believe that the kingdom of God is realized there. Civil disobedience as prayer is a way into that kingdom. ⊕



Graphic by Bill Livermore

*eschatological...to do with an 'End times' perspective

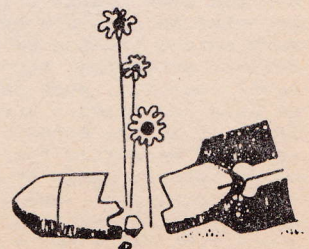
*ontology.....a science of being

Jim Douglass is a member of GROUND ZERO 'CENTER FOR NONVIOLENT ACTION', a community living next to the Naval Submarine Base, Bangor, a Trident holocaust submarine base. Their activities include leafleting workers from the base every week. They live 70 feet away from the tracks on which Trident missile shipments enter the Base. They bring out a paper, Ground Zero.

this article Feb/Mar 1985

GROUND ZERO

Center for Nonviolent Action
16159 Clear Creek Road, N.W.
Poulsbo, WA 98370
USA



THE WORLD TURNED UPSIDE DOWN

(from a CIA leaflet given out at the London Anarchist Festival)
THE WORLD TURNED UPSIDE DOWN:
towards a christian anarchism

ANARCHISM:

The central belief of anarchism is that it is possible for a society to be based upon non-oppressive structures without hierarchies or leaders. It has an implicit faith that people can be responsible for their own actions; that it is possible to resolve conflicts without resort to coercion or violence; that a spirit of nonviolence can replace the present mistrust and hatred. Movement towards this ideal is blocked largely by the atmosphere of fear and insecurity in our society which is perpetuated by the authoritarian structures and institutions. The state-mentality in particular, assuming that people can only be motivated by 'self-interest' and fear, always uses the veiled threat of violence to enforce its will.

Seeing society as ever-evolving, anarchism does not fall into the trap of worshipping static utopias, the anarchist ideal always being on the horizon. The point is to constantly strive towards it, seeking to expand the anarchistic relationships which exist in society along side the authoritarian ones, always being unashamedly self-critical. There can be no artificial division between 'public' and 'private' life, the anarchist principle of freedom and responsibility being lived out in all relationships with others.

Anarchism is an attitude rather than a set of ideological doctrines. To be true to itself it must be adaptable, accepting, and tolerant whilst being totally opposed to all that dehumanizes and oppresses. Being essentially a rejection of worldly power (the only victor in the struggle for power being power itself), it must reject the use of violence which is at the root of power. Believing in the potential for everyone to live anarchistically (i.e. to love) it must use powerlessness (i.e. nonviolence) as its means and end. It must be a way of living, of treating others - an affirmation and celebration, here and now, of that indestructible living spirit in all humanity (which some people call God! PTO)

(at this point the leaflet turns over to reveal....)

CHRISTIANITY:

The established church structures, hierarchies and teachings; the past and present oppression implemented, assisted, and acquiesced to by 'church authorities' - all this, however prominent, is NOT the sum total of Christian expression. There are those, and there have been many, who have sought and followed different ways. Christian expression is not necessarily coercive - in fact such coercion is the antithesis of Christianity. You need just to look at the life of Jesus to see someone turning the world upside down - and getting crucified for it.

Jesus was a refugee and eventually a homeless wanderer. He thwarted all expectations of the powerful leader figure. He challenged the hypocrisy of established religious structures and sought the company of the marginalised - those despised by the status quo. He talked of the first being last and the last being first, and constantly upset the reigning hierarchies by simply trying to be human. The law he sought was not one written on tablets and stuffed down people's throats, but one freely accepted in people's hearts. The love of God, by its very nature, cannot be forced upon someone. It is active, suffering, hoping and unconditional, but never coercive. Such was Jesus' life. And the price he paid for leading such a life was high. As Christians, if we are honest, we can expect no less - but so often we settle for less. The implications of being totally human to everyone, irrespective of their 'position', opinions, or treatment of you and others, - of recognising the infinite and indestructible dignity of everyone around us, - is daunting. But that is no excuse.

Countless people throughout the ages have glimpsed the vision and tried to live it out. The majority of the early Christians lived communally, refusing to bear arms for the Roman state. Many groups followed, including the Anabaptists of the Reformation, the Diggers of the English Civil War, the Catholic Worker movement in the USA and, hopefully, other modern day Christian subversives. Probably the best known Christian anarchist, Tolstoy, glimpsed a vision of the Kingdom of God that was so revolutionary in potential that the authorities made plans to call out the armed forces and commandeer public transport so as to control the public reaction to his funeral.

To accept God as the fulfilment of our being is not to accept an external authority, but willingly to internalise the law of love. Thus no one carries any authority by 'virtue' of their position: only in so much as they say and do what is Truthful do they realise God's authority. Thus to place trust in governmental structures, power politics, or leaders is to deny God's authority and thus to deny our own God-given responsibility. Living this out will inevitably lead to confrontation with the established order. But, though the vision may be far away, we must constantly strive towards it for we know it to be Truthful (i.e. from God). In the New Testament 'salvation' can mean healing. Healing will mean pain and change through facing our fears which help to maintain the inhuman structures and hierarchies. Although we know that there is an alternative worth striving for, so often our fears get in the way - fear of the consequences, of the responsibility, of our own complicity, of personal contact. But these fears can be overcome - 'Perfect love drives out all fear'. The healing process is begun!

(written whilst in a prison cell!)

Further info etc....Christians Interested in
Anarchism (CIA),
11a St. Quintin Ave.,
London W10



*Is the State
supreme?*

William Bradford's leaflet
Lies open before my eyes
Gathering no dust
Of surprise
From lodges of my mind
For like me
He has no naive dream
Of State supremacy.
The final word is with God
Not men of power who think
They speak for us.
Their voices must be left unheard
When they conflict
With his divinity.
I will never march to war
Or declare any nation
Has the right to threaten
His creation.
So with the leaflet lying open before me
I also declare
The state is not supreme.

Pat Isiorho

A FEELING I HAVE

Sometimes I have a strange surge of positive feelings towards other people - a feeling, which, in the instant I am aware of it, is pure and God-like, untainted by selfishness or emptiness. I intuitively believe that it has something to do with the origin of all that is life-affirming and positive in the world. It is a real identity with other people - not an abstract love for humanity - but a living, in-the-world love of real, existing individuals - all unique, beautiful and fascinating. It is not an attraction to the superficial merits of people - but a love of that humanness which never can be tainted by external characteristics or activities. It is not a naive, optimistic feeling of the natural "goodness" of people. In a sense, it is beyond crude ideas of 'good' and 'bad'. It feels as if it could not be undermined even by the harrowing tragedies which litter so many peoples' lives in the world. It would be as strong in those times of the lowest human degradation as in the times most worthy of admiration. It leads me to make no ambitious predictions of human progress or to attach any value to the transient features of people's lives. Through it I have become conscious of the reality (as opposed to an academic speculation) of a single universal "something" which lies behind all human actions, feelings, and opinions. A "something" which identifies the fascist with the liberal, the rapist with the feminist, Hitler with Jesus. This feeling, intuition - call it what you want - is in a sense beyond time and space. The conventional concepts and divisions by which we attach meaning to the chaos our senses experience become irrelevant and meaningless. In becoming aware of a new consciousness and a new reality I begin to understand the staggering courage which is to be seen in those who "lay down their lives for others" - not as a conditional response to another's command or to gain a reward in an after-life; nor as an attempt to escape from an inner emptiness, or to gain fame, - but because of "something" which makes the ideas of the separateness of one person from another, or of life from death, without any reality or substance.

It is this feeling, tho' often only felt in a flicker, which has jolted me out of the conventional way of seeing the world, to be aware of something infinitely more real. In the light of this new reality I see the relativity of conventional values and the futility of commonly accepted goals. It enables me to overcome the fears which prevent me from following the voice of my conscience - to give up the middle-class privileges and beliefs that I have grown up with - university education and expectations of artificially high levels of consumption and power, used to oppress and exploit others; to see the illusions on which ideas of hierarchy, reward and punishment, and "the enemy" are based.

This feeling which makes me aware of a "something" which leads to another reality, is deeply religious in nature. By this I do not mean it has any more to do with the churches, than the passionate belief that all goods should be held in common, shared out according to need in a spirit of love and co-operation, has to do with the Soviet Communist Party. It is profoundly religious, but not exclusive to the "religious". It is profoundly mystical but is not confined to the mystic. Inseparable from the experience of the feeling is the intuition that it can be potentially experienced by everyone, that it lies hidden in the depths of every person, in "that" which is really them. The explanation of it may be monopolised by the "religious", labelled in archaic theological terms and slotted neatly into abstract and mechanistic philosophical systems. It may be that the feeling is stifled and repressed by the strivings of people to find wholeness through unthinking conformity to a system of values which worship materialism - the pursuit of social status thro' an individualistic selfishness called "careerism". It may be distorted and manipulated by rigid ideologies and group loyalties which promote an exclusive set of beliefs, and whose existence necessitates the perception of "enemies" to cover over the inner emptiness and despair of its members.

But however great these distortions and denials may be, its experience remains a possibility to all people, opening up the potential for a miraculous transformation thro' becoming aware of another reality. To me it comes unexpectedly, startling me, filling me with a joy that has no identifiable cause in recent past experiences. It cannot be casually switched on any more than it can be intellectualised without killing its essence. Though only experienced in a flash, I am aware of "an ultimate unchangeable reality" which sweeps away the years of holding on to an ever-more contradictory and confusing conventional world-view. People have used different words to communicate the same phenomenon - "God", "Christ", "spirit", "conscience", "love" - some "thing" which is as intensely personal as it is impersonal; which, in its essence, words can only betray - being only able to subtract from what is an undividable whole. I know that it is the most real "thing" that I have experienced, and, as such, the most valuable; that to make myself more open to "it", to pursue "it", is to profoundly challenge every aspect of my life - yes, not just my words and beliefs, but how I live from day to day! Through this pursuit I am being led towards a life close in many ways to that of Jesus and his early followers - a life which is unavoidably anarchistic - a path which is commonly condemned as "naive", "foolish", and "irresponsible". I am being led to "take up my own cross".

Roger



"On that evening in a street in East London I stood with a child in arms and looked into that lonely cell of humanity. No book-learning, no lecture has shown me more than those few moments. Lonely the cell may be, but dark never. It wasn't dark behind those tear-filled eyes, but a blaze of light. And God made us in his own image, not in shape, not in intelligence, not in eyes or ears, not in hands or feet, but in this total inwardness. In here was the image of God. It isn't the Devil in humanity that makes us a lonely creature, it's our Godlikeness. It's the fullness of the Good that can't get out or can't find its proper 'other place' that makes for loneliness."

Fynn-'Mister God, this is Anna'

CANADIAN CHRISTIAN ANARCHISM

Who said Christian Anarchists were just a heretical minority of minorities struggling against all odds? Well, they were probably right but it's comforting to know that there are others around the world. We've got in touch with a Christian Anarchist from Canada, who brings out a magazine called 'Digger' and also brings out numerous pamphlets, reprinting stuff fairly inaccessible or out of print. Write to "A Pinch of Salt" if you want to see what Kenny brings out or, alternatively, write direct to him. Wishing the 'Digger' and 'Rascal Anarchist Publishing' lots of love and support. Here's an extract of the letter he sent us, and a little bit from a 'Digger':

Dear Comrades in Christ:

I was down at the store this morning and found Pinch of Salt and your note lying on the floor. I have no idea how long it has lain there, as our office is a good example of 'Anarchy as Chaos'. Anyway I was very happy to get it and am just reading it now and must fire this off to you in my enthusiasm...

...Alan has probably told you about Projects for Change. We have just had a protest Feb 28, about the cruise missile testing. We have a lending library on all sorts of social questions, and do some publishing (besides my stuff I mean). Our newest project and one that is off to a very good start is a prisoner support group to help those poor souls in our modern dungeons. About twelve people showed up for the initial meeting and we meet again next week. We are most interested in the local lock ups.

Well I will send along what I can find and will continue to do so from time to time. Please keep sending me Pinch of Salt. Enclosed I also send my love and encouragement for your good works in the service of Jesus the son of the Big A.

Kenny

THE GIFT

A few weeks ago on one of my strolls around town, I discovered a cast out wood stove. One leg was off and the fire brick lining was missing, but all in all sound. Being needful and loathe to see a serviceable piece of equipment go to the dump, I went back later and picked it up and a couple of days later sold it to a friend for twenty five dollars. You may find this a sad comment on my lifestyle, I've been reduced to scavenging for a living. Poverty and desperation dog my footsteps. But this is not so.

I try to take literally Jesus' sermon on the mount in which He taught us not to worry about tomorrow, to store not up treasures on earth but in the spiritual realm. Jesus' teachings taken literally (and there is no real justification for not taking them otherwise) amount to a total rejection of the status quo. When we reject worldly wealth we show our Father that we trust or have faith and when we do this, there is nothing we can want for. So I saw that old wood stove not as a piece of junk but as a gift from my Father. Worldly wisdom is silliness, but how silly must this idea seem to the worldly.

The idea is promoted that poverty is difficult and wealth is ease, yet those who strive for worldly wealth inevitably wind up with heart attacks, ulcers, nervous exhaustion, and twisted psyches. Is this ease? I think it is a strange kind of ease. Poverty is difficult only when it is seen as a shameful thing rather than a blessing, when it is allowed to nurture jealousy of wealth, when it is strived against. Accepted as a blessing, accepted as the lifestyle which our Lord chose for himself, it is not a hardship but a beautiful life of peace and thankfulness. I often find myself praying in the spirit and may it always be so. May I always be thankful for the gifts my Father gives me. Even old wood stoves.

Kenny

(from THE DIGGER, 'For a Christian Commonwealth', No. 5, Jan. '86, available from.....Digger, P.O. Box 2144, Peterboro, Ont., Canada)

Dear sisters and brothers

What a joy and surprise it was on Saturday to accidentally come across a copy of 'Pinch', which I didn't know existed!

It brings a feeling of great relief to know that we (myself and a couple of people I know) are not the only christian anarchists about. Suddenly they are all crawling out of the church pew woodwork!

.....love and peace

Paul

LETTERS

CIA chief warns over intelligence AND

Dear friends,

Having quite by accident stumbled across your newsletter "A Pinch of Salt" at the Nottingham Midland Anarchist Get Together of the 15th-16th March, I write now to learn more about CIA and how I might get involved. As a Tolstoyan Christian Anarchist of some years now, it is with great pleasure to learn of CIA and I hope it can develop into a growing movement which seeks to challenge Church orientated Christianity to the radical message of Christian witness. I look forward to hearing from you in the very near future.

Yours in Peace,

Grand Bane (A)

Dear Editors,

Thanks for printing my letter - and thanks for the second issue.

I appreciate that you "accept practically everything you're given", yet, if you are Christian, you have a responsibility to edit, select or even reject some articles because what you print influences other young people.

The three articles I find disturbing are "Christian-anarchy" by Roger, "Making Music with a Leper's Bell" by Li Min Hua, and the article by Anna on page 10.

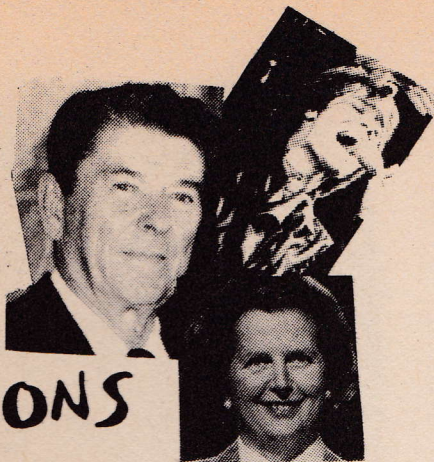
The impression given by the first is a belief in the goodness of human nature - like atheists and humanists the anarchist believes he can change the nature of humankind just by being anarchistic and persuading others to be the same. But human experience shows these noble, selfless ideals to be unattainable without the power of God (read Romans 7,14-end). The whole point of Christ's coming, his crucifixion and resurrection was because we cannot achieve what we know to be good on our own. God gives us laws to live by (Exodus 20 etc.) and we still failed to achieve it. So God, in Christ, reconciled our sin with his goodness by taking the consequence of sin - i.e. death, and overcoming it - the resurrection.

Li Min Hua takes the two greatest commandments - love God and love your neighbour, and dispenses with the rest. But God gave us laws which he has not rescinded. And Jesus said he came to fulfil the law, not to destroy it (Matthew 5,17-20). Thus "no murder" is expanded to include "no anger, hatred and slander" - the things that lead to murder. The old prohibitive commandments are not discarded, but obeyed in the one positive commandment to love (one another and God). Our love for God is measured by the extent to which we keep his commandments. His love was costly - so should ours be. His love meant self-denial - so should ours: and paradoxically, only by surrendering our selfish desires to God's will, can we find the abundant life and the joy, peace, love and freedom that we really desire.

God has designed sexual intercourse to be the seal and climax of total commitment of one male to one female. This is to ensure that people are not alone, and children have an environment of love, from which they learn how to love. If we protest against God's decree because it conflicts with our own desires then we set ourselves above God. If, in spite of our own inclinations and desires, we acknowledge God's wisdom and love, and surrender our will to his, then he gives the power to overcome evil with good, and the power to resist temptation. It is this power that has kept Christianity going for 2000 years.

media stories

REACTIONS



It is not possible to worship God physically through having sexual intercourse; in such situations we are primarily concerned with giving and receiving pleasure, not with worshipping a holy God; for unless the sex act is in the context of total commitment, eventually one partner will experience the pain of rejection, and God does not want us to suffer that. His laws are demonstrably for our highest good, however hard they may seem for a time. In Christian marriage there is no place for guilt, rather expressible joy and delight in the wonderful experience of being "one" in spirit, mind and body "till death us do part".

Finally, Christ calls us to be that "pinch of salt" you presumably aspire to be. If the standards you accept, and therefore seem to proclaim, are less than Christian, then the salt has truly lost its savour and become worthless. People do know what is right and wrong; what is good and bad; what is moral and immoral, and when they see so-called Christians disregarding what they know to be the laws of God, the faith is despised.

So you have a responsibility to be ambassadors for Christ, and not be deceived into thinking that the all-embracing, totally accepting love that tolerates everything is as good as it sounds. Such love without limits (as given by doting parents) produces self-centredness and weakness of character, because the absolutes of God's laws are not related to the life of the individual.

May God give you wisdom.

Joyce Tyler.

P.S. Keep on advertising Jim Wallis's tour in June.

Dear Comrades,

I have just been sent a copy of "A Pinch of Salt"; I had previously tried to contact your group, but hadn't realised you had already launched a paper...

I was secretary of an earlier Christian Anarchist incarnation and edited Logos for it. Most of the active members subsequently joined "Jubilee" (Old Testament usage of the word, not the monarchist) and enclose a copy of the West Midland group's statement.

in deo

ls OK-

STATEMENT OF THE WEST MIDLANDS JUBILEE GROUP

WE BELIEVE THAT:-

The Trinity is the supreme example of equality and diversity;
When we were created in the image of God, that included the intent that we should live in such free equality;
The Son of God, the second person of the Trinity, became incarnate as a man, lived out a life of self sacrifice, and suffered in weakness on the Cross; so as to remind all people of that divinely inspired brother/sisterhood.

NOTING that the life of Jesus was one of identification with the poor, the sick, the outcast, - including the whore, the rebel and the traitor - the sinner, the powerless and the weak

WE INSIST THAT: this is illustrative of the fact that God identifies with humanity, in all its failings, and that those who profess allegiance to God in Christ must similarly make this act of empathy.

NOTING the value Christ put on Mary Magdalene's penitential act in anointing Him, and in the contrasted value put on the more 'respectable' hospitality of His pharisee host

WE INSIST THAT: most of what goes for 'Christian' moralism (of such organisations as the Festival of Light) bears no relation whatsoever to Christianity.

NOTING that, while the hierarchy of all communions of the Apostolic Church has devoted great energies to amassing the power and wealth of this world; that hierarchy has always paid lip service to the values of Holy Poverty, always insisting that the spirituality of such saints as Francis was linked to poverty;

indeed the hierarchy has all too often used such examples as a means of lecturing the poor, telling them that they should be content with their poverty, thus denying them an equitable share and defending the privileges of the rich
WE INSIST THAT: our church has fallen into sin - and occasion of more sin - through its wealth and association with inequitable social systems.

WE FURTHER BELIEVE THAT:

The sacraments are an effective sign of the Kingdom of God, that is that they teach about it at the same time as they are it.

The fact is that the dominant sections of the Apostolic Church (even of those who insist that they profess the Catholic faith) see the Mass and Baptism as merely 'spiritual', divorced from the way people actually live.

The Church, while ready to excuse capitalism, the authentic modern worship of Mammon, nevertheless denounces all things material, so confusing the necessities of life with Mammon.

The sacraments continually convince a minority of the prophetic duty of the Christian; and so prepare the way for the Mass to bring the masses to brother/sisterhood and freedom; for the Mass is - as Stewart Headlam said - "a weekly meeting of rebels against a Mammonistic world order."

Dear Friend,

A lovely, lively magazine. I hope you will, in time, reach many. Too many of 'us Christians' take ourselves far too seriously - it's not very attractive.

I hope to get to a (physical) meeting one day, but the newsletter does give the sense of a meeting of minds/hearts.

In peace, love and joy (most of the time)

B.

"A Pinch of Salt" is no longer cluttering up the confines of "Smile, Jesus Loves You" Community of Nonviolence, 89, St. Mary's Rd., OXFORD

but has moved to
c/o IN EXILE
11a St. Quintin Avenue,
LONDON W10
tel. 01 960 5773

BITS AND PEACES

11th INTERNATIONAL NONVIOLENT MARCH FOR
DEMILITARISATION: Nonviolent Lifestyles Camp

Dunbartonshire, Scotland, July 20th - August 3rd

Every summer for a decade, pacifists and anti-militarists from Europe and beyond have come together to act against the military machine, and to learn ways of living together in co-operation and honesty.

This year the March comes to Britain for the first time; to the highly militarised zone north of the Clyde estuary. This includes the proposed base for Trident submarines, and Britain's "independent nuclear deterrent", Polaris.

The term "March" is something of a misnomer; in recent years it has taken the form of a fortnight long standing camp, with an increasing emphasis on lifestyles and personal growth as well as direct action. We expect this trend to continue this year.

Everyone needs to feel safe with themselves and each other to do dangerous and/or illegal actions.

We aim to overcome the problems created by language difficulties, large numbers of people, dominant and submissive roles, etc...

At the camp we try to make decisions in a way that involves everyone fairly and equally, by using a system of BASIS DEMOCRACY. This enables each person to have her/his say in a small group of people s/he knows and trusts. The members of this group take turns to convey the group's feelings to the whole camp via a "speakers council", where information is shared and (with luck and goodwill) agreements arrived at.

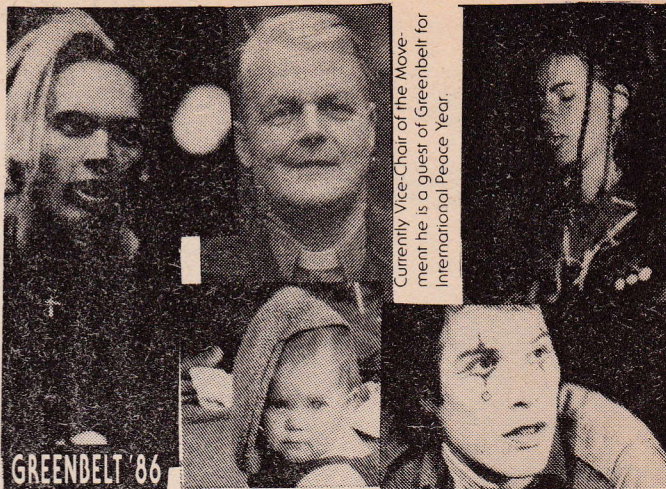
In this way, we hope to achieve a balance between actively opposing the established order and working on our own interpersonal behaviour.

Join us in Scotland this Summer in our efforts to create living alternatives.

If you'd like to know more, contact:
11th International March,
c/o 16, Domville Grove, London SE5.
(phone Martin 01 708 1812 or Theresa 01 980 4534)
If you'd like to help organise things beforehand, that's even better.



happy birthday to you
happy birthday to you
happy (fiftieth) birthday dear Peace News
happy birthday to you



Greenbelt '85 was a major growing time for CIA, through a humble fringe gathering of thirty out of crowds of thirty thousand. We're returning this year, to see where God leads us.... The Greenbelt bumpf describes it thus: "Greenbelt is a festival to the glory of God, an annual weekend celebrating God's Kingdom through the arts and in worship. Appealing to people of all ages it is part of a 'reforming' movement within the Evangelical churches, challenging all attempts to limit the Gospel to the simple conversion of individuals. Conversion is essential but it must result in Christian involvement in the needs and pain of the world. After all nothing is 'secular', everything is on the agenda of Christ..."...it goes on to give a list of speakers, performers and Bands etc...there are main stages, side stages, marquees, stalls and lots of tents. Some aspects of it are quite sickening at times, others really healing and hopeful. Anyway, there'll be "A Pinch of Salt" no.4 out in time and we'll be at the information tent/meeting point on the hour every hour with some suitable flag or banner. Maybe we could form a communal camping space or something and see where we go from there.....

22nd-25th August at Castle Ashby, Northants (shuttle buses from Northampton station...just off the A428 Northampton-Bedford rd.) Price for adults around £24(!), reductions for parties or families....cheaper if bought before the festival but available on site...N.B. ON THE DAY WITH A UB40 CARD TICKETS CAN BE GOT FOR £12. For further info either write to APOs or, for a booking form and glossy leaflet, to GREENBELT FESTIVALS, 11 Uxbridge St., London W8 7TA

COMMUNITY LIVING WITH MENTALLY-HANDICAPPED PEOPLE.

We seek two pairs of people to join our existing community and to participate in the care of our twelve mentally-handicapped people. This we see as a central part of our peace-making.

Our aims are: to create a fulfilling living and working environment, to forge links with the town, and to develop the ability of all of us to live together in a spirit of non-violence and co-operation. We are 16 miles from Molesworth and active involvement in the peace movement is already part of our lives.

We are looking for people with a long-term commitment to community living who are not afraid of hard work. We offer flexibility, enough money to live on, both tears and laughter.

please write to Jeanne and Mark Steinhardt,
7, Poplar Street,
WELLINGBOROUGH,
Northants NN84PL
Tel. 0933 222532

DIARY

24th May, Sat. INTERNATIONAL WOMYN'S DAY FOR DISARMAMENT.....everywhere

27th May, Tues. Reclaim the City, London
contact Roger 01 960 5773

May 31st-June 2nd, Sat.-Mon. YELLOW ACTION at Faslane, blockading the Trident Constuction work on Monday. Incl. workshops, entertainments
contact: Faslane Peace Camp, Shandon, HELENSBURGH, Dunbartonshire, Scotland

31st May, Sat., SELLAFIELD UNDER SIEGE Human blockade and peaceful protest, 10.30 am onwards

June STONEHENGE FREE FESTIVAL
Go for it (as they say)

"These Romans are crazy"



Stonehenge 1986 Campaign, Polytantric Circle,
c/o 99 Torriano Ave., London NW5

6th June, Fri., 50th BIRTHDAY PEACE NEWS. Eternal celebrations everywhere

20-21-22 June, Fri.-Sun. Glastonbury CND Festival, Worthy Farm, Pilton, Shepton Mallet, Somerset
(CIA has been asked to do a workshop in the Green field)

21st-28th June BREAD NOT BOMBS Week, info from CAAT(Campaign Against the Arms Trade), 11 Goodwin Street, LONDON N4 3HQ

12th-27th July "Sowing the Seeds of Peace" work camp in Leeds, involving creation of a peace garden & study & training on peacemaking
info:Gordon Matthews, FOR, 40-46 Harleyford Rd., Vauxhall, London SE11 5AY

July 12th, Sat. RECLAIM THE LAND, Call to NVDA at Molesworth c/o Molesworth Peacecampers, in and around Peace Corner, Old Weston Rd., Brington, HUNTINGDON, Cambs.

11th-13th July, Fri.-Sun., provisionally next CIA gathering, but it clashes with the Molesworth action so maybe we'd better rearrange it, get in touch if you want to come anyway whenever it may be (and wherever)

19th July, Sat., DAY OF DECENTRALISED Christian CND actions around the country
contact CCND, 22/24 Underwood St., London N1 7JG

July 20th-August 3rd, Sun.-Sun., 11th INTERNATIONAL NONVIOLENT MARCH FOR DEMILITARISATION

August 9th, GREEN ACTION, Faslane (see above address) could have a CIA affinity group interested?

6th August, Wed., HIROSHIMA DAY

9th August, Sat., NAGASAKI DAY

11th-15th August, Mon.-Fri., "MEN AND PEACE" course. Barmoor, N. Yorks. Details Gordon Matthews, FOR (as above)

21st-27th August, Thur.-Wed., "WOMEN AND PEACE" course. Woodbrooke College, Birmingham. Details Marion McNaughton, Aisling Cottage, Back Church Lane, Leeds LS16 8DW

PASTOR

DAISY SAYS.

GOD IS LOVE



"The sermon on the Mount is the declaration of the Kingdom of God, the charter of the new order."
Jim Wallis

JIM WALLIS IS....

Alive, well and touring round Britain. Lots of love and support. Drag someone along.

'A varied programme of public meetings, lectures, celebrations and specialist workshops will take place in the following centres:

London-----	3-5	June
Newcastle-----	6-8	June
Glasgow/Edinburgh-----	11-13	June
Liverpool-----	14	June
Leeds-----	15,17,18	June
Birmingham-----	20-22	June
North Wales-----	25	June
South Wales-----	26-27	June
London-----	28-30	June

For further info contact National Co-ordinator, Alison Lyon, Announcing the Kingdom, St. Andrew's URC, Smith Street, Rochdale, Lancs, OL16 1HE

CHRISTIAN PRESENCE

Orton Malbourne is a large housing estate in Peterboro' built about ten years ago. Since then the Christian Presence has been worshipping and working in that area. This is an ecumenical group with people from many different denominations and none worshipping God together, including residents of a home for the mentally handicapped.

For the past five years the church has had volunteers from USPG working in the parish for spells of one year.

From August the Christian Presence is looking for people to live communally in a three-bedroomed house and help run church activities and do community work locally. This is an important part of the church's ministry, and provides a unique opportunity to experience Christian discipleship in a new town setting. There is no pay and previous community members have held jobs or signed on the dole. Voluntary work opportunities include working with the elderly, the handicapped, children and young people, welfare rights work, counselling, work with the mentally ill and hospital visiting.

If you are interested please write, with some information about yourself to: Andy Handy, 1, Wildlake, Orton Malbourne, Peterborough, PE2 0PG
WHAT DO YOU THINK?

What are your thoughts, feelings, theologies and so on about Christianity and Anarchism? Please, if you've time, write down some of your thoughts and then they can be put in "A Pinch of Salt" and shared with others....and, hopefully, eventually, collected into some compilation booklet, to get some sense of our diversity, unity, visions and heresy. Send to

"A Pinch of Salt"
in exile

11a St. Quintin Ave.,
LONDON W10

EEEEEEEEEEEE£127.38
THE ROOT OF ALL EVIL.....£126.90
issue one	expense.....
income (mainly donations).....£000.48
balance (are these the right technical terms or have I got it totally wrong?).....£163.50
issue two	expense.....
income (donations..thanks).....£121.96
balance£041.54
expected expense for issue three.....£150.03

as you can see, we're totally reliant on your goodwill which, if it wants, is perfectly welcome to manifest itself in acts of satisfying charity, funding the eternal cause of Christian Anarchism. Store not up thy treasure in thine own bank accounts but in that of ours...cheques made payable to Stephen Hancock.....thankyou kindly.



A PARTIAL GOSPEL CHURCH OF CHRIST THE SQUATTER

Anyone want to help set up a Christian Anarchist squat (preferably a disused church) sometime in October or November of this year? Experimenting with a nonviolent lifestyle, sharing, growing, subverting. Providing a focus, providing gathering space, building a community of fools. Sharing visions. Anyone interested? If so please get in touch thanks Stephen, c/o 11a St. Quintin Avenue, London W10

Vegangelical Cookery Corner



as no one sent in any recipes,
this issue, Vegangelical Cookery
Corner is a vegan fast.....

RECLAIM THE CITY

By the time that most people get this issue, the City of London will have been reclaimed. How long for, God knows. If they release us, there'll be reports in "A Pinch of Salt" no.4

NEXT GATHERING

THE NEXT CIA(Christians Interested in Anarchism) gathering is planned for the weekend of July 11th-13th including open time for group preparation of and discussion about the next "Pinch of Salt". It could be in Glasgow, but if anyone else has got somewhere to hold it, please say so. Anyway, if you're coming or interested please write to Roger, 11a St Quintin Ave., LONDON W10 tel 01 960 5773

INTERCONNECTEDNESS

In order to affirm the interconnectedness and interdependence of all life this magazine is totally reliant on donations. This means, in simple ecological terms, we'll go bust if you don't supply the readies. As the spirit moves you.....cheques etc. payable to
Stephen Hancock

Yes! I've read "A Pinch of Salt" and it's (delete where applicable) changed my life/annoyed me/intrigued me/slightly aroused me/baffled me and I want to be put on your central files to ensure regular mailings. I understand that if I am not completely satisfied within 28 seconds then I won't be the first.

my name is.....

my address is.....

.....

.....

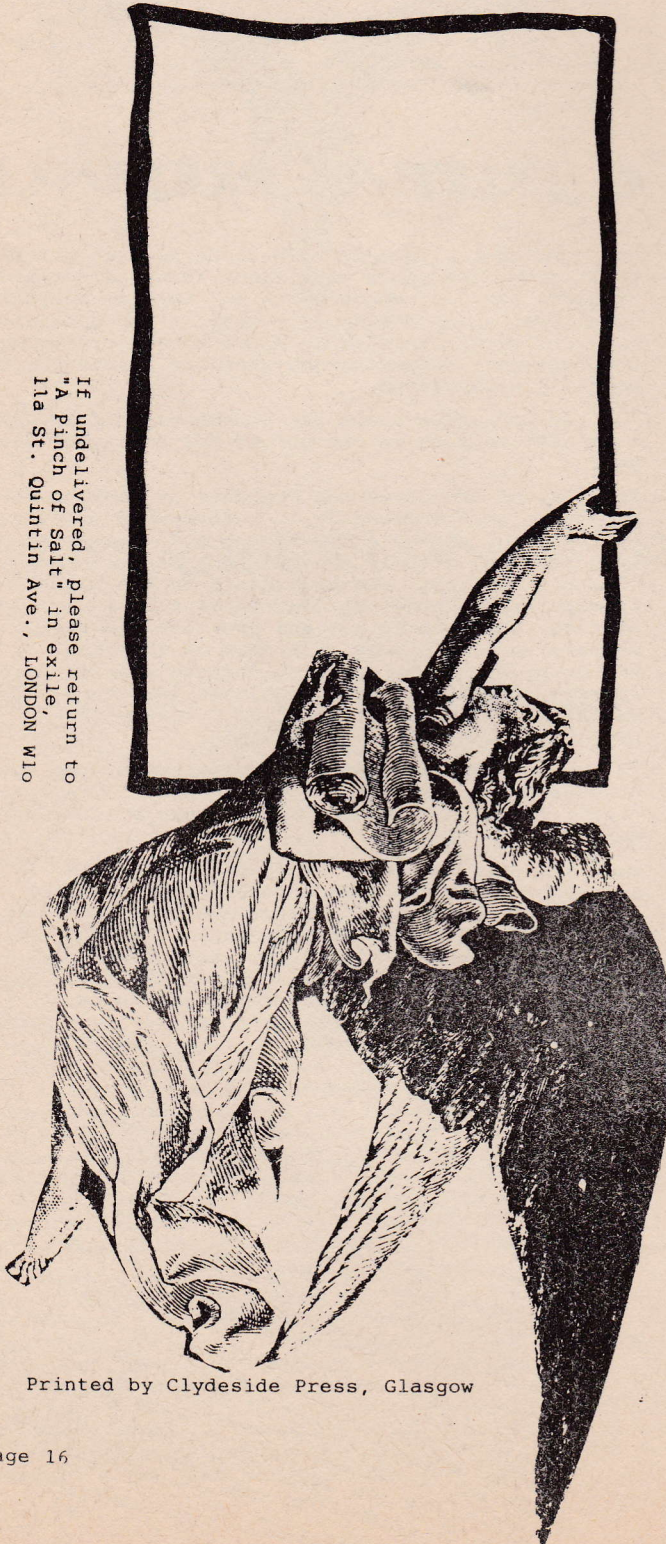
I enclose a donation of £.....million...

I will send this slip straight away to.....

"A Pinch of Salt", 11a St. Quintin Ave., London W10

Spread the word.....

If undelivered, please return to
"A Pinch of Salt" in exile,
11a St. Quintin Ave., LONDON W10



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