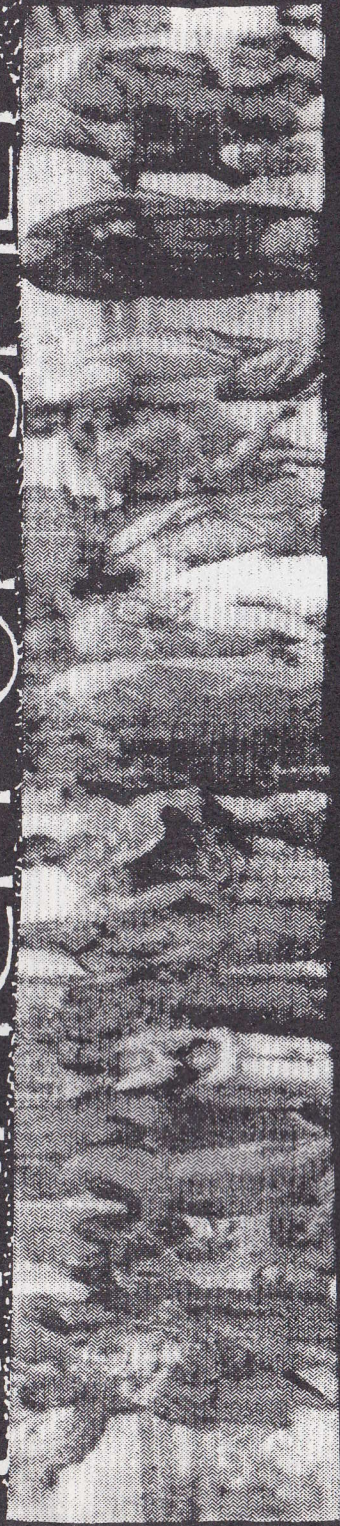


# A PINCH OF SALT



CHRISTIANITY  
CREATED  
WESTERN  
SOCIETY  
IT MUST NOW  
DESTROY IT

Peter Lumsden



"A Pinch of Salt" #12, March '89 — 'You are the salt of the earth'

INTERNATIONAL  
CHRISTIAN  
ANARCHIST  
CONSPIRACY

"We want to destroy power — this is  
the Christian hope 'in politics.'"

JACQUES ELLUL

FREE TO  
PRISONERS  
ONE PENCE OR MORE



23D South Villas, LONDON NW 1, England

CONTENTS:

- 2: Breaking Point - reflections on time at the Davenport Catholic Worker by Beth Cross  
3: Introduction \* Belgrave Squat for Homeless \* John Ball & Martin Luther Jnr. write  
4 & 5: Viraj Mendis, Sanctuary & the Underground Railroad - Stephen Hancock  
6 & 7: International Conspiracy - round-up of international anti-nuclear and anti-military news, including Plowshares/Ploughshares news  
8 & 9: Power Politics and Love (*To Vote or not to Vote, That is not the Question*) - reflections by Andrew Lawrence of Jonah House \* Capitalism and Murder  
10 & 11: The three old men - a parable by Leo Tolstoy with lino-cuts by Joe Gilmore  
12 & 13: Is the Catholic Church Going Deaf? - letter by Matthew Fox, under attack from the Vatican  
14: The Kingdom of God - liberation theology by George Wood  
15: Concentric Circles - prison reflections by Helen Woodson, currently serving seventeen years  
16: Correspondence  
17: Book reviews by Justin and the Jamie  
18: Vegangelical Cookery Corner et al  
19: Money \* Diary et cetera  
20: The Back Page

## BREAKING POINT

New York City, the Depression, a Catholic Anarchist journalist and a French peasant came together to form the Catholic Worker over fifty years ago. The journalist and peasant wanted to live Christian values in concrete terms, and so they found themselves opening their homes to the homeless. The idea caught on. Roughly a hundred Catholic Worker Communities are scattered across the States these days.

What is working with the homeless like? I can tell you a bit about the Catholic Worker in Davenport IA, about the day someone offered to donate the apples from the tree in his backyard - if we would come and pick them. I can tell you about the station wagon that went out to the apple tree. You could see the highway rushing underneath you through the cracks in its rusted-out bottom. I can tell you about the driver of the station wagon who ran on coffee and Jackson Browne.

We brought back four bushels of yellow, wormy apples that day. I was scrubbing mildew off them in the kitchen when Stevie came down. She offered to help and laughed at our jokes alot. The bruise under her eye had stopped swelling. I had to stop and think about what had brought the two of us to that kitchen that day. We had both quit college at the same time. Stevie was only staying with us long enough to leave one pimp for another.

We got the apples pared and cored. About then a fight broke out between the brothers upstairs. They'd arrived too late in the school year for them to be accepted into classes. The house was quickly becoming too small for them. Their Mom kept on promising they'd be here a little longer. A little longer turned into a month. The social worker kept losing her application or cheque. Landlords kept backing out on her when they found out about the boys and the fact that she couldn't put utilities in her own name.

(When she left she took the lightbulbs and bedding from the room with her.) The next day a big donation of linen and blankets came in. So did a couple followed by the police. The Salvation Army sent them to arrest the woman for stealing towels. They were going to take her away in her bathrobe, but they didn't have a warrant.

A week later I was up late with that woman, watching her watch the window for the man who was not going to come back that night. I wasn't sure she was sixteen yet, this woman who was trying to sound tough while her plans and hopes

faded away like the smoke from her cigarette. Here, with a broken down car, halfway between home in Texas and in-laws in Maine, she cursed the man whose child she carried, lit another cigarette and stared out the window.

Kathy and Charlie arrived about that time. Kathy and her walker barely able to squeeze in the door, yelling back to Charlie to keep the baby's head covered. One court had taken their seven other children away because the apartment they were living in was condemned. Another court was determining if it was their fault that the driver's side of the car was bashed in, or the police chief's wife, who hit them. When they left, Charlie still had his driver's license and they'd found a place big enough for their kids - and the woman from Texas too.

The bushels of apples cooked down to twenty quarts of sauce and enough for dessert that night. Dinner was stale macaroni and cheese and mushy broccoli that had been donated from the food service at the college on the hill. People could be pretty strange about dropping stuff by, shoving it away from themselves as if their leftovers could ward off evil spirits or appease some middle class god. Often I'd watch a retreating back hurry away and wondered if they thought there was something contagious they'd catch if they stayed long enough for a cup of coffee.

Dinner was served over at the men's shelter. We opened the house at five. The living room soon took on the haze of cigarette smoke. The sections of the newspaper were passed around and erected like little tents around each man's need for privacy. In the city there's more than one way to die of exposure.

Behind those pages were eyes that didn't say much, maybe because they'd seen too much. I didn't know those men's stories, when they last held a job or saw their family. Some of them were old, some of them just looked old, some looked young and like they were trying to pretend this was an adventure they could quit anytime. Some stare right through you, waiting as if they'd been waiting so long they'd forgotten how to do anything else.

A woman had asked me earlier that day, "Do you, you know, get a lot of bums down here?" I had answered her with a shrug, and pictured the living room at 5.30 pm. I thought about Monroe who dresses in women's pantsuits, wears a long wig, cradles a trumpet in his knobby black hands and mumbles, and about Dennis who spends his days in the public library, writing a book about the U.S. Constitution that is going to revolutionise the structure of the Supreme Court. I wondered if that woman would call them bums.

I had stopped deciding if people were bums or not, as if they deserved less if they were. The question wasn't what people deserved, it was did I have the strength to listen, time to drive up to the Well-baby clinic, or spare change for a pack of cigarettes? The question was less "Could I trust these strangers in my home?" and more often "Did I trust myself - how close could I let them get before the fears of my failings, that they awakened in me, got too much?"

The longer the shelter was my home, the less it seemed like my home and the more it was an open place, a place that opened me. I realised I wasn't doing anybody any favours especially if I thought I was. As long as I was busy thinking about what I was doing for the place, the place wasn't doing what it could for me. There was strength there: Stevie's strength to go back to the street rather than take charity, Kathy's strength to make room in her family for one more, and the lonely strength of the men who kept to themselves, helped with the dishes, thanked us for a meal, and in a few days pushed on. That strength was both awful and awesome, and living with those extremes opened something up inside me.

I don't know what you'd find if you spent some time at the day-centres and shelters near you. There will probably be broken people there, and people near the breaking point. You may have to learn a lot about breaking, even something breaking open in you. Ω



# NOBODY'S BETTER THAN GEORGE BUSH

Welcome to "A Pinch of Salt" number twelve. Better late than even later. As you might notice, as you read through this issue, it's slightly U.S. dominated/inspired. Fortunately, that Great Empire is not without its unfair share of dissidence. So, there's a piece by Beth Cross, itinerant Quaker anarchist, Andrew Lawrence, member of Jonah House, Matthew Fox, currently being silenced by the Vatican, and Helen Woodson, serving seven-teen years in

prison for her part in a Plowshares disarmament action. All a welcome change from George Bush, Coca Cola, John Tower, Trident submarines et al.

Talking of George Bush, a CBS Exit Poll indicated that 50.1% of eligible voters didn't vote. So, if you include all the children and ineligible voters, it's resoundingly plain to see that nobody had a clear majority. Nobody has a mandate to rule. Nobody's .....you get the idea.

GOD SAVE AMERICA! (and the rest of the world)

**ENOUGH WITH HOMELESSNESS AND HOPELESSNESS**

While thousands of people are freezing on the streets this winter, many buildings are lying empty. If the government won't help us, we can help ourselves and each other. Claim empty buildings and make them homes. It is being made now in Lambeth

On Monday January 23rd a group of us occupied the Belgrave Children's Hospital, near the Oval Tube Station in London. We intended to hold it for at least three days and see what sort of support and interest we'd get. It was a public occupation, banners and all, but we didn't just want it to be an empty shell. We'd arranged a daily soup kitchen, and leafleted homeless people under the bridges and in the day centres to tell them of the occupation. Monday lunch saw about ten homeless people, Tuesday lunch saw Sky television, CBS, BBC TV and Bulgarian radio, Wednesday lunch saw enough homeless people willing to run the place. Within a week a hundredhomeless people were living there.

There were three basic rules fly-posted on the gate - No Booze, No Drugs, No Violence. Maybe we should have included 'No Leaders', as a slightly autocratic 'committee' soon usurped the general meetings, which had displayed a lively sense of democracy. But it's been a remarkable venture, and drawn widespread support, even from immediate neighbours.

Within three weeks the emergency generator in the back yard was providing electricity, the water was turned on, and about a hundred and fifty people were calling it home, for the time being. Far better than sleeping on the streets. Common room, company, food, warmth, tea, and not a social worker in sight. The original occupying group was long since redundant - in fact we'd become fairly superfluous by the end of the first week: it was really a case of nonviolent direct action taking root, and, as we go to press, the squat is still alive.

Dan Martin wrote in Catholic Peace Action's newsletter: "A good friend who works with homeless people said she dropped by there for a visit, to say hello to some friends. She met one man who she had never heard speak before. To her amazement and joy, he came up to her, with a smile on his face, and said, 'Hello, let me show you my room.' Off they went. In his room they had a great chat, he was so happy. He then offered her what little bread he had. When he broke the bread, dirty hands and all, and gave it to her, she said it was as powerful and meaningful as receiving the Eucharist."

Stephen

## TWO NEW 'PINCH OF SALT' COLUMNISTS

Wondering about how to disrupt the Poll Tax? Well, you could always take a leaf out of the government's good book: lie. Yes, electoral folks, tell little porkies. You see, registration is due, rather, was due, to begin, April 1st for England and Wales. And, well, there's this little matter of the May local government elections. Not that the Poll Tax is a potential vote-loser, oh no: it's just "confusing", that's all. So, the registration is being put back to any time after May 22. Mr John Gummer, the Local Government Minister, explains thus: "This will avoid confusion with election literature and will ensure the smooth running of the canvass to the benefit of all local authorities." Oh, I see.

So, oh easily-confused enfranchised ones, if you want to delay the Poll Tax and so avoid confusion, just be, shall we say, "economical" with the truth, as they say in the corridors of power.

Or have I got the wrong end of the stick?

John Ball

Centres of Resistance is producing a "Christians say no to the Poll Tax" poster. Write: CoR, 16 Lindore Road, LONDON SW11

What have God and the Conservative Party got in common? Omnipotence? Omniscience? James Anderton? Have another guess.....that's right: Saatchi & Saatchi.

The ones who brought you Norman Tebbit now bring you "HIS WORD" - or, to the ordinary theologian in the street, the Bible. Yes, oh religious ones, Hodder and Stoughton are putting this best seller (more copies than SPYCATCHER and THE SATANIC VERSES put together) next to the Mars Bars and little sachets of dandruff-control shampoo in your local supermarket and station bookstalls. Watch out Dick Francis! So, Saatchi and Saatchi have got the enviable task of advertising this little number - the cover depicts a New York skyline in red and yellow, with the title embossed in silver. What caption are they going to run, we wonder ..... "Capitalism isn't working..."? A certain Ms Young of Hodder & Co. reassuringly says "We're not going to make a killing on this". Amen.

Martin Luther Jnr.





# VIRAJ MENDIS, SANCTUARY AND



On Wednesday 18th January, 7.30 in the morning, 13 police vans arrived outside the Church of the Ascension, Hulme, Manchester, sanctuary for Viraj Mendis. Over 100 police were involved in the operation; two doors were smashed through, and Viraj was dragged out, still in his pyjamas. Britain's most notorious sanctuary was thus violated, and within two and a half days Viraj was placed on a plane to Sri Lanka, having spent two days in London's Pentonville prison. On Sunday 22nd January the Observer newspaper reported plans for "police to swoop on immigrants." "Everything had to wait until Mendis was out of the country," said the Home Office source. "Now the word is to go out and whack them. It is going to be like Mendis - snatched and deported within 48 hours."

Viraj Mendis is a Sinhalese, pro-Tamil, communist. He had been resident in Britain for fifteen years, and had spent the last two years in sanctuary inside the Church of the Ascension. The campaign against his threatened deportation and against Britain's racist immigration laws had been impressively broad: church-goers, communists, bishops, anarchists, black groups, women's groups, lesbian and gay groups, passers-by and M.P.s. The conference on Sanctuary which I attended in December 1987 at the Church was inspiring, breaking the mould of any church-based conferences I had ever been to.

The Viraj Mendis Defence Campaign worked long, hard and gained much support for Viraj's case and the plight of many people facing deportation because of British law. But, behind the determined rhetoric and slogans of the campaign, everyone knew that what happened on that January Wednesday morning was possible. However, it was none the less shocking.

A wave of protest took place: 250 council workers walked out in Manchester, 350 in Newcastle. There were three demonstrations in Manchester, as well as ones in Bristol, Liverpool, Birmingham and Norwich; pickets outside Downing Street, the Home Office, Pentonville prison and at Gatwick airport.

Following the police operation, the Home Office gave Viraj and his supporters till Friday noon to find "any realistic and well-advanced [sic] arrangement" for him to go to a third country. 12 bishops asked the Home Secretary to extend the "unreasonable and inhumane" deadline. By Friday midday there were offers from West Germany, Canada, Yugoslavia, and Gibraltar, but they were not "well-advanced" enough for the Home - Viraj was flown, handcuffed, to Sri Lanka. Seven people were arrested on the Gatwick runway before his flight took off; the Sri Lankan High Commission in London was painted with "VIRAJ WILL RETURN."

Throughout Viraj's case the Government has denied that there was any threat to him were he to go to Sri Lanka, flying in the face of reports from Amnesty International and the frequent and continued reports of violence and bloodshed (following the General Election on 19th December 1988, 260 people died in

just five days). Viraj's life is not safe in Sri Lanka. Reports filtered and distorted through and by both Sri Lankan and British press have claimed that Viraj admitted he was "wrong about the danger he faced in Sri Lanka." The great fuss had been for nothing, a bit too dramatic.....But Viraj himself has since released the following statement from Sri Lanka:

"The media have cynically twisted my statement [deliberately distorted by 'The Island' paper and passed onto British press] to give it a meaning exactly the opposite to that intended.

"I have not used the troubles in Sri Lanka as a device for staying in Britain. I have not invented these troubles. They are real and severe, and they do in fact place my freedom and life at risk. I love this country and I want the world to know the way in which oppression and political extremism have undermined its peace and stability. It is these troubles which have taken the lives of thousands of people and threatened the lives of thousands of others, including my own.....I now realise that the situation in Sri Lanka is even worse than I believed when I was in Britain.

"The British media have not exposed the 50 black people deported every week or the racism that runs through every institution in the country."

Perhaps if he had been a white, South African athlete he could have saved all the years and hours of anxiety and campaigning in a simple ten days, as Zola Budd did.

Viraj's two year Sanctuary in the Church of the Ascension has provoked some British churches, mosques and temples into much thought, and some action. Some churches have publicly stated that they would offer sanctuary to anyone in fear of their safety. At the beginning of this year Amir Kabul Khan, a 29-year old Kashmiri from Pakistan, sought sanctuary in Birmingham's Central Mosque. Some churches and communities have got involved in the 'Underground Railroad'. However, the Archbishop of Canterbury is reported as saying: "There is a sense of unease in many church circles about the Government's immigration policy and practice, and churches are certainly entitled to campaign for changes. But the churches are not above the law.....However objectionable a particular law may be, everyone in a democracy must obey it or accept the consequences of disobeying it." Echoed by the Archbishop of York: "The Church must obey the law. To do otherwise is not a proper Christian attitude in a law-abiding country."

In the first few weeks of this year two British papers - the Observer and the Guardian - have run several pieces on the British 'Underground Railroad', part of which has decided to make its existence known, but not to jeopardise its function. Parallel to Viraj's open sanctuary, it is an underground network of 'safe-houses'.

Illustrations:

Above: Viraj Mendis in the Church of the Ascension.  
Right: Supporters of Viraj sit down in Manchester city centre in protest at Viraj's deportation.  
Opposite page: Sanctuary above by Deirdre McConnell





# THE UNDERGROUND RAILROAD

Ronnie Moodley of the Refugee Forum says: "It is based on the work of the Resistance during the war. There is the same need for 100 per cent secrecy. Like them we can move people very quickly and we operate by word of mouth. The refugees are targets like the Jews. We know of cases where a person has gone to Westminster Council or Hackney Council to ask about the housing list. They are told to sit down and wait. An hour later the police arrive and the people are deported."

Anyone caught hiding "illegal immigrants" in Britain can face up to six months in prison or fines up to £2000 under the 1971 Immigration Act. Home Office spokesperson: "It is inconceivable that anyone who claims to obey the law would harbour illegal immigrants. We would urge them to surrender to immigration authorities."

The idea and practice of giving sanctuary is by no means a new one. Of contemporary sanctuary movements the underground railroad of the United States is probably the most widespread and organised - hundreds of communities, churches, synagogues, giving sanctuary to refugees escaping the U.S.-backed terror in Central America. A very powerful and informative book on this movement is "Sanctuary: The New Underground Railroad" by Renny Golden and Michael McConnell (Orbis Books).

Paul Weller, speaking at the December 1987 Conference on Sanctuary at the Church of the Ascension said: "[we must] recognise that the sanctuary came first of all from the sanctuary offered by the oppressed Christians themselves in the countries of El Salvador, Guatemala and those other hot seats of tension in Central America. This is because it was in these countries that churches first began to open up their buildings to those who were under threat of being killed by the death squads and paramilitary forces.....it was after the churches there began to do this and found themselves increasingly pressurised that the contact began to grow with the Christians in the USA, and the helping of undocumented refugees began to happen.....And it's also happening in Africa and elsewhere particularly to refugees from South Africa and Namibia. It's important to see that, because Sanctuary is not about people in secure positions offering sanctuary. It was first of all about the action of the oppressed people themselves and out of this others have learnt."

Speaking at the same conference, Kenneth Leech made the forceful and thoughtful comparison:

There was of course, one phase of recent European history, when each of these questions became in the most literal sense, a life and death issue. I refer to the Nazi period and to the ensuing German Church conflict, when the Churches in Nazi Germany were forced to face these three challenges, to stand by the oppressed and the victims of persecution, when the majority of them were not christian, and when in fact some of them were communist to refuse to obey unjust laws, and to seek and to hold to the freedom of the Church.

Now I make no apology for thus making a parallel with the Nazi period. Not because I think it is right or politically coherent to make a straight analogy between Hitler and Margaret Thatcher because although there are similarities with the present Government and classical fascism, it seems to me to be very irresponsible and politically incorrect to make a simple equation, but I make a parallel with the Nazi period for two reasons. First of all because although we now look back on that period and say their evils there were so glaringly obvious whereas our evils are much more subtle, it did not seem like that at the time. It did not seem like that at the time at all. In fact the majority of christians in Nazi

Germany hailed Hitler as a moral reformer, as a bulwark against bolshevism and having come, as he once said himself, to complete the work of Martin Luther. So it was not obvious. For the most part christians were completely taken in by the Nazi regime.

Secondly, because for the most part, the Church at this time fails to respond adequately to those three questions. There is a man called Richard Gutteridge who wrote a book called "Open thy mouth for the dumb". It's the history of anti-semitism within the German Evangelical Churches 1879 - 1950. Gutteridge makes a point that throughout the entire period there was virtually no evidence that the majority of christian people saw anti-semitism and the persecution of the Jews as a matter of any real moral and spiritual importance. Throughout most of the period the issue was not seen as important. It was when the rights of the Church itself came under attack that the Synod of Barmen 1934 realised that the conflict between Church and State was inevitable.

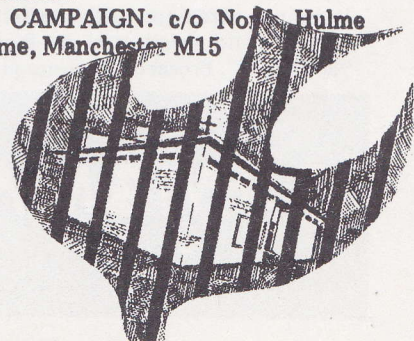
But as late as 1943 the great theologian Karl Barth was still able to say the Church had in no way whatever to serve humanity nor the German people. She has to serve the Word of God. Now Barth in saying that put his finger on the dilemma which has faced Christians for many years. The making of an and serving the word of God on the one hand, and standing by suffering humanity on the other, as if these were two totally different things. It was the second somehow detracted and deflected that took you away from the first.

So I think the crucial spiritual issues that face us, and they are much wider than the Sanctuary movement though the Sanctuary movement poses them in a very concrete form, are the failure of many of us to see and respond to Christ in the oppressed and in the victims of the injustice; Our failure to respond to the issues of justice and injustice which are potentially spiritual and religious issues and not simply political ones. Our failure to perceive the Church as a challenging contradiction within an unjust society.

Inspired by Viraj Mendis' stand, and under threat from British immigration policy and controls, other people have sought sanctuary in churches, temples and mosques, or gone on the Underground Railroad. When the Archbishop of Canterbury urges Christians to stay within the law, and presumably turn in unauthorised refugees and people under threat, does he really know what he's saying? Is he aware of the racism of British immigration control? Is he aware of the nature of the regimes from which people flee - to live in wet and racist Britain? Kenneth Leech makes sensitive parallels with Nazi Germany. It is only to be hoped that, like with the nuclear issue, we don't have to wait for historical hindsight to show us the errors of our ways: we need a proper, urgent perspective now.

Stephen Hancock

VIRAJ MENDIS DEFENCE CAMPAIGN: c/o Not Hulme Centre, Jackson Crescent, Hulme, Manchester M15





# INTERNATIONAL CONSPIRACY

The European peace movement has taken quite a blow from the INF Treaty. Public opinion has been bought off, and everyone's joining Friends of the Earth and Greenpeace. Although the treaty got rid of medium-range ground-launched missiles, there were no provisions made for medium-ranged sea or air-launched missiles, and no provisions for the dismantling of the war-heads. So Cruise may be leaving Molesworth and Greenham (although a Cruise convoy went out of Greenham the night of the 15th February), but they're sneaking back on planes and ships. Some people talk about "the spirit of the INF Treaty" as if it was some sort of benevolent deity. It was designed to take the wind out of the peace movement's sails and not hinder modernisation and new deployments. Sorry folks, the nuclear arms race is still on. Kill-joy peace activists being cynical? We can surely credit ourselves for getting the likes of Cruise and Pershing onto the popular public agenda, but the military machine doesn't crumble through demonstrations alone. La lutte continue. As gentle as serpents, as wise as doves, as they do or don't say.

Bring on creativity, compassion, imagination, dedication! Well, whatever, as John Stockwell, ex-CIA, said at a recent meeting in London, "at least when the bombs begin to drop, you can turn to your loved ones and say 'At least we tried.'"

"A Pinch of Salt" introduces its "International Conspiracy" section - a flying round-up of some international anti-nuclear and anti-military news. But, don't believe all you read in the papers. There really is no substitute for that icy, wonderful, awesome sense of focus as you splash paint, cut brake cables, hammer nose-cones.....

## SCOTLAND, CUBA, CZECHOSLOVAKIA

If you remember, going to press last issue, a man came on the radio saying this, that, and, basically thus: FASLANE PEACE CAMPERS GET INTO POLARIS SUBMARINE, which is what they did. This took place Monday 11 October, and got George Younger up out of bed, just as he was looking forward to the Tory Party Conference. The three peace campers, once inside HMS Repulse, introduced themselves and asked to be flown to Cuba! At the same time, one person had swum across the loch and painted the dry-dock. Worrying was the detonation of explosive charges in the water to "stun" any more possible swimmers.

More recently, a couple of Faslane peace-campers and friends took a trip to Czechoslovakia to give out leaflets in support of the harassed Independent Peace Associations. After successfully giving out a few thousand leaflets (in Czech) in Prague and Bruno, they were eventually expelled.

So, who are these super-human peace-campers? Well, you'll just have to go there and see. They welcome support. Write to Faslane Peace Camp, Shandon, HELENSBURGH, -shire, Scotland. Tel: 0436 820901

## CELEBRATING THE INF TREATY

December 8 was CELEBRATE INF DAY, one very year since that very treaty was signed. USAF Upper Heyford, likely contender for air-launched cruise, and home of the F-111s and EF-111s was greeted by a dawn-graffiti-raid of four feet high lettering on one of its precious hangars: "INF SHAM. NO AIR LAUNCHED CRUISE MISSILES HERE (or anywhere else)", lettering complete with serifs. The three peace-artists were arrested and await trial in Bicester. They can be contacted via "Pinch". Prosecution damage-estimates are £1250.

On the very same day there was the INF PLOUGHSHARES, the first to take place in the Netherlands. Cruise missiles never got to Woensdrecht, but the bunkers were built. Obviously they're not going to be made into squash courts, so a group of Netherlands activists started their demolition by beating the bunker steel into ploughshares with sledge-hammers. They can be contacted: NADFM, Twentsweg 196, 7722 MX Dalfsen, the Netherlands.

## SWORDS INTO PLOUGHSHARES

The second Dutch Ploughshares action took place less than a month later: on January 1st Kees de Koning, ex-army, now a priest, and Co van Melle, a doctor working with homeless people and unauthorised refugees, openly sledge-hammered a couple of AF-5B aeroplanes to the tune of £200,000. Their unilateral disarmament programme was stopped by a soldier.

The Dutch government wants to sell sixty NF-5B planes to the Turkish government - a regime committing genocide against the people of Kurdistan in the eastern part of Turkey - a regime notorious for its violations of human rights.



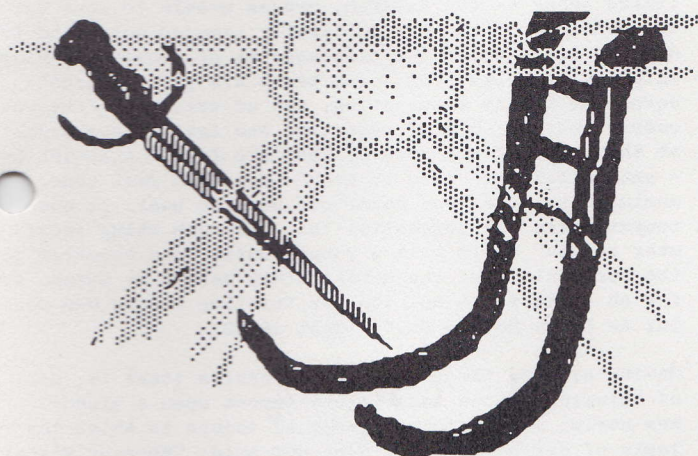
The two peace activists were held on charges of trespass and damage to military equipment. Press coverage for this action was widespread, and triggered off late interest in the INF Ploughshares action of early December. The Netherlands Ploughshares movement was truly born.

Phil Berrigan, from the States, flew over to give expert witness for the defence: the case only lasted a day, during which there was a sympathy vigil outside the NL Embassy in London. They were sentenced a couple of weeks later, on 23rd February, to six months in prison - less than expected. Kees and Co can be contacted: NF-5B Ploughshares support group, c/o H.Bosmansstr. 29, 1077 XG Amsterdam, the Netherlands.

INF-SHAM-NO AIR-LAUNCHED CRUISE MISSILES HERE (or anywhere else)



On the British Ploughshares scene, there was a small gathering held in mid-February, and a couple of weeks later an attempted "Cleansing of the Temple of War Ploughshares Disarmament Action" at the Ministry of "Defence" building in Whitehall, London. Jean Dreze and Stephen Hancock were arrested on the fifth floor of scaffolding before they managed to enter one of the offices. Boltcutters, hammer, banners, photographs of children, bible quotes, an indictment of the Mo"D", scissors and sticky-tape were all confiscated. Upon being handed personal statements by the two activists, the Mo"D" CID police decided to press charges of "Burglary with Intent - to unlawfully damage property within the building." So, for a change, intentions were taken seriously. Jean and Stephen were held for a day and a half and bailed to appear at Bow Street Magistrates Court for 2pm on Tuesday 28th March. Jean's not going to turn up for court, but Stephen would appreciate support. Their personal (and incriminating) statements will appear in the next "Pinch".



## SWORDS INTO PLOWSHARES

Over in the States, the original Plowshares Eight of September 1980 have just lost their appeal, and at least three of them face prison sentences - Dan and Phil Berrigan and Anne Montgomery. There had been great reluctance on the part of the courts to deal with the appeal, resulting in this eight-year gap, during which the eight have by no means been iddling their thumbs.

Larry Cloud Morgan, of the Silo Pruning Hooks action (which Helen Woodson, Paul & Carl Kabat also took part in) has been sent back to prison for a year for breaking parole conditions. US Marshalls busted him at a peace camp in the King's Bay, Georgia, where people were waiting for the arrival of the USS Tennessee. Letters of support can be sent to Larry: c/o 2404 Sheridan Av. South; Minneapolis, MN 55405.

Rich Miller (see "Pinch" #7) was recently released. Greg Boertje (Epiphany Plowshares Jan. 1987) was sentence to 33 months in prison for failing to appear at his sentencing, although he has won an appeal for his conviction. Greg can be contacted: 08052 - 016, Federal Prison, Vernon 2; PO Box 5000; Oakdale, LA 71463.

If you want to follow the US anti-nuclear scene there are two very good publications: The Nuclear Resister - published eight times a year, foreign subscription \$25; The Nuclear Resister, PO Box 43383, Tucson, AZ 85733, USA.  
and: The Plowshares Newsletter - published four times a year, subscription by donation: The Plowshares Newsletter, PO Box 585, Orlando, FL 32802, USA.

The Nuclear Resister have sent us their "Nuclear Resistance 1988" press release, which is a summary of the resistance year. Jack and Felice Cohen-Joppa, who bring out the paper, write: "Statistics compiled annually by the Nuclear Resister newsletter show that in 1988, about 4,130 nuclear protest arrests were made in the U.S., and another 340 in Canada. The total of 4,470 occurred during almost 160 actions at 65 locales. The vast majority were arrested at nuclear arms and star wars related sites. One hundred and sixty arrests were reported at nuclear power plants and related sites..

"As a result of these anti-nuclear arrests, more than 90 people have served or are serving from two weeks to 17 years in prison, while hundreds more served lesser sentences."

Two thousand and sixty-five of these arrests were made during ten days of education and action at the Nevada nuclear weapons Test Site. More than 1,200 people were arrested there during the largest single action of the year on March 12, when a human wave more than a mile in length passed through the barbed wire fence and flowed out to reclaim the desert!

## SUPPORT LEONID GROMOV

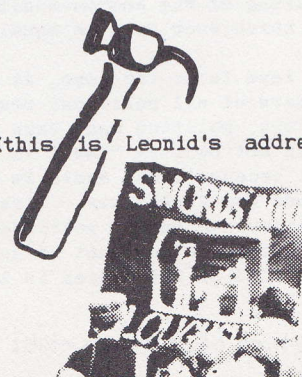
Katya Komisaruk, currently serving five years in the States for her White Rose Disarmament action, has twinned with a military saboteur in the Soviet Union.

Leonid Gromov was born on August 3rd 1963. He worked as a tool-maker in an autoplant in Ulyanovsk, which also produces military cars, vans and trucks equipped with weapons. In August 1984 Leonid began to sabotage the equipment of vans designated for the war in Afghanistan. On February 22nd 1985 he was arrested. He stated that, with his actions, he wanted "to prevent the killing of civilians in Afghanistan." He was charged with "deliberately destroying or sabotaging state or public property" (Article 93, part 2, of the Criminal Code of the Russian Federation). In the middle of May 1985, Leonid was brought to the Serbsky Institute of Forensic Psychiatry in Moscow and was found by the KGB "psychiatrists" to be mentally ill. He was diagnosed as "paranoid". In December 1985 he was declared not responsible by the court and was sent to the Kazan Special Psychiatric Hospital for compulsory treatment. Kazan S.P.H. is the oldest institution of this kind in the U.S.S.R. It was established sometime in the 1930's and was called until the 50's "Prison Psychiatric Hospital." Later they changed the name, but not its essence, which combines the worst features of both prison and psychiatric hospital. Inmates there live in small, over-crowded cells, have no right to personal belongings and no right to appeal or complain to the state authorities. All of them are subject to forcible "treatment" with mind-altering drugs which produce extreme physical pain and long-term mental effects.

Letters to the authorities and to Leonid will truly improve his lot. Without an awareness of public scrutiny, the officials have little reason to hesitate in destroying this man. The people to whom to write are:

Mikhail Gorbachev  
Kremlin  
MOSCOW  
U.S.S.R. and

Director Colonel Valitov (this is Leonid's address, too)  
POB VE-148/ST-6  
Kazan Tatar HSSR  
U.S.S.R.





"Whoever you vote for, the government gets in", "If voting ever achieved anything, they'd make it illegal", "Don't vote, it only encourages them" - beneath the witty anarchist slogans that appear around election times, most people are horrified that anarchists don't vote. It seems the ultimate in political irresponsibility. Especially to Christians - a negation of God-given good citizenship. Here, Andrew Lawrence, writing in "Year One", a paper put out by Jonah House, Baltimore, U.S.A., examines a few of the issues from a Christian perspective:



**GENERAL ELECTIONS**  
Here is your lifetime's  
supply of democracy.  
XXXXXX  
XXXXXX  
Don't run off with the pencil.

TO VOTE OR NOT TO VOTE:

THAT IS NOT THE QUESTION

We have come to call it, perhaps more honestly than the pundits who coined the expression had intended, the Imperial Presidency. It is the pinnacle, the nuclear tip of a pyramid of power that rises upward and inward from the farthest reaches of the Grand Area, straddling American Lakes from the Persian Gulf to the Puget Sound, resting its weight on the shoulders of faceless masses from Seoul to San Salvador, from Beirut to the South Bronx. For our merchants of political wares it is the pearl of great price, and so we find them at the ready every four years to sell all that they have - Senate and corporate cushions, family and friends, dignity and conscience - to vie for the fancy of John and Jane Q. Public in whose glad hands, on November 4th, the pearl will briefly rest.

Come election day, we are told, it is our duty and our privilege that we fork over the goods. A duty, yes, and one nearly on par with those most "basic" of civic obligations: payment of taxes, performance of military service, and obedience towards the civil authorities. We know, I think, what non-violence requires in the face of such "obligations". And yet, a privilege. A privilege in that others have struggled, some have fought and died, for this process in which we, the people, choose the tender of the blade used to apportion the public pie. If only in deference to those whose right to vote has been hard-won - the landless, women, blacks - we owe some reflection here on the elections. As people trying with some sincerity to learn and live the ways of non-violence, what has this national ritual to do with us, with our true political obligations and aspirations?

\* \* \* \* \*

All political responsibility derives from the command, written on hearts of flesh, that we love one another. As moral beings, it is incumbent upon us that we cherish and protect one another, that we treat one another justly, that we steward the earth's resources for the benefit of all creatures and all future generations. Politics is love enfolded in the human community, the *politeia*; it is our sharing of the common-wealth to which each has equal claim, to which each owes an equal debt.

As love forms the core, it also delineates the outer parameters of all political responsibility. To serve human beings, politics must take place on a human scale, and this not because "small is beautiful" in any trite sense, but because human scale is defined by the reach of human needs and attributes - first among them, love. If the definition and end of politics is the service of life, then political action must be guided in all quarters by the very law of life which is love.

# POWER POLITICS AND LOVE

That we have taken upon ourselves the burden of affairs, institutions and objectives that cannot be guided by love is an indictment, not of love, but of our lives. At our best we might bear comparison to dear, well-meaning Martha, who for all her good intentions stood chastised for succumbing to "fret and worry over so many things when few are needed, indeed only one." (Luke 10:41-42) At our worst we no doubt merit the utter rejection, "Get away, Satan!" - the response of Jesus in the desert to the temptation to boundless power and privilege, to dominion over "all the kingdoms of the world in their magnificence." Matt. 4:8-10) It is instructive that this rejection is echoed later in Jesus' ministry, just as the disciples are beginning to grapple with the deepest dimensions of their teacher's mission, especially its explicit inversion of political means and values. I am referring to that point in the gospels of Mark and Matthew at which Peter, having just identified Jesus as the Messiah, proves unable to move out of the shallows of his own culturally imposed norms and into deeper waters where the real meaning of messianic "kingship" is revealed. For Jesus turns his gaze towards Jerusalem in the expectation, not of triumph as the world understands it, but of rejection and ignominious execution at the hands of the powers. That his lord - that THE Lord - should fail to "lord it over" those who fall under dominion is more than Peter can bear to hear. It does not compute. Yet his suggestion that "no such thing should ever happen" meets with a rebuke until then reserved for the very Prince of the devils: "Get behind me Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do." (Matt 16:23)

Having slammed the door shut on Peter's (that is, our) way of thinking, Jesus immediately throws open a window on a new world, a non-violent order of things in which the logic of earthly triumph does not hold: "Whoever wishes to come after me must deny him or herself, take up their cross, and follow me. For whoever wishes to save their life will lose it, but whoever loses their life for my sake will find it." (Matt. 16:24-25) Those who choose to take up this offer and follow in his "way" do so not as an alternative means of attaining to the heights of temporal authority - not even in the interest of "doing good" - but as an act of repentance, of turning and climbing down the pyramid of power to the level of those who bear its terrible weight.

Without looking back. The exercise of "power over" is simply not in the political lexicon of Jesus, except in a pejorative sense. The Chaldee word used in the Bible to convey the sense we have of "power over" or political "strength" is rooted in the word *chacan* meaning "to compact", and by implication "to hoard". This is the term used to describe, and not in flattering fashion, the ways of the Gentile "great ones" who "lord it over" the people and "make their authority over them felt." The description comes by way of admonishment that the disciples not emulate James and John who have recently campaigned for positions of power - to the right and left of Jesus - in the kingdom of heaven. The other disciples are envious for they, like the candidates themselves, fail to comprehend that a favored position in the new order of things is one of suffering servanthood. In contrast to the Gentile's 'hoarding' of power and privilege, Jesus commands that "it shall not be so" among his own. Quite the contrary: "Whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave." (Matt. 20:25-27)

We ought not play with words here. We cannot avoid the heart of the matter forever, least of all with the flattering, disingenuous claim that the trials and tribulations of "public service" make of our politicians a sort of "public suffering servant". The issue is not whether the work of our politicians is easy or difficult, whether they are well intentioned, nor even whether they can at times achieve "good results". At issue are structures of



power, patterns of subjugation and domination which cripple the human spirit and blind the eye to basic truths.

This is not to say that these structures do not work, so to speak, that they do not make of us a more efficient and formidable machine. We know too well that they do. They do so by requiring that the many live lives somewhat less than fully human so that the few can take on the work of the gods: the ordering and managing of our common muck and muddle. And so, the purges of Stalin, the holocaust of Hitler, the global economic and environmental exploitation of transnational corporations, the meting out of mean justice in our courts and prisons, the unspeakable lethality of our weaponry ... No, we do not say that power can not produce; only that our muck grows deeper, our muddle more destructive.

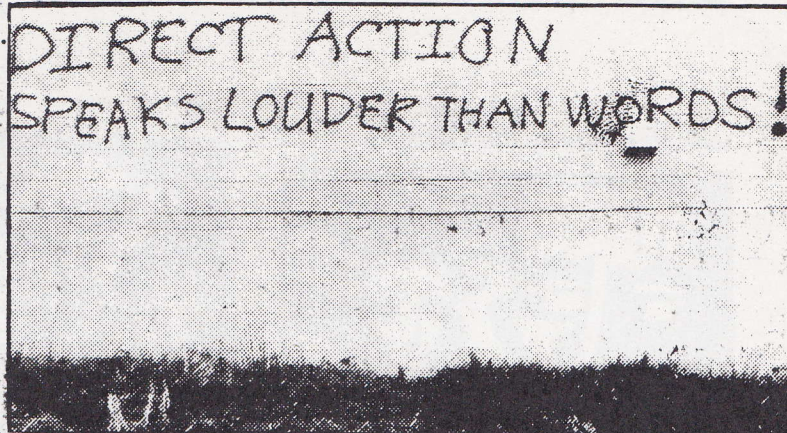
We may take heart in the possibility that our self-destruction as a human machine will allow our birth as a human family. Do we see, however, that this is no drift downwind, no shift in the current of the mainstream? Do we recognize - if only with one side of our brain and half a heart - that we are speaking here of a radical transformation of our political life? We are speaking, plainly of resurrection, which of its very nature requires of us a death to the old order of things. And we can not effect this death and at the same time breathe new life into the old order by barking on command come election day. In an election any vote - whether for Jackson or Kemp - is a vote for the pyramid of power, just as any purchase - whether of tofu or pork rind - is a purchase, a buying-in, of our local supermarket. This act of purchasing, no matter how well informed, is all that is required to insure that our political and economic supermarkets will prevail over any alternative that goes unlied. There is only one decision that calls the owners and operators of our dominant institutions to definitive accountability, drawing their skills, their smarts, their very existence as providers for the common weal radically into question: the decision to take our business elsewhere.

Elsewhere. But where? It is prudence of the highest order and not cowardice that recommends our going slow here, and perhaps not too far. Rebirth, after all, means learning to walk on toddler's legs again. It means, too, staying close to the ground; restraint and modesty may mean we will never have so far to fall again. And our ground - our origin, our end - is love. It is telling and fortunate that love neither offers nor demands of us a program, a 5, 10, or 20 year plan, a platform. But love has eyes and ears and hands and it can not ignore what it perceives. It contains within itself our No! and our Yes! It is not silent or still before the arms race, before murder, before theft. Love feeds, it shelters, it clothes, it cares. Love allows much laughter and is not deaf to crying. It builds

## CAPITALISM AND MURDER

Shares in Union Carbide leapt by two dollars on the New York Stock Exchange when victims of the Bhopal gas leak were given the company's "full and final" settlement of \$470 million.

Averaged out, each claimant will receive less than \$1000 for suffering and bereavement. More than 2000 people died on the day of the leak, December 3, 1984. More than 1000 have died since, and local doctors say that the toll is still rising by one victim a day. Over 55,000 people remain chronically ill not only from lung disease, but also with permanent eye and stomach disorders. Altogether 500,000 separate claims from victims and relatives were made against Union Carbide.



community, but does not exclude, reject, or insulate. Love knows no vertical dimension but works on the horizontal, binding us, not one over or under another, but WITH one another - and this more powerfully than any other force we know. Love recognizes no self, and so does not abide in self-comfort, self-pity, self aggrandizement, or self-satisfaction; love seeks the death of self for the sake of Life. It thinks not as human beings do, but as God does. In doing so, through us, it will tear down the old and build up the new - if only we will let it.

Andrew Lawrence

### A VOTE FOR THE STATE MEANS ...

Your sons will serve in war or to feed the armies of war.  
Your daughters will be taken as perfumers or as cooks.  
The best of your fields will be taken along with a tenth of all you have.  
Your people and the best of your resources the state will take for its own use.  
And you yourselves will become slaves.

(adapted from 1 Samuel 8)

### THE GOSPEL SUMMONS US TO...

Do to others as we would have them do to us, which is to say, do justice.  
Consider each human person as sister or brother; which is to say, one of us.  
Cast out demons, which is to say, go out to meet evil and resist it, cast it out.  
Build communities in which the ethics of the kingdom of God might be visible to all.  
To have no part in "Lording over one another" no part in power politics.

Union Carbide's net profits in 1988 were a record \$720 million. As recently as October they made an out-of-court offer of \$650 million, so the final \$470 settlement must have pleased them very much.....laughing all the way to the stock exchange.

If the plant had been in a US town, would safety measures have been any different? Would court settlements to US victims have been \$1000? The blood of my sister and brother cries out from the earth.

"The US dollar rose sharply in Tokyo this morning reacting to the downing of two Libyan fighters" Economic Times 6/1/89

#### SANCTUARY

Hearts are hard,  
Minds are closed  
Doors are slammed

Shut out  
Denied a home  
A baby is born

On borrowed straw  
Already a refugee

Soldiers with sharpened swords  
Seek him out  
They do not find him  
Till he is a man  
though the earth is red  
with the blood of innocents.

The earth is red

With the blood of innocents,  
A man seeks Sanctuary  
From soldiers with sharpened swords.  
Denied a home  
Shut in.

It is a long time ago.

It is now.

What fear is in the mighty  
That those who are only  
Armed with truth  
Must be hunted  
By soldiers with sharpened swords?

Norman Leach



# The Three Old Men - a parable by Leo Tolstoy

with lino-cuts by Joe Gilmore



An Archbishop was making the voyage from Archangel to Solovki, and on the ship were several pilgrims. The wind was favourable, the weather bright, and the vessel steady. Near the forecastle the Archbishop perceived a knot of people, among whom a little muzhik was pointing towards something on the sea. All were looking in that direction.



The Archbishop drew nearer to hear what the muzhik was saying to the pilgrims, but as soon as the muzhik saw him he took off his cap and became silent. "Do not be disturbed," said the Archbishop, "I am interested in what you were pointing at. I can just see the sea glittering in the sun." The little peasant pointed forward and to starboard.



"To the little island showing faintly over there," replied the little peasant. "On that little island over there there live some old men who are servants of God." The Archbishop strained his eyes to see the island. "I should like to go to that island and see the old men" he said. The peasant went to fetch the captain.



"Could you land me there?" asked the Archbishop of the captain. The captain demurred. "Whether I could or not," he said, "it would cost us much time. Besides, I do not think it would be worth the while of your Holiness, for I have heard that the three old men are imbeciles who understand nothing and are as dumb as the fishes in the sea."



"Nevertheless, I should like to see them," replied the Archbishop, "and would pay you well for your trouble if you could land me there." After that it only remained to give orders to the crew and have the sails put about. A chair was set for the Archbishop on the forecastle, so that he might sit there and look towards the island.



Around him gathered the ship's company, all gazing in the same direction. Already those with keener eyes could see the rocks fringing the shore and point out the little hut, out of which one of the old men was already peering. The captain produced a scope, and, having looked through it, handed it to the Archbishop.



"I think I can make out three men standing on the beach, just to the right of a large rock," said the captain. So the Archbishop looked through the telescope and could see three men there - one of them very tall, one rather shorter than he, and one a man of small stature. They were standing hand in hand upon the beach.



The captain now approached the Archbishop. "Here, your Holiness," he said, "we must heave the ship to, but if you still wish to land, you can do so by small boat, while we remain at anchor here." So a cable was run out and the sails furled, then the anchor was let go. A boat was lowered, the rowers jumped in, and the Archbishop let himself down the companion-ladder. Once seated, the rowers gave weigh and headed for the island. When they arrived at the large rock they saw standing there the three old men - one naked but for a loin-cloth, the other clad in a ragged khaftan, and the third in an antiquated cassock. There the three stood, hand in hand. The Archbishop stepped out of the boat.





The old men made obeisance to him, and he blessed them in return, whereupon they bowed still lower. Then the Archbishop spoke. "I heard," he said, "that you three holy men are living the devout life here and praying to Christ for the sins of human-kind. I - also an unworthy servant of Christ - am here to see if I might impart to you instruction."



"Tell me, will you," went on the Archbishop, "in what form do you pray to God?" The three men looked at one another and the eldest replied: "We pray thus: 'Ye are three, and we are three. Have Ye mercy upon us.'" And instantly the three raised their eyes to heaven and said in unison: "Ye are three, and we are three. Have Ye mercy upon us."



The Archbishop smiled and said: "I feel drawn towards you, O old men of God, and perceive that you wish to please Him, yet that is not the way in which you should pray. I will teach you, if you listen to me." So, the Archbishop began to teach them the Lord's prayer. The three old men would repeat his each and every word.



But the one of medium height kept mixing up his words, while the tall, naked old man could not speak distinctly for the beard which covered his mouth and hindered his utterance. As for the eldest and toothless old man, he only stammered out his words in a meaningless sort of way. Yet they all persevered.



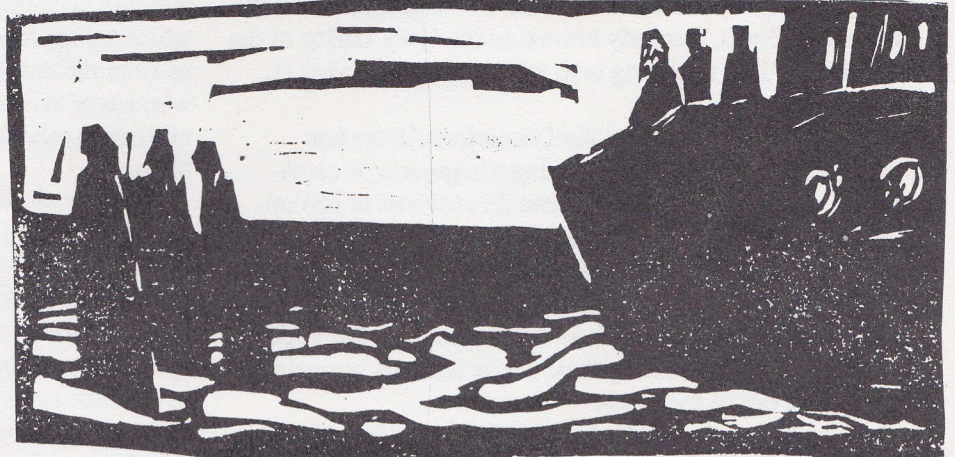
And by evening time they had grasped it, and could recite the Lord's prayer after the Archbishop and by themselves. When the Archbishop rose to return to the ship, the three prostrated themselves at his feet. He kissed them each on the forehead, and while that he was being rowed to the ship could hear them reciting out aloud the Lord's prayer.



The Archbishop watched the sun go down, sitting on the poop, until the three old men and their island disappeared from view. The lonely sea played in the moonlight. All the pilgrims had turned in for the night, yet the Archbishop did not feel sleepy. He sat on the poop and gazed at the sea in the direction of the vanished island and the three men.



He thanked God that it had been vouchsafed him to bring aid to those pious hermits and teach them God's Word. But, as the Archbishop sat thinking and gazing towards the sea-line, in the distance something began to flicker in his eyes, and a light seemed to come stealing thence over the face of the waters. He did not know whether it was a boat, or a bird, or a fish. Hold! There was something looking like a man. But it could not be so. The Archbishop crossed to see the helmsman. "What is that thing over there?" he asked - and then saw for himself that it was the three old men running on the sea, their grey beards showing dazzlingly bright. The helmsman stared and let fall the tiller in his fear.



He shouted at the top of his voice: "Oh, God of Heaven! There are three old men running upon the sea as upon dry land!" The ship's company heard him, rushed on deck, and crowded to the poop. Everyone could see the old men running and holding each other by the hand as they did so. The two outer ones of the three held up each of them a hand, and commanded the ship to stop. The ship had not been brought to when the old men reached it, approaching the bulwark, raised their heads above it, and cried with one voice: "O servant of God, we have forgotten, we have forgotten all that you taught us. So long as we repeated it we remembered it, but for an hour we ceased to repeat it, and every word escaped us. None of it can we recall. Teach us thou it again." Then the Archbishop crossed himself, bent over the bulwark to the old men, and said: "Your prayer too, O ancient men of God, was profitable unto the Lord. It is not for me to teach you. Pray you rather for us sinners."

And the Archbishop bowed to his feet before the old men. For a moment they stood motionless - then turned, and went back across the sea. And until morning a light could be seen glowing in the direction from which they had departed. Ω



# IS THE CATHOLIC CHURCH GOING DEAF?

On October 20th, 1988, Fr. Matthew Fox, founder of the Institute in Culture and Creation Spirituality, announced that he had been silenced by the Vatican. Here is his full statement.

We live in amazing times. For the first time in human history all of the world's religions can communicate with one other; the wisdom we all need so badly is restricted to no particular tradition. Mother Earth, in her agony, is literally crying out to the heavens themselves, as we see in the disappearance of the ozone layer over Antarctica. Around the globe, we can hear the cries of 65,000 children who die daily of starvation while adults spend 1.8 million dollars a minute on weapons.

We can also hear the boredom felt by many who yearn for an authentic religious experience but who seldom find it in the churches and synagogues of our day. They yearn for a mystical spirituality which can support their search for wisdom and healing. Creation Spirituality offers a way of reclaiming the Western mystical tradition for many. It furnishes a common ground on which many persons and movements can gather. Among these are those working for justice toward Mother Earth and all her creatures, justice toward native peoples, gender justice, justice to lesbian and gay persons, and the liberation of third-world and first world peoples.

For the past sixteen years I have made my contribution to the recovery of this ancient spiritual tradition by teaching, lecturing, writing and translating. Eleven years ago I founded the Institute in Culture and Creation Spirituality. For the past four years, the Vatican, at the urging of various ultraconservative groups, has been investigating my work. Now the Dominican Order, of which I have been a member in good standing for twenty-eight years, has silenced me acting under pressure from the Vatican Congregation of the Doctrine of Faith, formerly known as the Holy Office of the Inquisition. This silencing is to take effect December 15, 1988.

Throughout this ordeal the Dominican Order has supported me. At Cardinal Ratzinger's request, it established a commission of Dominican theologians to investigate the orthodoxy of my writings. This Commission formally cleared me of any heresy and commended my "creativity and hard work" as a theologian. During this period, I have complied with all the requests of the Vatican and of my Order, including their desire that this investigation be kept out of the press.

Recently, a friend asked me how it felt to be silenced by the Vatican. I was reminded of a story that Abraham Lincoln used to tell about a fellow who was tarred and feathered and driven out of town on a rail. On his way out, someone called up to him and shouted: "How does it feel to be leaving town this way?" The response was, "If it weren't for the honor, I would rather be walking."

There is an honor attached to being silenced by the present regime in the Vatican. To find myself in the company of Father Leonardo Boff and of Bishop Pedro Casadaliga of Brazil, of Archbishop Hunthausen of Seattle



and Bishop Sullivan of Virginia, of Charles Curran and Hans Kung in our day, and of Galileo, Thomas Aquinas, Meister Eckhart, Teresa of Avila, John of the Cross, and in the recent past, Fathers Chenu and de Chardin, is indeed an honor. One might even get the impression from a litany such as this, that the Roman Catholic Church's track record on silencing its most prophetic voices is not impressive.

The Vatican seems incapable of understanding the spirit or the struggle of the Americas—of Liberation theology in Latin America and of Creation Spirituality in the First World. Creation Spirituality offers a liberation for "first world" or "overdeveloped" peoples.

This movement liberates us from addictions because it regrounds us in our own western mystical roots; it liberates us from sexism and dualism between body and spirit; it liberates us from boring worship because it resets worship in a cosmological context; it liberates us from the antagonism between science and religion by giving us back a cosmology which brings together science, mysticism and art; it liberates us from the despair which plagues our youth the world over who are without hope because of the unemployment, militarism, and the lack of spiritual vision which adults offer them.

Above all, Creation Spirituality can assist us in liberating Mother Earth from the horrendous attacks made on her by the anthropocentric civilization of the past 300 years. As Scientist Paul Ehrlich has remarked, looking at the crises of the greenhouse effect, the ozone layer, and the "extinction spasm" on our planet, "Scientific analysis points, curiously, toward the need for a quasi-religious transformation of contemporary cultures." Only a religious revival can turn things around and Creation Spirituality offers us that revival. Over the past eleven years, the Institute in Culture and Creation Spirituality has proven successful at uniting persons of diverse religious and professional backgrounds at the level of spiritual practice, cosmology and the struggle for justice.

I believe that Cardinal Ratzinger's theological objections to my work are unbelievably thin. Now that I am going public about this investigation, persons can judge for themselves. For example, he complains that I refer to God



as "Mother" in my Original Blessing book. Yet, the Scriptures, the medieval mystics, and even Pope John Paul II all used motherly images for God. The inability of the Vatican to deal with God as Mother tells us more about the sin of patriarchy than it does about the Godhead.

The Congregation says that I deny the doctrine of original sin which I do not. I do, however, decry the exaggerated importance given that doctrine in the Western church because of its anthropocentrism. Sin is a human invention, only four million years old at the oldest. God's creation, on the other hand, has been an original blessing for nineteen billion years and continues to be so for those who have eyes to see and ears to hear the awesome cosmic story being told today about our holy origins and the origins of this sacred planet which we call home.

The Congregation complains that I am a "fervent feminist." Jesus was a feminist; Meister Eckhart was a feminist. I do not understand how any follower of Jesus could be so deaf to the suffering of women in recent western history that she or he would not be a feminist. Creation Spirituality honors the wisdom and the struggle evident in the stories of women. Interestingly, the first silencing in the Christian church occurred toward women (see 1 Tim. 2:11-12). My feminism puts me in very good company.

Creation Spirituality is the oldest spiritual tradition in the Bible; it is also the oldest tradition in the America's because native people lived such a worldview for tens of thousands of years before European Christians came and committed genocide against them. No doubt the presence of wisdom in the native peoples of the Americas is one of the great gifts the church of the Americas can give to a Global Christianity.

Another gift we could give the Eurocentric church is democracy. The Vatican keeps telling us that "the church is not a democracy"—I know of no one who would argue the point. But maybe the church ought to be. Did Jesus intend a monarchy? Or a fascist state? Democracy more closely approximates the vision of service proclaimed by Jesus and the recognition of the charisms of the community articulated by Paul than do monarchies or fascist regimes.

I believe that power, rather than theology, is the real issue in this case. In my Pastoral Letter to Cardinal Ratzinger I propose that the Catholic Church increasingly demonstrates the characteristics of a dysfunctional family. I analyze ten such characteristics in my Pastoral Letter. The very act of silencing theologians instead of engaging them in dialogue is a sign of institutional violence.

Many persons today inside and outside the church are asking, "Whatever happened to Vatican II?" The promise of openness, of collegiality, of the trust of the Spirit operating among those working in the world, has been forsaken on behalf of a rigid authoritarianism. In the

bishops' document, Justice in the World, published in 1971, we read that "the Church recognizes everyone's right to suitable freedom of expression and thought. This includes the right of everyone to be heard in a spirit of dialogue which preserves legitimate diversity within the Church."

Speaking of my own experience, it is a fact that the Congregation has not only rejected the conclusions of the theological Commission which investigated me, but has afforded me no direct communication, no true list of theological objections, in short, no "right to be heard in a spirit of dialogue".

An additional concern to many Americans is the Vatican's complete disregard for the tradition of academic freedom so cherished by our liberal arts institutions. The schools in which our Institute in Culture and Creation Spirituality has operated for the past eleven years are not seminaries accredited by the Vatican, but institutions of higher learning accredited by state agencies.

If I could have my way, I would recommend that the headlines for this event ought not to read "American theologian silenced" but rather, "Is the Catholic Church going Deaf?" The news is not that one more theologian has been silenced but that the Vatican has grown deaf—deaf to the cries of Mother Earth, deaf to the cries of women, of native peoples and persons of color, of artists, of young persons, of the unemployed, of addicts, of the poor, and of the overprivileged who are so often spiritually poor. Creation Spirituality responds to these cries in deep and effective ways. An institution that chooses to remain deaf in the midst of all this suffering is no longer healthy. It may even be already dead.

Meanwhile, the need for a spirituality which can heal Mother Earth and usher in an era of a Global Renaissance goes on. I am proud to be a part of that movement. I encourage those who have found a spiritual home in Creation Spirituality to continue to speak out from a place of "inner wealth" as Eckhart says. Let us be united in spirit with political prisoners the world over—as well as with those who silence them. Let us pray for one another so that the fear that urges a few people to imprison others might melt in the face of the divine awe that shines on all of us—and yearns to shine through all of us.

Matthew Fox has written a variety of books. Probably his most famous is "Original Blessing: A Primer in Creation Spirituality" (Bear & Company, Inc. 1983, 355pp, ISBN 0-939680-07-6) - available through good bookshops.

The Friends of Creation Spirituality have initiated a positive letter campaign - if you've benefitted from Matthew Fox's writings then they ask you to address a short, positive letter to: Cardinal Joseph Ratzinger, Congregation for the Doctrine of the Faith, VATICAN CITY.

Please send a copy of any letters sent to: Friends of Creation Spirituality, PO Box 19216, Oakland, CA 94619, USA.





# THE KINGDOM OF GOD

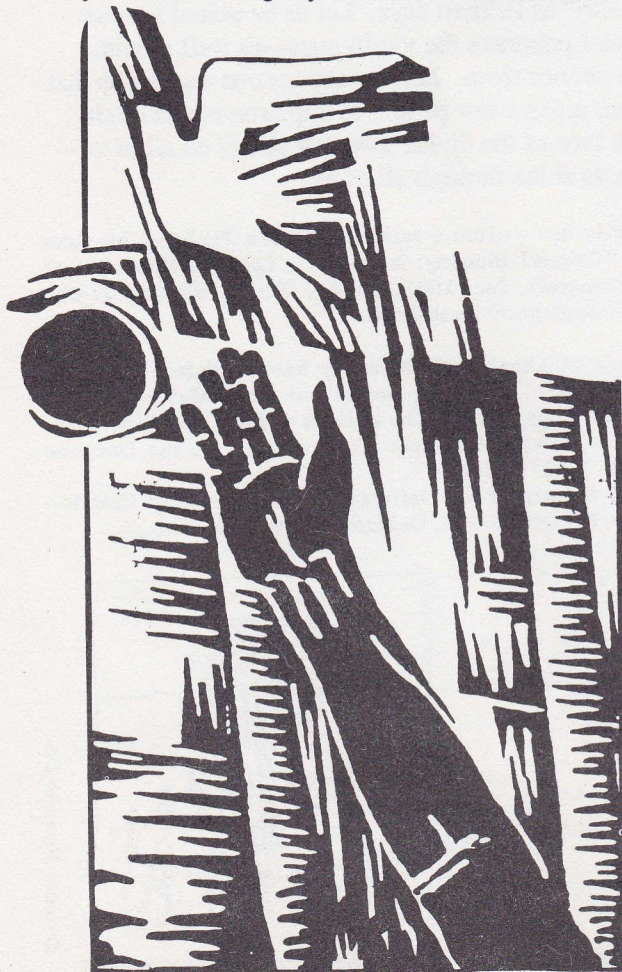
The Kingdom of God - what could it mean for us today? In a world dominated by market forces, ie capitalism, a world of mortgages, television and radio mass media - and also the tabloid gutter press.

Perhaps for most of us the religious information that was taught to us, taught us of a God that was somewhere up in the sky - something to be frightened of. Hardly surprising then that that sort of God did not seem very appealing. For socialists it also seemed apparent that the organised religions of this planet always seemed to be on the side of the powerful.

What we now call "liberation theology" came into prominence after a meeting of the bishops and cardinals of Latin America at Medellin in 1968. However, as we shall see, liberation theology is not an entirely new phenomenon. For the lay person, coming into contact for the first time with the ideas of liberation theology, perhaps put off by the theological language (which will have to be made more comprehensible to the majority - who can be deterred by such language), perhaps one need look no further than the Gospels of Solentname. These Gospels are four editions put together by Ernesto Cardenal, and are a recollection of discussions of the Gospels that ordinary people related to in Nicaragua prior to the triumph in 1979. They are from a period of eight or so years, and the four volumes cover the Gospels in a discussionary form relating to the way that people under tyranny saw them. What embellishes them further is that for some of those whose comments on the Gospels are recorded, words were transformed into "praxis" and to giving their lives in defending their revolution.

Liberation theology is a theology of today, not a pie-in-the-sky way of explaining the Kingdom of God. It is not really surprising when you assess how far society has travelled down the path of capital, often accompanied by the "official church" that people cannot envisage the Kingdom of God in any other light than from what happens after they die. This, incidentally, might explain why so many rich people leave vast sums of money in their wills to nice respectable churches.

Liberation theology, through its critical analysis of the prevailing world political systems, could be therefore, in the religious sense, the only alternative to capitalism. Even possibly in a much wider context part of a significant response to capitalism. That possibility is however a long way off. We must not be romantic.



However, liberation theology is not new - a reading of the history of working class people in England throws up a wealth of inspiration. The Poll Tax in the 14th Century sparked off the Peasant's Revolt in which John Ball and the Lollards played key roles. John Ball preached that "all things should be held in common, that there should not be rich and poor, and are not all of us descended from the same parents, Adam and Eve?" Ball also laid emphasis on the Last Day of Judgment which would be "bad news for the rich and exploiters." John Ball was hanged and the Lollards turned upon by the privileged class and denounced as "breeders of division between Church and State sent into the world by Satan." Later in history there are the Levellers, Diggers and Ranters, along with people like John Bunyan, the author of 'Pilgrim's Progress', a man who spent one third of his adult life locked in prison cells. Why has the story of Bunyan been glossed over in English history? The Tolpuddle Martyrs, who gave birth to the Trade Union movement were motivated by religious convictions, and for their pains were deported in chains to Australia. On the wider scale there were similar upheavals: the anabaptists in Germany, for instance, and the role of certain Jesuit missionaries in Latin America, including bishops, one who incidentally led a revolutionary army of the oppressed in Mexico in the 1800's. As far as England is concerned it is interesting to muse over why, when the history of England is being taught to our children, there is little or no mention of these religiously motivated groups who were the fore-runners of modern day liberation theology.

So, liberation theology is once again making its reappearance in the footsteps of those listed above and many others. It comes with Good News for the poor and the opportunity for conversion for the rich. It is a theology firmly sided with the poor. Again, as before, it is coming under attack from the establishment and the ruling sections of the world, just as Jesus, the greatest exponent of liberation theology, was executed by the rich and powerful. Throughout history thousands upon thousands have trodden the same path in the quest for the establishment of the Kingdom on Earth. In our modern day we have the example of tiny Nicaragua, a David that took on Goliath and beat him, a flower that bloomed in a sea of oppression and which is still under torment from the most powerful and oppressive country in the world today. The example of the literacy campaign and health and education for all (for the first time for many) was too much for the giant of the north to bear and so economic warfare bears down on this modern day example of the Exodus. The heroes of Nicaragua must not be forgotten. Today, in all the people who are fighting to free themselves from the chains of oppression, whether they are Christian or not, liberation theology will be walking hand in hand with them, because liberation theology is for all the poor, the oppressed everywhere.

However, liberation theology must not be solely owned by Christians. Jesus came for all, and now there are theologies of liberation for Islam, Hinduism, Judaism, and others, all from the point of view of the poor and oppressed. All the people of the world who fight for justice fight for the same thing and we must all work together for that to be achieved. We must not say that one religious belief, whether it is Marxist, Christian, Islamic or whatever is more relevant than another - if that belief is on the side of justice. A serious liberation theology from the point of view of all the peoples of the world could mean the start of a reality of the Kingdom of God. However, it must be faced up to, that the fact is that an enormous task is ahead, sacrifices have already been made and will be demanded, and that won't be an easy thing for people to deal with. The forces of evil are very strong and are at work everywhere, on the television, in the newspapers, the pulpit even. Your friends who have been conditioned by the State will not be able to accept what you are saying. Nothing is new, it all started, in a sense, two thousand years ago.

Liberation theology is relevant today in the understanding of the Kingdom of God because it speaks of justice, peace and the fellowship of all men and women. It is the voice of the poor who have read the scriptures and see that their own lives are mirrored and recognise a God that is speaking for them - in their situation. Modern Christianity with its wealth and giant temples could be seen as a theology of capitalism, so who can blame people for knowing just a watered down Bible. I am no academic, but as a socialist, when I read the Bible in the context of liberation theology it strikes me that I am reading a socialist manifesto for the formation of the Kingdom of God on earth. It is our responsibility to heed that call and fight for that principle.



# CONCENTRIC CIRCLES



~ Dante's Hell at night ~

~ Diana Fox 1987

Let us move inward in concentric circles. On the outer rim is Lawrence Livermore Labs, home of nuclear weapons research and one of the top-20 sites of nuclear and chemical contamination in the nation. Recent news reports have focused on Livermore for the widespread drug use and corruption in its DOE contracts and now for its pollution of the ground water and soil. Of the 16 nuclear weapons facilities that have admitted to dumping toxic wastes, Livermore's crime ranks third in severity. The government's response has been to require that the lab make public a list of its hazardous chemicals but only those stored in excess of 10,000 pounds. Radioactive materials need not be listed at all as a matter of national "security".

Let's move inward. The middle rim is occupied by Camp Parks, a partially defunct Army base housing various government offices. Recently the Border Patrol announced it is closing its Camp Parks office because of the threat from Livermore's pollution. But the base will continue to host war games for Army reservists, trucking in the troops, airlifting in the weapons for manoeuvres which reduce the landscape to ruts and rubble. Are the soldiers being readied for duty in Central America or the Middle East? Don't ask; that's a matter of "security".

And inward, our concentric circles fast becoming a modern equivalent of Dante's hell. In the middle of Camp Parks lies F.C.I. Pleasanton, home to approximately 700 federal prisoners. We are enclosed by a high double fence, a jumble of razor wire, and gun-toting officers who patrol in trucks. Running through the fence is a black "security" wire, its alarm automatically activated when some prisoner, in a mistaken notion of his/her "security" needs, approaches the fence.

Still inward. Prisoners must be kept busy to generate the \$ to pay for their confinement, and if this happens to turn a profit for the government, all to the better. Thus the federal system boasts 78 prison industries managed by a wholly government-

owned corporation called UNICOR which, in fiscal year 1987, generated \$319 million. Fifteen thousand prisoners labour, for \$0.22 - \$1.10 per hour, on mostly military contracts like cables for nuclear weapons, Hawk guidance systems and combat helmets. Here at Pleasanton, ADP (Automated Data Processing) has handled the movement of ships and weapons for the Navy and the maintenance and replacement of ICBM missiles for the Air Force. The plan to double the federal prison population and the elimination of parole and good time will ensure an ample labour force for the future. Inasmuch as UNICOR enables prisoners to earn a little spending money and make payments on their court-ordered fines and restitution, it is their chief "security", and since UNICOR can get the War Department's work done cheaply (it has never been denied a requested contract), it also represents governmental "security".

And now we stop, having reached the epicentre from which I have gazed outward into the concentric rings and inward into soul and conscience. And it became necessary to say no to this concentricity of false security. So, on December 10, in honour of Gaudete (Rejoice!) Sunday, I walked to the rec field track bearing an athletic bag stuffed with sheets, towels and newspapers doused with flammable nail polish, set the bag in the gravel next to the fence and ignited a lovely Advent blaze. Then I hung from the fence a banner reading: "There is no security in the U.S. government, nuclear weapons, chemical contaminants, prisons and UNICOR-military industries. Fences make slaves. Tear them down." And then with toenail clippers, I proceeded to snip the "security" alarm wire, severing it in four separate places. The Gaudete Pruning Hook for sure.

So here I am in the hole, charged with attempted escape, arson, destruction of government property and inciting to riot, and someone is certain to ask what practical, effective good it has done. The answer may be none at all, but it was a good and necessary means of affirming sanity and spiritual health in the face of evil. And one thing more. We are acutely and painfully aware of the cost in human lives of our twisted priorities, our false security, but we too often forget that the first victims of our destructiveness are the creatures of nature. During my six months here, I have had the joy of meeting busy ground squirrels, bashful kittens, little birds who strut and dance, and hawks and gulls who ride the wind. Let's just say I did it for them.

Helen Woodson  
December 13, 1988

(Helen Woodson was sentenced to 18 years for the Silo Pruning Hooks Action of November 1984. She did not appeal her sentence, but it was reduced to 12 years. As she intends to refuse parole conditions and restitutional payments, she will serve 5 years on top of this: 17 in all. During imprisonment Helen has conspired with two other Plowshares actions. This is her second open escape (see "Pinch" #10 for an account of the first). Helen was recently transferred from the federal prison at Pleasanton, California to the Metropolitan Correctional Center (MCC) in San Diego. Two days of rioting due to overcrowding in the hole at Pleasanton convinced the authorities to transfer many of the women there to relieve the situation. Helen writes: "The riots were the most nonviolent violence I've ever seen...no one was hurt and the message was quite clear - no more overcrowding." Helen now has a new contact address: 03231-045, c/o C.Dixon, Rt.1 Box 86, Marengo, WI 54855, USA.)



## CORRESPONDENCE

Dear Stephen,

Many thanks for 'A Pinch of Salt'. I have enjoyed reading it alot; however I feel that perhaps it would be better for it to be a spiritual anarchist mag. rather than being exclusively Christian. This would broaden its appeal and also help us to gain insight into the visionary experience which transforms -ness. Wow. I think a quotation might clarify what I'm saying.

"For both the socially committed Christian and the stricken humanist, all that goes beyond moral duty (the disciplines of mystic insight, the uses of solitude and meditation) is wholly dispensable. What both fail to see is that visionary experience is to ethical action as the soil is to the seed. It is the life-giving ground and sustenance of our moral growth. It is all that makes conscience something more than forced obedience to a code of ethics which stands over us like a scowling taskmaster." (Unfinished Animal)

A couple of books that I have enjoyed are:

"Unfinished Animal" by Theodore Roszak, *Faber Books*. Especially Chapters 7 to 10. This book explores contemporary preoccupations all concerned with the search for a new consciousness, which are as diverse as secular therapies, such as co-counselling, and Eastern religions, such as Buddhism. It's rather difficult to read in places, but should be a challenge to secular humanists and Christians alike.

"What is Enlightenment?" Edited by John White, *Aquarian Press*. This book draws together fifteen of the world's most respected spiritual teachers, each of whom offers an answer to the fundamental question "What is enlightenment?" I would also recommend this book for its extensive reading list on areas such as women and spiritual life, and prayer and meditation.

Love n' anarchy,

Ollie

## ANARCHO THEOLOGIE

Thou shalt not kill. Sovereign states institutionalise killing by maintaining armed forces.

We are given the stewardship of the earth. Sovereign states create structures which are far from beneficial to life on Earth - e.g. municipal waste incinerators that dump waste (often produced with state subsidies) into the atmosphere.

Thou shalt not steal. Sovereign states extort money for more asphalt, weapons, for development aid to 'help' other states progress towards.....

Thou shalt love the Lord thy God with all thy heart, all thy and with all thy mind, and thy neighbour as thyself. Sovereign states create money and so tempt people to trample on their neighbour to serve Mammon with all their heart, all their soul and all their mind.\*

"But the sovereign state protects you." I'd rather put my trust in God than in the gun of a police officer. I ought to be so poor that nobody wants to steal from me. And, hopefully, as God forgives me my trespasses. I hope to forgive those who trespass against me; instead of putting them in a steel barred state hotel.

Charged with violating article 140 (which states that it is against the human made law to participate in an organisation which intends to commit a crime), forty Dutch peace people were detained. Charged with violating a similar article in West Germany, three women were sentenced to forty days for signing a call urging people to attend a vigil and blockade at the U.S. cruise missile base Hasselbach. A West German journalist was sentenced to sixty days for reporting about ways to boycott the national census which took place in May '87.

In the 1990's the sovereign states belonging to the European Economic Community plan to open the internal EEC borders. What a prospect to live under the institutionalised injustice of the United States of Europe. Woe to the citizen who doesn't submit to the Pax Europeana.\*\*

Peace and Christianarchy,

Frits ter Kuile  
c/o H. Bosmansstr. 29  
1077 XG Amsterdam, NL

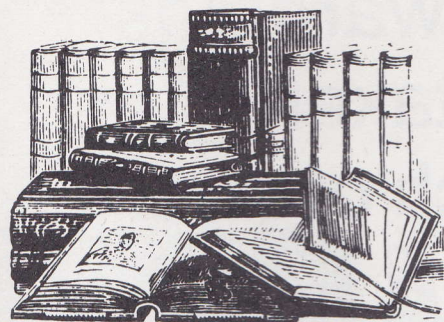
\*And yet I haven't decided, as St. Francis did, to boycott money; to render unto Caesar the things which are Caesar's, and to God the things that are God's.

\*\*'Peace' enforced with pistols and prisons.

Fancy joining the "Pinch of Salt" hall of fame, following in the footsteps of the saints which have gone before you, and in anticipation of the ones who are bound to follow. Easy. No indulgences required. No human sacrifices - just a little spilt ink. The letters page(s) is yours! (give them the myth of involvement and they'll follow you anywhere). Write: "A Pinch of Salt", c/o 23D South Villas, LONDON NW1.



# JUSTIN →



"William Blake: visionary anarchist" by Peter Marshall (Freedom Press 1988) is a neat little book containing some worthwhile insights into the unique thought of this painter, poet and mystic. The text is divided into sections covering such subjects as ideology, the church, human nature and many other things, as Blake might have seen them. There are copious quotations from his poems, and even a few illustrations of pictures and engravings. A very finely produced book. Another book which William Blake would have enjoyed reading is "The Flood Myth", edited by Alan Dundes (University of California Press 1988, £10.50 pp450). It contains chapters from widely varying backgrounds and opinions about the myths of floods which occur in mythology around the world. My own favourite sections were ones consisting of an examination of the Flood text in the Old Testament of the Bible and another looking at the whole notion of flood myths from the point of view of a psychoanalyst. It seems that if the Genesis account is looked at carefully then there are two versions contained in it, by different authors. But according to the Psychoanalytical approach, all that happened was that both authors wanted to go to the toilet in their sleep and so dreamt of floods.

If the Evangelicals amongst you find this subtle linking of Bible stories with mere myth and legend a bit disturbing then you should look at "The Heretic's Guide to the Bible" by Charles Bufe (Acrata Press, 1987, £1.00 pp 16) which is as dogmatic as the most rabid protestant preacher I have ever heard, but from an atheist viewpoint. With various out of context quotes which cover sexism, slavery and contradictions in the good book, this booklet is at the very least a curiosity, at the most something to argue over. It is available mail order from Freedom Press.

Perhaps such a booklet is grossly offensive: more reasoned is "The shepherd and the Shepherds" by Roy Peacock (MARC, 1988, £5.95, pp278). But inside the stereotypically bad cover art this book is no kitten. It's more of a big, mean tom cat, the sort that eats weasels for breakfast. The author proclaims:

"We see then a church, not fashioned after the corporations and headed by aggressively confident leaders, demonstrating their authority by the use of an apostolic office and demanding the allegiance of those beneath. We do see a body of believers whose irresistible love is their identity card, a body filled with the power of the Holy Spirit, certainly, but a power that comes forth from meek hearts, and not those guided by any degree of selfish ambition." (p.243)

Guaranteed to irritate any liberal theologian, if liberals ever get into as definite a state as irritation, but a sympathetic reading makes this an anarchist text.

Oh yes, the Blake book is just £2.00 and 70pp, and available from Freedom Press, Angel Alley, 84b Whitechapel High St., London E1.

JAMIE

JESUS AND MARX: FROM GOSPEL TO IDEOLOGY

BY JACQUES ELLUL PUB. EERDMANS PP187 £10:25 (that's about five and a half pence a page)

I've always been put off reading anything by Ellul partly because of the imaginative price by the publishers (get it from library or starve) and partly because of the fact that the only book ever actually titled 'Christian Anarchism' was dedicated to him. Unfortunately, if you remember the Pinch that reviewed that book by Vernard Eller it was a little bit worse than appalling. It should have been called Christian Apathy or Christian Arrogance or something like that.

Actually though, if you forget about Eller you might find Ellul really worthwhile investing some time in. He's written quite a few works (over forty) and they all seem to be pretty clever stuff. This one, as its title suggests, is mostly about his criticisms of Christian Marxism which has a practical monopoly on radical Christianity, and consists of pointing out the flaws in the thought of a number of its leading proponents. Unfortunately the book is a translation from French which took some time arriving and so you might not be gripped by its exhaustive assault on 1970s French intellectuals even it does highlight a number of basic problems and cop outs in the whole Marxist Christian synthesis.

However, if you struggle through to the final chapter, or cheat and go straight to it, Ellul gets around to saying what he believes and lo and behold....twenty four pages explicitly on Christian Anarchism, and as someone who was very disappointed by Eller I found these pages really inspiring.

Ellul examines the usual criticisms of the incompatibility of Christianity and Anarchism in a handy way for people who've come across the problem. He even accepts wholesale Bakunin's criticism of Christianity (but there's no need to despair). He goes on, from a Biblical base, to attack the usual concept of the Church, Christian understanding of power, and acceptance of the state, whether its blue or you dream of it being red. I must admit I'm prone to a bit of Biblicism so its nice to have my prejudice confirmed: that the gospel really is something different. He certainly carries things through to their radical extent, for example 175:

'In spite of everything, in spite of this human reality, we want to destroy power. This is the Christian hope in politics.'

Ellul's approach is certainly one of radical nonviolence but also unmistakably Christian.

I've got a few problems with the book, such as his shying away from actually saying that Christian Anarchism should be the only way for Christianity even though that is what he implies in his arguments, but I think the one real complaint I have is that he only gives those twenty four pages to what he actually thinks and yet he hints at so many ideas. I just wish he'd written Eller's book rather than Eller.

Love and all manner of Justice,

Justin.



# ← JAMIE ↓

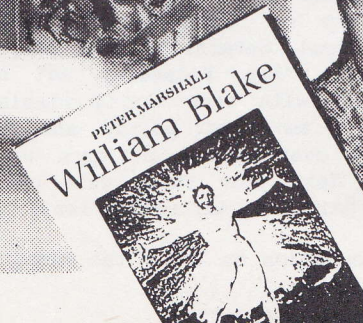


Left: Jamie skateboards into the eternal void, protected by the knee and elbow pads of God.

Below: Jamie looks remarkably neat and clean-cut. This is due to a bad aperture setting.

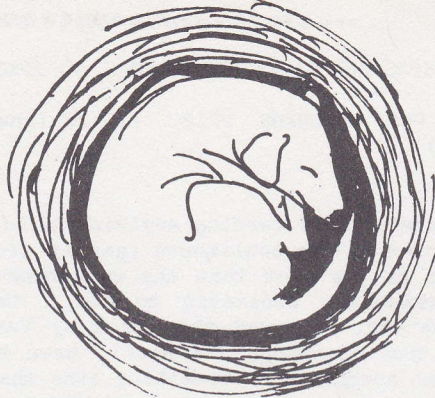


If you fancy yourself as a book-reviewer, just write in and say so - review your own or ask us for one.





Rupert Loydell



happy dog in the sun

They promise we will follow  
Way of the Kingdom;  
And come to baptise us  
In the name  
Of the Trinity.  
They dress us in gown  
Of laced flowers and chant words  
Out of tune  
With his truth,  
For hollow are the voices  
Down thro' the hours of history,  
And the only Trinity  
We come to know  
Is given to us  
In unholy union  
Of war, racism and misuse  
Of power.

Pat Isiorho

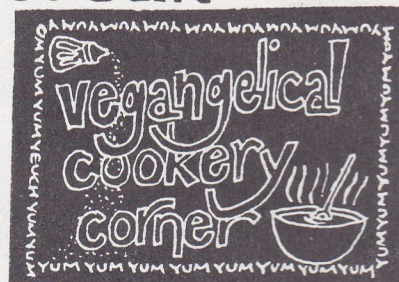
*Lord of the feast you bless waters  
Of Cana, colourless and plain  
And turn them again and again  
Into wine of happiness*

## Pat Isiorho



(The) writing on the wall....an affinity group writes on the wall of the Ministry of "Defence", Whitehall, London, with blessed charcoal. Several hundred people took part in this year's "Ash Wednesday act of Repentance and Resistance", with over thirty risking arrest. Police decided on a no-arrest policy, and the three people arrested by over-zealous officers were released without charge. Next year there will be a campaign of witness and resistance throughout Lent.

# Food warnings to be taken with a pinch of salt



Well, well, my hearty little christian stomachs: I trust that, by now, you've perfected last issue's intuitive vegan cake, and now live on nothing else. Ho ho, I bring seeds of culinary revolution, to disturb the routine of your diet (and the lining of your stomach). Yes, yes, Mad Machine Gun Mike Hutchinson has sent in the following little number, bless him (actually, Vikki's spiced almond risotto looks much more appetising, but first write, first served):

**VEGANELICAL KOCHEN:      BREADSPREAD (TOFU P )**

Approx 200g Tofu

3 - 4 Level Tsp of Paprika (sweet)  
2 - 3 Level Tsp of Oregano (or mixed herbs or basil)  
Pepper

2 Tsp. Soya Sauce (Tamari, Shoyu, or whatever)  
1 Tsp. of Mustard

Mash Tofu with fork.

Sprinkle on dry ingredients and mash again.

Add mustard and soya sauce - mash and mix well to ideological consistency. Shape

Spread on bread. Nice with tomato, spring onions, etcetera.

## Mad Mike Chef

Come back, Edwina Curry, all is forgiven .....



## SAN FRANCISCO OR BUST

Derek and Stephen are planning a coast-to-coast-to-coast tour of the United States beginning in July. We want to meet up with peace groups, groups, Catholic Workers, offers of floor-space and one vegan). In re-english and scott-up skills, talks on a slide-show of British (either Christian hope to make it to the International Anarchist August, and then head back east (via a bit of Canada or 2) for the beginning of September. So, if anyone reading this in the USA can help in any way / would like to book us for entertainments, then write to Derek & Stephen c/o 'Pinch'

( if anyone else would like to offer some funding for this great venture, either get in touch via 'Pinch' or write out a cheque to 'Stephen Hancock' and send it to him/me at the 'Pinch' address. )

## CONTACTS

LONDON: Peter & Stephen, 23 D South Villas, London NW1  
CHESHIRE: Dave, 1 Calvers, Halton Brow, Runcorn, Cheshire  
WA7 2EL (interested in setting up C.A. group - interested?)  
COVENTRY: Andrew Meek, c/o Room CH2/211, Kington House,  
Cryfield Hall, University of Warwick, COVENTRY CV4 7AL  
CANADA: Kenny, 455 Park St. North, Peterborough, Ontario,  
CANADA, K9H 4R1 (brings out a mag. called 'The Digger and  
Christian Anarchist')

If you'd like to be contact for your area/country, then just write in and we'll oblige you in the next issue.



# DIARY DEAR DIARY DEAR DIARY DEAR DIARY

April 1 - 9: Central America Week  
 April 2 (Sunday): CND Demo in London (CND: 01 250 4010)  
 April 4 (Tuesday): NATO is 40 years old today.  
 Christian CND plan nonviolent direct action.  
 (CCND 01 250 4010)  
 April 8/9 (Fri/Sat/Sun): Group skills weekend in Manchester. Facilitation techniques, games, assertiveness training, what makes a good meeting &c.....  
 Run by Stephen from 'Pinch' and Jim from 'Whose World'

AN' WHEN YER SMASHIN' TH' STATE KIDS... DON'T FORGET T' KEEP A SMILE ON YER LIPS AN' A SONG IN YER HEART!



at The Old Vestry, St. Ambrose's Church, 395 Liverpool Street, Salford, MANCHESTER M6. Write to the same address for more information and details about how to get there. Should be good.

April 22 (Saturday): BREAK THE NUCLEAR CHAIN - demo to mark the anniversary of Chernobyl at BNFL Capenhurst (Wirral). Nonviolent Direct Action planned. There will be a womyn's gate, and a Christian service, and a creche. For an information pack, please write to: Capenhurst Watch, c/o Merseyside CND, 24 Hardman Street, LIVERPOOL L1 (enclose a SAE)

May 13 (Saturday): Christian CND's Peace Pentecost eve. Service in Lincoln Cathedral followed by walk to RAF Waddington. Details from Christian CND, 22/24 Underwood St., LONDON N1

May 29 (Monday): Candlelight vigil in Trafalgar Square to show concern, care, and remembrance for people with HIV infection, and for those who've died from AIDS. There will be a service in St. Martins in the Field at 7pm)

Early June: PINCH OF SALT number 13 out already see it when you believe it - that means all contributions should be received by middling to late May. Pull your socks up and rush them off today.....

June 16/17/18: Like, wow, Glastonbury CND Festival is really - really is - happening this year. Looks good. Look out.

June 19 - 26: NONVIOLENCE SUMMER CAMP somewhere up north in a field. For more info, and offers of input, write to Jim at the Vestry address under April 8/9

June 21: English Heritage Religious Toleration Day - Stonehenge. Life's a riot. Shut down Westminster Abbey.

July 30 - August 7: Without Borders: Anarchist Conference and Festival (planners expecting upwards of 3000) - write: 1369 Haight St., San Francisco, CA 94117, USA. If anyone wants to meet up there, write to Stephen at the 'Pinch' address.

December 25: Christmas Day

Anyone want to sell "Pinch" on the CND Demo on Sunday April 2nd in London? Phone Stephen on 01 485 7770 and we'll arrange to meet. Or why not order a bundle for that demo near you?

A PINCH OF SALT - Christians Interested in Anarchism  
 Issue twelve, Spring 1989  
 c/o 23 D, South Villas, LONDON NW1, England  
 Next issue out beginning of June - all contributions in by mid-May please.....

☐ I want to subscribe to "Pinch"  
☐ I already subscribe  
 I am  
 I live at

☐ I enclose £  
☐ I enclose some stamps ☐  
☐ I don't enclose anything ☐  
☐ I enclose love ☐ peace ☐  
☐ anarchy ☐

PLEASE TICK INAPPROPRIATE BOXES and mail to "Pinch"

!cheques payable to 'A Pinch of Salt'

## STOCK EXCHANGE

"A Pinch of Salt" has the following on offer:

- \* Back issues no.s 7,8,9,10,11
- \* Pacifism & Class War - 35 pence
- \* THE CATHOLIC WORKER - an introduction (appeared as supplement in no. 11) - 10 pence
- \* THE THREE OLD MEN - Leo Tolstoy - the illustrated parable in this issue is available as a separate sheet - 10 pence
- \* THE DIGGER AND CHRISTIAN ANARCHIST - a little mag. from Canada
- \* CATHOLIC WORKER - the US paper

(unpriced items - any old donation. Allow some money for postage and make any cheques or postal orders out to 'A PINCH OF SALT' Read & Digest



lino-cut by Joe Gilmore

## HO HUM, SMASHING CAPITALISM

Thanks to everyone who's supported 'Pinch' in any way at all - pounds sterling, dollars, crowns, postage stamps, street-selling, letters, prayers, articles, poems & so on ....without whom none of this would be possible. To be honest, I haven't got too much of a clue about accounts, but let's give it some sort of a go: Issue eleven cost about £300 to put out. Since it came out, we've received £456.75 in donations, plus US \$28, Aus \$5.10, and Canada \$12, and 400 Swedish crowns (?).

So, carrying forward debts, taking into account expenses, 'Pinch' is £393.13 in the black (plus a whole basket of foreign currencies), before going to press with this issue. (£306 of this is a long-term loan). Expenses for this one should be over £300. So, it's up and down, red and black, no panic, but all support still more than welcome.

Here are some ways you can help:

- \* Pounds sterling (£s) - cheques, postal orders, international banking orders - don't send coins, but fivers seem to get through OK.
- \* Foreign currencies - notes - esp. US, Canadian & Australian \$s
- \* stamps - of the second class variety in particular are welcome.
- \* loans - write to 'Pinch' if interested (you loan to 'Pinch', not the other way round)
- \* street-sell, church-jumble-sell a bundle of 'Pinches' - see form on back page
- \* send us the name and address of anyone you think might like to receive a few introductory copies of 'Pinch'
- \* Very imaginative bank-robberies, good counterfeits (if you're going to do £50 notes, don't forget that thin strip of metal)

All cheques and POs made payable to 'A Pinch of Salt'. If some one tells me about standing orders, I'll let them fill one in.

Oh yes, on the financial scene, I learn that Margaret Thatcher has over-spent on refurbishing Number 10 Downing Street to the tune of £1.2mil. That's one hell of a lot of Laura Ashley wall-paper (wood-chip is much better). But we, oh financially competent readers, know, along with all capitalist governments, that you just can't spend more than you've got in your purse. Can you? I mean, you can't just go round creating money out of thin air.....

Eve Smith

This issue brought out by Stephen with thanks to Debbie, Marjorie, Andy's IBM, Mil's PCWP, peanut-butter, yeast extract and other technological spin-offs ("If you don't eat, you don't work" - St. Paul - most people misquote this one. Their loss. Their loss)

## SUBSCRIBE!



A Pinch of salt penultimate page





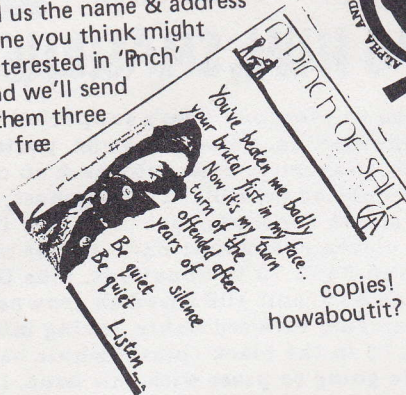
There are still  
copies of issues  
ten and eleven avail-  
able. With these two  
issues and this current one  
we have compiled a "Pinch of  
Salt" INTRODUCTORY PACK:  
just send us the name & address  
of anyone you think might  
be interested in 'Pinch'  
and we'll send  
them three  
free



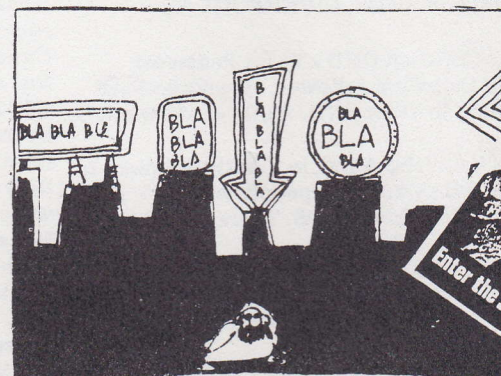
In April  
1969  
The Catonsville Road  
Runner  
appeared on  
the scene.  
To reflect on the  
twenty years that have  
since passed and on those  
RoadRunner days, can any-  
one who was involved in the mag.  
in any way please get in touch? Thank  
s

A PINCH OF SALT

IF NOT NOW,  
WHEN?



copies!  
howaboutit?



## SAYINGS OF THE WEEK

"I'm a nice person. I like being friendly ... OK, not everyone likes me, but I must have something ... I think I'm one of the most un-bland people."

Cliff Richard

"In my view Christianity should not be interpreted as a political manifesto for putting secular matters right, or as a blueprint for social policy. It sets out the path that mankind must take to get to heaven."

Kenneth Baker, Education Secretary

"Caesar is looking very Caesar-like nowadays."

Colin Buchanan, Bishop of Aston

"Your religious beliefs have a tendency to interfere with what is going on in the real world."

Judge William Chase, upon sentencing George Ostensen to 33 months in prison, February 1988

"We're all opposed to nuclear warfare ... But if everybody did what she did, we'd have a society of anarchy."

Judge William Rea on Katya Komisaruk, January 1988

P.S. Cliff Richard is a pop-star.



ECOLOGY  
FOR  
THE  
U.K.

MONARCHS AGAINST THE WORST  
EXCESSES OF CAPITALISM.



## RE(DIS)TRIBUTION

The next "Pinch" will be out  
in early June (!) - why not order  
a bundle to peddle over the  
summer? Why not order a bunch  
of this issue to gambol with in  
the spring?

I am .....  
My address is .....

Please send me a bundle of ( )  
of this issue

Please send me a bundle of ( )  
of the June issue



"A PINCH OF SALT" Number 12,

"A PINCH OF SALT", 23 D South Villas, LONDON NW1, England  
Printed by Dot Press, Oxford, on recycled paper March 1989

