

a pinch of salt

Reference copy

**The unchristmas tree has no lights
except what filters through its spaces**

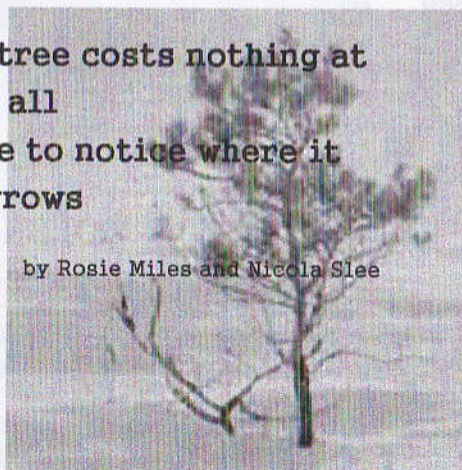
**no tinsel
except its own astringent needles**

**no star
except those caught in its branches**

**no presents
except the gifting of itself**

**The unchristmas tree costs nothing at
all
except the grace to notice where it
grows**

by Rosie Miles and Nicola Slee



FREE

...love you x

Editorial

A Pinch of Salt is a re-launch of a magazine from the 1980s encouraging dialogue on Christianity & anarchism. How best to challenge the principalities and powers is shaped by honest reflection on ways we choose to express our faith in the face of the world's many injustices.

The first return issue (wrongly declared "issue 12", sorry) dealt generally with the theme of the relationship between the Church and the state—a theme we will return to time and again.

This magazine is new and therefore still finding its feet. However, I think through this magazine, and groups such as Prayer 158, Ploughshares, Catholic Worker, and many others, readers and contributors can start to hammer out what political Christianity looks like today.

While there is much looking backwards to the traditions of Christian anarchism and secular anarchism, I hope there will be as much forward thinking and forging of new theological and missiological expressions of faith.

Keith Hebden



<http://apinchofsalt.squarespace.com/>

There are many groups and organisations whose aims and values overlap with those of A Pinch of Salt. However, if this magazine is simply doing the same it is already redundant. This means that APoS is not an activist organising magazine since such resources exist on the internet and elsewhere and do not need repetition here. It is, however, a place for critical theological reflection on direct action. Nor is this an alternative lifestyle magazine, although contributions should challenge the way we orient our lives toward community faith. This is not an emerging churches magazine, but articles on the emerging church movement would be great. This is an attempt to push forward a subversive hermeneutic circle that critiques both the propaganda of the deed and the propaganda of the Word.





**1. While brokers watch their stocks
(to the tune of – While Shepherds
watch their flocks)**

While brokers watch their stocks by
night,
Buoyed up by Christmas sales.
Shoppers everywhere despair,
With spending off the rails.

'Buy More' they say in clever ways
To part you with your cash.
'Put it all on credit card
For saving would be rash.'

To you in Birmingham this day
A message we do bring;
This constant push for more and more,
We can't keep sustaining.

The economy rides on the backs
And slavings of the poor;
While depression rates among the rich
Shows less is often more.

Our global trade serves business well
Increasing in its worth.
But what's the cost of their profits
On our home, planet earth.

So join the no shopping Christmas
And make presents this year.
Instead of stressing in the shops
You'll be spreading Christmas cheer!

www.buynothingchristmas.org



“Chin up Mary! The economy's
fantastically buoyant!”

CND Easter 2008

**The Bomb Stops Here: Surround
the Base** at Aldermaston on Easter
Monday at 12 pm.

For more information contact CND
020 7700 2393.

Some principles and guidelines for doing December differently

Do what you can to make small changes.

There is always the option of making some kind of change that can shift things, however small it may seem. Do not despair! Refuse to feel trapped.

Be compassionate – to yourself as well as to your relations, friends, parishioners, etc. Be as gentle with yourself as is possible, and be realistic about what you can and can't expect to 'get out' of Christmas. Give up the illusion of the 'perfect Christmas'. Weave the wounds and flaws into the cloth.

Practise saying 'no'. Cherish and claim limitation, restraint, simplicity and 'enough-ness' as sound Advent principles, inasmuch as you can. Stay in. Create small spaces for silence, rest, and prayer, in whatever ways you can manage amidst the mayhem.

Communicate. Talk to family and friends about how you plan to, or would prefer to, manage Christmas. Explain what you are going to do and why. Expect them to understand; but even if they don't, be clear and consistent.

Make connections with people and places very different from yourself and your own context. Find some ways, however small-scale, of welcoming the stranger in your midst. This may be on your doorstep or on the other side of the world. ... Assist the poor and marginalised in your own neighbourhood or city, or, at the very least, bring their names and stories into your liturgies, preaching, prayer, thoughts.

Reclaim the liturgy. For Christians the liturgical calendar is one of the strongest weapons against the trivialisation and exploitation of Christmas. Christmas, with its themes of incarnation, God's compassion for the poor and marginalised, the overturning of the expectations of the mighty and learned, the welcome to the stranger, etc, is ripe for exploration in all kinds of counter-cultural ways. The saints' days surrounding Christmas are stark reminders of the reality of violence woven into the Christmas story and cut against sentimentalism and cosy domesticity.

Nicola Slee co-authored *Doing December differently* with Rosie Mills and from which this is taken. If you're looking for a book to help you through this sorry season with subversive fun and an antidote to sentiment this may be the book for you.

Nicola Slee & Rosie Miles, *Doing December Differently: An alternative Christmas handbook*, (Wild Goose Publications, Glasgow, 2006).

**Cherish and claim
limitation,
restraint,
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Advent principles.**

Religious Anarchism panel: A Call for Papers

Anarchist Studies Network conference

4th-6th September 2008

Hosted by the Dept of Politics, IR and European Studies, Loughborough University, UK

One of the aims of this panel is to bring together enough religious anarchists – or people interested in it – in order to begin a conversation and an exchange of ideas on the topic. This would also work towards establishing the religious anarchist voice within anarchist academic writings. It is therefore both about bringing religious anarchists together as about placing religious anarchism on the broader map of anarchist thought and practice.

Although the literature tends to focus more on Christian anarchism, this predominance need not be repeated here – indeed, the more anarchists from other traditions, the better.

For further information: Alexandre Christoyannopoulos ajmec@kent.ac.uk

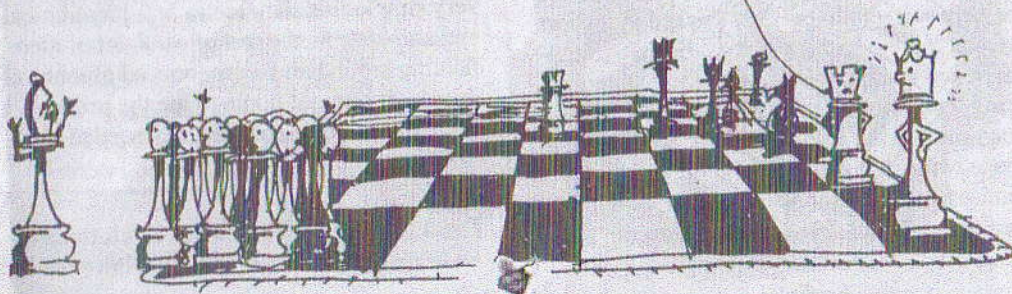
‘You shall have no other gods before me’ .. but what does this mean, not have any other gods? To have God is to fear God and trust him. I will say it as crudely as I can: the person who fears God and trusts him is keeping his commandment, but the person who fears something else and trusts it is transgressing.



“If there are no rules, there is no game”

- Jean François Lyotard

NO MA'AM - HE CALLS IT
LIBERATION THEOLOGY.



The Subversive Gospel: Christianity and Anarchism conference 2007

For the second time in as many years a disparate bunch of so-called Christians met together up north to try and figure out a faithful politics of faith. Some Catholics, some Methodists, some Quakers and some not so sure met at the Anglican City Chaplaincy in Bradford for workshops, seminars, food, drink and singing. There was a little body-percussion this year too: Hmmm.

While some of the delegates had come back for more of the same for last year there were plenty of new faces too. It seems that there are a lot of you out there: Christians interested in Anarchism. Perhaps it's not so silly after all.



Chris Howson's tour of Bradford began with a curry.

What the people say!

What was the best thing about the conference?

Meeting people—the curry house—the participative exercises—tour of anarchist club and all the talks—the range of people—hearing people's stories—the vegan talk and peacemaker teams talk—randomness—the size in terms of length.

If you could change one thing to improve the conference what would it be?

Mores space for small group discussion—more time between seminars—less packed into short time, get to discuss the practical out-workings—conference campfire—longer sessions—not having 'community' and 'direct action' at the same time—make it longer so we don't have to choose which talks to go to—more group exercises and workshops rather than 'speakers'—Nothing it was woonderful.

Contact Adam Dickson to find out about next year's conference:
adam.dickson@gmail.com

What the papers say!

The anarchist group (sic.) Jesus Radicals held a conference this year (2006: the first conference) in Leeds attended by one of Total Liberty's regular writers. His comments as to the main difference were "I was warmly greeted as a stranger, the ratio of women and men was fairly even, the talks and workshops started and finished on time, there was greater emphasis on listening than speaking. It was all very refreshing. I came away quite liking these people. Most choose to live a very simple life; they are as anti-hierarchical and anti-state as the rest of us. A lot of ideas floating around and a pronounced absence of dogma. It brought home to me the importance of tolerance and integrity needed in a free community."

Total Liberty: A Journal of Evolutionary Anarchism Vol. 5. No. 3 Editorial.

Called to be Peacemakers

The "Called to be Peacemakers" conference was an eye opener both for the outstanding natural beauty of the surrounding area of Hope as well as for the content. There were workshops on a wide range of subjects: conflict transformation, the troubles in northern island, constructive interfaith relations, the Iraq war, and gender differences.

We worked in groups exploring the nature and impact of conflict in these contexts using role play and discussion. The power of open dialogue and 'putting yourself in their shoes' really hit home during the exercises.

There was free time for socializing and other activities included singing. In fact, the image - and sound of thirty people walking around singing a beautiful Islamic prayer in

harmony stays with me. There was also a walk over the rocky hills by the Hollowford centre.

The event was attended by town planners, corporate trainers, professionals in conflict transformation and students alike. It is a good feeling to be surrounded by people who are actively committed to making a positive impact on the world and I found the weekend a hugely worthwhile and enjoyable experience that I was glad to be part of.

By Joe Hudson.

Fellowship of Reconciliation

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Fellowship of Reconciliation: *Called to be Peacemakers conference 2007*



Food Sacrificed to Idols

Annie Heppenstall presents veganism as the clearest model that the Bible gives, in response to the excesses of empire. Annie, based in Leeds, is the author of *Reclaim the Sealskin* and *Wild Goose Chase*, both with Wild Goose Publications.

A Good Sacrifice

Sacrifices require victims, and the demands of diet have *many* victims. The powers at work in our world today, secure the support of consumers by creating a spiral of desire, demand and acquisition, which has no satisfaction.

Ancient Canaanites and Hebrews offered sacrifices. In both cultures sacrifice expressed allegiance to a deity. It was important that the Hebrews stayed faithful to the God of the Bible. Hebrew law as set out in Leviticus makes ensuring the needs of the poorest and most vulnerable in society a collective responsibility. It also ensures that nobody gets too wealthy and nobody accumulates property to the impoverishment of others.

According to Leviticus you did not get to eat meat unless it had been sacrificed to God first. Animals were valued as God's creation. To kill an animal was to be guilty of bloodguilt, as with killing a human being, unless it was brought to the central tent of meeting and offered to God first. The blood was the life of the animal, which was sacred. If the animal was killed the life-blood must be given back to God, by being drained out and poured on the altar or onto the earth to be covered with dust: nobody must eat blood.

We have here, a control on eating and killing to ensure that all sacrifice is made to God and not to a pagan deity, and that the animal's life is respected.

A sacrifice of mercy

However, there is dissent in the writings of some of the Hebrew prophets and the psalmists, where God speaks against the killing of animals: '*the one who slaughters an ox is like the one who kills a man...*' (Isaiah 66:3). God does not want sacrifice but obedience to his laws of justice and mercy (Psalm 40:6-8). It is not the temple-cult that needs supporting, but the poor and needy. It was in this line of prophets, speaking out God's demand for justice and mercy, to which Jesus belonged.

The temple which we hear about in the gospels was answerable to the Roman occupiers, just as the temple that it replaced was supplanted for most of its time by the Persian Empire. This sacrificial meat 'industry' continued until the fall of Jerusalem. In the non-Jewish world however, at the time of Paul, the 'false gods' of the Roman world were prevalent. Meat on the market would come not from the Jewish sacrificial system, where at least the Creator and created were shown some respect.

The Roman Emperor expected altars and effigies to be set up to him, and to be acclaimed as divine. His route to power, by conquering, terrorizing and taxing countries outside Rome, to extract their wealth for the benefit of his favourites and the people of Rome, made him a particularly unpleasant character to be forced to worship, and a very dangerous one to refuse to bow down in allegiance to.

Paul and social responsibility - 1 Corinthians 8

There is a second context in which Paul speaks about meat eating, and that is in 1 Corinthians 8. He is speaking to gentile Christians again, this time ones claiming superior wisdom, who know that since pagan gods have no power, it is meaningless to sacrifice to them. He agrees with them but then points out that to some people the false gods are frighteningly real.

Here, these are called the ones of 'weaker faith,' but Paul is in fact, asking the 'enlightened' ones to modify their eating for the sake of these others. In 8:13, he says, '*if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.*' Thus, a passage that is often used to justify an 'eat what you like' mentality, is actually a caution *against* individualism: the Christians are being asked to make choices for the sake of others in their community, not themselves.

The world we live in is very like the time under Rome where we in the West are the *ens* of empire, with all the accompanying privileges and the same ways of keeping us compliant. Wealth from colonialism, militarism, from globalisation, floods into our cities, and demonstrates how great and terrible our leaders are: false gods of capitalism.

The victims on the altars of today's false gods are all the oppressed, the exploited, the abused, who suffer for our inflated comfort and self-interest. They are the animals tortured by the factory farming industry: simple products to be raised at minimum cost, to be sold for maximum profit for the few born under the protection of the empire.

The meat and dairy industry consumes great quantities of plant food that could be given directly to people; it also takes up huge areas of land not only for grazing, but for the production of crops that will be made into animal feed, to the point where even rainforests are felled. This waste of resources and disregard for the environment and for more equal food distribution; is driven by consumer demand and a confusion between 'want' and 'need.' It is a perversion of Paul's words that it is ok to eat what you like, and it happens because people don't hear Paul's next statement, that individualistic, selfish eating is not acceptable; we must act with regard to others in our community.

Paul writes about this in 1 Corinthians 10: 14-22, in relation to the Lord's Supper. What we buy into defines where we place our allegiance. We cannot buy into the demonically exploitative and violent religion of individualistic consumerism *and* the faith of Jesus Christ.

Daniel defying empire

In the first chapter of the book of Daniel, we find he is taken captive as a young man, and brought to the court of an empire that has violently occupied his country and appropriated their wealth. His captors want to feed him the food of the empire, the product of warmongering and exploitation of the people. Surrounded by opulence, most of the young people taken captive, simply take what they are given. Daniel however, along with his two friends, refuses to comply. His God is the one God of justice, freedom and equality, and Daniel will not bow to any other. He boycotts the animal products, which will have been sacrificed on the altars of the gods of this oppressive empire, and insists on eating only vegetables. Blessed by God for his loyalty and courage, Daniel turns out to be the wisest, fittest, strongest, most intelligent and most handsome of all the captives: a great advertisement for veganism if ever there was one.

The challenge

The challenge is there, to notice the signs of the times: we are privileged citizens in a terrible empire, and unless we take deliberate action our passivity becomes our 'yes' to its false gods. Our discomfort with consumerism and capitalism, can be demonstrable in our diet; Daniel challenges us to refuse the opulence of the empire. How else can we, after all, hope to share in the upturned-table of our Lord Jesus, the Lamb of God?

Email for a full version of this essay and index of biblical references.
editor.apos@googlemail.com

Vegangelical Cookery Corner

A Recipe from
Hephzibah's Café



Delicious Daal

This is a recipe I use so often it has almost become my staple diet, and my son likes it too. A Muslim friend of mine told me the recipe after I had enjoyed eating it at her house. It is great on its own with rice and / or chapattis, or as the base to add other things to if you are feeling experimental!

The measurements are approximate.
It takes about 20 minutes to make.

2 tablespoons of olive oil
2 cloves of garlic, chopped or minced
half a teaspoon of salt
one onion, finely chopped,
one tomato, finely chopped
three handfuls of red lentils
loads of coriander, fresh or dry
You might also like to add cayenne pepper
or other chilli but try it without first.

1. Fry the garlic and onion in the oil until it is soft and golden, then add the tomato.
2. Add the salt and a couple of table-spoons of coriander (dry) or a hand-ful of fresh, chopped coriander leaves. *
3. Cover with boiling water and add the red lentils. Bring to the boil then simmer and add more water as needed, to allow the lentils to soften into a soupy consistency. (My friend tells me the Bangladeshi version is usually more runny than the Pakistani one, the choice is yours!)
4. Check the taste: you will probably want to add more coriander, and maybe a sprinkle of chilli.

If you wanted to add other vegetables such as mushrooms and spinach to this daal they ought to be added at the frying stage, but it is worth trying it without first.

* Editor: Shane Claiborne says mustard grows like weeds but you should see coriander; It's one of the easiest things to grow. Why not plant some in your local park or nearest round-a-bout?

Contributions and responses welcome: The politics of food, clothing and shelter are the salt that shakes the empire and builds the alternative kingdom of God. Knit one pearl one for Jesus.

Vine & fig tree planting in Sweden

On the eve of the 62nd anniversary of the bombing of Hiroshima the Vine and Fig Tree Planters went to the Saab Microwave factory at Mölndal, Sweden to plant vines and fig trees.

Following a period of silence, prayer, and reflection we offered grape juice, figs, and grapes to the curious police and staff.

They responded pleasantly and were surprised to see us calmly enjoying the sunshine and plants and sitting in the new garden we had made. However, they arrested us to ask more about this. Fellow Planters were released after about an hour but it was decided I ought to be offered further hospitality for what turned out to be three nights solitary confinement.

I passed the time with silence, rest and reflection, a bit of basic salsa practice and a good book: *The Prison Journal of a Priest* by Phillip Berrigan given to me by a Catholic Worker, Father Martin Newell. I also set myself the task of making forty peace cranes (as media) from the pages of this radical book for random distribution to people I met and so retell the story of the prophecy of Micah, the SAAB plantings and our ongoing resistance to war and poverty today.

Planting the vine and fig trees was for me something that seems to have gotten into my blood, or is it obsession?

I went to Iraq in 2001 to proactively break the sanctions with UK Voices in the Wilderness and now I had planted vine and fig trees at weapons factories with others and the trees themselves seem to challenge the very necessity of these dangerous places in ways people with placards and blocking roads never can.

These planting interventions are motivated by and completed as creative civil disobedience. The Vine and Fig Tree Planters have abandoned protest and the language and behaviour of protest – no negative catchwords are used – instead they try to put focus on creative activity. Perceived leaders are not asked to do the job for us. Henry David Thoreau's writings indicate that he believed that the problem is not the government, but those who protest but still obey. Here he sows the seed for non-violent resistance built on different logic than the reactive pantomime of good and evil.

By Les Gibbons.



Saul Alinsky's Rules for Radicals

1. Power is not only what you have but what they enemy thinks you have.
2. The second rule is: never go outside the experience of your people.
3. Wherever possible go outside the experience of the enemy.
4. Make the enemy live up to their own book of rules.
5. Ridicule is man's most potent weapon.
6. A good tactic is one that your people enjoy.
7. A tactic that drags on too long becomes a drag.
8. Keep pressure on.
9. The treat is usually more terrifying than the thing itself.
10. The major premise for tactics is the development of operations that will maintain a constant pressure upon the opposition.
11. If you push a negative hard and deep enough it will break through into its counterside.
12. The price of successful attack is a constructive alternative.
13. Pick the target, freeze it, personalize it.

The Welfare State: Let the
little children come unto me



In State we trust.

Tolstoy's hermeneutic of resistance

For Leo Tolstoy, Jesus' commandment not to "resist evil" provides the "key" or essential hermeneutic tool for working out a practical theology and for reading the gospels. He seems to nuance this commandment as "never resist the evil-doer by force, do not meet violence with violence" when he deals with the commandment as the fourth of the 'Commandments of Christ'.

When the court translators working in the hire of King James chose to translate antisthenai as "resist not evil", ... They were translating non-violent resistance into docility.

Tolstoy can be said to be a primary source for understanding Christian anarchism since he predates Vernard Eller and Jaques Ellul and had an impact on M. K. Gandhi.

It's appropriate to refer to Tolstoy's key as a *hermeneutic of resistance*. This hermeneutic of resistance is the essence of a Christian anarchist hermeneutic since it leads to an irresistible rejection of the state and an understanding of the kingdom of God as alternative to all forms of state or powers.

Jesus' hermeneutic of resistance, as outlined by Tolstoy reflects God's resistance through Christ and through the movement of the Spirit and the proclamation of the kingdom of God – a kingdom of resistance.

Tolstoy uses this hermeneutic of resistance to define his ethical stance in relation to the institutions of the state.

The courts do not forgive, but punish. They deal out not good but evil to those they call the enemies of society. So it appeared evident that Christ must have condemned the courts.

From this he draws out the Christian anarchist principle that a Christian must be in opposition to any ruler, or arké, since he rules by using violence to overcome violence. His position puts him in opposition to the Church and in suspicion of orthodox exegesis and doctrine.

Tolstoy demonstrates the use of the hermeneutic of resistance by applying it to the text of Matthew (Matt. 5: 17 – end) from which he distils five 'commandments of Christ'.

This fourth commandment of Christ was the first I understood, and it was the one which disclosed to me the meaning of all the others.

The language of Tolstoy is sexist and the translation by Maude is now dated so a summary of the five commandments as Tolstoy explains them and re-worded here follows: Firstly, Strive for peace by counting nothing against others and always seeking their peace of mind in relation to you; second, do not even entertain thoughts of changing sexual partners; third, Never make oaths or promises; fourth, non-violent resistance to violence; fifth, treat all nations as your own because God loves all nations the same.

Part of this hermeneutic is the assumption that anything that contradicts the fourth commandment of Christ must be either an addition or an example of exegesis bias to the state. For example, because Jesus' instruction not to be angry 'without cause' (eiké) suggests that anger is sometimes appropriate Tolstoy works at the text until those words are removed.

The very word [eiké] which infringes the whole meaning of Christ's teaching was added to the Gospels in the fifth century and is not to be found in the best manuscripts.

Therefore Christ, in this instance, is barring all forms of anger because they are a violence of the mind against those who do violence.

By Keith Hebden.

An Irresistible read?

Shane Claiborne is better known in the USA than the UK as an evangelical who's willing to push the boundaries of what it means to be an ordinary radical in a country that claims to put its trust in God but puts far more trust in capital.

The book is mostly entertaining narrative with plenty of pithy quotes from some inspiring saints: Dorothy Day, M. K. Gandhi, and Tony Campolo.

Some of the Americanisms are annoying and the theology backing up the action is a little "lite", but if you can put up with him calling Mother Teresa "Momma T" then it's a challenging and engaging read that even made me cry at one point (Aw..).

Shane Claiborne, *The Irresistible Revolution: Living as an ordinary radical*, (Zondervan, Michigan, 2006).

Saving Christianity

Essentially written in two halves, this book outlines the contemporary Imperial US ideology and method before examining biblical motifs of violence. **Jack Nelson-Pallmeyer's** message hasn't changed since the original and now classic work *Jesus against Christianity*. The Bible (both Old and New Testaments) contains multiple images of God not all of which fit with the non-violent radical teachings of Jesus.

This book draws on the work of critics of both the Clinton and Bush administrations to remind us that "unilateralist sentiments were widespread in both" and, chillingly, lists fourteen examples of cold-blooded unilateralist US government decisions in recent decades. Nelson-Pallmeyer takes lessons from the Roman and German empires and sees echoes of both in the 'Project for a New American Century' – long hand for 'neocon bloodlust'.

While this book helps us dip into a whole range of opinions on US imperialism, the really original work begins in chapter five where he outlines "five stages in US foreign policy" stretching from 1946 (when the School of the Americas, SOA first opened) to the present war on terror. While this tour of empire is chilling enough, Nelson-Pallmeyer concludes the first half with a warning that few but anarchists heed: "The danger is that citizens will reject one path of empire without rejecting empire itself."

In the 2nd half of the book Nelson-Pallmeyer is most confident: Biblical perspectives on violence and empire. The theme on which his thesis lies is this: "Incompatible and irreconcilable biblical perspectives on empire and other matters must be rejected altogether, or we must choose between them and explain our choices".

Nelson-Pallmeyer goes on to look at ten passages that he believes "make up the core of Jesus' non-violent approach". Other approaches to these passages exist and might be read alongside for a broader perspective. Nonetheless this is both useful and encouraging in what is otherwise a depressing read.

Where Nelson-Pallmeyer falls down is in his 'choices' in the final chapter for he sees 'empire' and 'republic' as the only choices for society. That is to say he sees so clearly the violence of the empire in oppression beyond its borders but fails to acknowledge, I feel, the violence that is essential to the maintenance of the republic.

If you find this book tough-going, struggle on. Jack Nelson-Pallmeyer does not just challenge the Christian fundamentalists but all Christians to re-assess their prejudices and, as there should be in a gospel: there is hope.

Jack Nelson-Pallmeyer, *Saving Christianity from Empire*, (London: Continuum 2007).

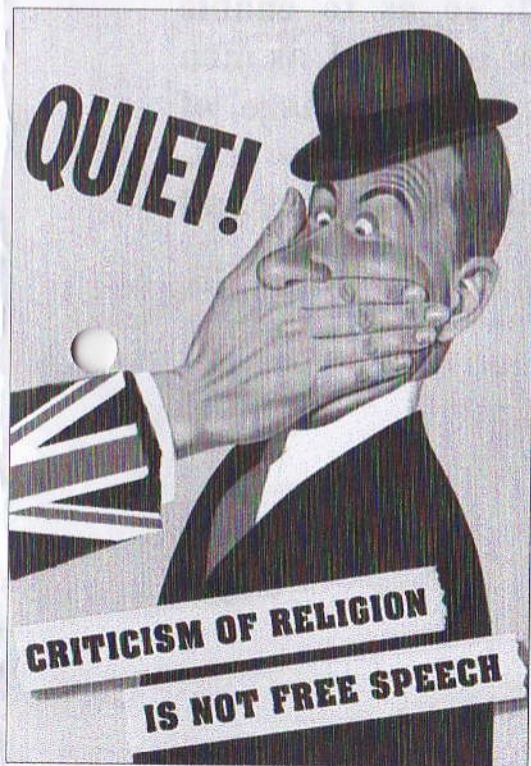
Become a pinch of salt

I don't know what Stephen Hancock was thinking when he set up this magazine in the 1980s. I was learning to breakdance in my living room at the time.

He seemed to be having fun anyway. The magazine was full of interesting articles and many opinion pieces as well as news of direct action events. Whatever it was it would be silly to exactly reproduce the ethos the original; we've all moved on (thank God).

I hope there is continuity though, and to that end I have written some "Aims and Objectives" and put in place a basic democratic structure. I hope that all of this evolves into something more sophisticated and co-owned.

editor.apos@googlemail.com



Aims

1. Give space to activists to reflect on action and act on reflection
2. Introduce readers to anarchists, Christian anarchists and radicals.
3. Be reader, member, and spirit led through consensus-building.

Objectives

1. Publish two free magazines every year for the next 3 years (December and May)
2. Create a membership that guides the aims and objectives.

Membership

To become a member donate £10 per year toward the printing and distribution costs of the magazine.

Members convene once a year at the Christian anarchist conference to review aims and objectives and provide direction for the magazine's year ahead for the editor to act on.

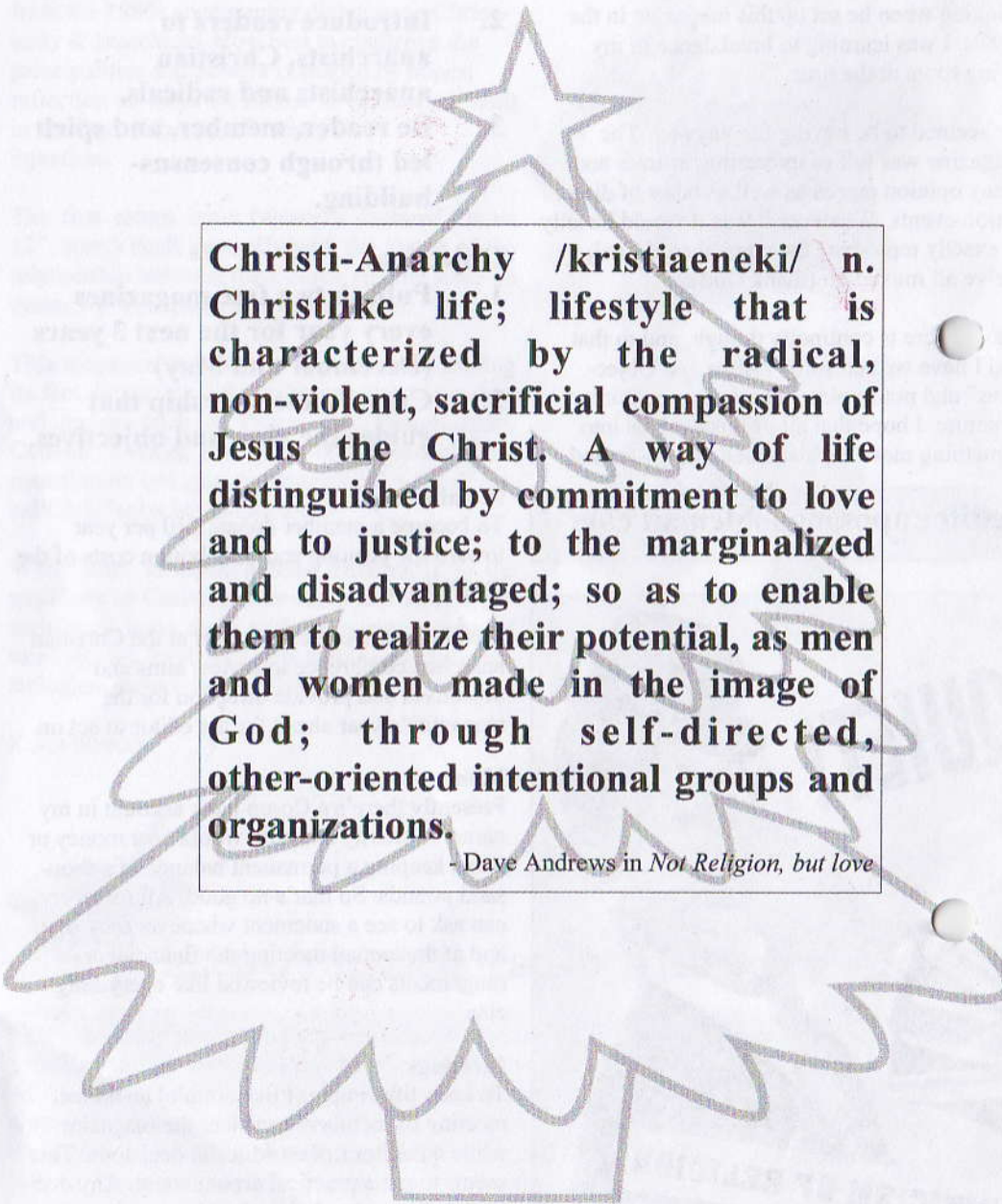
Money

Presently there's a Co-op bank account in my name. A charity account would cost money or mean keeping a permanent balance of a thousand pounds. So that's no good. All members can ask to see a statement whenever they like, and at the annual meeting the financial arrangements can be reviewed like everything else.

Meetings

To keep life simple (I like simple) an annual meeting of members can steer the magazine while an editor makes editorial decisions. This seems to me a practical arrangement. Any decisions will need to be reached by consensus rather than majority rule.

apinchofsalt.squarespace.com



**Christi-Anarchy /kristiaeneki/ n.
Christlike life; lifestyle that is
characterized by the radical,
non-violent, sacrificial compassion of
Jesus the Christ. A way of life
distinguished by commitment to love
and to justice; to the marginalized
and disadvantaged; so as to enable
them to realize their potential, as men
and women made in the image of
God; through self-directed,
other-oriented intentional groups and
organizations.**

- Dave Andrews in *Not Religion, but love*