

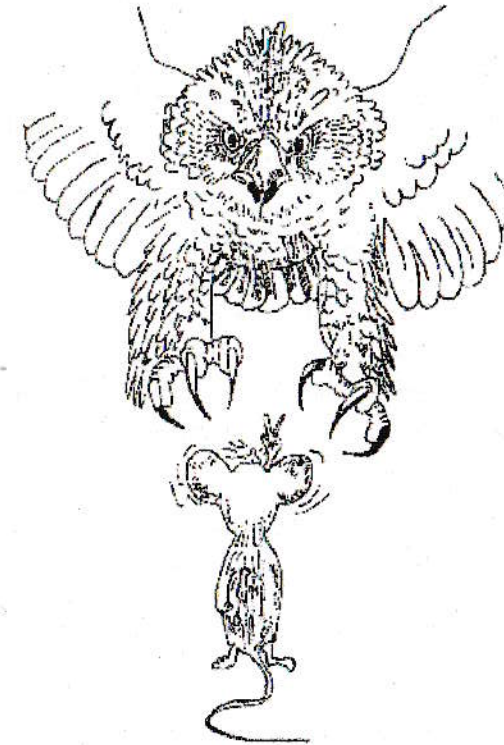
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Christi-Anarchy /kristiaeneki/ n. Christlike life; lifestyle that is characterized by the radical, non-violent, sacrificial compassion of Jesus the Christ. A way of life distinguished by commitment to love and to justice; to the marginalized and disadvantaged; 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*

a punch of salt



When faced with complete disaster
TOTAL defiance is the only answer

Sing we a song of high revolt

(Sung to the tune of 'The Red Flag')

Sing we a song of high revolt;
Make great the Lord, his name exalt;
Sing we the song that Mary sang
Of God at war with human wrong.
Sing we of him who deeply cares
And still with us our burden bears;
He, who with strength the proud disowns,
Brings down the mighty from their thrones.

By him the poor are lifted up:
He satisfies with bread and cup
The hungry folk of many lands;
The rich are left with empty hands.
He calls us to revolt and fight
With him for what is just and right
To sing and live Magnificat
In crowded street and council flat

Fred Kaan (1929 -) based on Luke 2

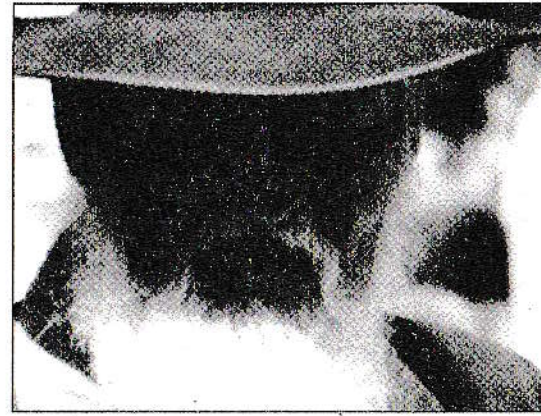
A Pinch of Salt is a re-launch of a magazine from the 1980s encouraging dialogue on Christianity & anarchism. How best to challenge the principalities and powers is shaped by honest reflection on ways we choose to express our faith in the face of the world's many injustices.

The past few months have been encouraging. Prayer 158 asked for 100 special copies for a Speak™ event; I have met more people who used to read this magazine in its previous incarnation and been in touch with others by email.

Meanwhile more people are asking for copies of this magazine for themselves and to give away to friends.

There have also been a few gifts towards the printing and postage. Many thanks.

Keith Hebden
editor.apos@googlemail.com



Folk singer, Storyteller, Tramp: Utah Phillips May 1935 – May 2008

Utah Phillips, a seminal figure in American folk music performed extensively and tirelessly for audiences on two continents for 38 years, died at home in May 2008.

By his twenties Phillips was a member of the Industrial Workers of the World an organization that has seen renewed growth in the last decade, not in small part due to his efforts to repopularize it.

Deeply affected by the human misery he witnessed during the Korean War he began, upon his return to the US, drifting, riding freight trains around the country. Destitute and drinking, Phillips got off a freight train in Utah and wound up at the Joe Hill House, a homeless shelter operated by the anarchist Catholic Worker Ammon Hennacy.

Phillips credited Hennacy and other social reformers he referred to as his "elders" with having provided a philosophical framework around which he later constructed songs and stories he intended as a template his audiences could employ to understand their own political and working lives. They were often funny, sometimes sad, but never shallow.

In the creation of his performing persona and work, Phillips drew from influences as diverse as Borscht Belt comedian Myron Cohen, folksingers Woody Guthrie and Pete Seeger, and Country stars Hank Williams and T. Texas Tyler.

Phillips worked in what he referred to as "the Trade," performing throughout the United States, Canada, and Europe. His performing partners included Rosalie Sorrels, Kate Wolf, John McCutcheon and Ani DiFranco.

"He was like an alchemist," said Sorrels, "He took the stories of working people and railroad bums and ... put it in language so the people whom the songs and stories were about still had them, still owned them. He didn't believe in stealing culture from the people it was about."

His extensive writing and recording career included two albums with Ani DiFranco which earned a Grammy nomination. Phillips's songs were performed and recorded by Emmylou Harris, Waylon Jennings, Joan Baez, Tom Waits, Joe Ely and others. He was awarded a Lifetime Achievement Award by the Folk Alliance in 1997.

Phillips, something of a perfectionist, claimed that he never lost his stage fright before performances. He didn't want to lose it, he said; it kept him improving. Phillips began suffering from the effects of chronic heart disease in 2004, and as his illness kept him off the road at times, he started a nationally syndicated folk-music radio show, "Loafer's Glory," produced at KVMR-FM and started a homeless shelter in his rural home county, where down-on-their-luck men and women were sleeping under the manzanita brush at the edge of town. Hospitality House opened in 2005 and continues to house 25 to 30 guests a night. In this way, Phillips returned to the work of his mentor Hennacy in the last four years of his life.

<http://www.utahphillips.org/>

Change of web address!

apos-archive.blogspot.com

Change of web address!

If you want to support this magazine...

- Send a cheque to "Keith Hebden" at Queen's College, Birmingham B15 2QH
Each copy costs about 60p to print and post (magic paper).

Or

- Send articles and artwork to the above address or to editor.apos@googlemail.com

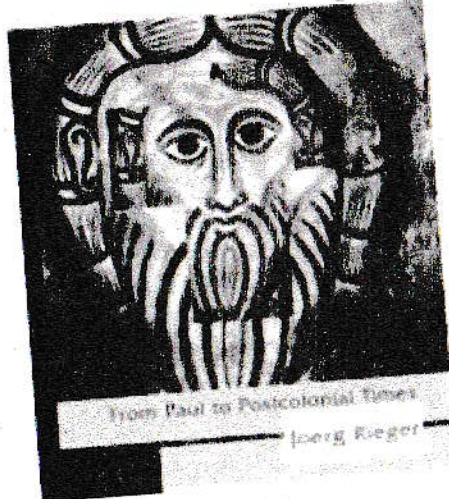
Or

- Distribute copies to anyone you think might want one. Don't be shy.

And

- **1** Pray. Innit.

Christ Empire



Rieger does ambivalence and Christological surplus

Since 1998 Joerg Reiger's has written prolifically in the field of liberation theology and Church history. His most recent book, 'Christ and Empire' has been most widely welcomed as an accessible work of thorough scholarship. Methodist elder and ministerial tutor Rieger writes lucidly for a western audience within an ear to the majority world and an eye to the encroaching principalities and powers that dominate and shape our culture and politics.

Like Colin Ward, Rieger finds "seedlings of resistance and alternative living growing in the very soil of empire" (12). Riger traces some of the small shoots of religious revolt through a selective history of how the Church has got to grips with the question 'Who is Christ' - Christology!

Rieger begins obviously enough with the ancient ecumenical councils and the contentious role of Emperor Constantine in guiding Christology. Then, perhaps by way of contrast he develops a critique of Anselm of Canterbury (Chapter 3) and Barolomé de las Casas (Chapter 4). The author sees both resistance and capitulation to empire in the Christology of both. Rieger develops a Las Casas as the original spokesperson for the the "softly softly" approach to neo-colonialism of some free-traders and Big NGOs.

By the time Rieger engages with the 'Father of Modern theology' Friedrich Schleiermacher he is getting into a greater depth of original criticism. The "softer" exclusivism of Schleiermacher reflecting a more coercive and subtle colonisation. However, as Rieger persists in looking for "Christological surplus" in his subjects the reader may be left with the feeling that the author likes to flog dead horses just to give his arm the exercise.

Throughout the author is drawn to the ever-present "ambivalence" of the Cosmic Christ of faith to resistance to the empire.

Rieger has hit on two vital factors in the development of Christology. First, if religion is a human project then the project directors are often agents of empire. Second: "The resisting Christ of the cosmos looks different than the cosmic Christ of evolution, especially evolution is understood in a social-Darwinist manner" (303). Christ is not fully human competitor fully imperious divinity. But who, then, do we say he is? Rieger introduces an understanding of Christ that goes beyond the Cosmic and tries to avoid projecting statist values onto him. But in the end, even Rieger's Christ shows evidence of some "ambivalence."

Book Joerg Reiger, *Christ and Empire: From Paul to Postcolonial Times*, Augsburg Fortress, 2007.

From AWE to hope for an Aldermaston spy (Shhh...)

Before Easter weekend, I had seen Atomic Weapons Establishment Aldermaston (the AWE) as a place of death and destruction. The barbed wire and high fences only reinforced this. The AWE was a place to protest loudly, a constant reminder of the terrible weapons which were being dreamt up, designed and built. I believed strongly that AWE is an evil place: a great dirty nuclear stain in the midst of beautiful countryside.

However, I remember from a Kevin Smith film, *Dogma*, an idea that 'beliefs' are a dangerous, poisonous thing, as they can be immutable. It is better to have 'ideas' instead. Ideas are provisional and creative. It was with this thought in my mind that I approached the AWE on Easter weekend.

I now hold a new idea for the future of the AWE. There is potential there for growth, hope and enlightenment. A local boy suggested turning it into a leisure park where he and his friends could go boxing. Parts of it could be turned into wildlife reserves, parks, campsites, centres for learning about and researching renewable energy, sustainable living, and permaculture. Rather than a place for building instruments of death, it could instead become a place for building instruments of learning and growth.

It was with this vision in mind that I visited The AWE to spy out the land and hopefully bring back a good report of its potential. By seeing The AWE as what it could become rather than how it was, suddenly the barbed wire and high fences shrank to insignificance. It was as though rather than being barriers to keep people out of a dangerous place, they had begun to represent the obstacles that existed to the vision I had in my mind, obstacles which were not insurmountable.



I now hold a new idea for the future of the AWE.

Fifty years of protest at the AWE is not, for me, something to be celebrated. Before this weekend, I had viewed this half century of protest not simply as a failure, but also as a terrible signifier for the future. We had protested outside the base for fifty years, and what was to prevent the next fifty years from being the same? However, I now feel as though my perceptions of the future at the AWE to have changed. In fifty years time, I hope to be able to visit Aldermaston again and to see wildflowers spreading across that land, along with grape vines and fig trees, and to see that the barbed wire and the high fences have been pulled down as the Berlin Wall was in 1989. In nuclear weapons, we have no future. But by including hope in our visions of the AWE and practical interventions to achieve that change, we can shape the future for the benefit of all.

By Imogen Michel

The World Turned Upside Down

Exploring Christianity, Anarchism, and Peacemaking

Christ Church Pitsmoor, Sheffield, November 21 - 23

“Even when they call us mad, when they call us subversives and communists and all the epithets they put on us, we know we only preach the subversive witness of the Beatitudes, which have turned everything upside down” —Oscar Romero

Sessions include:

- Christianity and Anarchism: A Primer
- The Biblical Basis for “No Borders”
- Radical Evangelicalism
- Mennonites and Peacemaking
- Worship and Prayer

To find out more information about sessions, housing, and booking, visit <http://uk.jesusradicals.com>

How does consumer culture impact worship?

‘Consumerism’ is just one strand amidst an array of interrelating themes, which define late capitalist culture. In a consumer society, we look to commodities for satisfaction. Satisfaction is promised and revealed to us in daydreams, otherwise called adverts in which a more attractive, happier and successful version of ourselves promises fulfilment through a product. Adverts embody spiritual values. A person’s religion gives them an understanding of the world through a particular lens and gives answers for the point and purpose of living. Consumerism offers salvation through the purchasing of a product, providing the answers that previously pushed people to seek for God. Consumerism ignores all claims to find deep truth and purpose by any way other than commercial. Its replacement can be seen in the shopping centres, where, as Naomi Klein suggests, the footwear store is a temple of the omnipresent logo.

At the same time as being told that this particular product will bring us fulfilment, we know in the ‘hurried’ and ‘nowist’ culture the most advanced product will within a period of months no longer be the best model; something even better will take its place.

How does consumer culture impact on worship? The depth of the subject and conflicting views of the way in which Christians approach consumer culture make it difficult for us to gain conclusions.

Some would suggest that consumer culture should be embraced and that we commodify religion into products. Others, such as the *Church of Stop Shopping* oppose consumer practice and suggest that we make a stand against it, for at the centre of the harmless superstore; chain store and advertisement are strategies to get us to spend our money.

We must consider the promises of advertisements and ask whether they can exist alongside the promises of the Christian gospel. Can we trust in the promises of the gospel yet seek fulfilment in products? Must we embrace only one or can we allow our faith to impact on how we spend our money for example, as Tom Beaudoin suggests “Let the integration of faith and economy be the mark of true spiritual seekers.”

By Laura Whelan



Sharing Life with the Bruderhof

By Rob Arner

It is dusk. All three hundred members of the Woodcrest Bruderhof community are gathered in the dining hall for a simple meal of potatoes, ham, cauliflower, and oranges. As we eat, Chris (not his real name) requests the microphone. Chris is a young man, no more than 21, clean-shaven, yet with a focus and determination written on his face which belie his age. "Last night," he says into the microphone, "I requested to join the community. Tonight, I'm repeating my request. I realize I must desire it with all my heart and soul, not just my mind and body."

There is a heavy silence in the room. Then one of the community elders, bearded and distinguished-looking, takes the mike.

"Chris, we have heard your request. *Do you desire to seek Jesus?* Do so, and he will drive away all your doubt and fear."

The sense of love and support for Chris is palpable. You can almost cut it with one of the sharp knives we've used for peeling the oranges.

Shortly afterward, the whole community spontaneously begins to sing. In a natural, effortless, yet extraordinarily gifted four-part harmony, a song arises. "I have decided to follow Jesus..." They sing it for Chris, to encourage him in the difficult process of discernment and discipleship that lies ahead of him if he is to be baptized and received fully into the community. But they also sing it for one another, and for themselves, as a reminder of why they live as they do. As the last reverberations of the final verse fade, and the community members retire to their apartments, I am left in awe and wonder at the life these pioneers of community have carved out for themselves in the midst of a world in which "looking out for number one" is the rule.

7 In March, 2008, I visited the Woodcrest Bruderhof community at Rifton, about two hours north of New York.

I spent three days with them, working in their workshop, sharing their communal meals, and joining in the life of the community.

The Bruderhof communities are, amongst Protestant intentional communities at least, the oldest, most widespread, and best established network of communities. The society currently comprises eight large communities (known among the brothers and sisters as *hofs*) as well as numerous smaller community plants throughout the Eastern United States, Great Britain, Germany, and Australia. Roughly 4,000 members are bound together by their common baptism, their mutual affection for one another, and their common ownership of all the community's assets.

The Bruderhof trace their official origins to 1920, when the Arnolds and five other adults, together with their children, began renting a large renovated farmhouse in Sannerz, Germany. Over a little more than a decade of marriage, the Arnolds had grown increasingly dissatisfied with the bourgeois culture of middle-class German society. In Sannerz, they attempted experiments in Christian living, and their following grew very quickly. As one of the first groups to be persecuted by Hitler's Third Reich, the group initially fled to England to escape persecution, but when hostilities broke out in World War II, they were expelled from England because of the number of community members who held German citizenship. The community then moved then to Paraguay, the only nation in the world which would accept a mixed-nationality group of refugees, for about 15 years. In the early 1950's, the group felt the need to reach out, and established several communities in the United States, including Woodcrest (where my visit took place), in 1954.

One crucial component of authentic Christian community for Eberhard Arnold is the sharing of all things in common. Noting the common purse carried by Jesus' disciples (John 12:6), Arnold pointed out that Jesus' disciples as a wandering band

Next issue: Rob visits a Catholic Worker House in Philadelphia.



"did not have any personal possessions and that this was carried through as community of the purse. Nor was it coincidence that the man who had been entrusted with this heaviest burden of responsibility- in the closest connection with the money spirit of mankind today, broke under this responsibility, and through the power of the risen Lord, this little community grew by the thousands." Following this vision, the Bruderhof are today stronger than ever, some 70 years after the death of their charismatic founder.

Woodcrest is located on over 100 acres of wooded hilltop, with a generous panoramic view of the surrounding river and countryside. The buildings are charming, and not surprisingly, rather large, considering that over three hundred residents call this place home. My hosts for my stay were a young couple, I'll call them Jim and Samantha, with a beautiful six-month-old baby girl. My first thought upon meeting them was, amusingly, "They're just like me!" I'm not exactly sure what I had expected, some grizzled mountaineers, slack-jawed yokels, or idealistic hippies, but whatever I had expected, they did not at all fit my preconceived notion of Bruderhof community.

They were about my age, clearly educated, well-spoken, and extraordinarily gracious. Samantha was currently reading *Resurrection* by Leo Tolstoy, and Jim was learning to play the accordion in his free time. In conversation with them that first evening, I inquired of Jim and Samantha what it was that attracted them to this life in community. They replied that their central concern was living out the life of discipleship, living as Jesus taught. Jim spoke of wanting to live out the vision of church-community described in Acts 2 and 4, a refrain I was to hear again and again from different people during my stay. An elderly lady who lived across the hall, I'll call her Marie, said that she had grown up in the 1920's and 30's in a Christian household, but had become increasingly distressed with the casualness and cavalier attitude most people around her took their faith. She felt that if you weren't going to live out what you preached as a Christian, why bother being a Christian in the first place?

All three hundred community members generally see each other twice per day. During the workweek, there is a break at noontime, and the community gathers in a large common room for prayer, song, and encouragement. At these meetings, anyone may speak, anyone may pray, anyone may sing. It reminded me of the Quaker style of worship.

Once at the afternoon meeting, it was announced that one of the brothers was about to leave to serve a 30-day jail sentence. He had attended the annual School of the Americas protest at Fort Benning, Georgia and had apparently stepped over the line which the protesters were told not to cross, and was arrested. The community told him that afternoon that though he was going to serve prison time, he was not going to serve it alone, for "whenever one of us is imprisoned or persecuted, so are we all." One member of the community then began to sing the Joan Baez song "No Man Is an Island," and instantly, everyone joined in. It was quite honestly the most moving display of support and mutual affection that I have ever seen, and it brought tears to my eyes. 8

Peace School is a year long programme exploring what it means to be a peacemaker in every area of life; personal, local and global. The programme investigates peacemaking from the biblical perspective of shalom, a view of peace as not merely the absence of violence, but about wholeness and integratedness; about life giving relationships with others, with God and with the rest of creation.

The programme begins with a week long summer residential followed by four residential weekends throughout the year. Participants support one another through online throughout.

2008 – 2009 Peace School

Summer School - 1st to 8th August 2008, Beamsley Centre, North Yorkshire .
Weekends - 17th to 19th October 2008; 23rd to 25th January 2009; 17th to 19th April 2009; and 19th to 21st June 2009, all at the Chellington Centre, Bedfordshire.

Let the earth bear witness!

Let the skies rejoice

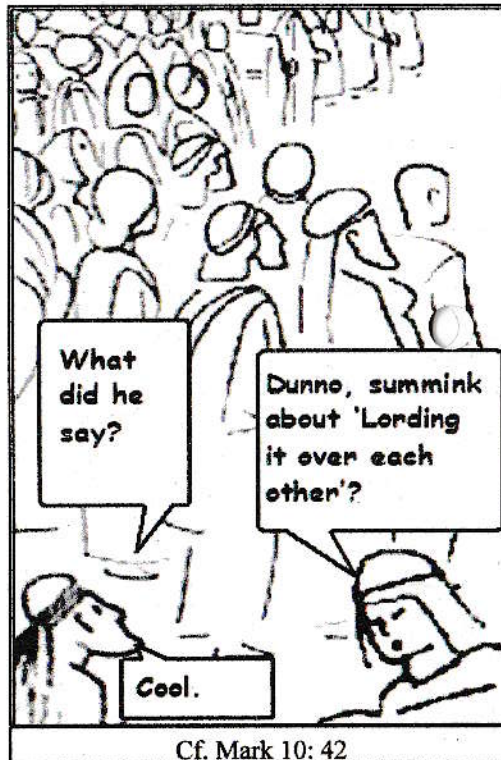
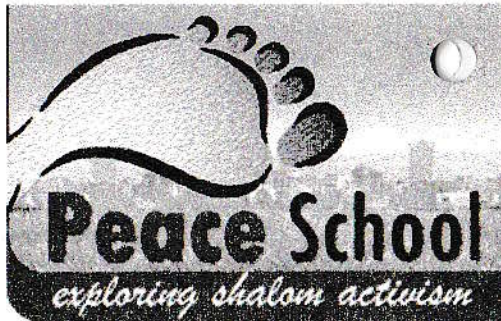
We come as we are
With faith, hope, and love

We gather together
May our minds and hearts be open to the Other and drawn together not as one but with many

Our war on terror is perfect love,
With this, we resist!
Our homeland security is the commonwealth of Christ
With this, we resist!
Our identity is in community and the Other,
With this, we resist!
Our peace is in our struggles and in reconciling ourselves to our own violence,
With this, we resist!

There's no set fee for taking part in Peace School, instead we lay out on the website the costs of running the programme and let participants decide how much they are able to contribute. The current average-cost worked out to be around £800 per person for the year.

Jonathan Dorsett 0113 3508571 or 07930 364733 or jonathan@peaceschool.org.uk.
www.peaceschool.org.uk.

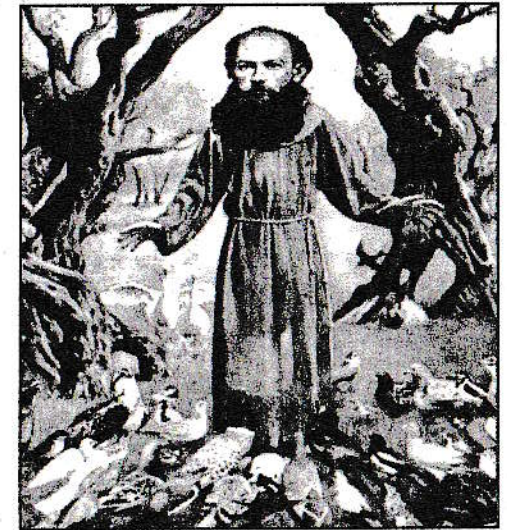


Peter Kropotkin: Speaks to Christian debate

Peter Kropotkin born in Russian privilege and into military obligation radically altered his own worldview and left a vital legacy to London anarchists in the Freedom Bookshop and press. His science and politics transformed one another with dialogue and great grace for his opponents putting to shame the personalised and angry words of much contemporary 'creation versus evolution' debate. Kropotkin was also a friend and fan of contemporary Christian anarchist Leo Tolstoy. Kropotkin's great nemesis in the evolution debate was Henry Huxley who took Darwin's ideas along with an already popular worldview of the violence of humanity and gave us the stress on 'survival of the fittest'. This emphasis in the theory of evolution was never Darwin's intention. Kropotkin suggested that the over-riding principal of all manner of species, even between certain species, and in human history is not competition but co-operation: mutual aid.

Mutual aid is the key theme missing from the Christianity against science pantomime we squirmingly watch played out in the media occasionally. While fundamentalist Christians argue with evolutionists on the issue of whether God had an invisible hand in the development of the universe we all miss the terrible damage done by the lie that is 'survival of the fittest'. Religious fundamentalists have no reason to challenge such scientific dogma as it serves a theology where moral authority is backed up with military supremacy. A position rooted in the Judaeo-Christian texts.

A better understanding of evolution offers the religious minded an invaluable critique of the universe. Kropotkin's book, *Mutual Aid: a Factor of Evolution*, is one of the most heart-warming and inspiring things I have ever read. We are not wired for selfishness but destined for love.



Kropotkin takes a refreshingly balanced approach to religion, perhaps because he is foremost an anthropological scientist before a propagandist. On the one hand he notes the role of the church in acclimatising "barbarians" to the "idea that private property in land is possible" and to "Roman law". Since the fourth century the Church has been unashamedly the second sword of Rome. On the other hand Kropotkin sees in primitive religion the seeds of anarchic hope and mutual aid.

"In primitive Buddhism, in primitive Christianity, in the writings of some of the [Muslim] teachers ... the total abandonment of the idea of revenge, or of "due reward" – of good for good and evil for evil – is affirmed more and more vigorously."

It is for Christians to redeem this aspect of their founder's teachings and enter dialogue with their peers on it. It is for the anarchists to help them in the task.

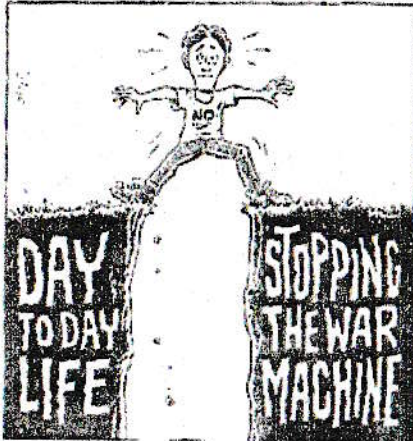
A challenge for followers of Jesus' way is to develop an alternative theology of non-reciprocal mutuality borrowing from the beautiful metaphors of faith and the keenest of anarchic evolutionary thought.

By Keith Hebden

Called to be Peacemakers Conference 2008

24th to 26th October 2008

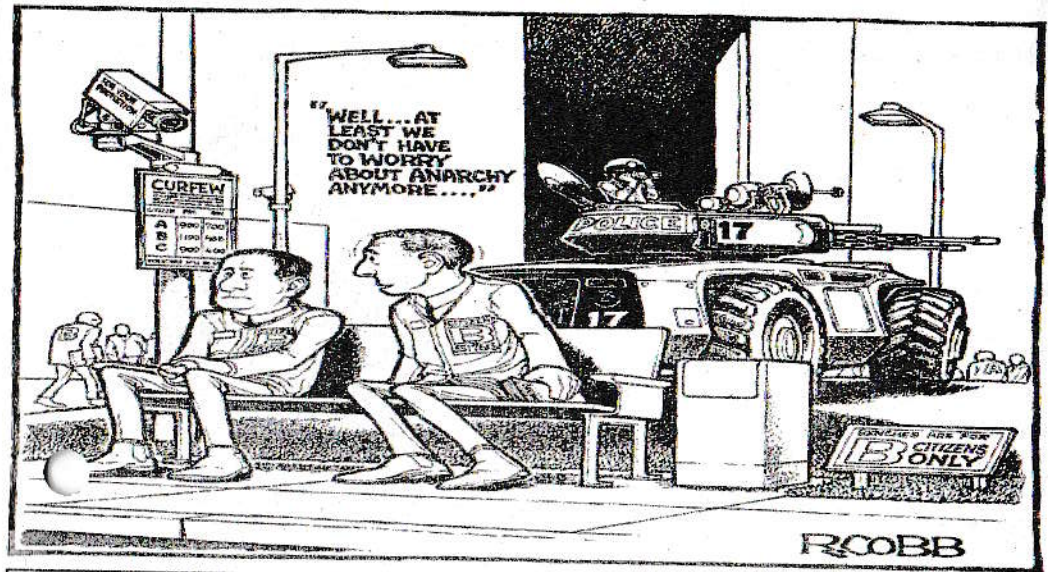
Come to the Fellowship of Reconciliation's Called to be Peacemakers conference, a residential weekend event for 18 to 30 (ish) year olds who are interested, active and/ or engaged in peace and conflict issues. With expert speakers and skills training, the event provides an opportunity to join a community of like-minded individuals from across the UK.



Relationships shape who we are and what we believe. In this busy world we rarely examine our relationships; how they develop and change; our relationship with ourselves, others and the peace movement.

The conference is being held at the Hollowford Centre, Derbyshire and is subsidised to allow as many people to attend as possible. A limited number of travel bursaries and subsidised places are available. Conference places are £40 if booked before 1st October 2008 (£50 after).

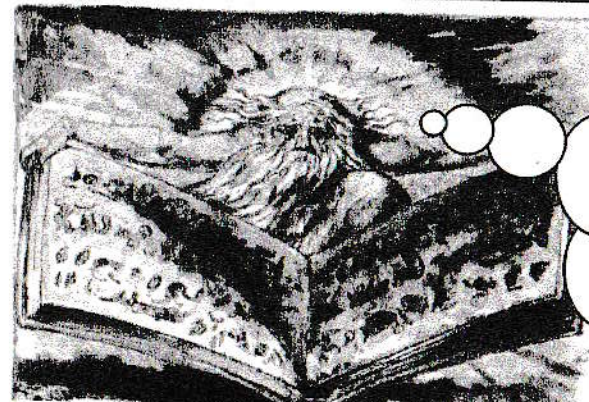
For more details please contact Martha Beale on martha@for.org.uk, or 01865 748 796, or visit www.for.org.uk/c2bp2008



Anarchist Studies Network Conference anarchist-studies-network.org.uk Faith & anarchism panel Loughborough University 4-6 September 2008

Papers include...

- Assist. Prof. Dr. Ali Çaksu, Fatih University (Istanbul): "Islam and Anarchism";
- Anthony Fiscella, independent researcher, Malmö: "Imagining an Islamic anarchism";
- Prof. John Rapp, Beloit College: "Anarchism or Nihilism: The Buddhist-Influenced Thought of Wu Nengzi";
- Dr. Keith Hebden, Church of England and editor of *A Pinch of Salt*: "The need for subversive foreignness in liberation theologies";
- drs. André de Raaij, Academy for Ambulant Sciences: "The International Fraternity which never was - Dutch Christian anarchism between optimism and near-defeat 1893-1906";
- Alexandre Christoyannopoulos, University of Kent: "The Theoretical Christian Anarchist Response to the State: Romans 13, 'render unto Caesar', and the question of civil disobedience".



Border [bawr-der]
noun/ An imaginary line separating one country's imaginary rights from those of another.

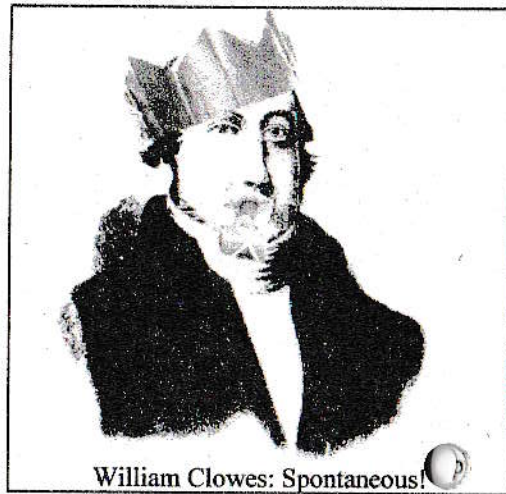
Thoughts on spontaneous order

When I mention the word anarchy the response I often meet with is one of shock that a Methodist Local Preacher could possibly believe in disorder. I expect that many readers have similar experiences. Yet anarchism is not chaos but a celebration of spontaneous self organising order.

Anarchist apologist Colin comments: "The principle of authority is so built in to every aspect of our society that it is only in revolutions, emergencies and 'happenings' that the principle of spontaneous order emerges. But it does provide a glimpse of the kind of human behaviour that the anarchist regards as 'normal' and the authoritarian sees as unusual." (Colin Ward, *Anarchy in Action*, Freedom: 1982, pp. 28 - 37). It is this sense of spontaneous order that first attracted me to Methodism for, as like the Russian anarchist Peter Kropotkin, I recognised spontaneity at the heart of its growth, particularly the birth of the Primitive Methodist Connexion of 1812. The more I read the history of their branch of Methodism the more I saw the anarchic tendencies of its leaders. This in turn brought me to read up anarchist literature.

The story begins in May 1807 with two working class Methodist preachers named William Clowes and Hugh Bourne. At Pentecost, 1807, in Cheshire, Clowes and Bourne erected a flag to guide the strangers to an evangelistic meeting. As the crowds gathered to find out what was happening they erected speaker's platforms and hired preachers as was necessary allowing meetings to self-organising around these points.

Bourne & Clowes were expelled from Methodism in 1808. Together they went on to found the Primitive Connexion. The name was inspired by reflecting on the simple spontaneous nature of John Wesley's early ministry.



William Clowes: Spontaneous!

Their connexion would lose the formalism of the older Wesleyans. Significantly, several of the Chartist agitators of alter years were primitive Methodist people whose taste for spontaneous order and organisation found great purpose in the agitations for reforms.

There was in the early Primitive Methodists some thing of the spirit of Gerard Winstanley and his followers almost two hundred years before. The Primitives built up whole communities emphasising a programme of mutual aid.

Some primitive spirit survives and some of us go a step further taking our taste for spontaneous order not just into the world of politics and religion but into our work and daily living. This may bring us into conflict. We may find that structures that we thought were authoritarian were not so after all.

Like Clowes and Bourne, who were not anarchists by any today's definitions, we must prepare to glorify God in the way we find best according to that spontaneous order that fills the New Testament; that order reflected in the birth of Primitive Methodism; that order that modern anarchists like Colin Ward, treasure so much.

Tony Coats first published this in A Pinch of Salt, issue three.

A Pinch of Salt to shake the Empire

In 1930 Mohandas Gandhi led a march to the coast of Gujarat challenging the theft through tax. As he held high a lump of salty mud he said, "with this I am shaking the foundations of the British Empire".

Gandhi and his companions were protesting against what they saw as an unjust tax law. It was illegal for Indians to make their own salt yet they were taxed heavily on the salt they bought from the state. The result was more hardship for the poorest to the benefit of the wealthy.

Looking back at that historically significant event the contemporary dissenter would do well to remember that the British Empire wasn't seated at Dandi beach. Until that day it is likely that most British administrators, save the local 'Collector' would struggle to know where it was on the map.

Perhaps Gandhi was advised by friends on how to tackle this injustice; "Go to Delhi and dump a sack of rice outside Lord Irwin's house", "Find a way to put salt into his water supply," "send bags of salt to London with a petition for tax relief". But Gandhi did none of these things or in any other way petitioned the government or cried out against the injustice. He could see that in this case the power for change lay in the hands of the people through making their own salt, rendering the salt law impotent.

Just as Jesus' most revolutionary message is in the way he lived his life, so Gandhi has discovered that the most revolutionary act is the one that is independent of state. How do we challenge the principalities and powers? Creatively seeking first the kingdom of God. Power isn't scared of megaphones and placards; he's scared we may turn our backs on him altogether.

apos-archive.blogspot.com

Become a pinch of salt!

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.



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

Members may gather once a year at the Christian anarchist

conference to give direction for the magazine's year ahead.

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* There are no paid adverts in A Pinch of Salt so events and organisations are currently profiled at the whim of the editor. Mwahaha!