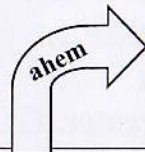
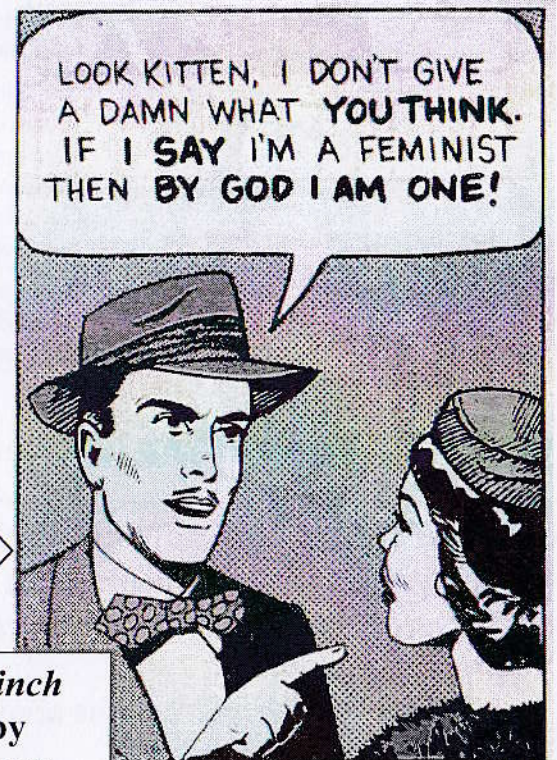


Christi-Anarchy /kristiaeneki/ n. Christlike life; lifestyle that is characterized by the radical, non-violent, sacrificial compassion of Jesus the Christ. A way of life distinguished by commitment to love and to justice; to the marginalized and disadvantaged; so as to enable them to realize their potential, 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 pinch of salt



Most of the articles in *A Pinch of Salt* have been written by straight white privileged men. Sorry. Will strive to do better.

Banbrook

FREE! or nearest offer

Symbolic acts are gestures made by Christian communities or individuals. Such acts do not always offer definite or permanent solutions to a problem of injustice. Still, because of their dramatic quality they call public attention to the problem. Like prophetic witness, these acts are sometimes quite effective in fighting injustice.

Pedro Arrupe, S. J.

Our problems stem from our **acceptance** of this filthy rotten system.
Dorothy Day

I maintain that when a Christian takes a political stance he should **reflect on everything**: the means used and the future risks, as well as the doctrine that inspires the movement.

Jacques Ellul

Inside APoS...

This issue breaks new ground. Jeff Kirby's article is a response to another; both recently published by the Anarchist Federation.

Bruce MacKay, originally from New Zealand but now in the Midlands (why wouldn't you?) give us some great insights into Jacques Ellul's theology.

And for the first time in A Pinch of Salt's 30-year on-off-on history: an article by a Mormon and another by the old bill!

If you are intrigued by the stuff on Ellul and would like to read more I have quite a few of his out-of-print works on .pdf for anyone who asks for an e-copy.

The blog has become an important part of A Pinch of Salt while in no way replacing the hard copy magazine. The blog allows for reactions to current events in the way the magazine can't, but also archives old stuff randomly and includes links and longer pieces.

Love, peace, and anarchy,
Keith Hebden
editor.apos@googlemail.com

apos-archive.blogspot.com

Objections to anarchism

by George Barret 1888 – 1917

No. 14 It is necessary to organise in order to live and to organise means Government; therefore anarchism is impossible.

It is true that it is necessary to organise in order to live, and since we all which to live we shall all of our own free will organise, and do not need the compulsion of government to make us do so. Organisation does not mean government. All through our ordinary daily work we are organising without government. If two of us lift a table from one side of the room to the other, we naturally take hold one at each end, and we need no Government to tell us that we must not over balance it by both rushing to the same end; the reason why we silently agree, and organise ourselves to the correct positions, is because we have a common purpose: we both wish to see the table moved. In more complex organisation the same thing takes place. So long as organisations are held together only by a common purpose they will automatically do their work smoothly. But when, in spite of conflicting interests, you have people held together in a common organisation, internal conflict results, and some outside force becomes necessary to preserve order; you have, in fact, governmental society. It is the anarchist's purpose to so organise society that the conflict of interests will cease and people will cooperate and work together simply because they have interests in common. In such a society the organisations or institutions which they will form will be exactly in accordance with their needs; in fact, it will be a representative society.

Radical Christian Action: Ellul's Agenda for Change

- A revolutionary disengagement from the political system marked by resistance to the totalitarian state and the technological means of state bureaucracy.
- A re-invention of all current political institutions from outside the political mainstream. Non-violent action: Absolute belief in war and revolution leads to oppression.
- Developing positive material and intellectual alternatives to and independence from the state and politicisation.
- An ethic of Hope: Hope is radically different from all revolutionary movements because it is never satisfied with or incarnated in a particular system.

If you are interested in creative and thoughtful writing on anarchist thinking based in the UK from friendly folk you might read...

Total Liberty: A journal of evolutionary anarchism
Subscriptions are available at £8.00 for four copies a year (£5.00 conc.)
J P Simcock, Total Liberty, 47 High Street, Belper, Derby, DE56 1GF, UK

The Cunningham Amendment: The Journal of East Penine Anarcrisps. Dedicated to revolutionary acts of joy and irreverence.
By donations to 1005 Huddersfield Road, Bradford, BD12 8LP, West Yorks, UK.

Organise! The parish magazine of the Anarchist Federation.
BM ANARFED, London, WC1N 3XX, England, UK. email: info@afed.org.uk

If you want to support this magazine...

- Send a cheque to "Keith Hebden" at
58 Haycroft Drive, Matson, Gloucester, GL4 6XX

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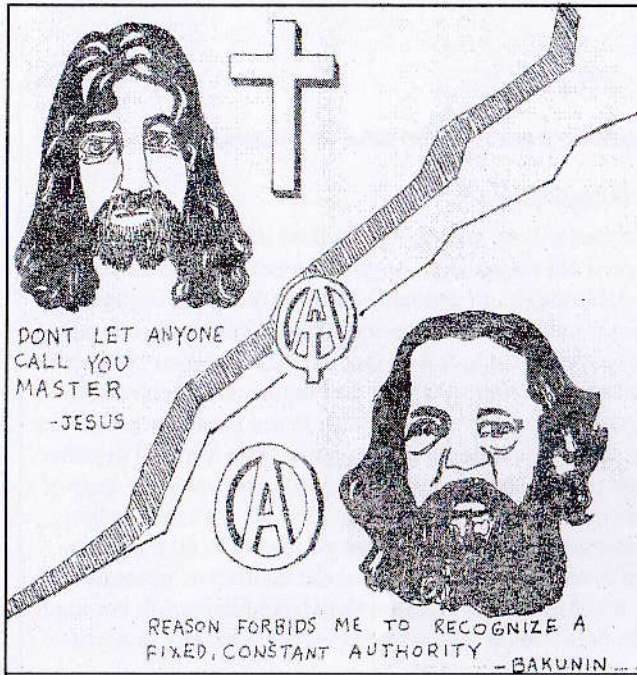
- Send articles and artwork to the above address or to
editor.apos@googlemail.com

Or

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

And

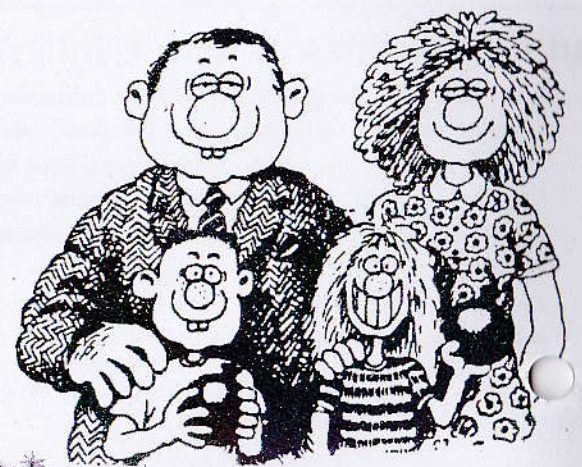
Pray.



jesusradicals.com/
international/united-
kingdom/



Media stereotype



Harmless reality

Who are the Anarchist Federation?

The AF use Marxist and anarchist analysis to critique and try and affect change in British society. Membership is by consent to their 'Aims and Values' and they are federal in structure (bottom up and locally organised). AF members are typically antagonistic towards religion and not opposed to violent revolution. In fact they see it as necessary to achieve the liberation of all (apart from those who get killed in the process, presumably).

3 www.afed.org.uk Back copies of their magazine free online as .pdf.

What Would Jesus Be Arrested For?

By Dan Stork Banks



Like many Christians, I am suspicious of Britain's nuclear deterrent. I have long felt that nuclear apologetics were rooted in enlightenment rationalism. Furthermore the example of Christ that of suspicion of 'the powers' and subversive resistance to the causes of material and spiritual death.

You may be surprised to learn then that last year I policed an AWE demonstration and engaged in my fair share of crowd control. At one point I found myself in the sad position of having to get hands on with a fellow Christian who had thrown himself into the road to stop the traffic. Naturally I needed to think this one through. What had gone so wrong that two believers had ended up in this position? I would like to share some of my reflections of resistance and policing with you.

First, those attempting to enter the AWE facility put lives at risk. Clearly if we allowed anyone to enter, eventually someone would unleash terrible destruction. Of course one might argue that therefore such a site should not exist; I don't disagree, but it does, so it needs to be policed.

Secondly, the human road-blocks I tried to stop, impacted more than the AWE staff getting to work. Road blocks, cause traffic jams, and potentially prevent sick people getting to treatment, the unemployed getting to job interviews, and so on. Is this how Jesus exemplified challenging the powers?

Whilst Jesus would have no problem breaking the law, or causing an outbreak of public disorder (his disruption in the temple was a breach of section 4 of the Public Order Act) he also told Peter to "put away the sword" when the

temple guards came to take him away. Clearly there is a 'right' and 'wrong' way for his followers to stand against the powers.

Thirdly, whilst many protesters were lawful and gracious, some acted in a very un-Christ-like way. I am all for co-belligerency with like-minded people outside the church on issues of social justice. but some who attend protests, are disrespectful, provocative, and violent towards police. My colleagues found it difficult to distinguish between Christians who campaigned with grace, and those who abused, patronised, and insulted us at every opportunity. The peace of Christ was not being communicated to us. Saint Paul's counsel of "not being unequally yoked with unbelievers" comes to mind.

Jesus is the great leveller of opposites; suspicion and anger cannot last long where Christ rules. These principles equally apply to Christian. This can be achieved through the prevent breaking of bread and through mutual understanding.

My prayer is that Christian protesters will offer more than a message of protest against the nuclear deterrent, but will go further and separate themselves from those who provoke the police and disrupt public freedom. Not only would the nuclear powers be keenly challenged, but so too would protesters who conduct violence on behalf in the name of peace. God willing, this might draw other protesters away from violence. It could mean that Christian radicals would lose their reputations amongst their fellow protesters; indeed they might even gain a good reputation from the police! Such a proposition may make skin crawl for some Christian radicals, but I am pretty certain Jesus also spent time with the most unpalatable of all in society: those who enforced the law.

Brothers and Sisters let's talk...

Dan is a member of the National Council of the Christian Police Association. He is a part time public order officer and full time Neighbourhood Beat Officer in one of the Britain's poorest inner-city communities. 4

Understanding Ellul

Part 1: The pitfalls of Christian political action

by Bruce MacKay

Christians interested in Christian anarchy may be familiar with Jacques Ellul's 'Jesus and Marx' or 'Anarchy and Christianity', both excellent books. But few would be familiar with Ellul's other works in spite of the fact that his works need to be read as a whole to understand his thought. This discussion aims to summarise a critical aspect of Ellul's approach to Christian political involvement based on a number of these other works.

According to Ellul, political action is the Church's constant temptation. The Church's passion for current events and producing political statements, its emphasis on embodiment of justice, liberty and equality and the ultimate importance of political issues demonstrates that there is today an invasion of the church by political issues. The Church's involvement in politics has historically led to betrayal of revealed truth by either collaboration with the state, union with the state, opposition to the state by political means or working to change the state by taking sides.

But there is a 'Biblical Question Mark' over Christian involvement and politicisation of the Church. Scripture demonstrates the problems of politics by condemning Israel's establishment of a king (1 Samuel), emphasising political power's vanity and futility (Ecclesiastes), concluding that political power is in Satan's hands (Matthew 4), asserting that leaders of the people are oppressors (Matthew 23) and suggesting political powers (both good and evil) are destined for annihilation and judgement (1 Corinthians 15 & Revelation).

In scripture, political action is either absent or secondary (except Israel which is both state and chosen people): Jesus ignores the problems of politics, refuses to become a political leader, but recognises the authority of Rome.

Christians are not exhorted to take part in the intense political life of the Empire, rather prayer is seen as the most important political action and Christians are to reject the demonising of the authorities.

Scripture exhorts obedience, respect for the authorities, prayer for the powers, and honour to the king since the ruler is there to protect the good (Romans 13 and 1 Peter).

But Ellul suggests these passages cannot simply be applied to the modern state, which is different by nature from the first century institutions. A retreat from political involvement into personal spirituality is hypocritical and is another temptation for the Church.

According to Ellul, political action is the Church's constant temptation.

According to Ellul most Christians are motivated three things. First political action: wanting to work out implications of faith in a specific political, economic or social action and engage with those supporting it. This results with the choice of a 'most just' action. Second, an empathy for other people which results in a choice for actions or ideologies that express most clearly Christian principles. Third, the witness of love; the ideological affinity between Christian theology or ethics and secular doctrines. This results in and the adoption of a 'Christian' position for example a 'Christian pacifism' upholds the value of either peace or 'Just War' theory.

But these approaches do not challenge the overall outlook of the system. Rather, they justify a chosen system or create Christian conformity inviting a concept of society, economics and political life being the fruit of Christian faith.

Part 2: Basis for Christian Action

Christian adoption of all the possible political positions means that the choices have nothing to do with faith but simply reflect sociological trends. As a result when we intervene in political affairs, our witness becomes ambiguous and confused and God's truth is held hostage to propaganda. Will observers note our motives, values or questions, or will they merely see Christians agreeing with the slogans?

True motivation for the Church to politically engage must be for the sake of Christian witness alone and not to promote a political or economic regime or to take sides in debates. The Church should not try to provide methodological solutions or moral judgements. The consequence is that the Church's stance in politics should be specific and unique, not comparable with the world's attitudes. Christians should speak more to give meaning to events in terms of revelation rather than submitting to events.

What characterises Christian action?

Acting within the Church's Sphere of Competence: The Church should not attempt to investigate political and economic problems but reflect independently on those categories of world problems which are based on Christian realism i.e. longer term phenomena than current events, common to all technological societies today. They include work, money, technology, the nation-state, new religions including nationalism, and the nebulous beliefs of modernity.

Reconciliation: The ministry of reconciliation implies Christians are reconciled among themselves to transcend political differences. Christians should work for dialogue and understanding between opposing political views rather than justify particular positions theologically or use aggressive means.

Enlightening Society: The Church should attempt to clarify the stakes and provide reference points for society's undertakings. E.g. Fostering democracy not as just, legitimate, efficient, or Christian, but as a weak, humble,

open, least dangerous, least efficient and least oppressive of regimes; insisting on a limited secular state which merely manages the material interests of society; and by calling for reasonable behaviour and judgement because this brings man back to his true level and removes religious and other illusions.

The Church must desecralise human works, profaning by our conduct the sacreds of money, the state, the nation, work, technology, science and production.

Radical Action to Destroy Idols and Myths: Politics and economics are to be taken seriously but liberation requires the relentless relativising of all great causes, ideologies and beliefs against the transcendent nature of God. We need to challenge the secular belief in progress. The Church must desecralise human works, profaning by our conduct the sacreds of money, the state, the nation, work, technology, science and production.

Ellul calls for a radical personal and collective revolution to attack the social and political structures and technology that are together destructive of the human person. A purely political revolution will not achieve this. 'We must get to the roots of our society (technology, political power, psychological manipulation) and attack it there...' (Christian Century). Scripture should be applied to demystify myths and reduce ideologies to changeable undertakings which are meaningless in themselves. And there is an urgent cleanup job first to be done on the Church as Christians are imbued with the all ideologies, myths and beliefs that are in the World.

But all this must be accompanied by the proclamation of hope, love and even humour to leave no room for despair. All Christian social or political action has no meaning in itself but only as a prophecy of the action of God which finally is what will really change society. So we must not be discouraged if we don't achieve our goals.

We Believe In Saving Lives, Not Face

by Cory Bushman

“And again, how beautiful upon the mountains are the feet of those that are still publishing peace!”

Mosiah 15:16

On October 24, 1970 members of Brigham Young University’s student body, including the Student Body President and Executive Vice President, wrote, endorsed and distributed a pamphlet stating their views on war. In the pamphlet it says, “Wars begin in the minds of men. When 10,000 men decide to go to war, 10,000 wars are fought. When one man for peace, then one less war rages. Neither tradition nor strength of numbers provides legitimacy to individual military involvement. Each man weighing his knowledge, morals, conscience, and alternatives must choose his own right.” The pamphlet ends with this simple statement, “We believe in saving lives, not face.”

Nearly forty years later we find ourselves in a state of war, and due to the increased polarization of the United States government we find it no less easy to come to terms with the current situation. As members of The Church of Jesus Christ of Latter-day Saints, it is our responsibility to “search, ponder, and pray” and then decide weather or not we can contentiously support, or not support the militarization that is currently taking place. In February of 1855, President John Taylor stated, “We believe that all men are responsible to God for their religious acts, and therefore ought to have perfect freedom of conscience.” Later, President David O. McKay restated Taylor’s sentiments, “To deprive an intelligent human being of free agency is to commit the crime of the ages.” In *Foundation of Religious Life*, Brigham Young University’s freshman text for Religious Education in Church Institutions published in

1938, it reads,

“The first question to decide is whether aggressive war is ever to be approved. That question can not be left much longer solely to the old men in societies. Neither can such a question be left to the militaristic groups in society whose profession, livelihood, glory and emotional traditions centre about war.” These teachings show the importance of individual and personal revelation, when used correctly, and not blind faith in government leadership.

Gordon C. Thomasson, editor of *War, Conscriptio, Conscience, and Mormonism*, advised, “The Book of Mormon is the epitome of just such dogmatic non-absolutism. As we shall see, it does not give a single easy answer to the question of participation in war. Instead it offers several precedents for understanding which an individual must study out in his heart, there after seeking the Lord in prayer to gain confirmation of his decision if it is right.” We must not take this counsel lightly, but sincerely consider what we believe and then put those beliefs into practice, despite the consequences. We should be willing to follow Apostle Roger Clawson’s proclamation, “I very much regret that the laws of my country should come in conflict with the laws of God, but whenever they do, I shall invariably choose the latter. If I did not so express myself, I should feel unworthy of the cause I represent.” Too often we assume that just because a person is in a position of “authority” that they will exercise “righteous dominion,” but history does not support this assumption. History is loaded with dictators, oppressive kings, and inhumane authoritative figures who, as individuals we would not willingly support, even if the majority of those around us did. In President Ezra Taft Benson’s book *An Enemy Hath Done This*, he cites Johann Wolfgang Von Goethe’s powerful statement, “There is nothing more odious than the majority. It consists of a few powerful men who lead the way; of accommodating rascals and submissive weaklings; and a mass of men who trot after them without in the least knowing their own minds.”

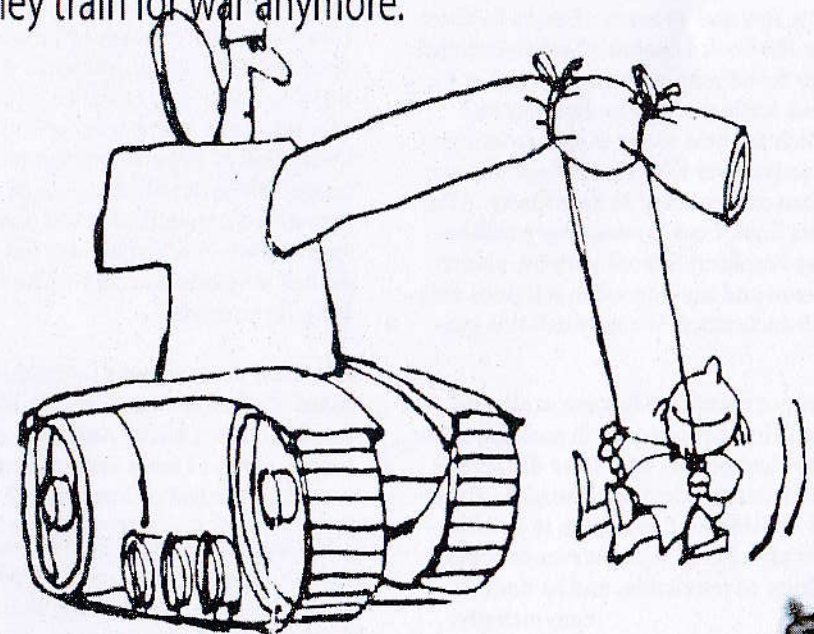
In a case-study on LDS Conscientious Objectors during the Vietnam War we find individuals who, like Clawson, followed the dictates of their own conscience. One C.O. based his motivation on “the desire to serve fully both the God that I believe and the humanity that I love.” Another C.O. stated, “As a Christian, I cannot shrink from the claims of my conscience. I am responsible for my actions. I cannot kill.” Elder John A. Widtsoe in his October 1943 Conference address told the Saints that they were each individually responsible for the “peace of the world.” This proclamation holds true today. We are each responsible for the peace of the world. Melvin J. Ballard wrote explicitly,

“I am sure as I am that I live that the reason for all the marvels of this age was to abolish poverty, to break down the barriers between peoples, to make men brothers, and to bring the world into a golden age, the age of peace, when all men would cease to learn war.”

In order to achieve the age of peace, we must be willing to search for truths and then follow the dictates of our own conscience. It is my sincere hope that we can be the kind of people who do not blindly forfeit our agency, but actively use our agency to promote peace. Individually and as a whole, we need to become a people who are more concerned with saving lives than saving face.

To contribute an article or artwork to *A Pinch of Salt* email editor.apos@gmail.com

They will beat their swords into plowshares
and their spears into pruning hooks.
Nation will not take up sword against nation,
nor will they train for war anymore.



Elective affinity of Jewish mysticism and anarchism

In a reflective review Michael Löwy's "Redemption and Utopia", André de Raaij considers the many cross-overs between some left wing ideologies and spiritualities and finds affinity in new and interesting places.

Whoever connects Marxism to liberation theology has not understood Marx, and, as Jacques Ellul forcefully and convincingly argues in Jesus and Marx, has not understood the Gospel either. If there are political consequences to Christian belief then they should be found in the anti-politics of anarchism. Michael Löwy has written a popular book on liberation theology, but he should not be dismissed easily.

Projecting back the way of seeing applied in his *Rédemption et utopie* he finds an elective affinity between liberation theologians and Marxists. Anarchists may shrug about this but we cannot do that when Löwy states such an affinity between some selected Jewish thinkers (all male) with mystical or messianic character on one side and with anarchism on the other. He may be better equipped to move on this terrain, as a Jew and a seeker of paths to liberation. From the book I cannot conclude whether he chooses for affinity with anarchism but his taking stock leads the way to thoughts and names which are new to me in this field. Sympathetic thinkers but who I would not connect to anarchism are included in his affinity. After reading this book I can connect my predilection for the Frankfurt School with my choice for anarchism and my interest in religious anarchism with each other. We may call this synthesis.

Löwy does not mention Marcuse at all, and Adorno and Horkheimer only in passing, and it is daring to elect people who have distanced themselves from the shady philosophy of anarchism and considered themselves to be Marxists for this affinity. Löwy however concludes to this affinity as inevitable, and he does it convincingly.

And let's face it: the Frankfurt School referred to Marx, but they never were in step with the parties claiming to represent Marx' inheritance. Strictly speaking Marx himself, at his best, might be seen as part of the company Löwy brings to the fore. Löwy does not go that far. However, "we" anarchists may wonder whether we should not rescue the "libertarian Marx" from threatening perdition (Seán Sheehan does this in his *Anarchism*).

That Buber, Landauer and Kafka fit into both a Jewish and an anarchist paradigm is no surprise to me. The same might be said about Toller and Sperber. Heterodox Marxist Bloch and Lukács neither ever fully broke with anarchism nor with Jewish eschatology. And they are not far removed philosophically from the Frankfurters.

I am not convinced by the special Central European character of this combination of Jewish mysticism and anarchism Löwy claims. He mentions a West European exception to the rule of this elective affinity, namely Bernard Lazare. Simone Weil was interested in Christian mysticism – like Fromm, Landauer and others mentioned by Löwy – but never changed religious affiliation, and who was an anarchist with a light Marxist touch. Might she be a good example of a western European exception? We might even think of popular English radio rabbi Lionel Blue who does not sound much removed from anarchism. And then – my specialism – the Netherlands have their own Jewish religious anarchists, like S. van den Berg for example.

But these are questions I would not have asked if I had not read Löwy's book, so let's not fret... Let's work! And at the end of the tunnel, cannot I see a vista of broken clocks, heralding the end of linear time?

- Michael Löwy, *Redemption and utopia - Jewish libertarian thought in Central Europe - a study in elective affinity*. Published by Stanford University Press.

Anybody out there?

A longer version of this essay was published recently by the Anarchist Federation. It is reproduced with grateful permission of the author—Jeff Kirby.

Firstly I wish to thank you for outlining your anarchist take on religion and belief in general. The anarchists I know are not usually so forthcoming, maybe they are just politely respectful of my religious and spiritual beliefs. You are also to be commended for tackling the frequently avoided topic of spirituality, it is clearly easier to outline anarchist objections to organised religion than an individual person's nature-centred spiritual belief.

I will say at the outset that I agree with your conclusion about spiritual beliefs, that although they are often perceived as confined to the metaphysical realm they do in fact have concrete implications in the here and now for those who hold such beliefs and indeed those who are in relationship with them.

The first emotion I experienced reading your perspective on religion was shock, quickly followed by disappointment. What shocked me was the level of trust and belief you have in science, this can be seen in your intuition when confronting religion to "jump to my Darwin, Dawkins etc", the recognised mullahs of science and atheism. I am guessing you had a similar childhood education to mine (UK in the mid 1970s) which indoctrinated pupils with the God of Science.

I was not encouraged to question the very foundations of science, they were a given, however since then many of these foundational theories have been discredited and new theories adopted. Who knows how long these current theories will last? Then there were my classroom chemistry experiments, how many times did the results contradict what should have been happening according to the text book, the crystals turned yellow instead of blue? If you wanted a good mark you soon learned how to fudge things, the crystals turned

a blueish yellow! I outline this indoctrination of mine as it relates to your sincere belief in a "body of evidence". How often do we accept the word of scientists and the government intuitions they are enmeshed within; when do we really examine the "body of evidence" in detail? How much power are we ceding to others when we don't fully examine for ourselves the "body of evidence"?

Since the principal of scientific objectivity has been thought up by human minds it is debatable that the principal itself is truly objective.

The principals of science are constructed and reconstructed by human minds; one of the central principals is the maintenance of objectivity. Also termed impartial, unbiased, dispassionate, disinterested, neutral, analytical and unemotional.

Since the very principal of scientific objectivity has been thought up by human minds it is debatable that the principal itself is free from bias (truly objective). However, that left to one side, questions can certainly be asked of the practitioners of science, are they truly objective? As they produce their "body of evidence" is it insignificant that they are male, have a particular political or religious belief, are being paid by a multinational pharmaceutical company, are accepting of hierarchical structures, accepting of painful experiments on animals, that they have a mortgage to pay and three children to provide for?

You tended to divide up human experience into physical and metaphysical, to split up the real world and the world of belief. This reductionism or splitting is consistent with the scientific imperialist world view; it is also seen in the worst examples of religious and political fundamentalism. Giving excessive weight to either sphere (physical / metaphysical) can result in extremist manifestations of the religious and fascist kind.

Anybody out there...

My experience is that the two are not separate but they bleed one into the other with no clear dividing line. To stress the physical aspects of our life will inevitably favour rational intellect over the emotional. You are right to point out that emotional feelings are fluffy thinking; there is a reduced role for rational intellect when emotions are strongly experienced. You are now entering another realm.... Don't be scared, go right on in and enjoy the full human experience.

You stress that you are not opposing anyone's right to believe in whatever they want but you are just restricting those beliefs to the metaphysical sphere. If someone suggested they didn't mind your anarchist principals so long as you didn't express them in any way in the physical realm I suspect that you would object. I would maintain both are part of who you are.

Finally I want to expand on the dynamics of religious and spiritual belief. Throughout history people all over the world have adhered to religious and spiritual beliefs, even where governments have carried out sustained campaigns to stamp out religion it has survived, even flourished. As dictators and theocracies all over the world have found out, you can't force someone to believe what you want them to. You can try to convince, persuade, win hearts and minds, but people will believe whatever they want, even if they say something different.

This phenomenon may be as you say purely arbitrary, but my guess is religion and spirituality fulfil a deeper need, helping to answer basic questions and reveal another reality. All this poses a problem to those who would do away with all religious and spiritual belief: what will you replace it with?

History has show that people do not stop believing when they loose faith in religion or political philosophies; they adopt new beliefs and understandings of the world. It's not sufficient to say let's do away with all oppressive social constructs and religious beliefs and see what happens. People want answers to the questions that religion has traditionally answered.

Throughout history where governments have carried out sustained campaigns to stamp out religion it has survived, even flourished.

Who am I ? How did I come to be here? What happens when I die? Why do I hurt the people I love? What do anarchists have to offer in respect to these questions? Hopefully more than the scientific dogma outlined strongly in your take.

I would distrust any ideology that wishes to dismantle all religious and spiritual belief, for there must lie within it the seeds of an authoritarian regime.

My preference would be for a diverse range of ideologies and beliefs to exist, living alongside each other. Such diversity would ensure the individual is truly at liberty. In such a climate anarchism could not fail to flourish as it would be so appealing to free individuals.

In such a free thinking society we would need platforms of agreement where groups could accept difference but still work together. It would be particularly important to exchange views on the behaviour that manifests itself from the particular religious-political belief held by a group or individual. Surely that would be preferable to one all powerful political dogma.

My advice is to be wary of those who define themselves by what they oppose and are vague about what they are proposing, of those who are quick to offer liberty and in the next breath restrict it. They couldn't possibly become anything like the institutions they oppose could they?

Jeff Kirby is a member of the Church Army working in Sheffield.

An Experience Of Living In Community.

Rob Telford reflects honestly on life in community.

Sitting in idly in St James Park on a summer day and talking about our plans for intentional living—One Big House—seems an age ago now, but it was only May 2008.

It hasn't quite worked out the way it was foreseen by some, unless you class *One* as "two, and a van", *Big* as "three or four people, with one spare room", and *House* as "home, really". This take on a life of their own.

There are no perfect communities. I thought there might be – if you kept the right people in and the wrong people out. I would never put it that horribly (well, except just then), but I think I'm on the upward arc again, believing that another world is possible with the flawed folk I share space and time with (not least myself).

In the first house, the people who began it settled on hospitality as the core value, which seems like a good idea. But now some feel that hospitality needs to be shown *particularly* to one section of society – well, not really a section, the way refugees and asylum seekers are treated. Others don't think that we need to specialise – that the spare room should be open to couch-surfers, drifters, friends, homeless folk, and random hippies.

Another problem is defining the house as a Christian house. If someone were truly seeking God in their own way, then would the value of Jesus centred spirituality make them feel unwelcome during their stay? It just so happens that everyone who lives in the house now call themselves Christians, but there have been times when people staying do not self-identify that way. How do you maintain an authentic, honest expression of the community's highest values without lapsing into either cliquishness on the one hand, or lack of foundational purpose on the other?



The actual human relationships and interactions that go on in the house are usually fine, although we need to understand each other's motivations better. Different people want different things out of community – some want a radical political agenda, some want a place to call home, some simply believe in strength in numbers, others desire community for wholly theological reasons. I still believe all of these can exist in the same place, even the same brain. It's just getting that place, or that brain, to work it out in the round, consensually, that is sometimes difficult to initiate.

There are no perfect communities. I thought there might be – if you kept the right people in and the wrong people out.

I've got a thing about geographical proximity – on the same street, in the same neighbourhood, members of the same community. When the second house formed, I felt annoyed that it was five streets away rather than one or less. I'm still not completely OK with the way that it turned out. Looks like I'll have to live with it.



Vegan Banoffee Pie

by Adam Dickson

Ingredients

- 10 Vegan oatmeal biscuits (about 250g)
- 2 or 3 table spoons of Pure dairy-free margarine
- One package of silken tofu (approx 350g)
- Half to a third of a cup of maple syrup (to taste)
- Half a cup of fat free dairy-free soya milk
- 1 or 2 fair-trade bananas
- Dairy-free whipping cream
- Dairy-free 85% fairtrade dark chocolate
- Round cake tin (approx 8" s)

Base:

- Crush or blend biscuits into fine crumbs.
- Gently melt margarine and stir in crumbs until the mixture takes on a firm feel.
- Spoon into cake tin and flatten then place in fridge to cool.

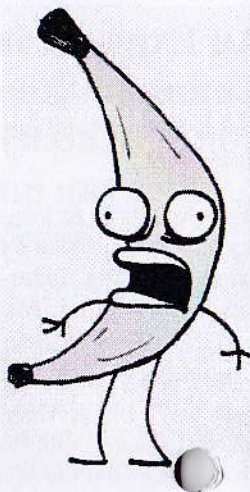
Middle:

Mix tofu, maple syrup and milk in a blender until tofu becomes smooth. Pour mixture into pan and heat. Once it starts to boil don't turn down the heat but stir constantly with a wooden spoon. After around 15 minutes heating and stirring the mixture starts to thicken and darken. Continue stirring on a very low heat for a few more minutes, then when it starts to take on a gluey consistency remove from heat.

Slice bananas and layer on biscuit base then pour over the hot tofu mixture and smooth. Place in fridge to cool; the mixture will take on a firm toffee consistency.

Top:

Once chilled, whip cream and layer on top of toffee. Finely grate chocolate on top of cream and cover gently cover with cling film and place back in the fridge for around 30 minutes to allow the cream to set.



A Pinch of Salt to shake the Empire

In 1930 Gandhi led a march to the Indian coast challenging colonial tax-theft. 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, thus 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.

By Keith Hebden

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Daniel Berrigan

When
they
come
for the
Innocent
without
crossing
over
your
Body,
Cursed
be your
Religion
and your
Life.

