



ACT TOGETHER

Ashram Community Trust

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Yarl's Wood Immigration Removal Centre, Bedford

"We have no other visitors, only you." This simple sentence came from someone I am currently visiting. Not all residents or more descriptively, detainees are as isolated and on their own but the truth is, too many of them are.

The purpose built centre was opened in 2001. It is run by the Home Office with day to day operations contracted out to an organisation called Serco. The centre can hold as many as 400 residents but numbers fluctuate with 195 on the books last April. It is primarily an all women centre but can cater for the occasional husband and wife duo.

It is a centre for detainees appreciating that these are people not convicted of wrong-doing, have not been charged with an offence and in most cases have not been taken to court. Yet they are denied their freedom by being restricted to the prison-like centre itself and its parameters. They have free access to various indoor leisure facilities, a shop, health care, cinema, religious places of worship and their own hairdressing amenities.

The reasons for their being detained can vary but one common factor is because visas had not been renewed and /or it is too dangerous to return to their native country. Length of time held at the centre is also variable. One person was detained for over two years but the current average length of stay is approximately 25 days. The residents have a right of legal representation but the quality of such representation can vary widely, as can legal fees which a large proportion of detainees may have no means of funding. On the whole, detainees apply for a tribunal hearing in the hope they will be released, while some may be successful others are not. Likewise, it is at the jurisdiction of the Home Office to either grant release or serve a deportation notice. In the event of the latter, detainees are prepared for deportation and taken from the centre to the airport for their contracted flight.

Residents come from a host of countries and care is taken to be sensitive to their customary cultural

requirements including language provision, which is no small thing as we're talking, in all, 161 countries. It is usual for residents from the same country to be paired as room-mates in their two bedroom living spaces and this camaraderie or shared background can be reassuring. When they arrive at the centre they have little more than the clothes they stand up in. They can be visited by police and officials at their homes or where they happen to be staying and given just sufficient time to pack a case. There is a chaplain who is much respected by the residents and by us visitors who meets important needs in both residents and staff. There are other personnel with appropriate benevolent 'skills/expertise' as there are also two or three other caring charities with their particular specialisms.

I have been a Yarl's Wood Befriender for two years and when assigned someone, I visit them every week until they leave the centre. I have seen ten people over the two years representing five different countries, all English speaking I hasten to add! Out of those ten, some have simply been released while some have been deported either voluntarily or compelled. All of my residents have been lovely people with shining personalities making conversation easy, at times poignant, other times stimulating and every time most special as the characters they are.

There are 50-60 befrienders and between them offer 22 different languages and that's quite some going. Between them, befrienders organise special events at Christmas and at other times of the year besides running a weekly Drop-In with board games and arty-crafty things. Various articles of clothing are bought and stored and given to residents as and when appropriate and not just clothes but other essentials too including top-ups for mobile phones.

Yarl's Wood Befrienders is a registered charity with a well organised administrative base. They assign befrienders, like me, detainees to visit, organise excellent training events, offer advice, 1

information and counsel and oversee the management of such a charity/trust, professionally and with style.

It so happens I am about to leave for my next visit to see the person of those opening words: "We have no other visitors, only you." And this person, with his wife, is feeling desperate, as it seems they are at the end of the road and fear deportation with a very uncertain and menacing future. All I can say is, it is the right place to be and at the right time. It is a privilege, my privilege to spend quality time with someone whose dignity is something to be treasured, whose faith in me is

something never to be taken for granted and whose soul is as precious and equal to anyone else's.

I have just returned and before leaving my friend (detainee), he expressed just one request: Could I find out if and how he can retrieve his bike and other belongings that are stored in a self-storage unit in London? I said I would, but on driving home thought to myself, 'even if there was a way of retrieving them, who on earth would cover the cost and ship them out to the place where you are destined?'

David Bown

Kingdom people

Epilogue

.....

In this book I have tried to reveal some of the very important and significant truths I have discovered in my ministry in Wythenshawe.

The truth about people especially, those from a working class background, and the work of God within the setting of working class culture;

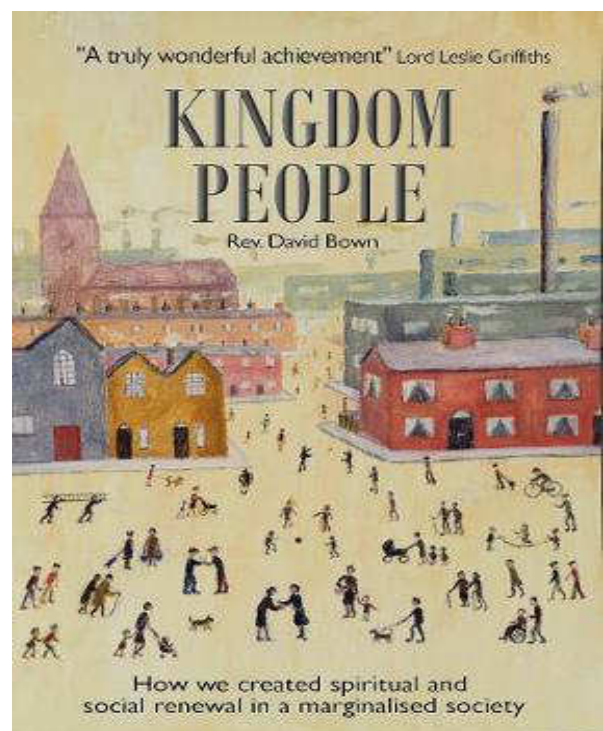
The truth about exercising such a ministry and work outside the box, not because it is fashionable, but because it is essential, a necessity;

The truth about the pitfalls and difficulties such a diverse and non-traditional ministry creates, not least with its church hierarchy represented through its institution;

The truth about ordinary people shamefully side-lined by society and the wider church but who possess a spiritual side to their lives that exhibit images of the unseen Christ;

The truth about the Incarnate God and the coming of Christ over and over again in the disguise of those who might be considered least in his Kingdom;

The truth about finding the most appropriate model for contemporary church work and ministry and using it as a template and as on-going interpretation of biblical insights and truths;



The truth about working in partnership with non-church organisations, appreciating the integrity of their philosophical approach and capitalising on the complementary benefit to themselves and to the churches;

The truth about all people, without distinction, being assured their place in the family of God which by its integral nature invalidates man-made systems of membership as applied by the churches;

The truth about the Kingdom of God and the way modern church projects are parables in their own right and can be appropriately aligned to their biblical counterparts;

The truth about knowing when it is right to take risks as

a proper exercise of faith, being a faithful pastor, leader, co-worker and fellow pilgrim with the people;

The truth about taking stock, listening to the people, being honest and being professional;

The truth about drawing up plans, following the plans through, retaining the vision, working as a team and building it all on the foundation of the Kingdom of God; The truth about five Methodist church communities who could easily have been expected to react emotionally and nostalgically about their church's past glories, with the wish to retain the status quo and not attempt a radical future. But who in the midst of the biggest changes their premises had ever seen, like giving over of valued church space, their resounding response was more than simply resignation to the inevitable. It was full

of courteousness, good grace and a hope that all the new futures will be successful. Like a remnant of previous generations, they had clearly become a Kingdom people for future generations.

And finally, the truth behind some of the most prophetic words spoken by Christ; prophetic in his day and realised prophecy in ours. In fact it is that realised prophecy which resonates throughout the whole of this story, right through to the liberating truth it exposes. The truth that the humble and poor, the sincere and the generous, the hard workers and those who never give up, the faithful and the faithless, the inspired and the receptive listener, the low self-esteem and the encourager; it is these people through whom Christ has chosen to walk the streets again.

David Bown

Burngreave Events

Monthly seminar at Multifaith Chapel & Library Burngreave Ashram on 3rd June 2019 - A Textual Depiction of Self - Determined Rights: Perpetual Virginity and 'Unmarried Pregnancy' in the Character Trait of Mary.



John Barnabas, Ruth Bird, John Vincent, Nirmal Fernando and Manju Ray



UTU (Urban Theology Unit) ...50th Anniversary and Ashram UTU Summer School at Sheffield 8-9th July 2019. The event took place at the Multifaith Chapel and Library Burngreave Ashram and.....also UTU Centre and Library at Victoria Methodist Church Sheffield. Speakers from various countries contributed to the lecture session followed by discussion.

THE ARMS FAIR PROTESTS 2019

DSEI, Defence and Security Exhibition International, alias 'Arms Fair', takes place every two years in London's Excel centre. It is a massive trade show where 1500 companies show their products and services to 30.000 visitors from around the world, many from military delegations, police and security departments and private security companies. The products on display range from tanks, drones and other large military items to pepper spray and tear gas and monitoring and surveillance equipment. There have been occasions when companies have broken the law eg by selling equipment such as electric batons sometimes used in acts of torture. Several countries pay for a 'national pavilion' which features their national companies. DSEI is organised by a private company with the full support of the government's Defence and Security Organisation (DSO) which exists to help the arms and security industries to sell their products around the world. The list of who is attending is hard to obtain till very near the event. However several invitees are identified as authoritarian regimes, some known to infringe human rights and some at war. The event is also attended by a large number of politicians so the event provides an opportunity for dealers, buyers, brokers and politicians to meet.

For some years there have been protests at the Fair. Over the last few Fairs the main protests have taken place the week before the Fair starts to try to delay, if not stop weaponry getting into the ExCel centre. Campaign Against the Arms Trade (CAAT) coordinates these and there is usually a specific theme for each day with different groups responsible. The programme for the week was:

Monday Sept 2nd. Stop arming Israel.
Tuesday Sept 3rd. No Faith in War.
Wednesday Sept 4th. No nuclear.
Thursday Sept 5th. Conference at the Gates.
Friday Sept 6th. Climate justice.
Saturday Sept 7th. Festival of resistance -Local democracy and International solidarity.
Sunday Sept 8th. Borders and Migration.

There were in addition vigils at the beginning of the Arms fair the following week.

I have been to the two previous Fairs, mainly for the No Faith in War day. The development and sale of horrifying military equipment capable of killing and maiming the thousands of people we know are often killed or brutally injured in armed conflicts is totally appalling. That it is done in our country deliberately to make such vast wealth in this way is totally disgraceful.

Furthermore some of the arguments used in Just War theory really do not stand up in a situation where in most conflicts the majority who are killed or maimed or displaced are ordinary citizens and include children.

This year the Quakers through a group called 'Roots of resistance' have been planning our action over several months. The idea was to try to get 1000 Quakers there. There were certainly hundreds so when we formed our two Meetings for worship and witness in a circle in the road we did completely block it. In the morning several people had 'locked on'. This means the road is blocked as removing a lock on is a prolonged process done by specialist police. In the afternoon the Meeting for worship was interrupted by police who wanted us to move to the pavement and a grass verge. Some people were prepared to be arrested so did not move till arrested and taken into custody. We had learnt some traditional Quaker and Peace songs as part of the preparation for the event. At the point the arrests started we were led in singing over and over again this peaceful short chorus:

'Dear friends, Dear friends,
Let me tell you what I know.
You have given me such pleasure
I love you so'.

This was by way of encouragement to the Quaker Friends being arrested but it was also sung to the police, some of whom clearly found it a bit disconcerting! I had decided I would not deliberately court arrest, mainly because I did not want to risk being jolted around in a police van as this sometimes occurs. I do as little to risk injury to my one and only arm as losing its use would be very problematic for me and my family. However I think around 50 people were arrested. The sheer numbers even without lock ons meant this took an hour or so.



We were reminded in our dealings with the police that though our personal experience may be largely positive this is by no means true of everyone in

our society so out of solidarity with those with different experience to avoid sharing information with the police or indeed extending conversations with them.

Quakers were not the only Faith groups there. We were joined by others from the various denominational Peace groups and these included two bishops. The church groups came with powerful liturgies, led the singing of hymns and Taize chants. Groups of Buddhists sat in a line at the edge of the road and chanted their prayers. There was a Muslim call to prayer. In fact I believe no trucks got through that entrance during the day. All because groups of people from many faiths were prepared to stand firm against such real evil. I liked the final part of the Anglican liturgy which went:

'We stand in this place in unity and solidarity.
We stand in this place in peace and determination.
We stand in this place in hope and in boldness.
We stand in this place in love and in strength'.

We were invited to stamp our feet as we said the word 'stand' each time. It reminded me of John's emphasis on following Jesus feet first.

I had arranged to stay in London for four days so went to the morning of the No nuclear day. CND members had managed to organise a very complex lock on involving several people, Extinction Rebellion's boat and a van. This completely blocked the road so the rest of us listened to speeches by Bruce Kent, a Union representative and a Local councillor from Newham. This was interesting as Newham council do not like the Fair being held in their Borough. They allowed

protestors to camp on a piece of land near the Excel centre despite police wishes to prevent it as Newham own the land. They also had organised alternative events during the week of the Fair. There was also a superb violinist and singers.

Throughout the event there are wonderful banners and placards and to me the whole experience is an example of what peaceful protest involves. There is a cost in discomfort to some and possible arrest alongside a real creativity and imagination, human friendship of a very deep kind demonstrating another world is possible. We became a compassionate community, sharing food, experiences and ideas, encouraging creativity, courage, and humour.

As I did last time I stayed near Tavistock Square. In the beautiful gardens there in central London there is a fine statue of Gandhi, a stone commemorating conscientious objectors, a cherry tree for remembrance events of Hiroshima, and boards telling something of history of the area which was home to the first woman surgeon and in more recent times experienced the horror of the 2005 bomb on a bus in the Square. People sit there, enjoying the gardens, with its magnificent older trees as well as so many planted in remembrance of fine people, contemplating or walking through. This and the protests for me are signs of the Kingdom. There is a mandala painting, near the tree planted in 1967 in memory of Hiroshima, which has these lines about a saintly person linked to that mandala, 'Conqueror of our fear of death, protector of life'. I find that very sustaining in so many situations where we are called to be courageous in order to protect life.

Sandra Dutson



"The world is over-armed and peace is under-funded"

Photos courtesy of rootsofresistance.org.uk

So much dust, so much joyfulness

I've just spent most of a year in Jordan. My wife is studying Arabic, and a year abroad is part of her course. And when I found out where she was to be headed I announced there was no way she was leaving me behind! It did beg the question what would I do while I was out there, but fortunately WWOOF came to the rescue, in the shape of a date farm in the Jordan Valley, about an hour from where Fiona would be studying, and incidentally right on the border with the Occupied West Bank.

Unsurprisingly I've noticed one or two things while I've been there (!), mainly that it's a country of huge contrasts, with so much going on. And so much of this is right in front of you as you travel by 'bus from Amman, the capital, where Fiona is living and studying, to Shuneh, the rural town near the farm where I'm living and volunteering.

First thing is to actually get the 'bus, which is an adventure in itself. No published routes or timetables, few numbered buses. Flag 'em down/go to the start-point, and ask. But don't necessarily expect to be told the whole truth – it seems people in the Middle East are desperate not to tell you what might be considered bad news, so you sometimes have to convert 'It'll be 10 minutes,' to 'It'll be half an hour,' or 'This is the 'bus to wherever' to 'It'll take you to somewhere where you can get another 'bus to where you want to go.'

As you head out of Amman, there's streets and streets lined with shops. Many many convenience stores, bakers, greengrocers, clothes shops, shoe shops, and in some places a group of 'specialist' shops – car tyres, decorating materials, restaurants, furniture, mobile phones etc.



Heading west out of Amman is a bit like heading west out of Sheffield, in that that's where the richest parts of the city are. If you want to see the biggest houses and mosques and shopping centres, then it's westward ho!



But these areas are not 'immune' from the effects of the rampant poverty that exists in Jordan.





And yet smartphone ownership is completely ubiquitous. People complain incessantly about Government corruption. The cities throng with people who have learnt English, while in the country there isn't money for any school trips. Amman twinkles with brightly lit 5 star hotels, but it floods regularly in the winter because the drains are unmaintained. Alcohol can be bought in the many off-licenses, yet many women are covered from head to foot.



But back on the 'bus, I'm often sat next to someone who speaks very little English, yet who will invite me, a complete stranger, to their home to share their meal and meet their family. Or maybe they will pay my fare for me. And as I walk from the 'bus stop to the farm people will greet me from every direction. They will offer me tea and coffee. Drivers will pull over and offer me a lift. And if for whatever reason I cannot accept their offer, they will appear to be genuinely disappointed that they cannot act on their offer of hospitality. Yet still they will be delighted that I can speak even a few words of Arabic. And even more so when they found I was fasting during Ramadhan.

As we approach the town near where I live there's plenty of evidence of the poor infrastructure and unsophisticated farming techniques



Fiona spent most of last year really quite ill, so she's hoping to repeat the year. Which means we're heading back to Jordan to have another go, hopefully with a different outcome, *insh'allah*. But if you can't wait another year for an update, head over to <https://ggrieffy.wordpress.com> for a lot more words and pictures about life on the border of Syria, of Saudi Arabia, and of the Occupied Palestinian Territories.

Gary Grief



A Community united in grief

I missed the last Ashram Community Weekend in May, even though I had booked and had already travelled from my home on the Isle of Mull as far as my sister's in Leeds. Whilst I was there, I received the devastating news of the sudden death of our beloved Church of Scotland minister, Johnny. Although I had been looking forward to joining with friends from the Ashram Community, the greater need was to be home with my husband, Brian, and to be with the rest of the grieving community of the island. Facebook was swamped with messages, photos etc. A neighbour (who would never be seen inside the church) flew the Saltire which is always outside his house at half mast. On the Sunday immediately following the death, there was a joint service in the church in Salen, where he lived with his wife, Cathy. Attended by members from all 4 of the churches under his pastoral care as well as many friends and neighbours, it was, naturally, a very subdued atmosphere - we were all in a state of shock. That service was well-attended but the 200-strong congregation (normal Sunday Services muster around 25 to 30) was nothing compared with the 700+ who packed into the modest church, its two small side-rooms and the courtyard outside for the funeral a week later - it was also live-streamed to Linlithgow where Johnny had served for many years. It seemed the whole Island wanted to pay tribute to this gentle, sincere, fun-loving, compassionate man whether they attended church or not.

Five months on, the church community and the wider community of Mull are starting to get back to normal. His widow, Cathy, has even felt able to attend a church service for (almost) the first time since the funeral. I say "almost" because, just one month after Johnny's tragic death in a climbing accident, Cathy bravely attended a joint ecumenical service for the dedication of the new disabled access to the church in Tobermory. It was a celebration very much overshadowed by sadness. Johnny would have rejoiced to see the realisation of his dream to make the church accessible for all and would have been delighted

with the tasteful way the steps and ramps had been created to comply with modern building regulations whilst still retaining the character and aesthetic quality of the original 19th century architecture.

Under the gentle care of the 2 other Church of Scotland ministers on the island, one being the Moderator with overall pastoral care and the other a minister who has acted as a locum to various parishes in the presbytery and regularly alternated the taking of services with our own minister, we are slowly moving forward and seeking ways to continue the legacy of a man who was loved and respected throughout the island by all within and without the church. It is hoped that this will include more involvement for the elders and members of the congregation in the worship and pastoral care, with perhaps the formation of a Worship Group.

I have salvaged some of the many hundreds of books collected by Johnny over a lifetime of study and service in the church with a view to setting up a small church library. Johnny's widow, Cathy has all of her late husband's services, sermons and stories on computer and in written notes and plans, eventually, to get these published so that future generations can benefit from his wisdom, insight and wonderful, joyous sense of humour through which he communicated his deep awareness of God's love for all.

We are all hurt, confused and angry at being deprived of his friendship and leadership so suddenly but in the 7 years he was here on Mull, he achieved so much in the church, the schools and the neighbourhood of the place he had chosen as his home. I pray that the sense of God's love which Johnny felt so keenly and sought to share with everyone he met will continue to pervade our community in the months and years ahead.

Lorraine Jones



TRAIDCRAFT IN SUNDERLAND

As this year sees the 40th anniversary of Traidcraft it seems a good time to look back over the years at my connection to fair trade in general and to Traidcraft in particular. First of all I was thrilled to read somewhere about the concept of fair trade and very interested to find that there was a room in Sunderland Minster where Traidcraft goods were on sale at certain times. After making further enquiries I visited this room, made myself known to Suzanne, the 'shopkeeper', and left with a few items which I thought might sell at the next coffee morning at my church. This resulted in Traidcraft stalls becoming a regular feature at our coffee mornings.

After some years Suzanne felt she was no longer able to continue in the shop due to ill health, and, although sorry that Suzanne was leaving, I was delighted to be asked to become the shopkeeper. I felt that the shop had great potential and set about giving it a face lift with the help of a few likeminded friends. I was very grateful to Jenny Medhurst for her advice, as she was very experienced in running fair trade shops, and to my daughter Alison who told me that when she worked in an Oxfam shop the policy was to always have three of every consumable item. The next thing to do was to put in a large order to Traidcraft! Our new-look shop was to be open from 9.30 till 1.00 Monday to Friday as there were now enough volunteers to do this, and after as much advertising as we could manage, we were all set and ready to go.

So off we went and all went well. We soon got to know our regular customers and we all loved working in the shop. After a while we were supplying 11 churches on a sale or return basis and we had a shelf in the local Christian bookshop. I also went out speaking about Traidcraft to whatever groups would have me, taking with me a selection of goods to sell, of course.

You can imagine the shock I had when some years later a member of the Sunderland Minister clergy

came into the shop and told me that as our room was wanted we would have to leave, and have everything cleared out by Easter. As Easter was only 3 weeks away it was 'all hands to the pumps'. A pressing problem was finding somewhere to take everything - as I had a large house that's where it went and the square hall became the temporary shop. We never did find anywhere else - two churches offered a room, but they weren't suitable. It was perhaps a blessing in disguise as time marches on and some of my volunteers felt it was time for them to retire. The situation changed again when I went into hospital for a simple knee replacement and ended up having my right leg amputated above the knee. I was in hospital for 8 months, during which I had septis and almost died. When I came out of hospital I became a resident in a nursing home and am still there 5 years later, spending my days in a wheelchair.

I've never given up my passion for fair trade, and still have a Traidcraft stall at our church coffee mornings with the help of a friend and my son John. I always have some current Traidcraft catalogues in my room and talk about fair trade to anyone who will listen. I've just arranged to have an occasional stall here. I hope to do all I can while I can, and I thank God that there are so many things I can still do at the age of 86. Unfortunately one of the things I can't do is attend the Ashram weekends and this is a great disappointment to me. However, it's good to know I'm not forgotten and Jenny keeps me in touch with what goes on; thanks too to those who have written to me.

Valerie Boyd

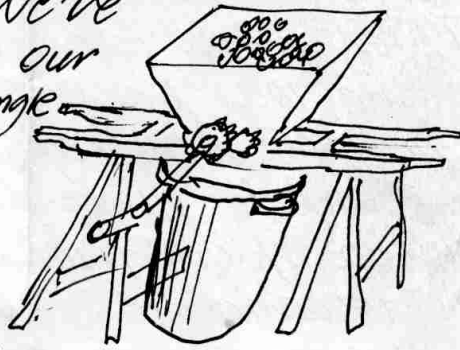
Memories of going to Weekends with Val and Enid in Val's bus, stopping at Wetherby for a brew and a geobar, and coming back to Greystone to scones and jam, then loading the bus with shop bargains. Happy days! Well done Val for keeping the Fairtrade candle lit in Sunderland!

Jenny

Cabaniers; 13th September '49

Dear Linda & everyone

Here we are at the end of a very dry summer. We can hardly use the pump on the well any more because the well is so low. We have had the best plum harvest we've ever had they look like bunches of grapes on the trees the branches are so full. We have got masses of sunflowers & the bluetits are enjoying the seeds. We've nearly harvested the grapes. We've mashed a lot of them in our neighbour's fuller (like a mangle with teeth) into a bin to ferment. It was so heavy we had to get a friend to carry it into the barn. Today we're starting on the peaches - the ripest we've ever had but not so juicy.



On Sunday 22nd next we're organising a harvest meal at the café associatif. We're hoping people will bring their produce & we'll make a display & food - soups & tarts & salads that we will share. There will be a children's ~~competition~~ contribution we hope in the form of faces on saucers composed of fruit & vegetables.

I must have mentioned wind turbines in previous letter. 2 or 3 months back we learned of a proposition by a firm Nordex to put 4 ENORMOUS wind turbines in the Forêt de Puyrocher nearby. There was a kind of hysteric reaction I was quite taken aback by friends who normally seem quite sane & who are politically to the left

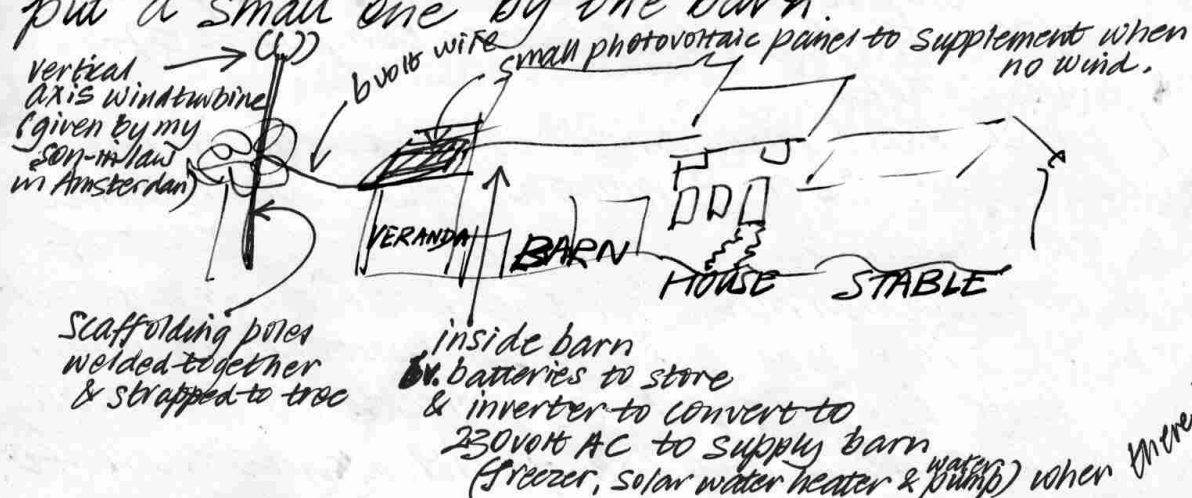
& ecological were quite incoherent, repeating the unproven 1/2 truths about wind turbines like they massacre birds, make intrusive noises, use more energy than they produce. The debate (?) became very heated.

Our Landto Si group was involved in organising a meeting (also at the café associative) to consider the role of wind turbines in the context of excessive energy demand by our consumerist lifestyle, climatic justice, degradation of the third world (desertification etc) But the meeting was packed with out & out opponents of the project who refused to listen.

We found it quite hard (& seemed to have lost about 1/2 of our friends) & I was excluded from the steering group because I wasn't totally opposed to any wind turbine of any kind.

We will try to ~~re-establish~~^{continue} the Landto Si group but in a different way

Meanwhile it will be my son's birthday next month & because wind turbines are the interest of the moment (even more than Brexit!) the family seem to have decided to have a whip-round & organise a work party (?) to put a small one by the barn.



It probably won't produce much electricity but at least it's a kind of symbolic start.

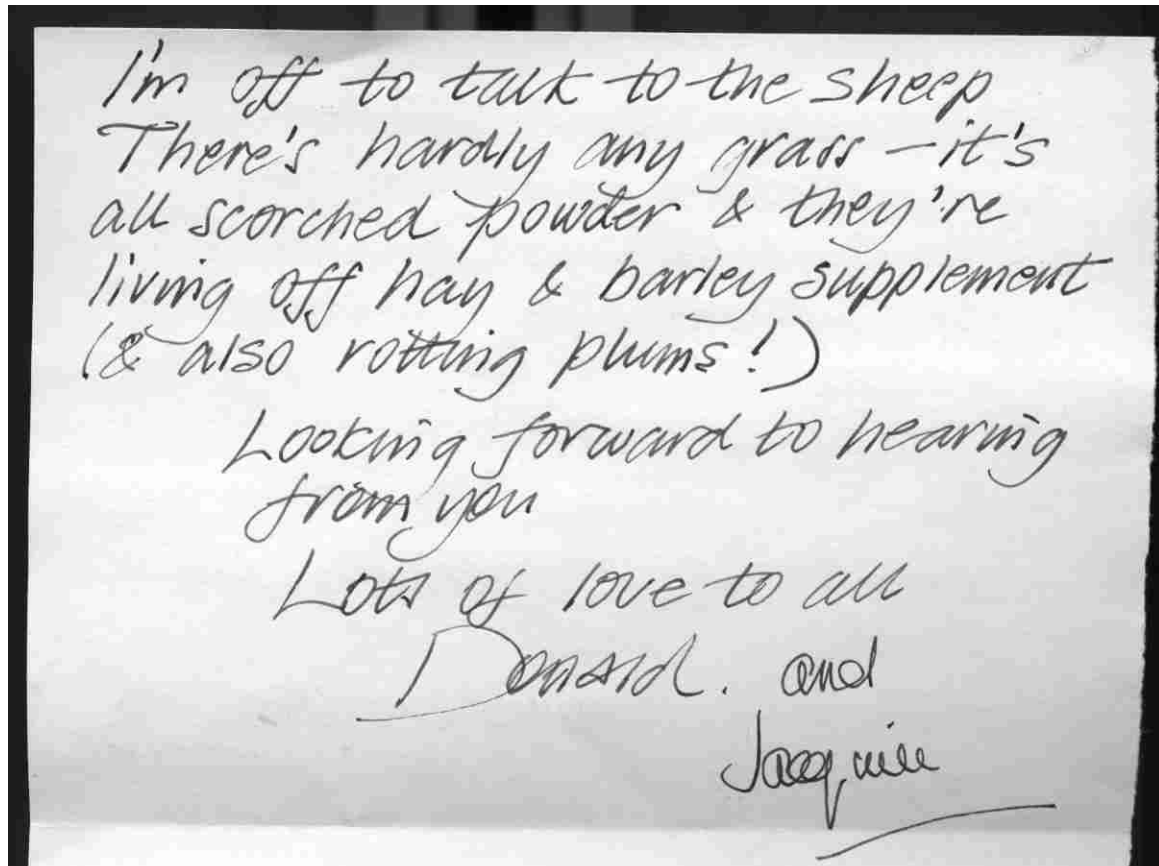
We've submitted a 'déclaration de travaux' to the mairie & expect it will be approved.

We were impressed hearing that you've got a photovoltaic panel — bravo!

We might go on to make something bigger & more productive.

There are some young people about here (connected to the 'commune imaginaire' which I think I've mentioned) who are interested in building windturbines partly from recycled material. They are in touch with the do-it-yourself windturbine movement of Hugh Piggot from Scoraig in Scotland.

Info. is to be found in English on www.scoraigwind.com & in French on www.tripalium.org



Linda adds -"café associative" is a community café which Donald had been involved with, and the "Laudato Si group" is a group at his local village Catholic church for which Donald has translated into French the Cafod study guide on the Pope's recent encyclical on caring for the earth.

A Christian Response to Climate Change- responding with Faith, Hope and Action!

At a meeting organised by Hartlepool Global Peace and Justice group and a local Baptist Church clips from six films were shown before an informed and constructive discussion

"The next great human achievement" (The Climate Coalition 2019)
<https://www.theclimatecoalition.org/the-next-great-human-achievement>

"American worship leaders at Paris Climate Summit, 2015" (Micah Challenge)
<https://vimeo.com/163718465>

"Global Healing"- part 2 of a film inspired by Pope Francis' encyclical. 'Our Common Home'
<https://www.ourcommonhome.co.uk/main-session>

"You are stealing your children's future" (Greta Thunberg at the Climate Summit in Poland, Nov 2018)
<https://www.youtube.com/watch?v=VFkQSGyeCWg>

"Till and Keep" by Christian Aid
<https://www.youtube.com/watch?v=mEIVYwM1mt8>

"Zoe's Restoration Story" by Tearfund
https://www.youtube.com/watch?v=Wzod8uGZhv8&feature=youtu.be&utm_source=Tearfund+Action&utm_campaign=2dee178b2e-EMAIL_CAMPAIGN_2019_03_06_10_30&utm_medium=email&utm_term=0_347a47338a-2dee178b2e-30178677

Jenny Medhurst

Ashram Holiday 2019 – the Dales

At 9.15 am on Monday 2nd September the Marshalls left home in Staines-upon-Thames on their way to a holiday destination in the Yorkshire Dales, staying in Dale House,. Despite industrial (in)action by half the train crews of South Western Railway, we managed to arrive safely in Kettlewell, by 4.10 pm, after a journey made up of three trains, one underground and two buses, these last two both declaring proudly on their side that they were not only operating locally, but were also “Made in Yorkshire”. The final (mini) bus dropped us off right opposite our destination of Dale House, where we discovered that, having come the furthest, we were the first to arrive. But David had provided us all with the code for the key safe on the front door, so we could put down our luggage and go out for a first wander round the tiny village..



Kettlewell Beck, cottages and Dale House and Gate Cote Scar.

Kettlewell seems to have found its comfort zone a century or so ago. The 1901 census recorded a population of 211, which by 2002 had only risen to 264. However, looking further back, to 1838, the village boasted a cotton mill, a smelt mill, three blacksmiths, two joiners, four inns, two shoemakers, a surgeon and a tailor. From careful scrutiny in 2019 I could find one garage, one “Village Store”, three pubs, one tea-room and one laundry. Mind you, the tea-room also offered “Four poster bed & breakfast.”

The history of Dale House fascinated me when I discovered from a locally written guide that it had been built as a railway hotel, on the expectation that a railway line was to be built from Skipton to Kettlewell, but it only made it to Grassington, some 5 miles south. The house now has beds for 24 guests, though that would leave the communal rooms very crowded, whereas our group of nine

fitted in very comfortably. The kitchen was well stocked with pots and pans, crockery and cutlery, apart from the lack of a garlic press and a lemon squeezer, but most exciting of all were the plastic beakers for an overnight glass of water, which I found, as I woke up thirsty in the early hours of Tuesday morning, glowed luminously in the dark.

Members of the Kettlewell party will now share with us one of their highlights of the week, remembering that we owe all of this to the thorough planning and organising done for us yet again by David Dale.

Linda Marshall



Linda and Peter and Saun the sheep at the start of the Conistone walk.

Buckden Pike was the high spot of my week both metaphorically and literally. It is one of the highest hills in the vicinity of Kettlewell at 700 m. It is owned by the National Trust and Chris and I followed their recommended route. This involves a steady climb first through woods and then rough pasture. Once the fragile peatlands at the top of the ridge are reached, the landowner has laid down a gravel path with stone steps at the steepest part. The sun came out when we were about halfway up and the views from the summit were spectacular. Not only could we see many of the significant hills in the Yorkshire Dales National Park but further away was the line of the North Yorkshire Moors and even the southern fells of the Lake District. The way down was a different matter; a much rougher path but still with spectacular views. This brought us down to the village of Starbotton with a 2 mile walk along the Dales Way footpath next to the river Wharfe.



Elsie and Anna having a Fairtrade cuppa at West Winds Tearoom, Buckden

Back at Buckden we met other members of our party who had done different walks and enjoyed some refreshment in the garden of a delightful tea room. The sun was still shining.

Ian Parker

On Wednesday, most of us travelled up dale and down to visit Bolton Castle, a medieval ruin which was, nevertheless, inhabited in parts until the 1940s. Mary, Queen of Scots was imprisoned here in an en-suite room with four poster bed and some very fine table ware.



We avoided being shot by some enthusiastic young archers and being rained on until it was time for our picnic, eaten in the cars carefully turned to face the view.

Helen Davies

Staying at Kettlewell in the heart of the Yorkshire Dales rekindled vivid memories for me of the time when my brother and I went youth hostelling in the memorably hot summer of 1976. We started from Kettlewell YH and headed over into Littondale where we were walking along a dried-up river for much of the way. Enough of reminiscing, back to the present. As a long-standing railway enthusiast the revelation that our home for the week had been built as a railway hotel was a highlight of the holiday.

The other highlight was the breathtaking view from the top of Buckden Pike, encompassing the Lakeland fells, Ingleborough, Wensleydale (and

Bolton castle visited earlier in the week), right round to Teesside and the Cleveland hills. It is highly satisfying to be rewarded with a fine panorama from the top after a steady climb. This is one of those occasion where the phrase 'the end justifies the means' is apt.

A typical Ashram holiday for me has certain obligatory elements, and this one has ticked most if not all the boxes – plenty of good walks with fine all round views, historic churches, the odd NT/English heritage property, Sunday worship at a historic church and my bread and butter pudding (I need to blow my own trumpet some times!)

Chris Bullock

My first highlight was holidaying with three generations of the same family Elsie, Helen and Anna. I particularly enjoyed watching Jenny and Elsie, the oldest member of the party, doing the Guardian crossword together! It was also good to catch up with Anna, who celebrated her twenty-first birthday in August, and hear about her year in France as part of her Bristol University degree, as well as her trip to Japan.

My second highlight was watching the sheep being driven through the street outside Dale House (appropriately!), where we stayed, in Kettlewell. The land rover, with some bales of hay on the back, was followed by the sheep, with the shepherd and his sheepdog bringing up the rear. Inevitably, three sheep went the wrong way and had to be extracted from the car park opposite the house to join the rest. However, it was what followed that struck me. From 30 yards away the shepherd whistled to his dog to lie down in the middle of the (B6160) road to stop the traffic (which had built up by this time) following the sheep and disturbing them still further. It was a wonderful example of the complete rapport between dog and handler, and signified the absolute trust between them. There is perhaps a parable in that somewhere?

David Dale

I thoroughly enjoyed the company, the conversations round the table, the puzzle-solving sessions and particularly the walks around Kettlewell with individual members. The church grounds were interesting,, the old broken tombstones had been removed and a lovely memorial garden laid out.

Elsie Davies



Skipton Castle courtyard with the yew tree planted by Lady Anne Clifford in 1659

It was good being in upper Wharfedale for a week and not just visiting for a day or a YH weekend as I usually do. And it was a real pleasure to have meals and walks and evenings with friends – food is best shared! And to visit old haunts – Aysgarth Falls glorious after rain, Linton where Mum and I

used to feed the ducks by the bridge on the village green, and my favourite tea room at Buckden.

I enjoyed new walks (where Linda kept meeting people from Hull!);,and finding Fairtrade churches - though sadly not the biggest at Linton where we attended worship. It was poignant to see fresh flowers on a memorial stone in Conistone church graveyard commemorating the deaths of six young men in 1967. Their bodies still lie in nearby caverns - it was Britain's worst potholing accident.

We tried stargazing one evening, and on the last night successfully consumed all the leftover meals. Then there was the drive home on country roads, not the usual A1/A19/M1, a treat - though I wasn't up to 'How to Listen to Opposing Family views on Brexit' on Woman's Hour as I negotiated Coverdale!

Jenny Medhurst

Update on Joliba's work in Mali

It has been an unbelievably difficult year with almost no rain, no harvest, and the conflict in the north spreading south into the area where Joliba works. Joliba's work has become more than ever a lifeline and a force for peace.

As well as its microcredit fund which has grown to £400,000 and is autonomously run, and its ongoing work of dune stabilisation, bee-keeping, well building, tree planting and youth employment, it has two new projects:

Land restoration in Southern Mali

We have researched and begun a new programme in southern Mali. This was formerly the most fertile and productive region, but much of the land has been ruined by intensive cotton production, and heavy fertiliser and pesticide use. Cotton prices to producers have fallen so low that cotton growers have high rates of malnutrition. People are desperate to be able to grow food again.

We are seeking funds for a 5 year land restoration programme so that people will regain their capacity to grow food. It is also an area of Mali to which many people are migrating, so it is extremely important that rural livelihoods in this area should continue to be viable. Fortunately much can easily be done to restore natural resources and land productivity, particularly as it is an area of high rainfall.

Employment schemes for displaced people

Many people, particularly Fulani cattle herders, have been displaced by the conflict and lost everything. They are in refugee camps without any support. We would like to ensure that they can set their lives up again by being given opportunities to work on cattle health and on environmental schemes - all of which generate considerable income.



Mali is in one of the parts of the world most seriously affected by increasing temperatures and climate change. There are predictions that within 5-10 years there could be catastrophic food shortages and movements of people. When so much can be done, at very low cost, and when this also sustains security and peace and prevents the need for migration, we ask for your support.

<https://www.jolibatrust.org.uk/2018-annual-report>

Muslim-Christian Oneness in the Midst of Unimaginable Violence: An Example of a Contemporary Syrian Microcommunity

Nirmal Fernando

This is not to express my own words, thoughts, or feelings. It is to share with our Community the words, thoughts, and feelings of Jihad from Syria. Meeting Jihad within the magnificent ornate marble portals of the *Pontificia Universita Gregoriana* in Rome this summer, and becoming friends with him, was perhaps more important than the privilege of presenting three papers at the international conference on Biblical Literature for which purpose I had travelled, all the new learning, and fruits of publication earned after presentation. With no disrespect to His Holiness Pope Francis who blessed the conference conveying a warm welcoming message, the speech made by Jihad at the opening ceremony to some one thousand scholars from across the globe, was by far the greatest blessing upon the week of monologues, dialogues, debates, agreements, disagreements, food, wine, and socialising that followed, devoid of any liturgies or prayers, among Jews, Christians, Muslims, and several nondescripts like myself, all in good faith. A week of honest thinking, expression, and reflection on each other's' actions – acted parables as Ashram would say, but not necessarily those of Jesus. Now, I appear to be contradicting myself by my own expressing; so I stop, and let Jihad take over.

Text of Speech Given by Fr. Jihad Youssef at the Opening Ceremony of the Society for Biblical Literature's International Conference at the Pontificia Universita Gregoriana Rome on 1 July 2019



Dear friends, *as-salāmu 'alaykum!* Jihad is my name. As you may know, it is a very Christian name, actually, it means “struggle” or “spiritual and morale effort”. I am a monk in love with the Bible, a member of *al-Khalil* monastic Community of the Monastery of Saint Moses the Abyssinian, Mar Musa, founded in Syria in 1991 by the Jesuit father Paolo Dall'Oglio, who disappeared in Raqqa, Syria in July, 2013.

We are monks and nuns, our superior is a nun, men and women, sinners but forgiven, called to the desert and consecrated for the Love of Jesus Christ for all mankind, and in particular, for Muslims as persons and Islam as a Religion. The Community has an ecumenic colour. We follow the Syriac Catholic rite, under the authority of the Bishop of Haemesa (Homs today), yet, we come from different Christian confessions: both Oriental and Roman Catholic, Greek and Syriac Orthodox, and Lutheran as well.

Our life is based on three priorities within a single horizon: *first*) the absoluteness of the spiritual life, since for a monk or a nun, “*solo Dios basta*”: God alone is enough or only God is enough; *second*) manual labour, an educational value, for us and for our visitors. This is a call to responsibility towards the material World, a partnership between God who creates the Universe and us, who should safeguard it — for example, but not only, through respect for the biodiversity in the Monastery's region; and *third*) Abrahamic Hospitality: freely welcoming everyone in the name of God, and thus, receiving God Himself in everyone. Our example is Abraham *al-Khalil*, the intimate friend of God, who received Him unaware at the Oaks of Mamre. The heart of our hospitality is that of receiving guests in our prayer, which becomes intercession for every soul, in particular for the Islamic Communities, and for people who are poor, marginalised and suffering.

Our horizon is the mutual understanding, building of harmony, friendship and deep esteem with Islam.

Because of the on-going war in Syria, we became engaged in humanitarian aid (material, moral and spiritual) for the displaced, refugees and needy people, in Syria, Iraq and Rome, where we are present, such as, the restoration of homes, medical assistance, a kindergarten for children, and, yes!, a school of music for youth. In 2015, another monk of ours was kidnapped by ISIS. After 5 months, he escaped, thanks to the help of Muslim friends. We also lost our Mar Elian Monastery. We were close to death and afraid, but chose to stay in Deir Mar Musa, as long as we can, faithful to our vocation, not to be heroes but to remain in solidarity with our Christian parishioners of Nebek and our Muslim friends as well. Both of these, when talking about us, say “our monks” and “our Monastery”.

We believe brotherhood is possible and good and that if we, as human beings, want to live a good life, either we live in solidarity, or no one can truly live in dignity.

In this particular context, my Community made, and continues to make, a sacrifice sending me first to

the *Biblicum* and then to the *Gregoriana*, to discover, conserve and share the Christian heritage, written in Arabic, our Liturgical language, that of the Holy Qur'ān. I am doing my PhD, under the supervision of the Jesuit Prof. Felix Körner. It is about the "*Paradise of Christianity*", an 11th Century Arabic Christian Còmmentary on the entire Bible, made by the Syriac priest, Abdullah Ibn aṭ-Ṭayyib, which has survived in three MSS. The oldest one, dates back to 1281.

My dissertation is a Critical Edition, English Translation and Theological Analysis of the part concerning Deuteronomy, which is an endless hymn to God's mercy, and a tireless *jihad* against idolatry, with special attention given to pastoral and moral issues, in language clearly inculturated within Ṭayyib's contemporary Islamic context.

Studying is a mission, and we believe it is worthy and necessary in general, because the Church of God today, more than any other time, needs well-formed persons, lay and cònsecrated, at the service of the còmmon good of humanity, in the perspective of the coming Kingdom of Heaven. Classical studies of the Bible, besides being amongst the most appropriate for monastic life, are fundamental for a life of faith, and for the future of interreligious dialogue. Full of hope, we have decided to study and prepare a better future for our wounded Syria, which I left yesterday, only and especially, to tell you these words: dear brothers and sisters, we are not giving up! Thank you.

Jihad's Home: The Monastery of Saint Moses the Abyssinian



Origin 6th century CE



Deir Mar Musa al-Habashi (Syriac: ܕܝܪܡܪܘܫܐ ܕܡܘܨܐ ܗܒܫܝܐ; *deiro d-mor mūše kūšoyo*; Arabic: دير مار موسى الحبشي, ALA-LC: *dayr mār Mūsá al-Habashī*), literally the Monastery of Saint Moses the Abyssinian, is a [monastic community](#) of the [Syriac Catholic Church](#) located near the town of [Nabk](#), approximately 80 km (50 mi) north of [Damascus](#), on the eastern slopes of the [Anti-Lebanon](#). The main church of the monastic compound hosts precious frescoes dating to the 11th and 12th century.

An ancient building, stone circles, lines and tombs were discovered near the monastery in 2009 by [archaeologist Robert Mason](#) of the [Royal Ontario Museum](#). Mason suggested that the ruins may date back 10,000 years and were likely constructed in [Neolithic](#) period (such as the [Heavy Neolithic Qaraoun culture](#) of the [Anti-Lebanon](#)). Further excavation and research, into this discovery, has been halted due to the threat of violence caused by the [Syrian civil war](#).

Deir Mar Musa's recent history begins with an expedition to the abandoned site by the American University of Beirut in May 1981. Canadian scholar Erica Dodd was a part of that team, and undertook a study of the mediaeval frescoes in the chapel. In Dodd's words "Our visit attracted the interest of the Syrian Catholic priest of the Church of the Virgin in Nebek who sent an enthusiastic, armed posse from Nebek to dispossess the intruders. The armed men arrived at the door of the monastery and fastened a tight lock on it, politely asking us to leave at once." This was despite the presence of an official from the Syrian Department of Antiquities who had accompanied the team. Dodd published a report on the expedition in 1982 and a longer article in 1992, eventually returning to the site in 1993.

Dodd was in for a surprise, however, when she returned in 1993. Deir Mar Musa was by then



fully occupied again, with a monastic community led by Italian Jesuit Father Paolo Dall'Oglio. Fr. Paolo, or "Abouna" Paolo in Arabic, had been studying Arabic since 1977 in Damascus, Beirut, and elsewhere, and heard of the 1982 expedition.

In 1989, Abouna Paolo obtained a PhD degree from the Pontifical Gregorian University, his doctoral dissertation was on the topic "About Hope in Islam". Abouna Paolo always considered interfaith dialogue to be one of the principal objectives of the monastery, and in 1992 when he established the monastic order at Deir Mar Musa he named it al-Khalil. Al-Khalil is a reference to the Qur'anic epithet for Abraham, Khalil al-Rahman, or "Friend of the Merciful (God)" and is a direct link to the prophet seen as the founder of Judaism, Christianity, and Islam. It was this work that was taking up much of his energies after the work of rebuilding the monastery had been established.



Fresco depicting Saint Bacchus at the monastery

He came to the site, immediately recognising its importance and potential. He obtained the support of Syria's Department of Antiquities, who built a roof for the chapel, but in particular it was the volunteers he brought from all over Syria, and also from Iraq and even Italy, that had rebuilt a community, sensitively restoring the buildings and creating new ones based on the traditional stone-built architecture of the region.

Abouna Paolo had persuaded the *Istituto del Restauro* in Rome to send conservators to conserve the frescoes, who combined this work with training a new generation of young Syrian conservators. During the restoration work objects were found from the earlier occupation and are stored at the monastery in a small museum, including coins, glass, wood, wax candles, metal, but above all, pottery.

Goats, sheep and chickens were acquired to support the community, and they make a very nice cheese.

Left: On the terrace at Deir Mar Musa in 2004: Byzantine archaeologist Emma Lossley (Left) and members of the al-Khalil community, then Br. Jihad Yusuf (later Deacon and then Father), a Maronite from Wadi Nasara, and then novice (later Sister) Deema Fayyad, a member of the Greek Catholic Church from Homs. In Arabic "jihad" really means 'struggle' and is a not uncommon personal name.

Courtesy: Royal Ontario Museum

<https://www.rom.on.ca/en/blog/the-monastery-of-st-moses-syria-introduction>



Father Paolo Dall'Oglio in the new buildings in 2004. Behind: large cave that may actually have been the original focus of the complex

Current Themes Three Concentrations

In my May 2017 address on “Ashram Community-Past, Present and Future” and in the Spring 2019 article “Long Term Vision” I named three elements which have been with us from the beginning of Ashram:

1. An emphasis on Jesus – Secular Christ, Radical Jesus
2. Pursuit of intentional community
3. Experimental practice, especially in houses and projects in the inner city.

1. The emphasis in Jesus has emerged in the May 2019 weekend on Prophetic Signs and Acted Parables, not unrelated to the Ashram /UTU series on Practice Interpretation and its next volume on Discipleship in New Testament books.

2. Intentional Community was pursued in the July 2029 Summer School on the subject of “Community = the New Testament in practice” with pieces on different New Testament books, plus a selection of contemporary examples of Intentional Communities.

3. Experimental Practice This continues the element of experimental work named in the Community's Powers and Objects. One area of continuing commitment and discovery is the New Roots shop.

As all three are related to publications and policy, reports by the three ongoing concentrations will show fruit in the next few years.

Saving the World

The focus on “Saving the World” is based on all three. It has its origin in Jesus the Radical and his Kingdom of God now present in the world, in Jesus's community of followers who embody and continue his world, and in experimental “acted parables” which provide locations and logistics for actual instances in the world.

To service this a paperback, “Jesus the Radical: Saving the World” was sent to all Members and Associates in July, and is intended to be a discussion and study starter for individuals and branches.

The Questions and Discussion Starters will hopefully be of value - page 16.

What follows is an attempt to do the study backwards. That is, start with our contemporary world and work back to Jesus's contemporary world.

1. The World “Saved” paragraph “Now it Seems” p.11

Light	Life
Redemption	Wholeness

translated into world terms today -

Light	= Openness - no secrecy, no “Dark Deeds”
Life	= Fulfillment – humans living to their full potential
Redemption	= Systems causing failure turned into productive
Wholeness	= physical and mental wellbeing

2. The World's Salvation brought about through constructive “journey downwards” on the part of wealthy, privileged, oppressive people and structures voluntarily coming down from their positions of advantage . paragraph, “The Realities” p.12

3. The Redemptive Strategy is pioneered by future-oriented change agents.; The model for this is the lifestyle, mission and teaching of Jesus of Nazareth. His followers today become part of this, enabling the redemptive dynamic of Christ to be liberated. paragraph “A Truly Radical Christianity” pp12-13

4. Jesus Follower Communities are “Acted Parables” of this, putting into modern reality whatever aspects of the

Jesus happenings are possible for them. paragraph "Our Study" "These Small Signs", "The Model" p12

5. Negatively we get ourselves out of, and publicly expose old aspects we can of the way the world presently operates. paragraph "Our Commitment" pp12-13

6. Positively we set up ways today of embodying Jesus' method: "Radical Practice", Kingdom on Earth", "Jubilee Levelling, Journey Downwards" pp 5-12 How do Ashram projects fit ?. And what can we do in the future?

To Do

Get your branch, or any other group, to have copies of this leaflet.
Work through the 6- point scheme above over a period of meetings
Plan a follow-up in whatever direction the group wants to go.

John Vincent

Ashram Domestic Matters

Some time ago we said that there would be an Ashram Community Office at Spital Hill. But it turned out that it is only an archive (for post 2019 records), a store for Ashram Press and a general storage room for Ashram things. But it's not a place you can phone or write to (there's nobody there).

At 7 College Court there is a filing cabinet with all the current records. You'll get an immediate response to a phone call on Thursdays and Fridays (9-1pm). Other times are less dependable. I am not using email so please post to me minutes or requests and you'll get a reply by phone (please indicate times for me to phone you) or by hand-written letter.

Incidentally I am very dependent on friends who do typing/computer work for me. At present this is Margaret Mackley for Methodist Recorder articles, Nirmal Fernando and Chris Bullock for Ashram Community matters, Pippa Thompson or Jenny Medhurst for Act Together pieces and Judith Budworth for some articles. If any member would like to offer to help, I would discuss with them the particular areas I am producing stuff on and when I could do with a hand.

Burngreave Ashram

We have moved the Gathering to be now fortnightly on the first and third Sundays and to always be at Spital Hill with a bring and share meal. The meal is at 12.30pm, the meeting at 1pm and we close at 2.15pm. We take it in turns to prepare a basic dish for the meal to go with whatever is brought.

We have welcomed new members to the Finance and Property Committee so that it now consists of:
Chair and Secretary - David Dale.

Members: Brian Clewes, Roz Norsworthy, Penny Rae, John Vincent

In attendance: Margaret Mackley - Treasurer

Personal

A domestic note. My local Scott Rd corner shop supplies everything I need so I never have to go far for shopping. The only exception is marmalade. So in answer to members who ask "Is there anyway we can help?" - the answer is home made marmalade!

Love to all, John Vincent



Members and Associates

We invite anyone interested to request details about becoming a Member or Associate from the membership secretary, Sandra Dutson: smdutson@btinternet.com
Members and Associates are listed in the 7-day cycle Community Prayers

Projects and Commitments

Ashram Press – Radical Christianity, Gospel Study, Discipleship, Community Study and Research- projects on Community and related issues
Homeless and Asylum Seekers - Residence and Community for people in need
Multi-faith - mutual activities and projects open to all faiths

DATES

2020

29 February Open Projects and Houses Meeting, Sheffield
8-10 May Community Weekend, Middleton
11 July General Meeting
23-25 October Community Weekend, Cliff College

Residents' flat
347 Glossop Rd Sheffield S10 2HP
Tel: 0114 272 1971

Community Houses:
77 and 79 Rock St
Sheffield S3 9JB – Tel: 0114 272 7144
Tel: 07707 581 686 (Chris Bullock)
6 Andover Street Sheffield S3 9EG
Tel: 0791 092 2462 (Tamara)
27 Hallcar Street, Sheffield S4 7JY
29 Hallcar Street
80 Spital Hill, Sheffield S4 7LG
86 Spital Hill, Sheffield S4 7LG

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See Website www.ashram.org.uk for publications

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Website www.ashram.org.uk
administrator: kathclements@ymail.com

Act Together editor: Jenny Medhurst
medhurst@phonecoop.coop
Articles for the Spring 2020 edition needed by April 15th. Contributions from members/associates who do not attend national Community events are especially welcome!

HOUSES AND PROJECTS

Multifaith Chapel and Library, Burngreave Ashram,
80-86 Spital Hill Sheffield S4 7LG

New Roots Shop, Basement Speakeasy and

BRANCHES

All Members and Associates are attached to one of five regional branches. Please contact secretaries if you would like to know more about meeting or events. The branch secretaries are the local contact points for the Community.

Secretaries

Midlands – Chris & Lorraine Smedley
Tel: 0115 9288430 – Monthly Meetings

East – A46- Twice Yearly meetings

London – Linda Marshall –01784 456 474
Saturday Meetings – Monthly

North-West – Josie Smith – 01706 841 532
Meetings bi-monthly 11-2 at Luther King House
Restaurant, Brighton Grove, Rusholme

Sheffield – Tamara Donaldson – 0791 092 2462

North-East – Jenny Medhurst Tel: 01740 630475
Meetings as arranged.

