



ACT TOGETHER

Ashram Community Trust

Issue 79

Spring 2015

Ashram Community Trust is a Registered Charity – Charitable Co. No: 1099164



Contents

Page 1. Offices into Homes	David Mowat
Page 5. Winter Shelter.....	Anne Pater
Page 6. Update from Hebron.....	Dave Havard
Page 8. Life on Mull (part 2).....	Lorraine Jones
Page 11. The organisation once called WDM.....	Linda Marshall
Page 13. Middlesbrough Traidcraft shop an Fairtrade.....	Jenny Medhurst
Page 13. T.T.I.P.....	Jenny Medhurst
Page 14. The Trials and Tribulations of a Vegetarian in the North East!.....	Valerie Boyd
Page 15. October 2014 Weekend at Unstone Grange.....	Nona Wright
Page 16. Ashram: Discipleship, Community and Projects.....	John Vincent
Page 17. Burngreave Ashram	
Page 18. Radical Christianity – book and conference.....	John Vincent
Page 18. Radical Jesus – new edition.....	John Vincent
Page 19. Community calendar and contacts	

OFFICES INTO HOMES

Building a theology of reconciliation

This is a theological reflection on intertwined stories: an Anglican church icon called a 'reconciliation reredos' created for an act of historic healing, a practice of healing through dialogue called a 'reconciliation laboratory' and a campaign to solve the housing crisis that came out of the dialogue called 'AEOB'. Most of the focus is on AEOB, a campaign with a practical method. Along the way is a personal story of a spiritual journey that has included Methodist, Anglican and Quaker approaches.

Why reconciliation?

Reconciliation is not an aspect of Christianity that has resonated with me naturally. I'm much more prone in my life to have believed in God's 'bias to the poor' and was suspicious of 'reconciliation' a concept that seemed to me to be about sitting on the fence. To hell with the rich I often thought (guiltily, having had a privileged upbringing). I worked through these ideas, and my guilt, at the Urban Theology Unit in the early 1980s under the tutelage of Rev Dr John Vincent (one-time President of Methodist Conference). He has since the 1960s kept up core Methodist traditions: anger at social injustice and grass roots-level organisation for social change. He has been a strong influence in my life.

The fate of Dives (Lk 16 v 19-31), tormented for ever in hell because he ignored the Jewish injunction to love neighbour (Lazarus) as himself suggests (I like to think) Jesus may have felt this anger too. The idea of 'reconciliation' sticks in my gullet, even now, when I think I see the point of it more clearly. Perhaps I'm writing (does not every act of writing attempt this?) to try and understand what it is and why it matters.

For one thing when Canon Tim Higgins -Franciscan and recent rector of Saint Stephen's Anglican Church in Bristol- and I sat in the church garden in the late summer of 2010 and talked about what I called a 'dialogue café' and he called a 'reconciliation laboratory' I felt it was no bad thing to be swayed by the promise of collaborative work, rather than carrying on solo as I was used to.

Secondly, I had felt for a while the inadequacy of one-sided advocacy, be it from a solidarity organisation like the Palestine Solidarity Campaign premised on the unfairness meted out to a nation, the Palestinians, or even the

Ecumenical Accompaniment Programme of the World Council of Churches premised on a higher principle of human rights for all. I have served on that programme in Bethlehem. I know the power and the limitation of that 'accompanier' identity. I was often struck by the gulf between myself and others who happen to be on the other side.

For example once I was simply standing with my EAPPI jacket and note book by a check point whilst a young Israeli woman, doing her military service, was barking at Palestinians and checking their papers through a kiosk intercom. A pretty mundane non-confrontational scene in the scheme of things. When the queue had shifted she asked me with a pained expression "Why are you hurting us?"

Such advocacy (for an end to Occupation in the case of EAPPI) is necessary but it is not sufficient. How could the Israeli soldier and I, and better still the Palestinian caught in the turnstile really hear each other in a way that leads to action and builds to an alternative world? What greater field of knowing is there that sees all and holds all together compassionately? Perhaps the word 'reconciliation' expresses this.

After my speaking tour for EAPPI ended in 2009 I wanted to be involved in riskier dialogue than clear advocacy positions allowed, where certainty was suspended and hearts are allowed the space to feel, blindly, as they must. To help Tim by being the facilitator of reconciliation laboratories, what we came to call 'Rec Labs,' felt promising, not that I knew what they were.

Tim's foundation in reconciliation seemed much more assured than mine and so I went with his name for what I felt called to develop. In recent years I've explored this thing called 'reconciliation' a little more carefully, not in an abstract way, but through a housing story about what is actually happening and came out of a Rec Lab event.

It is only an artifice that says a story has a beginning and an end. There is actually just a continuous stream of interconnected experience. But intelligibility demands an artifice and I chose to begin with a story of converting an office into a community home. Then I take the story back a little in time.



'Abolish Empty Office Buildings, House People' (referred to henceforward as AEOB) is a campaign that has its origins

in a 'Reconciliation Laboratory' in Saint Stephen's, a city centre Anglican church in November 2012. You can read about the group and its community share offer on www.aeobhousepeople.org.uk. (Pic shows the AEOB steering group and office owner in Sept 2014 agreeing a purchase of the group's first property for conversion to an affordable social housing community copy right Mark Simmons).

How does reconciliation work? I think it is through *invitation* to what sounds like an exciting event, and not through compulsion. It is through exploration of the unknown rather than the following of tested pathways and so it requires risk-taking and the ability to just be 'all at sea' (in 'liminal space' Tim Higgins calls it). At some point in the exploration it dawns on the person that what is being found feels more important than what is left behind. And ultimately it's not down to us: something mysterious, call it Grace, call it the Holy Spirit, call it Creativity or whatever you want, is at work.

An invitation: Jesus called the rich man and hated collaborator Zachaeus down from the tree to be his host. (Lk 19 v1-10) Shocked to be snatched from the social margins to the very bosom of community, the *giver* of hospitality and not just the *taker* of taxes something in him shifted. He felt released to give half his ill-gotten gains to the poor and pay reparations to the over-taxed.

Two and a half years ago individuals were drawn by a leaflet (right) to the city centre church of Saint Stephen's. So far their unfolding story, led by the cry 'Abolish Empty Office Buildings, House People!' has touched about fifty five people who have released their wealth to purchase shares (about £270,000 by mid April 2015). AEOB hope that this will release about ten people from the poverty trap of low income-high rent as

Want to help make the city more equal? Whether you think you're rich or poor, come to the Saint Stephen's Reconciliation Laboratory and share your story. Out of these hearings we hope a 'research' group of rich and poor people, explore together into 2013 how honest face to face meeting leads to personal and city-wide change

they become self-builders and residents of their first converted ex-office, in East Bristol.

"Today salvation has come to this house" says Jesus of Zachaeus. The fruit of a reconciliation is wholeness ('salve' can be translated as 'be whole') in the body of the community, divided by oppressive practices and hate.

If reconciliation is 'the activity whereby the disorders of existence are healed, its imbalances redressed, its alienations bridged over' (Macquarrie, John. Principles of Christian Theology SCM 1977 p 268) then what was true for Zachaeus applies equally to the work of AEOB.

Prophets of old and campaigners new castigate the rich who react by barricading themselves behind ideologies (like neoliberalism) and launch offensives which blame the poor (benefit scroungers, immigrants, yobby activists and so on). Jesus may have been an angry prophet too but was more often an enticer. To be enticed away from your money by a promise of something even more precious, is that not more effective than declaring war on the rich?¹



AEOB have been sending out their invites and offering their shares this past year (and, dear reader, still require more investment to complete the renovation). Their story began in a circle of people meeting in the church café which is a soft foot-fall away from what could be considered a sacred space. Methodists and Quakers may wince at the superstitious notion of sacred

space but it's still strong in Anglicanism. The space lies in front of the 'Reconciliation Reredos', a relief frieze, the work of both a Victorian sculptor and of African-Caribbean British artist Graeme Mortimer Evelyn (and Buddhist incidentally) on the wall behind the altar (an angel and Saint Stephen the martyr in this section).

¹ The same argument can be developed in the context of Israel and Palestine, but that might be confusing to bring in too many examples. It is only developed here in the context of the social divide between rich property owners with spare investment capital and poor people in insecure rented accommodation.

The reredos was re-modelled to celebrate the two hundred years since the abolition of the slave trade, at least a step, arguably, towards healing of the social fabric. The significance of the location is that Saint Stephen's is the historic church by the harbour from which hundreds of slavers left for the triangular trade.

And just as AEOB want to recondition unused dead office buildings into living community, so the unloved and vandalised Victorian reredos², hidden for years behind a curtain has been transformed into the main icon of Saint Stephen's Church, fixing gazes towards a deeper understanding of the life and reconciling purpose of Jesus Christ.

Modern Bristol made its wealth through the slave trade horror, setting up unequal relationships in motion that continue to this day. To take one example, plantation owners compensated by the abolition of slavery twenty years on from the end of the trade were able to invest their money in newly developing industry in the city such as the Great Western Cotton Factory in Barton Hill. It paid a pittance to its workers and modelled its working day on the slave plantation system³.

Over the years the rich have stayed rich and the poor stayed poor, including, largely, the slaves' descendants who came to Bristol as immigrants in the last century. Such structural inequality is exemplified, so the people talking and listening to each other two years ago began to see, in the line that divides house owners from house renters. That's where AEOB started.

Central to the 'Reconciliation Reredos' is the curious carving of a lamb, standing tall as a stallion carrying a cross over its shoulder. The cross, an instrument of torture and symbol of the might of the Roman Empire collides with the victorious lamb, symbol of a tribe and their God in familial closeness, protected from a vengeful angel. In Jesus, a whole system of domination is subverted⁴. The way of 'love your enemy'

² I'm indebted to Rev Tim Higgins 'Reconciliation Reredos' article June 2013 for understanding its story and theology

³ The writer researched the cotton factory some years before for another project. See also <http://www.independent.co.uk/news/uk/home-news/britains-colonial-shame-slaveowners-given-huge-payouts-after-abolition>

⁴ The lamb was sacrificed and the blood smeared on the lintel so that the angel that killed all the first-born sons in Egypt 'passed over' (Ex 12:23). In the traditional doctrine of the atonement, Jesus is taken to be the Passover or paschal lamb. This interpretation of the Atonement is developed by

triumphs over 'might is right'. But reconciliation is more personal than that: the word means, in English as in the Greek, to 'make friendly again after an estrangement' (OED). So the way of Jesus (at least-leave aside the relationship between God and Her/His creation) allows the humanity of all, rich and poor, to be revealed and for friendship to grow.

We were a rum bunch gathering during those three blustery November night 'laboratories' over two years ago, listening to each other and allowing something beautiful to incubate. A high-born Nigerian refugee turned cleaner and her student daughter attracted by the flyer handed to them on a pavement in Saint Paul's district, a repentant bijou harbour-side property developer, an ex-traveller, a lonely land-lady dreaming of community and fed up with tenants taking her for a ride, an elderly woman who'd just inherited some money and an 'involuntary millionaire' (he told us) who'd made money through three property booms and had recently turned his Clifton mansion into a housing coop. The vision of AEOB came out of these and subsequent gatherings.

How can a vision incubate when differently empowered people gather around such a divisive issue? Drawing principally from the wisdom of silent Quaker meetings for worship and from Scott Peck⁵-inspired Community Building in Britain, Rec Labs form a circle inviting people to share their story. The emphasis is on listening, on speaking only when moved, on allowing discomfort and silence and mutual responsibility for the unexpected to emerge. It's a trust-building and creative process and by and large it works. It incubated AEOB.

Away from the safety of the laboratory, does the telling of a powerful story, gentle invitation and deep listening still characterise AEOB and bring reconciliation?

Some people, drawn by the prospect of being a self-build housing coop may not recognise the description of AEOB as an experiment in 'reconciling' the rich and poor. Dialectical struggle not dialogue, the exposing of 'class contradictions', was a more common approach in activist circles when I was more of an activist than now. But in Christian terms, the rich but 'unclean' tax collector Zachaeus becomes clean (or 'saved') through his act of repentance.

Walter Wink as an effective spiritual and social transformation of 'power as might' e.g. in 'The Powers That Be' Doubleday 1998.

⁵ Scott Peck 'The Different Drum' Arrow Books 1990

Is AEOB likewise an opportunity for restoration by the rich who feel guilty or defiled by their privileges? Arguably so. Reconciliation is a revolutionary act. It shortens the distance between people mediated by systems, and so does away with the need for them.



AEOB is, so far, a growing friendly alliance between all kinds of

people, citizen-brokers, investors, self-build tenants, supportive professionals amongst others (pic AEOB steering group examining architect Chris Askew's first plan to convert Battens Road office into flats).

Looking speculatively ahead, were things like AEOB to become multiplied in large scale, bankers would be much diminished in their power and importance and would find again their true purpose, to be of temporary service in providing liquidity. So for instance it seems as if only about 8% of the project funding will come from a bank loan.

What is true for banks is true for all the other professionals we are dealing with, whose mystique diminishes by the day, whose power-over the project reduces as we become more experienced and assertive. We're beginning to see how the energy that comes from cooperation flows so much more easily than that which comes from compulsion.

And likewise in the New Testament, the Salvation that comes from the life and example of Jesus brings into question the Temple system or the authority of the formally-educated Scribes and Pharisees, let alone the hollow power of Rome. It is no accident that, in its first flush of deep understanding, the early church 'held all things in common' and so abolished the divide between rich and poor.

Methodism has long understood what we in AEOB are discovering now. For example 'several of the Rochdale Pioneers who formed the first Co-operative Wholesale Stores at Toad Lane in 1844 were members of the Rochdale Methodist Unitarian Movement'⁶.

I yearn for the 'reconciliation laboratory' to be a method used in all kinds of conflicts, between Israel and Palestine or

between rich and poor to use two examples. We are just at the start of learning how to do this.

David Mowat April 2015

The writer is an advisor to Abolish Empty Office Buildings which is inviting people to buy shares from £50 to £100,000. Up to date news is on www.facebook.com/AEOBhousepeople and the share offer forms and business plan is on its website www.aeobhousepeople.org.uk. He also has a Diploma in Theology and Mission from the Urban Theology Unit and has sought to develop a 'reconciliation ministry' at Saint Stephen's Church Bristol where he also runs the music programme. www.saint-stephens.com. Contact him on bigbromo@yahoo.co.uk

⁶From p 12 http://www.biblicalstudies.org.uk/pdf/anvil/14-1_036.pdf

ANVIL Volume 14 No 11997 Nigel Scotland Methodism and the English Labour Movement 1800-1906

Note from the editor

It was really good to receive this unsolicited contribution from David, from whom I had not heard in a long time. (Our worship really misses your trumpet playing David!) We would really love Act Together to be a place where community members and associates past and present can share current passions, interests and concerns. Please do get in touch at medhurst@phonecoop.coop



Donald and Jacqui's aquatic friends croaking, leaping and buzzing for joy in their rebuilt pond!

Winter Shelter

I am writing this in brilliant sunshine and it is quite hard to recall the rather damp, chill winter months when I joined the teams who provide winter shelter to homeless people in Kendal.

It all started last year and is led and co-ordinated by our local homeless charity which was originally set up by evangelical Christians in the town. Manna House reminds me of an Ashram project.....a rather run down building kitted out by charitable gifts. Frugal but comfortable. The building was condemned, but is a good space, and work is afoot to raise the money to refurbish it. There is professional help here with housing advice and general support work. There are showers, washing machines, and a hot meal available when open. There are workshops and activities.

They reached out to the churches last year with the proposal to begin the shelter, asking for churches to host one night a week, and members to volunteer. I was proud of Stricklandgate for being prepared to take the risk of offering the very first year. 5 churches did, and the Catholics did 2 nights. After a pretty successful first year, the request was repeated this year, and more churches offered, and the Methodist church was not used.

I joined this year and went to three comprehensive training sessions. I was in the Monday team. We worked at the Salvation Army Church Hall, and it was ecumenical action at its best. Our leader is actually not a Christian at all, three of us are Methodists, two Anglican, and two from the Salvation Army. We meet at 6pm to set up. This involves making the beds....air beds, sleeping bags, pillows....which we arrange with chairs in between to give everyone a bit of personal space. We set the table as attractively as we can, and put out newspapers, magazines, fresh fruit, biscuits and cake on a table near the hatch to the kitchen. A team starts to cook the meal.

Our guests arrive at 7. If it is wet, or really cold, they know we will be flexible about this rule. We offer a drink, and company. All our guests have been referred by Manna House, and signed agreements about not taking drugs or alcohol. Sometimes we have to take difficult decisions. A zero tolerance level would exclude some of the most

needy, but where do you draw the line? Someone who is a little 'merry' at the beginning of the evening may well become belligerent and aggressive later on. We hated turning away one young man who had failed to sign in, but at least we were able to give him a meal and a sleeping bag. In the end we had to abide by Manna House decisions. They were always on call to talk to if the team leader was unsure quite how to proceed.

Generally I have to say I really enjoyed the experience, which wasn't what I was expecting. The team were great fun, and we cooked some pretty good meals together. And eating round the table with our guests was companionable and usually extremely good humoured. They were all appreciative of the meal. Afterwards it became our habit to play Jenga. Guests joined in, or participated with oohs

and ahs from the edges of the room as the tower got more and more precarious. There was a lot of laughter. Volunteers worked in shifts, and several times I took the night shift and slept over. I was always glad to get home for a shower the next day, and would be tired out by the evening. It was a little taste of

how tough it can be on the streets.

Our guests were a varied bunch. Some youngsters with complex needs who had had too many 'last chances', an ex military man with PTSD, a deaf and dumb man with anger issues, a woman using the shelter as free accommodation while she worked to earn enough to pay her first month's rent on a flat, a chef who had lost his accommodation, and was too old to be cheap any more. They talked freely about the issues they had. Sometimes they told you more than you really wanted to hear. But it was good to be able to listen without judging.

I shall, all being well, do this again. It never snowed here this winter, but it was good to know that there was a safe, warm bed for these people during the coldest and wettest nights of the year. And I am humbled at the resilience and stoicism and the camaraderie of this group of people, as well as being desperately sad to begin to understand more personally the cruel vagaries of fate which have driven them to us for what warmth and comfort we can offer.

Anne Pater





Update from Dave and Arwa in Hebron, Palestine

Things have been quieter on the Abu Haikal land for the past 6 months. The

"archaeologists" have stopped work and not come back yet. Another group of Palestinian workers have been building walls around the fences and to preserve the remains they have found. Some of their work looks more like reconstruction to make the remains more exciting to visitors. Anyway they are not destroying anything so there is no problem at the moment. We expect the "archaeologists" will return at some point because they have been promised 7 million shekels to create a "Biblical Archaeology Park" on our land. We have no idea where they will dig when they do come back. Meanwhile in the Israeli High Court the case drags on without showing any sign of real progress. The court is currently asking why the settler organisation of Hebron were given the tenancy to plots 52 and 53 in a secret deal in 2012 by the Israeli government without the land being put up for tender and without the Abu Haikals being informed. How they lost their protected tenancy has not been explained yet. Things are currently adjourned for procedural reasons. The Israeli High Court does not recognise that it is illegal under international law to expand settlements on Palestinian land so we have no real hope of getting justice from the court. We may have the opportunity eventually to appeal to the ICC now that Palestine is a member. Meantime the soil, the trees and the retaining walls have all been removed.

One of the biggest problems facing Palestinians in recent months has been the theft of Palestinian tax money by the Israeli government. This was done as a collective punishment for Palestine having the audacity to seek justice from the International Criminal Court. The PA has not been able to pay salaries until very late and then only 60%. Very many people get their salaries from the PA including Arwa and her mother. And of course it has a knock on effect to shopkeepers and the rest of the Palestinian economy. Israel has just announced that they will pay the money but will deduct a billion shekels for money they say is owed for utilities. In any case nothing has yet been paid for 4 months now.

An elderly lady on Shuhade Street had her house

welded shut by the Israeli army along with the empty house she owned next door. She was not given time to remove any of her possessions and is now having to stay with her son across the street. It turned out that settlers had lied and told the army that a molotov cocktail had been thrown from her roof onto their caravans in the street behind. In fact it seems the fire was started because they were stealing their electricity from one of the empty Palestinian shops which have all been welded shut by the army. When the fire brigade broke into the shop they found that settlers have broken holes in the walls so that they can get into all the shops up to the Dandis houses. My film is on YouTube at Hebron Voices channel:

<https://www.youtube.com/watch?v=rzPtYOgv9ik>

A couple of weeks ago I had an amazing experience. Peter Yarrow came to sing protest songs in a meeting room in a Palestinian field not far from Hebron. Peter is still singing the same protest songs he has been famous for since Peter, Paul and Mary became popular in 1962. He told stories of being bombed while singing them on civil rights marches and rallies. He told the assembled Jewish settlers and Palestinians that those who work for peace and justice stand on the shoulders of those who went before us in the US Civil Rights movement. I first learned "This Little Light of mine" at Sunday school almost 50 years ago. I have sung it in many different settings since then but it felt most odd to sing it with settlers and Palestinians in a Palestinian field along with the protest songs I have sung across North American and UK. Peter was joined by David Broza, an Israeli folk singer who sang the Israeli peace anthem and other such songs that many of the audience sang along to. We also met Hadassa Froman, widow of Rabbi Froman a peacemaker from Tekoa settlement and Haj Ibrahim Abu El-Hawa a peacemaker from the Mount of Olives. Those who work for peace in Israel seem like a beleaguered minority in Israel today so it was good to see a big group coming together to support each other. <https://www.youtube.com/watch?v=LnLUdBANKvl>

The Israeli election campaign was a tense time for us in Hebron. There were increased army patrols and a big training exercise across the West Bank. Israeli

security chiefs are worried that there will be a violent uprising across Palestine now that there is no hope of peace through negotiations. Personally I have seen no signs that that would happen. People are mostly in a state of despair and I meet few people who think there is anything we can do to improve the situation. Support for Hamas has gone up since they at least offer resistance against the occupation whereas the PA are widely seen as subcontractors for the occupation. Mahmoud Abbas is very unpopular since he has not fulfilled his promises of creating a unity government in the West Bank and Gaza, organising reconstruction in Gaza and holding elections. Netanyahu threatened to visit the Abraham Mosque but cancelled for security reasons. Avigdor Lieberman did come but quietly and unannounced. Our neighbour, Baruch Marzel, a founder of Kach (a terrorist organisation) attacked our friends shop near the Abraham Mosque as part of his election campaign. Thank God he was not elected in the end as most of the right wing vote swung to Netanyahu. Overall though the election result does not bode well for peace in the region. <https://www.youtube.com/watch?v=PsQfdwpEbMk>

Last week we made a third attempt to plant trees on the Qurtuba School land in front of the school. The last two times the trees have all been uprooted and stolen by settlers in the night soon after being planted. Settlers attacked us and tried to stop us but were pushed back by soldiers. However the soldiers also tried to remove all the Palestinians from the school land too. Even though Anat Cohen assaulted an international peace activist it was the peace activist who was arrested and banned from Hebron for 10 days. The soldiers were not too aggressive with us. It seemed that they were caught in an uncomfortable place having to follow orders they did not agree with. Had they just removed Anat Cohen in the first place the whole problem could have been averted. Instead it escalated and more settler youth rushed in. A young girl was injured and a Palestinian man collapsed after being pushed by a soldier. Anyhow the trees all got planted in the midst of all the confusion. It remains to be seen how long the settlers will leave them and when we will have to go back and replant.

<https://youtu.be/MHiBG9rpaZY>

Arwa and I were invited to visit a children's project in the Old City of Hebron, the happy Homes Library. It is an excellent programme but struggling

financially. They tell stories, read books, perform plays and puppet shows and do a range of craft activities using recycled materials. It began in November 2014. It is very difficult for families to live in the Old City due to the pressures of the Israeli occupation. Crime is very high because Palestinian police are forbidden from official activity there and Israeli police are more interested in protecting Israeli settlers. The project has been very successful in running activities for children but has had to reduce activities due to short term funding running out. <https://www.youtube.com/watch?v=rqLfejskD7k>

I shall be in England for 4 weeks, God willing, from 9th April to 7th May and in Sheffield from 14th April until around 28th. Arwa is coming for 3 weeks. I hope we will be able to meet some of you in that time. My main task is to sort out all the things we put into storage in Sheffield and get rid of most of it. I am very daunted by the task which seems a bit overwhelming but it has to be done. I am still looking for places to put the things we need to keep so if you know anyone with spare attic space please let me know. Many thanks to those who have supported us financially with donations for travel and equipment costs. Many thanks to all of you who have given us your support and who read and pass on our stories and films. Those who are on facebook are very welcome to join our group Save Tel Rumeida where we post videos, photos and short updates.

This Easter please pray for all God's people in the Holy Land or remember them in your thoughts.. They have suffered the pain of crucifixion for too long already. May they soon know resurrection joy and an encounter with the living God. May we all soon live in peace.

In hope and peace,
Deacon Dave (Dawud) and
Arwa



IS THERE LIFE ON MULL?

So, here we are, one year on from our move to the Hebrides. It has been a great year, with so much to discover and learn. We are still finding the most efficient way to use the wood-burner to heat the house and hot water and have realised that it needs a lot more wood than we anticipated. After 30 years of gas central heating, we have had to adjust to the fact that during cold weather the house is quite chilly when we get up. We are looking at ways of supplementing the heating.

We finally sold the house in York in November (coincidentally, completion took place exactly one year from the date that we first saw this house and said "That's the one!". It was a great relief as we needed the money to fund us for the next 6 years. It means we can now relax and enjoy our new life here.

There are a lot of great things about island life; things seem to be at a slower pace and everyone is very friendly. We have found that people in business and shops are always very helpful and are willing to "go the extra mile". For example, while we were out, a parcel that was addressed to someone else was left in our porch by a courier company. I wasn't sure where the house was so I asked the postman, who said he would drop it off for me even though it wasn't Royal Mail's parcel. Tradesmen have been willing and helpful although we have learned to accept that things just don't happen in a hurry here and that people often need to be reminded that you're waiting for a job to be done.

Most Islanders will actually have several different jobs, some of them seasonal. A lot of people run guesthouses/B & Bs or rent out self-catering accommodation, but this is usually run by one half of a couple while the other partner has other employment or runs a business.

Driving on Mull is a very different experience from being on the mainland. Much of it is single track roads with passing places and journeys will take a lot longer. However the volume of traffic is low, except just after a ferry gets in, and there are no traffic lights at all (other than temporary ones during road-repairs) while Tobermory boast the only roundabout on the whole island. One gets used to the sheep wandering in the road or to the deer which sometimes race across during night-time driving.

Crime rate is low on Mull and most people don't lock their doors or their cars. This means if it's warm, we can leave the windows open without any concern. Also, lots of the houses don't have letterboxes so leaving the door unlocked is the only way letters and parcels can be delivered when the occupiers are out.

We do most of our day to day shopping from the co-op, bakers and chemist on Main Street, while Browns hardware store stocks most things for the home and garden (as well as a good range of Single Malts!). For building supplies, Highland Services are not far away and a Scottish Hydro shop for large and small electrical appliances.



Within walking distance is the Tobermory Fish Co. and just a bit further is the Mull Cheese Farm. There are regular local Producers Markets in some of the villages. From Trek one can purchase hiking boots, waterproof jackets etc, but for most clothing and shoes and for furniture and furnishings, it's a trip on the ferry to Oban, where there is also a chance to stock up on Fairtrade and

IS THERE LIFE ON MULL?

organic items from the wholefood shop or Oxfam.

Although the co-op in Tobermory sells meat and some shops stock a small amount from local farms (slaughtered at the Mull abattoir) there is no actual butcher's shop anywhere on Mull. However, once a fortnight we phone our order through to a butcher's in Oban and it is delivered to our door. Payment is made after delivery by card over the phone.

We have seen lots of wildlife other than that in our house, including eagles, buzzards, deer and otters as well as a variety of birds and butterflies that we didn't see in York.

We have been on some lovely walks, of varying lengths and terrain. Soon after arriving we both purchased walking boots which are proving a good investment as a lot of it can be boggy. Much of the land on Mull is owned by the Forestry Commission and one can walk through most of it except when logging is going on. The Right to Roam in Scotland means one can walk on most land as long as one observes certain behaviour rules such as not lighting fires, leaving litter or causing any damage. Fences are basically to keep animals in rather than to keep people out and it is permissible to climb fences if there is no gate or stile, although one should not do so if there are young animals in the field.

Almost everywhere in Tobermory is uphill, either getting there or on the return trip! I mentioned the shops on Main Street; from our house it is a 5 or 10 minute walk to get there (depending on the route chosen) but it takes more effort coming back because it's all uphill. The length of time depends on whether you opt for the shorter but VERY steep route or a slightly less steep way that takes longer but is less strain on the calf-muscles. The time taken on the steep route will depend on how fit you are and whether or not you

choose to rest on the seat, thoughtfully provided about half-way up.

Tobermory provides lots of entertainment. We have been to several concerts by Scottish artists, all quite different, at the local Arts Centre and also concerts and plays at the Mull Theatre, which is a lovely little theatre with about 80 seats. Neither venue has a licence but customers can have a glass of wine or a bottle of beer in exchange for a donation before the performance or during the interval - one can even take one's glass in to the auditorium.

We have also enjoyed the Screen Machine - a complete 80-seat cinema in the back of a lorry! It arrives once a quarter, stays for



3 or 4 days showing several films, many of them current releases.

Added to all this, we have had several local annual events. The Mull Highland Games, held



on a very hot day in July, attracted quite a crowd, with events including a pipe band, Scottish Dancing, hammer-throwing and caber-tossing. The Salen Show, featured prize-winning sheep and cattle,

home-grown produce, awards for stick-making (yes really!), a dog-show, a hill-race and numerous stalls by local organisations and charities. The Tobermory Lifeboat Day was another important island event. Unfortunately it was a wet and windy day, so the planned Raft Race was cancelled but the event still attracted quite a few visitors. This is a charity that is very dear to the hearts of the inhabitants as a lifeboat service is vital for an island community not only for rescuing those

IS THERE LIFE ON MULL?

who get into difficulty on the water but also for emergency transportation to hospital on the mainland if road conditions prevent the ambulance getting through or the air ambulance is not available/cannot land.

We have started to get to know a few people and have socialised in homes and restaurants, We have joined a number of organisations including the local history society, the snooker club and the Mull and Iona Community Trust. Brian travels on the ferry (when it's running!) on some Saturdays to watch Oban Saints play football. I have joined the Scottish Women's Institute which meets once a month.

After trying out worship with the Evangelical Church, the Quakers and the Church of Scotland, I find the latter seems to suit me best. Whilst the worship is fairly traditional and predictable, I am more in tune with the theology than that of the Evangelicals, although I quite enjoy some of the modern worship-songs there and a less formal service.

Naturally, I share theology and views with the Quakers, who meet once a month, but silent worship doesn't really suit me. However I may attend from time to time just for a change.

I already have people at the church and also 2 of the pubs and 3 of the cafes collecting



ring-pulls and have held a few stalls selling some of the products.

The parish church serves Fairtrade tea and coffee after the service and I am promoting more awareness and hope to start a regular

stall before too long. The Evangelical church uses Fairtrade coffee sometimes. In time I hope to convert them.

The church used to have a quarterly parish newsletter/notice sheet but this hadn't appeared for a couple of years so I have revived this, increasing the frequency to bi-monthly. It gives me an opportunity to put across some information about Fairtrade and other issues.

As in everything, there are some drawbacks: getting stuff delivered to the island can be expensive, while some companies won't deliver here at all.

We have been told that support from motoring organisations such as the AA or RAC can take a long time as there is only one support garage, which is at the other end of the island, so we have set-up an agreement with our next-door neighbours whereby if we break down on the island we can ring one another to collect and bring us home, leaving the car to be collected the next day.

The ferries are subject to disruption in bad weather conditions and are often cancelled altogether. This means one cannot get off or back to the island. It also means that delivery lorries cannot get through, so supplies of milk and fresh produce get depleted and there are no postal deliveries or newspapers (which don't usually arrive until midday anyway).

These are really just minor inconveniences and help to make island life unique. We are very happy here and know that the decision to move here was the right one. We miss friends and, of course I miss Ashram meetings but I think of you all every time there is a community meeting or weekend. I hope to join you at the October Weekend.

Lorraine Jones



The organisation formerly known as WDM

I feel very privileged to have been at university in the nineteen-sixties.

Quite apart from the fact that I did not have to pay any tuition fees, and received a grant from the local authority to cover my living expenses, it was an exciting time politically, a time of demonstrations and sit-ins, a time of optimism and of widening horizons. New movements and alliances were being formed. Third World First (later to become People and Planet) encouraged us to pledge 1% of our grant to an overseas development charity such as Oxfam or Christian Aid, and to continue with this principle once we were earning a salary – and we did.

I was at Manchester University from 1964-70. During that time the denominational Christian societies (I was in the Presby.-Cong.Soc.) began to work together under the heading Joint Christian Societies, and this is associated in my mind – though possibly not in reality – with the formation of a World Poverty Action Group*. Similar groups were being formed around the country, and in 1970 they came together as a national organisation, with support from Christian Aid and the overseas aid wings of various denominations, into the campaigning body to be known as the World Development Movement. I imagine the word 'development' sounded more positive than the 'poverty action' of the earlier manifestations. Either way, the focus was to be on justice, not charity, and so it continues.

Rather like Ashram, WDM had individual members and local groups. The Staines group met in our house until everyone else moved away, at which point we became individual members. But we are fortunate in living close enough to London to take part in things like mass lobbies of Parliament with only a half-hour train journey between our house and the seat of government, so we didn't feel too bereft.

Looking at the thirtieth anniversary review of WDM from the year 2000, it is encouraging to be reminded of the achievements of our campaigning over the years. In 1985 a mass lobby of Parliament, with 20,000 people, resulted in a £47 million increase in overseas aid, and in 1997 the Department for International Development was launched, something that had been on WDM's

agenda since 1970. In 1994 they successfully took a High Court case to prevent £234 million of aid being wasted on the Pergau Dam in Malaysia.

On trade, WDM joined with aid charities in 1992 to set up the Fairtrade Foundation and the new fairtrade mark. I think it was at a WDM event that I heard the founder members of Jubilee 2000 first proposing their idea of debt relief to celebrate the new millennium. One campaign I had forgotten about till re-reading the anniversary review, under the heading of multinationals, concerned the exploitation of tea pickers. This included the launch of WDM tea. (I don't recall whether this tasted as revolting as Campaign Coffee.)

The 2010 fortieth anniversary review introduced new aspects of their work, such as gaining media coverage, something done particularly by the full-time staff, as the issues being highlighted became more complex and technical; and of course social media began to be used heavily as a campaigning tool.

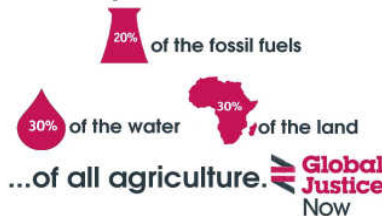
Headings in the 2010 review included *Climate debt*, *Stop Betting on Hunger* and *Cleaning up the banks*. There was more international action and co-operation with groups in the global south. There were quotes from their supporters, both individuals and organisations, such as the following:

“We greatly value our partnership with WDM – a bold, radical and effective agent for change on issues that matter to the world's poorest people.” *Simeon Mitchell**, *Methodist Relief and Development Fund (MRDF)* MRDF has recently been re-named “All We Can”; I'll leave it to someone else to explain what that

is about, but it leads me back to the title of this article: “The organisation formerly known as WDM”. As the world changes, so we need to make our own changes in order to adapt to the new circumstances. Changes brought about by the internet allow things to be done more easily and cheaply and on a larger scale than ever before, so in 2013 WDM conducted a survey amongst their supporters on how the organisation might need to change.

Small-scale producers feed 70% of the world.

But only use...



Many respondents expressed concerns about the word 'development' in the name, feeling it had been tainted by government development programmes with ulterior

motives behind them. There was also a wide feeling that there should be a reference to 'justice' in the title of the organisation. So, after further consultation, it was agreed to relaunch WDM in 2015 with the new name of Global Justice Now, and of course a new logo, (which I'm afraid reminds me of the National Rail one).

The relaunch is not just a case of re-branding, but a response to the fact that, despite the successes such as were reported in the annual reviews, the disparity between 'haves' and 'have-nots' has grown and the inequality of wealth and power has reached monumental proportions. The idea behind the new name is that it puts challenging the powerful at the heart of how the organisation seeks to bring about a better world. The organisation's new magazine is called "Ninety Nine", then in tiny letters underneath: "Challenging the power of the 1%".

The new scramble for Africa?



The focus for GJN's first year will be on:

- * Challenging trade rules (especially TTIP)
- * Building energy justice
- * Stopping the corporate takeover of food

The approach to the issues will vary as each requires, but one trend emerges in them all, that of working together with campaigning groups in the global south. For building energy justice there will also be co-operation with fuel poverty campaigners in the UK, to make the links between the energy injustice at home and globally.

The relaunch was celebrated with an amazing "conference", which sounds far too dreary for the event



that we were able to attend in Bethnal Green on 21 February. For most of the day there were three or four sessions to choose from at any one time, including films, discussions and workshops. Speakers at the various sessions included Paul Mason, Natalie Bennett, David Graeber, Jeremy Corbyn, as well as visitors from overseas – Ghana, the Phillipines, Greece... I attended a brilliant workshop entitled "Economics is for everyone" by Tim Jones of Jubilee Debt campaign, after which I almost felt I might get a handle on the whole business one day. The mood throughout the day was upbeat, despite the multifarious problems being dealt with. It was a far cry from the meetings of the World Poverty Action Group in a basement room of the Anglican Chaplaincy at Manchester University – but the needs of the world are as great as ever and I trust that GJN will respond to them in new and effective ways.

Linda Marshall

*Footnote (1) for long-standing members: another member of this group was a student a year or two ahead of me, who left Manchester to go and live with three (?) women in a "community house" in Rochdale, something which struck us as very suspect. (His name was Chris Blackwell.)

*Footnote (2) for long-standing members: Simeon Mitchell is of course one of the half-dozen "little blond boys" (Phyl Gegg) that used to attend our Cliff Weekends with their various parents. Before working for MRDF he worked for the Fairtrade Foundation and Christian Aid.



Nigerians march against energy privatisation supported by £140 million of British aid



Traidcraft Shop Christmas 2014

Our 29th shop opened for 5 weeks in central Middlesbrough at Christmas and we took £31,000! We were in the same premises as last year and did not have too much hassle to get it or crises when we were there- apart from blocked toilets and water through the ceiling again

– (why is it always over the posh chocolates?).

A former student helper came to officially open us – Jude Kirton-Darling is now one of our North East MEPs. My dad passed away near Christmas but with great helpers the shop kept going and he had a good send off.



One of our new suppliers is Sharada In Nepal, who has a passion for uplifting communities, and strong business sense and above all an open heart!

Nationally however Fairtrade and Traidcraft are experiencing real challenges, with even the Coop saying it can no longer fully commit to Fairtrade. Dedicated fairtrade companies like Traidcraft, Cafe Direct and Divine whose sole aim is to tackle poverty and not the bottom line, need our support now more than ever.



Jenny Medhurst

T.T.I.P. (the Transatlantic Trade and Investment Partnership)

A huge threat to our democracy is currently being negotiated – yet unlike the EU referendum it is rarely mentioned in the press or Parliament. It is a secret trade deal between the US and the EU which seeks to remove the rules and regulations that stop corporations making more profit – like safety regulations, workers' rights, environmental protection rules and food standards. Health, education and water will be opened up to privatisation. It will enable companies to sue governments who try to assert these rights in

secret courts run by corporate lawyers. There are massive implications for countries of the global south, as it will set up a 'gold standard' in trade deals which they will have to accept in order to trade.

Find out more at <http://www.globaljustice.org.uk/ttip-threat-democracy-standards-and-jobs> and <http://www.globaljustice.org.uk/10-reasons-why-you-should-be-worried-about-ttip> and please follow the links to the action you can take to get this deal into the open and stopped!

Jenny Medhurst



The Trials and Tribulations of a Vegetarian in the North East!

When I first became a vegetarian at the age of 54 I had no idea of the difficulties which lay ahead. Having said that, there was little difficulty in providing vegetarian meals at home as there were so many recipes available and I entered a

whole new world of food preparation and delicious meals.

The first problem I encountered was that most people seemed to think that vegetarians eat fish which of course they don't. On one occasion, I was staying with my two daughters (also vegetarians) in a B&B and having a meal on arrival. When booking I had explained that we were vegetarians so was very surprised when the evening meal appeared, consisting of salmon. Tactfully (I thought), I explained that we didn't eat fish. Somewhat indignantly, the reply came "Well we had vegetarians stay last week and they ate fish". I have thought of printing small cards stating "Vegetarians do not eat fish" and having them ready to hand out on appropriate occasions!

The second problem is lack of choice when going out for meals. I've always found it infuriating to see several choices of main courses for meat eaters and only one item for vegetarians, usually omelette. I was interested to read in the 'Vegetarian Magazine' on the letters page recently, "It's hard being a vegetarian in Scotland. I've been a vegetarian for almost 40 years and although things are getting better, the option on any menu is still usually macaroni cheese."

I had better put in a word for Scotland by mentioning that in 2013, Glasgow was named as the most vegan-friendly city in the UK by PETA UK (People for the Ethical Treatment of Animals).

I've always looked forward to visiting family in Manchester where there is no problem in eating out as a vegetarian. One notable restaurant is Greens, which was opened some years ago by Simon

Rimmer, one of the chefs appearing from time to time on TV. The blackboard at Greens states at the bottom of its list of daily specials: "Terrifying carnivores since 1990". When visiting Greens, one can choose from 7 or 8 main meals – wonderful! As might be expected, this comes at a price, but there are plenty of less expensive cafes, such as 'The 8th Day' near the university.

A bright spot for me was becoming a member of the Ashram Community and enjoying delicious vegetarian meals at Jenny and Frank's home at the meetings of the NE Branch, and of course, at the Ashram Weekends.

Unfortunately, I went into hospital in January 2014 where there seemed to be little knowledge of vegetarian meals. On one occasion I asked for cottage cheese and pineapple salad but when my meal came I could detect no pineapple in the cottage cheese. The reason for this became obvious when I was asked would I like custard on the pineapple. The best meal I had in hospital was when a gentleman in a neighbouring ward on a halal diet, asked if someone could share his too large meal of vegetable dhal and rice. I was the lucky recipient and a nice change it was from eggs and cheese.

On leaving hospital seven months later, I became a resident of a nursing home where again, cheese and eggs formed too large a proportion of my diet. The answer seems to be for cooks and chefs in this region to be given better all-round training.

Before I finish, I must tell you another story, again from a contributor to the Vegetarian Magazine, who tells of ordering a three bean chilli and being served beef mince with three beans!

However, to end on a hopeful note, a vegan / vegetarian café has opened in Sunderland and which I have visited twice – things are looking up!

Valerie Boyd

[When I visited Val at the start of her long stay in hospital one of the few options in the 'vegetarian' section of the laminated menu was a ham and I think pineapple sandwich. Jenny]

ASHRAM WEEKEND AT UNSTONE GRANGE OCTOBER 3-5 2014

I'm back at Unstone, this time as an Associate not an observer, and with my husband and camper as well. We can sleep in the camper, but it has to be in the parking lot, so no scary night noises please folks. Didn't realise how far away the parking lot is!

Almost the first thing that happens is that we are collared by John, "I don't want members, I want action." Or something like that. I find I have volunteered to write up an account of the weekend!

After an enjoyable shared supper (I found myself wondering aloud why some people go to so much trouble to create a meal for many when a "bring and share" turns up trumps every time) we settled down to an evening of getting acquainted / reacquainted. First we broke into pairs telling each other about our journeys (Ashram journey, busy week, anything goes when sharing happens.) Of course, we then had to summarise, mostly accurately, what the other person had said. After this, Andrew interviewed three longstanding members. Frank in particular has had a long and interesting life.

SATURDAY – The theme was "community" using the new booklet by that name. As more people had arrived, we did another quick round of introductions of people and their pets. The conclusion? "Ashram people are obviously cat people"

John explained how the booklet came about, with community logically following discipleship. This was described as "a messianic calling in the community" Sandra and John, Nirmal and Helen all played a part in the production.

Meeting for newcomers. Ashram is described as an egalitarian community charity enabling those within to do good things. Euan and I were the only newcomers.

Group session - We divided into three groups to focus on Chapter 3 of the Community booklet. My group focused on rule breaking, esp "sparing the rod" and the house rule re- no coffee and biscuits in the conference room (not necessarily of equal import). Our group included one natural rule breaker and another who "needs rules". Who makes the rules? And if we make our own rules, on what do we base them? No time for a conclusion.

In the plenary session, a conker was used to indicate whose turn it was to speak about the group work. It was described as "stimulating and enjoyable", "upside-down Jesus kind of stuff" "provocative writing" "beyond community" Sandra summed up by saying, "The book sparked a whole lot of thinking."

Community news – couldn't follow all the names but there was a brief report on Sandra's big party.

FREE TIME – Nine of us went over hill and dale and through field, led by the intrepid Chris Bullock and his detailed map... Where were the rest of you?

Tasks and Visions group. I found myself in the action group, but it felt more like a spirituality group, as David Jones led us through the idea of "thick" spirituality where there are people to deal with (as opposed to "thin" places" like Iona. What day-to-day commitments are on the Ashram path? The question was raised but I didn't hear an answer. Are we trying to ameliorate, or challenge and change? Not answered. Concluding ideas: Love is experiencing freedom, action is the means to a deeper spirituality. We need to avoid us-them because SPIRITUALITY IS RELATIONAL

Community AGM part one followed.

Saturday evening. Unusual quizzes, then drinks and scrabble by the fire. Some people went to bed early no doubt tired out by the walk.

SUNDAY -The morning meeting was minuted by Jenny so not reported here. Jacket potatoes with everything for a last meal together.

SUMMING UP – We both felt very welcome in the group. There did not seem to be any cliques and we had the opportunity to speak openly to almost everyone, something rare and valued in our lives.

Suggested future themes – The idea of God
Environmentalism/sustainability
Action in the world

We would like to thank all those who planned the stimulating weekend, those who provided us with such delicious food, Janice who did the bookings and Jenny whose Traidcraft stall provided some lovely presents.

Ashram: Discipleship, Community and Projects

To me, Discipleship is always primary. Discipleship lands you in Community, and Community is dull without a Project. But you need to get the order right. Discipleship means being a disciple – in our case, a disciple of Jesus Christ. And the other aspects of Christianity from a Christian community point of view, follow from it. So, we have discovered in the Ashram Community.

Six aspects of the story of Jesus and his disciples as recorded in Mark's Gospel are especially relevant to Christian Community – Calling, Discovering, Gathering, Home Sharing, Project Sharing, and Risking ourselves in a lifestyle of sharing.

1. Calling: Everyone has to start with a call to be a disciple. "Follow Me"; says Jesus. And the disciple downs tools and follows. Everyone in Ashram has their own "How I got into it" story.
2. Discovering: Once you have opted for Jesus as his disciple, he leads you into mysteries about what he is doing and he is opening up. So a constant search for the reality of the Master is an essential part of Discipleship. Hence, the life of Jesus has been a decisive part of the life of all Christian Communities as it has in Ashram.
3. Gathering: Now you're a disciple, and into the mysteries of the master, you get landed with other disciple and the need to find ways of meeting. In the New Testament this was mainly in members' homes. In Ashram Community it has been in twice yearly weekends. Branches in Members' Homes, plus in holidays, retreats and courses. In one

place, Sheffield, we are a 'Walking Distance Community'.

4. Home Sharing: The first followers of Jesus lived in each other's homes. Both in Galilee when Jesus was alive, and also in Roman cities in Paul's time and after. We in Ashram got into Community Houses in inner cities in the 1970's, and now has five shops, projects and houses in Sheffield. And members who can do so, put up members – or whole branches. Home sharing has led to Income Sharing.
5. Project Sharing: Jesus' project was the acting out of the presence of the Kingdom of God on Earth. It manifested itself in healings, community policies, and counter-cultural practice. So in Ashram we have Projects – buildings, publications, finance schemes, the running of cafes, 'New Roots' shops, an inter-faith chapel and library, and our ministry to asylum seekers.
6. Risking ourselves in a lifestyle of sharing: This is the nuts and bolts of our Discipleship Community – creating structures, being a charity, development through 'Membership Disciples', having Income Sharing Groups and Fasting Groups, giving of Day's Pay. Through such activities as these we cement our discipleship with real, tangible, durable practice done together.

It's all in the book – [A Lifestyle of Sharing](#) by John Vincent £10 plus £2 p&p from Ashram Press, 178 Abbeyfield Road, Sheffield S4 7AY. Email: ashramcommunity@hotmail.com and www.ashram.org.uk

John Vincent

Summer in Sheffield

Please write or e-mail for programmes and booking details

1. Thurs - Sun, 4 - 7 June

Inner city retreat.

Nirmal Fernando, 77 Rock St., S3 9JB or curlsu@hotmail.com

2. Conference 4 July – see page 18

3. Mon-Wed, 13-15 July.

Ashram/Utu Summer School
'Discipleship.'

Practice interpretation presentations on a new theme.

John Vincent, UTU, Victoria Hall, S1 2JB or john@utusheffield.org.uk.



ASHRAM COMMUNITY TRUST

for christian life and action in the world

Charity No. 1099164 Company No. 04779914

Community Office- 178 Abbeyfield Rd,

0114 244 7278 Sheffield S4 7AY

E-mail: ashramcommunity@hotmail.com

Website: www.ashram.org.uk

SHEFFIELD ASHRAM COMMUNITY

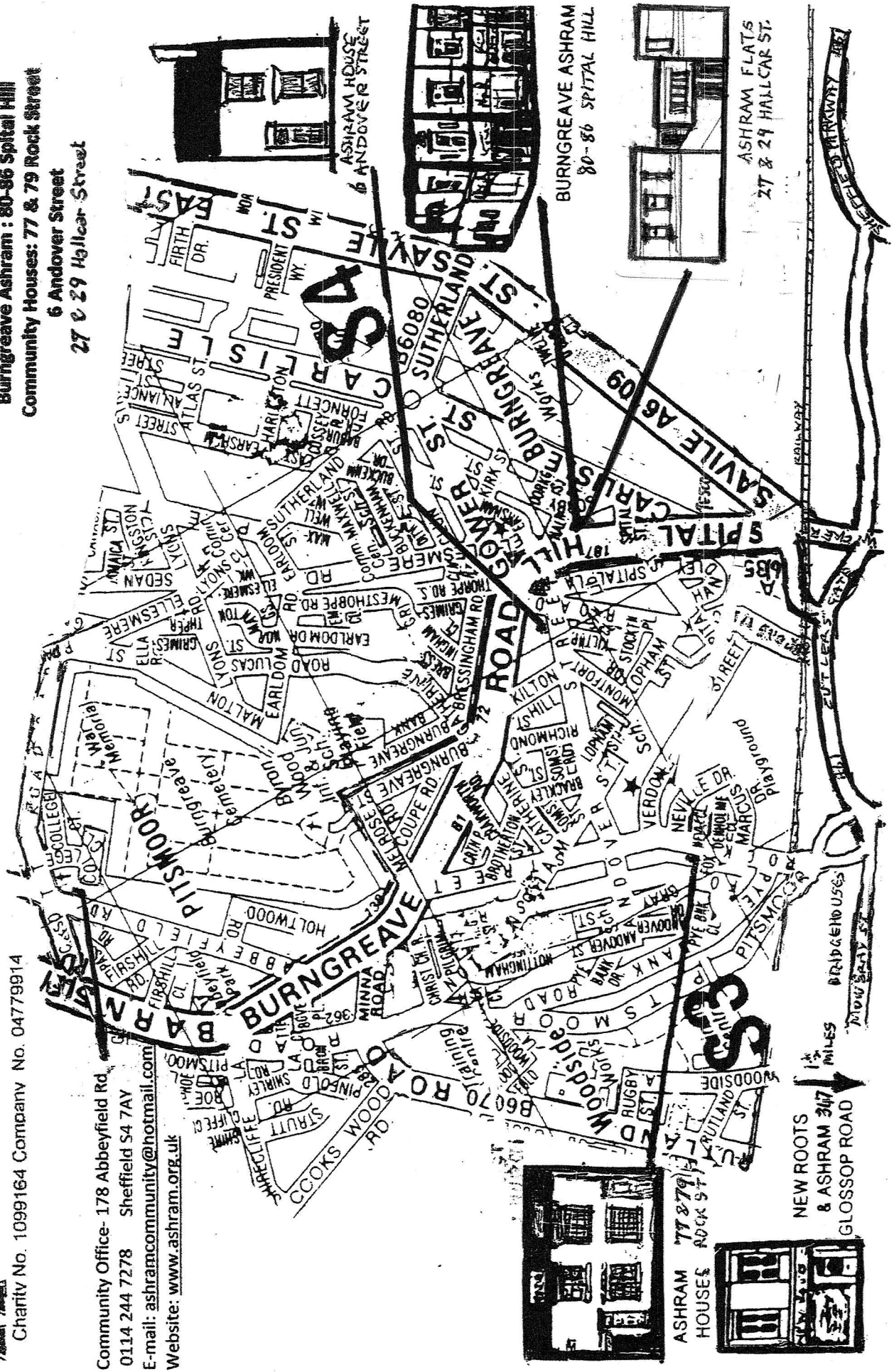
New Roots Shop : 347 Glossop Road

Burngreave Ashram : 80-86 Spital Hill

Community Houses: 77 & 79 Rock Street

6 Andover Street

27 & 29 Hallcar Street



NEW ROOTS & ASHRAM 347 GLOSSOP ROAD

1 1/2 MILES

BRIDGE HOUSES

RAILWAY

RECEIVED HUNTER

St Mark's CRC ACT UTU

Invite you to join us for a conference at St Mark's Church, Broomhill, Sheffield S10 2SE

Radical Christianity **Saturday 4th July 2015**

The day will see the launch of a new joint UTU/Ashram/ St Mark's publication – a volume of essays on Radical Christianity, published by CRC Press, edited by John Vincent.

There will be a keynote address by Professor Christopher Rowland, who until his retirement was Dean Ireland's Professor of the Exegesis of Holy Scripture at Oxford University, and is an internationally renowned authority on liberation theology.

For the programme and booking forms contact Anne Padget, St Marks CRC, S10 2SG or admin@stmarkscrc.co.uk.

RADICAL CHRISTIANITY: Roots and Fruits Edited by John Vincent

List of Contents

Introduction *Adrian Alker*: Radical, Liberal, Liberationist, Progressive

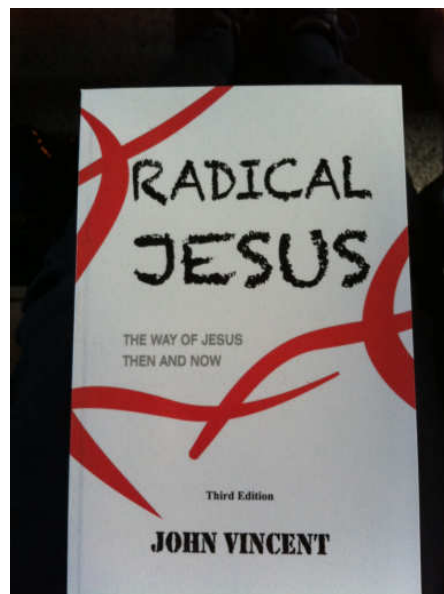
Part 1: Roots

1. *John Vincent*: Radical Christianity in Mark's Jesus
2. *Christopher Rowland*: Jesus: What Went Wrong
3. *Nirmal Fernando*: The Jesus Movement
4. *Ian Wallis*: The New Testament: Keeping the Radicality of Jesus

Part 2: Shoots

5. *Grace Vincent*: Radical Christianity in Gospel Projects
6. *David Price*: Radical Christianity in Action
7. *Ian Lucraft*: Radical Christianity in the Local Church
8. *Chris Howson*: Radical Christianity in Politics

RADICAL JESUS 3RD EDITION



John Vincent's Radical Jesus first came out in 1986. Then Pippa Thompson re-set it, and a Revised Edition came from Ashram Press in 2004. In 2014, John was lecturing in the USA and was presented with copies of a beautiful new setting by Michael Linnard, who published a US edition under Red Church Publishing, initially through Ashram Associate Fr. Russ Carmichael in New London, CT.

Now, with references to changes in Ashram, Urban Theology Unit and in new books duly noted, a Third Edition, based on Michael Linnard's design, has been published by Ashram Press, expertly adapted by Chris Herd of City Print.

If you want a sparkling new, attractive Radical Jesus for yourself, your friends ----- or your enemies! ----- it costs £8.50 plus £1.50 postage . Please send £10.00 to ASHRAM PRESS, 178 Abbeyfield Road, Sheffield S4 7AY

***Copies for all ACT Members and Associates at the 11th July General Meeting



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

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

2015

8-10 May Community Weekend
Middleton, Greater Manchester
4-7 June Inner City Retreat
4 July Radical Christianity Launch
11 July General Meeting- 56 Yarborough
Cresc, Lincoln LN1 3LU
13-15 July Ashram/UTU Summer School
21-28 August Community Holiday, Bay View,
Silverdale Grange-over-Sands
9-11 Oct Community Weekend, Unstone
Grange
29 Oct-1 Nov Inner City retreat

2016

27 Feb. General Meeting, Sheffield
17-20 March Inner City Retreat
6-8 May Community weekend, Middleton
7-9 October Community weekend Unstone
Grange

COMMUNITY

Community Office:
178 Abbeyfield Road, Sheffield S4 7AY
T: 0114 243 6688/244 7278
E: ashramcommunity@hotmail.com

Ashram Press: As above
See Website www.ashram.org.uk for publications

Ashram Community Trust is a Registered Charity
Registered Charity No: 1099164
Charitable Company No: 477991
Website www.ashram.org.uk
administrator: kathclements@ymail.com

Act Together editor: Jenny Medhurst
medhurst@phonecoop.coop
Articles for Autumn 2015 edition needed by 15th Sept.

HOUSES AND PROJECTS

Burngreave Ashram Centre, Interfaith Chapel and Library
Burngreave Ashram: 80-86 Spital Hill Sheffield
S4 7LG – Tel: 0114 270 0972

New Roots Shop, Basement Speakeasy and 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

6 Andover Street Sheffield S3 9EG
Tel: 0791 092 2462 (Tamara)
27 and 29 Hallcar Street, Sheffield S4 7JY

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

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

North-West – Josie Smith – 01706 841 532
Meetings as arranged.

Sheffield – Grace Vincent – 0114 243 6688
Gatherings fortnightly – Mons, 7 – 9:30pm

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