



Anabaptist Network News

Anabaptists Locally

The Anabaptist Network grew out of a small study group that met at the London Mennonite Centre throughout the 1980s. From its beginning we encouraged the formation of other study groups wherever there was enough local interest – and someone willing to host and coordinate a group. We have provided some study materials from time to time (including courses on the website), but the groups have largely been self-directed and self-supporting. Some flourished for several years before disbanding, others have persisted for many years and new groups spring up periodically – most recently in South Wales.

It's been a while since we reported on the activities of these groups, so here is an update from four of them.

Manchester Anabaptist study group. We have around 20 people we regularly email with on average 12 attending the monthly meetings. In this last year we have attempted to read John Howard Yoder's book, *The Politics of Jesus* – an experience more enjoyed by some than others! We often read a book together. We enjoyed hosting the day with Lloyd Pietersen on *Reading the Bible after Christendom*. Following his visit, we have spent time in Bible listening together. We had a very good session reading Hubmaier's Lord's Supper text.

Leyland Anabaptist study group (Lancs). We continue to meet monthly. In recent months we have been working through the 'Taking Jesus Seriously' Anabaptist Network study guide. We have no timetable and are progressing at a pace that is comfortable for us; in some meetings we may cover only a few sentences. Hopefully, this will continue in 2013. An article 'Firbank Fell, the new community and the politics of Jesus' by Barry Williamson, substantially based on some of John Howard Yoder's work, was published in the November 2012 issue of *Friends Quarterly*.

Bristol Anabaptist study group. Our meetings in the past few months have focused on the practical implications of Anabaptism, with different members reflecting on these. We will continue with this theme in 2013, but we also have evenings planned on Polish Anabaptism (with Michael Bochenski) and non-violence. We meet every six weeks, starting with a meal, with 12-20 present.

South Devon Anabaptist study group. We meet every six weeks to share a meal and discuss Anabaptism and its contemporary implications. We have recently worked through *The Naked Anabaptist* and *Worship and Mission After Christendom* and have used these as a focus for our conversations. The group provides a supportive community as we share our joys and frustrations, and how our Anabaptist perspective informs our faith. We are small in number (usually six of us) from a dispersed geographic region stretching from Exeter to Kingsbridge.

If you are within reach of an existing group (there's a list on the website) and might be interested in joining it, please let us know. If not, but you are interested in forming a new group – or at least seeing if there are others nearby who might be interested – we'd be glad to hear from you. These groups are opportunities to explore the Anabaptist tradition with others who share this interest and to think through the practical implications together.

Events

2-3 March

Peace and Power,
Workshop weekend,
London

11-14 March

Bridge Builders:
*Leading with
Emotional Maturity*

5-7 April

Weekend with the
Quakers on *The
Naked Anabaptist*,
Birmingham

10 April

ANO annual event,
Birmingham

20-21 April

*One World, Many
Faiths*, Workshop
weekend, London

30 April-1 May

Anabaptist theology
forum, Offchurch

13-17 May

Bridge Builders:
*Transforming
Church Conflict*

18-19 May

Crucible course:
third weekend,
Birmingham

22 June

Menno House event,
Birmingham

What practical difference does Anabaptism make to your life?

For the first 30 years of my life I didn't know that what was shaping my life was Anabaptism. I thought it was 'following Jesus', as encouraged by a Sunday School teacher telling the Good Shepherd story to wriggling four-year-olds.

My parents, one a staunch Presbyterian and one shaped by a student Christian Union, had the excellent foresight to give me a Bible for my 5th Christmas and encourage my reading. I did wonder if they really knew what was in it as I discovered stories that I was fairly certain weren't fit for children. It was so much more exciting, scary, purposeful, tough and inspiring than the insipid, predictable, dusty hour of monotonous we had to sit still through every Sunday morning. Hearing my parents roaring with laughter with believing friends over the late-night dinner table, arguing about the meaning of Scripture, sharing the pain of others' losses, worrying about the state of the church, praying with expectation, sharing work tasks and childcare, with other families, and from time to time adding others to our household all looked much more like a Jesus-type life than the stiff and distant flavour of 'church'.

As an earnest Girl Guide, working for my community service badge, I took some local children to church, innocently believing that Jesus would be delighted to meet those who had least hope in life. It was disastrous. The kids thought that it was incredibly boring and remote; and the church people couldn't cope with smelly, fidgety, untidy and outspoken youngsters.

I then became part of a religious community (by accident) for a year as a VSO volunteer teacher in Ghana. Underlying tribal, as well as internal, community tensions meant that the poorest were often overlooked, and it was obvious that a prayerful community alone did not produce spiritual health.

As a young family, we had ambitious plans to develop residential community near a city centre church, and were shocked to discover that the Church Commissioners were legally obliged to sell to the highest bidder; and, not surprisingly, that wasn't us! Instead, we spent two years 'having all things in common' with another family sharing an inner-city house. It was too small and intense to be sustainable, perhaps, and there were some 'I told you so'

responses from family and church as we separated. At the same time the church was buffeted by the cross currents of charismatic winds and reformed evangelical gales, making 'following Jesus' seem a very hard task.

And then a local justice charity, inspired by Ron Sider's writing, hosted a day called 'It All Fits Together' and used a jigsaw motif to interweave a seriousness about the Bible with issues of peace, hunger, worship, justice, community, locality and international concerns, being misunderstood, and with Jesus at the centre. IT WAS DAYLIGHT! Later I discovered that it was Anabaptist.

Re-energised by knowing that others through history and today saw important life principles similarly, we have continued to dream about community and interdependence. *Workshop* strengthened this. Food co-ops, car-sharing, fostering, campaigning for Jubilee 2000 and responding to climate change, being alongside asylum seekers: these have been a few of the practical and life-changing outworkings of the hope.

Now in our sixties, we, with others, are working on developing inner-city Co-Housing as perhaps the fullest expression of the simplicity of following Jesus in this neighbourhood. Growing food together, a common house for shared meals, mending bikes, prayer, guests and wider community events, as well as having our own front door in a multi-generational community – what's not to like?

We still face David and Goliath-type challenges with actual pieces of land, partnerships, church involvement, people and finance, but it seems our best way forward – inspired and shaped by Anabaptist stories and communities. But will I need to take up patchwork to be authentic?

Alison Phelps

News and Events

Events

Karen Stallard and **Stuart Murray Williams** are teaming up again and working with **Stuart Masters** to present a weekend on *The Naked Anabaptist* at the Woodbrooke Quaker Study Centre in Birmingham on 5-7 April.

Bloomsbury Baptist Church and Wood Green Mennonite Church are co-sponsoring an event on 14 September with **Sian and Stuart Murray Williams** exploring themes in their book, *Multi-Voiced Church*.

Information about both events can be found at <http://avastminority.wordpress.com/>.

Two new initiatives

Informal Church, based on the seven core convictions of the Anabaptist Network, meets at Bloomsbury Central Baptist Church on Sunday Evenings at 5.15pm (service starts 5.45pm). This begins with shared food and drink, as an expression of a commitment to the vision of the Kingdom of God as a meal table where all are welcome. The services will address issues of radical Christian living and provide opportunities to explore the way in which the kingdom of God impacts our lives and our world. There will be worship and prayer in a variety of styles, some contemporary, some traditional, some familiar, some unfamiliar, and listening to the voice of Christ together. More information can be found at www.anabaptistnetwork.com/node/647 or by contacting simonw@bloomsbury.org.uk.

Walking Church: **Phil Wood** writes: Next weekend 'Walking Church' will take to the road again. Those with experience of church walking groups, prayer-walking or pilgrimage might ask, 'what's new'? The people of God have had their boots on the ground for a long time. 'Walking Church', though, isn't just a church walking group but a journeying 'fresh expression of church'. The keynotes of church (teaching, fellowship, worship, mission) are on the move.

In 2012 Wood Green Mennonite Church piloted this. I introduced the idea after coming across Rebecca Seaton's Methodist 'Walking Church' experiment in Cumbria. Around 20% of the UK population walk for leisure. Potentially, that's a lot of willing walkers. For those of us on the way with 'Walking Church' in London, the appeal of this caught us by surprise. There has been a brisk response and several media moments, including a Radio London interview and a piece for the *Mennonite World Review*. The national 'Fresh Expressions' team have written up 'Walking Church' as a case study. There is a national UK contact group for Walking Church and a couple of Facebook groups. As I write, we're looking for funding, seeking to resource other groups wanting to start something similar.

There's much more to 'Walking Church' than a monthly walk. The steady 3mph rhythm of the project spills over into other aspects of church life. There's no such thing as a standard walk but often we have walked two or three miles, pausing periodically for reflection. We have our challenges, not least to ensure that walks are inclusive in terms of finance, accessibility or mobility. We aim to do mission with 'Walking Church' but even the gentle appeal to join a journey raises some obstacles. For Anabaptists there is a connection between peace and pace which was on our minds a good deal last year. We're learning from the road. For further information take a look at the [Walking Church London Facebook Group](#) or you can contact Phil at philwood1961@gmail.com.

Other News

There have been some recent changes to the Network steering group. **Simon Woodman** and **Ian Milligan** have joined the group. Simon is a minister at Bloomsbury Baptist Church, London. Ian is a social worker based in Glasgow. **Lloyd Pietersen** has stepped down after many years, but continues as a trustee and our treasurer, for which we are very grateful.

And **Martin Parkes** has taken over as chair of the steering group. Martin lives in Devon and works with two Methodist churches.

There is no further news yet of **Mike & Cheryl Nimz**, the Canadian Mennonites we mentioned in the previous newsletter. Tax and visa issues remain unresolved, but we continue to hope for progress before much longer. We are grateful to the Mennonite trustees for their efforts to move things forward.

News from Sweden

Jonas Melin writes: The Anabaptist Network in Scandinavia was started in 2009. It has grown slowly since then. Most of us are from Sweden, but there are also some from Denmark, Norway and Finland. In 2012 the network has taken six important steps forward. In fact you can say that Anabaptism has had a small breakthrough in Sweden this last year.

- We translated and published *The Naked Anabaptist* in Swedish. The Swedish title is *Radikalt lärjungaskap – med inspiration från anabaptismen* (Radical

Discipleship – with inspiration from Anabaptism) and Stuart has written a new first chapter to replace the first two chapters in the English version.

- We have launched our website www.anabaptist.nu (the web address actually means 'Anabaptist now'). This has made it easier to find the network and it has grown as a consequence.
- We have translated and published the book *From Anabaptist Seed* by Arnold Snyder.
- We invited Stuart Murray to Sweden in November and organized a conference together with three local churches in Linköping. This was a success and really promoted Anabaptism, the Scandinavian network and the books.
- At the conference in Linköping we also chose the first steering group for the Anabaptist Network in Scandinavia.

In addition to these organized and well planned steps we had a very interesting and unexpected development. In November the Swedish school administration came with very strict regulations for having Christmas services or graduation ceremonies in churches. No psalms, prayers, blessings or preaching allowed. In Sweden many schools for young children traditionally have graduation ceremonies in churches, and it is debated every year. Many Christians think it is important to fight for this tradition. So *Dagen* Christian newspaper launched a campaign to change the law and in a few weeks gathered more than 80,000 names on the petition. The campaign was a success and they took this to the Secretary of Education in triumph.

Some of us didn't feel very good about this campaign and after two weeks of silence some people connected to the Anabaptist Network wrote an article for *Dagen* and criticized it. We felt this was a residue of Christendom and that the campaign was defending the privileges of the church and not the right way to witness to Jesus. So on 20 December, the day after *Dagen* had celebrated its triumph, our article was published. It was signed by 18 pastors and Christian leaders, most of them members of the Anabaptist Network, and all of them inspired by Anabaptism. Now there is debate about this all over the place.

And even if we didn't mention Anabaptism in the article, many have made the connection. Many support us and are happy that we wrote, many are furious and think we have destroyed a

great campaign, are destroying Christian unity, are betraying Christianity and the church and so on. The Anabaptist voice is heard in Sweden like never before. Post-Christendom is finally discussed!

Network of Communities

ANC Gathering: Manchester

By the time you read this, the third annual ANC gathering will have taken place in Manchester, hosted by the Manchester study group. We plan to include a report of this gathering – and news of the next one – in the summer newsletter.

Peace Church, Birmingham

One of the churches in the Anabaptist network of communities with the most explicit Anabaptist convictions is in King's Heath, Birmingham.



Joe Baker introduces them:

What kind of community are you and where are you based?

We're a curious group. We've never actively named ourselves – for us, 'peace church' is a way of thinking about being a faith community rather than the title of our group, but since 'peace church' is what we get called, we're quite happy with that really.

Peace church for us is a table church, a home church, a community where sharing food is important, a safe place in which dangerous things can happen, a place with children at the heart, a place where no question is out-of-bounds or too challenging, difficult, awkward, naïve, heretical, offbeat, a community where leadership is shared, where decisions are by

consensus, and everyone has valuable stuff to share. And we like our food. Did I already say that? We're based in and out of each other's homes, in the south of Birmingham.

How and why did you begin?

Peace church in Birmingham began with Sarah and Joe Baker around 10 years ago. They had both studied on Workshop, and Joe in particular found it quite hard to adjust back to life in their then local church. After trying several things in that church community, becoming increasingly frustrated and uncomfortable in that setting, and then talking things over with Noel Moules for quite a while, they decided the only way to progress was to try starting a church community of their own that would draw explicitly on the Anabaptist tradition. And peace church is the result. So, really, peace church was started to scratch a relentless itch.

Several things happened at the beginning. First, Sarah and Joe wanted to leave their existing local church in peace, so talked things over with the leaders there in detail to ask for the support and their blessing. Joe wrote a 'manifesto' to explain to them what they had in mind for peace church, and then left that previous church as quietly and peacefully as possible to go and get on with it. Initially, it was just Joe and Sarah and their children, and frequently Joe's brother Tom too. Then, after a number of months, a couple of other families decided to join them, then a few more people and soon peace church was a houseful.

What are your values, activities and priorities?

Our primary, centring value is shalom – peace church is really an exploration of how shalom can be embodied in a worshipping local church community. So, for us, shalom expands out into the many other things we value. Jesus is at the centre of all we do – we take Jesus' life, actions and teachings very seriously, and Jesus frames the way we engage with being human.

Community is very important for us, and this manifests in the way we organise ourselves, how we make decisions and how we live with them, how we read the Bible together, and so on. Children are also valued very highly in our community life, and we construct our gatherings with children at the heart: participating, leading, following, thinking, talking, listening, deciding, responding, engaging on an equal footing with adults. We see our church life as an oasis for people engaged deeply with the world at large.

We meet together every Sunday, from 11am, in someone's home; in the summer months often we'll meet somewhere outdoors, in a park or off for a walk. After drinks and catching up, we do our churchy-bit, which includes: home-grown liturgies; usually a Bible passage, story or theme; lots of arts and crafts; physical ways of connecting such as treasure hunts and acting; brainstorming and discussion; multi-sensory acts of reflection; intercessory prayers; and lots more.

No one ever preaches – no one would be allowed to get away with that! We sing together, but not that often, and when we do we usually prefer chants and plainsongs to hymns and choruses. We always move from the churchy-bit into a bring-and-share lunch, where the theme will often carry on being the conversation, and this is a really important part of passing on the faith from one generation to the next as we all listen to participate in the discussions.

Every once in a while, more frequently in the summer, we'll go on a Pilgrimage Walk – a long walk in the countryside to a spiritual destination (a ruined abbey, say), with the walk framed by a theme (often defined by the history of where we are going) and shaped by prayers and reflection along the way, moving towards an encounter with God at our journey's end. We've made a few urban Pilgrimages, as well, that have been real eye-openers.

We also meet during the week as just adults, usually every other week, and these gatherings almost always involve food – from a simple cup of tea to a full-blown feast, depending on the occasion. We do creative Bible readings, have film nights, read books together, and present ideas for discussion; we have meditations or alternative worship with stations for prayer and reflection; and we do all manner of things to challenge each other in the way we think and act as followers of Jesus.

Every two or three months we do something we call Table Talk – a meal, and a challenging subject for the evening, often with someone who's an authority in the field – and these are a real high-point of our community life.

For the last few years we've been working with the idea of 'living towards believing' – engaging with the behaviour and practices of Christians as a manifestation of the way Christians see the world and what they believe in. We've been doing this in 'seasons', 12 or so weeks of working with a value, a virtue or a theme, from

Network of Organisations

our existing understanding, through stories from Christian history and Jesus's life, to examining issues in the world at large that impinge on that theme, and ending up with a feast reflecting on the impact of the virtue on our lives and finally a challenge to live transformed in the light of what we've learned together. So far we've explored things like wisdom, joy, peace, grace, mercy and hope and our current season is on living in the footsteps of Jesus.

In what ways do you draw on the Anabaptist tradition?

Anabaptist thought and practice inform how we have formed ourselves. There's a few ways we clearly draw from Anabaptism:

- Jesus is central, and Jesus is normative for us;
- The Gospel is about good news to the marginalised, and harmony with the character and person of God;
- The Kingdom of God is upside-down;
- The Bible is read together;
- Church is a multi-voiced community of followers of Jesus, a place where life and faith is shared;
- Leadership is held lightly, in mutual submission;
- Mission is holistic and revolutionary, and is about engaging with what God is already up to;
- Following Jesus is profoundly ethical.

We try to engage creatively with all of these.

What are your hopes for the ANC?

We hope to learn lots from all the fascinating ways that each of the communities live out the Gospel and follow in the footsteps of Jesus. There are so many interesting, thoughtful and inspiring things going on across the network, and it's invigorating to discover more! We also hope for support and encouragement – it's tiring work ploughing a new furrow.

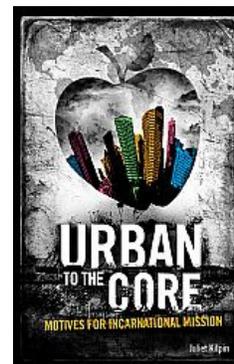
Anabaptist Theology Forum

The forum is intended for practical theological reflectors and reflective church practitioners. It runs for 24 hours twice a year. The dates of the next forum are 30 April-1 May. If you might be interested, please contact Simon Barrow at: simon.barrow@ekkleisia.co.uk.

Noel Moules writes: The current focus for the Anabaptist Network of Organisations is looking towards our first annual day event together on Wednesday 10 April 2013 in Birmingham. With some 30 organisations, some clearly Anabaptist and others sharing many common values and goals, who have expressed a desire to be part of the network, we look forward to a memorable day. The groups involved each bring a radical perspective in thought and action to a range of areas: peace and justice, church planting and pastoral activism, ecology and the environment, education and communication, youth and community and much else.

Drawing together the wisdom, experience and expertise from across such wide fields of interest should provide a wealth of good things to stimulate and inspire us on the day and the future of the network as a whole. If you are part of an organisation, or know of a group that is Jesus-centred and would be comfortable with an ethos based on the Anabaptist Network Core Convictions and would like to know more, then contact Noel Moules at office@anvil.org.uk or 01142888816.

Urban Expression



To celebrate the 15th anniversary, Juliet Kilpin has invited present and former team members to reflect on UE's core values and how these have impacted what they have done. The result is a rich resource on motives for urban mission and the practice of incarnational ministry. *Urban to the Core* can be ordered from Juliet at £10 per copy (julietkilpin@aol.com).

For more information on our values and teams, please go to www.urbanexpression.org.uk.

Crucible

The first weekend of this year's course saw the largest number of participants we've had on the course – 42 people divided evenly between the two modules on offer. The second weekend in February offered 'Becoming Human' and 'The Urban Challenge' and attracted a very similar number. The third weekend (18-19 May) will offer modules entitled 'Jesus Unplugged' and 'Creating New Churches'.

The course is also now a required component in the Baptist Union's new 'Equipped to Pioneer' course, so we anticipate increasing numbers as people on this course book in for weekends.

More information at www.cruciblecourse.org.uk.

Mennonite Trust

Andrew Francis writes: As we transition into a Charitable Incorporated Organisation, we will be known as 'The Mennonite Trust' and described as 'a network of households and ministries inspired by the Anabaptist–Mennonite tradition'. We bade farewell to Simon Barrow as a trustee in January and have welcomed Diane Melchert (Oxford), Ian Milligan (Glasgow) and Stuart Murray Williams (Bristol) as new trustees.

We also said thank you and *au revoir* to Barbara and Darrell Jantz, our much-loved and hard-working Hosts, who have overseen five house removals for us; visa changes mean we will never have any more such three-year host appointments.

After receiving planning permission for the necessary extension and refurbishment of Selly Oak's *Menno House*, initial excavations have revealed inadequate foundations, extending our build-time into late 2013. So, on 22 June, there will be a 'shed-raising' celebration for builders, neighbours, trustees and regional friends; more details at www.menno.org.uk. A celebration for the re-launch of The Mennonite Trust and its various ministries will be held in June 2014.

This delay has had knock-on implications for our staffing. Our new *Menno House* Ministry Leader has deferred his arrival until the late autumn. Regrettably, UK visa and taxation changes, with more in April, mean that full-time volunteers are subject to national Minimum Wage legislation and taxation 'on all worldwide income', complicating matters further.

In the interim we are co-sponsoring with the Anabaptist Network a series of teaching events across the country – details on the websites – and Jeremy Thomson and I continue to offer Anabaptist-related teaching for groups from southern Britain to Iona. Both we two and others are involved in leading multi-voiced worship on some Sundays, so our ministry continues in this time of transition.

Bridge Builders

Bridge Builders is centrally involved in planning the 'Faith in Conflict' conference being held at Coventry Cathedral from 26-28 February. The conference will explore finding better ways to handle conflict in the church. Speakers include Sam and Jo Wells, and Justin Welby, the new Archbishop of Canterbury. The conference is nearly full and bookings will close soon: see <http://faithinconflict.com/>

Bridge Builders courses are filling well in 2013. There is one place remaining on the *Leading with Emotional Maturity* course, 11-14 March, and two on the foundation course, *Transforming Church Conflict*, 13-17 May. Those who have completed a foundation course can go on to learn a structured mediation process on the *Mediating Interpersonal Conflicts* course, 7-12 July.

See www.bbministries.org.uk for details of all our courses. Please do apply for a bursary if the cost is beyond your reach.

Workshop

The next two weekends, which are running at Westbourne Grove Church, London W11 2RW:

Peace & Power (2-3 March 2013): exploring the biblical concept of shalom in activist terms: engaging with subjects like ecology; creation spirituality; power, politics and the church; war and nonviolence; crime and justice.

One World, Many Faiths (20-21 April 2013): looking at the relationship between spirituality, identity and culture across world faiths. The Saturday afternoon will be spent in conversation with people of different faiths – some of whom were once Christians – hearing their stories and discussing their views.

More information at www.workshop.co.uk or on 0114 288 8816.

Books and Resources

After Christendom series

We mentioned in the last newsletter that four more books in the series are being written:

- Fran Porter is writing *Women and Men after Christendom*
- Jeremy Thomson is writing *Emotions and Relationships after Christendom*
- Glen Marshall is writing *Preaching after Christendom*
- Simon Perry is writing *Atheism after Christendom*.

A fifth has now been accepted by the publisher: Brian Haymes and Kyle Gingerich Hiebert from the Manchester study group are writing *God after Christendom*.

This will bring the series up to twelve titles. Are there any other topics we should include? Are there other potential authors reading this?

The Naked Anabaptist

This book continues to sell well and to provoke discussion, including a recent critical article in an American Mennonite magazine, its authors unconvinced that post-Christendom is a reality.

The Japanese translation will be out soon (with a foreword by Alan Kreider, who is much loved in Japan), and Stuart Murray Williams will be in Indonesia and Korea in April, where translations have been available for a year or so, speaking on themes from the book.

Book Notes

You might be interested in the following books that have recently been published:

Ryan Bolger: *The Gospel after Christendom* (Baker, 2012): described as 'a compendium of ideas, warnings, inspirations and suggestions' about emerging and missional expressions of

church. Despite the title, this book is not part of the 'After Christendom' series.

Christopher Marshall: *Compassionate Justice* (Wipf & Stock, 2012): exploring the parables of the Good Samaritan and the Prodigal Son in relation to law, crime and restorative justice.

Peter McDowell: *At Home in Exile* (Centre for Contemporary Christianity, Belfast, 2012): an extended reflection, from a distinctive Northern Irish perspective, on the experience of exile as a paradigm for church after Christendom.

Mark Van Steenwyck: *That Holy Anarchist* (Missio Dei, 2012): reflections on Christianity and anarchism, drawing on Anabaptism.

Tripp York & Andy Alexis-Baker (Eds.): *A Faith Embracing All Creatures* (Wipf & Stock, 2012): two Mennonite authors exploring issues of care for animals.

Glen Stassen: *A Thicker Jesus* (Westminster John Knox Press, 2012): subtitled 'incarnational discipleship in a secular age'. Stassen argues that robust Christianity stems from believing in a 'thicker' Jesus, who is Lord over the whole of life and not just one compartment of it.

Articles Wanted

We are very grateful for the contribution from Ali Phelps and intend to feature articles in future issues on the theme: 'What practical difference does Anabaptism make to your life?' We invite you to submit articles of up to 750 words.

And we welcome articles on other subjects that are likely to be of interest to readers. Contact us in advance if you are unsure, or simply send in an article (up to 750 words) for consideration.

Contact Us

For further information about anything you have read in this newsletter, please contact us.

And if you have information or news items you would like included in the next newsletter, let us have these no later than **21 May 2013**.