



# Anabaptist Network News

## Peace Church: Living with Shalom 12 November 2011: Birmingham

The second annual gathering for representatives of the Anabaptist networks of communities and organisations – and for anyone else who is interested – will be hosted by Peacechurch in Birmingham. Exploring the theme of 'Living with Shalom', this will not involve simply listening to presentations but will include a table talk, pilgrimage walk, film, community discussions, creativity, meditation and more. The day will be child-friendly, so do come as families. There is no charge for this day.

More information (and a booking form) is attached/enclosed. If you do plan to come, please let us know as soon as possible and not later than 5 November.

## New Programme 2011-12

We have organised fewer conferences over the past year as we have focused on developing the networks of organisations and communities. And the London Mennonite Trust has also put on hold its teaching programme as their trustees have concentrated on selling their building and finding a new home.

But we are now pleased to be able to announce a new programme of events, jointly sponsored with the London Mennonite Trust and other partners from the network of organisations. Not all the details were finalised before the newsletter went to press, but we can give you the broad outline and some details.

There will be three streams of events running in different venues:

- 'The Naked Anabaptist' – introducing the Anabaptist story and vision.
- 'Disorganised Religion' – exploring 'after Christendom' themes
- 'Don't mention the @&#\* Word' – debating controversial topics

The first event on **Saturday 3 December** is 'The Naked Anabaptist', with Stuart Murray Williams and Karen Stallard, at Oasis College, 75 Westminster Bridge Road, London SE1 7HS.

The second event in January (date and venue to be confirmed) is 'Disorganised Religion – faith and politics after Christendom' in partnership with Ekklesia.

The third event on **Saturday 10 March** (venue to be confirmed) will be 'Don't mention the F Word – faith in a multi-faith society', with Noel Moules and Phil & Sarah Warburton, run in partnership with Urban Expression and Workshop.

Additional events in all three streams are being planned for the rest of 2012 and 2013. There will be more information in the Spring newsletter.

There will be more information soon about all these events – and others – on our website. Bookings can be made via [admin@anabaptistnetwork.com](mailto:admin@anabaptistnetwork.com).

## Events

### 22 October

*Prophetic Voices* day in Edinburgh

### 5-6 November

*Crucible* course in Birmingham

### 12 November

*Living with Shalom* in Birmingham

### 16-17 November

Anabaptist theology forum, Offchurch

### 26-27 November

Workshop: *Stories and Letters*, London

### 3 December

*The Naked Anabaptist* in London

### 28-29 January

*Crucible* course in Birmingham

### 4-5 February

Workshop: *Living Community*, London

### 10 March

*Don't Mention the F Word* in London

## News and Events

### ***Anabaptists and Northumbrians***

We continue to develop our relationship with the Northumbria Community, exploring together the question: 'how can we sing the Lord's song in a strange land?' Shared values and concerns, but different perspectives and resources, mean this is helpful to both communities.

Sixty-five of us spent a weekend in September together in Whitby exploring the theme 'Stories from the Future', reflecting on what society and church might be like 20 years on and asking what might come 'after post-Christendom'. The sessions were recorded; you can access these from our website if you are interested.

Dates have also been arranged for three further 'Prophetic Voices' events with Roy Searle and Stuart Murray Williams. The first of these will be in Edinburgh on **Saturday 22 October** at CCE King's Hall, 41a South Clerk St, Edinburgh EH8 9NZ. The event will run from 10am to 4pm. The day will cost £15 (£10 concessions). For further details or to book a place, please contact Colin Symes: [colin@colinsymes.co.uk](mailto:colin@colinsymes.co.uk).

The other dates, further ahead, are **Tuesday 17 April** at Cliff College in Yorkshire and **Saturday 19 May 2012** in Birmingham. More details in the next newsletter.

## Network of Communities

In recent issues we have featured interviews with churches that have joined the Anabaptist network of communities. But other communities are also involved, including some of the study groups set up by the Anabaptist Network. Here we introduce one of these, convened by **Brian Haymes**. Study group members answered the questions together:

### **Cheshire study group**

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

We are a small group of about 15 members, who live in and around south Manchester. We

come from at least five different congregations. We meet monthly on an evening at the Friends Meeting House in Cheadle Hulme, south of Manchester. Within the membership can be found congregational leaders, students, those who work in education or medicine, and four who are retired from their daily work. The group membership comprises both men and women, married and single, parents and grandparents. Our church connections include traditional denominational congregations, new community churches, Fresh Expressions.

### ***How and why did you begin?***

We began in 2006 when Jenny and Brian Haymes left London and came to live on the edge of Manchester. With the help of a list of people gathered by Stuart Murray Williams they wrote to about thirty people in the area to see if there was any interest in forming a study group. About a dozen responded and so we began to meet. From the first there was a geographical spread, one member coming in from Liverpool!

What we had in common was an interest in radical discipleship. Some of us had attended Workshop courses, or single conferences, often taught by Alan and Eleanor Kreider while they were in Manchester in the 1990s. The response was sufficient for us to form a local group. The membership has changed through the years with an average monthly attendance of twelve people. A common longing remains a sense that within the Anabaptist traditions are ways to help us engage in the more faithful following of Jesus which we desire.

### ***What are your main values, activities and priorities?***

Our main activity is our monthly meeting. This has become an important event for sharing news in ways by which we become mutually supportive. We pray together. We have a programme of shared reading, discussing a book together. Among the volumes read in this way are *The Upside Down Kingdom*, *Worship and Mission after Christendom*, and *A Culture of Peace*. This year we are setting ourselves to work on John Howard Yoder's *The Politics of Jesus*. There is an openness in the group that all find helpful as we share personally and seek to discern the will of Christ for the church today. Supporting one another in discipleship is one of our goals.

### ***In what ways do you draw on the Anabaptist tradition?***

That we seek to draw on that tradition is obvious in the books we have chosen to read and discuss together. We have also used the series of video presentations prepared some years ago. Twice we have worked through the core convictions of the Anabaptist Network. We try to be honest about the themes the tradition presents to us, with special respect to the various congregations in which we serve. We have been helped by having in the group some who have read widely in Anabaptist matters and the presence of two Mennonite members we count as a real gift. In our discussions we try to practise Anabaptist ways of mutual listening, which is important because we have differences of opinion and practice among us. We are planning to eat together!

### ***What are your hopes for the Anabaptist Network of Communities?***

We have not thought much about our future hopes but we are grateful that the network is in being. We have tried to send representatives to meetings to draw on the wisdom and fellowship given within the network. Two of us attend the Theological Forum. We are grateful for the newsletter and sometimes mourn the passing of *Anabaptism Today* whose treasury of articles we have been known to raid. We are grateful for the web-pages and hope that such connections between communities can be maintained in a common search for renewal. We are grateful for the sense of connectedness with others. We send our greetings to brothers and sisters in other groups and communities.

## **News of Other Communities**

### ***Anabaptist Theology Forum***

The next meeting will take place from 11am on Wednesday 16 November 2011 through to (and including) lunch on Thursday 17 November at Offa House, near Leamington Spa. Confirmed speakers include Professor Chris Rowland on 'Blake and the Bible', and Symon Hill on the debate about religion. There will also be some discussion of the book in honour of Alan and Ellie Kreider. For further information, contact Simon Barrow ([simon.barrow@ekkllesia.co.uk](mailto:simon.barrow@ekkllesia.co.uk)).

### ***Scandinavian Anabaptist Network***

**Jonas Melin** writes: The Christian newspaper *Dagen* had an article today about four different streams that influence the free churches in

Sweden. One of the streams mentioned was Anabaptism and I was interviewed about why I think Anabaptism has something important to give to the churches in Sweden. It was short but good. A small step forward for the Anabaptist Network in Scandinavia! You can see it here [www.dagen.se/dagen/article.aspx?id=266206](http://www.dagen.se/dagen/article.aspx?id=266206). And a Christian publisher is hoping to translate and publish *The Naked Anabaptist* in Swedish.

## **Network of Organisations**

**Juliet Kilpin**, who may well be familiar to some readers as one of the national coordinators of Urban Expression, has been appointed to work with another member of the Anabaptist network of organisations, the London Mennonite Trust.



During this transitional period as the LMT hunts for a new base, Juliet will be working one day a week as their development worker, responsible for helping staff, trustees and volunteers to think in fresh ways and develop new initiatives.

## **London Mennonite Trust**

**Andrew Francis** reports: Please note our new phone number (0845 450 0214) and address (PO Box 70108, London N12 7DW). We have sold the house in Shepherds Hill and moved out. During this transitional period, our staff are living in community in north London where we have a Trust office. You can find news via our blog, Facebook page and Twitter – for details see [www.menno.org.uk](http://www.menno.org.uk).

We are working towards co-location in central London with an educational charity. However, following a professional feasibility study over the summer, planners thwarted the purchase of a building. The search for a suitable alternative

property continues and we hope to announce our future before the end of 2011. Regrettably, our library has to be held in storage during this transitional period, but will be available again in 2012. Your prayers for the trustees and staff, for Juliet Kilpin, our development worker, as well as our ongoing property search, will be valued.

## Ekklesia

**Simon Barrow** writes: We have expanded our involvement in public meetings – alongside the news briefings and research. In 2011 this has included co-sponsoring two panel discussions at the Greenbelt Festival (on faith responses to the Big Society, and war and peace) and three (on religion and violence, changing patterns of belief and tackling conflict in Afghanistan) at the Festival of Spirituality and Peace in Edinburgh. We will be contributing to the LMC's series in early 2012 (post-Christendom politics) and co-hosting Professor Ulrich Duchrow (faith-driven alternatives to neo-liberal capitalism).

Ekklesia partners/staff have also contributed regularly to the Mennonite Weekly Review's 'World Together' blog. Middle East expert and Armenian Orthodox Christian, Dr. Harry Hagopian, has joined us as an associate. And our 'Critical Religion' venture with the University of Stirling continues. The year ahead is likely to bring significant financial and organisational challenges. For more information about how you can support our work or become involved, write to [simon.barrow@ekkleisia.co.uk](mailto:simon.barrow@ekkleisia.co.uk).

## Speak

The London team have a new home! Recently various members of the team could be seen hauling desks, filing cabinets, boxes of 'pray and post' cards and a few more unusual items up the stairs into our new workspace at St Margaret's House in Bethnal Green.



This is a brilliant new location for Speak, with its own vegan and vegetarian cafe which hosts regular music nights, a little garden, a charity boutique shop and a craft space. It's home to lots of other organisations, including Climate Rush and Quaker Social Action. It's also easy to find – just 2 minutes walk from Bethnal Green tube station. We would love you to come and visit! Just drop us an email or a phone call. As of now, all post should be addressed to: SPEAK Network, St Margaret's House Settlement, 21 Old Ford Road, London E2 9PL.

## Bridge Builders

Following the closure of the London Mennonite Centre, Bridge Builders has now relocated to St Peter-le-Poer Church, Albion Avenue, London N10 1AQ (020 8883 3033). They have a new website so please visit [www.bbministries.org.uk](http://www.bbministries.org.uk) or email [bb@bbministries.org.uk](mailto:bb@bbministries.org.uk). Please pray for the Bridge Builders team as they continue to try to resolve various problems following their move, especially with their computer and email systems.

## Workshop

Workshop weekends will be held 9.00-17.00 at Westbourne Grove Church, London W11 2RW. £50 per weekend, or £30 for full-time students and those in receipt of state benefit.

26-27 November 2011: **Stories and Letters: exploring the New Testament** – looking at the shape and structure of the NT, questioning its historical and literary reliability, developing the skills for interpretation, looking in detail at the Gospels, and in particular the parables and miracles, discussing the Epistles and engaging with the challenges of the book of Revelation. On the Saturday (17.30-21.00) there will be a conversation with Fr Alexander Tefft on how the Orthodox Church uses the New Testament in liturgy and spirituality.

4-5 February 2012: **Living Community: church as local, global, radical** – being Jesus-people in a turbulent world, biblical pictures and today's opportunities for being church, baptism in terms of spirituality and community, shaping shared lives within Jesus-centred values; focus on the Peacemeal as primary building block for church.

Any questions, email: [admin@anvil.org.uk](mailto:admin@anvil.org.uk); ring 01142888816; or go to [www.workshop.org.uk](http://www.workshop.org.uk).

## Urban Expression

**Stuart Murray Williams** reports briefly on some recent developments: As well as welcoming new team members in recent months, we have a new administrator, Doreen Westley, and a new treasurer, Tim Presswood. Jim Kilpin has taken on the role of London regional coordinator with a view to recruiting additional teams in the city. In October we are celebrating the transition of our team in Glasgow into Clay Community Church. And Urban Expression Sweden is now up and running.

So we have much to be grateful for, including increased financial support in recent months. But there are still many needs, challenges and opportunities in our inner cities, so we are eager to continue recruiting people to join teams. For information, see [www.urbanexpression.org.uk](http://www.urbanexpression.org.uk).

## Crucible

The *Crucible* course, run by Urban Expression in partnership with several other groups, begins its seventh year next month. The brochure says that the course is for 'Christians with courage and imagination, who suspect that:

- We need to operate as cross-cultural missionaries because we live in a cross-cultural mission context.
- We need to think creatively about incarnating the gospel and planting new kinds of churches in emerging and diverse cultures.
- We need to recover the biblical vision of *shalom* and reflect on how we live as followers of Jesus in light of this all-embracing vision.
- We need to pay particular attention to the margins, because we serve the God who frequently does new things there:
  - On the margins of society among the poor and disenfranchised.
  - At the margins of culture, where creative thinking explores new possibilities.
  - On the margins of the familiar, spaces all around us, neglected or ignored, but full of potential.'

The first weekend is on 5-6 November (as usual in Birmingham) and offers a choice of modules: 'After Christendom' and 'Restoring Hope'. More details at [www.cruciblecourse.org.uk](http://www.cruciblecourse.org.uk). Bursaries are available for those who need them.

## Books and Resources

### 'Take our Moments and our Days': Anabaptist Daily Prayer

**James Steven** is a Lecturer in Theology and Ministry at King's College, London. An Anglican who specialises in liturgy, he has discovered the Anabaptist prayer books. He writes:

When I inform academic liturgists that I have been doing some research on the Anabaptist Daily Prayer books there is a 'double-take' reaction, as if I have announced that the Inuit people have decided to hunt zebra. The novelty is the apparently counter-intuitive suggestion that a 'non-liturgical' tradition can promote prayer in the wider church through a carefully crafted liturgical order – but this, as I hope to demonstrate, is precisely what is happening.

The recent appearance of Daily Prayer books written by North American Anabaptists has the potential to interest a wide Christian audience. As the preface states, they are offered 'in the spirit of the compilers of the *Ausbund*, a 16<sup>th</sup>-century Anabaptist hymnbook, who dedicated their work "in an unpartisan way" for use by any and all Christians'.

The story behind the publications can be found in Arthur Boers' *Day by Day These Things We Pray: Uncovering Ancient Rhythms of Prayer*. A Canadian Mennonite, Boers is a man with a mission. He writes to convince us that the 'habit' of communal daily prayer is vital to forming and sustaining Christian spirituality in the 21<sup>st</sup> century. His argument is part education and part persuasion. His research uncovers the historic practices of daily prayer for traditions, like his own, that have lost touch with them. He also winsomely articulates the benefits of daily prayer, a discussion that is informed by his own experience of daily prayer amongst a wide variety of contemporary Christian communities. For those who want an accessible and thought provoking introduction to the wisdom of daily prayer Boers is a must read.

Boers' earlier book, *Rhythms of God's Grace*, provided a catalyst for other Anabaptists to join him in planning an Anabaptist Daily Prayer Book. Since its first meeting in 2003, the group has overseen the publication first of an Ordinary Time book (2007) and then more recently of a

Seasonal Time book (2010). The priorities of the planners are worth highlighting:

- Ample use of scripture, especially in ways that would encourage pray-ers to learn texts by heart. Prayer should be scripture-saturated.
- Focusing on the life, words and teachings of Jesus, given their centrality to Anabaptist convictions.
- Encouraging prayers to be accompanied by singing.
- Loving attention to language.
- Being inclusive in terminology and texts.
- Developing a book that was also lovely to look at and hold, as this reminds us that what we are doing is worthwhile.
- Whatever we try should be widely tested throughout the church.

The resulting books are an eloquent testimony to the success of these aims. As an Anglican I appreciate three features: the imaginative use of the Bible, the blend of liturgical form with a living spirituality, and the concluding collects.

Many forms of contemporary evangelicalism show signs of losing the art of praying with the Bible, but Anabaptist Daily Prayer is alive to the myriad ways in which the Bible can form communal prayer. Alongside the more obvious examples of psalms and readings, the orders for Morning and Evening Prayer are constructed around three biblical texts that function as calls to praise, discipleship and intercession. So, for example, the call to discipleship, preceding the readings, for Ordinary Time Morning Prayer is a conflation of Luke 10:27-28 and John 6:68:

Jesus said, Let anyone with ears to hear listen.  
You shall love the Lord your God  
with all your heart, and with all your soul,  
and with all your strength,  
and with all your mind;  
and your neighbour as yourself.  
Do this, and you will live.  
Lord Jesus, you have the words of eternal life.

Framing the readings in this way in terms of discipleship is a characteristically Anabaptist move, and heightens the sense that the Bible is to be received not only as 'religious information' about God but also, and primarily, as a means of hearing and then obeying the Word, who is Christ.

The readings themselves are arranged around a Gospel reading that picks up on the theme of

the day (both readings are printed in the text in the New Revised Standard Version). An Old or New Testament reading has been chosen as a companion to the Gospel. This encourages a mode of listening that is both christocentric and conversational. The focus on the Gospel reminds us that Jesus, the Word, is at the heart of the biblical witness. The juxtaposition of readings invites us to appreciate the interconnectedness of the Bible; there is a polyphonic sound to the Word.

Anabaptist Daily Prayer, secondly, goes a long way to heal a running sore that has blighted western Christianity since the Reformation. The separation of spirituality from public liturgy has been well documented and surfaces in various popular critiques of liturgy. This ranges from seventeenth century Baptists to contemporary charismatics. For Baptists, worship according to the Book of Common Prayer lacked 'sincerity' and encouraged 'lip-worship' (mere recitation). For contemporary charismatics, liturgical worship is often dismissed as too 'formal' and 'mere ritual', lacking the spontaneity of 'Spirit-led' worship.

The genius of Anabaptist Daily Prayer is the way it goes about suturing this wound. In its genesis and ethos it embodies a reconciliation between an ancient prayer tradition and a vibrant evangelical spirituality, harvesting the fruits of both. The clearest signal of this is the presence of hymn suggestions within the liturgical text. Hymns play a fundamental role within Mennonite worship (see M. Kropf and K. Nafziger: *Singing: A Mennonite Voice*), and the Daily Prayer orders cleverly weave them into the fabric of the inherited liturgical format. It is no accident that the opening words of Frances Havergal's well known hymn 'Take my moments and my days' are used in the title to brand this as true prayer.

Thirdly, with so much of the liturgy in the form of biblical texts, sections that are freely composed provide an opportunity to demonstrate the 'loving attention' to language aspired to by the authors. Concluding the intercessions, which move from more personal concerns through local community, church and then to the world, is a collect. Anglicans are well known for their collects, but it is exciting to see how this tradition of prayer has resurfaced in Anabaptist Daily Prayer. The collects provided display an imaginative and sensitive grasp of the beauty of language in the service of prayer. One of my favourites falls in the week assigned to a signs and wonders theme:

God whose grace touches us  
in our unworthiness,  
you come near and speak the healing word.  
Reveal to us this day a sign of your glory,  
that we might listen to your voice  
and walk in your ways.

A sign of God's glory is worth getting out of bed  
for, as are these daily prayer books.

A. Boers and E. Kreider: *Take Our Moments  
and our Days: An Anabaptist Prayer Book,  
Ordinary Time* (Herald Press, 2007)

A. Boers and E. Kreider: *Take Our Moments  
and Our Days: An Anabaptist Prayer Book,  
Advent through Pentecost (Volume 2)* (Herald  
Press, 2010)

### **After Christendom series**

The series continues to grow. Andrew Francis  
has completed the manuscript of *Hospitality  
and Community after Christendom*, which is  
now in the hands of the publisher. Paternoster  
have also accepted for publication a proposal  
from Jeremy Thomson to write *Emotions and  
Relationships after Christendom*. Herald  
Press are to publish *Reading the Bible after  
Christendom* in North America. And the first  
book in the series, *Post-Christendom*, has  
been reprinted and is now available again.

There is also a new article on the website giving  
the rationale for behind series, endorsed by all  
the current authors, entitled 'Gospel and Culture  
after Christendom'. You can find this article at  
[www.anabaptistnetwork.com/node/609](http://www.anabaptistnetwork.com/node/609).

### **The Naked Anabaptist**

Although it was written primarily to introduce  
Christians (and others) in Britain and Ireland to  
the Anabaptist vision, *The Naked Anabaptist*  
has been selling strongly in North America. It  
has sold over 10,000 copies in eighteen months  
and is helping young adults from Mennonite and  
many other backgrounds to engage with issues  
of faith and discipleship.

To our surprise, there are plans to translate the  
book into Japanese, Korean, Swedish, Spanish,  
French and possibly Hindi. And we are starting  
to hear from people in Britain and Ireland who  
are not Christians but who have read the book  
and feel strongly drawn to Anabaptist values  
and insights.

### **Special Offers**

Three special offers that might interest you (is it  
too early to think of Christmas presents?):

'2 for 1' on *The Naked Anabaptist*: buy one for  
yourself and one to give away to someone who  
might find it helpful.

All 6 of the **After Christendom** books already  
published for £55 instead of £64.

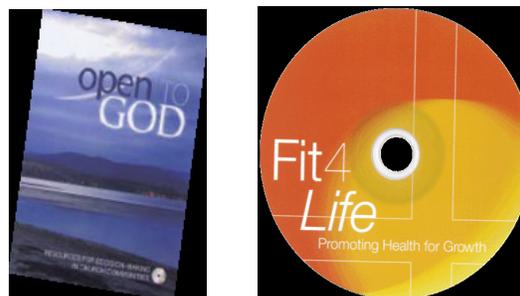
**Worship and Mission after Christendom**,  
**Reading the Bible after Christendom** and  
**The Naked Anabaptist** for £30 instead of £33.



Order at the address below. All books are post-  
free in the UK (overseas postage at cost).

### **Open to God**

*Open to God* is a new resource from the Baptist  
Union of Victoria (in Australia), who produced  
*Fit4Life*, hundreds of copies of which have been  
sold in the UK via the Anabaptist Network over  
the past few years (still available at only £10).



*Open to God* is available in the same CD format  
and contains even more resources – this time  
on how church members can listen carefully to  
one another and discuss contentious issues. It  
invites church members to explore processes  
for making decisions well and offers resources  
for communities that want to be genuinely open  
to God and to one another.

*Open to God* is available in the UK only through the Anabaptist Network. It costs £12 (including postage). You can order either or both of these resources at the address below.

### **Book Notes**

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

*Christian Communities* (Ashram Press, 2011) – includes a chapter on the Anabaptist/Mennonite community. Other communities featured include L'Arche, Ashram, Northumbria, Othona and Iona. £10 but available at a lower price at AN events and from [www.menno.org.uk](http://www.menno.org.uk).

C. Norman Kraus: *The Jesus Factor in Justice and Peacemaking* (Cascadia, 2011): addresses the impact of Jesus on the practice of conflict resolution interventions, such as restorative justice, peace-building, mediation and trauma healing.

John Roth & James Stayer (Eds): *A Companion to Anabaptism and Spiritualism, 1521-1700* (Brill, 2011) – an extensive new sourcebook.

Beverly Lewis: *Amish Prayers* (Baker, 2011) – a translation of traditional Amish prayers.

Andrew Francis: *Avebury: Rime & Time* (Kettle Press, 2011) – a book of poems by the former AN development worker and vice-chair of the LMT. Details from [anmchara@sky.com](mailto:anmchara@sky.com).

### **Change of webmaster**

We are very grateful to **Chris Moore**, who has looked after our website for quite a while (and also redesigned the site a couple of years ago). Pressure of work has forced Chris to give this up, but we are grateful to **Ros Parkes** for taking over from the beginning of October, combining this with looking after new baby Drew!

### **Request for help**

The Radix Community (mainly Anabaptists and Quakers) are looking to develop a website to

help in their vision, recruitment and fund-raising to develop small urban residential households, committed to peace-making, permaculture and neighbourhood activism. If you know of a low-cost (even free) web-design service which could help, please contact [anmchara@sky.com](mailto:anmchara@sky.com).

## **Lesley Misrahi – a tribute**

**Veronica Zundel** writes: Lesley Misrahi, a long-standing member of Wood Green Mennonite Church, died early in the morning of 17 May aged 59, after a long battle with cancer. Only weeks before, she had come out of hospital to celebrate 40 years of association with the London Mennonite Centre, having lived there as a student in the early 1970s.



Lesley's career spanned public health, social work, mental health and Open University teaching (although her degree was in microbiology). She was a compelling preacher, creative worship leader and wise counsellor, and was passionate about issues of justice and peace. Her faith in the midst of much adversity was a beacon to many. She is survived by her son Adam (her husband and daughter both died of cancer within the last ten years).

## **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 January 2012**.

Anabaptist Network Trust (registered charity 1021760)  
Website: [www.anabaptistnetwork.com](http://www.anabaptistnetwork.com); email: [admin@anabaptistnetwork.com](mailto:admin@anabaptistnetwork.com)  
PO Box 70108, London N12 7DW