



the Corrymeela community

embracing difference • healing divisions • enabling reconciliation

50 Years

8



12



18



24



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No 2
Christmas 2014
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Today I bury my child,
stop
And it was you who killed my child,
stop
I know that he wasn't the target,
stop
But that doesn't make him any less killed.

I know that "these things have contexts",
stop
I have walked all around the contexts,
stop
I have tried unfamiliar angles,
stop
But they don't make him any less killed.

You say, "what should we do - tell me?"
stop
And I say, "don't murder my child"
stop
"Walk as far away from that as you can",
stop
"Walk forward, away from that thing"
stop.

And you say you are "just like" me,
stop
That we feel and we do the same things
stop
I know what you mean, but we don't
stop
For today you don't bury your child
stop.

Damian Gorman

For too many Palestinian and Israeli parents,
July 24, 2014



Seamus Heaney spoke about a poetry that is "strong enough to help". That means, as I understand it, strong enough to lift the spirits; strengthen resolve and contribute to understanding. This is the kind of poetry which interests me, as a poet and a reader of poetry.

And yet in late July, as the situation in Gaza unfolded, poetry was the last thing on my mind. Each time I watched the news my nerves shook. I have a strong interest in the Middle East - and I work on City University's Olive Tree programme, along with some colleagues from Corrymeela - but, outside of a deep concern for friends in the region, I felt at a loss. I felt completely helpless, but I wanted to do something; something of my own.

I wrote this poem out of that want. I wrote it in response to seeing television coverage of two sets of parents, broken by a wretched grief, burying their children. And I wrote it as a kind of "offering" - a bit of poetry that just might "help", in Heaney's terms.

And yet, as a (wonderful) artist friend said to me: "I wish we had something more to offer than art..."

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Dear Friend

AT THE BEGINNING OF OCTOBER, we said a very fond farewell to Corrymeela House in Belfast, known as No 8 to everyone who worked there, this has been our Belfast base since 1971. It was a great space to work in, a beautiful building with its own special charm and more than a few creaky floorboards. I have many happy memories of our time there as I'm sure do all the hundreds of other people who over the years either worked there as staff or volunteers or just popped in to say hello.

Our new Belfast base is 129 Ormeau Road, Belfast BT7 1SH, our office email belfast@corrymeela.org and our office phone number 028 9050 8080 are unchanged. We are on the first floor and the building is completely wheelchair accessible. So, if you are in the area, please drop in and have a look around, we will be delighted to see you!

Angela Saunders



Acknowledgements: Corrymeela would like to thank the following for images used in this edition of our magazine: Ivan Cross; Desney Cromey, Helen Baird, Emily Graber, Maeve McLaughlin and Miss Amelia Murray.

Front cover image: Courtesy of Matthew Woodhouse www.facebook.com/CuriousPlacesByMattWoodhouse
Also, very special thanks to Anne McDonagh for her patience and help.



FRONT COVER PHOTOGRAPH

The Children of Lir on Ballycastle seafront looking towards Fairhead. This sculpture represents a tale from Irish mythology about four children turned into swans by a jealous stepmother. They were to spend 300 years in the Sea of Moyle, and 300 years on the waters of Irrus Domnann. To end the spell, they would have to be blessed by a monk. They eventually found sanctuary on Rathlin Island where they returned to human form and breathed their last breath. While they were swans, Saint Patrick converted Ireland to Christianity.

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Céad míle fáilte – a hundred thousand welcomes



I GREW UP ON THE OUTSKIRTS OF A VILLAGE ABOUT 10 MILES FROM CORK CITY. There were six children in the family - the house was always busy. Most of us have had our stints living outside of Ireland - currently there's one (my older brother) in Australia and another brother has moved to England. My folks - both of them from Cork City - still live in the family home.

I've always been interested in difference. I grew up learning both Irish and English and grew to love the creative possibilities in language. So, whenever there was the opportunity of learning a few words in another language, I was keen. I've written poetry since I was a child. I stumbled into performance and publishing because of a desire to see what can happen through the risk of sharing words that help me to live.

My favourite Irish poet is Patrick Kavanagh. I love poetry because it helps me understand what it can mean to be human. For me, poetry feeds a gut hunger. Last night I was reading some Emily Dickinson. In the poem named #128 she says 'The past is such a curious creature'. When I read this I'm reminded of what Jeanette Winterson said - that in Dickinson we encounter an imagination that will detonate our worlds, not decorate them.

I was ill for about 8 years with what was eventually diagnosed as an overactive immune system.

I resented those years, but they faced me with myself. Poetry, friends, faith and work all helped me survive. With the privilege of hindsight, I am glad for the life-lessons, but they were hard won.

Ignatius of Loyola made the words 'The glory of God is found in a human being fully alive' central to his spirituality. Reading those words I feel like the energies of my life are welcomed into a mutual flourishing with each other - love of language, love of faith, love of poetry, love of people, intrigue about the world, learning about difference and the possibility of human community.

I first got involved working with Corrymeela in 2005 when Susan McEwen asked if I'd come as poet in residence for some dialogue programmes she was running. I had the opportunity to hear stories of survival, stories of encounter, stories of difficulty and stories of courage. Over the years of working at Corrymeela, I've run retreats, hosted visiting groups of scholars and students, facilitated encounters between people who disagreed on matters of politics, nationality, or religion. I count it as a privilege to have heard some of the stories from the rooms of Corrymeela - bearing witness to brave words. I'm influenced by Lederach's model of the Moral Imagination, and believe that groups of people who take steps towards each other, with creativity, risk and curiosity can discover among them the tools for a vibrant sharing of life.



I think my favourite word in English is 'encounter'. This is what Corrymeela has provided for me - possibilities of encounter - with my own selves, with God, with others, and with the stories that inform who I am. I am sometimes cautious about the word 'identity' because it's too similar to 'identical' and its singularity concerns me. I love the understanding that we each have many lives that we live and the vocation of being human is to learn to live well with our own selves and with our communities and values, especially when this requires careful navigation.

My favourite Irish word is *scáth* - it means both shadow and shelter and is used in a phrase that I have lived by for years "*Ar scáth a chéile a mhaireas na daoine*" translating as "It is in the shelter of each other that the people live". However, it can also translate as "It is in the shadow of each other that the people live." I think this, too, epitomises the vocation of being human. My faith - while sometimes a shadowy thing - has often sheltered me but I have been moved over the years hearing stories from people for whom

faith has only been a shadow, and never a shelter. What I love about Corrymeela is that our first word is Welcome - welcoming all the parts of our selves and all voices from our community. This work is never finished because we are always discovering new voices to welcome and new challenges.

I came to Corrymeela first in 2003. I was about to move to Belfast and a friend decided that I needed to encounter the community and centre at Ballycastle. I came to one of the Radical Love weekends run by Fr. Paddy. It was my first time to be in a place where my sexuality and my spirituality weren't considered to be antithetical to each other. I had known I was gay since the age of 11 or 12. I had learnt - as many LGBT people do - skills of protection and discernment when it came to navigating my own safety - in the streets, as well as the halls of God. Some friends asked me whether it wouldn't have been easier to totally leave religion, but - try as I did - I couldn't. I did an undergraduate degree in theology in my twenties and then a Masters focusing on narrative theology of

the gospels after that. The more I've read the gospels the more I love them. I love the stories of interruption, of anonymous people who bring insight, of strangers who were in touch with their need, of privilege being challenged and of human encounter.

Another word I love is Story. Together with my partner, Paul, I run a storytelling night in Belfast where nine people have up to ten minutes each to tell a real story from their lives. We've heard hundreds of stories over the years and they are stories to live by. A few weeks ago, we had a partnership with the Arts and Disability Forum. A woman from the Travelling Community told a story about grief and perfume, about her mother and about a woman at a funeral who wore a blue coat. She told her story simply and elegantly and I felt transported to the world of her experience. It's no surprise that my work at Corrymeela has often involved storytelling.

I'm looking forward to continued encounters at Corrymeela - I've got ideas for new ways for our

community to connect with ourselves through worship and learning, as well as ways in which we can widen our encounters with our society. I'm enthused by working in this role with a community who are committed to encounters. One of the things that's constantly kept me as an active member of the community is the regular capacity to name our own complicity in the tensions and violences that we experience in the world. We are not separate from society, but right in the midst of it, encountering and manifesting both bruises and potential. As Community Leader, I am looking forward to bearing witness to the commitment of the members, to finding ways to engage with important conversations about what it means to have faith - in God, in story, in the vocation of humanity - in a world that can be both shadowing and sheltering.

Pádraig Ó Tuama
Community Leader, Corrymeela

I think my favourite word in English is 'encounter'. This is what Corrymeela has provided for me – possibilities of encounter – with my own selves, with God, with others, and with the stories that inform who I am.



Politics, peace and reconciliation in Northern Ireland, twenty years after the ceasefires

“...the wider world has concluded that sharing and co-operation have ended the conflict, while anyone living locally can see that the system itself has declined into paralysis, recrimination and sectarian impasse.”

TWENTY YEARS AGO THIS YEAR, THE MAIN PARAMILITARY GROUPS INVOLVED IN VIOLENCE IN NORTHERN IRELAND CALLED CEASEFIRES. It was a crucial moment, signalling both an acknowledgement that the tactics of killing had ceased to be effective, and recognising that the only prospect for real progress lay in politics. Clearly, peace in the north of Ireland could not be based on the dominance of any military power. Real progress would only be found in new relationships, where power was shared, violence was taboo and enmity and discrimination were replaced by partnership and equality. While ceasefires opened doors, peace would remain fragile without reconciliation.

The Good Friday Agreement is clear about all of this. It is full of visionary rhetoric and constitutional innovation. Politicians agreed that they would not only use purely peaceful and democratic means to resolve political disagreements but that they would oppose “any use or threat of force by others for any political purpose.”

They tried to square the dispute around the border with radical ideas: the principle of consent before the border would change, the idea that both Irish and British citizenship were an unchanging birth-right for every person born in Northern Ireland and the concept of ‘parity of esteem’. In a referendum, over 70% of the people agreed.

Sixteen years on, it is probably fair to say that we all know now that the absence of violence in the present is not enough to remove suspicion and hostility. Even stable political institutions, which have been up and running in Belfast since 2007, are only part of the answer. Only this explains the curious malaise of modern Northern Ireland where the wider world has concluded that sharing and co-operation have ended the conflict, while anyone living locally can see that the system itself has declined into paralysis, recrimination and sectarian impasse. Nostalgia for ‘direct rule’, even in these days of devo-max, is commonplace in Northern Ireland.

Of course, the absence of violence is not to be sniffed at. Northern Ireland is light years

away from the daily killings and damage. There has been real progress in building real relationships at community level.

But without any vision of a shared future, the risk is that old patterns of suspicion and hatred will eventually be reasserted. And this time, there is no quick political fix. Northern Ireland has already been the focus of one of the most complex and sustained international efforts to promote peace in the modern world. But after the constitutional innovation and international support, it becomes clear that without conviction and shared leadership, even imaginative Agreements,

“Of course, the absence of violence is not to be sniffed at. Northern Ireland is light years away from the daily killings and damage.”

ceasefires and community initiatives decay.

It turns out that sustainable peace is not a ‘thing’ at all, but a miracle

that reveals itself when we know and decide that our lives belong with each other. Reconciliation, the dream of a relationship restored after hostility, cannot be confined to constitutional choreography but requires existential choices, practical leadership and commitments to trust against much of the practical evidence. It is all the more miraculous in places like Belfast where generations have lived with the opposite conviction: that peace can only be found if the other is excluded or controlled.

If politics is to move forward, it will require a way to get back into touch with this reality. The real revolution in an antagonistic society like Northern Ireland is from doing politics which defines victory as defeating the others, to doing politics which defines winning as finding a solution big enough for all of us to flourish.

Corrymeela’s most important contribution in Northern Ireland has been our deep learned knowledge that all of this is possible not fantasy. Faith in the necessity of reconciliation drove Ray Davey and our founders to seek community where it was least likely, and to offer an open

hand to anyone who would take it. There were no plans and no agendas, but a faith that genuine commitment to the humanity of the other, called love, was the way to a future as well as an outcome in the future. Our contribution now, is to continue to build our programmes and our community on the same insight and to seek to continually widen the circle.

Duncan Morrow

Director of Community Engagement, School of Criminology and Politics, University of Ulster





The Voice of Vocation

SOME LOVE THEIR WORK, OTHERS NOT SO MUCH.

Some wish they had work to love, others prefer the dole. Some live to work, others work to live! Whatever our relationship to our daily work, whether remunerated or otherwise, the deeper challenge of vocation is to do our work informed by the gift of ourselves. Have you caught up with yourself recently?

Having recently returned to work at Corrymeela Ballycastle, just before the summer, following an extended period of additional paternity leave where it was my privilege to have been involved in the daily routine of my daughter Alba, I feel like I have come back into a different organisation.

Many of the operational challenges remain, the physical space is relatively unchanged, the same faces are present but the energy, the tone, and the "je ne sais quoi" has for me, been very different. Perhaps my new perspective can be explained as the result of getting my head showered, something we can all benefit from prioritising.

However, four months into being back at work, my sense is that the difference I am experiencing is not simply subjective. My reading of this change is that the new leadership, which continues to emerge with the recent appointments of the Head of Communications and wonderfully the Corrymeela

Community Leader, continues to be instrumental in reconfiguring our organisational working culture within Corrymeela.



"Perhaps my new perspective can be explained as the result of getting my head showered, something we can all benefit from prioritising."

One of the words that I have heard repeatedly as I've re-entered the Corrymeela workplace has been the word vocation. This got me thinking about how I understand the term. Across our traditions, we associate vocation variously. The word vocation derives from the Latin for voice. It can refer to identification with religious, married or single life. It is used in careers to indicate suitability for a particular profession or career path. It functions as a synonym for having received a call to be or do something.

Others understand vocation to be an intrinsic aspect of the gift economy. Dorothy Day founder of the Catholic Worker movement teaches: "Give only if you have something you must give; give only if you are someone for whom giving is its own reward." Vocation is fundamentally about reconciling who we are, with who we are known to be; vocation is about building coherence between our internal reality and our external representation.

As I contemplate my individual sense of vocation, I am curious too about whether organisations and structures have corporate vocation. In either case I am interested in how vocation is realised, known and might change?

The Quaker educationalist Parker Palmer suggests, "Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess. Vocation does not come from a voice "out there" calling me to become something I am not. It comes from a voice "in here" calling me to be the person I was born to be, to fulfil the original selfhood given me at birth by God."

Within our shared Corrymeela memory, we have long learned of the power of Models and Mimesis in relationships. Parker warns us that vocation is not to be found in fidelity to external influences rather only as we know ourselves, as we listen to our inner voice, are we likely to discover and therefore live out our true vocation. Thomas Merton said something like "A person knows when they have found their vocation when they stop thinking about how to live and begin to live."

As a family, we recently attended a party at neighbours in our street whose first language is not English. As part of the evening Happy Birthday was sung to the host in their native language. Those of us who did not speak the language were able to interpret the context but



the linguistic specifics were beyond our comprehension. As I have experimented with tuning in to my true self, I encounter my inability to comprehend what my inner voice might be communicating. I wonder if I have lost my ability to speak the language of my self, the vernacular of silence.

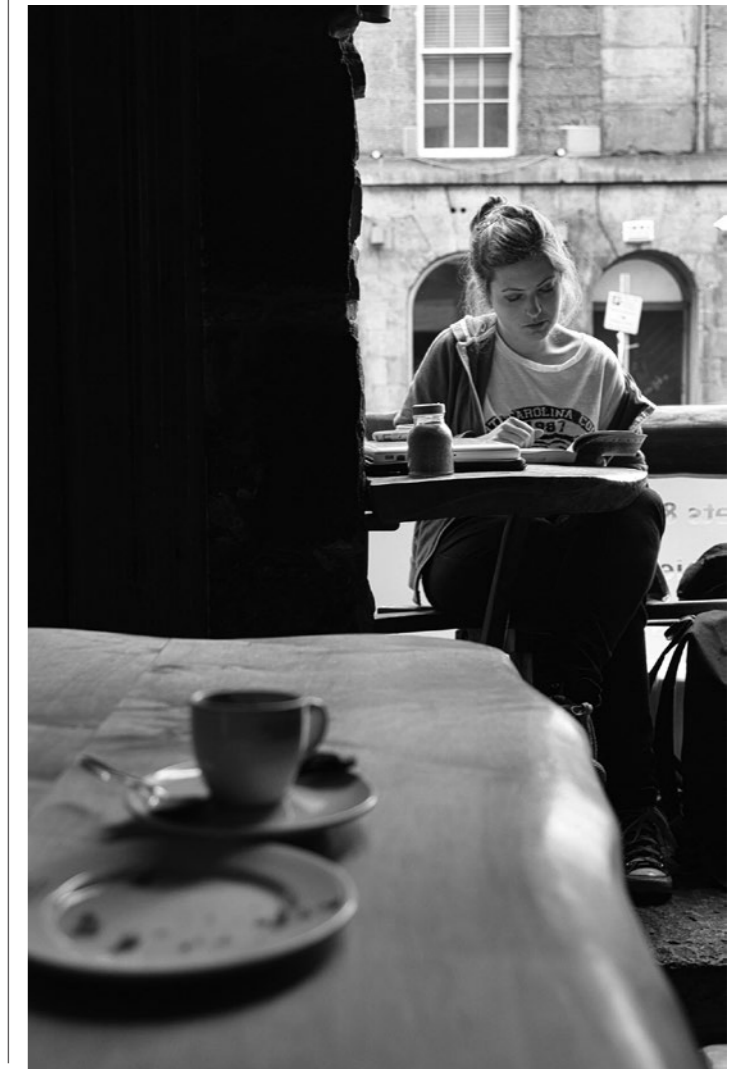
Our religious traditions counsel us that tuning into the gift located within our inner most being is the great adventure in being human. All that is necessary to begin the journey is to want to. Nothing additional is required. The way for each of us will be as diverse as the created world we are located in and it is not given that we will all arrive at the destination of ourselves. Rabbi Zusya reminds us that "In the coming world, they will not ask me: 'Why were you not Moses?' They will ask me: 'Why were you not Zusya?'"

In Familiaris Consortio John Paul II reframes vocation with the gospel invocation to love one another. He suggests, "Love is the fundamental and innate vocation of every human being". Any vocation that fails to express this self-giving perspective is a life shaped by the wrong voice, as Parker Palmer describes.

The Presbyterian Frederick Buechner exhorts us "Listen to your life. See it for the fathomless mystery it is. In the boredom and pain of it, no less than in the excitement and gladness: touch, taste, smell your way to the holy and hidden

heart of it, because in the last analysis all moments are key moments, and life itself is grace."

The invitation to the practice of silence articulated by our contemplative traditions is all about the pursuit of our true selves and the inner voice, that



Buechner and others, invite us to listen to. Young or old if we haven't yet encountered ourselves in this way now is always an opportunity to grab a cuppa and catch up with yourself for 20 minutes, as often as you feel the need.

Only when we invest in this habit, individually and corporately, are we likely to realise, know and synchronise with any changes in vocation that our inner voice invites.

Matt Scrimgeour

Volunteer Support Worker,
Corrymeela

If you want to read more from Matt, go to <http://about.me/SCRIMIE>

The David Stevens Memorial Lecture by John Brewer

AS PART OF COMMUNITY RELATIONS WEEK 2014, Professor John Brewer delivered the second annual David Stevens memorial lecture to about 50 people gathered in the Stormont Hotel, Belfast.

Using the most recent authoritative data, Brewer – a senior sociologist with a respected body of work on Northern Ireland has concluded that, despite all the discouragement about flags, parades, the past and dysfunctional politics, the long-term trend is positive. Why? Because the link between religion and politics is weakening; identity-based politics is in decline; our society is becoming more secular and, as a consequence, more pluralist. Therefore, our direction of travel actually favours the concept of a shared society.

“52% of people under 44 refuse to describe themselves as nationalist or unionist. People are transcending the old nationalist/unionist pigeonholes.”

John Brewer set the context for his speech as a homage to David Stevens, a man who was interested in the patterns of religious identity; the connections between religion and politics and the prospect of a shared society.

He started out on a note of optimism: **“Positive change is happening but it’s just not felt. If truth is the first casualty of war, perspective is the first casualty of peace.”**

Then Brewer delved down and invited his audience to examine the runes on the ground around us, rather than simply listening to the reports we hear from the media.

What does he see?

According to John Brewer, while we still have high levels of religious identification (in 2011, an estimated 83% of people identified themselves as belonging to a denomination) there has been a rise in religious ‘independence’ (up from 11% in 1991 to 17% in 2011). The decline in religious identification is highest in mainstream Protestant churches. Indeed, Brewer observes that Ulster Protestantism is characterised as much by a conservative/liberal divide as denominational difference). Interestingly, religious identification is holding up for Catholicism and is increasing among small Protestant denominations. However, actual religious observance has declined across the board. Research indicates that people are praying less frequently and for shorter

periods. 66% (two thirds) of people attended Church twice weekly in the 1960s; now it is down to 40%.

One in six people who say they believe in God never attend church. Brewer argues that religion and politics no longer reinforce each other to the same extent as in the past.

And the impact on Northern Ireland politics?

John Brewer notices the following from the 2011 census:

Two fifths of people see themselves as British only.

One quarter define themselves as Irish.

Over one fifth identify as Northern Irish.

Only one quarter of Catholics regard themselves as Irish only.

Brewer concludes that it is no longer possible to equate a person’s religious identity with their national identity. 52% of people under 44 refuse to describe themselves as nationalist or unionist. People are transcending the old nationalist/unionist pigeonholes.

And Brewer adds that dissatisfaction with identity politics is creating dissatisfaction with institutional religion and, therefore, driving religious change. Bearing in mind the crisis in the moral authority of the Churches, Brewer believes that religious belief will increasingly be a matter of personal conscience rather than of identity. In his view, as identity

“One in six people who say they believe in God never attend church.”

politics weakens, non-belief will increase.

And the implications for Community Relations?

According to John Brewer, the emergence of normal politics will eventually increase the public appetite for a shared society.

Brewer’s lecture ended with a sobering observation for organisations like Corrymeela. In his view, we should note that people in Northern Ireland are not being persuaded of a shared society by religious liberals but, rather, by their own rejection of identity politics. Going with Brewer’s analysis then, religious liberals are not driving positive change. The question is will we even follow it?

Brendan McAllister

Corrymeela Community Member



OVER THE PAST SIX MONTHS, I have had the privilege of researching the use and impact of the UP Standing series. Through interviews and a survey, I have heard from facilitators that have been using the series in a variety of formal and non-formal education settings such as schools, youth clubs, faith-based groups and places of employment. The responses have been overwhelmingly positive, with one teacher attesting, “The resource is excellent – it celebrates wonderfully the extraordinariness of ordinary people and is an impressive record of the difference made by those who would not give into violence.”

Respondents believed it to be a great resource to safely open up dialogue in groups whereby participants not only engage with the stories featured, but have had the chance to share their own stories in response. The survey revealed that facilitators have felt the stories from the DVD have supported the participants they have worked with to explore human behavior in times of violence, think about ethical decision making, deepen their understanding about the ‘Troubles’, challenge indifference and engage with new narratives. This was not always a straightforward process, with one respondent who used the resource in a faith based setting stating, “one lady became upset and tearful saying that it was too soon to revisit these issues although by the end of the session was glad that she participated.” In one school an innovative model for utilising the resource emerged whereby 6th Form students who had engaged with the materials would facilitate sessions with younger age groups within their school. It was felt this peer education approach could encourage more honest and open engagement with the themes emerging from the resource.

In addition to the positive response, evaluation also brought

UP Standing



‘UP Standing - Stories of courage from Northern Ireland’ is a film and book resource featuring diverse accounts from people who stood up to violence, discrimination or prejudice in Northern Ireland and was released in April 2013. The series was produced as part of ‘Facing our History, Shaping the Future’ a project of the Corrymeela Community in partnership with Facing History and Ourselves and funded by the International Fund for Ireland. The film and book are accompanied by an Educators’ Guide.

In order to learn more about the impact of the resource, Corrymeela asked Leah Judge to undertake an independent evaluation. This article provides a brief overview of the findings.

forth a few recommendations for the project. Whilst the series has been widely distributed across the formal education sector in Northern Ireland, continued promotion and distribution is necessary to increase its reach. It was also suggested that developing an additional resource focused on “by standing” could be useful in providing a contrast to the stories of UP Standing and exploring what happens when people don’t act. Lastly, an interesting possibility to explore would be the use of UP Standing materials outside of Northern

Ireland. While it has been used in England, the Republic of Ireland and the USA, I believe UP Standing has potential to have great impact outside of Northern Ireland, especially in other post-conflict nations. This would require the need for translation into other languages and the insertion of translated subtitles into DVD.

The UP Standing material has certainly made a great impact on those that have engaged with it and has supported educators and learners, both young and old,

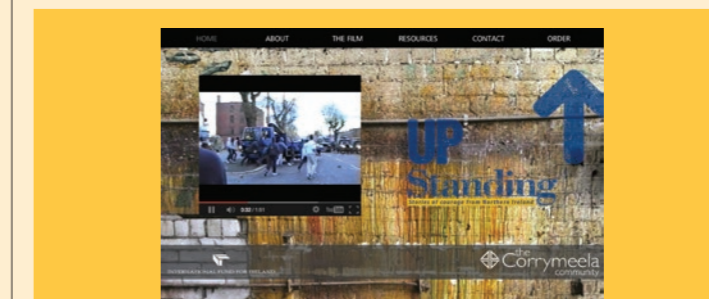
to wrestle with the complexity of the past and imagine a different future.

Leah Judge

Leah works for an ecumenical faith-based organisation. She completed a Certificate in Conflict Transformation from St. Mary’s University Texas in May 2014 and has a B.A. in Mass Communications from Black Hills State University. Originally from the USA, Leah and her family now live in Northern Ireland.

The full evaluation can be downloaded from www.corrymeela.org under Programmes – Resources – Up Standing.

We were saddened by the recent death of Billy Robinson, one of the contributors to UP Standing. Billy was a committed trade unionist and worked tirelessly for peace in Northern Ireland. Above all he was a man of huge compassion, energy and loyal friendship. He never shrank from speaking truth to power. Our thoughts and prayers remain with his family.



The DVD film and storybook can be ordered online from www.storiesofcourage.net under the ‘Order’ page. The Storybook and Educators’ Guide can also be downloaded from the ‘Resources’ section of the site.

50 Years of Corrymeela

A place of welcome, work and play



Four Leaders

In the early days, there were no Staff, everything from making the beds (with hammer and nails) to cooking, cleaning and programme work was done by a team of volunteers. Many of them were Ray Davey's students or ex-students at Queen's University, Belfast. They were very young and for some the commitment they made then lasted a lifetime.



Kathleen Davey (far left) preparing a meal in the kitchen of the old House

Eventually over time, an organisation grew, buildings were built including the volunteer accommodation, courtesy of Coventry Cathedral. The old was replaced by the new.



The original House



The new House

House at Ballycastle purchased

1965

Ray Davey becomes full-time leader

1970

Playground opened in memory of Sean Armstrong

1973

Cottages opened

1977

John Morrow becomes leader

1980

1967

Work Chalet Village erected

1971

Belfast Office (No 8 Upper Crescent) opened. Coventry Cross of Nails presented to Corrymeela

1976

Original Village opened. Original Coventry House opened. Corrymeela GB base established in England

1979

Opening of the Croí

1986

Cedar Haven (family units) opened

Worship was held outside and weather dependent, planning and decision-making took place around the kitchen table.



Worship at fresco



Billy McAllister, all round maintenance man seated fourth from the left



David Stevens (front right) pictured with Desney Cromey (front left - one of the first volunteers). David subsequently became Leader of the Community.



Members of a former Corrymeela Council outside the old house with John Morrow Leader, Angus Macpherson, Bursar. Many of these people are still active Community Members today.



The original Coventry



The new Coventry



The original Village accommodation



The Davey Village

What remained unchanged was the Welcome... which extends to all, but some visitors brought a special something with them.



Ray Davey welcoming His Holiness, the 14th Dalai Lama

Other visitors over the years included the Prince of Wales, the President of Ireland Mary McAleese, the First and Deputy First Minister, Senator George Mitchell, Mother Teresa of Calcutta, the Bishop of Liverpool David Sheppard and John Fitzpatrick, Chairman of the American Ireland Fund.

50 Years of Corrymeela

A place of welcome, work and play

It hasn't all been prestigious visitors and special days there was also a lot of work...work...work ... carried out by Staff, Community Members and Volunteers indoors and out...



Desie McLernon, the key man during the rebuilding work of the early 2000's



Council meeting in No 8 Upper Crescent chaired by Shirley Morrow



Kate Pettis (Community Member) welcoming Summer Programme families



Margaret Coult (Community Member) digging in the garden at Knocklayd

and time for play...



On the beach with a youth group

and a really good laugh...



Finance Director Neil Bole with Mark Hammond, Youth Worker

as well as time for quiet moments of reflection...



and gentleness...



Inderjit Bhogal with Saoirse Brown Swan

Trevor Williams becomes leader. Knocklayd gifted to Corrymeela by Valerie and Peter Tennant

1993

Niwano Peace Prize awarded to Corrymeela

1997

David Stevens becomes Leader

2004

New Coventry accommodation opened by Irish President, Mary McAleese. Croí refurbished

2009

Inderjit Bhogal appointed Leader. New Davey Village opened by the First Minister and the Deputy First Minister on the site of the original Village

2011

1994

Treetops Bereavement Group established in Belfast

1998

New house opened by Prince Charles

2005

Dalai Lama visits Corrymeela

2010

Kate Pettis appointed Interim Leader

2014

Pádraig Ó Tuama appointed Community Leader. Colin Craig appointed Executive Director. Belfast Office leaves No 8 and moves to the Ormeau Road



Community Members working in the Golden Garden in Corrymeela Ballycastle



Programme work



A very happy bunch of helpers doing the washing up



Ray Davey and David Stevens



So here's to the next 50 years from all Corrymeela's Staff and Volunteer team

IN and OUT

AT A TIME WHEN CORRYMEELA IS PREPARING TO CELEBRATE ITS 50TH ANNIVERSARY, a very pertinent question going into the future is how can we continue to deliver programmes which are relevant, interesting and challenging to our society and especially to young people?

In a post-conflict society, Corrymeela has to address and challenge the apparent tolerance of institutional sectarianism and division, which arguably gave rise to the presentation of physical violence in the first place.

Some youth workers articulate a concern that work focussed on sectarianism is not relevant to young people as it simply reinforces the negative aspects of their lives while dwelling on the historical and cultural differences.

Sometimes, youth work operates on a level in which young people are simply entertained or engaged in activity in one form or another. For them, the issues of culture, religion and political difference are best challenged through issue based work such as poverty, youth unemployment, racial and ethnic tensions. The difficult sectarian questions are avoided, which arguably decreases young peoples opportunities to challenge and change the society around them. This is particularly relevant when thinking about the growing economic and social migration, specifically with the influx of EU nationals and different ethnic groups.

For Corrymeela, the challenge is enabling young people to explore all of these issues including sectarianism, in a way which is meaningful to their lives.



Each year, we roll out a diversionary programme during the "marching season" (July). This is a volatile period in Northern Ireland, our aim is to provide opportunities for young people to explore the issues involved in these cultural events. We are all aware of the political

"For Corrymeela, the challenge is enabling young people to explore all of these issues including sectarianism, in a way which is meaningful and relevant to their lives."

impasses and subsequent tensions that arise at this time and so it is important to create a balanced programme which enables young people to have an enjoyable, yet challenging experience.

This year we built on our relationship with the Belfast Education and Library Board, who continue to push the boundaries of this sensitive work. Additional support was provided by Belfast Exposed, who facilitated a creative photography programme called IN and OUT. This partnership provided an opportunity for young people to explore issues that they perceived directly impacting their lives.

We recruited fifty young people from interface areas (North, South, East and West Belfast as well as young people from different ethnic backgrounds). Before their residential, each group were asked to think about the issues which highlighted

both the positive and negative aspects of their communities.

We asked them to take images that reflect these words

INVITING/LIMITING PEACEFUL/ VIOLENT WELCOME/UNWELCOME HOME /UNKNOWN TRADITION/CHANGE; CULTURE – Where are you now?
RELIGION/FAITH – Where are you at?

They took hundreds of photographs which they felt represented their stories both inclusive and exclusive. Some of the resulting imagery, shown here was both positive and negative.

During the week long residential group work sessions the young people had an opportunity to explain

Why they had taken particular photos. Where they had taken them and what did they mean to them.

The resulting discussions gave rise to a recurring theme - are the flags and emblems designed to keep people "IN"? Conversely, do they limit individuality and personal choice and are they representative of all young people in a community in an inclusive way?



"They took hundreds of photographs which they felt represented their stories both inclusive and exclusive."

Or, are they designed to keep people "OUT", demarcating territory and ownership?

This gave rise to the question, in a fully inclusive society, how do we celebrate our cultural and historical uniqueness without mutual exclusion and threat?

A follow up weekend residential in September provided an opportunity for the young people to draw together all the images, achieve a consensus and agree a shared exhibition which reflects their hard work, cultures and community identities.

When asked if their experiences had changed their understanding of other communities their responses were interesting:

" Now I believe that communities can interact and bond easily outside of their natural environments, only their communities hold them back."



"Although I don't agree with some people's views on certain matters, I now respect their beliefs."

"Honestly, I didn't have a good understanding of others cultures and I was a bit narrow minded, but spending time together and doing the photography made me realise that they're not too different, they just have different beliefs."

This programme was a great success and we hope an on-going relationship can be established with our partner organisations for maximum impact both for the young people and their communities. An exhibition of the young people's work is expected to be organised by the Belfast Education and Library Board at a high profile venue in the near future.

Ivan Cross
 Youth Work Co-ordinator,
 Corrymeela

"Honestly, I didn't have a good understanding of others cultures and I was a bit narrow minded, but spending time together and doing the photography made me realise that they're not too different, they just have different beliefs."





The Caux Experience



AS WE MOVE TOWARDS CORRYMEELA'S 50TH ANNIVERSARY, we are reminded that Ray Davey was committed to exploring other communities to see how they lived and worked for peace and reconciliation. With this in mind, we signed up for the International Peace-Builders' Forum organised by Initiatives of Change at their centre in Caux, Switzerland. As Corrymeela has recently created a role regarding social enterprise, our aim was to experience another Centre and to create new links in the International Peace Building world.

We could never have imagined the outstanding beauty of the venue. Set in the mountains at the head of Lake Geneva, this place really has to be seen to be believed. The building

“The building was built to be the crème de la crème of hotels at the height of La Belle Époque.”

was built to be the crème de la crème of hotels at the height of La Belle Époque. It boasted over 300 bedrooms, but only six bathrooms - at that time it seems hygiene was seen a little differently! It has the 'downtonesque' flourish and you can still imagine the sharp intake of excitement as people arrived on the mountain train to a place full of glorious expectation.

As a hotel, Caux Palace never recovered from the economic slump of the 1920's and had closed before the outbreak of WW2. However, during the war it provided sanctuary for

British Service Personnel who had escaped POW camps into Switzerland, as well as Jewish refugees. When peace was declared in 1945, it seemed likely that Caux Palace would be resigned to the annals of history. And then something magical happened...

Ninety-eight Swiss families purchased the building for around one million Swiss Francs and began to renovate it. It is a very familiar story to that of Corrymeela where the founders literally built the beds. It was lovingly restored and by 1947 they began to implement the

“Ninety-eight Swiss families purchased the building for around one million Swiss Francs and began to renovate it. It is a very familiar story to that of Corrymeela where the founders literally built the beds.”

core task of peace building by inviting a German deputation along with key members of the French resistance to a private meeting. A safe space was provided for hard conversations, and the healing process began.

At one of the first gatherings, the Alsatian wartime resistance leader and French deputy Joseph Wasmer asked for forgiveness for his hatred of the German people. “I hated the Germans with everything in my power for what they did to my friends and my country..... I rejoiced to see Berlin in flames. At Caux this hatred has left my heart. I ask forgiveness from the Germans. I want to make restitution to them.” *

The core community ethos predates the establishment of Caux and emanates from the thoughts of Frank Buchman, an American Lutheran Minister of the early 20th century. The 'Oxford Group' grew out of Buchman's ideals and were committed to working with people of all faiths. The concept was that moral compromise destroys human character and so there was a focus on the relationship between faith and society. By the 1930's, this was known as Moral Re-armament (MRA), a movement which strove towards a “hate free, guilt free and greed free” world.

Recognising that the term Moral Re-armament no longer held the same resonance as it did in the 1930s, MRA was renamed as 'Initiatives of Change' in 2001. During the summer months, Initiatives of Change

run conferences, in the winter they sublet the building to a Hotel Management College, this provides sufficient funding to maintain the building and enable them to continue their project based peace building work.

The MRA movement inspired Ray and other community members and is therefore also woven into the Corrymeela story. Corrymeela Members Brendan and Elizabeth McAllister have a long involvement with Caux, this led to John and Mary Bond from Initiatives of Change visiting Corrymeela in 2012 and Corrymeela's former leader Inderjit Bhogal addressing their annual conference in 2013. The relationship with Caux is one we would like to build on and develop further.



With 33 countries represented, the International Peace-Builders' Forum was an excellent opportunity for Peace Building agencies to get together to engage with one another on the current conflicts throughout the world. This was highlighted to us as we prepared the lunch with three young women, from Columbia, Russia and Zambia. The conversations were vibrant and full of insight. Barry Hart from the Eastern Mennonite University in Virginia spoke about Compassion Fatigue, a very relevant subject for anyone working in the Charity, Community and Voluntary sector.

Our visit to Caux fuelled many

conversations about what we offer in Corrymeela. It also helped us imagine what we could offer the international context. Watch this space as we continue to develop our links beyond Northern Ireland.

Shona Bell
Head of Enterprise and Logistics, Corrymeela

Sean Pettis
Project Co-ordinator, Facing our History, Shaping the Future, Corrymeela

*Read more at: <http://www.michaelhenderson.org.uk/the-spirit-of-caux#sthash.a0f4zEE.dpuf>



One Hundred Years of War and Peace

Bad Bevensen is a small town in Lower Saxony, home to the Gustav Stresemann Institute (GSI) and host to 31 international participants of the “100 Years of War and Peace, 1914 - 2014” Conference.

IN JULY OF THIS YEAR, I TOOK A GROUP OF YOUNG ADULTS TO GERMANY alongside Matt Craig (Corrymeela's Project Development Worker) to take part in an international conference. Fellow participants gathered from Lithuania, Poland, Germany, and America, to share their knowledge of war and peace in their own countries, allowing for different perspectives to be heard and intercultural learning.

The conference took place over two weeks in Bad Bevensen and later Berlin, and focused on the relationship between war and peace, and how it has impacted on today's society. Not only did participants share their knowledge of large-scale historical events,

personal experiences and family biographies, they also had the opportunity to hear time witness accounts from World War Two and visit local community organisations in Central Hamburg and Berlin.

The conference topic was designed to highlight the historical impact of conflict in society, the legacy that has been left and how generations can change outside perspectives on their countries. One task in particular asked each country to select 4 photographs from their own history which captured war and peace. For the other 4 international countries, this task was straightforward as their history was heavily publicised around the World. However, for the Northern Ireland group, it was going to be quite a

“How could a group of six young adults decide on four photographs that depict conflict in Northern Ireland, describe the conflict in a ten minute time frame to 23 people who have very little knowledge of Northern Ireland?”

difficult task.

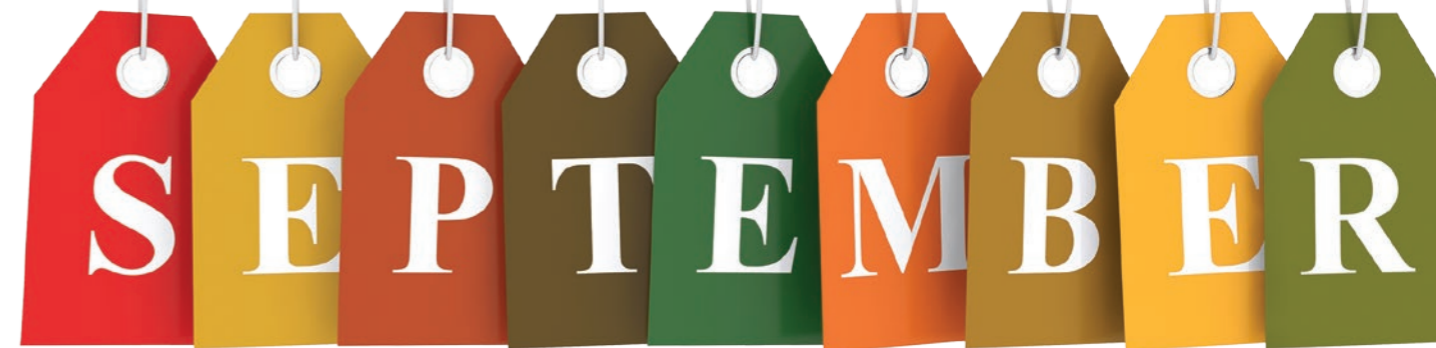
How could a group of six young adults decide on four photographs that depict conflict in Northern Ireland, describe the

conflict in a ten minute time frame to 23 people who have very little knowledge of Northern Ireland? The group excelled in this task, giving a neutral description of our past and present with the aid of photographs, and proving that peace can be achieved. One of the photographs chosen was of Ray and Kathleen Davey with the Dalai Lama in The Croi. This allowed the group to talk passionately about Corrymeela, the place that brought them together, the reason why they were taking part in the conference, and a place close to all their hearts.

Despite the conference not being held at Corrymeela; it featured quite a lot in individual discussions, group sessions, and icebreakers (Boom Chicka Boom went down a treat)! In hindsight, I believe that people saw the positive effect of the work that Corrymeela does as they looked at the group from Northern Ireland. They were able to identify with the hurt and pain caused by the troubles, but also saw the hope that people had for a peaceful future.

Over the years, Corrymeela has provided me with many opportunities, but none of them measured up to this. Two weeks of my life were filled with laughter, smiles, banter, learning, sharing, friendship, triumph, but above all, an understanding of the strenuous relationship between war and peace and a new found appreciation for the work that Corrymeela does.

Maeve McLaughlin



The New Term

AUTUMN, THE SEASON OF MISTS AND MELLOW FRUITFULNESS, leaves turning colour, school traffic, new ill fitting school uniforms, the start of the football season and this year a referendum in Scotland. September, almost more than January is a month that signifies change and moving on.

For us at Corrymeela this September is marking lots of change and literally moving on as we pack up and leave Corrymeela House or No 8 as it is more affectionately called. For us as the programme team

we are rerooting to the Centre as our base. This does not mean that we will not be out working in the wider community but simply means that our 'home' is at the Centre.

As a team we are experiencing other significant and exciting developments. The team itself is committed to working differently and as such we have moved from being the Programme Team to the Multi-disciplinary Programme Team where each member has a specialism that they bring to the team but we each have the capacity to work across our key areas of education, youth, volunteering, faith, family and community. Over the next few weeks we will be welcoming four new members

to our team: two programme support workers, a part-time play therapist and a family/ community development worker. They will be joining our existing five team members whose specialisms cover youth and education.

The creation of this team is a direct result of the Corrymeela Community recommitting to the development and delivery of Corrymeela Programme in our key areas of work. Corrymeela recognises that the stage we are at in moving from conflict to a reconciled and flourishing society needs investment of imagination, relationships, time and desire. We really need to want and value the possibility and hope that our past doesn't have to define us nor do we have to repeat it. This means working across society and

generations to have new conversations, learn together to look at our society with new eyes. This means working with teachers in the formal education system to support them deliver the curriculum; working with youth workers to support them develop capacity and leadership in young people, working with families and communities and young people directly to challenge prejudice however it shows up and encourage creativity and hope.

It's a big task but as the Head of the Multi-disciplinary Programme Team I am confident that the team that is coming together is committed and more than capable and now we just need to get on with it.

Watch this space.....

Susan McEwen
Head of Programmes,
Corrymeela





AJ Arvizu is 23 and comes from Phoenix, Arizona, USA

Anna McCracken is 22 and from Washington, USA.

Catriona Kennedy is 23 and from Co. Cavan, Ireland.

Diego Nahum Garay Ramirez is 20 and from El Salvador.

Ella Grönberg is from Västerås in Sweden, she is 21.

Eoin Egan is 23 and from Dublin, Ireland.

Hannah Edler is the youngest of our volunteers, she is 18 and from a village close to Cologne in Germany.

Juan Alberto Cardona Marin is 24 and from Medellin, Colombia.

Meet this year's Corrymeela Volunteers 2014 – 2015

We hope you get an opportunity to meet them and make them feel welcome



Kerry Hackett is 19 and from Northern Ireland.

Leigh Trainor is 26 and from Manchester.

Michael Maundu is 24 and from Nairobi, Kenya.

Zainab Feroz is 24 and from Karachi, Pakistan.

Are you 18-25 and interested in volunteering for one year?

CORRYMEELA ARE CURRENTLY RECRUITING 6 VOLUNTEERS for their year long programme commencing in January 2015. The long term volunteering programme is aimed at young adults aged 18-25. This is an exciting opportunity to partake in a year long residential experience that focuses on both professional skills and team development through a practical and theoretical training programme. The training programme includes themes around peace building, reconciliation and group work, and is further explored and enhanced by the incredible opportunity to live with the residential staff team which makes up our local "global community". We aim to recruit a diverse team with a mixture of local people and those from across the globe.

CHANGES: There will now be two entry points into the one year volunteering programme one in January and one in July, accepting 6 volunteers at each entry point. This is a change to our usual intake of 12 volunteers in September each year.

JANUARY RECRUITMENT 2015: Although the intake of non EU volunteers has passed (due to visa processing times) we may still be recruiting local volunteers, so please check our website for current availability.

JULY RECRUITMENT 2015

Don't worry though if you miss this deadline as we will be selecting another 6 volunteers for July 2015 to June 2016. Closing date for applying for the July intake is Friday 27 February 2015 with interviews in March 2015. If you are, or if you know of anyone who would be interested in the one year volunteering programme and want more information then please contact Annette Feldmann on volunteering@corrymeela.org or you can go directly to www.corrymeela.org to read more about the programme and download an application form, role description and reference form.

Your completed application should be typed and emailed to Annette Feldmann at volunteering@corrymeela.org. Alternatively applications may be posted to: The Corrymeela Community, 5 Drumaroan Rd, Ballycastle, BT54 6QU, Northern Ireland.

Aileen Farrell
Volunteer Programme Manager, Corrymeela



Summer 2014

SINCE THE EARLY DAYS OF CORRYMEELA the summer has been a special time with a slightly different rhythm and energy to the rest of the year. Although some things have changed, we feel that the heart of Corrymeela, the things which energise, enthuse, challenge and keep us coming back remain.

Eleven One Year, sixteen Summer, thirty Short-term volunteers (from at least 12 countries), as well as thirty-nine Corrymeela Community members supported the Summer Programme 2014.

Participants and volunteers of all ages, with different political and social views and backgrounds had conversations, ate meals

together, built sandcastles on the beach, lit bonfires in the Dell, played games, did arts and crafts, had intellectual debates, played in the playground (not

just children were seen on the green slide!) They made music and drummed, and often got too little sleep (there were adults dancing in the house lounge at



3am on at least one occasion that I know of). We believe that each of us is enriched by journeying together for a short time.

This summer (during July and August 2014), we hosted young people and families escaping community tensions, families who have migrated to N. Ireland, some of whom are refugees or claiming asylum, young adults exploring issues of the care system or sexuality, people with a learning disability, people living with autism, reflective and professional conferences, adults and families living with limited choices in life. Sometimes meeting others was positive, stimulating and life affirming and as is the case with real relationships sometimes

meeting was challenging or frustrating. There was laughter and tears, energy and exhaustion.

As programmes ran and day-to-day work continued, twice a day the bell rang out with the invitation for everyone to pause and join worship in the Croi, the heart of Corrymeela. Whether the Croi was bursting with people and full of energy, or whether there were two or three gathered in quiet to pray and reflect, this rhythm of pausing twice a day remains essential to the life of Corrymeela. When there were people of other faiths on site, we ensured they were welcome and had a place to worship or pray. Paying attention to spirituality and faith is an important aspect of peace building and is another opportunity for enriching conversations with people who are different from us in a safe place.

The beautiful buildings of Corrymeela promote calmness, often for people who do not have much opportunity to feel at peace in their lives. One participant said "I was able to let my troubles soak out of me".

To everyone, whether volunteer, staff or participant, we said "you are welcome", "this is your home when you are here".

One woman said: "When I got off the bus, someone said - you go on ahead and I will carry your bag, I wondered, what sort of place have I come to? Then, when I came inside this beautiful building, there was tea and coffee, and now I am looking at this beautiful view and thinking, what is a person like me doing in a place like this?"

It is fascinating how the groups take ownership of the buildings - a building can be a quiet and reflective space with one group and then transform into a noisy, chaotic space with the arrival of a group of teenagers or families. The excitement when families



return wet and sandy from the beach energises the whole building.

As people left (with hugs, farewells and often tears) we hoped that they felt welcomed, respected, listened to, heard and included, and we shared our old saying: "Corrymeela begins when you leave". So, it was encouraging when a participant said "We still have things to resolve. But we have made a start and can take that away". Tired volunteers were energised to hear that another said "I will be going back to

Belfast with more life".

At the end of an exciting, stimulating, affirming and exhausting summer we pray that everyone involved in Corrymeela's Summer Programme, wherever they are from, whatever age they are, whatever opinions they have about politics or religion have sensed something of the vision of Corrymeela as a safe place where all kinds of people can meet - a place which brings people together to share stories and learn from one another's experiences, a place of fun, a

place of challenge and a place of hope, and we hope that that experience stays with us all.

Linda Agnew
Chair of Summer Advisory Committee, Corrymeela

In July and August this year, we hosted 973 visitors to our Centre



Corrymeela & St Ethelburga's Conference
LONDON
"Building a Good Society: Embracing Difference?"
Saturday 29th November 2014
St Ethelburga's Centre, 78 Bishopsgate, London, EC2N 4AG
10.00am (for 10.30am) until 4.30pm

BUILDING RELATIONSHIPS AND CELEBRATING DIVERSITY IN A DIVIDED CULTURE are about doing difficult things. The Northern Ireland experience of trying to end cycles of discrimination, let alone establish peace and justice, surely essential elements of a good society, takes generations. How can it be done and where do we start?

We have some guests to guide us and share their varied experience with us: the Revd Richard Carter – Associate Vicar for Mission at St Martin-in-the-Fields and Sue Anderson, a Labour Councillor for the London Borough of Harrow and the Portfolio Holder for Community, Culture and Resident Engagement.

The conference will be Chaired and Facilitated by the Reverend Sam McBratney, Global Christianity Program Director, The Queen's Foundation, University of Birmingham and a member of the Corrymeela Community.

A booking form and programme are available on our website www.corrymeela.org/events or by email from Mick Oliver micksheila67@hotmail.com or call Mick on 020 8954 4976. The conference fee is £30.00, there is a reduced charge of £15 for unwaged and students. The conference fee includes tea and coffee and a meal at lunchtime.



Corrymeela Annual Christmas Open Day

at Corrymeela Ballycastle
Saturday 13th December 2014
from 2pm – 4.30pm

All are warmly invited to the Ballycastle Centre for a day of fun, festivities, and merry-making.

Enjoy a cuppa while listening to carols, or bring the wee ones to see Santa in his Grotto!

If you would like to volunteer to help with this year's events, please let us know by emailing Emma at emmaschmelzer@corrymeela.org

Full of the last fifty; Fuel for the next fifty

AS PART OF CELEBRATING FIFTY YEARS OF CORRYMEELA we are hosting a three day festival at the Centre in Ballycastle between 31st July and 2nd August 2015. As well as providing an opportunity to mark and celebrate all that has gone before, the festival will be a creative space in which all can engage in imagining how we can be a catalyst for change in Northern Ireland and beyond.

The organising committee is working with Adam Turkington of Seedhead Arts to create a family friendly festival with a broad range of ideas and arts that will provoke and inspire. It will be a safe space, a port if you will, to pause for fellowship and feasting, so that we can move on renewed and inspired to continue the journey.

The Corrymeela Centre will play host (as it has always done) as a temporary and open village where people from vastly differing backgrounds and ideologies can meet face to face and find new ways to build peace.

We are looking to programme an event that will allow us to examine how far we've come and where we're going. We will look at the history of peace building both locally and internationally. We will celebrate our common ground and our differences. Most of all we're planning to have a huge party.

Full details of all these events will be on our website www.corrymeela.org and on our Facebook page www.facebook.com/Corrymeela

Calendar of Events

2015

- January**
11th Corrymeela 50th Anniversary Dedication Service, Corrymeela Centre
- February**
Ballyhackamore Cell Group – Film event, Comber (details tbc)
- March**
22nd Coventry Cathedral National Celebration event, Coventry Cathedral
- April**
2nd – 8th 'Making a World of Difference', Volunteer Gathering, Corrymeela Centre
- 16th Ray Davey Anniversary Event** (details tbc)
- 19th Corrymeela 50th Anniversary Sunday service**, Church of the Good Shepherd, Newtownabbey
- May**
8th – 10th 'Reconciliation challenges' – A Weekend of Encounter and Engagement North & South organised by Dublin Cell Group as follows:
8th Fringe event (details tbc)
9th May Day Conference, All Hallows College, Drumcondra, Dublin
- 9th May Evening Reflection**, Glencree, Co Wicklow
- 10th Sunday afternoon service**, St Patrick's Cathedral, Dublin
- 29th – 31st Corrymeela Friends Weekend - A Gathering of Friends UK wide**, Corrymeela Centre
- June**
8th – 12th Corrymeela International Summer School, Corrymeela Centre
- 14th Voices Together Choir 'Peace of Music' Concert with Special Guest and commissioned work by John Bell**, Clonard Monastery, Belfast
- 21st Causeway Coast Peace Group Double Celebration - 50th Anniversary of Corrymeela Celebration 13th Anniversary of Thanksgiving & Peace Group**, hosted by Rev Fr Brian Daly PP One Voice Choir and speaker: Baroness Nuala O'Loan, DBE, St Patricks & St Brigid's RC Church, Ballycastle at 6.30pm
- July**
July & August Corrymeela Summer Programmes, Family and Community Programmes, Corrymeela Centre
- 30th July – 2nd August Corrymeela Ballycastle Festival**, Corrymeela Centre
- August**
Ballyhackamore Cell group Sandcastle competition, Ballycastle Beach (details tbc)
- September**
3rd – 13th Oikosnet Annual European Conference, Corrymeela Centre
Ormeau Cell Group Storytelling events, Belfast (details tbc)
- October**
30th Corrymeela 50th Anniversary Fundraising Dinner (details tbc)
- 31st Reflection on 50 years**, Corrymeela Centre
- November**
1st Corrymeela 50th Anniversary Celebration Service with special guest the Archbishop of Canterbury, St Anne's Cathedral, Belfast
- December**
Christmas Open Day, Corrymeela Centre (details tbc)

January	February	March
April	May	June
July	August	September
October	November	December

Calling all our Ex-Volunteers

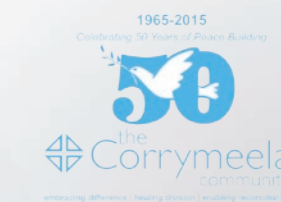
Making a World of Difference – Celebrating 50 years of Volunteers

Since Desney Cromey walked through the door in 1965, literally thousands have followed in her footsteps. Volunteers are the lifeblood of Corrymeela – they give oxygen to all our programmes! And we want to celebrate by inviting them back at Easter next year from Thursday 2nd – Wednesday 8th of April, 2015 we will hold a Volunteers reunion at the Centre. So Volunteers save the date.

But, we have lost track of people over the years and we need your help to find them and get contact details. If you are still in touch with former volunteers can you send us their details so we can invite them. We would love to see and celebrate with former volunteers from every decade as we celebrate our 50th Anniversary.

Please send any contact details of Volunteers to Emma Schmelzer
Email: emmaschmelzer@corrymeela.org or call her on 028 2076 2626

We know that thousands of lives have been changed around the world because of our volunteers both in their work here and what they do when they leave.





Writeback

If you have something you would like to share with us, please send your contribution to the Magazine Editor, Corrymeela, 129 Ormeau Road, Belfast, BT7 1SH, Northern Ireland or email writeback@corrymeela.org

Dear Editor,

Thank you for another copy of the magazine, it contains some excellent material. I am delighted that Colin Craig is Corrymeela's new Executive Director. I appreciated what he told us about himself and his visionary outlook. I send Colin and the Community my very best wishes.

Yours sincerely

R.J. McKelvey (Revd.)
United Reformed Church
Manchester

of France. One by one, his brothers followed him, three of them survived, the youngest Leslie did not.

As soon as Leslie reached the age of 18 in 1918, he was called into the army, went through some training and followed his brothers onto the battlefields of France. Soldiers of the First World War were reluctant to talk about their terrible experiences, as was my father, "stiff upper lip" was the thing in those days. My father kept his memories to himself apart from the following incident.

A few weeks before the Armistice on Nov 11th, Leslie suffered terrible injuries and died in a field hospital in France. My father, who by then was an officer on hearing that his youngest brother had died, found out which hospital and got immediate leave. Because Leslie died in hospital, instead of being blown to pieces on the battlefield, he was given a proper funeral conducted by the army padre.

Dear Editor

As this is the 100th anniversary of the First World War, I thought you might be interested in a story about my father who served in both World Wars.

My father was one of 4 brothers. In 1914, soon after war was declared, he enlisted in the Royal Engineers and after several months of training he left the UK for the trenches

By the time my father reached the graveside, he was exhausted. After the committal, the padre saw him standing alone, invited him into his hut, gave him a mug of sweet, hot steaming cocoa, asked him a few questions, offered his sympathy and talked to him gently until my father recovered enough to return to his platoon. Forever afterwards, my father spoke about that padre with total gratitude.

It occurs to me, we can't all do big, brave, heroic things, but we can all do small, kind, helpful things. We shall never know just how far a few kind words and helpful deeds of caring can travel.

Mrs Beryl Golding (88)
East Sussex

Dear Editor,

In 1977, at the age of 17, I stayed at Corrymeela for a few days while on a school field trip from CAI Coleraine. I have always felt the call of God in my

life and while my friends were playing football, I went and sat in the Croi, not to pray but to simply soak in the atmosphere.

After a lifetime serving God, my wife and I came home to Ireland to relax, rest and pray for a new direction in our life. I had been given a passage from Isaiah 51, which says look to the rock from which you were hewn. So, one evening in July, we took a drive from Coleraine to Ballycastle.

On our way back, we called in to Corrymeela, and went into the Croi to pray, 37 years after my original and only visit. A number of volunteers staying at Corrymeela came in for worship and invited us to stay. The person who was leading the worship shared their thoughts, they were totally in line with what my wife and I had been praying earlier. What he shared offered direction, confirmation and affirmation that this was indeed part of the rock from which we had been hewn.

Yours sincerely
F. McFaul
Dumfries

Two beautiful brides

Corrymeela sends warmest congratulations to...



Volunteer Programme Manager, Aileen (O'Reilly) on her marriage to Jack Farrell in South Africa earlier this year.



Fiona Hartin, our Accounts Administrator at Ballycastle on becoming Mrs Brian Taggart in October.

LIGHT AND HOPE Christmas 1914/2014

AN OPPORTUNITY TO SHARE WITH OTHERS
SOME REFLECTIONS FOR ADVENT 2014

LED BY OLIVE BELL AND YVONNE NAYLOR

IN THE CROI

at Corrymeela Centre, Ballycastle
Saturday 29 November 2014 • 10.00am – 3.30pm

Cost £16/day including Lunch and Tea/coffee
Payment on arrival

Space is limited, to reserve you place call
Yvonne Naylor (028) 2076 3381

Hello to Michael, Ellis and Mark



Michael McCartney is our new Assistant Facilities Manager in Ballycastle. Michael and Margarete live in the Coleraine area with their young family. Michael has worked in the hospitality industry for the past sixteen years and is responsible for giving our visitors a warm Corrymeela welcome.

Welsh born, Ellis Barnsley is Corrymeela's Hospitality Support Worker. After studying for the ministry, he worked as a musician and served as lead facilitator (pastor) for Vintage Faith Community before becoming a chaplain at the University of Wolverhampton. He is married to Holly and they have two sons.

Mark McCleary joined the Belfast Staff team in October as Head of Communications. Mark previously worked at the BBC for a number of years and will be responsible for developing Corrymeela's corporate image. He is married to Community Member Sara Cook and they have two young children.

Recognition for Mary



CORRYMEELA IS DELIGHTED TO LEARN that a former Corrymeela Member and former staff member, Mary Montague received the prestigious Community Relations Award for Exceptional Achievement from the Community Relations Council.

This award recognises Mary's many years of peace building and work with ex-prisoners, victims groups and families caught up in the conflict. Mary co-founded and is currently Operations Director of TIDES Training, which provides community relations and conflict management training programmes.

Michael Quinn

19 April 1941
-12 July 2014

Michael Quinn, a founder member of Corrymeela's South Down Cell Group, died on 12 July, after a three-year struggle with cancer. Michael, from Armagh, and his wife, Terri, from Cork, both teachers, settled in Newry in the late 1960s. In 1980, Michael began working for Veritas, the Catholic publishing agency, producing resource material on family life. He and Terri then set up the Family Caring Trust and went on to produce a series of social education courses on parenting and family life. An estimated half a million people undertook their courses in Britain and Ireland and they have been translated into 17 languages across the world.

Michael was a gifted linguist. In retirement, he established a free language school in Newry and organized retired teachers to teach English to new migrant workers. In the process he learned Russian, Romanian and, most particularly, Polish.

While being a practising Catholic, in recent years Michael's spirituality took him beyond denominationalism and doctrine. He became very committed to Christian meditation and to the practice of mindfulness. A life-long Irish speaker, Michael was rich in knowledge of Gaelic culture and Ulster folklore. He personified a spirit of openness and integrity. He was a wonderful man.

Brendan McAllister

Staff Week



Oona Faloon, Fiona Campbell and Nicola Murray (Ballycastle staff) enjoying a quiet moment.

IN EARLY SEPTEMBER, ALL CORRYMEELA'S STAFF AND VOLUNTEERS participated in a very enjoyable and rewarding staff week, we played games, chatted and listened to one another. We were entertained with a short history of Corrymeela recounted by Community Members Desney Cromey and Derek Wilson. Later in the week, Pádraig Ó Tuama shared some wonderful stories.



A.J. Arvizu, Pádraig Ó Tuama, Matt Craig and Beth Randall.

SAD NEWS

Legacies

We remember Helen F. Badcock, Anna Glass, Ivan and Dorothy Wheeler and Margaret Vowles.

Gifts in Memoriam

We also remember Hazel Senior, David John Hall, Alan Porter, Derek Shanks, Sally Stuckey and J. F. Will.

What is THINK PEACE?

The Think Peace Series are short and grounded texts in booklet format, developed by Corrymeela's Programme Committee. They are intended to be used by Members, Staff, Friends, Church groups and Study groups interested in Reconciliation work. Currently, there are a total of 8 texts with an additional 12 planned.

They are available for download from our website www.corrymeela.org or on request from our Belfast Office, call 028 9050 8080 or email belfast@corrymeela.org.

Get Involved!

Raise money for Corrymeela and make a difference to people's lives, make your own fundraising webpage at www.justgiving.com/corrymeela personalise your page and share it with friends and family.

Christmas Cards ...



FRIENDS



STAR

To celebrate our 50th Anniversary we are offering our Warmth of a Friend and Christmas Star cards at a reduced rate of **£2.00** per pack of 10

Name _____

Address _____

_____ Postcode _____

Email _____

Telephone _____

Please make cheques/Postal orders payable to the Corrymeela Community and send to Corrymeela, 129 Ormeau Road, Belfast, BT7 1SH, N. Ireland or order over the phone using your debit or credit card – call 028 9050 8080.

Or please debit my card

CARD NUMBER

CARD START DATE

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(if applicable)

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/

ISSUE NUMBER

(if applicable)

SECURITY CODE

The last 3 digits on the reverse of your card

Special Edition 50th Anniversary Dove (**£3.99** per pack of 10 – same design)

Design	Qty	£ per pack	Total
Special Edition 50th Anniversary Dove		£3.99	
Warmth of a Friend		£2.00	
Christmas Star		£2.00	
		Sub Total	
		Plus Post & Packing*	
		Donation to Corrymeela enclosed	
		Total Enclosed	

***Post and Packing Rates**

UK: 1 pack £1.00/2 packs £1.40/3 packs £2.60

Europe: 1 pack £3.50/2 packs £4.85/3 packs £4.98

Rest of World 1 pack £ 4.55/2 packs £6.98/ 3 packs £7.20

For cost of additional packs, please email belfast@corrymeela.org or call our Belfast office 028 9050 8080.

Corrymeela acknowledges the support of the following



Community Relations Council

