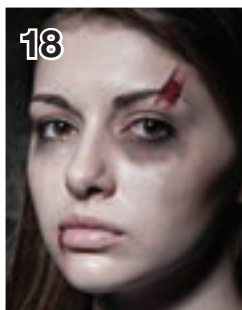


corrymeela⁺



Summer 2015
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The Ice-Cream Man

Rum and raisin, vanilla, butterscotch, walnut, peach:
You would rhyme off the flavours. That was before
They murdered the ice-cream man on the Lisburn Road
And you bought carnations to lay outside his shop.
I named for you all the wild flowers of the Burren
I had seen in one day: thyme, valerian, loosestrife,
Meadowsweet, tway blade, crowfoot, ling, angelica,
Herb robert, marjoram, cow parsley, sundew, vetch,
Mountain avens, wood sage, ragged robin, stitchwort,
Yarrow, lady's bedstraw, bindweed, bog pimpernel.

Michael Longley

From *Collected Poems* by Michael Longley published by Jonathan Cape (2007). Reprinted by permission of the Random House Group Ltd.

Michael Longley will perform at our
50th Anniversary Gala Reception
“The Poet, The Peacemaker and The President”
Belfast City Hall, Friday 30th October

I first heard Michael Longley read this poem at Corrymeela and that was the moment when I understood, why some have described him as one of the greatest living lyrical poets in the world. His gentle inflection and subtle reading allow the words to work their way into your being, before you have quite realized what is happening. The horror of the sectarian murder is replaced by a recitation of the wildflowers found near his cottage in Connemara. A simple act of comforting his daughter but also a quiet act of courage and defiance, and respect for all living things.

Mark McCleary

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Dear Friend

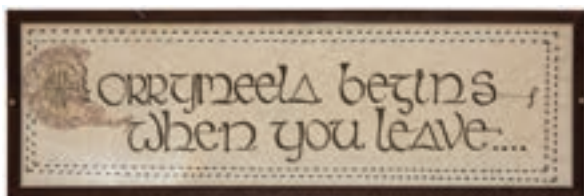
“Corrymeela begins when you leave,” says the sign above the front door in Ballycastle. For 50 years members, staff and visitors have been taking the lessons learned here into their daily lives and work. In this magazine we hear just a few of those stories showing how the Corrymeela vision has played out from Belfast to South East Asia, and how many lives have been transformed by it. We also report on the recent visit by Prince Charles where he described Corrymeela as a place where people could ‘talk about the hurts, which are too deep to bear in silence.’

We are also starting to gather stories for our 50th Anniversary weekend and it is a truly humbling experience. There are stories of courage, stories of loss, stories full of both fear and hope. Overwhelmingly there are stories of lives irrevocably changed by time spent here. At a moment when we are struggling to move beyond what Colin Craig describes as the “hollowed out peace,” it is good to be reminded of what a small group of people achieved in much darker times. And I believe it is why Corrymeela is still here 50 years on when so many other organisations have faded away.

Our 50th anniversary is a time for reflection and for thanksgiving and I am very grateful for your continued support as we try to build a shared future for all.

Mark McCleary

Head of Communications, Corrymeela



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Thoughts from the Leader

A NEW DISCOVERY OF POETRY for me in the last year has been Naomi Shibab Nye. She was born in the United States to a father who was a Palestinian Refugee and a mother of Swiss and German descent. She's lived in the States, in Jerusalem, and considers herself a wanderer, someone for whom the world is both a home and always a curiosity.

Often in her poetry, she stops to take note of some small corner of humanity: a little boy who mistakenly thinks she's someone else; a neighbour; a book that she'd forgotten about. For Naomi Shibab Nye, the vast sea of humanity is one of discovery, with potential for kindness and cruelty. She is both present to, and observing these worlds that surround her.

My favourite poem of hers is called "Gate A-4" and is in her 2008 collection "Honeybee". In it, she's at an airport, waiting for a flight and hears over the tannoy that it's going to be delayed by four hours. The voice over the tannoy also asks if anyone could help translate the message into Arabic for a passenger who does not understand English. The poet goes and translates for a woman who is distressed. They then phone the woman's son to explain to him that his mother will

be late. Then they phone the poets Palestinian father and the passenger discovers that she knows many people in common with the father. Then they phone others who speak Arabic and then the woman takes out some small sweet breads from her bag and hands them around.

Before long they have begun sharing with others in the waiting lounge. A four hour delay becomes a time for talk, for children running around covered in the sugar from the sweet breads. Naomi speaks of women sharing food and speaking with each other,

and a festival of humanity is created in what could have been a place of anxiety. The poem ends with:

"And I looked around that gate of late and weary ones and I thought, this is the world I want to live in. The shared world. Not a single person in that gate - once the crying of confusion stopped - seemed apprehensive about any other person. They took the cookies. I wanted to hug all those other women, too.

This can still happen anywhere. Not everything is lost."



Naomi Shibab Nye

Corrymeela is a place where small meetings happen like this every day. People arrive and leave. People meet each other over cups of tea, while waiting at reception, on their way into sessions, while skipping sessions. Individuals who come from different areas of life have the opportunity to meet each other in the simplicity of community.

There is a taste of something rich in this. When I see friendships develop among volunteers, among new community members and longstanding community members, among the participants of residentials, I am moved to be part of the joyful tumble of community that occurs when a centre like Corrymeela stands in its witness to the world - we witness that not everything is lost. We witness that life's distresses can be met with hospitality. We witness that the joy of children playing brings joy to all. We witness that the land, the cliff, the sea air, the waves, the cups of tea, the fireplaces, the island and horizon and the conversations can all play a part in bringing us to touch our own deepest humanity.

The history of Ireland has shown us what it is like when people forget their own

humanity. We injure and fracture each other. We get caught in addictive cycles of blame and violence. We do not move towards each other with hope or potential. Places of encounter are places of life, and this kind of life is both immediately present and also has a foretaste of the eternal. Brother Roger of Taizé spoke of heaven as *“Ta fête soit sans fin”*, rendered in English as

“Festival without end”.

For us at Corrymeela as we celebrate this 50th year with a festival, and as we look forward to more events in October and November, we want to have our eyes opened to the distresses that surround us, little and large. The poet Naomi Shibab Nye responded to distress with words and language, family

and connection, and in so doing helped to transform a corner of an airport. We too, wish to be part of the festival of life that can happen when people reach out across language, pain and story to share what we have with each other. We have so much to share - our courage, our story, our delight, our pain and our survival.

Welcome to the festival without end. Welcome to the rich lives that surround us. Welcome to Corrymeela.

Pádraig Ó Tuama
Leader, Corrymeela
Community





A Royal Visit

“At the time I could not imagine how we would come to terms with the anguish of such a deep loss, since for me Lord Mountbatten represented a grandfather that I never had. So it seemed as if the foundations of all we hold dear in life had been torn apart irreparably through this dreadful experience. I now understand, in a profound way, the agony borne by so many others in these islands of whatever faith, denomination or political tradition.” Prince Charles

WORDS AND FEELINGS OF LOSS that would be familiar to many who have visited Corrymeela over the years. Prince Charles returned to our Ballycastle centre at the end of an emotional journey, which included a visit to the place where the IRA murdered his Great Uncle in 1979. It was the last stop of a visit themed around peace and reconciliation.

Prince Charles and the Duchess of Cornwall met staff, volunteers and children from 5 local primary schools. Pádraig and Colin led Prince Charles on a tour of the site

pointing out our plans for Biomass heating, the newly planted orchard and our just finished polytunnel. This will be a great space for working with groups, but also a way to grow food for the kitchens and spur us on to be able to compost more of our food waste.

The tour continued through the Golden Garden, where he stopped to chat with our intrepid team of gardeners - Dot Wilson, Yvonne Naylor, Joe Kennedy and Heather & Alistair Kilgore. In the main house the Duchess of Cornwall joined him to meet the staff and volunteers along with a residential group from St Mary's University in Texas who couldn't quite believe their luck. There was also a short private visit with women from the Stop Peace Unravelling Project, facilitated by Susan McEwen.

After a brief stop for press photos by the Cross overlooking Rathlin Island, the attention turned to the Davey Village. In the foyer the Royal Couple stopped for a chat with Sean Pettis and our partners on the Contact, Culture and Conflict around the Causeway project. Our archaeologists from Queens and the University of Ulster had persuaded the Causeway Museum to bring along some artefacts including a priceless 17th century sword.

The main reception was held in the majestic Kenbane Lounge and was a mix of Community members, volunteers, partners and funders. It was a poignant moment, coming at the end of a week when the Prince had visited the spot where the IRA killed his beloved great-Uncle Lord Mountbatten.

He spoke of the pain that all victims feel and the healing that comes slowly after such trauma. Pádraig spoke of the importance of gestures of reconciliation and shared his poem, "Shaking Hands." This was written after he witnessed the meeting between Queen Elizabeth II and Martin McGuinness in Belfast, and our visitor listened attentively perhaps reflecting on his own meeting with Gerry Adams earlier in the week.

The Royal visit was themed around peace and reconciliation and in his speech Prince Charles paid tribute to the work of Corrymeela and particular to our founder Ray Davey.

"In the roots of Corrymeela, we can discover lessons that can serve as a model to all who strive for peace and reconciliation. As you know so much better than I, Corrymeela was founded by Ray Davey, a remarkable man whose experience of suffering as a prisoner of war inspired him to wrestle with the question of building community amidst conflict. I was lucky enough to meet him when I came here all those years ago. It was this vision that led him to establish a place where people of different backgrounds, different political and religious beliefs and different identities could gather to break bread, to work together, to learn and, most of all, to talk about the hurts which are too deep to bear in silence. As I said earlier this week in Sligo, healing is possible even when the heartache continues - and the fruits of Corrymeela over the past fifty years bear testament to this."

Corrymeela believes that we can learn to live and work

well together and the lessons of reconciliation in Northern Ireland can also be applied to fractures in many countries across the world. Executive Director Colin Craig believed that Corrymeela was an appropriate place to end what was an emotional visit for Prince Charles.

"For many years we have worked with victims of violence on all sides and Prince Charles understands the pain of losing a close family member. It is also poignant that some of our work with families and young people over the last few years has been supported by a fund set up by Countess Mountbatten in memory of her son Nicholas who was also killed in 1979."

After the speech John Hunter, Chair of the Corrymeela council presented a number of gifts to the royal couple including a painting of local wildflowers by Rachel Craig, the Corrymeela Turf Cross and some handmade baby hats for his new granddaughter. There was one other gift and it stole the show as Michael Maundu, our volunteer from Kenya also presented one of his own paintings and got up close and personal with the royal couple.

Corrymeela Community Leader Pádraig Ó Tuama who hosted the visit said,

"Corrymeela's journey over the last 50 years has shown us the power of people telling their stories, of shared hospitality, of telling the truth about the present, of turning towards each other and finding strength, life and hope in each other. Prince Charles's visit shows the importance of gestures of

reconciliation, where people who have been affected by violence acknowledge what has happened in a way that addresses the future with wisdom, leadership and hope.

Corrymeela continues to be an open village - open to all of goodwill and we were happy to welcome Prince Charles and the Duchess of Cornwall to our centre. We hope it was a healing visit for him and that this week's gesture of reconciliation will help us all move forward. In his speech Prince Charles quoted the Ulster poet Helen Waddell who asks,

"Would you think Heaven could be so small a thing As a lit window on the hills at night?"

And then envisages a moment when she will,

"...come in stumbling from the gloom, Half-blind, into a firelit room. Turn, and see you, And there abide."

He ended his speech with this reflection.

"It is, I think, a moving vision of coming home from darkness, exclusion and coldness to light, acceptance and warmth. In Corrymeela, for fifty years, you have been that lit window on the hill; you have given peace a home. May we, from all our traditions, with all our memories and all our regrets, and with God's blessing, make a home for peace in our own hearts."

Mark McCleary
Head of Communications,
Corrymeela

Ladies and Gentlemen,

My wife and I are enormously touched to have been invited to visit you all here, at Corrymeela. In my case it's particularly special to be able to come back after all these years. I have such happy memories of my visit here in 1998 - which was of course a landmark year in the history of our islands. Of all places, the Corrymeela Community reminds us of the patient and painful work that must be done to heal the divisions that have, in the past, brought such sorrow to this most beautiful part of the world. Therefore, it is particularly special to be here now in your Golden Anniversary year and to see at first-hand all that you have achieved as you seek to engage in what have been called "uncomfortable conversations". It is a great tribute to your tireless work that you have been so successful in encouraging dialogue as a means of healing and in discovering respectful ways of addressing hard issues - issues which have left none of us unaffected.

Indeed, Corrymeela is a beneficiary of the fund set up in memory of my godson, Nicholas Knatchbull, who was killed at Mullaghmore in 1979 along with his grandfather and my beloved great uncle, Lord Mountbatten, his young friend, Paul Maxwell, and his grandmother, the Dowager Lady Brabourne.

Our visit to Sligo this week allowed my wife and I to spend time in a place which the victims of that tragedy held so dear, and also to attend, at Drumcliff Church, an immensely moving service of reconciliation for the hurts of the past, which have been

Full text of speech by
**HRH The Prince
of Wales**
at Corrymeela
Kenbane Lounge
22nd May 2015

suffered, as you and I know all too well, by all sides. From our shared wounds and scars, we can, I hope, I pray, share healing, and a friendship made all the stronger for the trials it has overcome.

We have all suffered too much. Too many people's loved ones have been killed or maimed. Surely, it is time, as I said in Sligo two days ago, that we become the subjects of our history and not its prisoners.

Surely, too, in the roots of Corrymeela, we can discover lessons that can serve as a model to all who strive for peace and reconciliation. As you know so much better than I, Corrymeela was founded by Ray Davey, a remarkable man whose experience of suffering as a prisoner of war inspired him to wrestle with the question of building community amidst conflict. I was lucky enough to meet him when I came here all those years ago. It was this vision that led him to establish a place where people of different backgrounds, different political and religious beliefs and different identities could gather to break bread, to work together, to learn and, most of all, to talk about the hurts

which are too deep to bear in silence. As I said earlier this week in Sligo, healing is possible even when the heartache continues - and the fruits of Corrymeela over the past fifty years bear testament to this.

One can only imagine that Ray Davey's heart would have been gladdened to see the administrations in Dublin and London today working together so closely; to see the warm welcomes afforded to The Queen and to The President of Ireland as they visited each others' countries; to see just how far the peace process has come and to see the sense of common purpose shared by the people of this island as they pursue the path of reconciliation.

As you will know better than me, Ladies and Gentlemen, the story of Northern Ireland is seen around the world as a shining example of what can be achieved when people commit themselves to ending conflict.

But, of course, the story is not over; there is much more still to do. On our visit to County Sligo this week, we visited Drumcliff Churchyard, the burial place

of the great poet W.B. Yeats, to mark the hundred and fiftieth anniversary of his birth. Yeats, of course, had many great insights into the human condition and historic events. But, if I may, I would like to refer to the work of one of his contemporaries, the poet Helen Waddell, from Northern Ireland, who was a fellow-member, with Yeats, of the Irish Literary Society, and who died fifty years ago this year. In one haunting poem, she talks about how ultimate peace, how the divine, is encountered in human contact, in community. In her poem, the speaker, seeking solace in her spirit, contemplates walking the windswept landscape of the Ulster coast, and she asks:

*Would you think Heaven could
be so small a thing
As a lit window on the hills at
night?*

She is saying, I believe, that it is in the intimate, necessary setting of the everyday that the great issues must be, and can be, resolved. In her poem, the speaker envisages a moment when she will:

*...come in stumbling from the
gloom,
Half-blind, into a firelit room.
Turn, and see you,
And there abide.*

It is, I think, a moving vision of coming home from darkness, exclusion and coldness to light, acceptance and warmth. In Corrymeela, for fifty years, you have been that lit window on the hill; you have given peace a home. May we, from all our traditions, with all our memories and all our regrets, and with God's blessing, make a home for peace in our own hearts...





Living Together Well in a Culturally Diverse Society

Corrymeela 50th Anniversary Dublin Event
8th - 10th May 2015



The Corrymeela Dublin cell group celebrated our 50th Anniversary with a conference on diversity, in Dublin. More than 100 people gathered in All Hallows College, Drumcondra for the daylong conference looking at migration, diversity, prejudice and Upstanding.

The Tánaiste (deputy prime minister) Joan Burton was the keynote speaker in the

afternoon. She saluted the work and dedication of Corrymeela over the last half century, and spoke more widely about diversity and prejudice in Ireland today. Within her own Dublin 15 constituency more than a third of people were immigrants and diversity was now the norm. She particularly was impressed with how communities and schools had risen to the challenge and

believed that this had brought advantages to a society that cherishes the identity of its citizens. The Tánaiste believes we have come a long way as a society but that there is still much to do.

“Perhaps the simplest answer is that we cannot learn to live together well overnight. To improve our societies and reach towards our goals, we must, as many of

my constituents have done for the past decade, and as Corrymeela has now done for half a century, work long and hard, brick by brick building the world we want to see. With little thought of reward beyond making tomorrow better than today.”

The conference also heard from Tiffy Allan, co-ordinator for the City of Sanctuary movement, which works in 40 towns and cities across Ireland and the UK. She said that one of the most important challenges in how to be human is how we deal with difference. She also highlighted the importance of community when standing up to injustice.

“It is important to stand together. Our world is constantly plagued with fear of the other, and that fear denies our humanity and our own stories. If we take one step and

move towards people who are different, then we ourselves become more enriched.”

This point was illustrated by a showing of a film made by Corrymeela as a resource for schools across Ireland. Up Standing - Stories of Courage from Northern Ireland, tells of 10 people who stood up to violence and prejudice in Northern Ireland, often in very difficult circumstances.

The conference also heard from Sahr Yambasu - a Methodist minister from Sierra Leone now living in Ireland, Nadette Foley from the Irish refugee council and Uché Gabriel Akujobi. Uche is an Actor, Director, Musician and writer originally from Nigeria but now an Irish Citizen.

Corrymeela Community Leader Pádraig Ó Tuama drew the learning together at

the end of the conference by asking what does it mean to be a neighbour? He related his own experience of moving from Cork to Belfast and how the experience had made him feel. He quoted the old Irish saying

“ar scáth a chéile a mhaireas na daoine”

which is generally translated as “It is in the shelter of each other that the people live.” However scáth can also be translated as shadow, and therefore our community has the chance to be either a shadow or a shelter. The answer he said lies in a simple moment of courage, which can turn shadow into shelter.

“Corrymeela’s journey over the last 50 years has shown us the power of people telling their stories, of shared hospitality,

of telling the truth about the present, of turning towards each other and finding strength, life and hope in each other. These lessons are more relevant than ever today, in an increasingly diverse Ireland.”

The celebrations continued on Saturday evening with an evening of poetry and music in the Glenree Peace Centre. On Sunday friends and supporters met for a guided walk through Dublin looking at places of prejudice and Upstanding, followed by a service at St Patrick’s Cathedral.

Corrymeela believes that we can learn to live and work well together and the lessons of reconciliation in Northern Ireland can also be applied to fractures in many countries across the world.



Contact, Culture and Conflict around the Causeway

PERCHED ON THE NORTH ANTRIM COAST,

just under 20 miles across the sea from the Scottish island of Islay, the Corrymeela Centre is located at the heart of a geographical interface between the islands of Britain and Ireland. In a Northern Ireland context the word interface has become synonymous with division and separation, conjuring images of high walls and communal violence. Yet, interfaces are by definition points of connection and interaction. This idea of connection is at the heart of our new project 'Contact, Culture and Conflict around the Causeway' supported by the Heritage Lottery Fund. Through connecting community groups with the rich history and heritage of east Ulster, we hope to create new understandings of a complex past and consider how this can help us build a more peaceful present and future.

For centuries, a vibrant maritime culture thrived in the Causeway area, as the sea acted as a bridge and not the barrier we think of it as now. This interaction has been evident from the earliest human settlement found in Ireland, but perhaps in modern memory it is the period of the early 17th Century plantations that feature most prominently as the perceived starting point of a cyclical pattern of antagonism between competing identities. These



interactions have left a rich historical footprint in the landscape around us, evident in iconic structures such as the castles at Dunluce, Dunseverick and Kinbane, but also in the fabric and layout of towns such as Coleraine and Ballycastle. Through a residential programme we will facilitate community groups across Northern Ireland to explore these sites, engage with

the material culture that has been excavated and to develop skills in reading and interpreting the landscape. Whilst the period of plantation is full of events that are perceived as resonant in present conflict, new archaeological evidence also challenges modern day ideas of exclusive, antagonistic and separate identities. This can be seen in diverse settlements, where people



from England, Scotland, Ireland and other places lived together leaving evidence of cooperation as well as of conflict. It is also shown through material culture shared across these different groups with evidence of rich inter-cultural exchange across Britain, Ireland and Europe.

At Corrymeela we have long understood that the beauty of the coastline and serene atmosphere of the land around us are key ingredients in creating a space for encounter, dialogue and new possibilities. This project will support us to integrate how the history and heritage of our location might also hold promise for building community and promoting reconciliation. Moreover, the project leads Corrymeela into new relationships and possibilities through the strong collaboration we have developed to deliver the project. Our partners include Ulster University and Queen's University, along with the Causeway Museum Service, serving the new council area in which we sit, and the Tourism, Culture, Arts and Heritage Unit of Belfast City Council. Each partner brings a unique set of skills to the wider collective. The Universities through leading Archaeologists Dr Colin Breen and Prof Audrey Horning are experts in the field of archaeological research and have a strong ethical commitment to inclusive practice that engages with

communities. Our local government partners Helen Perry and Robert Heslip are experts in the field of heritage and have developed a distinctive approach to community participation and learning, particularly in relation to contested heritage. Corrymeela brings our expertise in facilitating difficult conversations, storytelling and links with communities across Northern Ireland, as well as our ability to use residential to support deeper learning experiences. We are also being guided through the process by our Heritage Consultant, Gemma Reid, who brings a wealth of experience and expertise in community based heritage projects.

The residential component of the project will begin in August, and we have already begun delivering short introductory workshops to help us pilot our methods and provide groups with a ‘taster’ experience of the wider programme. Whilst we are primarily working with targeted community groups we will also be holding a residential ‘open event’ where participation will be open to the public on a first come first served basis. Information will be available on the Corrymeela website (www.corrymeela.org) in due course.

At Corrymeela we are excited by the energy and synergy this collaboration is generating



Partners from left to right: Colin Craig (Corrymeela), Colin Breen (UU), Susan McEwen (Corrymeela), Sean Pettis (Corrymeela), Helen Perry (Causeway Museum Service), Robert Heslip (Belfast City Council), Gemma Reid, Emma Schmelzer (Corrymeela), Audrey Horning (QUB).

at a time when dealing with the past continues to be a difficult process. The fear around exploring a difficult past is that it can seem like pulling at a thread that might unravel the relative peace we have achieved so far, and so it seems like a better choice to leave it alone. As the late Frank Wright wrote: “It is often said that part of the trouble in Northern Ireland is that we will not forget our history...the real difficulty is that our versions of history are in fact ways of explaining our feelings and especially our fears in everyday life... New histories will take root

beyond academic settings only if they grow out of new relationships which give them meaning”. Through this project we hope to create a series of new relationships; between Corrymeela and our partners, between the people we will work with and between people now and the stories of people in the past.

Sean Pettis

Sean co-ordinates the ‘Contact, Culture and Conflict around the Causeway’ project, as well as the ‘Facing our History, Shaping the Future’ programme. He can be contacted via email seanpettis@corrymeela.org or through the Belfast Office on 028 9050 8080.

Corrymeela is working in partnership with:



Bushmills Transitions Project



No child left behind

CAN YOU REMEMBER FINISHING PRIMARY SCHOOL? In one short summer you go from being the big P7 kids, the one's who know it all, to having to start all over again at the big school. It can be a traumatic experience for both pupils and parents. That's why we have joined together with Bushmills schools to support young people in their journey from Primary 7 right through to the end of Year 8. The project (funded by the Department of Education's Community Education Initiatives Programme) includes a number of workshops in three primary schools and one post-primary school, engagement with seven local families on their experiences and support needs with regards the transition to big school and a

residential for all the families as well as the partner schools.

An important aspect of this project was the understanding that building relationships between the local schools and parents would better support young people as they move into young adulthood. As one

parent commented "we need to learn to celebrate together our children growing up!" As part of this celebration, the young people involved in this project have made a short film with their questions and tips about moving to the big school, which will be launched, in early September at the



"It takes a village to raise a child"

start of the new school year. There has been a great deal of learning by the schools and families during the project. We have also developed resources for use by the schools.

This project is part of the wider Bushmills Education Project with the intention of growing a wider approach to transitions from pre-school upwards working with Sure Start, primary schools, post-primary and the Further Education College.

Karin Eyben

Programme Development Worker, Corrymeela

As long as my bin gets lifted!

Citizen Engagement Project in the Causeway Coast & Glens Council



MY HISTORY TEACHER had a cartoon above his desk showing Charlie Brown complaining to Snoopy - "There's too much apathy in this world." Snoopy lying on top of his kennel replies, "Who cares?" When it comes to local government many people would probably agree with Snoopy. A few years ago during a discussion at the Rural Community Network about local government reform we concluded that ultimately the only thing many people are concerned about is that their bins get lifted on time!

The "As Long As My Bins Get Lifted" project has been developed in recognition of the ongoing challenges for voluntary, community and social economy organisations in ensuring that the voices, experiences

and resources of citizens are the heart of decision making both at local and central government. We have joined together with Ballymoney Community Resource Centre, Charo Lanao-Madden, Beyond Skin and the Rural Community Network.

Thanks to an award of £53,940 from the Building Change Trust we will be working together to develop and trial a number of creative citizen engagement approaches across the new Causeway Coast & Glens

Council area contributing to wider thinking around community planning. This project will also be working in partnership with the Democratic Society in Scotland and learning from other citizen engagement approaches across UK, Ireland and wider afield.

Community involvement in local government is becoming harder with the reduction of public expenditure. Citizen engagement often swings from reaction and anger about closures and cuts, to apathy and cynicism when faced with their own powerlessness.

The spaces for deliberative and inclusive conversations and decision-making become squeezed and 'doing politics well' becomes much more challenging.

At Corrymeela we believe that we can all learn to live well together and we are excited to be part of this project.

Karin Eyben

Programme Development Worker, Corrymeela

Corrymeela begins

**LISTENING.
ACCOMPANIMENT.
TRANSFORMATION.
TRUSTBUILDING.
RECONCILIATION.**

A typical day at the office in Siem Reap, Cambodia where our regional peacebuilding organization The Centre for Peace and Conflict Studies is based, echoes familiar themes from my days in Northern Ireland. A colleague working as a peace historian has just returned from listening to stories of instrumental individuals who shaped the architecture of Myanmar's peace process. Across from me, other colleagues are designing curriculum for our upcoming Master's degree in Applied Conflict Transformation that we run

for regional peacebuilders from Kabul to Manila. The Engaging Conflict Parties team has just spent two days traveling to the jungle between Myanmar and Thailand to conduct a conflict transformation workshop with an armed group. Yet another team is offering a conflict transformation training to government officials across Myanmar as they transition from military dictatorship to democracy... I could go on.

Asia?!

How did I end up in Asia? Ten months in, I am still a bit mystified to be part of such dynamic and grounded work. Having worked and lived in Northern Ireland for

four years, I left in 2012 to deepen my understanding of peacebuilding with a focus on gender by doing my Master's degree at the London School of Economics. I graduated in 2013, and moved to Sweden with my then fiancé and fellow Corrymeela volunteer Erik, thinking that we were about to begin a new season of life and work in sunny Stockholm. Instead, in 2014, less than a month after our wedding and with near fluency in Swedish after countless hours with my grammar books, I boarded a plane to begin a dream job in Cambodia, a land where palm trees abound and the Swedish language is irrelevant. I am still in awe that I work with peace

activists who were former combatants from the days of the Khmer Rouge and that my news feed now include updates on the Bangsamoro Basic Law in the Philippines and the status of a National Cease Fire Agreement in Myanmar.

It all happened in 45 minutes over a conversation with the Centre's incredible director, Emma Leslie exactly one year ago. Our coffee conversation covered stories of women leaders gliding above the surface yet below peddling like mad. The handshake at the political level that is seen as betrayal by the local constituency... 'Do you remember how they raped our women and destroyed our homes?' The tireless brilliant civil society leader overwhelmed and feeling like an imposter. The invitation to be a keynote speaker at an international conference that was perceived by the woman as spam. These were the stories of the women who inspired this programme.

What was meant to be only a brief introductory meeting covered the essence of the transformative power of a gender lens for conflict transformation - embodiment, identity, power, gender as so much more than a narrow focus on women, leadership... I was on fire with inspiration. Half-



when you leave...

way into the conversation, I was offered a job. I started the meeting sure that my work was in Sweden, yet by the time we said goodbye, I knew this was the work I was supposed to do. I recently asked Emma what inspired her to hire me. “The Corrymeela connection” she said. Decades ago, Emma had spent a weekend at Corrymeela and recalled the spirit of community she experienced there. Given that our meeting was last minute and entailed two missed trains, I seemed like someone who could roll with the level of change part and parcel to our field. The real stories I heard that day compelled me to say yes. It was a chance to build something new and powerful - take the wisdom of four years of facilitation, and a Master’s in gender and systemic conflict transformation studies to accompany and serve peace practitioners on the front line. It was too good to be true.

A Conversation Beyond Women Peace and Security

The programme I am running is called the Transformative Peace Leadership Programme. It is a long-term intense leadership programme for a select group of 14 highly influential women involved in peace processes in Asia.



The programme offers a conversation beyond gender, peace and security. These are the women at the negotiating table and at the forefront of society as the conflicts transform. We offer kick-ass professional skills and, crucially, a space for serious, and often near burn out, practitioners to reflect in community. Through supportive and in-depth experiential training, we work to connect pioneering theory and practice to build the capacity for analysis and peace advocacy and uniquely a full day of one-on-one personal executive leadership coaching for the select group of peace leaders. What they represent and what they do is important, yet at the heart

of the Transformative Peace Leadership Programme is the focus of who they are.

How Corrymeela began when I left.

Corrymeela and the community of practice that has grown from it feels part of my DNA. My time in Northern Ireland has taught me the power of being entrusted. I have learned the value of simply creating and holding safe space, and that the quality with which it is held is paramount to transformation. I have learned how to listen, and that doing so tends to be the most powerful tool of our practice. I have learned that modelling a high quality of presence in every

interaction means that the fierce advocates we serve can do the same when they return to their organizations and communities. I now understand that trainings are an excuse for a transformative dialogue space. Critically, I have learned that although we are working for political and structural change, there is untapped power for transformation at the relational level. I try to bring Corrymeela’s attitude of service to all I do, to cultivate a culture where you don’t just make yourself a cup of tea, but make a pot. For me, it has made the world of difference.

Courtneae Dunn

Violence hidden in plain sight

Corrymeela's statement of Commitment calls us to work for a society whose priorities are, justice, mutual respect, the participation of all, concern for the vulnerable and the stranger, the stewardship of resources and care for creation. Over the next few magazines we will be highlighting some of the work carried out by community members on a daily basis.

We are sad to be saying goodbye to Becky Dudley, David Tombs, Ben and Rachel as they leave to start a new chapter in New Zealand. We asked Becky to reflect on some of the work she had done here over the last decade that embodied that commitment.

As we are about to leave the country, after 13 years, and a member of Corrymeela for much of that time, it seems my vocation here has been about what you might call 'violence hidden in plain sight.' A few examples to share:

In 2002, my first job in Northern Ireland was as the Human Rights and Equality Worker at Women's Aid Federation Northern Ireland. Colleagues soon discovered that I was a Presbyterian minister by background. Over time, some women who had experienced abuse found me, to speak to me, not as Human Rights and Equality Worker but as a minister. I discovered to my shame that in many cases, they had been let down by clergy they trusted, and failed by their churches, both Catholic and Protestant. I was humbled that they still wanted to talk to a member of clergy. I heard their stories, told them the abuse they had experienced—verbal, physical, sexual—was wrong, it was not

God's will and not their fault.

Gender-based violence against women is recognised in human rights terms as being an extreme form of discrimination, a result of how societies construct and maintain power along gendered lines. In other words, 'What happens to women in the home is a reflection of her position in society.' [1] Most crimes of gender based violence are directed against women and girls. But gender based violence is directed against others perceived not to conform to social constructions of gender: men who are gay or perceived to be gay, people who are transgender. My work and voluntary work over the last ten years has been about gender based violence against women, first on domestic violence, then in trafficking, prostitution policy, and more recently how immigration rules violate the right to life. In June 2004, the police discovered the



body of a Chinese woman found in a bin liner at a petrol station in the Antrim Road. No one could be found who knew her name. I was very troubled by the case, but it wasn't until the next year in 2005, when Westminster sent out a call for evidence on human trafficking in the UK, that I found out more. I asked around: 'Who is going

to collect this evidence?' The answer: 'No one . . . You are.' And so in my spare time in the evenings and weekends over 8 weeks I collected the first evidence of human trafficking in Northern Ireland and presented it to Women's Aid, Amnesty and the Human Rights Commission. Shortly after, I was invited to give testimony about the research

in Parliament. I am proud to say that testimony started a process in Northern Ireland that resulted in 2008 for Women's Aid, to support about fifty women a year who have been victims of trafficking.

If we listen to women experiencing violence and abuse, it raises questions

about forms of violence that we have normalised and tolerated. I would like to suggest another very different example of violence hidden in plain sight that we have normalised and tolerated.

I spent five years until recently as the Human Rights Training Advisor to the Police Service of Northern



Ireland, a job that was set up in the peace process. I delivered training and observed training to try to assist police and staff to uphold and defend human rights in doing their duties, and to respect human rights when using their powers. Human rights based policing is crucial for peacebuilding. The context in which they police also includes violent public disorder targeted at them specifically, and threats from anti-democratic armed groups who have been opposed to the peace process. Police are regularly at the front lines paying the price, in injury, and sometimes death, of violence that the society has come to tolerate and normalise. It seems to me that society has come to tolerate this violence, in plain sight, one of the many costs of failures

and delays, at the political level to address differences among us.

On a personal level, I have never taken a position on the constitutional question of whether Northern Ireland is part of the Republic or part of the UK. They are both foreign countries to me. Rather I take the (neutral, possibly even banal) position that the process should reflect human rights and equality standards, be peaceful and democratic. Inoffensive perhaps, nonetheless, during my time with the police, I have been warned to check for bombs under my car, and the dangers of sniper fire, or mortar attacks. This violence and threat of violence, continuing daily to many members of our society, and to their children, is neither tolerable or 'normal.'

When I look at the Statement of Commitment, I also notice what it doesn't say. It doesn't say we are happy to bump along in a stalemate where violence against large sections of society has been normalised, where abusive discrimination and inequality are still tolerated, as long as we personally are doing ok, where strangers to our society are left to die friendless and alone whether on the high seas or behind closed doors in our cities and towns; where we succumb to despair as we let the planet die around us. It says we commit ourselves to work for a society whose priorities are justice, mutual respect, the participation of all, concern for the vulnerable and the stranger, the stewardship of resources and care for creation.

Women's Aid discovered when they built refuges from domestic abuse, that it was not enough to challenge gender based violence in isolation. Refuges have to be spaces where abuse in all its forms was challenged. This is true as well for the peacebuilding we hope will characterise this society as a whole. Abuse and violence in all its forms makes our society weaker and democracy and peace further off. Our peacebuilding work has to address the reasons for the violence and abuse behind closed doors, as well as the violence in the public squares. They are both places where violence can be hidden in plain sight. Godspeed, Corrymeela in the next chapter of your work.

Becky Dudley

Waiting & Silence

Strong red fills the screen.
There are white scratches on the red,
random, from wear and tear, not malice.
White words slowly appear against the red.

Waiting & Silence.

a Paul Hutchinson film

The scene cuts to an empty room
with plain brown chairs around three edges.

A familiar voice
interrupts the empty space.
It is Pádraig Ó Tuama, Community Leader of Corrymeela.
His tone is light and warm.
He speaks slowly, carefully, almost quizzically.
He says:

*What happens
when humans decide
to stop,
to sit still,
to be quiet,
to wait together
in a wooden-floored room?*

He takes his time with each phrase, inviting us to settle
and consider his gently-spoken, difficult questions.

This is a trailer for the new film, **Waiting & Silence**, created by community member and former Corrymeela Centre Director, Paul Hutchinson.

This twenty-eight minute documentary, (which is narrated by Pádraig) explores a Quaker Meeting in Coleraine, during an act of Worship. Using this specific context, the film goes on to ask more universal questions about the role and function of silence and contemplation in our society. Intimate and reflective, the film offers a quiet counterpoint to a loud, furious-paced, aggressive and over-consuming culture.

There are no fight sequences.
There are no fast or furious chases.
There are no nude scenes, although people at times appear 'exposed'.

Its not Game of Thrones.

The film has three main purposes:
To create a document for Quakers to consider and reflect on their own practice of Christian contemplation;
To offer a small window for those curious outsiders who are interested in learning more about the Quaker Tradition;
To encourage people from all traditions to consider what happens when we slow down.

Paul is keen for as many people as possible to see the film, and to explore how it can be used to encourage contemplative practices.

For further information on how to purchase a copy, arrange a viewing or organise a workshop, contact Paul at imaginedspaces@googlemail.com or go to www.facebook.com/waitingandsilence

Copies of the film are also available in the shop at the Corrymeela Centre, Ballycastle.

Spread the silence...

[The trailer is also available to view on the Corrymeela website]



the president the poet & the peacemaker

He has been described as perhaps the greatest living lyrical poet in the English language, and we are honoured by his presence at our gala reception in Belfast City Hall in October. Pádraig Ó Tuama looks at his life and literary career.

MICHAEL LONGLEY WAS BORN IN BELFAST in 1939 and educated at the Royal Belfast Academical Institution before reading Classics at Trinity College, Dublin, where he edited *Icarus*, a student literary magazine. Michael Longley held the cross-border academic role of Professor of Poetry for Ireland from 2007 to 2010.

In 2012, Corrymeela was privileged to host a visiting group of US Academics for the Lilly Fellows programme in Humanities and the Arts. As part of this, Michael Longley came to the centre at Ballycastle to give a reading. He arrived early, sat with the group, engaging with many and pleasant to all. Perhaps because of the nature of the setting or his knowledge of the endeavours of Corrymeela, he chose poems that spoke to the heart of humanity, especially the kind of humanity one discovers in times of trouble.

He wrote the poem “The Ice-cream Man” (printed on pg 2) for his daughter in the wake of the death of a man whose shop they visited regularly. It characterizes his style that takes so much from

nature. The poem begins with a litany of the flavours of ice cream at the shop on the Lisburn Road. His daughter had bought carnations to lay in front of the shop and then he ends the short poem with another litany - of wild flowers in the Burren. It is a poem of exquisite simplicity, evoking taste, scent and landscape, with the short narrative of a girl's gesture in the face of a shocking grief. The wild flowers are not just

listed, but recited “for you”. It is a thing that a parent does - when faced with a child who is facing the cruelty of the world, the parent responds with something to nurture the imagination, something to feed the heart.

Longley's art as a poet - his practice of approaching a terrible topic through an elegant sideways glance - is seen in this poem. When writing about how poets

responded to the Troubles, he said: “We did not want to be intrusive or impertinent. We did not want to hitch a ride on yesterday's headlines - to write the poetry of the latest atrocity. We preferred an oblique approach. It was especially important to remember the victims. My poems about the Troubles are elegies mostly. Their drift is remembrance.”

When he recited this poem at Corrymeela, he mentioned that in subsequent years he's met individuals who also knew the Ice-cream man. The Dublin poet Elizabeth Bowen said that “to turn from everything to one face is to find oneself face to face with everything”, and in turning to the face, story and flavours of the Ice-cream man on the Lisburn Road, we find ourselves faced with grief, loss and gesture.

In an interview with Culture Northern Ireland (culturenorthernireland.org) Longley spoke about the Troubles: “Though the poet's first duty must be to his imagination, he has other obligations - and not just as a citizen. He would be inhuman if he did not respond





to tragic events in his own community, and a poor artist if he did not seek to endorse that response imaginatively.” The Ice-cream man is one such poem that responds to grief with spaciousness, and evokes the spaciousness of a life cut short. In 2015, Longley won the Griffin Prize and the judges noted “the light touch he brings to serious subjects, as if sentences were his way of breathing.”

Michael Longley is known for having published ‘Ceasefire’ shortly after the declaration of the ceasefire in Northern Ireland. He had studied Classics at Trinity and in this poem, we see him reach into the repertoire of mythology - The Iliad - to speak about the painful moment of reconciliation. In his sonnet, King Priam is

before Achilles, begging for the return of the body of his beloved son Hector, killed during the Trojan Wars. There is so much present in this poem: bereavement; the honouring of a body; the pain of making a request of someone who is considered an enemy; the power of myth to tell the truth of the present; and the complicated truth that sometimes, war-death can put our politics into perspective.

In March 2015, he was honoured with the Freedom of the City of Belfast. Irish President Michael D. Higgins spoke of him as a remarkable man whose “poems speak for themselves - eloquent, precise and passionate, large-hearted, intelligent and above all humane.”

Michael Longley is known as a man of humour and self-deprecating anecdote. He sees poetry as something he practices, not a static title. “When someone begins a sentence, ‘As a poet I...’ you can rest assured that person is in no way a poet. You can’t call yourself a poet. That’s like calling yourself a saint.” His character, and poetry, has its feet on the ground, and he speaks most elegantly about the quality of love. Commenting on his long marriage to Edna Longley, herself also a poet and critic, he says:

“Listening and conversation. Intelligence listens. Love sets free. If you hang in there, it gets better and better.”

Corrymeela is honoured to have Michael Longley as the

poet in our evening “The Poet, The Peacemaker and the President” in Belfast City Hall on October 30th, 2015. More details on www.corrymeela.org/events

Sources:

culturenorthernireland.org
news.bbc.co.uk
president.ie

“The Ice-cream Man” and “Ceasefire” can be found in “Collected Poems” published by Jonathan Cape (2007)

Among his many works are Gorse Fires (1991), which won the Whitbread Poetry Prize, ‘The Weather in Japan’ (2000) which won both the T.S. Eliot Prize and the Hawthornden Prize. His collection ‘The Stairwell’ (2014) won the prestigious International Griffin Poetry Prize in 2015. ‘Sea Asters’ is published in 2015.

Common Grounds



Ellis Barnsley our new hospitality guru has transformed the coffee experience at Corrymeela. If you spend long enough at the centre and express a liking for a good cup of coffee, it's not long before he appears with a box of tricks. He makes coffee like it's a sacrament and a gateway to what really matters. We asked him to explain his passion for caffeine.

YOU DON'T NEED TO SPEND a great deal of time with me before the conversation turns to coffee. Some might call me obsessive, but I prefer passionate, or better still 'caffeinated'.

It all began when I was a pastor and university chaplain looking to build relationships with faculty and students. I left the safety of my office and entered what would be called in my reports to the Vice-Chancellor 'third spaces', or, between you and me, 'coffee shops'.

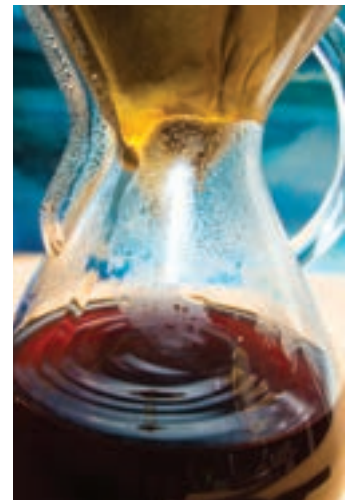
In these spaces I developed several long-lasting friendships, the desire to experience the perfect cup of coffee, and the knowledge people wanted not my endless wealth of spiritual

wisdom, but someone who had time for them.

Coffee became a way of practicing my values and spirituality.

Coffee is about slowing down

The poet Mary Oliver speaks of 'slowing down for happiness' and I think she's on to something. A good cup of coffee takes around 5 minutes to prepare. It is a ritual that demands attention. From weighing the beans through to pouring into the cup, and then up to another 5 minutes before the coffee cools and the flavours can be properly enjoyed.





I prefer to make coffee with the person(s) I'm meeting. It allows us space to transition from doing to being. Coffee is theatrical: a strange jug (decanter), a long goose-necked pouring spout with water carving at the wet grounds in spirals or concentric circles. It becomes a mesmerising dance.

Coffee is about people

Like most things we buy there is a financial cost and a people cost.

I can recall sitting with Lord Bilston (who preferred to be called Dennis) in Wolverhampton Council's Fairtrade steering group listening to a coffee producer speak of the difference a fair price for bag of green coffee made to their lives. It allowed them to build schools and better 'roads'. Until then Fairtrade had merely been a label that indicated something was over-priced.

Growing, picking, washing, and turning coffee cherries is all done by hand. Paying a fair price is the least we can do to ensure the farmers are not taken advantage of and that coffee continues to be worth

growing for them.

Rev. Richard Tucker says: "Peace as a value underlying fair trade should be understood in the comprehensive meaning evoked in the... word shalom: peace as fair economic competition, i.e. economic activity based on equal opportunity; peace as the just distribution of natural resources; and peace as social equality or partnership. The other values are solidarity, dignity, partnership, trust, power/responsibility, forgiveness and honesty."

Coffee is about connection

The coffee is made and then we get to sit and share our stories. It still amazes me how disarming a hot mug of coffee or tea can be. For many it transforms from beverage to safety blanket. We don't even need to talk! But when we do reaching for the mug allows us to feel a little less awkward.

I'm sure we have all heard so many stories over coffee: stories of heartbreak, the mundane and joy. Moments where we can make sense of our own stories and connections with each other's.

Hopefully, if you get the chance to visit Corrymeela we'll make some coffee and I'll have the privilege of hearing your story too.

Ellis Barnsley

Hospitality Support Worker,
Corrymeela



Lenten Pilgrimage of Prayer for Peace



FOR MILLENNIA CHRISTIANS HAVE BEEN GOING ON PILGRIMAGES

and it seemed fitting to begin our 50th anniversary year not with a fundraiser, but with a journey of prayer. For six weeks in February and March groups of various sizes could be seen walking through mountains, forests, bogs and even city streets in every county of Northern Ireland. The journey began in the Mountains of Mourne and ended in the lowlands of Fermanagh. In between there were visits to Armagh, Derry/Londonderry, Omagh and Belfast. The

first walk began with rain but as one member describes it after the rain the talking, laughing, making new friends, taking photos, occasional falling, praying, as we crossed fords and streams, over granite rocks and stones, made crosses under the pine forest, and all the while breathing in the scenery of the Mountains of Mourne.

Other highlights of the walks included an ecumenical trip to the ecclesiastical capital of Ireland where our pilgrims walked between the two cathedrals and received the blessings of both the Catholic and Anglican Primates of Ireland.

In Omagh we met with Victims campaigner Michael Gallagher and there was a poignant visit to the Memorial Garden.

We were also greatly encouraged by our walk in Derry/Londonderry - a city that



has seen more than its share of violence. The Dean of St Columb's cathedral welcomed the thirty strong group of pilgrims by playing the Londonderry Air on the organ and at all 4 churches we visited there was a great welcome for the message of reconciliation. In Belfast we had the chance to meet up with friends from the Focolare and L'Arche communities who have been supporters of our work for many years.

Through all the walks we were so thankful for the warmth and hospitality of the welcome we received from churches and supporters of all denominations. There were many moments of quiet kindness and support exemplified by the pensioner in Fermanagh who quietly slipped twenty pounds into my hand as a donation towards the work of Corrymeela. Thanks to all who journeyed with us not only on the walks but also throughout the last 50 years and who continue to support us into the future.

**Eleanor Duff
Joyce Williams
Lisa Bullick
Yvonne Naylor
Richard Naylor**



CORRYMEELA NEWS

Come and join us for a Storytelling Event

- celebrating 50 years of Corrymeela

Monday 14th September, 2015 @ 7pm
in the **Agape Centre, Lisburn Road, Belfast**

£10.00 includes light supper (pay at the door)

An evening of Storytelling, hearing stories of lives that have been shaped and changed through being involved with Corrymeela. All funds raised will support Corrymeela.

Slowing Down to meet yourself - REST

Tuesday 13th October, Corrymeela Centre, Ballycastle

Spirituality and psychology are woven together in this day of gently guided prayer and reflection.

Rev Alan Lorimer, a Methodist minister, is a Counselling Psychologist and Therapist, he facilitates training in Centering Prayer.

Mrs Breige O'Hare is an Ignatian Spiritual Director, facilitator and author of "The Nearness of God's Love and Longing".

Alan and Breige founded well.com, the Christian Centre for psychological and spiritual well-being in North Belfast.

To book your place, please contact our Belfast Office,
belfast@corrymeela.org or call 028 9050 8080
or check our website www.corrymeela.org



Annalena Zunftmeister (Germany)

Say Hello to our new One Year Volunteers



Kazibwe Nelson (Uganda)



Kyle Vandenbroucke (USA)



Mehak Ameer (Pakistan)



Melissa McFarlane (Scotland)

CORRYMEELA NEWS



Corrymeela logo.

Other anniversary items include a replica of the Dresden candlestick of Reconciliation which has been hand forged by Brian Trainer, a local blacksmith. The Dresden Candlestick was presented to Corrymeela in 1981 by the Young People of Magdeburg, East Germany to honour Corrymeela's founder Rev Ray Davey WWII POW and Army chaplain during the allied bombings of Dresden. The original Dresden Candlestick can be seen in the Croí at Corrymeela alongside the Turf Cross and visitors can purchase replicas in the shop.

T-shirts are proving a great sell as are books by Corrymeela Leader, Pádraig Ó Tuama and past Leaders like Ray Davey and David Stevens.

Marie-Louise McClarey, fundraiser for Corrymeela has been co-ordinating the change and wishes to extend a huge thank you to all who were involved in the change.

The shop is open lunchtimes from 1.30-2.30 and on request for visiting group. It will be open from 10am-8pm during the Aperture Festival.

The Shop of Tara

JUST IN TIME FOR OUR 50TH ANNIVERSARY, we have relocated the gift shop from reception to Tara. The shop had its first test run at 'The Gathering' and it quickly established itself as a place to relax, have a chat and peruse the exclusive range of new merchandise. Within the new look Tara there is a beautiful

seating area for meetings or reading or chilling out and soon there will also be a selection of refreshments with speciality breads and scones from our country kitchen. The sofas are made from recycled wooden palettes and the whole shop has a contemporary modern feel to it.

All shop sales are supporting Corrymeela's charity work and charity work in other areas such as Kenya.

The 50th anniversary range includes Commemorative Pottery with each item individually crafted on the potter's wheel and uniquely finished with the



CORRYMEELA NEWS



Think Global – Eat Local!

The other day at lunch I added the obligatory serving of salad onto my plate without really thinking about it. Then I took a bite and it was some of the freshest and most flavoursome greens I have ever had. The rocket in particular had a very peppery kick to it. Those greens had travelled the 200 yards between our new polytunnel and the Corrymeela kitchen.

The polytunnel was funded by “The Heart of the Glens Partnership” which helps local groups engage with land and heritage in our council area. As well as helping us keep our commitment to sustainability it will be a space to work with groups - particularly local school children. In our next magazine we will feature the work fully. But in the meantime if you are up at the centre - enjoy the fresh food!

Congratulations to Sean and Sharon



Corrymeela sends warmest congratulations to Staff Member Sean Pettis and his beautiful bride Sharon on their marriage in July.

Clergy Retreat

11 - 13 Nov 2015 at Corrymeela Ballycastle

Take some time for prayer, retreat and reflection on the beautiful North Antrim Coast. £40, all inclusive, full board ensuite.
Subsidised by Corrymeela and NIAMH.

To book please download a booking form from our website www.corrymeela.org/events or call our Belfast Office on 028 9050 8080.

SAD NEWS

Gifts in Memoriam

John Mowat
Jean Wyatt



Events Roundup

THERE HAVE BEEN SO MANY WONDERFUL EVENTS as part of our 50th year that we can barely do justice to them. Over the summer we have been blessed with music. Firstly by the amazing Cappella Caecilliana who filled St Patrick's church in Coleraine with Mediaeval liturgy of rare beauty. Not long after hundreds came to Clonard Monastery in Belfast to hear Voice's Together and the music of peacemaking. It was a moving and powerful mix of music from the choir and poetry from Pádraig. The Aperture festival catered for everyone's musical tastes with everything from Duke Special to The Sands family! Not to mention the talks, musicians, films, acrobats, writers, theologians, artisan food, bonfires, workshops and some very fine coffee!

We've had barbeques and

bungee jumps and marathons. All the events are raising money to help us continue the work started 50 years ago by a small group of visionaries. And there is more to come.

Monday 14th September 7:00pm

Agape Centre, Lisburn Road, Belfast

The Ormeau Cell group will be curating a Storytelling Event. Come hear stories of lives that have been shaped and changed by Corrymeela over the last 50 years.

Also in September we will be hosting the Oikosnet Annual European Conference and in October we will be running our International Autumn School. The theme this year is Living and Learning Well Together.

But the highlight of the year is our anniversary weekend.



Friday 30th October 7:30pm Belfast City Hall

The Poet, The Peacemaker and The President with Michael Longley, Kathleen Kuehnast and Mary Robinson

This will be a wonderful celebration with contributions from Pádraig, stories of Corrymeela and some wonderful traditional music.

Saturday 31st October 1:00pm-6:00pm. Ballycastle Centre 50 Years, 50 Stories

A space for reflection, thanksgiving, celebration and contemplation. There will be stories, cups of tea and two points of gathering in the Croí during the day.

Sunday 1st November 3:00pm. St Anne's Cathedral Belfast An Ecumenical Service giving thanks for the last 50 years

The service will be led by Community Leader Pádraig Ó Tuama with contributions from Catholic Primate Archbishop Eamon Martin and a sermon from the Archbishop of Canterbury Justin Welby.



A Centre for Public Theology?

'PUBLIC THEOLOGY' is a new term for an old understanding: Public Theology outlines that the way we believe affects how we act. It draws lines of connection between belief and action and proposes that the way we act often tells a deeper truth about our beliefs than the words we use to speak about those beliefs. Actions speak louder than words.

This kind of theological approach asks questions to which it knows it doesn't know the answer, learns from stories, and is focused on the tangible. It asks questions that seek to make the comfortable uncomfortable. It's a theology for those who have been disaffected or excluded. So, while "practical theology" is a new term, it's not a new concept - it's as old as the prophets, it's as old as Jesus, it's as old as any wisdom that says "yeah, but what does this really mean?"

Corrymeela is built on this approach - even though it's been called different things at different times. I am interested in Corrymeela being clearer about our being a centre of public theology. We regularly encounter stories that are vital for the life of faith in Ireland- stories of inclusion, exclusion, of protest, of support.

In our next magazine we will be sharing some very exciting news with you as we launch a renewed focus on Faith and Public Theology - with opportunities to bring community members, friends, staff, volunteers and collaborators from other organisations and communities across Britain and Ireland together. We will keep you updated. But in the meantime, we are always glad for your prayers, your questions to and of us, and your support.

Pádraig Ó Tuama

Leader, Corrymeela Community



A Prayer for public faith

God of life
We live and move through our world.
We encounter love and lament.
We encounter power and privilege.
We encounter witness and weariness.
May we act in this life in ways that bless love
not burden it.
We ask this because we know that words can be weak
if they are not accompanied by work.
Work in us as we work.
Work through us.
Work the work of glory in us -
Humanity fully alive.
Amen.



Corrymeela 50th Anniversary Weekend

A time of Thanksgiving and Celebration

Friday 30th October 7:30pm

The Poet, The Peacemaker and The President

Celebrating 50 years of Peacemaking with Michael Longley,
Kathleen Kuehnast and former Irish President Mary Robinson

Belfast City Hall

Saturday 31st October. 1:00pm-6:00pm

50 Years, 50 Stories

Reflection, Storytelling and Celebration

Ballycastle Centre

Sunday 1st November 3:00pm

Corrymeela 50th Anniversary Thanksgiving Service

Led by Pádraig Ó Tuama and guest speaker The Archbishop of Canterbury

St Anne's Cathedral, Belfast

Corrymeela acknowledges the support of the following:

