

corrymeela⁺



2016
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Corrymeela's Prayer for all the bereaved and lost, those in Lahore, Iraq, Brussels or Istanbul, and those in places that don't make our headlines.



God of all humanity
in times of violence
we see how inhuman we can be.
We pray for those who, today, are weighed down
by grief.
We pray for those who, yesterday, were weighed down
by grief.
And the day before.
And all days before.
We pray, too, for those who help us turn towards
justice and peace.
Turn us all towards justice and peace
because we need it.

Amen.

Pádraig Ó Tuama,
Leader of the Corrymeela Community

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Major Conference at Corrymeela Ballycastle

Living Well Together Beyond 2016

Building on the Past for a Better Future

3rd - 5th June 2016

Keynote Speakers will include the
**President of Ireland
Michael D. Higgins**
and **Lord Paul Bew**

We will also reveal the findings from our all island
audit of Cultural, Social and Economic Relations
2016 and beyond, carried out by the Institute
for Conflict Research. Full programme details
available online www.corrymeela.org/events

To book a place please contact our
Belfast office on 028 9050 8080

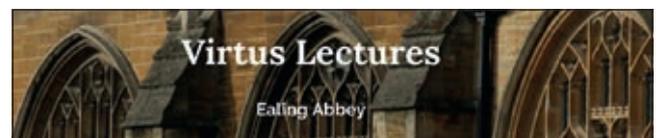
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THE IRISH ASSOCIATION
for cultural, economic and social relations



22nd of June at 7.30pm The Abbey Church, Ealing

The next Virtus Lecture at Ealing Abbey will be
given by Pádraig Ó Tuama, Leader of the
Corrymeela Community. He will be speaking
about the relationship between mercy
and conflict resolution.

The Virtus Lectures aim to promote conversation, dialogue and
conflict resolution. The theme of the lecture series for 2015-2016
is mercy. Virtus (English: virtue, Ancient Greek: "arete") is a
quality that enables us to flourish as human beings.

*There is no admission charge and all are welcome.
Please go to the following website and click the Eventbrite logo
at the bottom of the page to register for this event
<http://virtuslectures.weebly.com/about>
There will be time to meet Pádraig following the talk.*

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Dear Friends

In every magazine there is usually one article that really affects me, and as a father reading 'The Human Sea' on page 12 by Associate Member and filmmaker Ben Jones stopped me in my tracks. Because no parent puts their child in the water unless it is safer than the land they are on. The refugee crisis is one of the great tragedies of our generation and Ben's photos are heartbreaking. It's a story that gets to the heart of Corrymeela and what we believe - Matthew's gospel tells us that Mary, Joseph and the infant Jesus escaped at night, for fear of their lives, and fled to a foreign country. The holy family sought asylum. Exile, expulsion and asylum are intrinsic to so many of the sacred texts of our world. Intrinsic too is the required response: hospitality.

May the work of Corrymeela in the next 50 years continue to be known for its warmth and hospitality.

Mark McCleary Head of Communications, Corrymeela

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New Belfast Address for Corrymeela

In March 2016 Corrymeela Belfast relocated to 83 University Street, Belfast, BT7 1HP, we are now sharing a building with Mediation Northern Ireland. Our main telephone number 028 9050 8080 and office email address belfast@corrymeela.org are unchanged.

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The Corrymeela Community is a dispersed community of people of all ages and Christian traditions who, individually and together, are committed to the healing of social, religious and political divisions in Northern Ireland and throughout the world.

Corrymeela magazine is sent to all 'Friends of Corrymeela'. To become a 'Friend of Corrymeela' and receive the magazine send your name and address to the Belfast office. Friends subscription is £36 (waged), £18 (unwaged), (€46 / €23, US \$50 / \$25) per annum. The magazine is published three times per year.

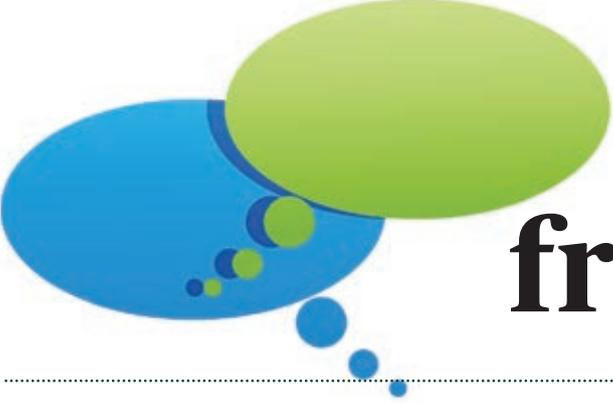
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Thoughts from the Leader

A BELOVED LINE from the Christian scriptures comes from the Acts of the Apostles. Luke, the writer, is describing the emerging community of The Way and speaks of their life of prayer, shared food and resources. It reads, “they broke bread at home and ate with glad and generous hearts” (Acts 2:46 NRSV)

There is an easy movement between the sacramentality of Eucharist and the ordinariness of shared meals. Their hearts are glad and generous, single-minded on their purpose of community and life.

I had an experience of such a meal, and the shared table of glad and generous hearts a few weeks ago. A new community of Jewish and Muslim people is being established in London. They are a London based group coming together for meaningful connections, community relationships and to plan various events and gatherings. They meet monthly, they take time to speak, to hear, to listen, to understand, to get to know each other, to tell difficult stories, to ask difficult questions, to work hard to disagree well. Some of the participants have been involved in reconciliation programmes run by Corrymeela and other organisations. They asked if

someone from Corrymeela could come and spend a day with them, speaking and sharing about story, community and dialogue.

So, I went to London. We gathered in a room at the top of a building. Initially, at the beginning of the day, we shared meaningful introductions, followed by reflecting on the story of the group – hearing why the group had met, what keeps them meeting, and what keeps them coming back.

One of the group shared a story of coming from a region known for violence, an area

known for extremism. She is shortly to return there and seeks to combine her professional skills with her devotion to her faith and engage those at risk of radicalisation in the deep practice of faith and vocational training. Another came to this work through being affected by a terrorist attack that left him permanently maimed. Another comes from a community that are suspicious of interfaith engagements. Somebody else has travelled a long road and sought hard to find a place of faith that is inclusive. Another has a painful question to ask about how one religion sees him.

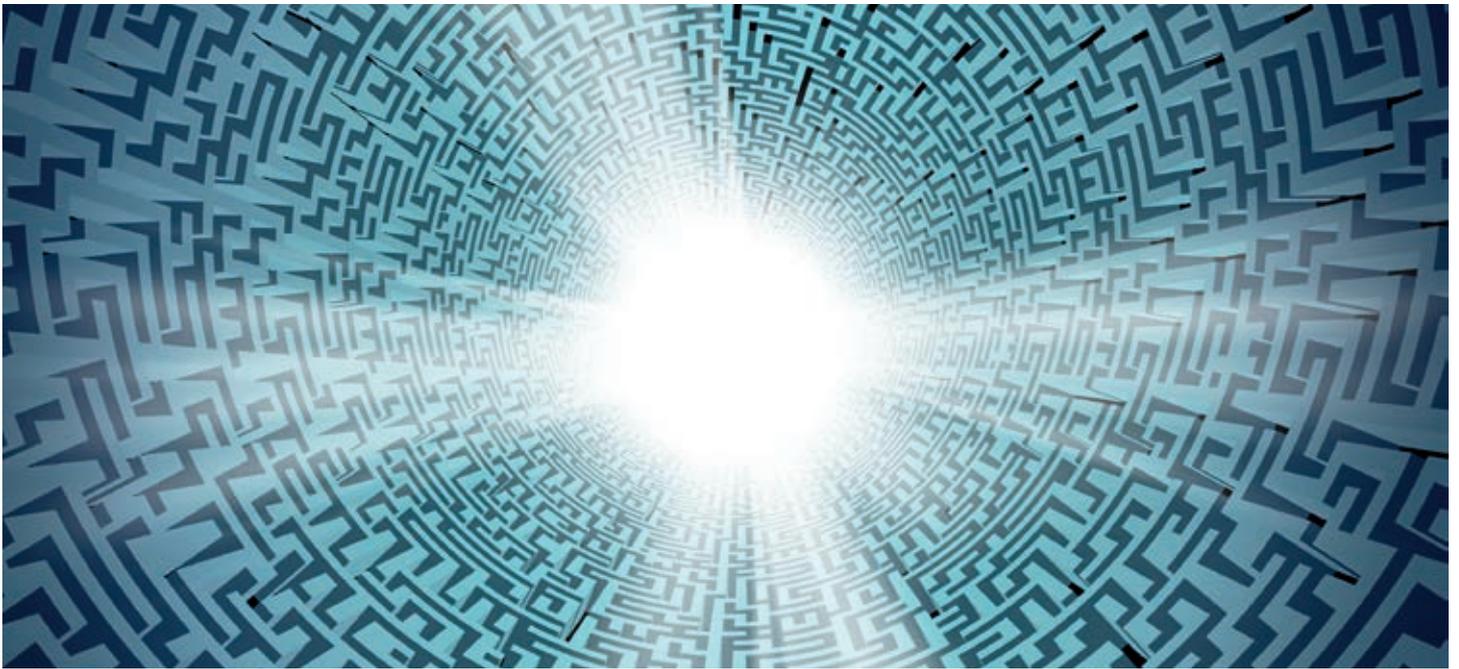
Somebody says they are lonely, somebody invites them to an evening out. Somebody says, “I have more problems with the tensions within my own religion than I do with the tensions between people of different religions”. Everybody laughs. Bread is broken. Pain is shared. Glad and generous hearts.

We met for a full day. As we came close to lunch, someone went to a kitchen to make rice to accompany the curry. While they were doing that, some of the Muslim friends prepared a space in the room to pray. They invited anyone who wished to join them, and so, while Muslim friends praised the greatness of God, prayer mats facing in the same direction, others sat quietly in meditation or prayer or reflection. Someone was quietly preparing a table for food while the only noises were ancient prayers, the rustle of clothes as people bowed, the sound of breathing.

These are not people who are privileged with the luxury of easy lives. They are motivated by the need for such encounters. They carry burdens, injuries and pain from the ways in which the world has punished them for their shared hopes. Mary Oliver has a poem that says:



“ ***But when you realise you are not being attacked, it becomes possible to not be defensive. We can share that which we own with others. We will not cease to be ourselves.*** ”



This is not a poem about a dream, though it could be.

This is a poem about the world that is ours, or could be.

My experience of interfaith events is that they work best when people who are deeply devoted to their own faith seek to deepen their practice of faith in the friendship of those of other faiths. When we can lay aside recruitment agendas and deepen the art of questioning we can uncover meaning and life in the tradition of another. Over lunch that day, one of the Jewish members asked about Mary, the mother of Jesus. I was the only Christian in the room

so I said a bit about the gospel of Luke. One of the Muslims in the room said that there was a full chapter in the Qur'an about Mary. "Would you like me to recite it?" she asked. And then, with memory, joy and generosity, she recited it.

Such tables, such glad and generous sharing is worthy to be shared. We live in a world where the depth of sharing is rare and difficult. Policies and Wars are built on the kind of misunderstanding that such shared tables undermine. This is not a poem about the world, but a story about a table from which the world can learn. I came away from the day moved by the friendship and

love shared around the table. I came away from the day moved by the courage that was demonstrated when members of one tradition asked hard questions from members of another. I came away from the day nurtured by the life that is found when people of one faith deepen their faith in the company of new friends.

It is so easy to be defensive in the face of such interfaith exchanges. But when you realise you are not being attacked, it becomes possible to not be defensive. We can share that which we own with others. We will not cease to be ourselves. We may discover something new about how we

can live well together.

Corrymeela's hope is that hospitality can be part of the healing of the world. Hospitality shared between people who would not ordinarily share tables, words or food. We can find ways – with hard work – to live with glad and generous hearts, even in uneasy times, especially in uneasy times.

Pádraig Ó Tuama,
Leader of the Corrymeela Community

Poem by Mary Oliver, "Five A.M. in the Pinewoods", House of Light, Beacon Press, 1990.



Reconciling

IN THE FIRST OF A SERIES OF INTERVIEWS with political leaders in Northern Ireland, Community Leader Pádraig Ó Tuama talks to Deputy First Minister Martin McGuinness.

I'd love to hear what you understand by the word reconciliation.

Well I suppose if you want an example of what I mean by reconciliation there is no better place to start than the reconciliation that happened between myself and Ian Paisley. The fact that we worked in the office of OFMDFM for a year and developed a good working relationship, a warm friendship that lasted until the day he died.

I'm interested that in thinking about how to define reconciliation you go to a story of a relationship.

The challenge that we face on the issue of reconciliation is similar to the challenge that we faced at the time of the ceasefire and afterwards. People would ask "How did this agreement come about?" and agreement comes about because people want agreement, because they want peace and they want to deal with the issues. If not for that we would never have had peace. It's the same for reconciliation - people have to want it.

Politics

It sounds like you are saying there is a process and then reconciliation comes when there is enough safety to engage?

Well I think in our situation whenever the ceasefire happened I realised that there would be plenty of people from the Unionist Community who would be suspicious of that, probably epitomised by James Molyneaux's comment on the day of the Ceasefire when he described it as "the most destabilising event since partition." That had an impact on me because I believed that if we ever got to inclusive negotiations each of us would have to convince the other side, that we were all serious about getting this done.

One of the phrases we use a lot at Corrymeela is "Reconciliation is painful but the alternative is deadly." Where do you see the pain of reconciliation because I guess if reconciliation was easy we would all be doing it?

I work on the basis that if people want to be reconciled its easy. My relationship with Ian Paisley shows that. If you were to pick two people who would be most challenged on the whole

concept of reconciliation you couldn't have done better than him and myself. But we managed to do it. But it's probably a lot more difficult for people who have lost family members during the course of the conflict. It's challenging in various degrees because not every situation that you would deal with is the same.

Who do you think should be the leaders of Reconciliation for us here?

I think the people who can be most influential in giving an example can be the politicians. I think that at different levels throughout our society there are an awful lot of good people working very hard but I think that politicians have a huge responsibility to make their own contribution and I think some of them have done that. I'm a politician and I see it as a huge responsibility of mine to work with other politicians in a positive way without recriminations about the past.

I was wanting to talk about recriminations and this tendency in society to look to the past and to blame. Sociologist Clare Mitchell describes it as – "A conflict about what The Conflict is about."

In the context of the Stormont House Agreement and the Fresh Start Agreement this was an issue that we dealt with. There was a very clear acceptance that you were never going to get an agreed narrative between the Unionist and the Nationalist/Republican parties. What we have to do is allow people to have their own narratives and accept that is what they believe. Past in this country goes back 8 centuries and I think we certainly should not forget the past, we need to learn the lessons of the past but we cant allow the past to be a millstone around our neck weighing us down.

Who do you see as some beacons of reconciliation?

The greatest example is Nelson Mandela. When you look at his approach in the aftermath if being released from prison and the very strong emphasis that he had on reconciliation and the things he was prepared to do for reconciliation. I think we all learned from that, I certainly learned from that. In our own situation you need go no further than Father Alec Reid and the Rev Harold Good. They are Goliaths in my book in the whole concept of peacemaking and conflict resolution and reconciliation. In my own city my relationship with Rev David Latimer is something that is very precious to me. Its one thing saying you want to be reconciled - you have to go further and prove you want to be reconciled.

What would you say to Corrymeela and organisations like Corrymeela in terms of our role in Reconciliation?

I have a huge regard for the work that Corrymeela has done over many decades. It has been an incredibly valuable resource for us here on the island of Ireland. The number of people who visit North Antrim from different parts of the world to learn from our experiences is incredible. Corrymeela I hold very close to my heart as the people who in many ways have been ahead of everybody else in terms of peacemaking, conflict resolution and reconciliation.



The Corrymeela team: Pádraig Ó Tuama, Derick Wilson, Colin Craig, Susan McEwen and Duncan Morrow

“Many organisations, many institutions, many individuals - government/ nongovernment, political/non political contributed to the process that led to the Agreement in 1998 and the progress that has been made since then. None [in my judgement] have been more steadfast, more consistent, more devoted than the Corrymeela Community”.

FORMER US SENATOR GEORGE MITCHELL SPEAKING AT THE CORRYMEELA 50TH ANNIVERSARY CELEBRATION IN NEW YORK

New York

IN JANUARY 2016, a number of Corrymeela members travelled to the United States to take part in some 50th anniversary celebrations there. We were honoured to be hosted by Barbara Jones, the Consul General of the government of Ireland and Norman Houston, the director of the Northern Ireland Bureau, at a civic reception in the Irish Consulate in New York City.

At this event we showcased some of our projects and work, spoke about the message of Corrymeela being part of what is needed for the wider fractures of our world and launched the Shared Future Fund.

We were honoured to have the renowned Senator George Mitchell at the event. He shared some words as we began our event praising the work of Corrymeela, and many other witnesses to peace and dialogue who have worked tirelessly for decades across Ireland and Britain.

In addition to this civic reception Susan McEwen, head of programmes, travelled to Boston to work with former Corrymeela Centre Director Ronnie Millar at civic events in the Irish Centre in Boston. Duncan Morrow delivered an extraordinary lecture – an excerpt of which is included in this magazine – at Glucksman Ireland House, the Irish

studies centre at New York University. We took time to meet with funders, potential funders and partners in faith programmes. An event at the Irish Embassy in Washington DC – hosted by both the Irish Embassy as well as the Northern Ireland Bureau – was postponed due to snowstorms.

This trip marks Corrymeela's continued witness to the importance of the lessons from the Irish peace process for a world where borders, identities, politics and faiths can often be at odds with each other. Tensions can escalate when core questions of identity – political, national and religious – are not approached with wisdom. The wisdom from the peace processes that have occurred over the past 40 years, in and

between Irish and British identities demonstrates the truth that there are no quick paths to peace, and that peace is painful, but the alternative is deadly. Civic, Political, Media, Economic, Faith and Cultural circles need to be included in the endeavours of embedding a new normal - a normal where disagreement does not lead to destruction.

In a world where divisions are justified based on disembodied ideologies that scapegoat the other at the expense of community, words like trust, risk, hospitality, listening and learning are most at need and most likely to be ignored. Small acts of hospitality are political, liturgy and ecumenical engagements are political, as are friendships across divides and stories that celebrate

“Nothing in life is permanent. Nothing in life is certain and peace - just like every other condition - requires commitment, effort integrity and forward movement. I hope that everyone will continue to work to make sure we don't slip back into a past that no one really wants to return to. Keep moving forward for the benefit of the people of Northern Ireland”.

FORMER US SENATOR GEORGE MITCHELL, THE TIRELESS ARCHITECT OF THE GOOD FRIDAY AGREEMENT SPEAKING AT OUR NYC EVENT.

A video of his full remarks is on our website.

the flourishing of the human faculties of curiosity, creativity and community. We enjoyed sharing the news of these endeavours with old and new friends in the Irish and British community in New York, Boston and Washington DC.

We look forward to new philanthropic relationships, project partnerships and further exchanges of learning between Corrymeela and friends on the other side of the Atlantic.



Norman Houston (Northern Ireland Bureau in Washington), Pádraig Ó Tuama (Corrymeela), George Mitchell (Former US Senator and US Special Envoy for Northern Ireland), Barbara Jones (Consul General of Ireland) and John Fitzpatrick (Chairman, The Ireland Funds)

The far side of revenge?

Reflections on the state of the NI peace process

RECONCILIATION IS A DIFFICULT WORD in politics. Its theological origins hint at its affinity with miracle more than realism: the promise of trust, security and love for people who have been estranged, bitter and violently hostile. For the true realist, violence and power are the basis of reality. In the New Testament, reconciliation is a radical 'turning around' where a bitter and violent economy of action and reaction is transfigured into an exchange of forgiving and being forgiven through the model of Jesus death and resurrection.

Far from being romantic, reconciliation is always a shocking apocalypse of both mercy and truth. Generosity shines a more penetrating and unbearable light on our complicity with violence than conflict. But the requirement for mercy and the spotlight of unflinching truth mean that reconciliation hardly ever enters the world of the 'realistic' except when every other option is exhausted.

Reconciliation is the foundational word of the Corrymeela Community. Recently, I watched Philip Orr's play based on the experience of the founder of our community, Ray Davey, as a young pastor to the British army imprisoned in Dresden on the night of the bombing of the city by the allies in February 1945. It convinced me that this experience was crucial to Davey's - and then our Community's - conviction that the future of the world depends on reconciliation. After Dresden - for which we might now read Syria - Ray Davey concluded that reconciliation was an existential imperative for us all. The ultimate fantasy was the last realism.

We were lucky. We were in Northern Ireland where hatred was contained by the horror in both Britain and Ireland at the consequences of what was happening, and by the subsequent political, financial and military resources deployed in containing the catastrophe. Containment did not prevent the crisis, and in some places it exacerbated it, but it allowed some to survive the tsunami. We were certainly not better people than those in Bosnia or South Sudan, but we may have been more fortunate.



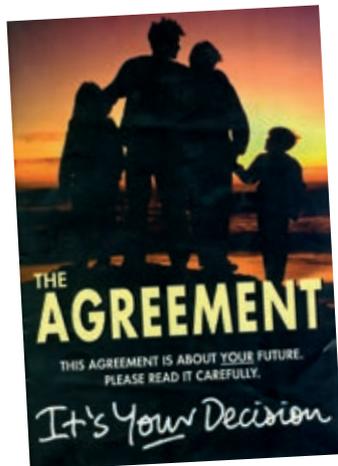
Northern Ireland and reconciliation

The case for reconciliation was made by twenty years of carnage on the streets. The establishment of the International Fund for Ireland as part of the 1985 Agreement created an instrument to invest directly in social, cultural and economic initiatives prioritising economic renewal and social co-operation. Among others, the work of groups like Corrymeela took on a new symbolic public significance.

Throughout the ups and downs of diplomacy that eventually produced the Good Friday Agreement in 1998, reconciliation provided the intellectual consistency shaping British-Irish and international diplomacy. The Downing Street Declaration explicitly aimed at

“fostering agreement and reconciliation” while the Framework Documents specifically committed the governments to “remove the causes of conflict, to overcome the legacy of history and to heal the divisions which have resulted.”

The Irish Government established a Fund for Peace and Reconciliation while the British Government promoted community relations, integrated education and increased participation in communities, including by those with connections to paramilitary organisations. The EU established an enormous ‘Special Support Programme for Peace and Reconciliation’. Speaking on his remarkable first visit



to Belfast in 1995, President Clinton remarked that

“No one can say his heart is altogether clean, his hands altogether pure. Thus, as we wish to be forgiven, let us forgive those who have sinned against us and ours: That was the beginning of American reconciliation, and it must be the beginning of Northern Ireland’s reconciliation.”

Reconciliation: An apocalypse of mercy and truth

The conviction of Ray Davey and of Corrymeela was that reconciliation is essential because of the alternative, and possible despite, not because of, violence. The process that led to the Good Friday Agreement was driven by much the same insight. Reconciliation is its own judgement on the past, but it judges the past from a new place. Our experience is that reconciliation opens a new future, and also brings remorse, mourning and shame. It builds from here, it binds wounds, it brings unexpected people into community - and tries to learn

from the mistakes of the past. The Agreement intimated the same in its preamble. We have failed, so far to fully realise its implications.

It is hard to avoid the conclusion that, so far, Northern Ireland has embraced management but refused reconciliation.

Put another way: our enthusiasm for peace stretches to the absence of violence but not to the presence of sustainable relationships. The Good Friday Agreement as modified and limited by the St Andrews Agreement and battered by experience has been a ceiling rather than the floor of our ambition. There has undoubtedly been a sea change, but it has not yet taken us to the far side of revenge. Much better certainly than 1972, better indeed than 1993, but not great if measured by 1998, and still at risk.

Unless the Northern Ireland peace process is again focused on reconciliation, it will inevitably limp from crisis to crisis in the battle of the past to control the future, and in the festering of resentment. Change requires that all parties to the Agreement, above all the governments refocus themselves on securing reconciliation not containment. Containment failed in 1969 and it will fail again. If reconciliation is to be meaningful in politics it must have consequences.

Duncan Morrow

This article is a shortened version of a lecture delivered by Community Member Dr Duncan Morrow at the Glucksman Ireland House, New York University as part of Corrymeela’s 50th Anniversary Celebrations. We have tried to be as true to the original as space allows but to read the whole paper please visit www.corrymeela.org/resources



The Human Sea

Nothing indicates the scale of the Refugee crisis on Lesvos like the Lifejacket Dump.

When you reach the end of the dirt track, nothing prepares you for the orange sea spreading as far as the eye can see.

More than 10 acres of abandoned life jackets rise like twin peaks over eight metres high and as I waded between the two stacks I spotted children's rucksacks, swimming pool rings, flasks, items of clothing. Hundreds of thousands of belongings, lying there, each one representing a human being, fleeing for safety and a better life.



The Lifejacket Dump, Lesvos

I saw a boat land for the first time on my second day. I was still in the cafe having breakfast and I could see the orange rib of the rescue boat leading the Refugee inflatable into the shore.

Only when everyone was unloaded, did I notice all the children; one baby only a few weeks old, sound asleep in a small blue carry case.

Another child was crying and a small girl stood frozen to the spot, a strange look of curiosity and fear across her face. It was overwhelming to witness. The sun was shining, the sea was calm, everyone had landed safely but suddenly the news pictures I had been watching became humanised and devastating.



View above Skala Sikaminias, the Turkish mainland visible on the horizon

Lesvos is the now infamous Greek island at the epicentre of the greatest refugee crisis since World War Two. More specifically the fishing village of Skala Sikaminias, which lies only six miles from Turkey (reminiscent of Ballycastle to Rathlin).

Since January 2015 over half a million people (UN Refugee agency statistics) have attempted to reach the island and its largest cemetery in Mytilini... is running out of space.

Although the crossing would be manageable on a calm day, the reality of overloaded rubber dinghies pushed beyond capacity by greedy smugglers and desperate travellers with imitation life jackets mean risks are high on an unforgiving sea.



A Refugee boat lands on Skala beach, Lesvos

Associate member Ben Jones is a filmmaker. He is currently working on a documentary about the refugee crisis on the Greek island of Lesvos.



A Rescue Volunteer holds a baby on Skala Beach, Lesvos



A child is comforted on the beach after landing, Skala Sikaminias, Lesvos

Asad, a young man from Kabul, Afghanistan described the situation on the other side of the water - sitting in cars for days, unable to sleep, endlessly waiting while Turkish police extracted bribes, and smugglers launched boats beating people with paddles to squeeze them in. It had taken only 45 mins to cross the water but had cost Asad an incredible one thousand euros.



Discarded Iraqi passport cover lies on the beach still wet with sea water; Lesvos

Ben Jones

Donations, support and volunteering: www.refugeerescue.co.uk



Catherine & Enya Canning sculpting together

Get Together

A joint programme with Cruse Bereavement Services

- Bereaved Families Discovering

TWENTY FAMILIES HAVE NOW BEEN DIRECTLY INVOLVED in the Get Together programme which supports families with children under 12 who have lost a parent. Some of these families have started to help support other families to 'take the leap' and found it a richly rewarding experience.

Catherine Canning is one such parent who recently, with her two daughters aged 9 and 10, became our first host family on a Get Together residential, just 13 months after the sudden accidental death of their father/husband. The

families came to our Corrymeela Activity Day in 2015, just three months after the death, followed by Residential 1 a few months later. Shortly after that, Catherine volunteered to come and be part of our training team for a new cohort of Corrymeela and Cruse Get Together volunteers. Even though the training event took place on the ten month anniversary of the death of her husband, Catherine was determined to come and share invaluable first hand insight into her grief journey.

Catherine reflected on that day to the

trainees on how much she had already emotionally travelled since becoming involved in Get Together:

Taking the leap to Get Together is a challenge when grieving: *"My boss said to me: 'Catherine if I had asked you a couple of weeks ago - not even how are you, but how are your wains? You would have just started crying!' - But now, look at you, helping give training!"* I replied, *'Somebody helped me and I'd like to pay it back - I would like to help other people because it's wild scary to go away somewhere with a pile of strangers'.*

Even though families have an opportunity to meet the Get Together team at the Activity Day and through a Home Visit, coming on a residential weekend for bereavement support can be very daunting. As Catherine recounts *“Before coming to Corrymeela, my home was my comfort - so I was still nervous going away. Even when I went out to go down the street, I used to say, oh God, I have to get home, for my house was my comfort!”*.

Indeed, in the months following the death of her husband, the grief that she and her three daughters felt had seemed overwhelming and was impacting greatly on their lives. As she recalls, *“My girls wouldn’t go to school and every time they went to school they were crying and I would get a call from the school asking me to pick them up. My older teenage daughter said to me, ‘Mummy, you know, you are shouting at them to go to school and sure - you don’t go to work!’ - That was it! I thought, I knew that I wasn’t able to force them to go to school if I didn’t go to work either, and so I started back at work”*.

“Suddenly we didn’t feel so alone!”.

Catherine acknowledges that when they came on the first residential, seven months after the death of her husband, their grief felt overwhelming and she recalls one of her daughters being so angry.

“My daughters would have said before: ‘It’s not fair, why didn’t her daddy go away and not mine!’ But, when they came on the weekend they realised they were not alone, she realised that there were other kids the same”.

Catherine states, *“I didn’t want to go because of my daughter’s behaviour, but I want to let families know now that there is nothing to be afraid of, it is so peaceful and relaxing. I was so proud of myself and my girls. People were welcoming and accepting, and suddenly we didn’t feel so alone anymore. My daughter’s behaviour changed during the weekend as she connected with other kids. We all came home with a deeper understanding of ourselves and more confidence for the*



Enya Canning - daughter of Catherine Canning

road ahead”.

“I found the weekend so easy. That weekend was actually the first time away together with the wains. Before, we never sat down together but rather we would pass each other or roar and shout at each other”.

In January 2016, just twelve months from the death of her husband, Catherine assisted with Home Visits to new

incoming families, and in February she and her two younger girls helped host our second weekend. Catherine said she got even more out of the second weekend than the first one.

“Before I felt guilty to leave the house and to get a haircut was a huge thing for me, but my confidence has grown enough now and I have booked a family holiday away from home (my comfort zone) this year. We’ve learned and gained so much from being involved with the Get Together project, and now we’re giving some of that back to other families who are sharing this road with us”.

Get Together - Bereaved Families Discovering continues with a new group of families, whose residential will take place on the weekend of 17th June 2016. As these courageous families share the road with one another, the Get Together community continues to grow within the shelter of Corrymeela and Cruse.

Dave Cunningham,
Play Therapist, Corrymeela
Elaine Roub,
Regional Young Cruse Co-ordinator

For further information on the Get Together Project please contact Elaine Roub at 028 9079 2419 or by email elaine.roub@cruse.org.uk



Abbie, Catherine, Enya Canning & Elaine Roub, co-ordinator of Get Together - Bereaved Families Discovering project.



In the Tradition of a Politics of Hope

The 20/20 Visions Project

THE 20/20 VISIONS PROJECT was born out of the conviction at Corrymeela that our words will (and do) shape our thoughts and actions. We grew this project around the practice and politics of living well together. We focused on what is giving people hope: not naïve optimism, but hope within their families, neighbourhoods and in this society.

Our conversations covered education, shared spaces, volunteering, community relations, caring and carers, belonging, environment, the social responsibility of business leaders, regeneration of a village or town centre, the opportunities for people from different belief systems to meet and build trust. We focused on creating safe spaces for talking with neighbours, friends, colleagues about things that matter to people and what they would like to grow over the next 5 years.

What did we achieve?

"THE NUMBERS..."

In terms of numbers we engaged with 18 groups and around 200 people across Northern Ireland, the Republic of Ireland and England to plan and convene a 20/20 conversation. Our focus was on connecting to 'small groups of people in small places' informed by Margaret Meade's warning to "never underestimate the power of a small group of people to change the world. In fact, it is the only thing that every has."

"OUR APPROACH..."

The approach we took in designing these conversations was informed by the practice of Appreciative Inquiry which centres on searching for the best

"I'm proud that we all pulled together when our neighbour's house burned down."

"I'm proud of having completed a half marathon at 60 years old."



in people, their organizations and the world around them. Appreciative Inquiry encourages us to ask:

What is giving life to our group, to our organisation?

When have we been at our best and what was that about?

We worked with Bryonie Reid from Quarto who gathered stories and fragments of conversations and turned these into beautiful line drawings. In addition, seven poets have been commissioned to bring to life the themes and questions raised during the conversations through each writing a poem.

Our starting point was sometimes asking people what they are most proud of.

We asked them to reflect on what their group has been at its best and what they might wish to grow more of.

We then invited a couple of people from each of the groups we engaged with to be part of a residential at Corrymeela in January. Our invitation was “to be together on what we care about and grow a conversation on the practice of ‘living well together.’” One of the key themes emerging from our weekend was that change is complex and to be ok with this.

What next?

As we come to the end of the project Corrymeela has gained a great deal.

In particular:

Established new relationships with a range of different groups across Northern Ireland.

Collected stories around what people care about and what they are intent on growing.

Learned as practitioners how the appreciative inquiry methodology works.

Heard challenges with regards to ‘living well together’ and ‘well-being’.

Grown a relationship with Queens



University Belfast and Carnegie UK Trust and their Wellbeing Framework.

We are currently designing a publication (to be launched in May) which through the poems and Bryonie Reid’s line drawings will connect to people feelings as citizens in this place at this time. It will offer a critical reflection on our practice of trying to bring about change and contribute to the current thinking on wellbeing and ‘living well together’.

Karin Eyben

*Programme Development Worker,
Corrymeela*



“When we recognize that our young people who are on drugs and alcohol aren’t bad people. They are just in a hopeless situation.”

.....

“When our church has been a place where people can meet and build new relationships.”

.....

“When I see something beautiful outside my front door.”

.....

“We’re at our best when you don’t feel alone.”



Dialogue for Peaceful Change

An Interview with Colin Craig, Executive Director, Corrymeela

IN FEBRUARY, over 30 people travelled across the world to take part in a 5-day training session for facilitators using the Dialogue for Peaceful Change (DPC) framework. Some were Master's Students, some volunteers, and some were community leaders in South Sudan.

Executive Director Colin Craig has been involved since the beginning.

How was DPC developed?

DPC goes back to a sabbatical I took from my post of Centre Director for Corrymeela, in 1997, exploring reconciliation and how it may manifest itself in the primary post-violent conflict stage in Northern Ireland. In 2000, when I left the Centre Director post, Mary Montague and I set up TIDES training, which created a platform for me to develop out the models I studied during sabbatical and create a more practical training framework.

In 2004, Corrymeela Leader David Stevens invited me to attend a seminar on behalf of the Corrymeela Community held under the auspices of Oikosnet, a global network of Christian and faith-based organisations working on peace building and social justice throughout the world. The working title for the seminar was "Dialogue for Understanding" and it quickly became clear that this was not sufficient, as understanding does not always take us into a peaceful relationship - in

fact it can send us in the opposite direction. I was then asked by Oikosnet & my good friend Japp Van der Sar, the current president of Oikosnet, to design and then pilot a new programme called Dialogue for Peaceful Change. In 2005, we launched in Finland and have been steadily training this methodology ever since.

Why do you think DPC is relevant today?

The world, as we see on our TV screens, has become more fractured and fearful. We see real challenges hurtling towards us with regard to climate change, economic and political instability, and sectarianism. Our working and family lives have often become more stressful and challenging. All of these factors can directly or indirectly lead to a deepening sense of instability and increased conflict. DPC is one skill set that helps us anchor ourselves more effectively in this world.

Perhaps one of the most rewarding comments I have been given was from Langton Kuvea, a tribal chief for over 10,000 people, who was working with the Zimbabwe Council of Churches. In our conversation, he turned to me and said “this is a methodology without colour” by which he meant that DPC, at its best, transcends the question of culture & religion, thus taking us to the core of our humanity.

What is a direct example of people “anchoring themselves more effectively in the world”?

Over 260 people have been trained in the DPC methodology in Antioch (California), building a city wide collaborative reducing the impact of youth and gang violence. Those trained include the Chief of Police, Superintendent of Schools, and a wide range of primary and secondary school principals, health care providers, faith leaders, & gang intervention groups.

Apart from the skills they draw on, both individually and collectively, the most important reported benefit of DPC methodology is that it gave persons from all sectors a common language of understanding of how to deal with the challenges presented to their community.

Can you tell me a bit more about the course you ran at Corrymeela in February?

The course itself has developed over the years and currently involves two key 2-day modules, which can be taken together or individually. In the framework, conflict is understood as a continuum ranging from disagreement to genocide. Module 1 is entitled “Understanding Conflict” and is a guided exploration of how we as human beings enter into, maintain, and can exit conflict. Module 2 is called “Exploring Meditative Dialogue”. This is an intense skills-based training that does not train you to be a mediator, but gives you a guided experience of how to consciously act in a meditative way to help either yourself or others constructively come through their disagreement and anger.



“A huge takeaway was the power of language that I’ll take away & how you should really think before you speak – it can be exhausting, but it is crucial”.



“I valued the humility everyone showed in throwing themselves out there and learning from others”.

Both modules bring forward a number of tools and narratives that allow people to step back from the emotional intensity of conflict, allowing for perspective gaining on the multiple dynamics that sustain conflict.

Who makes DPC possible & what is next for DPC?

We have a large range of DPC trainers in Northern Ireland and across the world. There is a progression route one can choose to take from the basic course, to a training of trainers, and finally an accredited training programme. Of course, DPC wouldn’t be possible without people who are eager and willing to learn a methodology that embraces active and effective silence that leads to peaceful change!

The next DPC training programme we are planning to undertake will be in Juba in South Sudan in May. Others are being planned in Ghana and North America.

Rosie DeFilippo

Assistant to the Executive Director Department, Corrymeela

Complicating our past; challenging our present; opening up our future



CORRYMEELA CONCLUDED ITS CURRENT HERITAGE PROGRAMME IN JANUARY 2016 WITH A CELEBRATION EVENT AT THE BALLYCASTLE CENTRE. IN ATTENDANCE WERE PROJECT BENEFICIARIES, FUNDERS, COMMUNITY MEMBERS AND OTHER INTERESTED STAKEHOLDERS. OUR HERITAGE MENTOR GEMMA REID REFLECTED ON THE LEARNING FROM THE PROJECT AND ITS SIGNIFICANCE.

OVER THE LAST YEAR I HAVE HAD THE PRIVILEGE OF WORKING with the programme team at Corrymeela on ‘Contact, Culture and Conflict around the Causeway: Exploring the History and Heritage of the Ulster Plantations’.

A one-year project supported by the Heritage Lottery Fund, it established an exciting new partnership between Corrymeela, Ulster University, Queen’s University Belfast, the Causeway Museum Service and Belfast City Council. This was a new venture for Corrymeela, which has

not previously made heritage the focus of its community programmes. But the project was able to draw from the wide range of skills and resources available across the partnership. I believe we have established an approach that has significant potential to develop further and to grow into something that will have an impact across the cultural and community sectors.

“I came at this from a strong native Irish perspective, but now I’m questioning that. There is more than one side to the story”.

What did we set out to do?

Through the partnership Corrymeela sought to bring a different experience of working in peace building through developing understanding about our historical landscape. We wanted to increase access and understanding relating to the complex history of the Ulster Plantations and to challenge contemporary perceptions of our contested past. We aimed to demonstrate how engaging with heritage can create an inclusive and nuanced perspective on the past rather than reinforcing ‘dual narratives’ and hardening division. Through a residential programme prioritising participative learning experiences, adult community groups, we explored historical landscapes, archaeological remains and museum

artefacts. We also encouraged dialogue around the relationship between heritage, culture and identity. On completing the programme, we wanted to encourage participants to apply their learning to explore the heritage of their own locality.

What did we achieve?

The programme provided opportunities for people to explore and think about their heritage in new ways. As participants investigated historic places and objects, we facilitated them to be surprised by what they saw, to be shown how to look again from different angles, and for new ways of seeing and thinking to emerge. We challenged people to look for themselves, to ask questions about the evidence and decide for themselves what it meant to them. And what people were able to see was a web of complex relationships and connections, a picture that could not be reduced to black and white (or even to orange and green).

The residential experience at Corrymeela gave invaluable time and space for participants to reflect and talk with one another as they dealt with the complex realities of what they had seen. Corrymeela provided a uniquely welcoming and safe environment in which to have honest, sometimes difficult, conversations about what it all meant. When people started making connections between the past and present and where that experience may have been contentious or unsettling,



Corrymeela's facilitators were able to ensure a potentially divisive conversation became a productive learning experience.

Why does it matter?

There remains a deep resistance within our society to anything that challenges the dual narratives of the past. But the past is always more complicated, and therefore more fascinating, than the stories we may have been told at school, at home, or by our community leaders. When we can appreciate that complexity,

when we can recognise our connections and inter-relationships, we can start to question the stories we have been told.

This project has provided people with opportunities to look, together, in a different way, to see things they didn't see before. And through those opportunities we can give people the confidence to step into the unknown, to conceive of a different story of our past, a richer, more inclusive story. A story that can take us into an alternative future.

What happens now?

We have been convinced that there is huge potential for this work to develop further. Our approach is relevant to any historical landscape and many different aspects of our contested past. We want to provide opportunities for people to bring their learning into their own communities, to start asking similar questions about the places in which they live, and to begin a new dialogue about the meaning of our past in the present. We are currently exploring funding opportunities for a three-year programme.

Gemma Reid

Gemma is a self-employed heritage professional with a particular interest in effective and sustainable methodologies for community engagement and participation in heritage. She often works as part of [quarto collective](#), and you can find out more about her work [here online](#) - [www.quartocollective.com](#)



“Corrymeela is the right place to have a conversation - the right atmosphere to talk openly. I wouldn't feel comfortable bringing these groups to a hotel”.



Why would you want to do that?

We keep hearing that 60 is the new 40. Over the last 50 years, Corrymeela has always benefitted from those who are nearing or in retirement and have skills and experience they usefully bring to bear.



The OAKS Programme (Optimising Age & Knowledge through Service) is Corrymeela more consciously trying to build out these opportunities where we have the capacity. It is a constant blessing to have people of experience and wisdom that can be part of the residential community in Ballycastle, as it offers enormous benefits to the wonderful range of young adult volunteers who gift us with so much effort year after year. The OAKS Programme takes us well beyond the lived community, creating space for inter-generational learning and mentoring, adding a depth and richness to the experience of volunteers.

An incredible example of someone who personifies this ethos is Ernie Fraser, who has been with us on a number of occasions and reflects on his experiences below.

I am taken back to 2006 when first hearing about this place with the unusual name from Zand Craig (Colin and Rachel's son) on a backpacking trip I led into the coastal mountains of British Columbia, Canada. Many times during that week in the mountains, I was increasingly drawn to what I was hearing about the work of Corrymeela. As our trek came to a close, Zand strongly encouraged me to check out Corrymeela with the enticement - "you would love it there and they would love to have you."

Back at home, I checked into what a volunteering experience at Corrymeela might be and many things appealed to me - reconciliation work, working alongside young adults, meeting new people, living in community for an extended period, and an opportunity to learn more about Northern Ireland through first-hand experience. At the time, however, I was extremely busy in my consulting practice and being away for a few months was not in the cards. So, the idea was parked for a while with the intention of pursuing it in a few years, which is what happened in 2010.

I vividly recall the application process, email exchanges with Aileen Farrell (O'Reilly), an interview via Skype, receiving my visa and then thinking - wow, this is really happening! First impressions can sometimes be misleading, especially when tired and in a new place, but I immediately experienced something that Corrymeela does incredibly well - welcome and hospitality.

When returning in 2013 and last fall, the anticipation was different - excitement to see friends and meet others for the first time, a sense of

being in a place where I feel very much at home and, of course, being welcomed.

In coming to Corrymeela, I brought many years of professional and personal experience that I felt would be useful, but it wasn't clear how my background might be best used. My housekeeping and kitchen abilities were quickly put to good use and opportunities soon emerged to work with groups and to use my communications expertise. While I enjoyed all these things, I feel some of my most important contributions related to supporting the young adult volunteers and lived community.

For many years, I have been involved with mentoring and encouraging young people in a myriad of situations as they face questions and challenges with relationships, trying to sort out questions about their future, or struggling with spiritual matters. I feel very comfortable with young adults whether it is having conversations about their struggles, watching a movie, going for a walk, or simply hanging out over a coffee or cup of tea. It is a privilege to have someone share openly about a painful or troubling situation they are facing. So often, I've found the best thing simply is to be available to listen and sometimes ask a few questions, but not to give advice



or answers. It may seem strange to say, but I always know I'm in the right place at the right time whenever this happens, whether or not it is at Corrymeela.

There are many joys and benefits from participating in the lived community at Corrymeela, but there also are struggles and challenges. Being older than most volunteers at Corrymeela and having been through many life experiences, I think folks like me can help provide a sense of safety for openness and sharing. Maybe it's a bit of wisdom gained from my own successes and failures.

Based upon my experiences - mid-term volunteer and member of CST - there are plenty of situations to use one's skills and expertise in unanticipated ways. It's simply a matter of being aware of what may be needed - filling a gap or maybe noticing a situation where one can make a specific contribution. Corrymeela supports and encourages this.

Before heading back to Corrymeela in 2013, I told someone that I would be returning and received the response "Why would you want to do that?" Caught a bit off guard, it took a minute or two to respond. My response came down to a couple of basic things - I always feel welcomed and at home at Corrymeela and it is a place where I can make a positive difference.

Ernie Fraser
Victoria, BC, Canada

*We welcome people of all ages and abilities to our Centre.
Please contact volunteering@corrymeela.org for more information.*



Phenomenal Woman, *that's You!*

“TAKE A DEEP BREATH and slowly breathe it out through your mouth. In this one act of exhaling together, we have changed the physical presence in this room. Imagine if we went to the steps at Stormont and breathed life into the politics there!”

This January, over fifty women heard Susan McEwen, Head of Programme at Corrymeela, say these words as they gathered for the launch of Inspiring Women Together at the MAC in Belfast. It is a network and



“I was elected by the women of Ireland, who instead of rocking the cradle, rocked the system”. MARY ROBINSON

leadership intensive for women from all walks of life who have a commitment to showing leadership in moving Northern Ireland to be the vibrant and inclusive society that it can be, where we can all learn to live well together.

The inspiration came from ‘Women and our Power in Society,’ a conference held in March 2015 for International Women’s Day, where women were asked what they felt was needed to support them in recognising and moving into leadership.

The word courage comes from the French word “corage,” meaning heart.

The heart is the seat of all feelings, emotions, and passions. “While some of us in this room may struggle to find confidence,” Susan said, “I know that none of us have difficulty finding our hearts invested into passions we have. So the first step to confidence starts with what is in our hearts, what our passions are and how we can inspire hope from the heart.”

J.P Flintoff was the keynote speaker for the network’s launch. He admitted, while having a career full of jobs in many sectors, he has never been and will never know what it feels like to be an inspired woman. As the laughter from this confession dissipated from the room, he said he wouldn’t be talking for the 45 minutes he had for the keynote. Instead, he decided to hold and create space where women controlled the content of the session with their own passions. He would pose a question and have those in attendance look inwards and to each other for the answers. Through the intentional sharing, listening, and laughter, women inspired women. People who would have never met elsewhere left impacts on each other in both personal and professional lives.

Inspiring Women Together is both a network and intensive. The network is open to any and all women who are serious about making a difference in their lives and the lives of those around them. It is designed to be a supportive place where women support each other in developing their capacity to make a change. The intensive is a smaller, more intimate six-month course for a group of selected leaders. In the intensive, the women



“When women are excluded and marginalised, we all suffer, but when women and girls have the chance to participate fully alongside men and boys in making peace, in growing the economy, in political life, in every facet of existence, then we all benefit”. HILLARY CLINTON

will engage in modules that explore nurturing the leader within, finding your voice, and walking on your stage.

Both the network and intensive are rooted in leadership and mindfulness practices that help to gain a source of support and connection, to explore new forms of leadership and to recognise and utilise our personal leadership potential. One attendee said, “There were women at the event who thought in such a different and revelatory way,

it’s inspired me to approach life in a manner I hadn’t considered before.”

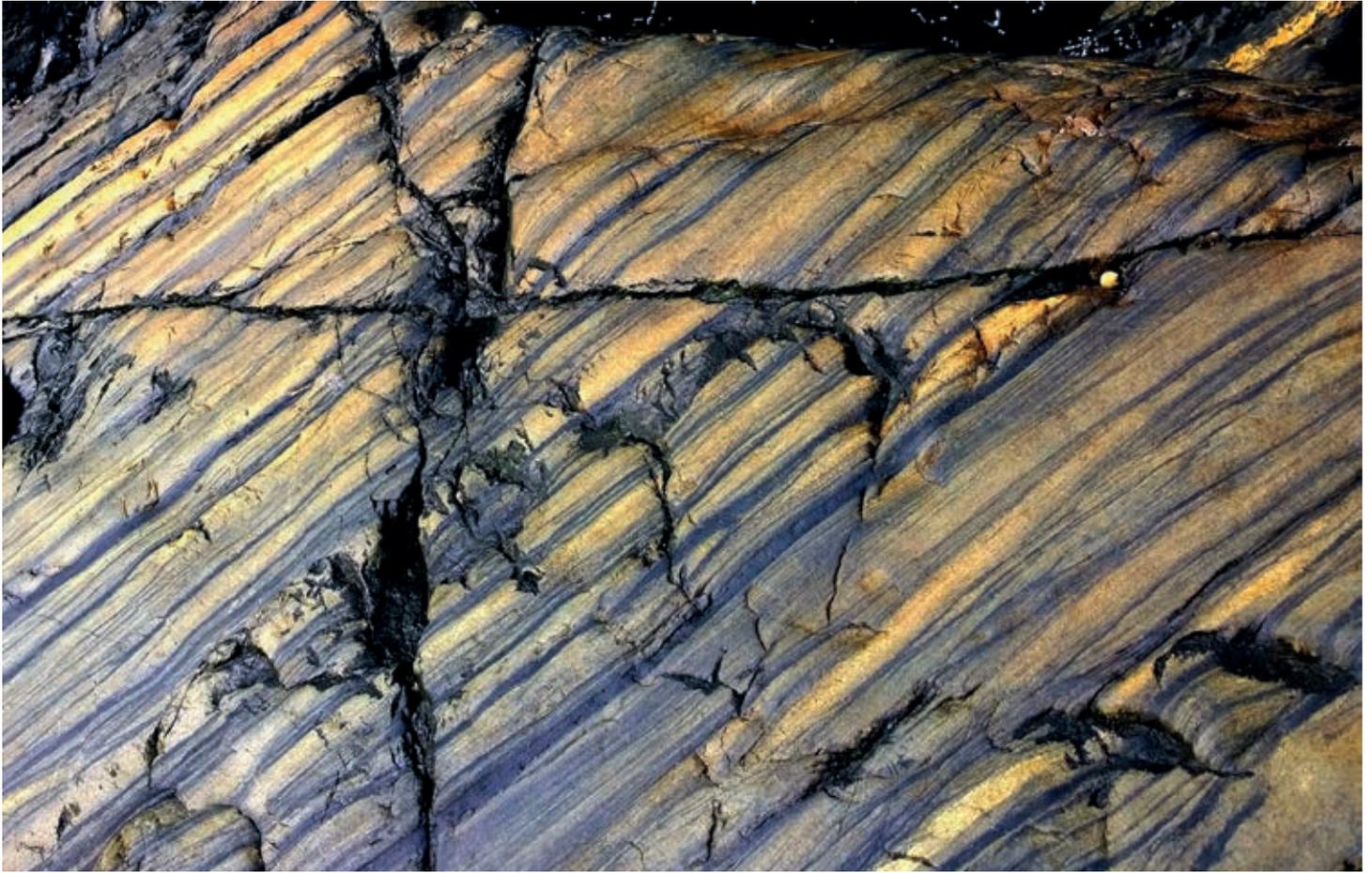
The leadership model will cultivate a gentle and authentic form of leadership, exploring where we gain our strength from, how this strength intertwines with leadership and some of the different challenges we face. Using the language of yoga and mindfulness participants will explore setting intentions, cultivating the gentle warrior and being rooted in order to rise.

Inspiring Women Together believes that we have a part to play in shaping a Northern Ireland where people want to stay and learn to live well together. If you are interested in joining the Inspiring Women Together Network, please contact Jude Thompson at judethompson@corrymeela.org.

Rosie DeFilippo
Assistant to the Executive Director Department, Corrymeela



Inspiring Women Together
is funded as a core strand of our strategic partnership with the Department of Foreign Affairs and Trade as part of the Reconciliation Fund as well as the Irish American Fund. The project is run as a partnership between the Corrymeela Community, the Centre for Democracy and Peace Building and Flow Studio, Belfast.



CONFLICTUS:

creative collaboration between communities



Iona Community Programme Development Worker Pat Bennett reflects on the experience of being part of Conflictus - a new collaborative enterprise between the Corrymeela and Iona Communities, the Church of Scotland's Resourcing Worship Team, Place for Hope, the Coventry Reconciliation Project and the Irish School of Ecumenics

AS SOMEONE WITH LONGSTANDING CONNECTIONS to the Iona Community I've known about Corrymeela and its Community for many years. However last Summer's Aperture festival was my first encounter with their incarnated reality, and the welcoming, generous hospitality of both place and people was such a delight that I promised myself

a speedy return to explore and enjoy them further. So it was an added bonus to becoming part of the "Conflictus" group that its first two working retreats were held at Ballycastle! Those visits in January and February have confirmed and deepened my initial impressions and I am looking forward, in my role as the Iona Community's Programme

Development Worker, to further strengthening the links between our two communities, particularly through the work growing out of the Conflictus venture.

This exciting and challenging new project - funded by the JVM Trench Trust with additional support from the

contributing organisations - involves us working together to prepare reflections and resources to accompany the Gospel readings through the complete 3-year cycle of the lectionary. We are approaching the texts through a very specific lens - that of a spirituality of conflict. The aim is to bring about a faithful dialogue between the texts and the world which helps us to read the Gospels through the lens of conflict, and conflict through the lens of the Gospels.

At first sight this might seem a strange approach - why conflict and not reconciliation? Moreover the idea of a 'spirituality' of conflict itself seems somewhat counterintuitive - what would the content of such a concept even look like? These were some of the initial questions with which we grappled and on which we continue to work. An early part of the project was thus for each of us to try and articulate our understanding of what a Spirituality of Conflict might involve. Interestingly I found that in order to do this, I needed first to wrestle with my own unease over what seemed to be a contradictory conjunction of words - a microcosm of the project in one of its foundational pieces of work!

One of the keys which helped me to pick that particular lock was Sobrino's observation that certain attitudes which are demanded by faith generally *'are more evidently necessary in situations of concrete conflict'*. Instead of puzzling over how to reconcile terms which seemed themselves in conflict, I began to think about how other dynamics which play an important role in the life of the Kingdom proclaimed through the Gospel stories intersect with those involved in situations of conflict.

Unsurprisingly though with such an eclectic group the approaches employed and the answers generated in trying to define a spirituality of conflict were very varied. However, one of the exciting things about a collaborative venture of this nature is that these different perspectives - far from being mutually exclusive - layer over one another to produce a rich, thick, textured, and embedded understanding



of different aspects of conflict - the sort of understanding which French philosopher Edgar Morin describes as 'complex knowledge'.

Similarly, our different backgrounds, interests and competencies mean that, even when using the same lens, we all bring different things to our reading of the texts. I have little experience as a conflict mediator but a deep biological and theological interest in the dynamics of relational connection - something which both neurobiological and theological anthropology place at the heart of our understanding of what it is to be human. Others bring perspectives shaped by their experiences in parish life or as practitioners in mediation, or by specific theological and textual interests. Together, over the course of the three-year cycle, this shared approach will allow us to explore an aspect of human existence which, whilst ubiquitous, is far from uniform.



The resulting reflections, questions, liturgies and prayers are being written with a variety of different user groups in mind and will cover the different experiences and scales of conflict from positive to pathological, private to public, low level to high level etc. All material will be released via the dedicated website www.conflictusonline.com, which will go live later in the summer with some examples of the work. There will then be a full launch in October in readiness for the start of the lectionary cycle in Advent 2016.

This is an exciting and innovative project and I am thoroughly enjoying its communal and collaborative nature: there is something about working alongside others who draw on different experiences and perspectives, have alternative ways of excavating and exploring texts, and articulate what they uncover in a different language, which is both deeply challenging and richly rewarding. I am already finding my own understandings expanded and enriched through the shared insights, laughter and - at times - conflicts of collaborative working!

I'm also relishing my evolving experience of Corrymeela, its staff, volunteers and Community - and look forward eagerly my next visit to beautiful Ballycastle.

Pat Bennett
Iona Community

Ballycastle *update*

LONGER DAYS ARE A WELCOME SIGHT at Corrymeela Ballycastle as we prepare to make the transition from the busyness of Daylight Saving Time to the busyness of British Summer Time. As you know, the Green Slide has gone to a better place (well, the compound for now) and we have not yet invested in a replacement. Plato is cited as having said *“we can learn more about another person from an hour of play than a year of conversation”*.

In February 2016, we were forced into an accelerated installation of a biomass boiler located to the rear of Coventry. We had been working for some time on the installation of three units - a project initiated by Shane O'Neill and other forward thinking members. Changes to the Renewable Heat Incentive scheme meant that we had, without warning, a two-week window within which to install our system. You'll see from the pictures that some aesthetic corners were cut. The work tidying up the job should be completed by the time you read this.

Our Waste Water Treatment plant has served the site well over the past 40+ years but we're currently working with NIEA and NI Water to explore options for refurbishment, replacement or an alternative solution. This work is critical to supporting the future running of the centre. Whatever we commit to doing we're talking about a cash investment of £100,000+, guided by industry professionals and the trusted insights



of Jim Jack and Peter Montgomery (who serve on the Facilities Committee). Please do be intentional about speaking favour and wisdom over this particular project in your prayers. And please do tell your stories of Corrymeela to those who bump into your life - Ray is oft quoted as having said, “if we tell our story the resources will come”. As we lean into the challenge of building a sustainable Corrymeela, we need to contribute these stories about living well together - not just with people, but the Earth and all of its inhabitants.

As I write, recently planted wild flowers are bedding in onsite and plants already in place following our meadows growth last season are waking up. This programme is collaboration with The Causeway Coast and Glens Heritage Trust, Landscape Partnership Scheme and Corrymeela. We'll soon have onsite Bat Boxes, Swift Boxes & a Pond, as well as the trees and wild flowers that we've been growing onsite and in the polytunnel over the winter months. This growing season will be our second meadow season and we await with anticipation what wee indigenous beauties will grow onsite.

Our polytunnel is approaching its first year of being onsite and we're just starting to re-think our approach to planting for the coming growing season, guided ably by Rachel Craig in partnership with the Kitchen Team and some other interested parties. You can expect to enjoy some locally grown salad ingredients when you next join us for lunch! As ever, the local gardening group is active each week and our plan is

to run a number of work days in addition to the usual first weekend in September work weekend that we invite other communities to.

And lastly, it may have come to your attention that many of the lighting bollards installed at the time of the Davey Village construction are akin to Pisa's leaning tower - or worse, they have made the move from vertical to horizontal. A structural flaw in the units themselves, combined with their location in the vicinity of moving vehicles make them vulnerable to parking cars or enthusiastic leapfroggers. We're about to embark on a project that will see these flawed units replaced with a solution that has been designed with longevity in mind.

As the Facilities Committee contemplates the creation of our site Development Plan, how we communicate our ethos and support our mission through the Corrymeela space itself will be an important theme. In particular, we'll consider how our physical furniture and spaces invite playful engagement. Don't be shy about sharing your ideas about the development of our shared space by contacting Matt directly 079 6836 2152, mjs@corrymeela.org or tweeting @Corrymeela.

Matt Scrimgeour

Head of Hospitality & Facilities, Corrymeela





Pay it Forward Volunteer Fundraising Campaign

OUR FIRST VOLUNTEERS ARRIVED ON SITE in the 1965 with the simple instruction from Ray Davey to *“Go and see what needs to be done.”* Thousands have followed in their footsteps over the last five decades, carrying out courageous acts of generosity and peace that still reverberate to this day. Many speak of their time at Corrymeela as transformative and life changing. This campaign is aimed at anyone who ever volunteered whether it was a day, a week or a lifetime!



Volunteering is the heartbeat of Corrymeela and we want a new generation to have the same chance you had - the chance to learn about yourself, to learn about community and to make a difference. To keep volunteering at the heart of our work we need your help. All money raised will secure our volunteering programme for the next three years.

If your life was impacted by your time at Corrymeela will you now pay it forward and give that gift to the next generation of volunteers? Will you join me to raise money? My dream is that over the next year 500 people will sign up and raise an average of £500, bringing in £250,000. That will secure our entire volunteer programme for the next three years. Don't let the amount put you off - some will raise more; some will raise less but it all helps secure our work. And once you take up the challenge yourself you win the right to nominate someone else - No Ice Buckets required but donations are!

For fundraising ideas, information and to see who has already signed up visit our website www.corrymeela.org

To make a donation online go to

<http://campaign.justgiving.com/charity/corrymeela/payitforward>



O B E I N G

CORRYMEELA IS DELIGHTED to host a visit from some extraordinary broadcasters from the United States. On Being is a weekly radio show that explores the deep questions of what it means to be human. Each programme is an hour long and interviews one person about their work and witness. In conversation with theologians, poets, scientists or other leaders Krista Tippett, the programme's creator and host, explores questions of meaning, ethics, faith and ideas.

The On Being team are coming to Corrymeela in July 2016. During their week with Corrymeela, interviews will be conducted with poets, theologians, peaceworkers and leaders.

Krista Tippett is a celebrated journalist. She spent ten years in divided Berlin working as a journalist and later as a special political assistant to the US diplomatic corps in the city. Her experiences in diplomatic and journalistic fields led her to discern that religion was going to become

CORRYMEELA NEWS

more of a force in worldwide trends rather than less, so she completed postgraduate theological studies and began dialogue projects engaging religious, scientific and political voices. Her programme began in the early 2000s and since has grown to one of the most respected broadcasts that engages religion.

More than a million people listen to On Being each week in the United States via radio and podcast. On Being is currently aired on over 400 radio stations across the U.S. as well as being globally distributed. In 2015, the On Being podcast had 21 million downloads, with nearly 1 in 5 listeners located outside the U.S.

Krista Tippett was awarded the national medal for humanities by Barack Obama two years ago, for her work on the radio as well as her work convening civic conversations about religious, political and social fracture points. She has interviewed Archbishop Desmond Tutu, poet Mary Oliver, Chief Rabbi Jonathan Sacks, the Dalai Lama, as well as the late John O'Donohue and recently Irish poet Paul Muldoon.

We at Corrymeela are thrilled to host the On Being team in Corrymeela in late July. Krista will be interviewing renowned poet Michael Longley, theologian Siobhán Garrigan and Corrymeela leader Pádraig Ó Tuama. Some of these events will be live-keep in touch with us on social media for more information about these events and timings. .

SAD NEWS

Legacy Gifts

Ivan and Dorothy Wheeler
Charitable Trust

Gifts in Memoriam

Felicity Hemmingway
E. Tyrell
Donald McDonagh
William Rutherford
Douglas Thorn

Lenten Walks

by Joyce Williams

THE FORMER LEADER of the Iona Community Kathy Galloway describes pilgrimage as “a sign of contradiction, and of resistance to our prevailing value system that of the market . . . And whether the context for pilgrimage is solitude or community, we will be drawn deeper into the mystery of God and the care of creation.” Corrymeela members and friends gathered three times during lent for a pilgrimage of prayer for peace. Along the way they met with other church and community groups, reaching out the hand of friendship during walks in Ballycastle, Castlewellan and Belfast. As one pilgrim described the Castlewellan walk - “We walked downward through the forest in silence. It was hard not to think of the many refugees trudging across Europe during this silent section. Everyone had their own thoughts and prayers.” Thanks to Eleanor Duff and the Ballycastle cell group for organising.

The Spiritual Life

CORRYMEELA IS A DISPERSED AND ECUMENICAL CHRISTIAN COMMUNITY – we are interested in deepening the conversations between faith and life, between practice and prayer. Pádraig and Mark, with support from the programme team, have been looking at developing open events for members and friends of Corrymeela. Exact dates will be confirmed soon on the website but here are the events in planning for the rest of this year.

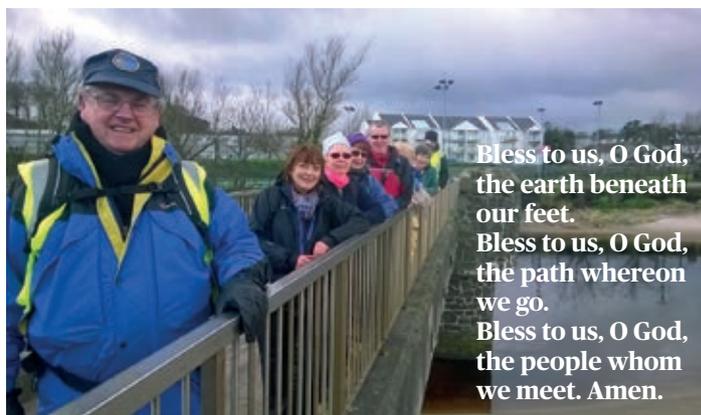
A THEOLOGY LECTURE SERIES led by Pádraig over 4-6 sessions for members and friends.

CORRYMEELA IN THE CITY will return soon and hopefully in a format that will allow us to meet together afterward for soup, bread and fellowship.

CORRYMEELA SUNDAY EVENTS. The resources for Corrymeela Sunday will be delivered by December this year to allow members and friends time to co-ordinate with their own churches. We will shortly be announcing our Corrymeela Sunday location for 2017.

CORRYMEELA PRESENCE AT CHRISTIAN FESTIVALS. A team from Corrymeela will be going to the Solas Festival in Scotland and the Greenbelt Festival in England. Come and say hi.

There will also be a number of open days at the centre in Ballycastle including Retreat Tasters, Quiet Days and a regular Silent Retreat in November. There will also be some public worship events in Belfast around significant days, Film Screenings and the first of a regular series of Art and Theology Lectures. We are also interested in gathering a small group to start working soon on a series of events for Holy Week next year. We look forward to building our fellowship as community up over the next year.



Bless to us, O God,
the earth beneath
our feet.
Bless to us, O God,
the path whereon
we go.
Bless to us, O God,
the people whom
we meet. Amen.

CORRYMEELA FRIENDS WEEKEND

friends enemies

EXPLORING THEMES OF FRIENDSHIP, CONFLICT
AND PEACE FOR THE 21ST CENTURY

Friday 27 - Sunday 29 May 2016

This year's Corrymeela Friends Weekend is an open event for friends, members and associates and those interested in finding out more about Corrymeela. Mark McCleary will host the weekend and there will be strong input from our programme team. Executive Director Colin Craig will share the values of Corrymeela on Friday night and staff members will share some of the current work of Corrymeela.

We are also excited to have Professor John Braithwaite with us for the weekend. The Australian academic is a renowned peace builder and world leader in Restorative Justice. He will lead sessions on Saturday evening and Sunday afternoon. There will also be a special worship session on Sunday remembering the Somme led by Community Member and historian John Barry. There will be plenty of time for tea, coffee, walks on the beach and the chance to meet some new friends.

*friends
enemies*
Friday 27 - Sunday 29 May

Name (Please PRINT): _____

Address: _____

Postcode: _____

E-mail address: _____

Telephone Number: _____ Mobile: _____

I enclose a non-refundable payment of

£105.00 Single room - limited availability

£90.00 per person - sharing twin room

£45.00 Non residential participation

I have the following dietary/Medical needs

Please return your completed form and payment to
Corrymeela Friends Weekend, 83 University Street, Belfast BT7 1HP or call
our Belfast Office on 028 9050 8080 to book your place and make payment.

Corrymeela
acknowledges
the support of
the following

