

Chapter 1 : Reclaiming the Future – MAiCAD NEWS

What if we treated young people in trouble like their well-being and future were our highest priorities?

Sometimes people ask it with a tone of sincere curiosity, genuinely wanting an answer: Are those people from church history even relevant to our modern world? Other times people ask with a tone of incredulity—“even hostility: It will cure our ignorance of the past. It will curb the arrogance of our present. It will conserve the faith for the future. It will connect us to a rich legacy. It will counter the claims of critics. It will capture the interest of outsiders. It will complete a balanced faith. It will cultivate Christian growth. It will clarify our interpretation of Scripture. It will correct our doctrinal and practical errors. Studying church history will cure our ignorance of the past. It has been already in the ages before us. As a young believer, I was a member of a small community church in northern Minnesota. It was so small that the adult Sunday school class included everybody in the church except for the children and youth. As you might expect, in this mixed generation class, the intergenerational conflict sometimes flared up. On one occasion the subject of church music came up, centered on the question of the use of various instruments like guitars and drums. In our church only the piano was used in Sunday morning worship. In his mind, using instruments associated with contemporary secular music would be selling out to the culture. A little historical perspective would have helped here. Most people who resist musical and instrumental changes to the worship service fail to acknowledge that every style of music and musical instrument has, at some point, been adapted from the surrounding culture. In fact, when great hymn writers like Isaac Watts and Charles Wesley wrote their now classic hymns, the songs were rejected by many church leaders who believed Christians should sing only the inspired and inerrant Psalms. And instruments like the piano, violin, and even the organ were all initially rejected for Christian worship because of their associations with secular music. Though the ignorance of the past illustrated in this particular example did not drive our church into controversy and conflict, other cases of ignorance of the past could potentially lead to disaster. In order for Christians to make wise decisions, they must be able to draw from a depth of historical knowledge.

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10 Reclaiming the Future (pp.) For fifteen years, the twin images of prosperity in a global free market and of New Zealand leading the world went largely unchallenged.

While this may obstruct the regular users of these spaces such as car drivers and public bus riders, the philosophy of RTS is that it is vehicle traffic, not pedestrians, who are causing the obstruction, and that by occupying the road they are in fact opening up public space. The events are usually spectacular and colourful, with sand pits for children to play in, free food and music, however they have been known to degenerate into riots and violence. The style of the parties in many places has been influenced by the rave scene in the UK, with sound systems playing dance music. Reclaim the Streets is also used for this type of political action, regardless of its actual relation to the RTS movement. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. In a chapter entitled "Modernity in the Streets" Berman writes: Thesis, a thesis asserted by urban people starting in , all through the nineteenth century, and in the great revolutionary uprisings at the end of World War One: For example, a group of environmentalists occupied the streets of central Stockholm in autumn The idea of street reclaiming soon spread throughout the United Kingdom. The first actions can be seen as specifically anti-car and pro-alternative transport, but over the years the members of the core group changed its focus, realising that it was better to go to the root of the problem as they saw it, namely the capitalist system. The first major RTS street party action took over a busy London street and closed it to motor-traffic for an afternoon. One thousand people party at another busy traffic junction. There is a sound system and kids play in a hastily constructed sandpit. Birmingham , 6 August [7] Organised with a handful of people around people turn up for very enjoyable family afternoon with live band playing from the back of a truck. To prevent police using riot tactics to clear the street at the end, a procession with music and dancing headed off down the road to a pub. Brighton , 14 February Protest publicised in part by Justice? A bouncy castle is erected in a crossing and traffic is stopped for most of the afternoon. After a cat-and-mouse game with the police, 6, protestors take over part of the elevated motorway. Hidden underneath dancers walking on stilts and wearing huge, wire-supported dresses, environmental activists drill holes in the tarmac and plant trees. A march with the sacked Liverpool dockers started at Kennington Park and ended up at Trafalgar Square in the centre of London. Two street reclamations in one day, with an estimated 5, people at each party. To show support for London Underground workers striking resisting privatisation, activists shut down the Central line by climbing on a train in the morning rush-hour and unfurled a larger banner at the station entrance. Tube party, 1 May A global day of action. In London the financial district is targeted. The World Trade Organisation was meeting in Seattle and met with concerted protest. In London, after a peaceful rally a police van is overturned and set on fire. No Blood For Oil. An expressly non-violent gardening action at Parliament Square. Action to mark the introduction of the Terrorism Act. An action at the Natural History Museum protested at the perceived greenwash and corporate rebranding of BP by subverting an exhibition about climate change which was sponsored by BP. Business Class Tube launched. Free shop at a May Day event. Street party against arms trade. Global[edit] The idea of a Reclaim The Streets action was quickly taken up as a form of protest around the world. These " street parties " have been held in cities all over Europe, Australia, North America, and Africa. Initial instances confounded authorities and drivers alike, but over the years the protests have become institutionalised in many places, occurring much like other forms of legal protest in that the event is arranged with authorities beforehand, but not in all places like for example in Finland , where the first Street party outside the UK was arranged on 17 May Selected Global Actions[edit] April Amsterdam. April Bielefeld , Germany.

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