



JOHN·RAY·INITIATIVE

Connecting Environment, Science and Christianity

News and Ideas

July 2014, Issue 30

Before we all embark on the summer holidays here is a round-up of what JRI has been doing in the last few months. In many ways it has been one of the most productive times in our history. There is just so much going on that it is difficult to know where to start. But perhaps our annual conference would be a good place. Then there is news of future events, publications, the internet, and a small appeal for help with financing our work. So read on...

Dr Martin J Hodson

JRI Operations Manager

“Sustainable communities: what has the church got to offer?”

– 1st March 2014

Our annual conference at Redcliffe College, Gloucester, in association with A Rocha UK, was the biggest ever and in fact we sold out for the first time! We had a great line up of speakers and seminar givers, and evidently the topic was of considerable interest. Here we will summarise what happened. We are very grateful to Sarah Wiggins of Tearfund who provided the notes on which this report is based, and to Kailean Khongsai of A Rocha UK for some of the photos.

Ruth Valerio (Churches and Theology Director, A Rocha UK) spoke first on “Being at the Heart of your Community”. She told the story of involvement in her estate community in Chichester, an ordinary

white working class estate. Nineteen years ago the Valerios moved there as part of a church plant with a group of others. Their aim was to bring some change, but the church plant never happened, pulled out, and all the other families moved off. Ruth learned that change takes longer.



Ruth Valerio

An enlightened councillor saw the estate was on the way down, and raised money to employ a community worker to see if he could start something. He did a questionnaire to find out what was good and bad about the estate. He asked whether Ruth would be willing to be involved in a community association, and she agreed provided she had a co-chair. Ruth has been co-chair ever since, with three co-chairs over that time. The first few years were chaotic, and the association had no idea how to engage with people and the community. Other residents said ‘anything you do will be trashed’. By the first AGM the association hadn’t achieved anything. However, the community worker said ‘did you know that you are a success? You are a success because you are still here. Most of

the groups that I set up within a year have folded'. That was the most encouraging thing he could have said and those words kept the work going. Over the years order came out of chaos. The association decided to focus on the Green, and put in a wooden fencing around it. The Green became something that looked attractive, and people started to take an interest in it. The group raised £10,000 and employed a community architect to design a 10 year plan. Crucially everyone signed their names at the back of the plan.

The result was remarkable change. It changed from a bad estate to a good estate. The community wardens did not need to walk around so much. They used to dread coming to this estate and now come for a break! Crime rates dropped. People want to move onto the estate not move off. Various civic awards were made to Ruth and her co-chair, and the work became known as a model of good practise as a case study used nationally. There are still problems and as new generations come up there are new problems. Heaven on earth has not been created, but it is different.

Ruth suggested a number of things she had learned, all with deep theological underpinnings:

Incarnation. If we want to build sustainable communities and improve them we have to be in them, not just working into them. It really does take commitment. Sustainable communities will only be built over the long term.

Principalities and powers. There were times when a confrontational approach was really needed but a lot of the time it was more about collaboration and working out how to work well with other people. We can often

take an Us and Them approach. Community development is often thought of as something practised on a community. Ruth discovered it is something the community practises on local authority and government stakeholders to get THEM to take responsibility.

Connection with the wider natural world. Taking care of your space is an indication of who you think you are and of how you feel about yourself and your sense of wellbeing.

After the conference Ruth Valerio produced a series of five blog posts starting at:

<http://ruthvalerio.net/2014/03/06/does-the-church-have-anything-to-offer-local-community/>

Tim Gorringe (Exeter University) was our second speaker on "Moving on – Community, Church and Transition" He began by looking at "Reasons for not just taking community as a rosy thing". The word 'community' became a buzz word in 1876 when a German sociologist, Ferdinand Tönnies, wrote *Gemeinschaft und Gesellschaft* (translated as "community and association"). This was a classic comparison between the warm intimate virtue of the village and the anonymous and alienated city, and has been under discussion ever since. But what do we mean by community? The great American social historian Barrington-Moore said, '... by and large the destruction of community may be the most valuable achievement of modern industrial civilisation.' Why might that view may be valid? Is 'community' cosy or do we want rid of it? Tim gave four reasons for getting rid of community:

1. 1876 was the heyday of industrial capitalism which is premised on competition. Some win, others lose.

Constant upheaval as Marx and Engels said in their communist manifesto. People were thrown out of work as cities grew. If competition is right at the heart of the economic process, at the heart of society, then in order to right the boat, you need to put an emphasis on community. Emphasis on community is part of the need to compensate for an over competitive society.

2. We might be wary of the idea of community on the grounds that it often gives rise to communalism. Communalism is where community solidarity is turned against other communities. We have lived with this throughout human history and the heart of Paul's vision of working out the gospel is an account of how church ought to be transcending and overcoming that kind of communal opposition.



Tim Gorringer

3. Community can be really suffocating. "Care in the Community" wasn't a completely cynical exercise. Colin Ward, the great anarchist writer who died last year, argued for something like Care in the Community, on the basis that people got warehoused in great Victorian mental hospitals. He said they were much better off back in the communities. Hospitals closed and people were pushed out, but into what? There was no community. Sometimes if you were lucky family and friends would care

for you. It highlighted how thin a notion community often is.

4. Gated Communities. Now 20% of people in cities in America live in gated communities. They don't want to share, want to maintain relationships of injustice, and there is some kind of moat, drawbridge and portcullis to make sure all your privileges are maintained. These are the biggest, fastest growing types of 'community'.

So you can't just assume 'community' is a good word, as there are all kinds of problems associated with community.

Church and community. Acts 4:32 lies at heart of a lot of Christian thinking about this area.

"All those who believed were of one heart and mind, no-one claimed private ownership of any possessions but everything they owned was held in common" (NRIV)

This tells us not that they WERE a community, but that they had everything in common. At the heart of a Christian understanding of human life, is not an abstract notion of community but a set of material practises about things held in common. Christianity has always insisted on common material practises. Picking up on one of the key themes of the Bible, Leviticus 25:23 says: "*The land must not be sold, the land is mine says Yahweh, with me you are nothing but migrant labourers and tenants.*" The vision is that the Earth belongs to God. The way in which human beings are to serve the Earth is not to make a profit, but it is for the common good.

Basil of Caesarea wrote in the 4th century: "*Whom do I injure,*" *the rich person says,*

*"when I retain and conserve my own?"
Which things, tell me, are yours? Whence
have you brought them into being? You are
like one occupying a place in a theatre, who
should prohibit others from entering,
treating that as one's own which was
designed for the common use of all. Such
are the rich. Because they were the first to
occupy common goods, they take these
goods as their own. If each one would take
that which is sufficient for one's needs,
leaving what is in excess to those in
distress, no one would be rich, no one poor.*

We need to see things in common, with no rich and poor. That is core Christian teaching, but a church today would look at you as if you were barmy! The church doesn't begin with an abstract notion of community. It begins with 'that which is common', the whole earth, and God's creatures which we are all called to serve. On this basis and the basis of commitment to material practises, the Church has worked really hard at an understanding of community.

What does Church mean to you? The word used for Church is Ekklesia as in Matt 16:18 *"You are Peter and on this rock I will build my church."* Tim was taught at seminary that this was an interpolation by the Roman church in 3rd century to bolster Petrine supremacy. He never questioned it but that is a complete misunderstanding of Matt 16:18. Ekklesia is translated from the Hebrew *qahal*, the meeting of God to determine policy. It's not a worship group that exists for pious exercises of any kind, but it is there to work out what the people of God need to do in this or that situation. On this Rock I will build my group of people who have caught fire, have a vision of the God who calls Israel out of Egypt, who

speaks to us in Jesus of Nazareth, who we see led to the cross and then resurrected. It's that God, calling us to work out what is our policy concretely with regard to material practises wherever we live.

Tim gave us six things about a Church understanding of community:

1. Community is an eschatological notion. It will never ever be realised until the end when the Kingdom of God is fully realised. The Church has lot of experience and reflection on the nature of community and what it involves. It knows and understands profoundly that community involves failure. To be Christian, church Ekklesia is not to be in any sense frightened of failure. We know it right from the start. Jesus was crucified. We have to understand that we come out of the cross and that is where you find your strength. One of the key things of Christian understanding of community is that we are never going to be fully there. There is no rosy account of Gemeinschaft. We don't have to be committed to that. We know all forms of community are going to be fractured and broken, and we can live with that and accept it. We are not tied to an impossible ideal.

2. The Church is always primarily local. Wherever it is it is there locally. Community according to the gospel is local and face to face. We now have on-line communities, but it seems to Tim that real community involves grappling with the sheer miserable difficulty of other people. It's part of human life. On-line you don't go through that.

3. To be community is to live by memory and tradition. Tradition is the passing on of memory. It is a rich story with thousands of parts to it. There are shocking things in

Church history – anti-Semitism and oppression of the poor. We live by the good and bad parts of that story in community.

4. Sharing stories. Does the church go in and say we can teach you x y z? Of course not. Nevertheless, when it comes to sharing stories and giving an account of what we live by there is something which is crucial to Christian understanding of community, that every community lives by Sin and forgiveness.

5. The Church is always in the process of being reformed. That's true of any community. We are always looking for new solutions, always moving forward. We have learned this over the centuries.

6. Christian presence. Out of the story of the death and resurrection of Jesus, and of the story of what happened to the early church (Paul uses word pneuma, Spirit, more than 100 times in the New Testament), comes an understanding after 400 years of God as triune, and of God as community. As a

Christian you believe that which lies at the origin of all processes whatsoever is community. To be human is to be called to live in the image of that reality and in the image of God. It is to be called to live in community. There is none before and none after but ONE PERFECT EQUALITY.

Transition and community. Rob Hopkins began the whole Transition story with a concern about Peak Oil. Peak Oil may not be the narrative now, but Climate Change is the narrative. Transition is a response to the emergency of our times. Rob Hopkins' mantra is that if we wait for governments it will be too little too late. If we try to do things on our own it's too little and we can't manage. If we work together it may be just enough and just in time. So community is at the heart of the Transition vision.

What does Transition actually do? Let us take the example of Exeter. It asks questions about the generation of energy for Exeter and how we do it in a more sustainable way. How can we green Exeter's economy?



Panel 2014 - Left to right: Ruth Valerio, Tim Gorringe, Colin Bell, Bryony Trill, Brother Sam, Brother Hugh, Jonathan Ingleby and Kailean Khongsai.

What can we do about transport for Exeter?
What can we do about the food economy, so that we rely much more on local food production?

About 450 in Exeter signed up to the Transition Newsletter, more than 100 come to big meetings, but only 12 to regular meetings. If we talk about community, are the 12 people beavering away in Exeter the community or are the 400+ on email the community?

What does it mean to change things as community?

1. Transition never uses the p-word. Politics. It's not interested in party politics whatsoever. The Green Party in Totnes came along and said can we affiliate and they said no. But what Transition is doing is addressing what we all know as the democratic deficit. That is the whole sense that the world in which we live is going on over our heads without involvement of what we think. It is trying to take back the bases of civilisation, of energy and of transport, into citizen control. Fundamentally Transition is about re-envisioning democracy and empowering people.

2. Transition from the start has strenuously sought not to identify itself with any one section of the community, and it wants to exist for all. It has a vision of the common good. In its commitment to the common good there is something there that resonates profoundly with the Christian understanding of community.

3. Churches in Transition. They should understand it as part of discipleship to be involved in Transition simply as our commitment to the common good.

Galatians 3:28: *In Ekklesia, in this vision we have got a different kind of world, we don't have Jews and Greeks, we don't have slaves and free people, we are all One in the body of Christ.*

It is a vision of a world made otherwise. That is what Tim sees as the heart of the gospel and that's the vision of Transition. We need to engage as a church in the face of the food crisis, climate change, biodiversity loss and many other environmental problems.

Molly Scott Cato (University of Roehampton) was our final speaker on "The Concept of Community in a Regenerative Economy". Molly was called away to a Green Party conference to launch her campaign for election as a Member of the European Parliament, and so she was pre-recorded on video.

Molly began by asserting that the way economy works today undermines community and a green economy builds strong community.

1. Austerity. Where does the idea come from? What is national debt and what does national debt mean for what we can do with our economy? There is an absence of debate over austerity. Austerity is a whipped up enthusiasm for self-flagellating cutting of our society. But is this inevitable? Do we need austerity? How much problem is the debt, and where did it come from? Some people are doing the cutting, but they are not the same people being cut. Debt has risen considerably since we had the Coalition Government. Deficit is spending more money than you are bringing in over one year. That is decreasing. Debt is increasing because of the need to pay interest payments. The end of the line is

bankruptcy. That is the same kind of state we are in as a country. It is said that we are generating more jobs as an economy than ever before. These figures are misleading to say the least. Even zero hour contract jobs count as a job. It's rather deceitful. Public sector jobs are going, but private not full time jobs are being created. But jobs in the private sector have much worse conditions, not proper pensions, and lower pay usually.

What really happened? Is the debt the result of Labour's profligate spending? Molly responded by saying "Absolutely not". It's because we had to bail out the banks and it's very clear. Between February 2007 and December 2008, the debt and public sector net borrowing rose very rapidly at the time when the crash happened. The sudden increase was a result of the bank bailout. The solution is NOT to cut public spending because when that happens the community we share is being destroyed. Our society is civilised because we have good healthcare. Who do we owe that money to, who bought the debt on the basis we would pay them back and we would pay them interest on money loaned to us as nation? The quantitative easing programme was a decision to buy our own debt back and through that process give money to financial institutions. So the Bank of England Asset Purchase Facility now owns 27.9% of the debt. If we removed that the national debt looks much less serious and we wouldn't need cuts in public sector. A large part of national debt is owned by wealthy foreigners. Is it right we pay interest to wealthy people overseas rather than national services? Finally, there is national debt owned by insurance companies and pension funds. WE own our national debt. Elderly people live from pension income and may have that

protected, but on the other hand they are losing the health services they rely on.

Questions.

a) Some of these key macro problems we face seem to stem from *status quo* politics and neo liberal economic models. Do you see any redeeming features within the existing economic structures that we have? OR are we collective slaves to debt and overwork? Answer: This model is very seriously broken. It is the 1% and the 99%. If you look at the data the economy is working effectively for 1% of people. The system has no redeeming features. People I speak to are really wising up about how this economy works, and are asking the right questions. People are cynical and sceptical and don't believe this economy is working for them.

b) How might we respond as a Christian community? Does the Christian community have answers and how may it respond to the myths of austerity? Answer: I'm a Quaker. I don't particularly believe anything but I am inspired by the teachings of Jesus who was amazing on economics. You can see very wise statements about how economy functions and injustice there. The Parable of the Good Samaritan has lots to teach us about the immigration debate, and its purpose is to say 'who is my neighbour?' We are being turned against each other and encouraged to seeing people as 'benefit cheats'. The Lilies of the Field show nature in all its beauty. Why work hard to get a plasma TV, when you could just sit and look at a lily?

2. The Issue of Inequity and the Relationship between Sustainability and Equity. There is a great deal of inequality and the economy is working for a small

number of people while others get a smaller share. Wages are what we earn but profit goes to shareholders. That is unearned income. Relative to profit wages reached a peak in late 1970's. Much more money came out of the economy to go into wages. With a strong union movement people are empowered and they can ensure that wages are higher. The unions were then attacked and wage rates fell while profits increased. It is a political decision how much people earn and it is not by chance. A trade union is a community.



Robert Williams and Brother Sam

If some people are better off than others, the people that are less well-off are constantly trying to catch up. This means the economy grows too large and puts pressure on natural systems. We need an economy where what is produced is shared more fairly so that it doesn't extend beyond planetary limits. The amount of money you have is connected to amount of carbon dioxide you produce. The richest 10% produce more carbon dioxide in every category except in heating their own homes.

We are really dependent on global trade, and basic necessary food items brought through it leaves us vulnerable. This is worrying in terms of the world's ports, and 99% of food imports depend on this trade system. A large proportion comes through three ports on the south eastern coast of the

UK. Ports are vulnerable to a rise in sea levels, but so far only one research paper has considered it important to think about whether ports becoming inundated might undermine the trading system. The economic system is generating insecurity.

Instead we should base our own supplies in our community and grow our own food. On energy generation, Denmark has made amazing advances in community energy generation. The government introduced tariffs to support people producing electricity from renewable sources. This gave income when electricity was sold back to grid. A lot of these wind farms are owned by local communities. If a wind turbine is set up by a community they are in control of it and the economic value of the energy it generates comes back to them. In Germany there has been a massive and very rapid transition to renewable electricity generation. They decided to end the commitment to nuclear energy following the Fukushima disaster, and engaged on a rapid programme of investing in renewables so as not to depend on coal in the future. At present the figures for renewable energy are: Iceland 100% (geothermals), Norway 97% (hydroelectric), Brazil 89%, Austria, 74%, New Zealand 73%, Uruguay 62%, UK 12%. We really need to get a grip as we have the best wind resources and we are not using them. We need to do this as our contribution to the global community. This could bring wealth into our communities and strengthen those communities.

It is important that we get a global agreement. From the viewpoint of equity we need a global agreement that gives everyone the right to produce CO₂. We need to enforce 90% cuts in our CO₂ emissions and enable countries that need new

infrastructure to grow and produce more CO₂. It is the only basis for an international agreement. We are refusing to make the changes that we need to make.

3. The Bioregional economy – how that works and what that means at community level. In Greece the economic crisis has hit deeper and gone on longer. Greece is changing the way it works. People are leaving cities and moving back to the land to take up farms their parents left. This is a positive development because part of what we need to do is to recognise our relationship with the land. People are also working shorter hours and sharing jobs, although this is forced because of the crisis. Work is often shared unfairly, with some having too much, and that is undermining their relationships and the communities they live in. We need more job sharing where men help look after children, and women go to work.



Margot Hodson chaired the day

Bioregional economy shows the importance of community and relationship with the land. A bioregion is defined by natural boundaries rather than political. River systems often define a bioregion. Bioregional economy is limited to your local place or at least starts there. It is important to start with the local and only look further if the bioregion cannot provide

what is needed. We should acknowledge the ecological limits of that natural bioregion. The bioregion allows accountability for energy use. Each bioregion would be the area of the global economy for which its inhabitants were responsible. There would be personal accountability but also within communities.

Communities would be smaller and people would live within the ecological limit of that community.

Redcliffe College have uploaded a video of this presentation at:

<https://www.youtube.com/watch?v=bMBG-Cm0VIM>

In May 2014 Molly Scott Cato was elected Member of the European Parliament (MEP) for the South West England electoral region for the Green Party.

Christian Rural and Environmental Studies (CRES)

CRES is our distance learning course. The big CRES news has been that in February 2014 Christian Rural Concern (CRuC) decided to close as a separate organisation. CRuC had originally founded the course, and had closely collaborated with JRI in its running for over 10 years. We are very grateful for all involved in CRuC for their hard work in establishing the course. Several CRuC members have decided to retire at this point, but John Reader and Philip Wagstaff remain on the Steering Group. At the same time we have a growing collaboration with A Rocha UK in running the course, with Steve Hughes and Simon Brown also on the steering group. Recently we were pleased that David Osborne also joined the group. So the course is continuing to run as normal, based at Ripon College, Cuddesdon, nr. Oxford.

For some time we have felt that it would be desirable to open up the CRES day conferences and residential to a wider audience beyond the staff and students associated with the course. Our fairly complete programme for your diaries is as follows:

12/13 September 2014 CRES residential at Cuddesdon. We have opened up the Saturday morning of this residential to those outside the course. We have asked Rev Dr Mike Rayner to speak in the morning, and he will take two sessions: Session 1. Theological reflections upon the production, distribution and consumption of food; Session 2. Practical applications of our theology of food, both local and global. The fee for external attendees at this morning will be £20 including coffee and full lunch. Please contact admin@jri.org.uk for further details.

8 November 2014 CRES day conference at Cuddesdon. Speakers Andy and Carol Kingston-Smith.

25 April 2015 CRES day conference at Cuddesdon. Speakers Greg and Ruth Valerio.

4/5 September 2015 CRES residential at Cuddesdon.

7 November 2015 CRES day conference at Cuddesdon.

If you are interested in joining the course the first port of call is the CRES web site: <http://www.cres.org.uk/>

The next environment conference at Redcliffe College

We have already been planning next year's big day conference at Redcliffe College. Rather oddly we have never directly

covered climate change in one of these conferences, but we decided that this year it would be particularly appropriate with the big Paris climate change meeting coming up at the end of 2015. The date for your diaries is 7 March 2015, and the topic will be "Impacts of Climate Change". Speakers include Mike Morecroft, Allan Findlay, Michael Northcott, Sir John Houghton..... Bookings will open in the autumn, and we anticipate very strong demand for tickets, so book early to avoid disappointment!

Staff Changes

After many years with JRI, John McKeown has moved on to pastures new, and is now IT Assistant at University of Exeter on their campus in Cornwall. Lynda



John McKeown

McKeown will be moving down to join John in the summer, but will be staying with JRI on a part-time basis, particularly looking after CRES. JRI is very grateful for the many years of support received from John and Lynda, and we wish them well for the future. But we will be remaining in contact as John continues his work on human population, with a book due to be published in the autumn; John tweets on 'creationcare@jpmckeown'.

We are very pleased that Karen Vincent has joined us, and since February and she has filled our IT role. During the summer Karen will be taking over most of the JRI administration, and will be our main person in Redcliffe College.

The JRI Blog

The JRI Blog is going well under the leadership of JRI Associate, Peter Lornie. Recent articles have been: a Review of “The Collapse of Western Civilisation” (Naomi Oreskes and Eric M. Conway) by Martin Hodson; Biblical Ecotheology - Beyond Proof-texting by Keith Innes; Meat, Climate Change and all that by Martin Hodson; Is Fracking good for us? by John Weaver; and Ecology and Integrity by Keith Innes. All these and more can be found at: <http://www.jri.org.uk/category/blog/>

We are always looking for more blog articles and if you have an idea for one contact Peter Lornie at: lorniexyz-env@yahoo.co.uk

Recent Briefing Papers

We have had a particularly good flow of briefing papers recently, with four published so far this year:

- a) Biodiversity, Its Loss and Why It Matters. Briefing Paper No. 29 by Will Simonson.
- b) God, the Earth and Humanity in the Book of Micah. Briefing Paper No. 28 by Keith Innes.
- c) Progress or Problem? Responding to Genetically Modified Food and Crops. Briefing Paper No. 27 by John Weaver.
- d) Working with Australian church youth to respond to climate change: improvisational drama as an educational tool. Briefing Paper No. 26 by Sally Shaw.

Facebook and Twitter

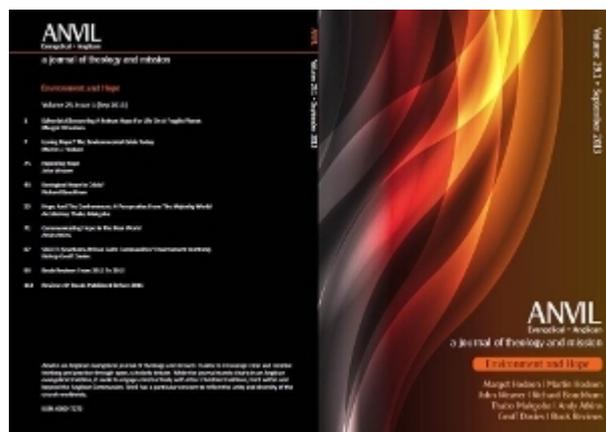
In addition to our web site and our regular emails, we maintain communication with our friends and colleagues using the social media. Currently the JRI Facebook page has 744 “likes”, whilst our Twitter account has 174 followers (as of 7th July 2014). We use these media to advertise our latest publications and events, but also to look at wider environmental issues, and the ways the church interacts with the environmental scene. We are able to react much faster to recent events using these media. You can find us at:

<https://www.facebook.com/JohnRayInitiative> and <https://twitter.com/JRayI>

We even have a small presence on LinkedIn, but only four people have found us so far:

<https://www.linkedin.com/company/jri-the-john-ray-initiative/>

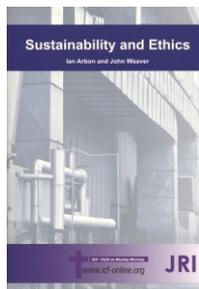
“Environment and Hope” Edition of Anvil



We are pleased to announce that the printed copies of our “Environment and Hope” edition of the theological journal Anvil have now arrived in the JRI office. The whole journal is available to be downloaded at www.anviljournal.org/29-1 but we are aware that many people would prefer to have a printed version. If you would like a copy of this edition of the journal please

send a cheque made out to the John Ray Initiative for £6.50 (£5.00 plus £1.50 post and package) to JRI, Wotton House, Horton Road, Gloucester, GL1 3PT. For quotes on multiple copies or overseas orders please email admin@jri.org.uk

Sustainability and Ethics



The John Ray Initiative is pleased to announce the publication of “Sustainability and Ethics” by Ian Arbon and John Weaver. This 44 page paper has been produced in association with the

Industrial Christian Fellowship. Ian Arbon is an engineer and was a former Chair of JRI, and John Weaver is a theologian and is the present Chair of JRI.

If you would like a copy of this paper please send a cheque made out to the John Ray Initiative for £3.50 (£2.50 plus £1.00 post and package) to JRI, Wotton House, Horton Road, Gloucester, GL1 3PT. For quotes on multiple copies or overseas orders please email admin@jri.org.uk

JRI Finance

We are very grateful to our supporters who have so generously supported the work of JRI over the years. We run with a very light staffing footprint and a lot of amazing volunteers. Even so we are running at a deficit, and this will not be able to continue indefinitely. If you like what we do and think it is of value then please consider making a donation or setting up a standing order by visiting:

<http://www.jri.org.uk/giving-to-jri/>

Most recently we have been experimenting with Easyfundraising, and if you join that we can make a little money every time you shop on-line. And it does not cost you anything! So far six people have joined and we have raised £18.95. Obviously we could do a lot better if more people signed up. Go to:

<http://www.easyfundraising.org.uk/causes/jri/>

The screenshot shows the Easyfundraising website interface. At the top, there is a search bar and a navigation menu with options like 'Retailers', 'Compare', 'Direct and Offers', and 'Raise More'. Below this, the John Ray Initiative - JRI campaign is featured, including a logo and a description: 'The education charity, promoting environment, justice and Christianity'. The main content area shows 'Donations' of £18.95 raised so far, well done, and 'Supporters' of 6. There are two call-to-action buttons: 'Collect more donations' and 'Help us grow!'.

The John Ray Initiative

Wotton House, Horton Road,
Gloucester GL1 3PT

www.jri.org.uk

admin@jri.org.uk

07583 481759

www.facebook.com/JohnRayInitiative

<https://twitter.com/JRayI>

The John Ray Initiative Limited is a company limited by guarantee. Registered Charity No 1067614, Company Registration No 3420063. Registered Office: Harwood House, Park Road, Melton Mowbray, LE13 1TX.