



Leeds Diocesan Justice & Peace Commission



40th Anniversary, 1973–2013

"Act justly, love tenderly and walk humbly with God" Micah 6:8

From Mgr John Wilson, Administrator of the Diocese of Leeds

It's a truly wonderful thing to be celebrating this year the 40th anniversary of the Leeds Diocesan Justice and Peace Commission. Over the past four decades clergy, religious and laity have worked together to promote and implement Catholic Social Teaching in the wake of the Second Vatican Council. It was Pope Paul VI who, back in 1972, famously titled his 1st January peace message: *'If you want peace, work for justice.'* Not long afterwards this was taken to heart in a new way in the Diocese of Leeds and the Justice and Peace Commission was founded in 1973. To all those who have been, and continue to be, associated with the Commission's work, I would like to say a heartfelt 'thank you' for keeping the Church's vision of authentic human dignity and progress before our eyes.



This is not, however, a eulogy! The Leeds Diocesan Justice and Peace Commission lives! And, hopefully, it will continue to grow and to flourish. It would be marvellous if one fruit of this anniversary were to be an increased participation in, and support for, the Commission's work. While the focus of our efforts to secure peace through justice might be constantly changing, the need to do so remains as great today as it ever was. As Pope Francis has reminded us: *"there cannot be true peace and harmony if we do not work for a more just and integral society."*

Great foundations have been laid over the past forty years. Building on these, we look to a secure and broadened role for the Leeds Diocesan Justice and Peace Commission, working evermore collaboratively with other diocesan and local organisations. In this it is, again, Pope Francis who expresses our key responsibility: *"to build peace following the example of Jesus Christ, through these two paths: promoting and exercising justice with truth and love; everyone contributing, according to his means, to integral human development following the logic of solidarity."*

As we give thanks to God for what has been achieved so far, we move forward to the next stage of the Commission's pilgrimage, looking expectantly to the blessings of the future.

Early beginnings of the Leeds Justice & Peace Commission

Vatican II 1965 encouraged the Church in the modern world. Pope Paul VI in 1967 wrote *Populorum Progressio*. In 1971 the Synod of Bishops on Justice stated it was integral to the Church mission.

In the Diocese of Leeds meetings were being held, including two in Wakefield in 1971 with Fr. Luna Victoria SJ from Peru, a theologian of liberation; Fr. Marcel Boivin WF and Paul Rogers (later to be at the School of Peace Studies, Bradford University). In January 1973 the S.C.M. conference on the Seeds of Liberation was held in Huddersfield.

Meanwhile, Bishop Wheeler asked Fr. Tim O'Shea and Mr Chris Seneviratne for advice on these matters of justice. When Fr. Tim returned to Dublin in June 1973 the Bishop asked Fr. Michael Kelly to replace him and continue the Justice and Peace Commission in the Diocese.

The first meeting was in August 1973 at St Augustine's, Harehills with Fr. Kelly and Chris Seneviratne as Joint Chairs. Also present were Anne Forbes (Secretary), Paul Rogers and Walter Stein (author on non-violence). Later, Julian Filochowski from CIIR was to join as did many other active people from the Diocese.

A pastoral letter was read on the Feast of Christ the King on World Development and Europe '73s petition on responsibilities to the poor nations resulted in 7000 signatures handed to local MPs.

Working parties on Justice for the World Population, Church property and investment and Racial Justice were held. Fr. Barry SJ, Racial Justice Commissioner for the Bishops, made official links with Leeds Diocese.

In July 1974, all parish priests received a letter on the food crisis. Other actions were around the Arms Trade, Chilean Asylum Seekers and Northern Ireland.

In October 1975, Bishop Sangu inaugurated an exchange with his diocese in Tanzania and Mr Adolf Mwapesa was to spend time with the Commission and Fr. Michael Kelly to visit Mbeya, Tanzania.

Significant highlights were the Commission with CIIR arranging for Archbishop Camara from Brazil to speak in a packed Leeds Town Hall on 21st October 1975 and a conference on Northern Ireland in Woodhall near Wetherby. In addition a coach party went to hear Barbara Ward speaking in Manchester, there was a Christmas party at Michael and Margaret Scally's house in Shaw Lane, Leeds and residential weekend retreat at the Notre Dame Centre in Ilkley.

Key to the initial success was the part-time work of Sr. Lucy Ennis and later Fr Eamonn O' Brien (Columban) working full-time from September 1976 and the use of the Burley Road Convent in Leeds which became the basic meeting place for all the activities of the Commission.

Fr Michael Kelly, Joint Chair 1973-78

Getting Established 1976-1978

When I meet many of the friends I made in Leeds Diocesan Justice and Peace Commission almost forty years ago, we often refer to one another as 'old friends'. After all it's nearly forty years ago since we first met!

Ageing takes its toll on memory! However, whatever may have been passed beyond or forgotten, that period for me was indelibly marked in many ways. Two markers stand out: the first was 'undoubted possibility' in attempting to fashion a new furrow for Christian living at a personal level and at a Church level, giving a new face to our Church which had been obscured for years by its juridical and hierarchical appearance. The second marker was the book 'The Limits of Growth' a report commissioned by the Club of Rome on the finite resources of our earth which led us in Leeds to producing a pamphlet on simple 'lifestyle', opening up a discussion on the negative consequences of our consumer orientated lifestyles on the earth and the poor, but also pointing to the profound potential for change that appropriate 'simple lifestyle' could witness to.

I had just finished Peace Studies at Bradford University and was invited by the Leeds Justice and Peace commission to take up the post of Justice and Peace Coordinator for the Diocese – a first appointment of its kind for any Diocese in the United Kingdom.

I was attracted to the post arising from my experience of working in the Philippines, where almost weekly I had to bury newly born babies and young children which no amount of charitable work, which I engaged in, and which I had been trained to do would ever be an adequate response. I had also just completed my Peace Studies thesis at Bradford University on the imperialist exploitative relationship between the US and the Philippines. The latter studies clearly helped me to see the structures of world society affirming a causal relationship between the poverty of the so called "third world" and the "first world". The lifeless bodies of the young children I had buried in the Philippines were also a consequence of the unjust internal structure of Philippine peasant society, marked by its rich-poor divide.

A second and most important factor which attracted me to the post was the energetic and enthusiastic band of people I had begun to meet in Bradford and Leeds during my Peace Studies. Like me, they were struggling to grasp how their faith could be lived in the world; what would be the best response to poverty in the world, above and beyond traditional charitable responses we had all engaged in. It was a 'spring time' post-Vatican II and the document 'Gaudium et Spes' invited the Church to exit from its fortress and to engage with the world offering it the Good News of Jesus Of Nazareth. They had been inspired by the setting up of the Pontifical Commission for Justice and Peace by Paul VI and his subsequent encyclical 'Populorum Progressio'. This openness found focus in the theme 'justice and peace', where the promotion of

Justice and Peace in the world in the light of the Gospel and the social teaching of the Church was to be paramount.

An important factor in all our thinking at that time was none of this work for 'Justice

and Peace' could be considered outside the Christian vocation and mission that each of us was trying to live. There was enthusiasm, energy and readiness for action and struggle to set the agenda on what Justice and Peace could mean for us as Catholics, and in collaboration with other Christians, other faiths and with people of good will. It was a new direction but we had some markers such as the Synod on Justice 1971 with its much quoted text "action on behalf of justice and participation in the transformation of society is a constituent element of proclaiming the Gospel." Another marker was the Medellin Conference of 1968 which tried to relate Vatican II to South American Society. In 1971 came Gustavo Gutierrez' "A Theology of Liberation" which provided a rigorous intellectual and faith foundation from the scripture to our new agenda: 'Action for Justice and Peace'.

The story of our engagement with this new mission in the Leeds Diocese and throughout the country is beyond the scope of this short note. Suffice it to say the challenge was enormous and our horizons were constantly broadened; we visited parishes and the response of priests and people throughout the Diocese was deeply encouraging, with many people welcoming this new posture by the Church on matters of our society, especially the poor. We very quickly had to divest ourselves of only thinking in a 'first' and 'third world' divide and face up to the issues of poverty and marginalization and exclusion in the UK. The Barnbow factory in Leeds pushed us into considering the awful waste there was in arms production and the horrendous consequences of the arms trade in the death of so many. Visitors from the developing world gave us first hand on-going descriptions of the 'slow' death of the poor. The multicultural situation we found ourselves in called for attention. Subsequent growth in awareness has invited us to add 'Integrity of Creation' to the original code words 'Justice and Peace'.

While we in the Leeds Diocese were able to get on with our work for justice without much restriction, we became aware of the harassment, imprisonment and even death of workers for justice in many countries in the South. Even though it happened many years later, vivid in my memory is the night in Hua Hin, Thailand 1989 when I had to waken Jon Sobrino s.j. and let him know that his Jesuit colleagues, their house keeper and her daughter had been murdered in El Salvador. On the evening before we heard this news, Jon had concluded his Christology input section on the suffering and death of Jesus, leaving us to ponder the profound insight: the life, death and resurrection of Jesus gave us



Christians the possibility of having an indestructible hope.

It was privileged time for me to work with such a well-motivated group during those years. We had little material resources, but multiple good will, energy and time commitment to anything that would expand the cause and create understanding of the Church-in-the-world that God was calling us to fashion. Some of the friends of those days have passed on to the heavenly phase of the Kingdom of God but have left their mark in terms of their vision, commitment and service in numerous ways and as they look down us today I am sure continue to 'urge us on'. Others still continue to offer leadership in various levels in Leeds and Hallam Dioceses and at national level. Everything was not sunshine either as some who were fearful that the Church was going astray raised their concern about our work even to level of Bishop. But to his enduring credit Bishop Gordon Wheeler never faltered in his support. No words of mine are adequate to say thanks and as we remember the depth of hospitality, welcome and service give to us by the Sisters of our Lady of the Missions, Burley Road Convent. I simply don't know how we could have managed without their love and care.

I was asked to write this piece a couple of years ago, but had no great wish to do so at that time as I felt 'Justice and Peace' was continuing to go through a very bleak period

globally and locally which began in the '80s. Today I write buoyed on the wave of enthusiasm and faith reignited by the extraordinary blessing of the arrival of Pope Francis, with his message that is so refreshing, uncluttered and going to the heart of the message of Jesus: calling us to ask what is the Church for? Reminding us to be a Church 'of the poor', reinstating mercy as the centre piece of the mission of Jesus, putting the case for the canonisation of Archbishop Romero back on the agenda and offering without words the powerful witness of a 'papal lifestyle' that I never dreamt was possible. I'm sure he faced dark moments in life but nonetheless he is inviting us to fan into great flame the 'indestructible hope' granted us.

Our learning from the past 40 years and this new impetus from Pope Francis must surely encourage Justice & Peace Integrity of Creation to get a 'second wind' in the Leeds Diocese and in the UK and especially to attend to the crucial issue of engaging the today's young people who are a different generation from those of us who set out on the 'Justice and Peace' journey forty years ago.

Fr Eamonn O'Brien, our first co-ordinator 1976-78

Special thanks to our Co-ordinators, 1975-2013

Sister Lucy Ennis SHCJ

Fr Eamonn O'Brien SSC

Anne Forbes

Teresa Jackson

John Sheen

Andrew Payne

Peter McHale

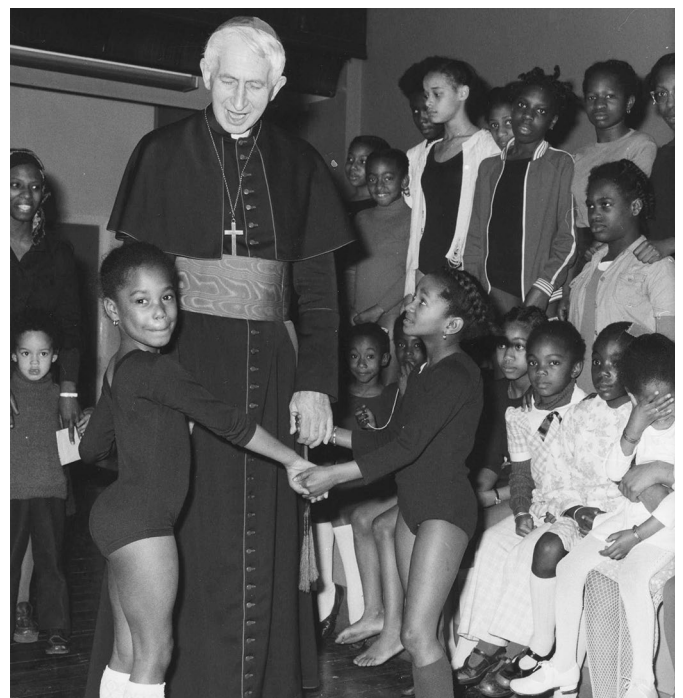
Shelagh Fawcett

Also admin officers, Pauline Mills, Christine Kearney, Kathy Grogan and Sylvia Williment; the school workers and very many others who have given practical support and help.



*// When I give food to the poor,
they call me a saint. When I ask
why the poor have no food, they
call me a communist. //*

*Dom Hélder Câmara, Archbishop of Olinda
and Recife who spoke in Leeds Town Hall.*



Cardinal Basil Hume visits Chapeltown

Looking Back with Gratitude: Leeds Justice & Peace Commission. 1973-1984.

As someone who was fortunate to be present at the very first J & P meeting at St Augustine's, Harehills, in late summer 1973 (see Fr Michael Kelly's account), I cannot overestimate the contribution to my subsequent life and faith of this new initiative. I had recently returned to Leeds, my home town, after years away, mainly studying and working on issues of overseas development. When asked to contribute to these memoirs, what came to mind was a Cafod document written by Michael Scally, another founder member of Leeds J & P, in which he describes the characteristics needed by a successful organisation, namely shared values, clear aims, and good working relationships.

From the start our shared values were clear. Vatican II with its emphasis on the Church in the Modern World had told us that:

The joys and hopes, the grief and anguish of the people of our time, especially those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. (Gaudium et Spes. Dec 1965)

This was followed in the statement from the Synod of Bishops in 1971 that:

Action on behalf of justice, and participation in the transformation of the world, fully appear to us as a constitutive dimension of the preaching of the Gospel.

Already we had examples from other parts of the world such as South America where Christians were attempting to put these Gospel values into practice and 'taking an option for the poor'.

However, translating these values into clear aims for a new Diocesan group was more of a challenge. We knew that we were trying, with the support of Bishop Wheeler, to make the people of the Diocese more aware of issues concerned with Justice and Peace, both at home and abroad.

In practice this meant monthly meetings, working parties, talks to parish groups, and liaison with the National Justice and Peace Commission where appropriate. Activities included welcoming to the Diocese visitors such as Archbishop Helder Camara from Brazil, Adolf Mwakapesa from Tanzania, Bishop Cahal Daly, Bishop Edward Daly, and John Hume MP from Northern Ireland, Mildred Nevile from CIIR, and many others. We also offered accommodation in our homes to Chilean refugees. We worked with Bishop Wheeler on the drafts of Pastoral Letters, topics such as Overseas Development (Nov 1973) and Racial Justice (Nov 1976). In May 1977, the Commission was instrumental in organising a visit to Holy Rosary parish in Chapeltown by Cardinal Basil Hume, the newly appointed Archbishop of Westminster. From 1978 onwards there were regular First Monday evening masses, followed by discussions, which were very well attended. Many of the topics seem very familiar nowadays. However, in the 1970/80s they were considered to be

'political', and as such, not welcomed by all church-goers, some of whom saw us as 'left-wing' or even 'communist'. Thank God most of that sentiment has now disappeared.

It was an exciting time, and much of the excitement came from the sense of building up good working relationships with like-minded members of the Church, with our ecumenical neighbours and others of similar outlook. I was the secretary of the Commission from 1973-75, and after open competition became the paid Co-ordinator in 1978, a post I was lucky to share with Teresa Jackson from 1982-84, with great admin support from Christine Kearney. Looking back at those 11 years I am struck by the number of enthusiastic and talented people who joined us; there was a wide range of ages, and more young mothers with children in tow than you would find at J & P meetings today. Others included members of religious orders such as Sr Lucy Ennis SHCJ who was the first part-time paid worker. She was succeeded in 1976 by Fr Eamonn O'Brien SSC who became the Commission's first full-time worker for two years (and the first such appointment in the dioceses of England and Wales). He established parish Justice & Peace groups wherever possible around the Diocese, and together we liaised with similar new groups in other Dioceses, leading to the establishment of the National J & P annual conference.

Fr Eamonn lived in the Convent of Our Lady of the Missions, Burley Rd, Leeds LS4 where the Justice & Peace Office had been set up in the basement. Looking back, the welcoming way that the Our Lady of the Missions Sister, under the visionary leadership of Sr Mary Joseph RNDM, succeeded by Sr Mary Cuthbert RNDM, opened their doors (literally) to the new Justice and Peace Commission was amazing. It was my office base for 6 years and became a home from home (they even had my 90-year old father to stay when I went off to El Salvador and Nicaragua). Justice and Peace speakers and other visitors were welcomed to meals, to overnight stays, daily mass, and to the soup available daily at 12 noon (also offered to the gentlemen of the road). Having such a comfortable and efficient base gave the Commission a wonderful jumping-off point for its work and its relationships, for which we should always be grateful. I look back on those years as a very special time.

Anne Forbes, (Co-ordinator 1978-84)

// When the Church hears the cry of the oppressed it cannot but denounce the social structures that give rise to and perpetuate the misery from which the cry arises. //

Archbishop Oscar Romero, martyr of El Salvador

Justice & Peace into Politics

I arrived in Leeds in 1977 newly married and just having graduated, with a thirst to be involved in social action, the seeds sown by my involvement in YCS at school and then nourished through the Catholic Chaplaincy at Manchester and my involvement in a Third World Centre called Shanti.

The youthful Justice and Peace Commission provided just such an opportunity. I was actively involved at diocesan level for about 10 years (as secretary, chair and member of the DDCC). Looking back at annual reports and newsletter reminded me how fortunate I was to find this 'home' to express my faith in such a concrete way

People were key to those times and the building of strong communities of interest was vital. These included the members of my own justice and peace group in the then parish of Our Lady of Lourdes in Headingley. It was then a very mixed age parish, there many young people in their 20s and 30s who found a way of expressing their faith by working for justice and peace. They were a great inspiration

There was the community of people working at diocesan level as volunteers on the Diocesan Coordinating Committee not least chairs Mollie Somerville and Keith Siberry, as well as the paid staff I worked with including Anne Forbes, Teresa Jackson and John Sheen. Their commitment and dedication kept the flame alive in me.

Children featured prominently as many of us had young children. As both parents wanted to attend key meetings we organised programmes for them as well.

We were privileged to hear so many partners from the developing world - which we gradually learnt to call the South in an attempt to express our respect and belief in the importance of listening to people in the majority world. These included Bishop Donal Lamont from what was still Rhodesia (now Zimbabwe), Fr Jon Sobrino, from El Salvador, Fr. Michael Crosby, (USA) Fr. Ed de la Torre from the Philippines. They all visited Leeds.

There will always be a special place in my heart for Alex Mbatha and his wife Khosi from South Africa who came in 1980 and stayed with me. They had not long gone home when we heard that Alex had been imprisoned and that Khosi and their youngest had fled to Zimbabwe. We mounted a letter writing campaign throughout the commission and along with Amnesty made our small contribution to his release. He told us a couple of years later how important it was to know that people cared about him – a small example of the work we were involved in. Inspirational people were not confined to international figures. Sister Deirdre Duffy, Father John Dalrymple and Bishop Edward Daly from Derry are three that come to mind. It strikes me that there weren't as many women particular lay women as we would expect today; it wasn't all wonderful in those days.

So what issues were we concerned about ?

Many are the same as now – one of the first Cafod Campaigns I was involved in was on the theme of 'Just Food' and now in 2013 we are working on the Hungry for Change

campaign. In 1986 100 people from Leeds lobbied the government to increase aid to developing countries , now we are making demands about where aid should be targeted

Peace issues especially the threat of nuclear war loomed large in our minds and one of the early actions in my time at diocesan level was to send out a leaflet to every parish in the Diocese. Peace Sunday became an important focus for bringing the Diocese together culminating in Bishop Edward Daly speaking to about 1000 people. Northern Ireland was an area of great concern to the commission and an open letter to Margaret Thatcher was sent at the time that Bobby Sands and other prisoners were on hunger strike. Sadly Mrs Thatcher remained unmoved by the many requests for compassion that were sent to her and 10 hunger strikers died.

Working to end injustice in particular countries such as El Salvador, South Africa, Vietnam was a vital part of the work.

We came to a gradual realisation (and many speakers from overseas prodded us in that direction) that we needed to be concerned about injustice in our own backyard. Of course we had been – the Northern Ireland British Nationality Act and the Miners' Strike were all priorities for the Commission in those days

In 1985, the Annual Assembly focused on Riches and Poverty in Britain. The growing inequality between rich and poor became centre stage. Justice and Peace was one of the key partners in the first Leeds Churches Involvement Project eventually leading to the publication of Faith in Leeds.

What did it mean to be Church?

We were being Church, living out our baptism, expressing the vision of the new Jerusalem based on the Social Teachings of the Church and a breaking open of the Word. In the 80s, we were still developing our understanding of the teachings of Vatican Council 2. We began to benefit from the spiritual riches of the church in Africa, Asia and Latin America and their theologians. It felt like a very exciting and challenging time to be a Catholic.

We were aware however that not all our fellow Catholics saw it that way and that we were seen as political, left wing and doing things which didn't have a place in the church.

My sense is that that caution about being involved in politics is less prevalent 40 years on. It's taken for granted when we ask parishioners to send a card to the Prime Minister - there is no question that this is a right and proper thing for Catholics to do. The development of the spirituality and theology strand of Cafod and Pax Christi's work means that these are integrated into the liturgical cycle of the church.

However, I am not so sure about the renewal of the Church that came with the Second Vatican Council – it seems to have stalled.

Carol Burns, Chair 1983-86



Peace Protest at Menwith Hill, Yorkshire

Working in Partnership

The 34th Annual National Justice and Peace Conference, entitled: 'A New World Order? - China today and our response' took place in Swanwick, Derbyshire from 20th -22nd July 2012.

The Conference was organised by Cultural Exchange with China, the Catholic Diocese of Leeds and NJPN and grew out of an informal discussion over lunch at the Swanwick conference some two years previously.

It is only by working together, developing positive and honest relationships, that we may hope to achieve a more just and peaceful world. This cannot be done if we are ignorant of the hopes and aspirations of others.

As a result of the careful planning some 300 Justice and Peace campaigners from across England and Wales came together as a community in the peaceful and welcoming setting of the Hayes in Swanwick, Derbyshire hoping to increase awareness of the economic, environmental and military role of China in the world, to understand more about the church in China and to increase our knowledge and understanding of and (very importantly) to celebrate the culture of the Chinese people.

Fr Eamonn O'Brien, the Columban Director of CEC who chaired the conference, was keen to present a more balanced view of China than the often more negative image portrayed in the western media. Cardinal O'Brien reinforced this view, saying he preferred to focus on the good things within the Church in China that he witnessed during a visit there in 2007 organised by Cultural Exchange with China (CEC).

As well as hearing from eminent speakers, workshop leaders and witnesses provided opportunity for discussion and suggestions for action. During the final session those present considered possibilities for ongoing action in the short, medium and longer term.

Following the conference a number of participants admitted to having thought 'why a conference on China?' but then afterwards realised how little they had really known and how being at the conference had greatly increased awareness and understanding of the position of

China in the world. Indeed one of the keynote speakers commented on the fact that so many were "so positive about China and ways to engage with it".

Conference planning meetings were held at regular intervals throughout 2011 and in 2012 up until the end of June. Members of the Leeds Justice and Peace working party, together with Cultural Exchange with China, worked incredibly hard throughout the planning period as well as at the conference.

The Leeds J&P working group hosted the regular planning meetings, welcoming and providing hospitality for representatives of CEC and NJPN.

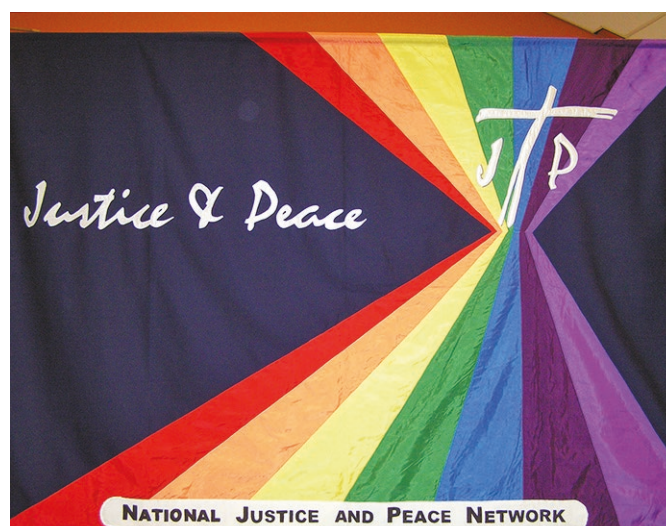
Those present at the conference appreciated the carefully planned Liturgy, which greatly enhanced the atmosphere over the weekend. The informal 'jam' session at the opening of the 'Just Fare' was much appreciated, creating a relaxed and welcoming atmosphere.

The preparation for the conference was not without difficulty, especially traumatic was the very sudden death of Rosemary Read who had been the Chair of the working party. We were delighted to welcome members of Rosemary's family to the conference where a tree was planted in her memory, in recognition of her long association with the Swanwick conference and her great commitment to working for justice and peace.

Throughout the planning period each participating group was deeply committed to the process. It was a privilege and pleasure to work with everyone involved.

Very many congratulations on the 40th anniversary of the Leeds Diocesan Justice and Peace Commission and all good wishes and prayers as it continues to spread the good news and builds the Kingdom of justice peace and love.

Anne Peacey, NJPN



// Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty. //

Archbishop Oscar Romero, martyr of El Salvador

Eucharistic Prayer : Jesus, W

V. The Lord be with you.

R. **And with your spirit.**

V. Lift up your hearts.

R. **We lift them up to the Lord.**

V. Let us give thanks to the Lord our God.

R. **It is right and just.**

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,
and he became a neighbour
to the oppressed and the afflicted.

By word and by deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.

And so, with all the Angels and the Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory,
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

You are indeed Holy and to be glorified, O God,
who love the human race
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love,
and when, as once for his disciples, so now for us,
he opens the Scriptures and breaks the bread.

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,
that they may become for us
the Body and Blood
of our Lord Jesus Christ.



St. Aidan's, Harehills – Racial Justice Sunday

On the day before he was to suffer,
on the night of the Last Supper,
he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

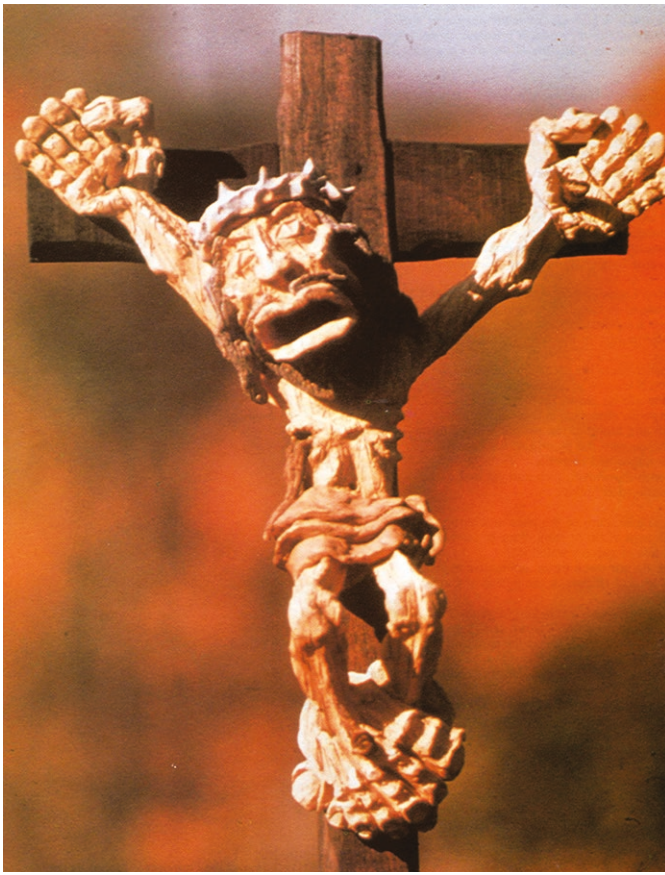
In a similar way, when supper was ended,
he took the chalice, gave you thanks
and gave the chalice to his disciples saying:

TAKE THIS ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Who Went About Doing Good



Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Saviour,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of Life
and the Chalice of Blessing.

Look with favour on the oblation of your Church,
in which we show forth
the Paschal Sacrifice of Christ that has been handed onto us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Bring your Church, O Lord,
to perfect faith and charity,
together with N. our Pope and N, our Bishop,
with all Bishops, Priests and Deacons,
and the entire people you have made your own.

Open our eyes
to the needs of our brothers and sisters;
inspire in us words and actions
to comfort those who labour and are burdened.

Make us serve them truly,
after the example of Christ and at his command.
And may your Church stand as a living witness
to truth and freedom,
to peace and justice,
that all people may be raised up to a new hope.

Remember our brothers and sisters
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary,
Mother of God, with St. Joseph her spouse,
with the Apostles and Martyrs,
and with all the Saints,
we shall praise and exalt you
through Jesus Christ, your Son.

Through him, and with him,
O God Almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

Amen.

*// Note well. It is when he is being given up to the cross
that he gives us 'his peace'. Thus it is not an absence of
suffering and struggle. It is something more profound.
It is peace of the heart. //*

Carthusian Novice Conferences

*// Do not be afraid to take a chance on peace, to teach
peace, to live peace...Peace will be the last word of
history //*

Pope John Paul II

// If you want peace work for justice. //

Pope Paul VI

Justice & Peace Forty Years On. – A Reflection

The call to love and act justly was written into the heart of the Mosaic Code, proclaimed by all the prophets and found clear expression in the Beatitude of Jesus, 'Blessed are those who hunger and thirst for what is just'. (Mat. 5:6) The mission of the Suffering Servant to bring true justice (Is 42:1) has always been and will be the mission of the Church.

As world communications developed during the middle decades of the last century the world began to recognise itself as a 'global village'. There was an increasing awareness of the human race as one community spread across the face of the earth. Inevitably the scale and extent of injustice and its consequent challenge to the Body of Christ became starkly apparent. Pope Paul VI in the introduction to his encyclical 'Populorum Progressio' wrote "Today the principal fact that we must all recognise is that the social question has become worldwide....Today peoples in hunger are making a dramatic appeal to the people blessed with abundance" (Intro. 3.)

In 1971 the same Pope convened the 3rd. Synod of Bishops since Vatican II and set as the agenda the question of world injustice. The Report produced from the deliberations of the Synod contained the now famous statement "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel or in other words of the Church's mission for the redemption of the human race and its liberation from every oppressive structure. (No. 6.).

Increasingly Christians became aware of their responsibility to work towards a world where the resources are shared equitably among all men and women. However it similarly dawned upon our understanding that this could only happen if there were radical changes to the political and economic structures of the world. Only by challenging and changing unjust structures could all people enjoy the abundance and comfort that the developed world had come to understand as its right. Justice for all was envisaged as providing developed world life-style for every human being.

Forty years on we are all, too slowly, coming to realise that this is an unreal dream.

At the same time as the Church was grasping its mission to bring true justice, far-sighted people were becoming conscious of the degradation of the planet and its delicate biomes and ecosystems and recognising that this was largely engendered by the demands for abundance and comfort in the advanced economies of the world. In 1971 the UN held its first conference on the Human Environment in Stockholm. This coincided with a paper titled 'The Limits of Growth' which drew attention to the growing pressure on natural resources from human activity. The belief that a rapidly growing world population could continue to use the natural resources of the planet at the present rate was shown to be utterly unsustainable and clearly flawed thinking.

Justice for all cannot be a matter of ensuring that everyone shares our abundant European life style. For this to be the case there would need to be three planets to produce all the resources necessary. Work for true justice continues to be and always will be the mission of Christ's disciples but we are now acutely aware that it involves an understanding that we are part of creation and not over and above it, that we must take care of the fragile planet which is the home of men, women and all that lives and that we must live much more simply and sustainably in order that all our fellow human beings can equally share the limited resources of the earth. Living simply and sustainably is an essential element in working to bring true justice.

Mgr Peter Rosser



Leeds Group at the NJPN Conference 2008



Regular Workshops

Congratulations from CAFOD Leeds

It is with great delight that, as manager of CAFOD Leeds, I have been invited to contribute to this fortieth anniversary booklet. The story of the Leeds Justice and Peace Commission and CAFOD's story are intertwined. Since the earliest days of the Commission CAFOD has supported and encouraged working for Justice and Peace in the Leeds Diocese, taking up a financial commitment from the Columban fathers when the first full time co-ordinator, Fr. Eamonn O'Brien SSC, finished his placement in the Diocese. At that crucial moment for the emerging Commission, when the need to continue with a full-time Coordinator was evident, the then Chair, Chris Seneviratne, was able to persuade CAFOD to co-fund, with the Diocese, the Co-ordinator's post.

It is to the credit of both Bishop Wheeler (Bishop of Leeds at that time) and CAFOD that they had the vision to recognise the potential for collaborative working in raising awareness that working for justice and peace, locally and globally, is a 'constitutive element of the preaching of the Gospel.' From its earliest days, Leeds Justice and Peace Commission sought to engage parishes and schools in its work and opened hearts and minds to the real issues of the time. This involved not only challenging injustice here but also making connections between the structures that affect people globally and thereby supporting CAFOD's development programmes to reduce poverty, provide humanitarian relief and campaign for real change.

The Commission soon became a model for other dioceses to follow and in time the Diocese took over the

funding of the Co-ordinator post, with CAFOD continuing to provide funds for office support. Since the establishment of the CAFOD Leeds office in 2006 I have worked closely with Shelagh on issues such as Climate Change, Debt, Poverty, Palestine, Campaign actions, with each organisation complementing the other's work. As well as this, with support from CAFOD's Development Education Fund, a seminal project was undertaken by both organisations in 2011, in collaboration with the team at Myddelton Grange Diocesan Youth Centre and St. Mary's Catholic High School, Menston. This was to create a Climate Change Walk in the grounds of the Centre at Ilkley, using CAFOD resources, designed by St. Mary's students and relying on the local environmental experience of the Myddelton team. It is a recent example of how working together can open up new possibilities for raising awareness about how local action can have global consequences and suggesting ways in which people can make an effective response.

The mutual benefit of CAFOD and Leeds Justice and Peace working together is evident and our hope is that this collaboration will only strengthen in the future. The team at CAFOD Leeds sends congratulations to the Leeds Justice and Peace Commission in its fortieth year and wishes it continued success for the future.

Margaret Siberry, Manager CAFOD Leeds (2008-13)

Fairtrade Fortnight, Kirkstall Leeds



Racial Justice



Racial Justice Sunday 2006

Leeds Diocesan Justice and Peace Commission works with CARJ, the Catholic Association for Racial Justice and other agencies to challenge and counteract, among other issues, racial injustices. Racial Justice can then be described as one of the Commission projects to help us understand different racial injustices prevailing in our communities and institutions and act effectively on them so that all people are well cared for. Racial Justice should enable us realise for example the industrialisation-empire-migration links, challenge the double standard speeches and attitudes, the deception of skin colour, what is happening with social mobility, school exclusion, unemployment, prison, sports, destitution, homelessness, leadership opportunities, the financial crisis, war, etc and strive to reduce racial marginalisation and radicalisation.

CARJ strapline is 'One Race, the Human Race'. As Christians we learn from the Bible, Church and life experiences that the human race is God's creation and all that God makes is very good. We also believe that human persons are God's beloved children, unique individuals but one family. When we proclaim that God is Trinitarian we are referring to God's oneness or unity in diversity. So, is it strange that the human race is diversified? Is diversity exclusiveness or the root-cause of the justice issues mentioned above? How should we respond? As Christians, we are requested to Act justly, Love tenderly and Walk humbly with God (Mi 6: 8). Racial Justice aims at taking this kind of direction of life and ensuring that our worldwide brother/sisterhood and uniqueness are cherished and fulfilled.

In recent years, we have had the privilege of ecumenically celebrating Racial Justice Sundays. In 2009, we



Bishop David welcomes Josie and Michael from Justice and Peace Cape Town, South Africa

reflected on 'The Changing Face of Britain and Ireland' and celebrated the 25th anniversary of CARJ mass in Leeds Cathedral where the African and Caribbean Chaplaincy was very much involved as well. In 2010, Racial Justice Sunday focussed on the 'Neighbour' (Lk 10:27-28), explored the issue of migration, building bridges or barriers? Last year, we looked at the attempts to stop human trafficking and the theme of this year was 'Being an inclusive Church'. Besides, we regularly work with the Anglican-Methodist Racial Justice group and have helped found the African Women Support Project dedicated to assist African women refugees to integrate in local communities, monitoring also racial injustices they face. On such occasions we learn to accept God's presence in all people's journeys, to savour the wonder of human diversity, to welcome the 'stranger' and to face together listening, sometimes helplessly, to reports on racist incidents going on.

There are still loads of miles to walk on this justice road. The Commission could for instance create Racial Justice modules for school young people so that they grow up with an outward-openness and appreciation of a universal 'citizenship'; encourage the Diocese to empower racially-marginalised people, increasing their choices and contribution to priestly and religious vocations, their employment especially in Church schools and organisations; continue challenging popular and institutional hypocrisy, the media and allying with other Racial Justice charities in Yorkshire and beyond.

Concile Nankunda, Racial Justice Group

// Injustice anywhere is a threat to justice everywhere. //

Martin Luther King

Reaching Out

I joined the Leeds Justice and Peace Commission as Co-ordinator in November, 1998. It was a time of change for a number of reasons. The Commission had just been through a process of renewal and redirection, the Millennium was on the doorstep, and great things were happening on the J&P scene nationally.

I was thrust into a series of national Justice & Peace workshops in preparation for the year 2000, financed largely by the Sister of the Sacred Hearts of Jesus and Mary in Chigwell, and organised by Rosemary Read, the new National Justice & Peace Co-ordinator. I don't think I had ever experienced such collaboration, goodwill and dynamic enthusiasm for justice before, and I will be forever grateful to Rosemary and all my J&P colleagues from the dioceses in England and Wales. Those Jubilee events proved to be the foundation for how Justice and Peace would develop in Leeds in the following years.

In April 1999 the first refugees from Kosovo arrived in Leeds and I received several phone calls asking what could be done to help. Colleagues from other denominations were also being asked the same question. The time was right to collaborate ecumenically. Working with Hilary Willmer, the then director of the Leeds Church Institute, the Leeds Asylum Seeker Support Network (LASSN) was formed. I am proud to say that for the last 15 years LASSN has gone from strength to strength, even in these times of uncertain funding, and responds to the pressing unmet needs of refugees and asylum seekers living in Leeds, most of whom experience acute isolation, mental health issues, language difficulties and immense uncertainty over their asylum claim. It currently involves over 200 volunteers

providing one to one support to around 700 asylum seekers and refugees and their children. It also provides destitute asylum seekers with the emergency financial support and accommodation they need to survive over the winter months.

The Commission was also involved in setting up and supporting other refugee and asylum seeker projects providing accommodation for destitute asylum seekers and refugees - Abigail Housing (based in Bradford and Leeds) and St. Monica's Housing (based in Leeds).

In 2002 I was asked to join the Churches Regional Commission for Yorkshire the Humber (CRC) as a Roman Catholic representative. I remained active in CRC until 2013, having collaborated on a number of events and papers. With regular church goers in excess of 420,000 and 4,500 churches in Yorkshire and the Humber, CRC is well placed to ensure that people of faith have a voice in regional issues. CRC generates policy papers and projects that respond to the evolving political and economic context. It is supported by church denominations across Yorkshire and the Humber.

In 2003, along with Maureen Browell, the Social Responsibility Officer for Ripon and Leeds Diocese, I had planned a one day conference on Criminal Justice. At short notice the day had to be cancelled. However, Maureen and I met for lunch to discuss the possibility of starting a project that might offer support to men on their release from HMP Leeds. The Project took many months in planning, but it involved not only partners from within SVP and other denominations but also from other faiths. The result was the West Yorkshire Community Chaplaincy Project. WYCCP is a resettlement organisation which aims to reduce re-offending and contribute to building safer and stronger communities in Leeds and across West Yorkshire.

A 'through the gate' project; we work with offenders inside the prison and post release. Staff and volunteers provide practical support and encouragement to men to help them cope with life in the community and break the cycle of re-offending.

Shelagh Fawcett, Co-ordinator (1998-2013)



Ecumenical ecology

Current Campaigns

Working with :

CAFOD... Hungry for Change Campaign
0113 275 9302 : leeds@cafod.org.uk

Pax Christi : paxchristi.org.uk

Church Action on Poverty... Time to Close the Gap
0161 236 9321 : info@church-poverty.org.uk

Housing Justice : www.housingjustice.org.uk

Racial Justice

Sanctuary seekers... Leeds Lassn and Pafra
Lassn : 0113 373 1759 : admin@lassn.org.uk
Pafra : 0113 262 2163

St. Monica's... Asylum seekers' project

West Yorkshire Community Chaplaincy Project
0113 387 4580 : info@wyccp.org.uk

Anti-Trafficking Campaign

Inter-Diocesan Palestinian Solidarity

Integrity of Creation Ecumenical Work

Community Organising... Leeds Citizens
office@leedscitizens.org.uk

Working with Catholic Groups including:

SVP

Legion of Mary

Knights of St. Columba

Union of Catholic Mothers (UCM)

WORKING ECUMENICALLY AND WITH OTHER FAITHS AND CAMPAIGNS IN THE LEEDS DIOCESE

West Yorkshire Ecumenical Council (WYEC)
www.wyec.co.uk

Leeds J&P Commission Past Publications include:

Towards a Better Life : The World of Work

**Towards a Better Life : Reflections on a Christian
Response to life in the 1980s**

**Towards a Better Life : A Search for a more
Human Lifestyle**

The Split City : A Report on Northern Ireland



Campaigning with Palestinians



Environment Walk - Myddelton Grange



//Today it breaks my heart to say it finding a homeless person who has died of cold is not new. Today news is scandal, that is news, but the many children who do not have food – that is not news. This is grave. We can't rest easy whilst things are this way. If we step outside ourselves we shall find poverty. A church which is poor and

for the poor has to fight this mentality. We can't become starched Christians, too polite, who speak of theology calmly over tea. We have to become courageous Christians and seek out those who need help most. The church does not need a new spirit. It just need the true one. //

Pope Francis in Rio, 2013

Extending Parish Groups



“Love thus needs to be organised, if it is to be of ordered service to the community.”

Pope Benedict XVI, Desu Caritas Est ¶20

Contact Leeds Diocesan Justice & Peace Commission at: info@leedsjp.org.uk • www.leedsjp.org.uk

The Future of our Justice & Peace Commission

At a university chaplaincy discussion a young student said he defined God as the rediscovery of "WE", the first person plural, in contrast to the "finger pointing YOU" of our culture and the individualistic egocentric "I". The task of the Church therefore is to help us become "WE" together with the person of Jesus Christ. There is a Trinitarian, and social and political (and economic) depth to this idea of God as "WE". The idea of the "People of God" developed at Vatican II has recently been stressed by Pope Francis. As the Year of Evangelisation draws to a close, it seems a brief time since the Second Vatican Council fifty years ago and as Pope Francis puts it we have not made much progress since then. It seems no time since the early members of the Leeds Diocesan Justice and Peace Commission met regularly in the Convent with the Sisters at Burley Road, often in the context of an evening Mass, to try and focus on the needs and sufferings of our Diocese and our world and work up a plan of priorities for practical and public action. Nor have the concerns evaporated, as refugees from conflicts continue to arrive in our Diocese, and the gap between the rich and poor widens. In the last forty years, the world is more global, more interconnected and now most people live in cities as urbanisation replaces agricultural societies. Yet as Pope Benedict reminded us in his pastoral letter, the paradox is that in the midst of huge cities "poverty is also isolation". Issues of poverty, racism, shortage of affordable homes remain endemic. War machines continue to be developed and used. The deep challenges of justice and peace for all peoples more recently fused with an understanding of the need to sustain the integrity of creation remain ever present locally and globally and in our own neighbourhoods.

Significantly there is increasing public interest ecumenically and much wider in the tradition of Catholic Social Teaching (or "Learning" as theologian Fr Pat O'Riordan puts it). In Leeds, the Workers Education Authority organised a public lunchtime lecture to explore the central key concepts of that teaching; "The Common Good" supported by the twin pillars of "subsidiarity" ("make decisions as locally as possible") and "solidarity" ("leave no person out"). For forty years Leeds Justice and Peace has organised and worked to address these challenges on behalf of and with our Church. A great "cloud of witnesses", living and dead, have dedicated much time and effort of themselves and their families to this work in our Diocese which we gratefully celebrate.

In recent years the coordinator Shelagh Fawcett carried the work out ecumenically and into wider action projects giving the Church a practical presence. We now need to strengthen our local networks and develop our outreach, extending and intensifying our coordinating capacities (using for example social media) linking with other groups at parish levels and much wider, for example joining efforts to build up "community organising" and a sense of "we" as local citizens. Pope Francis is giving an inspiring lead;

"The Church is or should go back to being a community of God's people.. at the service of the people of God", calling for a greater commitment by the Church to alleviate the social problems particularly of the young and the elderly. Acknowledging that addressing economic and political problems is largely the responsibility of governments and other secular institutions, he emphasises that such problems "also concern the Church, in fact the Church above all, because this situation wounds not only bodies but also souls" and Pope Francis provocatively reminds us that "people will not find Jesus by hanging out in first class lounges or in the library".

John Battle, Chair Leeds Diocesan Justice & Peace Commission November 2013.



Leeds Diocesan Justice & Peace working through the year with :

Peace Sunday	CAFOD Fast Days
Fairtrade Fortnight	Homelessness Week
Racial Justice Sunday	One World Week
Prisoners Sunday	Sea Sunday

Designed and published with grateful thanks to Paul & Sylvia Williment.