



# World War I Centenary: Remembrance is not Enough



*A Collection of liturgical resources for use in the Leeds Diocese around the Centenary of the end of World War I*

Published by the Justice & Peace Commission of the Leeds Diocese working with the Leeds Pax Christi Group

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## FOREWORD



This year it is 100 years since the end of the First World War. There has been much focus on the lives of those soldiers, often very young men, who died during this conflict.

Remembrance is essential to recognise the loss and sadness of those left behind and the tradition of remembrance has carried on throughout the hundred years even as we remember those killed in subsequent conflicts.

In remembering the lives of soldiers who died in the First World War, we can easily forget the many others who suffered and for whom the war had a great impact. These include civilians, both British and German, those who died from accidents in munitions factories (such as the Barnbow factory in Leeds), the effects on the communities decimated by their loss of men and those who were Conscientious Objectors.

The necessity of remembering has not always sat well with a commitment to *working* for peace.

In his World Peace Day message for 2007, Pope Benedict said:

*In remembering wars and conflicts of the past we acknowledge our own responsibility and commitment to work for peace.*

*This is the fiftieth Message for the World Day of Peace. In the first, Blessed Pope Paul VI addressed all peoples, not simply Catholics, with utter clarity. "Peace is the only true direction of human progress – and not the tensions caused by ambitious nationalisms, nor conquests by violence, nor repressions which serve as mainstay for a false civil order". He warned of "the danger of believing that international controversies cannot be resolved by the ways of reason, that is, by negotiations founded on law, justice, and equity, but only by means of deterrent and murderous forces." Instead, citing the encyclical Pacem in Terris of his predecessor Saint John XXIII, he extolled "the sense and love of peace founded upon truth, justice, freedom and love". In the intervening fifty years, these words have lost none of their significance or urgency.*

This encapsulates why 'Remembrance is not enough': we all have a personal responsibility to make the Peace of Christ a reality in our world.

I commend this booklet to groups and parishes as an aid to working in every way we can to make the peace that Jesus Christ offers a reality in our own communities, our country and the world.

Yours devotedly in Christ,



✠ Marcus Stock  
Bishop of Leeds

## HOW TO USE THIS BOOKLET

This booklet is designed to be a practical resource for parishes and groups to find ways to commemorate the end of the First World War by providing prayers and other ideas that can be included in masses and other liturgies that will help to take people beyond just remembering those who believed they died for the benefit of all in the UK.

It is very far from being a comprehensive resource, but we hope that you will find some things that will be of use in helping people to reflect more deeply on Christ's Gospel of peace and the calling of us all to be peacemakers in our world today. Even if you do not find an immediate use for this booklet perhaps it will inspire you to obtain and use some of the source books which contain these prayers and reflections.

## VOICES OF WORLD WAR I

**Colonel W.N. Nicholson, Suffolk Regiment Staff Officer attached, Highland Division**

We spent our second Christmas of the war in Senlis. Strict orders had been issued against any form of truce on the trench line. The Germans caught one of our men on patrol and we shelled them when they started singing carols. But it is a commentary on modern war that commanders should fear lest the soldiers on each side become friendly. Our soldiers have no quarrel with 'Fritz', save during the heat of battle, or in retaliation for some blow below the belt. If whole armies fraternised politicians on both sides would be sore set to solve their problems. Yet it is possible that if there had been a truce for a fortnight on the whole trench line at any time after the Battle of the Somme the war might have ended.

### The Barnbow Lasses



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The Barnbow Munitions factory was on the outskirts of Crossgates in Leeds and opened in March 2016. At its height, 17,000 people working there, producing shells. 93% of the workforce were women.

About one third of the female operatives came from Leeds and many also came from Castleford. Others came from areas such as York, Tadcaster, Harrogate, Wetherby, Knaresborough, Pontefract, Normanton, Wakefield and other outlying villages. The North Eastern Railway ran 38

special and 15 ordinary trains per day round the clock, with free travel permits being issued to all employees.

The worst disaster ever to befall Leeds in modern times happened on 5th December 1916, when an explosion ripped apart Hut 42 and killed 35 girls and women. Many more were injured. One source states that: - 'The night shift had just started operations on 4.5inch shells, when a shell,

which had been placed in position on the machine for the purpose of having a fuse firmly screwed in, burst with a loud report, and other projectiles close at hand followed suit with disastrous results’.

The explosion caused hot water pipes to burst and many women were badly scalded.

Edith and Agnes Sykes were sisters from Hunslet who worked together. Edith was really too young to work in the dangerous area. Edith was on her own on the night of the explosion, Agnes had flu so Edith worked her shift. Injured and hospitalised she died three weeks after. Edith is buried at Hunslet cemetery. Agnes never properly recovered from the bereavement and died in middle age.

Mary Elizabeth Wortley was from York. Her husband had refused at call-up (and had been given white feathers). She decided to work in munitions to show the family did want to support the war effort. She was 38 when she died leaving 10 children. Her husband walked from York to identify the body.

Eliza Grant was killed as she walked through the door into the factory when the shell exploded. It was her day off work that night, but her friend, Edith Levitt had persuaded her to go in and she agreed as long as she got all her housework done. She left 9 children, including step-children from her husband Clayton Grant.

A total of 35 women died in an explosion at the Barnbow munitions factory in Cross Gates in December 1916 – but the single largest loss of life in the city’s history was hushed up and kept out of the headlines for fear of damaging national morale.

Partly due to the sterling work of the East Leeds Historical and Archaeological Society, the women have been commemorated in a play performed at West Yorkshire Playhouse, the ‘Barnbow Canaries’ and with a memorial in Manston Park

New houses have been recently built on the site of the munitions factory and the names of the woman who died have been immortalised in the names of the streets including Ada Glasby, Amelia Stewart and Maggie Barker.

### **German experiences**



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The Grieving Parents are two sculptures to be found in the German cemetery in Ypres. They are by the German sculptress Marthe Kollwitz.

Her youngest son, Peter, was killed in October 1914 and she made these sculptures in the 1930’s as a tribute to him. He is buried in this cemetery. The eyes on the father-figure gaze on the ninth stone before him, on which Kollwitz’s son’s name is written.

Civilians on both sides of the war suffered and for Germans the lack of food was significant. Germany depended on imports of food and raw materials, which were stopped by the British blockade of Germany. Food prices were first limited, then rationing was introduced. In 1915 five million pigs were massacred in the so-called ‘Schweinemord’ to both make food and preserve

grain. The winter of 1916/17 was called "turnip winter" because the potato harvest was poor and people ate animal feed including vile-tasting turnips.

During the wartime period (and that immediately following it to mid-1919) it is estimated that around 474,000 German civilians died as a result of malnutrition and diseases associated with the conflict (over and above the normal death rate).

### **The Guild of the Pope's Peace**

This tiny and short-lived peace group was founded in 1916 by Sir Francis Meynell and Stanley Morison who were both Catholics and Conscientious Objectors. They had met when working at Burns & Oates, the publishing house run by Meynell's father. The Guild's 'committee' of seven comprised the entire membership. Their main activity was to bring and distribute the peace messages of Pope Benedict XV.

Although impartial, Benedict was not a spectator to the unfolding horror of war. While his plea for a Christmas truce in 1914 was ignored, his proposals for exchanging wounded prisoners of war and interned civilians – particularly women and children – were enacted. He created a Vatican office that worked with the International Red Cross; procured agreements that permitted religious services in POW camps and inspections by apostolic visitors. He also contributed 82 million gold liras to support war-related relief programs.

Seeking a "stable and equitable" peace through negotiations, Benedict issued in July 1915, a plan that included the creation of a free Poland, freedom of the Dardanelles Strait, and the establishment of an international body that would require nations to arbitrate their differences. President Wilson would later incorporate several of the pope's suggestions into his Fourteen Points.

Throughout the First World War, Pope Benedict was the lone voice calling for a cessation of hostilities. And eighty-five years later when Cardinal Joseph Ratzinger took the name of Benedict XVI, he rightfully referred to his predecessor of that name "the courageous prophet of peace."

The new group met with a hostile response in the religious press and the disapproval of bishops in England who were determined to prove the patriotic loyalty of Catholics (especially bearing in mind that this was the period of Irish rebellion against British rule).

For the most part the Guild was ignored, as were the impassioned appeals of the pope for a negotiated end to the war, and warnings that humiliating peace terms would perpetuate conflict. *(For more information about this see the CTS pamphlet "The Church and World War 1" by Harry Schnitker [2015])*

### **Conscientious Objectors**

There are many stories about conscientious objectors during World War I. However, the Christian roots of this go back much further. In north Africa in the year 295 Maximilian, the 21-year-old son of Fabius Victor, a recruiter for the Roman military, publicly refused to be drafted into the Roman army. He was put on trial. His testimony was written down in a document called the *Passio* and later quoted throughout the Church as an example of true Christian discipleship. As recently as 2015 Pope Francis said "Every legal system should provide for conscientious objection because it is a right, a human right..."

As noted above, the English hierarchy were concerned during World War I to prove the loyalty of English Catholics and there are not many stories of Catholic conscientious objectors.

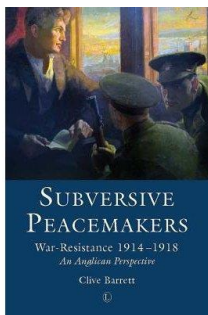
Tom Allen was one of three Roman Catholic brothers from Nelson in Lancashire who made a stand against conscription by becoming conscientious objectors. Tom was the eldest son of the Allen family and had two younger brothers - Peter and James, and two sisters, Margaret and Mary Jane. The family had a history of anti-war activism and Tom's father had been involved in organised opposition to the Boer war.

Peter and Tom were unusual conscientious objectors as they did not go before a local tribunal. Instead, correctly predicting that conscription was on its way, they moved to Ireland to set up a business as shoemakers, hoping to evade the entire process. Unfortunately for them, while conscription was never introduced in Ireland, they were arrested and brought back to England regardless. By April 1916, they were back in Nelson before the Magistrates court, where both Peter and Tom were fined 40 shillings and handed over to the military.

By May 1916 Tom and Peter were in Gosport Military Prison, sentenced to 28 days for disobeying military orders. During this sentence they were treated brutally, and their case became well known in the CO movement. After this short but violent sentence, they were released into the main body of the army only to disobey orders again and find themselves sentenced to two years hard labour. After several months, Tom was transferred to Wormwood Scrubs.

While in Wormwood Scrubs, Tom went before the Central (Appeal) Tribunal which would assess his suitability for the Home Office work scheme. Despite clearly being determined to resist all efforts to force him into the army, Tom was not judged to be a "genuine CO" and was not offered the compromise of the Home Office Scheme. Roman Catholic COs often had a difficult time convincing Tribunals that they were genuine. Aside from a still widespread anti-Catholic bias, as members of a denomination whose leaders in Britain supported the war, Catholic COs could not argue from authority. They were usually asked why, when Catholic chaplains supported the war, they believed they knew better than a priest? For many COs this was a difficult question to answer.

*From Peace Pledge Union website – The Men Who Said No*



**Dr Clive Barrett**, Chair of the Bradford Peace Museum, has written a book about Conscientious Objectors in World War I called 'Subversive Peacemakers'. While the majority of clergy supported 'God's war', there were notable conversions. Dick Sheppard returned from his brief frontline experience as a pacifist, opening St Martin-in-the-Fields to war resisters and soldiers alike. In 1920 the Lambeth Conference recognised the right to be a Conscientious Objector.

## PRAYERS OF INTERCESSION

Living Lord, in a dark hour you spoke of the gift of peace, we seek that gift for ourselves. Grant us, we pray, the inner serenity which you alone can give that we may become messengers of peace to a strife-torn world.

**L** Give peace in our time, O Lord

**R** Give peace in our hearts, O Lord

We pray for all who suffer for their fidelity to the calling to be your witnesses; all who suffer for trying to live by the truth they have received and all who are slandered, ill-treated, falsely imprisoned or tortured. Crucified and risen Lord, may they, sharing your anguish, know that they will also share your victory.

L Give peace in our time, O Lord

**R Give peace in our hearts, O Lord**

We pray for all who suffer as a result of the wickedness and folly of others. We especially pray for those who suffer from the breakdown of law and order, or from the absence of just and humane laws and are thus denied the freedom to realise their birth right as your children on this earth.

L Give peace in our time, O Lord

**R Give peace in our hearts, O Lord**

We pray for those who are fighting; injury, disfigurement, death, their constant companions; nerves and bodies strained beyond endurance, the streams of compassion drying up within them, their only goal the destruction of the 'enemy'. Whatever the colour of their skin - we pray for them. Whatever the sound of their tongue - we pray for them. Whatever the insignia they wear - we pray for them.

L Give peace in our time, O Lord

**R Give peace in our hearts, O Lord**

We pray for all those who have been broken in battle; for those who weep and for those who can no longer weep; for those who feel the anguish and for those who have lost the capacity to feel for all prisoners and for all jailers; for those who exist in war-torn lands and for those who no longer have a homeland.

L Give peace in our time, O Lord

**R Give peace in our hearts, O Lord**

We pray for all those who stir up strife; for all who make a profit out of the misery of others; for all who are led into vice as they seek a momentary forgetfulness; and for all who believe that war is inevitable. We bring to you particular needs ..... and we remember those who have died. Lord, we pray that you may hold us fast amidst all the evils of this world that at the last we may enter into the peace and joy of your kingdom.

L Give peace in our time, O Lord

**R Give peace in our hearts, O Lord**

## **PRAYERS FOR PEACE**

### *The Shadow of the Dove*

When dawn's ribbon of glory around the world returns  
And the earth emerges from sleep –

May the shadow of the dove be seen as she flies across moor and city.

Over the warm breast of the earth she skims, her shadow falling on the watcher in the tower, the refugee in the ditch, the weary soldier at the gate.

May the shadow of peace  
fall across the all-night sitting of a council  
across the tense negotiators around a table,

May the shadow of hope  
Be cast across the bars of a hostage cell  
Filling with momentary light  
Rooms tense with conflict,  
Bringing a brief respite,  
A slither of gold across the dark.

May she fly untiring across flooded fields,  
Across a city divided by hate and fear,  
Across a town wreathed in smoke.

May the shadow of reconciliation,  
The dove of peace with healing in her wings,  
Be felt and seen and turned towards  
As she makes righteousness shine like the dawn,  
The justice of her cause like the noonday sun.



Holy Spirit of love  
BRING HEALING, BRING PEACE  
*(from **The Pattern of our Days**)*

*Litany for Peace*

From words and deed that provoke discord, prejudice and hatred,

**O God, deliver us.**

From suspicions and fears that stand in the way of reconciliation,

**O God, deliver us.**

From believing and speaking lies about other peoples or nations,

**O God, deliver us.**

From cruel indifference to the cries of the hungry and homeless,

**O God, deliver us.**

From all that prevents us from fulfilling your promise of peace,

**O God, deliver us**

Deliver us from our brokenness, we pray, O God,

**And by your grace and healing presence deliver us to you.**

To still waters and green pastures,

**O Creating God, deliver us.**

To the freedom and forgiveness we find in you,

**O Risen Christ, deliver us.**

To the tough task of loving our enemies,

**O Jesus, deliver us.**

To joyful service in your name,



**O Servant of All, deliver us.**

To the promise of a new heaven and a new earth,  
To the wholeness of justice,  
To the power of your peace,

**O Holy Spirit, deliver us now and in the days to come.**

*(from Just One Year)*

*Give me the grace to love the enemies of my nation*

Dear God,

At the climax of his Sermon on the Mount

Jesus command us to “love your enemies...

that you may be sons and daughters of the God who lets the sun rise on the good and the bad  
and the rain to fall on the just and unjust.”

I know he’s right, that loving the people  
declared to be enemies by our nation  
is the height of unconditional, universal love.

Please give me the grace to love the enemies of my nation.

Help us all to love our enemies.

God of peace and universal love,  
I’m sick and tired of war, terrorism,  
nuclear weapons and the non-stop killings  
that seem to be the norm.

Today our world wages permanent war  
through terrorism, drones, corporate greed,  
racism, the ongoing threat of nuclear destruction,  
and environmental destruction.

Wake us up that we might end war  
and killing once and for all  
and institutionalise global, nonviolent love  
so that we can welcome your gift of peace.

Few realise that they are sisters  
and brothers of one another.  
Few know that they are your beloved sons and daughters.  
Help us to learn the truth about who we are,  
about our fundamental identities.  
That we might learn to love you and one another  
and accept the astonishing social, economic and political  
implications of universal nonviolent love.

Dear God, few people even know that you are  
A God of universal nonviolent love.

We don't think about the sun or the rain,  
or about your lavish generosity,  
whether or not we are worthy.  
Few know that you are nonviolent,  
that you treat everyone equally,  
that you invite everyone into your universal,  
nonviolent love.

Help us to learn.  
Give us a new global vision.  
Widen our hearts to embrace the whole human race.  
Make us welcome the sunshine and rain with gratitude.  
You are such a beautiful, loving God.  
You love everyone, even those of us  
who do not love you or one another.  
You love even those of us  
who would kill our sisters and brothers  
And destroy your creation.  
Love us all the way,  
that we might grow in compassion,  
peace, and justice, and become, for Jesus,  
people of universal nonviolent love.  
Amen.

*(Radical Prayers on Peace, Love & Nonviolence)*

*Bridges of reconciliation*

*'...and on earth peace among those whom he favours.'* Luke 2:14

Prince of Peace,  
You were born into a world  
Where terror reigned, and fear ruled.  
And live today in a world crucified by war.  
Fill us with your passion for justice  
That wherever we see evil abound  
We may live to disturb its path  
And strive to build bridges of reconciliation.  
In the darkness, beckon us with your kindly light  
That we may never lose sight of your vision of peace  
In which the lion lies down with the lamb.

*(Annabel Shilson-Thomas in Just One Year)*

*Prayer for Peace and Justice*

O Lord,  
You love justice and you establish peace on earth.  
We bring before you the disunity of today's world;  
The absurd violence and the many wars,

Which are breaking the courage of the peoples of the world;  
Human greed and injustice,  
Which breed hatred and strife.  
Send your Spirit and renew the face of the earth;  
Teach us to be compassionate towards the whole human family;  
Strengthen the will of all those  
Who fight for justice and for peace,  
And give us that peace which the world cannot give.

### *Give us Courage*

Give us courage, O Lord, to stand up and be counted,  
To be counted for those who cannot stand up for themselves,  
To stand up for ourselves when it is needful for us to do so.  
Let us fear nothing more than we fear you,  
Let us love nothing more than we love you,  
For then we shall fear nothing also.  
Let us have no other god before you,  
Whether nation or party or state or church.  
Let us seek no other peace but the peace which is yours,  
And makes us its instruments,  
Opening our eyes and ears and our hearts,  
So that we should know always what work of peace  
We may do for you.

### *Lord, God of peace, hear our prayer!*

We have tried so many times and over so many years to resolve our conflicts by our own powers and by the force of our arms. How many moments of hostility and darkness have we experienced; how much blood has been shed; how many lives have been shattered; how many hopes have been buried... But our efforts have been in vain. Now, Lord, come to our aid! Grant us peace, teach us peace; guide our steps in the way of peace. Open our eyes and our hearts, and give us the courage to say: "Never again war!" "With war everything is lost". Instil in our hearts the courage to take concrete steps to achieve peace. Amen.

*(Pope Francis, 2014)*

## **SYMBOLS OF REMEMBRANCE**

We use symbols extensively in the Catholic Church.

**Candles** can be used in a variety of ways – from people lighting candles during a service to remember relatives and friends who have died in conflict situations to using the Paschal candle to light candles held by each participant to symbolise the light of Christ that we must be in order to bring his message of Peace to the world.

**Poppies** (and in particular red poppies) are associated in many people's minds in the UK with remembrance of World War I and II. Red poppies were common in the fields of Flanders where so many soldiers died (although the French chose to use blue cornflowers which also grew there). More and more people also wear white poppies or a red and white poppy together – the red to

remember the military dead and the white for civilian casualties and as a sign of commitment to working towards peace.

**Rosemary** has been used since at least the age of Egyptian Pharaohs as a sign of remembrance. In respect of the First World War I it is particularly recognised as such by Australians as it was common around Gallipoli where many Australian soldiers were killed.

**Bells** The tolling of a single bell during a period of silent remembrance can make a dignified and more inclusive (i.e. remembering both military and civilian casualties) alternative to using military bugles.

## THOUGHT PROVOKERS

### Father George Zabelka – Catholic Chaplain to the USAF Nuclear bomber aircrews

Sixty-nine years ago, **Father George Zabelka** blessed the men who dropped the atomic bombs on Hiroshima and Nagasaki. Over the next twenty years, he gradually came to believe that he had been terribly wrong, that he had denied the very foundations of his faith by lending moral and religious support to the bombing. Here is part of a speech he made on the 40<sup>th</sup> anniversary of this terrible bombing:

*The destruction of civilians in war was always forbidden by the Church, and if a soldier came to me and asked if he could put a bullet through a child's head, I would have told him, absolutely not.*

*That would be mortally sinful. But in 1945 Tinian Island was the largest airfield in the world. Three planes a minute could take off from it around the clock. Many of these planes went to Japan with the express purpose of killing not one child or one civilian but of slaughtering hundreds and thousands and tens of thousands of children and civilians – and I said nothing.*

*As a Catholic chaplain I watched as the Boxcar, piloted by a good Irish Catholic pilot, dropped the bomb on Urakami Cathedral in Nagasaki, the center of Catholicism in Japan.*

*I never preached a single sermon against killing civilians to the men who were doing it... It never entered my mind to protest publicly the consequences of these massive air raids. I was told it was necessary – told openly by the military and told implicitly by my Church's leadership.*

*For the last 1700 years the Church has not only been making war respectable: it has been inducing people to believe it is an honorable profession, an honorable Christian profession. This is not true. We have been brainwashed. This is a lie.*

*War is now, always has been, and always will be bad, bad news. I was there. I saw real war. Those who have seen real war will bear me out. I assure you, it is not of Christ. It is not Christ's way. There is no way to conduct real war in conformity with the teachings of Jesus.*

*The ethics of mass butchery cannot be found in the teachings of Jesus. In Just War ethics, Jesus Christ, who is supposed to be all in the Christian life, is irrelevant. He might as well never have existed. In Just War ethics, no appeal is made to him or his teaching, because no appeal can be made to him or his teaching, for neither he nor his teaching gives standards for Christians to follow in order to determine what level of slaughter is acceptable.*

*So the world is watching today. Ethical hair-splitting over the morality of various types of instruments and structures of mass slaughter is not what the world needs from the Church, although it is what the world has come to expect from the followers of Christ. What the world needs is a grouping of Christians that will stand up and pay up with Jesus Christ. What the world needs is Christians who, in language that the simplest soul could understand, will proclaim: the*

*follower of Christ cannot participate in mass slaughter. He or she must love as Christ loved, live as Christ lived, and, if necessary, die as Christ died, loving one's enemies.*

**Lions and Donkeys (For Remembrance Sunday) by Fr Rob Esdaile**

And after all the carnage,  
after all the millions of dead  
and the billions of bullets  
had been expended,  
do you know the greatest moral failing of them all?  
Beyond all the bayonettings, shootings, gassings, pulverisings,  
something far more deadly in effect took place  
in a railway coach at Compiègne  
and in the Hall of Mirrors at Versailles:  
the Humiliation of the Vanquished  
and the Vengeance of the Victors,  
grinding Germany into the dirt  
and the Jews into the Camps  
and the World back into War.  
All for want of imagination and forgiveness,  
reconciliation and friendship  
and a Christ-like love of enemy.  
© Rob Esdaile, 2014

**If the war Goes On**

*This song by John Bell & Graham Maule of the Iona community could be read as a prayer or reflection.*

If the war goes on  
and the children die of hunger,  
and the old men weep  
for the young men are no more,  
and the women learn  
how to dance without a partner  
who will keep the score?

If the war goes on  
and the truth is taken hostage;  
and new terrors lead  
to the need to euphemise,  
when the calls for peace  
are declared unpatriotic,  
who'll expose the lies?

If the war goes on  
and the daily bread is terror,  
and the voiceless poor

take the road as refugees;  
when a nation's pride  
destines millions to be homeless,  
who will heed their pleas?

If the war goes on  
and the rich increase their fortunes  
and the arms sales soar  
as new weapons are displayed,  
when a fertile field  
turns to-no-man's-land tomorrow,  
who'll approve such trade?

If the war goes on  
will we close the doors to heaven,  
if the war goes on,  
will we breach the gates of hell;  
if the war goes on,  
will we ever be forgiven,  
if the war goes on....

*Words & music John L. Bell & Graham Maule, music John L. Bell, copyright @ 1999, 2001, 2002  
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situations.*

### **The weight of a snowflake**

"Tell me the weight of a snowflake", a coaltit asked a wild dove. Nothing more than nothing", was the answer.



In that case, I must tell you a marvellous story", the coaltit said. "I sat on the branch of a fir, close to its trunk, when it began to snow - not heavily, not in a raging blizzard: no, just like in a dream, without a sound and without any violence. Since I did not have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952. When the 3,741,953rd dropped onto the branch - nothing more than nothing, as you say - the branch broke off." Having said that the coaltit flew away.

The dove, since Noah's time an authority on the matter, thought about the story for a while, and finally said to herself: "Perhaps there is only one person's voice lacking for peace to come to the world."

*In 'New Fables, Thus spoke the Marabou' by Kurt Kaufer*

## **HYMNS**

(L = Laudate, CFE = Celebration for Everyone)

For the healing of the nations (Kaan) L 886 CFE 179  
Lead us from death to life (Haugen) CFE 350  
Lord, make me an instrument of your peace CFE 385  
Make Me a Channel of your peace (Temple) L 898 CFE 478  
Peacemakers (Campbell-Carr) CFE 599  
Peace Prayer (Schutte) L 899  
Peace Child (Farrell) in the collection 'Go Before Us' (2003) OCP Publications  
Prayer for Peace [Peace Litany] ( David Haas) available from [www.musicnotes.com](http://www.musicnotes.com)  
In Christ there is no East or West (Oxenham) L 831 CFE 303  
Peace is flowing like a river L 902  
Peace is the gift of heaven to earth (Glynn) CFE 596

## **SOURCES FOR THIS BOOKLET AND OTHER RESOURCES**

This booklet can provide nothing more than a 'taster' of the range of resources that are currently available.

Some of the prayers quoted in this booklet came from the following source books:-

'Celebrating One World'. Eds: Jones, Shilson-Thomas, Farrell Harper Collins (1998)

'Just One Year', Ed Timothy Radcliffe OP, Darton Longman and Todd (2006)

'The Pattern of our Days' Ed Kathy Galloway, Wild Goose Publications (2003)

'Radical Prayers on Peace, Love & Nonviolence', John Dear SJ, Pace e Bene Press (2017)

'Remember War Make Peace' Adam, Fawcett, Simpson, Titmus, Kevin Mayhew (2010)

'We Will Remember Them', Movement for the Abolition of War (2014)

'Sing for Peace' Music songbook and CD by Marty Haugen available from [www.giamusic.com](http://www.giamusic.com)

'If the War Goes on' is from the music collection 'I will not sing alone' which is available as a songbook and CD from Wild Goose publications

The following organisations are very useful sources for further information and resources:

**Pax Christi UK**  
[www.paxchristi.org.uk](http://www.paxchristi.org.uk)

Pax Christi is the International Catholic peace organisation, operating in more than 50 countries. In the UK it is a membership organisation with over 60 members in the Leeds Diocese.

It produces a number of high quality liturgy resources, has a beautiful Icon of Peace, which has already made one 'mini-tour' of the Leeds Diocese which was much appreciated by the parishes that took part, and has a range of other

resources exploring the context of the Gospel of Peace in today's world.

It has a set of resources relating to the First World War and a number of these can be downloaded and freely used- including further ideas for liturgies.

**Movement for the Abolition of War (MAW)**

[www.abolishwar.org.uk](http://www.abolishwar.org.uk)

This is a civil society movement which challenges popular thinking about the acceptability of war and raises awareness of constructive alternatives. Their founder chair was Bruce Kent. Their website contains much useful and interesting background material about conflict-much of it downloadable.

**Network of Christian Peace Organisations**

<http://ncpo.org.uk/>

A network of 18 separate peace organisations working in the UK to help people better understand and live out the Gospel messages of peace. They have a range of downloadable resources about various aspects of peacemaking in a Christian context.

**Christian CND**

[www.christiancnd.org.uk](http://www.christiancnd.org.uk)

Christian CND provides a focus for Christians who want to witness on the basis of their faith against nuclear weapons and other weapons of mass destruction, while also positively campaigning for peace

**The Catholic Nonviolence Initiative**

[www.nonviolencejustpeace.net](http://www.nonviolencejustpeace.net)

This is a project of Pax Christi International that started with a conference at the Vatican around Easter 2016. It is an area where there is lively debate and an opportunity, with people across the world who are living in conflict situations, to explore what the Gospel messages of nonviolence mean at a very practical level in today's world.

