

# CITYtheology

The magazine of the Leeds Church Institute

“Have we the courage to become the Church of the excoriated, the ‘scroungers and skivers?’”

**John Battle** asks how the Church should respond to austerity.



What does the Sabbath mean in Leeds?

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# Faith and the New Politics

**John Battle** asks how the Church should respond to austerity



**It is increasingly obvious that the old political paradigms do not work.** The debate is no longer cast in the binary terms of Left and Right but is about the relationship between techno managerialism and populism, and a new blending of these two. In a similar way, situation ethics, process theology and liberation theology no longer fit our changed economic, political and social circumstances here in Britain. We need to think again about the resources and prophetic witnesses to which the Christian Churches can look for inspiration and guidance.

Bonhoeffer in his day suggested the response of faith to the political situation could be a new blend of monasticism and the Sermon on the Mount. In more recent times, Pope Francis has exhorted us to become “a poor Church of the Poor”. But have we the courage to become the Church of the excoriated, the ‘scroungers and skivers’ as the poor are written off in popular culture?

**Have we the courage to become the Church of the excoriated, the ‘scroungers and skivers’?**

To explore how we might go about that, we can follow Karl Barth’s suggestion that we start with the

newspaper in one hand and the Bible in the other.

## **THE EMERGENCY BUDGET IN THE NEWSPAPERS**

8th July 2015

For some time the Conservatives have been threatening to take £12 billion out of the welfare budget and in the Emergency Budget on 8th July, we got some detail of where those cuts would be made. The initial impression of the press was of a new living wage that led to celebratory headlines. The Daily Express wrote,

### **Hooray! It’s Pay Rises All Round**

while The Daily Mail had

### **A Pay Rise for 6 Million**

The Times was less euphoric with

### **Higher Wages and Welfare Cuts in Britain’s New Deal**

and The Independent suggested

### **A Headline Grabbing Living Wage of £7.20...but make sure you read the small print**

Indeed, careful reading of the tables of tax information printed in all these papers illustrated that there would be tax gainers in the middle, with both higher and lower incomes being the losers.

The Daily Mirror alone headlined it

**Con Trick** declaring **Osborne says UK is getting a pay rise ...but millions will be worse off...He brings in a bogus 'living wage' and then cuts tax credits.**

The problem with the headline soundbite approach is that it denies the real “devil in the detail”. The following day the respected Institute of Fiscal Studies crunched the numbers to reveal that some 3 million of the poorest people would lose over £1000 a year in tax credit reductions and a further 13 million would lose over £300 as a result of losing benefits even with the promised living wage pay rises by 2020.

For many, the accountability of public finances rests on the ability to (ac)count. I recall a woman tenants' leader some years ago berating councillors for not being aware of how much she had to live on saying,

**“Those of us who have to pay the price can do the arithmetic. Why can't you?”**

More recently an MP told a public meeting that tax and benefit matters were too complex for him and so he forwarded those cases to the Citizens Advice Bureau. Of course, tax – benefit interactions are complex not least because people are complex in

their lives, needs and relationships. For example, the construction of Universal Credit has hit the problem that people do not live passively in tax years. Within the year they may change or lose or regain a job, marry or divorce, have children, and move address, all of which complicate their circumstances for assessment.

The Emergency Budget disturbingly assumed an initial level of innumeracy. Revealingly in The Times it reported,

**The Treasury admitted that it had not calculated the net effects after the reduction to tax credits, including changes that will remove 500,000 from eligibility for top up payments altogether. Aides said that it was 'too complicated' to model how much the introduction of a new living wage would increase the pay of those above the minimum but entitled to benefits.**

In summary, this budget hits the poor and the vulnerable disproportionately. It is significant that the new “living wage” in future will boost the hourly rate but in the economic context of increasing zero hours contracts and part time work, a few good hours are no compensation for a salary that regularly sustains a family income. Perhaps the focus needs to shift to a Living Income?

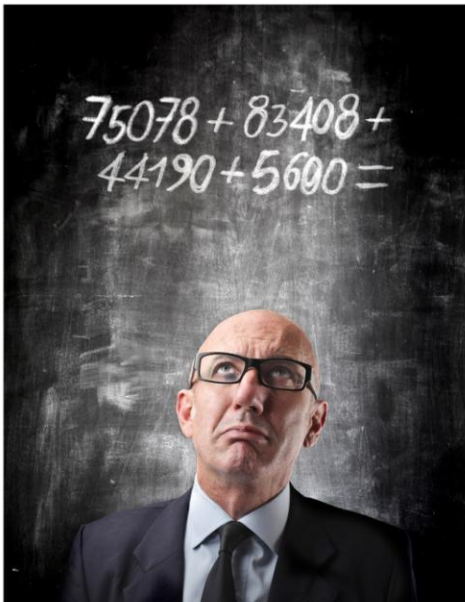
## HOW TO RESPOND AS CHURCH?

Notably for the first time in recent history, a recession has turned people against the poor and unemployed rather than increased sympathy for them. As Church in this context, we need to find a way to stand with the poor and vulnerable. Bonhoeffer's dictum to look to monasticism and the Sermon on the Mount gives us a starting point.

The monastery, as exemplified by the Cistercian Kirkstall Abbey from 1132-1535CE, was a place of prayer, work and contemplation, whose watchwords were Hospitality, Stability and Community. The lives of the monks were centred on prayer and the founder, Abbot Ralph, described contemplation as a means to develop the capacity to take a

**“long loving look at reality”.**

Prayer and contemplation are to be what enable Christians to look at the harshness of life with love and compassion. They are not escapism but a way to be resourced to respond to real life.



When commending monasticism, Bonhoeffer directs us straight to the Sermon on the Mount. We are all familiar with the start, “Happy are the poor in Spirit... Happy are the gentle... Happy are those who mourn” and so on. However, in Chapters 5 to 8, Matthew presents a nuanced account of how we are called to live together. Not only must we not kill but we must not call our brother ‘fool’. Not only must we not commit adultery but we should not look at each other lustfully. We are urged not to swear at all, to give away our cloak, to go the extra mile, to forgive our enemies. Furthermore, prayer is central and this is exemplified in the prayer given to the disciples. In this teaching, there is a solid insistence on the need to transform the way we live our daily lives and any danger of despair in the face of this challenge is to be set in the context of prayer.

Matthew’s Gospel is strong on making connections with the Old Testament books of the Jewish tradition. In the Sermon on the Mount, Jesus says “don’t give with one hand and take with another”, echoing the short book of Lamentations written after the 587BCE Fall of Jerusalem. For Christians today, we are familiar with the reading from Lamentations used in the Good Friday liturgy relating to the dismantling of Christ on the cross. However, the Book of Lamentations does not begin with a focus on the individual suffering but by mourning the city of Jerusalem and the breakdown of the community. At this time of distress, however, it acknowledges that out of this darkness shines a ray of unconquerable trust in God. This is clear in the passage below:

**Brooding on my anguish and  
affliction is gall and wormwood.  
My spirit ponders it continually  
And sinks within me.  
This is what I shall tell my heart  
And so recover hope;  
The favours of the Lord are not  
all past, His kindnesses are not  
exhausted.  
Every morning they are renewed.  
Great is his faithfulness.  
‘My portion is Yahweh’ says my  
soul ‘and so I will hope in him.’**

Lamentations 3;19-25

When we learn from this approach, we are encouraged not to succumb to compassion fatigue or despair when facing the reality of poverty and in tackling unjust structures. In practice the role of the Church today is precisely to blend compassionate, personal and practical responses to individuals, families and communities with being courageously and outspokenly prophetic.

We are a people called to mission, that is to go out together and listen. As Pope Benedict reminded us in his letter *Evangelium Gaudium* (para 46)

**“going out to others in order to reach the fringes of humanity does not mean rushing out aimlessly into the world. Often it is better simply to slow down, to put aside our eagerness in order to see and listen to others, to stop rushing from one thing to another and to remain with someone who has faltered along the way”.**



We are called to feed the hungry, house the homeless, release the imprisoned, pick up the alcoholics and drug addicts, and support struggling families. At the same time we are called to be prophetic witnesses, to challenge injustices and the systemic causes that generate poverty. Compassionate response and prophetic witness need to be held together and sustained by prayer. A last reminder from Pope Francis, “We cannot 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 needs the true one”.

*This article is based on an address given at the closing of LCTiM on 9th July 2015 at LCI*

# Who is enough?

A poem by C.J. Ojukwu

Who is revolutionary enough  
To pick a litter  
Without seeking  
Praise or  
compensation  
Without asking for a piece of the  
land  
Where our children play  
Innocently,  
Without shoes and hatred?

And who is  
Radical enough  
To plant an olive tree  
In those abandoned playgrounds  
Where hungry gods now  
Wrestle for recognition  
And a piece of bread  
Like unruly children?

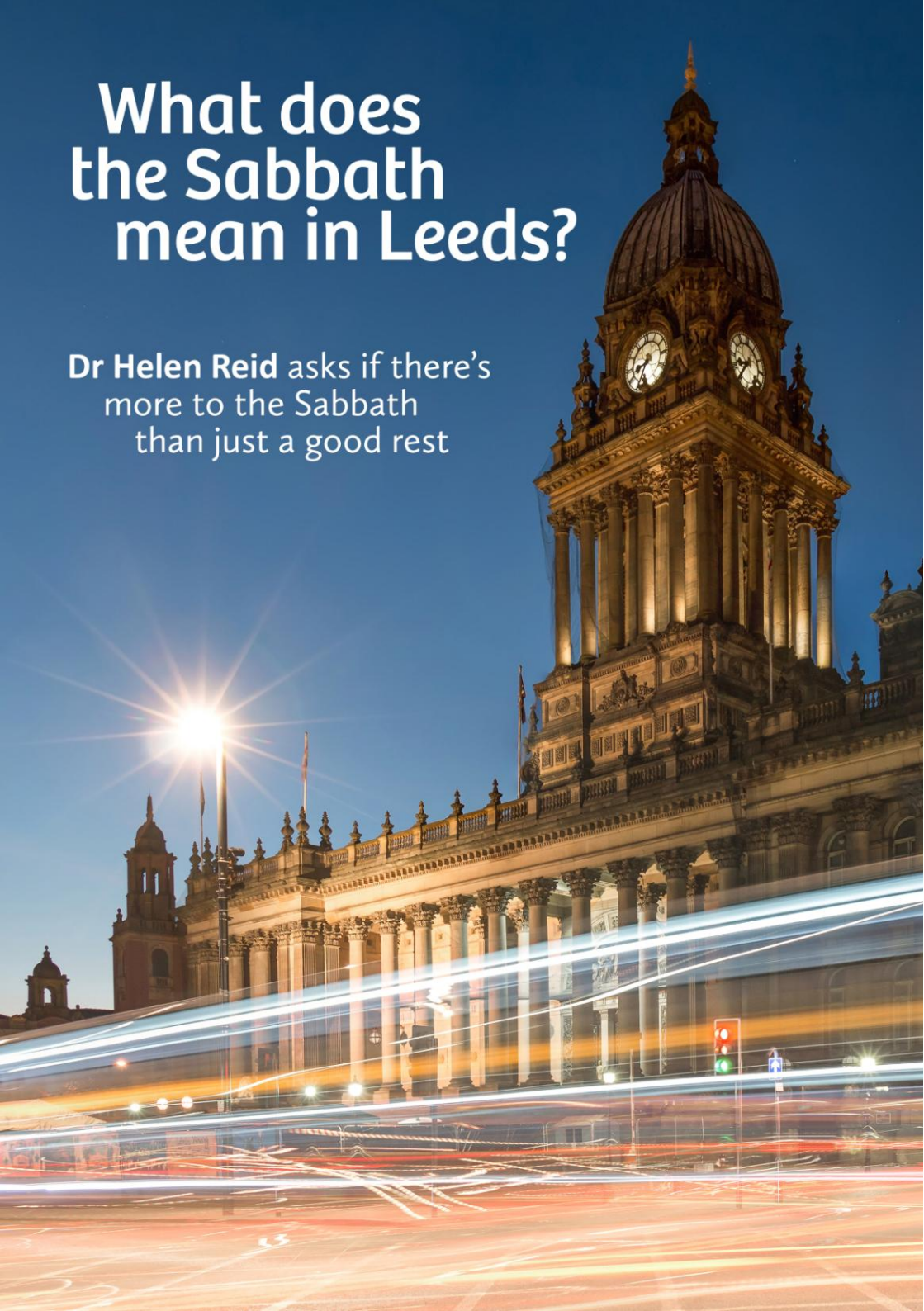
And who is  
Thoughtful enough  
To forget their ego and  
Desire for domination  
For the sake of sharing  
Sorrow and Laughter  
And a piece of Kola:  
Like a forgetful child  
Who is quick to forgive and  
forget?  
Without seeking  
Praise,  
Compensation or a piece  
Of bread?

Who is wise enough?  
To follow the footsteps  
Of Children  
To the wild fields of Love  
And abandoned playgrounds  
Where every heart is invited to  
play  
Without shoes of pride,  
Bitterness and hatred.....



# What does the Sabbath mean in Leeds?

Dr Helen Reid asks if there's  
more to the Sabbath  
than just a good rest



**Workers in the UK currently work the longest hours in Europe, take the shortest lunch breaks and enjoy the fewest public holidays, according to the TUC.** It estimates that on average people work six weeks of overtime each year, so if a year's worth of unpaid overtime was worked starting from 1st January, no one would be paid before the middle of February.

Now put this national picture for work in the context of what we do with our free time. If you find that you are food shopping for the family on your lunch break, scheduling in sports and leisure activities, looking to upgrade your technology, car or life, you are not the only one. We live in a 24/7 culture. A Christian pastor, Maryann McKibben Dana, decided to keep the Sabbath for a whole year as a way to resist this culture of always working more, achieving more and getting more. She asked lots of questions during the year especially 'what is rest and what is work?' Admittedly these are complicated questions for a parent of three children under eight years old. She tellingly reflected that Sabbath wasn't just about rest. She discovered that while rest is sometimes a by product, it is not the primary purpose.

In a busy culture, simple rest sounds great and potentially a good in and of itself. However, Sabbath was given as a commandment from God, and its primary purpose was not to ensure that God's people don't burn out.

Thinking back to when the Commandments were first received, as recorded in Exodus 20: 1-17, the people of Israel were in the desert. They were given the Sabbath as the fourth of ten commandments. Brueggemann comments that the commandment to keep the Sabbath was a bridge between the first three commandments which focus on God - acknowledging that God is the One, without accompanying idol, whose name should be not used in vain - and the following commandments that cover how to live well with your neighbours including do not steal or covet and so on.

The Sabbath commandment is the bridge between knowing God and living as God's people. Israel is instructed to know God, as God who brought his people out of slavery and freed them from the endless demands of the pharaoh; God who created and then rested. And knowing the nature of God enables us to treat other people well. In the hostile environment of the desert, as a ragged group of people learning what freedom meant, keeping the Sabbath was crucial to living as part of the covenant.

Which sounds great, but the people got it wrong, almost immediately they rushed back to the old security of gold and an idol they could see and touch. So they received commandments again (Exodus 34). Although they were not quite the same commandments as previously given, they included the Sabbath commandment. This time the commandment is given in the context of ploughing and reaping, anticipating the time when they will live agricultural lives. In this reading, the Sabbath is reinterpreted in a different context, but Sabbath is still essential. There is reinterpretation and application again when the commandment is declared in Deuteronomy 5: 1-21, in the prophetic references in Amos 8:4-8 and in Isaiah 56: 1-8.

### **MAINTAIN JUSTICE, DO WHAT IS RIGHT...KEEP THE SABBATH...**

These are the opening words in the reading from Isaiah 56. They are addressed to the people of Israel who were living at a time when Israel was being re-established in its own right after a time of exile and oppression by Babylonian foreign rule. It was a time to reset the boundaries, and Sabbath is part of that. Perhaps surprisingly, the boundaries are also set to include 'foreigners and eunuchs'. Including the outsiders is unusual for any community. In this instance, the outsiders were foreigners who for a long time had been seen as oppressors and also eunuchs. Some scholars suggest that the term eunuch here refers not specifically to males who had been castrated, but to those who colluded with the foreign powers when they held sway over Israel. So, the community practice of a shared day of rest does not exclude 'troublesome' outsiders, but specifically includes them. It is notable that the Sabbath is such a powerful marker in Isaiah, and the meaning of Sabbath is explored and revisited.

**"The community practice of a shared day of rest does not exclude 'troublesome' outsiders, but specifically includes them."**

**COME TO ME ALL YOU WHO ARE WEARY AND BURDENED AND I WILL GIVE YOU REST.**

These words of Jesus are recorded in Matthew 11: 28. At the time these words were said, they will have been welcomed by those burdened by Roman

oppression and by the struggle to survive in everyday life. In the Gospel narrative, they come just before Jesus has a robust discussion with other leaders about how to keep the Sabbath. Is it a time for casually picking ears of corn, a time for rescuing a sheep or a time to heal a sick person? There has always been and always will be discussions on how to keep the Sabbath.

And so we are inheritors of this tradition – what might keeping the Sabbath look like in Leeds? We can learn from our Jewish neighbours who are a blessing to us, about community, family, faith and spiritual awareness. We obviously have to recognise that much of traditional Sabbath keeping has been abandoned for us as Christians. But what if we engage with the idea of a Sabbath that energises our living and search for justice? How can the Sabbath align us to God who sets us free and who rests?

One way is through the Eucharist which can be to us, as Christians, a Sabbath. At the Eucharist we are in communion with God and with each other similar to the way in which the Sabbath is a bridge between God and neighbour. We come with our needs and our awareness of the needs of others. We experience the Eucharist as gift, both the gifts from the goodness of creation and the gift of all that Christ has achieved for us.

Sabbath is a time limited experience that comes to an end and then we act on what we experience in our Sabbath. When we are sent out after the Eucharist, we find ourselves back in the same Leeds where people are asked...

**“What do you produce? What do you contribute to society? How important are you? What do you own?” In these questions we can hear an echo of the oppressive words of Pharaoh. “How many bricks were produced today? I need more tomorrow.”**

Ours is a society that values endless production and consumption. As a result it often disrespects those without work or in low paid work, and labels them benefit scroungers; and disrespects those without status, like Asylum Seekers, and calls them bogus. It's a society where people who are differently abled are too often the victims of hate crime.

Sabbath rest sends us out with good news for people who are undervalued or seen as ‘troublesome’

outsiders. It sends us out to ask what needs to change for people under these pressures to hear the good news that they are valued. Sabbath rest calls us to ask how we can be part of that change. The gift of Sabbath empowers us in a search for justice that includes the excluded. It can be so much more than the opportunity to rest and recharge, it can invigorate faithful, prophetic witness and action.



*This article is based on Walter Brueggemann (2014) **Sabbath as resistance. Saying No to the CULTURE OF NOW.** WJK Books*  
*It also references Maryann McKibben Dana (2012) **Sabbath in the Suburbs: A Family's Experiment with Holy Time***

*It is written from a sermon delivered at the Allerton Deanery Service, at St Martin's Church, Potternewton in June 2015.*



# Entering the Cloister of Creation

**Pippa Woodhams** asks if our city is a wasteland or a thriving habitat.

It was a cold, grey, damp morning in June. A Wild City Retreat group had come together to enjoy summertime and discover new insights about ourselves, God and the natural world. The picnic didn't happen, we stayed pretty much in our beautiful urban farm classroom, but we still managed to find Comma butterflies, burgeoning colour, and an answer to the question on an interpretation board in the garden: "Wasteland or Thriving Habitat?"

It is very difficult to get Christian communities outdoors. There are always very good reasons not to: hay fever; overheating; cold; uneven ground; rain; unacceptable risks, especially for the elderly or disabled; unpredictability. Mainly the weather. If we begin to realise that spiritual practice outdoors is not just like doing church in a different place, but actually is a different kind of experience, giving very different qualities of communication or insight, then perhaps we might work a little harder at finding ways round these barriers. I have a hunch that this other quality of insight may somehow be connected to the impasse we seem to be in as a species in looking after what Pope Francis calls, "Our Common Home".

I have a hope that one retreat day we will meet and it will be torrential rain, not too cold or windy, and we will all take an umbrella and garden cushion, find a lonely spot outside, and sit for fifteen minutes listening. What would we share on our return? So far, we have not been blessed with these conditions. Our usual lot has been high wind, wonderful sunshine, or occasional damp drizzle, like in June.

However, acute and focussed listening have been part of our monthly practice. That June, someone discovered the sound of bees: not the poetic hum one would usually associate with bees, but the tiny sound of feet scrabbling in flower petals. Someone else was vividly reminded of a ritual witnessed in Lisbon as a child, of cooking fresh sardines on a fire outside, to celebrate the festival of John the Baptist and St Peter.

A highlight of our year was the month of April. Ancient tradition links this month with the blackthorn, which was in full blossom, matching its violent thorns to a true image of the joy and sorrow

of Easter. A month later the hawthorn followed, and there were a staggering number of different white flowers around us. We took as a theme, "the white trail", and wondered where our own white trails might lead. We threw white wool onto the ground, and imagined ourselves miniaturised in the landscape, looking for metaphors and the feelings they evoke.



**May the courage of God go with us as we leave the fold of our security.  
May the guidance of God be our pilot when our old maps no longer work.  
May the love of God keep us when we feel danger of foe within and without.  
And may the Spirit of God lead our hearts all of our journey through until we reach our final home.**

In July, we did manage a picnic, and significant time outdoors, relaxing by Meanwood Beck, celebrating the power of water and the influence rivers have on our city, whether visible or channelled underground. Meanwood Beck is not particularly romantic. Over a year we watch its ebb and flow, often polluted, or blocked with plastic bags and other detritus, and it became a focus for us to create tiny sculptures out of sticky grass, symbols of blessings, to be thrown into the current and watch drift hesitantly downstream.

**May the hand of God hold ours as we step from stone to stone across current.  
May the arm of God uphold us when rushing waters overwhelm us.**

**May the feet of God lead us by the quiet stream of contentment.**

**May the love of God keep us as we follow our life's course this day.**

On October 10th, Wild City Retreats launches a second year of monthly Saturday morning events, open to anyone to come and try, or to join the series. This autumn, we want to be a breathing space for the time running up to the Climate Change Summit in Paris in December. After stimulating talks and discussion, including those programmed by LCI, it could be a place to go to digest or develop a spiritual response. The environment will be very much in the media all around us, but is our reaction to feel overwhelmed and indifferent, or can each of us respond in some small way from the heart? Our practice this year has I think sensitised each of us in some small way to a heart more passionate and open to the natural world, tainted as the world is, from plastic bags in the beck choking wildlife to depletion of the ozone layer. This inspires me to find out more of the facts of the case, and learn from those making active and creative responses.

Pope Francis published an encyclical this spring, "Laudate Si – on the care of our common home." It is worth seeking out a summary. Saint Francis is cited several times, as "the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically... a model of the inseparable bond between concern for nature, justice for the poor, commitment to society, and interior peace." As we examine our consciences, we are asked to include a new dimension: to reflect seriously on how we have lived in communion, not only with God, with others and with oneself, but also with all creatures and with nature.

To me, the acute observation of nature, enabling us to hear the bees feet on the flower petal, is a way into thinking deeply about the broader issues that threaten our very existence. It is time for "ecological conversion" which enables us not just to listen to the bees, but listen to the laments of all those mistreated and abused, humankind and other creation companions.

Mary Oliver, in her poem "The Summer Day", which can be found on Google, takes the reader from close observation of a grasshopper, a very particular grasshopper landing on her hand, to wonder who made it, who made the world, what prayer is, and ultimately offer a challenge:

**"...tell me, what is it you plan to do with your one wild and precious life?"**

Is our home, our city, and our world ultimately a "Wasteland or a Thriving Habitat?" It is worth a closer look to find out, and a deeper prayer of commitment to discover our part in its life and renewal.

*Wild City Retreats take place at Meanwood Valley Urban Farm, on monthly Saturday mornings, from 9.45 to 1.00. Please book with LCI.*

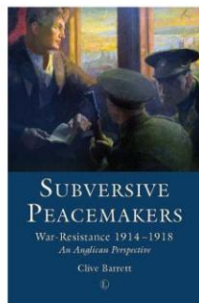
*Autumn / winter 2015 dates: September 12th; October 10th; November 7th; December 12th*

*Prayers used above are taken from "The Celtic Wheel of the Year: Celtic and Christian seasonal prayers" by Tess Ward. 2007 Orca Book Service.*

*Look up Operation Noah, for a range of Christian responses to the build up to the Paris Climate summit: [www.operationnoah.org](http://www.operationnoah.org)*

## **Subversive Peacemakers: War Resistance 1914-1918. An Anglican Perspective**

**Stroma McDermott** reflects on an evening of books and bravery.



LCI was delighted to host a launch for Clive Barrett's book *Subversive Peacemakers: War Resistance 1914-1918. An Anglican Perspective*. At the event, both Clive Barrett and Lindis Percy of the Campaign for the Accountability of American Bases (CAAB) shared their perspectives on conscientious objection and resistance to war.

Clive concentrated on the history of the peace movement and its Christian presence before and during WWI. There had been a thriving peace movement in the build up to the war, with peace conferences organised by Catholics and Protestants even up to August 1914. As Clive noted, however, the pursuit of peace is often best enjoyed by those with time and money and these conferences and events were largely middle class and Internationalist affairs. Yet workers and ordinary folk did play a big part in

the promulgation of peace and resistance to war. Their thoughts, hopes, fears and consciences were revealed in the lyrics and metre of their songs and poetry. We listened to one heartfelt example "I didn't raise my boy to be a soldier" written in 1915 which sold 650,000 copies. The tradition of peace and protest songs has continued to the present day. And perhaps for my generation most famously in Elvis Costello's song Shipbuilding released during the Falkland's War.

War was not uncritically perceived as a glorious adventure and there was a steady stream of objection throughout the period. Clive's material reflected the many tensions that went through people's minds, the daily dilemmas of resistance and objection; imprisonment and condemnation; facing neighbours and loved ones; loving your country; both encouragement and opposition from clergy and church. Clive's talk and the ensuing discussion highlighted the sense of struggle with the concept and justice of war across communities and it challenged me to question my own stance towards war and that of the church today. In a world of conflict, where our country and its allies are engaged in conflicts on a regular and potentially escalating basis, what are we thinking, saying and praying about war?

**"In a world of conflict, where our country and its allies are engaged in conflicts on a regular and potentially escalating basis, what are we thinking, saying and praying about war?"**

Is the struggle of Clive's subversive peacemakers our struggle?

Jesus in Matthew 5:9 in the Sermon on the Mount said 'Blessed are the Peacemakers'. It sounds nice and simple, but Jesus' keynote speech for peace and reconciliation possibly didn't go down well with a crowd sick to death of Roman occupation and wanting rid. It clearly didn't make much sense to Peter either who drew his sword and fought to defend Jesus at his arrest in Gethsemane. And today Jesus' hope for peace remains a risky one; for a start what exactly do we mean by peace? Do we mean the total absence of any conflict, force or violence? Peace at any price?

Peace, like war can demand a heavy and confusing price. As I watched the memorial service for the 20th anniversary of the atrocities in Srebrenica when over 8000 men and boys were murdered whilst in a UN designated safe haven, I

experienced again a sense of outrage and despair that the 400 troops stationed there as peacekeepers were unable to intervene. Can the 'better to do something than nothing' approach win over as the most pragmatic and proactive way forward? Certainly, humanity has strong physiological instincts to protect and defend, and since we are part of God's creation, can we assume these responses are God-given?

For the early church and some of its noted theologians the total rejection of war and violence was normative even under extreme persecution. Clement of Alexandria wrote

**"...he who holds the sword must cast it away" and "if one of the faithful becomes a soldier he must be rejected by the Church, for he has scorned God."**

These sentiments were echoed in some of the rhetoric and challenge made by peacemakers recorded in Clive's book. Canon Samuel Barnett of Bristol (1844-1913) asked awkward questions of his fellow Christians, including, "Was the spirit that drove England to war the Christian spirit?" He implied not, believing that it was contrary to the essential demand that Christians "are to see something worthy of respect in every human being, because they see in every one the likeness of Christ".

One of the attendees at the book launch had been a military chaplain, however, and he expressed confidence in his role as both a minister and part of the army. He was clear that his role was not to oil the wheels of war but to help humanity caught up in it, all of whom have names, families and friends and are not outside of God's love or will.

These tensions of activism and pacifism are reflected in Jesus' own life. Jesus called and proclaimed peace, peace beyond our understanding perhaps, but if Jesus meant in Matthew 5:39 that all forms of resistance to evil are forbidden, then he disobeyed his own command when he unceremoniously drove out the temple money-changers and animals with a whip. This action has echoes in the words of Shane Clairborne in The Irresistible Revolution when he notes,

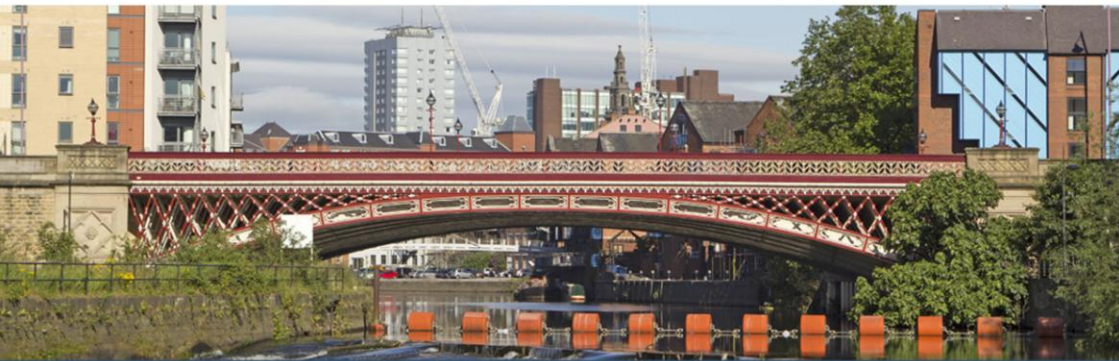
**"There are times when injustice will take us to the streets and might land us in jail, but it is our love for God and neighbour - not our rage or arrogance - that counts."**

Someone who has spent much of her life making

sacrifices for peace is Lindis Percy and she followed Clive's talk with a wonderfully erudite yet humorous talk about her many years of being involved with first the Greenham Common Women's Peace movement and more latterly as founder of the Campaign for the Accountability of American Bases. A Leeds born activist, Lindis like many of her pacifist forebears felt a strong sense of vocation and calling to the work, based around love of neighbour and respect for life. In her work Lindis has faced numerous imprisonments, threats, jibes, name calling and mockery all of which she handles with impressive resilience. Not everyone agrees

with her principles or methods but like the subversive peace women of WW1 she is willing to debate and try to move the dialogue forward whilst steadfastly refusing to toe the line.

Lindis reminds us that there is nothing soft or necessarily peaceable about working for peace. As Jesus taught and ultimately showed it is a slow-moving and costly affair, and 2000 years on, as I watch the news and hear the reports I am more aware than ever that it remains the call on our lives as his followers to be peacemakers, subversive or otherwise.



## LCI: Learning for a faithful city

Leeds Church Institute is a place where people meet and learn together. We explore meaning, culture and city life. We talk about God and living out our faith in Leeds.

LCI draws together a diverse range of people: different ages, denominations, faiths, backgrounds, men and women. We have a wide view of the city that takes in the hard difficult places, not just the comfortable or successful ones.



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