



Concord

LEEDS INTERFAITH FELLOWSHIP
www.concord-leeds.org.uk

Newsletter - April 2017

First Outdoor World Peace Flame in England—and it's in Garforth!



CONCORD members are familiar with the World Peace Flame (WPF) brought each year to our Peace Service by Sue Owen and Fiona Murray. They have also taken it to the Holocaust Memorial Day Service in Leeds Town Hall and the Hiroshima Nagasaki Commemoration in Park Square. They give talks to schools and groups, promoting peace through the sharing of the World Peace Flame.

Now there will be a permanent World Peace Flame in Garforth, where Sue and Fiona live and are involved with Garforth in Bloom community group.

Supported by Cllrs Dobson and Field and the Garforth and District Lions, the group has built a special structure in their Diamond Jubilee Garden to house an 'eternal' flame, lit from the original World Peace Flame.

There will be a special Lighting of the Flame ceremony on Friday April 28, starting at 3.00 pm in the Miners' Welfare Hall, Main Street, Garforth LS25 1AA.

After short speeches and the lighting of the flame participants will walk to the Garden and the World Peace Flame will be placed in its permanent structure—the first in England.



Spirituality in the Workplace

THE Revd Dr David Randolph Horn gained his PhD in 2015 from the Leeds Metropolitan (now Leeds Beckett) University for his research on Spirituality at work. He is now associate priest at the Anglican All Hallows Church in Hyde Park, and it was there that he led a Concord session in March at which he outlined some of the findings of his project. Obviously in an hour and a bit it was impossible for him to give more than a flavour of what he achieved and discovered over a space of several years working with groups and individuals from different religious traditions. Nevertheless he bravely faced the challenge and gave us much food for thought and a clear sense of his own enthusiasm and excitement for his field of study.

The 2011 census showed that the number of religious adherents had fallen to about half the population. What about the other half? David wanted to explore spirituality as something that might be found both in religious and in non-religious people, and how people's spirituality impacts upon their values and behaviour in daily life, including in their place of work.

Spirituality is, of course, notoriously difficult to define, and different people have a different concept of what spirituality is. There is a danger of misunderstanding between people if they are using the same word while talking about different things. David wanted to focus upon what the people he interviewed meant by spirituality, not to import and impose upon them someone's else definition.

David's research sample comprised eight Muslims, eight Christians and eight non-religious people of general spirituality. They spanned a social range including academics, administrative staff and cleaning and maintenance staff. There were in-depth interviews and group meetings at which he fed back his observations and interpretations to check that he was expressing accurately

the views he was reporting.

All participants were able to talk about their spirituality, though he found that Christians and some Muslims were much happier to talk about their religion than about their spirituality, whereas the people of general spirituality wanted to talk about their spirituality.

The range of questions, issues, topics, themes and views that emerged from the study was immense, ranging through relationships, communities, differences, love, work, ethics, stress and struggles, reflection and transformation, as well as being spiritual.

David felt that the investigation had stretched him and given him new insights. Working in a multi-faith parish with Jews, Muslims, Buddhists and Pagans he had come to see people more as individuals with different spiritualities rather as simply members of communities.

The attendance on this occasion was itself quite varied, including, among others, friends from All Hallows and Leeds Church Institute, several young Muslims, and David's PhD supervisor. Lots of deep questions arose afterwards, which put David through his paces, having to give off-the-cuff responses, which he did with sensitivity, wisdom and authority. He was struck especially by two thoughts from the audience: that engaged Buddhism had much to offer in this sphere, and a Hindu perspective that it is in the realm of the spiritual that we find a unity that is beyond our human divisions

This was an unusual evening for Concord, with a focus very different from our normal meetings. David made it both absorbing and stimulating, and his audience appreciated it.

Leeds Church Institute contributed refreshments, which were served in the All Hallows cafe.

JSS



Women Peace-ing Together

THE LATEST PROJECT—Dinner Party—is proving most enjoyable for participants and we are looking forward to sharing some of our favourite foods and recipes later in May.

Hilary Curwen had the idea of creating a place setting to reflect something of our background, faith, culture and the food we enjoy sharing. She has a recipe from her mother-in-law which she wrote on a paper place mat; a picture of the main ingredient decorated as a paper plate and an embroidered napkin.

With stories attached to each recipe there will not only be a fabulous feast but also a wealth of words, always of interest to the group.

As an added extra, relating to my rhubarb recipe, we had a visit to the Rhubarb Triangle —'twixt Leeds and Wakefield—to learn about the benefits of this lovely local food, look inside the forcing sheds where rhubarb grows in total darkness (candles were for the benefit of visitors), then buy some of the rhubarb products.



The library staff have asked us to recreate the dinner party table (without the 'real' food) as part of the Leeds Food Festival. On Monday 22nd September between 11.00 am and 3.00 pm, if you are in the centre of Leeds, you could pop into the Central Library on The Headrow, make your way up to the Art Section and see what we have been up to.

Cynthia Dickinson

Leeds City Council PeaceLink Group

A representative of any organisation with peace at its core is welcome to attend the PeaceLink meetings in Leeds Civic Hall. Cllr David Blackburn chairs the meeting, brings everyone up to date with local authority peace-linked activities and invites attendees to share news and publicity.

At the February meeting Una Parker, a Quaker member of Concord, read a poem she had written for the new year. I found it so appropriate to all that Concord stands for that I would like to share it with you all.

Cynthia Dickinson

Scattered Words for 2017 and Beyond

by Una Parker

Humanity in hope, of creativity and courage
Advances adventurously to live in
Peace upon the planet
Poetry and love on our lips
Youth and Age together

Nurturing strangers, newly, as friends and
family,
Excites energy from
Working wonders

Young and Old
Eagerly embracing
Agreements, authentic and amicable
Reach results of rainbow radiance.

Brahma Kumari Ethics in Contemporary Society

ON 21ST FEBRUARY members of Concord were welcomed into the Brahma Kumari Centre on Otley Road to listen to Dr David Goodman give his take on Ethics in Contemporary Society from a Brahma Kumari perspective. Unlike previous talks in the series, David asked a fellow Brahma Kumari, Jane Kay, to ask a series of questions in order to frame his responses. His answers in turn gave the audience plenty of questions to mull over. Below is a summary that will hopefully pose some of those questions to you, our readers.

One thing David did avoid was giving a definition for the term 'ethics'; instead he posed the question as to whether ethics, morals, values and virtues are different words for the same thing, are they ever

so slightly different, and if different, do they lead from one to the other in a logical chain? They are definitely connected to right and wrong in human actions – but as with anything the definition changes over time, and is dependent upon the situation, etc. Are our behaviours always ethical and/or moral? Is there then such a concept as ultimate right and wrong, with universal values applying to all humans?

David ruminated on the fact that in an ideal world there would be no need for this talk, or the series of talks of which it is part. So why do we need such discussions? In some ways our contemporary society has removed us from these universal values and the ultimate rights, such as honesty and justice. The judicial system is very black and white, based on the individual



circumstances of each case along with the intention of the actions involved.

Brahma Kumaris aim to embody their code of ethics, but these can be better typified as virtues rather than ethics per se. So what are the main virtues needed in contemporary society? David suggested that these include applied knowledge and wisdom, common sense, applied spirituality, alongside spiritual insights ('doctrine' for those who have such) and 'seeing the bigger picture', for if one focuses in on a situation then there is often a distortion that occurs as things like the wider context are missing. Once one has a deeper understanding of the context of the situation, then one has to practically apply one's principles.

David described how Brahma Baba, the founder of the Brahma Kumaris, embodied such principles. For example, he gave women equal rights within the Brahma Kumaris, which went against the cultural norms of 1930s-1940s India. Brahma Kumaris are vegetarian, with many going gluten and lactose free. They are not, however, vegan, and David speculated as to whether they really should be, and whether there would be a collective shift in their values that would bring this about at some point in the future. Brahma Kumaris are against violence, and can be seen to hold the universal, incorruptible ideal, 'I am Peace' (Om Shanti) as central to their way of being, in that there has to be coherence between what you say and what you do, and that they live consciously. Holding these virtues is difficult in contemporary society.

David also noted that without godly influence 'man' cannot be virtuous one hundred percent of the time (faith and belief can get you a long way to being virtuous but not all the way) and there is a definite distinction between what can be classed as human virtues and those that are godly. Many people in contemporary society have become disconnected from the truth, and also from the truth of God

—perhaps because they have forgotten what their truth is. Our attention has been distracted by external factors, like appearance and the associated vanity, technology, etc. They are not intrinsically bad per se, but their influence has distorted our priorities.

Jane closed the meeting with the "Paradoxical Commandments" that were found on the wall of Shishu Bhavan, Mother Teresa's children's home in Calcutta, and I shall do the same:

People are unreasonable, illogical, and self-centred,

LOVE THEM ANYWAY.

If you do good, people will accuse you of selfish, ulterior motives,

DO GOOD ANYWAY.

If you are successful, you win false friends and true enemies,

SUCCEED ANYWAY.

The good you do will be forgotten tomorrow,

DO GOOD ANYWAY.

Honesty and frankness make you vulnerable,

BE HONEST AND FRANK ANYWAY.

What you spent years building may be destroyed overnight,

BUILD ANYWAY.

People really need help but may attack you if you help them,

HELP PEOPLE ANYWAY.

Give the world the best you have, and you'll get kicked in the teeth,

GIVE THE WORLD THE BEST YOU'VE GOT ANYWAY.

You see, in the final analysis, it is between you and God; it was never between you and them anyway.

Jay Anderson

RABBI JASON KLEIMAN

JASON KLEIMAN is the Senior Rabbi for the Beth Hamidrash Hagadol Synagogue (which means: Great Study House) situated on Street Lane, Leeds. He is the only son of a British Jewish family affiliated to the Orthodox tradition and has two older sisters. His early schooling was at the Morris Silman Jewish Middle School prior to entering Leeds Grammar School. On completion of his secondary education in 1987 Jason went to help out with the synagogue in Sheffield for a year. There he met Elise, whom he married after his graduation. Prior to entering Leeds University Jason spent some time in Israel where he enrolled at a men's seminary for intensive Jewish studies called a 'yeshiva' in Jerusalem. By this time his mind was set on becoming a rabbi.

On returning to Leeds Jason became an undergraduate with the University of Leeds Department of Theology and Religious Studies, graduating after three years in 1992. His first employment was as an assistant minister and teacher with the Childwall Synagogue, Liverpool, for one year. Then in 1993 he was invited to be the rabbi for the Reading Synagogue, where he stayed until 1996. Jason then moved to the Catford & Bramley Synagogue for three and a half years before being appointed rabbi for the Clayhall Synagogue, Ilford, Essex, until in 2005 he came back to Leeds to be rabbi for the Street Lane Synagogue.

Jason has a particular interest in Midrashic interpretation of the Torah. Traditional methods use very old techniques of scholarship and basic disciplines specific to the documentary texts to derive deeper meaning. However, Jason is keen to interpret the meanings and messages of the ancient and traditional documents for today's generation with a universal applicability. The different

Profile

12th in a series of interviews
with interfaith leaders
in Leeds

Interviewed by Trevor Bates, March 2017



aspects of the mystical, the homiletic, the metaphorical, etc., need to be acknowledged in such interpretation.

Jason's interest and love of music prompts him to both listen and play. He plays both the piano and the guitar but not so often these days. He enjoys contemporary music, both secular—The Beatles, Elton John etc.—and Jewish music. Indeed his own children, Josh, Avi and Rafi, seem to keep him up to date with contemporary Jewish music!

Jason wears different 'hats' in service for the wider Jewish community. He is a governor, teacher and chaplain for the Brodetsky Primary School and the Leeds Jewish Free (High) School. He is also Chair of Education for the Leeds Jewish Education Authority, which is responsible for providing a higher stream of Jewish

studies to the Leeds Jewish Free School and after school sessions for young people, particularly those who do not attend Jewish schools, on Sunday mornings and mid-week.

The Street Lane congregation began in 1874 in Lower Briggate Street, Leeds, then in 1937 moved to Newton Road in Harehills until finally the present majestic building which seats 1000 people was opened in 1969. This congregation comprises some 800 families with a tendency to grow as families move back to Leeds from London for economic reasons.

Beth Hamidrash Hagadol Synagogue is in use every day. Their Shabbat services are 90% in Hebrew. Jason is their cantor, and occasionally is accompanied by a male-voice choir. A minyan prayer service is held every morning and evening if at least ten men are present; when less, then prayers are shortened. There is a Jewish saying 'that nine rabbis do not constitute a minyan, but ten cobblers do!'

Jason indicates that there are mixed feelings in the congregation about the large nature of their synagogue building: some like it others not so. There is an increasing trend for smaller and more intimate gatherings, which sometimes take place in the hall of the local Brodetsky Jewish Primary School. There is a willingness to try different things to meet the needs of their people. For example, their Purim festival this year will be a joint venture with the United Hebrew and Etz Chaim congregations and will be held at the Shadwell Lane synagogue.

Jason is a member of the national Jewish Council of Rabbis, which meets six times a year. He supports ventures in inter-faith dialogue between Christians and Jews (e.g. the ongoing dialogue between Leeds Quakers and Jews), and has shared in wider dialogue with Muslims, particularly those at the Makkah Masjid. Jason has been a main speaker for Concord on two occasions, and is delighted to support Concord's work whenever he can.

THREEFOLD ROOT

by Dennis Hallam

Spirit of LIFE

Heartbeat of the universe, blood of emanation,
Breath of Love and conduit of Consciousness;
Symmetrical chaos with feet of fire
Dancing between two shores.

May aspiration ride your rhythm through
Magnetic fields of craving and clinging.

May Wisdom overcome Convention; Effort seek you
without tiring.

May Patience help us through the long nights
Midwife of all that is.

Immanent LOVE

Voice of the Void; of Truth become poetry,
Pandora's Hope become vital and visible,
Aether condensed as matter in space-time.

Love in every bird and tree; in every blade of grass;
Wisdom as parable, Love turned to landscape,
Love without bias, Love unconditional,
Beckons through sorrow to joyful surrender.

May we walk in your footsteps with purest intention
Until we join our heart with yours
Meaning of all that is.

Ultimate CONSCIOUSNESS

Within the shimmering dance of waxing and waning;
Amongst the subtle shadow-play of birth and death;
Around the flickering flames of sempiternal flux;
No sight, no sound, no substance – but abiding;
Motionless, nameless – but complete.

Formless perfection, independent arising;
Unbounded, unvaried, vociferous silence.;
Quiescent choreographer of permanent potential;
Beyond theory, beyond paradox, beyond thought...

When reason has done all its dusty chores
The soul finds repose in passive acceptance.
Wordlessly feeling, effortlessly reaching
With outstretched fingers of mind's desire.
Groping then gliding through dark cloud and deep space
To finally land in the Sea of Tranquillity

Matrix of all that is.

Dennis was the Buddhist representative on the Concord Executive until he moved last year to live near Newcastle. He is still a member of Concord.

Death & Beyond - January 2017

I THOUGHT I was I was in a minority—sometimes of one—with my interest in death and the hereafter, but the turnout at Chapeltown Road Sikh Temple for Concord's talk on the topic was probably the largest we've seen for an 'ordinary' meeting. Extra chairs were carried into the social room to hear the Quaker and Sikh views on this fascinating topic.

Robert Keeble, an Elder from Carlton Hill Meeting and a life-long Quaker, gave the Friends' perspective starting with 17th and 20th century quotations from their book, *Quaker Faith & Practice* about death and dying. Although there is no set doctrine, the generally accepted view is that by considering the fact of death, people can live life to the full. However, for some life can be a challenge full of pain and suffering and Leeds Quakers have long been concerned with end-of-life care, helping to establish Wheatfields Hospice. Taking it a step further, he then talked about a 21st century concern—probably one we would associate more with medical and legal professions than faith communities—that of assisted dying. Leeds Quakers have spent six

years discussing and debating this issue and have recently published a book on the topic, covering a wide range of views.

On the subject of funerals, there are no set services but Friends try to meet the wishes of the bereaved family. Although the Quaker tradition is shared silence, this is often not enough, so there is usually a memorial meeting where the life of the deceased is celebrated. Most Friends now choose cremation but there are three Quaker burial grounds in Leeds, all very similar with simple headstones showing equality in death. Views on the afterlife are personal and varied, anything from none at all to reincarnation. What is considered more important is the life lived before death.

The Sikh perspective was given by Professor Bakshish Singh, a senior member of the Chapeltown Road Sikh Temple. His source of reference was the holy scriptures which explain the law of karma, the continuous progress through death and rebirth, transmigration to the human form which is the most noble state. The body is regarded as the temple of God and must be kept pure in thought and deed. For



Sikhs, death is not the end: reincarnation continues until all activities are dedicated to God, the ego is lost and union with God is achieved.

As far as the funeral rites are concerned, these can vary, though cremation is the accepted tradition. The body will be washed and dressed in new clothes and the ashes are scattered into flowing water. There are usually eight days of prayers for the deceased and for visits from friends

and family.

As is often the case with such meetings, questions led to further discussion and insights from both speakers and audience with 'official' time running out but lively conversations continuing in small groups. Death and Beyond certainly got people talking.

Cynthia Dickinson

Professor Bakshish Singh, Revd Dr David Randolph-Horn and Robert Keeble



Friends should come to a funeral with both heart and mind prepared. We want to experience a deep sense of communion with God and with one another, which we hope will comfort and strengthen those who mourn. There are at least two aims in our worship: to give thanks to God for the life that has been lived, and to help the mourners to feel a deep sense of God's presence.

The funerals of Friends should be held in a spirit of quiet peace and trust. Natural sorrow there will be, especially for Friends taken away in youth and in the strength of their days, but often our thought will be one of a great thankfulness for lives which have borne witness to the upholding power of Christ.

Quaker Faith & Practice

O mortal, why are you so proud of small things? With a few pounds of grain and a few coins in your pocket, you are totally puffed up with pride. Even if you control a hundred villages with great pomp and ceremony, even if you have an income of hundreds of thousands of pounds, the power you exert will last for only a few days ... The Lord's devotees are steady and stable forever; they worship Him, adore Him, and chant the Lord's Name. Those who are mercifully blessed by God are given the chance to join the company of holy...

Those who serve the true Guru are shown the true path. Reflecting on the true word of the Shabad, one overcomes death.

Guru Granth Sahib

Concord Summer Outing to Sheffield

A NEW VENTURE for us in Concord will happen on Wednesday 9th August, when we will travel to Sheffield to meet Sheffield Interfaith.

We are planning to do four things:

- visit the Multifaith Chapel at Burngreave Ashram
- visit Shirley House
- have something to eat
- tell each other about our respective interfaith organisations.

We plan to leave at 2.00 pm from 23 Spencer Place LEEDS LS7 4DQ, and to get back by about 8.00 pm.

Advance booking will be essential. Please contact David Randolph-Horn on davidrh23@btinternet.com or 0793 0815 911 if you are planning to come and say 'yes, I am coming and can offer spaces in my car' and say how many and confirm you are fully insured. OR say 'yes, I am coming and need transport for' and give the names of those coming.

If we have insufficient cars we will use a mini bus and a modest donation will be invited to cover the cost.

If you have a lift in a car please offer to buy some fuel.

A donation may be invited to cover the cost of your meal.

Burngreave Ashram

Burngreave Ashram at 80-86 Spital Hill began in 2001 as "a Sign of the Incarnation and a place where Kingdom of God things might happen" on an inner city shopping street. The first floor, 80, provides accommodation for six asylum seekers through Assist. The corner shop, 86, is a cafe/centre, where local community and health groups meet, and where Burngreave Ashram provides a Wednesday free meal for homeless and needy, through membership of FareShare. The basement

houses the Multi-Faith Chapel and Library, where seminars, meditations and other activities take place. Burngreave Ashram is an entirely volunteer-run charitable project, part of the Radical Christian Ashram Community, which also sponsors three nearby Community Houses, and the 347 Glossop Road New Roots veggie/vegan/fairtrade shop and centre.

The centre grew out of links developed between St Andrew's Psalter Lane Church, the local Sufi community, the Council for Christians and Jews, and contacts with other mosques, The Burngreave Multifaith Chapel and Library and other interfaith groups. It now has close links with Sheffield Interfaith as well.

Shirley House Interfaith Centre

The vision of Shirley House is to be a place for dialogue, friendship and mutual understanding, in recognition of our common humanity and in celebration of the wonderfully diverse faith communities of Sheffield. By meeting in a spirit of mutual respect, its members hope to learn about one another's faiths and beliefs and thereby to deepen their understanding of their own.

To achieve this they hold open meetings approximately once a month, which include talks, social events, discussion groups, 'show and tell' presentations and always include refreshments. Their recent speakers have been from Jewish, Muslim, Christian and Humanist traditions. Additionally, in their shared presentations they have had contributions from Buddhist, Hindu and Pagan friends.

They try to strike a balance between celebrating what they have in common and exploring the unique aspects of their different beliefs. Sometimes the overlaps surprise them.

Statements on the Westminster Terror Attack, 22nd March 2017

Qari Asim MBE, Imam of Leeds Makkah Mosque, said:

Today, London has witnessed horrific and depraved acts of murder.

The terrorist attack was designed to maximize casualties and create terror and chaos at the very heart of the capital and at the home of British democracy.

We must be clear that those who take innocent lives are not following the teachings of any religion and have no regard for any religion or humanity. These depraved terrorists are not following a path to paradise, as the taking of a single innocent life is considered in Islam as being akin to the killing of the whole of humanity.

This vile attack is an attack on all of us, regardless of race or religion. We must stand united against such extreme, evil and distorted ideologies and work together to defeat terrorism in all its forms.

The aim of terrorist attacks such as these is to divide communities and incite hatred amongst people of different beliefs and backgrounds. We have already seen vile opportunists using the victims of the Westminster terrorist attack to spread anti-Muslim hatred. I urge communities to remain united and even more determined to eradicate all forms of terrorism.

I am deeply saddened by the loss of lives at Westminster and express full solidarity with the victims of the terror attack. I convey my sincere condolences to the families of those who have lost their lives.

The Co-Chairs of the Inter Faith Network for the UK said:

Yesterday's attack at Westminster on police and members of the public exemplified the cowardly and destructive nature of the actions of terrorists. We hold in our prayers all whose lives have been lost or forever changed through the murderous acts of its perpetrator.

Terrorism is profoundly at odds with the values of our faith traditions and of the values at the heart of British society. We deplore and condemn it.

Attacks of this kind are designed to disrupt our society and to undermine the relationships within it. Let us resist this at all costs and stand together in unity.

Let us also watch out for the wellbeing of any groups who may be targeted because of terrorist actions which claim, or are perceived by some, as having a link to them. There is no place for prejudice and hatred of that kind and where it is found, let us redouble efforts to combat it.

The Presidents of Churches Together in England said:

The Presidents of Churches Together in England express sincere condolences to the bereaved families and friends of those who lost their lives in the terrorist attack that was perpetrated in Westminster yesterday, Wednesday 22 March 2017.

The Presidents pray for the healing of those injured, and for the wellbeing of our society in which all seek after and promote the common good in a spirit of love for our fellow human beings.

They pray too for Parliament, the police and the emergency services who responded with such bravery, professionalism and compassion, and who continue to support all those affected by this terrible attack.

Calendar of Festivals

Summer 2017

Bahá'í, Jewish and Pagan festivals usually begin on the evening before the given date.

APRIL 2017

23	St George's Day	Christian
	Yom HaShoah	Jewish
24	Lailat al Miraj	Islam
29	Ninth Day of Ridvan	Bahá'í

MAY 2017

1	Beltane	Pagan
	Yom Ha'Atzmaut	Jewish
2	Twelfth Day of Ridvan	Bahá'í
10	Visakha Puja - Buddha Day	Buddhist
12	Lailat al Bara'ah	Islam
14	Lag B'Omer	Jewish
23	Declaration of the Bab	Bahá'í
27	Ramadan begins	Islam
29	Ascension of Baha'u'llah	Bahá'í
31-June 1	Shavuot	Jewish
25	Ascension of Jesus	Christian

JUNE 2017

4	Pentecost	Christian
11	Trinity Sunday	Christian
15	Corpus Christi	Catholic Christian
16	Guru Arjan martyrdom	Sikh
21	Solstice, Litha	Pagan
22	Laylat al Kadr	Muslim
26-28	Eid al Fitr	Muslim

JULY 2017

9	Martyrdom of the Bab	Bahá'í
	Asalha Puja Day	Buddhist
11	All Saints	Orthodox Christian

God has given us many faiths but only one world in which to co-exist. May your work help all of us cherish our commonalities and feel enlarged by our differences.

Lord Jonathan Sacks

AUGUST 2017

1	Lammas	Christian
	Lughnassad	Pagan
	Tish'a B'av	Jewish
	Fast in Honour of Holy Mother of Jesus	Orthodox Christian
6	Transfiguration of the Lord	Orthodox Christian
7	Raksha Bandhan	Hindu
15	Assumption of Blessed Virgin Mary	Catholic Christian
	Dormition of the Theotokos	Orthodox Christian
	Krishna Janmashtami	Hindu
26-September 4	Paryushana Parva	Jain
31	Waqf al Arafa - Hajj Day	Islam

SEPTEMBER 2017

1-4	Eid al Adha	Muslim
1	Religious year begins	Orthodox Christian
	Nativity of Virgin Mary	Christian
14	Elevation of the Life Giving Cross (Holy Cross)	Christian
21-22	Rosh Hashanah	Jewish
	New Year - Hijra	Muslim
21-29	Navaratri	Hindu
22	Equinox - Mabon	Pagan
25	Ganesh Chaturthi	Hindu
29	Michael and All Angels	Christian
30	Yom Kippur	Jewish
	Dasara	Hindu

OCTOBER 2017

1	Ashura	Muslim
4	Sukkot	Jewish
12	Shemini Atzeret	Jewish
13	Simchat Torah	Jewish
19	Diwali - Deepavali	Hindu/Sikh/Jain
20	Birth of the Báb	Bahá'í
	Installation of Scriptures as Guru Granth	Sikh
	Jain New Year	Jain
29	500th Anniversary of the Protestant Reformation	Christian
31	Samhain, Halloween	Pagan

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