

THE QUIET WORD

July 2015 issue no 5



Meeting for worship

GILDERSOME Friends Meeting
House 75 Street Lane, Gildersome,
Leeds, LS27 7HX
tel: 0113 2564944 or 07973 450368
Sundays, 10.45 am

ILKLEY Friends Meeting House
Queens Road, Ilkley, Leeds, LS29 9QJ
tel: 01943 600 806 or 01943 601181
Sundays, 10.30 am

ADEL Friends Meeting House
New Adel Lane, Leeds LS16 6AZ
tel: 0113 2676293
Sundays, 10.45 am

CARLTON HILL Central Leeds
Friends Meeting House
188 Woodhouse Lane, Leeds,
LS2 9DX
tel: 0113 2422208
Meetings for worship:
Sundays, 10.45 am

ROUNDHAY
Friends Meeting House
136 Street Lane, Leeds, LS8 2BW
tel: 0113 2933684
Sundays, 10.45 am

OTLEY
Friends Meeting
1st Sunday of month 10:45 at various
houses.
3rd Sunday every month in The Court
House - usually in the Robing room .
Enquiries :0113 318 8084 dmr@cooptel.net

RAWDON
Friends Meeting House-
Quakers Lane, Rawdon, Leeds,
LS19 6HU
tel: 07582 960092
Sundays, 10.45 am

LEEDS UNIVERSITY
Tuesdays, 1.05pm
In Claire Chapel, The Emmanuel
Centre which is alongside the main
entrance to the University of Leeds
Campus opposite the Parkinson
Building (with the white clock tower).
Organised by the Leeds Universities
Chaplaincy

Bedford Court
First and third Wednesdays,
10.30 am



The Blue Plaque at the old
Friends Meeting House at
Carlton Hill. Now part of
Leeds Beckett University



Snow at Carlton Hill? No, but the carpet of clover
on the lawn certainly looks like it

Inside this issue:

A Personal Reminiscence of Carlton Hill Meeting

Focus on Gildersome

Carlton Hill Away Weekend

Please send any submissions for Next month's issue of the Quiet Word to
quietword@leedsquakers.org.uk. The Quiet Word is available online from
www.leedsquakers.org.uk/activities/a-quiet-word

Events of interest to Leeds Quakers and others

@ denotes an event that is only open to those who attend Leeds Quaker meetings.

July

Saturday 4th 10am to 1pm - Leeds Quaker Criminal Justice Group seminar on sexual exploitation

The Seminar will on **CHILD EXPLOITATION AND ITS AFTERMATH.**

The sexual exploitation of young people has come to the fore of late yet we don't seem to have a model of how to disrupt, prevent or deal with it or its the aftermath. In the next Saturday Seminar on 4th July 2015 we will hear from Nicola who helps to run 'Just Whistle: Safe and Sound' in Derby. They work with children and young people at risk of being sexually exploited and with parents, carers and professionals. Our second speaker is Ruth, a paediatrician with special responsibility for the abuse of children: she will concentrate on how the problem is being dealt with.

Saturday 4th 5pm to 10pm 'Independence from America' Menwith Hill - see Campaign for Accountability of American Bases (CAAB) website and June Quiet Word for full details

Tuesday 7th 7.30 to 9.30pm Leeds Citizens Founding Assembly The Centenary Pavilion, Leeds United Football Club, Elland Road, LS11 0ES RSVP by 30th June: tom.chigbo@leedscitizens.org.uk; 07908055606

@Wednesday 8th 7.30pm LAQM Elders and Overseers Meeting at Roundhay QMH

Sat. 11th 2.30pm to 5pm Charity Fun day to raise to raise money for the Leeds section of the Children of Chernobyl Project that brings children to Leeds from Belarous for a one month therapeutic holiday. Away from radiation and all the problems that has inflicted on their communities. Venue: 12 Montagu Place, Leeds, LS8 2RG

Saturday 11th 7.30pm Amnesty Concert at Rawdon QMH. Sonnet Lumiere: Light on Shakespear, man of Mystery, a performance by Trio Literati (Jane Oakshott and Richard Rastall, withy singer Helen Atkinson)

@Sunday 12th 1pm to 4.15pm Leeds Area Quaker Meeting to be held at Gildersome QMH - **Celebrating 300 years of Quaker Worship at Gildersome and rejuvenating our meetings**

Saturday 18th 10am to 4pm Quakers in Yorkshire at Scarborough QMH. Topic: Peace

Sunday 19th 10.45am Otley Quaker Meeting

Monday 20th 7.30pm play the Diversity Game with Leeds interfaith group Concord - QMH 188 Woodhouse Lane, LS2 9DX

August

Sunday 16th 10.45am Otley Quaker Meeting

Monday 24th 7.30pm Introducing Leeds City of Sanctuary - arranged by Leeds interfaith group, Concord and hosted at QMH 188 Woodhouse Lane, LS2 9DX

Personal Reminiscence of Carlton Hill Meeting

by Horace England

Horace England died on 18th November 1986 aged 95. Before his death his memories of the 'Old Carlton Hill Meeting House' were recorded and the first instalment of these are being printed with kind permission of his daughter, Mary Rowntree.

I came to Leeds from Castleford in 1892 at the age of one, with my parents, five brothers and a sister. I attended Sunday School as a young boy, held in the large room upstairs at the rear of the Meeting House. There were a large number of children and often two or three classes. I attended Meeting for Worship regularly as a youth, my father already being a member, transferred from Pontefract Monthly Meeting. All my brothers became members and I joined the Society of Friends in 1914.

Of course in those days Carlton Hill consisted of the whole of the building now occupied by the BBC, together with the rear buildings (nb Leeds Beckett University now occupies the site). The large Meeting House had a gallery all round supported by large pillars with a ministers raised platform at the top end. An imposing flight of steps led into a vestibule where friends gathered to chat before and after Meeting for Worship. We used to meander from the large Meeting House, through the small one behind this, under a canopy into the rear of the building and into what was then called the library, and later became the main Carlton Hill Meeting House.

One of my earliest memories, and I can see it as if it were yesterday, was Maria and William Harvey arriving at Meeting in their carriage and pair with a coachman, if I remember rightly, called Shackleton. He would release the horses into the stables at the top of the yard and the



carriage under the shed and enter the Meeting House at the back to worship with Friends. Many family names come to mind. William and Maria Harvy, T.Edmund and Irene Harvey, John Harvey,

Charles J.Rowntree, Joseph Rowntree, Edwin de Horne Rowntree, William and Catherine Mason, who died within one day of each other and were buried together, William Whiting, John Edmund Whiting, Mary Whiting, Edith Whiting, John Rawlinson Ford, Isobel Ford, Helen Byles Ford, Gervase L. Ford, John and Francis Roylance, John Dunning and many others, all weaving a rich tapestry in the life of Carlton Hill. An old Friend John Gardner always wore a pork pie hat, and Florence Broadhead a Quaker bonnet! Tom Ferris, a member of the Brotherhead Church in Beeston attended Meeting for Worship occasionally, always dressed in a velvet suit with knickerbocker trousers and sandals. He always spoke when he came to Meeting and often became very agitated, waving his arms and clasping a pillar and on more than one occasion had to be lovingly 'elдерed' by Friends. A Friend T.Cox occasionally sang a verse of two of a hymn before speaking. He had a lovely voice and I think he was the only Friend I've ever heard sing in a Meeting for Worship. I remember the same Friend ministering one Sunday, his message being, 'plant flowers on your mother's bonnet instead of her grave'. I remember it being very interesting and

moving, but what strange things one remembers!

I remember the 1905 Yearly Meeting held in Leeds, the first held outside London I think. I was fourteen years old at the time. A large photo of the gathering was taken on the Town Hall steps; my father and elder brother Jack were in it. The last time I saw it, it was in the cupboard under the steps at the 'gents' end of the library. I have often wondered if it is still in existence.

In 1921 the large Meeting House was sold to Albrecht and Albrecht, wholesale clothiers and the Northern British Rubber Company occupied the smaller Meeting House. The library became the new Meeting House and the other rooms in the rear building, school rooms and committee rooms. The caretakers house was retained and the shed and stables

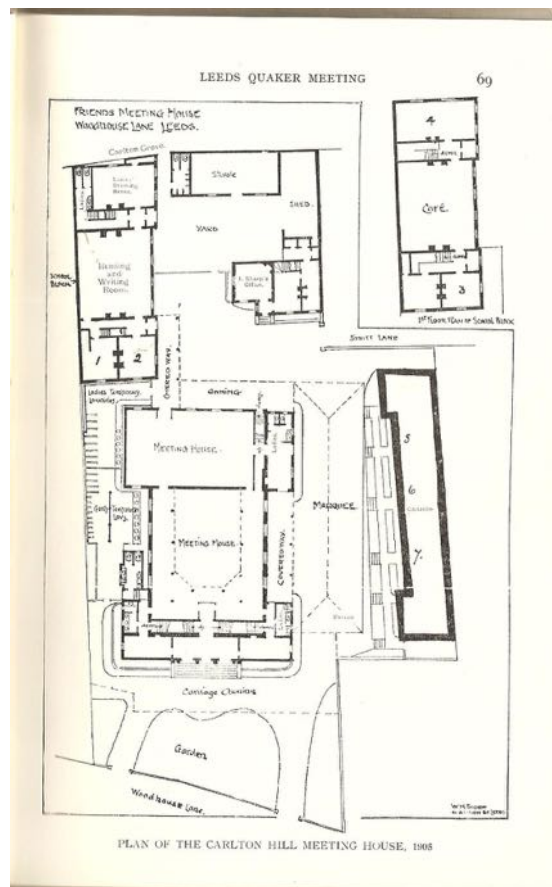
remained, a reminder of bygone days!

By the side of the Meeting House was a row of six houses called The Terrace. My sister Gertrude lived in number five for many years and my brother Jack in number one. For a short time we lived in number two. One Sunday in 1931, I was approached by Joseph Furness, the resident caretaker, who said he was thinking of resigning and would I be interested in the job. A month later Joseph Furness resigned and Annie and I decided to apply. I happened to be P.M. Clerk at the time and I brought my own application forward! Of course I retired whilst it was being discussed. On returning, we heard that we had been appointed forthwith. A few months later we were installed, in 1932. We served for 24 years until we retired in 1956.

Leeds and the 1905 Yearly Meeting

It was largely through William Harvey that Yorkshire Quarterly Meeting came to invite Friends to hold London Yearly Meeting in 1905 in Leeds. No Yearly Meeting had been held outside London before. It was held at the Old Carlton Hill Meeting House for ten days from 23rd May. As about 1,000 friends attended there was no room for others, even the Adult school scholars. The dominant note in several sessions was one of hope and progress, especially when the subject was 'widening the Fellowship of Friends', with the Adult schools chiefly in mind. There was a spirit of revival in the meeting, there were many earnest prayers and almost spontaneously the meeting sang 'when I survey the wondrous

Cross'. The pocket guide to the Yearly Meeting had 150 pages of programmes, maps, photographs and advertisements. The plan of the how the meeting House was modified with extra toilets, covered walk ways and a marquee is show.



This information is taken from the article 'Leeds Quaker Meeting' - a history based on the minute books of the Society of Friends, Leeds by Wilfrid Allott. Printed in the Journal of the Thoresby Society 1965 Volume L No111.

Footnote - the Thoresby Society, which is the main historical society in Leeds now meets at the new Carlton Hill Quaker Meeting House and the next meeting is to be held on Monday 21st September at 7pm.

Leeds Area Quaker Meeting

Sunday July 12th 1pm to 4.15pm

QMH, 75 Street Lane, Gildersome LS27 7HX



Members & attenders are invited to attend all / part of our next
LAQM on:

Celebrating 300 Years of Worship at Gildersome
&
REJUVENATING OUR MEETINGS.

10.45am	Meeting for Worship with Gildersome Quakers
12.15pm	Trident Peace Witness outside the QMH
12.30pm	Shared lunch
1.00pm	Opening worship
1.15pm	Workshop
2.30pm	Break
2.45pm	Business as led
4.15pm	Tea

Focus on Gildersome

On Sunday 21st June a steady stream of people visited the Gildersome Quaker Meeting House to look at the Quaker Scarecrows that were on display as part of the Gildersome 'Scarecrow festival'. There were two scarecrows – a man in traditional Quaker costume and a woman friend complete with Quaker bonnet. They were set up under the arch and drew much interest. Morning Worship was held as normal, but from 12noon onwards, people were invited into the Meeting House. One man who was in his later years and had lived in Gildersome all his life said he had always wondered what the Meeting House was like, when he saw it for the first time and was duly impressed. Friends at Gildersome report that more people than ever visited the meeting House this year. Friends worshipping at Gildersome are now much reduced in number and would welcome visitors from other meetings in Leeds.



PREVIEW of the July meeting of QUAKERS IN YORKSHIRE 18.07.15

at SCARBOROUGH FRIENDS MEETING HOUSE,

Quaker Close, Woodlands Drive YO12 5QZ

EVERYONE IS WELCOME TO ATTEND

The July meeting of Quakers in Yorkshire is our annual summer gathering, offering Friends an opportunity to combine a morning's exploration of a topic with an afternoon of leisure activities focussing on the attractions of the local area.

PROGRAMME FOR THE DAY

Tea/coffee from 10 a.m. After meeting for worship at 10.30 am, the morning session, beginning at 11, will offer the following:

- Brief reports from Glenthorne and QiY Trustees
- A presentation from Suzanne Ismail on the work of **Quaker Peace and Social Witness (QPSW)**, with a focus on **economic justice**. This session will include an opportunity for Friends to encourage and inspire one another by sharing information in small groups about some of the initiatives in social witness that are taking place in their own meetings, whether by meetings as a whole or by individual Friends. **Any Friends are welcome to represent and report back to their meetings. In addition, area or local meetings are invited to send representatives to this meeting who will be willing to offer some examples of what their meetings (or Friends in their meetings) are involved in (e.g. work with refugees and asylum seekers, food banks, homelessness, circles of support and accountability, criminal justice, peace and mediation, ecumenical dialogue, etc.)**

We will break for lunch at 1 pm (please bring your own), followed by an opportunity to take part in one of the following activities:

- a local walk of 3-4 miles
- free time in Scarborough (maps and ideas provided)
- an opportunity to visit Ravensworth Lodge (Quaker residential care home), which will be holding its summer fair that afternoon
- making a labyrinth on the beach
- music-making in the Meeting House with music group Friends of Note: singing or playing (bring your own instrument)
- socialising in the Meeting House

Tea will be available at the Meeting House at 4 p.m.

Friends at Scarborough are unable to provide activities for children and young people, but some of the afternoon activities are child-friendly, and toys, games, books and art materials are available for children accompanied by a responsible adult.

Friends with limited mobility are welcome to park at Scarborough Meeting, but space is limited. For those able to walk five minutes or so, additional parking (at owner's risk) will be available at nearby Woodlands Academy. Buses 10, 13, 14, 15 and X93 run from the station and stop almost outside the Meeting House. **Full directions will be in the QiY Newsletter, arriving soon.**

Chris Love and Barbara Parry, Co-Clerks, Quakers in Yorkshire

Carlton Hill Away Weekend.

At the end of June twenty one Friends, including five young people, from Carlton Hill spent a delightful weekend at the Beamsley Project - a Methodist holiday centre in Wharfedale, near Bolton Abbey.



The weather was perfect. Friends enjoyed walks, swimming in the river, visiting Bolton Abbey, sampling the tea rooms, including a farmhouse tea room run by a model railway enthusiast, aptly named "Buffers". We also had time for worship, reflection and discussion.

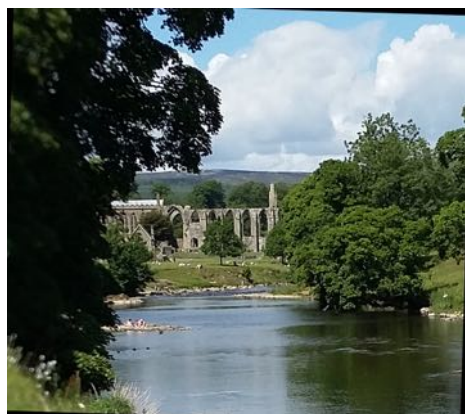


What did we enjoy? -

- catching a baby crayfish in a sandwich bag.
- "Would you like anything from Service Two?"
- bouncing up and down on the trampoline chair (a chair for elderly people with a lifting mechanism)
- lying on the "beach" after a swim, staring as the clouds pass by.
- looking for an almost white Wharfedale Holstein cow.
- walking past the cottage gardens, wishing they were mine.
- balancing on the caterpillar on the Welly Walk.
- pointing at the kestrel hovering below.
- getting to know people I didn't know before.

- all of us starting off as separate people and coming together as a community.
- Donne Noblis Pacem – and what became of the monkey-monkee-monkee-monk????
- Gabriel's piano playing.
- terrifying, yet spectacular view from Simon's Seat.
- playing frisby and French cricket.
- Cooking and eating food together.
- jigsaws
- bananas!
- the sheep – May, Milo, Mandy, and Monty (toys the children bought).
- the seagull with the broken foot, diving to catch a crayfish.
- skimming stones at Bolton Abbey.
- the stepping stones.
- doing the same walk a second time – and finding it a bit easier!
- eating ice cream, with a view of - Bolton Abbey.
- going to Buffers.
- trying to find a bull.
- leaving the path to cross the stepping stones.
- Emma's special swimming shoes!

Our thanks to Andy Beck, Tricia Griffin and everybody else involved with the organisation



Friendly Funerals

From Susan Robson, the Assistant Clerk Membership.

At the beginning of the year I added the job of Notifier of Funerals to my list. This means that when a Friend dies I let all the meetings know, and tell them when the funeral will be. All other responsibilities are with the elders in the local meeting, perhaps helped by Friends from other meetings. It's a good thing that funerals don't happen very often, but that means that people don't have a lot of experience of how to do them the Quaker way, if that's what they want. So I'm collecting information that may be useful at such times in case anyone wants it – we're also thinking in the AM of making our own local guidance leaflet, but that's still on the to do list.

We've also found out that in Leeds AM we haven't been following the procedures laid down in QFP when someone is buried or their ashes are interred in Quaker ground. We can't be the only ones to omit these because when we asked Friends House for the books of forms they hadn't got any. But they did supply the forms electronically and now we have our own file, with a few completed forms and many which we hope will last for a few years yet.

There's probably going to be a group considering these things, so please if you have any thoughts or comments do get in touch.



Windows for Peace UK

Windows For Peace

Lila and Yael Arbell of Roundhay Meeting are fundraising for Windows for Peace, a charity that fosters contact between young Palestinians and Israelis using journalism and video based projects. It also promotes dialogue between Muslim, Jewish, Arab and Palestinian young people in the UK.



Yael plans to walk across Morecambe Bay on 12th July. Please sponsor him. Go to Lila's Just Giving page: <https://www.justgiving.com/Lila-Arbell/>

For more information about Windows for Peace:

<http://www.windowsforpeaceuk.org/>



Testimony: Quakerism and Theological Ethics,

by Rachel Muers, SCM Press 2015

Reviewed by Paul Priest

'Testimony' comes from Latin *testis*, a witness. 'Witness' comes from Anglo-Saxon *wit*, to know, and is speech, or the person speaking it, based on knowledge.

'We speak that we do know, and testify that we have seen; and ye receive not our witness' (John 3:11, AV). 'Testify' translates Greek *martyroumen*, and 'witness' translates *martyria*. The testimony of the early Christians soon became something for which they were prepared to give their lives as martyrs (originally simply witnesses).

But these words, as words do, have drifted a little from their etymology. Muers early on (p. 7) defines 'testimony for Quakers' as 'patterns of action and behaviour that are understood as an individual and collective response to God's leading and call; that are shared, intergenerationally sustained, communicated in stories and deliberated collectively, and that develop over time; that are located in everyday life, rather than (only) in specified liturgical contexts; and that work in communicative, challenging and transformative relation to a wider context.'

Are these 'patterns of action' still rooted in certain knowledge, giving them power to 'communicate, challenge and transform'? Yes, because we can know them *experimentally*. This crucial idea is found in a journal entry of George Fox:

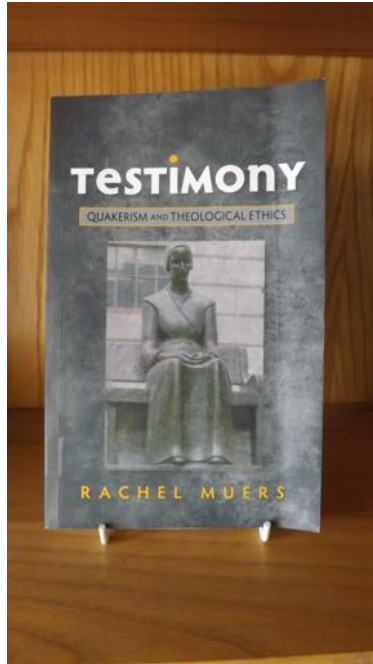
'Then the Lord did let me see why there was none upon earth that could speak to my condition, namely that I might give him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the

pre-eminence who enlightens, and gives grace, and faith, and power... And this I knew experimentally (1647, quoted p. 15).

This 'experimental' knowledge is clearly inward and 'subjective', not subject to verification in laboratory or study; yet it is tested in the life of the community, developed, if necessary revised, because it is not primarily conceptual, but a direct experience of the life and power of God, to be worked out in human lives.

For example, a lot of Quaker 'testimony' can appear negative: do not fight, do not swear oaths, do not ornament your dress, do not use titles of artificial honour. But these are in fact 'double negatives'

(p. 21), because they aim to do away with things that are themselves negative, that block the truth; which when they are taken away can flow in new and creative ways. Violence is a dead end, and when it is renounced, new ways of resolving conflict can open up. Swearing oaths on the Bible is a lie, because it implies that I will speak more truthfully if I have my hand on a book, a book which incidentally forbids swearing – though that is less important than the misuse of language involved, the offence against truth. Raising your hat to dignitaries implies they are more worthy than others, whereas before God we are all equal. The relatively recent list of 'Quaker testimonies' – peace, equality, simplicity, truth – are all expressions of 'truth': not that we know the truth about everything, but that we speak and act in a manner that reflects, as far as we can tell, our understanding of the way things really



are. Have we reached this understanding through 'experimental knowledge'? Most people would agree that peace, equality, simplicity, truth are good things. The Quaker difference seems to be that if they express the life of God, they move us to act on them in ways many would not.

Sometimes Quaker testimony to truth may have been indiscreet, as in the case of James Nayler, a contemporary of Fox who once rode into Bristol accompanied by women who threw garments in his path while singing Hosanna. The angry authorities accused him of blasphemously arrogating to himself honour which belonged only to Jesus. Was his action based on experimental knowledge? Does not Scripture say that Christians form the body of Christ and have the spirit of Christ, so that they may possibly be considered 'little Christs'? But was the Spirit of God calling Nayler to express this truth in just this way, a way entirely misunderstood by his judges? None of whom, by the way, seems to have considered that Christ was accused of exactly the same crime of blasphemy, and indeed with a similar content – affirming the divine possibilities of a human being.

Other Quaker testimonies include religious freedom, support for same-sex marriage, and concern for the planet; Muers gives a chapter to each. These differ from the 'testimonies against' violence, swearing and 'hat honour' in being not marks of Quaker peculiarity, but supported (now at least) by a majority of British people, so that Quakers work together with many other groups, but still may have their own reasons. A seated statue of Mary Dyer on Boston Common, where she was hanged in 1660 for persistently returning to preach, bears the inscription, 'Mary Dyer,

Quaker. Witness for Religious Freedom.' But clearly she was not concerned with just anybody's freedom; rather (as the inscription continues, quoting her) 'my life not availeth me in comparison to the liberty of the truth' (pp. 134-35). Yet she would not have persecuted anyone for expressing convictions she did not consider 'the truth', or coming from inner truth. The Anabaptist Hubmaier had already said that 'those who burn heretics are the greatest heretics of all' (p. 140). It is the suffering, not the doctrine, that makes the martyr. Yet Mary Dyer cared very much for her doctrine. What was it? Very little of her writing remains, but we can guess it was something like 'that of God in everyone' – to the Boston magistrates a heresy that would send souls to eternal hell. Mary Dyer could not have felt this way about Puritan doctrines; she needed a tolerance for 'error' so that 'the truth' could have free course.

The testimony concerning marriage and the environment is also based on 'truth': that marriage is both a private and a public agreement, affirmed by the community but not regulated by the state (this view had made trouble for Quakers from the beginning), and that the earth is entrusted to us, not given as a possession. Quaker action is not likely to have a great effect, saving us from disaster. No matter; we must act according to the truth that we know experientially.

Rachel Muers has brought together a great variety of Quaker practice and shown its inner, theological consistency; she has also shown that truth is never a law that can be nailed down, but being alive, must always change and grow, always subject to being tested by experience. She gives us a remarkably unified view, yet with many unresolved and perhaps unresolvable questions, of Quaker testimony.

Paul Priest





The placing of the bench in memory of Eric and Elizabeth Hulland at Carlton Hill
- daughter Anita cuts the ribbon.



Edward Starkie enjoys an identical bench at Adel

Did you know....

There is a photo of the historic 1905 Yearly Meeting in Leeds – it is on the wall at Rawdon Meeting House school room – why not look for it when you next attend one of the Amnesty Concerts at Rawdon or the Area Meeting in October which will be on 'spirituality'.

Thomas Edmund (Ted) Harvey (4 January 1875 – 3 May 1955), was generally known as Edmund Harvey, he was a museum curator, social reformer and politician. He represented Leeds West from 1910 to 1922 and after a gap, left Parliament in 1945. In 1921 he gave the Swarthmore Lecture on 'the Long Pilgrimage'. He was a life long Quaker.

Edward Starkie's grandfather installed the bookcases in the library of the Old Carlton Hill Meeting House and Edward removed the same bookcases when friends vacated the building in 1979. Some of the cases were removed to the Brotherton Library at the University of Leeds, where the extensive Leeds Quaker archive is now kept.

News from QPSW

I thought you might be interested in the following opportunities :

QPSW Sustainability and New Economy Grants

Have you got an idea for a project focused on building the new economy?

Does your meeting have a particular concern around sustainability?

Quaker Peace & Social Witness (QPSW) awards grants to innovative Quaker or Quaker-supported projects focused on sustainability and the new economy.

We hope to enable projects that help to build low-carbon, sustainable communities and a different type of economic system – 'an economic system in which Quaker testimony can flourish'.

How much? You can apply for between £100 and £2000 to support a project on these issues.

By when? The deadline for applying is 14 September. Grants will be distributed by the beginning of 2016. We recommend you get in touch to discuss your project before applying.

For more information and application details please see www.quaker.org.uk/sustainability-grants

Quaker Peace & Social Witness - Economics, Sustainability & Peace Network Co-ordinator, maternity cover

This is a key role, working alongside and supporting Quakers, and Quaker meetings to live out their faith-led commitments to a fair economy and sustainable future.

The Network Co-ordinator is an important member of our small Economics, Sustainability and Peace team. The post holder will use a variety of tools to support Quakers to learn about and take action on issues such as economic inequality, corporate accountability, climate change and energy justice.

They will also work with other team members to develop tools and systems aimed at facilitating active Quakers to more easily connect with each other, learn from and support each other to take action.

We are seeking a capable, flexible and enthusiastic colleague with good communication skills and experience of inspiring, equipping and engaging supporters and/or volunteers to take action.

For more information and details of how to apply see www.quaker.org.uk/jobs

Sunniva Taylor, QPSW

COURSES AT WOODBROOKE

New Light on Plain Dress

Friday 7th August – Sunday 9th August

Explores the principles and history of plain dress, untangling the truths from the myths, whilst considering the potential for plainness to be a transformative spiritual practice and a radical form of witness.

Sacred Economics: developing our personal responses to economic issues

Friday 14th August – Sunday 16th August

What do you truly value? What kind of economic system and practices could express these deep values?

For the full list of available courses see www.woodbrooke.org.uk/