

THE QUIET WORD

December 2016 issue no 12



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
Gildersome 260th birthday celebrations
See inside - p13

1st and 3rd Sundays each month at 10.45
in The Court House, Courthouse Street,
Otley

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,



A possible path towards sustainability?

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**Deadline for contributions to
January Quiet Word - Thursday
22nd Dec**

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

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Calendar

December

Courage, Conscience and Creativity at Leeds City Museum, Millennium Square - an exhibition that looks at Quaker war resistance in WW1 and peace activities then and now. (exhibition runs to the 4th December 2016)

Thursday 1st 6pm to 7pm Meeting for Worship followed by refreshments at Carlton Hill QMH

Tuesday 6th 7.30pm Leeds Quaker **Bible Study Group** at Carlton Hill QMH

Saturday 10th 10am to 4pm 'A Peaceful Christmas' all day celebration of 'Peace' at Leeds City Museum.

@Sunday 11th 1pm to 4.15pm Leeds Area Quaker Meeting to be held at Adel QMH. Guest speaker: Michael Hutchinson will speak about testimonies (as in 'to the Grace of God.....')

Tuesday 13th 6.15pm refreshments 7pm to 8.30pm **discussion Quaker Faith & Practice** at Carlton Hill QMH

Thursday 15th 6pm to 7pm Meeting for Worship followed by refreshments at Carlton Hill QMH

Saturday 17th 11am to 11.30pm Quaker Peace Carols on Briggate, Leeds (outside Debenhams)

Sunday 18th 7.30 Rawdon QMH Amnesty Concert Bradford Music Club

Tuesday 20th 7.30pm Leeds Quaker **Bible Study Group** at Carlton Hill QMH

January

Tuesday 3rd 7.30pm Leeds Quaker **Bible Study Group** at Carlton Hill QMH

Thursday 5th 6pm to 7pm Meeting for Worship followed by refreshments at Carlton Hill QMH followed by "Conversations on Sustainability"

Tuesday 10th 6.15pm refreshments 7pm to 8.30pm **discussion Quaker Faith & Practice** at Carlton Hill QMH

Tuesday 17th 7.30pm Leeds Quaker **Bible Study Group** at Carlton Hill QMH

Thursday 19th 6pm to 7pm Meeting for Worship followed by refreshments at Carlton Hill QMH

Saturday 21st 10am to 4pm - Quakers in Yorkshire at Oxford Place, Leeds

Sat 28th Jan - 10am to 4pm Kindlers Workshop at Carlton Hill QMH - Turning Points – Change, Challenge and Letting go A workshop based around Advices & Queries 28.

Lessons from the Buddah

When thinking how best to live sustainably, lessons can be learned from Buddhism.

The basic concept of Buddhism is “Do no harm” - either to other people or to the world around us. It sets out a path of eight “right” steps -

- 1 Right View
- 2 Right Thought
- 3 Right Speech
- 4 Right Action
- 5 Right Livelihood
- 6 Right Effort
- 7 Right Mindfulness
- 8 Right Concentration

Can we apply these eight steps to living a sustainable life?

1 RIGHT VIEW—Rethinking your perception of “green”. No longer considered a passing fad or of living a life of extreme sacrifice, going green has now become a passion of the masses, and, indeed, a necessary way of life if we are to preserve life on Earth itself . . . including our own. With consciousness comes opportunity, and going green has never been easier for the individual, a community, or a nation.

2 RIGHT THOUGHT—Green is a choice. Two common claims speak to right thought and the subsequent choice to go green; “Once you ‘know’ something you can’t ‘un—know’ it” and “When you know better, you do better.” Both speak volumes about right thought and our commitment to better choices. Can we ignore what we’ve learned about the environment so far, or ignore further the wealth of new information from a focused scientific community? Can we allow political inaction to take us off course? Can we allow big business, motivated by profit, to dictate the health of our planet? And if we choose to do so, what price for our action—or lack of action—will our children, and our children’s children, ultimately pay? With right thought, change becomes possible.

3 RIGHT SPEECH—Voicing the spirit of green. Speech creates a universal Vibration just as movement does, with a similar positive

or negative cause and effect. Speaking out about the need for conservation and green technologies, as well as praising others for their efforts, is using right speech. Reciting all the excuses as to why recycling is too much of a hassle is a vibrational assault against the Earth.

4 RIGHT ACTION—First do no harm. Given that every action has a cause and effect, it’s important to examine what you think and what you know, and then choose actions that first do no harm— actions that support the well-being of human, plant, and animal, as well as the Earth.

5 RIGHT LIVELIHOOD—Seeing the big, green picture. The way you live your life, is the spirit from which you draw and expand upon each and every day. Expressing your ecological footprint in ways that benefit and support all aspects of your life (home, work, and play) is right livelihood.

6 RIGHT EFFORT—Going green one step at a time. Living sustainably is not about being perfect; the human existence is not meant to be perfect, but is rather a journey of learning and understanding. Living sustainably is no different. Right effort is about doing what you can, when you can, and because you can. When you apply effort to thinking about the changes you can make toward your green transformation (right thinking), then take action to make those changes (right action), that’s right effort. Right effort is not qualified by the size of the action, but the action itself. It applies to the smallest change equally as to the largest.

7 RIGHT MINDFULNESS—Green intention. It takes practice to learn to walk a bit slower in life to accommodate mindfulness . . . to pay attention to the details of your life and question your automatic thoughts and actions. Beginning a green lifestyle doesn’t always come naturally, as we’ve been conditioned to simply toss our tins, bottles newspapers in the dustbin, and to hop in the car for a quick errand around the corner. As you begin this important journey, you’ll no doubt be halfway to that shop around the corner when you

realize, "Hey, I could have walked." Good for you. You're mindful of 'how you could do better and will be more inclined to "do better" next time. Right mindfulness isn't about recognizing when you're right, but recognizing what you're doing—right or wrong—and allowing for change where necessary.

8 RIGHT CONCENTRATION—How big is your footprint? While most people can take a few minutes and find ways in which they could easily change a few habits to produce a better, greener result, commitment to joining the world community and truly playing your part requires greater effort and planning. It means applying sincere effort to your green education, a dedication to change both in the home and workplace, and a compelling honesty about your responsibility as a world participant. Right concentration may result in the degree of that commitment through learning, doing, and teaching, but it begins in the heart and moves through your spirit to all that connects you to the world.

Make a start on the path to sustainability today

WE THREE MEMBERS (OF PARLIAMENT ARE)

We three members of Parliament are
Bearing gifts, we'll carry you far
But don't you worry, we'll steal your money
Austerity's gone too far.

O House of wonder, House of might [Chorus]
House of members rich and white
This ship is failing, we're not sailing
But don't give up without a fight.

Food banks have I, a Dickensian need
Poverty's exacerbated by greed
People are starving, society's harming
All for a mouth to feed.

Trident have I, a weapon of death
We could have spent it on the NHS
Suffering, sighing, weeping, dying
All for political jest.

Born to Eton, and an estate
Isn't wealth and lordship great?
Guaranteed the highest seats
In politics with my mates.

Glorious now, behold it arise!
Broken Britain, our new paradise!
Pilfered the young, just look what you've done
All for a profit rise.

Catherine Warr



Positive Action For Refugees and Asylum Seekers

PAFRAS works with refugees and asylum seekers to counter the effects of enforced destitution on vulnerable migrants by:

- * providing immediate humanitarian relief;
- * giving long-term support, advice and advocacy aimed at assisting service users to make lasting improvements to their situations;
- * raising awareness and campaigning on issues affecting refugees and asylum seekers.

Leeds Area Meeting makes regular collections of food, and toiletries, for distribution by PAFRAS to destitute refugees and asylum seekers.

At a recent talk by Ruth Davany, director of PAFRAS, we were reminded to put ourselves in the place of the recipients. The majority at present are from Eritrea. Therefore pasta and western style desserts are completely alien to them. The main requirement is for rice, tinned chick peas and tinned kidney beans and similar Asian and Middle Eastern staple foods. More toiletries are needed including feminine hygiene items. Clothing and toys are not collected by PAFRAS but can be donated to Yorkshire Aid, one of PAFRAS's partner organisations.

<http://www.yorkshireaid.org>

Courage, Conscience and Creativity



Leeds Quakers gave over 1,000 white 'Peace Poppies' to students and others passing the Quaker Meeting House on Woodhouse Lane on Friday 11th November, also known as Armistice Day.

Robert Keeble, one of the Leeds Quakers explained that the peace poppy symbolises a commitment to work for a world where conflicts are resolved without violence. The poppies were first introduced in the 1930's by the Peace Pledge Union and their sale now helps to fund peace education work.

We must never forget the 'lost

generation' from the First World War of 1914-18, but I wear a white peace poppy because I believe in supporting a culture of peace on Remembrance Day and feel that it is important to remember all the victims of wars, civilians as well as 'armed forces' – and our enemies as well as our allies.

Robert explained that he also wears a red remembrance poppy because his own great grandfather, Walter Keeble, was one of the millions of

young men tragically killed during the First World War. Walter had volunteered to join the army on the day that the war was declared and within three months, he was killed fighting in France. Robert has researched his family history and discovered that whilst two of his great grandfathers joined the army, the other two were Quakers and both refused to fight because they believed that war and the taking of life was morally wrong. They were imprisoned as 'Conscientious Objectors' and were treated very badly in prison.



You can hear more of “Robert’s story” at Leeds City Museum, which is presently hosting an exhibition entitled ‘Courage, Conscience and Creativity’. This exhibition, which runs to 4th December, details present day Quaker Peace work and looks at the experience of Leeds Quakers in the First World War. A number of Leeds Quakers were in the ‘Friends Ambulance Unit’, which was a volunteer ambulance service run by Quakers. The work was very hard and dangerous, but this did not stop the FAU from helping those in need including German prisoners. They also helped over half a million British war casualties who were transported back to the UK via four ‘Ambulance Trains’ operated by the FAU in France. The National Rail Museum in York has recently opened a new exhibition about the ‘Ambulance Trains’, including a full-size recreation of an Ambulance Train carriage.

Leeds Quakers will be supporting the laying of a wreath of White Peace Poppies at the Leeds War Memorial at 2.30pm on Remembrance Sunday, 13th November.

Quakers value Peace, Truth, Equality, Justice and Simplicity. In their mostly silent meetings, they seek a communal gathered stillness, where they can be open to inspiration from the Spirit.

Text from Yorkshire Post courtesy Robert Keeble



White poppy wreath laid at the Leeds War Memorial

At 2.30pm on the afternoon of Remembrance Sunday, 13th November 2016, members of the Leeds Peace Link Group laid a white poppy wreath at the Leeds War Memorial in Victoria Gardens. Some red poppies were present among the white poppies as a mark of respect to those who had laid red poppy wreaths already laid earlier in the day.

The wording in the centre of the wreath said

“Remember all victims of all wars. In our remembrance may we commit to resolving conflict without war.”

As reported in local papers. Thanks to Martin Schweiger.

Testimony to the Grace of God in the Life of Paul Priest.

It was in his third phase that Paul Priest came to participate in the life of Carlton Hill Meeting, Leeds. Paul divided his life into three phases.

The first was his “Christian Scientist” phase, the second, his “Jesus Freak” phase and the third his “Quanglican” phase. His Christian Scientist phase was the context of his upbringing in the United States, so one he had little choice in. He did, however, have the choice open to all adolescents once they become conscious of the peculiarity of their religious upbringing – to accept unquestioningly, to reject utterly or to attempt to understand.

Paul took the third option, the one that is most intellectually challenging – especially when it highlights dissonances between the upbringing and the prevailing accepted wisdom of wider society.

The Jesus Freak movement was a religious revival largely inspired by the 1967 Summer of Love. The Jesus Freaks saw something in that social movement that spoke to them more clearly of the Gospel than the social conservatism of Billy Graham. The young Paul Priest embraced these new ideas with gusto, himself forming a religious community which ran for several years. Although this way of living had a Christian simplicity at its heart, Paul did not let this become an excuse to avoid intellectual enquiry. Rather it was during this time that he began to grow and thrive as an academic. He won his Doctorate in North Carolina and after a period of post doctoral study in Florence moved with his young family to Leeds.

Trinity and All Saints College was not exactly Ivy League when Paul took up his teaching post there, a small college a few miles outside Leeds. Some might have thought he was vastly overqualified for his post - would these students really have need of a world authority on Dante? - but Paul was among a committed group of staff there who saw in Trinity a college with great potential and it is largely thanks to their vision that Trinity is now



a University. More importantly, Paul greatly enjoyed the company of young enquiring minds. Paul never lost interest in other people’s views. In his last few weeks a friend came out from visiting him in the hospice and said they felt like they had “just been to a seminar”. The seminar was where Paul thrived – not the one way traffic of a lecture, but a seminar, where he could listen to other views.

And so to Paul’s “Quanglican” phase. As an Anglican, he underwent the rigours of the Lay Readers’ training. Lay Readers are the lay preachers of the Church of England and are not licensed to preach until they have acquired a good grounding in theology. Paul’s grasp of theology was such that some of the local clergy in Leeds would later become nervous preaching if they saw Paul was in the congregation. Yet Paul was not one to use his intellectual prowess to win an argument, even if some felt overawed by it, it was much more to do with his search to understand the other point of view. In other words, he was seeking to know other people in the things that are eternal.

Paul got to know the Carlton Hill Quakers through a Friday morning weekly discussion group held at the Meeting House. This in turn led him to attend Meeting for Worship and become generally involved in the life of the Meeting. Paul enjoyed the inclusivity of Quaker worship and the spontaneity of being guided by the Spirit on when to speak and when to be silent. His spoken ministry often reflected his love of poetry and the riches of the Christian tradition. He was also very encouraging of the spoken ministry of others.

Paul was full of surprises, many Friends were unaware of his academic achievements. He carried about himself a quiet dignity, so his creativity and sense of fun would often come as a surprise. Friends recall him performing Harry Lauder songs at a homeless Christmas lunch, his “paraballads” series of talks to local Radio, his rewriting of Christmas carols with anti-nuclear lyrics (he even managed to persuade a nearby Salvation Army band to

accompany some of these at a protest in the Leeds city centre!). They remember the wry and well observed poems he wrote of his experiences in hospital whilst undergoing cancer treatment and how on a residential weekend, he led us in a song and dance routine he had learned of his own parents.

Our lives were enriched by the presence of Paul Priest in our meeting. He reminded us of

the importance of poetry, philosophy and fun in the human condition and yet he was equality at home with stillness and simplicity. In his beloved Dante, Paul found another soul battling through, and often celebrating the complexity of the human condition. And like Dante he saw at the heart of all things, at the summation of all experience, the pure light of love.

Restorative Justice

Have you been the victim of a crime? Would you like the opportunity to explain how that crime affected you? Would you like the person responsible to hear what you have to say? Could you benefit from the opportunity to ask questions about the offence?

Have you caused a crime? Do you feel responsible for the consequences of your crime? Would you like the opportunity to try and make things better? Could you answer the questions that your victims might have about the offence?

Restorative Justice could help.

What is Restorative Justice? Restorative Justice (RJ) is a voluntary process that brings together those that have been harmed by crime, and those responsible for that harm.

The process is facilitated by trained RJ facilitators. The idea is that all parties can have a better understanding of what happened, how people were affected, and work towards repairing harm if possible.

What would happen? Trained facilitators will meet with you to find out more about what happened. They will try to contact the other party involved, meet with them and assess them too to make sure you will both be safe.

If both parties agree, then the facilitators can help you make contact in a way that is both safe and suitable. Then both parties can discuss what happened and work towards finding a way to move forward. This may be face to face, or in a more indirect way.

Why would I do it? Research shows that there can be benefits for all people involved. It shows that offenders and victims report a high level of satisfaction from taking part – most people say they would recommend RJ to others!

Understanding what happened can also help people move on from an experience that may have been traumatic or upsetting. It can also provide health benefits, as people make steps towards their post-crime recovery. Others report feeling that they are taking control of their lives again.

Would you like to be involved? If you would be interested in being a Restorative Justice facilitator, please contact Caroline Rountree at caroline.rountree@yorkshireremediation.org for further details.

Purpose: Facilitators will be allocated cases in pairs from the Restorative Justice Hub. They will undertake visits to both those that have been harmed and those responsible for causing that harm. Facilitators will explain the process and assess all participants. It will then be the role of the volunteers to facilitate whatever communication is decided between the two parties.

It is imperative that any volunteer has the ability to work on your own initiative, organise and prioritise workload, keep to deadlines set, and good time management.

Trustees Grant funds

Friends may not be aware that Trustees have money to give in grants for people in need and organisations who need resources. Trustees have recently set up a Grant Sub - Committee, made up of three Trustees and two Friends from Leeds Area meeting. This group is to oversee the grants and to give help and support to those who are interested in applying for funding.

The funds, together with example are as follows, although this list is not exhaustive, please always check with any of the sub-committee members (details below) if you are not sure but want to apply.

Support Fund: this is specifically for Quakers, members or attenders, in need. Examples of donations are money for a Friend to attend a Woodbrooke course, and another to a Friend who was in need to help with transport costs because of a disability. It is usually Overseers that would apply for this on behalf of a Friend.

Friends Action on Poverty - this is for anyone, living in the Leeds area, who is in need. Donations have included a request for a pair of trainers for a young person who is cared for by his Grandmother who is living on benefits. Others include: a contribution to enable children to visit from the area of Belarus affected by the Chernobyl disaster and money to help build a kitchen for a project that cooks food for older people in Leeds.

General fund - this is available for larger funds that have helped pay for costs for the running of organisations.

Decisions on Grants are made quarterly - the next meeting date is 27th January 2017. Grants of under £100 can be made more quickly.

There will be more information about these funds and dates of deadlines in later editions of the Quiet Word.

If you think you would like to apply for funds on behalf of someone or an organisation please contact, Iona Lyons, for more details and an application form. The people below listed are those that you can talk to about your application.

Iona Lyons - ionaclare@gmail.com

Phil O'Hare- philomena.ohare@virginmedia.com

Ruth Woodhead - ruth.woodhead@gmail.com

Martin Schweiger - germ.buster@phonecoop.coop

The Beamsley Project



The Beamsley Project is a charity established for over 20 years providing space for relaxation and activity in the former Methodist Church, Harrogate Road, Hazelwood, Skipton, BD23 6JA

We have booked the Beamsley Project, for Carlton Hill Friends to spend a weekend together – an opportunity for us to build a community with each other.

Please put the dates in your diary – **Friday 9th June to Sunday 11th June 2017** (though there may be an opportunity for friends to stay on the Sunday night as well).

We will be self-catering and eating vegetarian food so the cost should be less than £70 for the weekend and bursaries should be available if needed.

There are 30 beds available and I hope you are able to join us.

Pauline Leonard and Bryony Rowntree

Becoming the Change We Want to See

Short Report of Quaker Life Representative Council October 2016

The Representative Council at Woodbrooke was, as usual, inspirational, although I found the theme vague: 'Becoming the Change We Want to See'. What change? What would we like to see? In fact this was another look at sustainability, but from a different angle. Following the Canterbury Commitment five years ago Quakers have worked both within their meetings and as individuals to reduce their carbon footprint. Insulation and solar panels have been added to our buildings, we have reduced our car use by sharing or using the train or bicycle, remembered not to leave electrical equipment on standby, increased our recycling. There was a feeling among many delegates that we have reached a plateau and are all a little jaded after our efforts and wondering what else we can do.

On Saturday morning our keynote speakers shared their personal journeys on the theme. Alex Wildwood emphasised the spiritual basis of sustainability. He reminded us that we must 'meet the needs of the present without compromising the ability of future generations to meet their own needs'. That means 'treating the earth as if we meant to stay'. We are behaving like reckless adolescents, believing we are immortal. We need to change and mature, re-imagining a shift from growth to life-sustaining behaviour, acknowledging that we belong to 'a life larger and more lasting than our own', including future generations, but also the whole range of life on earth. He posed two powerful questions:

What might be the Quaker contribution to the evolutionary shift of consciousness that many prophet voices believe we are called to in this time?

What gifts, skills and talents can I personally bring to the transition to a just and sustainable future for all beings?

Bryony Rowntree and Rachael Harrison talked about their love of nature, the healing power of trees, the need to be in touch with the earth, to feel interconnected and know the joy of singing. Bryony had not worked to reduce her carbon emissions through fear or duty, but out of love for the planet and a faith in the future. Rachael prompted us to listen deeply within our Quaker Meetings but also to other philosophies and faiths around the world. She told us that 'compassion is a muscle that builds'.

We acknowledged many challenges: how to persuade others without seeming to blame, criticise or preach; the embarrassment we feel talking about our own lifestyles, and finding the language which will not hurt or offend. But we did bring away some encouraging thoughts. We need to connect with the earth and with other people. We stressed the importance of community, being inclusive and working for social change. This can help us to show the way by example. We must cherish and develop our thinking head, feeling heart and active hands.

Pat Gerwat (For a full report please email patricia.gerwat@virginmedia.com)

NATIVITY

The hands which played with the straw on the floor
Are the same hands which crafted the universe.
The eyes which saw dim and blurred shapes in the darkness
Are the same eyes which see all eternity.
The legs, too weak to stand up
Are the same legs which would carry the whole world.

Catherine Warr

We Didn't have the Green Thing Back in My Day

An elderly lady asked the cashier at the supermarket for a carrier bag. The cashier retorted that plastic bags weren't good for the environment. The woman apologized to her and explained, "We didn't have the green thing back in my day."

She was, of course, absolutely right, they didn't have the green thing in her day. Back then, they used shopping baskets, and they returned their bottles, and jars to the shop. Most of them had deposits on them, sometimes as much as the cost of the item itself. The shop then sent them back to the factory to be washed and sterilized and refilled, using the same bottles over and over. So they really were recycled. Most things didn't come in packets or plastic wrapping. It was weighed and bagged in paper bags, or wrapped in greaseproof paper, as the customer needed it. So they didn't have the green thing back in her day.

In her day, they walked up stairs, because they didn't have an escalator or a lift in every shop and office building. They walked to the shops and didn't climb into a car every time they had to go just down the road. But she's right. They didn't have the green thing in her day.

Back then, they washed the baby's nappies because they didn't have the throw-away kind. They dried clothes on a line, not in an energy gobbling machine burning up 240 volts – wind and solar power really did dry the clothes. Kids got hand-me-down clothes from their brothers or sisters, not always brand-new clothing. But that old lady is right, they didn't have the green thing back in her day.

Back then, they had one TV, or radio, in the house – not a TV in every room. In fact many houses didn't have a TV at all. They couldn't get a signal! And the TV had a small twelve inch screen, not a screen the size of a window. In the kitchen, they blended and stirred by hand because they didn't have electric machines to do everything for them. When they packaged a fragile item to send in the post, they used wadded up newspaper to cushion it, not Styrofoam or plastic bubble wrap.

Back then, they didn't have an electric or motor mower just to cut the lawn. They used a push mower that ran on human power. They exercised by working so they didn't need to go to a health club to run on treadmills that operate on electricity. But she's right, they didn't have the green thing back then.

They drank from a fountain when they were thirsty, instead of buying water in a plastic bottle every time. They refilled pens with ink, instead of buying a new pen, and they replaced the razor blades in a razor instead of throwing away the whole razor just because the blade got dull. But they didn't have the green thing back then.

Back then, people took the bus and kids rode their bikes to school or walked, instead of turning their mums into a 24-hour taxi service. They had one electrical outlet in a room, not an entire bank of sockets to power a dozen appliances. And they didn't need a computerized gadget to receive a signal beamed from satellites 2,000 miles out in space in order to find their way around.

But that old lady is right. They didn't have the green thing back in her day!

*Shopping in the 1950's
at Sainsbury's*



In just fifty short years we have destroyed a lifestyle that had changed little for centuries, and set ourselves on a path to destroy the very planet that we rely on. Progress??? Really??? Time to take stock!!!

You are invited to

JOIN US

for **Meeting for Worship**

Thursday 5th January 2017 at 6pm

followed by refreshments

Then at 7.30

Conversations on Sustainability

This will be an exploratory meeting, open to everybody within the Leeds Area Meeting, but it is hoped that it will become a regular feature, providing a forum for discussion, information and support for those wishing to adopt a truly sustainable lifestyle.

Kindlers

The Kindlers are an experimental group working to rekindle the power of Quaker worship by renewing and deepening our spiritual practices.

Workshops are held on-the-road at local meetings throughout Britain Yearly Meeting, also at Friends House, London, and in the north at **Leeds (Carlton Hill) Meeting House**. Outcomes of the work are published in accessible booklets for personal use and study groups.

<http://thekindlers.webs.com/>

Dates for Leeds for 2017

Sat 28th Jan - Turning Points – Change, Challenge and Letting go. A workshop based around Advices & Queries 28. With Ann Banks, Val Bone and Zee-Zee Heine

Sat 25th Feb - Prayer – Cherished by God - Exploring Advice number 3. With Ruth McCarthy, Zee-Zee Heine and Angela Sansam

Sat 25th Mar - Understanding Love and Power - Changing the world one step at a time. With James McCarthy and Angela Sansam

Sat 22nd Apr - Our life is love and peace and tenderness - Nurturing our Meetings. A workshop based on Advice 18. With Ann Banks and Val Bone

Sat 20th May - Let your life speak - Using your gifts in the service of God and the community. With Michael Hennessey and Zee-Zee Heine