

THE QUIET WORD

November 2017 issue no 11



Meeting for worship

GILDERSOME Friends Meeting
House 75 Street Lane, Gildersome,
Leeds, LS27 7HX

tel: 0113 285 2466
Sundays, 10.45 am

ILKLEY Friends Meeting House
Queens Road, Ilkley, Leeds, LS29 9QJ
tel: 01943 600 806 or 01943 601 181
Sundays, 10.30 am

ADEL Friends Meeting House
New Adel Lane, Leeds LS16 6AZ
tel: 0113 267 6293
Sundays, 10.45 am

CARLTON HILL Central Leeds
Friends Meeting House
188 Woodhouse Lane, Leeds,
LS2 9DX

tel: 0113 242 2208
Meetings for worship:
Sundays, 10.45 am

1st and 3rd Thursdays, 6.00pm

ROUNDHAY Friends Meeting House
136 Street Lane, Leeds, LS8 2BW
tel: 0113 293 3684
Sundays, 10.45 am

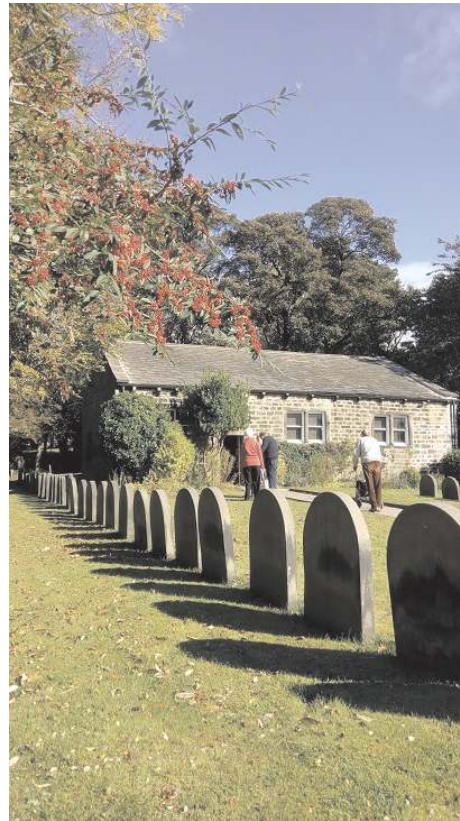
OTLEY Friends Meeting
1st and 3rd Sundays each month at 10.45
in The Court House, Courthouse Street,
Otley, usually in The Robing Room
Enquiries: 01943 463 351,
dmr@cooptel.net

RAWDON Friends Meeting House
Quakers Lane, Rawdon, Leeds,
LS19 6HU
tel: 0113 250 4904
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,



Rawdon Meeting House

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Deadline for Dec issue
Sunday 26th November

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

This magazine is produced using Open Source software – software that is not controlled by major companies for profit or gain and is customisable for users own use. For more details on Open Source software see <http://opensource.org/>. For alternatives to Windows see <http://tinyurl.com/kfhcbuj>.

Diary

November

Thursday 2nd 6pm to 7pm Midweek Worship followed supper and then a sustainability meeting to which all are invited at Carlton Hill QMH

Saturday 4th 10am to 12noon Leeds Light Group at Carlton Hill QMH

Tuesday 7th 2.30pm 'Protest and Survive' a talk by the staff of the Peace Museum to be held at Abbey House Museum, Leeds. Book your place at <https://whatson.leeds.gov.uk/Pages/Abbey-House-Museum-events.aspx>

Thursday 9th 6pm to 7pm Midweek Worship followed supper at Carlton Hill QMH

Friday 10th 8.30am to 10am 'White Poppy Give Away' Central Leeds (Carlton Hill QMH)

Sunday 12th 3pm 30pm Rawdon QMH Amnesty Concert

Monday 13 - 19 Bamford: Woodland Working Week

Tuesday 14th 2.30pm 'Leeds Hospital Alert - defending the NHS' a talk at Abbey House Museum. Book your place at <https://whatson.leeds.gov.uk/Pages/Abbey-House-Museum-events.aspx>

Tuesday 14th 7.30pm New Economy Group - a learning and discussion group - Carlton Hill QMH. Everybody welcome.

Wednesday 15th New Economy Group - a learning and discussion group - Adel Meeting House. Everybody welcome

Thursday 16th 6pm to 7pm Midweek Worship followed supper and then a sustainability meeting to which all are invited at Carlton Hill QMH

@ Sunday 19th 1.30pm 'Workshop on Marriage and long term relationships and how we uphold these in our meetings' Central Leeds (Carlton Hill QMH) nb this is a Leeds Area Meeting Elders and Overseers meeting open to all Leeds Quakers. See poster / information sheet

Thursday 23rd 6pm to 7pm Midweek Worship followed supper at Carlton Hill QMH

Thursday 23rd 7.30pm 'Islamophobia - what can we do to stop it' a meeting hosted by the Leeds Interfaith group Concord at the Central Leeds (Carlton Hill QMH). All are invited

Saturday 25th 7.30pm PLAY - The Bundle at Central Leeds (Carlton Hill Quaker Meeting House)

Sunday 26th 9.30 am to 11.45am optional 'Extended Meeting for Worship' at Central Leeds (Carlton Hill QMH) with entry at 9.30am, 10am and 10.45am preceded by a breakfast at 9am.

Sunday 26th 1pm to 3pm Greeting card Campaign Rawdon QMH Amnesty Concert

Thursday 30th 6pm to 7pm Midweek Worship followed supper at Carlton Hill QMH

December

Friday 1 - 3 Bamford Quaker Retreat: Exploring Community

Saturday 2nd 10am to 12noon Leeds Light Group at Carlton Hill QMH

Thursday 7th 6pm to 7pm Midweek Worship followed supper and then a sustainability meeting to which all are invited at Carlton Hill QMH

@ Sunday 10th at 1pm Leeds Area Quaker Meeting at Carlton Hill QMH; topic: 'To be decided'

From the Editor



I make no apologies for including a lot of material on how badly we treat God's Creation in this issue. Eventually God, or Nature if you prefer, will always get the upper hand and our own stupidity will be our downfall. Unless each and every one of us is prepared to make drastic changes to the way we live and behave, the human race has little more than a century or two left before it becomes extinct. This is not scare-mongering. This is fact, according to our best scientific experts. What sort of future are we offering our grand-children and their grand-children?

Most readers will know that I am deeply opposed to fracking or any extension of the extraction of fossil fuels. Our Friends in Kirkbymoorside are heavily involved with protests at their nearby site of Kirkby Misperton where there is an excessive police presence and a number of arrests have already been made. Only the other day a 70 year-old lady, who was serving refreshments, was escorted from the site by six burly officers and warned not to return "for her own safety". The owners of the site are way behind schedule in starting the actual fracking process and are seeking a court injunction to prevent protests at the site. Let us pray that they do not succeed. The same company have been granted a number of exploratory licences on what would appear to be the former coal mine sites in South Leeds. Any form of legal interference to the right to protest could have severe implications for us in our area in the coming months.

Do you use British Gas as your supplier? Did you know that they have a 25% stake in the fracking operations at the Preston Road site in Lancashire?

Do you bank with Barclays? Did you know that they are the financiers for fracking operations in Lancashire and at Kirkby Misperton. They may also responsible for financing future operations in South Leeds, since the same operating companies have been granted licences.

Chayley Collis, of Huddersfield Meeting, is urging all of us to boycott both British Gas and Barclays on the basis that fracking has been proved to be environmentally polluting and dangerous in the USA, has already caused earth tremours in Lancashire, and it is encouraging the continued use of fossil fuels, which contribute to global warming.

Check out <http://unfrack.me/>

Leeds City of Sanctuary

Leeds City of Sanctuary has been going for seven years and has now reached a time of change. They are seeking volunteers for a steering group, who could help to manage future projects and take forward the vision of Leeds as a City of Sanctuary.

Would you be interested? No experience is required and volunteers from all backgrounds are welcomed! Involvement would be one meeting a month for about an hour and a half.

If you are interested, please contact

Pauline Leonard at pauline@paulineleonard.plus.com

Tel 0113 2786 351 or 0793 184 1527

There will be a social event on Monday 6th November at the Friends (Quaker) Meeting House, 188 Woodhouse Lane, Leeds, LS2 9DX at 7.00pm.

Soup and refreshments will be available, as will an opportunity to find out more about Leeds City of Sanctuary and your possible role in it.

IMPORTANT NOTICE Audrey Acton of Carlton Hill Meeting lent out her treasured pen to enable Friends to sign Martin Schwieger's card at Area Meeting at Rawdon. It was not returned. In Audrey's words "it is a slightly plump silver looking black ball point pen with a black band round and a torch at the end". If anyone knows of its whereabouts please contact Audrey at audreyacton@gmail.com

Leeds Area Quaker Meeting



Friends gathered at Rawdon Meeting House for the Leeds Area Quaker Meeting on October 8th. The theme was “sustainability” and Bryony Rowntree, from Carlton Hill Meeting, gave us an account of how her upbringing and her love of nature have helped to sustain her. She had learnt about native American religions and fully understood that we do not own the earth. Motherhood also deepened her spirituality and her connection with nature is most important to her.

We were then treated to a slide show given by Michael de Villiers from the Eco group of Bradford Anglican Cathedral. He was born in South Africa and he vividly showed us the treeless area in which he grew up and how that has shaped his life ever since. On his work at the Anglican Cathedral he quoted the Bruntland Report of 1987 which stated “Sustainable development meets the needs of the present without compromising the ability of future generations to meet their own needs”. This report also gave a number of goals to for achieving sustainability and the Eco Group at the cathedral have done their best to implement them and as a result have been given the Eco Church award by the charity A Rocha.

Nothing sustainable happens without creative action to act justly, to love mercy and to walk humbly with God.

Membership

Susan Robson, our Membership Secretary, then explained to us that prior to the re-printing of the Book of Members (the “Yellow Book”) next year, she has had to do a bit of “tidying up” - going through the list in great detail to identify and locate Friends that we have not seen for some considerable time. Eleven were contacted and asked for their membership to be terminated. Seven could not be contacted and so have had their membership terminated. A further seven have been traced and Susan is still awaiting decisions from them.

Sanctuary Meeting

Tim Gee, from Friends House, came to Leeds earlier in the year to talk of his work with refugees and asylum seekers and asked if we would consider becoming a Sanctuary Meeting, helping to support those people that find themselves in that unfortunate position. Individual Meetings have discussed it and reported that there was a caution about taking on more than we have the resources (of people and facilities) to be able to handle. There was also uncertainty over exactly what was involved. It was agreed to ask a representative from another Meeting that had already taken it on to come and talk to us – possibly for our December meeting.

New Economy Project

Pete Redwood explained about the New Economy Project (see article in this issue) and asked that Leeds Area Meeting support it, following a request from QPSW. The Meeting agreed and agreed that the Tuesday learning slot at Carlton Hill could be used for the purpose. The second Tuesday of each month was agreed. The Meeting also asked that other meetings consider the possibility of setting up a small group, to make it easier for Friends to attend and avoid too much travel.

There was also a report on the proceedings of Meeting for Sufferings and a report from our Trustees. The meeting was followed by the customary tea.

Modern Slavery

Summary of talk by Kevin Bales, Professor of Modern Slavery at Nottingham University, given at Quakers in Yorkshire, 21 October 2017

There are 40.3 million slaves worldwide. This represents a country the size of Algeria, or the state of California. Their output represents the GDP of Bulgaria or the state of Kansas. Slavery is more prolific in war zones or areas of economic instability.

In 1787 an anti-slavery committee was set up by ten Quakers. The government mainly disregarded them, so they invited two Anglicans to join them. This was the first ever non-governmental pressure group (NGO) and the first human rights organisation to be established. It took only twenty years until the slave trade was made illegal in Britain in 1807.

Today we are experiencing the fourth anti-slavery movement. The second was in North America from 1820, the third against slavery in the Congo in the early twentieth century. The current campaign began in the 1990s. Today all countries have slaves. Be watchful in case the girl in the nail parlour, the au pair along the street, or the factory worker needs help. The highest concentrations are in Mauritania where they represent 4% of the population, and in Haiti 2%. The difference between slavery in the nineteenth century and today is the cost. In Alabama in 1850 a strong slave cost \$1000-1800, the price of a house and equivalent to £30,000-35,000 in today's money. A modern slave can be bought in Britain for £500-5000. In India, a whole family can be acquired for as little as £20, and children are lured into slavery from remote villages for £10. This means that modern slaves are cheap and disposable. Children enslaved to work carrying stones from a quarry are at risk of injury. If they fall and are unable to work, it is cheaper for the slave master to buy more children than to pay medical costs for the injured child.

There is a strong link between slavery and the destruction of the environment. Illegal quarrying in a National Forest in India destroyed tree cover over a wide area. In Africa some slaves work in the gold mines;

their life expectancy is eighteen months to two years because of dust in their lungs from chipping at the stone. Panning done in the river to extract the small particles of gold makes use of mercury, which pollutes the river. Villagers downstream are using the river water to drink and cook with.

In Sundarbans, Bangladesh, slave boys work at drying and gutting fish, set out on huge frames covering a large area by the river. This means that forests have been destroyed and the habitat and natural prey of local tigers reduced. The consequence, apart from increasing the carbon footprint of the area, is that tigers occasionally prey on the children working in the fisheries.

Brazil has no coal, so much of the Amazon forest, which is supposed to be protected, has been cut down and burnt for charcoal for use in the iron works. Much of our household plumbing and many chairs with metal frames use iron from this source.

The carbon emission of slavery is the third highest in the world after China and USA:

China	7.03
USA	5.46
Slavery	2.25

The cost of freeing a slave has been estimated at \$500. To liberate 40 million slaves the cost would be \$23 billion. This represents 5.5 aircraft carriers, or 140 Airbus planes. Freed slaves planting trees could generate \$27.9 billion in carbon credits.

When the slaves working on the Indian quarry were freed, the older women wanted to replant the forest with a variety of trees providing food and other valuable commodities. Jose Barros, a former slave in Brazil, was given 100 acres of forest and allowed to cut down 2 acres to make room for a house and a bit of land to grow food. He planted cocoa trees (which are native to the Amazon) under the forest canopy and gradually his income increased. After a few years he and his wife were able to take their

children to the sea. Never before had he believed he could take a day off.

There are now several academics working at Nottingham University, researching modern slavery and how slaves can be freed. The department runs an M.A. which equips people to work in this field.

In our everyday purchases, how can we know if we are unwittingly supporting slavery? (There has been much publicity in recent years about sweat shops, and disasters involving shoddy buildings.) This website give some guidance: <https://madeinafreeworld.com/>. Or enter the search phrase 'Slavery Footprint' for useful information.

You can learn a lot more about modern slavery in books written by Kevin Bales: Disposable People and Blood and Earth. Also recommended is the new book by Marcus Rediker: The Fearless Benjamin Lay: The Quaker Dwarf Who Became the First Revolutionary Abolitionist.

Pat Gerwat – Adel Meeting

The Case For Quaker Conservatism

I have written before (in the Quakers in Yorkshire newsletter) about my feelings regarding the proliferation of left-wing politics in Quakerism and the inevitable feelings of isolation that arise when you realise that your views are in the minority. However, I hope, in this article, to make a short case for why political conservatism is not mutually exclusive with the values of Quakerism.

I must first clarify that by conservatism I am primarily talking about the One-Nation conservatism propelled by Benjamin Disraeli, a form which, unfortunately, the values are not held by current Conservative government. One-Nation conservatism is built on the idea that everyone in society has obligations towards one another, and that the richest and most privileged in society has a duty to care for the weakest and poorest. This is a fundamentally good idea, and one which, I think we would all agree, upholds the values of Quakerism.

It is not an impractical idea, either; under Benjamin Disraeli, great swathes of welfare and social reforms were made, and the lives of many of the working class were exponentially improved with advances such as the Public Health Act (1875) and the Education Act (1876). The great Quaker capitalists, like John Cadbury and Titus Salt, were able to balance the individual free enterprise which drives Capitalism with the obligations towards their workers, by building their model towns of Saltaire and Bournville.

There are, inevitably, weaknesses of the idea, and the era in which the early Quaker capitalists lived is a vastly different one to ours. The environmental crisis, for example, is driven by both a lack of understanding as to how industry contributes to carbon emissions and an apathy towards it. The maxim of "Profit before people" is one which serves to explain nearly all the environmental, social, welfare, health and safety, and working problems of today. It is unfortunate that the benevolent "invisible hand" of Adam Smith's capitalist conservatism has been overtaken by a ruthless, cut-throat, profit-oriented conservatism. Some would cynically argue that this is an inevitable progression and that any political system built on individual free enterprise moves inexorably towards ruthless greed; I would disagree, and argue that we must try to bring the values of One-Nation Conservatism back to the forefront.

Catherine Warr, Carlton Hill Meeting

Modern Quakerism vs the teachings of Jesus

Who was this guy, Jesus?

He was a devout Jew, and a charismatic itinerant preacher, and a faith healer, who developed quite a reputation and following. As a devout Jew, he firmly believed that everything he did was supported by his faith in God, and openly declared it. Because of this people began to think he must be the Messiah, the one predicted in the Jewish scriptures to be sent by God to save the human race and bring it back into God's care.

It is at this point that the myth starts. The Gospel writers, starting with Mark, who was a key witness almost from the beginning of Jesus' ministry, had to justify the myth. So, many texts were taken from the Jewish scriptures and worked into the story. For example, there were no witnesses to prove whether Jesus was in fact baptised by John the Baptist or what actually happened. It had to be included to prove that he was "God's Son". (2 Samuel 7:14). Was he born in Bethlehem? None of the Gospel writers knew Jesus or his family at that time. There is no historical evidence to back it up, and no historical evidence to back up the perceived need to travel to Bethlehem. Matthew first puts the idea forward in order to "prove" that Jesus is of "royal descent" (Isiah 11:1, Isiah 7:14, Micah 5:2) and thus worthy of the title of Messiah. The story of the flight to Egypt is so as to fulfil the words of Hosea 11:11.

As so we continue through the four Gospels, each of the writers are drawing on the Jewish scriptures to justify their claims. The subsequent books of the New Testament draw heavily on the four Gospel writers, and on the Jewish scriptures, for their eye-witness accounts and letters.

George Fox



There is a parallel with Quaker founder, George Fox, when Jesus makes it very clear in his ministries that he feels the Jewish High Priests have moved away from the strict

teachings of the scriptures and have introduced many ideas that detract from the true message.

Fox felt exactly the same. He was a devout Christian who probably knew his Bible better than most of the preachers of the day. And he would openly challenge any preacher whom he felt was deviating too far from what he understood as the true teachings of the Bible. In the 400 or so epistles and letters that he wrote Fox often stated that "Jesus Christ has come to teach us Himself." What he meant was that underneath all the myth there is a very sound discipline which we all ought to take note of, learn and live by.

William Penn, in his Letter to Children, explains very well -

"Children, fear God, that is to say, have a holy awe upon your minds to avoid what is evil, and a strict care to embrace and do what is good. The measure and standard of which knowledge and duty, is the light of Christ in your consciences, by which, as in John 3:20-21, you may clearly see if your deeds, yes, and your words and thoughts too, are wrought in God or not;



Let me briefly explain this principle to you. It is called Light, (The True Light, which gives light to everyone, (Jesus) was coming into the world. John 8:12) because it gives man a sight of his sin. And it is also called the quickening spirit; for so He is called; and the Lord from heaven, who is called, and calls himself, the Light of the World. And why is he called the Spirit? Because he gives man spiritual life. "God sent his Son to bless us, in turning us from the evil of our ways." Therefore have a care of evil, for that turns you away from God. Whatever you have done evil, do it no more, but be turned my dear children, from that evil, in thought as well as in word or deed, or that will turn you from God, your Creator, and Christ, whom he has given you for your Redeemer."

Many Quakers today reject the Bible as being irrelevant, old fashioned, or just simply a load of myths. And yet we all try to live our

life "in the Light". The Light we refer to **IS** Jesus Christ. "The true Light, who gives light to everyone, was coming into the world." *John 1.9* "I am the Light of the World." *John 8.12*

The Bible is the very foundation of our Society. There is much wisdom to be gleaned from its pages.

An interesting read, attempting to separate biblical fact from myth, is Adrian Alker's book "*Is a radical church possible?*" available from Friends House bookshop (£12.99)

For a very comprehensive archive on ALL of Fox's writings, plus many other early Quaker writers, together with full biblical references, see "The Missing Cross of Purity" - www.hallvworthington.com

Pete Redwood

Building a Better Economic System

Our present economic system is out of control and unfit for purpose. It benefits the small minority who wield power and disadvantage everybody else. Governments around the world are locked into the existing system and often held to ransom by huge multi-national companies. According to the Trussell Trust, 2.7 million households in the UK are uncertain where their next meal is coming from. Yet industry bosses are paid millions. This is unacceptable. A new system has to be found – very soon.

Following the Minute from Yearly Gathering in Canterbury in 2011 (commonly known as the Canterbury Commitment) QPSW was tasked with finding practical ways to put this into action. Part of it was concerning finding a better economic system. The result, last year, was the founding of the New Economy Project. A number of Meetings around the country have now joined and Leeds Area Meeting has also been asked to join. Following our October Area Meeting, the learning slot on the second Tuesday of each month at Carlton Hill has been made available for the purpose. The first meeting of The New Economy Project will take place on Tuesday 14th November at 7.30 and on the second Tuesday thereafter. The first session is entitled "What is the economy for?" All sessions are open to anybody, even if you only have a casual interest.

What's involved? Mention economics to many people and their eyes cloud over. But it is in everybody's interest to gain a very basic understanding. A total of seven workpacks have been designed, using simple language, making it very easy to understand. Each session will be a mixture of question and answer, debate and discussion, and prayerful thought. Each participant will have copies of the seven workbooks to read, and study at their leisure and all material is available for download at <http://www.quaker.org.uk/our-work/economic-justice/new-economy>.

Carlton Hill too far to travel of a night time? Check out your local Meeting. Small is beautiful and it is better to keep travel to a minimum. A group can be formed with just three to four interested people and there is plenty of help available, online, from the team at Friends House, and from me. Interest has been indicated at both Adel and Ilkley, and Adel has just announced that it will hold an introductory session on Wednesday 15th November at Adel Meeting House. at 7.30.

Any queries or for further information please contact me, as I am in constant contact with the team at Friends House.

Pete Redwood

predwood@phoncoop.coop



Brexit: What future for Climate and the Environment?

Arts@Trinity, Holy Trinity Church, Leeds,

Monday, November 6th, 2017,

6:30pm – 8pm (Doors open at 6pm)

Organised by the ESRC (Economic & Social Research Council) Centre for Climate Change Economics & Policy and the Priestley International Centre for Climate.

How will Brexit affect efforts to tackle climate change, in the UK and abroad? What will it mean for policy, law and the wider environment, and what does the future hold for citizens?

Join us for a lively public debate to explore the implications and assess what needs to be done. We're bringing together a panel of diverse experts to clarify the picture and answer your questions.

Admittance is strictly by sign-up only. <http://tinyurl.com/y7ppzocx>

Chaired by **Professor Jouni Paavola**, Professor of Environmental Social Science and Director of the ESRC Centre for Climate Change Economics and Policy

The panel:

Dr Adam Corner is Research Director of UK charity Climate Outreach, a regular contributor to The Guardian and New Scientist

Professor Michael Dougan is Professor of European Law and Jean Monnet Chair in EU Law at the University of Liverpool, external advisor to the Government on EU Law.

Professor Andy Gouldson is Chair of Leeds Climate Commission, Professor of Environmental Policy and Dean - Interdisciplinary Research and Director of the Climate Smart Cities (CSC) Programme at the University of Leeds – has prepared low carbon development plans for cities around the world

Rachel Solomon Williams is Managing Director of Sandbag, a not-for-profit think tank promoting robust climate policy – was DEFRA policy advisor on climate change from 2002.

Two more dates for your diary

How to Resist

Tuesday 21st November, 6:30pm

Leeds Church Institute, 20 New Market Street, LS1 6DG

Deputy Director of Citizens UK, Matthew Bolton, played a key role in setting up Leeds Citizens back in 2014. Now he's published a great book entitled "How to Resist" on Community Organising, full of stories from Citizens UK and useful advice for those of us interested in making change happen.

Join Leeds Citizens at the launch of this book, where we will be sharing stories about the power of Community Organising in Leeds and learning lessons from the organiser behind some of the UK's most effective, strategic and wide-reaching campaigns.

To book your place RSVP to: events@leedschurchinstitute.org

Thursday 30th November, 7pm

Oxford Place Centre, Oxford Place, Leeds, LS1 3AX

You are invited to join Leeds Citizens for a special evening to build relationships with other communities, celebrate achievements so far and dream up new ideas for Leeds Citizens in 2018. There will be lots of food, fun and conversation. Please support our two representatives – Mark Woodhead and Pauline Leonard. RSVP to info@leedscitizens.org.uk

Reconciliation in Israel and Palestine – some personal stories.

On 14th Nov. 7pm refreshments, 7.30pm start.

The Leeds Jewish community and local Leeds churches invite you to hear the incredible stories of two bereaved parents who promote reconciliation as an alternative to revenge.

In March 2002, Robi Damelin's son David was shot by a Palestinian sniper, he was 28 years old. In January 2007, Bassam Aramin's 10-year-old daughter Abir was shot by an Israeli soldier. As a result of their experiences, Robi and Bassam joined The Parents Circle – Families Forum, which is renowned for its work to promote peace and reconciliation between Israelis and Palestinians. Hear them speak to an interfaith audience in Leeds .

Location will be emailed to registered attendees a few days before the event.

Book here: investinpeaceleeds.eventbrite.co.uk

For all enquiries: 020 7543 5416

Peace and Green Fair

Carlton Hill 7th October



The Peace Pole is unveiled



The Mayor samples the apple press



Your Daily Pinta

You like milk in your tea or coffee or on your breakfast cereal – but have you ever given a thought to where it comes from?

The Swedish owned company Arla Foods, owners of Lurpak butter, have their main UK base at Stourton in south Leeds. They are a cooperative company, owned by the farmers that supply them, and they supply some 25% of all milk sold in the UK. Their Cavendish brand guarantees that the farmers get a fair price for their milk – currently around 34 pence per litre. Actual cost of production, as at June 2017, was an average 32.75p. Marks & Spencer, Waitrose, Coop and Sainsbury purchase their own brand milk from Arla. The average price paid by all other supermarkets as at June 2017, was between 24 and 26p per litre, way below the true cost of sustainable production, with Lidl, Aldi and Asda being the lowest payers.

The only way a dairy farmer can hope to make ends meet at these sort of prices is by running mega-sized dairies with 1000 or more cows kept permanently under cover, without exercise, permanently in calf, and on a totally synthetic diet of GM based, chemically “enhanced” food, mostly imported. Because they are kept in such cramped conditions they are prone to disease and numerous ailments and are therefore fed a cocktail of drugs to keep these under “control”. Also, because they have to be permanently lactating, they have an absolute maximum life span of 5 years, and they never get to feed their offspring, who are taken away at birth – the males slaughtered immediately and the females reared artificially, to provide “replacements” for the herd. It is a sad fact that nearly 40% of all milk sold in the UK is produced by this method.



All samples of milk produced this way that have been tested reveal a cocktail of chemical residues – from the pesticides used on the crops that the animals are fed, to the chemicals that are added to the feed, to the drugs that the animals are dosed with. Many of these chemicals are known to be carcinogenic to humans, whilst others are known to cause a variety of ailments from alzheimers to various bowel disorders.

Added to this, the outputs from these cows, other than milk, are nearly twenty times more powerful as a greenhouse gas, per cow, than the output from a diesel car. I will leave you to do the arithmetic for a single herd of up to 1000!



In comparison, organic herds feed mainly naturally as nature intended, with supplements only when needed. They get plenty of exercise, get to feed their offspring, and because herds are much smaller and not confined to small spaces, the “greenhouse gas” emissions are lower and are much more dispersed. Also, as they do not need the vast amount of drugs to keep them healthy, the milk contains hardly any chemical residues. Yes, it’s dearer than the cost of a cheap pinta, but you know that the animals have had a reasonably good life, that they have not been doped up with drugs, and that the final product is as pure as it is possible to produce it, and unlikely to have the adverse effects on our health that the “industrial” pinta will have. Also, as I have attempted to show, supermarkets are guilty of deliberately under-valuing non-organic milk (and indeed most other fresh non-organic foods) so the true price differential is not really so great. With thanks to Ethical Consumer and Soil Association for background information.



Well done Hugh!

On 23rd October Robert Keeble and Hugh Hubbard hiked up Ingleborough in the rain – Hugh was walking on his ‘new’ knees and unfurled a suitably worded banner at the top thanking the team that did his operations.

A Visit to a Recycling Plant

Our planet is seriously ill and we can feel the pain. We have been reminded of the many ways in which the future health of the earth is under threat as a result of our selfishness, ignorance and greed. Our earth needs attention, respect, love, care and prayer.

QfP 25.02

A total of 15 members of Leeds Area Meeting plus one guest visited the plant of H W Martin on Parkside, Dewsbury Road on Thursday 26th October. 14 of us travelled in three electric cars. The remaining two made their own way to the site.

The plant is very noisy and dusty and we were all required to wear hi-viz jackets clearly marked with the slogan VISTOR, plus safety helmets. Because of the noise it was difficult to hear our Lithuanian guide but we had a full question and answer session with the plant manager afterwards.



The plant opened in 2007 and has been running 24 hours a day, 362 days a year ever since (It is closed Christmas Day, Boxing Day and New Year’s Day). It has a staff of 26 on site all the time working on an 8.5 hour shift pattern. The staff are currently 100% Eastern European. The only English person ever employed, some while back, was involved in a serious accident because of a failure to observe safety procedures! All staff are paid well and nearly all of them have been there since the plant opened.



The plant processes 80,000 tonnes of waste material per year, mainly from Leeds City Council green bin collections, and a high percentage of the output is sold to companies abroad for final processing, either because the facilities do not exist in this country, or because the price is better. Exceptions are paper, which is re-manufactured into newsprint, and steel and aluminium which can be smelted down to make new cans etc. All three are processed in the UK.

Many items that we take for granted cannot, in fact, be readily recycled. Plastics are very complex and are sorted mainly by an automatic process using light beams. This equipment cannot handle black plastic food trays, no matter what they are made from.





Paper awaiting shipment for re-processing

They must be put into the black bin, not the green bin. Equally, anything put into the green bin MUST be clean and dry. If it has been used for food, wash it if first and then dry it, before putting in the bin! Only put those plastics that have a number stamped on the bottom in the green bin - numbers 1, 2 and 4 only. Not number 5. If it doesn't have a number it must go in the black bin, plastic bottles being the exception. All plastic bottles (except Lucozade bottles, which have an additional plastic film which cannot be separated from the recyclable part) can be handled but must be empty. Polythene sheeting, plastic bags, worn out plastic carrier bags (not textile reinforced ones), all clean paper and card are all ok. Jiffy bags, drinks cartons (tetrapacs), disposable coffee cups, cat food pouches, baby food pouches must all go in the black bin - never in the green bin.

Of course, instead of recycling, the best solution is to avoid the packaging in the first place. It is possible to buy practically all our food requirements "loose" with careful shopping. The supermarkets were virtually the inventors of pre-packaged food way back in the 1950's when this method of trading first became popular and we have since taken it for granted. Some of the larger supermarkets now give the opportunity to buy exactly the quantity you require served with only the minimum wrapping for food hygiene. There are numerous delicatessen shops around Leeds, all selling "loose" food, as well as numerous good quality butchers, fishmongers, bakers and greengrocers.

The UK produces some 500 billion plastic bottles every year, and barely 50% of those get recycled. The remainder get dumped wherever the user last happened to use it and finish up littering our streets, our countryside and our rivers, from where they get ingested by wildlife, and some of the marine life we finish up eating, plastic and all!!! Leeds University alone supplied in excess of 180,000 bottles of water per year till it decided to ban the sale of water some years back.

Many towns around the UK are now installing drinking fountains but there are currently no plans to do the same in Leeds



Newly installed drinking fountain in Borough Market, London

QfP 23.02 True godliness don't turn men out of the world, but enables them to live better in it, and excites their endeavours to mend it... Christians should keep the helm and guide the vessel to its port; not meanly steal out at the stern of the world and leave those that are in it without a pilot to be driven by the fury of evil times upon the rock or sand of ruin.

William Penn 1682

Where there is waste, let us bring recycling,
 Where there is recycling, let us bring reuse,
 Where there is reuse, let us bring sustainability,
 Where there is sustainability, let us bring justice
 Where there is justice, let us bring love.

John Polhill from Eggs and Ashes - Wildgoose Publications

Are we true to our Quaker faith?

As far back as the 1770's American Quaker John Woolman was alarmed at the way society around him was treating God's creation:

"The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth now to support greatness appears to be an injury to the succeeding age."

That far back he was looking at the destruction of forests, the proliferation of new coal mines and iron ore mines to feed the rapidly growing manufacturing industry.

Today we take so much for granted. We can jump into our car, drive to the supermarket, fill our trolley with "special offers", "buy one get one free", "special low price", drive back home with it, stack it all away in the fridge-freezer and then sit back watch the television, pop something in the microwave for dinner, then put the dishes in the dishwasher. Once a year we "treat" ourselves to a holiday, jump on aeroplane, fly off to distant parts, specially geared to entertaining foreign visitors, and feel we've had a good time at the end of it.

STOP and think - of the damage that is being caused to God's creation by that way of life. At every single stage, somebody somewhere has reaped a profit from the action you have taken and the things that you "enjoy". In most cases it's mega-corporations whose sole interest is in generating as much profit as possible for its shareholders. They have no interest in the damage that the manufacture, sale and use of their products is causing, just so long as they continue to generate huge profits and the bosses can claim their millions of £ or \$ in salary. And we take it for granted, because it appears to be the way that everybody lives – it's just the way things are. But do we have to follow everybody else?

Fox and his followers were proud to be different, to stand out from rest of society, because of their beliefs and even to go to prison for them. Yes we can go and stand on a protest demonstration, possibly get arrested for it, we can write letters, but what about our everyday life? Do we truly follow our Quaker beliefs when it comes to travel, when it comes to purchasing food, or our other less important items?

"We are now coming into that which Christ cried woe against, minding altogether outward things and neglecting the inward work of Almighty God in our hearts." QfP 20.31

"It is not enough to go over our behaviour in detail, cutting a bit here and pulling back a bit there. We must be concerned with our, and society's, attitude to life as a whole, to live answerable to the design of our creation." QfP 20.34

In her Swarthmore Lecture of 2011, Pam Lunn reminded us that at all times, all places, all actions, all thoughts, all intentions are in the realm of the sacred. Everything belongs to God. George Fox reminded us of this in almost every one of his epistles.

It is time to stop and take stock; to put our Quaker beliefs right at the forefront of every single thing we do, and to consider what effect any of our choices might have on other people.



John Woolman



Historical note: John Woolman died of smallpox in York on October 9th 1772. He is buried in York in the Quaker burial ground in Bishophill. The house in which he died, on the corner of Marygate Lane in York, also bears a plaque.





In October, the Carlton Hill Meeting House became Leeds newest 'University' when striking Leeds University Lecturers hired rooms at the Meeting House to provide a series of free public lectures over three days.



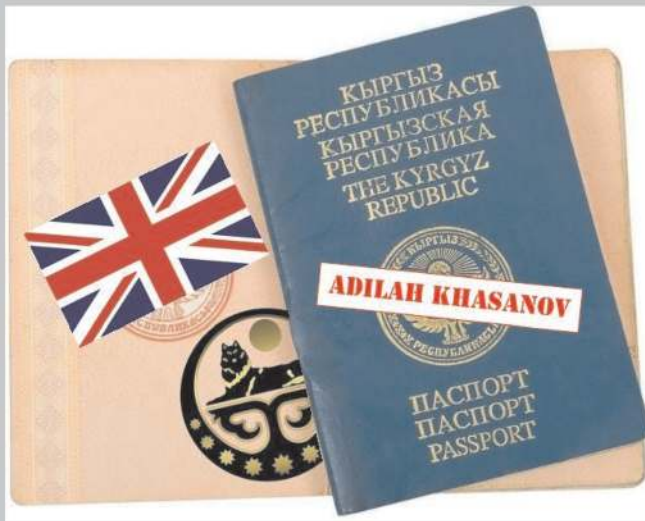
Celebrating 30 years at the "new" Carlton Hill Meeting House



STOP PRESS: As this edition of Quiet Word goes to press Third Energy, the company wanting to commence fracking at Kirkby Misperton are expecting Greg Clark, Minister for Environment, to give the final green light for them to start work. They have already drilled a 9,000 foot deep shaft in readiness. However, in late August, following public pressure, Barclays Bank announced that they were considering withdrawing funding from Third Energy, and that this would be likely to take effect in November. They own 97% of Third Energy. Thirdly, it has been rumoured that American company Halliburton, the worlds largest coal, gas and oil operator, has been contracted to carry out the actual fracking process. Halliburton has an atrocious safety record and has been responsible for accidents on US fracking sites.

The Bundle

An Asylum Seeker's story by
Journeymen Theatre



journeymentheatre.com



Home Office

**25 NOVEMBER,
7.30pm**

Carlton Hill
Quaker Meeting House

188 Woodhouse Lane,
LS2 9DX

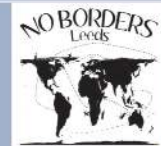
Pay as You Feel

All proceeds go to organisations
in the UK supporting asylum
seekers and refugees

Hosted by

Leeds

No Borders



For bookings and more information:

Tel: 07784194431

Email: leedsnoborders@riseup.net

Facebook: No Borders Leeds

Based on the story of a real woman and her three young children, **The Bundle** follows Adilah's domestic persecution and denial of human rights in Chechnya. Removed from her Russian homeland by her Chechen father, abducted into a forced marriage and then subjected to a life of servitude, she takes the ultimate risk in plotting her escape to the UK. Here she finds a home but also encounters the Home Office's 'hostile environment' with regard to asylum seekers and refugees. The play moves from the tradition of the folk story to that of biting satire as it charts Adilah's bid for freedom, safety and hope.

