

The Quiet Word



Leeds Quaker Events

Sunday Meeting for Worship 10:45 at all Leeds Meetings with exception of Ilkley which is at 10:30am and fortnightly house Meetings at Otley (contact David Robson 0113 3188084 for details)

3rd Sunday- Teenagers Meeting + 12:15pm talk & lunch at Carlton Hill

4th Sunday Breakfast Meeting – shared breakfast 9am, MforW 9:30am Carlton Hill

Wednesdays 8pm – mid-week Meeting for Worship at Rawdon QMH

Fridays 11am – coffee morning 11am to 12 noon at Carlton Hill QMH

Mindfulness Meditation Group: This group is intended for anyone who would like to begin or develop their mindfulness meditation practice. It is a drop-in, weekly secular (non-faith) meditation group. £6 per session. Concessions and pay as you go available, or get a session free when you book and pay for 6 sessions. Please bring a mat and cushion with you.

Location: Inkwell, 31 Potternewton Lane, Leeds LS7 3LW

Time: Tuesday evenings 6.00-7.00pm. This is an on-going group. Suitable for beginners and more experienced. Please contact Shona at: shonalowe66@hotmail.com or on: 07583865922 for more details and to check forthcoming group meeting dates.

8th December, Day for Palestine, 10am to 4pm,

9th December, Leeds Area Meeting, Roundhay,

16th December 7.30pm. Bradford Music Club, Rawdon Meeting House

Performances by an informal group of amateur musicians who meet monthly at Rawdon Meeting House and welcome anyone who would like to perform or be a member of the audience. Further information from David Griffiths (07903 145093), Barbara Parry (0113 2503867 barbaraparry@waitrose.com), or Diane Exley (0113 2502051 edianex@btinternet.com)

Send your events to LAQM co-clerk, Robert Keeble and **Quiet Word** Editor, Ben Wood e-mail: punkrainbow@hotmail.co.uk

LAQM



On **Sunday 9th December**, Leeds Area Quaker Meeting (LAQM) will be held at our Roundhay Quaker Meeting House at 136 Street Lane, LS8 2BW. All friends are encouraged to attend the morning and / or the afternoon at Meeting House. There will be meeting for worship from 10-45 to 11.15 then a children's / all aged Christmas service with poems and readings and carols. This will be followed by Christmas lunch before LAQM starts at 1.15pm.

Everyone is welcome but to assist with the lunchtime catering could friends please contact Liz Schweiger 0113 2931604 (leave a message on the answer machine) nb of course no-one will be turned away !

LAQM starts with worship at 1:15, then business as led from 1:30pm followed by a short tea break at 3pm and concluding at or before 4:15pm with a tea provided by Roundhay.

Expected Agenda:

- Concern for Government Cuts and Poverty in Leeds
- Communicating well in the modern world (Dianna Jakeways)
- Area Meeting Clerks Conference – sharing good practice
- Meeting for Sufferings – news of Quaker National Work.
- Civil Partnerships at Leeds Quaker Meeting Houses (and Quaker Marriage for same sex couples)
- LAQM Agenda Committee – the plans for 2013 Leeds Quaker discernment.
- Membership Matters
- Supporting Swarthmore's Roof Appeal – every slate matters.
- Appointments – Qiy and E&O. Trustees: Clerk / Treasurer found!
- Elders and Overseers – 2013 Woodbrooke Conference and feedback from the Woodbrooke on the Road E&O day event in Leeds.
- Quaker Life – how can we help?

[Report on Meeting for Sufferings, October 2012,](#)

This October, Meeting for Sufferings dealt with a considerable number of pieces of business, many too short to be examined here. However, there are six which I think are of interest and importance to our Area Meeting, and I hope to summarise them here - more details can be provided on request.

The first two are about marriage; the first is about the appointment of registering officers. Some Area Meetings, finding it difficult to nominate a registering officer from within their number, have chosen to, or wish to, share with a neighbouring Area Meeting. Although distance can be a problem, the costs of time and money involved in training registering officers might be reduced, and Area Meetings are encouraged to be flexible and adventurous in approaching such problems. Both this and the next item will receive comment from the Registering Officers' conference when it takes place next March.

The second concerns our procedures for conducting marriages. As Friends may know, throughout the country we are engaged in a series of struggles to implement Yearly Meeting's decision that same-sex and opposite-sex marriages should be treated exactly equally. Under the current state of the law (which we accept while we work to change it), it is not possible for the two to be exactly equal, but one of the ways in which we can make them as similar as possible is to register a Meeting House as a place in which civil partnerships can be legally conducted. This brings with it various problems: for example, the law states that no religious elements can be present at a civil partnership, and this can be interpreted by local authorities to include both prayer and silence. Another problem is the cost of registration; this varies considerably between local authorities, with different departments making the determination, and often much confusion and room for negotiation. The key message here appears to be that lots of Area Meetings have struggled with this and are struggling with it, and that Friends House is keeping track of the situation, learning from local experiences, and can pass on that expertise if required.

The third item introduced a consideration of ways in which we as Quakers might choose to commemorate the First World War - including by joining in, or refraining from joining in, with events organised by others. It is anticipated that several dates, beginning with August 4th 2014, will attract much attention, and centrally a need has been discerned to work across departments, as the topic demands input from **Quaker Peace and Social Witness (QPSW)**, the library, outreach workers, and others. At a local level, the same may well be true. Three reminders arose in the discussion which I think are useful: firstly, that we as Friends have always been political, and that to take a political stance on these issues is not new; secondly, that dealing with matters of history needs to strike a balance between ensuring that our history is preserved and remembered, and hijacking historical matters to make our current points; and thirdly, that all remembrance of previous war has something to say about war in the world today.

Allot of practical ideas for Area and Local Meetings were mentioned, and I would be happy to discuss these at more length at another time. For now, I think we need to plant the seeds in Friends' minds so that ideas can grow over the next year or so, and remember that this is part of our active, as well as historical, witness to the Peace Testimony - Meeting for Sufferings had two minutes' silence at the end of this discussion to hold in the Light those currently affected by war. (Would Area Meeting like to do the same?)

A major item for Meeting for Sufferings, and the fourth on my list, is mostly for information for Leeds Area Meeting - Swarthmore (West Cumbria) Area Meeting are working with a concern about the disposal of nuclear waste in their area. The issue actually appears to be that our national government are not dealing with this at a national level, but are leaving it to local authorities to 'volunteer' to take on this problem - sometimes under social and economic pressure from large companies. Meeting for Sufferings has asked our Clerk to write to the government minister concerned, and I hope that we can uphold her, and Friends in West Cumbria, as they continue to seek truth and justice in this matter.

The fifth significant item was the report from the Clerk of Britain Yearly Meeting Trustees, which contained a lot of material, some of it relatively technical. The highlights of the report and following discussion included ongoing reviews of our procedures for matters such as pensions, supporting the **Quaker United Nations Office (QUNO)**, and making grants for various purposes. We are asked to remind Friends that staffs employed centrally are there because of decisions that we as a Yearly Meeting have made, and that *The Friend* is not part of our decision making structures and hence letters published there should not be taken too seriously. Several of the issues mentioned in the Clerk of Trustees' report did not come directly to Meeting for Sufferings at this time, though we expect that some - such as the possibility of reintroducing guidelines or 'quotas' for Area Meeting giving to central work - will do so in future.

The final item on which I wish to report is the matter of reviewing *A Framework for Action (AFFA)*. It has received mixed reviews from Area Meetings - some, like us, have found it useful for structuring their work or their reports, while others found themselves alienated from it. Some Friends report using it as an outreach tool, a convenient way to say 'this is what's most important to Quakers', while others found that their top priorities were not reflected in it. For many, the process of producing it - which was inclusive although perhaps too brief - seems to have been valuable. Meeting for Sufferings did not seem ready to reach a final decision on this, and we expect to return to it in future, looking perhaps at how any future document can retain the strengths of this one while also improving upon it.

Rhiannon Grant

DAY FOR PALESTINE

Saturday 8th December 10am to 4pm,

At Settle Friends Meeting House,

Kirkgate, Settle. BD24 9DX

A fund raising day for **Medical aid for Palestinians.**

Morning coffee, light lunches, afternoon tea.

Palestinian produce for sale –

Olive oil, couscous, almonds, dates, zatar (Palestinian herbs), soap.

Information and exhibition.

Boycott, divestment and sanctions campaign.

- **Medical Aid for Palestinians works for the health and dignity of Palestinians living under occupation and as refugees.**
- **Half of Gaza's 1.6 million population are children.**
- **MAP provides vitally needed medical supplies to local hospitals.**

Leeds Quakers cycle for PAFRAS



Leeds Quakers including an intrepid young man on a unicycle cycled a scenic and mostly traffic free 20 miles from the Woodhouse Lane Quaker Meeting House to the Quaker Meeting Houses at Rawdon, New Adel Lane and Street Lane, Roundhay. On their way they collected food contributions from each of the Meeting Houses for **PAFRAS (Positive Action for Refugees and Asylum Seekers)**. PAFRAS, which is based in Harehills, works with asylum seekers, refugees and local communities in Leeds and the surrounding area. It provides humanitarian support for asylum seekers who are homeless, without food or money and prevented from improving their situation by government policy. PAFRAS runs a twice-weekly drop-in at which a hot meal and casework support is provided. Quakers have a long history of helping those who are suffering and destitute, including the setting up of soup kitchens during the Irish Potato famine and famine relief in war torn Europe at the end of the Second World War, for which they were awarded the Nobel Peace prize in 1947. The cycle tour took place on Saturday 29th September and followed Leeds City Council's recommended cycled routes including a long section of the Leeds – Liverpool canal tow path, now part of the National Cycle Network. In addition to stopping at the Quaker Meeting Houses for a warm welcome and refreshments, time was also taken to enjoy the sights at Rodley Nature Reserve and at Eccup Reservoir.

The youngest rider, Jeremy Johnson (18) completed the ride on a unicycle. Sitting very high on his cycle with its 36" wheel (and no brake) he drew lots of attention from pedestrians and car drivers alike – **there were welcoming toots from motorists and cheers and just about everyone seemed to shout 'yo'v lost a wheel'**. However, Jeremy is quick to point out that it's a joke that he's heard many times, especially during the summer when he cycled

1000 'cycle friendly' miles from Lands End to John O'Groats on his unicycle for a charity called JustGiving, which also helps to provide food parcels for those in destitution.

Jeremy, who is from Bristol, recently started studying Maths and Philosophy at Leeds University. He said "it has been good to discover Leeds and I look forward to supporting PAFRAS. I have really enjoyed seeing all the different Quaker Meeting Houses and learning more about Quakers". It has taken Jeremy two years to hone his unicycle skills and yes, he can still (and did) fall off on occasions. *(For more information about JustGiving and to contribute to Jeremy's sponsored ride, see www.justgiving.com/le2jogcycle)*

One of the oldest on the cycle ride was Leeds Quaker, Hugh Hubbard who stated "I thought it would be a doddle, but I'm absolutely whacked. I have discovered bits of Leeds that I never knew existed!"

Liz Schweiger a Leeds Quaker from the Street Lane Quaker Meeting House at Roundhay was very grateful for the food contributions. **Every week food, toiletries, clothes and nappies are collected for PAFRAS at each of the Quaker Meeting Houses.** Liz, stated "I work in School Nursing and in the Chapeltown area we have a number of destitute Asylum Seeking families and this is one way of helping, without this support they would not have food. The youngest child I have helped is only eight years old". Liz normally takes the contributions to PAFRAS every week where it is sorted into food parcels.

Quaker Worship is held at 10:45am at all Leeds Quaker Meeting Houses and visitors are always welcome. To find out more about Leeds Quakers, please see www.leedsquaker.org.uk

Short Meeting for Sufferings Report, 1st December 2012

Our main item was a report on the progress of our **Sustainability Commitment**, made in Canterbury in 2011. Two concerns formed the main themes: that sustainability should be seen as spiritual, connected with our other Testimonies and embedded in our faith and practice, and that we should own this commitment as a community, acting on it together as well as separately. At this stage in the conversation, it would be especially valuable to hear from a range of perspectives: at Sufferings we found it helpful to hear from a Friend who does not find sustainability to be a spiritual commitment as well as from a Meeting who are enjoying communally-grown potatoes, and the Canterbury Commitment group are keen to hear from Meetings who for whatever reason did not complete the carbon calculator and check-up earlier this year. **Rhiannon Grant**

Some Thoughts from the Editor: The Challenge of Christmas

The Religious Society of Friends is rooted in Christianity and has always found inspiration in the life and teachings of Jesus. How do you interpret your faith in the light of this heritage? How does Jesus speak to you today? Are you following Jesus' example of love in action? Are you learning from his life the reality and cost of obedience to God? How does his relationship with God challenge and inspire you? Advices And Queries



Even in such a vigorously secular country such as Britain, much of our festive artwork and advertising is still littered with scenes from the Nativity; filling greeting cards, Advent Calendars and shop fronts with the kind of religious iconography which is positively alien to most of us the rest of the year. Given the crass commercialism which is everywhere apparent in our contemporary notion of Christmas it seems strange that this image of the shabby shepherds huddling around a tatty manger still has resonance in an age of LED Christmas trees and chocolate snowmen. What is it about the birth of this child which still has the power to capture our culture at least artistically? It certainly isn't the background of the baby that moves us to depict him. Sadly, the surroundings of material deprivation in which Jesus was born is today shared by 1,000,000,000 of the world's children and yet only organisations like *Oxfam* dare to put up their faces in the shop window.

Alright, what about his teachings? Does that give the Nativity its power? I don't think so. History is never short of great orators or formidable moral teachers and yet the birthdays of most of the world's great sages go unmarked. So it is that modern Greeks continue to celebrate the birth of Jesus but you won't find many Greeks celebrating the birth of Socrates! So if the appeal is not in the biography or in the teaching, what keeps the Nativity in our minds and on our Christmas cards? Its endurance I suggest lies in the events following Jesus' death. If you travelled back in time and asked a second-century Christian, 'Why do you remember Jesus' birth?' They would probably say "Because Jesus' rose from the dead". Determining what exactly *rose from the dead* meant to such a first century person would be a tricky business, partly because the earliest oral sources which end up in the Gospels aren't entirely sure themselves what happened. Yet the sources are at least agreed on a few points:

- Jesus was executed under Roman supervision and buried
- The disciples were disheartened and scattered.
- Three days later, Jesus' tomb was found empty by some female followers (the New Testament writers differ on the precise details here)
- The person of Jesus appeared to the disciples physically

Without the last two events, the birth of this little baby born in Palestine would probably have never come to the attention of the world at large and thus Christianity would never have been born. Indeed, without the resurrection (or an earth-shaking event very much like it) Jesus' followers would have remained demoralised, unable to preach their Master's message, much less put their lives on the line for it no matter how much Mary insisted upon what the Gabriel had told her. After all doubt is nothing new and most of us need a good shake before we accept the incredible. We need more than visions or here say to accept a life change. Thus it is the Resurrection (and not the star, the magi or even virgin birth) which makes the first Christmas coherent for the early followers of Jesus.

The only reason in my view that the story of the angels and the shepherds appears in the Gospel records at all (especially through the quill of such a proficient historian as St Luke) is precisely because something more concrete is coming further down the track, giving the Nativity tradition substance. What Luke and Matthew want us to understand is that the Gospel is not built on insubstantial dreams, but the lightning-bolt of Easter, the axis-point which gives the birth of Jesus' its meaning. When the Hebrew Prophets declared that the Christ would usher in a new age (a renewed Covenant no-less) the early Church found its inauguration in the life of a man who had defeated inevitability itself. In that solitary, astonishing event, the rules of the world appeared to have suddenly changed. Paul expresses this next phase of the world as *καὶνὴ κτίσις* (new creation) where the fear of suffering and death no-longer holds sure sway over living beings. As Paul relishes, 'Where, O death, is your victory? Where, O death is your sting?' [1 Corinthians 15:55]. If decay and oblivion were no longer life's only trajectories, then the followers of Jesus had to start thinking about the world and indeed the universe in a new way. And so they did. As the Christian Astrophysicist Arnold Benz notes in his excellent book *The Future of the Universe* (1997):

"Good Friday/Easter became for Christians a new pattern for life, a paradigm with which they discovered the world anew. The only basic facts confronted them as they always had, and same needs plagued them, but they perceived therein a new, deeper, dimension. Even if the present is destroyed and no fortunate solution seems possible, all is not yet lost. God can create something completely new that far exceeds our boldest expectations. This also holds for one's own life, where death must be confronted, as well as for catastrophes which affect all mankind. The expectation may not be fulfilled, at least not in the manner one wishes. For the new is no automaton, which would turn God's free, act into a causal event. The future remains open and subject to risk. Christians nevertheless gather hope from the Good Friday experience that death will not be the last word, just as Good Friday was not the end-point it first appeared."

Attempting to articulate this early Christian experience in a contemporary idiom, Benz summarises the new Resurrected reality initiated by Jesus through the following motto, "Whoever trusts in me, shares in a meaningful world, despite decay and death, even when the sun burns out, the earth spins off into space and the universe disintegrates". Even in the inevitable suffering of the evolutionary process thinks Benz, God is there, using entropy as his method of entry into the world, pushing it towards transformation. I believe it is this cosmic promise that "all is not lost" which drags our increasingly Post-Christian culture kicking and screaming back to the baby in the stable. That and the cold weather! Everyone seeks the prospect of a new beginning and a new hope at some point in their lives. The messianic child is the enduring symbol of that deep human need. Yet, having forgotten the old ways of expressing hope (through prayer, reflection and community) secular society in its love for the Christmas card nativity has no way of accessing its religious meaning. In place of reverence, devotion and awe, our culture peddles an easier message of sentimentalism which expressly avoids confronting the theological vision which underlies the Christmas story.

How should we as Quakers respond to this kind of avoidance? I think our big dare as Quakers should be to live according to the dictum "all is not lost" in a sceptical/atheist culture which says that people don't come back from the dead and angels never visit shepherds. I'm sure there are many Friends in our Meetings who would agree with this world-view, and herein lays the genuine challenge of the Nativity. By engaging seriously with the life of this extraordinary child, we are encouraged to re-evaluate our basic assumptions about the world (since it is hard to accept Jesus as the baby of promise without also confronting the issue of the empty tomb). Do we as Friends take the Resurrection sufficiently seriously in our

Meetings and individual spiritual lives? Or in paying homage to our Christian roots, are we as Friends in fact too confined or too comfortable with our society's philosophical assumptions about reality? Are we too eager to throw out older theological ways of thinking because agnosticism is easier to explain in a culture doubtful of God? Are we following our sense of God's leading, or are we reticent to do so, worried by 'what reasonable people might think? Do we really give the Christian tradition our attention when seeking spiritual clarification and advice? Or are we just content with a 'chocolate-box nativity' in December?

Ben Wood

[Celebrating 25 Years of Carlton Hill on Woodhouse Lane](#)



Quakers gathered on Sunday 30th September to mark the first 25 years of the 'new' Quaker Meeting House on Woodhouse Lane, Leeds. Quakers have worshipped in Leeds for over 350 years and throughout that time they have upheld the Quaker Testimonies – these are values to which Quakers aspire to work towards for the benefit of all. The testimonies are to Peace, Truth, Justice, Simplicity and Equality. There are no clergy and no hierarchy within a Quaker Meeting as all are considered equal. During the largely silent worship, a communal gathered stillness is sought where the silence can become very deep and powerful and lead to inspiration from the Spirit of God. Some present may feel moved to speak, pray or offer a reading, but silent waiting and reflection is the norm.

David Shutt (standing), now in his early 70's, went to Quaker Meeting in Leeds as a child. He remembered travelling by bus and tram to get to the Quaker Sunday School at the old Carlton Hill Quaker Meeting House (now demolished to make way for Leeds Met. Universities Broadcasting Place) In the Sunday School they sang hymns and his favourite was 'O'Mother of Salum', however, one of the older Quaker women would get very cross if she heard them sing it because it sounded like a 'drinking song' which she did not approve of! David also remembered going into the big Meeting Room for the last twenty minutes of the Quaker Meeting – now children join the last ten minutes of the normally reflective and quiet Quaker Meeting. Unlike the 'new' Woodhouse Lane Meeting House with its comfortable chairs, the old Meeting House only had hard benches to sit on. "I well

remembered the day when ‘soft cushions’ were put on the benches for the first time! “ said David.

Unlike David who was born into a Quaker family, Bridget Robson, started attending Quaker Meeting some twenty years ago when she discovered an extraordinary welcoming community at the newly opened Quaker Meeting House – a ‘big family’ that included six people in their 80’s as well as families with young children. Like Bridget, most people who now attend Quaker Meetings do so through self discovery, rather than being born to Quaker parents.

Hayley (10) said “at Sunday School we did ‘snail races’ in the garden. I liked planting the beans in the vegetable garden and one day I helped to dig up potatoes and I really enjoyed eating them when they were cooked”

Grace, (aged 6) said “I like the children’s meeting because we play games and colour”

Lucy (11) said “ I like the quiet Quaker Meeting because it’s very peaceful and gives you time to think about things you have done and things you want to do”.

Robin Fishwick (seated left) a keen folk musician and formerly an Anglican but now a Quaker for 22 years, admitted “I do miss hymn singing”. Even though hymns and music are seldom included in Quaker Worship, there are many Quaker musicians. Robin is also the Quaker Chaplain at Leeds Universities Chaplaincy Centre and said “I do enjoy working as part of an Ecumenical Team”.

David Shutt has been a Quaker all his life and seen many changes – when he was young, the meeting ended and people went home – now, tea/coffee juice biscuits and socialising are the order of the day. He also remembered that some of the older Quakers prayed on kneelers – that no longer happens and similarly, he said that when someone stood and gave spoken ministry, they often spoke at length, but now, fewer people seemed to give spoken ministry and it is now normally much shorter with longer time for quiet reflection. Interestingly, the number of children attending the Quaker Meeting has changed very little since David’s time, with about 8 children typically attending. He remembers that there were a lot of ‘eccentric Quakers’ one of whom used to arrive at meeting wearing 10 or more scarves and proceed to take the layers off during Meeting until eventually she was scarf less! There was also a Quaker woman who helped and supported young men who sought recognition for their Conscientious Objection (refusing to be conscripted into the armed forces on religious grounds) , she would arrange for members of the Quaker meeting to support these young men at their Tribunal Hearings in Leeds.

Footnote: *David Shutt was appointed to the House of Lords as a Liberal Peer and until recently was The Government Chief Whip in the House of Lords, however, when he is at a Quaker Meeting, everyone addresses him as David rather than his formal title of Lord Shutt.*

Leeds Quakers Media Contact

Robert Keeble, 0113 2422208 robertkeeble@hotmail.com, 188 Woodhouse Lane, Leeds, LS2 9DX

Testimony to the Grace of God as shown in the life of Hansi
Barrettb. 19 November 1921 d. 9 April 2012



Our dear Friend, Hansi Barrett, passed away at the Leeds General Infirmary on 9th April this year, Easter Monday, following a fall and after a period of gradual weakening. She had only last November celebrated her 90th birthday in style, surrounded by family and friends and a joyous day it was with music and dancing to enliven us all. She had maintained an active life well into her eighties being a very keen walker, weaver and interested in going to cultural events. She symbolized a positive attitude to life even when she became increasingly frail and unable to go out much. It was always a pleasure to visit her, as she was still so interested in people and in what was going on in the world. She was the kind of person you could really talk to and find empathy. As one of her friends put it, when you came to visit her she made you feel special.

She had come from a very different background. She was brought up in an affluent non-practicing Jewish family in Vienna, but had had to escape in the face of anti-Semitism. She came to Britain in 1939 sometime after her sister, Trude, who found her a home with a Quaker couple, Norah and John Lord. They helped at a club for refugees at Esher Meeting and it was there that she met a Mathematics graduate from Oxford University, William Barrett whom she married. He was a conscientious objector, working during the war as a farm laborer.

They both joined the Society and moved to Leeds where Bill was a lecturer in Maths at the university. They lived in Roundhay for many years and attended meeting there, continuing to do so after they moved to West Park. They raised their two daughters, Ruth and Mary, and had a happy family life. Hansi kept herself busy with helping to set up the first Oxfam shop outside Oxford, supporting the Labour Party and teaching German at Swarthmore.

She was widowed in 1995, but continued to be active in the meeting (she had undertaken her fair share of roles, including that of clerk during her long membership at Roundhay) and her quiet, serene presence was really felt. She had represented Leeds Monthly Meeting (as it then was) on Sufferings for several years. Latterly she acted as correspondent on European affairs and supported meeting and LAQM activities and events.

Her life very much reflected her beliefs and concerns. She and Bill had been dedicated to peace and social justice. She continued this by taking part in weekly vigils against the Iraq war and supporting Quaker Action on Poverty. On a lighter note she enjoyed following Bill's Morris Dancers; he had revived the Leeds side, having danced Morris both at school and university.

She was devoted to her family and loved having them to visit and to stay. She made regular trips to London to stay with Ruth and Mark and with Trude, helped look after Mary's children in Huddersfield. She was very proud of her grandchildren, Anna, Simon, Sarah and Tom and took a real delight in her great grandchildren, Eleanor, Daniel, Lucas and Genevieve. She loved to travel and went to such exotic places as China and Cuba in recent years. Her last major trip was to Australia for Simon's wedding in 2005.

One of her other main passions was music and she loved to go to concerts, especially to hear Mary and her son-in-law Nick play in the Orchestra of Square Chapel in Halifax. She loved films and plays as well and welcomed spontaneous suggestions about what to see. As a person she was very friendly and this showed especially in her attitude towards strangers - she was the first to welcome newcomers to her street in West Park. She supported friends in their concerns and helped where she could even well into her eighties. She was of course an excellent hostess to guests in her house and latterly in her delightful flat. She was very much an involved resident at St Chad's Court and made many new friends there.

She was above all warm, generous and positive, and proved to be a faithful (F)friend in every sense. She is sorely missed by all who knew her.

Rosemary O'Dea

Helen Leach

5 September 2012

David M Robson, Co-clerk

14 October 2012