

# THE QUIET WORD



## Dates for the Diary

**Friday 21<sup>st</sup> September 2012 is World Peace Day:** A video called the Fog of War will be screened at 7pm at Roundhay QMH with suitable intervals for discussion.

**Sunday 23<sup>rd</sup> September 12:30pm** 'The Urbal Fix' soup lunch and film at Carlton Hill QMH

Saturday 29<sup>th</sup> September will be the Leeds Quaker cycle tour starting at 10am at Carlton Hill QMH, 12noon at Rawdon QMH, 1:30pm at Adel QMH and ending at 3:30pm at Roundhay QMH (see attached poster for tour details)

**Saturday 29<sup>th</sup> September** and afternoon at Roundhay QMH to include tea with friends, an exhibition / short talks followed by welcoming the Leeds Quaker Cycle Ride at about 3:30pm and a meeting for worship.

**Sunday 30<sup>th</sup> Sept 10:45am** at Carlton Hill QMH, an All Aged Meeting for Worship to mark 25 years of the New Carlton Hill Quaker Meeting House.

**Thursday 4<sup>th</sup> October** - Quaker Quest will be held at Carlton Hill QMH on, 6:30pm refreshments and a 7pm start (see attached info about Quaker Quest)

**Saturday 6<sup>th</sup> a at Rawdon QMH** in the afternoon there will be an opportunity to come and look at the exhibition of Peace Greetings Cards made by local schools. Refreshments will be provided and the Meeting House will also be open for people to visit.

**Saturday 6<sup>th</sup> Oct.** 7pm the Apple Crumble evening at Carlton Hill.

**Sunday 7 October Rawdon QMH** shall be hosting an Amnesty concert at 7.30pm with musicians from Opera North

**Thursday 11<sup>th</sup> Oct 7:30pm Adel QMH** 'one of that despised people' a play written by Alan Avery and performed the Quaker Theatre Company (see attached poster)

**Sunday 14<sup>th</sup> October** – Leeds Area Quaker Meeting will be held at 1;15pm at Rawdon QMH when the workshop topic will be 'Criminal justice and Prisons'. Anyone who attends our

Quaker Meetings in Leeds is welcome to attend – please do come and enjoy being part of the bigger family of Quakers

**Saturday 20<sup>th</sup> October** Quakers in Yorkshire Gathering at Doncaster – 10am drinks and arrivals, 10:30am meeting for Worship, 11am speaker, 4pm tea

**Thursday 25<sup>th</sup> to Saturday 27<sup>th</sup> 7.30pm** at Queens Hall, Burley in Wharfedale. Performed by Burley Theatre Group ‘Who’s Life is it Anyway? Is a play by Brian Clark that explores the ethics of a paralysed man’s desire to refuse life-prolonging treatment. A dramatic play which presents this serious subject with a touch of sensitive humour. Tickets £8/£7/£6

[burleytheatre@gmail.com](mailto:burleytheatre@gmail.com). Nb a number of Leeds Quakers as involved in this production.

## Mental Health Diversion in the Criminal Justice System



The notion of diverting mentally ill people from custody is to be welcomed. However as Heather Noga told the Criminal Justice Group in her recent talk, the system is complex and muddled. The first port of call for anyone arrested is generally the Custody Suite of a Police Station where they will be seen by a Desk Sergeant. It is the Sergeant’s job to assess the detainee for signs of mental health problems - by observing their behaviour, asking questions as to past mental health and more questions on the lines of “ Are you thinking of killing yourself?” This assessment seems very subjective and is likely to be coloured by the Sergeant’s training (which can be a couple of hours or an epackage), by his busyness, by his attitude to mental ill health or even by how disruptive the detainee is.

If, however, he does think there are mental health issues he can call on a Custody Nurse who is available 24 hours a day, 7 days a week. The Custody Nurse will be provided by a private firm and may have little or no mental health knowledge and often comes from an A and E background. The nurse and the Police are working from an “Is it safe to detain this person?” stance.

The next step is a Liaison Diversion Team who come under the NHS and are mental health trained. Their task is to gather knowledge of the detainee, assess their needs and advise the Police. Unfortunately they cannot gain access to either the Custody Nurse’s records (as they

are private) or any records held by a Health Trust other than the one in which the person is detained. “Information gathering”, said Heather “is a nightmare”. The situation is not improved by the fact that some teams only work Monday to Friday, daytime, sometimes only for an hour a day. (The Police can call on the Social Services Crisis Team in an emergency but it can take up to 8 hours for them to arrive). If either Team regard it as suitable, they can **divert** the detainee from the criminal justice system by sectioning them under the Mental Health Act. However there is no agreement as to which organisation is responsible for the transportation to the Hospital. The Police say the detainee is sick therefore should go in an ambulance, the NHS say the detainee is an offender and it is the Police’s responsibility.

What seems to be the worst aspect of the ‘system’ is that there is no follow up: there is no ‘outcome reporting’. Each of the Police forces, even each station, seems to have its own system. “This national problem” Heather told us, “does not have a national solution”. However she is working under the aegis of the Offender Health Research Network to produce an effective screening tool for use by the Police together with a proper referral pathway. If you wish to know more about these issues you can contact The Offender Health Research Network of Manchester University; the website is [www.ohrn.nhs.uk](http://www.ohrn.nhs.uk)

**Phil O’Hare, Leeds Quaker Criminal Justice Group**

---



# uaker Quest

An informal open session to find out more about Quaker Worship



**Thursday 4<sup>th</sup> October 2012 6:30pm refreshments & 7pm Start**  
**Quaker Meeting House, 188 Woodhouse Lane, Leeds LS2 9DX**  
*Discover a spiritual path for our time: simple, radical and contemporary.*

[www.leedsquakers.org.uk](http://www.leedsquakers.org.uk) for details

## TESTIMONY TO THE GRACE OF GOD IN THE LIFE OF JOHN HORSLEY



John Horsley was born on 19 April 1917 at 14 McConnel Crescent, Rossington, Doncaster, to Sampson and Ellen Horsley (nee Snow). Nellie had been married and widowed before marrying Sampson, and John was the last of her eleven children, of whom three died in infancy.

The family moved to Ingleton for Sampson's colliery work in 1918. John never forgot his delight in the hills and waterfalls, and this was the start of a life-long love of the countryside. Four years later they moved to Stainforth in South Yorkshire, again for Sampson's work. John won a scholarship to Doncaster Grammar School, the first of his family to have a secondary education. During these early teenage years his elder brother Harry took him on walking holidays in Scotland and the Lake District, reinforcing his love of nature. In February 1933 Sampson was killed in a pit explosion. That spring, aged 16, John went to look for a job. This was at the height of the Great Depression, all there was in Stainforth was the pit - not an option.

In November 1933 John began work at Trimingham's, men's outfitters, in Thorne, and worked there for the remainder of his working life, apart from the war years, progressing from errand boy to shop assistant, to managing director. John continued to educate himself through the WEA, the NMU, and Victor Gollancz's Left Book Club. This enabled him to reason and think clearly and to assemble his life-long principles. In 1936 he joined the War Resisters International, and in 1937 became a member of the Peace Pledge Union. He also joined a pacifist group which met at the Quaker Meeting House in nearby Doncaster.

With the outbreak of the Second World War he registered as a conscientious objector. On the 9<sup>th</sup> February 1940, aged 22, he was summoned before a tribunal, under the National Service (Armed Forces) Act 1939, held in Quebec Chambers, Leeds. John's Statement before this Tribunal forms the conclusion to this Testimony. John's convictions were so strong that he later regretted withdrawing his objection to even working on the land during the war as it was

in itself a contribution to the war effort. However, his affinity with nature and love of gardening stayed with him all his life.

In 1946 John married Gladys Raistrick, and the war over, he was back at Trimmingham's in Thorne, where Phil was born in 1948 and Jan in 1951. In 1956 John and Gladys began to attend Doncaster Quaker Meeting, and though John remained an attender for many years, nevertheless he became Treasurer of the meeting. John and Gladys' devoted commitment to Quakers continued right through their time at Doncaster Meeting till the winter of 1981/2. It was then on John's retirement that they moved to Skipton, transferring membership to Skipton Meeting.

From the time of their arrival they were core members of that meeting. Over the years, one or the other was Convenor of Elders, Convenor of Overseers, QHS Correspondent, with John as auditor and for many years on Premises Committee, but this understates their contribution to the life of the Meeting. Skipton Friends say that they were regular and faithful in their attendance. They were always there, and Friends could count on their support. John supported the Warden, ferried Friends to hospital appointments, visited sick Friends, and worked in the Meeting House garden.

In early summer 2004 John and Gladys moved from Skipton to a bungalow at the Bedford Court complex in Horsforth. By this time, however, Gladys was frail and John was more and more her carer, cooking, washing, shopping and gardening. They transferred their membership to Adel Quaker Meeting and went as often as they were able. It was a great comfort to them both at this stage in their lives that there were Quaker Meetings for Worship twice a month at Bedford Court itself. At these John ministered frequently, often about the changing seasons, the rhythm of life, and gratitude for small pleasures and friendships. He invariably brought flowers for the table, and to the very end of his life he grew sweet peas for that purpose.

After careful consideration and following the death of Gladys in 2006, John decided to leave the bungalow and make his home in Olive Lodge. So in January 2008 he moved into Room 30, which answered his request for a sunny aspect and a balcony large enough to hold some plants and a bird feeder. Frequently, as twilight fell, he would stand at his open window and look at the stars. John died 7 December 2011.

Finally, John's words spoken to the Leeds Tribunal:

*“ I believe that man, if he is to justify his existence in this world, must strive to achieve things of ultimate good and universal right. I consider that our duty to posterity, to children the world over, is that we must eradicate the evils that man has created. War is one of those evils and we must strive to bring about true peace in the world, peace which is not merely a freedom from war, but in which the natural resources of the earth and man's creative genius are used to the full and equal benefit of mankind. It is my sincere belief that the only manner in which war can be eradicated is by the refusal of the individual to fight in or support war and by the adoption of a policy of true co-operation and friendship between nations. I cannot believe that war can achieve anything of permanent value to mankind and therefore I object to taking part in war.*

*Further I claim that the individual has the right of full moral freedom within the state, conscription requires the complete subjection of the individual, body and soul, to whatever*

*ends the state wishes to pursue whether those ends are in themselves right or wrong. That the individual may and in many cases does sacrifice his right of freedom for the benefit of the community does not imply that the state has the right to claim that sacrifice unconditionally. I personally would offer my services voluntarily in the pursuit of any object leading to the betterment of mankind and I have in the past supported and worked for movements which aim at international friendship and the welfare of the peoples of the world.*

*It is my intense belief in a renunciation of all war and in true co-operation and friendship between nations as being the only means of preventing a disaster to our civilization that leads me to ask for complete exemption from active participation in this war whether under military or civil control. My conviction is so strong that I can never undertake active work essential to the waging of war.”*

We end with words from one of John’s favourite Celtic Blessings: “until we meet again, May God hold you in the hollow of her hand.”

**Ben and Chris Francis**  
**June 2012**

---

## [Sending All Our Love and Support to Juliet](#)

[From BYM Media Officer Anne van Staveren](#)

[Subject: Quakers announce key appointment](#)



Juliet Prager will be the new Deputy Recording Clerk for the Religious Society of Friends in Britain (Quakers), bringing to the post a wealth of experience from her current work at the Joseph Rowntree Charitable Trust (JRCT). While the Recording Clerk is the senior member of staff, the Deputy Recording Clerk will focus on enabling Quakers to put their faith into action. She will serve as secretary to Meeting for Sufferings, the national representative body for Quakers in Britain. "I am looking forward to listening to Quakers expressing concerns and then helping to plan the centrally managed work of Quakers in Britain to bring about

change," said Juliet Prager. "At Joseph Rowntree Charitable Trust, I have learned that if efforts are to have lasting effect you must tackle the roots of the problem."

When she takes up the post in January 2013, the Deputy Recording Clerk will also be visiting meetings and other Quaker groups to speak about the work and listen to Quakers' views, concerns and questions. She will also take the lead on monitoring and reporting the quality of Quaker work. Paul Parker, Recording Clerk said: "I'm looking forward to welcoming Juliet to the team at Friends House in London. She has a great vision for what Quakers in Britain can achieve together. Her experience of Quaker process and work will be invaluable to Quakers as we strive to act out our faith through social and political change."

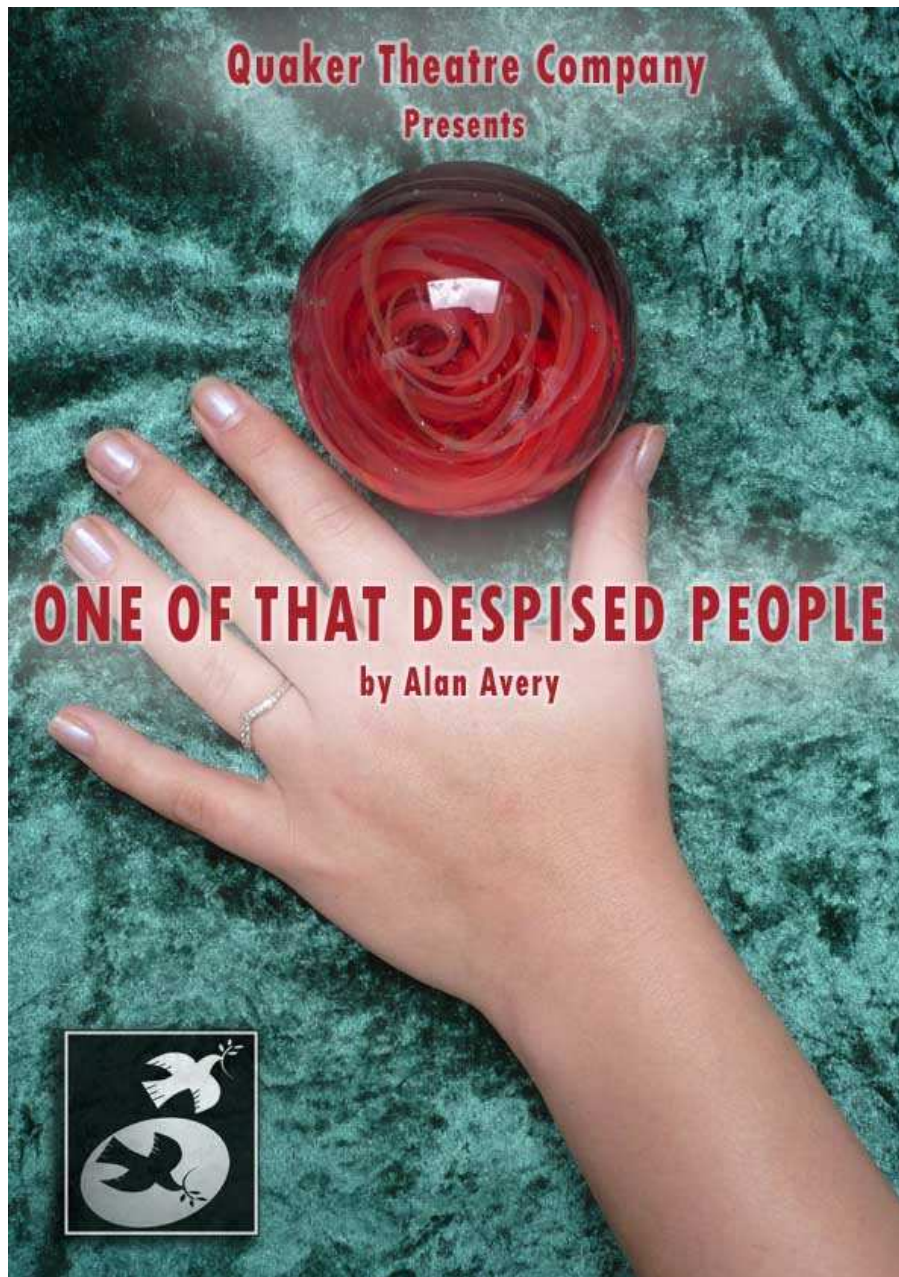
Her appointment comes as Michael Hutchinson, Assistant Recording Clerk, retires in February 2012 after 21 years in the post. "Michael has given many years of faithful service to Quakers in Britain. His dedication, wisdom and long memory will be much missed," said Paul Parker.

---

## Hiroshima Day: Thursday 9th August in Park Square Leeds



Public transport meant I missed the speeches but there were approx 20 people attending including some Quakers, some sporting 'Q' yellow hi-vis vests, & lots paper cranes. I brought 8 paper cranes from home & 1 neater one from the nice lady at the Chinese takeaway, other people brought a few, but one origami-ist led a small team in making the vast majority. He hadn't been involved in peace stuff before last years commemoration (sp?) but a work colleague knew of his paper skills & he is more interested in the story behind it now & not just the paper folding challenge. The big cranes sit in the red geraniums next to the plaque, a few little cranes were hung from the ginkgo tree twigs by string, most of the little cranes sit in flocks on the grass & a few will be sent to Japan with a goodwill message from the city of Leeds. The ginkgo tree was chosen, as many will know, not just because it is a symbol of vitality & a pleasing, slow growing, specimen tree that suits our climate. It was chosen because the Ginkgo trees in Hiroshima survived the bomb far closer to the epicentre than other trees & buildings with no apparent harm. [Helen Sims](#)



**Thursday 11<sup>th</sup> October at 7.30 p.m.**

**Adel Quaker Meeting, New Adel Lane, Leeds LS16 6AZ**

The play examines the depth of faith in a future world which is not only suspicious of all churches but views them with open hostility. It challenges all people of faith, not just Quakers. In an increasingly sceptical age, how far would we be prepared to suffer, both mentally and physically to stand up for what we believe or would the pressures the state can put on individuals make us retreat into compromise and denial. **This play is not suitable for anyone under sixteen.**



## Some Thoughts from the Editor: Jesus and the Metaphor of Light



As a young Anglican I always struggled with one particular aspect of Jesus' significance as laid down in *the Old Creeds*; Jesus' apparent exclusivity. All of the doctrinal statements I encountered seemed to teach that this first century Jew from Galilee was 'the only gateway to salvation' and only those who acknowledged him as such could dwell in the beatific vision of Divine forgiveness. After much troubled thought I came up against the same theological brick-wall encountered by the likes of Dante when he inquired about the fate of the Hindu infant drowned in the Ganges, who had never had the opportunity to hear about Jesus, let alone 'accept him'. I simply could not believe that a God of love would allow such a child to be assigned to the fiery slopes of eternal perdition, nor anyone of another faith for that matter. If we are all 'God's children' as the platitude goes, how could such a paternal deity abandon some and embrace others? For most of my adolescence this seemingly intractable problem was enough to make Christianity, at best unpalatable and at worst offensive. It was only when I discovered Quaker Worship and the gentle mysticism which underlies it that I began to glimpse something close to a solution.

One of the most common metaphors used by Quakers to describe the Divine Reality which animates so much of our worship and community-life is that of 'light'. It is so interwoven into the 'basic grammar' of Quakerism that it is often taken for granted and thus often not recognised for the wonderfully rich illustration it actually is. The longer I have sat in the silence of Meeting, the more I have become convinced that 'light' holds the key to my apparently unsolvable problem of Christian exclusivity. Meeting after meeting, week after week I am confronted with some new insight on the matter of 'light'. Now the cumulative weight of these insights seem so strong to me, they might be worth finally putting down on paper for other Friends to reflect upon. The first thing you notice about light is that it is no discriminator of persons. There are few places on the surface of this planet that light will not eventually penetrate. All it takes is time. Perhaps the overriding Quaker tendency to envision

God as luminescence is indicative of an implicit Quaker belief that God is patient, constantly waiting for an opportunity to enter our lives at the slightest opening.

I think the above observation says two very things about Jesus, firstly, about his person and secondly about the nature of his mission. Like the sun, extending its rays in every direction, Jesus invites us to be enveloped by life-giving warmth. And since the sun shines down on everyone regardless of creed, social standing or moral status, we can expect Jesus' invitation to exemplify this same radical disregard for what we might sum up as conventional notions of worth. In the embrace of such joyous illumination, we can expect Dante's Hindu child, to be joined by Atheists, Christians Muslims, Jews and Pagans in equal measure. The person of Jesus discovers its meaning in the bringing together of persons no matter their distance apart, either spiritually or geographically. Equally as challenging as the symbolic inclusivity of light are its particular properties from the standpoint of physical science. In school we were all taught about the wave-length spectrum through the use of prisms. Through the angled glass, light is suddenly transformed. No-longer is it simply an aspect of everyday sameness, but becomes the epitome of diversity and a beautiful strangeness.

The rainbow after the storm in all its multi-layered intricacy is a compelling reminder that while the heavy-unity of storm-clouds may temporarily dominate the sky the lesson of Nature is the eventual triumph of difference over sameness. What does this say about Jesus mission? I think it says that the majestic reality which became known through Jesus manifests, not in one form but in many, just as there are many degrees of colour on the spectrum. To me this implies, not only that Jesus himself ministered differently to every soul he encountered - 'speaking to their condition', but also that the mysterious timeless aspect of Jesus (what John calls 'The Word') has lived in different forms and will do so again. I wouldn't presume to know all the numerous forms through which this Christ-nature has expressed itself but I have a few hunches. When Jesus tells us he is the only way to the Father, I believe he speaks as the Word, not as a man. It is not he, the contextualised historical Jesus who is the path to God but the Eternal light, which shines throughout every time and every culture. In this way, it is possible to see the love of Krishna, the virtue of Zoroaster and the brilliance of Plato, as expressing the same Word as discerned in the life of Jesus Christ. Instead of opening the door to salvation only for a select few, one can see Jesus' person and mission in truly universal terms. For a long-time I laboured under the misapprehension my conclusion was something personal to me; something akin to a 'new age' fascination which was somehow divorced from my day-to-day attempt at living a Quaker life. Then I found this marvellous quote from William Penn which expressed perfectly this open Christian universalism:

*That blessed principle, the eternal word I begun with to you, and which is that light, spirit, grace, and truth, I have exhorted you to in all its holy appearances or manifestations in your selves, by which all things were at first made, and man enlightened to salvation, is Pythagoras' great light and salt of ages, Anaxagoras' divine mind, Socrates' good spirit, Timseus' un-begotten principle and author of all light, Hieron' God in man, Plato's eternal, ineffable, and perfect principle of truth, Zeno's maker and father of all, and Plotin's root of the soul : who as they thus styled the eternal word, so the appearance of it in man wanted not very significant words.*

*A domestic God, or God within, says Hieron, Pythagoras, Epictetus, and Seneca; genius, angel, or guide, says Socrates and Timseus; the light and spirit of God, says Plato; the divine principle in man, says Plotin; the divine power and reason, the infallible immortal law in the minds of men, says Philo; and the law and living rule of the mind., the interior guide of the soul, and everlasting foundation of virtue, says Plutarch.*

---

## Quaker News release



## From LAQM Media Contact Robert Keeble

### **Subject: Equal Civil Marriage – Home Office consultation**

I am writing on behalf of Leeds Area Meeting of the Religious Society of Friends (Quakers) in Britain. At our meeting for business in May we considered the Government consultation about equal civil marriage, currently in progress.

**We disagree with the proposal to keep marriage in religious premises restricted to opposite-sex couples.** This perpetuates what we consider to be the current position of inequality. The consultation process fails to address all aspects of inequality in respect in both religious and civil marriage. This letter states our view towards achieving equality in religious marriage, within our own denomination. It requires new legislation, which if permissive would enable each religious group to introduce change as they were ready to do so.

We welcome the move towards marriage equality that the consultation represents, but call for the option of celebrating same-sex marriages to be extended to religious premises, for those religious communities, such as ourselves, who recognise such marriages.

Quakers believe that marriage is a religious commitment, arising from God's gift of love and faithfulness to the couple and witnessed by the worshipping community. A Quaker marriage is conducted in a Meeting for Worship, overseen by a registering officer appointed by the Quaker community. In 2009, at the conclusion of a long process of shared consideration and reflection in which our Meeting played a significant part, Quakers in Britain agreed to

recognise marriages between same-sex couples, and to celebrate them in the same way as marriages between opposite-sex couples as far as the law allowed. As Quakers we also committed ourselves to work for a change in the law, so that the reality of same-sex marriage, which we as a religious community already recognise, could also be recognised in law. On the basis of our experience and our faith we affirm that same-sex couples, just as much as opposite-sex couples, can be given the gift and calling of marriage. We cannot deny this if we are to remain true to our deepest beliefs and our experience of God.

As a result, while we welcome the progress towards equality for gay and lesbian people that equal civil marriage would represent, we cannot welcome the proposal to restrict marriage in religious premises to opposite-sex couples. We call on the Government to affirm religious liberty and to allow us, together with other religious communities who wish to celebrate same-sex marriage, to follow our religious convictions in this matter. We recognise that not all faith groups share our views and we do not seek to impose our view of marriage on them; we merely seek the freedom to follow our own leadings.

---

## Some Thoughts from Adel Meeting: Reaching for God

[Extract from an article in The Friend 18th March 2011](#)

*"Aren't we like a trapeze flyer and God like our catcher? He promises to be faithful to our needs. He assures us he will "catch us" when we need to be caught - we only have to trust. Sometimes, instead of trusting, we try to manipulate ourselves into catching Him. But catching God doesn't work. Where God is concerned we have to have the trust of the trapeze flyer. We do our part faithfully and then trust we will be caught, never doubting that at precisely the right moment God's strong hands will grip us even though we never see Him.*

*All we have to do is to fly towards Him and let Him catch us every time."*

**Richard Bauman**

**California**