

THE QUIET WORD

Leeds Quaker Area Meeting Newsletter,
September 2018



Leeds Pride saw the Parkinson Building light up in Rainbow colours - did you see it!

In this issue

Dates for the Diary p. 2

Quaker Women and Gildersome (Robert Keeble), p. 3-6

Air Pollution in Leeds, p. 6-7

'Sad and frustrating but mostly frustrating' (Some Reflections from Phil O'Hare), p. 7

Sitting in Peace for Israel (Ben Wood), p. 8-11

More News from Area Meeting (p. 11-12)



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

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
Midweek Worship is now held every Thursday at Carlton Hill at 6:00 pm.

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

Dates for the Diary

All events take place at the Quaker Meeting House, 188 Woodhouse Lane, Leeds unless otherwise stated.

September

Thursday 20th 2.30pm Meeting for Worship will be held at Farfield Meeting House near Addingham in Wharfedale

Friday 21st Sept 7pm A Plastic Ocean

Free film-showing on World Peace Day at Roundhay Quaker Meeting House.

136 Street Lane LS8 2BW

Saturday 22nd Sept. Fairtrade conferences in the autumn! Put your name down now to get inspired and discuss the latest Fairtrade developments with expert speakers and other like-minded Fairtrade campaigners. There's no national conference this year so come along to **Leeds: Saturday 22 September (10:30am-3:30pm)** [Click here](#) to register your place.

Saturday 22 September 2018 • 12 noon - 5pm Nae Nukes Anywhere: demo at Faslane nuclear base. Scottish CND is inviting campaigners from across the globe to protest at Faslane in Scotland - site of the Trident nuclear weapons system - to challenge the UK Government to sign the Ban Treaty and scrap its nuclear policies

Sunday 23rd September 1pm Leeds Area Quaker Meeting is to be held at Gildersome Quaker Meeting House – the workshop session to 2.30pm will be looking at the activities of Young Friends (please note that this is a change of venue)

Monday 24 September Attitudes to Violence 7.30pm

Baha'i and Christian attitudes towards violence, its causes and its cure.

Speakers: Mehran Nassiri and Revd Sam Corley. Organised by Leeds Concord at the Quaker Meeting House, 188 Woodhouse Lane, Leeds LS2 9DX Refreshments provided. Everyone welcome.

Tuesday 25 British Muslims 6.30 - 8pm

Meet authors Philip Lewis and Sadek Hamed to hear about new directions in Islamic thought, creativity and activism.

Leeds Church Institute, 20 New Market Street LS1 6DG To book e-mail events@leedschurchinstitute.org or phone 0113 391 7928

Thursday 27 The Life and Times of a Holocaust Survivor 2pm - 4.30pm

Leeds Church Institute, 20 New Market Street LS1 6DG

A film telling the story of Arek Hersh, Holocaust survivor who lost 81 family members.

Arek will be there for conversation following the film.

To book e-mail events@leedschurchinstitute.org or phone 0113 391 7928

Saturday 29th 7.30pm Rawdon Amnesty Concert see http://www.leedsquakers.org.uk/activities/_amnesty-concerts

October

Wednesday 3 Oct Ebor Lecture - Peace and Reconciliation 7pm

Julie Nicholson's lecture Crossing Places at York Minster is based on personal narrative and experience in exploring choices people make in the shadow of death and trauma. <https://www.eventbrite.co.uk/e/the-ebor-lectures-julie-nicholson-tickets-39011896633>

Thursday 4th Oct 7.30pm (refreshments from 7pm) illustrated talk 'Quakers and Radicals' by David Turner - the event has been arranged by the Outreach Committee

Saturday 6th Oct 9.30am to 5pm at York Firagate Meeting House

Day conference to mark 100th anniversary of the end of the First World War: The shadow of WW1 and prospects for peace today.

See full programme details and booking form attached <http://www.yorkquakers.org.uk/ww1conferences.html>

Saturday 6th from 7.30pm at the Quaker Meeting House – **Quaker Week Ceilidh to be led by Robin Fishwick – please invite your friends to an enjoyable evening together**

12-14 Oct Junior Holidays will be running a children's holiday weekend at 'Fanwood' - see the details at

<http://quakersinyorkshire.org.uk/activities/junior-holidays/> The closing date is 21/9/18.

Sunday 14th 7.30pm Rawdon Amnesty Concert see http://www.leedsquakers.org.uk/activities/_amnesty-concerts

Thursday 18th 2.30pm Meeting for Worship will be held at Farfield Meeting House near Addingham in Wharfedale - this will be the last meeting for 2018.

Wednesday 24 October Concord Peace Service 7.30pm

Leeds Concord Interfaith Fellowship's annual peace service in the Banquet Room at Leeds Civic Hall in the presence of the Lord Mayor. Representatives of nine faiths light candles from the World Peace Flame and share words of peace. Everyone welcome

Sat 27th 11am to 3pm – White Peace Poppy stall in Leeds– please come and help – we will be on Briggate near to Debenhams

27th Oct 10am to 4pm - A safe space to explore anti-Semitism and what it means to us as Quakers – day conference on at Settle Quaker Meeting House – Please book at Marianmnicol@gmail.com Tel 01729 822313

Sunday 28th 7.30pm Rawdon Amnesty Concert, see http://www.leedsquakers.org.uk/activities/_amnesty-concerts

Quaker Women and Gildersome Meeting through the ages (adapted from a Heritage Open Day talk given by Robert Keeble)

Having met George Fox near Wakefield in 1651, Ann Dewsbury and her husband became the first Quakers in Leeds. They convinced many people with their preaching and within a few years Friends were becoming known as a group in Leeds. At that time, they met in the open air or in each other's houses. The restoration of the monarchy in 1660 was followed by years of sever persecution, and many Friends suffered imprisonment and distraint of goods. Prominent Quaker women in the early days of the movement included Mary Fisher who travelled to present day Turkey to spread the Quaker message and spoke to 'the Great Turk' – she was fortunate to survive. Mary Dyer travelled west to spread the word in the America's and was twice banished and on returning to Boston a third time, was hanged. The most important of all was Margaret Fell, who played a crucial role in sustaining the Quaker movement in its formative years when Fox and others were imprisoned – she was to marry Fox.



In 1782 Sarah Armistead, was married at the Meeting House, taking the name Walker and her portrait was gifted by her descendants via, it would appear, Ursula Ford of Adel Meeting. This portrait has now been returned to the safekeeping of the Leeds University Special Collections, but for many years was on display at the Meeting House



The persecution was well documented – in Leeds on November 1683, 52 Quakers were dragged out of a Quaker meeting that was taking place and imprisoned in the Moot Hall – which would have stood on Briggate outside Debenhams 'and were kept there four days and nights, men and women in one room, without any fire at all or bedding to lie on' they would all be sent to York Castle and kept there for 9 weeks, one young man died and the rest were fined and warrants granted for distress - they are said in the indictment to have met at the dwelling house of the eighty year old widow and revered gentlewomen, Grace Sykes, who was the best known Leeds Friend of this period, an heiress and not unaccustomed to preaching. Grace was not herself arrested, but in August 1684 she was arrested with nine other women at a meeting for worship, fined for riot, and sent the 23 miles to York Castle. She died a year later. It was not until the Toleration Act of 1689 that Friends were able to worship in freedom. Friends would have walked many miles to attend Meeting for Worship at the new Meeting House in Leeds. At that

Leeds Moot Hall

time, evening meetings, including one in Morley, were held as a convenience for those living and working outside the town, but Friends were expected to attend regular meetings in Leeds and particularly the Preparative or business meeting held every month because they were all members of the Leeds Meeting.

In 1700 Friends were cautioned against following customs and fashions of the world. That same year Margaret Fell warned Friends of the dangers of separation from others who were not friends, and of a strict and narrow outlook which was creeping in 'they say we must look at no colours.... we must all be in one dress and one colour. This is a silly poor Gospel....' Sadly, these warnings were not listened to and in their desire to be equal

in all things and live a simple and more spiritual life, Quakers became very inward looking, dressed plainly and even took to speaking in a way that made them stand out as peculiar and different. In 1707 Gildersome friends were given permission to hold a meeting on the first and third Sundays of the month and in 1709 the first Gildersome Meeting House was built. In 1710 Gildersome friends requested that they hold their own business meeting, independent of Leeds, a request that was agreed by Brighouse Monthly Meeting. The Quakers at Gildersome were part of an extensive 'Quaker family' and were well connected to Friends throughout the Monthly Meeting area and beyond. At that time, Brighouse Monthly Meeting covered a huge area and entailed travelling to Monthly Meeting in places such as Brighouse, Bradford and Halifax, clearly, this was no small undertaking.

Women played a very important part in the life of the meeting; however, discipline was a challenge for the new meeting. In 1710 Mary Rayner had to be cautioned against taking too much strong drink. From 1711 to 1727, records show that Hellina Arthington, was active in the women's preparative meeting and was a representative to monthly meeting on some eighty occasions. The Women's business meeting, which from 1711 to 1830 met separately to the men, mainly recorded notices of intentions of marriage, as well as the answers to queries about conduct and dress. In 1711, Susanna Archer was left in financial difficulty when her husband was 'taken up for a soldier' so she was given the job of making fires and sweeping the Meeting House, for which she was paid 5s6d for half a year. Awkward disciplinary matter sometimes cropped up, outside the usual routine business. In 1715, Helina Arthington was one of two Quakers women appointed to speak to Mary Sykes 'who acknowledged that she was with child and said she was married last summer at Leeds'.



Marriages 'out' were a problem for any Quaker Meeting, with the younger generation not always following the advice of their elders. The consequence of marriage in church 'by a priest' to someone not in the Society was disownment. In 1731 it was rumoured that Sarah Arthington, who was Helina's granddaughter, had been married by a priest. She was several times invited to give an account of her conduct to the meeting, but she declined, so two Gildersome Elders travelled to Pontefract to try to see her. When the marriage was confirmed, she was disowned – this news must have been devastating for her family. However, there is a happy ending in that Sarah was later reinstated by Pontefract Monthly Meeting. The clerk of the Women's Meeting sometimes had difficulty in spelling names; the minute recording the intention of marriage of Hannah Rayner is spelt Reanor – but this did not prevent her getting married at Gildersome QMH in 1735

It may be that by 1756 or thereabouts, the meeting house was not large enough to accommodate all who came to meeting, or possibly, there were other problems with the building so a new Meeting House was built at a new location in Gildersome – the one in which we are now seated. This was an interesting period for Friends at Gildersome, the Monthly Meeting had identified Gildersome as the site for a new Quaker boarding School which opened in 1772. Children, both boys and girls from poorer families were supported by Monthly Meetings. The children were required to bring with them certain articles of clothing in good condition, for the girls, this was: 1 hat, a pair of stays, 1 pair of mitts, 2 stuff gowns, 3 shifts, 2 pocket handkerchiefs, 1 neck handkerchief, 2 caps, 2 night caps, 1 cloak (not silk), 1 pocket, 2 petticoats, 2 underpetticoats, 2 checked aprons and bibs, 1 white apron, 3 tuckers, 2 pairs of stockings, 2 pairs of shoes – some 30 items – but the boys had just to bring 18 items!

Friends came from America, as well as from Ireland and Scotland, in addition to those English friends who made a practice of travelling in the ministry i.e. those who were gifted in public speaking. This was one of the

ways in which friends kept in touch with each other. A Quaker minister called Sarah Stephenson, who was from Wiltshire, visited in 1780, and in her memoirs of 1801, she recorded how she had attended Gildersome Meeting writing 'I went to Gildersome.... a silent meeting; but I hope not an unprofitable one'. Sarah Stephenson continued in her travels and died in Philadelphia – the Quaker State in America, in 1807. One of her legacies was to inspire a young and frivolous Mary Wright who was to become a much loved and respected Quaker minister in Leeds, she died in 1859 aged 103.

In 1782 Sarah Armistead, was married at the Meeting House, taking the name Walker and her portrait was gifted by her descendants via, it would appear, Ursular Ford of Adel Meeting. This portrait has now been returned to the safekeeping of the Leeds University Special Collections, but for many years was on display at the Meeting House. Caution about dress cropped up from time to time, and in 1789 Women friends were told 'to refrain from the practice of crossing and puffing the handkerchief in uniformity to the custom of the present day' they were also exhorted to avoid having bonnets of an 'immoderate' size.



In 1795, Mary Wilson from Bradford married a Gildersome friend, then taking the name Mary Horsfall – my grandmother was also called Mary Wilson, so it is a name I strongly relate to, what is more interesting is that my own family research shows that the 1795 Mary Wilson was the sister of my GGGG Grandfather – she is my G5 aunt! In 1797 five Overseers were appointed including Susanna Jackson and my G5 aunt Mary Horsfall – Quaker Overseers should not be confused the Overseers found in Industry and the Slave Trade. Quaker Overseers are appointed to provide Pastoral Support for the community as there was no paid clergy. Mary Horsfall must have been good in this role as she was to be reappointed for continued service in 1805 and again in 1809. A new cottage had been added to the meeting house to accommodate a resident caretaker in about

The newly discovered 'Gildersome Bible of 1769' was studied by 'Heritage Open Day' visitors

1810, but the meeting was in decline and following Mary's death in 1826, there were only nine women members listed at Gildersome. The 'low state of Gildersome Meeting' was considered at the Monthly Meeting and a committee of twelve influential friends from Leeds and Bradford including Maria Arthington and Ann Maud visited the meeting which was then allowed to continue. A further visit in 1830 resulted in a Standing Committee being appointed to visit Gildersome and keep it under its care; this committee included Maria Arthington, Mary Hustler, Hannah Broadhead, Ann Fryer, Rachel Armistead and Grace Jowitt. Gildersome meeting continued to decline so that by 1835 a low point was reached when there were only five Friends belonging to Gildersome meeting, including the elderly Sarah Best, who was in need of financial supported and Hannah Gelderd, who continued to live at Gilead farm, the site of the former Quaker School in Gildersome which had closed in 1815 – she may have been a bit eccentric as she 'drove a conveyance which might have come out of the ark' An independent Gildersome Business meeting ceased and the meeting became part of the Leeds Meeting again.

Civil registration of Marriages in England began in July 1837 and the first to be held at Gildersome under the new system was that of Hannah Pease from Leeds – maybe there was an attraction of a country wedding – one must remember that the main Quaker Meeting House in Leeds was on Water Lane next to the River Aire, in what was probably the most appallingly polluted part of the city. The two appointed Elders were able to report that the newly appointed Registering Officer had conducted the registration properly, but expressed their regret 'that the meeting was not conducted with that solemnity, which is peculiarly desirable upon all such occasions; partly owing to the strongly excited state of Hannah Peace, and to the fears entertained by her friends, that she might not be able to bear up through the proceedings of the day'

In 1841, Betty Mould and her husband moved to the Gildersome caretaker's cottage and were there to 1874 – some 33 years. Sadly, the story does not have a happy ending – Betty's husband took to drink, so to supplement their income, Betty started a little school at the Meeting House in the 'Women's Room' which is where the women had held their Business Meetings – it is a smaller room than the main Meeting Room but did benefit from a fire place so it would have been far warmer! You can still see traces of Betty's school – the desk, pegs and inkwells....She returned to Bolton when her husband died in 1874 – even though he had been disowned two years earlier due to his continued drinking, he was buried in the burial ground. Betty died in 1891 and was herself also buried here. In 1842 it was agreed to hold meeting for worship on Sundays at 3pm so that friends could visit more easily. In order to accommodate the visiting friends, the stable, carriage house and waiting room were erected. In 1853 some thirty-three friends including 15 women were appointed to visit Gildersome meeting from time to time. With this support, the numbers attending the meetings for worship grew to 21 by 1881. In 1889 all Sunday meeting were held at 6pm. The practice of holding worship at 10.45am on Sundays was adopted in the twentieth century.

Air Pollution in Leeds



Leeds is one of the most polluted cities in Europe; this is due to its geography, its waterways and their crossing points. Surveys have shown that the worst pockets of pollution are where there are traffic jams. Traffic is the problem and Congestion Charges are the proven solution. The Council have proposed an area for such a charge, largely, within the Leeds Outer Ring Road and also the types of vehicles which will have to pay to drive within it – taxis, buses and HGV vehicles. The way I see it is that if buses have to pay the charge the Bus Operators might not operate in the Charging Zone. The same will apply to taxis. It seems that cars will not be subject to the charges – at the moment. Yet the main causes of pollution are elderly diesel-powered vehicles.

One solution, that of electric buses, would help but unfortunately the density of services needed in Leeds is such that the batteries would typically wear out within seven years. The cost of replacement would be as great as the cost of a new bus. I believe that the answer is Trolley Buses though they are not very manoeuvrable. This would also necessitate draconian parking restrictions. I have personal experience of how successful this can be – in Staines. I parked my commercial van in a restricted area. It took me only minutes to make my delivery but by the time I came out the van had gone – into the Police Pound. Of course, I had to walk there – no van. They released it only after I paid £5 fine, £175 towing charge and £25 for every day it was stored there. After that I was very careful where I parked!

One further factor affecting air pollution in Leeds is in the proximity of Leeds City Railway Station. Leeds has probably the largest concentration in the country of diesel-powered trains. The reason for this is that all the trains that travel through the Pennines must go through tunnels and the bore of the tunnels is too small to take overhead cables, so trains need to be diesel powered. The solution to this, as I see it, would be electric trains - with a third rail in the middle for the electricity. This is already used successfully by Southern Rail. Unfortunately, they don't perform well in ice or snow – a common phenomenon of the Pennines. Finally, I would like to propose that the Council use the Congestion Charge income, not as a source of general revenue

but, for instance, to give free travel within the Leeds area for all school age children on both buses and local trains.

Pete Redwood

Sad and frustrating but mostly frustrating

There is so much sadness around disassembling someone's home; such poignancy for a life lived there. Such intimacy. Recently I helped to do this to the home of a F/friend who was suddenly subjected to a severe stroke such that he can't go home. Friends have supported him through all his travails and he is now settled in a Care Home. It's fine and he seems content, but he has limited space for all the accoutrements of his life which he would like to have around him.

JUST THINK HOW MUCH GOOD IT COULD DO
SOMEONE ELSE NOW – A REFUGEE OR HOMELESS
PERSON. OR VIA DONATING TO A CHARITY SHOP

Consequently, we have had to make hard decisions on what to do with the rest. And this is the point of this article – that it is worth all of us thinking about how much 'stuff' we hang on to – just in case it could 'come in handy' or 'well so and so gave me this and I want to keep it'. Just think how much good it could do someone else NOW – a refugee or homeless person. Or via donating to a Charity Shop.

So, onto frustrating. Any one of us could be felled by an accident or sudden death when it then falls to others to sort out the resulting problems. Friends or relations might not know where you banked, who delivered your milk, who you would like to look after your cat – all manner of things. How much easier for everyone if there is access to this knowledge. And there is a solution! Age UK produce a booklet called a LIFE BOOK, available free if you contact them on 03456851061 or www.ageuk.org.uk/lifebook. Then you can fill in all the relevant pages and keep it somewhere visible.

And please Friends consider have a Lasting Power of Attorney giving someone the power to take care of your finances and or health if you are unable to do so. It can be done through Office of the Public Guardian PO Box 16185, Birmingham B2 2WH or online at www.lastingpowerofattorney.service.gov.uk

Phil O'Hare

COMING SOON

Many people may know something of 'famous' Quaker women like Margaret Fell or the prison reformer, Elizabeth Fry, but in Leeds, did you know that we can lay claim to our own very important Quaker woman – Isabella Ford, who was a Suffragist, Peace Campaigner and passionate advocate for workers rights. Some Leeds historians regard Isabella as 'the most important and inspiring women in the history of our city' 'Isabella Ford should have a statute in City Square'

Five Leeds Friends have just completed the book 'Quakers in the First World War – from a Leeds Perspective' which details some of the experience of Quaker Soldiers, Politicians, volunteer Friends Ambulance Unit workers, Peace Campaigners and those that refused to fight – the CO's, the Contentious Objectors. A whole chapter dedicated to Isabella's story and the book is due to be published in October.

Robert Keeble

The Long Read: Sitting in Peace for Israel

Ben Wood

Recent destructive wrangles in the Labour Party over the definition of antisemitism, have poignantly reminded Friends of our cherished (and sometimes rocky) relationship with the British Jewish community. Our shared heritage of persecution, philanthropy, and activism draws us into a common religious history of dissent and faithfulness, of which we can be justly proud. But this history has not always been a benign one. In this article, Ben Wood explores the fraught relationship between Quakers and the Jewish community and suggests that Quakerism needs to come to terms with an uncomfortable legacy.

Quakers and anti-Judaism

The 1660 *Declaration* remains a vivid summary of the cluster of theological trajectories named the *Quaker Peace Testimony*. This article argues that despite the centrality of peace to Quakerism over the last three and a half century's our articulations of that peace, are recurrently compromised by a persistent tradition of anti-Judaism. While early Friends frequently upheld positions of radical non-violence, they often did so in ways which actively marginalised Israel's role as messengers of peace to the nations (Is. 49:6). Consequently, many Quaker polemicists contributed towards the production of a sectarian identity which refused to accept the role of post-Biblical Judaism in the unfolding of the *peaceable kingdom*. In contrast to these problematic postures, it will be proposed that modern Friends cannot be faithful to the calling of peace until they develop an affirmative account of the Jewish roots of Quaker *peace-talk*. Before we can do this, we must own up to the deep-seated nature of the problem.

At the core of early Quaker animosity towards post-Biblical Judaism was the Pauline dichotomy between the religion of the 'flesh' and faith of the Spirit. This dualism served not only to dictate the contours of early Quaker theology but gave Friends a ready-made theological vocabulary to employ against outsiders and enemies. While early Quakers saw themselves as the custodians of true religion, Catholics, ritualistic Protestants, and Rabbinic Jews lived by the dictates of the Pharisaic creed, which prevented believers from entering the kingdom of God (Matt. 24:13). This flesh/spirit dualism generated a strong theological justification for the form of silent worship that early Friends had adopted from the Westmorland Seekers in the late 1640s. If the followers of the old covenant had been enmeshed in outward ceremonial forms, Friends looked within. In the orbit of such inward worship was a stark animosity against the marking of 'times and seasons. By rejecting the liturgical cycles of other Christian confessions as crude imitations of Jewish temple worship, Quakers saw these things as thrown down by the Spirit of Christ. Underlying these anti-ritualistic postures was the repeated claim that the mission of peace bestowed to the Jewish people (Abraham's promise) now belonged to the embryonic Quaker community.

While precious 'outward worship' of God among the Hebrews had been fused with the caprice of kings and priests, Fox suggested Quaker worship was not 'established by blood, nor held up by prisons, neither was the foundation of it laid by the carnal weapons of men, nor is it preserved by such.' While precious 'outward worship' of God among the Hebrews had been fused with the caprice of kings and priests, Fox suggested Quaker worship was not 'established by blood, nor held up by prisons, neither was the foundation of it laid by the carnal weapons of men, nor is it preserved by such.' Here again, the Jews are understood as a retrograde people, pointing towards the true worship, but never participating in it. As Fox put it: 'The Jews' sword outwardly, by which they cut down the heathen, was a type [that is, a figure or foreshadow] of the spirit of God within, which [spirit] cuts down the heathenish nature within'. Here the Hebrew Scriptures (outwardly violent and bestial) is rendered merely a symbolic foreshadowing of the peaceable kingdom of Christ. In this scheme, Judaism has no mission of peace of its own but is merely a signpost to the spiritual life and worship inaugurated by Quaker communities.

Is Quaker Worship Inherently anti-Jewish?

Given these foundational trajectories, could it be argued that the very structure of unprogrammed Quaker worship theologically repudiates the life of Israel? For modern unprogrammed Quakers living after the Shoah, this question is disturbing in several senses. It forces us to consider the painful possibility that our vision of 'peace' is based on an exclusionary and sectarian basis. While modern British Friends have long set aside the sectarian instincts of early Friends in relation to other Churches, are our attitudes concerning ritual are still potentially injurious to the ongoing life of the Jewish people. Have we as Quaker theologians done enough to confront these potentially poisonous roots? Some are less than convinced by my concern than others. The contemporary Quaker teacher Stuart Masters has in the past suggested that early Quaker theology is not 'straightforwardly' anti-Jewish because:

“Friends did not single the Jews out for special condemnation. They were critical of any group that was focused on outward forms, including all the other Christian churches, because they believed that this was the way of the old covenant. Secondly, their vision involved an inclusive expansion of God’s covenant, not the replacement of one chosen people by another.”

The danger of this approach is that it sidesteps the fact that the condemnation directed against other churches is itself animated by an anti-Jewish theory of replacement. When early Friends condemned Catholics for their ritualism they frequently made comparisons between papists and the Jewish priests of old. Moreover, early Quaker language of inclusion actively negates the historical community of Israel for 'spiritual' alternative which actively erases the Jewish people from the history of salvation. At the root of this common misreading of Paul on the topic of *justification*. Instead of understanding justification in terms of Christians being 'grafted' to the community of Israel (Gentiles becoming Jews) justification is understood as a personal/non-historical process of personal vindication before God. At first glance, these points seem 'academic' (in the worst sense) until we understand what such attitudes do to our Quaker witness. If we leave these postures uninterrogated our proclamation to be living out God's peace is decidedly hollow (because it will be a peace which does not recognise a key vessel intended to enact that peace).

How can Quaker theology repair itself? In part, the answer lies in offering a reinterpretation of our worship and silence which does not invite the anti-Jewish postures of the past and restores to Jewish life its autonomy and dignity. Such a reversal can be realised once Quaker theology acknowledges that early Friends had more than one justification for both anti-ritualism and their pattern of worship. It is the responsibility of contemporary Quakers to select and foster those justifications which do not depend on the marginalisation of Jewish identity and practice. If we leave these postures uninterrogated our proclamation to be living out God's peace is decidedly hollow (because it will be a peace which does not recognise a key vessel intended to enact that peace). How can Quaker theology repair itself? In part, the answer lies in offering a reinterpretation of our worship and silence which does not invite the anti-Jewish postures of the past and restores to Jewish life its autonomy and dignity. Such a reversal can be realised once Quaker theology acknowledges that early Friends had more than one justification for both anti-ritualism and their pattern of worship. It is the responsibility of contemporary Quakers to select and foster those justifications which do not depend on the marginalisation of Jewish identity and practice.

Silence as Prophetic and Apocalyptic

Alongside the use of Pauline spirit/flesh dualisms, early Quaker users of silence also depended upon a rich network of Biblical associations, many of which did not by necessity depend upon the downgrading of the life and worship of Israel. Such an alternative reading of silence is prominent in an exhortative epistle addressed *To All the People of the Earth* (1657) While the epistle makes brief mention of 'the synagogues...which Christ, the prophets and apostles cried out against', the letter's focus is not primarily the replacement of Israel, but the traditions of silence within the Scriptures. This emphasis upon 'roots' forces Fox into positions which undeniably hospitable to both the Hebrew Bible and the Jewish tradition more widely. The text summons a rich cast of characters to defend the Quaker use of silence, including Jeremiah, David and Isaiah. In the process of

calling on this rich narrative reservoir of symbolism, Fox ends by depicting many of the central figures of the Jewish covenant as living in accord with the rule of silence. Fox considers that 'a silent meeting is not a strange thing to the righteous Abel nor to the second Jacob for God is the author of their faith'. We should notice what is lacking in such a formulation. Here Fox does not divide the use of silence into stark 'old' or 'new' covenantal phases but (against his dualistic instincts) produces a single story of Israel and the Church. The guiding categories in Fox's letter are not chiefly 'old' versus 'new' but rather the peaceful and the violent. Those excluded from the true worship of the silence are not 'Jews of the flesh' per se but those enslaved by the logic violence like Cain and Esau. This suggests a far less factional understanding of the origin and structure of Quaker worship than implied by the spirit/flesh dichotomy. Far from being separate and superior to the 'Jews of the flesh' such reasoning implies a strong notion of giftedness and inheritance- Friends now sit in silence because of the peace modelled by the patriarchs and prophets. We can do this faithfully because of Israel's faithfulness.

More Area Meeting News

Many Leeds Friends travelled by train to the Quakers in Yorkshire gathering held 21st July at Ackworth School - they were picked up by the school mini bus for the 20 minute drive to the school - rather worryingly, the driver told the friends 'I don't know how to are getting back as the mini bus has only been booked to collect you from the station and not to take you back!' Fortunately, a return journey was provided



The unitive possibilities of Fox's presentation are enhanced when we consider the reasons Fox gives for silent worship in this text. While Fox is sometimes inclined to stress the radically sectarian character of the silent assembly, here he locates two overriding rationales, neither of which necessarily invite an anti-Jewish interpretation. The first justification for the silence is oracular: to allow Friends to enter that state of hearing God which characterised the prophets of Israel. In this way, the silence is a conduit of training into the gifts of the coming Messianic age, when the Spirit will be poured out 'on all flesh' (Joel 2:28). Secondly the silence serves as a means of vision by which Friends can participate in the peace that the Hebrew Scriptures and the Gospel promise. The silence in heaven for 'half an hour' recorded in Revelations 8 is understood as an expression of God's final inauguration of peace, in which Friends participate. The lack of ritual in this silence is an extension of this commitment to peace. Just as Yahweh through the lips of the prophets demands 'love not sacrifice' (Hosea 6:6), the Quaker renunciation of cultic Christian practice mirrors a commitment to the institutional violence of temples and priests.

Thus, Quaker anti-ceremonialism need not depend upon in the invalidity of the Mosaic covenant but stand as a testament of the shared Quaker/Jewish hope for the future of concord and justice. As Fox puts it, through this silence all people can 'dwell in that which leads to peace'— its power going out in the world and subduing all confusion and strife. This Fox believes represents 'the consolation of Israel' awaited by the aged Simeon. Yet as readers of the Epistle are forced to admit, despite these affirming moves, Fox frequently dents their import by repeatedly falling back into the trap of forgetting the Jewishness of the prophets from which he derives his spiritual mission. Despite these not insignificant exegetical obstacles, the recovery of positive judgements of the Jewish tradition in Fox may yet contain the seeds of Quaker trajectories beyond historic anti-Judaism. At the very least the acknowledgement that Quaker postures of silence and anti-ritualism are complex and polymorphic gives Quakers the opportunity to use Fox against Fox. By acknowledging the Jewish religious images and texts which underlie our Worship-practice we may yet be able to join Paul in the affirmation of peace, that Quakers

(like all Christians) are ‘branches from a wild olive tree’ [that has] ‘been grafted in’, receiving ‘the blessing God has promised Abraham and his children’.

Based on a paper originally intended for The Society for the Study of Theology Conference “Peace”, 2017

Central Leeds Friends Wrestle with Fake News

On **Sunday 5th September** Central Leeds Friends wrestled with the problem of ‘fake news’. The discussion was much wider than Trump and Russian hacking but explored our own role in a world of Fake News. Friends considered the following questions:

- 1) Are we Quakers in danger of becoming an echo chamber which exclude diverse viewpoints?
- 2) How does the proliferation of ‘fake news’ challenge ideas of effective social action?
- 3) How do we break cycles of disinformation, anger, and echo chambers generated by conflicting news stories?

How might your Meeting answer these questions?

“The proliferation of [media] material means that people might start to become selective about what they consume and, if my instincts are correct, they are likely to read only that which confirms what they already know. This means they will never have their ideas tested. I worry that as a result, people will form tight groups around those who confirm their biases, mistrusting those whom they encounter who think differently.” — Una McCormack

LAQM at Rawdon: Iona Lyons

A small turn out of Friends attended the LAQM at Rawdon. We heard a talk from Sarah Donaldson, from Manchester and Warrington Area Meeting, who is a BYM Trustee and has had this position for 4 years. We talked about the perception of Trustees and what Friends understand to be their role. We called out words that people think of when they think of Trustees. We considered two opposing statements: Trusteeship is an alien concept not suited to our Quaker tradition. Trusteeship is clearly a Quaker concept and part of our tradition.

The discernment from the worship sharing seemed to reflect the second statement rather than the first. What seemed to help was replacing ‘Trusteeship’ with ‘Stewardship’ and therefore Friends have been involved with Trustee-like roles since the inception of the Religious Society of Friends! After a break and a succinct minute from our Clerks. We attended to the afternoon’s business. There were nominations for Friends to attend Young Quakers Participation Day and the Quaker MH forum, where funds are paid for. There were reports from Friends who represent Leeds Area Meeting from: Meetings for Sufferings, Northern Friends Peace Board, LAQM Trustees, Quaker Action on Alcohol and Drugs - Conference report. (It is worthy of note that this concern also includes gambling addictions). Finally, a lovely tea was provided by Rawdon Friends. Minutes from the day will be available on our website.

**MANY QUAKERS JOINED THE PRIDE MARCH THROUGH LEEDS
ON SUNDAY 5TH AUGUST**



**ROUNDHAY QUAKER MEETING NEW PUBLIC ACCESS
DEFIBRILLATOR - 14 PEOPLE ATTENDED THE CPR /
DEFIBRILLATOR TRAINING EVENT ON 14TH SEPT**



GILDERSOME HERITAGE DAY

920 the number of visitors greeted at Gildersome Quaker Meeting House on Sunday 24th June – the visitors came to see the 'Quaker Scarecrows' which were on display as part of the Gildersome Scarecrow Festival. 120 rainbow coloured 'Quaker stickers' were also given to the visiting children



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