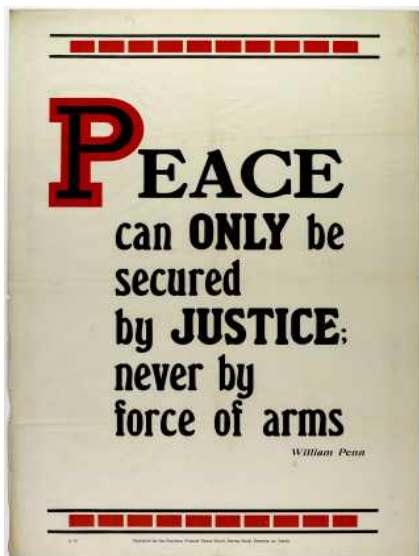


# SESAME

Number 176: January 2013

Diary Dates for 2013/ Economic Alternatives/ Friends and "Light"/ Meeting for Sufferings/ AM Minutes/



The Northern Friends Peace Board celebrates its centenary this year

**Editor: Alan Davies** Deputy Editor: **Alan Frith**

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## SOUTH EAST SCOTLAND AREA MEETING

Our next Area Meeting will be on Saturday 12 January 2013 at **11 a.m.** at 7 Victoria Terrace, Edinburgh. During the morning session we will continue our reflection on "Economics as though People and the Planet matter". Our afternoon session will include the usual business, plus a focus on children in our meetings.

Central Edinburgh Friends will provide soup, bread and cheese for lunch. Those who would wish a more substantial meal are encouraged to bring their own lunch. There will be the usual Area Meeting tea at the end of Meeting for Worship for Business which I would hope to be no later than 5 p.m.

The Meeting House is wheelchair accessible with accessible toilet and also has an induction loop in the Meeting Room where we meet.

Kate Arnot, Clerk

South East Scotland Area Meeting

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## Dates for Friends' Diaries in 2013

The ecumenical **World Day of Prayer**, observed at a place of worship near you, will be on **Friday 1 March**; a series of preparation meetings, including Bible study, will take place on the preceding three Fridays (**1, 8 and 22 February**) at **10.30 am**, at the **Church of Scotland Offices, 121 George Street, Edinburgh**.

*Meetings for Worship after the manner of Friends* are held at the North Gate at **Faslane** on six Sundays throughout the year. In order to be there by 11 am, we need to leave Edinburgh by 8.30 am, which is not always easy. We stop for a much needed 'comfort break' and coffee and scones in Helensburgh. If you might be interested and would like to join us, especially in the warmer months, we would be delighted – it is little enough to do for the peace movement. We need weather proof clothing, something to sit on and something

to eat before we return home. Please let me know if you wish to join us, giving me a week to ten days to work out car space and collection.

The dates for 2013 are:

**10 March; 14 April; 12 May; 9 June; 1 September; and 10 November.**

Additionally, Scottish Clergy Against Nuclear Arms are holding a service on **23 March**.

*For further information, or to arrange to attend one of the Faslane meetings for worship, contact Alison Burnley, tel. 0131 229 4481.*

*The information that follows was provided by Gill Westcott for the AM workshop (see AM Minute 1, 8.12.12)*

## How to support Economic Alternatives

As **individuals** we can:

1. Use mutual, co-operative, small, local green businesses and social enterprises for as many of our purchases/ money transactions as possible.
2. Join the Move Your Money movement, and move accounts to a co-operative or mutual financial institution, such as the Co-Operative Bank; Triados; Nationwide; Ecology Building Society (and many other mutual building societies).
3. Support the Positive Money movement. Watch their short video.
4. Show "Money as Debt" to a group, and get someone to lead a discussion. (If you don't have a handy person locally to do this, the Economic Sustainability and Peace committee [of QPSW] can provide one.)

5. Join the Green Party. It is the only political party that has shown any recognition that perpetual growth is not possible; *OR*
6. Campaign within the party of which you are already a member for this to be recognised.
7. Campaign for an economy that doesn't promote ever rising Gross Domestic Product (GDP). *E.g.* start a citizens' petition to get a debate in parliament on a "steady-state" or "dynamic equilibrium" economy.
8. Write or talk to your MP about the need to promote well-being, green jobs, and sustainability, not GDP (a dynamic equilibrium economy).
9. Support the New Economics Foundation, to promote alternative policies.
10. Join CASSE (the Centre for the Study of the Steady State Economy).
11. Join a credit union.
12. Find local allies to discuss these ideas, and perhaps develop an action or project. For example join a local Transition Town movement – some have economics groups, some have a local currency. In any case, supporting local resilience helps to counterbalance globalization, whether by growing food, reducing fossil-fuel energy requirements ...
13. Join a local currency scheme (LETS or Time Bank).
14. Join the Tax Justice Network.
15. Buy Fairtrade, or direct from a producer, wherever possible.

## As Groups, Meetings and Communities

1. Publicise and promote education about all of the above
2. Develop local resilience – local food, energy generation. Sustainable transport, group skills, consensus building *etc.*
3. Set up social enterprises and co-ops to carry out local functions.

4. Involve local elected representatives in discussions, debates, speaker meetings etc. Talk to your local councillor about what is important to you. Listen to them too – treat them like a person. Find out how it all works. Stand as a councillor – you can change the agenda even without winning, though of course this helps.
5. Councils, schools and health authorities could favour procuring local produce, or buying from social enterprises

## **Moving to a Just and Sustainable Economy: what's the problem?**

### **1. Market Failure**

The market doesn't always reflect 'real' costs and values. State could correct this through taxes (to make prices reflect social or environmental costs and benefits). That would mean taxing 'bads' such as pollution, carbon, not 'goods' like jobs. Collective goods, like defence and policing are provided by the state. Equality is a collective good too! Rapid structural changes (to combat climate change, *e.g.*) need political direction, like the change to a wartime economy.

### **2. Values are wrong**

Needs personal and institutional action (*eg* putting the rights of nature into law). Ecosystems could be protected like gender and race equality.

### **3. Globalization**

A special case of harmful values? A political agenda promoted by neoliberal economics? Or an inevitable result of market pressure to increase dividends and to grow? Global corporations can use tax havens to pay less tax – an unfair advantage over local businesses. Localization can be

fostered by cultivating direct links between consumers and producers, producer co-ops, cultivating an ethic of local identity, and by local currencies. But pricing fossil fuels to reflect their environmental cost (rather than subsidizing them, in effect) would also help.

### **4. Money**

Mainly created as debt by the banking system. Money creation should be democratically controlled and money issued as credit through spending by state or local government or other community-accountable institution.

### **5. Ownership patterns**

Within the current system, interest payments shift resources from poor to rich. Redistribution through the tax system is needed but not enough. Control over resources needs redistributing too. Perhaps a Land Value Tax (LVT) would help here. An LVT means that increases in asset values not related to owners' hard work or investment could contribute to the common treasury.

More social enterprises and co-ops and/or new laws about enterprise governance would also help spread control of economic processes and its rewards more equally.

These changes may be unlikely while those who can afford to fund such think tanks, control media, employ lobbyists or give large political donations have a disproportionate influence on policy. To counteract this there would need to be limits to donations to political parties.

## **Some ideas for economic alternatives for a more sustainable world**

*Changes which are feasible*

*Changes feasible under*

*with the present government*

Separation of retail from investment banking

Increased use of social enterprises/mutual societies/co-ops/local small companies with ethical policies

Change emphasis to bring well-being into the equation on policy decisions.

Better pricing of CO<sub>2</sub>

Consistent incentives for insulation, small-scale green energy production *etc*

*a new government*

Serious regulation of bank activities to prevent exotic financial instruments; Robin Hood tax on financial transactions; capital controls; re-introduction of regulation of mortgage market, credit cards and other loans

Requirement of companies to publish triple-bottom line accounts.

Put well-being at centre of decision-making.

More allocation according to need of fuel: carbon taxation  
Tax other 'bads' (and hoarding, pollution, speculative trading) as a policy.

Plan energy sector with a view to serious reductions in CO<sub>2</sub> emissions

Integrate town planning with transport planning to reduce transport demand

Introduce fair trade mark for ecologically sound small farmers

Regulation of interest rates charged to borrowers

Country-by-country reporting of company profits

Closure of numerous tax loopholes that allow shifting of profits to low-tax environments

Shorter working week to share out employment

Greater recognition of value of public services and civil service

Use taxation system to bring greater equality of post-tax income and wealth

*Changes which would require a complete paradigm shift*

Only democratic governments (national or local) can benefit from issuing money; socially useless financial transactions banned

All companies have increasing proportion of workers and community represented on board. Not just responsible to shareholders; management held accountable for triple bottom line performance

Downgrade GDP to a by-product. Policy driven by inclusive decision-making.

Carbon rationing

All externalities possible adequately costed

All UK housing close to zero-carbon: 100% renewable energy policy

Ending usury, *i.e.* average real interest rates are zero

Ending of tax havens

All increasing productivity taken as greater leisure

Consider a citizen's wage to allow all to do what is valuable to them without further pay if necessary.

## Resources

New Economics Foundation: <http://www.neweconomics.org>  
see especially the executive summary of \*The Great Transition\*

Briefing on Steady-state economy by QPSW:  
<http://www.quaker.org.uk/steady-state-economics-introduction>

Quakernomics blog: <http://www.quakerweb.org.uk/blog>  
See Earth and Economy newsletter. Also, under YM2012, has powerpoints for talks on economic alternatives[

For further study:  
CASSE: [www.steadystate.org](http://www.steadystate.org)

Prosperity without Growth – Sustainable Development  
Commission: executive summary is online

Degrowth movement: <http://www.degrowth.eu>

Economics for Equity and the Environment:  
<http://www.e3network.org/>

Equality Trust: <http://www.equalitytrust.org.uk/why/evidence>

Ethical Consumer: <http://www.ethicalconsumer.org>  
a recent issue has a comparison of ethical policies of financial institutions:  
<http://www.ethicalconsumer.org/home/bankingspecialreport.aspx>

Green Economics Institute: [www.greeneconomics.org.uk](http://www.greeneconomics.org.uk)

Molly Scott Cato's website: <http://www.greeneconomist.org>

University of Maryland Democracy Collaborative, whose goal is \*to provide you with the web's most comprehensive and up-to-date information resource on state-of-the-art strategies for democratic, community-based economic development:

<http://www.community-wealth.org/>

A project to develop a new way to improve social policy by involving practitioners and the public, led by Dr Michael Harris:  
<http://www.newthinktank.org/>

**Gill Westcott and Steve Mandel**

Members of Economics and Sustainability and Peace Committee  
(a subcommittee of QPSW) for YM 2012)

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## [Quaker Historical Lexicon](#)

*A blog on historical changes in distinctive Quaker vocabulary*

### **Frequency of Light, Part 1 22nd of 11th mo., 2010**

Probably no religious concept is more closely associated with Quakerism than that of the "Light" — a manifestation of God within all people, which shows us our true spiritual condition and guides our path into doing what is right.

Friends have used a variety of phrases based on this metaphor of a spiritual Light: *the Inward Light*, *the Inner Light*, *the Light Within*, *the Light of Christ*, *the Light of Christ Within*, and others, including simply *the Light* — this last probably being the most common.

But it should also be noted that a wide variety of phrases have been in common use for this Divine inward presence which do not appeal to the metaphor of Light: *the Seed*, *that of God in everyone*, *the Spirit*, *the Spirit of Christ*, and simply *Christ*, among many others.

It is natural to wonder to what extent these terms have waxed and waned in popularity — whether Light metaphors have been more popular at certain times in Quaker history, for example. My guess, based on nothing more than impressions and intuitions from reading Quaker literature from different periods, was that Light metaphors were extremely common in early Quakerism, but became somewhat scarcer in the 18th and early 19th centuries, before being revived again in the late 19th and early 20th centuries. More recently, it seemed to me, Light metaphors have again gone into decline, with modern Friends much more likely to use phrases like *the Spirit* or *that of God* than *the Light* or anything similar.

But personal impressions can be wrong, so I thought I would try to take a closer look and see how well my guesses might stand up to scrutiny. To test this, I decided to take some actual counts of how frequently Friends at various times used these terms.

The largest Quaker-focused linguistic corpus available in electronic format seems to be the [Digital Quaker Collection](#) at the Earlham School of Religion, so I took my counts from that. The DQC includes approximately 500 works from the period 1650–1940, though rather unevenly distributed over that time span.

Unfortunately, the DQC's search capabilities are not as powerful as one might hope in doing this kind of work, and it is not possible to obtain individual word frequencies without doing a lot of tedious hand-counting and arithmetic. However, the DQC does make it quite easy to count the number of works published during a given period which contain at least one occurrence of a given search term, so that is what I did. However, I found the vast majority of all works at all time periods contain at least one occurrence of the word — which does not support my initial intuition that “Light”-based metaphors declined and then were revived

Perhaps we could find better evidence of historical change if we counted specific phrases like *Inward Light*, *Inner Light*, *Light Within*, *Light of Christ*, etc.

Contrary to what I expected, there seems to have been a pretty steady use of Light metaphors all through this period, with no noticeable decline during the middle period.

I was also surprised to find a couple of very early uses of the phrase *Inner Light*. A few years ago, on the old Quaker-L email discussion list, some participants claimed repeatedly that early Friends never used this phrase, but only *Inward Light* — this choice was supposed to have some theological significance, so that the “modern” phrase *Inner Light* should be considered a distortion of the original idea. At the time, I argued against this view based on historical changes in the meaning of the word *inward*, but took for granted that they were correct in claiming the phrase *Inner Light* was modern. In fact, it turns out that this phrase dates back almost to the beginning of the Quaker movement. The earliest attestation I have found is in Samuel Fisher's *Rusticus ad Academicos*, first published in 1660. (It shows in the graph [*not included here*] as published in the 1670's because the version in the DQC is from Fisher's collected works, *Testimony of Truth Exalted by the Collected Labours of that Worthy Man, Good Scribe, and Faithful Minister of Jesus Christ, Samuel Fisher*, published in 1679.) Here is one of several occurrences of *Inner Light* in Fisher's book:

And seeing God is the Sole immediate Author of the Light and Spirit within, which is not alterable, flexible, &c. at the wills of *Criticks*, as thou confessest the Hebrew Text is, and as he is not of the Letter, which is both Copied Canonized and Authorized (as ye have it) by men only as the Rule, if it follow (as *secundum Te* it doth, not *Me*) *ab Authore remoto* from the *remote* Author of it God, from whom nothing imperfect can come, that the Letter is the only perfect Rule and Revelation of Gods will, will it not much more forcibly follow from Gods being the only and immediate Author of the Inner Light and Spirit, that they are the only sufficient Rule, and make a perfect Revelation of his will to the ends and purposes aforesaid?

Of course it should be recognized that even if this term occurs very early, it did not become commonplace until much later. But — and this was another surprise for me — neither did the term *Inward Light*. Both these terms occur much less frequently than either *Light Within* or *Light of Christ* until well into the 19th century.

What about terms for God's inward presence which do not appeal to metaphors of light? The first of these I looked at was "Seed". *Seed* turned out to be quite a common word in the DQC — with percentages reaching 100% in several decades, but on closer inspection, this included a large number of examples in which this word was used for something other than God's inward presence in the spirit — mostly other religious usages (e.g. 'seed of Abraham' etc), but with occurrences in the ordinary secular sense as well.

I thought I might better isolate the kinds of examples I was looking for by searching under 'seed of Christ' — this led nowhere).

Next I looked at 'Spirit' terms: *Spirit of Christ*, *Holy Spirit* and *Holy Ghost*. All three of these turned out to be very frequent throughout the whole period.

Finally, I looked at the phrases *that of God*, *that of God in everyone* (including examples where *everyone* was spelled as two words, as was common in the 17th century), and *that of God in every man*:

It is worth paying attention to the difference in these data between *that of God* and *that of God in everyone/every man*. It is easy to get the impression that *that of God* was in continuous use as a term for God's inward presence throughout the period shown (albeit less frequently in the middle period). However, a closer inspection showed that many of these examples were spurious for our present purposes, as in "There is no saving power but that of God" (*Memoirs of Samuel M. Janney*, p. 145). If we focus on the longer phrases *that of God*

*in everyone/ every man*, it appears that this kind of terminology was popular in the early years of the Quaker movement, then became extremely rare until the early 20th century (aside from the publication of Fox's collected works).

I wouldn't draw very firm conclusions about frequency from any of the data I've presented in this post. As I mentioned at the beginning, works in the DQC are very unevenly distributed in time. The small sample size for some decades produces big swings in the percentage graphs that probably do not represent real trends. There are several decades, including the 1730s, 1740s and 1920s, for which the DQC does not contain any works at all.

In a future post, I hope to examine whether clearer patterns emerge from in a larger corpus, such as Google Books.

[A report on this later analysis can be found on the web in the *Quaker Historical Lexicon*. There is little difference from the first analysis. Eds]

[19th of 12th mo., 2010 at 12:57 pm](#)

I mentioned in the above post that some participants in the old Quaker-L email list had made claims about early Friends consistently using "Inward Light" rather than "Inner Light," and had suggested that this choice was theologically significant. Actually, it this sort of claim is still being made — and not just by participants in an email list, but in major Quaker print publications. In *Friends Journal* for December 2009, well-known Quaker scholar Ben Pink Dandelion writes "Also, there is a distinction between *inward* and *inner*—that shift came in the 20th century, dramatically redefining where divinity resides..." There is no doubt that Friends' conception of divinity *has* changed drastically over the years, but it is simply wrong that 'inner light' dates only to the 20th century, and also wrong, I maintain, that this word is inconsistent with early Friends' conception of "where divinity resides."

[Reprinted (in shortened form) with permission of Peter Laseersohn, who is a member of Urbana-Champaign Friends Meeting, Indiana]

## Meeting for Sufferings December 2012

Meeting for Sufferings took place on 1 December. After opening worship and agreeing the agenda we heard from the Clerk of Trustees. He focussed on the Vibrancy in Meetings Project: a joint effort with Woodbrooke to explore what is needed and to put in place support to help Meetings be vital Quaker communities. The project has now been allocated seed money, and further funding will be considered as it develops. Next, the Yearly Meeting Treasurer presented the budget for 2013. The plan is to continue with the current level of work but this will result in a deficit budget, only tenable for one year. There is concern about declining income. Income from legacies continues to fall and there will be discussion about how this should be dealt with. Operating costs will be carefully controlled over the next year. At its meeting on 7 December, the Finance and Property Committee will be considering whether to propose reintroducing the AM Quota.

We then moved on to consider a report from the Minute 36 Commitment Group. This group was set up after Yearly Meeting in Canterbury in 2011 to take forward the commitment to becoming a low-carbon sustainable community. It is made up of representatives of Meeting for Sufferings and other bodies such as QPSW and Living Witness. They were initially asked to establish a baseline to enable us to measure progress. To do this they asked all local meetings to complete the Climate Impact Calculator and a Meeting check-up. They are concerned that only 40% of meetings completed the calculator and 25% the check-up, and are not sure why the rest have remained silent. Is this not seen as a spiritual issue or does completing the calculator not seem relevant? Do people who were not at Canterbury share this concern? What should the group be doing? We were encouraged to find out which local meetings had not responded and why. It was acknowledged that lots of people were doing things but we need to know about these

and share them. However we did not seem able to help the group clarify what they should be concentrating on.

After lunch we considered various minutes from Area Meetings, most of which were passed on to other committees for advice or action. We heard a concern from Swarthmore (South West Cumbria) AM about the future of Swarthmore Hall. Trustees have set up a project group to start discussions with the National Trust. The first meeting will be next week and there are many questions about the risks and benefits. The AM were assured that their views would be listened to and that the project group would report back before any decisions were made.

We considered draft revisions to Chapter 8 of *Quaker Faith and Practice* (covering centrally managed work) made necessary by the decision to lay down Quaker Finance and Property Central Committee and Quaker Communications Central Committee, and of section 6.28. The text of these and all the other documents for this meeting are available online at: [www.quaker.org.uk/meeting-sufferings-1-december-2012](http://www.quaker.org.uk/meeting-sufferings-1-december-2012).

Our next meeting is a residential weekend at Woodbrooke where we will be considering the relationships between Meeting for Sufferings, BYM Trustees, Area and Local Meetings. We will also look at our way of working, how agendas are planned, how representatives can work with AMs and consider the future of the Framework for Action.

We finished in time to enjoy tea and excellent cake, having been told earlier in the day the Friends House catering had won a gold award from the Soil Association for their organic and locally sourced food.

**Janet Grimwade**



## SOUTH EAST SCOTLAND AREA MEETING

Minutes of Area Meeting held on Saturday, 8 December 2012 at The Quaker Meeting House, 7, Victoria Terrace, Edinburgh

### **Minute 1: Economics as though People and the Planet matter**

David Hume of Tweeddale Meeting introduced our morning session which arose from their concern brought to AM on 30 June 2012. (Minute 6 refers). Friends believe that our economic system can and should be more humane and fair. Britain Yearly Meeting (BYM) has been working for some time on trying to work itself and with others to bring about an economic system, reflecting social justice.

The planning group is aware that none of us are experts and offered us the choice of 2 workshops in the morning, from 4, which also includes Duncan Wallace's concern on money "invested" in pensions.

David introduced Gill Westcott, a Friend from Exeter who serves on the Economics and Sustainability Subcommittee of Quaker Peace and Social Witness.

Gill Westcott's presentation was entitled "An economic system in which our Testimonies can flourish." Our current economic system does not enable Quaker Testimonies. The problem reflects failures of the market, a bad use of money and greed. Markets can achieve a good financial outcome but also fail to take account of important factors such as the equal right of everyone to (e.g.) health care, education or social and environmental factors. The cost of failing to take such account of these factors is often passed on to the taxpayer.

Markets do have underlying assumptions but can be said to be value neutral. As markets can fail to take wider factors into account (the focus is on quantifiable cost) they do not

include values based on our spiritual connection to God within us and in the created world, and in our relationships with each other in our local community, in our wider country and globally.

One initiative that is being focussed on is promoting and sustaining local economic activities e.g. local enterprises and businesses, even local currencies. Our elected representatives have considerable buying power *via* procurement.

Money is often debt, with interest added to money borrowed and interest paid on money invested. An old term for this is usury. The Positive Money Campaign is seeking fundamental changes to our current banking system so that money saved and borrowed is democratically controlled ([www.positivemoney.org.uk](http://www.positivemoney.org.uk))

Ownership, especially of land, is concentrated in too few hands and this is contributing to increasing inequality. Today we need assets, including land, which are democratically and community owned. Such ownership would take account of not only financial factors but also social and environmental ones. Worker representation is part of this process. Social enterprises and co-operatives enable these changes.

The Bible, both the Hebrew Scripture, especially the prophets, and Jesus and the writers in the New Testament, had a vision of the Kingdom of God where the powers of economic exploitation, political repression and religious legitimisation of these ceased.

Compassion, love, peace and social justice and a right relationship with God and our fellow human beings, especially with vulnerable people will mean we live in a society which value each of us as unique, precious, a child of God. Our 4 workshops then fed back from fruitful discussions several key headline points.

- a) From pensions - a better and shorter line of communication between pension providers and investors; the need to support institutions which can act on our behalf to develop options in line with our Testimonies;
- b) From Alternatives in Action – what individuals can do, as there are opportunities (particularly in Scotland) for land reform/community ownership; obtaining utilities from suppliers who take account of sustainability; ‘mony a mickle maks a muckle’ so many individuals acting together can bring about significant change; support local businesses
- c) Quaker voice – we are daunted by the complexity of the systems that need to change but recognise the need to learn and understand more; we do have a distinctive Quaker voice, founded on the core principles of equality, simplicity, honesty and peace and we need to support and inform each other. We need to let our lives do the talking
- d) Working with Others – Friends could take example from the value we found in working closely with others in the Peace Movement in the fulfilment of our Peace testimony; Friends are reminded of the difference we can make as individuals in working within other organisations

Today is part of a process of discernment, involving taking today’s reflection to our local Meetings and coming back in the future to Area Meeting. We also have an opportunity, through the Function Group newly set up by General Meeting, to liaise with the Scottish Parliament. Now is a time of intense political discussion involving all aspects of Scottish society. With the referendum on independence for Scotland anticipated to be in 2014, we have an opportunity to speak as the Religious Society of Friends and jointly with

others to point out and demonstrate that there is a better way.

Actions we can take as an Area Meeting are:-

1. Suggest that the Economics and Sustainability Sub-Committee of Quaker Peace & Social Witness work on a conference to explore advice for Quaker employers at Yearly Meeting level and, through Quaker Life, for Local and Area Meeting employers. This would be helpful in particular to Quaker treasurers.
2. We should develop a model, perhaps at General Meeting level, so that local Meetings that hire premises can address the ethical principles of the management of these premises.
3. Since we don’t have all the answers or a monopoly of good intentions, we must actively seek ways of working with others who share our values. In particular, we should consider close working with the Church of Scotland and the United Reformed Church and ask General Meeting to consider a formal response to the Church of Scotland document “A Right Relationship with Money”.
4. We should encourage our Yearly Meeting to work closely with non aligned groups that specialise in these areas *e.g.* New Economics Foundation, the Equality Trust, *etc.*
5. We should encourage the development of small groups in which Friends can explore these issues in confidentiality and trust.
6. We need to continue to speak truth to power; which includes the wealthy corporations and the public media, as well as politicians.

All of the above we need to do with tenderness and humility.

**Minute 2:**

We welcome Penny Jackson, an attender at Tweeddale Meeting today.

**Minute 3: Apologies**

The following Friends are prevented and send their apologies: Geoffrey Carnall; Hilary Davies; Mary Jane Elton; Marjorie Farquharson; Daphne Foster; John Foster; Alan Frith; Madeline Harding; John Harris; Marilyn Higgins; Ken Jobling; Margaret Mortiner, Jasmine Perinpanayagam.

**Minute 4: Signing of the AM minutes of 20 October 2012:**

The minutes of 20 October 2012 have been published in *Sesame*. A copy has been signed by the clerk and entered in the Minute Book, with one small amendment to Minute 7.

**Minute 5:** *Advices and Queries* No. 34 was read during our opening worship.

**Minute 6: Matters arising:**

**a)** Further to **Minute 7 of 20 October 2012**, we acknowledge the financial challenges Britain Yearly Meeting is facing and are sorry to learn that further consideration is being given to introducing financial quotas for Meetings.

**b)** Further to **Minute 13 of 20 October 2012**, Phil Lucas has reported on his meeting with the Principal Teacher of History, the Rector, and the Head of Religious, Moral and Philosophical Studies at Broxburn Academy. This was a very encouraging meeting. It has been agreed we should respond to their invitation to give a Quaker perspective to curricular work on conscientious objection and the abolition of the slave trade and also to lead an assembly. **Alison Burnley** has also offered to participate and we ask Phil to approach Friends with direct experience of conscientious objection.

We thank Phil and Alison for agreeing to take on and carry out this task.

**c)** Further to **Minute 14 (c) of 16 September 2012**, we note that the SNP Conference did vote, narrowly, to overturn their long held opposition to joining NATO if Scotland becomes independent. We further note that they continue to be opposed to having Trident in Scotland and are encouraged by this. We will await any future development before deciding if we wish as an Area Meeting to comment or take further action.

**Minute 7: Report from Elders**

Rosie Roberts has reported on the work of our Elders. Currently we have 20 Elders from 7 local meetings who met three times in 2012, twice jointly with Overseers. Elders have been involved with discerning the need for Meetings for Learning (3 times a year), clarifying the roles of the Quaker Funeral Arrangements Committee and Elders in their joint work, and welcoming Friends into membership. Elders support our worship and the spiritual life of our Meetings to enable us to be truly worshipping communities where all individuals and the worshipping communities are precious and brought to new life.

We have heard of the joys and difficulties of attending Yearly Meeting, particularly for the first time. We note that only a minority of Friends attend YM and it could be a lonely, daunting experience especially if you are the only Friend from your meeting to attend and you do not have previous experience of the wider work of Friends. We agree to reflect further on this and wish to encourage more Friends from South East Scotland Area Meeting to attend and to explore ways of making it more inviting to do so. However, we are aware that many Friends cannot attend BYM and we hope they too can feel connected.

A small working group of **Rosie Roberts**, **Alison Burnley** and **Rachel Frith** will take this forward with the hope that Area Meeting in East Linton on 13 April can have a Meeting for Learning as a morning session. We would welcome another Friend's joining this group.

We thank Rosie Roberts and Anthony Buxton, co-clerks, and all Elders for their work and service. We ask that the report be published in *Sesame*.

We agree to further discuss Meetings for Learning and discerning priorities at our Area Meeting in January 2013.

### **Minute 8: Nominations and appointments**

#### **I. Appointments**

Our Nominations Committee has brought forward the following names, to serve until December 2015, unless otherwise indicated ;

- a) Elders: Kerstin Phillips** (Central Edinburgh); **David Hume** (Tweeddale);
- b) Bed & Breakfast Co-ordinator: Judith Benton** (Central Edinburgh);
- c) Festival Committee: as Clerk, John Fitzgerald** (Central Edinburgh); as a *Member*, **Tom Nisbet** (Central Edinburgh) – renewal
- d) Assistant Clerk for Membership:** Sue Sierra has asked for this new post to be established, in view of her extended absence in the first part of 2013. **Janet Grimwade** has accepted nomination; we propose her appointment from 1 Jan to 30 June 2013.

We appoint these Friends to serve as above.

#### **II. Requests for release**

- a) Sandy Gilchrist** as Elder;
- b) Jasmine Perinpanayagam** as representative on the Northern Friends Peace Board; and
- c) Pat Lucas** as overseer

We agree to release all three Friends as above and thank them for their service.

### **III. Junior Yearly Meeting**

We retrospectively appoint the following Young Friends to represent us at JYM: **Caitlin Bell** (Penicuik), **Ade Cross** (South Edinburgh) and **Tamzin Zawadzka** (Penicuik)

We ask the Treasurer to pay all necessary expenses incurred.

#### **Minute 9: Meeting for Sufferings**

Janet Grimwade has told us of Meeting for Sufferings held last Saturday. The Clerk of BYM Trustees spoke on Vibrant Meetings. This project, jointly with Woodbrooke, has been allocated seedcorn funding. This was followed by the budget for 2013, with continuing concern about variable and uncertain income.

Minute 36, committing us to becoming a low carbon community, is being taken forward. A minority of local meetings completed a questionnaire sent out and various reasons were put forward for this.

Minutes from Area Meetings were forwarded to others for consideration. Revisions to *Quaker Faith & Practice* are available on the Yearly Meeting website. Friend House Catering has won an award from the Soil Association for their organic and locally sourced food.

The report is attached to these minutes and we ask that it be published in *Sesame*.

#### **Minute 10: Membership Matters**

##### **I. Transfers Out [and an application]**

- a) Further to Minute 9 (b and c) of 30 June 2012**, Alison and Mike Perks, previously Central Edinburgh Meeting, have asked that their membership be transferred to Hampshire and Islands Area Meeting
- b) Further to Minute 7 g (i) of 16 September 2012**, Rachel Howell, previously South Edinburgh Meeting, has moved

to Namiedd Uchaf, Van, Llanidloes, Powys SY18 6NP and has asked to transfer her membership to Mid Wales AM.

**c) Amanda Manouvrier**, previously Penicuik Meeting, now North Via, Papa Westray, Orkney, KW17 2BU has asked to transfer her membership to North Scotland AM.

**d) Leti (Juliet) Hawthorn**, previously South Edinburgh Meeting, now Monks Walk, Osmotherley, Northallerton, North Yorks, DL6 3AP has asked to transfer her membership to Teesdale and Cleveland AM.

**e) Anne Barnes**, previously Penicuik Meeting, has emailed to say she is now living in Inverness and has asked to transfer her membership to North Scotland AM.

We agree to the five requests listed and ask Sue Sierra to implement them.

**f) Further to Minute 9(b) of 16 September 2012**, Mid Thames AM has accepted the transfer of membership of Niki Todd.

#### **I. Application for Membership]**

**g) [Further to Minute 6(d) of 20 October 2012:** following a good and long discussion with the visitors appointed by overseers the individual concerned will participate in a Becoming Friends group so he can learn more about Friends and wait a few months before coming to any decision about applying for membership.]

#### **II. Termination of Membership**

Following a request by Overseers, Sue Sierra has written to **Margaret Jago, Guy Norris** and **Mark Norris** at their last known addresses but has had no reply. Friends present made suggestions as to possible ways to contact them and it was agreed this would be done before we consider further.

#### **III. Britain Yearly Meeting Electronic System**

BYM has informed us that they are setting up an electronic system of organising Meetings' contact details and also

want to organise membership records in this system. They have requested that we designate an authorised person for accessing this system, called Q List, and have asked us to minute as follows:

#### ***Use of QList secure web-site for contact information***

*We have received information from Britain Yearly Meeting about the QList service to assist local and area meeting to manage their contact information securely. South East Scotland AM would like to participate and agree that the Assistant Clerk Membership (currently Sue Sierra) will serve as our QList representative for maintaining and sharing our information until further notice. We will forward a copy of this minute to BYM at [qlist@quaker.org.uk](mailto:qlist@quaker.org.uk).*

#### **IV. Tabular Statement**

We appoint **Janet Grimwade** to check the Tabular Statement once prepared.

#### **Minute 11: Travelling Minute**

We have received a Travelling Minute from Singapore Friends Meeting for **Carolyn Urquhart** commending her to our care and support while she is living and worshipping in Edinburgh. We warmly welcome Carolyn's return to Central Edinburgh in difficult circumstances and hold her and her family in the Light.

#### **Minute 12: Residential General Meeting 17-18 November 2012**

An outstanding item was the DVD produced by Young Friends at the last Summer Shindig. There were excellent contributions by Northern Friends Peace Board and Scotland's for Peace.

#### **Minute 13: 7 Victoria Terrace – an update**

John Phillips has informed us that owing to the generosity of many individual Friends, Trusts and Meetings (including loans) we now have over half of the monies required to

install new windows. Trustees have agreed to commence this, subject to tendering, by installing new windows on the West side of the building (the windows that look onto Upper Bow). Other necessary work is almost completed. We thank all those, especially staff and the Appeal Group, who have worked tirelessly to achieve this result.

### Minute 13: AOCB: Library books

All Friends were asked to check that they have returned all loaned book to the library at 7 Victoria Terrace.

**Closing minute:** 35 Friends from eight local Meetings attended all or part of this Meeting for Worship for Business. Our next Area meeting will be on Saturday 12 January 2013 at 11 a.m. at 7 Victoria Terrace. **PLEASE NOTE STARTING TIME**

**Kate Arnott**

Clerk, South East Scotland Area Meeting

### FUTURE AREA MEETINGS

**Sunday 24 February**, in South Edinburgh: 2.00pm. - 5.30 p.m.

**Saturday 13 April** in East Lothian 11.30 a.m. – 4.00 p.m.

**Contributions to SESAME are always welcome. Please send your ideas and proposals to the Editors**

### Quaker Meetings for Worship in South East Scotland

#### Every Sunday

Central Edinburgh:	7 Victoria Terrace	9.30am & 11.00am
South Edinburgh:	Open Door, 420 Morningside Road,	10.30am
Polmont:	Greenpark Community Centre	10.45am
Kelso:	Quaker Meeting House, Kelso	10.30am

#### Every Wednesday

Mid Week Meeting:	7 Victoria Terrace	12.30pm- 1pm
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#### First Sunday in the Month

Penicuik & Peebles:	Valleyfield House, 17 High St., Penicuik	11.00am
	<i>Children welcome, bring and share lunch.</i>	
Portobello:	Old Parish Church Hall, Bellfield Street	7.30pm

#### First Tuesday in the Month

Edinburgh University Common Room, Muslim Prayer Rooms	1pm- 1.30pm
(opposite the Weir Buildings) at Kings Buildings: <i>contact Sarah Martin 07818050853 or <a href="mailto:sarah.martin@ed.ac.uk">sarah.martin@ed.ac.uk</a> for more details</i>	

#### Second Sunday in the Month

Tweeddale:	Tweedbridge Court, Margaret Blackwood House, Dukehaugh, Peebles <i>All welcome but please phone to confirm. 01721 721 050 or 01896 850 389.</i>	10.30am
Central Fife:	Hunter Halls, Kirkcaldy	10.30am
	(in Kirk Wynd opposite the Old Kirk)	
East Lothian:	East Linton Community Hall	11.00am

#### Third Tuesday in the Month

Edinburgh University Common Room, Muslim Prayer Rooms	1pm- 1.30pm
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#### Fourth Sunday in the Month

Tweeddale:	Tweedbridge Court, Margaret Blackwood House, <i>Details as Second Sunday above</i>	10.30am
Central Fife:	Hunter Halls, Kirkcaldy <i>as above</i>	10.30am
Portobello:	CHANGES Community Health Project	
	108 Market St, Musselburgh, East Lothian EH21 6QA	10.30am
Barony St Meeting	33 Barony Street, Edinburgh	7.00 pm

#### Last Sunday in the Month

East Lothian:	East Linton Community Hall	11.00am
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#### Distribution of Sesame & Scottish Friends Newsletter

The current practice is to distribute one copy of Sesame and the Scottish Friends Newsletter to every Member and Attender household. Contributions to the costs of Sesame are always warmly welcomed by the Area Meeting Treasurer, Caroline Evens. An email version of Sesame is more ecological and is free! A large print version is available on request.

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