

SESAME

Number 221: January 2019

Area Meeting: AM on 28.1.19; How We Use Quaker Money, 16.2.19/
Patterns & Examples / Diversity and Inclusion / Working for Quakers at
Holyrood / Faslane witness dates / Meeting for Sufferings/ Book re-
view: *In the Days of Rain* / Wiston / Doubting the Peace Testimony /
Profits and Palestine / QWRC / Ceilidh / AM November Minutes / *etc.*



Friends on Tinto Hill during the Wiston weekend in September (*see page 12*):
Standing, L-R: Huw Evans, Heather Stacey, Matthew Naumann, Sirin Abdullaeva,
Justin Kenrick, Mark Ballard; Seated: Susie Reade, David Somervell

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SOUTH EAST SCOTLAND AREA MEETING

The first Area Meeting of 2019 will be on Monday 28 January, 7.00 pm at the Edinburgh Quaker Meeting House, 7 Victoria Terrace EH1 2JL. All are welcome. Here is the agenda as it stands at the moment (last minute changes always possible!).

1. Worship and introductions
2. Minutes of the meeting of Saturday 24 November 2018 in Polmont
3. Matters arising from the minutes
4. Decisions by between-meetings procedure
5. Financial matters
6. Diversity & Inclusion in the life of our Area Meeting
7. Extinction Rebellion
8. Wiston Lodge weekend, September 2019 [*see page*]
9. Meeting for Sufferings report [*see page*]
10. Membership matters
11. Registering Officer for Marriages – *report*
12. Appointments
13. General Meeting for Scotland
14. Conferences and events
15. Correspondence
16. Closing minute

If you don't know much about Extinction Rebellion, you might like to look at these sites in the meantime:

<https://rebellion.earth/>;

<https://www.facebook.com/xrEdinburgh/>;

<https://www.facebook.com/groups/1926535210989449/>.

Alastair Cameron
Clerk, South East Scotland Area Meeting

How we use Quaker money

On Saturday 16 February, there will be a special meeting to discuss how we use the money belonging to the Area Meeting: 2.00 pm at Edinburgh Quaker Meeting House, 7 Victoria Terrace, EH1 2JL. All members and attenders at meetings in South East Scotland are warmly invited to attend this event.

The Area Meeting has recently been left a large legacy and this afternoon is our opportunity to share ideas as to how Quakers in South East Scotland might use this unexpected gift. We will also take some time to review the AM finances and how they are handled.

The meeting will take the form of a 'threshing meeting' which means that all ideas are welcome. It is *not* a decision-making meeting – but its conclusions will guide our trustees in how they use the money.

The meeting will start at 2.00, and we plan to finish around 4.30. Tea and coffee will be available from 1.00 pm; bring your own sandwiches if you want something to eat beforehand. We will again have tea, coffee and biscuits at the end of the session.

We want the meeting to guide us on general principles, not on detailed suggestions, and will draw on the leaflet *Our Faith in the Future* (copies of which will be provided).

Working in facilitated groups, we will address three themes:

- Quaker witness – how we live out our beliefs in the world around us;
- How we nurture and develop our physical and spiritual resources, from our meeting houses to our ways of worship; *and*
- Community building – how we enhance the sense of belonging within our Quaker groups, and between Quakers and the wider community.

Facilitators will feed back, inviting contributions from their groups.

We will then write a minute. What follows depends on the thoughts that emerge, but we hope the minute will feed into trustees' deliberations about finance planning, with any detailed suggestions being brought by trustees to AM in session.

Alastair Cameron
Clerk, South East Scotland Area Meeting

Patterns and Examples

Patterns and Examples is a day event to be held at Glasgow Friends Meeting House, 38 Elmbank Crescent, Glasgow G2 4PS on Saturday 16 March. This is open to Quakers from across Scotland. It's a day of inspiration, support and refreshment, particularly aimed at those who are serving their meeting in some way. More details and online booking here: <https://quaker.org.uk/events/patterns-examples-2019-glasgow>.

Diversity and Inclusion

A brief account of our first exploration of these issues, 1 December 2018, Edinburgh Quaker Meeting House

Some 22 Friends attended, including one child, and with representation from the following Local Meetings: South Edinburgh, Portobello & Musselburgh, Polmont, Penicuik, East Lothian and Central Edinburgh. After worship and a warm-up activity, during which we shared our diversity and unity, we divided into groups; one (very small) group shared stories and played games in the Library next door, while most discussed the following questions:

1. *When have you been with others and felt left out?*
2. *When have you been with others and felt included?*
3. *What may stop newcomers to our Quaker meeting/children's meeting feeling they belong ... and how can we remove those difficulties?*

We were invited to share in plenary our responses to the third question.

Feedback included:

- We have unspoken rules which need to be picked up;
- Being unsure how to 'get your mind in the Zone' - settle into silent worship - manage the silence;
- Not being sure what Quakerism is all about - some may want clearer definition - is learning by osmosis good enough?
- Seeing cliques of Friends can be off-putting;
- Too much talk of Quaker business and use of acronyms (it's OK if you are in the know);
- Hearing difficulties not always adequately addressed;
- Welcoming needs to be done with great sensitivity (recognising that some may want to slip in almost unnoticed);
- The hubbub after meeting can be too much for some;
- Ministry that is too political or too intellectual can be off-putting.

After a break for tea and cakes, one group met with Madeleine Harding to explore ways of including children and meeting their needs. The rest of us went into groups again (different groups) to explore:

1. *What changes do we need to make to ensure Quaker worship and business are available to young adults and to young families?*
2. *If you are not educated and/or middle class might that stop you coming to meeting? Might people feel intimidated being surrounded by people they perceive as articulate and clever? If either is true, what can we do about it?*

Our programme was running a little late so we didn't have much time for plenary feedback to these questions. To find out how far the groups got, you will need to talk to one of the participants.

The Diversity and Inclusion Working Group, which arranged the afternoon, will be meeting in the New Year to decide how best to take the concern forward. A member of the group has some lively ideas about this, so watch this space.

Phil Lucas

Inclusion and Diversity, A survey for Quakers in Britain

Friends have a long-standing commitment to equality and in 2017 Britain Yearly Meeting extended this commitment and asked us to examine our diversity. Before Friends can develop a strategy for change in this area it is desirable to know where we start. What is the current make-up of the Quaker community in Britain? Clerks of all Area and Local Meetings have been asked to publicise this opportunity to Friends in their locality to take part in a survey.

An anonymous, self-completion questionnaire can be found online at: <https://www.surveymonkey.co.uk/r/QuakerSurvey>. It can also be answered in paper format for those for whom online submission would be difficult, by answering the eight questions below and sending the answers by post to:

Edwina Peart,
Inclusion and Diversity Coordinator, Quakers in Britain,
Friends House,
173 Euston Road,
London NW1 2BJ.

1. *What is your ethnic group?*
2. *How would you describe your national identity?*
3. *How old are you?*
4. *What is your Quaker community? (For example, which local meeting or other Quaker grouping)*
5. *What is your sexual orientation?*
6. *How would you describe your gender?*
7. *Do you consider yourself to have physical, sensory, learning or mental health impairment? If yes, what is it/are they?*
8. *How would you define your socio-economic status (class)?*

Thank you for supporting this very important work.

All Members and Attenders of our Quaker community are encouraged to take part in the survey. But please submit only one response per person.

Richard Williams

Parliamentary Engagement: Year in Review, 2018

Ongoing parliamentary and government engagement

Parliamentary petition – the Public Petitions Committee of the Scottish Parliament published a report into our petition, to which the Cabinet Secretary for Education, John Swinney, has now responded. We asked the Committee for further details to flesh out this response, and they have agreed to contact the Government about it. This was reported in *Commonspace*, *The Scotsman*, *The Daily Telegraph*, *The National* and *The Herald*, and the articles can each be read on the website of the newspaper concerned.

Parliamentary briefings – we have sent three briefings to MSPs this year for them to consider when preparing for debates: one on the UN International Day of Peace, another on the planned CO memorial in Princes Street Gardens, and the third on Leadership in Human Rights.

Parliamentary motions – Mairi Campbell-Jack, our parliamentary liaison worker, worked with an EAPPI volunteer [*EAPPI = Ecumenical Accompaniment Programme in Palestine and Israel*] and staff at Friends House on the wording of a motion tabled by Alison Johnstone MSP celebrating the 73rd year of Human Rights Accompaniers travelling to Israel/Palestine.

Government consultations – Mairi and Ellis Brooks, QPSW Peace Education Worker, also worked together to respond to the Scottish Government consultation on mainstreaming children's rights in Scotland. Mairi spoke to Young Quakers at General Meeting for Scotland to make sure their views were included. YQs also requested that she assist them with a response to the Equal Protection from Assault Bill, which currently has open a call for evidence. At Friends' request, Mairi also formulated a response in the name of Quakers in Scotland to the consultation on the Gender Recognition Act.

Economic Justice

A **threshing event** on universal basic income (UBI) was held early in the year for Quakers in Scotland. Mairi helped organise this with members of the Parliamentary Engagement Working Group (PEWG).

Mairi has been in contact with organisations who share Friends' interest in **Land Value Tax** to assess who may be possible partners in future work.

The PEWG has initiated and is cultivating what is hoped will be a fruitful relationship with the **Edinburgh International Book Festival**; in 2018 a debate on UBI took place at the Festival.

Other work

Friends House – Mairi has engaged with colleagues at Friends House to train them on Scotland's divergent social, cultural and political history and environment, and will be continuing this training in 2019.

SNP Conference – Joyce Taylor and Mairi attended the SNP Conference where they met with Ruth McGuire MSP, convener of the Equalities and Human Rights Committee at the Scottish Parliament, and with Stewart Stevenson MSP, former minister and member of the Environment, Climate Change and Land Reform Committee. They also attended a fringe meeting on ‘a progressive foreign policy for Scotland’.

Peace Education – Mairi Campbell-Jack, Joyce Taylor and Ellis Brooks met staff of Education Scotland to talk about the opportunities for peace education within the Scottish school system. Ellis noted there were more opportunities, and greater openness to such approaches, north of the border.

Parliamentary Engagement Working Group (PEWG) – the PEWG reports regularly to General Meeting for Scotland. Its current membership is:

- Joyce Taylor (convener)
- William Puser (North of Scotland AM)
- Rosemary Hartill (South East Scotland AM)
- Ed Tyler (West of Scotland AM)
- Martin Mansell (West of Scotland AM)
- Martin Pippard (East of Scotland AM)
- Phil Lucas (Scottish Churches)

Mairi Campbell-Jack

Mairi Campbell-Jack, The Melting Pot, 5 Rose Street, Edinburgh EH2 2PR
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Faslane: Meetings for Worship for Witness, 2019

As an act of witness to our Testimony for Peace, Friends hold meetings for worship regularly at the North Gate of HM Naval Base Clyde at Faslane, the home port of the UK’s nuclear submarines armed with Trident missiles. The dates for the coming year as follows (all Sundays):

24 March	16 June
14 April	10 November
19 May	

(Other dates in between will be added once we know the meeting dates of the Northern Friends Peace Board.) Please remember to bring something to sit on, something to eat and weatherproof clothing. Contact me (phone number in Book of Members) for further details.

Alison Burnley

Meeting for Sufferings: 23-25 November 2018

All the papers for the meeting are available online at

<http://www.quaker.org.uk/documents/mfs-november-2018-agenda--papers-packagev5>

The minutes and other follow-up material are available from

<http://www.quaker.org.uk/documents/mfs-2018-11-follow-up-package2>

This was a residential meeting, at Woodbrooke, and the opportunity to carry discussions forward in the corridors and over meals was very valuable, as was the opportunity to get to know people informally. Staying at Woodbrooke provides a rare occasion of living in “Quaker-time” for much longer than just a Sunday morning: I recommend it! [For more on the concept of Quaker-time, and Woodbrooke in particular, Friends may be interested in something I wrote some time ago: “Reflections on Woodbrooke” (accessible at http://hst.name/RSoF/woodbrooke_thoughts.html).]

Quaker Committee for Christian and Interfaith Relations

QCCIR have been busy, with a very extensive research effort on “The Changing Face of Faith”. The first part of this was discussed at a conference in March 2018, and there will be another in March 2019 to which AMs are invited to send representatives: “Area Meetings are encouraged to send representatives to share local experience and learn from experience in other parts of the Yearly Meeting”:

<http://www.quaker.org.uk/our-organisation/our-structures/quaker-committee-for-christian-and-interfaith-relations>

“Quakers just get on and do what they say they're going to do”

“Sustainability efforts can drive ecumenical engagement rather than the other way around” (Bristol AM)

Quaker Peace & Social Witness

We heard about a new film, *War School*: “this film from Pow Productions takes a closer look at militarisation in Britain”;

<https://www.quaker.org.uk/our-work/peace/challenging-militarism-1#heading-1>

Quaker World Relations Committee

We heard about another new film, *Quakers and Climate Change around the World*:

<http://fwcc.world/sustainability-resources>

Books of Discipline revision

We now have Co-Clerks for the Book of Discipline Revision Committee: **Rosie Carnall**, Sheffield and Balby AM [and formerly of Central Edinburgh] and **Catherine Brewer**, Northumbria AM, Durham LM.

Over 300 Friends have offered to serve on the Revision Committee, so, it's probably too late to volunteer ...

Trustees' strategic priorities

"A simple church supported by a simple charity"

We heard a brilliant presentation by Ingrid Greenhow, Clerk to Trustees (for just a bit longer), and Paul Parker, Recording Clerk, on the new strategic priorities set by BYM Trustees. There is a diagram at

http://hst.name/RSoF/Trustees_strategy_2018-11.png

or a report in the papers linked above.

Recommendations from the Review of the Committee on Clerks

This was a bit of a procedural mess; ask me if you are interested in the minutiae of BYM procedures. It did produce a thought-provoking dictum:

"Nominations is the holiest thing we do" (Elsie Dick)

Sustainability Group, again

We laid down the Sustainability Group, but Liz Birch did not go quietly, in the best possible way. She raised again the elephant in the room: what does it actually *mean* in concrete practical terms for YM to adopt a concern? Substitute 'AM' for 'YM' and you have something we've known we need to address, if not how...

"Are [we] ready to be held accountable on how [we] are working towards sustainability?"

Diversity

We have a new Inclusion and Diversity Coordinator at Friends House, Edwina Peart. She quite sensibly suggested that we need to know where we actually *are* before we can decide what we need to *do*. She has produced a survey:

<http://www.surveymonkey.co.uk/r/quakersurvey>

which I would encourage everyone to fill in, it's quite short. [See page 5.]

People might also be interested in Quaker Life Central Committee's new statement on gender diversity, which was introduced to us by Jocelyn Bell Burnell:

<http://www.quaker.org.uk/documents/qlcc-gender-diversity-statement-for-discussion-2018-11>

There is to be (or has been, by the time you read this) a Woodbrooke event, 18-20 January, *Answering that of God in everyone*. For what we missed, see

<https://www.woodbrooke.org.uk/item/answering-that-of-god-in-everyone-a-diversity-and-inclusion-national-gathering/>

Henry S. Thompson
South East Scotland AM representative

In The Days of Rain: A Daughter, A Father, A Cult by Rebecca Stott

The author, now a novelist and historian and Professor of Literature & Creative Writing at the University of East Anglia, was brought up as a member of the Exclusive Brethren, the cult referred to in her book's title. Her father and grandfather were both ministering brothers in "one of the most reclusive and savage sects in British history". She had much fear in deciding to write about her childhood within it – she sees the organisation as powerful, rich, intimidating and vengeful. Her father had viewed the first Brethren as "good men, walking in the Lord together..", for, like Quakers, they had no priests, ritual, incense, sacred ground, altars or pulpits. Brothers "got to their feet to pray if moved by the Spirit to do so." There were "notices". Yet being at Meeting could mean being fearful and baffled, but pretending not to be.

They believed in 'the Rapture': when the Lord's people would be "caught up in the air", while the worldly people left behind would suffer. This was a terrifying prospect – and the Rapture was imminent. Only it evidently wasn't; so who was to blame? Satan. Evil was everywhere, resulting in many schisms and many families split asunder, devastated. Ever greater separation from the world and its pursuit of materialism was required. Disputes about degrees of separation caused much anguish, and fellowship could be withdrawn, shunning the offender.

Rebecca Stott was a fourth generation member of the Exclusive Brethren. Her great grandfather, a Scottish sailmaker from Eyemouth, had joined, maybe because of not wishing to pay tithes to the Church of Scotland. Her grandfather, called up in 1916, refused to fight (*Thou shalt not kill*) and was sentenced to hard labour in Dartmoor. Social stigma lasted, and the family business was moved south to Brighton.

Brethren women and children were expected to show unconditional obedience and submission. Unsurprisingly, high levels of domestic abuse resulted. "Brethren were kin. They shut out the rest of the world but looked after each other." They worked hard and prospered.

In the '60s, with a new world leader, the rules became stricter: a ban on eating with non-brethren was followed by a ban on attending university; more and more separation from the world. Questioning could lead to priestly visits, and being prayed over; leaving meant entering an unfamiliar world with very different values.

The internet, when it came, would bring a website to support those who left the Brethren – it is no small matter to be cut off from most people you have known and everything you knew, while to be faced with choices can be paralysing, since within the Brethren everything is decided by those in

authority. This is similar to women leaving domestic abuse: fleeing everyday control both of the minutiae and of major decisions in life may not quickly restore self determination. For Brethren, in addition, there is the indoctrination of a belief which cannot be shaken off quickly.

The Stott family left the Brethren, as did many others, over a sex scandal (in Aberdeenshire) where the world leader, it was claimed, was found in bed with a married woman from a Brethren congregation. Alcohol was also said to be involved. Not the first time, and it wouldn't be the last, that a powerful authoritarian religious man seemed to think himself above the rules he enjoined on others.

I was surprised by how very different were the Brethren and Quakers, and yet how similar some resonances seemed to be. Brethren sit in circles, but with men in the inner circle. The men may offer vocal ministry, which is impromptu, often reading Bible passages; women and children sit in the outer circle and are forbidden to speak. Brethren were and are extremely male dominated; Quakers, as part of our faith in action, work for equality.

According to Rebecca Stott, Brethren are exclusive, authoritarian, unwelcoming; Quakers try to be inclusive, egalitarian, open to new light. Brethren have strict prohibitive rules; Quakers try to live by the Light of Christ, following his commandment to love one another. Brethren are ruled by fear, and obedience is a necessity. I can easily imagine one of the Brethren asking to sit at Jesus' right hand in his realm [as, according to Matthew's Gospel, the mother of James and John asked on her sons' behalf; see Mt. 20: 21-22]. There seem not to be any "promptings of love and truth in your heart"; nor loving of neighbours; nor any sense that there is an imperative in the text: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" [Mt. 25: 35-36] Instead, a closing off from the good world God created. Their pattern and example, not of walking cheerfully over the world, answering that of God in everyone, but of ruling by obedience, fear, power and control, seems to have very little to do with Jesus and much to do with a punitive God favouring a tiny minority.

Kate Arnot

At the time of publication (2017) there were 46,00 Exclusive Brethren (now the 'Plymouth Brethren Christian Church') in 19 countries, but there have been further splits and schisms with the consequent distress and mental ill health. K.A.

In the Days of Rain is published by Fourth Estate, and won the 2017 Costa Biography Award. ISBN 978-0008209162 (hardback)/978-0008209193 (paperback)

Ed.

Building Quaker community at the Wiston Quaker Weekend, 6-8 September 2019

For the past two decades Quakers from meetings across South East Scotland have come together for a community-building weekend at Wiston Lodge, near Biggar, in South Lanarkshire. Over the years it has become a well-loved way for local Friends to come together and deepen their relationships with each other and with Quakerism.

The original organisers came from South Edinburgh meeting, and the current organising group is drawn from Polmont and Portobello & Musselburgh meetings; it's fair to say that most participants still come from these meetings. However, we would like to take this opportunity to let everyone in South East Scotland know what's planned for this year's Wiston, and to encourage Friends from meetings across the area (and beyond) to come and join us at Wiston from Friday to Sunday, 6-8 September.

So, why is Wiston so special to those who attend it, how has it helped build Quaker community, and why has it continued for so many years? To me the answer lies partly in the unique features of Wiston Lodge as the venue, partly as a result of a programme designed to bring Friends of all ages together, and partly through the willingness of the Friends who come along to share their energy and skills to make a wonderful weekend happen.

For those who don't know, Wiston Lodge is a residential outdoor activity centre, run by an independent charity (see <https://wistonlodge.com/>). It aims to provide a range of physical, mental and spiritual challenge to visiting groups, with a particular focus on young people who are vulnerable and at risk. It is housed in a former Victorian hunting lodge built in the 1870s and located at foot of Tinto Hill near Biggar, an hour's drive from Edinburgh. Meg Beresford, who is a longstanding member of Lanark meeting, was the manager for many years (and is still very involved), and Wiston has a strong culture of encouraging lifestyles that are simple, non-violent and free from destructive dependencies. This all makes visiting Quakers feel very much at home!

A range of accommodation to suit different preferences is available. There is the Lodge itself, with a mixture of single rooms and dormitories, wooden chalets in the grounds and also an area in the grounds for camping. The Lodge itself has a number of public rooms, allowing a range of events to be hosted at the same time. The grounds of the Lodge are laid out with paths and trails, as well as wild places to explore. As part of its role as an outdoor activity centre Wiston also has a small loch suitable for kayaking, a climbing wall and a high ropes course which the young people can access with the aid of an instructor. The weekend is also entirely catered for, with the fantastic cooks preparing meals for all diets and, although this increases the cost of the event, it gives us much more time to spend together.

Over the years a core programme has been developed that gives lots of time and space for community to grow, while providing enough structure to make sure we all get the most out of the weekend. Although the Lodge is open from mid-afternoon, most people aim to get there for the evening meal on Friday, which is followed by an introduction session. We then head out to the campfire for a sing-song in the woods, before going back to the Lodge for Epilogue, organised by the young people.

On Saturday the children and young people meet up with the outdoor activity instructors and agree what they will do over the course of the day (in 2018 they chose to do raft-building on the loch in the morning, followed by climbing in the afternoon session). Meanwhile the adults have a range of well-organised sessions to choose from in the morning, generally including something artistic and something thought-provoking. Examples of activities from previous years include a talk on the return of otters to the River Tweed, a clay modelling workshop, felt art, creative writing and a session on how to lobby your elected members. A crèche is also put on for the younger children.

After lunch, walks of varying lengths and degrees of strenuousness are arranged for the adults, usually including an ascent of Tinto Hill [*see page 1*]. The adults and children then come back together for dinner, before everyone gets their party pieces ready for a traditional ceilidh – expect poems, funny stories and tall tales as well as music and dancing.

Sunday morning starts slowly, with a chance for early risers to go on another walk (and maybe gather mushrooms for breakfast) or much needed sleep for those later to bed. We join South Lanarkshire meeting for worship for their regular Sunday morning meeting, followed by a planning meeting and then a final lunch.

So why does this venue and this programme work? Although the event is organised by Friends, for Friends, the aim of the weekend is to build community, rather than be a formal part of Quaker processes. However, building community in this way depends on the contribution that the people who come are prepared to make. The sessions for adults on the Saturday morning are put on by the participants themselves – and the range of sessions over the years shows what a diverse and interesting group we Quakers are! Although instructors are working with the children in the outdoor sessions, high levels of co-operation from the children and young people are required to make something like a raft-building session work. Most of all, as one of the organising team, the fact that the Friends who come along are always so willing to help out and take shared responsibility makes it a real joy to organise. The meeting for worship on the Sunday morning is the spiritual heart of the week, and our shared spiritual connection underpins everything we do together. But several Friends come with their non-Quaker partners, who also get a lot out of the weekend.

Last year, for the first time, we got formal support from SE Scotland Area Meeting, enabling us to offer places at Wiston for a more steeply discounted price to Friends unable to afford the full cost of the weekend. This was a very welcome recognition of the role that Wiston has played in building Quaker community. However, the weekend remains an event run by and for those who attend. We are hopeful that this supportive relationship can be maintained. We know Wiston isn't cheap – a fully catered for weekend, with instructor-led sessions for the children and young people means the costs add up – so this support from Area Meeting is crucial in making sure it is something everyone can attend.

Over 40 people attended last year, around half children and half adults, and aged between 3 and 83. They came from Portobello & Musselburgh, Polmont, East Lothian, Edinburgh South, Edinburgh Central and Central Fife meetings. However, there is still room for plenty more people, especially staying in the chalets. Please get in contact if you would like to know more or have any questions, or if you want to reserve a place for September 2019.

Mark Ballard

For more details visit <https://www.boe.scot/wiston> or email wiston@embe.co.uk

Members of the organising group are Mark, Robin Naumann (both Portobello & Musselburgh Meeting) and Jessica Paterson (Polmont Meeting).



Lucas Ballard at Wiston, 2018

Answering doubts about the Quaker Peace Testimony

Our Area Meeting reports on a new Quaker's "journey towards membership" often express some doubts about our peace testimony. This comes up so regularly that I wonder if we have been giving a misleading impression of our peace witness to our attenders.

Often the applicant doubts whether she or he could act peacefully in all circumstances. But living our testimonies is not about what we might do in some extreme and unlikely situation; it is about how we actually behave each day. Few if any Quakers are 100% pacifist; for the most part we are people struggling more or less successfully against our own temptations to violence in thought and word, and the endemic violence in our culture. The story of William Penn's sword is relevant here (*Q.F. & P.* 19.47).

A second doubt comes from the mistaken idea that pacifism is passive — a refusal to take action in the face of evil. This is far from being true, as numerous examples show. From 20th century Quakers alone we can cite Cordeur Cathchpool's caring for wounded soldiers in the trenches in World War I until he became convinced that his only honourable course was to be sent to prison instead; Hilda Clarke, organising food and clothing for tens of thousands of war-traumatised children in 1920s Vienna; Philip Noel-Baker, active in the creation of both the League of Nations and the United Nations; Sigrid Lund's witness in Nazi-occupied Norway; Adam Curle's mediating between the warring sides in the Nigerian and Zimbabwean civil wars; Noziswa Madlala-Routledge, imprisoned for her resistance to the apartheid regime; the Nobel Peace Prize to Friends in 1947, (which is not conferred to reward inactivity); the work of Quaker House in Belfast; and countless other instances.

The third doubt is the fear that pacifism "doesn't really work in the real world", and is an escape from responsibility in international affairs. But there have been many proofs in recent years that it is war (even for justifiable causes) which "doesn't work". Even so the myth of redemptive violence is still widely believed, especially in the USA. This is the belief that violence is both effective and essential in the defeat of evil. It is an idea that Friends reject not only in principle but for practical reasons, recognising the truth in Gandhi's dictum that violence even when apparently successful has contaminating side effects. (To give a simple example of this, if I grab a three-year-old to stop her running into a busy road, this is a justifiable use of force. But even so my rough handling has probably jolted her confidence in me and it needs to be mended.) In major violence, the consequences are often so drastic and widespread that we don't know how to repair them.

On the other hand the examples of peaceful revolution in South Africa and Communist Europe suggest that there are huge unexplored resources in nonviolence.

Quakers know that they don't have all the answers; but in the light of these and other events they don't need to worry that the peace testimony may not stand up intellectually or yield practical results.

So what can I say about my own attempt to live a realistic peace testimony?

1. *Practically*, I know I can take steps to check my violent thoughts and words, and this is the place for me to start. If I am in a situation where I feel the best thing I can do is to use force, I need not feel guilty about this, but I will reflect later whether I could have found a more peaceful way.

2. *At the rational and emotional levels*, my experience with disturbed children and in war situations has given me good reasons to reject the myth of redemptive violence. I believe that the urge to use force most often arises from fear, anxiety, or instinctive reactions to threat. Accepting this I will avoid constructing rationalising arguments to justify violence whether in my personal life or in world politics.

3. I recognise that effective nonviolent responses in extreme situations come from a spiritual level which I haven't yet reached (though I have known people who have, which gives me hope). I accept this as an ideal, and will try to live up to the Light I have day by day, so that more will be granted me. (*Q.F. & P.* 26.04)

John Lampen
Central England AM

[With thanks to Don Stubbings for forwarding this article – Ed.]

WORLD DAY OF PRAYER

1 March 2018

World Day of Prayer is an international, inter-church organisation which enables us to hear the thoughts of women from all parts of the world: their hopes, concerns and prayers. The preparation for the day is vast. An international committee is based in New York and there are national committees in each participating country. Regional conferences meet to consider the service and then local groups make their plans. Finally, at a church near you on Friday 1 March 2019, people will gather to celebrate the service prepared by the women of Slovenia.

The Day of Prayer is celebrated in over 120 countries. It begins in Samoa and prayer in native languages travels throughout the world --- through Asia, Africa, the Middle East, Europe and the Americas before finishing in American Samoa some 38 hours later.

For further information and resources, together with details of services in your area see the WDP website: www.wwdp.org.uk

“Quakers will not profit from the occupation of Palestine”

[The following is taken from a press release issued on 19 November 2018; written for non-Friends, it uses *Quakers in Britain* to mean “Britain Yearly Meeting”, so a singular subject for verbs (“Quakers ... is”, not “Quakers ... are”), and refers to us as a church in a way the Society would once have found uncomfortable. Those old enough to remember the discussions at YM about responsible investment in the early '80s might think the second paragraph somewhat more self-congratulatory than is justified, given the reluctance, then, to accept the various grounds for taking our money away from such props of the South African old regime as Barclays Bank. Nevertheless, it is interesting to read as a public statement of where we, Quakers in Britain, stand now. *Ed.*]

Quakers in Britain has become the first church in the UK to announce it will not invest any of its centrally-held funds in companies profiting from the occupation of Palestine.

The decision, made by the church's trustees in consultation with Meeting for Sufferings – the national representative body of Quakers – fits into a long Quaker history of pursuing ethical investments. It follows decisions not to invest funds in, among others, the fossil fuel industry, arms companies, Apartheid South Africa, and – going even further back – the transatlantic slave trade.

Paul Parker, recording clerk for Quakers in Britain, said:

“Our long history of working for a just peace in Palestine and Israel has opened our eyes to the many injustices and violations of international law arising from the military occupation of Palestine by the Israeli government.

“With the occupation now in its 51st year, and with no end in near sight, we believe we have a moral duty to state publicly that we will not invest in any company profiting from the occupation.

“We know this decision will be hard for some to hear. We hope they will understand that our beliefs compel us to speak out about injustices wherever we see them in the world, and not to shy away from difficult conversations.

“As Quakers, we seek to live out our faith through everyday actions, including the choices we make about where to put our money.

“We believe strongly in the power of legitimate, nonviolent, democratic tools such as morally responsible investment to realise positive change in the world. We want to make sure our money and energies

are instead put into places which support our commitments to peace, equality and justice.

“We hope that by announcing our refusal to profit from these companies it will encourage others to think about their own investments, and help challenge the legality and practices of the ongoing military occupation.

Ingrid Greenhow, clerk of Quakers in Britain trustees, said:

“While we do not believe we currently hold investments in any company profiting from the occupation, we will now amend our investment policy to ensure this remains the case in future.

“This includes companies – whichever country they are based in – involved for example in the illegal exploitation of natural resources in occupied Palestine, and the construction and servicing of the separation barrier and Israeli settlements.

“We look forward to the publication of the UN Business and Human Rights Database which will list companies involved in settlement-related activities in occupied Palestine. We recognise the help this – and others including the Investigate database compiled by the American Friends Service Committee – will give our investment managers in implementing this new policy.”

In their minute, the trustees said, “We hope this policy might be useful to area meetings interested in adopting a similar approach”.

In their minute, Meeting for Sufferings reaffirmed their 2011 decision to boycott goods produced in Israeli settlements built in occupied Palestine “until such time as the Israeli occupation of Palestine is ended.”

Meeting for Sufferings added that, “[W]e continually pray for both Israelis and Palestinians, keeping them together in our hearts, and looking forward to a future of loving and generous co-operation.”

The work of the American Friends Service Committee, mentioned by Ingrid Greenhow, led it to its being listed last year as one of twenty “anti-semitic” organisations whose staff may be denied entry to Israel; specifically for its involvement in the Palestinian-led boycott, divestment, and sanctions (BDS) movement. AFSC’s response to this can be read online:

<https://www.afsc.org/story/afsc-among-human-rights-orgs-barred-israel>

In August, *The Guardian* printed an extended essay by Nathan Thrall about BDS which may be read here:

<https://www.theguardian.com/news/2018/aug/14/bds-boycott-divestment-sanctions-movement-transformed-israeli-palestinian-debate>

Editor

Quaker World Relations Committee and Ceilidh: Saturday 2 March

Quaker World Relations Committee (QWRC) helps Britain Yearly Meeting keep in contact with other Quaker meetings and groups abroad, understand their witness, communicate ours, and maintain mutual support. The Committee will be meeting at 7 Victoria Terrace over the weekend of 1-3 March 2019.

QWRC like to meet local Friends, so on Saturday 2 March from 4.30 to 6pm at 7 Victoria Terrace there will be an 'interactive event' at which Area Meeting Friends can share our and their knowledge and experience of Quaker concerns around the world. We are currently discussing with QWRC what the theme of the session could be – one possibility is peace-building in the African Great Lakes Region. If you have links with Quakers elsewhere in the world or there is something you would particularly like to hear about or discuss, please let **Jonathan Riddell** or **David Sterratt** know as soon as possible.

Also from 4.30pm, Central Edinburgh Children's Committee will be running crafts and party games.

There will be a catered meal at 6pm, and then the Central Edinburgh Winter Ceilidh (dancing and 'turns', comic or otherwise) from 7-9pm.

All are welcome, but so that we have an idea of numbers, please let **Rachel Frith** know if you're intending to be at the meal.

We'd also welcome offers of overnight accommodation for QWRC members: the contact is **Judith Benton**.

David Sterratt

Friends in former times have no doubt erred – a very noble error – in too sternly refusing to give any place to the seductive delights of the eye and the ear; and in too rigidly excluding from their own and their children's lives much that was innocent and beautiful. Nature and commonsense have been too strong for the policy of exclusion, and the danger now seems to be that in the reaction from it we may forget the supreme and unchanging necessity of a right subordination. So great and overwhelming has been the rush of increasing interest and excitement in the outer life of action, of discovery, of enjoyment and amusement, that even our religion is in danger of becoming an outward thing ... It is the central root of obedience alone which can give to any outward activity any value or beauty. This is the ancient Quaker principle, and unless we hold firmly to it both in thought and in action our Society will assuredly become as salt that has lost its savour.

Caroline E. Stephen (1908)

SOUTH EAST SCOTLAND AREA MEETING

**Minutes of Area Meeting held on Saturday 24 November 2018,
hosted by Polmont Local Meeting at Greenbank Community Centre,
Polmont**

2018/11/01 Worship and Introductions

We opened the day with all-age worship and have spent the morning in a visit to the Falkirk Peace Pole, for some, and learning about the work of Quaker Concern for the Abolition of Torture for others.

During worship, we have heard a reading from *Quaker Faith & Practice* 23.30, reminding us of the need for action on torture.

We have ensured those present know each others' names and meetings. The attendance will be recorded in the concluding minute.

2018/11/02 Minutes of Meeting of Saturday 22 September 2018

The minutes of our last Meeting, held on 22 September at the Town Hall, Penicuik, have been signed by the Clerks and entered in the Minute Book.

2018/11/03 Matters arising from the minutes

a) *Diversity & Inclusion Group* (minutes 2018/08/07 and 2018/09/03c refer)

We have heard that the group established following our August meeting has attracted further members, and that a fun event is planned for Saturday 1 December at the Quaker Meeting House, 7 Victoria Terrace, to which all are invited. The focus will be on making our meetings vibrant for people of all ages.

b) *Enquirers' Day 2019* (2018/09/09c refers)

We note that under arrangements with General Meeting for Scotland and West Scotland AM, it was the responsibility for South East Scotland AM to organise an enquirers' weekend in 2018.

Having omitted to do this, we agree to do so in 2019. We ask Nominations Committee to prepare an outline of what is required, and identify two people who can take it on. We will return to the question of a date and a venue once this has been done.

Anyone interested is invited to contact Rachel Crockett, Convener of AM Nominations Committee, in the first instance.

2018/11/04 UK complicity in torture (2018/09/04 refers)

Following our discussion of this issue in September 2018, we are delighted to welcome Michael Hutchinson and Jane Laxton, trustees of Quaker Concern for the Abolition of Torture to address our meeting today. In their background session in advance of our business meeting, they posed eight questions for discussion.

Britain Yearly Meeting has recognised a concern against torture since 1976, and made public statements in 1999 and 2007.

The Quaker Concern for the Abolition of Torture (Q-CAT) was formed in 2007 by three Area Meetings holding delegated authority from Meeting for Sufferings for the concern. Any Area Meeting may become a Suppor-

ting Area Meeting and assist in appointing trustees to Q-CAT. Q-CAT's charitable objects are:

- i) To promote the religious concern recognised by Britain Yearly Meeting in session and by Meeting for Sufferings for the abolition of torture. The charity is the Britain Yearly Meeting body with authority to speak on the concern against torture.
- ii) To promote, educate and raise the awareness of Friends, other churches, other faiths, the government and the public at large concerning: the absolute nature of the ban on torture under international law, the realities of the use of torture in the world today, including damaging effects on both victims of torture and torturers, and the wider effects of torture on civic society.

The distinctive Quaker witness includes concern for the perpetrators and links to our testimonies on the right treatment of all people. Q-CAT does not seek to supplant the work of other organisations working against torture, but to help display this distinctive witness, and further the Quaker concern.

Q-CAT gives definitions of torture and its purpose and method of working. Q-CAT keeps a watching brief on the media and publishes a newsletter and briefings for Friends and Meetings. It has funded a touring Quaker theatre company, Journeyman Theatre, to produce a play on modern torture, *Feeding the darkness*. It is also working with Sally Beamish of Glasgow Meeting to produce a choral work to publicise issues of torture.

Q-CAT's current activities include following up a conference at Friends House earlier this month where four speakers working in fields of ethical interrogation, training of soldiers in human rights, inspection of places of detention and research into torture prevention gave briefings.

Michael and Jane have outlined possible action points for South East Scotland AM.

We have heard of action already taken by South Edinburgh and Central Edinburgh LMs in writing to Members of Parliament, and of the plans of East Lothian and Portobello & Musselburgh LMs. Ian Murray, the MP for Edinburgh South, has already had a response from Alan Duncan MP, Minister at the Foreign & Commonwealth Office.

We support this work of our local meetings, and ask them to bring the results of it to a future Area Meeting.

We agree to become a Supporting Area Meeting of Quaker Concern for the Abolition of Torture.

We thank Jane Laxton and Michael Hutchinson for their presentations today, and for encouraging us in this concern.

2018/11/05 Festival Committee

We have heard from Janet Grimwade on behalf of the Festival Committee about the programme of events at Venue 40, 7 Victoria Terrace, during the Edinburgh Festival Fringe in August 2018. We have also received a written report of the financial out-turn.

By lots of measures this was a very successful year. Two performance spaces were used: The Theatre (Hall), which hosted ten different companies for 86 performances, and the Meeting Room, which hosted eight different companies or events for 85 performances. This resulted in increased ticket sales and good contributions to the donation buckets, In addition, there were three concerts from which all proceeds went to charity.

As a result, the Festival Committee feels able to recommend an increased contribution towards our nominated charities of £1,800 each to Mary's Meals, Aid & Abet and Quaker Central Work, and further recommends the transfer of £6,500 to Meeting House expenses.

The Eating House provided a pop-up café run by their own team of staff. This year they used only the ground floor for serving, which worked well and resulted in improved business for them. They provide meals for staff and the national volunteers which are much appreciated.

We have heard that as well as raising funds, the Fringe is an important opportunity for outreach.

We recognise this takes a great deal of time and effort. This year the managers worked unacceptably long hours. With unexpected problems arising in the volunteer arrangements, the success of this year's event resulted in a considerable burden on just a few people.

Festival Committee reports that they plan to reduce what is done in 2019, particularly by reducing the number of performances. There needs to be sufficient paid staff to ensure the venue manager duties are covered with additional hours being maintained at a reasonable level.

We have heard concern about the membership of Festival Committee. Alan Sayle has acted as Treasurer and overseen the box office for many years and has indicated for some time that he wishes to be released. The committee needs members who are able to be actively involved in planning during the year and ideally are able to be actively involved in some aspect in August.

We have heard concern over lack of support from local Friends for the Fringe. We have also heard from a volunteer of the enriching nature of her involvement.

We have heard that decisions have already been taken to increase the Meeting House staffing complement. We note that Nominations Committee is seeking to recruit new members of Festival Committee.

We ask local meetings and individual Quakers to reflect on how we can together support the initiative of AM in being a festival fringe venue, and to offer suggestions to Festival Committee. We also ask Festival Committee to offer further ideas on this.

We agree the committee's recommended sums for our nominated charities and to Meeting House expenses as set out in this minute. We thank Janet for her report, and for bringing the committee's concerns to us. We thank the Festival Committee for their efforts throughout the year, and particularly the Meeting House managers and staff for their positive response to

the demands placed on them this year. We assure them that their work is greatly valued, in particular as an opportunity for outreach.

2018/11/06 Memorial Minute

We have received from Central Edinburgh Local Meeting a memorial minute for Marianne Ferguson-Rice:

Memorial minute: Testimony to grace of God as shown in the life of Marianne Ferguson Rice (13.7.1924 to 17.12.2017)

Marianne Ferguson-Rice was a remarkable woman. She joined the Society of Friends in her 40s, along with her husband Bill after a longish search for a spiritual home. Marianne's Quaker life was integral to her being.

Born in Lydney, Gloucestershire, she was the youngest of five children of Ruth Perry, a housewife, and Alan Ferguson, who had been a tea planter in Ceylon (now Sri Lanka). Marianne initially had a privileged upbringing with a nanny and servants, but when she was six most of the family's money was lost in the Great Crash of 1929. They moved house, took in lodgers and made do, but Marianne was deeply affected. Suddenly uprooted, she missed her beloved nanny, had a difficult relationship with her mother for many years, and struggled with self-confidence.

Almost from the beginning, Marianne's life was marked by tragic deaths. She lost her father while still young, and her beloved brother, Malcolm, the oldest of the family, a promising young naval officer, was drowned at sea in 1940 after his ship was torpedoed. Ten months later, Monica, the sister she was closest to, died of tuberculosis. Later her husband Bill died very suddenly, as did both his children, Tina and Nick, and her nephew, Nick.

After school in Cheltenham, Marianne trained as a teacher, then spent a period in Sweden before being summoned back to set up a Montessori school in the parental home. She ran it successfully for seven years, working with great diligence, but was miserable doing so. She did not consider herself a good teacher, nor did she want to live at home, although she felt obliged to do so. In 1959 Marianne went to Canada to teach in Ontario and Ottawa, subsequently returning to retrain and work as a social worker for Brent Council in north-west London. There she touched lives permanently. She remained in contact with some of the people she helped for the rest of her life. One of her former clients Pam, sent a message to be read out at Marianne's funeral saying: "Marianne gave me the confidence to succeed in life... she was a wonderful, kind, person, and I will never forget her and what she did for me."

In 1963 she married Bill Rice, an accountant and widower with grownup children who provided the unconditional acceptance that allowed her finally to become her own person. Bill also introduced her to Quakerism and she served as clerk, overseer and treasurer at Hampstead Quaker Meeting in north London.

Marianne lived life adventurously! When in 1979, Bill suddenly died,

Marianne dealt with this bereavement by taking herself off to Brazil to work in the favelas of Sao Paolo, living alongside a disabled woman in the slum for part of the week, learning Portuguese, helping with political campaigns on behalf of disabled people, and driving unfamiliar cars on hair-raising South American roads.

Back in Britain she supported a dying friend in Edinburgh and finally decided to settle there. She spent her last 20 years in the city, serving the Quaker Central Edinburgh Meeting on various committees and as an elder. Her Peace Testimony was lived out in many practical ways: a stalwart member of the Edinburgh branch of the Campaign Against Arms Trade, she was a common sight at vigils, street stalls and demonstrations well into her late 80s; and as one of the founding volunteers of the Alternatives to Violence Project in Scotland, she organised and supported workshops that brought her into contact with people from all walks of life. Her indomitable spirit led her to cater for large groups of workshop participants in venues with no catering facilities, wrapping the prepared dishes round with cushions and bringing the food on a trolley by bus. These are just a few examples of her indefatigable and determined activism – for peace, for the environment, for the trampled-on in society.

In her later years, despite being plagued with severe health problems and requiring serious and intrusive surgery from which she bounced back with remarkable speed, she was never given to complaining, instead greeting friends with a joyful smile and cheerfulness. Her determination and resilience left no room for self-pity or dwindling into stay-at-home despite all her walking and other difficulties. The loss of her hearing was a source of great frustration to her, because it meant she was missing out on hearing everything so that she could no longer give encouragement and her opinion, and she was well known for trying all sorts of gizmos in group settings to improve her hearing capacity.

Until Marianne's final days in hospital, she radiated a sense of joy and fun and never lost her beaming smile and rather wicked sense of humour. She had a memorable and joyful 'Hollywood-style' 90th birthday party (complete with pool), hosted by family members in London, bringing together all the strands of her life – her different families, her activism, former colleagues, and Friends – many travelling from far away to be part of the celebrations. Closer to home, Marianne's final party was to celebrate her 93rd birthday at the care home she moved into for the final two years of her life when, despite the help of many friends and neighbours, she could no longer manage in her beloved small Stockbridge Colonies flat. The large numbers of cards, presents and Friends at her party were but small symbols of how Marianne was loved and cherished by so many.

Other things that Marianne will be remembered for are her committed vegetarianism, her sweet and steely fortitude, her adaptability, her quiet forcefulness (and sometimes obstinacy), her staggeringly good memory

and ability to recall people's names and details of their lives, her amazing syntax, and her appreciation and love of life.

We agree to send this minute to Area Meeting subject to punctuation changes. (*Prepared by Mark Bitel, Rosemary Hartill, Madeleine Moffatt and Lynne Barty*).

We thank Central Edinburgh meeting for this memorial minute.

2011/11/07 Cash for prisoners

Further to minute 2017/11/04, we agree to make £750 available in 2019. We ask our clerk to notify the Co-ordinating Chaplain at HMP Edinburgh of this amount.

2018/11/08 Membership matters

1. Morag Ferguson – notice of resignation.

[...] We accept Morag's resignation, and ask the Clerk to write to let her know.

2. Transfers of membership (in).

We have had notice of the following transfers to South East Scotland AM:

- a. Cathy Holman** from York Area Meeting;
- b. Christine Hanny** from Bournemouth Coastal Area Meeting; and
- c. Kirsty Watts** from Pickering & Hull Area Meeting.

We accept these membership transfers; and ask our Assistant Clerk (Membership) to send certificates of acceptance.

2018/11/09 Appointments

1. Our Nominations Committee has brought the following name for consideration:

Assistant Area Meeting Clerk: Cath Dyer (Polmont), to serve from November 2018 to end of October 2021.

This nomination being acceptable to us, we appoint Cath Dyer accordingly.

2. The following Friends have requested that they be released from service:

- a. Tony Gross** (Central Edinburgh): Meeting House Management Cttee.
- b. Rachel Crockett** (Polmont): John Wigham Enjoyment Trust

We agree to these requests with immediate effect, and thank these Friends for their service.

3. We note that John Eccles (Central Fife) has served in an interim capacity as trustee of John Wigham (Enjoyment) Trust, and appoint him retrospectively to serve from 1 April 2018 to end March 2021.

2018/11/10 Conferences & Events

1. We draw Friends' attention to two forthcoming conferences, and invite interest:

- a) *Inspiration and Practice: the spiritual grounding of our ecumenical and interfaith work***, conference organised by Quaker Committee for Christian and Interfaith Relations, to be held 8-10 March 2019 at Woodbrooke.

- b) *Journeys of Witness – Quaker Peace & Social Witness Spring Conference*, 22– 24 March 2019, Hayes Conference Centre, Derbyshire.
2. We ask our trustees and treasurers to nominate two people (ideally one treasurer and one trustee) to attend the Trustees and Treasurers' Conference at Swanwick, at the end of March 2019, and authorise the payment of their conference fees and travel expenses.
 3. Further to minute 2018/08/09, we are reminded that Central Edinburgh LM will host the meeting of the Quaker World Relations Committee at 7 Victoria Terrace on the weekend of 1-3 March 2019. Local friends will be welcome on the Saturday evening to share a meal, as well as knowledge and experience of Quaker concerns around the world. This will also be the occasion of Central Edinburgh's winter ceilidh, to which all are welcome. The organising group would welcome offers of overnight accommodation for QWRC members: the contact is Judith Benton.
 4. We agreed to appoint Oliver Grothey (Portobello & Musselburgh) to attend Junior Yearly Meeting, 12-15 April 2019, and to authorise the payment of his expenses. If a further representative can be found, we agree to appoint her/him by between meetings procedure.

2018/11/11 Bursary Guidance

Our treasurer team proposes the following clarification on costs for attending conferences and training:

The guidance agreed on 23 September 2017 (minute 2017/09/09) states, under Training for Service to Meetings, that for service to Local Meetings, full expenses should be paid by the Local Meeting if possible, but if a Local Meeting feels unable to meet the cost, Area Meeting should be asked for help.

Our Treasurers consider that Training for Service to Local Meetings also benefits Area Meeting. Confident Local Meeting Clerks and Treasurers, for instance, make the work of Area Meeting Clerks and Treasurers easier. Attending courses may also serve to introduce Friends to Woodbrooke, and Friends may feel better able to take on Area Meeting roles in due course.

The Treasurers therefore propose that the expenses should be jointly funded with the Local Meeting making a contribution according to its means, the amount to be agreed with the Area Meeting Treasurers. We agree to this proposal and amend the Bursary Guidance accordingly.

2018/11/12 Correspondence

We have received the following:

1. Thanks from the Ramallah Project to those who supported young people from Palestine attending Summer Shindig 2018
2. Notice of a service in Edinburgh on 21 January 2019 organised by the Week of Prayer for Christian Unity
3. Notice of the event *Patterns and examples* organised by BYM and Woodbrooke, at Glasgow Quaker Meeting House on 16 March 2019.

2018/11/13 Closing minute

We have heard from our young people about their learning this afternoon: about Malala, Anne Frank, the Friends Ambulance Unit and conscientious objection.

We have heard a brief report from last week's General Meeting for Scotland, in which it was agreed that the Quaker Parliamentary Engagement Working Group will help us focus on issues of climate change and sustainability; and land ownership and taxation.

In the course of the day we have welcomed 48 members and attenders, including 8 young people representing eight local meetings as well as our guests from Q-CAT. Local meeting attendance is indicated below:

Central Edinburgh 15	Central Fife 2	East Lothian 1	Kelso 1	Penicuik 1
Polmont 14	Portobello & Musselburgh 9	South Edinburgh 3	Tweeddale -	<i>Visitors</i> 2

We thank Polmont Local Meeting for their hospitality today.

(Signed)
Alastair Cameron
Clerk
Cath Dyer
Assistant Clerk

While seeking to interpret out Christian faith in the language of today, we must remember that there is one worse thing than failure to practice what we profess, and that is to water down our professions to match our practice. It is a slow task to re-establish confidence in Christianity ... We believe that responsibility is laid upon each individual Friend in our world family, to make a new 'holy experiment' in practical living.

Friends World Conference, 1952

The world desperately needs men and women whose yea is yea and whose nay is nay. The testimony of our daily life still matters most. We pray that this may be our sure witness: that of each of us it may be said that our lives make it easier for men to believe in God.

Yearly Meeting, 1943

Quaker Meetings for Worship in South East Scotland

Every Sunday

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

Every Wednesday

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

Penicuik: Valleyfield House, 17 High St., Penicuik <i>Children welcome, bring and share lunch</i>	11.00 am
Portobello & Musselburgh: Bellfield, 16B Bellfield Street, Portobello EH15 2BP <i>Half an hour – no children's meeting.</i>	7.00 pm

Second Sunday in the Month

East Lothian: St Andrew's Centre, Dunbar	11.00 am
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Second and Fourth Sundays in the Month

Portobello & Musselburgh: Bellfield, 16B Bellfield Street, Portobello EH15 2BP. <i>Children welcome.</i>	11.00 am
Tweeddale: Nomad Beat, 10-11 Cavalry Park, Peebles <i>All welcome, but please phone to confirm 01721 721 050 or 01896 850 389</i>	10.30 am
Central Fife: Hunter Halls, Kirkcaldy (Kirk Wynd, opposite Old Kirk)	10.30 am

Fourth Sunday in the Month

North Edinburgh Meeting: Broughton St Mary's Church, Edinburgh	7.00 pm
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Fifth Sunday in the Month

Central Fife: Hunter Halls, Kirkcaldy (Kirk Wynd, opposite Old Kirk)	10.30 am
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Last Sunday in the Month

East Lothian: St Andrew's Centre, Dunbar	11.00 am
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So far as we know, there are no regular meetings for worship on University premises. **Mark Borthwick** is the named Quaker contact on the University of Edinburgh Chaplaincy website, and there is a Facebook Group at www.facebook.com/groups/EUQuakerSoc

Distribution of *Sesame* and *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, Mark Hutcheson. An email version of *Sesame* is more ecological and is free; if you would prefer to receive it this way, or to change the address to which a paper copy is sent, or if you would like to get one by post and currently do not, please contact **Joanna Swanson** at jmswanson69@gmail.com. A large print version is also available on request. Published by the Religious Society of Friends (Quakers) in Britain, South East Scotland Area Meeting, Quaker Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL. Scottish Charity No. SC019165. Printed by Footprint UK, Riverside Works, Edinburgh Road, Jedburgh TD8 6EE.