



**October
2007**

Scottish Friend



Temporarily there is an extensive view from the back of Glasgow Meeting House, where our last General Meeting was held.

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Please send material for next *Scottish Friend* by 8th January to Margaret Peacock, 16 Drumlin Drive, Milngavie, G62 6LN, or nmjpeacock@yahoo.co.uk.

Many thanks to all who have made suggestions. Please go on sending me news, reports, thoughts and pictures. For the front cover I am particularly interested in photographs of your meeting places.

Scottish Friend will be posted on the GM website at the same time as it goes to the printer. If you would like an email copy instead of a paper one, please email scotfriends@aol.com, to let Graham Marsden know.

The opinions expressed in this publication are those of the writers and not necessarily the opinions of the Society of Friends in Scotland, Britain Yearly Meeting or elsewhere.

Cover photograph provided by Barbara Potter.



Northern Young Friends' Summer Gathering

28 July to 4 August 2007

by Elsie (with help from Rowan) Whittington, Darlington Meeting

I hopped on the train at Darlington station with three other Young Quakers and as we wandered up the carriage we soon found six others who had boarded further south and our numbers grew again at Newcastle. Already in the Summer Gathering mood there was plenty of laughter as we greeted old friends and were introduced to new ones. We definitely had our fellow passengers wondering 'Where on earth are they going?'. This was a good question: as it happens, the theme for our week was to be 'Where on earth are we going?'.



The simple answer was that we were going, for the second year, to Belhaven Hill School in Dunbar. Over 70 Young Friends and 18 staff gathered at Saturday teatime from Scotland, northern England and those other well known northern regions of Finland and Sweden! This was my 6th year so the happy chaos of arrivals, greetings, and sorting everything out was familiar to me but I remember it can be

a bit overwhelming for newcomers - although somebody always introduces themselves and invites them to join in whatever silly game is going on. NYFSG has its own systems of family groups, discussion groups and activity groups (ranging from gubbins to music and back again via a spinach smoothie). By Monday morning everyone had settled in, settled down and was feeling like an old timer with the essential skills of making friendship bracelets, looking after your 'secret friend' and trying to remember where you left your shoes quickly picked up by everyone.

Throughout the week we had speakers and discussions about where we feel we are environmentally, politically and spiritually and explored ideas for how we can make progress towards where we want to be going. In discussion groups we tried to build on the points and questions put to us by the speakers. Our answers were never going to be finalised; they were always going to be discussed, pulled apart, put back together differently and then discussed some more. I particularly enjoyed the discussion group following the talk on 'the state and future of religion in Britain' by Sarah Page. I found that my group were all genuinely interested in hearing about each others' different beliefs, experiences and backgrounds and everyone was willing to talk openly. This quality of discussion and sharing is something that stands out for me at Young Quaker gatherings even if we don't always agree, there is a sense that we are on the same wavelength and everyone's contribution and individuality help to keep the group energised.

The other talks by Fenwick Kirton-Darling on the Environment and by Alex Cole-Hamilton on where we are going politically were also inspiring and thought provoking. Fenwick explained some of the science behind how energy resources are going to run out soon unless we all take real action to change our consumption. As someone said, the heat energy created from the debates afterwards could have boiled a kettle even though the physics of it all was beyond some of us.

Alex's talk about his own career as a political lobbyist and how his interests were sparked through attending Summer Gathering himself as a Young Quaker made us all think about what we can do personally to influence for the change we want to see in the world. Many of us wrote letters for Amnesty following Alex's talk and my sister now really believes that politics is not just for old men in suits.

As always the official sessions were interspersed with breakfast, lunch, dinner, name games, activities, rounders, swimming, sweets, trips (to Edinburgh for the seniors and to M&D's theme park for the juniors) midnight shenanigans and a whole host of other Quakerly things.

This report would not be complete without honourable mentions for the fabulous staff and for the equally fabulous caterers who served up great organic, meat free meals for the whole week. They said they had never before served up broccoli to 70 kids and been asked for more however the organic chocolate brownies for pudding were better!

So thanks to all the staff - you know who you are, and we will never forget you.

This was my last year at NYFSG. I hope to return some day as staff myself but in the meantime I would like to encourage any young people who get the chance to go to this, or any other Young Quaker gathering, to grab it with both hands. I was distinctly nervous myself when I first went as an 11 year old but all the leavers this year said how much it has changed us and how the friendships, memories, security and courage it has given us will stay with us all our lives. Thank you Friends.

SUMMER GATHERING JULY 2007.

Phyllida Sayles

The Stirling University campus in my experience is unique in its compactness and layout. All the university buildings, and student residencies nestle around a lake in a bowl made of the hills surrounding Stirling city. The buildings are connected by roads and paths through mature woodland and landscaped grounds so that the walker has to avoid falling over wild life such as squirrels, swans, rabbits and the many smaller wetland birds.

Tom and I arrived a day late on Sunday in time to get to our Home Groups as we were delayed by work commitments on the Saturday. This meant of course that we were even less inclined than most to read the very useful literature and guides in the welcome pack awaiting us on the site. Our keenness to participate meant that this essential reading was neglected - only on the last day, did I realise how useful it would have been to study the guide! We were not the only ones arriving late as many Friends had been delayed or even prevented from attending by the floods in England.

The theme of this year's Summer Gathering was 'Faith into Action' and each morning in the marquee we were given a talk which addressed a particular stage in the journey. After this one could sign up for smaller group sessions which allowed participants to think in more detail about the talk. I did not manage to get to any of these groups till Friday, the reason for which will become apparent. The home groups were all ages, which in my group worked well, but there were mixed experiences of this. We met every day at 4.30pm and had two co-facilitators, a 'mature' Quaker and one from the under 19 group, after I had gently objected to something in the first session, I was invited to help facilitate! I recommend that as a way to deal with difficult people! On Monday we met after the morning session to discuss how to help our home group

and after that we made a good team and by the end of the week, the group had taken control which is just how it should be.!

Then later on Monday I discovered that two AVP 'taster' sessions were planned on the Tuesday and Thursday afternoons and I was asked to help. However I did manage to get to an activity on Monday afternoon in the Marquee which was making small clay figures with Jane Woodford , items were also being made to decorate the arches of the labyrinth on the themes of our testimonies to Peace, Simplicity and Truth..

Wednesday was the 'free day' when many activities were available to Friends, as Tom & I went out that day, others can report on their adventures.

Although most of the speakers were very good and thought provoking, I did not really connect with the theme or Summer Gathering until Thursday, partly because planning for the AVP sessions took some time and the worship sessions in the Marquee did not work at all for me. Fortunately there was a 'worship tent' nearby the main marquee which was just right and had a calm and peaceful atmosphere. This I used to pop into most days. I liked the straw bales used as seating in the worship tent - warm and comfortable, however anyone suffering from hay fever could not go near it. I think the organisers should be encouraged to keep the worship tent and straw bales idea even with the drawbacks, as it worked for many people.

During our Home group session, we talked about what we actually believed, which for me was interesting and surprising.

On Thursday evening the Leaveners performed 'George and the Chocolate Factory' - a quick history of George Cadbury. This was a marvellous experience for me - a Quaker play with an audience of Quakers in a lovely theatre. I still cannot find the right words to describe the feeling I had in the theatre, a sense of eeriness but also very warm and cosy!

On Friday I got to a 'response group' in the morning and I had chosen yoga with other activities. This I discovered was in one of the rehearsal rooms for the theatre and was possibly the quietest room on the campus as I generally found the campus to be extremely noisy. (Bear in mind that I live in the Far North.) That yoga session set me up for the day and I was feeling relaxed for our last Home group where we played yet another game called 'wink ministry' with the added rules of 'just a minute' - a great silly game! Then we decided to go to the Labyrinth which had been made for Summer Gathering in the Gardeners memorial garden of the University. Afterwards we collected on and around a bench in the sun and shared our thoughts and feelings about the week. A superb Ceilidh rounded off the week and most Quakers were tucked up by 2 am !



Summer Gathering - impressions from behind the scenes

Andrew Farrar

The organisers did not always meet within Scotland but during our third meeting, held over a February weekend at Scottish Churches House, we had two 'Firsts'. We visited Stirling University and we were joined by two U-19s whom we put to work immediately.

“We have heard from Jessica Beck and John Walton about how they feel an all-age community could be achieved. A sense of community is seen as important for spirituality to develop. The U-19 programme has the potential to change lives giving participants confidence to go out and live as Quakers. Developing links between U-19s and those of 19 and over is thought to be a good idea although the ways of doing this tend to have shortcomings which we need to address. The experience of the U-19 programme is precious and we need to look

at ways of developing something similar for those aged 19 and over, as well as providing opportunities for cross-age interaction.”

Before we left Dunblane we had co-opted them.

In April 2006 we agreed that the theme should be ‘Faith into Action’. We then spent several months struggling to find a title before agreeing it should be Summer Gathering in Stirling 2007! By this time we had formed several sub-groups; Morning & Evening Programme, Afternoon programme, a Shape group to consider the form of each day, Pastoral Care, Worship, Visits, Publicity, Logistics; Budget, each of which were working on their own tasks.

I served on the Publicity and Visits groups. Most of the Publicity’s work was done by October of 2006. We brought initial publicity to YM06 and then produced the Brochure and Application form. During this exercise we learned that all material being published in the name of the YM had to be in its new ‘house style’. We had our arguments – we won some; lost some.

The Visits group considered a wide range of activities and places. We decided that apart from the Burrell estate, we would not include places of interest in Edinburgh and Glasgow. We finally decided on 16 coach tours, 1 cycle and 7 walks of varying strength. On the day, there were 12 excursions. Friends held a Meeting for Worship at Faslane in the West, explored the delights of St. Andrews in the East, descended into history at New Lanark in the South and rode the white water of the Tay at Grandtully in the North. Younger Friends explored the delights of a theme park while other Friends watched sharks swimming overhead (at Deep Sea World), observed young ospreys at the Loch of the Lowes, climbed Ben Ledi or Ben A’an or Dumyat, while others took it easy and cruised on Loch Lomond and/or Loch Katrine. While the day began very damp, the weather cleared by lunchtime and all experienced a sunny afternoon.

A gazebo was erected as a place for quiet reflection. This was one of the Scottish ideas brought to the gathering. Others were a labyrinth and a residency of clay gatherers. Each afternoon in the activities period, anyone could mould a clay gatherer. These were dried and they joined us for the Friday afternoon all-age Meeting for Worship by sitting along the front of the stage. The labyrinth was to be another place for prayer and contemplation. We wanted it to be cut into a lawn. At first the university were a bit hesitant but when they, and particularly the estates department, understood its purpose, suggested a place for it. In fact when one of the



groundsmen heard about it he said he would make it his responsibility and would maintain it after we left.

Friends can gain a *souçon* of the event by listening to the recordings of all the morning introductions, the Sunday evening lecture *Slavery – then and now*, the George Gorman Lecture and Thursday’s epilogue which are available on the website.

Among my many memories are:- sitting on the straw bales in the gazebo watching the light dim on the hills behind Falkirk as the sunset during epilogue on that first Friday; and singing from the Quaker Songbook while walking round the loch.

Advices on Giving Ministry in Meeting for Worship

Malcolm Whalan

(This epilogue at Summer Gathering was given by the Under-19s. They can teach us a lot.)

For most of us giving Ministry within the life of the Meeting for Worship is challenging and Friends of any age may need guidance in this area of our Witness. Early Friends were aware of the need for discipline by individual Friends within Meeting for Worship. William Britten in a Tract he published in 1660, entitled 'Silent Meeting, a wonder to the World', defined three such acts of discipline in the language of the day:- "a Spiritual Watch", "a Spiritual Touchstone" and "a Spiritual Scales". Friends today may well understand these terms to mean the watchfulness or waiting on the Spirit, ("Deep calls to deep." Ps; 42:7), the need to try each word or thought arising and to discern if they might help to deepen the Silence.

The following self-tests have been found helpful for Friends of any age to use in their personal discernment in giving Ministry. These are NOT "rules or forms to walk by" but only a guide.

If you feel prompted to speak during a Meeting for Worship/Epilogue/"MfW at which Business takes place", the following self-tests may be helpful.

- 1). Does what you are bringing arise from your immediate thoughts or from the very deepest part of yourself? A more traditional way of asking this same question:- Is this from me or from the Holy Spirit/God.

If you feel that what you are being prompted to share is from your own immediate thoughts then it is best to let those prompting remain within the silence. However, if you feel that they arise from the very deepest part of yourself/Holy Spirit/God. Then you should ask yourself the next question.

- 2). Are these promptings a ministry for me personally or for the whole meeting?

If you feel they are for you personally, simply give thanks for this gift and ponder them within the silence. If you feel they are for the whole meeting then ask yourself the next question.

- 3). Is this ministry for the meeting now or does it need to be pondered upon to be deepened so that it can be shared at another time?

If you feel it is for pondering, then clearly that is what you have to do, however this imposes a duty not to forget it but wait until you feel the inner promptings again to give it. Do not worry if you do not discern the right time/place in which to give your ministry. It has been the extraordinary experience of many friends down through the centuries that if they fail to give the ministry. The Spirit moves another Friend to give that same ministry. If you discern that now is the time to share the ministry the final question you need to ask is:-

- 4). Has this ministry already been given, within this Meeting for Worship/Epilogue/"MfW in which business takes place", (possibly in a slightly different form or words), already?

If your ministry has already been spoken by another, then hold your own expression of that ministry as strongly as possible within the silence, that the truth as expressed by another man enter even deeper into the hearts and minds of all those gathered together in the silence. If your ministry has not already been shared and you feel it will not break but help deepen the Silence, then rise to your feet and wait till the spirit moves you to speak.

* * * * *



Some members of ACTS Forum with ACTS Staff outside their office in the ground floor of Forrester Lodge in the grounds of Inglewood House, Alloa. We had just taken part in a ceremony to bless their new office.

Stephen Smyth, the new General Secretary to replace Kevin Franz, is on the front row, second from left, and Lindsey Sanderson, assistant General Secretary, is on the front row, right, next to Pamala McDougall. Margaret Peacock is on the back row.

Friends who stayed at Gean House many years ago will be interested to know that it was built by the other Forrester brother. Inglewood House and Gean House are recognisably similar, but by no means exact copies.

The Camfield Trust Daphne Wassermann, Treasurer

Those of you who scrutinise the General Meeting accounts may have noticed the regular support that we receive from the Camfield Trust. But who was Francis Camfield?

Born about 1628 he was one of the early London Friends involved in setting up Meeting for Sufferings. He entertained George Fox and one of his houses was close enough to the court house in Clerkenwell that Fox could easily attend the Quarter Sessions and keep informed of decisions concerning Friends.

He was a merchant and grocer but also owned 5 small tenements close to St Mary-le Bow which he rebuilt in 1668 after the fire and let on a 21 year lease. In 1672 George Fox, when visiting Friends in Virginia, referred in his journal to Francis Camfield's plantation.

In 1683 Camfield formed part of a group of Friends that presented a loyal address to King Charles II at Windsor Castle. He addressed the King about the persecution of Friends and the King 'appeared seriously affected with our complaint and sufferings'. Later he also addressed William III (1701) and Queen Anne (1702). He contributed to various writings and also ministered at George Fox's funeral.

Francis Camfield died 'of age' on 13 vii 1708. Part of his legacy was the trust which benefits us today. He had purchased Green Farm near Boston, Lincolnshire, in 1693 as an investment and left it in the hands of trustees to provide for his widow in her lifetime and thereafter for needy Friends.

During 2006 the General Meeting used the grant to support Friends travelling to meetings and other events on its behalf. This included groups and individuals working in a wide variety of areas of witness such as disability, peace and justice, community justice, ecumenical work via ACTS and young people. Our Clerk, Pamala McDougall, continued to represent us to the Government and to other churches, including a reception at the Scottish Parliament after the end of the Long Walk for Peace.

SCOTTISH CHURCHES HOUSING ACTION

In the previous edition of the "Scottish Friend" I outlined general matters regarding Housing Action. This time **Diane Beckett**, Development Manager, has kindly written an article for us about the CHIP Programme. John Foster

'We have wanted to do something practical to help homeless people but didn't know where to start, it seemed so overwhelming. CHIP helped us to establish where the gaps were, make links with existing projects and helped us to produce our three year development and action plan. We couldn't have done it without CHIP. Thank you for all your help and support, which has been invaluable'. -- Quote from a Local project.

In Scotland 90,674 individuals presented as homeless -- that is 53,700 households -- within the last 12 months! A staggering 30% of those were under the age of 16. What are we doing about it? Scottish Churches Housing Action, through their Churches Homelessness Initiative Programme (CHIP) helps to develop volunteer-led initiatives to tackle homelessness.

Local developments can take on a life of their own as they meet the needs of each community. CHIP assists local people to carry out an assessment of need and resources to ensure there is no duplication of services, making links with existing projects and can provide a seedcorn grant to help get projects started'.

CHIP has helped to establish over 25 projects throughout Scotland. Projects have included starter packs which provide the basic household items that help to turn a house into a home. Homeless people may not have the finances to purchase even the most basic things that most of us take for granted, and for many of us our family or friends would have assisted us when we moved into our first tenancy, we would have been gifted curtains, pots and pans, crockery, linen. However the reality for many people coming out of homelessness is that they do not have the social networks and starter packs can be invaluable in settling and sustaining a home.

Research has shown that one of the main reasons for failure in a new tenancy is loneliness and isolation. It can be difficult being in a new area where you don't know anyone. CHIP developed the 'By My Side' befriending service, to assist existing projects to develop a dedicated befriending service for homeless people. A Befriender is vetted, supported and trained and meets with a homeless person on a regular basis to provide a listening ear, building a relationship of trust. Befriending can often be the lifeline for many homeless people who do not have the social networks we all often take for granted.

We can offer our tailored training service 'Gathering the Threads' which provides sessions on Understanding Homelessness, Sustainable Funding, Building Relationships, Volunteering, Demonstrating your Impact and a facilitation service for 'Away Days'. This service is available to all at reasonable rates.

CHIP has assisted local groups throughout the Churches to develop other practical responses such as Children's Activities Packs, Children's Schools Packs, Well-Being Packs and so much more. CHIP offers the opportunity to take faith into practical action and lets homeless people know that someone cares for them. Your support whether in prayer or in regular donations to support our work throughout Scotland is very much appreciated as there are lots of opportunities to develop local initiatives that make a small difference for homeless people.

CHIP will be working in Argyll & Bute, South Lanarkshire (Clydesdale area), Moray, Falkirk, Edinburgh, East Ayrshire, North Lanarkshire, Inverclyde and the Borders over the next 12 months so please make contact if you would like to be involved. We would be delighted to work alongside you. For more information log onto our website - www.churches-housing.org or contact Diane Beckett, Development Manager diane@churches-housing.org or telephone 0131 477 4500.

Diane Beckett, Development Manager, SCHA

SCOTTISH QUAKER COMMUNITY JUSTICE NETWORK

Annual Gathering, 15th September

David Turner

The guest speaker was Roger Houchin, former prison governor who since retirement has gained an international reputation, travelling extensively in Europe and elsewhere to present his studies on crime, offenders, punishment, and justice systems. Presently he is involved in the Centre for the Study of Violence at Caledonian University.

Under the heading of "MORE CRIMINAL THAN JUST", Roger Houchin gave a power-point presentation with headings posing three key questions, followed by a wealth of statistics and other information to help us address the issues raised from a perspective of facts, rather than in the way they are often portrayed in the media and for political advantage. The questions are as follows:

HOW MUCH CRIME IS THERE?

Reported crime figures show that what comes under the term "crimes", eg non-sexual acts of violence, and crimes of dishonesty of a deeply serious kind fell in the 13/14 years from 1992, while those classified a "offences" eg Sexual offences, vandalism, speeding and drugs (not drug-related) rose significantly in this period. There is no evidence in crime figures to support a view that the scourge of drugs misuse is driving an epidemic of theft and violence. Drugs crime in total has tripled; yet thefts, robberies and housebreaking have halved, and violent crime has decreased by 39.4%. The most violent crimes -- types of robberies, serious assaults and murder have also slightly decreased. In considering the reported rise in "offences" it should be borne in mind, without minimising the harm which results, the extent to which behaviours, not previously proscribed as such, are illegal since 1992.

WHAT PUNISHMENTS ARE THERE?

Included in the forms these take are: Cautions, Fixed Penalties, Conditional Offers, Fines, Community Sentences (six varieties), and Prison. The last one constitutes 12% of all punishments, with 80% of prisoners serving 6 months or less, and 50% serving 3 months or less.

We punish people a great deal in Scotland -- 142 in 100,000. India punishes least in the list given of 12 countries, at 30 in 100,000 -- Russia and USA most, 628 and 750 respectively in 100,000.

However, in respect of Scotland today it is when we look at the distribution of punishment that the injustice of the system becomes most worrying, demonstrated in one shocking fact -- that one in nine men from our most deprived communities will spend time in prison when they are 23 years old! With this as a particular eye-opener, details of the way the whole range of punishments fall on individuals and families in a number of communities where there is multiple disadvantage emerge from studies of our society today. It is Roger's contention from these facts that the impact of our criminal justice system is profoundly dysfunctional, and tinkering with it is totally irrelevant to the problems it professes to address, with imprisonment simply another element in the overall social segregation of those parts of the population already suffering from poor housing, poor health care, poor education, unemployment, poverty and early death.

In quotations from *The Struggle for Justice*, a publication by American Friends Service Committee (1971), our speaker gave a wider context to this phenomenon in parallels with the socially segregated punishments inflicted by the US Justice system.

WHERE CAN WE LOOK FOR EXPLANATIONS?

We have a situation where the clearest of evidence is ignored by Government in favour of locking ever more people up, when that policy has so manifestly failed. How do we make sense of that? Roger Houchin suggests a number of factors are at work in a complex pattern of change. Among these are:

- the decline of the rehabilitative model;
- the return of the "victim";
- the mantra of "public protection";
- new management styles and working practices;
- an atmosphere of perpetual crisis, with a need for "solutions".

The objective has shifted from individual justice to neutralising perceived threats by groups to the "law-abiding" majority. The authorities are trying to remedy a problem of failing social policy by the deployment of punishments, while perpetuating the myth that the infliction of punishment/hurt has the capability of doing good. We are embroiled in a vortex of increasing control and punishment.

REFLECTIONS

In the speaker's view what we need now is a calm examination in principle of the behaviours which offend Scottish values so fundamentally that they demand the denunciation of the criminal law, and of the limits of punishment that are required to give a just measure of denunciation.

We need then to consider how we can most effectively respond to unwanted behaviours that don't need to be criminalised but which we would wish to see limited. Or, indeed, which behaviours we might be prepared to accept, that we don't like but

form part of the lives of others.

COMMENT

There was a great deal in Roger Houchin's presentation that we would have wished to explore further with him, but his schedule of commitments meant that only one or two questions could be aired. We felt that some kind of follow up is needed, one possibility being that of acquiring and studying the Quaker publication from which the speaker drew a number of very relevant quotations *The Struggle for Justice*

(American Friends Service Committee). A small group of Scottish Friends might be formed for this.

Secondly, given indications that the new Minister of Justice has affirmed: that there is all the legislation required for criminal justice already in place -- no more "knee jerk" responses; that prison-building is not the answer; and that he favours supporting and strengthening communities most deprived and crime-ridden, Friends might feel there is a favourable climate for influencing, on a basis of our testimonies, the direction of social justice policy in Scotland.



Alison Burnley would like to make this correction to her account of YM: Joyce Trotman is from Guyana, not Jamaica.

Report from General Meeting on 8th Sept. Ann Millar

Three things stand out for me from GM Scotland, held in Glasgow on 8th Sept: the report on the Retreat, York; the Summer Gathering report; the talk by the former Green Party MSP, Shiona Baird, on 'Green Issues'.

To get inside, up to date information about the working of The Retreat hospital, from John Melling, a governor, was very useful, showing how the work is changing as it responds to new needs, eg. in response to an increase in younger clients' problems. We heard how the Quaker influence is still at work. John pointed out that whilst credal religions and analytical psychiatry do not always sit easily together Quaker spirituality can form a bridge more easily. The kindness and caring model is greatly valued by health purchasing authorities because it works.

As I had been unable to attend Summer Gathering in Stirling, I listened with great interest to this report from Andrew Farrar, one of the planning group. Behind the scenes work was brought alive and the value of the two U-19s participants on the planning committee was particularly appreciated. One minute read: 'the experience of the U-19s programme is precious and we need to look at ways of developing something similar for those aged 19 and over, as well as providing opportunities for cross-age interaction'. Anyone who has read reports by participants in any of the U-19s programmes can only be envious of the way these groups seem to gel and the experience provides a truly formative part of their spiritual journey.

Looking back on the time at Stirling, Andrew instanced some

particular memories of: 'sitting on straw bales in the gazebo, watching the light dim on the hills behind Falkirk as the sun set during epilogue on that first Friday: helping Friends who were lost, confused or with disabilities: singing from the Quaker songbook while walking round the loch: trying to hear each of the morning introductions and not managing to: playing croquet on a very wet lawn: walking in the labyrinth cut in the lawn in the garden: sleeping on the bus back to Edinburgh! Whets the appetite for the next gathering.

Major changes are crucial for the world if it is to move forward in its efforts to become greener and to reduce our carbon footprints. Major even for individuals, not just for governments. We must change our mindset. Shiona, our speaker, wondered - do we really believe that these changes are necessary? We asked for instance 'why are Central and Local Government authorities still allowing expansion of airports, why the continuing manufacture of non-environmentally friendly light bulbs or gas guzzling motor vehicles. We must take on board that we are living beyond our means. Also is it true that bigger is better in the NHS? We had time for us to break into small group discussion, which caused the noise level in the room to soar, as we gave voice to our envisioning of a greener future (almost as bad as our train journey, Dundee to Glasgow, in a carriage bulging with Scottish football fans). The outcome of the small groups included the following suggestions: a really integrated transport system: the need to reduce the economic gap between developed and underdeveloped areas of the world: creating a community based culture of sharing and caring by learning from such groups in other parts of the world who still live like this: using our testimonies better - its all there, we were reminded, we don't have to re-invent to get the message across. This is an issue which the whole of humanity has to face together - now.

'Live simply so that others may simply live' - Christian Aid.

Long Term Framework

Margaret Peacock

Some of you may be getting thoroughly tired of these three words, but it's my job to see that at least you are not confused and bewildered as I was when I was first appointed to help to write it.

Yearly Meeting has twice minuted its intention to "connect all the witness" of "Friends throughout BYM", so Meeting for Sufferings is doing it by expanding the next Long Term Plan for Centrally Managed Work 2009-2014 to be a Framework that includes work undertaken locally, and the visions, priorities and criteria that drive us.

The questions and answer boxes that all Meetings have received is part of the massive collection of Friends' views that is happening before the end of the year. We are also consulting with Central Committees and other Quaker bodies.

From the returns we shall write a Long Term Framework that BYM Trustees will work from when preparing the annual plans for centrally managed work. Local Friends will have a copy to keep as a reference alongside Quaker Faith and Practice to use if they wish when evaluating projects for their own Meetings, so they will be able to see how their ideas fit in with the general aspirations of BYM's work. Local Trustees' annual reports should be available along with the BYM Trustees' annual report to compare with the intentions of the Framework.

When you get your opportunity to help in the survey, there are three things which may be difficult to remember all at the same time.

1. The Framework is to apply to all Friends in Britain, not just those concerned in centrally managed work.
2. It is all about the best and most effective allocation of human and financial resources.

3. We need to think forward to 2009-14, the medium-term future.

As a member of the Long Term Framework working group, and as Meeting for Sufferings representative from GM, I am willing to help Meetings in their explorations, both remotely and in person. (After all, I am able to travel free on buses in Scotland!)



This is the first part of Minute 15 from GM in November 2000. It may be of interest considering our programme in November 2007.

Bob Johnson compared the treatment of prisoners today with the treatment of lunatics before the York Retreat was founded.

He explained to us how his Quaker way of seeking God in every person, together with the Quaker lack of a crystallised creed has led to a successful approach to his work.

Starting from the concept, which he learnt from the prisoners, that every person is born with a sociable, lovable and non-violent personality, he helps violent men to grow out of the childhood terrors which provoked their violent defence reactions. With their consent, he treats them like adults, when they still expect to be abused and punished as they were when they were children. He gains their trust and supports them in confronting their deepest childhood fears

He bases his treatment on the three principles of truth, trust and consent, and finds that his patient respect always enables the man's original goodness to emerge. Coercion doesn't work: respect and consent do.

Working with victims is crucial, to establish that they are real people.

Scottish Quaker Logo

Margaret Peacock

At our next GM, we shall discuss a proposal to improve the Scottish Q. It may be useful to outline its history so far.

A few years ago, Friends were not logo-minded - a logo was for a letterhead, and optional. For that we had the Q, sometimes with a centre - a Quaker star, or a dove.

In 2005, General Meeting was invited to contribute our logo to the display of Scottish churches' logos decorating an ecumenical welcome, so the Q was made Scottish, and was displayed at November GM, to general approval. We had a logo! It appeared on GM letterheads, minutes and envelopes, on Scottish Friend as soon as it occurred to the editor, and also on the website.

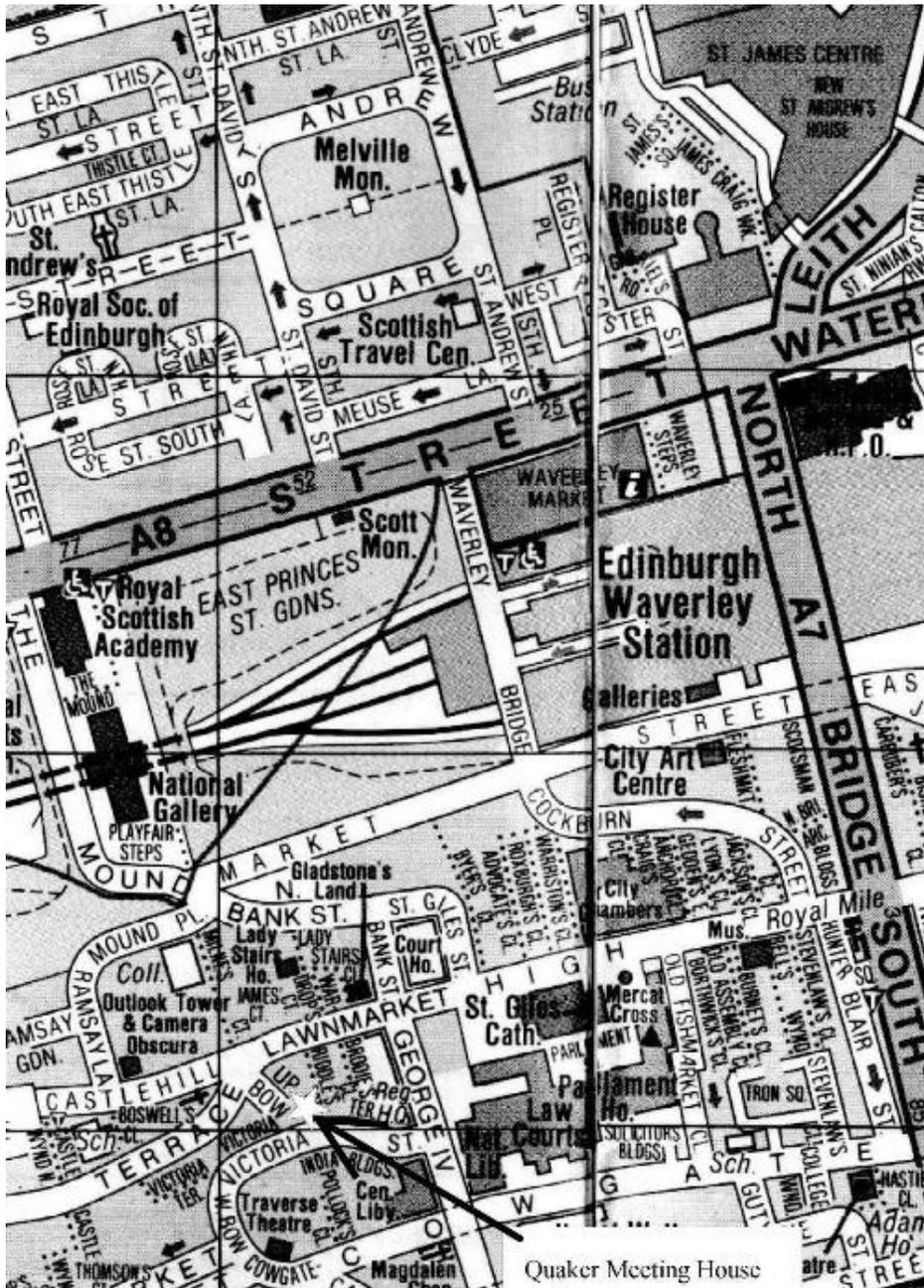
Later in 2005, Friends' House was becoming logo-minded, and not only for letterheads. In 2006 it released a flood of redesigned publications, and their new Q was suddenly everywhere. Some Scottish Friends like it; some loathe it passionately, and many or most either don't care or haven't noticed it. It's probably the same with the Scottish logo. Come and contribute to the discussion at GM.

How to get to Edinburgh Meeting House.

From Waverley Station, walk west up (literally) Market Street, cross North Bank Street and climb up the steep steps of Milne's Court to Lawnmarket. Cross Lawnmarket and go down Upper Bow to Victoria Terrace, past the side window of the Meeting House and go round to the front door.

From the bus station, (rectangle at top of map) leave by the exit at the east end and turn right up James Craig Walk to Leith Walk. Go along North Bridge to High Street, west along High Street to George IV Bridge, then south to Victoria Terrace - a walkway overlooking Victoria Street.

Car parking is virtually impossible, unless you are **very** lucky on Johnston Terrace ("TERRACE", at bottom left of map), in both time and space. If you go all the way down Johnston Terrace and turn right into Castle Terrace, there is a multi-storey car park between that and King's Stables Road. There is another big park east of Waverley Station - turn left off East Market Street.



General Meeting for Scotland Edinburgh 24-25 November

"Seek to understand the causes of injustice, social unrest and fear. Are you working to bring about a just and compassionate society which allows everyone to develop their capacities and fosters the desire to serve?"

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Dear Friends and Attenders throughout Scotland,

Our theme in November is prison reform. This has been a living concern for Quakers throughout our history, and the need for active engagement is as great today as it has ever been.

We have invited Andrew McLellan, Chief Inspector of Prisons for Scotland, to address us on the Saturday afternoon. This will be followed by a powerful one-man play written and performed by Charlie Ryder, an attender at Streatham Hill meeting, dramatising his personal experience in the 1990's.

On the Sunday morning Rob Mackay of Perth Meeting will lead us in a discussion of restorative practices and their potential place in the Scottish criminal justice system.

The weekend starts on Saturday 24th with Meeting for Worship at 11 am, followed by business items.

Is there a new member or attender in your meeting who could be invited to GM? Please let our new Assistant Clerk, Beryl Milner, know so that they can be properly welcomed.

We have a full and interesting agenda, including a social evening on the Saturday. Please come and share it with us!

Robin Waterston, Clerk