

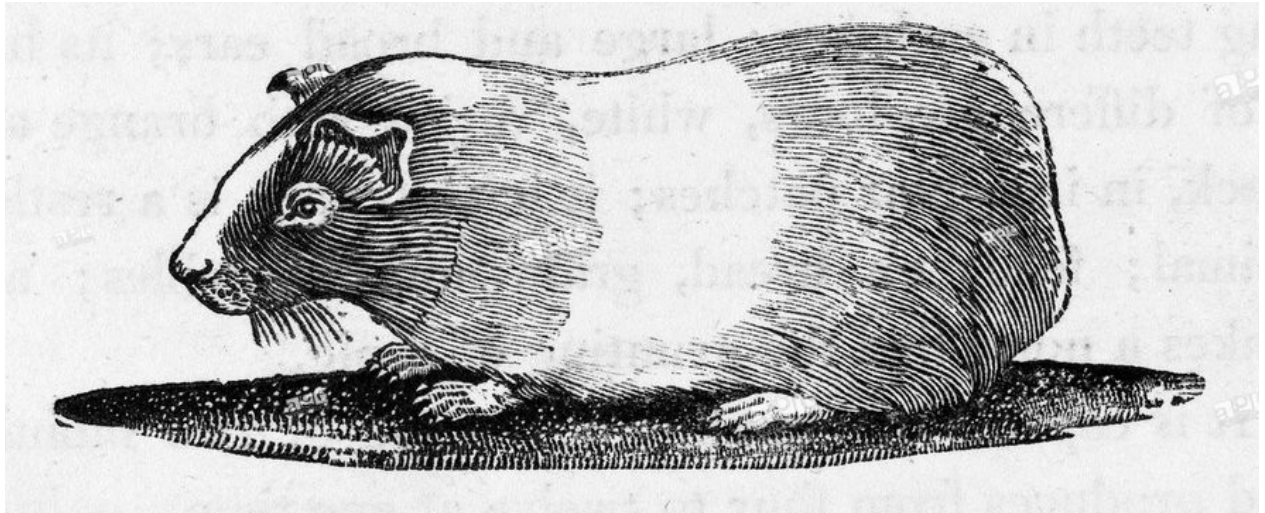
# SESAME

Number 215: March 2018

---

AM at Dunbar / Sufferings Report / Bolivia (*Quaker Study Tour*) / Homelessness on our doorstep / Funeral arrangements / Being a Trustee / Patterns and Examples: *training for Quaker roles* / The Nobel Prize and beyond / NFPB *notes of a non-meeting* / Eldership / AM January Minutes

---



“The Guinea-pig, or Restless Cavy” a woodcut from Thomas Bewick’s *General History of Quadrupeds* (1790; reprinted 1807). See page 7.

---

Published by South East Scotland Area Meeting of the Religious Society of Friends (Quakers). Material for the next issue should be sent to Alan Frith (email: [ar.frith@btinternet.com](mailto:ar.frith@btinternet.com)) or by post to 10, East Parkside, Edinburgh EH16 5XJ, to be received at the latest by **Tuesday 1 May 2018**. The Editors reserve the right to condense articles. If possible, please submit articles by email sending as an attachment *and* in the body of the email. An email version of *Sesame* is available in PDF format. Contact the Editors.

## SOUTH EAST SCOTLAND AREA MEETING

East Lothian Local Meeting will host our next Area Meeting, on Saturday 17 March at the Bleachingfield Centre, Countess Crescent, Dunbar EH42 1DX. Refreshments will be available from 10.30 am and the meeting will start at 11.00 am. We aim to finish in time for tea at 4.30 pm.

Our hosts will provide soup, bread and cakes for lunch, and Friends are invited to bring and share further contributions if they wish.

We will hear from our Friend Philip Revell about how ecological issues are being tackled by the local community, and in the afternoon we will have a chance to visit a couple of local sustainability projects. Dunbar is the birthplace of John Muir, and Friends might choose to visit the John Muir Centre instead.

At our business meeting we will talk about the plight of our homeless neighbours and what we can do to help. On the request of AM Elders, we are discussing our use of the Quaker practice of writing a Testimony to the grace of God in the life of a deceased Friend (See Paper A and *Quaker Faith & Practice* 4.27-4.30, and Chapter 18 'Faithful Lives'). We will also be receiving the Tabular Statement for 2017.

Parents are encouraged to bring their children to Area Meeting. Our new-style Area Meetings are all-age events and there is a children's programme. In Dunbar, the sessions with a sustainability focus are open to all ages but a separate activity is provided for toddlers and younger children. To help with arrangements, please let the AM Assistant Clerk, Alastair Cameron, know the number of children you are bringing.

I hope to see you at Area Meeting in Dunbar. See opposite for directions.

**Elizabeth Allen**

Clerk, South East Scotland Area Meeting

### PROGRAMME FOR THE DAY

- 10.30 am **Arrivals** - tea & coffee are available
- 11.00 am **All-age Worship**
- 11.20 am **All-age session:** *Exploring community resilience in the face of overwhelming global challenge* – Session and game – Philip Revell  
**Separate activity for toddlers and younger children**
- 12.00 noon **Meeting for Church Affairs – session 1** (see page 4 for agenda)  
**Separate activity for children**
- 1.00 to 2.00 pm **Bring-and-share lunch**  
*You are invited to bring a contribution. East Lothian Friends will provide soup, bread, cakes, tea and coffee.*

- 2.00 pm **Meeting for Church Affairs – Session 2**  
*Separate creative session for children*
- 3.15 pm **Choice of all-age guided visits in Dunbar**, including Zero Waste Shop and 'Backlands' Social Enterprise
- 4.15 pm **Closing - all-age worship-sharing**
- 4.30 pm **Tea**

## GETTING TO DUNBAR

### **By train from Edinburgh Waverley to Dunbar**

Depart 9.08 arrive 9.28

Depart 10.08 arrive 10.41

*Walking from the railway station to Bleachingfield Centre (about ten minutes)*  
Leave Dunbar Station and walk up the access road (Station Road). At the end, turn left on to Countess Road. Take the first right (Countess Avenue). **DON'T** go down Abbey Road. At the far end of Countess Avenue, the Bleachingfield Centre is opposite you on the other side of the road.

### **By bus from Waterloo Place, Edinburgh, to Dunbar**

**East Coast Buses No. 7X**

Departs Waterloo Place 8.41; arrives Dunbar High Street 9.45

Departs Waterloo Place 9.31; arrives Dunbar High Street 10.45

Alight from the bus just before reaching the High Street, just after passing a church and then a garage on the left. Cross the road and take the first turning on the right (Countess Crescent). The Bleachingfield Centre is on your right. (five minutes' walk)

### **Bus from Edinburgh Bus Station to Dunbar**

**Border Buses No. 253**

Departs Bus Station (Gate E) 9.10; arrives Dunbar 10.10

*There is a bus stop at Dunbar Library which is in the Bleachingfield Centre, Countess Crescent, where we are meeting.*

### **By Car**

There is a large car park at the Bleachingfield Centre, but if full you will be guided to nearby parking.

# SOUTH EAST SCOTLAND AREA MEETING

## MEETING FOR CHURCH AFFAIRS:

Session 1, 12.00 to 1.00pm

Session 2, 2.00 pm to 3.15 pm

## DRAFT AGENDA

1. Worship
2. Introductions
3. Minutes of last meeting, 22 January, 2018
4. Recording a decision made by between-meetings procedure
5. Matters arising
6. Membership matters
7. Tabular Statement 2017
8. Meeting for Sufferings report [*See opposite page*]
9. AM Nominations Committee report
10. The plight of our homeless neighbours – how can we help?  
[*See page 8.*]
11. Minute from Area Meeting elders on writing Testimonies to the Grace of God in the lives of deceased Friends (PAPER A)
12. Correspondence and notices
13. AOCB

NOTE: Paper A (then called Paper B) has already appeared in *Sesame*; it was in the November issue (No. 213) on page 4. It can be re-read at

<http://www.quakerscotland.org/sites/quakerscotland.org/files/newsletters/Sesame%20213.pdf>

*Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul*

**John Muir (1838-1914)**

## Meeting for Sufferings: 3 February 2018

All the papers for the meeting are available online at

<http://www.quaker.org.uk/documents/mfs-feb-2018-updated-agenda-papers-package3>

The minutes and other follow-up material is linked from

<http://www.quaker.org.uk/our-organisation/meeting-for-sufferings/papers-and-minutes>

### *Yearly Meeting 2018 – report from the Clerk*

We had a brief introduction to plans for Yearly Meeting (4-7 May 2018 at Friends House, London). Perhaps the most interesting thing in this regard was a phrase from YM Agenda Committee (YMAC) at their recent meeting: “Preparing YM for radical change”. This came up several times in different contexts during the day, and was explained as referring to the growing awareness of the need to recognise and respond to the fact that we are shrinking, and getting older.

Further to Sufferings’ decision, reported in the last *Sesame*, to recommend to YM that we should set about revising our Book of Discipline and that Sufferings should manage the creation of a Revision Committee to undertake the necessary work, the largest agenda item at YM 2018 will be devoted to preparing for and making that decision and addressing the consequences.

Deadlines for young people's participation in events later this year are fast approaching; the one for Junior Yearly Meeting (23 February) will have passed by the time you read this; and for both the Young people's YM programme (which will not be at Friends House) and the Children's programme at YM (which will be), the deadline is **18 March**

See <http://www.quaker.org.uk/events/?category=1> for details.

Once again those planning to attend YM in May are asked to register in advance:

<https://forms.quaker.org.uk/ym/>

### *Yearly Meeting Gathering 2020*

Deborah Rowlands, YM Clerk, also gave some background to the recommendation from YMAC, which Sufferings agreed to, that the 2020 YM Gathering should be held at the University of Bath from 1-8 August, 2020.

### *Report from BYM Sustainability Group*

This Group, which is not itself empowered or funded to do work itself, is near the beginning of the members’ second 3-year term.

They have sometimes found the lack of resources of their own difficult to deal with.

They are concerned that the uptake of the sustainability concern is very uneven across the Yearly Meeting – the need for change was asserted in the ‘Canterbury Commitment’ expressed in YM Minute 36, 2011 (to re-read it, see <http://www.quaker.org.uk/documents/minute-36-leaflet-2011>), but the intention has not always translated into action.

Sufferings received the report but postponed any discussion until our own review group, appointed last year, reports. This is now planned to be in time for April MfS.

The Group's report closed with these lines from G. K. Chesterton's *The Ballad of the White Horse*:

I tell you naught for your comfort,  
Yea, naught for your desire,  
Save that the sky grows darker yet  
And the sea rises higher.

### ***Quaker Life Central Committee (QLCC) report***

This item took by far the most of our time, and was structured by way of a response to a challenge from QLCC's Clerk (now co-Clerk) Jocelyn Bell Burnell in her report to us in December 2016 to make these annual reports from the major central committees more than just a box-ticking exercise (see my report of that meeting for details). The core of this year's report is QLCC's new Strategy (see the Agenda link above) and their proposed priorities within that.

Jocelyn gave a brief introduction to these before lunch, and QLCC members were available over lunch to discuss them. Then after lunch we met in our geographically-determined House Groups (Scottish and Welsh representatives in our case) for an hour-long worship-sharing session, followed after a short break by a return together and a continuation of the worship-sharing approach. I think the change in process worked very well, although we really need to hear back from QLCC as to what *they* got from it before we really know how well it succeeded.

In our group, and more widely, I think the deepest concerns around QLCC's role all centred around membership and worship: the process of admission to membership, the need to understand Quaker discipline as a key part of membership, the centrality of deeply experienced worship in holding our community together, making it attractive to enquirers and sustaining us as we seek to witness to our faith in the wider world.

**Henry S. Thompson, SE Scotland AM representative**

# Quaker Study Tour to Bolivia

## *25 July – 9 August 2018*

Bolivia has the third largest Quaker population in the world and they would love to meet you!

The Bolivian Andes offer breathtaking scenery – a photographer’s paradise.

See how lives are being changed by projects and educational opportunities supported by Quaker Bolivia Link and the Bolivian Quaker Education Fund.

Visit historic cultural sites: Sucre, Potosí, Tianaku, and the Island of the Sun on Lake Titikaka. Optional extensions to Peru: Cusco, Machu Pichu and more.

For further information about itinerary and costs, and to reserve your place for this unique Quaker Study Tour and optional Peru extension, email [qst.bolivia@gmail.com](mailto:qst.bolivia@gmail.com).

*From our Area Meeting, John Fox and Rachel Frith attended a previous Quaker Study Tour (in 2005), and both would recommend it. (Ed.)*

### **Nature Notes, from the Nineteenth Century, mostly**

In Bolivia, guinea pigs like the one on the front page are reared for food; according to Bewick, *their flesh, though eatable, is far from being good*. He had a low opinion of them generally: *Their habits and dispositions are equally unpleasant and disgusting: void of attachment even to their own offspring, they suffer them to be devoured the moment they are brought forth, without making the smallest attempt to defend them ... [they are] so stupid as to allow themselves to be killed by Cats without resistance. On the other hand, They are by nature gentle and tame; they do no mischief, but seem to be equally incapable of good. Rats are said to avoid the places where they reside. In the same book, Bewick has a two-page description of “the Lama” [sic] – mild, gentle and tractable ... When angry, they have no other method of revenging injuries but by spitting. They can throw out their saliva to the distance of ten paces; and if it fall on the skin it raises an itching accompanied with a slight inflammation.* Alas, although in the appendix to the 1807 edition Bewick included an easily recognisable duck-billed platypus (cautiously described, in a note by the Governor of New South Wales, as “an Amphibious Animal”), he made no attempt to depict a llama, angry or otherwise, having presumably never seen one. Participants in the Study Tour, however, are likely to see both guinea pigs and llamas. Reassuringly, Wikipedia states confidently that “When correctly reared, llamas spitting at a human is a rare thing”.

# *THE HOMELESSNESS CRISIS*

## *Edinburgh Meeting House's proper response*

As in the rest of the city, there are frequently people sleeping rough around the Meeting House at 7 Victoria Terrace. The managers do what they feel is appropriate – which includes: allowing the area in front of the fire doors to be used when there are no groups in the building; offering information on the Bethany night shelter; and checking that people sleeping rough are OK. It may be that the Area Meeting think they should do more – in which case that thought needs working up into some proper guidance for managers and staff.

Perhaps local Friends would be willing to help determine whether a more proactive approach is needed?

There are to be two meetings where we can start discerning how we respond properly to homelessness, within the constraints of the Meeting House's being a safe and pleasant place for building users and staff:

1. **At Area Meeting on 17 March in Dunbar** we will try to find a general Quaker view of homelessness and what help we can give to rough sleepers.
2. At a special meeting organised by Area Meeting's Meeting House Management Committee **at 1.30pm on Sunday 25 March at 7 Victoria Terrace** we will think about practical steps. We will be joined by Sam Waylen who has over thirty years' experience of living with and helping out homeless people in Edinburgh.

**David Sterratt**

*Convenor, AM Meeting House Management Committee*

O God of mountains, stars, and boundless spaces!  
 O God of freedom and of joyous hearts!  
 When Thy Face looketh forth from all men's faces,  
 There will be room enough in crowded marts:  
 Brood Thou around me, and the noise is o'er;  
 Thy universe my closet with shut door.

**George Macdonald (1824-1905)**



## Funeral arrangements

At Area Meeting in January we agreed to lay down the AM Funerals Committee and for AM Elders to take on responsibility for arranging funerals. We hope to make the transition to the new system as smooth as possible and have made the following arrangements for the handover:

**The AM Funerals Committee will make arrangements for funerals until Sunday 25 March.**

Contact Laurie Naumann or your LM Funerals Committee representative.

**From Monday, 26 March, Elders will be responsible for this task.**

The request for a Quaker funeral may be made to any AM Elder or Overseer. However, for simplicity two named Elders will act as contacts for those seeking to arrange a Quaker funeral. In the first instance the named contact people will be the Convenors of Area Meeting Elders, **Kirstin Phillips** and **Cathy Bell**. They will be responsible for finding two Elders to set up and hold a Meeting for Worship at the funeral, and at a Memorial Meeting, if this is requested.

## An Appeal for further Area Meeting trustees

Please consider whether you could help our AM by becoming a trustee.

While all members have a responsibility for the way the society is run, trustees are appointed to ensure that AM's assets and affairs are operated with integrity in accord with both good practice and with legal requirements. They report regularly to AM in session about their work. As the AM is a charity, trustees also report to the Office of the Scottish Charities Regulator (OSCR) to whom they submit an annual return.

You would be part of a very supportive group of about ten trustees who meet four times a year with other business conducted between meetings, generally by email.

No previous experience is necessary. Britain Yearly Meeting provides a short handbook giving accessible guidance for AM trustees. In addition, new trustees are encouraged to attend one of the short residential training courses for Quaker trustees held at Woodbrooke Quaker Study Centre in Birmingham, with expenses paid by AM.

For more information or to discuss the possibility of taking on this service please contact

Alan Sayle (Nominations Committee) 0131 332 5566  
[alansayle@btinternet.com](mailto:alansayle@btinternet.com)

or Ken Jobling (clerk to AM trustees) 0131 552 4590  
[kjobling@btinternet.com](mailto:kjobling@btinternet.com)

**Ken Jobling**

## Patterns and Examples

Edinburgh Meeting House hosted the first of three new training days (the next two are in England) for Quaker role holders on Saturday, 17 February. The day was run jointly by Rhiannon Grant from Woodbrooke and Oliver Waterhouse from Quaker Life at Friends House. The event was fully booked a week in advance, perhaps showing there is a hunger for events like this in Scotland. Friends came from many different parts of Scotland and the north of England.

This new style training for all role holders broadens its appeal and replaces a three yearly cycle of introductory days specifically aimed at elders and overseers. There was a choice of four morning sessions on 'pastoral care', 'stewardship', 'Quaker business method' and 'ministry and service', so participants could choose what was best for them personally. It was interesting that there were thirteen women in the session I went to on pastoral care – and no men! Useful sharing went on about issues such as community building, boundaries, membership and spiritual nurture.

Again, there was a choice of four afternoon sessions: 'mental health issues', 'practicing a meeting for clearness', 'Godly play' (story telling technique), and a mindful colouring relaxation session. The mental health session I attended attracted about half of all participants, showing a great interest in this issue. Small groups were given scenarios to work through.

The final session was worship sharing and there were some moving contributions, demonstrating that the day was useful in deepening our understanding of Quaker processes. One day is not much time to go deeply into a variety of issues but I found it very affirming and hope that more days like this could take place in Scotland in the future.

Friends could usefully remember that Oliver Waterhouse is the main person at Friends House who can advise you on issues to do with your meeting if you need some help and support. Woodbrooke run a variety of courses to do with Quaker roles and a number of these are now also available online for distance learning which could benefit those who find it hard to get to Woodbrooke. Our Area Meeting is good at supporting Friends to go on these roles courses – please take advantage of them!

**Marilyn Higgins**

---

*Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.*

**George Fox, 1656**  
[*Quaker Faith & Practice* 19.32]

## Thoughts on the Prize

Our Friend **Janet Fenton** was in Oslo for the conferring of the 2017 Nobel Peace Prize on the International Campaign to Abolish Nuclear Weapons (ICAN). Here she reflects on that; and on the greater prize that ICAN is striving for ...

Before the negotiations at UN for the nuclear weapons ban treaty commenced in earnest last year, I participated in a conference in Helensburgh that aimed to imagine what disarming Trident might mean for the community there. I wanted to convey that we were standing at the brink of an overwhelming and radical shift in considering banning nuclear weapons.

So I found myself returning to the idea which drove me so powerfully during the Scottish independence referendum campaign, the idea of starting again, starting *better*, in visioning a completely new country here, where peace, equality, simplicity, integrity, and environmental and social responsibility are core values. I began my contribution with words from a poem:

*“My soul there is a country my parents used to know  
a country sore and sorry reaching for a better world  
they humped coal and cleaned the grate  
they queued in shops and trudged the windy street  
they hoped, believed, encouraged,  
were witty kind and good”*

In *Is there A Country?* the lamented founder of the Scottish Poetry Library, Tessa Ransford, reflected (echoing Henry Vaughan) on the aftermath of the second world war and a generation striving for co-operative recovery.

Initiatives grew from that spirit, like Edinburgh’s Festivals and the Pestalozzi Children’s village that housed and educated war-orphaned children, but military might was not abandoned. The Nuremberg trials took place, but the August 1945 bombing of Hiroshima and Nagasaki were not considered war crimes; and although the United Nations was established in October 1945 with a first resolution not to use atomic energy for weapons of war, the UK had ‘tooled up’ with its own nuclear bomb by 1952, and the Cold War started in earnest.

First Polaris, then Trident came to our deep lochs and misty mountains. The humanitarian consequences of any accidental or deliberate detonation of a fraction of the Coulport warhead store is unthinkable for Scotland, but also for the world. Can we turn aside from that? Do last year’s developments translate into a new understanding of what love requires of us now?

*“My soul there is a country you may visit in the future  
when women will be happy and playgrounds will abound  
where animals are understood and sharing is rewarded  
when cities are for local markets  
when land is allocated so that all can grow some food  
when learning is provided by those with skill and reason*

*and stories keep us wise  
 the old are not neglected and the young are not exploited  
 a world of human kindness  
 we do know how  
 we know we must allow"*

In the past year, the International Campaign to Abolish Nuclear Weapons (ICAN) has succeeded in bringing together civil society and ensuring that they are heard. Scientists, environmental and climate change experts, disaster recovery agencies, physicians, lawyers, campaigners and, most significantly, the survivors joined their narratives, their testimonies and their evidence. From the rebuilt cities some spoke of the nuclear weapons detonated at Hiroshima and Nagasaki and those who have lived to tell the shameful story described the dreadful impact on lives and the planet itself that hundreds of thousand of atomic tests inflicted on the world. ICAN have negotiated to ensure that the United Nations General Assembly agreed to set up the Conference to write a Treaty to Prohibit Nuclear Weapons (TPNW), and ensured that the witness from these people was heard by diplomats and ambassadors from governments on every continent. This process ensured that, despite huge pressure from the Governments of the nuclear-armed states and those which feel they depend on them, the Conference was successful and ended in July 2017 with a strongly-worded U.N. Treaty. And when 50 member states have ratified it through their national legislatures, it will be legally binding on those that sign.

In October, the news broke that ICAN was to be awarded the Nobel Peace Prize for its contribution to achieving the TPNW. What did this mean in the UK, and in Scotland? Scottish CND immediately declared that celebration of the award should include an international Peace Rally, which will take place at Faslane on 22 September 2018. This event will recognise the importance of ICAN's work in securing the TPNW and the Scottish contribution to the negotiations, highlighting the strength of support from many UN member states who see Scotland as a country forced into hosting nuclear weapons against its wishes. International support presents a clear challenge to the UK Government's refusal to recognise the TPNW.

The Treaty is having an impact even before it enters into force, and it will seriously affect the security doctrines and practices of the states that are resistant to signing it. There is more substance to its terms than banning the use of the weapons, and ICAN is well aware that it is a campaign to *abolish*, not merely prohibit nuclear weapons.

The treaty is simple, and its language is easy to understand. No possessions (now condemned by the Pope), use, deployment, threat, no assistance to states that use nuclear weapons, no investment or procurement. And there are positive obligations as well, meaning that, for example, damaged people should be looked after and poisoned environments should be cleaned up.

Like its sister treaties on land mines, cluster munitions and chemical weapons, this treaty affects investments in multinational companies, prevents access to facilities for states operating neither-confirm-nor-deny policies for ships and planes in transit, and more than the sum of all these parts, stigmatises nuclear weapons as neither lawful nor decent. With so many headaches around the logistics the shift in the status of nuclear weaponry from a political asset to a militarily useless and moral liability will come about.

The dangers presented by nuclear weapons can be measured in relation to the United Nations Sustainable Development Goals (SDGs), widely regarded as a blueprint for continued human future [See page 14]. Each one of them is incompatible with the continued existence of nuclear arms.

These weapons were all developed in secret following decisions made without any informed consultation with the people for whose welfare the decision-makers were accountable. No state has offered any effective plan to protect their people and their environment in the event of any nuclear detonation over or in their territory. The clear and unambiguous terms of the TPNW and its comprehensive and articulate preamble leaves little room for any continuing rationale or legal argument for their retention. A handful of UN states are actively seeking to do so. Fear of nuclear attack is the only reason given for holding them, despite clear evidence that any nuclear exchange would threaten all life on earth regardless of borders.

Accelerating climate change, and environmental degradation endanger us through resource shortages and conflict, and human migration in turn increases the urgency. The TPNW brings the human rights perspective through the focus on humanitarian consequences and the effect of detonation and ionizing radiation always and inevitably impacting beyond any national boundaries or borders. The nuclear armed states will be affected by the restrictions of the treaty and I hope that we can insist that this leads to a change of position sooner rather than later.

Arriving to a bright and cold Oslo, in December, the weather and the landscape viewed from the train that linked the airport so efficiently to the city, with its hills and birch and pine, was not so different from Scotland. A small group of us were there for the Nobel award, along with the torch specially gifted by First Minister Nicola Sturgeon. Thousands of us from across the world, were taking part in the ceremonies including the biggest torch-lit procession that the Nobel prize has ever attracted over the years, singing "we shall overcome" by the light of our torches as we walked the icy streets. Governments were there to see the Norwegian Royal Family and the Nobel Committee assemble for the award ceremony, although the UK chose to snub the awards as well as the treaty negotiations. This is not acceptable to people or parliament in Scotland.

Inevitably, ICAN held a campaigners meeting in Oslo: follow-up work between the nuclear-armed states is already underway and we were able to

share our diverse approaches and opportunities. It is important to resist the negative discourse prevalent in both the US and the UK, through taking a clear practical focus on legislative opportunities, and on the basic leg-work of meetings, workshops, videos and ways to communicate the positive story of the treaty and the Nobel Award.

Different strategies in different locations are very important, along with sharing information about what is being done elsewhere. Social media and channelling, following and amplifying what we do is still very inadequate and requires development and the cultivation of social media journalists and promotional sites. For Scotland, some of the treaty's requirements – for example, educating the populace, including its medical students, about the impact of nuclear weapons on human health – could be put into law even if signing the Treaty is outside the Scottish Government's devolved competence. Our commitment to early education could include ensuring that every primary school student learns about the SDGs – and the TPNW. And then there is an examination due on Scotland's obligations under International Humanitarian Law on the legality of having Trident based here at all. The preamble of the Treaty might provide a new perspective for the Scottish legal establishment.

In Scotland, ICAN partners are Scottish CND, the Edinburgh Peace & Justice Centre, UN House Scotland and Medact Scotland. Pending acceptance as partners also are Northern Friends Peace Board and Trident Ploughshares. (ICAN's limited infrastructure has received literally thousands of applications from NGOs to become partners since the Nobel Award).

If you haven't read the Treaty, do. It is a beautiful, articulate document, that gives hope and inspiration to those who seek peace and a better way of resolving conflict. We have an understanding about nuclear weapons now that is worth being tenacious and graphic about.

More information at [nuclearban.scot](http://nuclearban.scot) or email [hello@nuclearban.scot](mailto:hello@nuclearban.scot) or any of the partner organisations.

*The UN Sustainable Development Goals are:*

- |  |  |
|--|--|
| 1. No Poverty                              | 10. Reduced Inequalities                   |
| 2. Zero Hunger                             | 11. Sustainable Cities and Communities     |
| 3. Good Health and well-being              | 12. Responsible Consumption and Production |
| 4. Quality Education                       | 13. Climate Action                         |
| 5. Gender Equality                         | 14. Life Below Water                       |
| 6. Clean Water and Sanitation              | 15. Life on Land                           |
| 7. Affordable and Clean Energy             | 16. Peace, Justice and Strong Institutions |
| 8. Decent Work and Economic Growth         | 17. Partnerships for the Goals             |
| 9. Industry, Innovation and Infrastructure |  |

## Northern Friends Peace Board

The Board's first meeting of 2018 was due to take place in Carlisle on 3 March but was cancelled because of the bad weather: the first such cancellation in "very many years" according to Philip Austin, our co-ordinator. He has nevertheless circulated notes of peace activities which would have been discussed at the meeting or reported at the Members' Forum.

### Sanctuary

Some Board members attended the conference in Brussels in December on *Sanctuary Everywhere* and valued both the support got from being part of a Quaker network beyond their own locality and the stimulus from the speakers. Videos of three of the sessions are available to view online; see <https://www.youtube.com/watch?v=fG16f0NTdxI> <https://www.youtube.com/watch?v=yDcRVzGx8HE&t=2s> and <https://www.youtube.com/watch?v=3QqbVF74qM>

*The Friend* carried a report of the conference by Oliver Robertson, Clerk of the General Council of QCEA [the Quaker Council for European Affairs], the body which, together with QPSW, had organised it.

At Carlisle we had been going to hear from Penrith Friends about an action to raise money for refugees; there is an online account of it (the title gives the gist) at <http://www.quaker.org.uk/our-work/our-stories/penrith-quakers-paddle-the-second-longest-lake-in-the-uk-to-raise-money-for-refugees>. (The two youngest of the ten canoeists involved were 13; more than £4,000 has been raised for UNHCR.)

Other local action in support of refugees and asylum seekers includes the monthly "Sanctuary Suppers" which Huddersfield Meeting House has been hosting for seven years now, and which attract 100-150 people each time; and the campaign to close down the Morton Hall Immigration Removal Centre at Swinderby, near Lincoln, where four deaths occurred last year, out of the ten deaths of immigrants in custody throughout the UK. See <https://www.facebook.com/shutdownmortonhallcampaign>. At Yarl's Wood IRC, 120 woman among the detainees are on hunger strike; QPSW are urging Friends to support them. Suggested wording of a letter to MPs is at <http://www.quaker.org.uk/our-work/social-justice/migration>.

### Nuclear weapons

The international rally in support of the UN Treaty on the Prohibition of Nuclear Weapons (TPNW), as mentioned in Janet Fenton's article, is to take place at Faslane on 22 September 2018 with the title *Nae Nukes Anywhere!* - not, as originally planned, on the 15<sup>th</sup>, owing to a clash with a pro-independence march which many will want to attend. Details are given at <http://nuclearban.scot/nae-nukes-anywhere-international-rally-at-faslane-22nd-september/>.

Huddersfield Local Meeting has written to MPs about the TPNW; ICAN is encouraging others to do likewise – see <http://www.icanw.org/get-involved/engage-your-parliamentarian/>.

Information about the important work of Nukewatch in tracking and monitoring the movement of British weapons of mass destruction (WMDs) from the Atomic Weapons Establishment at Aldermaston in Berkshire to the Royal Naval Armaments Depot (RNAD Coulport) on Loch Long, is at <http://www.nukewatch.org.uk/>.

A Board member has reported an initiative called “Peace Train” which seeks to publicise the TPNW through campaigners’ having a visible presence at the stations on a particular line; however Google has yet to catch up with this, if indeed it has got beyond the planning stage. (The Peace Train which was a 1989 protest against the repeated bombing of the Dublin-Belfast railway by the Provisional IRA rates a page on Wikipedia; otherwise, most of what is turned up relates to the 1971 Cat Stevens song.)

### **Other activities**

Donald Saunders from North Wales had been in touch with Philip Austin regarding the news that Llandudno is to be the focus for Armed Forces Day on 30 June (<https://www.gov.uk/government/news/historic-north-wales-town-announced-as-host-for-armed-forces-day-2018>): “we are planning actions to present the peace/anti-war message ... we hope, as it [the event] is UK-wide, other NFPB members and others would come to join in protest.” He also had news of a two-week exhibition entitled *Belief and Action* to be mounted in a church in Llandudno, opening on 2 April and sponsored by Wales for Peace: it explores the diversity of views on conflict and peace over the last century, in particular conscientious objectors, but also more recent movements in opposition to nuclear proliferation, the Iraq War *etc.*, and how communities across Wales acted on their beliefs.

Also in April but closer to home: the Edinburgh International Centre for Spirituality & Peace is organising a two-day retreat on *Hope and Sacred Activism* led by Andrew Harvey. See <http://eicsp.org/events/event-details/530-2-day-retreat-hope-and-sacred-activism-14-15-april-2018>.

Other events brought to our attention included vigils and protests against weapons manufacture (MBDA in Bolton: “a world leader in missile systems” [*sic*]), against the arms trade, and opposing the military use of drones (see <https://dronecampaignnetwork.wordpress.com/events/fly-kites-not-drones/>); workshops and peace education; meetings with groups from war zones such as Syria and Yemen; and a meeting with the Walk on Earth Gently Task Group which has radical ideas on sustainable lifestyles.

The Board’s next scheduled meeting is in June but it is hoped to arrange one (or more) interim gatherings before then.

**Alan Frith**



## Six Years an Elder

I was first appointed an Elder in 2011, and served two triennia. When I asked what being an Elder involved, I was directed to *Quaker Faith & Practice* - but I found the list of Elders' duties overwhelming and not easy to see how to do. The Woodbrooke course I went on introduced yet more things that I'd not even thought of...

From the beginning of my service, my question was *Who nurtures the nurturers?* I asked at an AM Elders' meeting, but there was no helpful answer. I felt I was groping in the dark – what exactly did 'tending the spiritual life of our Meeting' mean? Was there a map for 'being an Elder'? If not, *should* there be one? If there is, where is it? Do we guide and assist each other? We are members of the Society of FRIENDS - but are we always Ffriendly? Are we sometimes too busy to notice the Friend drowning in the shallows? Or the deeper waters? Do we struggle on in silence, not knowing that help is there for the asking? Quakerism is a 'do-it-ourselves' religion, but is it sometimes a go-it-alone burden?

I noticed how easy it was to let dealing with practicalities take up all the time in meetings, leaving none for thinking on the 'things that are eternal'. Rotas are necessary; people's practical needs must be attended to. It's also easier to go for the practical, which generally has a clear beginning, middle, and end – but how often does this lead us to neglect our own needs?

*Surely I'm not the only person feeling like this?* At Pendle Hill we would share our discoveries, our challenges, our struggles, and know that loving support and upholding surrounded us. Early Friends knew what was important – attend to what God is asking of you and the rest will follow... Are we putting the cart before the horse? Do we need to attend to people's physical needs before they can have the space to think of their spiritual needs? OR do we attend to our own spiritual needs "and the rest will follow"?

*When was the last time you had a 'deep' conversation with a neighbour? When was the last time you had a chance to think about your spiritual needs?*

As time went by, it was clear to me that, soon after their appointment, new Elders needed to be offered the opportunity to talk about any concerns they might have, and to get to know other Elders, so that they would have someone to whom they could turn if they met problems. These meetings were begun: I really enjoyed being part of them and getting to know both newly-appointed and established Elders.

I was also aware of the isolation of those people who were the only Elder in their local Meeting, and so began the "Elders of Small Meetings" group which met periodically to get to know each other, to share experiences, ideas, problems and solutions. Attendance was usually small, and a different group of people met each time. Everyone who came valued the meetings, and I too felt greatly strengthened and encouraged by them. In

time these were extended to include all Area Meeting Elders. The meetings were usually just as small in size and were equally enjoyable and enriching. I wish I'd had the opportunity to join such conversations when I was first appointed Elder...it would have made the six years a whole lot easier!

**Mary Woodward**

I must add that, during my second triennium, Zélie Gross's book on Eldership *With a tender hand* was published and I found it of enormous value: and that I am ready and willing to serve as Elder again in future!

**“What is Eldership?” These are some of the reflections from those taking part in my final Elders' Conversation:**

Eldership is a **responsibility for the spiritual well-being of the Meeting**; being sensitive to the quality of the worship and the depth of conversations; “reading things as they are” (which will not stay constant); providing a space for safe unburdening.

**“We have an experiential manifestation of faith: as we live our faith in the world our experiences can change our life”**: we need opportunities to have meaningful conversations. How do Elders provide opportunities for sharing, and nurture its growth?

Smaller groups often have the supportive quality that big groups maybe can't provide. In a big meeting there will be an experienced core + transients: it is necessary to create as many opportunities as possible to meet others in as many ways as possible (book group, art group, singing group, Light group, discussion groups) – and to be sensitive to needs and undercurrents as they arrive...

**Community-building is at the core of worship**: not excluding people who feel at the edge of Meeting – UNQUESTIONING ACCEPTANCE is the key.

**“In the Gathering of Meeting we find the strength to go to the scary places, and that gives back to the Meeting...”** Is that easier in a smaller Meeting? Or in small groups within a large Meeting? Different groups can offer their own opportunities for people to grow at their own pace.

Leave new arrivals the space to develop their own relationship with Quakerism in their own way – coffee, lunch, washing up, groups... all these provide the possibility of finding the way that's right for each person. What about those who arrive with burning questions and leave because they are being left “alone”? **“There will be occasions when we don't notice the need, or can't provide what the family or person wants or needs” ...**

An Elder could be available after Meeting for anyone who wants to talk privately. It can be helpful to have a book on the table in addition to the visitors' book – “if you want us to contact you, leave your details here.”

Overseers follow this up initially, sending information so that the person can see what's available.

Meeting can settle into its comfort zone and an Elder might bring stuff into Meeting to nudge it away from this: *e.g.*, a winter discussion programme, which need not be simply reading a publication and talking about it. These are tools to enable us to get to know one another at a deeper level. One Meeting had a creative listening group for six weeks, took a break, did it again, fairly regularly: sharing spiritual journeys was transformative for one of those present – the group was not there to *learn* but to *share*, with everyone starting from the same place, without a hierarchy or teacher/learner situation, and a format that prevented anyone hogging the show.

**“Different people “do it” in different ways! One feels one’s way in at one’s own pace...”**

If we are feeling over-busy, we may need to share doing things with others. It's useful to have a range of Elders who have access to different groupings, and who have different skills. It's good that there is a group of Elders in Area Meeting to provide support for the 'singletons'.

People live out their faith in their lives outside Meeting – we act communally *and* individually as witness. It can help a Meeting if it finds something they *want* to witness to communally: it can have a profound effect on Meeting. “What can we *AS A COMMUNITY* do? It doesn't have to be an Elder!”

**“It's always different: don't expect it to be the way I think it should be...”**

Kerstin Phillips' reflections on my notes of our final Elders' Conversation:

*I have been thinking this evening about what you wrote. You know that we are very short of Elders. Three LMs have no Elder. Nominations committee have been struggling for a long time to find members who are willing to do the work, just as it is difficult to find people willing to take on as Overseers and Treasurers.*

*I wonder if people think that the responsibility is just too much for them personally, and that others would be better at it. Reading Quaker Faith & Practice would certainly put some people off because of what is suggested that Elders do. They feel, like I did, that they are not knowledgeable enough about Quaker ways and certainly not confident about their skills to take on all the responsibility. Most people who are asked to become an Elder can feel unworthy and ill prepared and want to wait for at least another ten years by which time they will have developed deeper spirituality and knowledge and confidence.*

*I doubt anybody feels that they already are a perfect Elder when asked to consider being nominated. I accepted to become an Elder not because of knowledge or skills but realising the need, hoping other Elders and wise members would help me and support me. We are not needing perfect people, we are looking for people who see the need and are willing to do their best because we want the Quaker Meeting to survive.*

*Thank heavens there are many former Elders who are able to listen and support us in the various tasks.*

## SOUTH EAST SCOTLAND AREA MEETING

### Minutes of Area Meeting held on Monday 22 January 2018 at Edinburgh Quaker Meeting House

#### 2018/01/01 Worship

During opening worship *Quaker Faith & Practice* 27.03 has been read to us. We have been reminded that within the Religious Society of Friends there are different faith perspectives, some Christocentric, others universalist, and the challenge is for us to understand, accommodate and validate one another's perception of the truth.

#### 2018/01/02 Introductions

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

**2018/01/03 The minutes of our last meeting**, held on 25 November 2017 at Fisherrow Community Centre, Musselburgh, have been signed and entered in the minute book.

#### 2018/01/04 Matters arising

##### a) *Newly admitted remand prisoners without personal cash*

Further to minutes 2017/08/06, 2017/09/03 and 2017/11/03, Kate Arnot and Mariot Dallas from Polmont Meeting met with Michael Matheson MSP, Cabinet Secretary for Justice, on 1 December. He understood our concern and has written to and received a reply from the Chief Executive of the Scottish Prison Service. Kate and Mariot have been invited to consider this reply and send Michael Matheson their response.

We ask our clerks and our Quaker Prison Chaplaincy volunteers at HMP Edinburgh to work with Kate and Mariot to prepare a response.

##### b) *Area Meeting Training Workshop on building and nurturing an all-age community*

Further to minute 1017/11/15, a very successful training workshop facilitated by Madeleine Harding and Marian Grothey took place on 13 January. The learning points will inform the planning of future all-age Area Meetings.

We thank Madeleine and Marian for their work in setting up and facilitating this day.

#### 2018/01/05 Area Meeting Threshing Meeting on nominations issues

(Minutes 2017/11/03 (b) and 2017/09/05 refer.)

A full report of the Threshing Meeting has been published in *Sesame*. About 40 Friends took part.

Of the recommendations for change, which were made, some specifically concern Elders, Overseers and Area Meeting Nominations Committee.

Area Meeting Clerks will be in touch with the convenors of these groups about the proposals.

The following questions raised at the meeting are for the consideration of Area Meeting:

Do we need an Area Meeting Funerals Committee?

Should we carry out a skills/ interests audit to gather better information about our resources?

***Do we need an Area Meeting Funerals Committee?***

In discussing this question, we have asked ourselves if we need committees to carry out specific Area Meeting responsibilities.

We recognise the importance of having an identified person or persons who have the experience and willingness to cope with bereavements.

We ask Elders to fill the role of the Funerals Committee and to appoint two named contact persons. We recognise training may be required.

We lay down the Area Meeting Funerals Committee and ask our clerks to report back to the next meeting with regard to the process for doing this.

[See page 8.]

We thank members of the Funerals Committee for their work and in particular Laurie Naumann for his service.

***Should we carry out a skills/ interests audit to gather better information about our resources?***

We agree to do this and ask our clerks to take the proposal forward with local meetings. Forms will *not* be used to ascertain the information.

**2018/01/06 Membership matters**

**Record of death**

We note the following minute from Central Edinburgh Local Meeting, recording the death of Marianne Ferguson Rice.

***2018/01/02 Marianne Ferguson Rice***

*We note the death of our dear Friend, Marianne Ferguson Rice, at Edinburgh Royal Infirmary on 17th December 2017, following a fall. Her funeral is due to take place on Thursday 11th January 2018, at 2.30 p.m. We give thanks for her life. We send this minute to South East Scotland Area Meeting.*

**Membership of Jo Dubé**

Further to minute 2017/11/05, Alison Moore has confirmed that Jo Dubé of Tweeddale Meeting would like her membership to be listed under South East Scotland Area Meeting. We agree to this and ask Alison to welcome Jo to our Area Meeting. We ask our Assistant Clerk Membership to inform Friends House of this change.

**Membership Application**

[We have received an application for membership and ask overseers to bring forward the names of two Friends to act as visitors.]

## 2018/01/07 Nominations Committee Report

### Appointments

Nominations Committee has brought forward the names of the following Friends:

To serve from January 2018 to end of September 2018:

a) Area Meeting Assistant Clerk –

**Alastair Cameron**, Portobello & Musselburgh

To serve from April 2018 to end of September 2018:

b) Interim AM Co-Clerks –

**Phil Lucas**, East Lothian; and **Kate Arnot**, Polmont

To serve from October 2018 to end of September 2021:

c) Area Meeting Clerk – **Alastair Cameron**, Portobello & Musselburgh

To serve from January 2018 to end of December 2020:

d) Trustee – **Neil Turner**, South Edinburgh

e) Festival Committee – **Mary Woodward**, Portobello & Musselburgh

f) Festival Committee – **Richard Forsyth**, Central Edinburgh

g) Treasury Team – **Jacqueline Noltingk**, Central Edinburgh

These names being acceptable to us, we appoint these Friends accordingly.

### Release from Service

The following Friends have asked to be released from service:

Don Stubbings, Central Edinburgh – Festival Committee

Audrey Sinton, Central Edinburgh – John Wigham Enjoyment Trust

Peter Dean, Central Edinburgh – Fresh Start Board

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

### Convener and Assistant Convener of AM Nominations Committee

Further to minute 2017/11/06 (3), Laurie Naumann brings forward the name of **Rachel Crockett**, Polmont, to serve as Assistant Convener of AM Nominations Committee until the end of June 2018, and thereafter as Convener until the end of June 2021. We agree to this appointment. We further appoint **Pat Lucas**, East Lothian, to serve as Assistant Convener AM Nominations Committee from the end of June 2018 to the end of June 2021.

We thank Nominations Committee for the work it does on our behalf.

## 2018/01/08 Representation on the Fresh Start Board

The release from service of our current representative on the Fresh Start Board has coincided with the advice of the recent Threshing Meeting on nominations issues that we should ask if there are roles, which could be laid down. We have considered if this is a role we wish to retain.

We understand that the appointee needs management, finance and fund raising skills, which are the same skills required by Area Meeting trustees and treasury team members, posts which we are currently finding it difficult to fill. Our Nominations Committee advise us that it would be difficult to find a Friend to serve on the Fresh Start Board.

We agree to lay down our membership of the Fresh Start Board. We encourage Central Edinburgh to continue to manage donations to the Fresh Start box at 7 Victoria Terrace, and other Local Meetings to continue to support Fresh Start.

#### **2018/01/09 Junior Yearly Meeting (JYM) 2018**

We are unable to find a young Friend to attend JYM this year, as the dates coincide with the dates of the Scottish exams. Our Children's Advocate, Deirdre Armstrong, has sent an email to the JYM organisers pointing this out and asking that the dates of the Scottish exams be taken into consideration in the setting of future JYM dates.

A reply has been received from the Assistant Head of the Children & Young People's Team. Finding a time for JYM which suits everyone is no longer possible because of a number of factors outside the control of the Children & Young People's team. To address this issue and enable greater participation, in 2010 the decision was made to organise a varied calendar of Children & Young People's Events, held over a three-year cycle.

#### **2018/01/10 Quaker Conferences**

We appoint **Su Nuttgens**, East Lothian Local Meeting, to attend the Quaker Peace & Social Witness Spring Conference, *Journeys of Witness*, which will be held on 23-25 March 2018 at The Hayes Conference Centre, Swanwick, Derbyshire.

We appoint **Mary Woodward**, Portobello & Musselburgh Local Meeting, to attend the joint Woodbrooke/Quaker Committee on Christian and Inter-faith Relations conference, *The Changing Face of Faith in Britain: How should Quakers respond?*, which will be held on 16-18 March 2018 at Woodbrooke.

#### **2018/01/11 Annual Check of the Marriage Register**

The annual return for 2017 of Marriages within South East Scotland Area Meeting has been completed by the Registering Officer, countersigned by the Area Meeting Clerk and sent to the Britain Yearly Meeting Recording Clerk's Office. There were two marriages that year.

#### **2018/01/12 East Lothian Local Meeting, Minute 2017/24: Memorial Minute – Alan Dickinson**

We have received and note the following minute from East Lothian Local Meeting, agreed at their business meeting on 10th December, 2017:

##### **2017/24 Memorial minute – Alan Dickinson**

*We record the death on 27 September 2017, at the age of 87, of long-term attender Alan Dickinson. His Quaker funeral took place in Dunbar on 10 October 2017, with a gathering in Edinburgh later in the day to share memories of his scientific and other work.*

*Alan had been attending Central Edinburgh Meeting while it was still at Stafford Street and continued attendance at Victoria Terrace until a few years ago, when he became a regular attender at East Lothian Meeting, especially after the latter started meeting in Dunbar. He and his wife, Helen, had moved from Lasswade to Dunbar in 1999 and lived together there until Helen's death in 2012.*

*Director of Edinburgh University's animal neuropathogenesis research unit, Alan was a distinguished scientist (brilliant, according to colleagues who spoke at his funeral gathering in Edinburgh), an expert on viral disease in sheep. We were told that he expected all his staff, including secretaries and cleaners, to attend the regular updates on the scientific work of his unit, a testimony to his commitment to social equality. He was, until the final deterioration in his health, doing significant and he believed ground-breaking work on the transmission of animal disease to humans (BSE/CJD).*

*Gardening played a very important part in Alan's life. He was fascinated by plants and delighted in their particularity and propagation. He loved hellebores and held an RHS recognised national collection of chionodoxa.*

*Alan's ministry to us reflected his strong socialist convictions and, in his last few years, his commitment to doing what he could to save the National Health Service from the privatization agenda. We remember him as a kind, eccentric, generous man who was hugely enthusiastic for the things which mattered most to him.*

### **2018/01/13 Central Edinburgh Local Meeting, Minute 2018/01/07: Geoffrey Carnall – a Memorial Minute**

We have received and note the following minute from Central Edinburgh Local Meeting:

#### **2018/01/07 Geoffrey Carnall – a Memorial Minute**

*Further to minute 2015/5/5, we have received a Memorial Minute for the life of Geoffrey Carnall from Henry Thompson and Christopher Booth.*

#### **Geoffrey Carnall memorial minute: 1 February 1927 – 20 February 2015**

*Geoffrey Carnall was an only child and grew up in the pubs that his father ran. The family moved around, ending up in Cambridge where they settled. Both his parents were active in left-wing politics and believed strongly in the value of education. He gained a scholarship to Magdalen College, Oxford, where he studied English Literature, as well as engaging with politics and peace activism. He was involved as an Anglican in the university chapel where he loved to read the lesson.*

*Geoffrey's commitment to peace was at the centre of his life. He began distributing Peace News as a teenager during the Second World War, founded a branch of the Socialist Christian Group whilst at university, and later took part in the Aldermaston marches.*

*He had registered as a conscientious objector in 1944, and after his studies served in the Friends Service Unit in India from 1948-50. In Calcutta he met, and worked with, Horace Alexander, a British Quaker who had been a close associate of Gandhi. At the time of the civil upheaval brought about by partition, and with India and Pakistan on the brink of war, he was greatly impressed by Alexander's practice of nonviolence and mediation. It was at this time that he began to turn from Anglicanism to Quakerism.*

*On returning from India he took his first teaching job at Queens University, Belfast, from where he moved to Edinburgh University in 1960, remaining there until his retirement in 1994.*



*Geoffrey began attending Quaker meetings in 1950, and joined the Society in Belfast in 1955. He met his future wife Elisabeth at Meeting in Edinburgh in 1960. They were engaged only six weeks later, and married in 1962. Elisabeth died in December 2015; they are survived by their three children Douglas, Jane and Rosemary and two grandchildren.*

*Geoffrey practised peace as a dedicated way of life: at home, among Friends, and in the public sphere. He worked for disarmament, justice and reconciliation, participating in CND, Peace News, Campaign Against the Arms Trade, Northern Friends Peace Board and Uniting for Peace, among others. In Edinburgh he played a leading role in the establishment and development of the Peace & Justice Resource Centre.*

*In his retirement he used the combination of his academic rigour and passion for peace to write a final book, about Horace Alexander.*

*He was at the heart of Central Edinburgh Meeting for over 50 years, his contributions ranging from the intensely practical (soup and bread), through the comical, to the profoundly spiritual. One version or another of his core ministry is still regularly heard in Meeting for Worship:*

*“You may think there is very little you can do — but that’s precisely why it’s very important that you do it.”*

### **2018/01/14 Scottish Government’s New Energy Strategy**

*(Minute 2017/05/10 Scottish Government’s Consultation on Fracking refers.)*

As we made a submission to the Scottish Government’s consultation on “Energy Strategy: Scotland’s Energy Efficiency Programme”, we have been invited to comment on the Scottish Government’s New Energy Strategy.

We agree to respond, and ask David Somervell to identify others with an interest, prepare a draft response and share it with the Clerk in line with any timetable set by the Scottish Government.

### **2018/01/15 Elisabeth Seale Carnall’s Legacy – update**

Further to minute 2017/01/15, our trustees have informed us that the final payment of £9,931.14 from Elisabeth Seale Carnall’s legacy has been received and apportioned in accordance with Elisabeth’s wishes, with £9,321.26 going to the Edinburgh Peace & Justice Centre and the residue retained by Area Meeting. We are grateful for this gift.

### **2018/01/16 Marjorie Farquharson’s Legacy – update**

Further to minute 2017/05/09, our trustees have informed us that Area Meeting has received full payment of Marjorie Farquharson’s legacy, which amounted to £31,224.58. Once again, we express our gratitude for this generous gift.

### **2018/01/17 Memorandum of Understanding (MOU), East Lothian Local Meeting**

We have been informed that a MOU has been agreed between East Lothian Local Meeting and South East Scotland Area Meeting Trustees. We ask our

clerk to send a copy of this to our constituent local meetings, for their interest.

## 2018/01/18 Dates and Venues for Area Meeting 2018

### UPDATED AND FINAL VERSION

Further to minute 2017/11/13 *Dates and Venues for Area Meeting 2018*, the updated and final list is as follows:

Monday evening,	22 January,	Edinburgh Quaker MH
Saturday all day,	17 March,	East Lothian
Monday evening,	14 May,	Edinburgh Quaker MH
Saturday all day,	23 June,	South Edinburgh
Tuesday evening,	14 August,	Scottish Churches Housing Action office, Edinburgh
Saturday all day,	22 September,	Penicuik
Saturday all day,	24 November,	Polmont

## 2018/01/19 Correspondence and notices

### *Towards a just Scotland: Is Universal Basic Income the way forward?*

An opportunity to thresh the issues with a panel of speakers. Saturday 3 February, 1.00-4.00 pm, Quaker Meeting House, Edinburgh.

### *Patterns and Examples: Deep roots for strong communities.*

Edinburgh Quaker Meeting House, 17 February, 10.00 am - 4.00 pm  
Everyone who holds a role within their Quaker Meeting is invited to this day of inspiration, support and refreshment organised by Britain Yearly Meeting and Woodbrooke. Cost £20, lunch included. Financial help might be available. Contact Overseers.

For further details, see [www.quaker.org.uk/events/patterns-examples-2018-edinburgh](http://www.quaker.org.uk/events/patterns-examples-2018-edinburgh)

[See report, page 10]

### *Reclaiming the Nonviolence of Jesus*

A day of prayer, study and organising, Saturday 3 March, 10.30 am - 4.00 pm, St John the Baptist Church, Princes Street, Perth  
Contact: [dmumford@phoncoop.coop](mailto:dmumford@phoncoop.coop)

## 2018/01/20 Any Other Competent Business

### *Annual Area Meeting Short Review*

East Lothian and South Edinburgh Local Meetings have provided text for the Annual Area Meeting Short Review. Other local meetings are invited to send their contributions (up to 250 words) to David Somervell by the end of January. Photographs are most welcome.

### 2018/01/21 Closing minute

30 members and two attenders representing seven Local Meetings have attended all or part of this Area Meeting, as indicated below:

Central Edinburgh 16 + 1A	Central Fife 2	East Lothian 3 + 1A	Kelso 1	Penicuik -
Polmont 2	Portobello & Musselburgh 3	South Edinburgh 3	Tweeddale -	

As requested by the clerks and following STIR recommendations (see AM minute, 2016/07/06) some of these Friends were acting as 'core representatives' of the AM clerking team, treasurers, trustees, elders, overseers and nominations committee.

We next meet on Saturday, 17 March, 2018 at the Bleachingfield Centre, Countess Crescent, Dunbar EH42 1DX for an all-day, all-age Area Meeting, hosted by East Lothian Local Meeting.

(Signed)  
**Elizabeth Allen**  
Clerk

### **From *The Nature and Ground of Social Concern***

I wish I might emphasise how a life becomes simplified when dominated by faithfulness to a few concerns. Too many of us have too many irons in the fire. We get distracted by the intellectual claims to our interest in a thousand and one good things, and before we know it we are pulled and hauled breathlessly along by an over-burdened programme of good committees and good undertakings. I am persuaded that this fevered life of church workers is not wholesome. Undertakings get plastered on from the outside because we can't turn down a friend. Acceptance of service on a weighty committee should really depend upon an answering imperative within us, not merely upon a rational calculation of the factors involved. The concern-oriented life is ordered and organized from within. And we learn to say *No* as well as *Yes* by attending to the guidance of inner responsibility. Quaker simplicity needs to be expressed not merely in dress and architecture and the height of tombstones but also in the structure of a relatively simplified and co-ordinated life-programme of social responsibilities. And I am persuaded that *concerns* introduce that simplification, and along with it that intensification which we need in opposition to the hurried, superficial tendencies of our age.

**Thomas R. Kelly, *A Testament of Devotion*, 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
--------------------------------------	--------------

### **First Sunday in the Month**

Penicuik: Valleyfield House, 17 High St., Penicuik <i>Children welcome, bring and share lunch</i>	11.00 am
--	----------

### **First and Third Tuesdays in the Month**

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

### **Second Sunday in the Month**

East Lothian: St Andrew's Centre, Dunbar	11.00 am
--	----------

### **Second and Fourth Sundays in the Month**

Portobello & Musselburgh: Fisherrow Community Centre, South St, Musselburgh EH21 6AT. <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
--	---------

### **Fifth Sunday in the Month**

Central Fife: Hunter Halls, Kirkcaldy (Kirk Wynd, opposite Old Kirk)	10.30 am
--	----------

### **Last Sunday in the Month**

East Lothian: St Andrew's Centre, Dunbar	11.00 am
--	----------

### **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 Kim Smith at [kimdsmith@yahoo.com](mailto:kimdsmith@yahoo.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.