

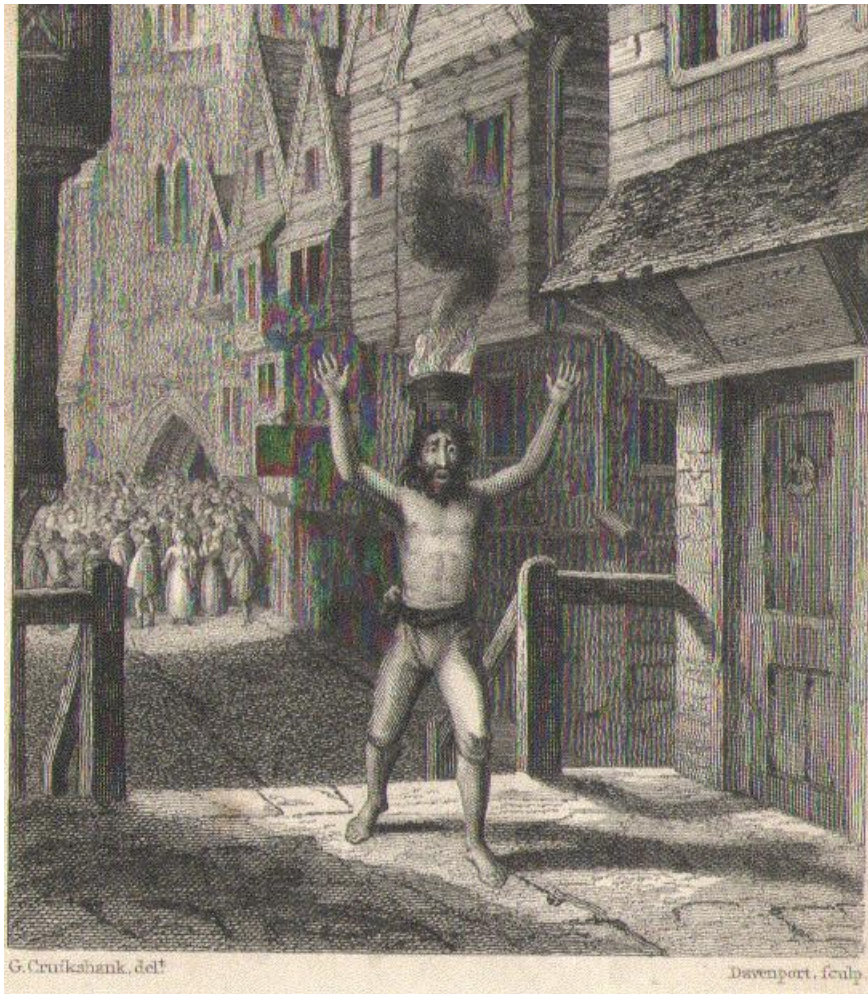
# SESAME

Number 207: January 2017

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Meeting for Sufferings / Zeal / Treasurership / Library Survey /  
Equipping for Ministry / Enquirers Events / Faslane dates / World Day  
of Prayer, 3 March 2017 / 'Outside the Box' – a late review / NFPB /  
Kidney Donation / Elizabeth Fry / AM November Minutes

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Solomon Eccles, or Eagle, as drawn by George Cruikshank, 1835  
(see page 5)

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## SOUTH EAST SCOTLAND AREA MEETING

### HAPPY NEW YEAR!

**The next Area Meeting will be held at Edinburgh Meeting House on Monday, 23 January 2017, starting at 7.00 pm and finishing by 9.00 pm.**

Our Area Meetings are changing this year. This is the first of the evening meetings for church affairs. They are open to everyone but when we agreed the changes, we asked each local meeting, the treasurers, trustees, elders, overseers and nominations committee to appoint someone to attend as 'core representatives'.

The first full day new-style Area Meeting will be in Polmont on Saturday, 18 March. Preparations for it have already started!

At our meeting on 23 January we have a full business agenda, including setting up a Meeting for Worship for the solemnization of a marriage.

I hope to see you there, Friends.

**Elizabeth Allen**  
Clerk, SE Scotland AM

## DRAFT AGENDA

*Worship*

Introductions

Minutes of last meeting, 19 November, 2016

Matters arising

Memorial Meeting for Marjorie Farquharson

Membership matters, including a request for termination of the membership of various Friends who have lost contact with the meeting

AM Nominations Committee report

Conferences: QPSW Spring Conference; QCCIR conference, *Spirituality and the End of Life*

Appointment to Quaker Life Central Committee

Marriage of Sarah Martin and Calum Macuisdean

Received from Central Edinburgh Local Meeting: Minute 2016/11/07 'A memorial minute', and the memorial minute for Elisabeth Carnall

Received from Central Edinburgh Local Meeting: Minute 2016/11/09 'A bequest', concerning Sylvia Marshall

Elisabeth Carnall's legacy

Meeting for Sufferings report (*see below*)

Yearly Meeting Gathering 2017

Correspondence and notices

AOCB

Closing minute

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## Meeting for Sufferings, 3 December 2016

This meeting was almost entirely taken up with information being shared with or *via* Meeting for Sufferings; what follows are a few summaries of things Friends may find interesting and which some may wish to pursue further.

All the papers for the meeting are available online at

<http://www.quaker.org.uk/documents/meeting-for-sufferings-agenda-papers-package-december-2016>

where much more detailed information about these and other matters is available.

### *Finance report*

An overall summary: we have the same deficit as last year, that is, about £750,000 out of £11 million. A further £2 million is available from 'legacy funding' for new projects. The Hospitality Company, which manages Friends House and Swarthmore Hall, represents nearly half of centrally-funded staff, but turns a profit for us as a whole, which goes for our 'charitable work'.

### *Quaker Council for European Affairs*

QCEA revised its constitutional arrangements. What is our role in Europe as Brexit unrolls? Our commitment is to Europe as a community, not as an institution; our calling is to work for peace in Europe as elsewhere.

### *Decriminalisation of the possession, for personal use, of all drugs*

This, Friends will remember, was raised as a concern by Cornwall AM. It had generated lots of feedback from AMs (including ours) following a request from Sufferings; but no unity, either among AMs or at this meeting. In particular, no instruction was given for any central action in aid of Cornwall's hope that this consultation "will lead to BYM agreeing to support decriminalisation and issuing a statement to that effect".

### ***Book of Discipline Revision Preparation Group***

The Group will now *recommend* a new Book of Discipline, because the Church Government parts of the existing one are not 'fit for purpose'. The matter would come to Yearly Meeting in 2018.

The Group proposes to separate two aspects of the Church Government parts – “principles and background” on the one hand, and details of “operational processes” on the other -- the first in the Book, the rest in ‘handbooks’, responsibility for which should be delegated to Meeting for Sufferings.

The *Reading Quaker Faith & Practice* project has been very successful; feedback, responding to the question “What have you learned?”, will be coming to us soon.

### ***Vision for a Criminal Justice System***

The paper drafted by the Crime, Community and Justice sub-committee of Quaker Peace & Social Witness Central Committee had been endorsed by QPSWCC and put out for consultation, in the hope not just of feedback (of which there was a *lot* – see the Meeting for Sufferings website) but to test whether it is representative of where Friends stand. On this, there is no conclusion, so far.

### ***Quaker Life report***

Our Friend Jocelyn Bell Burnell, Co-Clerk of Quaker Life Central Committee, presented the report, and in doing so asked some very pointed questions about the reporting process as currently carried out.

**Henry S. Thompson**

## **CEILIDH**

**Edinburgh Meeting House – Saturday 28 January**

**Children’s Activities 4.30 – 6.00**

**Food 6.00 – 7.00**

**Dancing/Entertainment 7.00 – 9.00**

*Please contact RACHEL FRITH if you can bring food, and DAVID STERRATT if you can perform a ‘turn’ (contact details in the Book of Members).*

**ALL WELCOME**

## A Man of Strange Zeal

Solomon Eccles, depicted on the front page, was, according to Sewell's *History of the Quakers* (1834) "not mad, but a man of strange zeal". Born into the Church of England in 1618, as an adult he "became in turn a Presbyterian, an Independent, a Baptist and a Quaker, thus passing in a regular way through the usual phases of thought" (as the editor of Thomas Ellwood's *Life* describes it). He had been able to earn £150 a year as an eminent musician and composer of church music, but on becoming a Quaker he took to tailoring for a living and sold his books and instruments. Troubled, however, that this was an insufficiently thorough renunciation, he bought them back, and made a bonfire on Tower Hill of "virginals, fiddles, music books and all". In *A Musick-Lector*, a tract published in 1667 (see <http://www.qhpress.org/texts/eccles.html>), his views are set out as a dialogue between "a MUSICIAN, [...] zealous for the Church of England; who calls Musick *The gift of God*", "a BAPTIST, who did affirm it to be *a decent and a harmless practice*" and "a QUAKER (so called) [who] being formerly of that Art, doth give his Judgment and Sentence against it; but yet approves of the Musick that pleaseth God". (You may guess whose arguments prevail.) 2017 is the 350<sup>th</sup> anniversary of this publication, and also of one of the acts of witness for which Solomon Eccles is most remembered, as recorded in Pepys's Diary on 29 July 1667:

*One extraordinary thing was this day, a man, a Quaker, came naked through the [Westminster] Hall, only very civilly tied about the privities to avoid scandal, and with a chafing-dish of fire and brimstone burning upon his head did pass through the Hall crying "Repent! Repent!"*

(Another account says he wore a seaman's neckcloth and cried "*Repent and remember Sodom, Gomorrah, that was burnt with fire and brimstone from Heaven!*") In 1669 he went into a Roman Catholic chapel in Galway, again with a dish of burning coals and sulphur on his head, and told the people there he had been sent by God to warn them of the fate of idolaters in the next world. Earlier, in 1662, the day after a Friends' meeting had been violently broken up, he had passed through Bartholomew Fair in London as "a sign" and, in Daniel Defoe's *A Journal of the Plague Year* (1722) – a fictional account, for in 1665 Defoe had been only four or five years old – the narrator writes:

*I suppose the world has heard of the famous Solomon Eagle, an enthusiast. He, though not infected at all but in his head, went about denouncing of judgment up-*

*on the city in a frightful manner, sometimes quite naked, and with a pan of burning charcoal on his head. What he said, or pretended, indeed I could not learn.*<sup>1</sup>

(Cruikshank's drawing was an illustration to a nineteenth century edition of this work, and Defoe's description inspired at least one other artist<sup>2</sup>.)

When Thomas Ellwood was first drawn to Quakers, in 1659, his father warned him against them as "a rude, unmannerly people ... [who] ... held many dangerous principles; that they were an immodest shameless people; and that one of them stript himself stark naked, and went in that unseemly manner about the streets, at fairs and on market days in great towns." At times, indeed, other Friends also had their doubts about him; in 1674, the 'Morning Meeting' which scrutinised Quaker writings intended for publication, minuted:

*Concerning S. Eccles his booke entituled The Soule Saveing Principle &c., freinds have taken three daies to read it & their sense and judgement is that it is not safe to be published there being many things in it that are to be left out & others to be corrected, both w<sup>ch</sup> will require much labour & care, and therefore it is referred to [three Friends] & T.G. or any two or more of y<sup>m</sup> to speak with Sollomon, the book in y<sup>e</sup> mean time to be left with E.H.*

No more was heard of this book. Yet Solomon Eccles was not someone on the fringe; for also in 1674 he undertook a missionary journey to Scotland on Friends' behalf, and he had been one of the twelve – ten men and two women – who accompanied George Fox to the West Indies in 1671-2, where he oversaw the establishment of meetings in Jamaica, before re-joining the others who had gone on to Massachusetts. In Boston, however, he was almost immediately recognised, arrested, and deported to Barbados.

What are we to make of his "strange zeal"? Quaker writers tend to deny that Solomon Eccles ever went completely naked, though certainly other early Friends sometimes did; a form of religious demonstration previously indulged in by the Adamites in fourteenth-century Bohemia and later by Anabaptists in the Netherlands, but which everywhere tended to impress others only unfavourably, provoking hostility if not actual violence. He also practiced fasting: for seven days of the seven-week Atlantic crossing in 1671, for example, he neither ate nor drank "unless sometimes he washed his mouth with vinegar" – and thus he escaped the food poisoning which laid low others of the party, including Fox himself<sup>3</sup>. It seems never to have occurred to him however, nor to others of the time, to use such self-mortification as a form of witness, in the manner of the hunger

strikers of later centuries; but then fasting, according to Christ himself, and alms-giving and prayer likewise, ought not to be public acts (see Matthew 6). Jesus' own 'cleansing of the Temple' gave a precedent for more vigorous, and shocking, action. Nevertheless, while I can see a modern parallel in, say, the break-in at Loch Goil by Ellen Moxey and others in 1999, for which Sheriff Gimblett notoriously ordered a jury to acquit them<sup>4</sup>, I find less of one in exhortations to repentance delivered in partial undress. Fox himself had made such a call in 1651, when, as he wrote in the *Journal*, the sight of the "three steeplehouse spires [of Lichfield cathedral] ... struck at my life". "I was commanded of the Lord to pull off my shoes ... and as soon as I came within the town the word of the Lord came unto me again to cry, 'Woe unto the bloody city of Lichfield!'; so I went up and down the streets crying 'Woe unto the bloody city of Lichfield!' and no one touched me nor laid hands on me. [ ... ] And so at last some friends and friendly people came to me and said, 'Alack George! Where are thy shoes?' "<sup>5</sup> Surely not the response of people harrowed – but then who can know, in following a leading, how many people's condition one may speak to?

Solomon Eccles died in January 1682. At least two children survived him, his sons John and Henry. Both became musicians. John (1668-1735) was a composer for the theatre, who in 1700 became Master of the King's Music, the only holder of that office to serve four monarchs (William III, Anne, and the first two Georges); Henry (1670-1742) was a violinist, who entered the service of the French ambassador and later lived and worked in France. It seems unlikely their father would have been gratified by their success.

1. Penguin edn, p. 119. Defoe refers twice more to "the famous Solomon Eagle", saying that "[after] he ran naked through the streets ... his own wife died the very next day of the plague" (pp. 242-3); and that, even when the pestilence had subsided, he "prophesied evil tidings every day" – yet failed to predict the Great Fire (p. 249). However Solomon Eccles was in prison from May 1665 until at least July; it has been suggested that 'Solomon Eagle' may also be based on John Gibson, another prominent London Friend.

2. *Solomon Eagle exhorting the People to Repentance during the Plague of 1665*, by Paul Falconer Poole RA (1843), is at the Weston Park Museum, Sheffield, or can be viewed online at <http://artuk.org/discover/artworks/solomon-eagle-71409>.

3. From the diary of John Hull, included in John N. Nickalls (ed.), *The Journal of George Fox*, p. 589.

4. See <http://lcnp.org/wcourt/Gimblett.htm>

5. Nickalls edn., pp. 71-2.

## The Joys of Treasurership

We are looking to build a small team to help the Area Meeting treasurer. Those involved do not need to be Members of the Religious Society of Friends, but it is helpful if they can commit to assisting the treasurer with a particular job for a few years: a job that may take a few hours each month, or may have seasonal highs and lows.

Area Meeting employs a professional charity accountant to do all the bookkeeping for us (that is, keeping lists of money coming in and out, and checking every month that nothing has been missed). That means the jobs we need to do ourselves involve tasks like writing to Friends to thank them for making donations, or answering their email questions, or advising them where to turn for help of all sorts. It is a lovely way to get to know those who come to our Meetings – so please help if you can!

The Area Meeting treasurer has to be a Member and must be willing to become a trustee. Much of trustees' work depends on being able to ask someone "Have we got enough money in the bank?" or "How did our finances turn out last year?" and the treasurer has to be able to go away and find out the answers (by asking our accountant, for example). In many ways the treasurer is the lynchpin in the group of Friends who deal with money, both the team working at Area Meeting level and the individuals who help our Local Meetings, making sure that all are confident in their jobs, but also ready to ask others (for example, other trustees) for help if it is needed.

Our bookkeeper is a professional; she handles much of the Area Meeting's paperwork and filing, deals with the monthly payroll, and assembles our annual accounts. She will provide regular reports on how things are working out throughout the year and she will ensure that all the paperwork and figures are in place for the annual auditor's visit.

Lots of letters, invoices and queries come to us through the office at the Edinburgh Meeting House. These need to be sorted and action taken – one member of the team needs to be able to come into the Edinburgh office fairly regularly for an hour or so to do this. While this is basically a clerical job, it is wonderful if that individual extends the job a bit to work on certain tasks, like analysing the earmarking requests, or contacting a Friend who has come up with a query about something they have not understood (for example, about the annual process of making a donation).



Other jobs do not involve visits to Victoria Terrace at all! They can be done from home, or by travelling to other meetings occasionally. Thus, another useful job would be offering support to the Local Meeting treasurers within our Area Meeting. How should a set of accounts be put together at the end of the year? What are donations to our Area Meeting actually spent on? How should we appeal each year for financial support to continue running the two meeting houses as well as fulfilling all other obligations of the Area Meeting?

Jobs can frequently be tailored to the gifts and inclinations of those who take them on. Could you help? Please contact Don Stubbings, Alan Sayle or John Phillips (all in Central Edinburgh LM, with email addresses in the Book of Members) if you would be willing to have a chat about this.

We would like to put a new team together which would work out what each member might be able to offer. However, there is one requirement: the work frequently requires a rapid response – for example a bill needs to be paid, or a Friend wants to know whether to book a place on a Woodbrooke course. You will often need to be able to take action within a day or two, or else, if you are away, arrange to pass your job over to someone else (for example, the AM treasurer) for a few weeks. Unanswered emails or bills languishing in plastic bags tend to drive others crazy!

The team would be supported by past volunteers and there would be mentoring by experienced Friends. Both offers and suggestions will be gratefully received, please don't be shy, and remember that treasurers always seem to enjoy their jobs!

**John Phillips**

## **Library Review**

Area Meeting has appointed three people, from Central Fife and Central Edinburgh Meetings, to review the libraries in South East Scotland Area Meeting, and how they could be used, and report back. The review group members are contacting all Meetings to offer visits and a set of questions to help explore what the Area Meeting could do next. As part of the inquiry, an online survey has been devised to be filled in at the convenience of individuals. The link is here :

<https://www.surveymonkey.co.uk/r/Z927PPS>

**Clayton Cameron, Laura Pearson, Sara Davies**

## Equipping for Ministry – Part Three

This time last year I was preparing to start Equipping for Ministry (EfM), Woodbrooke's two-year, part-time course, with no clear idea why I was called to do it, but a very clear sense that I *had* been called. The induction weekend introduced me to the course structure and contents, and to my fellow-students. Deep bonds were rapidly formed between us, which were strengthened during the residential week in March. In these two taught periods we were given a treasure-chest of ideas and resources, and invited to explore them in the company of the Woodbrooke tutors and our own personal tutors; and then we were let loose to follow whatever strands beckoned us.

Regular meetings with my tutor have proved invaluable in providing an "outside" view of how I am getting on, reminders of what I have or have not managed to do, prompts to consider the form and nature of my project, and sympathetic support, guidance, and encouragement – not least with my attempts to pursue outside sources of funding to add to the Little-boy scholarship Woodbrooke gave me. It has been a complex and lengthy process, but one year on, a Quaker trust has given me a generous grant which meant I could repay Area Meeting much of what they paid out this year, and won't have to ask for much help this coming year.

As part of our course we take three of Woodbrooke's short courses in each year. With my tutor's help I chose my three courses for 2016, but one – meeting with Friends who went to the Word Gathering in Peru – was cancelled. Last June I went to Swarthmoor Hall, expecting to be challenged by *Jesus and Wild Nature* - I was indeed challenged, though not in the ways I expected! My discomfort with the course prompted me to investigate this unease, to look for positives to add to my negative reactions, and to continue my intermittent attempts to "get to know" Jesus, who is someone I have avoided for many years. One of the books I was prompted to take from Woodbrooke's library was Ian Breckenridge's *Reclaiming Jesus*. It took me a long time to read, and I found it a struggle: but when finally I started writing a review of it, I realised that some parts were really helpful, while my attitude to other parts told me a lot about my attitude to Jesus and his teachings.

Other books had a far more positive impact on me, the first being Christian McEwen's *World Enough and Time*, which the Woodbrooke library fairy pushed at me. I didn't think it had much to say to me, but part-

way through the light bulbs started flashing...! I already knew much of what she was saying about our world's affliction with "hurry sickness", but it was when she started talking about the importance of Doing Nothing as part of the creative process that I sat up and took notice. I immediately went out into my garden and simply stared at the exuberant orange and yellow riot of marigolds and the loud chatty sparrows; awarded myself time off to watch Andy Murray romp through Queen's Club and Wimbledon, and responded by writing two pieces that had been long awaiting my attention. I have tried continue this shift in attitude: to make fewer lists and, instead, respond to nudges about what to do; and to take sufficient down time as part of preparing for doing something major. Most importantly, I am learning to let go of the things I'm *not* nudged to do!

I came across, but did not read, Jack Kornfield's *After the Ecstasy, the Laundry* when I was a student at Pendle Hill: reading it was very helpful in confirming both the reality of my transformational experiences at Pendle Hill and the difficulty of the challenges one faces when one "comes down from the mountain". The book is written from a Buddhist perspective, but quotes people from many different religious traditions, and shows how they all share similar experiences, even if they use different language describe them. This ties in with what seems to be becoming a major theme of my EfM reflections – the early Quakers' transformational experiences and the effect these had on their lives.

Stuart Masters' online course *Exploring The Early Quaker Vision* brought this vividly alive [reviewed in *Sesame 203*, June 2016]; Ben Pink Dandelion's FutureLearn online course *Radical Spirituality: the Early History of the Quakers* surrounded the account of early Friends' spiritual experiences with the physical landscape and three-dimensional people, and emphasised the incredibly short space of time in 1652 which saw the beginnings of Quakerism. *Heaven on Earth*, a book by Ben, Tim Peat Ashworth and Doug Gwyn added depth to my understanding of early Quaker thinking and the context in which it emerged, and then in October, while staying with Judith in North Wales, I finally settled down with Marcelle Martin's *Our Life is Love: the Quaker Spiritual Journey*, which I'd been wanting to read since April – I found it illuminating and inspiring. It confirmed that my transformative experiences at Pendle Hill mirrored those of the early Quakers and, more importantly, showed how to live this transformed life in the world today.

Very shortly after that, at a weekend gathering of some of 'our year', with all this swirling round inside me, I was given an Opening as we walked the labyrinth together. It was a very simple instruction, just the beginning of something as yet unclear: I was very glad to be surrounded by friends, who eagerly listened, challenged, and supported me – an ongoing support, not just 'of the moment'. My November Woodbrooke course *Walking With A Smile Into The Dark* came at exactly the right time, when I was beginning to have an idea where I might be being led. I needed to be reassured/reminded about trusting – waiting patiently in the dark while also 'waiting in the Light' - and that it is okay to find this uncomfortable. I was given another "little word" – in this case "let" – to which I need to pay close attention. In Meeting for Worship I found myself being invited to consider extending my concept of my "spiritual home" - how can I carry it with me wherever I go, rather than simply seeing it as somewhere to return to after being out in the world?

Writing has been an important part of my year: It's how I discover what I think and feel about things, and how I keep track of what I've done. Journaling, writing book reviews and course reports, all help me digest what I've read or heard, while writing tutorial reports and articles like this for *Sesame* helps me see and mark my "progress". I post reviews, course reports, and reflections on Woodbrooke's online learning platform, Moodle: fellow-students post their responses, and their own reviews and comments. It's a good way of keeping in touch with people despite the geographical distances between us: hearing how they are getting on, discussing things of mutual interest, and being challenged and inspired by what they are doing.

There is no guarantee that we will meet fellow-students on the courses we choose, so some people we don't see from one residential week to the next, while others we are able to meet in a variety of ways. I spend time at Woodbrooke as one of the Friends in Residence, and so meet fellow-students when they come for courses. I've keep in contact with, and have been to stay with some; I plan to visit and host others; I have regular get-together with our "North British group"; and our richly rewarding October mini-gathering at Woodbrooke will be repeated in November this year. This is all part of the "I'm not doing this alone, I'm in the company of Ffriends who care, share, and uphold each other, building links and bonds that will last way beyond the two years of the course" – which I begin to realise is the most important part of EfM.

The final paragraph of my reflections after last March's residential week asked:

*What is my own Quaker vision? Being part of a community rooted in Spirit, encircled in LOVE, upheld in god's arms, enfolded in god's wings, loving and caring for one another, encouraging and helping each other up with a tender hand, growing towards god in growing towards each other - bringing about god's kingdom here on earth. I find this community among staff and students on the EfM week at Woodbrooke. How do I realise that vision in the wider Quaker community? How are my gifts going to be put to best use in the service of that vision? What help do I need along the way?*

The community is strong, the help is being given, and I am discovering my gifts: where am I being led? Watch this space as I begin year two!

**Mary Woodward**

### **Books mentioned**

Ian Breckenridge – *Reclaiming Jesus: Making Sense of the Man without the Miracles*, O-Books, 2011, ISBN: 978-1846944147

Ben Pink Dandelion, Douglas Gwyn & Timothy Peat (with a foreword by John Punshon) – *Heaven on Earth; Quakers and the Second Coming*, Curlew Productions/Woodbrooke College, 1998, ISBN-10: 1-900259-09-5 [out of print]

Jack Kornfield – *After The Ecstasy, The Laundry; How The Heart Grows Wise on the Spritual Path*, Rider, 2000, ISBN: 978-0712606585

Christian McEwen – *World Enough & Time: On Creativity and Slowing Down*, Bauhan Publications [U.S.], 2011, ISBN: 978-0872331464

Marcelle Martin – *Our Life is Love: the Quaker Spiritual Journey*, Inner Light Books, 2016, ISBN: 978-0997060416

## **Reading Quaker Faith & Practice**

The Book of Discipline Revision Preparation Group suggests the following reading for the first quarter of 2017. For January, Chapters 14 and 25 (*Stewardship of our material resources* and *Unity of creation*); for February, Chapters 9 and 18 (*Beyond Britain Yearly Meeting* and *Faithful lives*); and for March, Chapters 19 and 29 (*Openings* and *Leadings*).

## Questioning the unspoken rules

### *Report on the Enquirers' Weekend held 2-4 September 2016 in Coatbridge, and Enquirers' Day held 22 October 2016 in Inverness*

General Meeting for Scotland asked South East and West Area Meetings to organise enquirers' events for the whole of Scotland. South East Scotland responded by agreeing to arrange the first such event during 2016, and appointed Max Marnau, Katrina McCrea and Pat Lucas to do this.

Eight participants, 4 male, 4 female, met for the weekend of 2-4 September 2016 at the Conforti Institute in Coatbridge together with Pat & Phil Lucas. We were joined for the Saturday by Katrina McCrea. The participants were attenders at the following meetings: Arran, Castle Douglas, Central Edinburgh, Glasgow, Milngavie and St Andrews; all, it will be noted, in the southern half of Scotland. Despite a long search, we had been unable to identify a suitable venue more centrally located.

Accommodation at the Conforti Institute proved satisfactory, with clean and comfortable en-suite bedrooms (one participant though it 'too posh'!), though the food served was not rated highly. The staff were kind and helpful. We met in a bright, modern conference room, which had all the equipment we needed.

The Quaker experience and indeed the life experience of the participants varied enormously. We ensured that the pace of the weekend was spacious and unhurried, giving plenty of opportunity for participants to share their experiences and this seemed to be appreciated. There were deep discussions, both in plenary sessions and in more personal encounters. We had time to include 'The Boundaries Game' and several commented that this was very helpful in answering questions about 'the unspoken rules'. Participants wished to keep in touch with each other and all agreed to exchange email addresses.

The evaluations, written on the last morning, indicated that the weekend was found to be a rich learning experience, meeting most of the needs with which people came. We were asked to take back to General Meeting a feeling that some who come new to Quakers find the extended silence of meeting for worship difficult and think it would be helpful if meetings could offer more practical guidance on ways into silence.

A day event was subsequently requested and arranged for the North of Scotland, as attenders there felt unable to come to Coatbridge for a whole

weekend. This took place on Saturday 22 October in L'Arche, Inverness, the new meeting place of Inverness Quaker Meeting, and was again led by Pat and Phil Lucas.

Inverness Meeting made arrangements for the day and nine attended, two men and seven women. Five of these were Inverness attenders, two were from Aberdeen, one from Banchory and one from St Andrews (who had expected to be at the Coatbridge weekend but was unable then to attend). It was another interesting group with diverse backgrounds. We had the challenge of shoe-horning the content of the weekend sessions into one day, and left 'The Boundaries Game' out, which was a pity. The shorter, non-residential nature of the event also meant that there was insufficient interaction opportunity to draw out the couple of quieter members of the group. The questions the participants brought and which we attempted to address included a lot of interest in the difference between 'attender' and 'member' (what would happen if we were no longer a membership organisation?) and what support there is for continued spiritual growth after one has become a regular part of the Meeting?

We were grateful for the hospitality and warm support of Inverness Meeting.

**Pat Lucas**

## **Meetings for Witness at Faslane, 2017**

Meetings for worship after the manner of Friends will be held at the North Gate of HMNB Clyde – the Faslane naval base – on the following Sundays in 2017:

**26 March**

**18 June**

**9 April**

**8 October**

**28 May**

**12 November**

Remember it is necessary to bring **something to wear** that is appropriate for the weather; **something to sit on**; and **something to eat**.

We leave South Edinburgh at around 8.30 am, to be at the North Gate by 11.00, allowing for two stops *en route*.

I look forward to seeing you there.

**Alison Burnley**

## World Day of Prayer

World Day of Prayer is an international, ecumenical, prayer movement initiated and carried out by Christian women in more than 180 countries and over a thousand languages. Every year, Christians of many traditions and all ages celebrate a common day of prayer on the first Friday in March – in 2017, on **3 March**.

World Day of Prayer services are held all around the world, beginning in Tonga and New Zealand in the east and continuing throughout the day to Samoa and Alaska in the west. The Scottish committee has a website – <http://www.wdpscotland.org.uk/> – on which details of local services will be posted nearer the date. In the meantime, preparation meetings, including Bible study, are to take place at the Church of Scotland offices, 121 George Street, Edinburgh EH2 4YN. The first was on 13 January; the two remaining will be at **10.30 am** on the following dates (both Fridays):

**10 February**

**24 February**

After the meetings, some of us go for lunch at a restaurant nearby; a great way to meet others.

**Alison Burnley**

## Outside the Box – A Live Show About Death

*The show that inspired this article was on at Summerhall (Venue 26) during the Edinburgh Festival 2016.*

For many years I lived in a cul-de-sac just off the main route to my local crematorium, so I had a daily reminder that death was awaiting me at some point, and that I would inevitably make that journey up the hill. Later on, when I was a professional singer, I was happy to sing at funerals, either as a soloist, to sing hymns in case no-one else did, or simply to pad out the sound. I also sang at my brother's and my mother's funerals, glad to be able to offer this gift to them and everyone else present.

Most people don't have this regular exposure to the inevitability of death, and western culture seeks to hide it from us, trying to persuade us that we will live for ever, and that modern medicine has the answer to everything, even death. There is now a growing reaction against this, a realisation that we need to talk about death and dying, that being prepared for that even-



tuality, rather than sticking our heads in the sand and trying to deny it, is good and something to be encouraged. There has been a growing 'Death Cafe' movement, a proliferation of organisations offering information about green funerals, dying well, preparing all that we can to take the burden off those who survive us, and so much more.

Liz Rothschild is a performer, a celebrant, and the manager of a woodland burial ground, declared Cemetery of the Year in 2015. She enters and immediately engages us with an account of her "first death" – Molly Gilmour, an old lady she had been visiting: she is grateful for such a gentle introduction to death – there is nothing to be afraid of, nothing to worry about, it was calm and peaceful.

Birth stories are common to all cultures: we have a National Childbirth Trust: but where are the death stories, the Death Trusts? Like the underside of a leaf, or the sole of our shoe, death is there – but generally hidden from our sight. Liz doesn't like the Death Industry – the covering-up of that which is natural, hiding it away, even disguising it with make-up and/or embalming, covering the mound of Earth by the grave with plastic grass: "We all cover up in a myriad of ways".

She tells stories from her own life, her work as a celebrant and as manager of a natural burial site. She has seen the chaos and pain people can suffer when someone dies without leaving any instructions or expressing any wishes – the "exposure of the fault lines in a family" as they quarrel over "what mum would have wanted" – and the unifying effect of working together to make arrangements about which everyone is happy (only to discover written wishes, too late, which are completely opposite to that which the dead person had chosen!).

70 % of people in the UK die without leaving a will or letter expressing their wishes. "What can be healed when you know you are dying?" The huge rise in the number of suicides among South Korean office workers led to 'death courses', where people were encouraged to realise and come to terms with the fact they would at some stage cease to exist: the suicide rate dropped markedly. You can now go on coffin-weaving courses: Liz has hers on stage, and adds to it during the show.

Music interweaves the sections: "Always look on the bright side of life" is apparently the UK's favourite piece of funeral music. We hear a movement from one of the Bach solo cello suites, lively klezmer-type music, and other pieces: what would I want?

The sudden unexpected death of an atheist lesbian friend pointed up that there are no guidelines for “how to do this”: her friends got together and spent time remembering her, and devising a celebration. The coffin was brought to the house and to everyone’s horror the friend’s face had make-up on it, something she hadn’t worn since her early teens – this exposed underlying assumptions that ‘this is how you would want it to be’: what *we* might want is not what the funeral director would see as ‘usual’ (and *vice versa*): all the more reason to talk about things and ask questions.

There are far fewer regulations surrounding funerals than we might think. Different cultures work to different timescales – in some the body must be ‘dealt with’ the same day, in others there is actually no limit. The cost of funerals varies enormously: shopping around is not ‘bad’ or ‘tasteless’; one family sought crowd-funding; funeral firms can apply emotional ‘blackmail’, pressuring people to spend more ‘because they deserve it’, using emotive language – ‘economy coffin’ triggering “oh no we can’t let him or her have *that*” resulting in spending more than you can afford; learning that pre-paid funeral plans don’t always cover everything ...

There was so much more! We laughed, we cried, we recognised experiences, feelings and frustrations; we were told that “most of us have no idea what is possible” and even the strictest of regulations can be subverted. Did you know you can bury up to three people in your garden? (Though not if you are renting.) We were encouraged to keep talking and listening, and to address each other’s concerns rather than hushing them and soothing them away.

The hour passed so swiftly, and there was so much more to share. Those who were able were invited to stay on and talk; we were given a list of extremely valuable resources of all kinds, and urged to contribute our own stories – which could find their way into Liz’s show, like the story of the publican buried in the pub garden, with whom loyal customers would still share the odd pint...

Thanks to Summerhall for an inspiring, thought-provoking, moving, funny, blunt, unforgettable show; and thank you Liz, for presenting it!

**Mary Woodward**

*For details of forthcoming productions of this show, which is touring in 2017, see <http://www.fullcircleproductions.org.uk/>. Liz Rothschild’s award-winning burial ground has a website at <http://www.woodlandburialwestmill.co.uk/>.*

## Northern Friends Peace Board, 26 November 2016

We met at Friargate Meeting House in York on what was obviously the opening day of Christmas-shopping in the city.

Janet Fenton gave an informative and impassioned report on current efforts to establish a global nuclear weapons ban treaty. She reminded us of the hugely increased scale of destruction and human suffering which modern nuclear weapons are capable of inflicting, saying that possession of them should be recognized as a liability, not an asset. She described the efforts by non-nuclear states to establish an international treaty against all nuclear weapons, in contrast to the resistance to such moves by nuclear weapon holders (especially the US and UK), and urged Friends to encourage and support them by putting pressure on the UK government to enter into negotiations towards that end. She noted that although Scotland was crucially involved in the nuclear weapons issue, Scottish views were unrepresented in Westminster's pronouncements.

Michael Elstub, from Settle meeting, talked about the work of Veterans For Peace in the UK, and their value as speakers to groups of young people, to counterbalance the increasing representation of the armed services in schools. He gave a moving account of his personal journey from training and service in the army as a dental officer to becoming a Quaker and peace campaigner. VFP began in America in 1985, and its British offshoot started in 1991.

Sam Walton of Quaker Peace & Social Witness reported on the work for peace and disarmament and for peace education currently being done at Friends House. He told us of the continued work in opposition to the recruitment of teenagers into the armed forces; the numbers are increasing, but he did refer to progress in Scotland "where attention and debate is a productive way of de-normalising the practice" (as the minute put it). QPSW is developing a resource to help Friends take action on militarism. It already has materials for peace education, and he encouraged us to become involved. Finally, Sam invited us to attend the Quaker Activist Gathering, also at Friargate, on the following Saturday (3 December).

The NFPB Trustees' report was given by the Treasurer, Phoebe Spence, who was able to tell us that our finances have been boosted by legacies and by grant funding of our "Sustainable Security" project. The trustees, who are also the Board's executive, had recommended that, to increase the

opportunity for engaging in regional or local events, we move from having four Board meetings per year to three. This change was agreed, and will start in 2017.

In the members' forum, Janet Fenton (one of only three attenders from Scotland on this occasion) covered the most important activities from our Area Meeting to promote peace – stealing my thunder! – when she reported on the petition to the Scottish Parliament against militarism in schools. She also voiced the fear that there was a reluctance among Scottish Quakers involved in peace witness to 'speak truth to power'. That is not my impression; but I would be interested to hear the views of others.

The final agenda item before closing worship was a workshop session, "Looking Ahead" for which we broke up in small discussion groups. Judging by the one I was in, and by the findings reported by others, it didn't seem at the time to be a very helpful exercise – the questions we were invited to consider were too unfocused, I thought. Nevertheless, a full page of notes emerged for the benefit of the Executive: "useful leadings for future consideration" as the minute put it.

The Board meets next at Bolton, on Saturday 4 March 2017.

**Karina McIntosh**

**PS.**

*In the report of the Board's October meeting in Sesame 206, it was said that the second reading of Ruth Cadbury's Income Tax (Non-military Expenditure) Bill was to be on 2 December; it has been postponed, however, until Friday 24 March 2017. There is still time, therefore, to contact your MP to seek her/his support for the establishment of a legal right to opt out of paying for military spending. Conscience (formerly the Peace Tax Campaign) still has a template letter for this on its website – see: <http://www.conscienceonline.org.uk/template-letter-to-send-to-your-mp/template-letter/>*

*The report also mentioned the cases brought by the Republic of the Marshall Islands in the International Court of Justice at The Hague against states possessing nuclear weapons, for violating international law by failing to respect their nuclear disarmament obligations under the 1968 Nuclear Non-Proliferation Treaty and customary international law. By narrow majorities – on the casting vote of the President in the case against the UK – the 16-member bench of judges determined that the I.C.J. had no jurisdiction in the matter, and so the action failed. Further information is at [www.nuclearzero.org](http://www.nuclearzero.org).*

## *A Suggestion*

We are all worried about the financial straits of our beloved National Health Service – without which many of us would not be reading this article! We all know that one of the major problems now and increasingly is the expense associated with illnesses that result from obesity and a lifestyle which doesn't deal much in 'healthy' foods or exercise. But short of trying to lose weight by one means or another we often feel there is nothing that we, as individuals, can actually do to help.

Ah, but there is! You can do two, or more, splendid things with one gesture. We all have two kidneys, but actually we only need one. Giving away one's second kidney is not so difficult as might seem at first glance.

What is in it for the recipient is quite clear – it is giving them a new life – and one doesn't often get the chance to do such a thing. What is in it for you is a truly splendid sense of well being and genuine pleasure that you have given somebody their existence back again. And what's in it for the NHS? Taking into account the cost of two medical teams in place when taking your kidney out and installing it into a sick person, and all the after treatment they need, the saving to the NHS is up to £20,000 per year. A live kidney tends to last much longer than one from a deceased person, so you can multiply that figure several times.

Very often husbands, wives, family or friends cannot give their spare to a loved one because it doesn't match, but if you give yours into the pool, the authorities will find a match (there is a huge database I believe in Bristol) and you form part of a chain enabling up to three other people to get a new kidney. Not bad for a four-day stay in hospital and an op that's usually done laparoscopically?

In the UK, donors now number more than five hundred, and here in Scotland 52 people have managed it: I myself gave my kidney away, aged 69, in 2009. However, there are around five hundred people in Scotland waiting for transplants. Don't you think you might consider this? I am always available by email to discuss problems, to give you the benefit of my own experience, I promise. Give A Kidney, the London-based charity, will forward your email to me and inform the special Scottish website to provide you with support. Look at the website of Give A Kidney and see what you think. ([www.giveakidney.org/](http://www.giveakidney.org/))

**Matilda Mitchell**

## Elizabeth Fry in Newgate, 2 June 1820

*Before the Bank of England £5 notes commemorating her disappear, it would seem timely to remember the work they depict. This account is taken from a contemporary letter by one Elizabeth Waldegrave to her mother; the full text is reproduced in Quaker Writings; An Anthology, 1650-1920, ed. Thomas D. Hamm, Penguin, 2010.*

Mrs Fry arranged a large old Bible on her desk, and sat down – her voice was so gentle that we wondered we could hear what she said, but remarkably mild and sweet. She began by requesting their *attention*. – “I am desirous that your attention should be, as much as possible, undivided – notwithstanding our being subject to-day to the interruptions of company, it is equally important that your minds should be fixed on what I say – praying that the Holy Spirit may enlighten your understanding. I am going to read the 4<sup>th</sup> chapter of Paul’s Epistle to the Ephesians.” They all laid aside their work, most of them fixed their eyes on the ground, and we could not observe that more than two or three looked about afterwards till she had done reading. She read the chapter slowly and impressively – the 6<sup>th</sup>, 28<sup>th</sup>, and 32<sup>nd</sup> verses appeared to affect them deeply – every word that she uttered seemed to be written in her own heart. She then turned to the book of Psalms. After a moment’s pause, she turned back to the chapter which she had been reading, and said, I was going to read a Psalm, but thought I should be best satisfied to say a word on the chapter I have been reading; the greater part of it is so simple and clear, that a very little endeavour on your part will enable you to understand it; but there is one expression which perhaps may be obscure: “One Lord, one Faith, one Baptism.” If you look only at the external, you might say, so many different opinions prevail, people are so divided as to what they think ought to be believed, how can they be said to have one faith? I have always viewed it very differently: “One Lord,” – yea, and have not all Christians the same Lord, which is Christ? And while we acknowledge him our Master, look to him for our justification, follow his precepts, obey his commandments, love him, serve him, – he is our Lord – he is the “one Lord” of all who *thus* acknowledge him their *head*. – Again, “one Faith” there is a diversity of opinions, but only one true, and saving Faith, the Faith which lives in the heart; and becomes evident by its fruits, which lays hold of the promises, which actuates to all godliness, and produces the blessed effects of a holy life. This one true, saving faith, is common to *all* Christians – how exceedingly soever they may seem to differ. So also, “one Baptism”: Christians may differ as to the manner of administering the Baptism of water, nay,

though some even dispense with *that* altogether, yet there is one spiritual baptism of the heart, – the Spirit of God, sanctifying and renewing the heart, and creating it after God, in righteousness and true holiness. In this manner we have all “one Lord, one Faith, one Baptism; one God and Father of all, who is above all, and through all, and in you all. What a sweet bond of unity is this, where all are not only brethren in this world, but may hope to meet in Heaven, there to give glory to Him with one accord, for ever and for evermore.”

Mrs Fry then read the 86<sup>th</sup> Psalm [*see page 31*], at the end of which, a brother Quaker said a few words of exhortation to all present, to join in Prayer on behalf of the poor sufferers contained in these walls, and not to be unmindful that all were sinners, all under one condemnation.

She then knelt down, and prayed so beautiful a Prayer, – with such fervency, so rich a flow of ideas, and such perfect command of Scripture language to clothe them in, that it is impossible to convey an idea of its beauty – the *chaunt*, in which the Quakers recite their prayers, gave it a very singular, but very impressive effect; for her voice is good, and when exerted, very strong and clear. This, after a few words from one of the company, concluded the service – the women retired in perfect order, each class separately, with its monitor from the front row; all making courtesies as they left the room. [ ... ]

[Speaking to Lord Albemarle,] she said that her success surprised herself as much as it did others – that a very remarkable providence had attended all her efforts – she had never seen the Bible received as it had been there. “Ten years ago,” said she, “when it occurred to me to make trial, I went with a young Friend into one of the wards, in which the greatest riot and confusion prevailed. I went in with my Bible in my hand, and told them I was come to read the Scriptures; they all flocked round me, and I am convinced many had never heard them before – it seemed to be glad tidings to them – all were attentive. I had been warned to take off such things as could possibly be stolen, but no attempt of the kind was made; if I dropped anything, it was picked up and brought to me. I felt rather alarmed at first, at the idea of being shut up with these poor creatures but I was preserved through it.”

[ ... ]

We went afterwards through part of the prison [...] She said that one proof of essential good being done, was, that, whereas the returns used to be 30 per cent., they are now less than 4.

## SOUTH EAST SCOTLAND AREA MEETING

**Minutes of Area Meeting held on Saturday 19 November 2016  
at Edinburgh Quaker Meeting House**

**2016/11/01 Worship**

During opening worship *Quaker Faith & Practice* 23.48 has been read to us. God comes to us in the midst of human need and it is in building community life that we may learn to respond fairly to one another and address our most pressing needs as a society.

In ministry we heard that against the background of global bad news, the Light is shining, good things happen and at a personal level we continue to see that of God in everyone.

**2016/11/02 Introductions**

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

**2016/11/03 The minutes of our last meeting**, held on 18 September 2016 at The Open Door, Morningside, Edinburgh, have been signed and entered in the minute book.

**2016/11/04 Matters Arising**

- a) Further to minutes 2016/01/08 *Our Prison Ministry*, and 2016/07/04 *Matters arising – donating funds to newly admitted prisoners on remand*, we note that Jenny Copsey and Marianne Butler will take on this task.
- b) Further to minute 2016/09/06 *Area Meeting Report and Accounts 2015*, we note that the Office of the Scottish Charity Regulator (OSCR) has accepted our 2015 return.
- c) We record that the following amendment to minute 2016/09/07 *Membership Matters*, was agreed by Between Meetings Procedure:  

**21st September, 2016**  
*Further to Area Meeting minute 2016/09/07 Membership matters, b) Mark Borthwick, it was agreed by between meetings procedure to amend the minute, changing the meeting to be informed of Mark's membership from Portobello & Musselburgh to Central Edinburgh Local Meeting.*
- d) Further to minute 2016/09/16 *Young Quaker Participation Day December 2016*, **Mairi Jones** (Central Edinburgh) was appointed by Between Meetings Procedure to attend this Meeting for Sufferings event. There is no need for a Supporting Friend for Mairi.



- e) We are pleased to note that Polmont Meeting's 30<sup>th</sup> birthday party was a success and a photograph of the birthday cake was on the front page of *The Friend* on 14 October.
- f) Further to minute 2016/09/17 *Correspondence and notices*, we note that Daniel Cullen has agreed to talk on his placement with QUNO (the Quaker United Nations Office, Geneva), at Area Meeting in Polmont on Saturday, 18 March, 2017.

### **2016/11/05 Membership matters**

#### **Deirdre Armstrong**

Sara Davies and David Turner met with Deirdre on 23 September, 2016. The report of the visit has been read to us by our assistant clerk.

Deirdre has a Church of England background but for a time in her life she pulled away from the church and directed her energies towards the socialist and feminist movements. For the past twenty years she has attended Meeting for Worship in South Edinburgh Meeting, where she feels enriched and at home. Through working together on her journey towards membership with a fellow attender, she now feels ready to take this step.

We are pleased to accept Deirdre into membership of this Area Meeting and ask David Somervell to welcome her and Alison Burnley to inform South Edinburgh Meeting.

#### **Record of deaths**

We record the deaths of Deborah Henry of Kelso Meeting on 2 October, 2016; and Peter Norris, long term attender at Tweeddale Meeting, on 29 October, 2016.

### **2016/11/06 Recommendations from the Festival Committee**

Alan Sayle has reported on the financial side of this year's Venue 40 events, which were enjoyable and successful.

The committee has recommended that £7500 be transferred to the Area Meeting Treasurer, which is the same as in 2015. They have asked us to agree to earmark this sum as follows: £1000 to Mines Advisory Group; £1000 to Aid & Abet; £1000 to Central Quaker work; £4500 for Area Meeting to cover Meeting House overheads and expenses incurred during the festival. This would leave the committee with a projected balance of just over £1000 at the end of 2016.

We agree to the committee's recommendations and ask our treasurer to make the donations, as agreed.

Alastair Cameron has updated us on the work of Aid & Abet and the transformative effects it is having on real lives.

We have heard the suggestion that in future years we donate a greater percentage of the surplus funds to Britain Yearly Meeting. We pass this to the Festival Committee for consideration and await their recommendations at a future Area Meeting.

We thank the Festivals Committee and all those involved for the work they do on our behalf. We would like to think it is the largest outreach event in the country.

### **2016/11/07 Representation on Young Friends General Meeting**

We have currently no connection with Young Friends General Meeting. To help link young Friends in South East Scotland Area Meeting with other young Friends, we appoint **Mark Borthwick** to serve as AM representative to YFGM until the end of December 2017.

### **2016/11/08 Representation at Quaker events**

#### **Exploring Oversight: Woodbrooke, 13-15 January, 2017**

Cath Dyer has applied to attend this course to help her train for service to this meeting as an overseer. We agree that our treasurer should pay her expenses.

#### **Junior Yearly Mtg (JYM) 2017: University of Warwick, 29 July - 5 August**

JYM is for 14-17 year olds (born between 1.9.99 and 31.8.02). We can nominate two young people for guaranteed places. We agree to seek to fill these places.

### **2016/11/09 Meeting for Sufferings report**

Henry Thompson has submitted a written report on Meeting for Sufferings held on 1 October, 2016, which has been sent to the clerk. The full report can be read in the current edition of *Sesame*.

Of particular interest to this Area Meeting, given our concern regarding militarism in Scottish schools, is General Meeting for Scotland's minute to Meeting for Sufferings on cadet forces in Scottish schools. The granting by the previous Chancellor of the Exchequer of monies from fines levied against the banks to the Ministry of Defence for the introduction and expansion of cadet forces in 500 state schools throughout Britain bypasses Scottish oversight of education in Scotland, as well as parliamentary debate at both Westminster and Holyrood. This is particularly concerning because it means that there is no straightforward way to ask the Scottish government/ parliament for equal time for peace education. Meeting for Sufferings discussed the minute and asked Quaker Peace & Social Witness to look into the issues raised.

## 2016/11/10 AM Library

The clerk has received an email from Jim Pym, convener of the Area Meeting Library Committee, drawing our attention to problems with looking after our library. These can be summarised as:

1. Members of the committee have served for a very long time and would like to be released but recognise that there needs to be some continuity, so they are all willing to help induction of a new committee.
2. We need to discuss the purpose of the library. It is full and to make room for new books, old books have to be discarded. To help them do this, the librarians need to know more about what use Friends want to make of the library. We note that there are some pamphlets, which need to be kept.

There has also been an article by Don Stubbings in *Sesame*, on issues to do with the library.

To help us decide on the most appropriate course of action, we appoint:

**Laura Pearson** (Central Fife)

**Sara Davies** (Central Edinburgh)

**Clayton Cameron** (Central Edinburgh)

to look into the problem, including taking into consideration what is available on the internet and that there are also books in some local meetings, in particular Kelso. They should consult, (a) local meetings on the purpose of the library and what use they might make of it, and (b) members of the Library Committee. We ask these three Friends to report back to Area Meeting in March. [*See page 9*]

We thank our Library Committee for continuing to give service at the moment.

## 2016/11/11 Nominations Committee Report

### 1. Appointments

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

To serve from October 2016 to end of September 2017:

*Festival Committee* –

- a) **Alan Sayle**, Central Edinburgh
- b) **Cathie McCurrach**, Central Edinburgh
- c) **Rachel Frith**, Central Edinburgh
- d) **Tam Pollard**, Central Edinburgh

To serve from January 2017 to end of December 2019:

- e) Assistant Clerk, Trustees – **Ken Jobling**, Central Edinburgh

- f) Elder – **Esther Shreeve**, South Edinburgh
- g) Funerals Committee – **Laurie Naumann**, Central Fife (second triennium)

To serve from January 2017 to end of December 2017:

- h) John Wigham (Enjoyment) Trust – **Annie Miller**, Central Edinburgh

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

## 2. Release from Service

The following Friends have asked to be released from service: John Fitzgerald (Central Edinburgh, convenor, Festival Committee), John Cassie (Tweeddale, Pastoral Care Team) and Hilary Constable (Central Edinburgh, Oversight and Pastoral Care).

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

### 2016/11/12 Discovering our gifts

Our Clerk, Elizabeth Allen, introduced this item, reminding Friends that if we are to live out our faith in the world we need to recognize our own and other people's gifts and learn how to use them. Sometimes others discern gifts in us that we don't know we have. We grow when we accept that discernment.

Don Stubbings and Mary Woodward have facilitated an exercise designed to help us identify our gifts and those of others. In small groups, each of us spoke about "Something that lights you up". At the end we came together in worship to share our insights.

We suggest that Friends might find it useful to do this exercise in their Local Meetings.

We thank Don and Mary for helping us to explore our gifts.

### 2016/11/13 Area Meeting dates for 2017

The confirmed dates for 2017 are:

**Monday, 23 January**, 7.00 to 9.00 pm, Edinburgh Quaker Meeting House

**Saturday, 18 March**, *time to be notified*, Polmont

**Monday, 15 May**, 7.00 to 9.00 pm, Edinburgh Quaker Meeting House

**Saturday, 24 June**, *time to be notified*, Central Fife

**Tuesday, 15 August**, 7.00 pm to 9.00 pm, Scottish Churches Housing  
Action, 44 Hanover Street, Edinburgh EH2 2DR

**Saturday, 23 September**, *time to be notified*, Kelso

**Saturday, 25 November**, *time to be notified*, Portobello & Musselburgh

### **2016/11/14 Enquirers' weekend report**

General Meeting for Scotland concluded that enquirers' events would be best organised by Area Meetings and asked South East Scotland and West Scotland Area Meetings to take on this task. South East Scotland Area Meeting has arranged the events for 2016.

Pat Lucas has presented a full report [*see page 14*] on the enquirers' weekend held on 2-4 September 2016 in Coatbridge and the enquirers' day in Inverness on 22 October. Eight participants attended the weekend event. The participants wanted to keep in touch with one another. A request was made for more practical help with finding a way into the silence. Nine people attended the Inverness day. We note that there was interest in the difference between attenders and members and in what continuing support there is for people who come into membership.

We are pleased that those who attended these events found them very useful and we thank Pat and Phil Lucas, Katrina McCrea and Max Marnau for organizing and facilitating them on our behalf.

We would like to see a future Area Meeting focus on ways of inducting enquirers into an understanding of Quaker ways.

### **2016/11/15 AM Archives Group request**

On behalf of the AM Archives Group, Pat Lucas has requested permission to donate a book, listing subscribers to the purchase of the stereoscopic box from the Edinburgh Exhibition of 1886 gifted to Eliza Wigham, to the Museum of Edinburgh, where the box is now housed.

We agree to this request.

### **2016/11/16 What we did for Quaker Week**

We have shared accounts of what we did for Quaker Week 2016.

We have heard that Quaker posters were put in the shop front of the Open Door, where South Edinburgh Friends meet. Cakes were provided for the café at the Open Door and some Friends responded to the invitation to have a presence in the café, for casual conversation.

Quaker Week was extra special for Friends in Polmont this year, as it was their 30<sup>th</sup> anniversary. They had an exhibition of conscientious objection material, a display of white poppies and a coffee morning in Falkirk, which have raised their profile locally. They also had a ceilidh.

Portobello & Musselburgh Meeting had a 'street presence' on Musselburgh High Street, on the living wage, which attracted interest from the public.

Central Edinburgh Meeting placed thirty plus copies of the outreach edition of *The Friend* in the Meeting House foyer. They have almost all been taken. After Quaker week, Central Edinburgh hosted members of Mayfield Salisbury Church of Scotland for Meeting for Worship and chat. We were reminded that we are coming to the end of Interfaith Week and that this provides an opportunity for interacting with other people of faith.

We have heard of the suggestion that the Edinburgh Meeting House be opened for the Doors Open weekend next year, which is at the end of September, and that this could be done for Quaker Week too.

### 2016/11/17 SESAM Announcements

It seems that some Friends are not on the SESAM email list.

We ask local meeting clerks to send the email addresses of any Friends in their meeting who are not receiving emails from SESAM Announcements and who would like to be added to the list to contact their overseer, who in turn should contact Andrew Farrar (Central Edinburgh).

### 2016/11/18 Notices

- We note the following Christmas and New Year alterations to the schedule of Local Meetings:

There will be **no** Meeting for Worship on 25 December at:

**Tweeddale**

**Polmont**

**Portobello & Musselburgh**

**South Edinburgh** will meet at the home of Sylvia Massey at 10.30 am on 25 December and 1 January.

There will be **no** meeting in **Polmont** on 1 January, 2017.

**Kelso** – Friends are advised to contact Marianne Butler (tel. 01289 386 022) for up-to-date arrangements for Meeting for Worship on Christmas Day and New Year's Day.

- We have received information about becoming a governor of a Quaker School. For further details see [www.aquakereducation.co.uk](http://www.aquakereducation.co.uk)
- There will be a Meeting for Learning on "Seeking Sanctuary – the tortuous route for those seeking asylum in UK" from 3-5 pm on Monday, 28 November at 71 Nile Grove, Morningside, Edinburgh EH10 4SN. If able to participate, please advise [David.Somervell@ed.ac.uk](mailto:David.Somervell@ed.ac.uk); tel. 07743 759 528 or 0131 447 7862.

## 2016/11/19 Closing minute

23 members representing seven Local Meetings have attended all or part of this Area Meeting, as indicated below:

Central Edinburgh 12	Central Fife 1	East Lothian 3	Kelso 1	Penicuik -
Polmont 2	Portobello & Musselburgh 2	South Edinburgh 2	Tweeddale -	

We next meet on Monday 23 January 2017 at the Quaker Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL at 7.00 pm.

(Signed)

**Elizabeth Allen, Clerk**

### **Psalm 86 (A.V., 1611)**

*Bow down thine ear, O LORD, hear me: for I am poor and needy.*

*Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.*

*Be merciful unto me, O Lord: for I cry unto thee daily.*

*Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.*

*For thou, Lord, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee.*

*Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.*

*In the day of my trouble I will call upon thee: for thou wilt answer to me.*

*Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.*

*All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.*

*For thou art great, and doest wondrous things: thou art God alone.*

*Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy fame.*

*I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.*

*For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.*

*O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.*

*But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.*

*O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thy handmaid.*

*Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.*

**Quaker Meetings for Worship in South East Scotland****Every Sunday**

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

**Every Wednesday**

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

Penicuik: Valleyfield House, 17 High St., Penicuik <i>Children welcome, bring and share lunch</i>	11.00 am
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**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
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**Second Sunday in the Month**

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

Portobello & Musselburgh: 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
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**Fifth Sunday in the Month**

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

East Lothian: St Andrew's Centre, Dunbar	11.00 am
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**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 [kimsmith@yahoo.com](mailto:kimsmith@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.