

# Ludlow Quaker Journal

No. 6, May 2016



*In 2014 Friends minuted their wish to dispense with a regular Meeting Newsletter, but to retain an occasional Journal to provide a forum for news, comment and events. The Journal will publish anything that Friends think is of interest; so its range may be very wide. If you find it too long, select only what interests you from the Table of Contents. It will only publish what the editor receives without solicitation, so if you want Friends to know about your interests and concerns, make sure they reach the editor: he will be very pleased to hear from you. Comments and letters to the editor are also welcome.*

*Roger B.*

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## International Conscientious Objector Day 15 May 2016

*Paul and Rosie joined Friends from other Meetings to mark International Conscientious Objector Day at the Quaker Service Memorial at Alrewas, near Lichfield. Paul writes:*

“I might as well die for a principle as for lack of one”  
WWI Conscientious Objector

Sunday 15 May was International Conscientious Objector Day. To mark this day and the centenary of the introduction of conscription in Britain, twenty-five Friends from five area meetings met for a programmed Meeting for Worship at the National Memorial Arboretum at Lichfield. The readings reflected how individual Quakers from the early days of Quakerism through the twentieth century to today have followed their conscience and refused to undertake military service.

The Quaker Service Memorial at the NMA commemorates the work of the Friends Ambulance Unit (FAU) and Friends Relief Service (FRS) in World War II and was completed in 2013. The simple stone circular memorial has been designed to allow a small number of people to hold a meeting for worship. Sitting within the arboretum on a sunny afternoon there was opportunity to reflect on those who were and still are brave enough to live out their convictions. The contrast between our surroundings, listening to the birdsong in the trees, and the suffering of all those involved in conflict, both now and in the past, was stark.



*Paul and Rosie (right) at the FAU/FRS Memorial for the Meeting for Worship (courtesy A. Wilson and The Friend)*

Unit. Most of us wherever we were working were aware of how little we could do to help those who suffering. For every person to whom we could offer some assistance there were thousands for whom we could do nothing. Perhaps our greatest contribution lay in the spirit which we brought to our work in the open, friendly and compassionate attitude we felt towards those with whom and for whom we worked.”

*Post-war reflection by WWII FAU member Arthur Hinton*

More information about the Quaker Service Memorial can be obtained at <http://www.qsmt.org.uk/>

“There have always been people who are committed to an idea, an ideal, a value, a religion, a cause. Among them, there have always been people convinced that, at whatever risk to themselves, their commitment must not involve the use of violence or war. They have hung on to that conviction despite being despised, condemned and punished for it. It takes a lot of courage to hold out against violence and killing when your family and friends are threatened and may themselves turn against you, when you face public hostility and hatred, when the leaders of your society are determined that war, not peace, is the right and heroic way forward, and when you are accused of being a coward and a traitor. The conscientious objectors who refused to fight in the First World War were courageous in this way.”

<http://www.ppu.org.uk/coproject/coww1a.html>

Paul W.

### **Southern Marches Area Meeting project for a memorial to civilian victims of war at the National Memorial Arboretum**

The Southern Marches Area Meeting project to erect a memorial to civilian victims of war in the National Memorial Arboretum took another step forward when Area Meeting at Almeley heard a presentation from sculptor Peter Walker and his team, and agreed that we should work with him to create a sculpture and to develop outreach within the local and wider community.



*On left: Peter Walker, sculptor; fourth from left, back row, Rob Carr, agent; third from right, back row, Kathryn Walker, social anthropologist.*

Roger B.

## John Woolman, Almery Garth and York Quakers: Part I

For many years my family and I lived in a house called 'Almery Garth' in Marygate Lane, York. On the wall of the house which runs along the lane is a bronze plaque reading "John Woolman, American Quaker and Anti-Slavery Pioneer, died here Oct. 1772". From the moment it was built in 1743, Almery Garth had, until recently, been lived in by a succession of Quaker families – we bought it from a member of the Rowntree family in 1977.

John Woolman (1720-1772), who is thought by many to be "the central figure in eighteenth-century faith and social reform" (Quaker Action), was born and lived in New Jersey near the Delaware river. He trained as a tailor, becoming an independent tradesman by the age of 26, but increasingly gave his time and energy to living and teaching Quaker values, stressing simplicity, social justice and, always, the evil of slavery.

Woolman was not the first Quaker to have spoken and campaigned against slavery; George Fox in 1657 wrote to the "Friends beyond sea that have Blacks and Indian slaves", reminding them of the Quaker belief in equality, and by the early and mid-eighteenth century many Quakers in Britain and in the American colonies openly opposed slavery. By the 1760s the 'official' Quaker view was that slavery was an evil and that members who took part in it were to be disowned. Woolman was the most persistent and effective anti-slavery campaigner due to his writings and his many and extensive travels; in 1746, for example, he travelled some 1500 miles to remote Quaker communities, preaching, as always, a powerful anti-slavery message. These journeys were supported by his writings; in 1754, for instance, he produced a work called *Essays on Some Considerations on the Treatment of Negroes* and in 1762, *Essays on Considerations on Keeping Negroes*. For much of his adult life Woolman also kept a journal which, astonishingly, has not been out of print since it was first published soon after his death. The list of Woolman's works is lengthy and, apart from slavery, he wrote about schools, trade and *On the True Harmony of Mankind* – a theme he constantly referred to. Woolman, by any standards, was a remarkable man, embodying great faith, courage and love.

In 1772 Woolman sailed to England; there were many points of contact between English and American Quakers, and Woolman was certainly not short of these contacts – Samuel Fothergill, for example, visited and travelled extensively in the American colonies in 1754 and Woolman met him on several occasions; Woolman's friend, John Churchman, brought Fothergill to America after his four-year visit to England. On 8 June 1772 Woolman arrived in London, where the Quaker community were initially wary of this colonial in his rough, undyed woollen clothing; but they were very quickly won over on hearing his preaching and, for the first time, the London Yearly Meeting included an anti-slavery statement.

Woolman travelled north to Yorkshire, a journey which took him six weeks because he travelled on foot, believing that the stage-coach men drove their horses too hard. When leaving for York from Thirsk, where he had stayed with Robert Proud, he was asked by Proud "Where after York?" Woolman replied, "I don't know. York looks like home to me."

There has been much speculation as to what Woolman meant or implied by this response but it does give extra poignancy to his death and burial in York, a very long way from his family and friends in New Jersey.

On arrival in York Woolman was met by, and stayed with, a leading York Quaker family, the Tukes, the head of the family being William and his wife Esther. Shortly after his arrival on 23 September, Woolman fell ill but this did not prevent him addressing the York Quarterly Meeting, where he spoke about slavery. However, he found he could not rest or sleep in the Tuke house, situated as it was in the noisy city centre. He was moved to a much quieter area, to Alмеры Garth, lived in by another prominent Quaker family – the Priestmans. Alмеры Garth is a substantial brick-built house of three stories and five bays wide with the restrained elegance of the mid-eighteenth century. It is set in a walled garden which is now all that remains of a substantial area of land used by the Priestmans for grazing cattle. Thomas Priestman, like his father, was a tanner and very successful, which allowed him to buy Alмеры Garth in 1767, just five years before Woolman’s visit. On Sunday 27 September Thomas Priestman, head of the family, realised that Woolman’s illness was smallpox and immediately informed the Tukes, who were preparing to go to Meeting and hoped that Woolman would be there. In the brief period before his death on 7 October, Woolman was nursed by Esther Tuke, who took up residence in Alмеры Garth so as “to be close”, and by her sixteen-year-old daughter Sarah, despite the very real risk of one or both becoming infected – fortunately neither were. There are accounts of Woolman’s last days, as, for example, “Thomas Priestman and his wife in whose house at York John Woolman died, together with William and Esther Tuke, their intimate friends, [...] were his constant attendants. As the former states in his own Journal, he and William Tuke ‘minuted down’ all of the dying man’s expressions, and kept a record of every occurrence during the thirteen days of his illness” (Amelia Gummere Mott, *The Journal and Essays of John Woolman*, New York, 1922). The author continues: “Thomas Priestman’s Journal and this record are still in existence and through the courtesy of Malcolm Spence, the late owner of Alмеры Garth, the manuscripts have been placed at the editor’s service”. On one occasion Sarah Tuke whispered to the dying man “Could thou take a little nourishment? See I have some for thee”. Woolman answered faintly, “My child, I cannot tell what to say to it. I seem nearly arrived where my soul shall have rest from all its troubles” -- a remarkable and touching interaction between this extraordinary man and a girl, little more than a child. His last coherent words were “O Lord my God! The amazing horrors of darkness were gathered around and covered me all over, and I saw no way to go forth. I felt the depth and extent of the misery of my fellow-creatures separated from the divine harmony, and it was heavier than I could bear, and I was crushed under it ... in the depths of misery, O Lord, I remember that thou are omnipotent; that I had called thee father, and I felt that I loved thee, and I was quiet in my will...”

Woolman was buried in the Bishophill Quaker Burial Ground in York and some time later a stone, still there, was placed and reads “Near this stone rest the remains of John Woolman of Mount Holly, New Jersey, North America”. There was a gathering, attended by many, in the Meeting House; present were three of Woolman’s friends from America who, in turn,

were visiting Quaker friends in England – a powerful reminder of how close and inter-linked Friends were, even when separated by very lengthy journeys. Woolman would, without doubt, have been delighted.

Houses, perhaps, are not important but the experience of ‘sharing’ a house with Woolman and the people who cared for him is profound and, for me, particularly as I get older, more poignant.

Daniel

### **What Quakers can learn from Beekeepers**



*Logo: Sheffield Beekeepers Association*

This year, as part of my efforts to acquire practically useful skills, I have been learning to keep bees with the Sheffield Beekeepers' Association. Unexpectedly, I have observed some striking similarities between beekeepers and Quakers, as well as aspects of their work that may have something to teach Friends about well-functioning communities.

As with Quakers, one of the immediately apparent things about beekeepers is that any five of them seem to have six opinions. There is a surprising diversity of ideas and approaches to beekeeping methods, given that people have been keeping bees for several thousand years. Within one local group there are many different views about the best methods of swarm prevention, hive design, disease control etc, and no apparent pressure to conform to a majority opinion. Many beekeepers also experiment with different methods and approaches, so that practices are in a continual state of development.

At the same time, there is a clear focus on the common goals of raising healthy and productive bee colonies. This enables an impressive amount of sharing of experience, mutual co-operation and collective action, including an ambitious project to improve the gene pool of Sheffield's bee population. The skills acquired through these practices are also put at the service of the wider community, by offering free swarm collection to Sheffield residents who unexpectedly find themselves with an attic or hedge full of honey bees.

By contrast, it seems to be much more difficult for contemporary Quakers to agree on the common goals of our Quaker practices, although this has not always been the case. The goals of the Quaker way have been expressed at various times in terms such as 'faithfulness

to divine leadings', 'walking in the light', or 'following the Guide'. Expressions such as these point to a shared understanding that our task as a community of Friends is to be receptive and faithful to the Spirit that is available to illuminate, transform and guide us. In meetings which lack any such shared understanding of the aims of Quaker practice, it can be difficult to reach practical agreement on a wide range of issues, including the conduct of worship and spoken ministry, teaching of Quaker practices and the right ordering of meetings.

Another apparent advantage of a group that has a high degree of agreement about its shared goals, is that it seems to be able to cope with a broad range of social diversity. Sheffield beekeepers include a much wider range of social backgrounds than is commonly met with in a Quaker meeting, from upper-middle class landowners to traditional working class Yorkshiremen and women. By contrast with Quaker meetings, people who are brought together around a well-understood common practice seem to have much less need for class-specific cultural norms such as Guardian reading, herbal teas and Radio 4.

Sheffield's beekeeping association also demonstrates an impressive commitment to training new beekeepers, which could serve as an example to British Quakers. Their biggest regular project is an annual training programme for beginners, which takes place over several months and attracts about forty new participants each year. This reflects a keen appreciation of the necessity to continually recruit and train new beekeepers, not just for the continuation of the association, but for the future of the practice of beekeeping itself. Beekeepers are not content to be a community that focusses solely on their own needs, because their commitment to the flourishing of the practice requires an attention to the future.

By contrast, our Quaker communities have for many years been equivocal about attracting and teaching new Friends. We have often flattered ourselves on 'not proselytising', and told ourselves that 'people will find us when they are ready'. What this has often amounted to is a complacent focus on the preferences of current members, and an almost complete indifference to the spiritual needs and condition of people who are not already Quakers, as well as the future of the Quaker way as a tradition of spiritual practice.

Thankfully, in recent years Quaker Quest has stirred many meetings to make deliberate efforts at reaching out and communicating with seekers who want to explore the Quaker way. There are still, perhaps, relatively few meetings that are investing the same degree of continuing commitment to the future flourishing of our practice as are Sheffield's beekeepers. Have you participated in any other communities that might have something to teach Quakers? How can we show a greater commitment to social diversity, inclusivity and the future flourishing of the Quaker movement?

Craig Barnett, [Transition Quaker](#) blog, sent in by Catherine  
(reproduced with permission)

## **Reviewing the working of Area Meeting**

*How often do you go to Area Meeting? How do you find it as an experience? At our February Area Meeting, Friends minuted (AM16/32, Holding Area Meeting) that we should examine the current working of our Area Meetings, in the light of the experiment of Northumbria AM and of other models. LM Clerks are going to meet to consider this question, and will bring it back to the July Area Meeting. Our LM Clerk would like to hear Ludlow Friends' reaction to the Northumbria experience, and the Northumbria paper is attached here. Please let the Clerk have your thoughts.*

### **NORTHUMBRIA AREA MEETING**

#### **CHANGING OUR WAYS – REVITALISING AREA MEETING**

Northumbria Area Meeting comprises eight Local Meetings: Newcastle, Alnwick, Monkseaton, Sunderland, Durham, Allendale, Hexham, Stocksfield. Newcastle is the oldest, dating from the 1670s and Hexham the newest, dating from the 1990s. Our last Tabular Statement recorded 253 members, 134 Attenders, a total of 387. Newcastle, the biggest, accounts for 38% and Allendale, the smallest, 3%.

In 2013 we are a different Area Meeting from what we were a year or two ago – why have we changed, how did we do it and what exactly do we do that might be different?

Before we began the process of change we were much like other Area Meetings. We met as a Monthly Meeting eight times a year moving from Meeting to Meeting. We dealt with the full range of Area Meeting responsibilities as described in Quaker Faith and Practice. It's quite a list! We met on Saturday afternoons, with occasional morning sessions on a Quaker theme or hosting a visiting speaker. And the Friends who attended were the hardy perennials, the stalwarts. Friends who saw Area Meeting as a responsibility of being a member, but also enjoyed the opportunity to greet old friends and "... to see each other's' faces ...". We rarely saw new faces. We rarely saw children. And the business quite often was prolonged and difficult. But the business was done, and done in good, sound Gospel Order - we were, and are, a disciplined Area Meeting.

#### **The Process of Change**

The process of change began with a concern raised at Area Meeting from Alnwick LM. Alnwick Friends, a small Meeting, felt geographically isolated and wanted to be a bigger part of the Area Meeting. Alnwick Friends sensed that Area Meeting was focused too much on its business and not enough on raising the spirits of Friends. Alnwick Friends believed that the Area Meeting could or should address the strategic challenges expressed for the Society in Yearly Meeting's Framework for the Future 2009/2014.

The need for change was consolidated by messages brought back by our representatives to Meeting for Sufferings in 2011. Sufferings wished to communicate better with Area Meetings and to give greater support to Area Meetings, knowing that many Area Meetings were having difficulties in attracting Friends to their Meetings and the spirit was drowning in the business.

These two significant prompts echoed a sense within Area Meeting that our spiritual lives could be enriched and our business made more effective if we could find a more sympathetic way of managing our Area Meeting responsibilities. We also realised that



Quaker Faith & Practice is not prescriptive about the shape or format of an Area Meeting. It does describe the Area Meeting responsibilities, but does not guide Area Meetings on how they might be discharged. There is no quorum for an Area Business Meeting ... "quorum" is not in the Quaker lexicon, or in Quaker Faith and Practice.

During 2011 Area Meeting managed a wide consultation with its Local Meetings. We outlined Alnwick LM's concerns. We described Meeting for Sufferings' concerns. We asked each Local Meeting to hold conversations about the need for change and to offer to Area Meeting suggestions as to how matters might be improved. The consultation bore fruit. Local Meetings responded positively with commentary and ideas for the future. At Area Meeting in January 2012 we were able to look at six clear proposals for change and from that Area Meeting, with just a few gentle, Quakerly tweaks along the way we have Northumbria Area Meeting as it is practised today.

### **Six features of the Northumbrian Way**

#### **1. Area Meetings are held on Sundays**

A simple change. But with a surprising outcome. Quieter journeys to Area Meeting. A perceptive peacefulness which leads one through the day. And Sunday Area Meeting releases Saturdays for family stuff and the parking battles with Saturday shoppers. Friends are in the habit of being God- and Quaker-centred on First Day. It also enables Friends to join the host Local Meeting in its Sunday Meeting for Worship. This can re-energise Friends in small meetings.

#### **2. Area Meeting meets four times a year ... not eight.**

#### **3. Local Meeting Partnerships**

Eight Local Meetings are paired with a neighbouring Local Meeting to form four partnerships. This spreads the challenge of arranging the Area Meeting. Local Meetings have the opportunity to host an Area Meeting every two years – a welcome lessening of the not insignificant burden on small Meetings of being hospitable to Area Meeting once a year as previously.

#### **4. The Alnwick Model Area Meeting**

The Alnwick Model for Area Meeting on the Sunday was adopted. Its key features?

- Overnight accommodation is offered to enable Friends to join the Area Meeting hosts in morning worship. Other Friends are also encouraged to join morning Meeting for Worship.
- Following Worship from 10.00 am, a short refreshment break. A presentation, exhibition or speaker. Shared lunch. A spiritual exercise to put the Friends in a frame of mind to approach important matters.
- A smaller and shorter Area Business Meeting - that is, from 3.15 pm in the afternoon.
- A big and inclusive welcome for children and children's events.

#### **5. Area Meeting Working Group**

The most significant change, perhaps, has been the creation of an Area Meeting Working Group. A term, I confess, borrowed from town and parish council practice. Its

key task is to absorb as much of the routine business away from the day set aside for getting to know each other as Friends, friends and as spiritual adventurers.

To understand the idea of the Working Group we have agreed **Terms of Reference** for the Working Group. In summary see *Appendix 1*, Working Group aims to progress routine items of business. To assess which business to forward to full Area Meeting. To commission our Learning Development Group to create and manage learning and development events and learning materials. To comprise, significantly, at least a named representative and alternate from each local meeting as well as a Trustee, a Standing Nominations Committee representative, an Elder, an Overseer, the Area Meeting Clerking team, a Meeting for Sufferings representative and a member of our Learning Development Committee. But all of us committed to being at Working Group. To communicate and report back to our Local Meeting or Group.

Working Group is NOT exclusive. It is open to any interested Friend to attend.

Significantly, to meet four times a year, in the month preceding full Area Meeting. This enables Area Meeting business to progress easier over the calendar year with no big gaps between business gatherings. There is a commitment to test a Virtual Working Group model to circumvent the geographical divides in our Area.

Additionally, we have agreed - after further consultation at Area Meeting and with Local Meetings and with our several Groups - a **Table of Responsibilities** see *Appendix 2* and lines of communication between the Working Group and Area Meeting.

This model, I think, lends itself to other Area Meetings if they adopt the idea of a Working Group, to agree the content of their own Table of Responsibilities. So far, our Table seems to work fine, for us.

## **6. Learning Development Committee**

The final change has been to strengthen our Learning Development Committee. That is, with a representative from each Local Meeting - as well as any experienced Friends. The committee is tasked with telling us how our Area Meeting works, how it fits in the wider context of the Society of Friends, and producing events and publications which move our spirits.

### **How are our new Arrangements working? Area Meeting Arrangements Group**

Our Area Meeting Working Group meets four times a year at the same central venue in Newcastle. Each Local Meeting so far, has been represented at all Working Group Meetings. We appoint a proxy should a Local Meeting be unable to send a representative or alternate. Each Group, including Elders, Overseers and Trustees - so far, has been represented at all Working Group Meetings. Quakers with several hats means that Working Group has about 12 to 16 Friends attending. It feels relaxed and comfortable and is less discursive than bigger, fuller Area Meetings. We run from 6.15pm and usually finish between 7.15pm and 8.30pm. Friends can be tasked with jobs. Friends are reporting back to their Local Meeting or Groups. The Clerking Team circulate Minutes and papers to Local Meetings and some 120 Friends within two days of Working Group - circulating Minutes, Reports and Papers is an invaluable key to participation.

### **Area Meetings on Sundays**

Our [Sunday] Area Meetings meet four times a year. We have had six so far. Our seventh is coming up in December 2013. Participation in terms of numbers has risen to 70, then 80, then 90. Friends and young people attending. Our smallest so far has been 45, constrained only by the size of their chosen venue. Our latest, in September 2013, attracted 60 Friends. We have seen many new faces. We have seen many children – more than 20 on one occasion.

The programmes are devised and presented by the paired Local Meetings. There are no set criteria for what their occasion may be about, what it might contain or its format of presentation. We have had puppet shows challenging our attitudes to Trident. We have created playlets challenging our attitudes to and experience of economic injustices. We have held discussion groups, worship sharing and workshops – including community singing, creative writing - and free taster sessions of complementary medicine. We have had visiting speakers – Alex Davison and “Blooming Quakers”, Sue Holden on Economic Justice. We have heard from Andrew Greaves on the Pilgrimage for Peace and Economic Justice from Iona to London in the summer of 2013. It really has been creative, novel and indeed spiritually uplifting.

The Business Meeting from 3.15pm with its main focus on membership matters – the sending of Loving Greetings, application visitor reports, Testimonies to the Grace of God, ministry about Friends who have recently passed away – has been deep, moving and powerful. We have been grieving for dear Friends who have died. We have been tested by membership applications from prisoners serving long sentences in local jails. We have been delighted by Visitor Reports on attenders ... who we always knew to be Friends. We hear “How Truth is Prospering” in our Local Meetings. These are our annual reports from our Local Meetings and are often rich in content and stories of good Friends working hard for their Meetings, reaching in and reaching out.

The children have been fully involved in all aspects of the Area Meeting programmes and have brought a refreshing and enthusiastic dynamic to our gatherings. Hospitality is shared between paired meetings. We have discovered plain brown paper Picnic Bags - a sandwich, a piece of fruit, a juice drink, and a packet of crisps. And then, of course ... Area Meeting Tea afterwards, with cake.

## **Conclusion**

What we have done in Northumbria Area Meeting isn't radical or revolutionary – or disrespectful to tradition. We have responded to an expressed need for better opportunities for spiritual development and to get to know each other as Friends – “... to see each other's faces ...”. This led to a look at Quaker Faith and Practice and a realisation that how Area Meetings conduct their business is not prescribed – though the matters of Area Meeting business are described. Our view is that we are at liberty - or have the freedom - to find a way of managing our business which is best for us.

The outcome has been that we have created space for spiritual development and have been able to facilitate Area Meetings events which have achieved much more participation by a wider range of Friends - and from all age groups. These new Area Meetings have all-age activities, speakers from within and without and workshops. Our practice, so far, is to have these inspirational days four times a year. And, so far, they have measured up to our hopes that they would be busy, varied, engaging, inclusive, inspiring and FUN.

The mechanism or device which released our energies for our new Area Meetings is our Area Meeting Working Group. The components are appointed representatives - and alternates - from each Local Meeting who have made a commitment to attending Working

Group regularly, and also representatives from Area Meeting Trustees, Elders, Overseers, Standing Nominations Committee, Meeting for Sufferings and our Learning Development Committee. In them we place great trust! As all of our Area Meetings do with their own Trustees. As all our Area Meetings do in respecting and trusting the Trustees of Britain Yearly Meeting.

We are not delegating responsibility to our Working Group. Working Group is NOT taking power over our affairs, that remains firmly with Area Meeting. We are trusting Working Group to absorb those matters of routine business which can be dealt with more effectively and efficiently by a smaller group of Friends.

What those matters are has been agreed within the wider Area Meeting through a careful, step-by-step process of consultation with Local Meetings. The end product has been our so-called Table of Responsibilities which sets out those matters best dealt with by Area Meeting or the Working Group. So far, it is working for us as we hoped.

A crucial dimension is that of communication.

Representatives at Working Group are expected to report back at the earliest opportunity to their Local Meeting or other Group. The Clerks send out early Agendas before the Meetings. Minutes are sent out to Local Meetings within two days of Working Group. Paper copies of reports heard or received at Working Group are also sent out. We also have a wide email circulation list which includes about half of our Members. This ensures, we believe, that Friends are informed about business which is running through Area Meeting and able to note the changes which our Minutes record.

So how are we doing? Not too bad.

We are currently reviewing our new arrangements to see if we carry them into the future. Early indications are that the new arrangements are working as we hoped. That is, Working Group is effectively absorbing routine business. And our spirit-led gatherings are providing for our spiritual hunger.

The challenges lie in the simple logistics of Local Meetings of varying sizes being able to cope with large numbers of Friends arriving at their Meeting for Worship, hoping for lunch and ready for a spiritual adventure. This is partly solved by our partnering several Local Meetings together to facilitate these days. For example, three Local Meetings in Tynedale come together. If we, as an Area Meeting, have work to do it is this matter of logistics – and indeed, catering.

And finally, do take time to consider how your Area Meeting arranges its business. Do trust your Friends in your Meetings. They have much to offer. They seek no reward. Is there a better, simpler way of handling your business?

Change is always a challenge – but taken in time and at a pace comfortable with your members it can happen. Change does prompt you to look more closely at what you do, why you do it and what spiritual direction you might wish to travel.

Getting to know our Friends in the spirit, not just in the business, has been really beautiful and enriching. Seeing so many children ... and watching them work together ... is exciting and hopeful for our Area Meeting and for the Society of Friends. The collaboration between meetings takes away some of that isolation that smaller meetings experience.

Friends across our Area Meeting are expressing great joy having experienced the simple, but profound, experience of working together.

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**AREA MEETING WORKING GROUP – TERMS OF REFERENCE**

Appendix 1
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**Area Meeting Working Group is enabled by Area Meeting to:**

- a. **Progress** routine items of Area Meeting business. This is defined in “Table of Responsibilities”
- b. **Assess** which business to forward to full Area Meeting. This is defined in Table of Responsibilities”.
- c. **Commission** Learning Development Group to initiate learning or spirit led events and to develop learning materials to inform our Local Meetings.
- d. **Meet** on the first Tuesday in the in the month preceding Area Meeting. Members attending regularly and committed to their responsibilities. To meet at time and place at the discretion of the Group.
- e. **Test** the benefits of virtual Working Group Meetings and discussions as a means to more effective communication.
- f. **Communicate** from and back to constituent groups. This is essential if Area Meeting Working Group is to be effective.
- g. **Comprise** Area Meeting Clerk, Area Meeting Assistant Clerk, a Trustee, a member of Learning Development Committee, a Meeting for Sufferings representative, an Elders & Overseers representative, a representative from Standing Nominations Committee and a representative from each Local Meeting.

**Finding Visitors to Applicants for Membership**

We have reconsidered the matter of finding Visitors to applicants for membership of the Society.

Following discernment we have agreed that in finding Visitors to applicants for membership the following guidelines should apply.

- 1. The Area Meeting Clerk is the first point of contact for an application for membership.
- 2. The Area Meeting Clerk will approach the applicant’s Local Meeting Elders to find a Friend from that Meeting as the first Visitor.
- 3. Elders of the Local Meeting, knowing the applicant, will then approach the Elders of another Local Meeting to find the name of the second Visitor.
- 4. Once the two Visitors are found their names should be brought by the

applicant's Local Meeting Elders to Area Meeting Working Group for appointment.

We note that Area Meeting has clear "Guidelines for Visitors" which is provided for Visitors and applicants.

We remind ourselves and we advise Local Meetings that any Member may be a Visitor, and not just Elders and Overseers.

Appendix 2
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## TABLE OF RESPONSIBILITIES

Business Management	Working Group	Area Meeting
Membership	<ul style="list-style-type: none"> <li>• Applications</li> <li>• Appointment of Visitors</li> <li>• Loving Greetings</li> <li>• Transfers In</li> <li>• Transfers Out</li> <li>• Data, including preparation of Tabular Statement</li> <li>• Bi-annual Membership Lists</li> </ul>	<ul style="list-style-type: none"> <li>• Visitor Reports</li> <li>• Loving Greetings</li> <li>• Membership recording, including deaths, marriages</li> <li>• Sign off Tabular Statement</li> </ul>
Trustees	<ul style="list-style-type: none"> <li>• Trustees' Reports – actions from Area Meeting</li> </ul>	<i>From SNC</i> Appointment of Trustees Trustees' Reports
Treasurer	<ul style="list-style-type: none"> <li>• AM Budget</li> <li>• Other financial matters</li> </ul>	<i>From SNC</i> Appointment of Treasurer AM Annual Report and Accounts
Registering Officer		<i>From SNC</i> Appointment of Registering Officer
Prison Ministers		<i>From SNC</i> Appointment of Prison Ministers
Elders & Overseers		<i>From SNC</i> Appointment of Elders & Overseers
Records		<i>From SNC</i> Appointment of Custodian of Records
Nominations	<i>To Standing Nominations Committee</i> Other events of concern	<i>To Standing Nominations Committee</i> Other events of concern
Appointments	<i>From Standing Nominations Committee:</i> Appointment to annual, regular and new events	
Meeting for Sufferings	<ul style="list-style-type: none"> <li>• Actions from Area Meeting</li> </ul>	<ul style="list-style-type: none"> <li>• Meeting for Sufferings - Reports</li> </ul>
Local Meetings	<ul style="list-style-type: none"> <li>• Referring actions from Working Group and Area Meetings to Local Meetings</li> </ul>	<ul style="list-style-type: none"> <li>• Annual Report "How Is Truth Prospering?"</li> </ul>
Learning Development Committee	<ul style="list-style-type: none"> <li>• <i>From SNC:</i> Appointments, Commissioning, Evaluating</li> </ul>	<ul style="list-style-type: none"> <li>• Support to Host Local Meeting</li> </ul>
Minutes	<ul style="list-style-type: none"> <li>• Receipt of Area Meeting Minutes</li> <li>• Receipt of Learning Development Committee Minutes</li> <li>• Receipt of Minutes from Local Meetings</li> <li>• Working Group Minutes to: Area Meeting; Local Meeting Clerks; AM Trustees; SNC; Treasurer, MfS Reps, Elders &amp; Overseers</li> </ul>	<ul style="list-style-type: none"> <li>• Receipt of Working Group Meeting Minutes</li> <li>• Area Meeting Minutes to: Working Group; Local Meeting Clerks; AM Trustees; SNC; Treasurer; MfS Reps, Elders &amp; Overseers</li> </ul>

Reports	<ul style="list-style-type: none"> <li>• Receive Reports, including from AM Groups</li> <li>• Assess and refer if appropriate to Area Meeting</li> </ul>	<ul style="list-style-type: none"> <li>• To hear reports recommended by Working Group Meeting</li> <li>• To hear reports specifically for Area Meeting, including BYM, BYM Gathering, JYM and Summer Shindig</li> </ul>
Concerns	<ul style="list-style-type: none"> <li>• To hear concerns in the first instance</li> <li>• To forward concerns to Area Meeting, if appropriate</li> </ul>	<ul style="list-style-type: none"> <li>• To refer concerns to Working Group</li> <li>• To hear concerns sent from Working Group and to discern appropriate action, including, forwarding to Meeting for Sufferings.</li> </ul>
New and Impending Legislation	<ul style="list-style-type: none"> <li>• Assessing, and recommending to Area Meeting</li> <li>• Appropriate Actions</li> </ul>	<ul style="list-style-type: none"> <li>• Appropriate Actions</li> </ul>

### Help with facts for the EU referendum?

Linda writes:

This website was drawn to my attention today. Perhaps you are also aware of it -- if so please accept my apologies for cluttering up your in-box. Just wondered if you want to mention it in the Journal. I have found it quite interesting, and not just in relation to the EU referendum.

Warm regards.

<https://fullfact.org/> Full Fact is fact-checking the **EU referendum**.

### Toilet Twinning

Toilet Twinning provides people in the poorest communities on the planet with a decent toilet, clean water and all the information they need to stay healthy. It's the key to helping whole communities break free of the poverty trap. Toilet twinning was set up five years ago jointly by Cord and Tearfund and is now run by Tearfund.

How does it work?

For just £60, you can twin your loo with a latrine halfway around the world, in a country of your choosing. For £240, you can twin with a school block.

Your smallest room becomes the proud owner of a personalised certificate, complete with a colour photo of its twin and GPS coordinates so you can look up your twin on Google Maps.

I saw one of these in the loo at All Saints in Hereford and thought, what a neat idea. So we at Ludlow have raised enough for both our toilets to be twinned.

Our donation is used by Tearfund to provide clean water, basic sanitation, and hygiene education. This vital combination works together to prevent the spread of disease. Children are healthier, and able to go to school; parents are well enough to work their land and grow enough food to feed their family. With better health, and more ability to earn a living, men and women discover the potential that lies within them to bring transformation. Toilet

twinning starts with education and its aim is that a community will build and take ownership of the toilet that is constructed. For every £1 spent on a water and sanitation programme, £8 is returned through saved time, increased productivity and reduced health costs (UNDP). This charity is web-based and there is more information on the website ([www.toilettwinning.org](http://www.toilettwinning.org)) with various interactive games and videos of the work they do.

Annie

*This toilet (below) has been **TWINNED** by Ludlow Quaker Meeting with a latrine in Latitude 24.60979800, Longitude 68.25446500, Village: Wakio, District: Thatta, Pakistan. Latrine No. 50192.*



2.5 billion people don't have a loo. By supporting Toilet Twinning you are helping to flush away poverty. Tearfund is a Registered Charity Number 265464 (England and Wales) and Number 5(037624 (Scotland).

[www.toilettwinning.org](http://www.toilettwinning.org)

