

Reports

East Cheshire AM 12th May 2019

Report on AM Weekend at Willersley Castle	2
Report from Meeting for Sufferings 5th April	3-5
Report and Reflections on the QPSW Conference at Swanwick 22nd -24th March: Journeys of Witness	6-7
Report of the Quaker Life Conference 26th-28th April: Diversity and Inclusion in our Meetings	8-12
Two Reports of QCCIR Conference (Quaker Committee for Christian & Interfaith Relations) 8-10 March 2019: Inspiration and Practice: The spiritual grounding of our Ecumenical and Interfaith work	13-18

Willersley Castle Weekend 22nd -24th March 2019
Report to Area Meeting 12. 05.2019

This year 34 Friends enjoyed another lovely Spring weekend at Willersley Castle in Cromford Derbyshire.

This magnificent 18th century castle commissioned by the Industrialist Richard Arkwright provided a very interesting and comfortable venue for our weekend. Good weather lovely countryside and warm friendship were enjoyed by all who came.

Friends arrived on Friday, whilst some enjoyed relaxing and catching up with friends, others - more energetic- took advantage of the swimming pool and walks in the grounds of the castle before dinner after which Friends signed up for a full programme of weekend activities. A 'getting to know you' game and a thought provoking eulogy brought the evening to a peaceful close.

Wonderful volunteers offered a whole range of interesting activities. There were walks for every ability, stamina and enthusiasm in the beautiful Derwent Valley. Craft, drop spindle, carding, spinning , art, pottery painting, music jigsaws and table tennis were all on offer .

Our Saturday evening entertainment was hugely enjoyable and perfectly demonstrated that Friends definitely do have talent . This was followed by another moving and thoughtful eulogy from Jill.

Sunday morning came around all too soon when we enjoyed the all age worship during which we planted beans and sunflower seeds. Then there was just enough time for a brief walk or swim or coffee and catch up with friends before the weekend drew to a close after a delicious Sunday lunch. Friends returned home relaxed and refreshed with a real sense of well-being.

This weekend could not have been possible but for the amazing volunteers who so generously gave their time and expertise for Friends. But special thanks must go to Hilary and Jill without their tireless organisational skills. And Peter's patient forbearance and careful accountancy skills the weekend would not have taken place at Willersley Castle.

If you haven't yet enjoyed one of these weekend I hope you will be encouraged to do so, bursaries are available. And you never know you may enjoy it.

Pam Lamb

Report to ECAM of MfS 6th April 2019

Appointments

Brenda Crothers was appointed as our Alternate Representative and Eleni Burgess was thanked for her service.

We welcomed Oliver Robertson, the new Head of Social Witness and Worship and thanked Helen Drewery who has now retired after 35 years' service with BYM.

Court and Prison Register

York AM sent details of an Attender who had lost a teaching contract with the Church Commissioners in 2017 on the grounds that she was attending Quaker worship and refused to give an assurance that she would cease attending. The AM asked MfS to consider whether the parameters of the Register need reconsidering to include people adversely affected on the grounds of conscience.

This particular example was referred to Quaker Committee for Christian and Interfaith Relations (QCCIR) and MfS thought the general principles underpinning the Register needed further careful consideration.

BYM Trustees

Trustees had met the day prior to MfS.

We were reminded of the importance of AM Trustees fulfilling their legal responsibilities to avoid reputational damage to the Society. Friends in some areas are experimenting with amalgamating areas or re-inventing larger regional units to hold Trustee responsibilities. BYM Trustees want to share information on this and look at what support local Friends need. Linda Batten BYM Treasurer, gave some headlines from the annual accounts. The Annual Report and Accounts are now on the BYM website – www.quaker.org.uk/our-organisation/our-structures/britain-yearly-meetings-trustees)

Both income and expenditure are down on the previous year. Although the reserves stand at £77 million, two thirds of this is in property, particularly our buildings. Quaker giving (contributions and legacies) was down by £750,000. Apparently deceased Friends contribute more to current Quaker work, than those of us who are living! Trustees hope their fund-raising strategy will start to address this. They have also approved their new investment policy. However, we were assured that the financial position is sound.

BYM has sent a private letter to Westminster Abbey querying the appropriateness of the proposed service for 50 years of sea deterrence

on 3rd May (www.quaker.org.uk/news-and-events/news/nuclear-weapons-ceremony-criticised)

Diversity and Inclusion

Edwina Peart, Diversity and Inclusion Co-ordinator gave MfS her second report and this was the topic we considered briefly in our 'Home Groups'. Edwina is seeking an understanding of our present position and ways of enabling us to 'put our own house in order' on these matters, so we are 'gateways' not 'gatekeepers'. She shared with us some preliminary findings from the 1600 individual and 49 Meeting survey responses she has received. Meetings suggested that change will only happen when diversity is made a priority. Edwina identified the areas of disability and mental health as needing more work.

In our 'Home Groups' we had the opportunity to consider 3 questions Does anyone have a claim on the universal? Do Quakers think everyone should aspire to become middle class by middle age? What makes for a welcoming welcome?

In my group we thought we aspire to the universal – 'That of God in Everyone'. We then had a very useful discussion on how what is not acknowledged or seen is significant. The dominant is not seen, for example men do not mention they are men, but women identify themselves as women as they are aware of discrimination against them. In the concluding session of MfS we reflected further on how some things are visible and others invisible – those in a dominant group are not always aware of their dominance. We were reminded of 'Jesus asking us to love each person, whoever they are, not necessarily to agree or approve, but to love at a deep level'.

These issues will be considered further at Yearly Meeting.

Vibrancy in Meetings

We considered the executive summary of the NCVO (National Council for Voluntary Organisations) Evaluation of the Vibrancy Pilot Programme and a report on possible future options being considered by BYM and Woodbrooke Trustees. In essence the Project has provided local development workers to support Meetings in 4 pilot areas. The Meetings involved reported positively, feeling well supported, with role-holders feeling happier and more confident. In particular, the workers have facilitated stronger communities and enhanced collaboration and Quaker discipline. An important context is that the median number of members in local meetings has fallen in the last 10 years from 24 to 18, though there are more children's meetings and 16 'Young Adult Friend' groups.

BYM and Woodbrooke Trustees will be deciding how to build on the Project. What might be done better by local/regional staff? What should remain Yearly-Meeting wide? And how would the two interlink, be located, and supported? For the whole of BYM to have access to a local development worker would cost between £ ½ - £1 million p.a. (between 6-12% of YM expenditure). Some costs might be offset by freeing up additional space at FH and Woodbrooke for income generation, but other resources would be required (Woodbrooke itself lost money last year) A film on the Project was shown at MfS and we could access this and consider inviting staff to discuss the implications of a possible roll out in our region. (www.woodbrooke.org.uk/learn/about/vibrancy-in-meetings)

Matters from other AMs

Brexit

Meeting of Friend in Wales sent a statement on Brexit with which MfS united. It reminded us of the original purpose of the EU, as articulated by its founder Robert Shuman in 1950 'to make war not only unthinkable but materially impossible'. They also mentioned their distress that other core Quaker concerns such as equality and the desire to live in a welcoming and inclusive society are being challenged in the current debate. MfS may return to this again.

NHS

Bournemouth and Coastal AM sent a concern to uphold a universal, publically provided Health Service. MfS forwards this to AMs to learn more about and consider taking action, if appropriate. (Documents available on Bournemouth and Coastal AM website and it is possible to contact their AM Clerk for further information)

Matters which ECAM may wish to consider for consideration/action

- 1 Register of Sufferings - Any thoughts on its parameters?
- 2 Giving for Quaker work
- 3 Vibrancy in Meetings – Should this be a topic for an AM discussion underpinned by viewing the film and/or inviting a speaker?
- 4 Brexit – Should ECAM give consideration to any implications for Quaker concerns?
- 5 NHS – Should ECAM give consideration to upholding the principles of the NHS and any particular issues in our locality?

Jacqui Moore, ECAM MfS Representative

Diversity and Inclusion in our Meeting

Quaker Life Representative Council, April 2019

Gifted speakers and well-planned workshops invited us to think about the different dimensions of diversity which can, at the very least, give us pause for thought and sometimes, with all our best intentions, create barriers to inclusion.

Obvious dimensions are:-

- ethnicity
- gender
- age
- working life and social 'position'
- the presence of disability or being differently-abled

and so on – we were asked to think of more such dimensions – and these weren't always obvious.

Some narratives helped us to focus on unconscious and unexpected aspects of diversity and inclusion, and here are just a few, under some loosely defined headings. When you've read them, study your own responses closely. Discuss!

Inclusion:

Rose has come to live in London, having formerly been a South African citizen. She finds some, sadly inevitable, hostility in the current difficult context for immigrants. Others are kinder and solicitous of her well-being. She has been asked a few times now, for example, if she has been able to find enough fruit for her dietary needs.

Power:

Ken is a British citizen of Kenyan heritage. He regularly travels between the UK and Kenya. He recently found himself in a queue behind three white men, all of whom proceeded through passport control without being stopped or questioned. Ken was taken to one side, asked to present his documentation and to explain why he has a British passport.

Privilege:

James is a gifted dancer and enjoys involving others in his dance routines. As a regular YouTuber he decided to travel to many countries, across all continents, to train and film a variety of groups dancing with him. These included people of all ages and with different physical abilities. The result is a vibrant, toe-tapping 4 – 5 minutes of film, ending with him at home with his wife and child.

Unconscious Bias:

Wendy is British-born, as is her son, William; they are from Nigerian heritage. At William's parents' evening the English teacher talks about his delight in William's skills and progress and expresses his surprise at how well he is doing. Wendy finds herself uncomfortably assuming that the teacher's surprise is based upon his low expectations of a black child. The teacher then goes on to say how unusual these skills are in a Year 8 boy.

Sarah Worth – 30/04/19

QPSW conference – Heyes Conference Centre Swanick. March 22nd -24th 2019

Report from Liz Fletcher

Approximately 150 participants.

This was my first experience of anything Quaker beyond the meeting in Disley that I attend regularly. I wasn't sure what to expect apart from meeting some friendly and interesting people, I did, and learning more about Quakers and the work of the QPSW, I certainly did!

The keynote speaker was Nim Njuguna speaking about '**Diversity and Inclusion within Quakerism**'. This was a really interesting talk and questioned how we can all use our 'Sphere of influence' to progress the social justice agenda. How can we bring more diverse people into our meetings? It doesn't work to invite people in and then carry on as usual as this itself can be excluding. Beware of inclusion policies written without those we seek to include as this will be sorely incomplete. All sounds obvious but Nim was very good at getting us to think about our unconscious bias, how we gravitate to those we most easily relate to and how we are perhaps better at being nice than we are at challenging injustice. To progress, he said, we must lose our fear of getting it wrong, if we get it wrong we will learn to get it wrong less often.

I attended two workshops, the first '**Transforming Crime community and Justice**' led by QPSW staff member Teresa Parker. This workshop was so good and interesting, looking at some of our alarming statistics on reoffending, the prevalence of mental health issues in our justice system and how the system we have is 'socially harmful and economically wasteful' and this view is shared by many working in our criminal justice system. Very useful comparisons were made with the transformative justice model in Norway where this is initially more expensive, they have massively reduced the re-arrest rate. The comprehensive support for offenders after release is impressive and working with victims of crime to see what they need going forward, seems far more sensible than long term prison sentences that in the main do not work.

I think the most alarming fact I learned is that our prisoners do not have the regular health screening the rest of us are entitled to. I'm in email

contact with Teresa Parker about this, she's sent me some extra reading (that I'm happy to share if anybody is interested in this issue) and perhaps once our MP's are freed from Brexit voting, I'll book a slot on one of Ruth George's surgeries and see if she's aware of this and can question the appropriate minister.

The second workshop was on '**Climate Justice Activism-where do I start?**' led by QPSW staff member Ben Foley. I went to this based on the subtitle as I'm aware we all need to be doing something / more. This was just as interesting but less comfortable, perhaps purposely so. The focus seemed to be on why we are not more aware and doing more and more active in campaigns. I was very honest and said that my reason has been apathy, other things concerning me and taking my time and lack of information leading to a lack of confidence. I don't think this went down so well in my small group of climate activists. *Constructive feedback – maybe more of a coaxing approach to get people more active? But I do know they are coming from a place of 'time is running out'. Maybe this workshop needed to be more clearly aimed at those already active in climate issues.

There was also an '**open space session**' this was participant led conversations you could join in and move on to others as you wished. I attended one on 'the tension between activists and spiritualists' in meetings. Fascinating, with lots of opinions on what Quakerism means to different people. The second one I joined was on 'how to support others from a place of vulnerability', also really interesting and again lots of different views safely shared and explored.

The QPSW staff and facilitators were so welcoming and so professional, clearly doing fantastic work on behalf of Quakers.

I'm very grateful for this opportunity I met some really great people and I've learned things I won't forget.

Additional Comments from Keith Braithwaite

I have little to add to Liz's discussion of Nim's excellent Keynote, except one thing: I was very truck by his observation that while it is a shortfall of equity for any organization to fail to reflect the demographic structure of the society that it forms part of, for a Quaker Meeting not to do so means that the Meeting is incomplete; one might almost say "broken" (my word, not Nim's).

I also attended the workshop on Crime and Justice and have nothing to add to Liz's excellent summary.

The other workshop that I attended was concerned with Conciliation work. Attendees were asked to be circumspect about discussing this beyond the workshop, as the nature of the work relies on a degree of invisibility of Quaker's contribution for success. In brief, then, a multi-sided civil war of staggering violence has been raging for generations in a certain small nation. A larger regional power managed to ask all sides whom they might trust to help them move in the direction of peace, and the only group that all sides would trust were Friends. I find this a very striking and a very moving result. Since then, I have found that my attendance at Meeting for Worship has felt more valuable as it in some way, however indirect, goes to uphold the possibility of such work. This investigation by the regional power led to a request to Friends House which resulted in a small team of Friends being trained to facilitate compassionate, prayerful assistance to the people of this nation in coming to terms with one another and finding a route to peaceful coexistence. This has, it seems, after many years of helping these people to help themselves, worked. Friends are in the process of carefully disengaging from the process without leaving anyone feeling unsupported. The people of this nation suggest that Friends here can continue to help them by holding them in our minds, hearts, prayers.

In the OpenSpace segment of the conference I joined a session which began as a discussion on the safe and effective use of social media by Meetings by moved from that to a wider discussion of "outreach". Some points which have stuck with me included these:

- Many Meetings have a limited range of diversity in age—joining a Meeting is something that people typically do in middle age or later. As the Boomers age out and "Generation X" moves into middle age this can be alarming to membership organizations, as Gen X is a small generation. But, the oldest Millennials, another large generation, are now approaching their forties. They are coming! But maybe they need to know more about Quakers than they do

- Quakers have a long and firmly held distaste for outreach, evangelism, or marketing. Maybe the RSF can't afford to be so precious about that while we wait for the Millennials to arrive,
- It's unclear how many ostensibly "Quaker" institutions (the remaining schools were mentioned in particular) have Quakers in positions of authority or Quaker practices at the heart of what they do. This perhaps means that they do not act as exemplars in a way that might be helpful to sustaining membership if they did have.
- There is a perception that there are some in weighty and influential positions at FH and elsewhere in the RSF who would very much welcome grass-roots attempts to sustain or grow the Society materially. But perhaps the middle tier of the Society (whatever that might actually be) is not joining these things up.

Finally, if I were to suggest a concrete, near term action for the Area out of the experience of attending the Conference it would be to find ways to join in with the War School campaigns against militarisation in education.

Reflections from Anne Owl

Firstly, many thanks for giving me the opportunity to experience my first Quaker weekend residential!

It was on the whole, an uplifting experience and I came away much the wiser as to the work of Quakers in the UK and world wide.

The following are my reflections on the weekend:

- * Prior to the event I didn't receive any information as to timings, workshops etc
- * The evening presentations from staff working on a variety of QPSW projects were really interesting and informative
- * The Saturday morning EAPPI workshop I attended provided a fascinating insight into the situation in Palestine and the work of the EAs. If I didn't have commitments I would definitely be volunteering!

- * Saturday afternoon was, I feel, as did others, a wasted opportunity to provide more workshops. Many workshops were full on arrival and the "meet the staff event" was not particularly useful. On visiting one room, a Friend found it to be locked!
- * Whilst the open space provided really interesting opportunities for discussion, it seemed disorganised and took a long time to get going, with groups not meeting till 5pm. I attended a really interesting discussion on increasing Quaker membership
- * Good and relevant film choices for the Saturday evening
- * A great Peace Education on the Sunday morning really inspired me and I have since applied to be a peace facilitator in the autumn and I've been encouraging the schools I advise to hold a Peace Week.

**REPORT ON WOODBROOKE QUAKER COMMITTEE FOR CHURCH
AND INTERFAITH RELATIONS CONFERENCE 8-10 MARCH 2019:
Inspiration and Practice: the spiritual grounding of our ecumenical
and interfaith work.**

Introduction: the theme of the conference was inspired by the project *The changing face of faith in Britain*, the results of which can be read on the QCCIR website. This work posed us questions: How does the changing nature of faith in Britain affect Quakers? What is the spirituality of those who have recently joined Friends? What new religious groups are out there and how should we relate to them? (These documents are a very challenging read but full of valuable insights.)

First speaker: Inderjit Bhogal. Inderjit is a Methodist minister who has been president of the Methodist Conference and has had a number of important roles. He was born into a Sikh family in Nairobi who moved to Dudley in the W. Midlands. He has worked in a multi-faith, inner city context and was the founder of the City of Sanctuary movement which began in Sheffield. Although a Methodist, he has regard for Quakers and goes to meeting when he can.

He believes that all people – whatever their faith or no-faith – are members of the household of God, or, as we might put it, have that of God within them. The role of those who are involved in ecumenical and/or interfaith work should not be to convert them to their own understanding of faith, but to help them to go deeper into their own traditions, to love themselves better so they can be free to love others and respond to people and situations in a peaceful way.

Although an ordained Methodist minister, he described himself, not as a Christian but as a follower of Jesus. As he read the New Testament, the figure of Jesus captivated him. He encountered a man of deep faith who related to all kinds of people and responded to them with compassion. He broke down barriers, interacting with the poor and those rejected by society; those on the margins; those of a non-Jewish faith; he challenged injustice and those who used faith for their own ends; he was prepared to suffer and die for his beliefs.

Jesus' example inspires him to encourage people of faith to work for a better understanding between people, to develop greater respect for and trust in those of faiths different to their own, to accept each other as human beings' and in all things work for greater peace and love between people and for a better, more just and equal society.

He challenged us to go deeper into our Quaker faith, to understand it better, to be able share it with others confidently and in a way that is understandable.

Second speaker: Gretchen Castle, the General Secretary Friends World Committee for Consultation. Gretchen represents Quakers in situations on the world stage in ecumenical and interfaith matters. She, too, stressed the importance of Quakers understanding their own faith at a deep level and being able to share it with others – to develop mutual respect and understanding between groups.

Third Speaker: Deborah Rowlands. Deborah took us to a quite different setting and to one nearer home, that of rural Wales where she lives. Deborah has wide experience in working in different ecumenical groups. She stressed the importance and value of friendship between the different church groups, learning from each other's experiences, engaging in joint projects, worshipping together, working together in mission/outreach projects. Such activity, although valuable, can be difficult. We might have to challenge the dearly held view of others, for example, over gay marriage, but sharing stories can help to smooth the way. In dialogue, we need to be open to the spirit behind what people say and accept that other spiritual paths are valid.

On the Saturday evening, after a very full day we had presentations about the wide ranging ecumenical and interfaith work being done by Central England Quakers – which made many of us feel rather inadequate!

We were a very large group of people and we only had two opportunities to work in smaller groups – which in some ways was a pity. There were brief opportunities to share thoughts with a neighbour – but that was not easy in a room full of 70+ people. In one such group on Sunday morning, we played a 'boundary game' in which we were asked to identify which of the many faith groups in the UK we felt it appropriate for QCCIR to engage with – some of which were quite new to us!

It was a very stimulating conference, with excellent speakers, and I am very grateful for AM enabling me to be there.

Michael Hennessey

QCCIR Conference
(Quaker Committee for Christian & Interfaith Relations)
Woodbrooke 8-10 March 2019
**Inspiration and Practice: The spiritual grounding of our
Ecumenical and Interfaith work**

*(The three main speakers: a personal account of their encouraging
messages – and the issues we need to consider)*

Inderjit Boghal – *Inderjit has had much experience of interfaith work having been brought up as a Sikh and then becoming a Methodist minister. He is founder and President of City of Sanctuary movement. He is passionately committed to the achievement of racial justice, Inter Faith dialogue and Humane Migration Policies and Procedures.*
www.indertitbhogal.com/full-biography/

Some of his thoughts:

1. Ecumenism: Churches symbol is a boat - all who go in are sacred.



He would prefer to turn the boat upside down and make it a shelter – a sanctuary.

2. Look to ourselves: try to be a sanctuary ourselves, before we can reach out to others. We mustn't fear going inwards to reflect.

3. On Christian doctrine: His view on lent- to live simply and share, rather than give up something yourself. Sharing meals is central. Jesus focussed on food, particularly eating with the poor. Inderjit was inspired by the teachings 'attributed' to Jesus, who was ridiculed for the stance he took, speaking out for the poor. The 'Trinity' was not mentioned in the New Testament; there is no theological mystery – we can explain it by saying that we all have many roles as father, mother, friend etc. He urges us to focus on the life of Jesus, not the doctrine. Many Christians are too 'hung up' on theology. So, be a follower of Jesus, rather than a Christian.

4. What can we do?: Seek a better understanding of each other; develop respect and trust; accept each other as human beings; dispel the fear of difference; promote togetherness and a sense of belonging.

There are obstacles – lack of *meaningful* interaction; misrepresenting others; lack of understanding of *one's own* faith. Interfaith dialogue makes us examine our own faith.

He encouraged us by saying “you do what your instinct tells you – you will find inspiration when you are ‘in it’”.

5. How do we encourage understanding?: Open up your Meeting House for interfaith dialogue. Most importantly, start with the young; get to know about other faiths as early as possible.

Gretchen Castle – *General Secretary at Friends World Committee for Consultation, the international body representing Quakers worldwide.*

Reflecting on Inderjit's talk she underlined that focussing on Christ is challenging for Quakers. Quaker Quest prompts us to look inward. Might we lose something of our own faith, though? But we can gain by having to put our own faith into words. We should try to overcome historical dissent and differences, but it isn't all about agreeing!

Points to note:

1. Seek unity within our diversity: both local and global and from Quakers through to interfaith
2. Keep learning: know the history of our churches
3. Take the communication to the edge: however, pull back when it seems right and let go of pressing a point when agreement cannot be reached
4. Suspend judgement: be open and ready to discover what we can in each other
5. Take risks: engage with other dominations
6. Honour what is precious: within our and other's religious life
7. Relationships really matter: there is that of God in each other
8. Ecumenism: accompaniment and companionship with other denominations in this life- space and spiritual-space
9. Reconciliation: even centuries-long rifts can be healed with understanding

We as Quakers are challenged. What is the Quaker sense of truth in a Churches Together Group? Are we honest by actually being part of such a group, given our lack of doctrine? Do we have a negative role, being there to disagree?

Deborah Rowland – *Served as Clerk to Yearly Meeting, Quaker Life Committee, Representative on the 'Review of Ecumenical Instruments' (Churches Together in Great Britain and Northern Ireland)*

Examining five ways of engagement:

1. Promoting friendship: informal meetings, sharing meals
2. Learning from one another: At local level often it is while engaging with lay people, focussing on topics such as baptism, communion. Quakers consider *all* days to be sacred, but do we celebrate enough *every* day in the same way as communion is a 'celebration' for the mainstream?
3. Engaging in joint work: Food banks, sanctuary and refugees, Fare Trade, Peace and Social Justice groups.
4. Worshipping together: Is this too difficult with too many views? Quaker silence is not a common denominator of interfaith or ecumenical worship.
5. Mission: Communicating beliefs. How do we maintain the integrity of our own beliefs and sense of belonging while being open to learning about that of others? How to engage with those whose doctrine appears set and unmoveable? Christianity now doesn't dominate our everyday life. How do we address falling attendance?

Gretchen and Deborah in conversation

Do what you feel called to do – start with where you are. What is the good news we have to share? Be vibrant! Share the good news – we ought not to be about what we as Quakers *don't* do or *don't* believe. There is room for diversity while being inclusive. How do we encourage non-faith people? Look out for loneliness and be open and welcoming. Sharing food, a meal is always appreciated.

Closing Sessions: Communication and the way forward.

QCCIR is given the task of keeping Britain Yearly Meeting informed of the various movements towards cooperation within the Christian churches and opportunities for interfaith dialogue, and responds on their behalf to other Churches and faith communities (Quaker Faith & Practice 9.13). The Committee reports to Sufferings and is accountable to the Trustees.

New ways of communicating are needed; e-newsletters, e-cluster, Facebook. More 'Patterns and Examples' stories to be submitted from LMs, AMs, Central Committees etc. to be publicised on the quaker.org.uk website

Quakers are uniquely placed as a Peace Church. We need to stand up to the ecological and nuclear threats we are facing.

The “Changing Face of Faith in Britain” project is an important base line for the future.

‘The Changing Face of Faith in Britain: How Should Quakers Respond?’; Part Three: Case Studies

<https://bit.ly/2IMrS9U>

Reflections

What do we understand by Ecumenical/Interfaith work?

- Meeting and socialising, sharing meals
- Deepening understanding by engaging in meaningful discussion
- Sharing worship experiences
- Giving support to vulnerable faith groups
- Taking part (or campaigning) together in events that are of interest or concern

Some of these activities are more difficult and participants can feel their faith is open to scrutiny and criticism. It takes time to build up a feeling of trust and safety where meaningful dialogue and participation can take place.

*Pat Baker
ECAM QCCIR Correspondent
March 2019*

QCCIR Correspondents are asked to report back with news of activities in our Area and Local Meetings; representation at AM level on Ecumenical/Interfaith Bodies; LM involvement in Churches Together, World Day of Prayer, Chaplains and other Ecumenical and Interfaith involvement.