

# THE YOUNG QUAKER

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*Building Bridges Issue*

With Brexit, the rise of the far-right across Europe, Trump's election, escalating inequality and the continuing refugee crisis, we are now in a world where walls are being built between peoples, both metaphorically and literally. The politics of division, embodied in nationalism and isolationism, are the path many governments, including our own, are heading down. In the face of this, 'that of god in everyone', that central egalitarian foundation of Quakerism, compels us to keep dialogue open with all - including people we disagree with. Without dialogue, walls will just keep growing.

This issue is dedicated to building bridges, not walls. Every person on this earth has a story, has a perspective, has something to give. We touch upon the potential barriers that separate people, including those within our own community, and how we may overcome them. Our testimony must not be restricted to the meeting house, but must be lived.



"Love is that condition in the human spirit so profound that it empowers us to develop courage; to trust that courage and build bridges with it; to trust those bridges and cross over them so we can attempt to reach each other."

Maya Angelou

# News

## YEARLY MEETING GATHERING 2017

By **Rosie Clarke**

This central event in British Quakerism will be happening from the 29th July to the 5th of August at the University of Warwick. YMG only occurs every three years, and is a week long residential event where Quakers from all over Britain worship, make collective decisions and spend time together. This particular YMG will mark the end of a three year consideration of 'Living out our faith in the world', and the focus in 2017 will be on movement building. There will be various workshops and sessions, as well as chances to relax and meet Friends. Please note that attenders (as opposed to members) will need a letter of support from a local meeting elder or a YFGM clerk. There is a Young Adults sub-group within the main event, which has some separate sessions of its own. There are bursaries available for those who need it; please organise this before you book. Contact details are below if you are interested:

For Young Adults at Yearly Meeting:  
michael.eccles@woodbrooke.org.uk

For bursary information: garym@quaker.org.uk  
020 7663 1006

For special access requirements:  
access@quaker.org.uk  
020 7663 1040

Further information can be found at the website:  
<https://www.quaker.org.uk/ym> ■

## SUSTAINING HOPE IN TROUBLING TIMES: AN ONLINE RETREAT FOR YOUNG ADULT FRIENDS

By **Michael Eccles**

At the end of February this year Woodbrooke embarked on a new venture running an online retreat for Young Adult Friends (YAFs). It ran over six weeks and considered the theme: A light is

shining in the darkness and the darkness has not overcome it (John 1:5): Sustaining hope in troubling times. Fourteen YAFs participated, from eight different countries. Each week participants were offered a different quote, spiritual activity and challenge – the idea was that people tried the activities and then shared their experiences through online forums. Each week we also held an online meeting as a chance to see each other's faces – these proved to be the most powerful aspect of the retreat for many.

Coming from this experience, I have been exploring other options that Woodbrooke could offer YAFs, such as a regular online meeting for worship or online worship sharing or a book group. I would be interested to hear whether anyone reading this has any thoughts about this: is there something Woodbrooke could offer to support YAFs that we haven't already thought of, or do you have any comments on the ideas mentioned here. Please get in touch with me:  
michael.eccles@woodbrooke.org.uk. ■

## YOUNG FRIENDS' GATHERING IN POLAND

By **Iwona Luscowicz**

A few weeks ago I went to Poland for the annual Spring Gathering of EMEYF, the community of Young Friends from Europe and the Middle East. The central theme for the week was sustainability, which we explored in terms of both the environment and interpersonal relationships, through discussions, workshops and reflection on our own practices. We were a relatively large group – 28 adults and five children – but as we cooked, ate, played, swam, slept and worshipped alongside one another, the boundaries and barriers between us were lessened and we moved towards a deeper sense of understanding and community. I came away from the week feeling tired but energised, hungry but full, and look forward to next year's Spring Gathering in Ireland. ■

## LAYING DOWN TRIDENT CONCERN

By **Pete Doubtfire**

At YFGM in February, we discerned that we should lay down our Concern against Trident nuclear weapons. Our community feels that our Concern was to use the moment of the main-gate decision to clearly state our opposition to Trident, and that we have done that. This involved speaking truth to power through: a joint letter with other young people; writing to decision makers; and supporting young Friends to take part in direct action. We also raised awareness with T-shirts and online resources.

Individual young Friends will continue to be involved in anti-nuclear work, and YFGM will seek to uphold them. Moreover, Quakers use the phrase 'laying down' because it's always possible we'll be led back to this Concern in future. The Facebook group 'YFGM Trident Concern' remains open as a place to share ideas and information: including about the work currently being done towards an international ban on nuclear weapons. ■

## ENGAGING YOUNG FRIENDS PROJECT

By **Kellie Turner**

The Engaging Young Friends project is led by Quaker life and as YFGM's representative I am part of the steering group. The project aims to look at how young adults relate to Quakerism and will oversee the implementation of solutions to the issues which impede our involvement in the life of British Yearly Meeting. So far, we have met once, in March, where we introduced ourselves and what knowledge and skills we bring to the project. We appointed a convenor for steering group and discussed the direction in which we wish to see the project go. BYM did make an offer of employment for the project officer role leading The Engaging Young Friends project but for reasons out of anyone's control this person had to withdraw from the post. BYM reopened the recruitment process and are involving the steering group as part of interview panels. ■

## MEETING FOR SUFFERINGS REPORT

By **Rici Marshall-Cross**

Meeting for Sufferings was a pleasure with a full and varied agenda as usual.

Quaker Stewardship Committee (QSC) support meetings in their administration. Their report challenged us to make a positive contribution with our resources through seeing stewardship as a gift. We talked about how best our reports could help outreach.

We talked about how Quakers in Britain have been 'speaking out' on important current issues.

Quaker World Relations Committee (QWRC) work with Quakers globally. Their report covered many issues but the most relevant to YFGMers being recognition of the huge, underused value of younger adult Quakers. QWRC has been upholding Friends in real need around the world. Anyone interested in worldwide Quaker activities can join the QWRC network by emailing: [marleens@quaker.org.uk](mailto:marleens@quaker.org.uk).

There was several important Minutes from Area Meetings such as the need for Transgender and Non-binary inclusion. What issues do we, as YFGM, want Quakers in Britain to be more aware of?

YFGM are reporting to the next MfS! How can we best represent our community? Talk to me or Laurence Hall, your other MfS rep, or email [yfgm@quaker.org.uk](mailto:yfgm@quaker.org.uk)

For more on MfS <https://www.quaker.org.uk/our-organisation/meeting-for-sufferings> ■

# Bridging the Great Divide

**Sam Donaldson** reflects on his experience visiting a refugee project in Italy.

As a Quaker representative on a Churches Together in Britain and Ireland (Focus on Refugees) visit to Italy I meet Esther. As I sit across the table and listen, I become aware of the vast divide between us.

Across this table  
lies the great divide.  
Waited on by angels, I fly  
unaware  
that down there in the dark  
she lies, crammed beneath the deck,  
coughing on fumes, gasping for air,  
her demons,  
kidnap, rape, forced prostitution,  
company on this bitter journey  
through hell itself.  
Across this table  
I begin to wake up  
to this great divide.  
All I've known,  
privilege, comfort, security,  
she has never known.  
Sitting only a table width apart,  
still she cannot cross this divide,  
for I was born white, British,  
and she was not.  
This shameful State does its worst  
through bureaucratic checks,  
detention centres (prison yards)  
and deportation flights,  
keeping the likes of her  
a million miles away  
from the likes of me.  
Across this table  
lies the great divide.

This division also exists within me. What we worry for, we protect, and no matter what I think about equality and us all being children of God, I know I do not worry for her in the same way I worry for myself, or those more like me (white, western, comfortable, etc.).

How do we begin to build bridges?

Perhaps it starts with us reaching out, going towards, and opening ourselves and our lives to be unsettled, shaken, by the unimaginable suffering of others. Jonah was called to Ninevah (modern day Mosul). Jesus was called to walk the road to Jerusalem. Neither Jonah nor Jesus wanted to hear that call. Neither do I! Maybe the first step down that road is to go and be among those who are most oppressed, most poor, most excluded, in our own communities, cities, and country?

The project that hosted us while we were in Italy is called Mediterranean Hope. It's an amazing project, run by the federation of Protestant churches in Italy. They are pioneers, and their flagship project is called Humanitarian Corridors. Over two years they are safely transporting 1000 of the most vulnerable people from Lebanon and Morocco to Italy and supporting them all for a year, so they can begin to heal and establish new lives.

While at one of their projects, Casa delle Culture, we speak to Franzo. "I didn't want to remain just watching" he says. Franzo is like the father figure of the Casa delle Culture in Scicli. It's a beautiful place, full of warmth and affection, the same warmth that Franzo exudes. He tells us of how three years ago he received a phone call asking whether he would help to set up the project. "You start off scared, but then you fall in love," he says. Sara, a beautiful little girl, the daughter of one of the residents, comes over to receive a hug. "We accept the challenge," Franzo says with a smile. ■

# Under the Bridge:

## Quaker equality & Quaker plurality

By **Laurence Hall**

A man began shouting over the sermon. Most of the congregation reacted with anger and some immediately began to remove the dissenter.

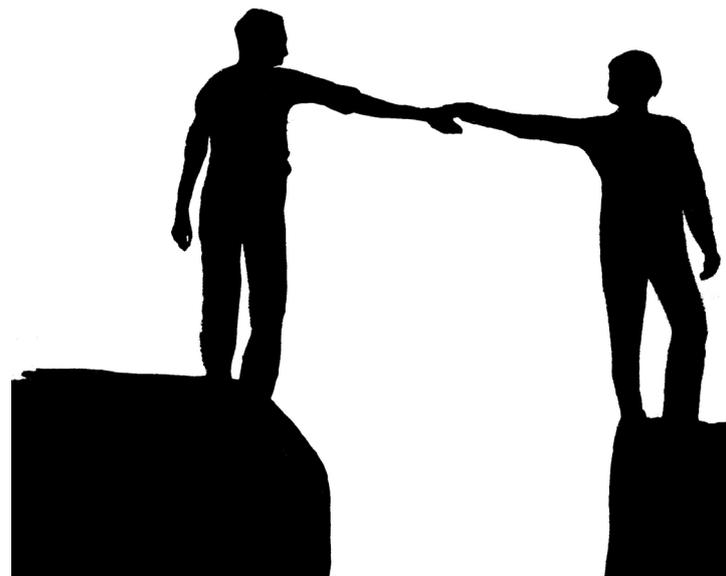
This man, whose intolerance of another faith led him to disrupt its practice, was George Fox, who helped form the central foundations of Quakerism. Amongst other things, his commitment to equality led him to directly challenge the hierarchical institutions of his day. To seek to enable everyone to find that of God within themselves he had to challenge those who followed the hierarchical paths of faith or, to put it more provocatively, he had to be intolerant of hierarchical faiths of all kinds. Only as equals, without hierarchical instruction, could the divine be found.

This intolerance of inequality still lies at the heart of Quakerism. It also lies at the heart of a tension between Quakerism and other faiths. How much can Quakers work with and embrace faiths whose structures and worship are hierarchical? To give a concrete example: I went to an anti-nuclear arms march, a cause for which I'm happy to work with people of any faith and none. Most of the Quaker group I was going with went to an interfaith religious service beforehand. Yet, even for this most worthy cause, and despite my deeply held pluralism, I could not bring myself to go. By preaching to people how they are to understand the divine from a position of hierarchy, any preacher was still enacting what George Fox dissented against all those years ago. To me, worship means to enact the divine on earth, which means equality not hierarchy.

Some Quakers do not feel this tension as strongly. I explored this with a f/Friend with a deep commitment to Quaker equality who regularly goes to an Anglican service. I asked her how she could not just live with, but embrace, this tension. Fundamentally, she felt that the Quaker ideal of 'that of god in everyone' doesn't inevitably lead

to one path of worship. In church services through singing, bible based content and other expressions of faith she finds aspects of spiritual fulfilment that current unprogrammed Quaker practice does not provide. Her understanding of 'that of god in everyone' does shape her understanding of the nature and limits of worship. It is just that these limits go beyond one spiritual practice and beyond one spiritual tradition, to a pluralism which embraces aspects of traditions which have been, and, in my opinion, still are hierarchical.

For myself, I can understand but do not share her tolerance of what I see as hierarchical worship. The tension that she can live with still seems unbridgeable for me. Yet, this is not a dead end. Quaker practice provides the means for us to explore our differences. Our Quaker discernment might not lead us to unanimity but we will continue to discern; for that is what Friends must do. For through Quaker discernment, we can, as equals, embody true friendship by engaging our oppositions. Only by interrogating our plurality through our equality will we tackle the tensions both within our Society and the wider world. ■



# Same song, different languages

**Rosie Clarke** explores Young Friend's relationships with other faiths.

"The various religions are like different roads converging on the same point. What difference does it make if we follow different routes, provided we arrive at the same destination?" – Mahatma Gandhi

This famous quote from Gandhi summarises one of my favourite pet philosophies: the idea that all religions, for all that they seem to contradict each other, are ultimately attempting to describe the same thing. To me, the specific religion you follow has as much to do with cultural and geographical factors as it does any one religion being the one true faith. Look at a map of the world divided into dominant religions for each country some time, and you'll see what I mean. Rather than getting caught up in the minutiae of theology and rituals which make people practicing various religions look so different from the outside, it doesn't take much digging to realise that the big, important stuff is essentially universal.

'Therefore all things whatsoever ye would that men should do to you, do ye even so to them.' Matthew 7:12, Christianity

'This is the sum of duty: do not do to others what would cause pain if done to you.' Mahabharata 5:1517, Hinduism

'What is hateful to you do not do to your neighbour. This is the whole Torah; the rest is commentary.' Talmud, Shabbat 31a, Judaism

These are just a handful of variations on what is often called 'the Golden Rule', to do as you would be done by, that appears in religions of all kind that formed all over the world. This is just one (pretty important!) example of a recurring theme. Others include a sense of awe towards a perceived higher power, a desire to have a structure or code of conduct to live your life by, and a need to explain what happens after we die.

One of the most appealing aspects of Quakerism, for myself and many others, is its willingness to embrace and learn from other faiths. In Advices and Queries Quakers are encouraged to consider: 'Are you open to new light, from whatever source it may come?' As a consequence of this open attitude and a lack of a creed, there is an intriguing variety of beliefs and religious experiences among Quakers. From conservative Christians, to Buddhist-Quakers, to atheists, Quakers define themselves in a wide range of ways. Many Quakers have experience with more than one religious group, having either converted to Quakerism, or by being part of both groups simultaneously. I was curious to know what similarities those who had experienced multiple faiths had noticed, so opened the question to YFGMers. Here are some of their thoughts:

## **Taz Cooper, on Quakers and Unitarians.....**

*'They're quite like Friends...theologically very liberal and very social justice oriented (like us they were at the forefront of the push for equal marriage).'*

*'Also they're actually more theologically diverse than Friends!'*

*'...the only real core belief is that you can believe whatever your reason and experience tells you is true. which is kind of like Friends only they're much more reason-and-head oriented than mystical-heart-oriented.'*

**....and on Quakers and evangelical Christians.**

*'...emphasis on a personal relationship with Jesus! Conceived of by Quakers in more mystical terms, where evangelical Christians would stress a particular set of beliefs you have to hold to know The Real Jesus, but ultimately they both want to "ask Jesus into your heart", except we wouldn't phrase it that way.'*

**María Martínez García-Armero, on Quakerism and Catholicism**

*'I try to find connections between both faiths, such as the idea of that of God in everyone in the form of the Sacred Heart, and also the Order of Francis of Assisi, who believe in equality, simplicity, integrity and peace. So I am not a Catholic or a Quaker; when people ask what I would call myself I say: I'm a Quatholic.'*

# Considering Communion

**Evan Welkin** reflects on his faith in the context of having moved to Italy.

I go to Catholic mass quite bit these days. Frequently enough that I feel my Quaker misgivings for attending are changing to Catholic guilt for not going every First Day. I was raised a Quaker in the United States and growing up, I didn't have a strong sense of my religious identity. I took the norms of my meeting and my family, that of unprogrammed, "spiritual but not religious" Quakerism, for granted as typical of all Friends. By moving out, studying at college, and traveling, as well as through mystical experiences with Jesus Christ and more study of Friends' history, my faith has grown. While this growth occasionally put me at odds with my family and meeting, I've missed them tremendously since moving to Italy in 2015. I no longer take my Quaker identity for granted, but because it's harder to worship with Friends here I set out to connect with my local Christian experience provider, the all-encompassing Holy Roman Catholic Church. It's taken 10 years of growth to even allow myself to consider such a step.

Mass reminds me how rooted in Quakerism I still really am. I miss silence. I miss open space, in Church and in my life in general. I miss feeling "at home." I find common ground with another

infamous American expat to Italy, Ezra Pound: "If I could believe the Quakers banned music because church music is so damn bad, I should view them with approval." Beyond the merits of music though, something else in Ezra's comment speaks to my condition as a Friend; I aspire to be accepting, but frequently see our faith (and myself) as closed and judgemental. How often do we profess "accepting all faiths" but then cringe when someone shares an evangelical message during Worship? How frequently do we talk of being more vibrant while following unspoken, stodgy norms impenetrable to newcomers? Ironically, I miss those Quaker quirks now but here I am, doing what I can to feel close to God outside my comfort zone.

Sitting in Mass, I consider my family's dream for our life in Italy. We imagine building community in Europe, creating a space on our beautiful farm here where the apparent contradictions of programming and open space, Christianity and agnosticism, nativism and immigration, music and silence can live together within intentional community, serving as a witness to an ever-more-divided world. May the bridges begin with us. ■

# Two paths, One faith

**Emma Dunmore** explores conscience and compromise in the working lives of two Young Friends...

Interviewing a trainee police officer and long-term activist, both Quakers, throws up obvious comparisons about what it means to live out the testimonies. As younger Quakers, we are faced with choices about converting our faith into action. For some it's clear and certain, for others it's mired with long self-questioning. Driven by the question of how we decide to do what we 'do', I interviewed Stephen and Sam. Both spoke not in professional capacities but as Quakers, reflecting on their choices. What emerged is a shared sense of morality, and desire to risk all for social justice. What differed was questions of compromise in their lives.

In the middle of our interview Stephen said, "In theory there is a beautiful marriage between the peace testimony and the police. In practice, it's more difficult obviously." The founding ideal of policing by public consent still motivates. Yet, its uneven enactment leads to Sam's statements about the perhaps deeper roles the police play in British society.

"...being a part of police, you'll be asked to ... crush dissent..."

"...you can avoid for a lifetime what the police really are, by avoiding the communities that they damage..."

Sam's experience makes it difficult to imagine a Quaker police officer. With the intention of creating a kingdom of heaven on earth, it seems impossible to him that an individual who listens to god would be a foot soldier of Whitehall. He points to incentives of career and financial security that the police offers that creates a culture of complicity. For Sam the police's closest ideology 'is fascism'. And yet, he maintains his respect for f/Friends who work within the Force.

Stephen has not (yet) policed protests and will not be a gun-carrying officer. But when asked about

his part in the police's perpetuation of hard state power, his responses displayed a great nuance in their illustration in real life detail.

"A lot of the decisions I'm making when I'm on the job have more to do with how I would do things [rather than how an imagined Quaker would do things], but a lot of the time I'm relying on the expertise of these guys with 5, 6, 12 years experience and instructors. But sometimes I look at how they've dealt with things and thought: 'personally, I wouldn't have dealt with things that way'."

His voice, from experiences in 'everyday' policing suggests the police officer has more individual power than might be suspected. He suggests that rather than being directed by an ideology, he is coerced into certain actions by lack of resources and time to do jobs properly.

"...but it's difficult to marry up Quaker principles when you have the time pressure and the resource constraints with everyday policing. It is just... it is one thing that frustrates me... (I'm quite a conscientious person), is not to be able to do a job properly."

Both are working within well-established traditions of activism and law enforcement, so I asked how being a part of a tradition affected their work. The activist tradition actively supports Sam's work, and he strives to reinforce good relationships with activist groups. He only undertakes training courses for police training corps, 'with the blessing' of anarchist groups. Stephen conversely must constantly reassess his relationship with those around him.

Stephen received advice before entering the force from a retired officer: "Basically, before I went in... somebody said to me whatever you do don't compromise on your ethics."

Whereas Sam contends that by not receiving money from the police in exchange for the services he provides as a trainer, he can remain uncompromised.

"...co-option happens so quickly [...] sometimes you've just got to be whiter than white..."

"...we are skating so close to a grey area. That is very dangerous."

Both deal with grey areas in their work, one chooses to keep that flexible boundary in his theoretical considerations of those around him, and the other chooses to handle and rehandle it in the work of his day to day. Both are certainly living adventurously. ■

# Can storytelling heal society?

By **Mark Borthwick**

In 2016 the NASUWT Teacher's Union invited Taffy Thomas, the national storytelling laureate, to speak at their annual conference. This isn't such an unusual choice: most teaching in schools is undertaken orally, and parable has a well documented educational heuristic. Taffy told the teachers that 'It is impossible to hate someone if you know their story': storytelling is an excellent method for making people receptive to learning about one another in a meaningful way.

I am currently the resident storyteller at the New Scots Ceilidh. This program uses traditional arts and culture, music, dance and stories, to aid the reconciliation and integration of refugees and recent migrants into Scottish life. Storytelling is quick and cheap: you don't have to be equipped to do it, you don't require cultural capital to appreciate it. It's a great leveller and a great humanizer: it's very hard to view anyone as anything else than human when they're putting you into their own shoes.

A story is an armour piercing missile. When entering a didactic environment, our minds can close: either due to one's idiosyncratic distance for learning about strangers or, more insidiously still, that one thinks they know enough about the other, and don't want to experience the fatigue of learning yet more. When we talk in metaphor, however, people learn without realizing that they are learning. Listening to a story instantly transports us to another epistemic location, where we understand and appreciate the familiar wants, needs, and all the other trappings of humanity of the storyteller.

Hate hinges upon distance. The social narratives in the mainstream media, and other channels of propaganda used by the right, depend upon establishing an 'other'. However, by engaging in storytelling, we radically decentralize ourselves from our own lived experience, challenging the social narratives which dehumanize our neighbours and deprecating the process of refining their values out of our linguistic systems.

Crucially, however, it is not only alienation from foreigners which harms us. People living on this cluster of Islands are increasingly alienated from their own stories; we don't know what lies under our own feet. Citizens of the UK are totally correct to feel that their culture is under threat, but it's not under threat from the 'other', or those who live differently. It's under threat from internal colonization: it is supplanted by consumerism, subsumed by commercialism, fetishized and sold off in gift shops.

Storytellers and teachers both straddle a liminal position: with one foot in ephemeral fact, the other in the mythopoetic reality. They weave a golden thread of interpretation, allowing us to give shape to the hazy mass of 'facts' that are thrown at us through the everyday. Crucially, they are the bridge builders: allowing us to connect with our pasts, reveal the present and create the future. ■

# We need a movement, not an alliance

**Laurence Hall** considers political divides in the upcoming UK General Election.

Nearly all YFGMers are lefties. We could say that YFGM is politically diverse, but that would be breaking the truth testimony. With two weeks before the UK general election, this fact comes into sharp relief and the key question to ask is: How can radical social change be best achieved?

The seemingly obvious answer is via a progressive alliance (PA): an agreement of the 'progressive' parties (Labour, Green, Scottish and Welsh Nationalists and Liberal Democrats) to work together to halt a potential Conservative government. This would involve parties standing down and urging their supporters to vote for the strongest non-right-wing candidate in each seat. Arguably, if this were done, then we would have a progressive majority in parliament and positive change could begin.

Yet, before celebrating a PA saving us from a Tory government, let us pause and examine whether this approach might be defective.

The biggest defect of PA is that, as their record in government shows, the Lib Dems are not a progressive party. Tell the millions that suffered so greatly from the coalition's austerity agenda that they are progressive. They could have decided to end that government, they didn't. They could have since disowned that austerity agenda, they haven't. The Lib Dems support the current neoliberal system in which the majority suffer for the benefit of the rich few.

Also, take caution in labelling the nationalist parties progressive. This cautionary note is quite Quakerly. The foundation of our faith is 'that of God in everyone', which translate into a witness in which all are equal. Yet, what lies at the heart of nationalism is that some people are more important than others. Admittedly, some national liberation struggles are against repressive colonial rule but this is not the case in Scotland and Wales. To these nationalists the abstract nation nearly always comes before the needs of the oppressed

as seen in the recent Scottish budget where the SNP chose huge budget cuts over raising taxes on the rich. One only has to ask whether the nationalists' choice is to struggle to end the suffering of millions across the UK, or to abandon them to a consolidation of Conservative power and austerity if this means independence.

What remains of PA is the Greens and Labour. Despite some differences they could form a truly progressive alliance for radical social change. And yet, even here, I have my doubts due the nature of British politics. The first past the post system means that the only seats that the Greens have the strength to win are places where their only serious opposition is Labour. So, any electoral alliance between the two would effectively deny voters in these seats any real democratic choice and this is something no progressive in principle can support.

All the above points lead to the more fundamental point that voting negatively every five years will not achieve real radical change. What we need is not an electoral alliance but a mass movement that will enforce the radical power shift we demand. It must be kaleidoscopic in its diversity but united in its demand for a radical democracy beyond the ballot that empowers normal people to have real democratic control over every aspect of their lives. Political parties must only be one part, alongside community groups, anti-cuts activists, equalities advocates, unions and more, in joining together to create this grass-roots democratic culture for change. I have already seen the seeds of this movement in the anti-austerity and social justice groups I have been involved in. Yet, significant change is only possible if we go beyond the fragments and create a political environment in which radical change will take root and grow. I am building bridges between all the activist groups I am involved in, including the Labour Party. My only question is what are you doing to build the movement? ■

## Young Friends General Meeting Coordinator / Communication & Services Assistant



Britain Yearly Meeting  
of the Religious  
Society of Friends

Salary: £21,370 per annum, pro-rata  
Hours: Full-time – 35 per week  
Contract: Fixed term – 10 months (August 2017 – June 2018)  
Location: Friends House, Euston Road, London NW1

Britain Yearly Meeting (BYM) is looking for an enthusiastic intern to help with our administration. We need someone in sympathy with our values to work in a dual role, supporting Young Friends General Meeting (YFGM) and our Communication & Services department. In exchange we will help you identify and develop your skills alongside an experienced staff team.

YFGM represents Quakers aged 18–30ish. You will be supporting its residential gatherings, committees and trustees, as well as working on a range of BYM projects in the busy Communication & Services department.

The internship programme provides a valuable learning opportunity and you will be expected to undertake additional training and development, as well as making a real and worthwhile contribution.

You will need to be flexible and able to prioritise a diverse workload. You will have good communications, IT and data skills, along with a keen attention to detail, balanced judgement and creativity. Some weekend and evening work will be required.

Closing date: Friday, 2 June 2017

Interviews: Tuesday, 27 June 2017

For further details and information on how to apply go to [www.quaker.org.uk/jobs](http://www.quaker.org.uk/jobs). To find out more about the work of Young Friends General Meeting see [www.yfgm.quaker.org.uk](http://www.yfgm.quaker.org.uk).

Britain Yearly Meeting is committed to equality in all its employment practices.

BYM registered charity no. 1127633. YFGM registered charity no. 1064763.

## Writers...

The editors would like **to thank all those who have contributed to this edition** of The Young Quaker.

It would be impossible to produce the magazine without the ideas, articles and photographs that you send in.

**We're always looking for new material.** If you've got an idea for an article, photo or drawing you'd like to see in The Young Quaker, get in touch with us The next issue, due out in time for the next YFGM in October, will have a submission deadline of 17th September.

Read TYQ online at:  
**[www.theyoungquaker.org.uk](http://www.theyoungquaker.org.uk)**

Contact us:  
**[theyoungquaker@gmail.com](mailto:theyoungquaker@gmail.com)**

## What is...

**The Young Quaker** is a magazine for young Friends everywhere, produced in print and online. Published by Young Friend's General Meeting, TYQ comes out three times a year, to coincide with YFGM weekends, meaning that you can expect a new issue in February, May, and October, full of news, comment, and more.

**Young Friends General Meeting** is a community for young adult Quakers aged 18-30ish, in Britain. Our main events are the three General Meetings which take place at Quaker meeting houses around the country in February, May, and October each year.

If you'd like to get involved in YFGM, come along to a YFGM event, or to find out more visit [www.yfgm.quaker.org.uk](http://www.yfgm.quaker.org.uk) or email [yfgm@quaker.org.uk](mailto:yfgm@quaker.org.uk). You can also find the YFGM group on Facebook.

**Quakers**, or the Religious Society of Friends, are a religious group with Christian origins. Quaker worship is mostly silent, with people speaking when called to do so by the 'Inner Light', sometimes called 'that of God within everyone'.

Central to Quakerism are the Testimonies of Peace, Equality, Truth, Simplicity and Sustainability. A commitment to these principles has put Quakers at the forefront of political and social issues; campaigning for the abolition of slavery and more recently for the legalisation of same-sex marriage.

## YFGM CATCH UP (FEBRUARY 2017)

### Jenny McCarthy and Pete Doubtfire, Co-clerks

We gathered in Edinburgh for our first YFGM north of the border in over a decade. With 20 newcomers, there was a vibrant energy from games on Friday evening to the epic entertainments on Saturday.

We had a wide range of SIGs, and were lucky to hear people's different experiences and areas of interest. Learning about the work of several peace charities was heartening as always in our current global situation, and taking part in research about Quaker concerns got us thinking about our experiences and knowledge of this aspect of being a Quaker community.

Laying down our own concern against Trident made us realise the importance of the work the group has achieved and that we still feel strongly about this issue.

Newcomers got to know each other through silly games with food, and learned about YFGM's proud tradition of Quaker business method.

David Day, Margo Lunnon and Jeff Beatty spoke to us about Quaker Values in Education. We are troubled by some of the recent trends in education policy, and making a list of problems was not difficult. Finding solutions will not be so easy, but we hope that education systems can be developed which nurture that of God in every child.

Quintessential led us in a creative exploration of multi-faith texts. The sacred writings of other faiths can be challenging as well as throwing new perspectives on our Quaker faith. Epilogues, worship and preparation for worship helped us to make the community our home for the weekend, a sense strengthened by sharing meals, friendship and cups of tea. We leave Edinburgh grateful for the chance to make new friendships and rekindle old ones. We look forward to reconvening in Sheffield in May. ■