

# Among Friends

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## Message from Berlin

Dear Friends,

The EMES Executive met in Berlin in September. On Saturday afternoon Gisela Faust, who, as a small child, had been attending Meeting in Planckstrasse with her parents, led us in an exploration of the city, with a particular focus on Quaker connections with events over the past 90 years. Gisela brought the history to life very vividly for us, with the help of pictures and pamphlets.

Our tour started at the site of a bronze sculpture just a few minutes away from the Büro, outside the Friedrichstrasse railway station. It depicted a number of children, two looking healthy and well-dressed, facing West – taking the “trains towards Life”, and a group in rags looking gaunt, facing East – taking the trains to Death”. We visited the Silent Heroes Memorial Centre, where we saw documentation relating to people who chose to support and help persecuted Jewish people during the Nazi dictatorship. The permanent exhibition is inspired by the association “Against Oblivion – for Democracy”. In fact, the preservation of this terribly painful history, and that of the cold war era, is a striking feature of Berlin, and seems to say over and over: “Lest



*Trains to Life, Trains to Death by Frank Meisler  
Photo: Rachel Bewley-Bateman*

we forget”. This determination to keep memories alive, to honour those who perished and those who survived, and most of all celebrating human solidarity in the midst of prejudice and danger, gives me genuine hope for a future where such horrors can become unimaginable.

Before leaving Berlin our Clerk, Rachel Bewley-Bateman, and I went to the “Stille Reume” in the Brandenburg Gate, conceived in 1988 in the Eastern part of Berlin, whilst the city was still divided. After reunification the idea surfaced again, and the room was set up within the very monument that for so long had symbolised separation and enmity. A similar room exists in the UN building in New York. They both carry this prayer: “Oh Lord, our planet Earth is only a small star in space. It is our duty to transform it into a planet whose creatures are no longer tormented by war, hunger and fear, no longer senselessly divided by race, colour and ideology. Give courage and strength to begin this task today so that our children and children’s children shall one day carry the name of (hu)man with pride”.

*Marisa Johnson, Executive Secretary*

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## Sam Legg

*Bridget Dommen* writes about *Sam Legg*, who died on October 2nd at the age of 96:

Anyone who met Sam knew at once that they were with nearest you can get to a Quaker saint. Whether it was solving post-war hunger by participating in the Minnesota starvation experiment or sorting out friends' teenagers by walking them around Mont-Blanc, he would undertake with utter commitment the many causes he threw himself into.

Frustrated by feeling that as a conscientious objector he was not making a practical contribution to alleviating war-time suffering, he was attracted to the starvation experiment because of its objective of finding how best to feed those who had been subjected to prolonged starvation. It was during this time that he lost three fingers while chopping wood.

That accident never slowed him down as did nothing else. He completed his part in the experiment, then worked with the American Friends Service Committee providing food for post-war Germany. He left the Episcopalian Church, became a Friend and in 1946, while working for AFSC in Paris, married another Quaker saint, Edna, in the Quaker Centre.

After the war he went into education, and founded a Quaker high school in Sandy Springs, Maryland where he was headmaster for many years. Later, as

director of admissions of Morgan State, his gift for befriending and supporting young lost souls, from which so many benefitted on both sides of the Atlantic, was revealed. Never one to do things by halves, Sam found

time to volunteer with the AFSC on missions in the US and also in his beloved France where he was invaluable with his knowledge of the language. Nor did he ever miss an opportunity to express his views on injustice and war, and was frequently arrested at civil rights and anti-Vietnam war rallies and when protesting against American bombing of Yugoslavia. Even a streaming cold was not enough to keep him away, at the age of 87, from the 2003 anti-Iraq war demonstration in Washington.

In 1975, the couple retired to Gex to be near the mountains they loved, and Sam and Edna became visitors for France Yearly Meeting, traveling long distances all over the country to keep in touch with isolated Friends. He returned for every Yearly Meeting in France until 2009. They also rapidly became pillars of Geneva Meeting. Sam embodied the House and Garden Committee of Quaker House and was frequently to be found there painting or



*Sam Legg*



*Before and After. Sam Legg in the Minnesota starvation experiment - Photo: LIFE 30 Jul 1945*

## QUNO work on conscientious objection

*Rachel Brett* writes about QUNO's progress on conscientious objection to military service

Since the European Court of Human Rights Grand Chamber's ground-breaking judgment in July 2011 (*Bayatyan v Armenia*) recognising conscientious objection to military service as being protected under the European Human Rights Convention, the different Chambers of the Court have produced a series of judgments on the subject against Turkey as well as Armenia. These have clearly established that the failure to provide for both religious and non-religious pacifist conscientious objectors to military service, including an opportunity for such claims to be considered, is a violation of the right to freedom of thought, conscience and religion. Further, they establish that trying conscientious objectors in military courts is a violation of the right to fair trial, even if they are incorporated into the armed forces against their will, and that ill-treatment of conscientious objectors is a violation of the prohibition on inhuman and degrading treatment.

Although the Government of Turkey has not yet introduced legislation on conscientious objection, some of the Turkish military courts are taking account of the European Court's judgments and recognising some conscientious objectors.

In the meanwhile, at the international level on 6 July, the UN Human Rights Council adopted its first-ever resolution on conscientious objection to military service. It is significant that over 40 countries co-sponsored the

resolution (including the Russian Federation), which was then adopted without a vote, although the USA, Thailand and Singapore expressed reservations. The USA does not consider that this is a right although they do have provisions to recognise conscientious objectors.

The resolution (A/HRC/20/2) recalls the resolutions from the Commission on Human Rights (the Council's predecessor), which recognised the right of conscientious objection to military service. It requests the Office of the UN High Commissioner for Human Rights to publish an analytical report every four years on new developments, best practices and remaining challenges regarding conscientious objection around the world, and calls on States to review their laws, policies and practices on conscientious objection to military service, including by considering introducing alternatives to military service. The first report is to be submitted in time for the June 2013 session of the Human Rights Council.

These reports will ensure that developments at international and regional level, including the case law of the Human Rights Committee under the International Covenant on Civil and Political Rights and the judgments of the European Court of Human Rights, will be brought to the attention of a wide audience, including all governments.

For more background and information about conscientious objection to military service see Rachel Brett, *International Standards on Conscientious Objection to Military Service*, November 2011, available in English, French, German, Russian and Spanish

### Sam Legg (continued)

hammering. He also attended international meetings on behalf of QUNO and for many years helped with the Summer School, even after he moved back to the States.

That move was another perfect demonstration of Sam's devotion to those around him. After Edna's death, though he could hardly bear to tear himself away from the Geneva area he loved so much, he decided he must go back to look after his invalid sister in Broadmead, the Quaker retirement community in Maryland, where he nursed her to the end. After her death, he admitted that for the first time in his life, as she had no other heirs, he had the means to travel for fun – and travel he did. He went all

over the world, chaperoned by one or other – sometimes both - of his loyal Young Ladies, daughters of old friends, who were delighted to take care of him on his travels.

Times with his two adopted children were less easy. He never tried to hide his disappointment that his son went into a military career. His daughter became a permanent drug addict, and only a Sam Legg could have lavished on her so much love, time and effort, ever undefeated in what was yet a hopeless situation.

“He looked after everything and loved everyone and everyone loved him” summed up the History and Biography Project of Swiss Yearly Meeting.

## Environment takes centre stage at Eco-Congregation Ireland's inaugural conference

*Fiona Murdoch*, Communications Officer, Eco-Congregation Ireland, writes:

Half a dozen Friends were among the 140 delegates from across Ireland and Britain who attended the first ever inter-church conference on the environment to take place in Ireland. The theme of Eco-Congregation Ireland's inaugural conference, which took place in Dromantine Retreat and Conference Centre, Co Down, on September 14 and 15, was "God's Creation – Our Responsibility?"

Representatives attended from the European Christian Environmental Network, Churches Together in Britain and Ireland's Environmental Issues Network, A Rocha, Christian Ecology Link, Operation Noah, Christian Aid, Trócaire and Eco-Congregation Scotland.

A number of Friends were involved in the conference. Dr Alastair McIntosh of Glasgow Meeting (BYM) was one of the main speakers. In his address, "Money, Consumerism and the Spirituality of Our Times", he highlighted how consumerism fed off our insecurities, creating a sense of inadequacy and shame, which only increased our desire for more.

"Capitalism is control of the economy via capital," he said, "And whenever we move money from one account to another, or seek the lowest price for a product, we are all feeding the competitive spirit that comprises capitalism as distinct from the alternative, which would be a co-operative society of mutuality." Alastair is Fellow of the Centre for Human Ecology, Glasgow, Honorary Fellow of the Schumacher Society and Visiting Professor of Human Ecology at the University of Strathclyde. His books include *Soil and Soul*; *Hell and High Water*; and *Rekindling Community: Connecting People, Environment and Spirituality*.

Nineteen workshops were offered during the weekend, with topics ranging from 'Ecology and the Economy' and 'The Destruction of Biodiversity' to 'God's Creation and Poetry' and 'Awakening to the Spirituality of a New Earth Consciousness'. Tony Weekes of South Belfast Meeting (IYM) led one on 'Finance for a Fair Future'.

Two Friends from Rathfarnham Meeting (IYM) were involved in leading a prayer and meditation session during the conference. Gillian Armstrong is the Quaker representative on the Eco-Congregation Ireland



*Planting trees at the conference*  
Photo: Rachel Bewley-Bateman (featured left)

committee and Fiona Murdoch is its Communications Officer. The worship session included the reading of an excerpt from the Kabarak Call for Peace and Eco-Justice that was approved at the Sixth World Conference of Friends held in Kenya in April.

Six trees were planted in the grounds of the conference centre by representatives of the different denominations and communities attending the conference. One of these was planted by Rachel Bewley-Bateman, Clerk of Europe and Middle East Section at FWCC EMES.

In her lecture, "Listening to the Future: Listening to the Present", Dr Anne Primavesi, Fellow of the Centre for Interdisciplinary Study of Religion, Birkbeck College, University of London, focussed on the need to cultivate unity. "In a time of climate change, the militarism of the leading Christian nations poses one of the greatest human threats to the community of life on earth where resources need to be spent on safe-guarding the planetary resources of all earthly life," she said. "The problem, however, in a capitalist culture dominated by militarised world economies is drawing up and funding agreed political conclusions from scientific premises about climate change."

The other speakers were Prof David Horrell of the University of Exeter, Prof Stephen Williams of Union Theological College, Belfast, and Rev Peter Owen-Jones, Sussex-based vicar, author and television presenter.

To read the full text of the talks and to find out more about Eco-Congregation Ireland see [www.ecocongregationireland.com](http://www.ecocongregationireland.com).

## Remembering Maria Andreanszky

*Maria Andreanszky*, Born 18<sup>th</sup> August 1910 - Died 14<sup>th</sup> June 2011

*Hazel Elam*, one of the executors of Maria's will, in which she left £3,800 to support unprogrammed Quaker Meetings in Hungary and Central Europe, sent a testimony to the grace of God as shown in Maria's life. Below are some extracts:

Maria Andreanszky was a hundred when she died on 14<sup>th</sup> June 2011. She was steeped in Quaker ways, strong in faith, generous in giving service and convinced of unseen Guidance in channelling the course of her life. Having moved away from the Calvinist church of her childhood, she searched for a meaningful stillness in worship and was drawn unerringly to Friends. Westminster Meeting helped Maria in her seeking, introduced her to Woodbrooke, whose teaching she treasured, and welcomed her into membership of the Society that was central to her remaining sixty years.

Open to new light, Maria understood the lifelong nature of spiritual growth.

As a child in Budapest, Maria and her mother experienced hardships arising from the First World War: reduced circumstances, perpetual hunger that led to her half-sister's fatal tuberculosis, and the long absence of her father as a prisoner of war. The seeds of her pacifism took early root. Animosity, her mother taught, should be overcome by the offer of friendship. Despite excellent examination results, Maria chose to forego a university education and worked as a secretary before training as a corsetiere. Her ready intelligence found its outlet when she gained coveted admission to a circle of avant-garde intellectuals, intent on contact with the West.

In World War II Maria helped with an underground newspaper and aided endangered Jews, mindful of the loving Jewish family who had treated her as one of their own when times were hard. She faced the German, then Russian, occupation of her city and confinement to the cellar of her requisitioned home. In horrendous conditions, her husband's whereabouts unknown, Maria was to find an inexplicable inner quiet.

By 1947 Communism was tightening its grip on Hungary but for Maria, a way opened. She secured the necessary visas for uncertain travel across war-weary Europe to a housekeeper's post in Britain.

Three years later, now able to speak English, Maria moved to London, joining, and later managing, the corsetry department of Dickins and Jones and taking new steps on her spiritual journey. Through discovering her English teacher's silent worship she was led to sample, and later to commit to, the Quaker way.

Maria kept herself well-informed about national and international events and Quaker action. After the 1956 Hungarian uprising she helped the Red Cross as an interpreter when need arose. Lasting friendships in several regions meant that she could sample Quaker viewpoints from meetings other than her own. Maria could be critical if she felt the Society was guilty of backsliding. She stood by right ordering and the discipline of attendance at Local, Area and Yearly Meetings and was alert and attentive over the decision-making involved. Membership of the Friends' Historical Society underlined her interest in the Society's past.

At Wandsworth Meeting, in her late eighties, Maria brought her valued experience to several terms as a loving and supportive Elder. A Hearts and Minds group received her helpful input. She engaged fully in the community's joys and sorrows and applauded its members' creativity, with real understanding of the poetry and academic writing she was invited to share.

Aged one hundred she took care of the refreshments at mid-week Meeting for Worship and catalogued the books purchased for the library.

For years Maria showed patience and courage in playing down the trials of old age. She kept up her life-enhancing interests: residential weekends on Irish history, visits to the National Gallery and Tate Modern and to treetops walkway at Kew Gardens.

She accepted her final illness with dignity and forbearance. Sensitive to the numinous, she had no fear of death.

Maria reflected in good measure the Light that was given her. She saw into the heart of things with clear-sighted vision. Her tireless Quaker witness, compassion and inspirational gift for life touched many Friends. These qualities will continue to be cherished for, as Emily Dickinson writes, "Each that we lose lives on in us".

## Quaker Youth Pilgrimage

*Extracts from evaluation sheets returned by Pilgrims on the Quaker Youth Pilgrimage 2012, which visited England, Belgium and the Netherlands:*

Having meeting for worship every morning and epilogue every night, along with encouragement to reflect daily in a journal were very important for reflection. But the emphasis on community and listening to others through base groups or discussions about early Friends and spirituality in general was the most important.



*Photo: Martin Touwen*

I now feel eager to support my monthly meeting and attend meeting more often, help with some of the fundraisers and sit in on some big decisions.

Since the pilgrimage I have a better understanding of the meeting for business process and of the silence. Because of this I will be open to clerking and participating more in Quaker discernment processes. I will also be more open to the idea of ministering in my local meeting, which I have previously been somewhat afraid of.



*Photo: Rick Townsend*

I come from a liberal, semi-programmed meeting, where there is not much emphasis on the Bible, but some Friends here have shown me that much can be gained by reading it. Also, I am more comfortable with the idea of prayer because I have been able to reconcile the inner light with an external god.

I am now much more sure of what I believe and what my values are. I found that yes, I believe in God, but that my way of reaching God is not necessarily through the bible or repeating insignificant words that I don't connect with or even understand their meaning. My way of reaching God is by believing in myself and by going way down deep inside myself to the core of who I am and that is where God is too. (Evangelical pilgrim)



*Photo: Rick Townsend*

Since being a baby, I have helped in the Church of the Amigos and have participated in distinct activities with much joy. But now more than before I am interested in becoming more active, saying what is true for me. The first thing that I want to do is share what I have learned. I am emotional about sharing this grand experience with my church.



*Photo: Martin Touwen*

I live in a busy city where it is hard to come straight in to silence. So my solution that I drew from the past 4 weeks is starting out with a quote/song. I found some similarity of discovering the inner light, settling down, difference between prayer and worship and knowing the right moment to minister. These different traditions, languages, and ideas made it easier for me to focus and wait to find the light within me.

By the end of that week we have become one unit, one community that is held together by faith, hope, love, equality, peace and justice. We have learned to be honest and not to others only but to ourselves. We learned to share about ourselves and our struggles.

Homestays were one of the most important parts of the pilgrimage since we got stay in a group at that certain house. We got used to (tea) every 2 hours and got background information on the place/historical places we are visiting.



*Photo: Rick Townsend*

I really liked hearing the talks from the QCEA members! IT was a nice change to hear all the positive stuff Quakers are/have been doing. I especially loved the talk on sustainability as the speaker was a perfect balance between knowledgeable, interactive and positive enforcement.

I really enjoyed 1652 country, Barmoor and the retreat in Holland because those were the places that fostered the most community and spiritual growth.

It is the most amazing, exhausting, reflective, and incredible month you could experience! Somehow, in 4 weeks you can learn more about yourself, Quakerism, the world and general people and problem-solving skills than you have learned throughout your entire life!



*Photo: Rick Townsend*

## The Kabarak Call for Peace and Ecojustice

The Kabarak Call for Peace and Ecojustice was approved on 24 April 2012 at the Sixth World Conference Friends, held at Kabarak University near Nakuru, Kenya. It is the culmination of the FWCC World Consultation on Global Change which was held in 2010 and 2011.

EMES Peace and Service Consultation at the beginning of November will be considering how Friends in the Section should respond to it, and to the call for a Just Peace doctrine launched at the International Ecumenical Peace Convocation held by the World Council of Churches (WCC) in Kingston, Jamaica, in

2011 – see <http://www.fwccemes.org/news/reports-of-historic-international-ecumenical-peace-convocation-in-kingston-jamaica>. In October 2013 the WCC will return to this issue at its General Assembly to be held in Busan, South Korea. Our Friend Kees Nieuwerth is hoping to deliver another workshop entitled *God of Life: make us instruments of Justice and Peace - practical peace ministry in the living tradition of the Historic Peace Churches*.

*Here is the text of the Kabarak call:*

In past times God's Creation restored itself. Now humanity dominates, our growing population consuming more resources than nature can replace. We must change, we must become careful stewards of all life. Earthcare unites traditional Quaker testimonies: peace, equality, simplicity, love, integrity, and justice. Jesus said, *"As you have done unto the least... you have done unto me"*.

We are called to work for the peaceable Kingdom of God on the whole earth, in right sharing with all peoples. However few our numbers, we are called to be the salt that flavours and preserves, to be a light in the darkness of greed and destruction.

We have heard of the disappearing snows of Kilimanjaro and glaciers of Bolivia, from which come life-giving waters. We have heard appeals from peoples of the Arctic, Asia and Pacific. We have heard of forests cut down, seasons disrupted, wildlife dying, of land hunger in Africa, of new diseases, droughts, floods, fires, famine and desperate migrations – this climatic chaos is now worsening. There are wars and rumors of war, job loss, inequality and violence. We fear our neighbors. We waste our children's heritage. All of these are driven by our dominant economic systems – by greed not need, by worship of the market, by Mammon and Caesar. Is this how Jesus showed us to live?

We are called to see what love can do: to love our neighbor as ourselves, to aid the widow and orphan, to comfort the afflicted and afflict the comfortable, to appeal to consciences and bind the wounds. We are called to teach our children right relationship, to live in harmony with each other and all living beings in the earth, waters and sky of our Creator, who asks, *"Where were your when I laid the foundations of the world?"* (Job 38:4)

We are called to do justice to all and walk humbly with our God, to cooperate lovingly with all who share our hopes for the future of the earth.

We are called to be patterns and examples in a 21st century campaign for peace and ecojustice, as difficult and decisive as the 18th and 19th century drive to abolish slavery. We dedicate ourselves to let the living waters flow through us – where we live, regionally, and in wider world fellowship. We dedicate ourselves to building the peace that passeth all understanding, to the repair of the world, opening our lives to the Light to guide us in each small step.

Bwana asifiwe. A pu Dios Awqui. Gracias Jesús. Jubilé. Salaam aleikum. Migwetch.

Tikkun olam. Alleluia!



## News from Woodbrooke Quaker Study Centre

*Sandra Berry* reflects on her role as Director of Woodbrooke:

It is now nearly two years since I took up the role of Director at Woodbrooke Quaker Study centre in Birmingham. Over that time I have had the privilege of meeting many people and learning a great deal. A few months ago I was asked to speak on the topic of 'Time for Change'.

Time plays a crucial part in all aspects of change – to discover we want change to happen we must set aside time to understand and accept the change we want to achieve. Times and seasons often prompt us to consider changes in our lives we wish to make. Understanding, accepting and knowing what change you want to achieve is only the first step. We have to take time to plan how to make the change, make time to implement the change, and we need to acknowledge that it will need time to pass for the change to take effect.

We are constantly reminded of the need to conserve scarce resources; of the need to find sustainable alternatives. But time is something that we can find no alternative for. Time cannot be generated - it just is. We cannot recycle it. We cannot re-use it - once it has passed it cannot be replaced.

If time is such an important aspect of change how do we create the right environment which will help us set aside time for change?

One of the mechanisms we use to set aside time for change is to take ourselves to a different place. A place such as Woodbrooke tries to ensure that people are physically relaxed and comfortable. We have social areas where people can talk and share experiences and insights. We try to remove many of the distractions that take away precious time from concentrating and absorbing on learning which may help create change in an individual or group. We try to create a comfortable, relaxed, safe and nurturing environment. Some individuals, and some changes, work better if we feel safe.

Part of my role as Director at Woodbrooke is to ensure that we continue to look for ways in which our learning environment can be developed to support change. What challenges face us in creating environments that support change in the future?

At Woodbrooke we continue to explore new ways of

opening up access to our educational programme. Amongst these is the use of on-line learning and Woodbrooke on-the-road. As you may already know we have already run two successful online programmes with over 450 people participating in Becoming Friends, and Quaker in Europe which has now been run in 9 different languages. We have used online learning as a component of the Young Adult Leadership Programme which ran its first residential, for 19 to 28 year olds, in August this year. The programme allows young Friends to spend time reflecting on what it means to be a Quaker today and time to think about how to apply faith to all aspects of life. It's about creating that safe space for change again – a space where you feel comfortable with your peer group. Although there will be residential stays at Woodbrooke and elsewhere, an important element of this programme will be keeping the learning community together using online discussion forums, online learning modules and online worship.

We now live in a world where you can completely control the times that you access knowledge and learning. Technology has allowed access to knowledge and learning to become 'on-demand' but because there is no restriction on the times that you can access this material, we have to set aside time to do so. This is much more difficult in many ways as there are always other things that need to be done, other distractions. If we go to a particular physical place at a particular time it gives us time to absorb learning, it gives us a space in time for change to happen

The challenge now is how, in a virtual world, Woodbrooke can create an equivalent, safe, environment that helps us to set aside time so that we may plant and nurture the seeds of change.

*Thinking of attending a course at Woodbrooke? Catchpool Fund bursaries are readily available if financial help is needed. Contact Julia Ryberg, European Project Co-ordinator, for information on the Catchpool Fund at [julia.ryberg@woodbrooke.org.uk](mailto:julia.ryberg@woodbrooke.org.uk) or +46 (0) 175-715 30. See [www.woodbrooke.org.uk](http://www.woodbrooke.org.uk) for general information and to request a course brochure.*

# The Gift

*Jane Rose*, from Muhos in Finland shares a reflection:



There it is, standing in its newness near the riverbank. Near the allocated place, with water, provided by the municipality, for anyone who wants to avail themselves to wash their floor mats. Many, many summers I have made trips here with my dirty mats; watched older women in order to learn for myself how to wet, soap, scrub and rinse mats, then leaving them to drip before taking them home, clean for autumn, winter and spring service on the wooden floors of my home. I enjoy this job near the river, connecting in my mind with other women in other places in the world, doing their washing in or by a river or other water source. It feels kind of basic and hands on, my mind is free and I am outside, nothing much seems to have changed over the years.

What is different this time? There is now a mangle which has arrived completely unannounced: heavy duty, new, fully functional, low tech; waiting to press water from my mats with a turn or three of the handle. In addition, a metal rack at either side of the rollers makes it possible for one person operation. I am overjoyed. Both for this gift (complete with instructions for use at one end) which is there for anyone to use, free of charge, but also in gratitude for the inspiration and the process of budgeting such an aid for the whole mat-washing community in our village.



*Photos by Jane Rose*

# A Quaker Bank

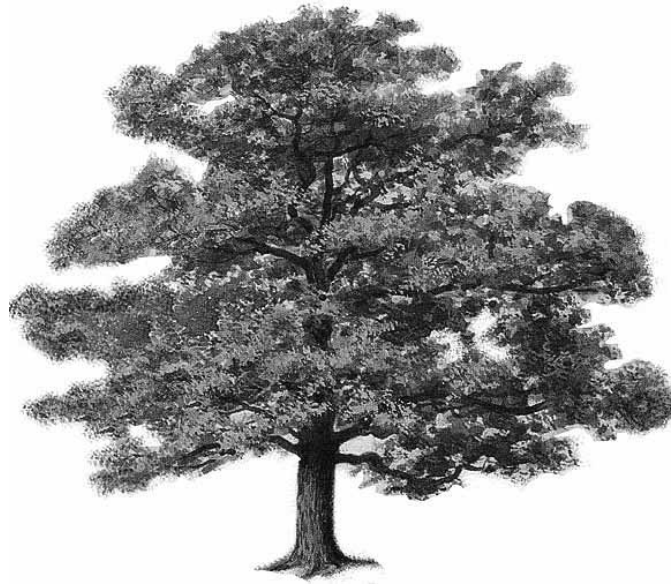
*The Quakers and Business Group* write:

Banking and the world of finance are rarely out of the headlines these days, usually for less than positive reasons. Quakers worldwide are involved in many projects to change and influence the way the finance industry works, and that includes us here at the Quakers and Business Group in the United Kingdom.

We are forming a Quaker Bank.

To start with, we hope to promote ‘peer lending’ with some Quakerly emphases. We also hope to introduce lenders to borrowers; perhaps Quaker Meetings to Quaker businesses, as well as carefully checking that the borrowers are safe people to lend to. And we will try our best to fulfil the hope that in due course people will be able to have their own personal bank account with the Quaker Bank. To run a bank of this nature requires a lot of funding, investment and a huge amount of regulation. To get to that point we need to start somewhere that will allow us to grow to a size where entering the world of the High Street bank is viable both financially and commercially. We will not lose sight of that goal as we are well aware of the interest and support for such an idea.

This will be a bank with a big difference. We shall give our profits to charity. We shall pay no bonuses. Power will be answerable to those it affects: The bank’s owners will be the communities we serve, including customers, employees, suppliers, local communities, the environment and, we hope, the Religious Society of Friends in Britain. The bank will not be a private members company existing to create private wealth for its members only. We will run the bank in accordance with our Testimonies.



We hope to encourage non-Quaker businesses and investors to behave in a more Quakerly way, by setting ethical saving and lending conditions. If you borrow from us, you sign up to treating your employees fairly, to pay your suppliers on time, and to be non-exploitative of your customers. If you are an investor, we shall seek assurance that you haven’t made your money by devious means. If you want to borrow, but are not at our ethical standard just yet and promise to change, we shall lend to you with provisions. If you want to save

or invest via us, and we find you have had some unsavoury practices which you promise to change, we will accept your investment – but will return it if you don’t change.

Will this really happen? We have experienced bankers on our team, including from Triodos - who share our values in making money work to create positive social, cultural or environmental change in a very transparent way - and business people, with access to excellent Quaker lawyers and advisors. We are not alone in creating new community banks in the UK: Others are blazing the trail too. This is not rocket science; just hard, careful, skilful work, requiring time, love and discernment.

*The Quakers and Business Group champion better values in business and the workplace and runs regular events, publishes articles/booklets, and develops ethical business knowledge. We are a registered charity and a listed informal group within Britain Yearly Meeting. We are a membership group, open to all – Quaker or not.*

You can find us at [qandb.org](http://qandb.org)

We also have a thriving international LinkedIn group - Quakers & Business Group

*Photo supplied by Q&B*

## Diary Dates 2012/13

More dates for 2013 and beyond are available on the website: [www.fwccemes.org](http://www.fwccemes.org). Please send items for inclusion in the diary to Marisa Johnson at [emes@fwccemes.org](mailto:emes@fwccemes.org).

**2 – 4 November: EMES Peace and Service Consultation.** More information from [emes@fwccemes.org](mailto:emes@fwccemes.org)

**9 – 11 November: A taste of the Middle East: culture, cuisine and conflict.** A Woodbrooke course. More information from Michael Eccles [Michael.Eccles@woodbrooke.org.uk](mailto:Michael.Eccles@woodbrooke.org.uk)

**30 November – 2nd December 2012: World Conference Reflection,** a Woodbrooke event. More information from Becky Thomas [Becky.Thomas@woodbrooke.org.uk](mailto:Becky.Thomas@woodbrooke.org.uk)

**22 – 24 March 2013: Grenztreffen 2013 auf dem Lindenberg/Schwarzwald** – further information <http://www.fwccemes.org/calendar/grenztreffen-2013-auf-dem-lindenberg-schwarzwald> Contact: Brigitte Seger

**2 – 5 May 2013: EMES Annual Meeting of Representatives** in Kortenberg, Belgium

**17 – 20 May 2013: Switzerland Yearly Meeting.** Contact: the Clerk

**17 – 20 May 2013: Central European Gathering** – see more information <http://www.fwccemes.org/calendar/central-european-gathering-2013>



Church and Peace, the European Ecumenical peace church network, has announced that Davorka Lovreković, a member of German Yearly Meeting, is to be their new General Secretary. Read the press release on the EMES home page: [www.fwccemes.org](http://www.fwccemes.org). We send our congratulations to Davorka, and wish God's blessing upon her for this important service.

Among Friends is the newsletter of Europe and Middle East Section of Friends World Committee for Consultation. We want Among Friends to reflect the diversity of Quaker life and experience across the Section and welcome articles, photos and news of forthcoming events.

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