



William Penn's restored country house in Pennsylvania see Page 5

NEWSLETTER

SOUTHERN EAST ANGLIA AREA QUAKER MEETING

May 2021

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RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)

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Meetings for Worship

(Under COVID regulations)

CLACTON

Sundays 10.30 am

HARWICH

COLCHESTER

Sunday 10.30 am

EARLS COLNE

Sunday 10.30 am

SUDBURY

Sunday 10.30 am

AM ZOOM

Sunday 10.30 am

Contact AM Clerk

FIRST CONTACT FOR FUNERAL ARRANGEMENTS

Charles Bather. Alison Parkes

Meeting for Sufferings

"The truth will set you free" John 8.32

We heard from BYM Trustees about some of the steps they are taking in response to MfS's commitment last December to becoming an actively anti-racist church. The decision to cease naming a room in Friends House after William Penn caused quite a stir and no little amount of indignation.

Are we trying to rewrite him out of history a Friend asked?

Someone else said maybe we are finally able to complete history, by telling the whole truth, however painful and inconvenient some of that might be?

Another Friend reckoned we were focused too much on history at the risk of ignoring the iniquity of modern slavery, another inconvenient truth.

Editorial

Hello Friends. From reading this month's newsletter, so much hard work and prayerful consideration have gone into things that matter to us all. Thanks to the hard work of Friends, and despite financial concerns, we will have a brighter better Meeting House to return to, and hopefully for generations to come.

I am grateful that the Campaign Against the Arms Trade will challenge the government's role in enabling arms to be sold for use against the people of Yemen. *Who on Earth seeks to justify the sale of such arms?*

And much care and thought has gone into facing up to the issues around assisted dying and our own more negative history of slavery. Shining a light on such dark corners can never be easy, but it is a process of uncovering

Trustees sought to explain the decision was not about expunging anyone. Having consulted with Friends of colour they realised the name was clearly offputting to some who wish to share the building. Trustees see it is important to acknowledge the reality of the past including both our good work and our failures to address injustice: Friends House can be a setting to tell the whole story however painful it might be

They have also commissioned a paper looking at the complex relationship between Quakers and slavery. Quakers in Britain have since put out a press release.

<https://www.quaker.org.uk/news-and-events/news/one-step-to-tackle-racism>

Friends who want to understand more about Quakers' relationship to slavery may find these links of interest: Information about people who were enslaved by William Penn -

the truth, and that is so worthwhile.

I read all of this with a mixture of gratitude, but also guilt. The guilt is that while others are working so hard, am I honestly doing enough? As if by magic, there is also the article about Living a Full Life and the value of taking time and of leisure! My life feels too busy as it is, but it serves to remind me that to be a good mother, daughter, wife, Friend and friend, I need to allow for time. Life hurtles apace. My father is 92 and my youngest will soon be at school. So there are start and end of life issues right there. Time does not stand still, and this special time will soon be gone.



<http://qcat.org.uk/wp-content/uploads/2021/01/Q-CAT-Briefing-No-67-January-2021.pdf>

A recent statement on Rowntree colonial histories -

<https://www.rowntreesociety.org.uk/news/statement-on-rowntree-colonial-histories/>

An article about Lancaster Quakers and the Slave Trade,

<http://www.documentingdissent.org.uk/lancaster-quakers-and-the-transatlantic-slave-trade/>

and a filmed conversation with two Lancaster Friends about the historic involvement of Lancaster Quakers in the slave trade <https://www.facebook.com/LancasterMaritimeMuseum/posts/3015129598591124>

Later we returned to the matter of Assisted Dying. We sought to get to the very heart of what we, as Quakers, believe. We were all touched by the personal experi-

ences that were shared. The consideration had been sparked by minutes received in 2019 about the law on Assisted Dying, and meetings across the country had had the chance to contribute to the discernment. This is clearly a complex and sensitive subject. We already knew there are opposing views, so it was not too surprising that on this occasion we were unable to reach unity on the question of possible changes to legislation. Nevertheless, we felt Meetings should try to keep focused on what we can do rather than dwell on the disunity. It is important to keep the conversation going. For some of us this will remain personal. For others it may mean talking openly in meetings, with our family and friends, about death and dying. It may mean thinking about our own wishes, quality of life, the importance of compassion, the need (or not) for medical intervention. For others it may mean more campaigning, public position, deep concern for current legislative change, the social inequalities exposed by the availability of good palliative care, and the funding for hospices.

A minute from Manchester and Warrington AM reminded us of the plight of the Uighur community in China. Friends were urged to inform themselves. Quaker Concern for the Abolition of Torture has produced a briefing.

<http://qcat.org.uk/wp-content/uploads/2021/01/Q-CAT-Briefing-No-67-January-2021.pdf>

Quaker Life Central Committee has taken soundings about the word 'overseer'. There is now a widely held view that this terminology is completely inappropriate for 21st century Quakers. Meetings are already moving away from it. Yet there is no common consensus on which word to use instead. The role is more important than the word, however. It remains fundamental in the building of our Quaker communities, in Isaac Pennington's words, how we help one another up with a tender hand. MfS will return to this in the hope that the 'way will open' to finding a word or phrase that can be used in the new Book of Discipline.

Trustees are seeking our guidance on two other matters. The first of these concerns the steps they are taking to connect the work of AM trustees with that of BYM trustees in a supportive relationship. The second relates to their initial soundings about simplification of our structures. Both matters will be followed by workshops for further discussion and Friends will receive information about this separately. AMs are urged to get involved. Most people tend to

think of Quakers as one body. In Britain, our Quaker church is organised into a set of connected charities: some 70 AMs, plus three general meetings (Scotland, Wales, and Young Friends); the BYM national charity; plus, a long list of recognised bodies. Whilst they all tend to share the same objective - 'the furtherance of the general religious and charitable purposes of the Religious Society of Friends in Britain and beyond' - the relationship between the national BYM charity and the other charities is not always clear. Generally, it is a good relationship; but sometimes there are tensions. Examples of questions that have arisen recently include safeguarding, finance, and reputation, especially around the use of social media. Trustees are inviting AMs to join in conversation: how do AMs see the relationship; what problems might be shared; how could AMs and BYM Trustees support or help one other? Would a Memorandum of Understanding between AMs and BYM Trustees be the way forward?

As usual, a full report of the meeting and papers can be found on the dedicated MfS pages on the Quaker.org website. MfS also gets widely reported in *The Friend*.



Matthew Green

The poet Matthew Green, who died in 1737, had written of the Quakers and their unorthodox doctrine:

*'They who have lands, and safe bank stock,
With faith so founded on a rock,
May give rich invention ease,
And construe scripture as they please.'*

Sudbury Quakers by Stanley Fitch



Changes at Colchester

Revamp for Colchester Meeting House

Martin Rayner

Following a series of meetings by the 'Renovation Group', Colchester Friends approved a 'grand plan' to transform the Meeting House to make it work better for hirings and to improve the toilet facilities especially in regards to a compliant, accessible toilet. These plans were shared with Friends and then sub-

mitted to Colchester Borough Council for Planning and Listed Buildings Consent which they received. These plans were quite radical and it became obvious that given the lack of income and change in financial situation due to the coronavirus pandemic that such a project was not likely to happen in the near future.

Colchester Friends and other visitors will have noted some piecemeal improvements which were enabled by our restricted opening during

Lockdown 2 and a financial commitment from AM Trustees for improvements. The central heating has been replaced with a very efficient boiler and better temperature control throughout the building. The damage caused by a water leak from the flat upstairs has been made good and a completely new ceiling with new low energy lighting and sound-deadening and, more importantly, fire resistance between the Meeting House and the self-contained flat has been installed. Redecoration as part of that work meant we have a nice clean and bright foyer in which to welcome guests and Friends, when we can. During this upheaval the opportunity was also taken to straighten the stairs. This was part of the Council approved plans and means that there is now more manoeuvring space outside the Parnell Room. A simpler and cheaper stair lift to the upstairs could be installed at a future date.

Colchester Premises Committee also realised that we now had the chance to provide proper secondary glazing to the foyer, warden's office, committee room, landing and the Quiet Room. This will be installed in May. Another improvement has been the installment of a new,



RNID-designed, acoustic loop in the Meeting Room.

AM Trustees aware that finances will be tight new that the toilets of the Meeting House were in need of improvement in the short term. Consultation with the architect responsible for the 'grand plan' came up with a revised plan for the toilets using the existing footprint of the area.

The principle of moving to unisex toilets had been accepted, so by knocking down the dividing wall, three unisex cubicles complete with hand washing facilities and a fully-compliant, accessible toilet could be installed with all new fittings and fixtures. The flooring will be brought up to modern standards and the ceiling changed to meet the sound and

fire resistance specifications. As part of the work, we will also make use of the extra space in the boiler room created by removing the large old boiler to make a sluice room and store for cleaning with a new access door off the toilet lobby area. The cost of all this work would be far less than that for the 'grand plan' and also achievable in the very near future. Some of the work will be the same as that needed to meet the needs of the 'grand plan' but Trustees felt that the 'lost' cost would be worth it to have something better now than wait years for 'jam tomorrow'. Colchester Premises Committee agreed and so it is full-steam ahead

with approvals and specifications so that the work can be completed before we start to re-open fully in July. So, as they say, 'watch this space'.

Lastly – and by no means least – I need to mention the sterling work that Jayne Adams, assisted by John Greenwood, has done to the exterior grounds of the Meeting House. Judicious pruning and much weeding and pressure-washing has much improved the look of our building both front and back. When you can, come and see their work. The next step for the front is to install a new notice-board and reposition the old one to help us become more 'noticeable' to passersby and help deliver our message to the community.



William Penn

John Hall

Following the defenestration by BYM Trustees of William Penn in Friends' House, I thought it appropriate, further to the short piece in last month's *Newsletter*, to explain at least one action of his that has benefited all Quakers and many others. Without doubt, in some things, William Penn was a man of his time, and there is evidence that he kept at least twelve slaves who built and ran his house, although the record of how he treated them is sparse. Certainly, he gave some their freedom and at least one a pension in her old age. But, given his kindly and gentle treatment of Native Americans, it is hard to imagine that he was anything other to his slaves. In 1699, he had a law passed regulating the treatment of slaves in

Pennsylvania, unlike elsewhere in New England.

All Friends that I know affirm in court using the form allowed by the Oaths Act of 1978: "I do solemnly, sincerely and truly declare and affirm the evidence I shall give shall be the truth, the whole truth, and nothing but the truth." Refusing to swear oaths had a profound effect on Quakers. For instance, there is evidence of a Friend who had a horse stolen but he could not give evidence because he would not swear to its veracity. As a result, he, the victim, was fined for what we would these days call "wasting the court's time". But how did we get this privilege of not having to swear? It can be traced back to a pamphlet which William Penn sent to Charles II in 1675. In this pamphlet, also signed by twelve other Friends including

Colchester Quaker Stephen Crisp, Penn presents a number of arguments, including quoting Matthew's Gospel (5:34) "Swear not at all", as to why swearing oaths is anathema to Friends. For instance, he writes, "We dare not Swear, because we dare not Lye, and that it may appear to the World, that we can speak the Truth upon easier Terms than an Oath: For us then to be forced to Swear, is to make us do a needless thing, or to suspect our own Honesty." It took twenty years, and a change of monarch, for this and other lobbying by Penn to bear fruit, but The Quakers Act of 1695 allowed specifically Friends in court and elsewhere to declare, "I A.B. do declare in the presence of Almighty God the witness of the truth of what I say." Since 1695, Friends no longer have to swear to tell the truth. We owe William Penn a debt.

Difficulties of 'Peculiar' People

Sudbury Quakers No Society, consisting of members who had of necessity, to rub shoulders in the shops, streets, banks, and business houses, etc., with people who were connected directly and indirectly with the world at large, could hope to keep itself apart, even in religious affairs. In understanding this, we shall be able to sympathise with, and tolerate the events of the 19th Century. We shall realise better how present day English Friends have in their ranks both Quietists and Evan-

gelists; how in times of stress and emotion, Friends can and do find a golden thread showing the Divine Purpose, thus binding themselves as one with the Friends of George Fox, and the disciples of Jesus Christ. This contact with the world underlines the responsibility of each individual Friend to understand his or her own position as a member of the Society of Friends, and the subtle temptation, to accept something less than the standard set by the early Quakers.

Sudbury Quakers Thomas Fitch



Good, Better, Best

John Kay

I'm a great fan of Antiques Roadshow, I find it fascinating to hear about the careful and mindful exercise of good craftsmanship in all the articles that are brought along by those attending.

There are also good stories told with the personal history attached to the objects brought. This is combined with the experience of the many antique experts serving the show. The origin and the history, rarity or otherwise of the objects and particularly their special features of interest make the whole experience educational as well as interesting. They finish up as always with an estimation of their value at auction. What usually surprises is the all too

frequent ugliness and lack of visual appeal to me of many of the items presented.

I think it would be fair to say that a fair number of the people who bring objects to the show are mainly interested in the monetary value put upon them.

Towards the end of the broadcast comes the time when an expert advances three objects in the line that the presenter, Fiona Bruce, is challenged to put in value order. Luckily Fiona, being a person of taste and discrimination is quick to announce her personal estimation based upon their immediate appeal.

Called to order by the expert she eventually, after discussion with bystanders arrives at the decision of Good, Better, and Best, purely on the estimated auction value.

So therefore, as in many of things today, value is estimated to be solely in terms of current commercial exchange.

It could be said that, as in economics, that this was the leading criterion of today.

Yet happily most of those owners, when faced with an eye-watering value given for their object, most definitely state that they would be keeping it and the last thing they would think of doing would be to sell it at auction.

Last episode, I was pleased to discover that the order that Fiona had to decide upon was on the greatest appeal the objects had for the expert, a great improvement I felt.

Living a full life 1

Quaker Faith & Practice 21.22

Caroline C Graveson, 1937

There is, it sometimes seems, an excess of religious and social busyness these days, a round of committees and conferences and journeyings, of which the cost in 'peaceable wisdom' is not sufficiently counted. Sometimes we appear over-

much to count as merit our participation in these things... At least we ought to make sure that we sacrifice our leisure for something worthy. True leisureliness is a beautiful thing and may not lightly be given away. Indeed, it is one of the outstanding and most wonderful features of the life of Christ that, with all his work in preaching and healing and planning for the Kingdom, he

leaves behind this sense of leisure, of time in which to pray and meditate, to stand and stare at the cornfields and fishing boats, and to listen to the confidences of neighbours and passers-by...

Most of us need from time to time the experience of something spacious or space-making, when Time ceases to be the enemy, goad-in-hand, and

becomes our friend. To read good literature, gaze on natural beauty, to follow cultivated pursuits until our spirits are refreshed and expanded, will not unfit us for the up and doing of life, whether of personal or

church affairs. Rather will it help us to separate the essential from the unessential, to know where we are really needed and get a sense of proportion. We shall find ourselves giving the effect of leisure even in

the midst of a full and busy life. People do not pour their joys or sorrows into the ears of those with an eye on the clock.

The Campaign Against the Arms Trade

Jenny Kay

On 22 April I received an email from CAAT to announce that it has been granted permission for their legal challenge to proceed to the High Court. That is to challenge the UK government over the supply of weapons for the war in Yemen. This challenge is necessary because in July 2020 the government resumed arms sales against the 2019 legal action which forced the government to stop issuing export licences for weapons that could be used in the war in Yemen. Since then it has licensed more than £1.6 billion

additional weapons sales in support of the war.

Judges will now consider whether the government's decision to resume arms sales is lawful. It is hoped that the case will be heard in the next few months. To quote from the email:

The new ruling is an important step forward, increasing the pressure for the UK government to finally end the arms sales fuelling the war in Yemen.

This announcement follows the nomination for the 2021 Nobel Peace Prize of CAAT and their partner in Yemen, a grassroots organisation, Mwatana for Human Rights. This nomination has been made by the [American Friends Service](#)

[Committee](#) (AFSC) and Quaker Peace & Social Witness (QPSW). As joint Nobel Peace Prize winners in 1947 on behalf of Quakers organisations they are entitled to nominate others who continue the vital work of peacebuilding. CAAT are 'truly honoured' to have been acknowledged in this way and see the honour as a tribute to all of us who give our support in whatever way we can.

All of this and more can be found on the CAAT website.



Book Review

A Caution to the Rich, John Woolman

"How many are spending their time and money in vanity and superfluities while thousands and tens of thousands want the necessaries of life?"

This deathbed query of John Woolman, shocked by the inequality of England, remains relevant today. As we begin to imagine how the world could be built back better, some ideas from Woolman's 1793 essay 'Caution to the Rich' are worth remembering:

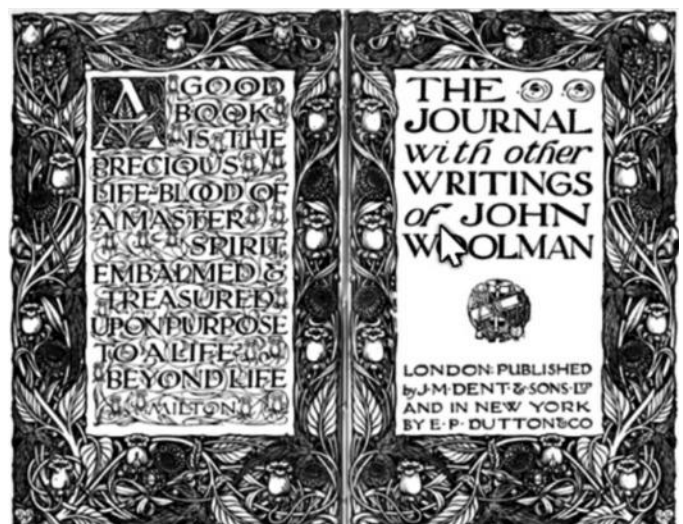
1. Put limits on rent

"Rents are often so high that persons...often find occasion to labour harder than was intended by

our gracious creator... These things are common when in health but through sickness and inability to labour...many are so straitened that much of their increase goes to pay rent, and they have not the wherewith to buy what they require."

2. Check your privilege

"Now when some who have never experienced hard labour themselves live in fullness on the labour of others there is often a danger of their not having a right feeling of



'A Word of Remembrance and Caution to the Rich, 1793' is usually published as an appendix to John Woolman's Journal.

the labourer's condition and of being thereby disqualified to judge candidly in their case"

3. Stand up for migrants

“Ye know the heart of a stranger seeing ye were strangers in the land of Egypt”. He who hath been a stranger among unkind people, or under the government of those who were hardhearted has experienced this feeling; but a person who has never felt the weight of misapplied power comes not to this knowledge but by an inward tenderness, in which the heart is prepared to sympathise with others.”

4. Better wages, less work, more employment

“If four men working eight hours per day can do a portion of labour in a certain number of days, then five men, equally capable could do the same business by the same time by working only six hours and twenty-four minutes per day”

5. Redistribute wealth

Living a full life 2

Quaker Faith & Practice 21.21
Horace B Pointing, 1946

The art of living must be studied, as must every art. It calls for imagination, so that every advance, every change, is not merely a difference, but a creative act. Achievement, at any level above the lowest, calls for courage to hold on, in spite of current moods, and for exacting self-discipline. The art

Annual Giving to SEAQM

Jenny Kay, Clerk to Trustees

Trustees are now making the annual appeal for contributions to Local and Area Meeting funds. This year the letter with the relevant forms is being sent out by email unless you receive a paper copy of the Newsletter. Well, that is if you are a Member or you

“Did a man possess as much land as would suffice for twenty industrious frugal people and...did we believe that after our death our estates would go equally among our children and the children of the poor it would be likely to give us uneasiness. This may show to a thoughtful person that to be redeemed from all the remains of selfishness..we must constantly attend to the influences of His spirit”

6. Make peace

“The rising up of a desire to obtain wealth is the beginning...wealth is attended with power by which bargains and proceedings contrary to universal righteousness are supported, and hence oppression carried on with worldly policy and order and..so the seeds of war swell and sprout and grow”

of Christian living calls for the same self-preparation; but its reward is not merely aesthetic satisfactions. The soul, hungry for God, is fed. Life itself takes on new meaning. Thus it is that we break from the confines of the prisons we have built about ourselves. Thus it is we are brought into the freedom of the Kingdom of God which, every day, through the wide world, is being realised in the hearts of men.

have indicated on you data consent form that you wish to receive it. If you have not received it and would like to be included please contact the AM clerk or myself.

There is one main difference this year. The appeal is for SEAQM only; it is not possible to contribute to BYM through the AM. Should you wish to do this you will need to send your donation directly to BYM. If you take “The

7. Respect indigenous peoples

“The offspring of those ancient possessors of the country in whose eyes we appear as newcomers are yet owners and inhabitants of the land adjoining us, and that their way of life, requiring much room, hath been transmitted to them from their predecessors and probably settled by the custom of a great many ages”.

The Journal is available to read online

here: <https://www.gutenberg.org/files/37311/37311-h/37311-h.htm>

(Reproduced from the Website of the Quaker Socialist Society.)



Friend” you will have seen the leaflet. Otherwise the information is available on the Quaker website

<https://www.quaker.org.uk/our-organisation/giving> where you can download the leaflet and the forms.

Another Book Review

John Kay

Quiet: The Power of Introverts in a World That Can't Stop Talking – Susan Cain

I came across a summary of this book on a site called "Better Cognitions" suggested by Firefox, the browser I use. Its description so intrigued me that I ordered a used copy from AbeBooks, published by Penguin Group in the USA, 2012.

It proved so riveting in its scope and message that I thought other Friends might be as taken with it as I was.

Basically the book was written by a confessed introvert, Susan Cain.

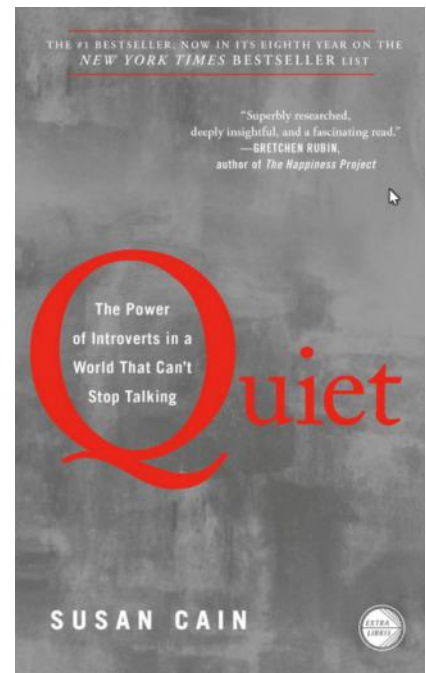
In the introduction to the book there are a set of questions designed to help us think about our position on the introvert/extrovert spectrum where an introvert is a person of contemplation and an extrovert, one of action.

1. I prefer one on one conversations to group activities.
2. I often prefer to express myself in writing.
3. I enjoy solitude.
4. I seem to care less than my peers about wealth, fame, and status.
5. I dislike small talk, but I enjoyed talking in

depth about topics that matter to me.

6. People tell me that I'm a good listener.
7. I'm not a big risk taker.
8. I enjoy work that allows me to "dive in" with few interruptions.
9. I like to celebrate birthdays on the small scale, with only one or two close friends or family members.
10. People describe me as "soft-spoken" or "mellow."
11. I prefer not to show or discuss my work with others until it's finished.
12. I dislike conflict.
13. I do my best work on my own.
14. I tend to think before I speak.
15. I feel drained after being out and about, even if I've enjoyed myself.
16. I often let calls go through to voicemail.
17. If I had to choose, I prefer the weekend with absolutely nothing to do to one with too many things scheduled.
18. I don't enjoy multitasking.
19. I can concentrate easily.
20. In classroom situations, I prefer lectures to seminars.

As I was reading this a powerful thought occurred to me. In spite

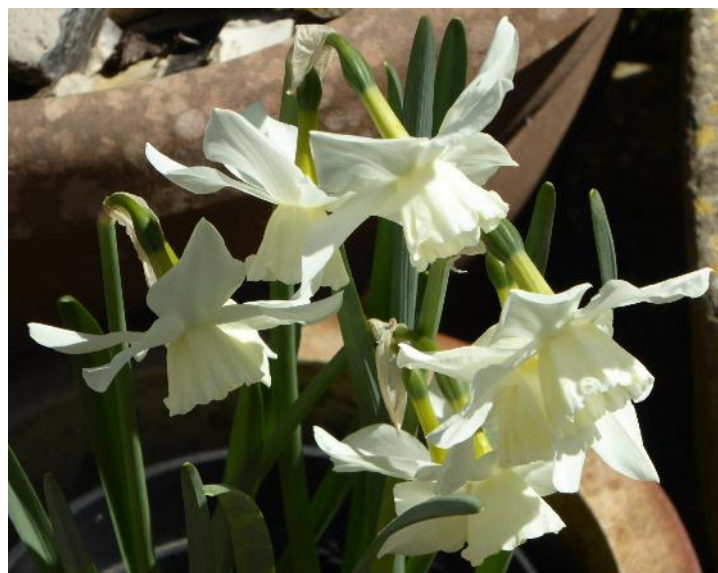


of the fact that Susan Cain's work does not refer to Quakers anywhere, for me it shed light on the Quaker way and Quaker values. Together with this, her description of an extrovert gave me a clue to the possible reasons why some Friends fall away from the society.

The book gave a most comprehensive study through research of the whole subject of introversion and extroversion.

Susan Cain gave a TED talk, to publicise the book in 2012, you can see it on YouTube if you go to:

<https://www.youtube.com/watch?v=c0KYU2j0TM4>



Notes from the Area Meeting minutes

Nineteen Friends and attenders were present at the Zoom Meeting on 18 April.

21.21 of Quaker Faith and Practice was read in worship.

We recorded with sadness the death of the following Friends:

Kathleen Haines of Colchester Meeting, peacefully age 88 on February 25th at her care home in Abingdon. She moved there about four years ago to be near her step-daughter, Jenny Buffery. A Quaker funeral took place on March 14th. Kathleen was active in Colchester Meeting for up to 40 years and was well known in West Mersea where she lived, for her work at the Museum.

Ruth Smith, member of Colchester Meeting, whose funeral was held in the manner of Friends by Rod and Julia Usher at the Norfolk Bluebell Wood Burial Park on Tuesday April 13th 2021. Julia Usher will write a short piece for the Book of Memorials.

The future of our Area Meeting.

In the words of the minute ... *Jenny Kay and Peter Whiteley reported on their meeting with trustees and clerks of other AMs in our region.*

Peter spoke of the general reduction in numbers in Quakerism across the country and the difficulties of being a charity. He told us that the appointment of the new Development Support Worker is to provide a facilitator role but not to lead us.

Jenny told us of the activities of our surrounding Area Meetings.

... She also pointed out we have already simplified many of our roles. Our smaller meetings have reduced officers to clerk and treasurer and the whole meeting share jobs around. Changes in trustee numbers would be possible but would need changes to our governing document. Paid work is being done by professionals

Jane Herd reminded us that in January 2020 we were already on the way to recovery from a low point in Colchester. The outreach group had lectures planned, one of which had taken place most successfully, the Children's group supporting 6 children and young people had monthly activities planned, Meetings for Eating and Café Quaker had become regular fellowship activities. Covid had stopped all of this including Meeting for Worship in person.

John Hall pointed out that Covid 19 had had a detrimental effect on all our lives and has exaggerated the negative effect of the last months. He suggested that hopefully with the easing of Covid restrictions, it should be possible for Friends to resume Worship, business and social meetings in person. Friends' hopes of a recovery for the Area Meeting would naturally come about.

The pandemic has also shown the usefulness of zoom meetings both for fellowship and business meet-

ings. The very meeting of our various neighbouring Area officers has been enabled by this. We ask that blended meeting facilities be provided in Colchester. This, with similar facilities in neighbouring larger meeting houses would make regional gatherings, conferences, workshops be a much more practical proposition than in the past, enabling those who didn't want to travel to feel part of the wider fellowship.

The importance of face to face fellowship however cannot be underestimated and we all look forward to this. We will move forward with optimism even if progress will be slow. We do not know when social distancing will be lifted but welcome opportunities for whatever may be arranged within our area or with our surrounding Area meetings.

We pencil in July 4th as a possible SEAQM Area gathering of some kind to be arranged by Colchester. We ask Jenny and Peter to continue their links with our surrounding Area meetings.

Meeting for Sufferings

Robert Parkes reported on the latest Meeting for Sufferings in early April on zoom. It was a controversial meeting with difficult issues to explore. The report is on page 2 of this issue. Robert was re-appointed as our representative for a further 3 years.

After a brief period of silent worship ending the formal meeting, a discussion of issues raised took place before we all left.

