

SESAME

Number 245: January 2023

AM on 16 January / Cost of Living Petition / Fàilte / General Meeting / NFPB: COP27; FoR / Meeting for Sufferings / Religious Leaders Forum / Quaker Rainbow / JW(E)T / BDRC / New QMH Manager / Israel-Palestine: *What Can We Do?* / World Day of Prayer / Peace Witness / Courses & Events at Glen-thorne, Woodbrooke, Congénies / 'Moscow Days' / November Minutes / ... & c.



Goldfinches on Thistles by Samuel Lucas – see page 39

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SOUTH EAST SCOTLAND AREA MEETING

The next Area Meeting will be held on Monday 16 January 2023, at 7.00 pm at the Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL. It will also be possible to attend the Meeting online.

DRAFT AGENDA

1. Worship and introductions
2. Minutes of the meeting of Saturday 5 November 2022
3. Matters arising from previous meetings
 1. *'Warm space' at Quaker Meeting House* (2022/11/03.2 refers)
 2. *Palestine Solidarity Campaign* (2022/11/5)
4. Decisions by between-meeting procedure [See page 39]
 1. *Appointment of visitors*
 2. *GM Parliamentary Engagement Working Group (PEWG) – 'Time for Reflection' in Scottish Parliament*
 3. *Dates of Area Meetings in 2023*
5. Testimony to the grace of God as shown in the life of Jim Pym
6. Membership matters:
 1. *Reports on visits for membership*
 2. *Application for membership*
 3. *Resignation*
 4. *Transfer*
7. Matters from local meetings
8. General Meeting matters
 1. *PEWG – proposed peace exhibition at Scottish Parliament*
 2. *Enquirers' event(s) 2023*
9. Reports and correspondence
 1. *Quaker Concern for the Abolition of Torture (Q-CAT)*
 2. *Festival Committee*
 3. *Meeting for Sufferings* [see page 12]
 4. *AM Treasurer (including review of regular subscriptions etc.)*
 5. *Edinburgh Inter Faith Association – petition* [see opposite]
10. Appointments: from Nominations Committee
11. Closing minute

Cost of Living Crisis: Actions Speak Louder Than Words

A petition from Edinburgh Inter Faith Association

WE CALL ON THE UK AND SCOTTISH GOVERNMENTS and the City of Edinburgh Council to immediately act decisively and with urgency to support the most vulnerable in our communities against the effects of the cost of living crisis. We believe that all life is sacred and that every human being should have the right to food, clothing and a safe place to live. These values are shared by all our various faith traditions.

As faith and belief representatives of our diverse communities we too have a role to play and much to learn. Already faith communities are doing so much, from providing a warm meal and places for people to stay warm to providing support in many other ways. However, we know that this is simply not enough and we look to our local and national leaders to provide the legislative leadership that is so urgently needed and will gladly offer our support to any and all willing partners to help mitigate or avert this serious crisis.

To sign this petition, please go to:

<https://petitions.sumofus.org/petitions/cost-of-living-crisis-actions-speak-louder-than-words-1>

As members of Edinburgh's faith communities we are deeply concerned about the 'Cost of Living Crisis.' Thousands of households are in serious financial difficulty caused by spiralling food and energy costs. Many are facing a choice between eating, or heating their homes. Others are falling behind on rent and mortgage payments, with some facing eviction and homelessness. It goes without saying that such anxieties negatively impact people's mental and physical health.

Currently society, both locally and globally, has become grossly unbalanced with the majority of wealth in the hands of one percent of the population. This is as unjust as it is unsustainable. It is also unjust that food banks and warm banks are becoming normalised. In accord with the sentiments of Scotland's national bard Robert Burns, we believe that "We should measure our society on how we treat our fellow human beings." Therefore we call upon our local and national leaders to act now and restore the balance by passing radical legislation and implementing the laws needed to protect the most vulnerable in our society. That way lies a future economy that is intelligent, sustainable and equitable to all.

ACTIONS SPEAK LOUDER THAT WORDS.

[With thanks to Lynne Barty for passing this on.]

The Editor wishes all readers of *Sesame* a Happy New Year.

A Timely Word*

Annie Miller writes: While preparing for the Memorial Meeting for Worship to give thanks for the grace of God as shown in the life of our dear departed Friend, Jim Pym, I came across the following tucked into his address book, on the back of an email message about someone's change of abode. It is a photocopy of page 406 from a book; it was not immediately apparent whether the words at the top, *CONSCIOUSNESS TRANSFORMED*, were a chapter heading or the book's title.

Like a message from beyond the grave, it spoke to my condition. It is so apt, so true, that I thought that I would share it with *Sesame* readers.

WHEN YOU GO TO GOD it must be with no thoughts and with no desire. You go to God to attune yourself to God's grace and, whatever form it takes, that is what you must follow. There will always be a divided world and an unsuccessful world as long as people are praying for things, conditions, persons. I know through the healing work that you cannot pray for persons. It has always been horrible to me to think of God healing Mrs Brown and Mrs Smith, but not healing Mrs Jones. No, in healing work the person who has asked for help has attuned to your consciousness and, when you are spiritually attuned, they are spiritually attuned and receive the benefits of that attuning. It is for this reason that multitudes could be healed if the multitudes would assemble in the realization that the purpose of the assembling is to attune themselves to the spirit rather than to a teacher. You must forget who the teacher is and come together regardless of the name or nature of the teacher, not because you think a particular teacher is spiritual but because you wish to attune yourself. "Where two or more are gathered together" in thy name, in thy nature, in thy grace, you will discover that any teacher who has gone beyond the stage of praying for things, conditions, persons, will serve the purpose of bringing God's grace into visible expression.

Remember this: The human being receives no answer from God. "My kingdom is not of this world." This has to be your major remembrance. Therefore, if you are going to God's kingdom, leave everyone and everything of this world out of your mind. Go to God with: "Thy grace is my sufficiency, but it is also thy sufficiency, in all things," and in the silence consciousness is filled with the spirit, and spirit is the substance of...

And there the message breaks off with the next page being missing. A brief investigation revealed its author almost certainly to be the twentieth century American mystic and healer, Joel Goldsmith (1892-1964); *Consciousness Transformed* is a 600-page collection of his talks from 1963-64, still in print in the US, and also available as an e-book. Jim studied his books very closely over the years and had led study groups for people interested in following Joel's 'Infinite Way'. This was probably a leftover copy of the text from one of those meetings, but just in the right place for me at this moment.

* "How good is a timely word!" Proverbs 15:23 (New International Version)

Fàilte Edinburgh – January Update

The Syrian family has been in Edinburgh for over four months. A milestone for them: Dad and the two younger children have bicycles now, which is great. Folk have been very generous. Mum and older daughter don't want them at the moment. The wee boy has been given a place at a nursery closer to home and will start this month, which should make life easier. The two girls seem settled at their schools and are making great strides with English. Medical and dental appointments continue to roll on, but at least the family is now in the system. There is a fine line to tread between wanting to build independence and recognising the helpfulness of having a volunteer at appointments to help negotiate next steps.

As expected, the first days of relief and euphoria seem a distant memory. This was inevitable, but has not been easy for them or us to manage. There is no doubt that the UK Government's 'hostile environment' is not just for those they try to designate "illegal" migrants. It does not manifest itself in day-to-day encounters; generally, the officials volunteers have met with the family have been pleasant and helpful. But negotiating the bureaucracy of the benefits system has been a major challenge. At times we have wondered if we are dealing with mere incompetence, or wilful obstruction. This is, of course, compounded by language difficulties and struggles with our digital culture; if someone is not computer savvy, life is made extra difficult. Even apparently simple things like arranging repeat prescriptions can seem a mountain to climb. How easy it is to discriminate against those who do not read or write and cannot manage IT. Add to that the lack of English, and we have a perfect storm; despite endless notes about the need for an interpreter on phone calls or at appointments, it is hit and miss whether one actually materialises.

The volunteers have been kept busy; in November there were 27 visits or accompanied appointments; December was a bit lighter, but that was partly because the family succumbed to various colds and viruses, and then there was Christmas. We had hoped to have a session to make gingerbread houses before Christmas, but that had to be cancelled because they were ill; however, Carol dropped off a house which was much appreciated.

We would welcome more volunteers. We are particularly short of men, but please get in touch if you think you could help in any way, regardless of your gender identity. Helping the parents to appreciate the need to learn to manage on a very tight budget, develop English and IT skills, and being available to accompany to various appointments are all contributions which would be very welcome! If interested, please email csfailte@gmail.com and we will get back to you.

Esther Shreeve
Secretary, Fàilte Edinburgh

General Meeting for Scotland, 19 November 2022

The follower of Jesus is to discover and then promote the Kingdom of God. That Kingdom has two tenses: it is already here, in each one of us; and it is still to come, when God's goodness becomes a universal norm. We are to live now 'as if' the Kingdom of God were already fulfilled. Peace begins within ourselves. It is to be implemented within the family, in our meetings, in our work and leisure, in our own localities, and internationally. The task will never be done. Peace is a process to engage in, not a goal to be reached.

Sydney Bailey, *Peace is a Process* (Swarthmore Lecture 1993) – Q. F. & P. 24.57

The dozen Friends present at Aberdeen Meeting House were joined by 34 online: 46, all told, of whom three were attenders. After various 'house-keeping' items, and the recording of between-meeting decisions and membership matters, the first substantive item was the report by Nigel Dower, the General Meeting Treasurer.

GM Budget for 2023

The budget for next year was presented; there is a projected deficit of £3,195.00 which is to run down the surplus that has built up. The funding arrangements for the Parliamentary Engagement Officer and the Local Development Worker are to change, with GM and Scottish meetings bearing more of the costs. Nigel Dower was thanked for his six years' service.

Parliamentary Engagement Working Group priorities

Richard Raggett, co-convenor of the Parliamentary Engagement Working Group (PEWG), spoke to a briefing paper on priorities for the coming three years. The three main priorities remain **Peace Building**, including the promotion of peace education in schools, the development of the (yet to be established) Scottish Peace Institute, and curbing arms manufacture in Scotland; **Climate Justice**, through participation in Stop Climate Chaos Scotland (SCCS), and encouragement of stated Government policies on Loss and Damage and reparations, and, domestically, the Heat in Buildings strategy and the Just Transition Fund; and **Economic Justice**, including land reform and work to address fuel poverty. In addition, the PEWG looks to work with other Quaker bodies, such as the Scottish Quaker Community Justice Working Group, and to support, in particular, human rights initiatives including the incorporation into Scots Law of the UN Convention on the Rights of the Child, blocked by Westminster at the first attempt.

Meeting for Sufferings report

Ann Kerr reported on October's Meeting for Sufferings, about which Jane Kelly wrote in the last *Sesame*. Ann too had appreciated Elizabeth Allen's presentation on Friends' work in Scotland. Minutes of the meeting are at: <https://www.quaker.org.uk/our-organisation/meeting-for-sufferings/papers-andminutes> Friends were urged to keep themselves up to date with central work being undertaken in the Society's name, in particular that which relates to "our structure, our Book of Discipline, and the journey to simplification that we are on". [See also Katrina McCrea's report on page 12.]

Scotland's Constitutional Future

An invitation to Friends to join “an ecumenical initiative encouraging Christian reflections on Scotland’s constitutional future” had come from the Church of Scotland; funding has been secured to facilitate “informed and respectful dialogue” at up to sixty events across Scotland, and a part-time member of staff is to be recruited as an organiser.

The GM Nominations Committee was asked to bring forward the name of a Friend to serve on the Project Board, the appointment to be made by between meetings procedure. Friends were keen to widen participation in the project to include other faiths.

Nominations

Among those appointed to new roles were Madeleine Harding, as Safeguarding Coordinator, and Kate Arnot, as our representative to Interfaith Scotland; both appointments are for three years. [*Kate Arnot also represents us at the Scottish Religious Leaders Forum, and her report of its September meeting on Iona is on page 13.*]

Shindig

The meeting saw a video made by Mary Troup of young people describing their experiences of the event, and minuted that it was “*pure dead brilliant!*”

Local Development Worker – priorities for work in 2023

A process of consultation was agreed in June to determine priorities for the work of our Local Development Worker, Zoe Prosser, in 2023. These, it was now confirmed, should be:

1. Expanding role-holder networks;
2. Supporting Quaker community building – locally, for families, and for everyone; and
3. Pointing the way to information about available resources and materials, including videos and non-traditional resources, to help Quaker Meetings and role-holders identify what they need.

Gender Justice

Kate Arnot spoke to a paper from the working group on Gender Based Violence, which has been formed by Friends in West Scotland AM in response to a concern of Glasgow LM; the matter has also been raised as an issue by Christian Aid. Gender-based violence includes female genital mutilation, underage marriage, rape and domestic violence: it has been described as “a global public health emergency” by the UN, which every November organises ‘16 Days of Activism’ to raise awareness of it – see:

https://www.unwomen.org/en/news-stories/in-focus/2022/11/in-focus-16-days-of-activism-against-gender-based-violence?gclid=EAlaIQobChMI2anQw7K0_AIVi57tCh1J6AAAdEAAYASAAEgIMBPD_BwE

The working group has participated in the last three 16 Days, organised an event during COP26, made a submission to the BDRC, and is active among Friends. Wendy Reynolds of Argyll LM (wendyreynolds@madasafish.com) is its clerk, and may be contacted for further information.

Peace Organisations

A written report was received outlining the activities of three of the bodies that Friends support. Janet Fenton and Clare Phillips gave an account of what **Scottish CND** had been doing in 2022, including marking the 40th anniversary of the Faslane Peace Camp in June, and commemorations of the Chernobyl disaster (in April), the bombing of Hiroshima and Nagasaki (in August) and the 70th anniversary of British nuclear weapons testing (in October). SCND participated in the Meeting of States Parties to the UN Treaty on the Prohibition of Nuclear Weapons (TPNW), in Vienna in June [see Sesame 243]; at home, it had lobbied local authorities on the nuclear convoys using Scotland's roads, although only nine of the fifteen authorities contacted had responded, and none appears ever to have issued warnings of the risk to public safety such transports present.

Mary Alice Mansell reported on behalf of two organisations: **Peace and Justice** – which, as announced in our last issue, has new premises, shared with Secure Scotland, at 58 Ratcliffe Terrace, Edinburgh EH9 1ST – and also the **Scottish Peace Network**, established to organise and promote peace events throughout the centenary celebrations of World War I, and which has continued with monthly vigils in Glasgow, as well as less frequent events elsewhere. Its partner organisations share a common vision of achieving a more peaceful world through cooperation and opposing militarism.

Enquirers Day, 5 November 2022

A positive report of the event at Dunblane was received, in the light of which AM Clerks are to be asked to consider at their next meeting whether such occasions should take place more frequently than once a year.

Climate Justice

Our AM Minute 2022/11/10 [*‘Living Witness’* – see pages 37-38], which had been sent to it for information, was received by General Meeting.

Other Business: Israel/Palestine

Christian Aid has asked Friends (and the other denominations which support it) whether enough emphasis is being given to promoting peace in this particular zone of conflict:

Does there need to be more focus on Israel/Palestine? Should the Monthly Prayers for Peace be revived, perhaps with a changed format, including talks on the Ecumenical Accompaniment Programme in Palestine and Israel? The idea is to have a broad-based faith/ecumenical partnership engaged in this. Is this something Quakers in Scotland would like to support?

General Meeting agreed that Friends would indeed wish to do so. [See also page 19.]

The next General Meeting will take place in Glasgow on 11 March (and also on Zoom) “if nothing occurs to prevent”.

[Notes prepared by the Editor from the GM papers and minutes.]

Northern Friends Peace Board, 26 November 2022

Our planned meeting at Lancaster Meeting House was reduced to a three-hour Zoom session, the day's rail strikes having made an in-person gathering unfeasible. 25 Board members attended online, plus two visitors. (Our oldest member, Donald Saunders, from North Wales, was unable to join us, after being knocked off his mobility scooter by a car and having to celebrate his 98th birthday in hospital.)

Climate Justice

Our first main item was a report of COP27. Lindsey Fielder-Cook, of QUNO (the Quaker United Nations Office, Geneva), had been at Sharm El Sheikh for what had been her ninth COP. There were perhaps ten environmental peace-building events, which is more than she had seen at any previous one, and the progress on Loss and Damage (see *Sesame* 244, and also <https://www.quaker.org.uk/documents/cop27-loss-and-damage-briefing-nov-2022>) was greater than she would have believed possible. She had been involved in a session on Climate Justice in the Arctic, confronting the 'Cold Rush' – the dash to exploit mineral resources made accessible by a receding ice cap – and had spoken at the 'Global Stocktake Technical Dialogue' attended by negotiators from 43 states, including Brazil, China, Germany, India, Russia, Saudi Arabia the US and the UK, as well as from the EU, at which she had presented the case for "holistic and integrated approaches" to climate action. She had highlighted ten means by which these could be implemented, the tenth being "*to stop the arrest and killing of environmental defenders*" which had upset some delegates. (The text of her presentation is at https://quno.org/sites/default/files/resources/GST%20TD_UNFCCC_Nov%202022.pdf and there is a video recording of her speaking which can be watched at <https://www.youtube.com/watch?v=fbyS9JRQIB0>)

Some of the blunter messages of the conference have yet to be accepted by governments, of course; in particular, that economic growth is the "top driver of CO₂ emissions", as has twice been stated in the Assessment Reports of the Intergovernmental Panel on Climate Change; also that "technical fixes" such as carbon capture are literally storing up problems for future generations rather than being effective solutions. Lindsey had been impressed at how a self-congratulatory contribution from the UK government's on its promotion of electric vehicles had been roundly dismissed by a Caribbean delegate, who had pointed out how this is simply adopting a new form of unsustainability – reliance on (finite) supplies of rare earth metals – and what is *really* needed is a switch to other modes of transport: "sufficiency not efficiency". Another change in terminology to prompt a different way of thinking is to follow Greenpeace in referring to *safety* rather than "security": the latter, a euphemism for military spending – currently at a global level of more than \$2,000,000,000,000 a year – does *not* make us all safer. (The Ukrainian delegation was very keen to discuss

the effect of military emissions, at present excluded from climate agreements – see <https://www.theguardian.com/world/2022/nov/13/ukraine-cop27-highlight-environmental-cost-russia-war> – but, unsurprisingly, not willing to criticise the international arms trade.)

[Since our meeting, Lindsey has written further about COP for the QUNO website; see <https://quno.org/resources/author/lindsey-fielder-cook>.]

Nominations

Jennie White (Wensleydale & Swaledale AM) was appointed a trustee, and Peter Speirs' clerkship to trustees was extended for another year.

Our Nominations Committee expressed concern about how lessened contact between Board members owing to the increased use of Zoom can affect our work (its own in particular), and we are to return to the matter of how to strengthen connections.

Members Forum

Several Friends reported that war in Ukraine had not had the expected adverse effect on the sale of white poppies in their area. [According to Ben Quinn in *The Guardian*, the opposite has been the case:

<https://www.theguardian.com/uk-news/2022/nov/09/white-poppies-gaining-acceptance-in-uk-say-campaigners>.]

This year and next has seen/will see the fortieth anniversaries of events from the Cold War, such as the establishment of Nuclear Free Zones and the Peace Camp at Greenham Common, and commemorations of various kinds are happening including CND Cymru's travelling exhibition, 'Nuclear Free Wales at 40', and an event in Manchester involving the Norwegian group Bike for Peace (see <https://www.bikeforpeace.no/>). Quaker Roots are preparing to protest at the DSEI arms fair in September 2023. On the evening of the day we were meeting, the inaugural meeting of the 'Sheffield Coalition against Israeli Apartheid' was due to take place (see <http://www.sheffieldpssc.org.uk/> for more; also for details of how support for Palestine and criticism of Israel have dishonestly been conflated with anti-Semitism). Scottish CND has produced a short film, *A Guided Tour of the Unacceptable*, which had its premiere in Edinburgh on Nagasaki Day and is now on YouTube:

<https://www.youtube.com/watch?v=H0E5-w2u7hU>

Fellowship of Reconciliation

At the outbreak of the First World War in August 1914, a Christian pacifist conference was taking place at Konstanz, in south Germany. As they said goodbye on the station platform in Cologne, two of the participants, Friedrich Siegmund-Schultze, a German Lutheran, and Henry T. Hodgkin, an English Quaker, shook hands and pledged to each other that, "We are one in Christ and can never be at war." The FoR dates its existence from this event; it is now an international movement with permanent representation at the UN, made up of people who commit themselves to active non-

violence as a way of life, and as a means of personal, social, economic and political transformation. Six Nobel Peace Prize laureates have been members: Jane Addams (in 1931), Emily Greene Balche (1946), Albert Luthuli (1960), Martin Luther King (1964), Mairead Corrigan Maguire (1976) and Adolfo Pérez Esquivel (1980).

John Cooper has been the Director of FoR in England and Scotland since 2019, and joined us; he outlined current campaigns and expressed the hope that NFPB and FoR could cooperate more closely. (We are both members of the Network of Christian Peace Organisations.) Our minute noted that *“we are both concerned to make clear the causal links between matters of peace, justice, climate change, food supplies and safety. We look forward to finding ways of working together.”*

Trustees’ Report

Peter Speirs spoke to the written report, and to the paper from our Treasurer, Deryck Hillas. For the past four years, we have been asking Area Meetings to make financial contributions based on their giving £9.00 per member, and Trustees think the guideline figure should now rise to £10.00.

Since 3 December, the NFPB office has had a new address:

BOLTON FRIENDS MEETING HOUSE, 50, SILVERWELL STREET, BOLTON, BL1 1PP.

At the time of the meeting, therefore, it was in the throes of moving from Victoria Hall in Bolton, where it had been for twenty-four years as a tenant of the Methodist Church, which now needs the space for its own purposes. The move occasioned a clear-out, and a transfer of material to the NFPB archive, held by the West Yorkshire Archive Service in Leeds.

Coordinator’s Report

Philip Austin spoke to his written report of recent work, and to a report of the FWCC-EMES Peace and Service Network gathering, held at Bad Pyrmont in Germany in early October. [FWCC-EMES = *Friends World Committee for Consultation: Europe & Middle East Section*; there is a report of the gathering at <https://fwccemes.org/emes/peace-and-service-consultation>.]

Disruption due to the move had forced the postponement of the planned online sessions on Ukraine, although it is hoped they will happen in the New Year.

We minuted that *“Today’s meeting has chimed with many aspects of recent work – the interconnectedness of concerns and the importance of ‘safety’ as a concept.”*

We plan to meet again on 25 February, and hope to meet in person.

Alan Frith

Taizé Singing at Crichton Collegiate Church, Pathhead EH37 5XA

We meet next on 5 February, then on the first Sunday of each month at 3.00 pm. Contact **Rachel Frith** for more information (*contact details in Book of Members*).

Meeting for Sufferings, 1 & 3 December 2022

An interesting and informative blended Meeting for Suffering took place over two sessions on the first Thursday and Saturday of December, with over 70 people in attendance.

Papers for the meetings are at:

<https://www.quaker.org.uk/documents/mfs-2022-12-agenda--papers-package>

and the minutes can be read at:

<https://www.quaker.org.uk/documents/mfs-2022-12-follow-up-package>

The highlights were as follows:

1. The decision was made to ask Friends to cease using the term *overseer* to describe the caring role in our meetings.

The supporting papers that informed the decision can be found at:

<https://www.quaker.org.uk/documents/mfs-2022-12-08-supplement-of-minutes-received-re-overseer-latest-version-22-11>

It is important that Friends understand how this relates to the earlier minute from 2020 (MfS/20/12/13) which reads in part: “*Our testimonies to equality and truth demand that we engage in a drive towards real change, turning our declared intentions into reality.*” We are called to commit to becoming an actively anti-racist church. This change represents one more step along the road.

2. The Book of Discipline Revision Committee (BDRC) brought us news of its work in 2022, and outlined the next steps. You are asked to look at and comment on two papers, which can be read (and heard) at

<https://www.quaker.org.uk/resources/quaker-faith-and-practice/revising-quaker-faith-practice>

–the draft texts on *Marriage* and *Nominations* for meetings to consider. This is the exciting moment we have all been waiting for! The Committee is not looking for specific edits to the text but for feedback on the voice and tone of the book, so these examples should be read with that in mind. Please forward any comments, feedback or suggestions to me, at Katmccrea@btconnect.com by **14 February**.

3. Following on from our October consideration of whether to appoint attenders to central committee service, Arrangements Group has proposed a way for us to look at the wider issue of membership. We accepted their proposal to ask members of Meeting for Sufferings, both individually and in their area meetings, to consider the following questions:

- *Why do we have membership?*
- *What is it for?*
- *Is it still necessary?*
- *If yes, what form(s) could it take?*

Please feel inspired to help our area meeting to take this matter forward.

Katrina McCrea

Scottish Religious Leaders Forum

Iona, 19-22 September

I WAS APPOINTED as General Meeting's representative to the Scottish Religious Leaders Forum at our September meeting, and almost immediately went to a 20th anniversary celebration of this group held on Iona, organised by InterFaith Scotland.

We were quite a large group, comprising representatives of Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, pagan and Sikh communities, and attended in three categories: Religious Leaders, Interfaith Chaplains and Local Interfaith Group reps.

There were two other Quakers present – Barbara Davey of St Andrews Meeting (a chaplain at St Andrews University) and Linda Haggerstone from Glasgow Meeting (as a pagan representative/leader, and LGBTQ chaplain at Glasgow University). I felt it was very sad, and disconcerting, that there was no representative from the second largest religious community in Scotland – the Roman Catholic Church – but the Catholic House of Prayer on Iona joined us for part of the time.

We assembled at Oban to catch the 12.30 ferry, followed by a bus across Mull, and then the wee ferry from Fionnphort to Iona. The organisation of the event was very good but had been complicated by the death of Elizabeth Windsor and resulting confusion and uncertainty as to whether the event would go ahead. It did; on the date of her funeral (which was available to be viewed later that evening for those who wished to do so). We were staying in Iona Abbey, as guests of the Iona Community.

There were two main tasks before us – to agree an updated statement on working together as faith communities, for the common good and to seek to act to meet the challenges present in Scotland and beyond; and also to plan and deliver an inter-faith service of commitment.

After an orientation session on Monday evening, Tuesday morning was an organised pilgrimage beginning at the ruined nunnery. There were inter-faith prayers and reflections on the themes of women, education, land reform, housing and climate crisis: all of which bear heavily on Iona, now viewed as remote but, when travel was safest and quickest by boat, on a "motorway" route from Scandinavia to Ireland. Geese flew overhead. Tuesday afternoon was free time, and those more intrepid went to Staffa – choppy seas and a steep climb. There was also the opportunity to be with the primary age school children and Barbara went to meet them.

On Tuesday evening we moved into two groups to begin considering what a commitment statement could include, and this continued next morning, when the process was facilitated by an excellent draft statement. It was also greatly helped by the Chaplains and Local Group reps suggesting amendments to the Leaders Group. Mentioned several times in the Leaders Group was the need for leaders not to be remote from the grassroots. This, wonderfully, is not an issue for Quakers.

Wednesday afternoon was free time. In the early evening we had a rehearsal of the inter-faith service which was due to begin at 9.00 and to be streamed worldwide. By 8.30, with changes still being made, I couldn't see how this could work, but amazingly – seemingly miraculously – when the time came all flowed, and a truly deeply gathered service took place, the more formal part of which culminated in the reading of Advices & Queries 1 and 7, followed by silence – very brief – and then by joyous singing and music and a procession out of the Abbey.

Every morning and evening at 9.00, there were services. I am not a great fan of programmed worship so only attended the final evening service but Barbara offered a reflection inspired by Fox's 'ocean of darkness and ocean of light' at the Tuesday evening Service of Healing in the Abbey.

The Iona Community is very experienced at enabling living together, even for a short while, in community. Part of this is sharing bedrooms and carrying out housekeeping tasks with others. It was fascinating to be part of this inter-faith community and to experience shared commitment to faith in action and worship (also fascinating to see people dressed more formally and witness their everyday experience of leading worship).

A final bonus was a pod of dolphins (?or porpoises) just off the ferry as we waited to leave Mull. They rose and fell as they moved up the Sound, leading us away from Iona where the veil is thin to our everyday lives.

Kate Arnot



SCOTTISH RELIGIOUS LEADERS FORUM

20TH ANNIVERSARY DECLARATION OF COMMITMENT

Island of Iona, September 2022

WE, representatives of the Scottish Religious Leaders' Forum, meeting on the holy and historic Island of Iona, mark this, the twentieth anniversary of the Forum by restating our commitment to work together.

We share this land of Scotland with people of diverse cultures, religions and beliefs. We know that our lives are connected closely to the lives of others around the world and to the earth, our common home. Yet we know that in this beautiful land many live in poverty, as do millions more around the world and we recognise that our way of life and over consumption is causing environmental damage and harm to all.

We also acknowledge with sadness the suffering caused by prejudice, discrimination and war and recognise that religious discord has, at times, contributed to this suffering.

With all our hearts and humility;

We commit to continuing to build good interfaith relations and trust across Scotland and beyond

We also commit to working with others to actively respond to the climate crisis;

by emphasising the importance of caring for the earth highlighted in our scriptures

by doing our utmost to live sustainably and encouraging our communities to do the same

by joining with others to convince those in positions of authority and influence to act urgently to implement the agreements made at Cop26 in Glasgow in 2021

And finally, we commit to walk alongside and listen to local communities across Scotland and beyond that are facing many and diverse challenges, such as poverty, displacement, uncertainty and disorientation in a time of bewildering change.

We share these words on the Isle of Iona, an island that is beautiful and sacred, but with a violent history, and which today is exposed to rising sea levels due to climate change.

This Island stands as a metaphor for humanity, and other life on earth: vulnerable, sacred and to be cherished and loved but not abused and exploited. Inspired by this place we make this declaration.

Quaker Rainbow

I'D LIKE TO LET YOU KNOW about a Quaker Rainbow group I'm setting up in South East Scotland Area Meeting.

Quaker Rainbow is the Friends LGBTQ+ Fellowship. It exists to provide a voice and a space for LGBTQ+ people in the Religious Society of Friends. Its aim is to offer fellowship and friendship between its members, as well as enabling greater awareness in wider society, openness and dialogue.

Quaker Rainbow is encouraging the establishment of new local groups, with the aim of having occasional in-person gatherings of LGBTQ+ Friends. That's why I've offered to establish a local group.

If you think you might like to be part of this new group, please do get in touch. [Contact details in the Book of Members.]

Philip Corrie-Hawes

Anne MacNaughton has taken over from Marianne Butler as Clerk of Kelso LM. Her personal contact details are in the Book of Members, and she may also be reached by email at kelsoquakers2023@gmail.com.

John Wigham (Enjoyment) Trust – a Beneficiary writes

I HAVE HAD a run of good luck which has resulted in my being the proud owner of my very first e-bike.



LAST YEAR my car was beyond MOT, and Edinburgh was about to become an LEZ (low emission zone), so that was that. My old bike had gear issues, meaning I couldn't get to my allotment as often as I'd like on it: going home, with the work done and fatigue setting in, is all uphill!

Enter my good luck, when a dear friend said she'd sponsor me. Sponsor me? Was I about to walk, run, ask for donations on behalf of something? Not at all. Apparently there is this super organisation which you can apply to for money to increase enjoyment! 'Gift horse' and 'mouth' – I was so not going to be looking in that!

So I had a sponsor; and a purpose (actually, two: a visit to family in Denmark or an e-bike); and I set about drafting an email. What a mess! I thought, when it was done. But the board of the John Wigham (Enjoyment) Trust were lovely people who seemed to understand.

Eventually I had to pick which of my enjoyments was my greater desire. I admitted that buying an e-bike with less than the biggest grant available would be a bit of a stretch; those things are not only pricey in themselves but accessories like the lock/pannier rack/basket/spare battery all add up too. My luck was still going strong: I'd found the one thing for which chronic illnesses and a desire to garden and help a few people out were actually a positive. I got a full grant.

My biggest purchase in years is a folding e-bike in blue – which I hope will be less attractive to thieves than grey or black. Riding it home from the shop it went *fast!* As if to prove a point, the wind was at my back too.

It was a bit unnerving to feel the motor kick in, even when I only put it on sparingly and in 'eco'. My second ride was to the allotment and back.

Finding that 25 minutes there and 45 minutes back, huffing and puffing, sweating and wincing from pain, had been reduced to 20 minutes each way was just the best! And I used 'normal' and 'sport' function too, even putting the lights on going home. Freedom!

All in all I'm so grateful and I want to thank each and every one who got me my latest iron steed. Thank you so much.

Kirsten Nielsen

*All Meetings have paper copies of the application form for a grant from the JW(E)T; a digital copy is available on request. Please contact **Joanne Power** for any queries concerning possible applications, or to request a digital form.*

Email: power.joanne@virginmedia.com or tel. 07787782021

Book of Discipline Revision Committee: New Year update

FOLLOWING our meeting at Woodbrooke in July [see Sesame 243], your committee met at Hinsley Hall in Leeds at the start of October for another intense and fascinating weekend, at the end of which we felt we had made substantial progress.

It was a particular joy to welcome Pearl Johns, appointed to the committee during lockdown, who was meeting us 'in the flesh' for the first time. Having given our project manager, Linda Craig, an enormous amount to digest between July and October, we were delighted to meet with her again; we were also very pleased to be joined for the weekend by Paul Parker, the Recording Clerk – on a variety of subjects, his input was hugely helpful.

The key messages from the meeting were:

- *We have reviewed and expanded our list of topics for the new book;*
- *Guidelines for those writing text for the new book have been agreed, based on our experiences on the journey to date;*
- *We have set up groups to work on the following topics: conflict in Quaker communities, Quaker spiritual experience, membership, [and] worship; and also a group to look at accessible formats for our content;*
- *Two drafts of topics are being shared with Friends, after our report to Meeting for Sufferings in December;*
- *We have agreed a timetable for our ongoing work, which will also form part of our report to Meeting for Sufferings.*

Over the next few years we will be generating numerous new texts, all needing to be approved by the whole committee before they are banked as 'good enough' to be shared with Yearly Meeting. We hope to establish a rolling programme for this work, so that at each committee meeting we consider documents at the various different stages in their life: we will also

need to decide what constitutes 'good enough' at these different stages. As the material begins to be 'publication ready' we will begin working with relevant staff members at Friends House.

In the new groups, I am co-convenor of the one writing on Worship – another intangible, ineffable, indescribable topic – while the Accessibility Working Group will be assessing all aspects of the content of the Book, a task to be undertaken in liaison with the Quaker Disability Equality Group [see <https://quakerdisabilitygroup.org.uk/>.]

Our clerks, Rosie Carnall and Catherine Brewer, reported to Meeting for Suffering in December [see *Katrina McCrea's report on page 12*]. Following our October meeting, the Communicating with Friends (CwF) group had met to discuss both the sharing of the work and how we would deal with responses, and a sub-group (which included myself) worked on preparing recordings – it had been agreed we would accompany the texts with audio versions, demonstrating our commitment to accessibility and the diverse ways in which we can communicate with Friends. About half the committee recorded one or both of the 'Nominations' and 'Marriage' texts, and Jess Hubbard-Bailey, whose experience of recording Young Friends podcasts was invaluable, produced a lovely, lively patchwork of voices – one as the 'voice of the book' for each text, and different voices for each of the quotations used to illustrate them.

CwF also agreed that we should offer some information sessions for MfS reps, at which they could ask questions and we could indicate what would be helpful feedback for our work; I was happy to do the 'nuts and bolts' work of finding suitable dates and participants for these. Meeting for Sufferings will be considering the texts at its March meeting.

Before that, the Committee will next meet by Zoom at the end of January. As ever, we value your prayers and support – we are doing the work on your behalf, and can't do it without you!

Mary Woodward

A New Manager for Edinburgh Meeting House

AFTER more than seven years in their roles, the meeting house managers, Sue Proudlove and Tony Wilkes, are moving on to pastures new at the beginning of March. Management Committee very much appreciates all they have done and initiated in the Meeting House, not least during the pandemic.

We are pleased to announce that we have found a new manager, **Miranda Girdlestone**. Miranda is currently working for the Citizens Advice Bureau at Spalding, in Lincolnshire. Previously she worked at Friends House for Quaker Peace & Social Witness, and Quaker Communications & Services.

While there, she was project manager for a resource pack for Quaker meetings, *Witnessing for peace on the centenary of World War I*. Miranda is an attendee at Spalding Meeting and knows Victoria Terrace well, having been a volunteer at the Venue 40 café in 2005 and 2006. She brings a wealth of experience in managing staff, systems and communications, and we are looking forward to working with her.

She will take up residence during the week beginning 20 February, and starts work on 27 February, overlapping with Sue and Tony for a week until their final day on 3 March.

David Sterratt

Recommendations: books from the AM Library

Following on from Helen Steven's 2005 Swarthmore Lecture about how she became an activist (*No Extraordinary Power: Prayer, Stillness and Activism*), I have been reading *Working in the Silence: An Analysis of a Short Period of Human Rights Witness in the Palestinian West Bank* by Maurice Hopper (2008). It is, as the title-page adds, "Based on [his] Palestinian Field Journal, 8th November 2003 to 7th February 2004" and covers his three months with EAPPI – the Ecumenical Accompaniment Programme in Palestine & Israel. I was attracted by it remembering that Phil Lucas was an EAPPI accompanier a few years later, and seeing his experience as part of current Quaker practice – very different from James Nayler's life, which I also read recently, as retold briefly in Vera Massey's *The Clouded Quaker Star* (1999).

What a varied choice is available in our Library – perhaps we should value it more.

Rachel Frith

Israel/Palestine: What can we do?

Mike Mineter is a Catholic, a member of the St Andrews & Edinburgh Archdiocesan Caritas Justice and Peace Commission, and also a member of the Iona Community, convening its Common Concern Network on Israel-Palestine. He is writing in a personal capacity, having been invited to do so by the Editor.

Even before Benjamin Netanyahu's return to power, the oppression of Palestinians had been characterised as 'apartheid' by Israeli and international NGOs (see <https://www.kairos-palestine.ps/index.php/resources/publication/a-dossier-on-israeli-apartheid-a-pressing-call-to-churches-around-the-world>); since his re-election, worsening violence has been carried out with lawless impunity. International criticism, including from Jewish groups – some of which have been raising their voices over many years – is building quickly. Our churches have *not* exercised much pressure – for, I suggest, three main reasons: a concern to protect the excellent pastoral work and institutions

in the land called Holy; a fear of straining relationships with some Jewish groups; and confusion over what it means to be “balanced” (see 10 below). So what can we in faith communities do? I suggest the following:

1. Keep on praying for justice for all in Israel-Palestine.
 2. Raise awareness as widely as possible – inviting people to activism not just awareness.
 3. Be alert to, and participate in, campaigns – such as that against Israel’s detention of children (<https://www.palestinecampaign.org/campaigns/child-prisoners-2/>) – and the ethnic cleansing of Masafer Yatta.
 4. Write to media outlets to congratulate/criticise when the facts are/are not reported.
 5. Challenge any use of the “working definition of antisemitism” adopted by the IHRA [*International Holocaust Remembrance Alliance*], critics of which include the US lawyer Kenneth S. Stern (who drafted the text used), and, in the UK, Hugh Tomlinson KC and Geoffrey Robertson KC. (If, in an organisation, anti-discriminatory legislation is deemed inadequate to confront the evil of anti-Semitism, then the Jerusalem Declaration is a less flawed alternative. (<https://jerusalemdeclaration.org/>.)
 6. Challenge the supposed scriptural basis of religious Zionism, both Jewish and Christian.
 7. Promote responsible investment, so any funds over which we have influence (churches, pensions, personal) do not benefit from companies colluding in occupation or ethnic cleansing anywhere. (<https://www.sabeel-kairos.org.uk/category/taking-action/investing-for-peace>) (I am alert to the lead of Quakers, from some years ago – <https://www.quaker.org.uk/our-work/internationalwork/quaker-engagement-with-israel-and-palestine-1>.)
- Similarly we can be discerning when making purchases – avoiding the products of companies that *do* collude; instead buying Palestinian produce, *e.g.* from Hadeel in Edinburgh. [See <https://www.hadeel.org/>.]
8. Call on governments to use international law and sanctions to hold Israel to account.
 9. Join calls for international peacekeeping forces to protect Palestinians.
 10. Be discerning in respect of “balance” in viewing Israel-Palestine. Misused, it can imply a symmetry in responsibility and violence; or entail the unexamined acceptance of narratives, or a fictional midpoint in a spectrum of opinions. Real “balance” actively seeks a good future for all, based on truth. The truth has become even simpler to see. Netanyahu tweeted: ‘*The Jewish people have an unquestionable right to all areas of the Land of Israel. The Government will promote and develop settlement in all parts of the Land of Israel – in the Galilee, the Negev, the Golan, Judea and Samaria*’ (<https://www.middleeastmonitor.com/20230103-jewish-supremacy-is-state-policy-says-netanyahu/>).

WORLD DAY OF PRAYER, 3 MARCH 2023

“I have heard about your faith”

EVERY YEAR, Christian women in a particular country prepare an ecumenical service which is celebrated in churches around the world on a day in early March. In recent years, services have been devised by women from Zimbabwe, Vanatu, and, in 2022, England, Wales & Northern Ireland. Worship for the World Day of Prayer 2023 has been written by women of Taiwan.

This year's theme – *“I Have Heard About Your Faith”*, based on the letter to the Ephesians – is an invitation to active listening, which is the ground of our prayers. Following the example of the letter (Chapter 1, verses 15-19), where the author praises church members in Ephesus for their faith in Jesus and love toward all the saints, the worship service contextualizes the witness of the saints with the stories from Taiwan.

Information on where services are taking place will shortly be available at:
<http://www.wdpScotland.org.uk/resources/service-arrangements/>

*For once you were darkness,
 but now in the Lord you are light.
 Live as children of light – for the fruit of the light
 is found in all that is good and right and true.
 Ephesians 5:8-9*

WITNESS FOR PEACE IN 2023

Friends in West Scotland will be holding meetings for worship at the North Gate of HMNB Clyde – the Faslane naval base – as an act of witness against nuclear weapons, and, in particular, the UK Trident submarines which are based there, on the following dates (all Sundays) in 2023; meetings start at 11.00 am. For further information, contact Mary Alice Mansell of Glasgow LM (details in the Book of Members); arrangements may be subject to change.

12 March	25 June
23 April	24 September
21 May	12 November

On the same dates, Friends in Edinburgh will meet to worship in Princes Street Gardens at 10.30 am, as a similar act of public witness arranged by elders of South Edinburgh LM. All are welcome.

*We are sorry to hear of the death on 4 January of **David Turner** of Portobello & Musselburgh LM. His lifelong commitment to peace and justice was an inspiration to many of us.*

As others see us: *A ballad from a broadside printed in Manchester, c. 1858, from the Crawford Collection in the National Library of Scotland.*

Parson and Quaker

A jolly faced parson once happened to pop
 Into Simon Pure's plain dealing every day shop,
 To look out a hat that would just fit his nob,
 But his reverence found that a most difficult job.

Derry down, &c.

He looked and he tried, still laying them down,
 For he had found none big enough for his crown;
 At last he squeezed on one, it fitted him pat,
 Now, says he, Mr. Pure, what's the price of this hat?

Derry down, &c.

Simon turned round the hat 'fore his cream coloured face,
 Twelve & ninepence said he, & a humph filled the space,
 12s. 9d. cried black coat, and turned the hat o'er,
 "By G— I ne'er gave so much money before."

Derry down, &c.

The quaker cried "parson, thou art in a bad way,
 We people ne'er swear but by good yea and nay,
 We never make mention of God's holy name,"
 "By God," says the parson, "then you're much to blame."

Derry down, &c.

"Humph!" says the quaker, "art sure this is true?
 If thou preachest next Sunday, I'll come near thy pew,
 And if as thou'st done, thou swear plain and flat,
 By good yea and nay, I'll give thee the hat."

Derry down, &c.

The parson agreed, and on good Sunday next,
 His quakership went just to hear this bad text,
 In the aisle's vacant centre he took up his place,
 And stared his fat reverence full in the face.

Derry down, &c.

There he stood like a post, without moving a limb,
 With his vinegar face, and his hat with broad brim;
 For the whole congregation, this was rare fun,
 For he ne'er stirred a limb, till the Parson begun.

Derry down, &c.

"By God," says the parson, "we live and we move,
 By God we have feeling, pleasure and love;"
 The quaker thus hearing him speak it so pat,
 Cried — "Then by G—, I have lost my new hat."

Derry down, &c.

Events, Courses and Special Interest Holidays 2023

GLENTHORNE, the Quaker Centre and guest house at Ambleside in the Lake District, offers a wide-ranging programme of events and courses in 2023; some offer discounts to younger participants. There are more details of each event at <https://glenthorne.org/events-programme-2023/>, and the programme can be downloaded as a PDF from:

<https://glenthorne.org/wp-content/uploads/2022/07/2023-SIH-brochure-final.pdf>

These events are only available for bookings made over the phone (015394 35389) or by emailing info@glenthorne.org

Listening

12 places, £225 YPR

Friday to Sunday, 10-12 February

Led by James McCarthy

Spiritual Adaptation to the Climate and Extinctions Crisis

25+ places, £235 YPR

Friday to Sunday, 17-19 February

Led by Rupert Read

Patchwork for Fun

9 places, £420

Monday to Friday, 13-17 March

Led by Gillian Waddilove

Circle Dancing

15 places, £465

Thursday to Monday,

30 March – 3 April

Led by Anne-Lise Kryger

Modern Slavery: roots and challenges, and how we respond

12 places, £245

Monday to Wednesday, 3-5 April

Led by Roy Love

Walking Holiday

12 places, £465

Monday to Friday, 17-21 April

Led by Robin Hargreave

& Terry Winterton

Boot, Boat and Goat

14 places, £520

Monday to Friday, 24-28 April

Led by Terry Winterton

& Grace Ogilvie

Centering Prayer

12 places, £245 YPR

Friday to Sunday, 19-21 May

Led by Richard Eddlestone

& Rosemary Field

Circle Dancing

15 places, £465

Monday to Friday, 29 May – 2 June

Led by Anne-Lise Kryger

Living out of Joy, Dying into Love

12 places, £470

Monday to Friday, 5-9 June

Led by Rhonda Riachi

Today it's Sunny: Meditations to Keep a Happy Mind

15 places, £280

Friday to Sunday, 9-11 June

Led by Adam Dacey

T. S. Eliot – Exploring the Four Quartets

12 places, £465

Monday to Friday, 12-16 June

Led by Barbara Windle

Tai-Chi & Chi Kung Silk Reeling

15 places, £280

Friday to Sunday, 16-18 June

Led by Kim Noy-Man Jackson

Music as Spiritual Nourishment

12 places, £480

Monday to Friday, 3-7 July

Led by John & Diana Lampen

Continued overleaf

Connecting with Plants

12 places, £555

Monday to Friday, 10-14 July

Led by Letta Jones & Mark Spencer

The Heart of the Quaker Way

14 places, £280 YPR

Friday to Sunday, 21-23 July

Led by Ben Pink Dandelion

Sketching & Mixed Media Painting

12 places, £495

Monday to Friday, 24-28 July

Led by Sue Ford

Walking with Trees

12 places, £295

Friday to Sunday 11-13 August

Led by Letta Jones

Dru Yoga – Stillness in Motion

12 places, £515

Monday to Friday, 14-18 August

Led by Julia Slater

Praying with Mark's Gospel

12 places, £235 YPR

Friday to Sunday, 18-20 August

Led by Janet Scott

Sketching & Mixed Media Painting

12 places, £495

Monday to Friday, 21-25 August

Led by Sue Ford

Circle Dancing

15 places, £465

Monday to Friday,

28 August – 1 September

Led by Anne-Lise Kryger

Living in Dark Times with***William Penn***

12 places, £235 YPR

Friday to Sunday, 8-10 September

Led by Rex Ambler

***Practising Prayer – Connecting with
the Source***

14 places, £475 YPR

Monday to Friday, 11-15 September

Led by Terry Winterton

& Margaret Calvert

Art History in the Lake District

12 places, £245

Friday to Sunday, 15-17 September

Led by Roy Love

Soul, Silence & Song

12 places, £456

Monday to Friday, 18-22 September

Led by Meri Goad

Myth & Symbols:***Doorways to the Numinous***

12 places, £245 YPR

Friday to Sunday, 22-24 September

Led by Roswitha Jarman

Boot, Boat and Goat

14 places, £520

Monday to Friday, 2-6 October

Led by Terry Winterton

& Grace Ogilvie

Timeless Wisdom for Modern Life

15 places, £280

Friday to Sunday, 6-8 October

Led by Adam Dacey

Circle Dancing

15 places, £465

Monday to Friday, 9-13 October

Led by Anne-Lise Kryger

Perceptions of the Seen & Unseen

12 places, £245

Friday to Sunday, 13-15 October

Led by Peter Jarman

***What has Wordsworth to Offer us
Today?***

12 places, £465

Monday to Friday, 23-27 October

Led by Barbara Windle

Sketching & Mixed Media Painting

12 places, £375

Friday to Monday, 27-30 October

Led by Sue Ford

Persons under 35 qualify for a £100 reduction on courses for which the price is marked YPR.

Woodbrooke courses & events, January-March 2023

Three of the following courses will run weekly on Zoom over five sessions; one comprises three sessions over two days; two are single sessions; and two are residential. For more details see <https://www.woodbrooke.org.uk/our-courses/>; note that there is a 50 % discount on the prices below for young people (aged 18-35).

Trusting the Spirit: understanding discernment – Linda Craig

9 January – 5 February, 7.30 – 9.00 pm, Thursdays ONLINE [£45.00]

The Gospel of Mary: a friendly study group course – David Curtis

13 January to 19 February, 7.00 – 8.30 pm, Tuesdays ONLINE [£54.00]

Spiritual Practices for Every Day – Gill Sewell

14 January to 10 February, 7.00 – 8.30 pm, Tuesdays +
Quiet Day (9.00 am – 4.30 pm), Saturday 4 February ONLINE [£68.00]

Do Quakers Have a Testimony to Equality or Inequality? - Betty Cazden

& Kathleen Bell

19 January, 7.00 – 8.30 pm ONLINE [No fixed charge: Pay as led]

Exploring a Quaker Commitment to Reparative Justice –

Rob Peagler, Lucy Duncan, Frances Kreimer

28 January, 2.30 – 5.00 pm; 29 January, 2.30 – 5.00 pm and 6.30 – 9.00 pm;

Optional session on 27 January (*time to be confirmed*)

Follow-up session: either Monday 6 February or Wednesday 15 February
(*date & time to be confirmed*)

ONLINE [£105.00 / £75.00]

Slavery and the British Empire: Quakers and other churches -

Anderson Jeremiah, Ann Morgan

7 February, 7.00 – 8.30 pm ONLINE [No fixed charge: Pay as led]

Families Weekend: exploring climate change – Mel Cook, Rosie Carnall

& Jude Acton

17-19 February: *a residential retreat at Woodbrooke* [See website for prices]

Writing Retreat – John Gray

19-24 March: *a residential retreat at The Briery, Ilkley, West Yorkshire* [£955.00]

Maison Quaker à Congénies

200 YEARS OF QUAKER HISTORY IN LANGUEDOC

The Quaker Centre in the south of France offers courses (in English) on art and music, with the opportunity to stay longer and explore the region.

Details of the 2023 programmes should be available soon on the websites

<https://www.maison-quaker-congenies.org/en/events> [in English]; and
<https://www.maison-quaker-congenies.org/activites-evenements> [en français].

What was all that about? - Ministry from 1830

WHEN FANNY TROLLOPE (mother of the more famous Anthony, the novelist) visited Philadelphia in 1830, she attended meeting for worship at Arch Street Meeting House. There, by her own account (an extract from which was in *Sesame* 243), she was bemused by the vocal ministry of “a grave square man”, who rose, took off his hat, groaned, uttered the cryptic phrase “*Keep thy foot*”, and then, she says, spoke for more than an hour, during which she for one found it “quite impossible to follow his meaning, if indeed he had any”.

The preaching style that had developed among Quakers might indeed have made it difficult for anyone unfamiliar with it to grasp the content; but it is hard to believe that elders would have allowed incoherent rambling to go on for so long, so seems reasonable to infer that the speaker *was* saying something meaningful and acceptable. His opening words were the start of Ecclesiastes 5: ‘Watch your step’ in modern English – a caution that could be metaphorical as well as literal in Hebrew too – and it is likely, therefore, that his ministry was based on that chapter. Its first nine verses in the King James Version (1611) are:

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.*

3. *For a dream cometh through the multitude of business; and a fool’s voice is known by multitude of words.*

4. *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.*

5. *Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.*

6. *Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?*

7. *For in the multitude of dreams and many words there are also divers vanities: but fear thou God.*

8. *If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.*

9. *Moreover the profit of the earth is for all: the king himself is served by the field.*

Some modern translations add headings to this. The Good News Bible (1976), puts “*Don’t Make Rash Promises*” above verses 1-7, and “*Life is Useless*” over the rest of Chapter 5 and all of 6; the New International Version (1979) has “*Stand in Awe of God*” for vv. 1-7, and “*Riches Are Meaningless*” for v. 8 onwards. Several commentators – Ronald Knox, in 1950, the translators of the Revised English Bible (1989) and the editors of the New Oxford Annotated Bible (2001) – note that the Hebrew is obscure, particularly in v. 9 (which the GNB makes sense of as “Even a king depends on the harvest”). The NIV, like the Jerusalem Bible (1966) sets vv. 2-3 as verse.

What might a Philadelphian Quaker of 1830 have taken from this chapter? (Not, clearly, the advice in v. 2 to “*let thy words be few*”.) The “*multitude of business*”, which might mean ‘many cares’ (NIV), is alluded to in that sense early in Fox’s *Journal*, where the dreams that worldly worries give rise to are distinguished from the “*speaking of God to man*” and dreams which are “*whisperings of Satan in man in the night-season*”. The phrase was also used by Friends as referring to commercial activities: it occurs in discussion of the censure and, in 1796, disownment of Samuel Galton, jr, of Birmingham (1753-1832), a gunmaker, who argued unsuccessfully (but with truth on his side) that numerous other Quaker firms were implicated in the prosecution of war or the manufacture of goods to be traded for slaves, albeit less directly than his own. In America at this time, the dream inspired by business – of wealth – was denounced by Elias Hicks (1748-1830):

*And many there are ... [who,] by grasping after more in their own dark wisdom, ... bring a blast on all their designs, and plunge themselves and [their] families into irretrievable poverty and disgrace – while some others ... proceed onwards until their minds are wholly swallowed up in their abundance ... [which] soon becomes squandered and lost by the licentiousness and extravagance of their offspring or heirs ... **

Nonetheless, for Friends who *were* in business, “*pay that which thou hast vowed*” applied to *all* transactions, as the speaker may have reminded the meeting, not just to religious commitments; and “*Be not rash with thy mouth*” was a Quakerly principle on both sides of the Atlantic. Hence Friends in the eighteenth and earlier nineteenth centuries expressed themselves with what T. Edmund Harvey[†] calls “a certain circumspection” and even “deliberate vagueness of language”; he cites a Friend’s response when asked about the health of his delicate wife: “*Thank thee, I think I may safely say that she is much as she sometimes is.*” This extended to matters of theology; the *Advices to Ministers and Elders* (1783) warned against “too often repeating the high and holy name”, while in the early nineteenth century, in the course of a plea for greater caution and reverence in language, Yorkshire Elders recommended that if there were occasion to refer to the Devil, it might be well to speak of him as “*the Prince of the power of the air*” (Paul’s phrase in Ephesians 2:2). It could be this diffidence that led Fanny Trollope mistakenly to assert that “all prayer is forbidden” in Quaker meetings.

As for “*the oppression of the poor*” (v. 8), it is one of the obscurities of the passage whether the writer meant this sentence as a condemnation of corrupt earthly rulers or as a suggestion that they act with divine permission. It was a divisive issue among American Friends as to whether scriptural support for the proposition that wealth is a sign of God’s favour overrode

* Quoted in *The Essential Elias Hicks* by Paul Buckley (2013), page 99

† ‘*Quaker Language*’: *The Presidential Address to the Friends Historical Society 1928*, by T. Edmund Harvey, available at <https://journals.sas.ac.uk/FHSS/issue/view/558/37>

traditional Quaker testimonies to plainness and simplicity*, but in any event, the second half of Ecclesiastes 5 is not one of the parts of the Bible that encourage such a notion; the “*riches and wealth*” that are “*the gift of God*” in vv. 19-20 evidently fall far short of the “*abundance*” referred to in earlier verses, the pursuit of which is condemned:

10. *He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.*

11. *When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?*

12. *The sleep of a labouring man is sweet; whether he eat little or much: but the abundance of the rich will not suffer him to sleep.*

13. *There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.*

14. *But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.*

15. *And as he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.*

16. *And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?*

17. *All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.*

18. *Behold that which I have seen: it is good and comely for one to eat and drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.*

19. *Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.*

20. *For he shall not much remember the days of his life; because God answereth him in the joy of his heart.*

Arch Street was, Fanny Trollope says “the principal *orthodox* meeting of the city”; later she refers to the “great schism [that] had lately taken place among the Quakers of Philadelphia” (at the Yearly Meeting of 1827), due to “many objecting to the over-strict discipline of the orthodox”. In fact it was the self-styled Orthodox faction who challenged Quaker tradition, insisting that all assent to Christian doctrines upheld in the Church more widely with a rigidity that led eventually to programmed worship and pastors. The majority were against, yet it was they who seceded. If the ministering Friend was strongly of either group, his antique style suggests he was a Hicksite, as the non-Orthodox were called (despite many, including Elias Hicks himself, still being *orthodox* in Fanny Trollope’s terms). But whether he touched on those matters that day is a guess too far. – ED.

* That Friends have a testimony to *equality* as such is a comparatively modern idea – the word is not in the subject index of the 1959 edition of the Book of Discipline and nor is it listed under *Testimonies* – although it is not difficult to find quotations from early Quakers that can be cited in its favour. An interesting essay by Elizabeth Cazden argues that 18th century Friends in New England had instead a “Testimony of Inequality” (*Quakerism in the Atlantic World, 1690-1830*, ed. Robynne Rogers Healey (2021) Pennsylvania State University Press, pp. 44-64) [and see also page 25].

Moscow Days

Moscow Diary by Marjorie Farquharson (2018)
Matador, ISBN 978-1-7880-3867-6

Sketches from a Quaker's Moscow Journal by Patricia Cockrell (2021)
New Generation Publishing, ISBN 978-1-80031-028-5

Both these books describe time spent by British Quaker women in the Russian capital – the Soviet capital, as it still was when Marjorie Farquharson went to work there. The text of her book is the diary she kept between 24 January 1991 and 31 March 1992, in which time she established Amnesty International's Information Office in Moscow. Patricia Cockrell's account is of a far longer span – she and her husband lived in the city for a year in the mid-'60s, when he was a postgraduate student at Moscow State University and she worked for the state-owned English-language press, Progress Publishers – and the first section of the Journal summarises the experiences she had as a teacher in Exeter organising school exchanges in the late 1980s, hindered by officialdom on both sides. (Kenneth Baker, the Tory Education Secretary, makes a cameo appearance, “offending the Russian headmistress and staff with his reading of *The Charge of the Light Brigade* [!] while sitting on a table swinging his legs”, and promising them non-existent money – “to encourage them,” according to the Foreign Office.) She went back to Russia in 1992-3 on behalf of a UK charity aiming to help establish a hospice at Yaroslavl (one of only three in Russia, then), and again in 1994 for QPS (Quaker Peace & Service – now Quaker Peace & Social Witness) to work on setting up Friends House Moscow, which opened in 1996. After completing her posting she returned regularly, and her book has sections on every year between 1994 and 2003, and one about a performance of Britten's *War Requiem* in 2005, although only in a few places are there dated passages in diary form. Parts of her book are adapted from articles written for *The Friend* or *Quaker Monthly*, others are drawn from newsletters sent at the time to friends and supporters. Since it is written for public consumption, everything is explained: “a short walk through a day's log” which gives a summary of one day's doings in 1994 occupying two pages, is followed by two more pages of footnotes, eighteen in all, saying not just who all the people mentioned are, what AVP is, and suchlike [*it is hoped that Sesame readers are aware of the Alternatives to Violence Project*], but also expanding on references to the (meagre) remuneration of QPS workers, Dinka (a cat afraid of mice) and a boiled egg's being a treat; as well as telling what the outcomes were of all the day's faxes, phone calls and discussions.

In contrast, Marjorie was writing for herself, and so there is little elucidation of things she knew well or would remember. Nor do we get as much in the way of background (though the section of colour photographs includes one of her visiting the dissident Andrei Sakharov at home in

1987). The text appears to be untouched, with the occasional unrestrained private comment such as the one written exactly a month after her arrival, following a meeting with Friends:

I can quite understand how some people find Quakers make them sick. So well spoken. So bloody slow to chide. So bloody quick to bless.

An over-fussy editor might have pointed out that *slow to chide and swift to bless* (without the *bloody's*) is a quotation – describing God, in Henry F. Lyte's hymn, 'Praise, my soul, the King of Heaven' (1834) – or else simply have cut out the slur on so many potential readers, not to mention on those who had prompted the thought. S/he could also have gone to town in identifying all the people who flit through the pages; but if Tolstoy and Lenin, Solzhenitsyn and Gorbachev are all unlikely to need introduction, for most readers a bit more help with other names would probably have been welcome. When "Peter and Roswitha" appear, on 28/2/91, their surname is not given, though many Friends will know they are the Jar-mans, both still active in 2023 [see page 24], who were Patricia Cockrell's predecessors as QPS representatives in Moscow, so feature in her book too. John and Diana Lampen pop up [also still going strong: see page 23]; and while the likes of Eduard Schervardnadze (the Soviet Foreign Minister) and Yelena Bonner (widow of Andrei Sakharov) may not need such four-word descriptions, they at any rate don't get them. Other names are less recognisable, however, whether of Friends, friends, politicians or people in the news, and it would clarify things to know even a little more about them. It is a shame that neither publisher would bear the expense of an index; both books would be much enhanced by one.

For me, the most interesting parts of *Moscow Diary* are when Marjorie is describing big events: the week beginning Monday 19 August 1991 stands out., when a group led by Vice President Yanayev and Vladimir Kryuchkov, Chairman of the KGB, announced the deposition of Gorbachev. On the Wednesday of that week, she writes:

The British Embassy is asking people to register in readiness for a quick getaway. I'm reluctant to, because I don't want to be made to go "forcibly".

Instead I decided to go and register the extension to my visa ...

which seems particularly courageous, especially given that barely a fortnight earlier she had recorded that

Although lots of my mail is going missing, a disturbing anonymous letter still managed to get through, wishing me dead.

In May, she had attended a memorial event for Sakharov at which Yelena Bonner berated the participants:

"Very few of you shared the thoughts and ideas of Sakharov; even fewer were his friends; the most you can say is that you were alive at the same time that he was in history." Absolutely true ... She is largely driven by "zlost" [wickedness] and anger it seems, but I think she has earned the right to say all these things.

A conversation in October '91 included this:

As she was talking about things, I asked her if it was boring before perestroika [sic]. "Boring?" she said with real feeling. "It was *so boring*. But it wasn't boredom. It was despair."

Moscow Diary is a record of the fleeting time when, against the odds, excitement and hope seemed possible.

Patricia Cockrell's *Sketches* are of a darkening scene. On a train to what we now call Kyiv in 1998, a fellow passenger offers Patricia a chance to write an article for a journal he edits on questions of religion and society. But – and this was in Yeltsin's time, a year before Putin became prime minister –

Is that wise in the present climate? Well, perhaps not. A year ago, I cheerfully spoke about Quaker concerns to chance fellow travellers; I even had a few leaflets in my rucksack in case people wanted to know more, but now that it has again become legal to persecute people on grounds of religion I am more circumspect.

Thirty years on from Marjorie's time, the Moscow Office of Amnesty International was closed down on 8 April last year, when the Ministry of Justice 'de-listed' it from the register of the representative offices of international organizations and foreign NGOs, along with the offices of Human Rights Watch, the Carnegie Endowment for International Peace, and others, ostensibly "in connection with discovered violations of Russian legislation." Access to Amnesty International's Russian-language website had already been blocked by the official media regulator on 11 March. See:

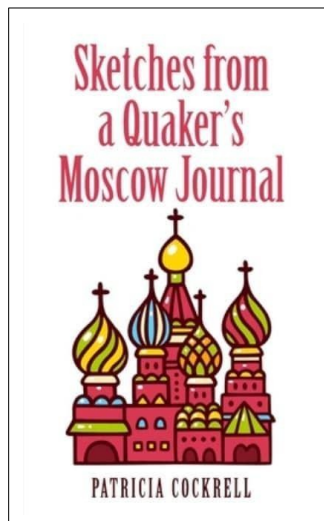
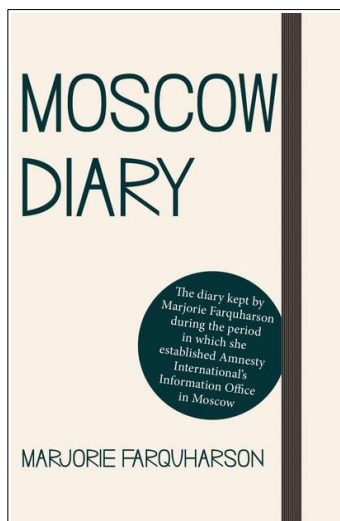
<https://www.amnesty.org/en/latest/news/2022/04/russia-authorities-close-down-amnesty-internationals-moscow-office/>

Friends House Moscow remains open at present; its websites are:

<https://friendshousemoscow.org/> [English] and <https://quakers.ru/> [Russian]

That establishing both offices was good work well done is amply shown in these two books.

Alan Frith



There are a few copies of *Moscow Diary* available for sale at Edinburgh Meeting House at £10.99. Amazon offers it in a Kindle version at £4.99, or as a new or secondhand paperback from other sellers, and has *Sketches*, in paperback form only, at £8.99.

SOUTH EAST SCOTLAND AREA MEETING

Minutes of Area Meeting held on Saturday 5 November 2022 at the Old Kirk, Kirkcaldy, and by remote videoconferencing

2022/11/01 Worship and introductions

During worship, we have heard read from *Quaker Faith & Practice* 25.01: John Woolman reminds us that our descendants bear the cost of our present way of life.

We have remembered the lives of our friends Peter Arter, Katie Bishop and Christopher Spiers, who have died since we last met.

We ask Cathy Holman (*P&M [online]*) and Gareth Rae (*CE [in the room]*) to serve as Elders for this meeting.

We have ensured those present know each other's names and local meetings. The attendance will be recorded in the concluding minute.

2022/11/02 Minutes of Meeting of Wednesday 7 September 2022

The minutes of our meeting held on 7 September 2022 at Edinburgh Quaker Meeting House and online have been signed and entered in the minute book.

[The full minutes are included in both the print edition of Sesame, and in the PDF emailed to Members and Attenders on the circulation list, but are redacted in this publicly available version. – Editor]

2022/11/10 Living Witness

We have heard read the inspiring minute from the Living Witness weekend, held at Woodbrooke on 26-29 August 2022. [See Sesame 243]

There are no bystanders in the climate emergency. We need to reconnect ourselves as Quakers did in 1895; the insights of climate science are showing an end to the inevitability of growth.

In worship, we have considered the implication of this: practical and spiritual, both personal and in community.

We can feel despair; we look to our Quaker community to provide inspiration and mutual support. Some of us feel like we live between two worlds, as friends, family and colleagues seem unaware of what to us is obvious.

We have felt the value of gathering together, of hearing positive stories and how things can change. 50 years ago, being a vegetarian in Scotland meant eating an omelette in every restaurant you went to.

We have considered practical proposals:

- We agree to organise a meeting for learning on climate justice, so we can consider the issues in more depth

- We encourage all Friends to support the march for climate justice in Edinburgh on Saturday 12 November
- We encourage local meetings to hold climate conversations (or other ways) to address mutual upholding and strengthening our resolve
- We have heard of the partnership work of the Parliamentary Engagement Working Group, particularly with Stop Climate Chaos Scotland, and resolve to support them in this
- We encourage Britain Yearly Meeting to work towards an interfaith alliance in preparation for the next Westminster general election campaign
- We encourage AM Trustees to consider what further work can be done to reduce the energy use of our meeting houses; we should seek to be an example to others with old buildings
- We support the energy and commitment of our young people; we agree to look at ways of helping their actions.

2022/11/11 Closing minute

41 Friends (35 members and six attenders) have been at all or part of this meeting, either in person or by Zoom.

Local meeting attendance is indicated below:

Central Edinburgh 13	Central Fife 9	East Lothian 3	Kelso 2	Penicuik -
Polmont 1	Portobello & Musselburgh 7	South Edinburgh 6	Tweeddale -	<i>Visitors/Others</i> -

We record our thanks to Central Fife Friends who have given us hospitality and to George and Rosemary from the Old Kirk who facilitated this blended meeting.

Rosemary has pointed out to us that while the temperature in the building today has been low, to have put on the central heating would have used a huge amount of oil; instead, we have been heated by renewable electricity.

We next meet on Monday 16 January 2023 at 7.00 pm at the Meeting House, 7 Victoria Terrace, Edinburgh.

(Signed)
Alastair Cameron, *Clerk*
Cath Dyer, *Assistant Clerk*

Due to shortage of time, two items were passed to the clerking team for decision by between-meeting procedure. The draft minutes for these were as follows:

General Meeting matters

1. Parliamentary Engagement Working Group request

The Clerk has received a request from the Parliamentary Engagement Working Group (PEWG) to put forward the names of suitable Quakers who might be considered to deliver 'Time for Reflection' in the Scottish Parliament. We suggest **Lesley Morrison** (*Tw*).

2. General meeting for Scotland – appointment of reporter

We are asked to appoint one of our number to attend General Meeting for Scotland in Aberdeen on 19 November as reporter. It will be a blended meeting.

The reporter writes a personal account of the meeting and submits it to *The Friend* and *The Scottish Friend* for publication.

Dates for Area Meeting in 2023

We agree to hold our Area Meetings during 2023 on the following dates:

Monday 16 January (already set) – *evening meeting at 7 Victoria Terrace*

Saturday 18 March – *all-day meeting*

Tuesday 9 May – *evening meeting at 7 Victoria Terrace*

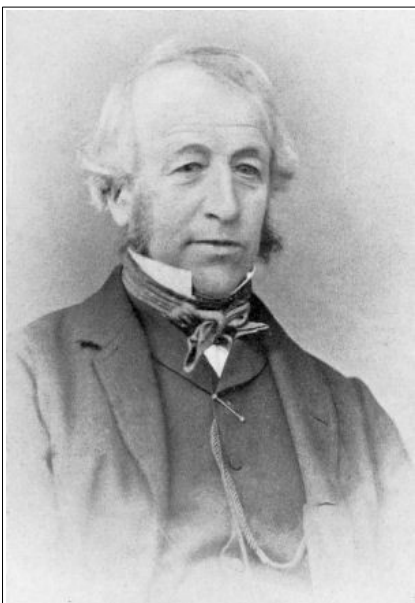
Saturday 24 June – *all-day meeting*

Wednesday 6 September – *evening meeting at 7 Victoria Terrace*

Saturday 4 November – *all-day meeting*

Monday 15 January 2024 – *evening meeting at 7 Victoria Terrace.*

We ask the clerking team to liaise with local meetings to arrange the venues for the March, June and November meetings.



SAMUEL LUCAS (1805-1870), a birthright Friend, was apprenticed to a ship owner in Southwark but returned to work at the family brewery at Hitchin, in Hertfordshire, in 1834. His artistic tendencies were strongly discouraged by his Meeting. Despite this, he had a painting exhibited at the Royal Academy in 1828, and the work on the front page, now in the North Hertfordshire Museum, was shown at the British Institution, Pall Mall, in 1861. Most of his surviving pictures are landscapes – he painted portraits too, but these were particularly frowned upon by Quakers. The British Museum has a collection of more than a hundred of his drawings. Some of his sketches depict participants at anti-slavery meetings – local Friends were campaigning from at least 1779, and the Hitchin Anti-Slavery Society was founded in 1825.

Quaker Meetings for Worship in South East Scotland

Contact details of named Friends are in the Book of Members. 'QMH' = Quaker Meeting House

MEETING IN PERSON

Central Edinburgh – QMH, 7 Victoria Terrace, Edinburgh EH1 2JL

Sundays at 9.30 and 11.00 am. Tea & coffee after both; soup and bread & cheese lunch, 12.30.

Wednesday, 12.30–1.00 pm. Tea & coffee; you may bring your own lunch.

Contact the office, centraledinburgh@quaker.org.uk or 0131 225 4825, for updates; see also <https://www.quakerscotland.org/central-edinburgh/covid-guidance>.

Central Fife – The Old Kirk, Kirk Wynd, Kirkcaldy KY1 1EH

On the 2nd, 4th & 5th Sundays at 10.30 am. On 1st Sundays, also at 10.30 am, at

Linburn Scout Hall, Abbey View, Dunfermline KY11 4HA.

Contact **Laurie Naumann** for further information.

East Lothian – Dunbar Town House, 79 High Street, Dunbar, EH42 1ER

On the 2nd & last Sundays of the month at 11.00 am. Contact **Di Simcock** for updates.

Kelso – QMH, Abbey Row, Kelso TD5 7JF

Sundays at 10.30 am. Contact **Anne MacNaughton** for updates.

North Edinburgh worship group – St Mary's Church, 12 Bellevue Cres., EH3 6NE

4th Sunday in the month at 7.00 pm. – contact **Tony Gross** for updates.

Penicuik – Venue to be confirmed: contact penicuikquakers@blueyonder.co.uk

1st Sundays at 11.00 am – contact **Mark Hutcheson** for updates and further information.

Polmont – Greenpark Community Centre, Greenpark Drive, Polmont FK2 0PZ

Sundays at 10.45: contact **Marriot Dallas** for updates, and if bringing children.

Portobello & Musselburgh – Bellfield, 16B Bellfield Street, Portobello EH15 2BP

On the 2nd and 4th Sundays at 11.00 am, with a children's meeting.

1st Sundays: Evening meeting at 7.30 pm; NO children's meeting.

Please contact **Robin Liebmann**, if you plan to attend at either time.

South Edinburgh – The Open Door, 420 Morningside Road, Edinburgh EH10 5HY

Sundays, 10.30 am. Contact **Rici Marshall Cross** for information/updates.

Tweeddale – 2nd Tuesdays, at 6.30 pm. Contact **Anna Lawrence** for more details.

MEETING BY ZOOM

Central Edinburgh – for login details contact centraledinburgh@quaker.org.uk

Every Sunday at 9.30 am and at 11.00 am (blended with the meetings in person).

Central Fife – for login details contact **Laurie Naumann**

On the 2nd, 4th & 5th Sundays at 10.30 am, blended with the meeting in person.

East Lothian – for login details contact **Di Simcock** or **Phil Lucas**

Tuesdays at 7.30 pm; NO meeting on the 1st Tuesday in the month.

Kelso – for login details contact **Anne MacNaughton**; blended with meetings in person.

Penicuik – for login details contact **Mark Hutcheson**

Polmont – for login details contact **Mariot Dallas**

Also Wednesdays at 8.00 pm (online only).

South Edinburgh – for login details contact **Rici Marshall Cross**

Sundays at 10.30 am, blended with meetings in person.

1st Thursdays at 8.00 pm (online only). Meeting for worship (30 mins) followed by chat.