

SESAME

Number 238: November 2021

AM IN PERSON! (*and by Zoom*) on 27 November/'RESTORE'/Hut of Well-being Fife/NFPB/Witness against War/Edinburgh QMH Management Cttee/COP26: *a Sermon and a Statement*/ Meeting for Sufferings/General Meeting/John Scott of Amwell – *two poems* /AM September Minutes/ &c.



Central Edinburgh Friends at the 'Banner drop' after meeting for worship on 17 October. The banner was displayed outside the Meeting House throughout the duration of COP26.

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SOUTH EAST SCOTLAND AREA MEETING

Our first face-to-face Area Meeting since January 2020 will be on Saturday 27 November. It will be a blended meeting, so you can participate either by coming to the Quaker Meeting House, 7 Victoria Terrace, Edinburgh, or by joining on Zoom – whichever you are doing, please follow the instructions.

If you plan to come to the meeting **in person**, please sign up through Eventbrite:

<https://www.eventbrite.co.uk/e/south-east-scotland-area-meeting-tickets-210086142307>

[Instructions for joining the meeting by Zoom have been provided to known members and attenders.]

We will start the meeting at 10.00 am; those attending in person are welcome to come from 9.30 am for refreshments beforehand. Please register in advance using the Eventbrite link above: COVID rules will of course apply.

We plan to finish by 1.00 pm. Those wishing to bring their own lunch are welcome to stay and eat together – tea and coffee will again be available at this point.

The clerking team is very grateful to Central Edinburgh local meeting for hosting the event.

A key theme will be how we have lived as a Quaker community since the start of the pandemic, and how we feel as we go forward: whether we consider COVID-19 to be over, or simply something we have to learn to live with. Quakers centrally have been looking at this, and Quaker Life has produced a helpful model, RESTORE – see page 4. We will consider in small groups how useful this will be for local and area meetings.

DRAFT AGENDA

Please notify the Clerk as soon as possible of any additional item you would wish to have included.

1. Worship and introductions
2. Minutes of the meeting of Wednesday 8 September 2021 [*page 24*]

3. Matters arising from previous minutes
 1. Young People at HM Young Offenders Institution, Polmont
 2. Geoffrey and Elisabeth Carnall memorial event [*see page 31*]
 3. Wedding
 4. University Chaplaincy
 5. COP26 Pilgrimage
 6. Dates for our meetings in 2022
4. Membership matters
 1. Report on membership visit
 2. Transfers
5. Matters from local meetings
 1. Portobello & Musselburgh – *Wiston weekend 2022*
 2. Central Edinburgh – *notice of death; memorial minute*
6. Reports
 1. From our ad hoc group on children & young people
(see June AM, minute 2021/06/06.3)
 2. Trustees and treasurer team – includes a recommendation on our financial contribution to Britain Yearly Meeting this year
 3. John Wigham (Enjoyment) Trust – *the future*
 4. Meeting for Sufferings [*see page 17*]
7. Appointments
8. ‘Recovering from the pandemic’:
A workshop-style discussions about how local meetings have survived and can move forward; helped by the Quaker Life Representative Council’s Restore Framework [*see overleaf*]
9. Closing minute

(Finish at 1.00 pm.)

With best wishes, and looking forward to seeing you in person or on screen ...

Alastair Cameron
AM Clerk

BBC News online has an item about Stitches for Survival: ‘COP26: Huge scarf being stitched together for climate conference’ – Jane Lewis is among those who appear. See: <https://www.bbc.co.uk/news/av/uk-scotland-58891662>

Restoring Conversations – where are we now?

‘RESTORE’ is a lens through which communities can look at what is needed in these ‘turbulent times’. There are seven key areas to focus on and to discern around in order to move forward together in these uncertain months. The areas intersect, interconnect and affect each other, as we all do.

R	Recognition of our experiences of the pandemic: different, life-changing for many and significant for us all	<i>Recognise:</i> How do we share our stories?	<i>This part focuses on the recent past and our experiences and its effects on us.</i>
E	Empathy for the mix of emotions that we have in response to events at home, in our Quaker communities and in the wider world.	<i>Empathise:</i> How can we respond with empathy, compassion and self-care, whatever our stage of life and personal health?	
S	Feeling safe is paramount, both emotional and physical.	Build a sense of <i>Safety</i> : How do we re-establish a sense of safety so that all Friends are able to worship and all are able to feel part of our Quaker communities?	
T	Trauma as a result of pandemic is now a collective as well as an individual experience. It is continuing.	Reflect on our <i>trauma</i> : how does our Quaker community process this? How do we support people who have experienced very particular traumas during lock-down?	
O	We have an opportunity to change what needs to be changed, to reflect on what matters to us and if we’d like to do anything differently.	Take hold of this <i>opportunity</i> : Despite possible low energies how do we learn from this experience, perhaps questioning even seemingly fixed aspects of our Quaker worship, community and faith in action?	
R	Relationships are key, as they always have been. Reconnecting after times apart.	How do we <i>reconnect</i> , and (re-)build inclusive, responsive relationships at all levels in our communities? Were we as good at building these relationships in the past as we would like to have been? How do we maintain connections?	<i>This part looks ahead to how we would like to be as a result of the experiences going forward (still facing uncertainties of course).</i>
E	Engagement in our own spiritual health and living out our Quakerism in the wider world: the issues facing us locally and globally.	How do we foster a community that <i>engages</i> with the challenges faced by Britain Yearly Meeting as it looks at becoming an anti-racist, diverse community facing a world in a climate emergency?	

HUT OF WELLBEING FIFE

SINCE just before the pandemic and lockdown hit, I have been involved with a proposal for a novel woodland 'hut of wellbeing' in Fife. Tony Carter, a nature-loving Friend who attends Central Fife LM, and who had been employed in Fife as a carer for a voluntary organisation, retired a few years ago with a number of plans, including a move to Bute. Just about when he retired, however, he was diagnosed with a serious strain of prostate cancer and was told his lifespan would be severely limited. One of Tony's other retirement plans was to build himself a woodland hut, as is permitted since new regulations came into effect in July 2017. One site that he looked at was at Craigenfalt farm at Kinghorn, near the Ecology Centre that will be known to many Friends. Tony quickly realised that, given his health circumstances, he would sadly be unable to proceed with this on his own. He also, sadly, had to give up the flat he'd bought in Rothesay.

As an alternative, Tony came up with what we consider the brilliant idea of a hut of wellbeing, which is strongly supported by Central Fife Friends. The hut would be made available to carers and people in need of care for the provision of short periods of respite. Under the auspices of Reforesting Scotland, which hosts the '1000 Huts' campaign, and in conjunction with the Falkland Estate, a steering group was established to take it forward. Ninian Crichton Stewart, the laird of the estate, has been a committed hutter for some time and fully endorses the proposal. The Estate already has planning permission for up to 15 huts to be built on a small piece of its woodland close to Falkland. Several huts are completed and others are being built or planned. We are proposing to build a medium sized hut for up to two people on the site. Architects have been appointed and Tony has contributed generously to the fundraising appeal.

I am now taking this opportunity to appeal to you for donations towards the £15,000 target that will enable match funding applications to be made to trusts and corporate bodies to meet the total cost for this special hut. Our crowdfunding appeal will almost have finished when you read this, but donations, marked for the Hut of Wellbeing, will still be very much appreciated by Reforesting Scotland. Here is link to the appeal which includes a short video film about the project:

<https://reforestingscotland.org/hut-of-wellbeing/>

I am excited about the prospect of having in South East Scotland what is thought to be the first ever hut of wellbeing and look forward to having any support that you are able to offer.

Laurie M. Naumann

There is more on the 1000 huts campaign at <https://www.thousandhuts.org/>; Lesley Riddoch's Huts: a place beyond – how to end our exile from nature came out in 2020. (Luath Press: ISBN 978-1-913025-63-2 (paperback); also on Kindle).

Northern Friends Peace Board

26 June

25 Friends were at all or part of our June meeting, a lower than usual turnout; some regulars, I heard afterwards, had been at a clashing event that was meeting in person. It was hoped that by the time of our September meeting it might be possible for us to do so too – although it was not to be.

Our opening worship was followed by ‘time for connection and reflection’ in break-out rooms: an attempt to recreate the personal interaction which some have felt lacking in Zoom meetings. In my small group a Friend from Yorkshire spoke frankly about resolving conflict within her own meeting, which I found moving and thought-provoking. Back in the main meeting, we heard reports from the trustees and our treasurer, a preliminary report from the sub-group undertaking a constitutional review, and an update from our coordinator Philip Austin of activities undertaken since our last meeting in March.

The main business of the morning was a session on the theme ‘Palestine/ Israel – seeking justice and peace’. Two Friends present had worked as accompaniers with EAPPI [the Ecumenical Accompaniment Programme in Palestine & Israel, organised in the UK and Ireland by Quakers in Britain; see <https://www.quaker.org.uk/our-work/international-work/eappi>]. One spoke of her own experiences in Nablus and Gaza, and commended ‘Breaking the Silence’ (see <https://www.breakingthesilence.org.il>), an initiative by former members of the IDF [Israeli Defence Forces] to expose the dreadful realities of occupation; the other told us of Jewish groups working for peace, in particular the British Shalom-Salaam Trust, which support projects that help participants build their own opportunities for a future of peace and co-operation – see <http://www.bsst.org.uk/>. We also heard about recent reports by Amnesty International and Human Rights Watch that highlight abuses in the occupied territories, and against the Arab population in the state of Israel itself, which have led to comparisons with *apartheid* South Africa: see <https://www.theguardian.com/world/2021/jun/24/amnesty-catalogue-of-violations-by-israeli-police-against-palestinians> for a summary of the former, and, for the latter:

[https://www.hrw.org/news/2021/04/27/abusive-israeli-policies-constitute-crimes-apartheid-persecution?](https://www.hrw.org/news/2021/04/27/abusive-israeli-policies-constitute-crimes-apartheid-persecution?fbclid=IwAR3qWnJoADdQYp9Sak6WCVpCDRXZwcneEAU37KvAtnGbjy-l1QCO8tEMVOI)

[fbclid=IwAR3qWnJoADdQYp9Sak6WCVpCDRXZwcneEAU37KvAtnGbjy-l1QCO8tEMVOI](https://www.hrw.org/news/2021/04/27/abusive-israeli-policies-constitute-crimes-apartheid-persecution?fbclid=IwAR3qWnJoADdQYp9Sak6WCVpCDRXZwcneEAU37KvAtnGbjy-l1QCO8tEMVOI)

More positively, we were told of the Sabeel wave of prayer, a weekly bulletin by Palestinian Christians (<https://sabeel.org/2021/07/05/wave-of-prayer-50/>) and of the work of the AMOS trust (<https://www.amostrust.org/>)

Daniel Jakopovich of QPSW drew attention to the ‘Six actions you can take’ [see Sesame 236] – now reduced to five, for some reason. (See

<https://mailchi.mp/quaker/eyewitness-the-latest-from-eappi-uk-ireland-1495142>)

[Also: Friends House has since joined with others in condemning the Israeli government's declaration in October that six Palestinian civil society groups are "terrorist organisations" – see

<https://www.quaker.org.uk/news-and-events/news/israeli-government-s-attacks-on-six-palestinian-civil-society-groups-must-be-resisted>]

Daniel also reported to us on the QPSW restructuring and other aspects of central work. The 'Sanctuary Meeting' programme was being wound down, to the dismay of several Board members. He told us of a network of faith groups, "Make COP Count" which was gearing up for action around the Conference of the Parties in November. The Peace Education Team had, in conjunction with the Quaker Council on European Affairs (QCEA), organised a "very successful" conference on peace education. Daniel himself had been involved in meetings for learning about military spending and rethinking security. The British section of the Global Campaign on Military Spending (GCOMS-UK) currently has 36 supporting organisations (NFPB and Peace & Justice Scotland among them) but not many local or area meetings. It is open to them to become supporters; Daniel urged us to encourage them to do so. [GCOMS-UK's *statement on the Integrated Review of Security, Defence, Development and Foreign Policy was in Sesame 235.*]

25 September

Our third meeting of the year was an afternoon event; 23 Friends were present. Following worship, and the 'housekeeping' items of nominations and the trustees' report, we heard from Friends who had been involved in the Quaker Roots witness at the DSEI arms fair in London earlier in the month.

The main business was a session with David Gee, whose book *Hope's Work: Facing the future in an age of crises* was published in June. (Darton, Longman & Todd: ISBN 978-1-913657-03-1 (paperback), also available as an ebook.)

David introduced the theme of 'Hope in a troubled world' and invited us to reflect on this, offering us three questions:

- *What do you need in your life to know the world as a place of promise?*
- *What do you need in your life to face the world as a place of violence?*
- *In this disturbed age, what gives you hope and helps you hold faith with working for peace?*

We spent time in small groups reflecting on hope and these questions and then shared reflections in the larger group.

The next meeting of the Board will be blended, with some Friends gathering in person at Bolton Meeting House, on 27 November.

Witness against War and preparations for War (*Trident in particular*)

The last issue of *Sesame* carried an announcement from Alison Burnley that, after many years of co-ordinating the involvement of Friends from South East Scotland AM in the periodic acts of witness outside the Faslane naval base, she now feels that making a round trip of 175 miles in a day is not a sustainable form of demonstrating commitment to our testimonies.

She wrote:

If Friends would like to have a Sunday when all meetings did 'something' locally, I expect that could be co-ordinated – possibly Remembrance Sunday. I just throw the idea into a pool and will see if there are any ripples.

In response, David Sterratt has written:

“I wonder if we could choose the 2nd Sunday before Advent to coincide with the German *Volkstrauertag*; I think Germany does remembrance much better than the UK does, in particular their ‘*Totengedenken*’, which begins by remembering the victims of violence and war. An English translation is at:

<https://gedenkportal.volksbund.de/en/remembrance-day/national-day-of-mourning/tribute-to-the-dead>

“The various versions over time are in German, here:

<https://gedenkportal.volksbund.de/gedenktage/volkstrauertag/totengedenken>”

This is the only ‘ripple’ so far – other thoughts or suggestions would be welcome.

An ‘alternative’ Act of Remembrance – remembering “all those killed in wars, civilians, soldiers executed as ‘deserters’ for refusing to continue to participate, as well as soldiers killed, and conscientious objectors who refused conscription” – was arranged by Peace & Justice Scotland, Veterans for Peace Scotland and Edinburgh Friends to take place in Edinburgh on 14 November at the site in Princes Street Gardens of the proposed Opposing War Memorial.

Friends may have noticed that some BBC announcers and presenters were wearing *white* poppies this year. (No, nor did the Editor.) They were at least allowed to do so; as reported here:

<https://www.ppu.org.uk/news/bbc-allow-presenters-wear-white-poppies-air>

Perhaps it was only radio presenters who exercised the privilege? There is more about white poppies here:

<https://www.ppu.org.uk/remembrance/white-poppies-frequently-asked-questions>

At Victoria Terrace

A Report from the Meeting House Management Committee

THE pandemic has been very challenging for those responsible for 7 Victoria Terrace: our managers and other staff especially, but also Meeting House Management Committee and Trustees. Like other venues, we have had to deal with complete lockdown, intense preparations for re-opening safely in Autumn 2020, the disappointment when rising COVID figures meant the re-opening was brief, uncertainty about whether the furlough scheme would continue, the long second lockdown, and now the gnawing uncertainty of what will happen in the next months and years. We have also had to deal with our usual work of our stewardship of the premises, including major repairs to 6 Upper Bow, and dealing with changes to staffing. For much of that time the Meeting House has been a rather lonely place to work, especially compared to pre-pandemic times, when, on a typical weekday or Saturday, multiple groups would be using the building in the daytime and evenings.

A big (and continuing) challenge has been installing equipment to enable videoconferencing. Our supplier's tests showed that the acoustics in the meeting room are surprisingly awkward: reverberations mean that speakers in the corners of the room are particularly difficult to pick up clearly. We have now got the screen in the Meeting Room, but the microphones are not yet installed and the camera is not yet commissioned. It is frustrating that it's taking so long: there have been problems obtaining equipment and our supplier has been busy with work related to COP26. We now hope that all will be in place in December. Following reports from Friends, we have repaired the hearing loop system.

During lockdown our staff redecorated the library, which now has new lighting, and a new carpet. The library group is working on revamping the library, with more popular books on a bookcase in the library and the remaining books shelved in the creche, which becomes a 'study'. Comfy chairs, funded by the Sylvia Marshall Bequest, are on their way. The library – a brighter room than the former creche – will also double as a room for creche-age children on a Sunday morning.

Management committee has taken a fairly cautious approach to re-opening to groups since the summer. While there is no distancing, we agreed that to start with, for room hire, the room capacity would be 50 % of the normal capacity.

One reason for the cautious approach is that we are concerned about adequate ventilation for larger groups – as more groups use the building, we are monitoring CO₂ levels to get a sense of how good the ventilation is. Festival Committee has suggested that we look at air purifiers, and we are investigating.

Apart from Central Edinburgh and Midweek Meeting for Worship, there are a number of bookings in the Meeting House, but considerably fewer than before the pandemic. However, the bookings are more complex, at shorter notice and liable to be cancelled. Fewer of the casual staff are working than usual and the permanent staff are currently working evening shifts, and up until November were doing the work of the contract cleaners.

The result is that our staff are actually rather busy. After eighteen months of the managers' working from home even more than usual, we need to help them maintain boundaries between work and home. It would be very much appreciated, therefore, if Friends could call 0131-225-4825 or email office@equaker.org.uk rather than using personal numbers or emails for anything to do with the Meeting House. There is someone there on every week day, so if you phone the Meeting House and get the answering machine or send an email, it should be picked up by a member of staff as soon as they have time.

This is a very difficult time for us all (Friends and the rest of society) because the pandemic has created new divisions in how we behave and feel. We have different levels of vulnerability to COVID, and, even if we're not officially vulnerable, different perceptions of the risk. Our staff are in the difficult position of working to the guidelines agreed by Management Committee on behalf of all Friends, so please uphold them in their work.

David Sterratt

Convenor,

Edinburgh Meeting House Management Committee

THE BOOK OF MEMBERS

The Book of Members and Attenders 2021 is published by General Meeting for Scotland and lists the names, addresses, and other contact details of members of the four constituent Area Meetings, together with the same information about known attenders, arranged by the Local Meeting which they usually attend. It also includes the names of office-holders for GM and the AMs, and the addresses of meeting places. Copies are available (at £3.99) to anyone listed in it; however it is a **confidential document** only to be used for the purposes of the Religious Society of Friends.

It assumed that readers of *Sesame* have access to it.

COP26: Before and After

“For somewhat convoluted reasons,” [Alastair Cameron writes] “on 3 October, I found myself delivering a sermon to St Paul’s Anglican Church in Cambridge – by Zoom.” We reprint it here, as a reminder of what was looked for in Glasgow.

COP26 – Why it Matters

FRIENDS –

300 million years ago, huge numbers of plankton, trees and vegetation sank to the seabed.

Covered in layers of mud over millennia, they were transformed into coal, or oil, or shale beds. Imagine... 300 million years to lay down the earth’s supply of fossil fuels.

Four million years ago, the first humans emerged in Africa. At that time, we were wildlife – we lived in the eco-system, we didn’t seek to change it. Over the millennia, we developed agriculture and civilisations. We were no longer wildlife – we manipulated nature. But it was a mere 250 years ago that a technician working at the University of Glasgow refined the existing steam engines and kickstarted the industrial revolution: James Watt. Humans started using our finite fossil fuels in bulk, and since then we have both depleted their stocks and had a cataclysmic effect on the earth that holds them – our only home.

It takes four zeros after the decimal point to express 250 as a fraction of four million: 0.000042. A miniscule slice of human history. In that time, rather than give the precious resource of fossil fuels the awe and respect we give to gold or platinum, we have seen a race to cheapen them and exploit them to depletion. The corporations who carry this out say they do it to bring a life of comfort and enjoyment to everyone, but what gives them their existence is their ability to generate profit for shareholders.

COP26 is a last-ditch attempt on the part of nation states, transnational bodies and corporations to undo the impact of the last 250 years, before we trash the air we breathe, the water that gives us life and the land that is our heritage and that of our grandchildren.

That’s not what the website says. In measured tones, UKcop26.org states:

Countries are being asked to come forward with ambitious 2030 emissions reductions targets that align with reaching net zero by the middle of the century.

There is no sense of either awe or complicity. The urgency that *I* feel is not reflected in the carefully-crafted diplomatic language that has to do its best to keep everyone on board. But this process is what we have to trust if our present trajectory is to be diverted.

COP26 is happening in Glasgow, the city where James Watt developed his steam engine. Both the UK and Scottish governments are determined to make it a success – even if there is some jockeying for position between the

PM and the First Minister. And civic society, including the churches, is excited and active. Glasgow takes its name from the Gaelic for 'dear green place', and that seems a good starting point for making the most of this long-awaited opportunity.

We are seeing a host of events and activities put on by community groups, campaigners and activists, churches and artists. Art shows and installations include the Loving Earth project, a Quaker-led venture which will be exhibiting at the Scottish Maritime Museum in Dumbarton. There will be talks, films, workshops, children's activities, pilgrimages and more.

Personally, I'm involved in a pilgrimage from Dunbar on the east coast to the centre of Glasgow. Starting at the birthplace of conservationist John Muir, walkers will follow parts of the John Muir Way and St Ninian's way. They will pass the huge petrochemical installation at Grangemouth, and pray with people of all faiths and none at the Peace Pole in Falkirk.

In my home town of Portobello we will see young people carrying flags from the Beach of Dreams project, a wonderfully inspiring initiative which has organised a 500-mile walk further down the east coast from Lowestoft to Tilbury. A local activist, Justin Kenrick, will talk about 'reworlding': he says "the climate crisis is not caused by humanity, but by an inhumane system that expands to exploit and co-opt whatever it wants". As our young people, who are deeply involved in Fridays for the Future, put it, *we need system change not climate change*.

Portobello is where another Quaker-led crafting initiative, Stitches for Survival, originated. The plan is for stitching of all sorts – knitting, sewing, appliqué or whatever – to be assembled into a scarf 1½ miles long to display to COP26 delegates. 1.5 is significant as we must keep temperature rises under 1.5° centigrade to meet the targets set at the Paris COP in 2015. Stitches was the brainchild of Jane Lewis, and the idea has taken off across the world. Jane is also a talented singing teacher, and she will be leading pilgrims and all comers on Portobello beach in songs about connecting deeply with the earth and turning towards hope. [See page 3.]

The pilgrimage is one of many ways in which people are focussing on Glasgow. It has been organised as part of the Art & Ecology programme at St Mary's Episcopal Cathedral in Edinburgh. Episcopal churches will be accommodating pilgrims overnight. As organiser Jonathan Baxter puts it: "A pilgrimage has always been a journey into the unknown, a time to walk with questions and be with the messy complexity of the world as it is. It also means walking with hope".

Hope is vital, because the focus on COP26 has to be about more than technical fixes: we have to change both our mindsets and our behaviour, personally and collectively.

We must start to notice that the peoples most affected by the climate emergency are those who have done least to cause it. We must listen to their voice, acting at their direction, not doing things on their behalf. We in

the wealthiest countries must help bear the financial cost to the poorest countries of putting things right, as well as paying to improve our own performance. At COP21 in Paris, this was agreed in principle, but the target financial contributions have not been met.

We must start to work with nature rather than exploiting it. By preserving our jungles and forests, protecting our oceans and lakes, and treasuring our land, we are helping to keep the planet in balance. Short-term solutions based on a continued assumption of endless consumption will continue to disrupt and destroy. However much carbon we capture, or smart battery systems we develop, if we continue to base our economy on growth, we will continue to suck our planet dry.

For Quakers, these realisations come hard-won. They are based in our key testimonies to truth, equality, peace and simplicity, but it is taking us time to work out how we must apply these principles to the climate emergency. Ten years ago, at our gathering in Canterbury, we reached what we called our Canterbury Commitment: we pledged as an institution, not just as a matter of conscience for individual members, to become a low-carbon, sustainable community.

We have struggled over the last decade to work out what that means in practice. We do not ban people from coming to meeting in cars, but we do try to ensure that our meetings happen on public transport routes. We definitely frown on someone choosing to fly to a conference rather than take the train. We have had to work out our relationship with Extinction Rebellion and other direct action initiatives with similar ends.

This is not the first time that being on the right side of history has created Quaker dilemmas. We are known now for our involvement in the abolition of slavery, but that was problematic for many Quakers. The early Quaker William Penn who established the Commonwealth of Pennsylvania was a slave owner, as were many of his contemporaries. They had to work out how their way of life, their assumptions about what was ok, conflicted with the insights of their faith.

And that's exactly what all of us are having to do today. We know we can't continue to live the way we do. In the last few years in the western consumer economy, it has become normal to expect anything we want whenever we want. Strawberries in November? No problem. Some handy kitchen gadget I saw on TV? Sent from China as soon as I order it on Amazon or Ebay. As much petrol as my car needs? There on the garage forecourt.

Ooops – that last one hasn't been so true in the last fortnight. And when things go wrong, we get frustrated – we get angry. Who we get angry with depends on our starting point. If we're a member of the government, we blame the public for panic buying; if we're a remoaner, we blame Brexit. Personally, I blame the inevitable consequence of the inherent contradictions of capitalism, which isn't quite such a tidy category. As things

change, the next few years will see more disruption to our expectations about comfort and convenience.

And they *will* change, for a variety of reasons:

- there will certainly be more protest from Extinction Rebellion and Insulate Britain activists – and other groups we’ve not heard about, hopefully all committed to nonviolent processes
- if the government does take its COP26 responsibilities seriously, it will, however reluctantly, start to plan how to limit carbon emissions, from transport, food waste, industrial production and other sources
- if the government and other governments do *not* take their COP26 responsibilities seriously, climate chaos will force changes at an unimaginable level.

What we end up seeing will probably be a mix of all three.

So how do we deal with this? Do we simply get more angry, each retreating into our ideological boxes? Or do we, with the help of the Holy Spirit, build bridges within our society, ensuring that those who have least suffer least from the consequences of change?

During Covid lockdown, I found myself getting angry and frustrated. My freedom was severely limited – I was told only to go out for an hour a day for exercise; I couldn’t welcome guests into my home. Boris Johnson was my enemy. It took real effort to shift my mindset: I wasn’t in this position by the malign intent of an over-powerful government, it was because I owe solidarity to my neighbour: just what Jesus tells us in the parable of the Samaritan. I wasn’t just protecting myself and my household from infection, I was preventing myself infecting others.

So how we frame our experience is essential in how we respond to change. There was a phrase going round during the pandemic which resonated with me: *we may be all in the same storm but we’re not all in the same boat.*

That is deeply true when it comes to the climate emergency, too. We in the developed countries, especially if we’re comfortably off, are deeply privileged. That thing about ordering what we want when we want it is not part of the natural order of things. We shouldn’t be able to jet off twice a year, once for beaches, once for skiing. There is a cost which we have not been paying, so somewhere the cost is met, whether it’s by a worker in a sweatshop in the Philippines or by damage to the ozone layer.

Just as the early Quaker slave-owners had to learn to live with the loss of their privilege (though only of part of it, of course...), so should we. It won’t be comfortable. It will hurt. But if we’re worrying this year about whether we’ll be able to find all the usual ingredients for our Christmas dinner, we should remember that it’s a privilege to have family around us this time, and that’s the important thing that we didn’t have last year.

And privileges are not rights. If we have been fortunate to live in a time of plenty, we should be grateful for it, not fight to the death to preserve for ourselves what others have never had.

And we in the faith communities should not only be absorbing these messages for ourselves, we should be bold in taking them out into the world, and reminding people of the privileges we have, and maybe should lose, if we are to see a world where there is justice for all. It may not make us popular, but it is a spiritual duty.

We don't need to be hairshirt about it. I noted previously that Loving Earth and Stitches for Survival both have their origins in Quakers, and this is one way we've found of making our Canterbury Commitment real – we let individuals come up with ideas and then put our weight behind them. Both initiatives engage with our creativity, and give joy, to the makers and to those of us who appreciate them. When we face change, we need to do so creatively and with hope. And that will be part of the message we take out into the world.

I want to end with some positive signs. Last week, the Diocese of Truro was the latest in a series of Christian bodies to confirm that it has fully divested from fossil fuels – part of Operation Noah. Scotland now generates the majority of our electricity from wind, with no reliance on coal. In Scotland, cycling has risen by 47%.

And two things I know from my own direct experience: switching your diet away from meat gives plenty of opportunity for discovering wonderful new cuisine; and Scotland offers great holiday experiences. We'd love to welcome visitors from Cambridge.

Friends – let's embrace the change that is coming.

Quakers in Britain statement on COP26 outcomes

The following statement was issued on 15 November and is included in the latest issue of Quake! along with an article by Olivia Hanks, Economics and Sustainability Programme Manager at Friends House – see <https://us7.campaign-archive.com/?u=7506c29d95944ba554b4871f8&id=15629bf94f>.

COP26 has delivered tiny steps forward when giant leaps are needed.

This is particularly unjust for people in the Global South who are feeling the first and worst impacts of the climate crisis, despite being least responsible for causing it.

During the final week of COP26, we identified four areas where progress was needed for the summit to be successful. [*These were: (1) establishing a loss and damage fund to pay for the cost of climate breakdown; (2) meeting the climate finance targets set in 2009; (3) the rapid phasing out of fossil fuels; and (4) ensuring that emissions reductions are fairly shared.*] In most of these four areas, the final COP agreement failed to deliver any or sufficient progress.

We are particularly disappointed by the lack of finance for loss and damage. This comes on top of the failure of rich countries to deliver on earlier promises to provide money to the Global South to help them adapt to

climate change. Countries affected by the impacts of climate change are being told to wait for the finance they urgently need.

At the same time, emissions are not being cut fast enough to prevent temperature rises that will have catastrophic impacts on lives, livelihoods, traditions and biodiversity.

Oliver Robertson, Head of Witness and Worship for Quakers in Britain, noted that “it’s galling that we’re in a situation where some countries felt that they had to accept this deal, knowing that it was nowhere near enough to give their communities a reasonable chance of survival. This shows a lack of moral leadership from the rich and powerful, and is why we stand in solidarity with Global South countries and communities, who understandably feel a sense of betrayal.”

While climate justice has not been served this time, this is not the end.

The small steps forward seen at COP would not have been possible without both committed negotiators and tireless campaigning from the climate justice movement. That movement has grown and united over the two weeks of COP. Quakers in Britain will continue to work with representatives from climate vulnerable communities, decision-makers and other civil society groups to campaign for real action on climate justice.

One of the ‘tiny steps’ alluded to, perhaps, is the action of the Scottish Government in establishing a loss and damage fund, as reported here:

<https://www.climatechangenews.com/2021/11/03/scotland-breaks-loss-damage-taboo-raising-hopes-others-will-follow/>

Also, together with Stop Climate Chaos Scotland, the Scottish Government had co-hosted the ‘Glasgow Climate Dialogues’ – four online sessions “to engage with, learn from and platform key Global South stakeholders on climate change ahead of COP26” – and during the conference held further sessions which are reported here, with a link to the communiqué:

<https://www.stopclimatechaos.scot/campaign/glasgow-climate-dialogues/>

On the other hand, what has been called the “carbon footprint” of military spending is significantly under-reported, with the UK being among the worst offenders; The Guardian reported on this here:

<https://www.theguardian.com/environment/2021/nov/11/worlds-militaries-avoiding-scrutiny-over-emissions> –

the study by Scientists for Global Responsibility (SGR) on which the article draws is at <https://www.sgr.org.uk/resources/carbon-boot-print-military-0>.

SGR has also produced a report rebutting the claim that nuclear power can contribute meaningfully to reaching zero carbon and showing up the interdependency of civil nuclear technology and weapons of mass destruction; see

<https://www.sgr.org.uk/resources/hidden-military-implications-building-back-new-nuclear-uk>

MEETING FOR SUFFERINGS

South East Scotland is currently unrepresented on Meeting for Sufferings, the “central body which can act on behalf of the Society between Yearly Meetings”. It met most recently on 2 October, and before that on 10 July; Henry S. Thompson, our former representative reported on its April meeting in Sesame 235, which was the last he attended. The full papers for meetings are made available in advance, and the minutes are also published; those for 10/7/2021 are at

<https://www.quaker.org.uk/documents/mfs-2021-07-agenda-papers-package>

and

<https://www.quaker.org.uk/documents/mfs-2021-07-follow-up-package>

and those for 2/10/2021 at

<https://www.quaker.org.uk/documents/mfs-2021-10-agenda--papers-package>

and

<https://www.quaker.org.uk/documents/mfs-2021-10-follow-up-package-1>

The following summaries have been prepared from the documents by the Editor.

10 July

The routine business of Sufferings includes keeping the Prison and Court Register, which records the details of Friends whose actions under concern have put them in conflict with the authorities; three Friends' names had been notified by their area meetings after being arrested for protests on the Climate Emergency. Ian Bray, of West Yorkshire AM, had been one of seven acquitted by a jury at Southwark Crown Court of causing criminal damage to the Shell Building, despite the judge's ruling that five of them had no defence in law; conviction might have entailed a five-year prison sentence, a ten-thousand-pound fine, or both.

Another task is overseeing the registration of 'Quaker recognised bodies' (QRBs); a system agreed by Sufferings in 2015, under which five QRBs were due for re-registration. These were: the Quaker Disability Equality Group (Q-DEG), working for the full integration of disabled people in the life of the Society of Friends; Quaker Values in Education (QVinE), a group for sharing insights and inspiration; Quaker Action on Alcohol & Drugs (QAAD), a long-established body (it was originally the 'Friends' Temperance & Moral Welfare Union', and is a registered charity) which is also concerned about gambling addiction; the Quaker Decriminalisation Network, campaigning for the decriminalisation of the personal use of drugs; and Quaker Roots, formerly 'Roots of Resistance' a grassroots network set up to respond to the DSEI (Defence and Security Equipment International) arms fair [see page 7]. All five were re-registered; QDN is still deemed an

'emergent group' whereas Quaker Roots is now a 'freestanding group'. (There are 69 other QRBs.)

In the triennium that was about to end, Meeting for Sufferings had reserved four places for 'Young Adult Quakers' – under the age of 35 [!?!] – and there was some discussion of "ways of taking this matter forward".

The minute on the report from Yearly Meeting Trustees includes the sentence: *We have heard much about the essential nature of communication between MfS and Trustees and the need for ways to improve our mutual understanding.* It also refers to the financial difficulties arising from the pandemic:

Expenditure was exceeding income before the pandemic and Trustees' original intention was to correct this by the end of 2024. However, with a forecast deficit of £2m, action needs to be taken sooner so that our work in the world has the income to support it.

These are challenging times, and change is inevitable. However clear the need, that change may also be painful. We know that Central Committees and staff are working together to discern priorities and determine how best to deliver them within the budget set by Trustees, and we offer them our prayerful support.

Two Trustees reported briefly on the five workshops held in April and May for Sufferings representatives on the simplification of central governance; more workshops during YM Gathering were planned, with roadshows in the autumn.

Simplification includes a restructuring of central work; Robert Almond and Jeff Beatty, co-clerks of Quaker Peace & Social Witness Central Committee spoke to the meeting about plans for QPSW to be (in the words of the Minute) "*a more agile organisation, engaging with Quaker Recognised Bodies, Friends in the regions and Local Development Workers, and collaborating with non-Quaker partners*". Nine AMs had sent minutes expressing concern about the discontinuation of particular work, especially in relation to criminal justice – although it was pointed out that some responsibility for supporting prison chaplaincy rests with Quaker Life.

The final substantive agenda item was a presentation on the Integrated Strategy for Supporting Quaker Communities. Wendy Hampton and Bridget Holtom (Local Development Workers for North West England and Yorkshire, respectively) together with Rachel Matthews (Head of Supporting Quaker Communities) set out how it is to be delivered, with the aid of colourful graphics (pp. 67-73 of the agenda papers package).

The meeting closed in worship; and the concluding Minute quotes the paraphrased words of the Welsh Friend Waldo Williams (1904-71):

We have felt the support of his hand ... within a mystery that we do not always understand.

2 October

The first meeting of a new triennium was held as a blended meeting with some of the new representatives gathered at Friends House.

Two new QRBs were registered; both are already registered charities. The Bamford Quaker Community, in the Hope Valley of Derbyshire, was originally established in 1988; it offers a place of spiritual retreat to visitors to “[join] the live-in community in seeking to live out Quaker Testimonies in daily life”. [See Sesame 227] Quakers in the World operates and maintain a website <http://www.quakersintheworld.org/> which aims to bring together the many different ways in which Quakers have put their testimonies into practice. A third body, Friends with Jewish Connections, was recognised as an ‘emergent’ group, registered as such until 2023.

A great many nominations were brought to the meeting, and a number of changes to the online version of *Christian Faith & Practice*, in particular concerning the laying down of the Committee on Clerks and the setting of new terms of reference for Central Nominations Committee. Yearly Meeting Trustees gave a report, as usual, but nothing of note arising from it is noted in the minutes. Another AM had expressed concern about the changing focus of QPSW.

The first major item of business was consideration of the Independent Inquiry into Child Sexual Abuse (IICSA) set up in 2019 to investigate policies and practices in faith organisations, to learn from the past and from the experience of survivors so as to make sure children are safe in future. The Recording Clerk had provided a written statement to the Inquiry on behalf of Quakers in Britain; an interim report was published on 2 September, with the final report and recommendations expected in 2022. Juliet Prager, the Deputy Recording Clerk, introduced this item with a background paper (pp. 25-28 of the agenda papers package) and it was noted that Quaker Life asks AMs to report annually on their safeguarding policies and practice. Only 44 of the 70 area meetings have responded.

The Police, Crime, Sentencing and Court Bill (PCSCB) was the subject of a concern forwarded by Surrey & Hampshire Border AM and a paper from Grace Da Costa, BYM’s Public Affairs and Advocacy Manager. As the minute says,

The PCSCB is very wide ranging in its scope, threatening the right to protest, imposing stringent conditions on assemblies and processions, increasing fines and the length of prison sentences, and extending the criminalising of trespass. It will have a disproportionate negative effect on groups who are already marginalised, such as Gipsy, Roma and Traveller communities and people of colour.

Although most of its provisions apply only in England and Wales, it extends to Scotland where it amends the Road Traffic Act 1988; and conceivably, its influence could spread if it changes the culture of policing. [Friends may have read reports of the disproportionate aggression shown by Welsh

and English officer deployed in Glasgow during COP26; see (e.g.)

<https://www.theguardian.com/uk-news/2021/nov/08/glasgow-squat-baile-hoose-cop26-activists-police-raid>

and

<https://www.theguardian.com/environment/2021/oct/07/cop26-activists-fear-influx-english-police-mar-friendly-approach-protest>

The Minute cited *Advices & Queries* – “respect the laws of the state but let your first loyalty be to God’s purposes” – and affirmed support for civil liberties and human rights.

At the time of the meeting, COP26 was a month in the future. Meeting for Sufferings received information (pp. 41-45 of the agenda papers package) on Quaker activities, and asked for the preparation of a statement on Friends’ behalf about the issues at stake at the Conference. (This statement, “Our faith does not permit us to stand by” can be read here:

<https://www.quaker.org.uk/news-and-events/news/our-faith-does-not-permit-us-to-stand-by-quakers-statement-ahead-of-cop26>.)

In November 2018 our area meeting agreed to become a Supporting Area Meeting of Q-CAT: the Quaker Concern for the Abolition of Torture (see *Sesame* 221). We are one of only four, of the 70 AMs in Britain Yearly Meeting. Juliet Morton, Q-CAT co-ordinator, urged representatives to encourage their meetings to take an interest giving a summary of recent activities (pp. 49-53): the Minute echoes this.

The final agenda item was preliminary consideration of the various tasks laid on Meeting for Sufferings by Yearly Meeting, of which the most far-reaching is to consider its own role and whether this needs to be reviewed. As Henry Thompson wrote in the personal reflection accompanying his final report, there is a widespread feeling that indeed it does.

GENERAL MEETING FOR SCOTLAND

General Meeting has met three times since Sesame last carried a report of it; a combination of awkward dates in June (GM met after we had gone to press) and other items being crowded out of the September issue by the Trustees’ report.

12 June

53 members and five attenders were at the June meeting (by Zoom, of course, at what would have been at meeting hosted by East Scotland AM).

At its March meeting, GM had agreed to set up a formally constituted five-member group to work alongside the Scottish Quaker Community Justice Network, enabling General Meeting to own and speak for the work done by Friends to promote social justice in Scotland. The group appointed comprised Jenny Copsey, Anneke Kraakman, Bob Mandeville and Trish Rogers, with Kate Philbrick as clerk. (It and the Network are, at the time of

writing, co-operating on a project to encourage restorative practices in the prison system; see <https://www.prisonersweek.org.uk/blog/scottish-quaker-community-justice-network>.)

Other continuing work was on taking forward discussion of the suggestion from North Scotland AM that the structure of the Society of Friends in Scotland might be simplified by making it into a single charitable body rather than five, an idea first put forward in 2015. Nominees from South East Scotland AM were still awaited for the working group.

Zoe Prosser, the newly appointed Local Development Worker for Scotland, was introduced to the meeting, and spoke of her plans to offer training to elders and support for activists at COP26.

The meeting received reports from the Parliamentary Engagement Working Group (PEWG); from Ann Kerr, GM rep. to Meeting for Sufferings; and from Marriot Dallas, on the Enquirer's event of 24 April. It agreed reluctantly to withdraw from Scottish Churches Housing Action since the viability of the body was made questionable by its difficulty in finding trustees and the discontinuation of Scottish Government funding.

General Meeting remains involved in social witness nevertheless, and written reports were received from representatives on Faith in Community Scotland (FiCS); Interfaith Group on Domestic Abuse; Scottish Faith Action for Refugees (SFAR); the ACTS [*Action of Churches Together in Scotland*] Group on Human trafficking; and Together Scotland. Additionally the meeting heard about the plans in South East Scotland AM for community sponsorship, and about an online conference later that month, 'Life on the Breadline' organised by Church Action on Poverty.

11 September

Membership of the working group "to identify options for change in the way we work which would benefit Quakers in Scotland" was confirmed: Kate Arnot, Brian Ashley, Alyson Buchan, Kate Gulliver, Laurie Naumann, Phyllida Sayles, Robin Waterston and Jay Wilkinson, with, as convenor, Lesley Richards of Worcestershire and Shropshire AM. The group was appointed to serve until March 2022 – and presented an interim report later in the meeting.

It was reported that the Management Meeting of BYM had agreed in July to make permanent the post of Scottish Parliamentary Engagement Officer and to confirm Andrew Tomlinson in it.

A letter had been received from the board of Scottish Churches Housing Action confirming that it was being wound up, and thanking Friends for their support over the 27 years of its existence.

A video report – see <https://bit.ly/shindig2021> – was given of this year's Shindig; held in person, although with a much circumscribed programme.

As mentioned above, what is being called the "options for Scotland" group

had already started its work, meeting AM trustees and treasurers. Zoe Prosser may also attend its meetings.

The report from the PEWG was followed by one from Andrew Tomlinson, a PowerPoint version of which is here:

https://docs.google.com/presentation/d/1DiOQuO_rJuu1RTjHT5SKnbgyqo4Ykxeu/edit?usp=sharing&oid=107540080662654130012&rtpof=true&sd=true

Friends then discussed in small groups the question:

How can we as Quakers build relationships with politicians and engage them in Quaker work, hoping to influence the decisions they make?

Ann Kerr reported on the July meeting of Meeting for Sufferings, after which most of the rest of the meeting was given over to COP26. Martin Mansell reported on what Glasgow Friends would be doing to make the Meeting House a resource for Quakers during the Conference; provide accommodation for visiting Friends and others; give support to delegates from the Global South; and disseminate information to Quakers in Scotland. Rosemary Hartill of the PEWG also represents GM at Stop Climate Chaos Scotland, and shared her experience of the work, more details of which are at <https://www.stopclimatechaos.scot/>

20 November

At a blended meeting, with Friends in Edinburgh Meeting House joined by others on Zoom, a total of 67 members and two attenders participated.

Feedback from COP26 was a significant theme: it was minuted that

Although COP26 did not deliver enough, we need to keep our hope alive and faithfully continue our climate justice work.

There were messages of appreciation from the Iona Community and from Lindsey Fielder Cook of QUNO. Zoe Prosser's report of her experiences at the Conference, 'Hope and sorrow at COP', was read.

PEWG and the Community Justice Working Group reported; PEWG also urged that GM affiliate to the International Development Association of Scotland (IDEAS) to further its work on peace education, which was agreed. Ann Kerr reported on October's Meeting for Sufferings.

Joyce Taylor read Janet Fenton's report on work by Scottish CND and ICAN, and David Somervell spoke of what used to be the Edinburgh Peace & Justice Centre, now Peace & Justice Scotland, of which he is a trustee.

The final item of business was a consideration of the nature of eldership and oversight. Friends discussed in small groups the question *What are the spiritual and pastoral needs in our Meeting, and how can they be met?*

The Minute read in part:

We see the wisdom once again of our old query 'How does Truth prosper among us? We have to tackle that to answer our present needs.

Next General Meeting will be on 12 March 2022, "if nothing occurs to prevent".

John Scott of Amwell

John Scott (1731-83) was born in Bermondsey and moved to Amwell, near Ware in Hertfordshire, when he was about ten; his father bought Amwell House and set up as a maltster, having previously been a successful draper. From 1760, John took on the improvement of the garden, as a 'managed wilderness' with a famous grotto – his friend Samuel Johnson said "none but a poet could have made such a garden". He was also an expert on roads and a critic of the Poor Law, though as a Quaker could not participate actively in politics. His Poetical Works, published the year before his death, include the following attack on militarism, and the warning that rotten government is a greater threat to freedom than supposed foreign enemies.

The Drum

I HATE that drum's discordant sound,
 Parading round and round and round:
 To thoughtless youth it pleasure yields,
 And lures from cities and from fields,
 To sell their liberty for charms
 Of tawdry lace, and glittering arms;
 And when Ambition's voice commands,
 To march, and fight, and fall, in foreign lands.

I hate that drum's discordant sound,
 Parading round, and round, and round:
 To me it talks of ravag'd plains,
 And burning towns, and ruin'd swains,
 And mangled limbs, and dying groans,
 And widows' tears, and orphans' moans;
 And all that Misery's hand bestows,
 To fill the catalogue of human woes.

Sonnet to Britain

Renowned Britannia! Loved parental land!
 Regard thy welfare with a watchful eye!
 Whene'er the weight of want's afflicting hand
 Wakes in thy vales the poor's persuasive cry –
 When wealth enormous sets the oppressor high,
 When bribes thy ductile senators command,
 And slaves in office freeman's rights withstand,
 Then mourn, for then thy fate approacheth nigh!
 Not from perfidious Gaul or haughty Spain
 Nor all the neighbouring nations of the main,
 Though leagued in war tremendous round thy shore –
 But from thyself thy ruin must proceed!
 Nor boast thy power! For know it is decreed,
 Thy freedom lost, thy power shall be no more!

SOUTH EAST SCOTLAND AREA MEETING

Minutes of Area Meeting held on Wednesday 8 September 2021
by remote videoconferencing

2021/09/01 Worship and introductions

During worship, we have heard read *Quaker Faith & Practice* 24.49, which reminds us that “people matter”. In working to secure rights for all, we must take risks for God, engaging in the mutual process of liberation.

We ask Graham Beale (CF) and David Clarke (CE) to serve as Elders for this meeting.

We have made available the names of those nominated for appointments. We will record our decisions at item 11.

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

2021/09/02 Minutes of Meeting of Saturday 19 June 2021

The minutes for our meetings held by remote videoconferencing on 11 May 2021 and 19 June 2021 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]

[Redacted]

[Redacted]

2021/09/12 Dates & arrangements for Area Meetings in 2022

We confirm the following dates and venues for our meetings in 2022:

- Monday 17 January, 7.00 pm, 7 Victoria Terrace
- Saturday 19 March, all day, all-age at Polmont
- Tuesday 10 May, 7.00 pm, 7 Victoria Terrace
- Saturday 25 June, all day, all-age at Kelso Quaker Meeting House
- Wednesday 7 September, 7.00 pm, 7 Victoria Terrace
- Saturday 26 November, all day, all-age at Central Fife
- Monday 16 January 2023, 7.00 pm, 7 Victoria Terrace

The hosting of all-day meetings by local meetings will be arranged in due course.

2021/09/13 Closing minute

37 Friends (33 members, 3 attenders and one member of staff) have been at all or part of this meeting.

Central Edinburgh 18	Central Fife 2	East Lothian 4	Kelso 3	Penicuik -
Polmont 4	Portobello & Musselburgh 5	South Edinburgh 8	Tweeddale -	Visitor (LDW) 1

We next meet on Saturday 27 November 2021 at 10.00 am, hosted by Central Edinburgh LM.

(Signed)
Alastair Cameron
Clerk
Cath Dyer
Assistant Clerk

The report “Broken People Can’t Heal a Nation”: *The Role of Arts in Peacebuilding in Yemen*, by Yazeed al-Jeddawy, Maged al-Kholidy & Kate Nevens, which was featured at the Geoffrey & Elizabeth Carnall Award Lecture in September (see Sesame 237, p. 18) is available online as an 89-page PDF, at https://carpo-bonn.org/wp-content/uploads/2021/03/carpo_policy_report_08_2021.pdf

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

Every Sunday at 11.00 am: booking is no longer required, and there is no limit on numbers. Tea & coffee will be provided afterwards; Friends may bring their own food to eat in the hall.

1st Sundays are usually All-Age worship.

Wednesdays at 12.30 pm (for 30 mins): no booking required

Contact the office, centraledinburgh@quaker.org.uk or 0131 225 4825, for information.

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

On the 1st, 2nd, 4th & 5th Sundays at 10.30 am; no limit on attendance; no pre-booking required. Meetings on 1st Sundays in Dunfermline will resume when a venue is available.

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

On the 2nd & last Sundays of the month at 11.00 am. No pre-booking required.

Kelso – QMH, Abbey Row, Kelso TD5 7JF

Sundays at 10.30 am; please contact **Marianne Butler** in advance to book a place.

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**.

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; children's meeting.

1st Sundays: Evening meeting at 7.30; NO arrangements for children.

Please contact **Mary Jane Elton** if you plan to attend either morning or evening meeting.

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

Sundays at 10.30 am: contact **Rici Marshall Cross** for further information.

Tweeddale – The Drill Hall, Walkershaugh, Peebles EH45 8AU (access in Tweedbrae)

2nd Sundays at 10.30 am; 4th Tuesdays at 7.00 pm; contact **Anna Lawrence**.

MEETING BY ZOOM

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

Every Sunday at 9.30 am (online only); and at 11.00 am (blended with the meeting in person).

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

On the 1st 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 (changed from Wednesday); NO meeting on the 1st Tuesday in the month.

Kelso – for login details contact **Marianne Butler**; blended with mtgs in person, as above.

Penicuik – for details contact **Mark Hutcheson**; ditto

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

Also Wednesdays at 8.00 pm (online only).

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

Sundays at 10.30 am, blended with the meeting in person, as above.