

SESAME

Number 241: May 2022

Area Meeting on 10 May / BYM 2022 / Bruce and the Spider / 'Together for Our Planet' / British Friends' Spiritual Health – *a critique from 1993* / War in Ukraine: NFPB Trustees; 'Moving the Window'; Non-violent Resistance; Sun-flowers / Fàilte Edinburgh update (*and ways to help*) / John Wigham (Enjoyment) Trust / Singing: Taizé chants; & health improvement / Gender Diversity & Inclusion – *a Meeting for Learning* / BDRC update / March minutes / & more

OUR PRINCIPLE IS, AND OUR PRACTICE HAVE ALWAYS BEEN, to seek peace and ensue it and to follow after righteousness and the knowledge of God, seeking the good and welfare and doing that which tends to the peace of all. We know that wars and fightings proceed from the lusts of men (as *Jas. iv. 1-3*), out of which lusts the Lord hath redeemed us, and so out of the occasion of war. The occasion of which war, and war itself (wherein envious men, who are lovers of themselves more than lovers of God, lust, kill, and desire to have men's lives or estates) ariseth from the lust. **All bloody principles and practices, we, as to our own particulars, do utterly deny, with all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world.**

The opening paragraph of A Declaration from the harmless and innocent people of God, called Quakers, January 1660 [i.e. 1661], addressed to Charles II, and signed by George Fox and eleven others; it was one of the first written formulations of our Peace Testimony, which is the subject of several contributions to this issue – see pages 9, 10, 12 and 31.

Published by South East Scotland Area Meeting of the Religious Society of Friends (Quakers). Material for the next issue should be sent to Alan Frith (email: ar.frith@btinternet.com) or by post to 10, East Parkside, Edinburgh EH16 5XJ, to be received at the latest by **Tuesday 14 June**. The Editor reserves the right to condense articles. If possible, please submit articles by email sending as an attachment *and* in the body of the email. An email version of *Sesame* is available in PDF format. Contact the Editor.

SOUTH EAST SCOTLAND AREA MEETING

South East Scotland Area Meeting will be on Tuesday 10 May 2022, at 7.00 pm. It will be both in-person and on Zoom.

There is no requirement to register in advance. The meeting in person will be at the Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL.

DRAFT AGENDA

1. Worship and introductions
2. Minutes of the meeting of Saturday 26 March 2022
3. Matters arising from previous minutes
 1. *Certificate of accomplishment for wedding, 16 April*
(2022/03/04 refers)
4. Membership matters
 1. Reports on membership visits
 2. Application for membership
 3. Transfers
5. Reports from local meetings
South Edinburgh: death of Hilary Davies
Central Edinburgh: memorial meeting for Andrew Hadjucki
6. Quaker Parliamentary work in Scotland – *presentation and discussion led by Andrew Tomlinson, Parliamentary Engagement Officer for Scotland*
7. Reports
 1. AM Library Committee
 2. John Wigham (Enjoyment) Trust [*see page 16*]
8. Appointments
 1. *From Nominations Committee*
 2. *To attend General Meeting for Scotland, 10 June*
9. Closing minute

All are welcome at Area Meeting – you don't have to be a member of the Society of Friends.

Item 6 of our business will be a presentation by Andrew Tomlinson, the Parliamentary Engagement Officer for Quakers in Scotland. Andrew will be consulting us about which issues we would like to see the Parliamentary Engagement Working Group (PEWG) concentrating on over the next three years. There is information about recent and current work here:

<https://www.quakerscotland.org/our-work/parliamentary-engagement>

Alastair Cameron
Clerk

Yearly Meeting 2022

The theme of Yearly Meeting, taking place later this month, will be 'faith, community and action' and will address three big questions:

- Faith: *How do we experience worship, community and witness?*
- Community: *How can we build Quaker communities that respond to challenges and put faith into action?*
- Action: *How can we transform thinking and action in Quaker communities and wider society?*

Preparatory sessions will be held online, Saturday to Thursday, 21-26 May; the sessions of YM itself will take place Friday to Monday 27-30 May. The Yearly Meeting will be blended, open both to participants in person, at Friends House in London, and people joining online. The assistants clerks, Adwoa Bittle and Fred Langridge, describe how it will work, here:

<https://www.quaker.org.uk/blog/how-will-a-blended-hybrid-yearly-meeting-work>

Booking to attend Yearly Meeting in person, and for the Youth, Children's and Families programmes, closed on 6 May; but for online participants it is open until **Friday 20 May**.

(N.B. The online booking form at <https://forms.quaker.org.uk/ym2022/> says "There is no closing date for online participation" – this is **incorrect**.)

Participation in Yearly Meeting sessions is free, but as part of the booking process you will be expected to agree to Terms & Conditions – see

<https://www.quaker.org.uk/documents/yearly-meeting-gathering-2021---booking-terms-and-conditions>;

and to a 'Community Agreement' on behaviour at YM – see

<https://www.quaker.org.uk/documents/our-community-agreement-1>.

The Yearly Meeting team can be contacted from 9am-5pm, Monday to Friday, by telephone on 020 7663 1040, or at ym@quaker.org.uk.

The Editor would welcome reports or pictures from anyone attending Yearly Meeting for possible inclusion in the next Sesame; the deadline is 14 June.

The Bruce and the Spider

Bernard Barton (1784-1849), a birthright Friend from Carlisle, was, from 1809 until his death, a clerk at Messrs Alexander's Bank in Woodbridge, Suffolk, and a published poet whose works were praised by Charles Lamb and Lord Byron – though both strongly advised against giving up his post at the bank. He was a friend of Robert Southey and James Hogg, and his daughter Lucy married Edward FitzGerald, the translator of Omar Khayyám. In *The Convict's Appeal* (1818), he protested at the death penalty and the severity of the criminal law; he also wrote poems against slavery, as well as religious verses, some of which were set as hymns. *Household Verses* (1845) led to his being granted a civil list pension of £100 a year.

Many of Bernard Barton's poems were written for children, some for inclusion in books by the Quaker educationalist Anne Knight (1792-1860), such as *Mary Gray: a tale for little girls* (1831). The following is not one of them, but, shorn of the two introductory verses (in the left-hand column below) and the moralising final three (in the right-hand column opposite), it lived on in anthologies of edifying recitation pieces for the young. James Hogg also made a poem of the same fable (published in the *Virginia Free Press* in 1835, as an encouragement to anti-slavery campaigners); the unhistorical legend of the spider, which might originate in a post-Reformation folktale, first appeared in print in Sir Walter Scott's *Tales of a Grandfather* (1828).

NOT in Prosperity's broad light,
Can reason justly scan
The sterling worth which, viewed
aright,
Most dignifies the man:
Favoured at once by wind and tide,
A skilless pilot may well guide
The bark in safety on: –
Yet when his harbour he has gained,
He who no conflict hath sustained
No meed has fairly won.

But in Adversity's dark hour,
Of peril and of fear,
When clouds above the vessel lower,
With scarce one star to cheer;
When winds are loud, and waves are
high
And ocean to a timid eye
Appears the seaman's grave:
Amid the conflict, calm, unmoved,
By truth's unerring test is proved
The skilful and the brave.

For Scotland's and for freedom's
right
The Bruce his part had played,
In five successive fields of fight
Been conquered and dismayed;
Once more against the English host
His band he led, and once more lost
The meed for which he fought;
And now from battle, faint and
worn,
The homeless fugitive forlorn
A hut's lone shelter sought.

And cheerless was that resting-place
For him who claimed a throne:
His canopy devoid of grace,
The rude, rough beams alone;
The heather couch his only bed, —
Yet well I ween had slumber fled
From couch of eider-down!
Through darksome night till dawn
of day,
Absorbed in wakeful thought he lay
Of Scotland and her crown.

The sun rose brightly, and its gleam
 Fell on that hapless bed,
 And tinged with light each shapeless
 beam

Which roofed the lowly shed;
 When, looking up with wistful eye,
 The Bruce beheld a spider try
 His filmy thread to fling
 From beam to beam of that rude cot;
 And well the insect's toilsome lot
 Taught Scotland's future king.

Six times his gossamery thread
 The wary spider threw;
 In vain the filmy line was sped,
 For powerless or untrue
 Each aim appeared, and back recoiled
 The patient insect, six times foiled,
 And yet unconquered still;
 And soon the Bruce, with eager eye,
 Saw him prepare once more to try
 His courage, strength, and skill.

One effort more, his seventh and last!
 The hero hailed the sign!
 And on the wished-for beam hung
 fast
 That slender, silken line;
 Slight as it was, his spirit caught
 The more than omen, for his thought
 The lesson well could trace,
 Which even "he who runs may read,"
 That Perseverance gains its meed,
 And Patience wins the race.

Is it a tale of mere romance?
 Its moral is the same;
 A light and trivial circumstance?
 Some thought it still might claim.
 Art thou a father? Teach thy son
 Never to deem that all is done,
 While aught remains untried;
 To hope, though every hope seem
 crost
 And when his bark is tempest-tost,
 Still calmly to confide.

Hast thou been long and often foiled
 By adverse winds and seas,
 And vainly struggled, vainly toiled
 For what some win with ease?
 Yet bear up heart, and hope, and will;
 Nobly resolved to struggle still;
 With patience persevere;
 Knowing, when darkest seems the
 night
 The dawn of morning's glorious light
 Is swiftly drawing near.

Art thou a Christian? Shall the frown
 Of fortune cause dismay?
 The Bruce won but an earthly crown,
 Which long hath passed away:
 For thee a heavenly crown awaits,
 For thee are oped the pearly gates,
 Prepared the deathless palm: –
 But bear in mind that only those
 Who persevere unto the close
 Can join in victory's psalm.

Together for our Planet – What are we called upon to do?

Wednesday 11 May – 7.30 pm: in person and on Zoom

Salisbury Centre, 2 Salisbury Road, Edinburgh, EH16 5AB

Following November's wonderful Together for our Planet concert, what can we do to offer a faith perspective to Edinburgh Community Climate Forum?

Your opportunity to contribute as individuals and communities.

Chaired by David Somervell, Trustee of Our Future Edinburgh; keynote speaker Alastair McIntosh, Fellow of the Centre for Human Ecology, and author of Riders on the Storm – The Climate Crisis and the Survival of Being.

To book a place go to <https://www.trybooking.com/uk/events/landing?eid=26840&>

The Spiritual Health of our Yearly Meeting [1993]

Alastair Heron (1915-2009) was an academic psychologist whose appointments included being a professor (1963-68), at the Rhodes-Livingstone Institute in Lusaka (the University of Zambia, after independence), and Head of the Department of Psychology at Melbourne (1970-74). As a conscientious objector in the Second World War he came into contact with Friends, and joined the Society in 1942. In 1963, he was one of the group which produced the pamphlet, controversial in its time, Towards a Quaker View of Sex, which defined 'sin' as actions that involve the exploitation of the other person and 'chastity' as the total absence of exploitation. In retirement, he was an active member of Balby Monthly Meeting (now Sheffield & Balby AM) and Hartshead PM (now Central Sheffield LM).

At the residential Yearly Meeting at the University of Warwick in 1993, Alastair was one of the three speakers at a 'fringe' session chaired by Hugh Pyper, which led to a jointly-written submission to YM the following year – from which there is an extract in Quaker Faith & Practice (27.04). He was the only one of the three to prepare a paper ahead of the 1993 session: the text that follows.

As is said in the first paragraph, the other two speakers were leading members of groups, and groups which (as is not said) were often seen as antagonistic opposites: Ralph Hetherington (1917-2000), of the Quaker Universalist Group, which still exists (see <https://qug.org.uk/>) and holds that "no one faith has the final revelation or monopoly of truth"; and Joseph Pickvance (1911-2000), of the New Foundation Fellowship, established to give a new emphasis to the message of George Fox that "Christ has come to teach his people himself". (The NFF is no longer a Quaker Recognised Body within BYM, and its website, at <http://nffquaker.org/>, has not been updated recently.) Alastair Heron's own position was more easily defined in terms of what he disapproved of – see his second paragraph – than by the clarity of his prescription; although he was clear that change of some sort was needed.

Almost thirty years on, our terminology has changed – London Yearly Meeting was renamed Britain Yearly Meeting the following year; MMs and PMs became AMs and LMs a little later – and we are again in the process of revising the Book of Discipline, Church Government having been part of the version that was superseded by Quaker Faith & Practice. Readers may decide for themselves what, if anything, of Alastair's diagnosis still holds true in 2022. (Editor)

THE purpose of this occasion is to give three British Quakers an opportunity to listen to one another, and to enable them to listen to those who select this offering from among those available at the same time, thus according it some priority. My colleagues Joseph Pickvance and Ralph Hetherington are probably perceived as representing 'positions': those held by the New Foundation Fellowship and by the Quaker Universalist Group respectively. They have invited me to join them because I am not thus identified – mainly due to my conviction that labels should be kept to a minimum for oneself, and the use of them avoided when we speak or write about other people. So I am known to regret the tendency to lump

people together as, for example, 'the disabled', 'the Christocentrics', or 'the universalists'. But we Quakers (sometimes when serving together in nominating committees) also label one another as teachers, social workers, or what-have-you, thus failing to convey any significant information about the person and her or his experience of life both spiritual and practical. So we hope in this discussion to get right away from labels and allegiances, so that all of us may concentrate on sharing our insights, perceptions and hopes across a broad front.

Part of such an exercise involves the further self-discipline of avoiding (or at least 'unpacking') Quaker words and catch-phrases, reliance on which currently enables many members and attenders to think they are saying something meaningful. Here I have in mind such examples as '*the spirit*'; '*the Light*'; '*What canst thou say?*' (without what follows); and of course what Ben Pink Dandelion's studies have identified as the only current Quaker belief – '*that of God in every one*'. The practice is often extended to the use of other favourite partial quotations, notably from Robert Barclay and Isaac Penington. All these I perceive as what medically are termed 'signs', because they can be seen heard or felt. So we could add the current writings or utterances of individual members. And we should mention a static membership, due to the inability or unwillingness of our thousands of fairly regular Attenders to apply for membership. What the patient reports are called 'symptoms', which are difficult to list because London Yearly Meeting rarely finds it possible to speak for itself about its spiritual condition. There is however a murmur to the effect that it doesn't feel very well.

Physicians put the signs and symptoms together, add the results of what they hope are the relevant tests, and arrive at a diagnosis, upon which to prescribe treatment. Sometimes the first attempt at diagnosis is wrong, or needs to be modified, and quite often treatment becomes a matter of trial and error. That recognised we still expect them to carry on and do the best they can. When the prescribed treatment of necessity involves changes in the patient's lifestyle and behaviour, resistance may be encountered, and positive health and well-being is not attained. Quakers today tend to be resistant.

Modern men and women say casually "God knows!" It is an essential part of my personal faith to assert that God indeed does know. But we genuinely have freedom, not to listen to God, to pay no attention to what God says, to ignore God's diagnosis of our individual or corporate spiritual condition, to think we know best, to go our own way. Most contemporary Quakers are open about their 'individual' approach to life, and some at least of our local meetings extend that into the corporate domain, not even treating the contents of *Church Government* as 'guidelines'. There is a widespread reluctance voluntarily to accept the self-discipline God prescribes for individual spiritual recovery, and it is not only the majority of our Attenders who perceive the local meeting as a welcome source of

acceptance and friendliness, not primarily as the focal point of their spiritual nourishment and healthy growth.

As I have written elsewhere, 'faith' for me is not a package of beliefs: it is a matter of where I place my ultimate trust. When asked to say where I have reached so far in my spiritual development, I can with confidence based on experience describe myself as a believer in the same 'Christ' who spoke to Fox's condition. And if asked to explain what that means to **me**, I find it difficult to better the answer given by Justin Martyr in the second century CE, as paraphrased by Henry Chadwick:

"Justin argues that the light that all men [sic] have is implanted by the divine Reason, the Logos of God who was incarnate in Jesus, and who is universally active and present in the highest goodness and intelligence wherever they may be found ... The divine Logos inspired the prophets, he says, and was present entire in Jesus Christ."

That is why I must break my own rule – to identify myself as a Quaker Christian, who trusts God, is 'saved' from my wilfulness by the Inward Light of Christ, knows that the Holy Spirit is ready to guide and to enable if I will but listen expectantly and then follow; and who does not thereby subscribe to any concept of a Trinity, wholly absent from the New Testament. It is from that position I must view our British part of the religious society that I joined **literally** by 'convincement', not just 'on application' as for some years we have described that process. We can work on our structures and our processes as hard and as long as we like, but the outpouring of time, energy and resources will have no effect on our overall **spiritual** health and vigour: we may simply become more efficient rather than more effective. No – we are faced with a prescribed course of treatment which we are completely free to reject. It involves the acceptance and maintenance of in our individual lives, and those of our local meetings, of a self-discipline which is clearly uncongenial to many. But others, infinitely wiser and more truly spirit-led than I will ever be, leave one in no doubt about this pre-requisite for deepening of the spiritual life, first of individuals and through them of institutions, whether religious or secular.

Here in Britain, we have recently been forced to face the dilemmas of our Quaker membership. The more easy-going we are, the more we blur the distinction between 'attending' and the public commitment to which membership should bear witness, the harder will it be for many to see any point in making such a public commitment. The longer we plod on as avowed seekers unable to report with conviction what we have so far found, the longer will our meetings and our religious society be perceived as mainly an exceptionally welcoming and usually tolerant friendly society. As Thomas Merton put it so simply and trenchantly:

"... in the last analysis ... God asks for our selves ... And since no man is an island, since we all depend on one another, I cannot work out God's will in my own life, unless I consciously help [others] ... to work out his will in theirs."

NFPB and Ukraine, two months after the invasion

The Trustees, staff and members of Northern Friends Peace Board have been keeping in close touch since tensions mounted between Russia and Ukraine in February 2022. This note records some of the considerations and actions arising and was agreed by trustees on 28 April 2022.

The war in Ukraine continues to be devastating in its immediate and longer term impact. NFPB staff and trustees have been keeping under close review how our work could and should develop in the light of the war.

We are mindful that this is not the only brutal war that has taken place and continues to take place in the world, but also that the scale and nature of this war in the continent of Europe create a great danger for the world as a whole. We have been challenged by the need to extend our empathy and compassion for all, and challenged too by a sense of having little power or opportunity to shape events in the midst of war.

We are committed to continue to promote reflection, discussion and awareness of paths to peace and creative alternatives, however difficult it is for these to be realised. We continue to gather information on Quaker, other faiths, and other peace and justice voices and initiatives, sharing these through our website, social media and our Peace Round-up bulletin. These are valued as important resources by Friends and others in Britain and further afield.

Our work priorities on promoting nuclear disarmament, reduction in military spending and of rethinking security remain central to our work. The war has brought them into sharper focus whilst also making them both more even more important and yet harder issues on which to work. The urgency of the climate emergency as a peace concern is an area we continue to publicise and promote action on. We value our collaboration with other peace partners in taking these areas of work forward.

In collaboration with QPSW, our Coordinator is part of BYM's 'Ukraine Cluster' and is contributing to that group's work on working with Friends in reflecting on the challenges/hard issues arising for the peace testimony at this current time. We are also supporting particular Quaker Meetings through our participation in their reflections, providing resources and disseminating information about activities and responses at the local level.

As with all wars, this one is already changing, and will continue to change, Friends' understanding of the peace testimony. However and whenever it ends, it is also leaving a terrible legacy in terms of human lives, societal and international tensions, direct and indirect impact on the world's action to address the climate emergency, and a dramatic shift towards a more polarised and more militarised world. We shall need to be ready to both respond quickly when needs and opportunities arise, but also take time to reflect, to care for one and support another, and all those striving for peace.

NFPB Trustees

Moving the Window

*I tell you this
to break your heart
by which I mean only
that it break open and never close again
to the rest of the world.*

(from "Lead" by Mary Oliver)

THE Overton Window – the range of what is politically acceptable at a particular time – has shifted in such a way that talk of peace, negotiation and conflict resolution is parked clearly in the 'naive and Utopian' space. Darren McGarvey got it in a Tweet: "*Mad how unfashionable being against war has become. Really strange time in our development as a species.*"

In one way this is utterly understandable, following a brutal invasion. In a mealtime conversation, my six-year-old grandson spoke of his concern about the war and said that if people came to attack his town he would want to fight them. And then there are Roger Wilson's words, regarding resistance to the Nazis (*Quaker Faith & Practice* 24.24):

I had a far deeper sense of spiritual unity with those of my friends in the fighting services who, detesting war as deeply as I did, yet felt that there was no other way in which they could share in the agony of the world, than I had with those pacifists who talked as if the suffering of the world could be turned off like a water tap if only politicians would talk sensibly together.

Meanwhile, the Window shift has emboldened political hawks. The pro-NATO wing of the SNP feels itself justified by events and is ever more closely tied to the standard security narrative based on strengthening the Western bloc. This in turn has increased pressure on the SNP to abandon its rejection of the UK's nuclear weapons. Chris Deerin in the *New Statesman* has written recently that "The Nats are fanatically anti-Trident", echoing his NS co-writer Andrew Marr's insistence that clinging to that stance will rob the SNP of the chance of independence. In the current atmosphere it is possible to say that opposition to the possession and active deployment of weapons of mass murder is at the extreme end of extremism. The same fog pushes to the margins those voices that recognise that the European war can only end with negotiations: the alternatives being an endless Syrian-style torment, or a direct Russia/NATO conflict. As Almut Rochowanski explains:

Negotiations and continued fighting are not mutually exclusive, as this war and other recent conflicts (Syria, Colombia, Bosnia etc.) have shown. Talks may start with ceasefires, but they just as often do not, and they rarely produce comprehensive and stable political settlements swiftly. Precisely because such processes are non-linear, prone to setbacks and require months or even longer to accrue the necessary confidence and hammer out complicated arrangements,

they should be launched as early as possible and invested in. The groundwork – competent delegations, a baseline of trust between them, dedicated third-party mediators, a detailed grasp of positions and proposals, buy-in from all stakeholders needs to be laid early so that it is ready for the moment when a deal (e.g. a military stalemate) arrives.

The obsession with settling further into the competitive nuclear-armed blocs means that the real big picture is missed altogether. The future of humanity depends on re-framing the security concept – shifting it from the exclusive and narrow one-dimensional idea of the use of force, defensive or otherwise, into a holistic understanding of human safety that focusses on fundamental issues such as access to food, health services, a clean and stable environment, a personal life and community and cultural values. At the outset of the COVID spread Arundhati Roy wrote:

Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world.

To deal with this pandemic and its likely successors we need to collaborate across the globe. The climate crisis has the same obvious requirement, as does the ever-present threat of nuclear catastrophe.

On the day of the Twin Tower attacks my horrified neighbour told me that “we have to do something”, meaning, again understandably enough, that an atrocity of that scale demands a response. In that context, it is difficult to raise the question of the back-story, of how we got to this situation, but if we don’t bring that dimension into the mix we will be condemned to perpetual repetition. This was true of my schoolteacher days when some pupil had seriously misbehaved. The knee-jerk response was for punishment or removal. Asking what lay behind the outburst was seen as a dereliction, an avoidance of what was staring us in the face, even as a move away from basic justice. The back-story was seen as an irrelevance, or, indeed, something to be avoided, since it might pose serious questions about the pedagogical *status quo*. In the context of the Ukraine war, we should not be put off raising the back-story by those who use it as a means of letting the Russian aggressors off the hook. And there is also the “side-story” which points out that this is not the only ongoing war or human tragedy.

The temptation is strong to keep our heads down and let the war drums beat their beat. Speaking personally, I have been helped by a historical reflection. Two days after the 9/11 attacks, I was at George Square in Glasgow with a tiny group of friends and a banner that said that no more innocents should die. On the other side of the square, a multi-faith memorial service was in progress. When the service ended, some of its participants

passed our little vigil; and when they saw our banner, they were angry and abusive. A more reasonable intervention came from a councillor, familiar to us from other peace demos. She began by describing our stance as provocative and insensitive, but after some conversation changed her mind and stayed with us. And, of course, all over the world folk were doing just what we were doing. The message to me was pretty clear. We must risk being regarded as extreme in order to move the Window, however modestly, in a better direction.

Mary Oliver's poem "Lead" deals with grief and sorrow at the suffering of others – in this case, it is the tragic death of a number of loons: aquatic birds. It speaks to me of a response to misery and horror that is not escapist or passive, but is wholly engaged.

David Mackenzie

The full text of 'Lead' by Mary Oliver (1935-2019) can be read at

<https://wordsforyear.com/2020/06/18/lead-by-mary-oliver/>;

the articles by Andrew Marr and Chris Deerin (and a leader on 'The Scottish Question') are at <https://www.newstatesman.com/politics/scotland>.

Almut Rochowanski's commentary is at

<https://www.europeanleadershipnetwork.org/commentary/ukraine-europe-should-walk-its-talk-on-women-peace-and-security/>

and Arundhati Roy's 'The pandemic is a portal' is at

<https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca>

Ukraine: Is there a nonviolent response to aggression?

GEORGE LAKEY, a member of Central Philadelphia Monthly Meeting, has taught peace studies at Haverford, Swarthmore, and the University of Pennsylvania. He was a member of the AFSC working party that produced *In Place of War: An Inquiry into Nonviolent National Defense* (1967); his own books include *Viking Economics* (2016), and *How We Win: A Guide to Non-violent Direct Action Campaigning* (2018) – see *Sesame* **213** & **223**.

On 20 March, George Lakey delivered a half-hour talk, hosted on Zoom by the Friends Meeting in Santa Monica, California, with the support of the *Western Friend*. It is available to watch on YouTube, together with the Q&A session that followed, at

https://www.youtube.com/watch?v=IBsuDt_7LNE

(The books he refers to are *Why Civil Resistance Works: The Strategic Logic of Nonviolent Conflict* by Erica Chenoweth & Maria Stephan (2012), Columbia Studies in Terrorism and Irregular Warfare – ISBN 978-0-231-15683-7, pbk, and his own *Toward a Living Revolution: A Five-Stage Framework for Creating Radical Social Change* (2016), Wipf & Stock – ISBN 978-1-4982-9269-6, pbk.)

Sunflowers for Ukraine

Spring brings seeds of hope; and the Chaplaincy at Edinburgh University (*"for all faiths and none"*) is encouraging people to guerilla garden with sunflower seeds, to show solidarity with the people of Ukraine; see

www.guerillapeaceukraine.org.

Sunflower is the national flower of Ukraine and, by sharing and planting sunflower seeds, we can bring people together and "light up our hearts for Ukraine".

In April, in our community garden in Peebles, the Secret Garden, we shared baby sunflowers and little blue and yellow packages of sunflower seeds. It gave people the opportunity to talk about their distress, about what's happening, to feel connected and to donate.

Lesley Morrison



Fàilte Edinburgh – May update

At Failte Edinburgh we are busy preparing a ground-floor flat which has been leased to accommodate one refugee family, probably from the Middle East, under the UK Government-UNHCR Community Sponsorship Scheme:

<https://www.unhcr.org/uk/community-sponsorship5f9825b34.html>

Our group is a mixture of Quaker members and attenders and several other volunteers not associated with the Society of Friends. We all share the same aim, however: to make a difference by sponsoring a family to come and live here and to help them through their first year as they adjust to our very different way of life.

We have now submitted our Full Application to the Home Office and are working on a Welcome Booklet and Volunteer Guide.

We are still seeking financial donations, however, as costs of gas, electricity and food are rising so fast. (See opposite)

Lynne Barty



Among the daffodils ... some of the members of the Failte Edinburgh core group

See also: <https://quakerscotland.org/south-east/failte-edinburgh>

Ways to donate:

1) By Bank transfer

Donations can be made by direct bank transfer to:

Account name: Failte Edinburgh

Sort code: 08-92-99

Account number: 67237353

2) By monthly direct debit

A small monthly amount can go a long way to help. The bank details are above. You can cancel the direct debit at any time.

3) By cheque

You can send cheques made out to FAILTE EDINBURGH to the treasurer, Mark Bitel, c/o Edinburgh QMH (as below).

If you wish us to claim GIFT AID on your donation(s), please contact Mark Bitel for a gift aid form: mark@evaluation.u-net.com

4) By CAF voucher

Please send your completed CAF voucher made out to **SOUTH EAST SCOTLAND AREA MEETING** with a note indicating that funds are to be earmarked for Failte Edinburgh. Vouchers should be sent to: **Treasurer, SESAM, Central Edinburgh Quaker Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL**

Mark will send you a receipt to acknowledge your donation by email (if you have provided this) or by post.

Thank you for your generosity and compassion

Household items

We are still looking for certain items for the flat; specifically:

Linen – *only if in very good or new condition, thanks.*

Hand towels

Bath towels

Double sheets

Single sheets

Double duvets

Single duvets

Duvet covers

Pillows & cushions – *must conform to modern fire safety standards*

NO ELECTRICAL ITEMS

Cutlery – *only if in very good or new condition, thanks.*

4 large knives, 4 forks, 4 dessert spoons, 4 teaspoons

10 smaller knives

Serving spoons

Other kitchen/dining items

1 large, preferably iron, frying pan

Kitchen knives, tongs, spatula, fish slice, garlic crusher, potato peeler, sieve, etc.

1 kitchen weighing scales

1 salt and pepper set

Kitchen/dining items *cont'd*

2 large serving plates

1 large serving bowl

10 dining plates

4 side plates

6 large glasses

4 smaller glasses

1 very large jug (like a pitcher)

Furniture1 small armchair – *must conform to modern fire safety standards*1 pouffe – *ditto*1 standard double bed frame
(no mattress)1 narrow wooden bench (instead of
chairs) for dining area:*long enough to seat 3 adults***Various**

1 ironing board

4 heavy door stops

2 good condition hot water bottles

Oven gloves

1 toilet roll holder

1 toilet brush

If you can help with any of these please contact

Lynne Barty [*contact details in the Book of Members*]

Thank you for supporting Fàilte Edinburgh

Failte Edinburgh is administered through South East Scotland Area Meeting
(registered charity No. SC019165)

John Wigham (Enjoyment) Trust

Annual Report for 2021

This is inevitably going to be another short Annual Report because not much has happened on account of the Coronavirus pandemic, or more specifically, due to the lockdown that has covered so much of 2021, and to people's reluctance to travel during these challenging times. A reduction in applications is not surprising considering that the majority of JW(E)T applications are for courses, conferences, meetings, trips and holidays, involving travel, which has necessarily been restricted on account of the contagious nature of the variant of COVID-19.

There were only three applications in 2021, all of which were modest and were granted, amounting to £770. One was a repeat application on behalf of a retired ballet dancer, who previously was enabled to attend Scottish Ballet and Scottish Opera dance classes. In fact, a video of this dancer was made in collaboration with Scottish Ballet, to help to demonstrate the beneficial effects of dance on the mental health of people with dementia. He has suffered more than most from not being able to get out during the pandemic, and the award was to buy items to brighten up his bedroom in his care home.

Another award was made to enable some young people to attend Shindig, but this was subsequently reimbursed by Area Meeting. The third grant was for a Syrian lady, a refugee who has settled in Scotland, and who, earlier in 2021, was able to move to a council house with a garden. The award was to enable her to buy a secure garden shed for her garden tools, lawnmower and bicycle, which she previously had to store in her bedroom. She is absolutely delighted, and has transformed a dull neglected space into a delightful garden.

The anticipated spring trip to Iona by a group of some very deprived (mainly) men from the GalGael workshop in Glasgow was postponed yet again, but plans are being made for it to take place in March, as before. There are no other new awards.

The Trust started in 2003 with John Wigham's bequest of £42,000. Initially bank interest accumulated each year, but more recently Friends' earmarking and one or two very generous donations have kept the Trust going. While it is run under the care of our Area Meeting, it serves applicants from all over Scotland. However, if applications continue to be submitted at their present rate, it is clear that it will run out of funds in a year or two.

At the start of 2021, funds of about four and a half thousand pounds were available. The trustees therefore asked for the Area Meeting's discernment about whether its activity should then be discontinued, or whether a substantial donation could be made in order to sustain this very uplifting and unique programme for a further period. Unfortunately, Area Meeting's own financial position was, and remains, uncertain, due to the loss of lettings and other income for most of the last two years, 2020 and 2021, together with ongoing outlays on staff and the buildings. But JW(E)T has been invited to approach Area Meeting again when the position becomes clearer. The generous earmarked donations from Friends, amounting to £1,655, not only covered the grants awarded in 2021, but increased our funds available for future donations. At the end of 2021, the Trust funds stood at just over £5,700, which at the rate of awards in more active times would be sufficient to keep it going for another year or two. With the ending of the terms of office of two trustees early in 2022, the Trust is pleased to welcome two new trustees, Kate Arnot and Joanne Power, in their place.

Annie Miller

Convener, John Wigham (Enjoyment) Trust

"To see oursels as others see us ..."

I had the curiosity to visit some Quakers in prison [at Ipswich]; a new fanatic sect, of dangerous principles, who show no respect to any man, magistrate, or other, and seem a melancholy, proud sort of people, and exceedingly ignorant. One of these was said to have fasted twenty days; but another, endeavouring to do the like, perished on the 10th, when he would have eaten, but could not.

From the Diary of **John Evelyn** (1620-1706): 8 July 1656

“Hallo Voice”

Scottish Opera Breath Cycle workshops – a personal experience

Earlier this year I received an unusual press release from Scottish Opera – instead of news of a forthcoming production, this appeared in my inbox:

FURTHER SESSIONS OF SCOTTISH OPERA’S ONLINE PROJECT *BREATH CYCLE* FOR PEOPLE SUFFERING FROM LONG COVID AND OTHER BREATHING DIFFICULTIES BEGIN THIS MONTH.

As a classically trained singer currently unable to sing, who last year was diagnosed with blood clots in the lungs, which for some months seriously affected my breathing, I thought I’d investigate...

Breath Cycle began as a partnership between Scottish Opera and the Cystic Fibrosis Service at Gartnavel General Hospital in Glasgow, to investigate ways to improve patients’ wellbeing: it was thought singing techniques, including breathing exercises, might replicate the effects of conventional physiotherapy in increasing lung function.

The new Breath Cycle workshops were very successful in their first term, with participants reporting improvement in areas such as anxiety, loneliness and confidence, as well as benefits to their physical health.

Jane Davidson, Scottish Opera’s Director of Outreach and Education said:

We’re delighted to be able to offer the programme for a second term starting in January. The Breath Cycle workshops have proven to be a perfect way for our participants, all of whom suffer from Long Covid or other long term lung conditions, to take a moment for their own wellbeing each week.

Gordon MacGregor, Consultant at the Department of Respiratory Medicine of Queen Elizabeth University Hospital said:

Breath Cycle has been a fantastic project which was first launched in 2013 for people with Cystic Fibrosis. These new sessions provide a platform to work with patients with a range of lung conditions which allows them to exercise their lungs while having fun. This is absolutely key as it keeps them engaged and active in their lung health programme – it’s easy to take part and it’s rewarding. We know how important lung health is to our overall wellbeing, and particularly now, where we’re seeing new patients who may be suffering from breathing issues related to Long Covid, so any treatment which can help address that and offers patients a treatment plan they can stick to, is a positive step.

So – how was it for me? I wasn’t able to attend the first workshop, so I approached the second with great trepidation, afraid I’d be unable to do anything and would make a complete fool of myself. I needn’t have worried! Regular and frequent use of Zoom meant I was perfectly comfortable with the tech side of things, and the welcome and encouragement from the group leaders when I expressed my fears let me relax and explore what I and my voice might do. It also helped that participants were all muted, so whatever noises we made weren’t shared with the rest of the class!

Each week's session began with a gentle physical warm-up, for which you could sit or stand – or, on one memorable occasion, do the whole thing lying on the floor – followed by a gentle vocal warm up (our favourite was the Fun Fruit and Vegetable Warm-up) and an introduction to the week's song. It didn't matter if you'd never heard it before: songs were taught line by line, with sheet music shared on the screen. It was a joy to encounter works both familiar and new – I particularly loved the Eriskay Love Lilt, learned in school aeons ago, and The Rose – new to me, but still lingering: *some say love, it is a river/ that drowns the tender reed*; while Daniela's fabulous tango *milonga sentimental* was great to listen to (but not attempt to sing!).

As I've said, no-one else could hear what noise you were making, and we were encouraged to report our experience using the chat function. Some people found high notes hard, others (like me) simply failed to sing low notes: the workshop leaders were very good at responding to the chat comments and engaging with individuals with specific problems others were likely to share. Some weeks we went into breakout rooms with individual leaders, which meant it was easier for some of us to share personal difficulties and have possible approaches suggested to us.

All the time we were encouraged to do what we could, and not do anything that either hurt or didn't work for us. I think the range of singing experience among us was very wide, but the language used to describe the exercises was designed to ensure that no-one would feel left out or be unable to understand what we were being asked to do. It was fascinating to find that one leader's favourite exercise was another's nightmare – one size truly doesn't fit all, especially when it comes to singing!

We were continually reminded to take a break if we needed to – not everyone can sustain an hour of even gentle exercise – and each week also contained an 'everyone' break, during which one of the leaders would sing or play something gentle: so we got to hear them as performers as well as teachers. Sessions always ended with a gentle 'winding down' meditation, after which those who wished to could stay on to chat, give feedback, or ask questions.

Workshop leaders were friendly, supportive and encouraging, and feedback from participants was universally positive. A community feeling grew up among those of us taking part 'live' – and I gather that a sizeable number of people who couldn't join us worked with recordings of the sessions, the links for which were sent out after each class. The final class was both rejoicing and sad – celebrating everything we'd each achieved, thanking the workshop leaders for the astounding difference the workshops had made to our lives, and desolated to think that Wednesday lunchtime would no longer be the fun high spot of the week.

My personal experience was definitely life-changing. Having struggled for years with a voice that used to be pretty damn good, and now was a wreck

which I knew would take more time and energy than I possessed to get back into anything like reasonable nick, I discovered I could sing, and enjoy singing – not particularly well by my standards, but sing without having to struggle to make anything come out, or contend with huge (and distressing) gaps in the voice. Wearing my Quaker hat, I took part in various ecumenical events and, for the first time in years, was able to join in the hymns without stressing about it. I've even found myself singing to myself around the house, something I've not done for years. I now know that, should I want to take this further and get back into singing in some way or other, I have the tools to help myself make a start.

A parallel song-writing course ran alongside Breath Cycle, and, in our final session, some of their work was sung to us. Linda's song, about a week in the life of her and her voice, described the pains and pleasures of trying to get the voice back, whole, again. At the end of her week, *my laugh is back: hallo voice, I've missed you – did you miss me too?* Linda spoke for so many of us with her song. Thank you so much, Scottish Opera and Breath Cycle – you've changed so many people's lives for the better.

Another Breath Cycle series begins this month, and hopefully more will follow. If you have problems with your breathing, for whatever reason, do get in touch with Scottish Opera. You don't have to be a singer or read music, you just need to want to help yourself get a bit healthier – and you'll have great fun too!

Mary Woodward

Meeting for Learning: Gender Diversity and Inclusion ***Friday 13 May online, 7.30 pm***

We hope to deepen our understanding of trans people's experiences, and to discuss and face some of the fears and confusion which we have been aware of in the world around us.

We hope to do this in a listening, compassionate space where people feel they can express themselves.

Anyone is welcome to join this meeting, whether or not you have come to previous ones.

We hope this will be a helpful Meeting with opportunities for listening and sharing ideas and experiences compassionately.

Organised by Friends in South Edinburgh Local Meeting, it is open to all in South East Scotland Area Meeting, as the other meetings on this were over the past two and a half years.

Please email **Deirdre Armstrong** or **Ola Uduku** if you wish to attend
[contact details for both in the Book of Members], so that you can be
sent the Zoom link.

Taizé Singing

Taizé Vaults was an informal group that used to sing on Sunday afternoons in and around Edinburgh in old vaults that lend themselves to the sound of simple vocal harmonies. People came and went, but the group continued over many years, sharing an affection for these cool, damp, ancient spaces which have wonderful acoustics for singing.

Singing happened weekly at one of several locations: Crichton Collegiate Church, Rosslyn Chapel Crypt, St Triduana's Collegiate Chapel, Seton Collegiate Church, and (for part of the year) at the Dunfermline Palace and Abbey. The music was all from the Taizé Community – the ecumenical monastic order in Burgundy, founded in 1940 by [Brother] Roger Schütz (1915-2005). Taizé music emphasizes simple phrases, usually lines from Psalms or other verses of Scripture, or else from liturgy, both Western and Eastern Orthodox, repeated many times and sometimes also sung in canon. The words may be in one of many languages – as well as French and Latin, there are Taizé chants in English, German, Italian, Spanish and Church Slavonic – set to music by Jacques Berthier (1923-1994), Joseph Gelineau (1920-2008) and others.

Our Friend Roger Kelly of Penicuik was key to creating and sustaining the group. He died in November 2020, and is greatly missed by the many people whose lives he touched. The singing group, which had been unable to meet since lockdown in March that year, went into abeyance.

Now, however, the group is re-starting and hopes to resume the practice of visiting historic places of worship to make ecumenical music together. An initial meeting is to take place on 15 May at Crichton Church; where, and how often, the group meets thereafter are still to be discussed.

*New singers will be very welcome; anyone who might be interested is asked to contact **Rachel Frith** [details in the Book of Members]*

Christian Aid Week: 15-21 May

For the first time in a generation, global hunger and poverty are rising.

COVID-19, conflict, and the climate crisis are pushing vulnerable communities into a struggle for survival.

People living on the sharp edge of injustice are hungry – for a good meal, to earn a decent living, to provide a more hopeful future for their families. But they're anything but helpless.

See <https://www.christianaid.org.uk/appeals/key-appeals/christian-aid-week> for news of events, ways to get involved and means of donating.

Christian Aid was founded by British and Irish churches in 1945 to help refugees following the Second World War.

Currently, as well as sponsoring research, it is working in **24** countries:

<https://www.christianaid.org.uk/our-work/where-we-work>

on **55** programmes:

<https://www.christianaid.org.uk/our-work/programmes/all-programmes>

and is promoting the **Ukrainian Humanitarian Appeal**, the **Afghanistan Crisis Appeal**, the **Haiti Earthquake Appeal**, the **Global Hunger Appeal** and the **Coronavirus Emergency Appeal**:

<https://www.christianaid.org.uk/appeals/emergencies>.

Prayer for the world based on Psalm 13

*How long, O Lord,
can we hide our faces from the headlines of violence and tragedy?
How long, O Lord,
will communities in Myanmar be displaced by conflict?
How long, O Lord,
will the children of the Caribbean be battered by hurricanes?
How long, O Lord,
will the people of Mexico live with threat of tsunami from earthquakes?
How long, O Lord,
will South Asia experience devastating floods?
How long, O Lord,
must the soul of humanity bear the pain of trauma and loss,
and have sorrow in its heart all day long?
Consider and answer us, O Lord our God!
Give protection to all those living in fear of death.
Give strength to endure so tragedy will not prevail.
Give guidance to decision makers who are on the ground.
Give compassion to hearts weary with fatigue.
We trust in your steadfast love,
our hearts will rejoice in your salvation,
as we participate in your kingdom restoration praying,
acting and giving bountifully
with all those preparing and repairing
what violence, hurricane, earthquake and flood is destroying.
How long, O Lord,
will we bring our prayers of lament to you?
In the name of Jesus Christ, our Lord we pray.
Amen.*

Book of Discipline Revision Committee – May update

Dear Friends, I'm happy to say that my health is greatly improved: I'm not quite up to pre-lockdown vitality, but I'm a whole lot better than I was a few months ago. I have not, however, been engaged personally in any work on the new Book – but I was involved in the setting up of three visits by members of your committee to Area Meetings in other parts of the UK, which I gather went well.

The current focus of the committee is on the two sessions they are presenting as part of the preparation for Yearly Meeting, which you are all most welcome to attend.

Saturday 21 May 6-7pm *Quaker faith & practice: what comes next?* to be led by our two Clerks, Rosie Carnall and Catherine Brewer, will look at the connections of our committee to the Yearly Meeting committee structure and to the wider community of Friends in Britain. As many of our members as possible will be at that session, either in person or *via* Zoom, so go and have a look at us! (I will not be there, as I shall be representing Scottish Friends at the General Assembly of the Church of Scotland.)

Tuesday 24 May 1-2pm: *Quaker faith & practice: the story so far* will do what it says on the tin: Rhiannon Grant and Finola O'Sullivan will be leading a session introducing our work to those Friends who may not know much about it, and updating those Friends who do with the story of our progress so far.

You will find details of how to join both sessions via Zoom on the 'Faith in Action' section of the BYM website.

I understand that committee member Sally Kikaya was invited to give a short session at Junior Yearly Meeting, and that this will be an annual feature at JYM. Don't lose the opportunity to be up to speed yourself – sign up for one (or both!) of the above BYM sessions.

Our next full committee meeting will be in early July, at Woodbrooke for those who are comfortable travelling, and *via* Zoom for those who choose not to travel. I can't express how delighted and excited I am at the prospect of seeing my committee friends face-to-face and getting to know those ones who have joined us since the beginning of lockdown, while discerning our way forward with the revision process.

Please continue to uphold us in your prayers – we can't do this work without you!

Mary Woodward

The Church is not simply, in the Quaker conception, a fellowship of disciples at work for the Kingdom of God; it is such a fellowship plus Jesus Christ Himself, in whose spirit, the spirit which unites them one to another and to Him, they become together 'one flock, one Shepherd'.

William Charles Braithwaite (1862-1922), 1912

SOUTH EAST SCOTLAND AREA MEETING

**Minutes of Area Meeting held on Saturday 26 March 2022
at Greenbank Community Centre, Polmont**

2022/03/01 Worship and introductions

During worship, we have heard read *Quaker Faith & Practice* 10.10: this reminds us that nurturing our children and young people starts with considering the life of the whole Quaker community. As well as exploring our Quaker and Christian roots, we must be alive to the implications of our faith today.

In ministry, we have heard examples of where hope can be found in unlikely places, and of how young people have inspired their elders.

We ask Gareth Rae and Su Nuttgens 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 9.

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

2022/03/02 Minutes of Meeting of Monday 17 January 2022

The minutes of our meeting held on 17 January 2022 by remote videoconferencing 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*]

2022/03/11 Closing minute

We have had a worship-sharing session during the day remembering those involved in the war in Ukraine. We recognise the challenges it presents to our peace testimony. We continue to bear witness in the face of injustice and violence.

39 Friends (24 members, 13 attenders and 2 visitors) have been at all or part of this meeting.

Local meeting attendance is indicated below:

Central Edinburgh 6	Central Fife -	East Lothian 3	Kelso -	Penicuik -
Polmont 15	Portobello & Musselburgh 11	South Edinburgh 2	Tweeddale -	Visitors 2

We record our thanks to Polmont LM for hosting, and to all those involved in arrangements for today's meeting.

We next meet on Tuesday 10 May 2022 at 7.00 pm. Current plans are for a blended meeting based at 7 Victoria Terrace, Edinburgh.

(Signed)

Alastair Cameron, Clerk
Cath Dyer, Assistant Clerk

The Peace Testimony: Hard Questions

Quaker Peace & Social Witness is running a series of four short online sessions looking at some of the hard questions in relation to the Peace Testimony. Details are here:

<https://www.quaker.org.uk/events/quakers-and-peace-the-hard-questions-in-2022>

The first two have already taken place, on 28 April and 3 May; places at the last two, on 12 and 17 May, can be booked at

<https://forms.quaker.org.uk/quakers-and-peace-the-hard-questions/> .

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 11.00. No booking required. Tea & coffee provided; you can bring a packed lunch.

Wednesday, 12.30–1.00 pm. Tea & coffee, etc., as on Sundays

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; no pre-booking required. Meetings on 1st Sundays in Dunfermline – contact **Laurie Naumann** for venue details.

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

On the 2nd & last Sundays of the month at 11.00 am. Please contact **Di Simcock** if you plan to attend, and for updates.

Kelso – QMH, Abbey Row, Kelso TD5 7JF

Sundays at 10.30 am; pre-booking no longer required. Contact **Marianne Butler** 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.

1st Sundays: Evening meeting at 7.30 pm. Children's meetings at morning AND evening mtg. Please contact **Mary Jane Elton**, if you plan to attend at either time.

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

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

Tweeddale – No meetings in person at present. Contact **Anna Lawrence** for updates.

MEETING BY ZOOM

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

Every Sunday at 9.30 am (Zoom only); and at 11.00 am (blended with the meeting 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 **Marianne Butler**; blended with mtgs in person, as above.

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.