



August 22

# Scottish Friend



Photograph 1: School projects at Hiroshima's Peace Memorial Park, Japan.

Scottish Friend is distributed by Sue Proudlove, on behalf of the General Meeting for Scotland.



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## From your editor

Friends, I would like to thank all the contributors for their generosity. I particularly like to thank Meg for reminding me to include an obituary for James Lovelock and Ian Edwards for writing it.

I am writing this note on the 6 of August, the most important date in the human history and a stark reminder of the level of destruction only humans are capable of inflicting on others. I was curious to know what else had happened on this date in the past and like any sensible person, decided to consult the most *reliable* source- the Wikipedia! It is rather difficult reading as the relevant page is full of news on military conquests on that date. One of the non military event that has been listed for this date is that in 1926, Gertrude Ederle becomes the first woman to swim across the English Channel.



I am trying to run a few new series of regular articles and one I had in mind was on how Friends who are geographically apart are worshiping and building communities. And, I would like to thank Marian Burnell from Skye WG for writing the first article of this series. I was a fantastic coincidence to hear from Marian just as I was thinking of starting this series and begining to look in my blue book for the telephone numbers of Friends to contact.

The lockdowns due to Covid enabled/forced us to adopt technology as a primary mode of communication and in someways brought *us* together. However, we also recognise that technology did isolate some of our Friends and I would like to publish their experiences as well.

The other series that I would like to start is: *Faith in action*, where I would like to hear from Friends on how their faith informs their everyday actions, whether it could be at workplace or elsewhere.

I do hope you enjoy reading the contributions in this issue and I will look forward to recieving contributions for the next issue.

*In Friendship*  
*Amer*

**Erratum:** The poem by David O'Donoghue in the May issue should have been titled *Avoiding Extinction* and not Mother Nature's prayer. My apologies for the misprint.

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# 1 GM affairs

## 1.1 Calling for General Meeting for Scotland Elizabeth Allen, GM Clerk

Saturday, 10<sup>th</sup> September 2022

Dear Friends,

Greetings to you all! I hope you are enjoying the summer.

When we gather together for our Quaker business meetings much discernment and preparation has gone into the business before us. Last weekend, on behalf of General Meeting for Scotland I contributed to the early discernment of the business that will be brought to Yearly Meeting in 2023. By way of a written paper and in person, I brought a glimpse of how Quakers in Scotland are being led to bring about change in society, to mend the hurt that has been caused to people and the earth by our exploitive behaviour, and to put our own house in order. I spoke about the inter-connectedness of the issues that concern us, and how we are living out our faith through our advocacy and our witness with others. At each GM some of that work is shared with us.



**Our next General Meeting will be a blended meeting based in the Quaker Meeting House in Edinburgh on Saturday 10th September. Please do come! All are welcome.**

This is an opportunity to meet in person and virtually with Friends from across Scotland. We worship together and in a spirit of worship we attend to our church affairs, and matters concerning the spiritual life and witness of Quakers in Scotland. We hope to make arrangements for young people of Shindig age (11 and up) to come to GM. Details of these and guidelines for young people attending GM will be circulated with the final arrangements email and papers in advance.

**We will start with worship at 11.00 am, break for lunch from 1.00 pm to 2.00 pm, and our afternoon session will finish about 3.30 pm.** This GM will be a ‘blended’ meeting, with some Friends present in the Quaker Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL and others joining by Zoom. In my final arrangements email, I will include details of how to register and join in. We are still experimenting with what works best for the timing of ‘blended’ meetings and we are starting this one a little later, to allow Friends to travel to Edinburgh.



So, what will we be doing at GM in September? This time last year preparation for COP26 featured on our agenda. COP26 is over but the issues are very much with us. Much of our work on climate justice is done with Stop Climate Chaos Scotland and our Parliamentary Engagement Officer Andrew Tomlinson will speak about his role in SCCS, on our behalf. Our children and young people have been meeting up with each other and doing interesting activities, and Mary Troup will tell us what has been happening. We will also hear about this year’s Shindig from the young Friends who were there. Nuala Watt and Mary Woodward will bring us

up to date with the revision of the Book of Discipline and they will engage us in a discussion about it. We will also have updates on Meeting for Sufferings and from our Parliamentary Engagement Working Group.

Papers and the draft agenda will be circulated about a week prior to GM. if you do not receive them, please ask Sue Proudlove [scotfriends@gmail.com](mailto:scotfriends@gmail.com) for a copy. If you have any questions, please contact me, your clerk, by email [essallen@msn.com](mailto:essallen@msn.com) or telephone 01620 894834.

Elizabeth Allen,  
Clerk, General Meeting for Scotland.

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## 1.2 Report of the General Meeting for Scotland in June Jill Tutton, East Scotland AM

Rainbows over Glasgow on the way  
Cold torrential rains in Glasgow centre on leaving  
Blissful sunshine streaming into Meeting Room  
Greeted by friendly Friends to feast  
A year's climate change in a day

Not to mention the agenda  
Few of us but distant Friends at home on Zoom  
Humorous anecdotes  
Sad goodbyes

Updates on our humanity  
Highlighted by attending QCCIR Friends  
Cementing invisible links to all friends of faith or none

More than desirable astray, in disarray, in detention  
But why some say, why not say most  
Especially when confronted with  
(Hush, hush..) abolition of such

Never forgetting dialogue, communication  
Peace, Equality and Justice  
Continued injustice to women  
Taking advantage of right to hold government to account  
Oppression and poverty, lasting trauma  
Breaking Change & Building Change  
Worthy-ness "and that of God" in all

Conscious of time ... so we mustn't rush

Increasingly an unequal world  
Conscientious Objection still a place  
Peace Education, Together Scotland,  
Work out conflict, Networks to share  
Dialogue, communicate, share, repeat, repeat again ...

Compassion, commitment, enthusiasm contagious  
Thankyou.

## 2 From other churches

### 2.1 Report from United Free Church of Scotland Women's Home and Overseas Committee Ladies Day Stella Cranwell, Perth LM

THIS was my second time of attending as the Quaker delegate and I received the same warm welcome as last time. The seating was in rows rather than around tables (as it was last time) and I was ushered (with 2 other delegates from other denominations) to the front row, which wouldn't have been my choice and unfortunately meant that I had difficulty concentrating when the speakers on the PA system kept making a loud buzzing noise - eventually it was remedied, but not before I had the opportunity to practice accepting what I couldn't change.

During the welcome speech, us delegates were introduced, thanked for coming and given a hessian bag, with various Evangelical reading matter inside - except for a dear little tin of mints, which I'm munching as I type this.

Before I give a summary of the programme, I need to let you know that, unlike the members of the United Free Church, I don't experience Jesus as my personal saviour - so I attempted to 'listen patiently and seek the truth which other people's opinions may contain for you' (A+Q 17).



The theme this year was **Co-mission** (God's people working in partnership with God himself - the Bible reference is from Matthew 28:19,20. The Great Commission is the name often given to Jesus' sending out of His followers into the world with the call to make disciples).

The programme comprised speakers, hymns, prayers, songs sung by a very talented female duo called Crystal Clear and a small amount of Church business (with a much appreciated lunch in the middle).

This year the speakers were all overseas missionaries. As already mentioned, the United Free Church is evangelical, so all the projects talked about have a central purpose of converting the whole world to Christianity.

- The first speaker was Dr Margaret Sim, who worked with Wycliffe Bible translators in Ethiopia, Kenya and Nigeria, setting up courses and training Nationals on how to translate the Bible into their own language. Literacy programmes have also been set up to improve the literacy rates of local communities so that they will be able to read the translated Bibles. Her missionary work in this field started in 1987 and continued until 2015. In 2003 computers became commonplace, which has made translation much easier, particularly in the form of apps. She was enthusiastic about having lived and worked with the people of the lands where she was a missionary and through this has developed strong relationships and understanding of different cultures.
- The second speaker was Laura Simmons (from St Andrew Cornerstone) who has been part of France Mission UK since 2007. These missionaries 'contact British people living in France and help create a network'. Her mission is 'church planting' but she hasn't found the local people she works amongst very receptive, though has built good social relationships. She feels that people don't view France as a mission field, but she thinks it very much needs missionary input.
- The third speaker introduced a video made by Flying Mission Zambia. The main purpose is to fly missionaries to different parts of Zambia, but the 2 planes also transport medical people and supplies of all types around the country. The video was an appeal for money to update and replace technical instruments in the planes.
- The fourth speaker was Jean Moulds who is a missionary with Indopartners Agency . The stated mission of Indopartners 'is to reach the unreached people groups of Indonesia for Christ'. Jean has been in Indonesia since 1981. Although she returned to the UK in 1995 she returned there in 2011.

- The church Moderator, David Millar, spoke about the current state of the UFC and the encouragements as well as challenges that Covid has provided. He is especially encouraged by the increased talking and working together between churches and how there is an increased awareness in Government of the value and benefits that churches provide within society.

On a personal level, I am surprised that there continues to be so much energy spent in trying to convert the whole world to Christianity. However, I admire the sincerity of the women I met on this day and what I particularly agreed with was the various educational and welfare benefits provided by some of them.



## 2.2 Report from Representative Spring Synod: Methodist Church

Kate Arnot, SE Scotland AM

General Meeting was one of the ecumenical representatives invited to be part of the above Synod which covers Angus, Dundee, Perthshire (for those with longer memories the old Tayside Region) and part of Fife. The Synod took place in Perth, a very central venue and was blended. I was tremendously impressed by the paperwork in advance as the congregation in Dundee, after recent losses through death and people moving away, decided to sell their building (they have found a new home). This is such a difficult discernment as the church building is often where people experience such strong connections of faith, community and action.

We began, after a hymn, with a longish ministry around a metaphor of a paddle boat with an actual paddle, some of which was, for me, quite confusing in but I did like “love is the language of God” and “God is infused with love” and the reading from Hebrews 12 “Follow peace with all men and holiness without which no man shall see the Lord” and falling into music (as we fall into silence).

We moved on to a fairly standard agenda, including prayers, nominations, receiving written reports and presentations including safeguarding and annual GDPR check. A theme was being a church of justice, love in action, caring for neighbours, a life giving world. There is to be a weekend Gathering in Perth in September. Votes followed on financial matters, including pensions.

A nationally produced video *Walking with Micah* was shown, working for justice, working with prisoners and those who are homeless, working with elderly people. “Our first relationship is with God and poverty contradicts the will of God”. Change is possible. Key themes are being a justice seeking church, wholeness, being with those on the margins, care for neighbours, love in action, an example of the latter being a coffee shop in Inverness either run by the church or by church members.

A short video on pilgrimage in the south west of Scotland was shown, bluebells, and gorse, Ninian’s Cave, and the Isle of Whithorn.

The next item lost me completely as it concerned a fund dating back to 1784 and “updated” in 1869 splitting into property and mission. We may have similar difficulties and thanks are given to those who seek to unravel past decisions which carry forward and impact on the present.

Again a national video on Equality, Diversity and Inclusion, these themes to

be on every church agenda. We split, briefly, into small groups to discuss how we feel about this work and what are its challenges? As always very individual responses but weaving into a common response.

We finished with worship but the item before that “Seeing the Wood for the Trees” was a good item to end with. The roots of trees fuse not just individual congregations but the international church. We are called to mission, ministry and worship with a challenge being to change ourselves and pay attention to our own privileges (resonances with ongoing Quaker discernment). “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ... If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it. Now you are the body of Christ and individually members of it”. 1 Corinthians 12 v 12 and 26-27 (but read the verses between too!)



Often at ecumenical events there are so many similarities and resonances with our Quaker joys and difficulties. Declining numbers, disproportionately elderly, and with buildings that require upkeep but also joy in being together in worship, carrying out tasks together, serving the Quaker and wider community.

And always additional delights apart from fellowship and shared learning. As I live in Edinburgh I had a circular journey, north through Stirling with lovely bluebells on the side of the railway and back over the Forth Rail bridge. The church in Perth was lovely and light with gorgeous stained glass; it had been refurbished with the pews being replaced by moveable, comfortable chairs. Lunch, as always, with faith communities was really good. I was very glad to be asked to participate and hope that others will experience this ecumenical sharing.

## 2.3 Report from General Assembly of the Church of Scotland

### Elizabeth Allen and Mary Woodward

#### Elizabeth Allen reports:

Walking up The Mound to the Assembly Hall I was hailed by the voice of stranger behind me, “You look like a woman going to the General Assembly!” I think he was looking for a pal, but he seemed disappointed to find that I was not a fellow commissioner but a Quaker attending the Assembly as an ecumenical delegate. Others were far more welcoming including this year’s Moderator Iain Greenshields, who currently serves as minister in St. Margaret’s Community Church, Dunfermline.

In his speech as the Lord High Commissioner of the Assembly, Lord Hope emphasised the relevance today of the Old Testament’s injunction to act justly, with compassion and humanity. He spoke of the role of churches in upholding standards in public life at a time when political leaders have deliberately peddled lies, saying that “... the commitment of the Church, and other churches, to promote truthfulness in our public and private lives has never been more important”.

We heard from the Trustees that there is no future in a church that is asset rich and people poor. Membership has declined by 30% in the last ten years and there are missing generations – our children and our children’s children. Younger people share our values, desire spiritual nourishment, and are searching for meaning in life but evidence shows that their expression of faith will not be through religious institutions and attending church on a Sunday morning. The church needs to invest in pioneering and creative ministry.

As the business proceeded, it was clear we have common ground. The church is undergoing great structural change: it is pruning in order to grow. Emphasis is moving from the centre to the grass roots and the centre will only do that which the local cannot. These changes signal the end of a church dominated by endless committee meetings and the beginning of a church freed to get on with engaging in the mission of God. Does this sound familiar? Of course, when such radical change is being introduced, it puts strains on the people involved and Jim Wallace, the outgoing Moderator, reminded people that they need to strive harder to love one another, quoting Paul’s words to the church in Thessalonica, “*Encourage one another and build each other up...*”.

As an ecumenical delegate, I had particular interest in the Ecumenical Re-

lations Committee report. Central to the report was the urgent need for Christian churches to come together, as expressed through *Koinonia: God's Gift and Calling*, a biblical concept which encompasses fellowship, communion, and partnership. In the past, differences have got in the way of unity but it is the nature of the Church that all Christians have different experiences of the divine and are therefore not necessarily in perfect agreement. Differences are to be cherished and celebrated, because God is so much greater than may be comprehended by any individual, community, church or communion. This commitment to come together is being enacted. In November, in the St Andrew Declaration the Church of Scotland and the Scottish Episcopal Church publicly acknowledged that they hold a common faith and that each church authentically preaches the Word of God, and faithfully administers the sacraments. In doing this they declared their commitment to deepen their existing relationship and develop their ministry and mission together in new ways. This year, Archbishop Leo Cushley spoke at the General Assembly. The Assembly endorsed the public Declaration of Friendship (known as the St Margaret Declaration) between the Church of Scotland and the Catholic Church in Scotland, which says that they will support and stand alongside one another as friends. They see this friendship as a deep relationship in which individuality is respected and there is room for disagreement. The report concluded that to rediscover our essential calling to be salt and light, to be ambassadors of peace in a world of violence, to be agents of healing in a world diseased, we need to learn to know one another well, to celebrate what we share, and understand and respect where we differ.



The Church of Scotland has been through a long process of prayerful discernment on conducting same-sex marriages, including discussions at presbytery level. In culmination of this process, the Legal Questions Committee brought the matter back to this year's General Assembly. Two thirds of the commissioners voted to allow Church of Scotland ministers and deacons to marry same-sex couples. It is an opt-in process and ministers have to apply to become authorised celebrants to conduct same-sex ceremonies. No minister or deacon will be required to participate in the solemnisation of, or be involved in the arrangements for, a same sex marriage unless they explicitly wished to do so. This is a historic decision by the Church of Scotland.

The Faith Impact Forum reported on the ways in which congregations are living out their faith in their community, from social witness to caring for our planet. With the increasing wealth gap impacting adversely on the lives and opportunities of children, and the dignity and well being of all people, there is much to be done. Churches have set up food banks and larders, clothes exchanges, and lunch clubs and what they are doing is changing lives. More work and research have been called for on drug-related deaths. The Forum has been working with local, national and global partner churches and organisations to combat the violence of poverty, and work for peace and human rights. They are deeply concerned about the negative impact of the UK Government's proposed reform to the Human Rights Act and along with others they have raised their concerns strongly with the Government. In their support for human dignity, like Quakers in Scotland they have spoken out in favour of the Scottish Government's Bill on the Ban on Conversion Therapy, and they also supported the Gender Recognition Act.

The Faith Impact Forum and the Jewish Community have produced a Jewish – Christian glossary of words common to Jews and Christians which are approached from different perspectives, with a view to inviting people into conversations which help towards a greater understanding of the other, reducing the chances of causing offence. Rabbi David Mason, who co-led this project, was invited to speak to the General Assembly.

### **Mary Woodward continues:**

I had no idea the General Assembly of the Church of Scotland was such a social whirl, nor that I would be leading a procession into St Giles alongside an ecumenical delegate from the URC!

Elizabeth and I split the week between us: she attended the opening day of the Assembly on the Saturday and the business sessions on the Monday

and Tuesday, while I went to the Sunday service at St Giles' cathedral and the final two business days. I had also been invited to attend the Moderator's reception and dinner on the Monday evening and his luncheon on the Wednesday, and the Lord High Commissioner's reception at Holyrood on the Tuesday, this being preceded by Beating the Retreat, whatever that was... Intriguing!

On the Sunday, I had to be at the Signet Library by 8.30am: the paucity of early buses meant that when I arrived there were few other people in the Library: most had grand robes, great silver maces, or both. I approached a friendly-looking woman who said she was one of the representatives from Herriot Watt University, and we chatted while more people arrived and donned robes or academic gowns. Slowly a cluster of ecumenical delegates assembled, many new to me, all very friendly.

We 'ecumenicals' were Summoned To Line Up behind one of the cathedral stewards, and to my consternation I found myself at the head of the procession. Beside me was Rev Clare Downing, the Moderator of the URC in Britain; like me, not in 'uniform', but in civvies with a gorgeous multi-coloured silk scarf. We were led downstairs and across to the cathedral, where we were seated at the rear of one of the central blocks, where we sat while other processions of More Important People were conducted to their seats. My concern at leading our procession was greatly diminished by the realisation that there was as yet hardly anyone in the congregation, so my "elevation" went unnoticed.

The service itself was interesting. In my ignorance, I hadn't expected a [very good] choir, who sang Herbert Howells' *Collegium Regale* and a complex and brilliant anthem from Jonathan Dove – *Bless the Lord my soul*. In the hymns I had Clare singing alto beside me, and Rev T Evan Morgan, Moderator of the Presbyterian Church of Wales being a fabulous Welsh tenor behind me – so I joyfully belted out the soprano line of *All people that on earth do dwell*, and gave thanks for Scottish Opera's Breath Cycle workshops which gave me back my voice earlier this year. The setting of the psalm *The Lord's my shepherd* was, alas, new to me and not easy to pick up, and I couldn't bring myself to sing *How sweet the name of Jesus* sounds; however, the tune of the final hymn was *O waly, waly* [aka the water is wide] which I have sung since my teenage years, so it was fun fitting it to new words – *O Christ, the healer, we have come*, with the final verse which definitely spoke to my condition: *Grant that we all, made one in faith, in your community may find/ the wholeness that, enriching us, shall reach the whole of humankind*.

The Moderator, Dr Iain Greenshields, took as the starting point of his sermon

the book by Susan Jeffers *Feel the fear and do it anyway*, which was very popular some decades ago. He reminded us that angels, prophets and preachers all began their messages with *Fear not*, but our fears can be debilitating and lead us to opt out of difficult situations rather than take positive action. He challenged us to abandon our fear, take a public stand on our faith, and follow God's call.

After the service we processed back to the Signet Library, where an invitation to join Sandy Horsburgh, the Church of Scotland's ecumenical officer, for coffee resulted in my sitting outside Caffé Nero just behind the cathedral with five dog-collared clerics, one in a long magenta robe. The conversation was very interesting [including 'professional' comments on the sermon] and I was able to ask Sandy to tell me about his [ecumenical relations] report which I would miss, and which Elizabeth has so clearly described.

Monday and Tuesday were, for me, enormous fun. The Moderator's reception and dinner were held in St Cuthbert's church at the foot of Lothian Road. I spent a happy couple of hours chatting to people: a few familiar faces, but mostly people new to me. Not everyone present was a commissioner attending the Assembly – the steward from St Giles was there, as were some people who attended the Moderator's kirk. Everyone was very friendly: and when the standing got too much for me, I joined a group of ladies who were sitting in the pews at the back of the church.



The dinner that followed meant introduced me to more fascinating people, including a ‘mission partner’ from Malawi; the chaplain to a very small protestant church in Italy; and the legal counsel who attended every session of the Assembly but very rarely spoke. The Moderator of the URC in Scotland, Paul Whittle, was a familiar face from my visit to their Synod in Helensburgh, and we ended up having a lovely conversation about single malts...

Tuesday’s invitation from the Lord High Commissioner [the Queens’ representative to the Assembly] to Beating the Retreat and reception at Holyrood meant taking two forms of photo ID and dressing respectably while also warmly enough for standing outside the palace watching the pipe band of the combined cadet forces of some of Scotland’s private schools marching and then accompanying some Highland dancers. I was incredibly grateful for the support of my stick and for the company of the lovely Bill, presbytery elder from Dundee, whom I’d met at the ‘new bugs’ training session in Assembly the previous Friday, and whose friendly face kept popping up all week.

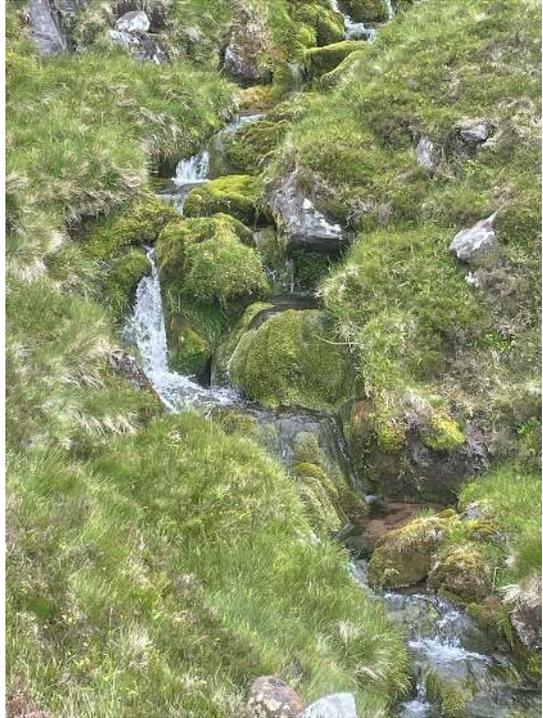
The reception was held in the long gallery of the palace and, being somewhat tired, I made a beeline for the only two seats I could see, inviting the person next to me to join me. Thus I made the acquaintance of Ann[?e] from Cumbernauld with whom I had a lovely, wide-ranging conversation. She said that she knew nothing about Quakers, so I tried to sum us up fairly simply. When I talked about ‘that of God in everyone’ it transpired that she is a firm believer in ‘no-one can come to the Father except through Jesus’. I wish there had been time to explore this, but a group of pipers came in, alerted us to the fact that it was time to go, and gently shepherded us out. I did get the opportunity over the next couple of days to see the simple ‘corner to corner’ crochet blanket Anne had described to me, which she felt might extend my extremely limited crochet repertoire.

Wednesday’s invitation to the Moderator’s lunch meant meeting yet more new people, including the Moderator’s wife. Somehow I found making conversation far harder than at Monday’s dinner, possibly because the table was much larger, making it more difficult to enter into ‘small-scale’ conversations – everything was pretty public and thus slightly inhibiting.

Wednesday’s business began with prayers and hymns. A passage from Luke about the good shepherd who leaves his 99 sheep to look for the one that is lost [15: 1-7] was read in Gaelic by an army chaplain. The Moderator told us about his uncle Hector, who with his dog Misty looked after a herd of sheep which would come running towards him as soon as they saw him. We were urged to *‘get back to the simple shepherd mind; make any sacrifice for the good of the sheep’*, and *‘be there outwith our denomination, with the lost sheep of*

*Scotland of whom there are too many*'. I found myself in disagreement with the hymn that followed – *Oh love that will not let me go* – not only because it is a terrible tune but also because it seems to say that one can only get to God through suffering, a viewpoint with which I heartily disagree.

I was then further challenged by the report from the armed forces chaplains committee. Rev Dr Marjory MacClean spoke movingly of her own experience as a chaplain, and there were many other contributions expressing gratitude and underlining the vital part chaplains play in the armed forces. I have no quarrel with this, but I found it much harder to listen to the address from a high-ranking army man who seemed to be saying that the point of having chaplains was to build strong spiritual underpinnings to support the morale of those who have to fight “for the Good cause”, because this underpinning was least easily rocked and therefore made



those fighting best able to carry out orders and kill people. “*Like ammunition, we always need more padres*”, he said, and reassured us that “*the Jocks always get Church of Scotland ministers: they fit in and become part of the family*”. The Moderator added his personal experience of offering support to an immature seventeen-year-old soldier, giving strength to him and his parents, and rejoicing in the fact that lost sheep could be found and brought to the fold in this way. I found it hard to accept a church appearing to be so supportive of the war machine, at least publicly. In conversations afterwards I put forward my view that, while I fully appreciate that servicemen and women need pastoral care, I would far rather there were no armed forces and therefore no need for chaplains. I was not alone in this view.

The rest of the day's business concerned Trustee business, the work of the Social Care Council, the Church of Scotland Guild, the Iona Community Board, the Safeguarding Committee and the Legal Questions Committee, the latter dealing with matters not completed in Monday's session on celebrating same-sex marriages. There were some lovely videos from people whose lives had been changed by time spent on Iona; rejoicing that Covid had not had a negative impact on the Community; and mention of the Scottish Government's proposed legislation for a National Care Service. This last brought the response that the Church of Scotland must get involved and respond to "*ensure that services are there for all who need them*".

Thursday's business again began with a reading – Revelations 21: *the vision of a new heaven and a new earth, where God's home is now among his people*. The Moderator wondered why there are fewer visions nowadays – is the church more cerebral? Is there a lack of expectation and/or desire? He urged the Church of Scotland to *speak of the cause of Christ to Scotland, to speak easily and enthusiastically of Jesus to others*. Would that we Quakers could also learn to speak easily and enthusiastically of our faith!

John Sentamu [retired Anglican Bishop, now the Chair of Christian Aid] was invited to speak to the Assembly. He hoped that dialogue between his church and the Church of Scotland would continue, saying "*we both have missions to 'our' nations*". He reminded us that change is a constant, and "*Hope is believing in spite of the evidence, and watching the evidence change*" as we continue to tackle the problems of poverty and power.

The Housing and Loan Fund report was received, and followed by that of the Nominations Committee, to which I listened with interest, having served on AM Noms. Rather than putting all the burden of finding people for jobs on the noms committee, nominations are made by the committee which has the vacancies [could we consider doing this?]. The majority of nominations come from people who have previously served on the committee, rather than from kirk elders, presbyteries or kirk sessions. And, unsurprisingly, there is great difficulty getting the required percentage of under-35s on committees, which tend to meet in the daytime/ during the working week. Women are under-represented at the higher levels of committees. The Moderator reinforced the plea to consider service, saying "it's something to grow into and enjoy" [do we need to hear this, Friends?]

After the shuffle break, we stood to hear the names of ministers and lay members of the Church who had died in the past year, and were exhorted to *remember them for who they were and not just what they did*.

There was much discussion of the way Covid has enforced/ enabled new ways of coming together to enact Church business, with many people enthusiastic about the possibilities offered by hybrid sessions, quite apart from the financial savings and the benefit to the environment. **The point was well made that we should not be talking about ‘in person’ and ‘on line’ attendance, as this implies that those joining remotely aren’t people: instead we should talk about those who are ‘on site’ and ‘on line’..**

The youth representatives’ voice was greatly missed this year, and the Assembly was urged to get ‘the youth’ involved. It was pointed out that currently they have no voting rights: the newly-created presbyteries were exhorted to ensure that they integrated young people into their decision-making processes. We said goodbye to the retiring Principal Clerk to the Assembly, and welcomed Fiona in his place, thanked everyone who had contributed to making this year’s General Assembly work, and looked forward to reconvening on 20 May 2023.

I’m really glad to have been able to attend ‘on site’ at this year’s Assembly; very glad that the duty was shared with Elizabeth, as it’s pretty demanding; but also delighted to have taken part and met so many lovely people. Roll on next year!



## 2.4 Report from Scottish Episcopal Church General Synod Mary Woodward, SE Scotland AM

General Having been appointed to attend Synod in the two years preceding the start of lockdown, I was eagerly looking forward to joining Synod delegates in person, making new friends, and meeting up with old ones: I wasn't disappointed.

I had as usual been assigned a 'buddy' to guide me through the intricacies of Synod, and was delighted to find myself not "the only Quaker present": I'd been paired with Liz Baker from Pitlochry, who is both a Quaker and an Anglican minister. Synod business didn't allow us much time to talk about this, but I hope to visit Pitlochry before too long and foresee some interesting conversations.



The opening eucharist began with a chance to let rip with *Come down, o Love divine*; Thursday's evening prayer gave me *Tell out, my soul, the greatness of the Lord*; and we concluded on Saturday with *Now thank we all our God* – but apart from those, the hymns were new to me and, I have to say, not distinguished either in tune or sentiments. Everyone else sang lustily, so my silence wasn't of any great import. A particular delight for ex-Roman-Catholic me was receiving communion from Bishop Ann[e] during the service.

Another great delight was the opportunity to have conversations with a number of those present - ecumenical officers, bishops, ministers, and lay people: those sitting at my table and those encountered by chance or design during the breaks. I particularly relished an ongoing conversation with John Bremner,

the URC's ecumenical officer, about our very different relationships with Jesus.

I'm also very grateful to him for a brief canter through the extremely complex relationships between denominations in Scotland during the Reformation period. This latter arose from two proposed [and agreed] motions adding new commemorations to the Scottish Episcopal Calendar - *the Commemoration of Scottish Saints and Martyrs of the Reformation period [19 January]* and *the Commemoration of Members of the Church who suffered under the Penal Laws [15 June]*. The former date is in the Week of Prayer for Christian Unity, and the latter is the date on which the penal laws were repealed: the two motions came from a place of and acknowledging both the 'sins of the past' and the fact that both sides were seeking the truth - another signal of more cordial and less judgemental ecumenical relations these days.

Small group discussions on our first day centred round *What has encouraged you in church life in the last two years? What have you found challenging in church life in the last two years? What have you learned and what will you take forward from the last two years?* - all good questions for Quakers in Scotland, too. Among the answers that were shared were *the growth of a global community; creativity; flexibility; learning technical skills and, most interestingly, THE KNOWLEDGE THAT CHANGE IS POSSIBLE.*

There was a consideration of possible changes to the way in which bishops are called and elected, during which I was surprised to learn that training would need to be given in the use of discernment, which was acknowledged to be at the heart of the process. It seems that the clergy "should" know what discernment is, but that the laity might well not, and would thus need educating..

Following last year's concern about investments in fossil fuels, consideration was given to the report from the Ethical investment Advisory Group. Marcus Dünzkofer spoke of his personal involvement with the conflict in Ukraine - being part of a convoy of three minibuses taking twenty-four people to Berlin. He reminded us that **it takes a lot of little people in a lot of little places taking a lot of little steps to change the face of the earth.**

The Youth Committee reported on behalf of all the young people who were prevented by exams, jobs, and suchlike from being present at the Synod and telling us about - *communities of practical love.* The inter-church relations committee, referring to the St Andrew Declaration between the Scottish Episcopal Church [SEC] and the Church of Scotland, and the St Margaret Declaration between the SEC and the Catholic Church in Scotland, reminded us

that *the agreements are just the beginning: what matters is the nitty-gritty of relationships [and how we manage them].*

The proceedings on Saturday morning became increasingly Quakerly. First we had a period of silence within the opening worship. This was followed by consideration of proposed changes to the Synod Rules of Order in which, as ever, contributions to the debate came thick and fast. These prompted a heartfelt plea from one delegate for a short silence after contributions, to enable digestion of what had been said before proceeding to a vote...

This led into my opportunity to address Synod during which I brought loving greetings from you all, thanked everyone for inviting me, and invited participation in a brief silence. I'd been uncertain about offering a quote from *Quaker faith and practice* which I'd found the previous night [29.01] – but when I came to the podium and started to speak, I knew that the quote was exactly right and what needed said:

*How can we walk with a smile into the dark? ... We must learn to put our trust in God and the leadings of the Spirit. How many of us are truly led by the Spirit throughout our daily lives? I have turned to God when I had had a difficult decision to make or when I have sought strength to endure the pain in dark times. But I am slowly learning to dwell in the place where leadings come from. That is a place of love and joy and peace, even in the midst of pain. The more I dwell in that place, the easier it is to smile, because I am no longer afraid.*

*If we dwell in the presence of God, we shall be led by the spirit. We do well to remember that being led by the spirit depends not so much on God, who is always there to lead us, as upon our willingness to be led. We need to be willing to be led into the dark as well as through green pastures and by still waters. We do not need to be afraid of the dark, because God is there. The future of this earth need not be in the hands of the world's 'leaders'. The world is in God's hands if we are led by God. Let us be led by Spirit. Let us walk with a smile into the dark.*

*Gordon Matthews 1987*

We all need to know that we are not alone; to offer the hand of friendship; to share all that we can together, and acknowledge but not be put off by our differences. This is why I so love attending events such as the SEC Synod on your behalf.

Roll on 2023!

## 3 Community news

### 3.1 The GalGael Trust's Iona Weekend

Edited by John Wigham (Enjoyment) Trust

This was the fifth GalGael-Iona trip, postponed from 2020 due to Covid. Previously we have had up to 24 people. This year we were limited to 18 due to changes in the layout of John MacLean's hostel. Indeed, it is no longer a hostel as that had to be laid down during Covid. We ended up with 17, as one of us tested Covid positive before leaving.

The aim, as previously, was loosely to explore what spirituality might mean for us. But this time we made that less explicit. This time we mainly wanted to bring our existing staff and volunteers. Some who had never before been to a Scottish island. One of these mentioned to me that he wasn't alone, that there's still a lot of people in Glasgow who've never ventured far afield before.

We set off in on the morning of Friday 25th March and returned on Sunday 28th. Instead of the usual 2 minibuses we took one bus and a van, with a disability permit granted for Iona as 2 folks had mobility issues. We had a meal and an evening sharing in the Green

Shed kitchen, and on the Saturday, we headed off down to the Abbey and its museum of ancient stones - thanks to free educational permits given by Historic Environment Scotland. Later in the morning we gathered at St Martin's cross. Mindful that most of our money this year came from Quaker sources with their Peace Testimony, I will share our reflection there in greater depth.



Martin of Tours' cross has stood outside Iona Abbey for nearly 2/3 of Christian history. Adomnán tells that the monks in St Columba's time in the 6<sup>th</sup> – 7<sup>th</sup> century remembered Martin daily in their prayers. He is a patron saint of both the poor and soldiers. On seeing a beggar naked, he cut his cloak in two with his sword and shared it. He had been an unwilling conscript into the Roman army and subverted his soldiering. Faced with the enemy in battle, he [begged his commander](#)<sup>1</sup> to be allowed to walk unarmed into their lines, with neither shield nor helmet, saying: "I am the soldier of Christ: it is not lawful for me to fight." His commander had him thrown into jail. But the next day, the enemy sued for peace in an outcome that became attributed to Martin's intercession. As such, we might see him as a patron saint of nonviolence.



From Martin's Cross, we moved to the very ancient chapel of St Oran. Some of our folks wheeled inside a heavy sandstone block brought from Govan. It has a foot carved into it, a replica of the Footprint Stone at Dunadd. Weighing well over a hundredweight, it had been brought to Iona (without consultation with me!) to have it "imbue" the atmosphere there. It is used ceremonially at GalGael to communicate a sense of belonging. I watched on, intrigued, as they eased it through the chapel door, when suddenly it occurred to me: *What if Historic Environment Scotland spot us manhandling what looked like*

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<sup>1</sup><https://wagingnonviolence.org/2011/08/the-patron-saint-of-conscientious-objection/>

*an ancient stone straight out of one of their collections!?* I dashed over to their office to give account of ourselves, much to the hilarity of the staff who were rather glad to have had the matter explained. When I got back, a candle had been lit on the stone, and amidst beautiful song in the Céile Dé tradition and music from Rowan and Reith, we were each “smudged” with sage grass that grows in a special place on the Clyde.

Most of us then headed off to St Columba’s Bay in the island’s south end. We stopped for stories on the way. About the Hill of the Angels, also known as Sithean or faerie hill, where St Columba was seen communing at night with the Otherworld. At the crossroads we heard how the monks on their weary journey back to the monastery after tending the fields all day found themselves strangely helped by “a wonderful and strange sensation ... a wonderful fragrance like all the flowers gathered into one.” In an instance it refreshed and made them joyous, rendering their burdens weightless. We talked about our burdens, what lightens them, and enjoyed a bit of levity when we reached the loch with legends of the water horse ... and his penchant for chasing after maidens to try and get a wife to keep beneath the waves.



The Sunday was a lazy morning, clearing up, and a closing sharing from which here is a flavour of people’s responses to the weekend.

- It’s been brilliant. I feel the effect strongly, as if I am a different person from before I came here.

- I enjoyed last night with the Iona Community. It wasn't so much that they made us a cake, but that they went to the trouble at that time of night. I feel a lot better than when I came – like the seagulls flying so effortlessly in the wind.
- The place is amazing. It's been great just to get away, to spend time with each other.
- St Michael's Chapel is was really special. Most of us were exhausted going down so late in the evening, but we were exhilarated coming back. That cake they baked for us was my first party since the pandemic began. All the stories and the faeries. The sunset was incredible. We talked about spirituality and touching.
- In the workshop we're always so busy we don't get time to know each other well. The sunset was the first time I'd felt so grounded for a long time. I feel very happy.
- I was swimming between tiredness and contentedness. The intricacy and harmony in the chapel, like patterns in the pebbles and the moon. The wind and the seagulls, the way they skim the wind.
- We had quality time to get to know each other at a deeper level, speaking about spirituality in a place that is healing of the paths people have travelled.
- To be in a sacred space of healing. On the way back a presence seemed to follow us when we passed the Street of the Dead, like when we were together in the chapel.
- I especially enjoyed the conversations. Really deep, about community, just beautiful.



### 3.2 XR Campaign

Sila Collins-Walden, North Scotland AM

Friends from NSAM attended the XR **Carbon Bomb Die-Action** campaign at Falcon Square Inverness on the 23rd July. There was a good turn out with installations made by XR. There was also a talk on climate change and how it effects all of us. There was seed bombs being made by some children who just happened to be passing by, Make Seed Bombs not carbon bombs! This campaign was to highlight how serious the climate issue is. We need to make companies who are drilling for oil, gas and coal from the North Sea to the Arctic and, there are 195 of them around the world spilling out tonnes of CO<sub>2</sub> emissions, they need to stop making carbon bombs!! The UN secretary general Antonio Guterres stated that “New fossil fuel investment is moral and economic madness”.



## 4 Obituary: James Lovelock

### Ian Edwards, Portobello and Musselburgh LM



Photograph 2: James Lovelock in 2005. Source: [Wikicommons](#)

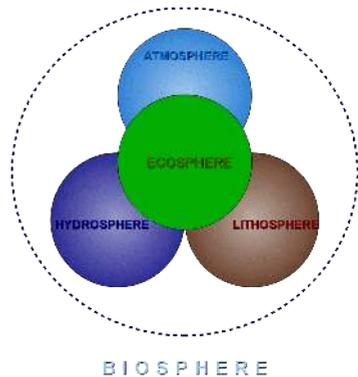
Perhaps once in a generation somebody comes up with an idea that is so huge it changes the whole way we understand our planet. For me and my generation I believe it was James Lovelock, inventor (his term) of the Gaia Hypothesis, which compares Earth with a giant, self-regulating, super-organism, sustaining life in homeostatic equilibrium.

Lovelock, who died on 26 July on his 103rd birthday, described himself as an independent scientist and for most of his long career he worked from his own rural laboratory, supporting himself from patents and contract work. A brilliant engineer and scientist, he was also uniquely a free thinker, refusing to follow the pack but when he was asked by an admiring student how he could think outside the box he replied simply ‘What box?’.

Seen by some as maverick his Gaia Hypothesis had its critics when first postulated in the late seventies. The idea that there was a synergy between organisms creating rather than inhabiting the environment in which all living things survive, was seen by some to challenge Darwinian notions that

competition is the driving force for life on Earth. Yet Lovelock's hypothesis has stood the test of time and he has won many of his critics over. There are parallels, nearly half a century later, with Suzanne Simard's recent Wood Wide Web concept that trees, fungi and other life in the forest co-operate rather than compete in sustaining life in the forest. She has also had to face scepticism and hostility from her peers<sup>2</sup>.

Despite a fondness for church bells and the Book of Common Prayer Lovelock was an agnostic but as a child he attended a Quaker Sunday School at the Brixton Meeting House; and credits Friends, and especially the Street family who ran the Meeting House and Sunday School, with teaching him to listen to the 'still small voice within' and that heaven was here, now and all around us. Mentored by adult Friends who had been conscientious objectors in the first World War, Lovelock registered as a CO when called up in World War II and subsequently joined the Society of Friends as a student although I don't believe he ever took a very active part in Quaker work.



War time research analysing the air in air-raid shelters for microbes, led eventually to work for NASA's space programme, looking for life on Mars. Rather than look for life, as we would recognise it, within the surface substrate Lovelock came up with the idea of analysing the composition of the Mars atmosphere. Using Earth as his control he argued that if there was life present it would change the mix of gases from what might be expected on a lifeless planet of similar size, geology and distance from the sun. Developing this further he explained that the composition of our Earth's atmosphere was entirely dependent on the gaseous exchange between plants, animals and microbes which have created an environment in which they can thrive and evolve.

Photograph 3: Biosphere system based on Gaia hypothesis. Source: [Wikicommons](#)

<sup>2</sup>Susanne Simard, *Finding the Mother Tree*, Penguin, 2021

The name he gave to this self-regulating system was Gaia, the Greek Goddess of the Earth, and inevitably this led to it become an icon for green thinkers and New Agers. Lovelock was never comfortable with this and says in his autobiography that Gaia should never become a religion. He was critical of conservationists who he saw as tinkering around the edges of the big environmental issues and upset a good few by his belief in technological solutions, including embracing nuclear power as an alternative to fossil fuels.

Unsurprisingly Lovelock was in the vanguard of scientists and thinkers who called for a limit on the emission greenhouse gases that are creating climate change. His 2006 *The Revenge of Gaia* provides a dystopian view of the environmental catastrophe our planet is facing based on sound science rather than fear. Now, 16 years after its publication, comprehension of climate change may have become mainstream within the scientific community, we are no closer, it appears, to finding the solution that will prevent the collapse of our civil existence. In berating our hubris Lovelock said *'We are just glimpsing the possibility that the worship of humankind can also become a bleak philosophy, which excludes all other living things, our partners in life upon Earth. The bee is not complete without the hive; all living things need the material Earth. Together with the earth, we are one with Gaia'*<sup>3</sup>.



Photograph 4: Photograph by Apollo 17 crew. Source: [Wikicommons](#).

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<sup>3</sup>James Lovelock, *Homage to Gaia*, Souvenir Press, 2014

## 5 Geographically apart but spiritually together

### 5.1 In praise of Zoom

#### Marian Burrell, Skye Worshipping Group

Friends, I am 85 years old, no longer quite so active as I was, and living on a croft just off the north-western edge of Scotland. So, I'm aware that I am not perhaps a typical Quaker. I know that I shall never again get to on Area Meeting in person, let alone the General Meeting.



Photograph 5: Lego Zoom Meeting. Source: [Edinburgh Quakers Twitter page](#)

So, in March 2020, lockdown brought me a wonderful present of regular Sunday morning Meeting for Worship on-line, organised by North Scotland Area Meeting – faces on my screen that I thought I should never see again, and new ones who have become friends over the months since.

During Lockdown there were usually about 40-45 of us there, from Shetland down to Lochaber, and from Aberdeen across to the Western Isles, and all stops in between.

Area Meetings, too, went on-line, saving a lot of petrol consumption, and enabling some of us to go on contributing to the running of the Society for longer than we might otherwise have been able to do.

As some Meetings began to go back to meeting in person, numbers at the Zoom meeting were fewer, but there still tend to be about 10-20 of us who need it and value it highly, for whom attendance at in-person meetings is difficult or impossible – because of distance... poor health... no longer driving ... nervousness in icy conditions... we're here whenever needed, holding each other as any good meeting should, with the much-appreciated support of our Area.

I know there are some Friends who are not happy in an on-line situation, and we do not forget them, but Zoom has kept things going, and who knows what ways forward it may yet show us?

## 6 Poetry corner

### 6.1 Habits have Consequences

Lysana Robinson, North Scotland AM

A sudden movement caught my eye.  
A Robin was staring at me accusingly  
through the bottom pane  
of the glazed porch door.

He waited a while then disappeared,  
only to return several minutes later.  
He peered in looking quite perturbed  
as if something wasn't quite right.

He flapped about a little,  
then flew off toward the feeders  
which I knew were already empty.  
Suddenly the penny dropped.

The normally ajar porch door  
still closed, as if night time,  
was the culprit, guilty as charged,  
of baring entry to the hungry bird.

Soon after I opened the door  
the hopeful creature returned, hopped in,  
flew up to my bird food store,  
helped himself and flew straight out.

The door was the innocent victim  
of a miscarriage of justice. I was at fault,  
having neglected to perform  
my daily robin-benefiting habit.

## 6.2 Scattered

### Lysana Robinson, North Scotland AM

The colours of the rainbow  
are scattered around my garden,  
pausing to bloom vibrantly  
in petals of early July flowers.

They call to me to be still,  
to gaze in amazement  
at their resilience, as if oblivious  
to the world's chaos and woes.

My physical world has shrunk.  
For over two years Covid  
has confined me to my garden  
and blissful Hebridean Island home.

What a gift, what a blessing,  
to stay in quiet contemplation,  
away from the world's clamour,  
no fabricated excuse necessary.

. Yet mankind's folly intrudes.  
Bemused politicians are bogged down  
in the needless War in Ukraine whilst  
our life-supporting natural world dies.

### 6.3 Twenty-third Sunday of War Lysana Robinson, North Scotland AM

Breakfast in warm sunshine,  
rippled pond water glistens and  
wild flowers dance in the sea breeze.  
My inner world is at peace.

Silently gazing at sunlit mountains  
through my window, pen poised,  
what shall I write this morning,  
it's the Twenty-third Sunday of War?

The news is consumed by sport  
and the pistols drawn dual  
that is the Tory leadership contest.  
We helplessly await the results.

But wait, do I see a glimmer of hope?  
Ukraine's neighbours house the displaced,  
The UN and Turkey are facilitating  
grain shipments through the Black Sea.

Our war-torn world relies on  
goodwill and cooperation to bring peace  
but do we have the collective will?  
I know that peace does exist.

## 6.4 An Empty Cheeseboard

David O'Donoghue, Monkstown Meeting Dublin

What if the palaces of  
Kings, queens and bishops  
Were emptied?

And in came the homeless  
Hopeless rough sleepers  
Plus others in need.

Is it too much to hope for?

You can imagine the so-called  
Great and the good  
Beating their breasts  
In righteous indignation  
Horror-struck by an appalling vista.

'Has it come to this?', they ask.  
Next question: 'What does it mean for us?'  
What indeed.

So our chessboard is wiped clean  
Apart from pawns who will no longer  
Face the front-line slaughter.

An impossible dream?  
Perhaps, but our reveries  
Help us to survive.

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## 7 Notices

### 7.1 Invitation to retreat in the tradition of Zen teachings of Thich Nhat Hanh

*Friends, please find below the information on a wonderful retreat. As some of you are aware, there are remarkable similarities between what we Quakers believe and practice, and Thich Nhat Hanh's (or Thay's) teachings<sup>4</sup>. Retreat at Wiston Lodge in Thay's tradition has been a regular summer event for quite sometime and is led by senior teachers from Thay's Community of Interbeing. More information on Plum Village and Thay's teaching can be found here: <https://plumvillage.uk/>. Whether you have a regular mindfulness practice or new to it or even just curious about the practice, this is one of the retreats that has something for everyone. Ed.*



**Retreat with Murray Corke and Dene Donalds  
Tues 13 to Fri 16 September 2022 @Wiston Lodge**

### **Retreat with Murray Corke and Dene Donalds. Tuesday 13- Friday 16 September at Wiston Lodge**

**Nature Connection Retreat in South Scotland: Exploring our Global Footprint: Plum Village Tradition: Touching the Earth in Mindfulness.**

Border Collie Sangha and Deep Listening Sangha invite you for a midweek Retreat led by Murray Corke and Dene Donalds 5pm Tuesday 13 - 2.30pm

<sup>4</sup><https://plumvillage.uk/zen-quaker-practice-sharing-spiritual-paths-friendship/>

Friday 16 September.

**Booking page:**-<https://wistonretreat.eventbrite.co.uk>

We shall draw on Thich Nhat Hanh's new book [Zen and the Art of Saving the Planet](#) and his [Love Letter to the Earth](#).

Based in glorious woodland setting of [Wiston Lodge](#) - an hour south of both Edinburgh and Glasgow - this is an opportunity to reflect on our place in the natural world. All food is vegan and home cooked. Bring real money for a wonderful bookstall, Dana for our programme leaders plus footwear and water-proofs for Mindful Walking in the grounds.

One booking / person - simply book a second place same way.

Three days and nights' accommodation + full board at Wiston: Shared Room £225 / Single Room £255 / Camping £145.

Please make payment to Tinto Music and Arts CIC [Sort Code 83-16-11 Acct 00768741] with your last name as Reference OR send your cheque - with attendee name on the back - to Meg Beresford, The Shieling, Wiston Lodge, Millrigg Road, Wiston, near Biggar ML12 6HT. This direct payment means no fees go to internet giants and keeps costs down.



Photograph 6: Wiston Lodge

## 7.2 John Wigham (Enjoyment) Trust

The trust began in 2003 with a substantial legacy from John Wigham. It has 3 Trustees appointed by SE Scotland AM. Donations are received from Friends which has resulted in the Trust continuing to operate. It gives small grants of up to £500, although Trustees have discretion, and, for a group application, can be more. Applications, supported by a Friend, are open to the whole of Scotland.

The income from the fund and also as much of the capital as the Trustees see fit shall be used to provide “grants to deserving persons resident in Scotland who owing to straitened circumstances are unable to enjoy the usual pleasures of life, the purpose of such grants being to provide the recipients with some additional comfort or pleasure of an exceptional nature over and above the usual necessities of life”. The Trustees shall, as far as possible, “avoid giving consideration to any case which could be alleviated by application to the normal national or local government authorities”.

Clearly, relatively small awards can make enormous and lasting differences to their recipients and many recipients send very appreciative letters which are a joy to read.

Over the past few years, with the pandemic, there have been few applications but we intend to publicise the Trust to Friends in Scotland now, hopefully, limitations have ended.



*The opinions expressed in this publication are those of the authors and not necessarily the opinions of the Society of Friends in Scotland, Britain or elsewhere.*