

# SESAME

Number 249: September 2023

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AM on 6 September/Future Structures: 4 Questions from Options 2/YM Extra Session/Meeting for Sufferings/Scottish Psalms & Psalms in Scots/Quaker Week/World Quaker Day/Boycott Ban – the new bill/Israel & Palestine/Books/Meeting Enquirers, 1677/War in Ukraine: NFPB Statement & responses/2022 Financial Report/BDRC/‘Meet a Quaker’ event/July Minutes/ ... &c.

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The Lord's my shepherd: *David in the Wilderness*, c. 1860 (See overleaf and page 8.)

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## SOUTH EAST SCOTLAND AREA MEETING

The next Area Meeting will be on Wednesday 6 September 2023 at 7.00 pm at Edinburgh Quaker Meeting House, 7 Victoria Terrace, EH1 2JL and online. All are welcome, although there will be no provision for children.

### DRAFT AGENDA

1. Worship and introductions
2. Minutes of the meeting of 1 July 2023
3. Matters arising from previous meetings
  1. *Warm space at 7 Victoria Terrace (2023/07/10.3 refers)*
  2. *Certificate of accomplishment, marriage of Emma Griffiths & Andrew Lawrence*
4. Decisions by between-meeting procedure
  1. *'We received the following nominations from Central Edinburgh Local Meeting in May: **Madeleine Harding** as Elder and **Cathy Bell** for the pastoral care team. In error, they were omitted at the last Area Meeting. We agree to appoint them both for three years from 1 June 2023'.*
5. Membership matters:
  1. *Application*
  2. *Transfer*
  3. *Deaths*
6. Matters from local meetings
  1. *Central Edinburgh: memorial minute to Diana Horne*
7. Woodbrooke Where You Are
8. General Meeting matters
  1. *Options for Scotland – next step [see opposite]*
9. Reports and correspondence
10. Appointments: from Nominations Committee
11. Area Meeting dates 2024
12. Closing minute

[*Discussion of the Financial Report (page 25) is now planned for November's AM.*]

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*In David in the Wilderness, and its companion piece The Man of Sorrows, the Aberdeen-born William Dyce (1806-64) sought to give immediacy to biblical subjects by making the landscapes in which they are set recognisably Scottish, rather than being an imaginary desert – or indeed a real Middle Eastern one, such as Holman Hunt had depicted in The Scapegoat (1854-56). Both of Dyce's paintings are now in the National Gallery in Edinburgh, which describes them on its website as "amongst the most original examples of nineteenth-century religious painting". For more on Scotticising scripture, see page 8. Ed.*

## *Changing our structures for the future benefit of Quakers in Scotland – 2*

This report seeks to assist Area Meetings (AM) and then General Meeting (GM) to provide a clear view on the next stage in developing future arrangements for Quakers in Scotland. It follows the report considered by AMs and GM in May and June 2023.

**This is what the Options for Scotland 2 group recommended in June 2023 (GM 23/06/11):**

- *We form a single body, 'Quakers in Scotland' through which we support all our Local Meetings, where our membership is held and which enables us to speak, as Quakers, on Scotland wide issues.*
- *We form a single charity (a Scottish Charitable Incorporated Organisation (SCIO), to be responsible for the stewardship of all our resources across Scotland.*
- *We develop further the use of paid professional support to undertake routine tasks and provide advice, easing the load for the Friends we ask to give the greatest practical ministry.*

**This is what we heard from Friends in response:**

GM received Minutes from all four AMs. GM was “*not in unity over the recommendations at this point*”, but felt it “*could unite about moving to a single charity for Quakers in Scotland as a first step.*” Most of the answers to the specific points raised by Friends in May and June will come from the detailed work required from Options for Scotland 3 before final decisions are made.

**This is what you asked us to do next:**

GM asked the Options for Scotland 2 group to continue working until September, answering practical and legal questions about a new single charity for Quakers in Scotland, and providing a basis for an Options for Scotland 3 group that will be appointed in September.

**This is what the Options for Scotland 2 group has done since June 2023.**

**We have:**

- taken stock of Friends’ queries, concerns, and also of their encouragement to proceed
- listened to ways in which Friends gather and witness outwith AM arrangements
- identified steps that could be taken to support current structures where they are in difficulty
- imagined the specific steps we would need to take to become a new single body, Quakers in Scotland, that would embrace the functions of Area Meetings and General Meeting
- obtained legal advice confirming that a SCIO is the appropriate charity model in our circumstances
- prepared early drafts of documents that would be needed for the proposed new arrangements

**We remain in unity with our June report.**

[P.T.O.]

**This is what the Options for Scotland 2 group suggests should happen next:**

In hearing responses to its recommendations, we have heard from those:

- confident that the recommendations were grounded in detailed work and clear discernment
- concerned that new arrangements should provide sufficient support to worshipping Friends
- who are very anxious that their cries for help will be overlooked once again.

In order to make progress we want Friends to feel that they will enjoy and be energised by being part of a single community of Quakers in Scotland. To get there we have to undertake the administrative and legal steps required to make the transition to new arrangements. This transition must be flexible to accommodate the pace of change at which the AMs and GM feel ready to move. We imagine that the Options for Scotland 3 group will undertake its work by involving Friends across Scotland so that what emerges feels realistic, hopeful and worthwhile.

**The questions before the Meeting are:**

1. Is the AM interested in taking the planning for a single charity further? (A definite commitment will come later when we have done more detailed work on things like the constitution so that Friends can have a clear idea what they are considering joining.)
2. Is the AM happy to have the GM nominations committee find any further names needed for Friends to serve in particular ways in relation to Quakers in Scotland? (For example they may need to find Friends to serve as the first trustees of a new SCIO.)
3. Are Friends happy to work with Friends across Scotland in fleshing out the various aspects of Quakers in Scotland beyond the work towards the single charity?
4. Are Friends content that General Meeting write to Meeting for Sufferings on behalf of all Area Meetings explaining the work we are engaged in?

**Options for Scotland 2 group**

**Recommendation: a book from the AM Library**

*Disputed Questions* by John Hick (Yale University Press, rev edn, 1997)

The full title is *Disputed Questions in Theology and the Philosophy of Religion*; and these implicitly include: Is religion a wish-fulfilling projection, or a human response to the transcendent? and If Jesus is divine, does that mean Christians can claim a status superior to other religions? There was a lot of disquiet in the nineties about the harm of colonial rule and the suppression, whether brutal or just insensitive, of the beliefs and practices of subject nations. Hick himself was an advocate of inter-religious dialogue, and considered Christians had much to learn from Buddhism.

**Rachel Frith**

# Pilgrimage for the Planet – Glasgow

## Saturday 9 September, 1–3 pm

People of all faiths and none are invited to join **Christian Climate Action (CCA)** Scotland in a pilgrimage walk with a focus on the climate and ecological emergencies. The starting point will be at the McLennan Arch, Glasgow Green. The final stop, at the SECC, will focus on all that has happened since COP26. Along the way there will be planned stops at sites giving opportunities for pause and reflection, on how the climate emergency is affecting us, the next generation and those most vulnerable in the world. Walking together with intention, mindfulness and prayer creates a different pace and place in relationship to the earth and with each other.

Contact Val at [scotlandcca@gmail.com](mailto:scotlandcca@gmail.com) for more details, or if you have any questions. You can sign up at the Eventbrite link below:

<https://www.eventbrite.co.uk/e/688562477907?aff=oddtcreator>

*N.B. This event was previously advertised as 1–4 pm but is now going to be 1–3 pm*

*[With thanks to **Kate Arnot** for passing this on.]*

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## *Don't Bank on the Bomb Scotland Network*

### Day of Action – Friday 27 October

The Day of Action will be mainly focussed on putting pressure on the Royal Bank of Scotland to stop providing billions of pounds in financial support to companies involved in the production and development of nuclear weapons. The Don't Bank on the Bomb Scotland Network are asking groups and individuals to organise or take part in some activities on the Day of Action.

Examples of possible activities are -

- Organising a street stall;
- Organising a peaceful presence outside a Royal Bank of Scotland branch in your area. Hand out leaflets and display placards to let people know what you are campaigning about;
- If you are a customer of the Royal Bank of Scotland, hand in a letter to your local branch questioning their support for companies involved in the production and development of nuclear weapons.

See <https://nukedivestmentscotland.org/> in the next few weeks for further information on the Day of Action. In the meantime, if you could put the date in your diary that would be great.

*[With thanks to **Janet Fenton** for passing this on.]*

## Yearly Meeting 2023: Extra Session, 1 July

Session 8 of Britain Yearly Meeting 2023 was held on the first Saturday in July, with some 250 attending on Zoom and more than a hundred present in person at Friends House. Adwoa Burnley, Fred Langridge and Mary Aiston were at the table. We heard read part of the Epistle from the Annual Gathering of FWCC Europe & Middle East Section [see Sesame 248], and the report of the Quaker Housing Trust was received.

The 2022 BYM accounts, due to have been presented to Yearly Meeting in April, were still not ready – a “perfect storm” of unfavourable circumstances had come together to frustrate their preparation, Friends were told – although they would definitely be done in time for submission to the Charity Commission by the end of October. Nevertheless, Friends were unimpressed: the first to be called to speak said that if, as a member of a grant-giving body (which she is), she were asked to fund an organisation with its accounts in such disorder she would be reluctant to do so; and this set the tone for many of the contributions. Assurances were given that lessons had been learned and new procedures would ensure it did not happen again. An online meeting will be arranged for YM to receive the accounts.

Paul Parker, the Recording Clerk, introduced the Tabular Statement (the membership figures drawn from returns by each AM). The data are here:

<https://www.quaker.org.uk/documents/patterns-of-membership-and-tabular-statement-yearly-meeting-2023>.

Paul noted that despite actual membership of the Religious Society of Friends having fallen to 11,491 in 2022, the drop, as a proportion, has been less than that experienced by other churches, while 92 meetings had seen a growth in total attendance. Indeed, almost all those at BYM in person or online had had newcomers at their local meeting, and if we all brought one more person to meeting, the decline would be reversed, he said.

In the discernment that followed, Geoffrey Durham spoke fervently about our need for outreach, as being not so much *telling* people (although he himself had written books for enquirers, to tell them facts about Quakers) as *intriguing* them to want to engage with us. Except in the use of the verb ‘intrigue’ [see also page 12], this was not really reflected in the minute, which echoed praise of Quaker Quest (<https://quakerquest.org/>), without indicating it had been voiced in a complaint at the curtailment its work.

The Meeting returned to consideration of the review of Meeting for Sufferings and of the review of central work; the minute on the latter concluded:

*We have not reached clarity about the necessity for change. We will need to continue this discernment in the future. We uphold our Friends as they consult widely. We look forward to hearing more about this work at our next Yearly Meeting.*

The full minutes are at: <https://www.quaker.org.uk/documents/yearly-meeting-minutes-2023-full-may-july>.

**Alan Frith**

## Meeting for Sufferings, 1 July 2023

Meeting for Sufferings (MfS) met in an open session following on from the extra session of Britain Yearly Meeting, and the papers for the meeting had been sent out with the BYM papers:

<https://www.quaker.org.uk/documents/yearly-meeting-agenda-supplement-july-2023>.

The minutes are at

<https://www.quaker.org.uk/documents/mfs-2023-07-follow-up-package>

After opening worship, the Meeting dealt with some routine business. Friends were appointed to represent BYM at the Yearly Meetings of France and the Netherlands; changes were approved in the membership of Quaker Life and QPSW Central Committees, and of YM Agenda Committee, the BDRC, and the MfS Support Group; and among the trustees of the Quaker Housing Trust. It was noted that Deborah Mitchell of Cornwall AM had been fined £650 in February for participating in protests outside Purfleet oil refinery in April 2022. Two groups, the Friends of Pardshaw Quaker Centre and Peace Works Zimbabwe, were registered as new Quaker Recognised Bodies for two years, and three others, Quaker Bolivia Link [see *Sesame* 215], Quaker International Educational Trust, and Quaker Rainbow [see *Sesame* 245] were re-registered for five years.

It was noted that in March twelve Friends had attended an audience with the King to present a loyal address, and the text of this was included in the minute. (It is quoted in Katrina McCrea's report of MfS of 4 March – see *Sesame* 246.) Arising from this, Young Friends General Meeting had asked that MfS consider both Friends' current attitude to monarchy and to the overarching issue of speaking truth to institutions of power and privilege.

After discussion, the minute read in part:

*We are grateful to Young Friends for bringing this matter to us. Can our participation in civic ceremonies of this sort be a faithful witness to the alternate Gospel Order to which we are committed, or is it rather an expression of complicity with the domination system of worldly powers?*

*We hope to return to this matter of the faithful relation of church and state at a future date.*

Five AMs had sent minutes urging support for the criminalisation of 'ecocide' – "unlawful or wanton acts committed with knowledge that there is a substantial likelihood of severe and either widespread or long-term damage to the environment being caused by those acts" – as an offence in international law to rank with war crimes and crimes against humanity. [For more information, see the website <https://www.stopecocide.earth/>.] QPSW Central Committee is setting up an informal group to consider this further, and additional time is being allocated at the residential MfS in October to address climate and sustainability matters at length.

[Notes by the Editor based on the Meeting Minutes]

## Scottish Psalms and Psalms in Scots

**R**ICHARD Abel, the Vicar of Mancetter in Warwickshire, told the young George Fox that to ease his spiritual discomfort he should “take tobacco and sing psalms”: unhelpful advice, Fox thought, which most Friends since have also spurned. Many of us, even so, know at least one psalm, and in a version Fox could have heard – although the tune ‘Crimond’, to which it is usually now sung, was not written until 1872.

<i>The Lord's my shepherd, I'll not want. He makes me down to lie In pastures green: he leadeth me the quiet waters by.</i>	<i>For thou art with me; and thy rod and staff me comfort still.</i>
<i>My soul he doth restore again; and me to walk doth make Within the paths of righteousness, ev'n for his own name's sake.</i>	<i>My table thou hast furnished in presence of my foes; My head thou dost with oil anoint, and my cup overflows.</i>
<i>Yea, though I walk in death's dark vale, yet will I fear none ill:</i>	<i>Goodness and mercy all my life shall surely follow me: And in God's house for evermore my dwelling-place shall be.</i>

This is the version of Psalm 23 from the *Scots Metrical Psalter*, approved by the General Assembly of the Church of Scotland in 1650. It was an edition which drew on numerous sources: translations by the Englishmen Henry Dod, George Wither, William Barton and Francis Rous, as well as the revision of Rous's psalter favoured by the Westminster Assembly in 1647; the [*Massachusetts*] *Bay Psalm Book* (1640), the first book printed in America; and the works of Scottish authors, in particular Zachary Boyd (1585-1653), the Rector and Vice-Chancellor of Glasgow University, and King James VI (*d.* 1625). Of its 8,620 lines, only 338 survived from the previous *Scottish Psalter*, first published in 1564 and last revised in 1635, with just one in Psalm 23:

<i>The LORD is my only support and hee that doth me feede: How can I then lacke anie thing whereof I stand in need?</i>	<i>And though I were even at deaths doore, yet would I feare none ill: For by thy rod, and shepherds crooke I am comforted still.</i>
<i>He doth me fold in coates most safe, the tender grasse fast by: And after driv'th me to the streames which run most pleasantly.</i>	<i>Thou hast my table richly deckt in despite of my fo: Thou hast mine head with balme refresht, my cup doth over-flow.</i>
<i>And when I feele my self neare lost then doth hee mee home take: Conducting mee in his right paths, even for his own Names sake.</i>	<i>And finally, while breath doth last, thy grace shall mee defend: And in the house of God will I my life for ever spend.</i>



At the Westminster Assembly, the first line of this became *My shepheard is the living Lord*; in the second verse, the first two lines were rewritten as:

*In pastures green and flourishing  
he makes me downe to lye:*

and, after slight changes in the fourth and fifth verses, the sixth was recast:

*Thy grace and mercy all my daies  
shall surely follow me;  
And ever in the house of God  
my dwelling place shall be.*

With the first two verses compressed into one, this was close to the text adopted by the Kirk; but the Church of England repudiated the proposals of the Westminster Assembly altogether, rejecting its psalms as well as its Confession and Catechisms. In the prayerbook revised at the Restoration of the monarchy, it reverted to Miles Coverdale's translations of 1540.

It had been the intention of the Westminster Assembly to reform the English Church on Calvinist lines; instead, Scottish congregations were given an anglicised psalter and liturgy to go with their English Bible, for although the Geneva Bible of 1560 (in which John Knox is thought by some to have had a hand) had not been immediately supplanted by the Authorized Version of 1611, it was no more Scots than its successor. If any worshippers were troubled by this, it was not something that bothered their ministers, and it was only in 1871 that the first translation of the psalms "frae Hebrew intil Scottis" was published. Its author, Peter Hately Waddell (1817-1891), had left the Free Church in 1861 to lead 'the Church of the future', a less doctrinally rigid body, of which one single congregation flourished briefly before being united with the established church, which he himself joined in 1888. He was a powerful orator and a prolific writer, who edited Burns's poems (1867-69) and the Waverley novels (1882-85). In translating the psalms, he sought to put them into "language ... such as was in daily use by all well-educated peasants and country gentlemen of the last generation"; self-consciously a nostalgic literary endeavour, in other words, rather than a version in a living language. Psalm 23 reads:

*The LORD is my herd, nae want sal fa' me:*

*He louts me till lie amang green howes; he airts me atowre by the lown watirs:  
He waukens my wa'-gaen saul; he weises me roun for his ain name's sake, intil  
right roddins.*

*Na! tho' I gang thro' the dead-mirk-dail; e'en thar, sal I dread nae skiathin: for  
yersel are nar-by me; yer stok an' yer stay haud me baith fu' cheerie.*

*My buird ye hae hansell'd in face o' my faes; ye hae drookit my head wi' oyle;  
my bicker is fu' an' skailin.*

*E'en sae, sal gude-guidin an' gude-gree gang wi' me, ilk day o' my livin; an'  
evir mair syne, i' the LORD's ain howff, at lang last, sal I mak bydan.*

Like the writers of the Authorized Version, he italicises words not found in the Hebrew (*shown above in Roman type (thus)*) and he adds annotations

which are also in Scots: *howes* he glosses as *saft growthy gerss*, and he offers the alternative reading of the final half-sentence, *Ayont the dead-mirk dail, the Lord hauds a howff o' his ain for a' livin*.

Waddell's *Psalms* went through several editions over the next thirty years, and was reissued by Aberdeen University Press in 1989; he followed it with a translation of *Isaiah* in 1879 – which was the last such scholarly effort for a century. W. L. Lorimer's *New Testament in Scots*, posthumously published in 1983 and in print ever since, presented the whole of the New Testament in nuanced Scots which reflects the differences in the Greek of the various writers. Nothing comparable existed for the Old Testament until very recently; but now there are two Scots versions of that too.

*The Doric Aul Testament* was published in June this year, eleven years after *The Doric New Testament*, both the work of Gordon M. Hay, an elder of Longside Parish Church, Peterhead, and a lawyer by profession; he acknowledges the help of G. Melvyn Wood, Minister of Blawarthill Parish Church, Glasgow, since he himself has “no theological training [and] no knowledge of Hebrew” – from which it must be inferred that his rendering in Doric, or “Mid Northern Scots”, as Mr Wood calls it in the Introduction – that spoken in an area north of Laurencekirk and east of Elgin – is a paraphrase rather than a true translation. Nevertheless, it is a considerable achievement, and it reads well; evidently it is the work of one who *knows* Doric rather than dredges it from dictionaries. Thus the verb *sclary*, in place of the Metrical Psalter's *annoint*, is not to be found in that spelling; but the *Scottish National Dictionary* has SCLARRIE (see SLEIR), and the four-volume edition of *Jamieson's* has SCLAURIE, as a Fife term, all three meaning ‘bedaub’ or ‘smear’, so plainly the same word. Psalm 23 is rendered:

*E Lord's ma shepherd; A'll wint for naethin.*

*He gars ma lie doon in green parkies, an taks ma han alang e burnie-side;  
he waakens ma sowl, an cause o his name, he leads ma e richt gait.*

*Aye, tho A waalk throwe e howe o e shadda o daith, A winna be feart at nae ill,  
cause ye're wi ma, yer staff an crook will ease ma.*

*Ye set ma brod wi a muckle spread, far ma faes can see; ye sclary ile on ma heid,  
an ma bowlie's reamin ower.*

*Sheerly gweedness an mercy will folla me aa e days o ma life, an A'll dwell i the  
hoose o e Lord for iver.*

The other new version, also a long time in the making, is *The Old Testament in Scots* by Gavin Falconer & Ross G. Arthur, published in four volumes, two of which, the Pentateuch and the Books of Wisdom (Job to the Song of Solomon), came out in 2014, and the others in November 2021. Production of the earlier volumes was sponsored by the Ulster Scots Academy and the Department of Culture, Arts & Leisure of the Northern Irish Government; at least one of the academics involved holds the view that “Scots in Ulster ... [is] a purer form o Lallans nor that spoken in Scotland”. Defiantly, it is described as a translation, but the source text is S. H. Hooke's *Bible in Basic*

*English* (1949) which used the 850 words of C.K. Ogden’s Basic English (which some think inspired Orwell’s Newspeak), augmented by 100 ‘poetic’ words and 50 ‘Bible’ words. Its suitability as such clearly depends on how accurately the original Hebrew is rendered in this pared-down vocabulary. With the suspicion, too, that the Scots used could be a synthetic concoction rather than phrases that would ever have been uttered – Gavin Falconer is an Ulsterman, Ross G. Arthur a Canadian professor (or at least a Toronto-based one) – it might seem a lot to hope that the outcome does not fall short in accuracy or expression or both. Psalm 23 appears as:

*The Laird tents me as his sheep; A will want nae guid thing.*

*He maks a bield for me in the green fields: he airts me by the lown watters.*

*He gies new life tae ma saul: he is ma guide in the weys o richtousness acause o his name.*

*Ay, tho A gang throu the glen o deep shaidae, A will fear nae ill; for ye ar wi me, yer wand an yer uphaud is ma easement.*

*Ye mak ready a buird for forenent ma ill-willers: ye slaired ile on ma heid; ma caup lippers ower.*

*Truelins, sainins an mercy will be wi me aw the days o ma life; an A will hae a seat in the hoose o the Laird aw ma days.*

The Scots improves on its source text, which begins “The Lord takes care of me as his sheep; I will not be without any good thing ...” – but it is still duller than Waddell or Hay. (If only *shepherd* had been among the 150 added words.) Elsewhere Falconer & Ross do much better, but are always constrained by the limitations of Professor Hooke’s version; while the attraction of a text that is necessarily free of interpolated flourishes is obvious (to say nothing of its being out of copyright), it is a pity that it was not corrected against other translations when a needful word was lacking. But what is the point anyway – a sceptic might object – of making an intelligible text less so? No one nowadays *needs* a Scots version to make sense of what is written. Hugh Pyper answered this in the introductory note to his translation of Jonah (see *Sesame* 230):

[A] Scots version of the text allows [readers] to experience something sufficiently different to raise issues of translation but without the impenetrable barriers of the Hebrew alphabet and its unknown vocabulary and grammar.

We may see more, because we have to look harder. Both these new versions are to be welcomed, therefore.

**Editor**

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<i>The Doric Aul Testament</i> – Gordon M. Hay	ISBN 978-0-9573515-3-0
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## Quaker Week 2023: *Simple. Radical. Spiritual.*

QUAKER WEEK runs every year to help Quaker meetings to attract new people and share their faith.

In 2023, Quaker Week in Wales was 5 August to 13 August, to coincide with the National Eisteddfod. In Scotland and England, Quaker Week will run from **23 September to 1 October**.

The theme this year is '**Simple. Radical. Spiritual.**'

This year's theme was developed by Quakers in Wales (*Crynwyr Cymru*), and materials are available in both English and Welsh. It is intended to intrigue people who can then use the QR code to reach a website and find out more about Quakers.

There is more information and details of outreach resources available at <https://www.quaker.org.uk/communities/outreach-and-witness/outreach>

## World Quaker Day: 1 October 2023

WORLD QUAKER DAY will have the theme:

*Living the Spirit of Ubuntu: Responding with hope to God's call to cherish creation – and one another.*

The word *ubuntu* emphasises shared humanity, deep connection, and care for creation and one another. It is sometimes translated as 'I am because you are' or 'we are because you are'. It refers to the deeply held belief, morality and custom that every person is worthy of being recognised, respected and heard, and that we as human beings are all interdependent. It is centrally important to the faith and practice of Quakers in Southern Africa.

*This will also be the theme of FWCC's first 'hybrid' World Plenary in 2024.*

These queries are offered for personal contemplation or group discussion:

1. *How would you express the concept of ubuntu in the language or culture you are most familiar with?*
2. *What would the effects be if our global Quaker community were to follow the precepts of ubuntu more closely, and how can we go about this?*
3. *How can churches and communities work for changes in the governments, economic and political structures to embrace the principle of ubuntu?*
4. *As the climate crisis accelerates, what could the application of the principles and practices of ubuntu mean for us?*
5. *From where does hope come?*

See <https://fwcc.world/event/world-quaker-day-2023/>

## Outlawing “moral disapproval”

IT WAS reported in *Sesame 230* that the UK Supreme Court had ruled unlawful the government guidance banning English local authorities from divesting themselves of shares in companies profiting from the UK defence industry, fossil fuel extraction, or military occupation; but that the Government had declared its intention to legislate to overturn this decision, and that the ban would probably be extended to Scotland.

Three years later, the Economic Activity of Public Bodies (Overseas Matters) Bill has been tabled; the full text of it is here:

<https://publications.parliament.uk/pa/bills/cbill/58-03/0325/220325.pdf>

Its purpose, according to the preamble, is “to prevent public bodies from being influenced by political or moral disapproval of foreign states when taking certain economic decisions”. If passed, it will prohibit the consideration of ethical issues if investing in, or procuring services from, foreign companies complicit in human rights abuses abroad. The bill specifically gives “Israel, the Occupied Palestinian Territories [and] the Occupied Golan Heights” special protection against boycott and divestment campaigns. It applies across the UK, and covers universities as well as elected local authorities; and it includes a ‘gagging clause’ forbidding all those subject to its restrictions from stating that they *would* support taking a moral stance if it were permissible to do so.

The Religious Society of Friends is one of seventy bodies to have signed the following statement against the bill:

*AS A GROUP OF CIVIL SOCIETY ORGANISATIONS made up of trade unions, charities, NGOs, faith, climate justice, human rights, cultural, campaigning, and solidarity organisations, we advocate for the right of public bodies to decide not to purchase or procure from, or invest in companies involved in human rights abuse, abuse of workers’ rights, destruction of our planet, or any other harmful or illegal acts. We therefore oppose the government’s proposed law to stop public bodies from taking such actions.*

*The government has indicated that a main intention of any legislation is to ensure that public bodies follow UK foreign policy in their purchasing, procurement, and investment decisions, particularly relating to Israel and Palestine. We are concerned that this would prevent public bodies from deciding not to invest in or procure from companies complicit in the violation of the rights of the Palestinian people. We affirm that it is the right of public bodies to do so, and in fact a responsibility to break ties with companies contributing to abuses of rights and violations of international law in occupied Palestine and anywhere else where such acts occur.*

*From bus boycotts against racial segregation to divestment from fossil fuel companies to arms embargoes against apartheid, boycott, divestment, and sanctions campaigns have been applied throughout history to put economic, cultural, or political pressure on a regime, institution, or company to force it to change abusive, discriminatory, or illegal policies. If passed, this law will stifle a wide range of campaigns concerned*

*with the arms trade, climate justice, human rights, international law, and international solidarity with oppressed peoples struggling for justice. The proposed law presents a threat to freedom of expression, and the ability of public bodies and democratic institutions to spend, invest and trade ethically in line with international law and human rights.*

*We call on the UK government to immediately halt this bill, on opposition parties to oppose it and on civil society to mobilise in support of the right to boycott in the cause of justice.*

(The list of signatories is at <https://righttoboycott.org.uk/>)

The website of the Joint Public Issues Team [of the Baptist Union of Great Britain, the Methodist Church and the United Reformed Church] (JPIT) has a good article by Steve Hucklesby, assessing the proposals in the light of his experience in conflict and post-conflict settings in Africa and Asia; see:

<https://jpit.uk/banning-boycotts-and-divestments-have-we-not-learned-anything-from-south-africa>

(There are many other articles of possible interest to Friends on the JPIT website, on a wide range of issues. A title that leaps out, if thinking of the struggle against apartheid and the principle of boycotts, is

<https://jpit.uk/sanctions-dont-work-but-they-are-increasing-anyway>

but it is on a quite different subject, also a matter of concern.)

Legislation similar to this bill has already been enacted in 35 US states, and invoked to hinder opposition to fossil fuel companies or campaigns against gun and weapon manufacturers, but mainly to thwart the Palestinian-led Boycott, Divestment & Sanctions (BDS) movement, which aims to pressure Israel to meet its obligations under international law in relation to justice for Palestinians. In some places, public bodies have been banned from procuring services from companies which *support* divestment.

In Europe, Germany has already passed a law against BDS, and it has been proposed in other countries too – the UK bill can be seen as equivalent to this, making it, for the first time, a statutory requirement that the state of Israel and the territories it illegally occupies be treated in the same way. However it is also of a piece with other post-Brexit legislation such as the United Kingdom Internal Market Act 2020, by which “taking back control” and “making Brexit work” are shown to mean in practice the concentration of power at Westminster, and the undermining of devolved government and local democracy.

It is not within the scope of the bill to stop individuals basing their buying choices on ethical considerations; private citizens will not be criminalised. But limits on the ability of public bodies to act in accordance with international law and ethical principles should concern us all.

EAPPI [the Ecumenical Accompaniers Programme in Israel & Palestine] is organising a ‘Stop the Anti-Boycott Bill’ campaign; see:

<https://www.eyewitnessblogs.com/take-action/>

## 'In the Land called Holy' \*

As well as urging a campaign against proposed UK legislation, the EAPPI website (*see opposite*) draws attention to a drawn-out crisis in Occupied Palestine on which concerned Friends are asked to take action. The High Court of Israel ruled last year that it would be lawful for the inhabitants of Masafer Yatta, a collection of 19 hamlets in the southern Hebron hills, to be forcibly expelled, in what would be the largest mass expulsion since the start of occupation. 36 MPs have signed an Early Day Motion (EDM 710) condemning it, and calling on the UK Government “*to press the Israeli authorities to halt all forcible evictions and demolitions in the occupied West Bank*”. Three of the signatories – Neale Hanvey, Kenny McAskill and Tommy Sheppard – represent constituencies within the compass of our Area Meeting and we are asked to encourage others to sign it too.

The tactics of Israeli settlement are analysed by Andrew Rigby, here:

<https://rethinkingsecurity.org.uk/2023/07/04/weaponising-sheep-israeli-settler-colonialism-in-the-south-hebron-hills/>;

while Paul Rogers, another emeritus professor of Peace Studies, considers the significance of the attack on the Jenin refugee camp, here:

<https://rethinkingsecurity.org.uk/2023/07/31/the-meaning-of-the-jenin-raid/>

Mary Robinson, the former Irish President, and Ban Ki-moon, former UN Secretary General, who visited Israel and Palestine earlier this year on behalf of the Elders, a group established by Nelson Mandela in 2007 to work for peace, justice, human rights and a sustainable planet, came away depressed by what they had seen and heard, which included

... no detailed rebuttal of the evidence of apartheid. On the contrary, the declarations and policies of the current Israeli Government – whose Coalition Guidelines state that “the Jewish people have an exclusive and inalienable right to all parts of the Land of Israel” – clearly show an intent to pursue permanent annexation rather than temporary occupation, based on Jewish supremacy. Measures include the transfer of administrative powers over the occupied West Bank from military to civilian authorities, accelerating the approval processes for building settlements, and constructing new infrastructure that would render a future Palestinian state unviable.

<https://balfourproject.org/elders-warn-of-consequences-of-one-state-reality-in-israel-and-palestine/>

Comparison with the institutionalised racism of the former South African state is not new – Jimmy Carter wrote a book in 2006 called *Palestine: Peace not Apartheid*, and Amnesty International used the term last year, both provoking instant accusations of anti-Semitism – but it is increasingly apparent that it is valid, as argued here by one who used to rebut the charge:

<https://www.theguardian.com/commentisfree/2023/aug/19/israel-apartheid-state-south-africa-netanyahu>

\* This phrase is from Mike Mineter's article in *Sesame* 245

## *Books of possible interest*

SMOKESTACK BOOKS, a poetry publisher based in Ripon, has brought out two books this year of poems in translation. Although its Introduction begins “On 24 February 2022 ...”, *Disbelief: 100 Russian Anti-War Poems* edited by Julia Nemirovskaya, does not just include responses to the Ukraine invasion, though all the poems are modern and the oldest of the poets was born in 1947. (ISBN 978-1-73977-227-7) *We Are Here to Stay*: poems by Tafiq Zayyad, translated by Aida Bamia, includes 32 works by the Palestinian poet who at the time of his death in 1994 was mayor of Nazareth and a leading member of the Israeli Communist Party (ISBN 978-1-73977-226-0). Each book contain all its poems in Russian or Arabic as well as in English.

GUY STANDING’S *The Blue Commons: Rescuing the Economy of the Sea* (2022), praised by Annie Miller in her report of last year’s Basic Income Earth Network congress in Brisbane (see *Sesame* 244), is now a Pelican paperback (ISBN 978-0-241-4758-8). His new book, *The Politics of Time: Gaining Control in the Age of Uncertainty*, out in hardback in October, argues that time is “a resource more precious than money” and we must “revive ancient forms of tending ourselves, the planet and each other” (ISBN 978-0-241-47591-1).

A RECENT ADDITION to the ‘Quaker Quicks’ series, *Quaker Shaped Christianity: How the Jesus story and the Quaker way fit together* is by Mark Russ, a “white, English, cis, non-disabled gay man” who teaches at Woodbrooke. It does not flinch from hard questions – the historicity of the Resurrection, the shortcomings of Universalism, the meaning of sin – and is a stimulating read that could have been longer; readers wanting more are directed to the author’s website, <https://jollyquaker.com/>. (ISBN 978-1-80341-054-8)

OTHER QUAKER QUICKS include *Quakers in Politics* by Carl & Margery Post Abbott (ISBN 978-1-78279-420-2); *A Simple Faith in a Complicated World: One Quaker’s journey through doubt to faith* by Kate McNally (ISBN 978-1-80341-303-4); and *Exploring Isaac Penington: Seventeenth-Century Quaker mystic, teacher and activist* by Ruth Tod (ISBN 978-1-80341-184-2) New titles are listed at <https://www.collectiveinkbooks.com/our-books/jhp-books/>, among others under the ‘Christian Alternative Books’ imprint.

OUR AMERICAN FRIEND George Lakey, who visited us in 2017 to talk about ‘Viking economics’ (see *Sesame* 213), has written an autobiography, *Dancing With History: A Life for Peace and Justice*, with a cover picture of himself being arrested (ISBN 978-1-6442-1235-6). He is interviewed about it on YouTube at <https://www.youtube.com/watch?v=yWl8FjAo-6c> (with a choir singing ‘We Shall Overcome’) and at <https://www.youtube.com/watch?v=0u7YI5ht0Xo>

READERS WITH £107.95 TO SPEND (or Library Committees?) might be interested in acquiring *The Creation of Modern Quaker Diversity, 1830–1937*, the latest volume in the New History of Quakerism, from Pennsylvania State University Press. The first in the series, *The Light in their Consciences, 1646–*



1666, by Rosemary Moore (2000) was a chronological narrative, but two subsequent volumes have been collections of essays, as is the new one. Its editors are Stephen W. Angell and David Harrington Watt, of the Earlham School of Religion and Haverford College, respectively, together with [Ben] Pink Dandelion of Woodbrooke. It is currently only available in hardback (ISBN 978-0-271-09502-8).

AMONG MANY BOOKS on the subject, *A Bigger Picture: My Fight to Bring a New African Voice to the Climate Crisis* by Vanessa Nakate, is recommended by Greta Thunberg, Malala Yousafzai, Mary Robinson, Elizabeth Kolbert and others; the author is an activist from Uganda. The only Black protester in an image with four white Europeans, she was cropped out of a press photograph at Davos in 2020; as she says, “*We are on the front line, but we are not on the front page.*” (ISBN 978-1-5290-7568-7).

THE GRAPHIC NOVEL based on Marcus Rediker’s life of Benjamin Lay was mentioned in the last of these round-ups; the same artist, David Lester, has now adapted another of Professor Rediker’s books, although there are (it is to be hoped) no Quakers featured in it: *Under the Banner of King Death* is an account of the ‘golden age’ (*sic*) of Atlantic piracy. Verso published it in July (ISBN 978-1-80429-349-2).

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**F**RIENDS LIBRARY is a project to make available Quaker writings that are in the public domain (written between 1650 and 1890) in eBook, paperback, and audio formats. Texts are produced as “*an original, unedited version ... for those who prefer the archaic language and style*”, as well as “*editions that have been carefully and conscientiously modernized in order to make them more understandable and hopefully more profitable for modern readers*” and “*a small but growing subset of books that we have translated into Spanish.*” 183 titles are currently available in one or more of these versions, with about a third as updated editions or audiobooks. See: <https://www.friendslibrary.com/>

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## **Witness against Nuclear Weapons: 24 September**

On the fourth Sunday in September, Friends in West Scotland will gather to hold a Meeting for Worship at the North Gate of the Faslane Naval Base, in protest against the Trident submarines stationed there. In solidarity, a meeting will also take place in Edinburgh.

Friends meet at the Northern Ireland Peace Tree, east of the Ross Fountain at the western end of Princes Street Gardens. Meeting for Worship starts at 10.30 am.

It is advisable to bring waterproof clothing, and something to sit on.

For further information, contact **Esther Shreeve**, [sedclerks@gmail.com](mailto:sedclerks@gmail.com)

*The next meeting will be on 12 November 2023*

## A Royal Seeker, and others, 1677

*Princess Elisabeth of Bohemia (1618-1680) was the granddaughter of James VI, and niece of Charles I, but is better remembered for corresponding with Descartes and challenging his dualist metaphysics. She also was in contact with Malebranche and Leibniz; and later with William Penn, who twice visited her, at Herford in Westphalia, where, from 1667, she was abbess of the Lutheran convent (although herself, like the cousin who had preceded her, a Calvinist). The following account is from the 1799 abridgement of The History of the People called Quakers by John Gough (1721-1791) – the reference to George I was for the benefit of its first readers, since in 1677 the future king seemed unlikely to succeed to anything more than his father's duchy of Brunswick-Lüneburg. It is unclear whether the apparent preference for aristocratic converts to Quakerism was Penn's own, or Gough's perception a century later; his work does seem concerned to stress the Society's respectability, and ends with London Yearly Meeting's Loyal Address to George III, following the Peace of Paris in 1763, and the King's gracious reply (in four lines). Earlier Quaker works had had royal dedicatees – Sewel's History of the Rise, Increase and Progress of the Christian People called Quakers (1722), was dedicated to George I, and Barclay's Apology (1676), to Charles II – but by the end of the eighteenth century, the likelihood of needing to invoke a king's favour to prevent persecution had disappeared. Gough records Penn's being chided by a follower of Labadie for seeming to forget that the truth had arisen among a poor and illiterate sort. However the force of this would have been lessened by the fact that, by the 1780s, when he was writing, in Europe and America the Labadists had died out.*

**S**OON AFTER the conclusion of the yearly meeting at London, in 1677, George Fox, William Penn, Robert Barclay, George Keith and some others, went to visit Friends in Holland, and some parts of Germany. ... After the quarterly meeting at Amsterdam the Friends from England separated on their respective services. ... William Penn, Robert Barclay, and George Keith set forwards towards other parts of Germany, with a particular view to pay a visit to the Princess Elizabeth, daughter to Frederick, Prince Palatine of the Rhine, sister to Sophia, Dutchess of Hanover, and aunt to King George I. A correspondence by letter had commenced between her and William Penn; George Fox also wrote her an encouraging epistle by his step-daughter, Isabella Yeomans, who, in company with George Keith's wife, paid her a visit about this time, to which she returned an answer, expressing how welcome that visit was to her.

William Penn and Robert Barclay proceeded to Herford, the residence of the Princess, by whom they were kindly received. She had with her, as a companion, a woman of quality, Anna Maria, countess of Hornes, an adherent of John Labadie [*Jean de Labadie (1610-1674) – see below*]. The first meeting they had with them was in one of the Princess's apartments to their great satisfaction. After which the Countess expressed a wish that a meeting might be held, where the inferior servants of the Princess's household might have free access, to partake of the benefits of their doctrine. The meeting was held accordingly. The Princess did not appear in that

meeting, in order that her servants might not be discouraged by her presence from giving their attendance in a general way; but after the meeting expressed much satisfaction in their being favoured with that opportunity. She detained William Penn and Robert Barclay to supper, although they endeavoured to excuse themselves, proposing to return to their inn. The next day, being the first of the week, and another meeting being agreed between them and the Princess, William Penn desired that not only her own family, but as many of the town as were desirous, might be admitted. To this she readily consented. The opportunity proved remarkably relieving to them, and edifying to the auditory. At the conclusion the Princess taking William Penn by the hand, in an affecting manner expressed her sense of the divine presence evidently felt among them; but her feelings were too affecting for utterance, for attempting to proceed, she cried, "I cannot speak to you, my heart is full!" William Penn, in sympathy with the sensible impressions upon her spirit, imparted tender counsel, from his feeling sense of the state of her mind, and then taking leave of her, she expressed her desire of further opportunities of the like kind, saying, "Will you not come hither again? Pray call hither as you return out of Germany." To which he returned answer, "We are in the hand of the Lord, and moving under his requirings, cannot so fully dispose of ourselves." There was also a French woman of quality with the Princess, who had imbibed the prevailing sentiments concerning the Quakers, looking upon them in a contemptible light; but being deeply affected under the ministry of these experienced preachers, she became affectionately kind and respectful to them. Upon their departure from Herford, they separated ... William Penn travelling further into Germany, to Cassel and Frankfort [*and on to Heidelberg*] ... [*and then*] returned by Frankfort, Cologne, Cleves &c. to Amsterdam. At Cologne he received a letter from the Princess Elizabeth, in answer to one he had written to her from the Palatinate.

The 4/14 of September, 1677.\*

"Dear Friend,

"I have received your greetings, good wishes and exhortations with much joy, and shall follow the latter as far as it will please our great God to give me light and strength. I can say little for myself, and can do nothing of myself; but I hope the Lord will conduct me in his time, by his way, to his end, and that I shall not shrink for his fire. I do long for it; and when he assures my ways, I hope he will give me power to bear the cross I meet therein; I am also glad to hear the journey has been prosperous both in the constitutions of your bodies, to withstand the badness of the weather, and in the reception you had in Cassel, Frankfort and Chrisheim [= *Griesheim, now a district of Frankfurt*]. Nothing surprised me there but the good old Drury, in whom I did not expect so much ingenuity, having lately writ a book intitled, "*Le veritable Chretien,*" that doth speak in another way. [*The previously hostile magistrate at Griesheim had attended Penn's meeting and "heard nothing but good and sound doctrine".*] I wish to know what reception you

have had at Fredericksburg, and if this find you at Cleves, I wish you might take an occasion to see the two pastors of Mulheim, which do really seek the Lord, but have some prejudice against your doctrine, as also the countess there. It would be of much use for my family to have them disabused; yet God's will be done in that, and all things else concerning

"Your loving friend in the Lord Jesus,

"ELIZABETH."

\* *The letter's date was the 4th September Old Style (i.e. by the Julian Calendar, still used in England) and the 14th by the Gregorian, by then adopted in most of Europe.*

From Amsterdam William Penn went into Friesland ... whence he proceeded to Wiewert, where a society of the disciples of Labadie resided. Here he had an interview with Anna Maria Schurman, the Somerdykes, the French pastor, Peter Yvon, and others. ... Yvon gave the following account of Labadie: that he had received his education among the Jesuits, deserted them, and embraced the protestant religion; that being dissatisfied with the formal Protestants, he with some adherents formed themselves into a separate society. Afterwards Anna Maria Schurman, the Somerdykes, and others, related something of their religious experience and the means whereby they were induced to join that family, retired from the world. When they had done, William Penn, in compliance with their practice, gave an account of his conviction, and thence took occasion to persuade them to pursue after superior attainments, and additional growth in the experience of true knowledge, and more perfect obedience to the law written in the heart. At parting, one of their pastors inquired of him, if the truth rose not at first among a poor and illiterate sort? "Yes" replied William Penn, "and it is our comfort that we owe it not to the learning of this world." The pastor rejoined, "Then let not the learning of this world be used to defend that which the spirit of God brought forth, for the mixture thereof will be apt to obscure the brightness of your testimony."

William Penn having taken leave of them, travelled by Groningen to Embden .... From Embden William Penn returned back to Herford, and met with a kind reception from the Princess and the Countess of Hornes, with whom he had a meeting in the Princess's apartment more than once; when the deep impressions made on her mind, through the affecting power attending his ministry, drew from her this acknowledgment: "I am fully convinced; but oh, my sins are great!" Hereupon William Penn took an opportunity to impart to the Princess and Countess, separately, such counsel as appeared to him suitable to their respective conditions; which had a reaching effect upon their minds, especially the Countess's. At the Princess's pressing invitation, he staid to supper. When the Countess, from the present impressions on her mind, perceiving the hurt accruing from those compliances with the world, to which her rank in life accustomed her, said, "*Il faut que je rompe*, I must break off: Oh the cumber and entanglements of this vain world! They obstruct all good." The Princess also made this sensible

reflection, "It is a hard matter to be faithful to what one knows; I fear I am not weighty enough in my spirit." The favourable opinion she had conceived of William Penn's ministerial labours, in consequence of the impressions she had felt under them, is plainly expressed in the following remark which she made to him: "Among my books I have records that the gospel was first brought from England into Germany, and now it is come again."

*In the 1682 edition of No Cross, No Crown, Penn wrote of Princess Elisabeth, who by then had died:*

Her meekness and humility appeared to me extraordinary; she never considered the quality, but the merit of the people she entertained ... though she kept no sumptuous table in her own court, she spread the tables of the poor in their solitary cells; breaking bread to virtuous pilgrims, according to their want, and her ability. Abstemious in herself, and in apparel void of all vain ornaments.

*The Countess Anna Maria van Horne left the convent in 1687, and married a widower, Clamor von dem Bussche-Ippenburg (1640–1723) a diplomat in the service of the Elector of Brandenburg, and a correspondent of Leibniz. She herself corresponded with Penn, and also with Benjamin Furly, an English Quaker living at Rotterdam who was a friend of John Locke. She lived into her late nineties, dying in 1740.*

**Anna Maria van Schurman** (1607-1678) whom Penn met at Wieuwerd ("Wiewert" in Gough's spelling) was a philosopher, scholar, poet, engraver and painter; she was the



Anna Maria van Schurman

first woman to study at a Dutch university (the new University of Utrecht, where she attended lectures hidden from the other students by a screen), and a polyglot fluent in 14 languages, including Latin, Greek, Hebrew, Arabic, Syriac, Aramaic and Ethiopic, as well as Italian, French, German and Dutch. Her published works included an argument for female education (written in 1641 and translated into English in 1659 as *The Learned Maid, or, Whether a Maid may be a Scholar.*) In the 1660s she encountered the teachings of Jean de Labadie, and joined his followers in 1669. Through her friendship with Princess Elisabeth the community found a base at Herford, 1670-72, before moving to Denmark, and then, after Labadie's death in 1674, to Friesland, where it eventually grew to about 600 members, living on the ancestral estate of the Van Aerssen van Sommelsdijck sisters (Gough's "Somerdyses").



Princess Elisabeth, 1636

## NORTHERN FRIENDS PEACE BOARD

**Statement about the continuing war in Ukraine**

**F**OR MORE THAN NINE YEARS, the Russo-Ukrainian war has been raging in Eastern Ukraine, having begun as a low level conflict between irregular paramilitary forces. Largely forgotten outside Ukraine, it has caused widespread suffering, and the deaths of numerous soldiers and civilians on both sides. Since the Russian invasion on 24 February 2022, the war has expanded, with massive attacks of regular armed forces, battles of relentless attrition in the East and with endless missile and drone attacks, many targeted at civilian infrastructure and housing. During this period opportunities for meaningful peace negotiations were missed.

The destruction of the Nova Kakhovka dam highlights the war's consequences, not just immediately for Ukrainians living along the Dnipro River and for the people of Crimea, but also in its long-term damage to the ecology of the Black Sea region and the global food supply. In this context, an end to the fighting and destruction seems ever more unlikely, and reaching a peace settlement still more elusive. The inevitability of a long war appears to be accepted by many in Ukraine, Russia and the West.

Quakers have long believed war is wrong, and testified to this in the midst of the Second World War:

*The savage momentum of war drags us all in its wake. ... War is hardening our hearts. In such an atmosphere no true peace can be framed.*

*True peace involves freedom from tyranny and a generous tolerance; conditions that are denied over a large part of Europe and are not fulfilled in other parts of the world. But true peace cannot be dictated, it can only be built in co-operation between all peoples. None of us, no nation, no citizen, is free from some responsibility for this situation with its conflicting difficulties. Now is the time to issue an open invitation to co-operate in creative peacemaking, to declare our willingness to make sacrifices of national prestige, wealth and standards of living for the common good.*

Part of the passage quoted in *Quaker Faith and Practice*, 24.09, the original having been issued by London Yearly Meeting in 1943

As in 1943, we are mindful that war causes untold suffering to everyone caught up in the fighting or indirectly affected by it through higher energy and food prices. While fighting continues, we ask for the rights of all soldiers regardless of their nationality to be respected and that they be treated according to the Geneva Convention. No person should be tortured. The right of all conscientious objectors who refuse to fight should be upheld, and they should be given the opportunity of alternative service.

We call on the Ukrainian, Russian, British and all other governments, as well as international organisations, to create the preconditions for a just peace. This will involve planning the reconstruction of the areas devastated by the war and restitution and rehabilitation of the infrastructure destroyed and the rich farmlands damaged. At the same time, the world

community should redouble its efforts towards creating the environment in which a lasting cessation of the fighting can take place to enable negotiations for a just and stable peace. Such a joint effort should lead to a more equitable international order which will allow humanity to work together towards solving the existential threats of the climate emergency, a future pandemic and nuclear weapons.

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**F**RIENDS are urged to share this statement. They may also wish to write to their MPs, asking:

- how the UK Government can play a role in building the preconditions for peace; (if the MP is not in government, it might be phrased as to ask 'if you will question the Government on how the UK can play a role... [etc]') and
- what the UK might do – particularly in the light of its historically significant role in establishing such rights – to support and respect of the rights of conscientious objectors.

The NFPB Website has links to many other resources from a range of perspectives; see [https://nfpb.org.uk/ukraine\\_2022/](https://nfpb.org.uk/ukraine_2022/)

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**A** letter based on the statement, sent by the Board's coordinator to the Foreign Secretary, drew the following reply, dated 4 August; as can be seen, it makes no mention of peace or a post-war settlement, but addresses only the issue of conscious objection:

*Dear Philip Austin,*

*Thank you for your email of 24 July to the Foreign Secretary about conscientious objectors in Russia and Ukraine. Your letter has been passed to the Foreign, Commonwealth and Development Office (FCDO) Correspondence Team for a response.*

*Spontaneous protests from Moscow to Dagestan and the exodus of military-aged men show that the Russian people recognise President Putin's illegal war to be badly miscalculated. Military mobilisation in Russia is yet another desperate measure taken by the Kremlin to justify their acts and, alongside the clamping down on critics of the war, shows that courageous Russians have shown they do not want to fight and die for President Putin's illegal war. The only way for Russians not to have to face the consequences of war is for President Putin to end the invasion.*

*Decisions about exemptions and other issues relating to compulsory military service in Ukraine are the responsibility of the government of Ukraine. Compliance with relevant international obligations is likely to require a fact-specific assessment. The UK are traditional co-sponsors of the UN Human Rights Council resolution on conscientious objection and would encourage all States that have compulsory military service, to provide alternatives to military service for conscientious objectors. We continue to work to encourage all States to protect human rights, including freedom of religion or belief for all.*

*We do not allow asylum claims from abroad. Whilst we sympathise with people in many difficult situations around the world, the capacity of the UK is not unlimited and we could not possibly consider protection claims from the very large numbers of people overseas who might like to come here. Those who need international protection should claim asylum in the first safe country they reach – that is the fastest route to safety.*

*It remains the case that the biggest threat to democracy and human rights in Ukraine is Russia, which believes it has the right to redraw the borders of Europe by force.*

*The best way to ensure that human rights in Ukraine are protected is for Russia to cease its illegal war and withdraw its forces.*

*Yours sincerely,*

**FCDO Correspondence Team**  
*Foreign, Commonwealth and Development Office*

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A shadow minister has also responded to the statement, sent to him by a Friend who is one of his constituents; although he does address all the issues raised, he has asked that his positive comments, and his criticisms of the Government and current UK policy, should not appear in print. (As Philip Austin says, it's a tricky time to have dissenting views in the Labour Party.)

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## **War resisters and asylum in the EU**

A parliamentary question in Germany obtained statistics of asylum applications from Russian, Ukrainian and Belarusian men of 'military age' from 2019 to the end of 2022. These show that from May to December 2022, just over 9% of applications from Russian men were successful, as opposed to less than 6% at any earlier time in the period. However, in 2022 as a whole, just over half as many applications were lodged as in 2019, so the number of successful ones was actually fewer. Russian men are simply not getting to Germany in the first place.

The success rate actually fell after the September mobilisation began. In other words, there is no evidence that the risk of military service was being taken into account at all, whether because the authorities persisted in not considering it real or because such passive dissidence was not given the same weight as active political opposition. For Ukraine and Belarus, the figures are even worse. There were 400 asylum applications from Ukrainians in 2019, of which seven succeeded; after February 2022, a mere 70, all of which failed. Meanwhile, from Belarus, there were a record 142 applications in 2022, of which only one was successful.

In France, Sidar Akdemir, a conscientious objector from Turkey sentenced for draft evasion in 2021, was informed at the beginning of June that his asylum application had been accepted; he is not the first Turkish conscientious objector to obtain asylum in France.

[Information from Derek Brett, European Bureau for Conscientious Objection]



## Financial report

### *to accompany the Report and Financial Statements for 2022*

*This financial report, circulated ahead of July's Area Meeting in Dunbar, has been produced to be read alongside the fuller account in the Report and Financial Statements, sent out at the same time, which, at 32 pages, is too long to include here. (Should you require a paper copy, please contact Trustees.) References in this report in the form (e.g.) "pp. 8-10" refer to page numbers in that document, not to pages of Sesame. At Area Meeting in September there will be "an opportunity for a deeper look at our finances" as was minuted last time and as is mentioned at the end.*

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**A**FTER TWO difficult years, our accounts for 2022 show how we have gradually been recovering from the pandemic. Friends have expanded their involvement in work related to our testimonies, and young Quakers have taken part in events designed for them. Our Meeting Houses have gradually attracted more bookings and therefore more income.

SESAM's accounts comprise the Area Meeting's direct income and expenditure, along with the accounts of all our local meetings and committees including for the first time Fàilte Edinburgh, which was set up to bring a refugee family to Edinburgh under the Home Office/UNHCR Community Sponsorship scheme.

The accounts are prepared by our accountant and then examined by an independent firm.

Following the financial review on pp. 8-10, there is an overview of the year on pp. 16 (*the 'SOFA' – Statement of Financial Activities*) and 17 (*Balance Sheet*) and the detail behind those figures is presented in the notes on pp. 22-32.

In this paper, we've tried to give some of the information in such a way as to make it easier for you to understand, but we include references for those who wish to look up the formal financial statements. Area Meeting, on 1 July, authorised Alastair Cameron, as Clerk of South East Scotland Area Meeting, to sign the accounts which had already been accepted by trustees.

### **MEETING HOUSES**

Lettings at Edinburgh Quaker Meeting House gradually increased over the year although they remained below 2019 levels, and the 2022 Festival programme was simpler than pre-pandemic. Because of their concern about the Meeting House's finances and the implications for Area Meeting as a whole, trustees set up a review group to consider how in the longer term we could better meet the costs of the salaries of our paid staff, utilities and routine maintenance, and how we fund major repair work and the adaptations needed to reduce our impact on and to mitigate climate change. That group will report back later this year.

Kelso Quaker Meeting House employs no staff but again there was an increase in bookings: on a more modest scale than in Edinburgh, because the building is smaller.

<b>INCOME</b> associated with 'Trading Activities' (Notes 5 & 7, pp. 22, 23). <i>For donations income, see below.</i>	<b>2022</b> £	<b>20201</b> £
Room lettings, Edinburgh and Kelso	49,373	11,419
Catering associated with lettings in Edinburgh	12,916	1,413
Festival; sales in the meeting house foyer; bed & breakfast income; miscellaneous	4,718	1,111
Government grants (job retention scheme, 2021 only)	-	24,347
<b>TOTAL INCOME</b> under these headings	<b>67,007</b>	<b>38,290</b>

<b>EXPENDITURE</b> (Note 10, p. 25; Note 8, p. 23.) <i>For expenditure on Quaker activities, see below</i>	<b>2022</b> £	<b>2021</b> £
Wages, salaries, pensions (before job retention grants – see income table above)	62,457	65,562
Building costs (Council Tax, utilities, maintenance, upgrades, professional fees, insurance, cleaning, purchases, training; but excluding depreciation costs)	53,620	73,485
Professional support (accounting, audit, investment fees, computing)	11,843	12,152
Expenses associated with lettings (catering, Festival costs)	7,437	994
<b>TOTAL EXPENDITURE</b>	<b>135,357</b>	<b>152,193</b>

We undertook major work at both Meeting Houses in 2021, but in 2022 only minor repairs. Work needs to be done on the courtyard side of the Edinburgh building which will be both difficult (due to restricted access) and expensive.

## **DONATIONS**

Besides Meeting House lettings, our regular income comes from donations by members and attenders. We remain grateful for your support, and know that 2022 will have been difficult financially and perhaps personally for some. The figures below include sums specifically given ('earmarked') for local meetings, Fàilte Edinburgh (2022 only), the John Wigham (Enjoyment) Trust, General Meeting for Scotland and BYM. Where cash collections at local meetings have resumed, they've done so slowly.

<b>DONATIONS INCOME</b> (Note 3, p. 22)	<b>2022</b> £	<b>2021</b> £
Donations for Area Meeting use (includes grants received from the Francis Camfield Trust)	60,219	62,279
Earmarked donations and legacies	60,605	33,180
<b>TOTAL</b>	<b>120,824</b>	<b>95,459</b>

## EXPENDITURE ON QUAKER WORK *(see the table below)*

We made payments as part of our ongoing commitment to organisations such as the Northern Friends Peace Board and Northern Friends Youth Events Trust (which organises Shindig). We provided bursaries to Friends, and in particular to young people to enable them to attend Junior Yearly Meeting, Wiston, the Link Weekend and Shindig – for the last, that support was in addition to the grant to NFYET. SESAM added £25,000 from its own funds to donations earmarked by Friends for Britain Yearly Meeting (to which we know other Friends make direct donations). Some Friends also earmark for General Meeting for Scotland and those sums are passed on to GM along with an agreed quota payment.

EXPENDITURE <i>(Note 9, p. 24)</i>	2022 £	2021 £
Conference fees, bursaries, committee & admin. costs, newsletters, membership fees, <i>etc.</i>	6,830	4,939
LM activities and LM premises costs	15,551	5,403
Fàilte Edinburgh activities	15,209	-
<b>Grants / Contributions paid</b>		
Britain Yearly Meeting	34,738	34,500
General Meeting for Scotland	6,426	3,665
Northern Friends Peace Board	2,151	2,115
Northern Friends Youth Events Trust	1,243	-
Campaign Against Arms Trade	-	5,000
Various other grants <i>(less than £1,000 each)</i>	11,829	8,788
<b>TOTAL</b>	<b>93,977</b>	<b>64,410</b>

## STATEMENT OF FINANCIAL ACTIVITY (SOFA) *(See p. 16)*

We ended 2022 with a surplus of over £109,000, compared with a loss of around £58,500 in 2021. However, the surplus was the result of a revaluation of our property, which showed an increase of £200,000. This increase offset book losses on investments, and losses on our activities.

Our portfolio of investments with Rathbone Greenbank is revalued annually. In 2022, we withdrew around one-third to assist with cashflow, and the remaining investment portfolio was rebalanced early in the year. The amount we had invested at 31/12/2022 was £239,177 as compared with £445,149 at the end of 2021 *(Note 16, p. 28)*. On the same dates, the amounts held at the bank and in cash were £239,635 and £149,560 respectively *(Balance Sheet, p 17)*. The net financial result, which is a better indicator for practical purposes, was a loss of just under £38,000, as compared with one of nearly £92,000 in 2021. The reduced loss was due in part to increased bookings at, and use of, our meeting houses, but also, as indicated above, because we deferred work on

the Edinburgh Quaker Meeting House: work that will have to be undertaken before long.

If you read nothing else in the Report and Financial Statements, please do look at the paragraph headed 'Overview of Income and Expenditure' on p. 8.

## 2023

Our budget for 2023 was cautious and we are glad that, as of June 2023, the situation is not as bad as we had feared. Lettings in Edinburgh continue to increase. We have not yet returned to the level of 2019, but that year we had an exceptionally high number of room hires. We shall be bringing a fuller report on the financial position so far this year to Area Meeting on 6 September.

## THANKS

As the treasurer team, we would like to record our thanks to:

- All Friends who contribute to the life of our meetings whether by joining us in worship, by offering service, or by contributing financially;
- The Edinburgh Quaker Meeting House staff and in particular Sue Proudlove and Tony Wilkes who left us at the start of March this year;
- Friends in Kelso who voluntarily help service and maintain the Meeting House there;
- Our Trustees, the Area Meeting clerking team, the Edinburgh Quaker Meeting House management committee, our accountant, and all local meeting and committee treasurers who collect monies, pay bills, and generally relieve us of some of the work that would otherwise come the way of the Area Meeting treasurer team.

We express our gratitude to you all.

**Jacqueline Noltingk** (Treasurer)

**Philip Corrie Hawes** (Assistant Treasurer)

*Our treasurer team also includes* **Ross Campbell**

## *Book of Discipline Revision Committee: 14-16 July 2023*

**T**HE MEETING AT WOODBROOKE for the last time was tinged with sadness at having to say goodbye to a beloved place which has played such an important part in our work so far. A particularly moving part of the weekend was Saturday night's sharing of Woodbrooke memories: a very deep and rich session appreciated by all those who took part.

Paul Parker, the Recording Clerk, was with us for the whole weekend, so could offer advice and information and get a good idea of our progress. It was encouraging to be reassured on this: embroiled in a particular topic's complexities, it's easy to lose sight of the overall picture.

We spent a lot of time on the feedback received on our draft 'Nominations' and 'Marriage' texts. The Friends appointed to deal with written responses had received some 168 A4 pages of individual and collective comments. Others reported on Friends' contributions during 'visits' by members of

the Committee, or in conversation. While keen to ensure Friends are aware of our work, we also need to be specific about what sort of feedback we want, and what we hope to learn from it.

Much of the feedback was positive, confirming that the work needs to be done, and we are working along the right lines; of course, there was criticism too, some of it rather forcefully expressed. Some are uncomfortable that the words of the Marriage Declaration currently make no provision for people who prefer not to use 'god language': a matter not within our remit, which was passed to Meeting for Sufferings for consideration.

Friends' feedback will be taken on board as we continue, as will that from individual committee members assigned as 'readers' for topic papers that have reached a point where an outside eye can give perspective. We considered a large number of papers over the weekend: some are works in progress, some possibly near completion and ready to be 'banked' for now. Three, from the Committee's early days, needed a reader's attention because the groups that worked on them had been laid down.

Members of the group writing about Worship – I was one – were greatly heartened at the Committee's very positive response: having done so much intensive work immediately before the weekend, we had lost sight of its overall shape. It was a relief to hear real appreciation of our text, and the fact it includes a large amount of narrative/explanatory material surrounding our chosen extracts. It was also good to be told it only needed small tweaks before being banked – we had been expecting to be working on it until our next committee meeting in October.

Other papers were also deemed ready, or almost ready, to be banked; some begun more recently were proffered by their groups to check they were on the right lines, and/or whether anything crucial was missing. Three new topics had writers and readers assigned to them: Faithful Lives, Personal Journeys, and Funerals. I am joining the last of these, to address a fairly self-contained and uncontroversial topic with two committee members I've not worked with before.

New groups were also set up to work on our very early text on Spiritual and Pastoral Care; and to develop our work on Diversity and Inclusion into a separate section. Another group will think about how we include 'anthology material' (extracts from the writings of others) that is not contained in the main narrative text of our book (especially the church government parts) but which needs to be present to indicate the deep richness of our written heritage and more recent writing of which many Friends may be unaware. We have also set up a group to consider the overall structure of our book, to help us when we reach the stage of 'opening the box' of banked texts and seeing how they might fit together.

We were gratified to see we are further ahead with some of the work than the timeline agreed last year had suggested. However, our work is also exposing gaps in the plan, like the further developing of early texts, and

adding new topics to our list as the need for them becomes apparent. The group working on diversity and inclusion across the whole book has realised that there needs to be a separate section on it. We will also need to work more on Advices & Queries once our draft text nears completion.

Paul Parker's emphasising "proximity to points of no return" was extremely helpful. Our timeline impinges on the work of others – dates by which certain parts of our work have to be completed if they are to be presented to Yearly Meeting in session. We have to take into account when and how we shall need help from Friends House staff and how it will fit around other work. We also need to work closely with YM Agenda Committee – not least in agreeing who does what when we prepare to present our final draft. Paul assured us that, since our work requires it, we would be able to have two in-person committee meetings next year, and should ask to do so in subsequent years.

It was becoming very clear that the work won't stop once the initial draft-writing nears completion – in fact, it might only be beginning! There are so many other things to consider: one committee member commented that we have had a very relaxed few years and that the next few may well get more intense. It was thought that the Committee might take a temporary break from formal 'visits' to LMs, AMs and other interested groups, though we would continue to run sessions at Yearly Meeting, and individual members could continue with *ad hoc* sessions where they felt able.

Many of us had come to Woodbrooke feeling somewhat overburdened and even disheartened about our work. Being together again re-energised us and has given us the strength and inspiration to continue our task. We look forward to meeting again in October at the University of Warwick.

Once again, Friends, please continue to uphold us – we cannot do this work alone: we rely on you to help and support us.

Our key messages:

1. *We have spent time reviewing the responses from Friends to the draft texts of two topics for the new book (Marriage, and Nominations) that we had shared. We are grateful for what we have learned from this feedback which will now inform our work going forward.*
2. *We have sent a minute to Meeting for Sufferings regarding changes to the marriage declaration suggested in this feedback that are beyond the remit of our Committee.*
3. *Consideration continues regarding how we make our book accessible and inclusive: planning for multiple accessible formats; making it clear when quotations are introduced; including useful cross-referencing; and ensuring that a sufficient inclusivity and diversity of Quaker voices across Britain are included in the final version.*
4. *We have reviewed our progress in relation to our overall project plan that aims to offer a complete first full draft of the new book to Yearly Meeting 2027, and are pleased that we remain on track.*

**Mary Woodward**

## Analysis of meeting house energy consumption

[The following is a shortened version of a paper prepared by **David Sterratt** for the group considering the future of Edinburgh Quaker Meeting House; graphs and tables in the original are omitted.]

### *Average pre-pandemic gas and electricity consumption and CO<sub>2</sub> emissions*

From 2010 to 2019, with the help of the children, I took more-or less regular readings of the Meeting House gas, water, and electricity (daytime and off-peak) consumption. The picture is imperfect because of gaps in the readings and because of an electricity meter fault, which meant that from August 2013 to June 2015 all electricity was measured by the daytime meter. Nevertheless, the following can be seen:

**Average annual electricity consumption far outweighs gas consumption**, measured either as **energy** (electricity over 50 times greater than gas) or as **CO<sub>2</sub> emissions** (CO<sub>2</sub>e) (electricity about 100 times greater than gas). This is to be expected: gas is used only for cooking and heating water in the kitchen. Electricity is used for everything else, including storage and convector heaters, the only built-in form of heating in the Meeting House.

The area of the Meeting House is estimated as 361 m<sup>2</sup> in the valuation report, which gives an energy consumption per square metre of floor area of **almost 200 kilowatt hours (kWh) each year**. This compares poorly with domestic properties: in 2015-2017, new-build houses in England & Wales used about 125 kWh/m<sup>2</sup> annually, while my own home (a main-door flat in a 1900 building) has a consumption of about 135 kWh/m<sup>2</sup>. However, if we compare emissions with those of other non-domestic buildings, using the figures from their Energy Performance Certificates (EPCs), we find the average for emissions from all types of non-domestic buildings in Scotland in the same period as our data was **111 kgCO<sub>2</sub>/m<sup>2</sup>/year**, and, for “public assembly” buildings, **147 kgCO<sub>2</sub>/m<sup>2</sup>/year**, as against **75 kgCO<sub>2</sub>/m<sup>2</sup>/year** for the Meeting House. This is just over 67 % of the former amount and only 51 % of the latter – so about two-thirds and just over half, respectively – and even though EPCs are widely regarded as a problematic measure, this suggests that, despite the energy efficiency shortcomings we know about in the Meeting House, we are doing better than many.

**Total annual electricity consumption** in the ten years 2010-2019 was fairly steady, mostly varying within  $\pm 10\%$  of the mean consumption. Except in the years 2013-2015, when, as mentioned earlier, the fault with the meter affected the readings, the Low (off-peak) use exceeded the Normal (daytime) use. CO<sub>2</sub> emissions due to electricity use at the Meeting House followed a downward trend, principally because the CO<sub>2</sub>e per unit of electricity has reduced as electricity generation decarbonises. We have had our supply from Ecotricity, supporting the development of renewable energy.

Over the period, daily energy consumption averaged **193 kWh**, of which 120 kWh was at the cheaper 'Low' rate, and 73 kWh at the 'Normal' rate. There is a clear annual cycle in the pattern of consumption through the year, with the highest total consumption – about 400 kWh/day – in the winter, and the lowest in summer, although it seems never to fall below about 50 kWh/day. A rise in consumption was associated with the Festival. Assuming all heaters were off when consumption was at the baseline of 50 kWh/day in the summer, we can estimate that the other 143 kWh/day of average consumption goes on heating. Almost certainly it will be somewhat less, as there will be more energy used for lighting in the winter as well. Theoretically, almost all the off-peak energy is used for heating, though even in the summer there is about 10 kWh/day of 'Low' energy, so the very minimum we use for heating is about 110 kWh/day. Estimating a figure of 120-125 kWh/day on heating seems reasonable: 62-65 % of our electricity use.

### *Potential cost savings from energy efficiency improvements*

In 2022 we spent **£11,000** on heat and light; so about **£7,000** on heating, based on the 65 % estimate. Clearly, heating will still be required, and we have no way of assessing how much energy a new system might save. However, for every 10 % reduction in energy required for heating, we will reduce the bill by about £700.

The savings of course increase with rising energy prices – as do the total energy costs. Although we should consider energy efficiency improvements as a contribution to addressing the climate emergency, in terms of the overall finances of the Meeting House, energy efficiencies could lead to welcome but relatively small savings of a few thousand pounds at most.

Nevertheless, it seems likely that we could reduce our energy consumption by replacing our electrical storage and convector heaters with a more efficient form of heating, which might also be integrated with ventilation in the Meeting Room and Hall. The storage heaters are difficult to control, meaning that rooms are sometimes over- or under-heated.

At present much of our lighting is by fluorescent tubes. LED tubes use somewhere between 33-50 % less power, and require replacing less often. Supposing that 20 % of our energy is used on lighting with fluorescent tubes, we could therefore save up to 10% of our energy costs per year by switching to LED tubes – a saving of about £700 a year.

## **PLOUGHSHARE**

The revamped online newsletter of Christian CND can be read here:

<https://drive.google.com/file/d/1uo3cVhwAeWiqdtfbfnINhmDlvOMPG5gc/view>

It contains discussion on charitable status and its implications for campaigning organisations which Friends may find of interest.



# SOUTH EAST SCOTLAND AREA MEETING

**Minutes of Area Meeting held on Saturday 1 July 2023  
at the Bleachingfield Centre, Dunbar  
and by remote videoconferencing**

## **2023/07/01 Worship and introductions**

During worship, we have heard read from *Quaker Faith & Practice* 29.03:

*We seem to be at a turning point in human history. We can choose life or watch the planet become uninhabitable for our species. Somehow, I believe that we will pass through this dark night of our planetary soul to a new period of harmony with the God that is to be found within each of us, and that S/he will inspire renewed confidence in people everywhere, empowering us all to co-operate to use our skills, our wisdom, our creativity, our love, our faith – even our doubts and fears – to make peace with the planet. Strengthened by this fragile faith, empowered by the Spirit within, I dare to hope.*

Pat Saunders, 1987

We were reminded that an additional session of Britain Yearly Meeting is being held as we meet; we hold that meeting in the Light.

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

We ask Elizabeth Allen (EL) to serve as Elder for this meeting.

## **2023/07/02 Minutes of Meeting of Tuesday 9 May 2023**

The minutes of our meeting held on 9 May at Edinburgh Quaker Meeting House and online have been signed and entered in the minute book.

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

[Redacted]

**2023/07/14 Closing minute**

[39 adults and four children] have been at all or part of this meeting, either in person or by Zoom.

Local meeting attendance is indicated ~~below~~ [opposite]:

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The **NORTHERN FRIENDS PEACE BOARD** is meeting at Edinburgh QMH on 23 September; the morning session will start at 11.00, the afternoon at 2.00. Friends (and attenders) are welcome to join either or both.

Central Edinburgh <b>12</b>	Central Fife <b>1</b>	East Lothian <b>12</b> (+ <b>3 children</b> )	Kelso <b>3</b>	Penicuik <b>-</b>
Polmont <b>1</b>	Portobello & Musselburgh <b>7</b> (+ <b>1 child</b> )	South Edinburgh <b>3</b>	Tweeddale <b>-</b>	<i>Visitors/Others</i> <b>-</b>

We record our thanks to East Lothian LM for hosting us today.

We next meet on Wednesday 6 September at 7 Victoria Terrace, Edinburgh at 7.00 pm.

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

South East Scotland Area Meeting is holding a

## MEET A QUAKER

event on Saturday 23 September, 10.30 – 15.30,  
Camelon Church, Brown Street Hall, Falkirk FK1 4BN

We will share our personal experiences of being a Quaker and the journey to membership. There will be plenary discussions and small group conversations and suggestions for reading and other resources.

We hope to be warm and welcoming and to help you on your way to membership.

Book your place by contacting Mariot Dallas,  
*[contact details in the Book of Members]*

**T**HE TEST FOR MEMBERSHIP should not be doctrinal agreement, nor adherence to certain testimonies, but evidence of sincere seeking and striving for the Truth, together with an understanding of the lines along which Friends are seeking that Truth.

**Friends World Conference, 1952**

**W**E NONE OF US are members because we have attained a certain standard of goodness, but rather because ... we still are all humble learners in the school of Christ.

**Edgar G. Dunstan (1956)**

## Quaker Meetings for Worship in South East Scotland

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

### MEETING IN PERSON

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

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

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

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

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

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

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

Contact **Laurie Naumann** for further information.

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

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

\* \* \* \* **N.B.** From 24 September the time of meeting will change to **10.45 am** \* \* \* \*

**Kelso** – QMH, Abbey Row, Kelso TD5 7JF

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

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

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

**Penicuik** – Venue to be confirmed: contact [penicuikquakers@blueyonder.co.uk](mailto: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 10.30: contact **Marriot Dallas** for updates, and if bringing children.

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

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

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

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

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

Sundays, 10.30 am. For information contact the clerking team, [sedclerks@gmail.com](mailto:sedclerks@gmail.com).

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

### MEETING BY ZOOM

**Central Edinburgh** – for login details contact [centraledinburgh@quaker.org.uk](mailto:centraledinburgh@quaker.org.uk)

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

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

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

**East Lothian** – for login details contact **Phil Lucas**

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

**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 [sedclerks@gmail.com](mailto:sedclerks@gmail.com).

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.