

# SESAME

Number 256: September 2024

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Area M<sup>ts</sup>, 18 Sept<sup>r</sup>/BYM *Epistle & Report*/New Scots/World Plenary M<sup>ts</sup> *Epistle*  
*/NFPB at Glasgow*/'Starmer's challenge'/Woodbrooke *events & courses*, + 'W.  
*Where You Are*'/WEEK OF ACTION for *Peace & Climate Justice*/Financial Report,  
2023/*Climate Justice: EACOP; recent cases*/*Hiroshima Children's Commitment*/  
*QiSCG latest*/News of Local Meetings/*Inspiring reading*/June Minutes/...&<sup>c</sup>

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Central Fife Friends at East Lomond – see page 38 (*Photo by Laura Pearson*)

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## SOUTH EAST SCOTLAND AREA MEETING

The next Area Meeting will be on Wednesday 18 September at 7.00 pm, in person at Edinburgh Quaker Meeting House, 7 Victoria Terrace, EH1 2JL, and on Zoom.

The Zoom link is not yet available, but will be circulated ahead of the meeting. There is no need to register in advance; the link will be open from 6.45 pm.

The draft agenda is below. Please let the Clerk know as soon as possible if other items should be included. A note of the nominations (item 6) will be sent out a couple of days before the meeting.

### DRAFT AGENDA

1. Worship and introductions
2. Minutes of the meeting of 22 June 2024
3. Matters arising from previous meetings
4. Decisions by between-meeting procedure
  1. *Appointment of visitors*
  2. *Statement on Southport killings*
5. Membership matters:
  1. *Applications for membership*
  2. *Reports on membership visits*
  3. *Resignation of membership*
  4. *Transfers*
  5. *Recording of a death*
6. Appointments: from Nominations Committee  
*– to be circulated in advance*
7. Quakers in Scotland – *consideration of paper from Working Group*  
*[see page 30 and pages 31-36]*
8. Matters from local meetings
  1. *Portobello & Musselburgh: spiritual review*
  2. *Central Edinburgh: 'Life & Times of George Fox' event, 5 October 2024*
  3. *Central Edinburgh: 'Woodbrooke Where You Are' progress report*
  4. *Polmont: move of premises*
9. Financial matters
  1. *Treasurer's report, including re-appointment of financial examiner for 2024 [see pages 20-23]*
10. General Meeting matters
11. Reports and correspondence
12. Closing minute

*[continued on page 4]*

# THE EPISTLE FROM BRITAIN YEARLY MEETING

*held at Friends House and online, from 26 July to 30 July 2024*

Dear Friends everywhere, we send you our love and greetings.

*Gyfeillion annwyl ym mhobman, anfonwn atoch ein cariad a'n cyfarchion.*

**A**N ALL-AGE QUAKER COMMUNITY has gathered in Friends House and online. Video conferencing has enabled wider participation, but it can be harder to be aware of everyone in our sessions. Our time together has included programmes for children and young people, as well as Junior Yearly Meeting. We have welcomed representatives from other churches and faiths, and Friends visiting from overseas. Together we have celebrated the 400th anniversary of the birth of George Fox.

Change is a constant in life. As a faith community, we seek to follow the promptings of love and truth. As opportunities open, we try to adapt our ways and processes to meet the needs of living in a turbulent world.

We strive to be a loving body of Friends where we all support each other – but we often fall short. How can we open Quaker spaces so that everyone feels welcome? We know that we each have work to do if we are to hear voices that are unlike our own. We seek to be Spirit-led, as our experience and understanding permit. May we be aware of our limitations. May we be open to learn in love. May we be teachable.

How can we love those who do bad things? Loving is different from liking. It is an action, more than a feeling. Younger Friends invite us to say sorry to someone we love, even if we do not feel loving to them at that time.

In the Swarthmore Lecture we heard stories of people who had committed serious, violent crimes and all those who have suffered as a result. When we come close to people so hurt, there is no easy resolution to their anger, fear, disgust, shame, and despair. Our responses may include those same emotions. If we recognise these as part of ourselves, we may be more able to answer that of God in others.

As Britain Yearly Meeting, we have minuted commitments in recent years: to care for our planet, to become an anti-racist church, to make reparations for historical injustices, to welcome and affirm those who are transgender, non-binary, and gender diverse. Much work has been done on all these by some individual Friends and Quaker meetings, as well as by our yearly meeting staff and committees. However, some have disagreed with the actions and approaches of others. This has been a cause of pain and anguish. We have heard in ministry that the strength of a church lies in how it is able to disagree with itself. In Quaker discernment, unity is not the same as unanimity. Minority views may well continue to exist. Among ourselves, we need to find kinder ground for our disagreements. Can we find joy? Can we bring joy?

At Yearly Meeting 2023 we recognised the need to simplify our structures to make them more transparent and release energy for practical ministry. We urged ourselves to be radical, courageous, and imaginative. The proposal to meet four times a year for church governance has been deeply tested, then

accepted. In our discernment, our business method and the discipline this requires of us have proved robust. We look for the fuller involvement of all members and attenders in all our meetings. There are no observers in Quakers; we are all participants. Our work benefits when it is carried on by people who bring with them a range of lived experiences and spiritual insights.

*Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand.*

Isaac Penington in 1667 (*Quaker Faith & Practice*, 10.10)

Signed in and on behalf of Yearly Meeting,

Adwoa Burnley  
Clerk

[More from YM (and another member of the Burnley family) on page 36.]

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## The Swarthmore Lecture

Ben Jarman spoke on 'Getting What We Deserve? Imprisonment and the Challenge of Doing Justice' – his lecture will be published as a book, later in the year, and it can be watched at

<https://www.youtube.com/watch?v=vwqolkC0nnc>

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## The Salter Lecture

Organised by the Quaker Socialist Society, and named for Alfred & Ada Salter of Bermondsey, the Salter Lecture usually takes place at the time of YM. Paul Ingram and Jeremy Corbyn MP delivered the 2024 lecture, 'War and Peace' which can be watched at

<https://www.youtube.com/watch?v=gBqfiwrs-HE>

There is a full transcript of the session at

<https://quakersocialists.org.uk/2024/08/21/salter-lecture-2024-video-text/>

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## THE BOOK OF MEMBERS AND ATTENDERS

in which are listed all those known to be associated with the Religious Society of Friends (Quakers) in Scotland, is about to be updated.

If your name was in the 2023 edition, you should be contacted by the Pastoral Care team of your Local Meeting regarding any possible changes.

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[From page 2]: All are welcome at Area Meeting who have a connection to Quakers in South East Scotland – you don't have to be a member. As this is an evening meeting, there will be no children's programme.

Alastair Cameron  
Clerk

## ***New Scots: Supporting Refugees and Asylum-seekers***

Sesame 255 included the text of a letter (to which Friends were invited to add their names) from **Carolyn Burch**, of Forres LM, to Shirley-Anne Somerville, Cabinet Secretary for Social Justice in the Scottish Government, commending her opposition to the arrest and possible deportation of migrants living in Scotland, expressed in two letters sent in May to the then Home Secretary. This reply was dated 18 July.

Dear Carolyn Burch,

Thank you for your jointly signed email of 20 June in support of my correspondence to the Home Secretary in May of this year.

As you are aware from this correspondence, I have serious concerns about the immigration enforcement operation that began at the end of April this year.

I am also aware that there is significant concern across communities in Scotland regarding the issues I raised with Mr Cleverley [*sic*]. The detention of individuals who have come to this country to seek asylum risks punishing some of the most vulnerable people in society. Regrettably however I have not received a response regarding the issues I raised.

Although asylum and immigration matters are reserved to the UK Government and operated by the Home Office, Scottish Ministers have regularly raised issues which impact people seeking asylum living in Scotland with the UK Government and will continue to do so.

Scotland is committed to supporting refugees, people seeking asylum and our communities through the pioneering and collaborative approach of the New Scots refugee integration strategy. The New Scots strategy is built on partnership and collaboration, led by the Scottish Government, COSLA and Scottish Refugee Council. The key principle of New Scots distinctive approach is to support refugees and people seeking asylum from 'day one' of arrival in Scotland.

You might be aware that the third New Scots Refugee Integration Strategy was published in March this year and sets out our continued commitment to stand in solidarity with people who are seeking protection and a safe place to call home. The strategy also reaffirms our commitment to ensure that all New Scots are treated equally and with parity under the full extent of Scotland's devolved powers. The full strategy is available on our website: [at <https://www.gov.scot/publications/new-scots-refugee-integration-strategy-2024/>]

I hope you are assured that the Scottish Government will continue to raise any issues that continue to have a negative impact on people living in Scotland with the UK Government and I thank you for your support.

Yours sincerely



**Shirley-Anne Somerville**

Cabinet Secretary for Social Justice / *Rùnaire a' Chaibineit airson Ceartas Sòisealta*

## THE EPISTLE OF THE WORLD PLENARY MEETING of Friends World Committee for Consultation, August 2024

[Friends around the world are encouraged to read the epistle below at their Friends meeting or church on World Quaker Day, 6 October.]

*To all Friends everywhere,*

**W**E SEND LOVING GREETINGS from the Friends World Committee for Consultation World Plenary, held August 5 to 12, 2024, online and in Vanderbijlpark near Johannesburg, South Africa, on the banks of the river variously known as the IHai!arib, Lekwa, iLikwa and the Vaal. We are truly 'down by the riverside' as we lay down our burdens and lift them up to God.

500 Friends have gathered at the river's edge and online, coming from 53 countries and representing 95 Yearly Meetings, worship groups and Quaker organisations. Half of them joined the gathering online, individually and organised in 50 hubs all over the world, a first for a World Plenary Meeting. With joy we reflect on how great it has been to have the contributions from online Friends in the room. For those of us online, it was a joy to be included and to experience the togetherness. Sadly, some Friends were prevented from joining us. We regret their absence and hold them in the Light.

Our theme is 'Living the Spirit of Ubuntu: Responding with Hope to God's Call to Cherish Creation and One Another'. Ubuntu is a Zulu word that speaks to the power and ceaseless work of the Holy Spirit between us, enabling us to go beyond our individual selves and grasp that 'I am because we are'.

In this joyous gathering, we have expanded our understanding and appreciation for who we – as Quakers – really are. What a gift. Despite our multitude of differences, we have celebrated that we share not only our Quaker founders – happy 400th birthday, George Fox! – but also deep Friendship, an openness to new Biblical interpretations, our structures and processes, our deep commitment to peace and justice, our love of the Earth, and our love of God.

Eager that all gathered Friends may participate as fully as possible, we have bridged geographical distance and differences in language with technology, patient interpreters, and God's grace. We are thankful. In the inclusive spirit of Ubuntu, we have all – and particularly English speakers – been challenged to speak slowly and clearly enough for our interpreters to do their work. We have all been challenged to find a Spirit-led balance between speaking and listening, between action and contemplation, between doing and simply being.

Prior to this gathering, 46 of the Young Adult Friends among us came together for four days of shared experience, conversation, reflection, laughter, worship, and song. Living in community, Young Adult Friends explored, held, and danced with commonalities and differences. In an exciting development, a world committee of eight Young Adult Friends from all FWCC sections was formed. This reflects a joyful commitment to keep nurturing the newfound sense of community. Aware of the magnitude of the responsibility, Young Adult Friends call on all of us for support and trust. We were warmly and joyously welcomed by our hosts from Southern Africa Yearly Meeting and the Africa Section of FWCC. A local Friend shared with us the South

African greeting 'sawubona', which means 'I see you and not only you, but all who have made you who you are'. She also spoke of how coming to Quakers helped her to believe in life beyond racist segregation. Excursions both virtual and local enriched our programme. Field trips to the Cradle of Humankind and the Apartheid Museum grounded the gathering in the context of our host country's own painful and turbulent journey. We have been inspired by the Spirit-filled resilience of our hosts, emerging from the struggles of the past and present steadfastly to affirm that through God's grace, **we are still here. We are one.**

Together, we have worshipped, prayed, sung, been warmed by the sun, chilled by the evening frost, and, of course, we talked — and talked — and talked some more. We have sought to discern Spirit-led ways forward to honour our commitment to our three interconnected themes: care of creation, the healing of relationships in the light of historic and ongoing injustice, and nurturing Ubuntu. Our emerging concerns have been captured and woven together in a tapestry document.

We are seized with the urgent need to do transformative work in the world. We are also called by that still small voice to pause, to listen deeply to one another and to creation. Jeremiah 29: 11-14 says: 'For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope.' God is with us. **We are here. We are one.**

We have been challenged, and many of us are called to join collective, global Quaker action to live out our concerns — to be, as George Fox said — "valiant for Truth". Others among us focus on local community. We are learning to expand our compassion for who we are, just as we find ourselves in all our brokenness and our beauty.

The variance in our perspectives, some large, some small, have become more apparent, at times painfully so. We have been able, with God's blessing, to resolve some tension through compassionate conversation, while some was simply held in our midst. We are not discouraged.

Our past and present reminds us of our capacity to be faithful, courageous change-makers. With radical hope, we trust in our collective ability to "recognise, repent, redeem and restore" and to work together in beautiful and transformative ways. 2 Corinthians 5:17 says: Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! We know that through Jesus' invitation to new life, 'All things are made new.' God has no hands but ours, no feet but ours, no lips but ours, so we keep imagining a better world. I am because you are. I am because we are. I see you. We belong to each other. **We are still here. We are one.**

George Fox's radical insistence on bringing the Kingdom of God to all aspects of our lives, invited what he called 'the new creation'. Are we ready for what is to come? Are we prepared to do what is required of us to birth the new creation? How does our living Ubuntu change the world?

As we return to our homes, with renewed love for our international Quaker family, may God bless the spaces between us as we seek a better world for all creation. Let the new creation come.

*In God's love, with radical hope,*

**Simon C. Lamb,**

Clerk, FWCC, on behalf of all who were part of our World Plenary Meeting

## Northern Friends Peace Board: 29 June 2024

On the Saturday before the Election, the Board met at Glasgow Meeting House. While walking from Queen Street Station to Charing Cross, I encountered small groups of veterans with medals – at least one in borrowed plumage since, as well as his own, he had the War Medal and Victory Medal from 1918 on the other breast of his jacket – and in Blythswood Square a kilted band was playing (on brass and woodwind, not bagpipes) an arrangement that quoted snatches of ‘The British Grenadiers’ and other martial tunes. ‘Armed Forces Day’ is an event that often coincides with the Board’s summer meeting – indeed in the year that the inaugural ‘National’ one took place in Edinburgh, we were meeting at Victoria Terrace, so had RAF flypasts as background noise – but whatever festivities were happening in Glasgow were fortunately nowhere near Elmbank Crescent. We were pleased to be joined by local Friends, who provided delicious soup at lunchtime and assisted with the somewhat patchy Zoom connection.

### *Parliamentary Engagement at Holyrood*

We were joined online by Sarah Komashko, Friends’ Parliamentary Engagement Officer (PEO) at the Scottish Parliament. She described her role as “keeping plates spinning”: the GM Parliamentary Working Group (PEWG) has three priorities for its activities – climate justice and sustainability; economic justice and land reform; and peace (see *Sesame* 242) – which provide for continual busy-ness on her part, often in collaboration with other groups, such as Christian Aid. Sarah told us about three areas of work under the third of these headings.

Ellis Brooks of QPSW had reported to the Board last year on the ‘Peace at the Heart’ exhibition, and Sarah herself wrote about it in *Sesame* 250 – there is still follow-up work going on, that arose from introducing MSPs to the positive impacts of peer mediation in schools, fitting with Scotland’s international commitments to peace education including alignment with the UN Sustainable Development Goals.

Ten days before the Board meeting, Sarah and PEWG members had had a Teams meeting with senior staff at Scottish Enterprise (SE) concerning the public funding of companies involved in exporting military technology (see *Sesame* 253). It had been a useful session, which prepared the ground for future interaction with the Minister, Richard Lochhead, as well as for further discussions with SE. Sarah had had a letter from Kate Forbes, the Deputy First Minister, acknowledging Friends’ concerns but noting that the position of the SNP is to seek to meet [i.e. *after independence*] “the international obligations required of us as a member of NATO. That will require the presence of a defence manufacturing footprint in Scotland.”

The third area related to the Scottish Government’s own work for peace. Its 2021 *Programme for Government* included establishing a peace institute  
*with a focus on human rights, that enables us to develop further our understanding*



*of conflict resolution and peace. We [the Scottish Government] will continue to argue for nuclear disarmament, mindful of the risks that Scotland faces as a result of housing the UK's nuclear deterrent.*

In late 2023, Friends were told budgetary constraints had prevented progress on this (also in *Sesame 253*) but that it was still hoped to fund *some* peace-building activities. Sarah outlined the current plans for a 'Peace Platform' as a first step towards setting up an Institute, with the Platform envisaged as a *well-connected and well-capacitated organisation which would ... facilitate the co-ordination of peace-building organisations and thinkers in Scotland to increase collective impact, and identify/create opportunities for its members/stake-holders to engage strategically in peace-building activities globally.* The Scottish Government was inviting applications from organisations or consortia to deliver this – see <https://www.gov.scot/publications/scottish-peace-programme-request-proposals/pages/2/>. (The deadline for applications was 22 July, and so we may expect updates on this soon.)

Members' comments and questions to Sarah included expressions of envy at Scotland's having a political climate in which these issues can be raised at all. (It is of course to be hoped that the Labour Party's promise to "re-set" devolution after winning power at Westminster will not simply be an attempt to drag us back to the time when they could not be.)

### ***Making Space for Peace***

In small groups and then together, we considered what obstacles hinder our promoting peace. Among Friends, some felt, the Peace Testimony no longer has the place it once did, a focus on the climate crisis having supplanted it; of course, the two are connected, the armed forces' 'carbon footprint' but one of many issues related to both [*see page 18*]. For young Friends, questions of gender and identity have a salience that they did not for previous generations; and among the public at large, 'patriotism' is held to be unchallengeable as a virtue, more than ever linked to an uncritical acceptance of conventional wisdom relating to matters of 'security'. We have to listen with empathy to outlooks we have not considered or do not share. The need for up-to-date factual material (*e.g.* on NATO) was identified; also, the value of working together for mutual support.

### ***Members Forum***

Cartmel Meeting, at Grange-over-Sands, has been hosting midweek 'Times for Peace' at roughly monthly intervals, publicised through Churches Together, and usually attended by 10-25 people: half an hour of silence (with ministry discouraged, due the shortness of time) followed by discussion.

In Sheffield, Conscientious Objectors Day (15 May) had been marked, and the Lord Mayor had promised to attend the Hiroshima Day event (6 August). Also in Sheffield, Quakers are part of 'Friends of Standing Together' (see <https://www.ukfost.co.uk/>), and, on 11 June, had participated in an online event on Israel/Palestine organised by Bristol Friends:

<https://www.quaker.org.uk/events/creating-brave-spaces-israel-and-palestine>.

Manchester & Warrington AM has a witness group which prepared leaflets of questions to be asked of candidates/new MPs on single topics of concern, including military spending; most had needed reprinting, so many having been handed out at the vigils outside Mount Street Meeting House.

A Peace Pole was to be erected in Chorley on 1 July – seven years after it had first been proposed. (See <https://worldpeace.org/peacepoleproject/>.)

Work on peace education had taken various forms: in Greater Manchester, a session with Demilitarise Education (<https://ded1.co>); in North Yorkshire, getting the QPSW ‘Teach Peace’ packs into local libraries.

Keswick Friends are concerned for the safety of Abdul Kamara, recently arrested in Sierra Leone. (Abdul is among the African Quakers featured at <https://www.quaker.org.uk/our-work/international-work/this-light-that-pushes-me>)

Concern was also expressed at repressive new laws in England being used pre-emptively against activists (see page 26).

### *Participating in the work of the Board*

It had been planned to have a discussion on how individual members can deepen their involvement in our work, but this was held over.

### *Trustees Report*

Peter Speirs, clerk to Trustees, and Deryck Hillas, Treasurer, spoke to the Annual Report & Accounts, 2023, and written reports for the year to date.

### *Nuclear Weapons Abolition Group*

We had a brief report from the group established to promote the UN Treaty on the Prohibition of Nuclear Weapons (TPNW); it was hoped there would soon be scope for renewed activity. (Unlikely as it is that the Labour Government will be any less hostile than its predecessor to nuclear-weapon prohibition, the Treaty, as we heard at our Sheffield meeting, has implications for non-signatory states, which might be raised with new ministers.)

### *Peace Studies at Bradford – 50<sup>th</sup> Anniversary Conference*

Peter Speirs had attended the conference and presented a short report.

Nozizwe Madlala Routledge, Director of QUNO, Geneva, had delivered the Adam Curle lecture, named for our late Friend (1916-2006) who was first Professor of Peace Studies, 1973-78.

The University’s website points out that a Peace Studies department had been proposed ten years earlier, in a brief history of the department at

<https://www.bradford.ac.uk/social-sciences/department-of-peace-studies-international-development/50-anniversary/>

There is more on the celebrations at

<https://www.bradford.ac.uk/news/archive/2024/tolstoy-cup-match-helps-mark-peace-studies-milestone.php>,

as well as a 23-minute talk by Tom Woodhouse, part of one of the sessions at the conference, in which he remembers working with Adam Curle, at

<https://www.youtube.com/watch?v=ZVwPu9aT2oE>.

Paul Rogers, also formerly of the department, has written 'Peace Studies at Bradford University – Reflections on Fifty Years', which is at <https://quakerstudies.openlibhumms.org/article/id/15787/>

### ***Conscientious Objectors***

Inspired by the work of Cyril Pearce in attempting to compile a comprehensive record of First World War conscientious objectors – thought previously to number about 16,000, some four thousand more have been identified – Barry Mills, formerly of Bolton, now a co-opted member of the Board based in Glasgow, embarked on a similar project some years ago, to list the (far more numerous) COs of the Second World War. He has the details of around 12,000, about a fifth of the presumed total, which includes men *and* women, since both were subject to conscription. Barry is now in contact with academic researchers, as well as with Ellis Brooks of QPSW, as was mentioned at our last meeting. It is hoped to have something publishable by next year, for the 80<sup>th</sup> anniversary of the war's end. [See page 41.]

### ***'Responses to War' Publication***

Till Geiger reported on progress. So much material had been received that it was planned to issue the publication in two forms, as a booklet, and in a longer online version. We heard read extracts from four of the contributions. The NFPB online session on 5 July, one of those in preparation for Yearly Meeting, would introduce more of the content, and it was hoped that the paper copies might be available for YM itself at the end of July.

Our next meeting will be at Penrith Meeting House on 28 September.

**Alan Frith**



Glasgow Friends and NFPB members at Faslane, 30 June (Photo by Philip Austin)

## *Starmer's challenge: a courageous government in a courageous state*

*The following article by Jill Segger first appeared on the Ekklesia website on 9 May (and subsequently on the website of the Quaker Socialist Society), i.e. before the General Election was called; it has been slightly amended and appears here with her permission.*

“MY CHANGED LABOUR PARTY”. Keir Starmer has used that phrase many times in recent months. All parties must evolve – failure to do so means sclerosis and death. But the more boldly inclusive and consensual that process is, the better the health of the party and of our democracy will be.

It is the possessive pronoun which gives rise to concern. That a politician should wish to make a mark on the party which has chosen them as its leader is right and natural. But it is also right that this course should be pursued with some humility and a sense of the manner in which a party's historic mission should inform its future in a time of rapid, and arguably unprecedented change.

Keir Starmer is now Prime Minister. But he is not the owner of the Labour Party. Like any democratic leader, he is his party's custodian and to forget that would be to betray his trust.

Over the decades, the Labour party has been often described as ‘a broad church’ and where it has stumbled to electoral defeat, it is because its various factions have turned upon each other in a way which made ecumenism impossible to sustain. It has always been at its best when socialists and social democrats have managed, in pursuit of common goals, to make creative compromises and see clearly who it is that would divide them into impotence.

Occasions of ugliness are driving away many who desperately need a just, compassionate and redistributive government. As Shadow Health Secretary Wes Streeting, sneered at those who do not share his views on private sector involvement in the NHS as “middle-class lefties” – a puerile insult which indicates a damaging ignorance of the nuanced relationships between origins and beliefs. Rachel Reeves, now the Chancellor, has declared her belief that “Labour is not the party of people on benefits”.

Labour needs to widen its ethical horizons far beyond this. If it is to be the party of equality and justice, it must recognise the many-layered inequalities and injustices which play so large a part in making life wretched for millions. If it is *not* to be that party, choosing instead to deny just and empathic action for those outside its exclusive demographic of ‘working people’, it can only be a slightly less cruel version of the neo-liberal Tories who have created despair among the very people who have, historically, and in the present, looked to Labour for hope.

My hope is that Labour in government will put equality and justice at the

heart of its policy making. This must be the yardstick against which all is measured. It should not fear to take and promote the 'preferential option for the poor': for the powerless, sick and disabled, for the old and the young, the in-work, the unemployed and those unable to work.

It must build council houses and spend into public services and benefits. It must develop a foreign policy which prioritises conflict resolution and move to a mindset alert to the seeds of future conflict, realising that foresight and prudence may gradually reduce our dependence on military solutions. It must embrace the internationalism which grew out of the two global wars of the 20th century and the institutions of the rule-based order which which underpin democracy.

Above all, it must strive for that justice which is the foundation of peace: fear and favour have brought us to some very dark places indeed. This will need the strength to exercise a spirit of courage which is not yet apparent in the tendency to anxious authoritarianism which characterises the present leadership.

If the government is to play its part in sustaining a liveable planet for all, it will also need to find the courage for an unwavering commitment to green technologies and resistance to the global corporations and fossil fuel giants who have the power to hold vacillating nation states captive.

To do all these things, Labour will need to fight its fear of, and subservience to, much of the media. This will demand a steadfastness in the truth which will not fear to own mistakes, and an end to the equivocation and outright deception which has disfigured politics for too long.

There is a sense that the time may be right for all this to begin. The electorate is becoming both more aware and more cynical. Trust has been badly damaged and repair may initially prove a very rough ride indeed. However, compassion and hope have the power to do far more than does self-serving caution. Build it, and they will come.

Counsels of perfection, you may say. Simplistic, some will sneer. No. Simplicity is never simplistic nor is it easy. And the devil may well be in the detail. But if Keir Starmer can cast off his possessive desire to control the Parliamentary Labour Party in every aspect of its thinking, and permit the growth of a courageous and sometimes disputatious government in a courageous state, then a clear-eyed view of those things which make for equality, peace, truth and simplicity will give the Fiend much less room for manoeuvre.

*Jill Segger is a member of Ipswich & Diss Area Meeting. She is the contributing editor at Ekklesia (<https://www.ekklesia.co.uk/>) and also writes for the Church Times, The Catholic Herald, The Friend, Reform and Tribune, among other publications. Her article 'Captains, Kings and soft power: a Quaker view' was in Sesame 248.*

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**GOOD NEWS** – Fàilte Edinburgh's Syrian family have now got a short Scottish secure tenancy, which guarantees them accommodation for the next three years.

## Woodbrooke Courses, September – November 2024

Details of events or courses commencing or taking place before the end of September were in *Sesame* 255. We are repeating those for the last week in the month; one is new. Unless marked otherwise, events are online. Many are FREE or 'pay as led' (*i.e.* participants are asked to pay what they can afford). It is necessary to book (at <https://www.woodbrooke.org.uk/our-courses/>) as places are limited. Where a price is shown, it is the **standard** fee for the event or course, and a **50 % discount** is usually available to participants aged 18–35.

### *Meeting for Worship Through Dance*

Monday 23 September: 09:00-10:00 BST

Robin Bowles, Ann Bettys

### *Paths Towards Transformative Justice*

£54

6 weekly sessions: Mondays, 23 September – 28 October: 18:00-19:30 BST/GMT

Nishma Jethwa

### *Changing Face of Quaker Community*

£25

Tuesdays 24 September & 1 October: 19:00-20:30 BST

'Ben' Pink Dandelion

### *Exploring Threshing & Clearness*

Thursday 26 September: 19:00-21:00 BST

Rhiannon Grant

### *Global Perspectives on Conscientious Objection*

Thursday 26 September: 18:30-20:00 BST

Tanya Hubbard

### *Business Method Surgery*

Tuesday 1 October: 19:00-20:30 BST

Rachael Swancott

### *Reading the Bible With Early Friends*

£72

4 fortnightly sessions: Tuesdays, 1 October – 12 November: 19:00-20:00

Stuart Masters

### *Resilience in Joy and Rest: Community Nurturing for Black, Brown and People of Colour Quakers*

Wednesdays: 2, 16, 30 October; 20 November; 4 December: 18:00-19:30

*You are welcome to come to one or two of these sessions, or follow the whole course.*

*The Zoom sessions will stand alone.*

Sarah Diedro Jordão

### *Circle Skills for Hosting Difficult Conversations* [PART RESIDENTIAL]

£335

Thursdays, 3 October, 7 November and 5 December 2024,

AND 31 January – 2 February 2025

*This course involves three online sessions in 2024 and a residential weekend in 2025*

*at The Briery, 38, Victoria Avenue, Ilkley, West Yorkshire, LS29 9BW*

Leon Dundas, Tanya Hubbard

### *The Start of the Quaker Way: Fox 400*

4 sessions: Thursdays, 4 – 24 October 2024: 9:00-20:30 BST

'Ben' Pink Dandelion

### *Being a Quaker Clerk: A Course For Friends From Around The World*

4 sessions: Saturdays, 5 – 26 October: 08:00-09:00 BST

Solveig-Karin Erdal, Nancy Fee, Peter Eccles

### *George Fox: An Ecological Quaker Perspective*

Saturday 5 October: 16:00-17:30 BST

Cherice Bock, Rhiannon Grant

***Navigating Faith and Family: Insights From the Quaker Parent/Grandparent Survey***

Tuesday 8 October: 19:00-21:00 BST

Rachel Krishnaswami

***Pendle Hill Seminar: The River of Life***

Wednesday 9 October: 19:00-20:30 BST

Nim Njuguna, Rhiannon Grant

***Global Perspectives on Conscientious Objection***

Thursday 10 October: 18:30-20:00 BST

Tanya Hubbard

***Hope as a Practice***

Sunday 13 October: 15:00-17:30 BST

Simonne Wood

***The Quaker World: Representations of Quakers***

Monday 14 October: 19:00-20:30 BST

Mary Crauderueff, Stephen Brooks, Rhiannon Grant

***The Future of British Quakerism* [BLENDED EVENT]**

A RESIDENTIAL event at Yarnfield Park, Stone, Staffordshire ST15 0NL, and ONLINE. The conference will begin with dinner on Friday 18 October and end with lunch on Sunday 20 October.

*Most of the places at this event will be for AM representatives; to register an interest (which does not guarantee you a place, nor commit you to attending) see the form at: <https://woodbrooke.beaconforms.com/form/a6872fd6>*

Shena Deuchars, Paul Parker, Rhiannon Grant, 'Ben' Pink Dandelion

***Practical Discernment for Witness***

4 sessions: Tuesdays, 22 & 29 October, 5 & 12 November: 19:30-21:00

*You are welcome to come to one or two of these sessions, or follow the whole course.*

Rhiannon Grant

***Deepening Our Faith Through Loss, Ageing and Facing Death***

£54

6 sessions: Wednesdays, 23 October – 27 November: 14:30-16:00

Rosemary Field, Annique Seddon

***How Can Spiritual Accompaniment Support Witness?***

Wednesday 23 October: 19:00-20:30

Kim Harrison, Linda Murgatroyd

***Global Perspectives on Conscientious Objection***

Thursday 24 October: 18:30-20:00

Tanya Hubbard

***Natural Inspiration: Elemental Qualities for Positive Change***

£48

5 sessions: Thursdays, 24 October – 21 November: 18:30-20:30

Kim Harrison

***Foundation Course in Nonviolent Communication* [RESIDENTIAL]**

£385

The Vedanta, Lincoln Road, Branston, Lincoln LN4 1PD

The course begins on Friday 25 October with the evening meal and ends with lunch on Sunday 27 October.

Tanya Hubbard, Jenny Tipping

***God in All Things: A Quaker Look at Ignatian Spirituality***

£35

Saturday 26 October: 09:30-16:00 BST

Gill Sewell

***Meeting for Worship Through Dance***

Sunday 27 October: 08:00-09:00 GMT

Robin Bowles, Ann Bettys

***Holding in the Light: What Does It Mean?***

Monday 28 October: 19:00-20:30 GMT

Rhiannon Grant

***Conversations With Our Children: Anti-Racism***

Tuesday 29 October: 20:30-21:30 GMT

Rachael Swancott

***Spiritual Nurture and Pastoral Care in a Nutshell*****£35**

Saturday 2 November: 10:00-16:00 GMT Heather Rowlands, Helen Chambers

***Fat Is a Faith Issue*****£48**

3 sessions: Mondays 4 – 18 November: 19:30-21:00 GMT

Ruth Wilde

***Reading in the Spirit With Thomas Kelly***

Monday 4 November: 19:00-20:30 GMT

Mark Russ

***Thinking Nonviolently*****£54**

6 sessions: Monday 4 November – Wednesday 4 December

*The live Zoom sessions are at 19:30-21:00 GMT on Monday 4 November,**Wednesday 6 November and every following Wednesday.*

Diana Lampen, John Lampen

***Business Method Surgery***

Tuesday 5 November: 19:00-20:30 GMT

Rachael Swancott

***Mindful Witness*****£48**

6 sessions: Tuesdays, 5 November – 10 December: 19:00-21:00 GMT

Sam Donaldson

***Structures of Britain Yearly Meeting***

Wednesday 6 November: 19:00-20:30 GMT

Simon Best

***Quaker Nominations*****£125**

6 sessions: Thursdays, 7 November – 12 December: 19:00-20:30 GMT

Gill Greenfield, Lucy Parker

***George Fox: Global Quaker Perspectives***

Saturday 9 November: 16:00-17:30 GMT

Emma Condori Mamani, Alfred Wasike, Nim Njuguna, Rhiannon Grant

***Orienting to Joy***

Saturday 9 November: 10:00-12:00 GMT

Susan Groves

***Centring Down With Compassion*****£48**

6 sessions: Sundays, 10 November – 15 December: 19:00-20:15 GMT

Carolyn Baynes

***Rekindling Our Radical Faith: Penn, Mead and Justice Today***

Monday 11 November: 19:00-20:30 GMT

Phil Laurie, Benjamin Wood

***A Quaker Approach to Capitalism and Climate Justice*****£36**

3 sessions: Tuesdays, 12 – Tuesday 26 November: 19:00-21:00 GMT

Paul Hodgkin, Gill Westcott

***Enquiring Into: Times and Seasons***

Thursday 14 November: 19:00-21:00 GMT

Rosie Carnall

***Voltaire and the Quakers*****£36**

3 sessions: Thursdays, 14 – Thursday 28 November: 19:00-20:30 GMT

Andrew Jack



- Attending to True Self in Turbulent Times*** [RESIDENTIAL] **£420**  
 Ammerdown Park, Radstock, Somerset BA3 5SW  
 The retreat begins at 15:00 on Friday 15 November and ends at 15:00 on  
 Sunday 17 November. Barbara Reid, Will Johnson
- Story Weaving With George Fox: Despair and Comfort***  
 Friday 15 November: 19:00-20:30 GMT Till flo\* Krapoth
- Telling Our Truths About God*** **£54**  
 5 sessions: Mondays, 18 November – 16 December: 19:00-20:30 GMT  
 Rhiannon Grant
- The Meaning of Silence: Worship, Spirituality, and Justice***  
 Tuesday 19 November: 19:00-21:00 GMT Stuart Masters
- Essentials of Quakerism*** **£25**  
 4 sessions: Thursdays, 21 November – 12 December: 19:00-20:30 GMT  
 Rachael Swancott
- Meeting for Worship Through Dance***  
 Friday 22 November: 14:00-15:00 GMT Robin Bowles, Ann Bettys
- George Fox: an African-American Indigenous Quaker Perspective***  
 Saturday 23 November: 16:00-17:30 GMT Rhiannon Grant
- The History of the Quaker Way*** [IN-PERSON EVENT] **£30**  
 Hammersmith Quaker Meeting House, 30-32 Bradmore Park Road,  
 London W6 0DT  
 Saturday 23 November 2024: 10:00-16:30 GMT 'Ben' Pink Dandelion
- Spiritual Friendship: A Practical Introduction*** **£48**  
 4 sessions: Mondays, 25 November – 16 December: 19:00-20:45 GMT  
 Simonne Wood
- BOOK LAUNCH: *The Spirit of Freedom, Mark Russ***  
 Tuesday 26 November: 19:30-20:30 GMT Rhiannon Grant, Mark Russ
- Isaac Penington: Early Quaker With a Lasting Legacy*** **£54**  
 6 sessions: Tuesdays, 26 November – 21 January  
 The live Zoom sessions are at 19:00-20:30 GMT on Tuesdays, 26 November,  
 3 & 10 December 2024, then 7, 14 & 21 January 2025. Phil Dahl
- Accompanying Friends Prosecuted for Their Witness***  
 Thursday 28 November: 19:00-20:30 GMT Phil Laurie
- Poetry Reading As Spiritual Practice*** **£35**  
 Saturday 30 November: 14:00-18:00 GMT Tracey Martin
- Treasurership in a Nutshell*** **£35**  
 Saturday 30 November: 10:00-16:00 GMT  
 Wendrie Heywood, Oliver Waterhouse

*Bursary help with the cost of participating in events may be available from Area Meeting; speak to a Pastoral Friend, or email [sesamtreasurer@gmail.com](mailto:sesamtreasurer@gmail.com) for more information.*

*The Editor welcomes reports from participants for possible inclusion in Sesame.*

## 'Woodbrooke Where You Are'

*Edinburgh Quaker Meeting House, 7 Victoria Terrace, EH1 2JL*

The session entitled

### *Telling Your Spiritual Stories*

which was due to take place on 29 June, had to be cancelled at short notice as Rhiannon Grant was unwell; it has since been rescheduled for **Saturday 11 January 2025**.

The next in the series is on

### *Trusting the Spirit – Understanding Discernment*

and will be on Saturday 28 September from 10am to 4pm, again to be led by Rhiannon Grant.

Booking closes on **Thursday 19 September** – numbers are limited so sign up now to avoid disappointment, at [www.woodbrooke.org.uk/sescotland](http://www.woodbrooke.org.uk/sescotland). The password, as before, is **Cented24**.

## *Global Week of Action for Peace and Climate Justice* **21–28 September 2024**

**T**HE FIRST annual Week of Action for Peace and Climate Justice will address the links between war, militarism and climate injustice, promoting grassroots action and policy making for peace and climate justice. This year's theme is **divest from war – invest in climate justice!**

### **Why?**

War and militarism have helped to cause climate breakdown. War destroys lands and ecosystems, pollutes water, soil and air, and leaves behind toxic remnants and unexploded weapons that cause harm generations after a conflict ends. The world's militaries account for 5.5 % of global greenhouse gas emissions, but these are excluded from global climate agreements. Military industries vastly consume metals, minerals and fossil fuels; military spending diverts resources from climate action. Yet some argue militarism is part of the solution: that we need *harder* borders, *more* arms and *bigger* armies to cope with climate breakdown. They claim war can be green – but this is not true.

We do have alternatives that can both protect ourselves and the planet. It is vital that movements for peace and climate justice understand the connections between our causes and work together for a world that values the safety and wellbeing of everyone; foregrounding people and planet over power and profit. No climate justice without demilitarisation!

### **What?**

The Week of Action for Peace and Climate Justice will run yearly, involving a wide range of events and actions organised by groups around the world: webinars, advocacy events and demonstrations. Working together, we will:

- Raise public awareness of the links between war, militarism and climate injustice;
- Build connections between peace, climate and justice movements;
- And build momentum for collective action and policy making against militarism and for climate justice.

### How?

You can take part in the week of action from anywhere, by planning your own event or action for peace and climate justice. We will be providing tool-kits and resources to help you plan an effective action, and will share details of what's happening so you can connect with others taking part. Information and a mailing list will be at <https://climatemilitarism.org/weekofaction>.

### This Year's Theme: *Divest From War – Invest In Climate Justice*

The world's wealthiest countries have consistently failed to meet targets to provide \$100 billion in climate finance to help countries suffering the worst impacts of climate breakdown. Meanwhile, there always seems to be money for war: in 2023 global military spending rose for the ninth year in a row, to a record high of \$2.44 trillion (an increase of 6.8 % in real terms from 2022). 2023 also saw the hottest day – highest global temperatures – ever recorded.

We need to invest in building a safer and fairer world in the long-term, rather than in fueling war and militarism, which are helping to drive climate and environmental harm. It is time to move the money from militarisation to just forms of climate action. It is time to break the ties with military and fossil power, for the world's wealthiest to reckon with colonialism and make progress on reparations for loss and damage. Groups are welcome to focus on the linkages between peace and climate justice that are most important to them in their actions, but we invite people to unite behind a common demand to **divest from war – invest in climate justice!**

### Who?

This week is being facilitated by a sub-committee of the Arms, Militarism and Climate Justice Working Group [*which includes QPSW staff members*]. For more information, please email [weekofaction@climatemilitarism.org](mailto:weekofaction@climatemilitarism.org)

## GEOFFREY & ELISABETH CARNALL PEACE AWARD

**T**HE CARNALL PEACE AWARD is an annual event organised to coincide with the UN International Day of Peace, in memory of Elisabeth and Geoffrey Carnall, who were renowned for their gentle and generous Quaker hospitality, and founded the Peace & Justice Centre in 1980.

This year's award will go to **Cloud** and **Accucilia Maboudi** who work with young people in Zimbabwe to bring a message of peace to a new generation.

### **Imagining Peace: A night of poetry and music celebrating peacemakers**

will be at Augustine United Church, Edinburgh EH1 1EL (and on Zoom) on  
Wednesday 25 September, 6.30 – 9.00 pm

Book your place at <https://www.eventbrite.co.uk/e/imagining-peace-a-night-of-poetry-and-music-celebrating-peacemakers-tickets-996000603617>

## Financial report

### *to accompany the Report and Financial Statements for 2023*

*This financial report, circulated ahead of June's Area Meeting in Kelso, was produced to be read alongside the fuller account in the Report and Financial Statements, which at 32 pages is too long to include here. (Should you require a paper copy, please contact the Treasurer team.) References in this report in the form (e.g.) "pp. 8-10" refer to page numbers in that document, not to pages of Sesame.*

**T**HE AREA MEETING has continued to recover from the pandemic but has inevitably been affected by external events including wars and climate change and the resulting effects on, for instance, the price of utilities and the cost of living more generally. On the positive side, Friends have expanded their involvement in work related to our testimonies and young Quakers have taken part in events designed for them. We were particularly pleased to be able to support attendance at Junior Yearly and Young Friends General Meetings. Our meeting houses have gradually attracted more bookings and therefore more income.

South East Scotland Area Meeting's accounts comprise the Area Meeting's direct income and expenditure, along with the accounts of all our local meetings and committees including 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 Trustees' Report which incorporates a 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 detail behind those summary figures is presented in the notes on pp. 22-32.

In this commentary, we present information in a similar way to that used in previous years so that you can compare if you wish to do so. We try to make it relatively easy for you to understand, but we include references for those who wish to look up the formal financial statements.

#### **MEETING HOUSES**

Lettings at Edinburgh Quaker Meeting House gradually increased over the year although there is still a long way to go before reaching 2019 levels, even without allowing for the high rate of inflation since then. You will remember that we did not organise a Festival programme ourselves but instead the Meeting House was used by Fringe Central as its artists' hub. Because of the 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 because of the climate emergency. The group's work concluded with the final report, including a number of recommendations, being brought to Area Meeting in January 2024.

Kelso Quaker Meeting House employs no staff but again there was an increase in bookings which, given the size of the building, are on a more modest scale than in Edinburgh.

**Table 1**

<b>INCOME</b> (unrestricted) associated with 'Trading Activities' (Note 5, p. 22). <i>For donations income, see Table 3 below.</i>	<b>2023</b> £	<b>2022</b> £
Room lettings, Edinburgh and Kelso	69,013	49,373
Catering associated with lettings in Edinburgh	22,925	12,916
Festival; sales in the meeting house foyer; bed & breakfast income; miscellaneous	23,153	4,534
<b>TOTAL INCOME</b> under these headings	<b>115,091</b>	<b>66,823</b>

**Table 2**

<b>EXPENDITURE</b> (Note 10, p. 25; Note 8, p. 23.) <i>For expenditure on Quaker activities, see Table 4 below</i>	<b>2023</b> £	<b>2022</b> £
Wages, salaries, pensions	75,995	62,457
Building costs (Council Tax, utilities, maintenance, upgrades, professional fees, insurance, cleaning, purchases, recruitment/training; but excluding depreciation costs)	74,512	53,620
Professional support (accounting, audit, investment fees, computing)	11,521	11,843
Expenses associated with lettings (mostly catering)	12,722	7,772
<b>TOTAL EXPENDITURE</b> on above items	<b>174,750</b>	<b>135,692</b>

As can be seen, building costs showed a substantial increase due to rises in the cost of utilities, cleaning and insurance, but professional fees were lower as in 2022 we had paid surveyors to revalue our properties.

## **DONATIONS**

Besides Meeting House lettings, our regular income comes from donations made by you, our members and attenders.

**Table 3**

<b>DONATIONS INCOME</b> (Note 3, p. 22)	<b>2023</b> £	<b>2022</b> £
Donations for Area Meeting use (includes grants received from the Francis Camfield Trust)	67,475	60,219
Earmarked donations and legacies, and grant from the Home Office to Fàilte Edinburgh	50,902	60,605
<b>TOTAL</b>	<b>118,377</b>	<b>120,824</b>

We remain grateful for your support and recognise that 2023 will have been difficult financially and perhaps personally for some of you. The figures in

the table include sums specifically given ('earmarked') for local meetings, Fàilte Edinburgh, the John Wigham (Enjoyment) Trust, General Meeting for Scotland and Britain Yearly Meeting. Some local meetings have not resumed cash collections. The lower figure for restricted donations reflects the fact that Fàilte Edinburgh generated most of its income in 2022, which was also when it had to meet most of the expenditure of the project.

#### **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 SCIO (which organises Shindig). We provided bursaries to Friends, and in particular to young people to enable them to attend Young Friends General Meeting, Junior Yearly Meeting, Wiston and Shindig – for the last, that support was in addition to the grant to NFYES. SESAM added £25,000 from its own funds to donations earmarked by Friends for Britain Yearly Meeting (to which we know some Friends make direct personal donations). Some Friends also earmark for General Meeting for Scotland and those sums are passed on to GMfS along with an agreed quota payment.

**Table 4**

<b>EXPENDITURE</b> ( <i>Note 9, p. 24</i> )	<b>2023</b> £	<b>2022</b> £
Conference fees, bursaries, committee & admin. costs, newsletters, membership fees, <i>etc.</i>	8,807	6,830
Local Meeting activities and premises costs	23,035	15,551
Fàilte Edinburgh activities	1,407	15,209
<b>Grants / Contributions paid</b>		
Britain Yearly Meeting	35,885	34,738
General Meeting for Scotland	7,651	6,426
Northern Friends Peace Board	2,160	2,151
Northern Friends Youth Events Trust	1,248	1,243
Various other grants ( <i>less than £1,000 each</i> )	16,077	11,829
<b>TOTAL</b>	<b>96,270</b>	<b>93,977</b>

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

We ended 2023 with a loss of £15,521, compared with a surplus of £109,228 in 2022. However, the 2022 surplus had been the result of a revaluation of our property which had offset book losses on investments as well as some losses on our activities.

Our portfolio of investments with Greenbank is revalued every year. In 2022 we withdrew around one-third to assist with cashflow, and the remaining investment portfolio was rebalanced early in that year. The amount we had invested at 31 December 2023 was **£251,659** as compared with £239,177 at the end of 2022 (*Note 16, p. 28*). On the same dates, the amounts held at the bank

and in cash were **£222,311** and £239,635 respectively (*Balance Sheet, p. 17*).

The net financial result, which is a better indicator of how we are doing for practical purposes, was a loss of **£24,572** as compared with one of just under £37,919, in 2022 (*SOFA, p. 16*). The reduced loss was due primarily to increased bookings at, and use of, our meeting houses. It would have been much higher had we carried out some of the work on Edinburgh Quaker Meeting House which we were considering and plan to undertake in 2024.

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

## 2024

Our costs continue to rise. Our pay rates are related to the Real Living Wage which rose in late 2023 by 10 % for the second consecutive year. The increase in utility costs has also been substantial. We are starting on some improvements to Edinburgh Quaker Meeting House one of which – lighting – follows on from the report from the review group mentioned above. We also plan to replace flooring in some areas. We hope that repair work on the courtyard side of the building, deferred for some years, will start before the end of the year. Our buildings are surveyed by our architect every five years (the 'Quinquennial Review') and those surveys are taking place at the moment. They are likely to show the need for more capital expenditure on our buildings to ensure they remain in good condition despite the damage being caused by the change in the climate. We are exploring the possibility of obtaining grants towards the cost of some of this work.

We remain committed to supporting the activities of Friends. We encourage you (members and attenders) to apply for bursaries so you can learn more about what it means to be a Quaker (including by attending Yearly Meeting) and our testimonies, and about the Quaker roles which you undertake. More information is available from the treasurer team ([sesamtreasurer@gmail.com](mailto:sesamtreasurer@gmail.com)).

## THANKS

The treasurer team would like to thank:

All Friends who contribute to the life of our meetings whether by joining us in worship, by offering service or / and by contributing financially;

The Edinburgh Quaker Meeting House staff;

Friends in Kelso, including their Premises Committee, 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 accounts examiners, and of course local meeting and Fàilte Edinburgh treasurers who collect monies, pay bills, and generally relieve us of work that would otherwise come the way of the Area Meeting treasurer team. We are very grateful to you all.

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*Commentary prepared by Jacqueline Noltingk (Treasurer). The other members of the treasurer team are Philip Corrie Hawes (Assistant Treasurer), Jonathan Riddell (Assistant Treasurer from 1 June 2024 and Treasurer/Trustee from 1 October 2024) and Ross Campbell.*

## The Fight for Climate Justice

### *Opportunities for Action in September 2024*

**T**HE QUAKER campaign group **StopEACOP.scot** urges Friends to support Ugandan students [*see opposite*] in their peaceful protest against EACOP. The East African Crude Oil Pipeline is a project that threatens the water resources and livelihoods of millions of people in the Lake Victoria basin, along with some of the world's most important elephant, lion and chimpanzee nature reserves. It would transport enough oil to generate over 34 million extra tons of carbon emissions each year. That's more than the entire emissions of Uganda and Tanzania, the countries through which EACOP would run. You can find out more about the project at

<https://www.stopeacop.net/why-stop-eacop>

The Ugandan students have two main demands:

1. *The Government of Uganda and shareholders of EACOP Ltd stop their evil plans of constructing the East African Crude Oil Pipeline, returning the displaced People to their ancestral lands.*
2. *The Government of Uganda to help create and sign an international fossil free treaty that calls for total divestment from oil, gas and coal infrastructure.*

#### **What is the international fossil fuel treaty?**

The International fossil fuel treaty is already gaining widespread support.

<https://fossilfuel treaty.org>

13 nations, 115 cities, 3,555 organisations, 926,488 individuals have already endorsed this campaign. The website features a letter from 77 Nobel prize winners and world leaders urging support for the treaty. They focus on the UN Summit for the Future, which, at present, fails to even mention the role of fossil fuels in the future of the world. Their website lists a series of lively events that will be hosted online in September, such as "Stop fossil fuels from fuelling conflict" and "Women on the frontline of climate change".

The **Global Week of Action for Peace and Climate Justice** [*see page 18*] has the support of QPSW and many other groups: events will be taking place worldwide. Here, **Scotland's Climate Week** takes place 23-29 September. See <https://www.netzeronation.scot/whats-happening/scotlands-climateweek>

It will focus on practical actions that we can take, here in Scotland, to reduce our carbon footprint. We are encourage to share our stories of actions we have taken.

Immediately following is **Quaker Week**: 28 September – 6 October. As last year, the theme is '*Simple. Radical. Spiritual.*'

If you or someone you know is still uncertain about climate change Young Friends of the Earth have produced an excellent guide, available at:

<https://foe.scot/wp-content/uploads/2024/07/YFoES-Booklet---A5-Spreads-For-Digital-View.pdf>

**Janet Saunders**





*Students Against EACOP Uganda, is a youth-led student climate movement using non-violent civil disobedience to resist EACOP. Dozens of its members have been violently arrested for involvement in peaceful demonstrations accompanying the delivery of petitions to the Parliament of the Republic of Uganda and the Chinese Embassy in Kampala. You can donate to support them at*

*<https://chuffed.org/project/support-students-against-eacop-uganda>*

*or see their website at <https://studentsagainsteacop.org/>.*

*Global Justice Now (<https://www.globaljustice.org.uk/>) is calling for a 'Fossil Fuel Non-Proliferation Treaty' to end fossil fuels. Sign the petition to the First Minister, John Swinney, at <https://act.globaljustice.org.uk/ending-fossil-fuel-era>.*

## **Climate Justice and the Rule of Law – recent news items**

**I**T WAS REPORTED in June that throughout the world litigation against polluters is becoming more frequent and is succeeding more often. Analysis by the Grantham Research Institute on Climate Change and the Environment (part of the London School of Economics & Political Science (LSE)) found that some 2,300 suits had been filed since 2015, two-thirds of them since 2020; 55 countries have had actions started in their courts. The majority of cases were brought in the US – 129 in 2023, with 24 in the UK that year, and ten in Brazil (see page 28) – although only 15 % of the American actions were brought against private companies, as against 40 % in the rest of the world. The findings are summarised at:

*<https://www.theguardian.com/environment/article/2024/jun/27/sharp-rise-in-number-of-climate-lawsuits-against-companies-report-says>*

*which also has a link to a previous report from the Institute on how being involved in climate-related lawsuits can affect a company's stock-market*

value by an average of  $-0.41\%$ .

These reports confirm what was said last year by the United Nations Environmental Programme (UNEP) about the effectiveness of legal action, as reported at

<https://www.theguardian.com/environment/2023/jul/27/lawsuits-are-key-tool-in-delivering-climate-justice-says-un-body>

although UNEP also warned of a backlash against activists, who in many jurisdictions are being criminalised. In July, Amnesty International condemned Cambodia's sentencing of ten campaigners to between six and eight years in prison as a "crushing blow" to civil society; Human Rights Watch said the case showed "that the [Cambodian] government will side with special interests over the environment every chance it gets" – see

<https://www.theguardian.com/world/article/2024/jul/02/cambodia-jails-10-environmentalists-in-crushing-blow-to-civil-society>

THINGS IN THE UK might seem depressingly similar. This report of the trial at Southwark Crown Court of five 'Just Stop Oil' activists appeared on the day of the General Election:

<https://www.theguardian.com/uk-news/article/2024/jul/04/climate-protest-trial-chaos-defendants-defy-court-rules>.

Earlier that week, the judge had ordered the arrest of 11 protesters outside the building, as described in this press release from 'Defend Our Juries':

<https://defendourjuries.org/press-releases/judge-defies-high-court-ruling-by-ordering-arrest-of-11-people/>

The trial was attended by the UN Special Rapporteur, Michel Forst, who had written to the British Government in March, expressing "*serious concern about the arrest, very lengthy remand in prison and harsh bail conditions of Mr Shaw [one of the defendants] as a result of his involvement in peaceful environmental protest.*" (Daniel Shaw was charged with conspiracy, for having participated in a Zoom call at which the protest was discussed.) His letter having gone unanswered, on 24 June, Michel Forst had issued a public statement, which is at

[https://unece.org/sites/default/files/2024-06/ACSR\\_C\\_2024\\_26\\_UK\\_SR\\_EnvDefenders\\_public\\_statement\\_24.06.2024.pdf](https://unece.org/sites/default/files/2024-06/ACSR_C_2024_26_UK_SR_EnvDefenders_public_statement_24.06.2024.pdf),

demanding that "*any sanction imposed on Mr Shaw ... is reasonable, proportionate and serves a legitimate public purpose*". It will be for the new government to respond to this, and it will be interesting to see how it does.

A further report on the case, after guilty verdicts had been delivered, is at

<https://www.theguardian.com/environment/article/2024/jul/12/contempt-gagging-un-intervention-uk-wildest-climate-trial-just-stop-oil>

and the judge's comments on handing down long prison sentences (five years for Roger Hallam, the leader, four years for the others) are at

<https://www.theguardian.com/environment/article/2024/jul/18/five-just-stop-oil-supporters-jailed-over-protest-that-blocked-m25>

In response, Michel Forst issued another statement:

[https://unece.org/sites/default/files/2024-07/ACSR\\_C\\_2024\\_26\\_UK\\_SR\\_EnvDefenders\\_public\\_statement\\_18.07.2024.pdf](https://unece.org/sites/default/files/2024-07/ACSR_C_2024_26_UK_SR_EnvDefenders_public_statement_18.07.2024.pdf)

and Quakers in Britain was among the signatories to a letter of protest:

<https://www.quaker.org.uk/news-and-events/news/just-stop-oil-sentences-too-harsh-quakers-and-others-say>.

(In November, Woodbrooke is holding an online session for those attending court hearings to accompany Friends being prosecuted for acts of witness or civil disobedience – see page 17.)

**I**N BETTER NEWS, the UK Supreme Court's ruling in June that environmental impact assessments must take into account not just *immediate* effects of a proposed development but its later consequences too, is already serving as a precedent. The original case was an appeal against Surrey County Council's approving expansion of an onshore oil well site without regard for the downstream greenhouse gas emissions resulting from the eventual use of refined products of the extracted oil; a decision held to be unlawful. (Full details are at <https://www.supremecourt.uk/cases/uksc-2022-0064.html>, including the overruled decision by the Court of Appeal in the Council's favour, the text of UKSC decision, and links to video of the hearing sessions.)

On 11 July, permission was quashed for a similar drilling project in Lincolnshire after the new secretary of state conceded it should not have been granted, and the government withdrew from the litigation over a proposed coal mine in Cumbria. See

<https://www.theguardian.com/environment/article/2024/jul/11/cumbria-coalmine-was-unlawfully-approved-government-says>

Best of all was this announcement in August on the Rosebank oilfield:

<https://www.upliftuk.org/post/government-agrees-that-rosebank-approval-was-unlawful>

**F**OLLOWING the decision of the European Court of Human Rights in *Ver-  
ein KlimaSeniorinnen Schweiz & others v. Switzerland* (see *Sesame* 254) that elderly women have the right to be protected by their government against the effects of pollution, researchers in the US and China have found that air quality is indeed a factor in old people's ability to live independently:

<https://www.theguardian.com/environment/article/2024/jul/12/lower-air-pollution-may-help-preserve-older-peoples-independence-study>

Meanwhile, the case against three government departments regarding Ella Adoo-Kissi-Debrah, the nine-year-old whose death certificate was the first in the UK to cite air pollution as cause of death, is awaiting a hearing date:

<https://www.theguardian.com/uk-news/article/2024/jul/15/mother-suing-government-for-childs-pollution-death-seeks-official-apology>

and there is more on the effects on children of air pollution at

<https://www.theguardian.com/environment/article/2024/jul/26/childhood-air-pollution-adult-lung-health-bronchitic-symptoms-study>.

**T**HE SWISS CASE was mentioned in the High Court in July, where two disabled men, backed by Friends of the Earth, brought an action claiming that the UK Government has breached the Climate Change Act 2008 by failing to set out plans to protect citizens from risks caused by climate breakdown, which for them breaches their human rights to life, home and possessions, and means that they have been discriminated against on account of their vulnerable situations.

<https://www.theguardian.com/environment/article/2024/jul/23/uk-government-climate-crisis-protect-people-legal-claim-court>

**E**ARLIER THIS YEAR, Brazil's supreme court ordered the federal government to reinstate a plan to prevent deforestation in the Amazon and to investigate environmental crimes committed there. The court recognised that national environmental policy was still being updated following the election of Luiz Inácio Lula da Silva in 2022, but said more must be done.

In July, the biggest claim to date for environmental damage saw a cattle rancher ordered to pay more than \$50m (£39m) for destroying part of the Amazon rainforest, and also ordered to restore the carbon sink. The case against Dirceu Kruger was brought by the attorney general's office, representing Ibama (*Instituto Brasileiro do Meio Ambiente e dos Recursos Naturais Renováveis*, the Brazilian Institute of Environment & Renewable Natural Resources), which had previously forced him to pay damages for destroying 5,600 hectares of forest on public land in the Amazonian municipalities of Boca do Acre and Lábrea. Other cases are before the courts, not just involving those who directly destroy the rainforest: the import-export company Importação e Exportação de Madeiras Floresta Verde is being sued for storing timber that is alleged to have come from illegal deforestation.

<https://www.theguardian.com/world/article/2024/jul/25/brazilian-rancher-ordered-pay-50m-damage-amazon>

**A** HEARING at the International Court of Justice at the Hague will start in December on a question of states' obligations in respect of Climate Change; the ICJ has been asked to give an advisory opinion, and 91 written statements – a record number – have been accepted. (The parties submitting them, mostly national governments, but also bodies including the World Health Organisation, OPEC [*Organization of the Petroleum Exporting Countries*] and the EU, are listed here: <https://www.icj-cij.org/node/203897>.)

It is hoped the outcome could strengthen the legal position of Caribbean islands claiming damages from developed countries after natural disasters.

<https://www.theguardian.com/environment/article/2024/aug/25/caribbean-islands-hope-un-court-will-end-debt-cycle-caused-by-climate-crisis>

**A**FTER the case against Trudi Warner for contempt of court was thrown out (see *Sesame* 254), the government entered an appeal, keeping alive the threat of imprisonment; the new Solicitor General has withdrawn it.

<https://goodlawproject.org/trudi-warners-ordeal-finally-comes-to-an-end/>

## HIROSHIMA AND NAGASAKI: PEACE STATEMENTS

**T**HIS YEAR has seen the 79<sup>th</sup> anniversaries of the atomic bombing of Hiroshima (6 August) and Nagasaki (9 August), occasions marked by declarations by Matsui Kazumi and Suzuki Shiro, the mayors of the two cities. Too long to include here in full, they can be read on the English-language website of the Japanese daily Mainichi, which also reprinted an address by Hidehiko Yuzaki, Governor of the Hiroshima Prefecture, and this 'Commitment to Peace', prepared by schoolchildren:

Close your eyes and imagine:

A beautiful city of verdant green, a shopping street full of people, smiling faces across the town.

Hiroshima 79 years ago was filled with people living colourful day-to-day lives, much like today.

At 8:15 am on August 6, 1945, there was a great, eardrum-splitting roar and a vermillion cloud tinged with black rose into the sky.

People and plants alike were blackened in the blaze and the city was drowned in cries for help and tears of despair.

In the words of one *hibakusha*, Hiroshima on that day was hell on Earth.

The atomic bomb stole the colour from their lives and turned Hiroshima into a world of ash grey.

My great grandmother was a *hibakusha*, but she never spoke of that day.

Sorrowful memories, too painful to put into words, still continue to torment many of the *hibakusha* today, 79 years later.

Even now, wars continue to plague the planet.

Around the world, those who didn't want to die are dying, and people are losing loved ones who were supposed to be there with them day after day, much the same as it was 79 years ago.

Is there really no other way?

Peace will not come from prayers alone.

It is up to us to protect our colourful day-to-day lives and build peace.

Listening carefully to others, viewing differences as a good thing and reconsidering your perspective, cooperating with friends to accomplish a goal: these are all steps that each of us can take toward peace.

Now is the time for us to learn about and experience Hiroshima together.

Visit the Peace Memorial Museum, listen to the words of the *hibakusha*, and discuss the preciousness of peace and the importance of life with family and friends.

Here, we take one step forward to world-changing peace.

*Children's Representatives:*

**Kato Akira** (6th year, Hiroshima City Gion Elementary School)

**Ishimaru Yuto** (6th year, Hiroshima City Yahata-Higashi Elementary School)

[From <https://mainichi.jp/english/articles/20240804/p2g/00m/0na/039000c>, which

has a picture of the children speaking at the commemoration ceremony.

The text of Governor Hidehako Yuzaki's address is at:

<https://mainichi.jp/english/articles/20240804/p2g/00m/0na/040000c;>

the Declaration by Matsui Kazumi, Mayor of Hiroshima is at:

<https://mainichi.jp/english/articles/20240804/p2g/00m/0na/038000c;>

and the Declaration by Suzuki Shiro, Mayor of Nagasaki is at:

[https://mainichi.jp/english/articles/20240806/p2a/00m/0na/030000c.\]](https://mainichi.jp/english/articles/20240806/p2a/00m/0na/030000c.)

## *From the Quakers in Scotland Coordinating Group*

Dear Friends,

This report [*opposite*] contains options for different ways Quaker worshipping groups could relate with one another, the work on the community aspect of Quakers in Scotland. It's coming to you now so Friends can begin to think about and ask questions of Friends from their AM who have been involved in the work. It will be considered at GM on 21 September when we expect the matter to be referred to AMs.

### **Background**

In 2021 you asked a group of Friends, through GM, to consider how to support the AMs who were, in different ways, struggling with their responsibilities. There was a report in 2022, a second group reported in 2023 with a proposal. In essence that proposal was that there should be a single charity looking after the legal affairs of the four AMs, GM and the Dundee Friends Property Trust and also that there should also be a single body of Friends *Quakers in Scotland*, having the combined responsibilities of an AM and of GM. While there was a lot of support for a single charity, there was concern about the idea of a large single body.

Friends appointed a slightly different group of Friends, the Quakers in Scotland Coordinating Group (QiSCG) to do further work towards the single charity, and importantly to describe how a single body could support the variety of Quaker communities in Scotland. QiSCG set up a community subgroup to look at this second aspect of the work. What we describe here relates to that second part of the work. This report will be brought to GM on 21 September and we expect it to be considered after that by AMs, in the light of GM's discernment. The purpose of this paper is to introduce the ideas to Friends in advance so they have time to ask questions of the Friends on the community subgroup.

The community subgroup circulated a questionnaire to local meetings and some individuals also responded. The report of those responses and an anonymised version of all the responses received, is on the General Meeting website. There was a clear desire for opportunities of some kind for meetings of a size between LM and the whole of Scotland, for the purposes of community building and learning. There was also a desire among some Friends, for some limited matters, principally applications for membership, to be discerned in a meeting closer to home than Quakers in Scotland.

This paper lists options for ways in which groups of Quakers in Scotland could relate to each other all four options fit with what is described in *Quaker Faith & Practice*. It comments on each in light of

- The ambition to reduce the number of role holders needed,
- The wish for smaller groups of local meetings to get together for community building, learning and possibly considering matters such as applications for membership.

The Community subgroup members are:

<i>East Scotland AM</i>	–	Pamala McDougal, Robert Rayner
<i>North Scotland AM</i>	–	Edmund Holt, Piers Voysey
<i>South East Scotland AM</i>	–	Alastair Cameron, Marilyn Higgins
<i>West Scotland AM</i>	–	Rob Claxton-Ingham, Jane Mitchell
<i>Supported by</i>	–	Zoe Prosser, Lesley Richards

In Friendship

**Ken Jobling and Lesley Richards**  
on behalf of QiSCG

## Possible patterns of relationship between meetings of Scottish Friends

*The following document has been created in response to the questionnaire sent out by the Quakers in Scotland Co-ordinating Group Community Subgroup. It aims to synthesise feedback we have received from Friends across Scotland and present possible future church government options in line with this. These options are being presented to General Meeting and Area Meetings, in line with GM's request for the QiSCG to "bring us proposals both for our future potential governance and how Friends within Scotland can work in community – i.e. the 'charity' and the 'church' aspects." (Minute 24/04/06 Quakers in Scotland: proposals for a single Quaker charity/body).*

*In the following list of structures, we have attempted to include an 'at-a-glance' table to illustrate which level certain processes would be formally carried out at. These tables are intended to be quick guides, rather than comprehensive descriptions, which are contained in the paragraph text. A glossary fully explaining what words refer to which processes is appended. As part of their brevity, the tables exclude any mention of informal support groups for role holders. It is imagined in all cases that witness currently organised nationally, such as the Parliamentary Engagement Working Group, would continue to be done so.*

*The list entirely excludes consideration of any financial aspects of governance (i.e., treasurers, trustees and property) as this was not part of the community subgroup's purview. The list also excludes some structures that are not in keeping with our discipline. For example, we considered a hyperlocal structure, where only LMs and QiS existed and responsibility for Eldership, Pastoral Care and Membership are held at the local level. We were advised by the Recording Clerk, as 'keeper and interpreter' of the regulations surrounding church government (Q.F. & P. 8.21), that this hyperlocal structure is not in right ordering due to its potential for congregationalism.*

*Drafted by Robert Rayner, with contributions from Lesley Richards, 5/08/24. P.T.O*

### 1. The status quo

This model keeps the existing structure made up of GM, the four AMs and Dundee Friends Property Trust as six separate charities, operating as at present.

#### Advantages

It is understood.

#### Disadvantages

Two of the charities are on the point of collapse being unable to find sufficient trustees. Other AMs are struggling to find new AM clerks for when their current clerk's term of service comes to an end.

There is no reduction in the number of role holders, nor relief for AMs who are struggling. In addition, worshipping communities who cross AM boundaries are unsupported. LMs which are in different AMs but geographically close feel separated.

	QiS	Intermediate	Local
Eldership and Pastoral Care		Nominated; Appointed	Suggested
Membership	Registered	Applied for; Visitors appointed; Discerned upon; Registered	Poss. visitors suggested
Clerking Team?	Yes	Yes	Yes

### 2. The 'Welsh model'

The four AMs in Wales and the Marches together with *Crynwyr Cymru* / Quakers in Wales (CCQW) have set up a single charity, known as Cymar, to which they are in the process of transferring their assets. Only 3½ of the AMs are in Wales. All four AMs together with CCQW are regarded as constituent bodies in the constitution of the charity and will continue to operate as before, being responsible for all their usual business except that relating to trustee matters.

#### Advantages

It allows for a single charity but within an AM structure which Friends are familiar with. In Wales it copes with the complication that not all the Friends in the four AMs are members of CCQW, but that is not an issue in Scotland. It would deal with the problems faced by some of our AM charities.

#### Disadvantages

There is little reduction in the overall number of role holders required. It doesn't have a place within its structure for worshipping groups outside the existing constituent bodies or encourage the development of relationships across AMs. In these ways, it doesn't match what Scottish Friends have said they want in response to our questionnaire.



	QiS	Intermediate	Local
Eldership and Pastoral Care		Nominated; Appointed	Suggested
Membership	Registered	Applied for; Visitors appointed; Discerned upon; Registered	Poss. visitors suggested
Clerking Team?	Yes	Yes	Yes

### 3. Only recognising QiS and LMs (Centralist)

Within a single charity Quakers in Scotland, there would only be Local Meetings, with no recognised intermediate level meetings. Membership, pastoral care and eldership would be administered (at least appointed at) from the QiS level, although LMs may still be involved in bringing names forward for these roles.

#### Advantages

There would be a significant reduction in the number of role holders. Discipline and unity would hopefully be easier to maintain. Discernment on membership and Elders and Pastoral Friends would be disciplined – there is a higher meeting that can say “no/not yet”.

#### Disadvantages

It doesn't have a place within its structure for worshipping groups outside the existing constituent bodies or encourage the development of relationships between LMs. Many Scottish Friends have said they desire an intermediate level for community building and learning. Many friends have said that a Scotland-wide body for considering membership and appointing Elders and Pastoral Friends would be too remote.

	QiS	Intermediate	Local
Eldership and Pastoral Care	Poss. nominated; Appointed	N/A	Suggested/ Poss. nominated
Membership	Applied for; Visitors appointed; Discerned upon; Registered	N/A	Visitors suggested
Clerking Team?	Yes	N/A	Yes

### 4. Intermediate meetings for community and learning which might host some 'in-between' QiS meetings

Friends expressed a wish for intermediate meetings for learning and community building. These meetings were variously described as optional, flexible, perhaps overlapping and not bound by current AM boundaries or geographical proximity but could be groups of meetings with a common interest or experience. Some Friends suggested that this was the best level to discern matters such as applications for membership at, while not having to deal with the full panoply of AM responsibilities.

In option 4, this could be done by holding 'in-between' meetings of QiS. What is described here may be unfamiliar to Friends so this description

will necessarily be longer; this option still fits within our discipline, as set out in *Quaker Faith and Practice*.

For it to be appropriate for any intermediate meeting for learning or community building meeting to undertake QiS business:

- It must be organised by a team comprising some mixture of Elders, Pastoral Care Friends and LM clerks to ensure Gospel order;
- These Friends must come from at least three different worshipping communities to avoid congregationalism;
- A Friend must be named to act as clerk so that there is clear responsibility for managing the business;
- The meeting, with its agreed agenda, must be advertised and open to all Friends in QiS to permit any Friend to attend if they are so led.

If an intermediate meeting wished to consider items of business that are the responsibility of QiS, they could approach the QiS clerk to designate part of their intermediate meeting as an in-between meeting of QiS. An in-between meeting would consider specific pre-approved items of QiS business which only closely concern Friends from the organising meetings. There is a balance between wishing to make decisions at a meeting appropriately close to those it most greatly affects, avoiding congregationalism and empowering Friends who want to be part of a decision-making process to participate in it.

Friends at a meeting of GM or an early meeting of QiS would need to work together to minute guidance on what matters might be appropriate to consider at such a meeting. Such guidance would describe what could be considered at an in-between meeting with the agreement of the QiS clerk, not what must be considered. The most obvious matter is receiving applications for membership, but other matters which Friends might consider suitable include membership transfer, appointing a chaplain to a local institution, writing testimonies, marriage arrangements and involvement in the appointment of Elders or Pastoral Care Friends. The agenda of an in-between QiS meeting would have to be written in accordance with this minuted guidance and agreed with the QiS clerk. The QiS clerk would not need to attend an in-between meeting. The in-between meeting must follow the agenda agreed to and publicised by the QiS clerk, without additions. Unlike a scheduled meeting of QiS, Friends from elsewhere would probably not routinely attend an in-between meeting; the details of such meetings and their agenda must be publicised beforehand, so Friends can be sure whether there are any agenda items for which they feel led to be present.

The minutes of an in-between meeting would be full minutes of QiS and would need to be sent to the QiS clerk as soon as practicable after the meeting and shared in the same way as any other QiS minutes. These matters would not need to be minuted again at a 'regularly scheduled' meeting of QiS. There might be other items of business which are not part of the QiS

agenda, for example, planning the next intermediate meeting for community and learning for that group; these would be considered in a separate part of the meeting and these minutes would not be minutes of QiS.

There is no necessity for Friends arranging an intermediate meeting for community and learning to seek to host an in-between meeting of QiS. Any QiS business relevant to the members of the intermediate group can still be taken at the next scheduled meeting of QiS.

### Advantages

This option allows for the flexibility which Friends desire. Friends have said that they want to hold intermediate level meetings for community building and learning. Intermediate groups could be linked by geography or circumstance. This would eliminate the anomaly where LMs are close but separated by an AM 'border'. One LM could be part of several intermediate groupings. Pooling resources between worshipping communities would support role holders in carrying out their responsibilities. Having the possibility of holding in-between QiS meetings allows more local participation in discernment for those that think this is important, while freeing up intermediate groups where this workload would be a burden. It would also reduce the amount of business to be taken at regularly scheduled QiS meetings. There would be a significant reduction in the number of role holders.

### Disadvantages

There would be a moderately increased workload for the QiS administrator and clerk. It could be unclear to attenders where their application for membership might be considered. Elders and Pastoral Care Friends might feel more pressure to organise community-building and learning activities (although this option does not place them under any necessity to organise such meetings).

There needs to be more discernment on what matters these in-between meetings could consider.

	QiS	Intermediate	Local
Eldership & Pastoral Care			Poss. nominated
Membership	Recorded <i>If taken at a scheduled meeting of QiS:</i> Applied for, visitors appointed, discerned upon, recorded	<i>If taken at an in-between meeting of QiS:</i> Applied for, visitors appointed, discerned upon, recorded	
Clerking Team?	Yes	<i>Fulfilled by Elders, Pastoral Care Friends &amp; LM Clerks</i>	Yes

### Glossary

Applied for – *This meeting would receive an attender's membership application*

Appointed – *This meeting has authority to give final approval over a name brought to it*

Discerned upon – *This meeting has the power to admit someone into membership after careful discernment*

Visitors Appointed – *This meeting has the power to formally appoint visitors*

Recorded – *This meeting would welcome Friends into membership and record any births, deaths, marriages and transfers of these members*

Registered – *To comply with charity regulations, this meeting maintains a list of members*

Nominated – *This meeting, or its nominations committee, formally brings names forward for consideration*

(Visitors) Suggested – *This meeting, or its nominations committee, informally and non-bindingly suggests names for a higher body to nominate/appoint. For example, when an LM NomsCom suggests a local Friend as an elder to the AM NomsCom if it struggled to find a name.*

Poss. – *Possibly*

Scheduled meetings of QiS – *a meeting of QiS set up and clerked by the QiS clerk in the traditional [sic] way.*

## Yearly Meeting 2024

**B**RITAIN Yearly Meeting is the time and place where we hold Meeting for Worship for Church Affairs for Friends in Britain. Matters are before us that affect us all and are relevant to our lives. There is time to listen, to wait, and to be guided, and to agree a minute with a thankful. “I hope so”. Just like at home, but with a larger number of Friends – the same process with which we are familiar. It is a highlight of my year.

There had been Zoom meetings to help us come prepared; and the programme was written up in *The Friend*, for which I was most grateful. This meant we had questions ready.

One of the matters before us was the change of how we plan our year, from 2027 onwards. There will be a continuing Yearly Meeting held four times a year. There will be Friends appointed from Area Meetings; three of the meetings will be similar to the current Meeting for Sufferings (*i.e.* held in a day), the fourth will be longer – residential – and may move around Britain. We all know that London is the easiest place to get to, but it is important to be nearer to different people on occasion.

A number of Friends were not happy that we may be losing the name ‘Meeting for Sufferings’ as it was begun by Margaret Fell to keep a record of Friends in prison for their faith. The record will still be kept, and someone may yet come up with a way to keep the name in use as well – I hope so. The new system will start in 2027 as the next two years are already planned for. I had many questions, as did others; the answers to mine emerged, and the proposals slowly began to seem feasible.

Paul Whitehouse, our Treasurer, spoke about our finances; they are badly in deficit. If we expect ‘Friends House’ (a lot of the people who carry out our central work no longer do so in the building) to fund bursaries, to pay staff and do all we expect of them, we have to do our bit to fill the coffers.

The Clerks worked well together throughout – they really were a team. They kept things moving, had a sense of humour, and were serious with it, too. (One very proud Mummy writing here.)

A part of the Epistle from Intermountain Yearly Meeting was read; the impression given was that the YM's future is uncertain. [*Nevertheless, the Epistle also says the report of their 'Way Forward' working group left them with*

*"the means, under the guidance of the Spirit, to recognize the many strengths of our yearly meeting, while [...] addressing our shortcomings"*

See <https://fwcc.world/wp-content/uploads/2021/10/Intermountain-YM-Epistle-2024.pdf>; and see also the YM website <https://imym.org/>

Parts of two testimonies to the Grace of God in the lives of deceased Friends were also read. I find these helpful, hopeful and grounding.

It was good, too, to be joined by younger Friends; Adwoa commented on how, at her first time at Yearly Meeting, she was "blown away" when her group joined the 'big' meeting: so many people! There were at times more than 800 Friends in the session in person.

Saturday evening was the Swarthmore Lecture, given this year by Ben Jarman. His day job is working in prison with those serving long sentences; the book version, available soon, is entitled *Getting What We Deserve?* – the 'We' is all of us. It was gripping; he spoke of the men with great understanding. There was a session later at which we could comment and ask questions.

On Sunday morning, we had a huge Meeting for Worship, all round the world. In Britain, some meetings were online, and we know that others were gathered at the same time as us, so not at the normal hour in their own time zone. In the Large Meeting House we had all of us there, from the youngest baby to the oldest Friend. I love that – when 'We' means all of us.

On Sunday afternoon, we had a silent vigil with Friends all round the building holding 'Quakers for Peace' banners. Cars honked and passers-by waved; we smiled and waved back. It was a peaceful way of showing how we feel.

We had some sessions on speaking and living with integrity. In our recent past, we have committed ourselves to become a low carbon, sustainable community, and a non-racist church; to look at reparations for past harms; and to welcome and affirm, transgender, non-binary and gender-diverse people. How well have we kept our promises? This was a digging deep into how we live our lives. We are a community which is accountable, radical, and adventurous.

**Alison Burnley**

*I am grateful to Alison Burnley, whose report of BYM was the first one received; in order to make space for the QiSCG report, others have had to be held over. – ED.*

## News from Central Fife

ON THE LAST SUNDAY IN JULY, many Friends were meeting in London for Britain Yearly Meeting. Meanwhile, Central Fife Quakers continued their celebration of the 400th anniversary of George Fox's birth with an all-age outing to a local hill, East Lomond, near Falkland. We began with a short Meeting for Worship at the car park, during which we heard about George Fox's ascent of Pendle Hill 'with much ado' (*Quaker Faith & Practice* 19.06). Whereas George could spy 'Lancashire sea' from his vantage point, we enjoyed a fine view of the Firth of Forth. A Friend pointed out that instead of the usual vase of flowers on a table, we had daisies and clover around our feet as we worshipped.

We then set off for the summit of East Lomond. Not as high as Pendle Hill, but a grand stroll in beautiful weather, with delicious homemade cookies to share at the top. The youngest members of the party enjoyed rolling down the grassy slope on the way back to the car park. With a picnic lunch and more time to chat, everyone felt that this had been an excellent way to get to know each other better. Meeting, worshipping and being together outdoors certainly gave us a different perspective, and an opportunity to 'reach out towards the beauty and majesty of God' (*Q.F. & P.* 2.07, which was also read in ministry).

**Sue Proudlove**



(Photo by George Killick)

## *News from Polmont*

**T**HE CHILDREN in our Meeting are a small group, most of them aged nine or ten, with a couple of younger siblings around five. A member of the Meeting plans activities for them and seeks out useful resources, and I'm always grateful for this when it's my turn to be with the children. However, this story is about a day when I went with an idea of my own.

It was election time, and there was much talk of party manifestos and policies. What policies would our children choose if they were preparing to stand for election? What kind of society do they want?

So, after a bit of time for free play, we got some blank paper and felt pens and began making manifestos. As you do. As I recall, we said the manifesto was to show the main ideas about how we wanted our country to be organised and the policies were like rules. The children were familiar with school rules. Not everyone engaged with this activity, some drifted off to play, but there was a lot of animated chat as the ideas flowed.

By coffee time, we had quite a lot of suggestions on paper, which we took into the other room to show to the adults. (It's good to pause here and celebrate primary-school-age children discussing manifestos and policies as they have their juice and biscuits.)

I kept the papers safe and the next Sunday we were able to refine our notes into three party manifestos, with a bit of adult help. One of the parents produced post-it ballot papers and a shoebox ballot box. The manifestos and policies ranged from the quite simple to a detailed and carefully crafted page of eco policies.

We joined the adult Meeting and each of the three parties spoke to their manifestos. We voted and posted our ballot papers in the shoebox, elected a Returning Officer and went straight into the count. The Blue Party won.

**Mariot Dallas**

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*Polmont Meeting is moving – see AM Minute 2024/06/06.2 on page 48.*

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## **Bridgend Peace Garden**

**Bridgend Farmhouse, 41 Old Dalkeith Road, Edinburgh EH16 4TE**

Since August 2023, Peace & Justice has been working with Bridgend Farmhouse and Multi-Cultural Family Base to create a peaceful space for the local community to use. Although it had its official opening on 18 August, the Peace Garden is not finished – it is an ever-evolving space, which will be added to and nurtured as time goes by. There is an article about it at

<https://www.thenational.scot/news/24530966.peace-garden-opens-edinburgh-following-far-right-riots/>

## *News from East Lothian*

**F**RIENDS AT EAST LOTHIAN LOCAL MEETING are excited to embark on setting up regular Children's and All-Age Meetings for Worship.

We will have **All-Age Meetings** on the *first* Sunday of each month for a trial period until Christmas. These started on **1 September**, meeting at the normal time of 10.45 am.

In addition, a **Children's Meeting** will run concurrently with the adult Meeting on the *last* Sunday of the month. The first of these will be on **29 September**.

A small group has formed to plan this new venture. We have agreed to use the Quaker Testimonies to inform our experimental first 'term' of All-Age and Children's Meetings, beginning with Peace. We have decided to break this infinitely large testimony into smaller parts: peace with oneself, then peace in the family, peace in the community and – fittingly for Christmas-time – peace in the world. We hope to use a mixture of books and personal stories from members of the Meeting to engage the children, who range in age from 1 to 13.

All are warmly welcome to come to these Meetings for Worship in the Town House, 79 High Street, Dunbar EH42 1ER at 10.45 am. We encourage individuals and particularly families and children from across the Area Meeting to join us.

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The dates for Children's Meetings are as follows: 29 September, 27 October, 24 November and 22 December (NB NOT 29 December).

The dates for All-Age Meetings are: 1 September, 6 October, 3 November and 1 December.

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**Becky Riddell**

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### **SPONSORED WALK IN MEMORY OF PAT LUCAS**

Phil Lucas is planning to take part, with his older son and daughter-in-law, in a half marathon sponsored walk on 15 September to raise money for Macmillan Cancer Support. This is in memory of Pat, who died from breast cancer in 2020 and who was, with Phil, manager of Edinburgh Quaker Meeting House from 1994 to 2007. If you would like to donate, the justgiving link is below, or email Phil at [phil.lucas1@gmail.com](mailto:phil.lucas1@gmail.com).

<https://www.justgiving.com/page/chris-phil-yvonne-lucunder-1715601858547?newPage=true>

See Sesame 237 & 240 for the LM memorial minute and our testimony to the Grace of God in Pat's life (AM minutes 2021/06/06 & 2022/01/06); also 'A Good Death' in Sesame 250.



## News from Central Edinburgh



**A**FTER MEETING FOR WORSHIP ON 30 JUNE, Henry Thompson, convenor of the Edinburgh Quaker Meeting House Management Committee, (who blinked at the crucial moment) presented a painting by Anna Phillips to Miranda Girdlestone to thank her for all her work as Meeting House Manager. Her time with us ended on 1 July. Other money raised by Friends was given as John Lewis vouchers.

(Photo by Madeleine Harding)

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AM is looking for a new Meeting House Manager, (either full time or job-share). The closing date for applications is **15 September 2024**. Interviews in early October.

A detailed job description is at [www.equaker.org.uk/vacancies/managers-2024](http://www.equaker.org.uk/vacancies/managers-2024)

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**S**OME OF the results of Barry Mills's researches on Conscientious Objectors in the Second World War (see page 11) will soon be available on a website with a searchable database and map. If YOU have family members who were COs then, you can share information about them at:

<https://sites.google.com/view/conscienceww2/share-a-c-os-story?authuser=0>.

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**T**HE BBC documentary *Atomic People*, featuring interviews with *hibakushi* – survivors of the atomic bombs dropped on Hiroshima and Nagasaki, as mentioned in the Children's Commitment to Peace, page 29 – is available to see on the iPlayer until June 2025: <https://www.bbc.co.uk/programmes/m0021lrg>.

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QUAKERS IN BRITAIN has responded to the partial halt of arms sales to Israel:

<https://www.quaker.org.uk/news-and-events/news/quakers-urge-full-ban-on-uk-arms-exports-to-israel>

## Books of Inspiration

*In the afternoon session of Area Meeting at Kelso in June, Friends shared readings from books that had inspired them, and also favourite poems. The books were:*

### ***Light to Live By: An exploration in Quaker Spirituality* by Rex Ambler**

This 2002 title (with a second edition in 2008, reissued in 2018: ISBN 978-0-85245-336-0) is one of many works by our Friend, who lectured in theology at Birmingham for over thirty years. It sets out a personal practice of meditation which he discovered in a 1653 tract by George Fox, and tells the story of that discovery and of his attempts to use and develop the practice in his own life. He devised the ‘Experiment with Light’ as a systematic discipline which is now practiced in many meetings (and can be followed by solo individuals). The Experiment with Light Network is a Recognised Body of Britain Yearly Meeting (see <https://experiment-with-light.org.uk/> and <https://www.discoveringquakers.org.uk/blog/experiment-with-light>; the former is the Network’s website, the latter, one Friend’s personal view). At its heart is a four-step meditation: *Mind the Light; Open your heart to the Truth; Wait in the Light; and Submit* [to the insights received]. *Seeing, Hearing, Knowing: Reflections on Experiment with Light* (ed. John Lampen, 2008) is a collection of various writers’ experiences of it – ISBN 978-1-85072-372-1.

### ***Hope’s Work: Facing the Future in an Age of Crises* by David Gee (2021)**

David Gee is a writer and speaker on nonviolent social change. Following the publication of this book, he led a session at the Northern Friends Peace Board on ‘Hope in a Troubled World’ – see *Sesame* 238 for the discussion questions he put forward then, and there are many more at his website, <https://hopeswork.org/5-queries/>. Hope he defines as the determination to live for what is worth living for *today*, whatever tomorrow may bring; in bleak times, it may seem beyond our grasp, but this book helps us see where we might find it: in ourselves, in those beside us, and in the world around us. *Hope’s Work* is written to refresh and re-engage people who struggle to keep faith with hope in an age of violence and crisis: it is “essential reading for our times” say the publishers. It goes in search of what is worth living and working for, even as the future becomes harder to face. (ISBN 978-1-913657-03-1 in paperback; and also available as an eBook.)

### ***Studies in Mystical Religion* by Rufus M. Jones (1909)**

Rufus Jones (1863-1948) is the subject of *Rufus Jones and the Presence of God*, a ‘Quaker Quick’ by Helen Holt of Tweeddale LM (ISBN 978-1-80341-342-6). *Studies in Mystical Religion* was the first of the ‘Rowntree histories’, which John Punshon called “the classical narratives of Quaker history”; William C. Braithwaite contributed *The Beginnings of Quakerism* (1912) and *The Second Period of Quakerism* (1919), and Rufus Jones wrote all the others in the series. This one outlines the ‘pre-history’ of some ideas we think of as distinctively Quakerly, as developed in primitive Christianity and by figures

such as Francis of Assisi, Meister Eckhart and John Wyclif, and argues that  
*No religion can live and be a power in this evolving world unless it changes and adjusts itself to its environment, and no religion can minister to the deepest needs of men unless it reveals permanent and time-transcending Realities.*

Now out of copyright, *Studies in Mystical Religion* is available in various editions, but none of them cheap. It can also be read online – free – at:

<https://archive.org/details/studiesinmystica0000jone/page/256/mode/2up>.

***New Genesis: Shaping a Global Spirituality* by Robert Muller (1982)**

Several times nominated for the Nobel Peace Prize, Robert Muller (1923-2010) worked at the United Nations for forty years, and rose to be an assistant secretary-general; he was involved in setting up the UN Development Programme (UNDP), the World Food Programme, the UN Population Fund, and the World Youth Assembly. *New Genesis* was the eighth of his 14 books; the foreword describes him as the “UN’s Prophet of Hope.” As the subtitle indicates, it sets out to delineate a new spirituality, based in global transcendence: of humanity; of human values; and of religion. These are the subjects of the first three parts; the fourth is headed “My personal global transcendence” and traces his own spiritual development, influenced by Teilhard de Chardin and others, leading to his becoming a “spiritual being” with a “creed in human happiness” which could be the basis of the solution of world problems such as hunger and nuclear proliferation.

ISBN 978-0-385-19332-0; out of print, but on sale online.

***Prayer and Worship* by Douglas V. Steere (1938)**

This little book – five chapters and a bibliography – was the first written by Douglas Steere (1901-1995) who was professor of philosophy at Haverford College from 1928 to 1964, as well as overseeing Quaker post-war relief work in Norway, Finland and Poland, and serving as an ecumenical observer at the Second Vatican Council (‘Vatican II’), 1962-65. His 1955 Swarthmore Lecture, *Where Words Come From*, was subtitled *An Interpretation of the Ground and Practice of Quaker Worship and Ministry*, and, for the ‘Classics of Western Spirituality’ series, he edited *Quaker Spirituality: Selected Writings* (1983), which is still in print (ISBN 978-0-8091-2510-4).

*Prayer and Worship* encourages us toward a deeper spiritual life through the disciplines of prayer, corporate worship, and devotional reading, calling us beyond the “incurable mediocrity of soul that fills the Christian ranks.” It was reissued in 1988 by Friends United Press (ISBN 978-0-944350-01-0) and new and secondhand copies may be found online.

***Being Peace* by Thích Nhất Hạnh (1987; revised 1992, reissued 2020)**

This is one of more than 130 books by Thích Nhất Hạnh (1926-2022), a Vietnamese Thiền Buddhist monk who was expelled from South Vietnam in 1966 for his opposition to the war. Martin Luther King nominated him for the Nobel Peace Prize in 1967, the year his book *Vietnam: Lotus in a Sea of Fire* was published, in which Nhất Hạnh coined the term “engaged Budd-

hism” promoting deep listening as a nonviolent solution to conflict and seeking raise awareness of the interconnectedness of all elements in nature. He was also called “the father of mindfulness” – a term for identifying and distancing oneself from certain thoughts without judgement – that he popularised in *The Miracle of Mindfulness* (1977) and which influenced clinical psychologists who used mindfulness-based cognitive therapy to prevent depression. Having lived in France for many years, where he established the Plum Village Monastery near Bordeaux, he was allowed to visit Vietnam in 2005, and, following a stroke in 2014, to return to live at Hué, in 2018, where he died three years later. *Being Peace* tells us that to achieve peace, we must *be* peace. It is available in several formats, including eBook and audiobook; the 1994 edition, ISBN 978-0-71265-412-8, is in paperback, the 2020 edition, with a foreword by Jane Goodall, in both hardback (ISBN 978-1-946764-68-3) and paperback.

*Copyright prevents us reprinting most of the poems read by Friends at Kelso; but the title poem from Anne Stevenson’s collection A Report from the Border (Bloodaxe Books, 2002, ISBN 978-1-85224-616-7) is one of the three that are online at <https://www.anne-stevenson.co.uk/report.html>, and ‘Losing Face’ by Piet Hein (see [https://en.wikipedia.org/wiki/Piet\\_Hein\\_\(scientist\)](https://en.wikipedia.org/wiki/Piet_Hein_(scientist))) can be retrieved from <https://piethein.dk/gruk-database1/> in Danish and English. (Others of his ‘grooms’ are more easily accessed at <https://www.archimedes-lab.org/grooms.html>.) The poem ‘I have Learned So Much’, by Hafiz, is at:*

*<https://www.poetry-chaihana.com/Poets/H/HafizLadinsk/IhaveLearned/index.html>; and ‘A Ute Prayer’ is at:*

*<https://peopleandcultures.blog/2018/07/30/a-ute-prayer-earth-teach-me-to-remember/>*

*The works of George Santayana (1863-1952) are freely available however. Friends heard read the sonnet ‘For these Once Mine’ (‘To W.P.’ from Poems (1922)):*

With you a part of me hath passed away;  
 For in the peopled forest of my mind  
 A tree made leafless by this wintry wind  
 Shall never don again its green array.  
 Chapel and fireside, country road and bay,  
 Have something of their friendliness resigned;  
 Another, if I would, I could not find,  
 And I am grown much older in a day.  
 But yet I treasure in my memory  
 Your gift of charity, your mellow ease,  
 And the dear honour of your amity;  
 For these once mine, my life is rich with these.  
 And I scarce know which part may greater be,—  
 What I keep of you, or you rob of me.

*With thanks for sharing their choices to Anne Macnaughton, Phil Lucas, John Harris, Cath Dyer, Rosamond Robertson, Peter Wood, Lorna Robertson, David Sterratt, Marianne Butler, Joyce Guthrie and Rosemary Hartill.*

# SOUTH EAST SCOTLAND AREA MEETING

**Minutes of Area Meeting held on Saturday 22 June 2024  
at Kelso Quaker Meeting House,  
and by remote videoconferencing**

## **2024/06/01 Worship and introductions**

During opening worship, we have heard read an excerpt from the introduction to *Studies in Mystical Religion* by Rufus Jones. The shift from recognition of authority to experience has affected religion. In modern times, we have less trust in dogma, bringing us towards a mystical religion, grounded in experience.

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

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*[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]

## 2024/06/14 Closing minute

We have spent time led by Kelso Friends, during which people have read poems or other passages of particular meaning to them, on the themes of the spirit, peace and environment. [See page 42.] This was closed with a led meditation using a structure from Rex Ambler.

31 Friends (29 members and 2 attenders) have been at all or part of this meeting, either in person or by Zoom. Local meeting attendance is indicated below:

Central Edinburgh 11	Central Fife -	East Lothian 1	Kelso 11	Penicuik -
Polmont 1	Portobello & Musselburgh 3	South Edinburgh 4	Tweeddale -	Visitors/Others -

We record our thanks to Kelso Friends for hosting us today and a special thanks to Alastair Cameron for the effort he put into making this meeting work, despite having COVID.

We next meet on Wednesday 18 September 2024, at Edinburgh Quaker Meeting House and online, at 7.00 pm. **Please note this is two weeks later than the date originally set.**

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

## Recommendation: a book from the AM Library

*From Christian to Quaker: A spiritual journey from evangelical Christian to universalist Quaker* – Tony Philpott  
Quaker Universalist Group Publishing, 2013

As a child and teenager, Tony was an ardent evangelical Christian, his whole life revolving round the church. The time came when the dominance of sin and judgement and the nature of God became unacceptable to him. He started his spiritual journey through many faiths, beginning with atheism, continuing through world religion and finally reaching Quakerism.

This is a demanding book but it charts a way for readers wanting to follow him.

Rachel Frith

'Getting Aggressive About Peace', the talk by **Rosemary Hartill** at this year's Hexham Debates, can be watched at <https://www.youtube.com/watch?v=DoPYsdYBebU>.

## 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 & 11.00 am. Tea & coffee afterwards; 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 1st, 2nd & last Sundays of the month at 10.45am. Contact **Phil Lucas** for updates.

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

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

**North Edinburgh worship group** – 4th Sunday in the month at 7.00 pm, meeting in Friends' homes. Contact **Tony Gross** or **Rufus Reade** for further information.

**Penicuik** – For confirmation of the venue, contact [penicuikquakers@hutcheson.org.uk](mailto:penicuikquakers@hutcheson.org.uk)

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

**Polmont** – See **AM Minute 2024/06/06.2** – and contact **Mariot Dallas** for updates.

On 4 August, and from 6 October: Trinity Church, Manse Place, Falkirk FK1 1JN; still at Greenpark Community Centre, Polmont FK2 0PZ until then. Sundays at 10.30.

**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.

Contact **Robin Liebmann**, **Sarah Martin** or **Marian Willoner** for further information, [portymussclerks@gmail.com](mailto:portymussclerks@gmail.com).

**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 7.30 pm, and 4th Sundays at 10.30 am, meeting in Friends' homes. For further information contact **Lesley Morrison**

### MEETING BY ZOOM

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

Every Sunday at 9.30 am **ONLY** (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

**Penicuik** – available if requested in advance – for details contact **Mark Hutcheson**

**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 7.30 pm (online only). Meeting for worship (30 mins) followed by chat.