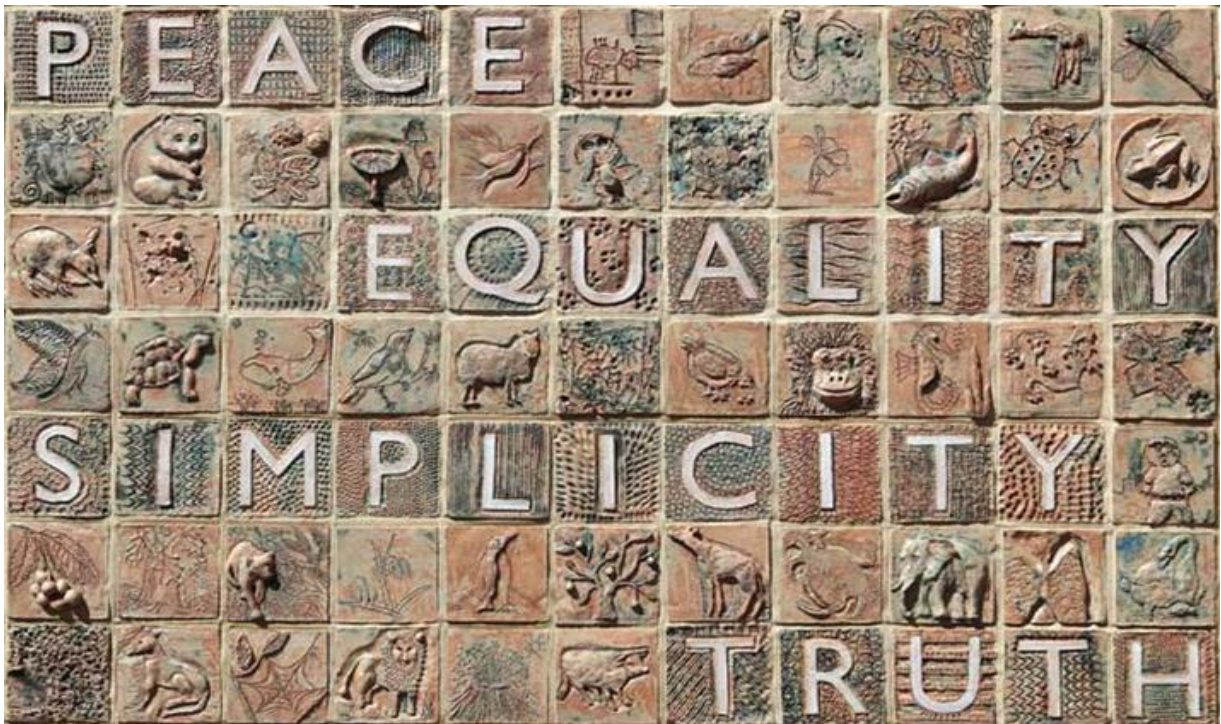


Tayside Quaker

Vol 50 No3 July 2025



Contents

Editorial	Page 2
East Scotland Area Meeting held on 12th April 2025 at the Subud Centre, Perth	Page 2
The Next Step:Andrew Williams visits St. Andrews to discuss the new book of discipline	
Book of Discipline Revision Committee update – July 2025	Page 6
Hiroshima Nuclear Bombing 80 years on	Page 8
SSE Corporate Witness	Page 9
News of our Meetings	Page 11
Meeting for Sufferings	Page 12
Leadings, a personal view	Page 13
Big Butterfly Hunt	Page 14

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If you get Tayside Quaker by email, you have the advantages of receiving it earlier and seeing the pictures in colour. It also saves the AM money.

Contributions are welcome, closing date for the next edition is October 31st

Please send copy to the editor, Peter Cheer

petercheer@hotmail.com

East Scotland Area Meeting

Scottish charity number SC0020698

All opinions in Tayside Quaker are those of the individual writers and not necessarily of The Religious Society of Friends.

Editorial

Cover from Miami Monthly Meeting, practise the three R's reduce, reuse, recycle. The future of Tayside Quaker is unclear with the move to Quakers in Scotland. If you have thoughts on what you would like to see... content, format, publication dates etc. please do let me know.

East Scotland Area Meeting held on 12th April 2025 at the Subud Centre, Perth

This was a blended meeting.

Our opening period of worship spoke about the meaning of Testimony to describe a witness to the living truth within the human heart, as it is acted out in everyday life. (Qf&p 23.12)

Robin Waterston was clerk assisted by Alice Curteis and Peter Cheer dealt with the zoom technology.

Peter Cheer, Clerk of Trustees gave a comprehensive report dealing with compliance with statutory requirements including safeguarding. They have supported Pam Brunt, Treasurer, in preparing the annual accounts and report to OSCR. The consolidated accounts for 2024 are currently being prepared. Trustees have been carefully looking at the preparation being undertaken towards forming a single Quaker charity, Quakers in Scotland and expressed their thanks for those involved. Peter stated that Trustees have been working with the minimum number of Trustees.

Peter was thanked for this report and work as Clerk.

Meeting for Sufferings

Robert Thompson reported on recent meetings reminding Friends that this body was established in 1675 to provide support for early Friends suffering as a consequence of their faith. Various changes have occurred over centuries and it has become the main representative decision-making body between Yearly Meetings. Area Meetings are able to send in

concerns through Minutes for consideration by Meeting for Sufferings.

A major change will take place from Yearly Meeting 2026. A new body “Continuing Yearly Meeting” will replace Meeting for Sufferings. It will meet 4 times a year. Representatives from all Area Meetings will still be appointed. However, it will now be open to any member or attender, as for Yearly Meeting.

Robert stated that the of many Friends online has changed the experience in certain respects. The need to retain spiritual discipline in this context is critical. Many issues were raised. Robert went on to express one such concern about the criteria for inclusion of names in the our and Prison Register. One criterion refers to those suffering for “acting under concern”. But it is not explicit that the concern should have been tested through discernment at Local and Area Meeting.

(Quaker faith & practice 13.05 – 13.06).

The Meeting supported Robert’s concern about this. It was agreed that this minute be forwarded to Meeting for Sufferings for their information.

The next item was a report from Robin Waterston on recent correspondence from the General Meeting Clerk. OSCR have approved the Governing Document for the new Scottish Charitable Incorporated Organisation (SCIO), and this is now a recognised charity called Quakers in Scotland.

The GM Clerk will propose at the next GM on 7 June that the functions of GM be transferred to Quakers in Scotland on 20 September. The assets of GM would be transferred at that point, and GM would be laid down. The expectation would be that most service appointments to GM would be transferred to QIS including the Clerks. Trustees and Treasurer would not transfer. It is hoped that that a new Treasurer can be found and appointed on 7 June to enable a new bank account to be opened. Areas Meetings are being asked to nominate a second Foundation Trustee. Robin stated that ESAM nominations committees are unable to bring forward a suitable name at this stage.

Friends welcomed this timeline and hope that it will be possible for ESAM

to transfer its assets and lay itself down as soon as possible after the meeting scheduled for 18 October. Our Trustees were asked to proceed with the necessary preparatory work. St Andrews Premises Committee was asked to seek legal advice on the transfer of title deeds and ownership of the property at 2 Howard

Place to the new SCIO.

Martin Pippard reported on the thinking of Dundee Friends Property Trustees who support this current process. The terms of their Governing Document require that any actions are taken with the full support of Dundee Friends. Martin stated that it would be sensible that DFPT should transfer its assets and legal responsibilities to the new body as soon as possible after ESAM transfers.

At this stage Friends may well wonder at my repeating the information that is in the ESAM Minutes but we all need to digest these important changes and familiarise ourselves. I ask your indulgence in this repetition.

Each of the Local Meetings gave short reports on news of their activities.

Dates of future meetings were identified.

Perth Meeting were thanked for their hospitality, and Peter Cheer for zoom support.

Having brought their lunches those that attended stayed on. There followed a time to share news and enjoy the company of one another. In recent times our ESAMs have not been well attended and it is my sincere hope that Local Meetings will take on those tasks carried out by our ESAM and recognise the part Area Meetings have played .

Busa Cochrane-Muir

St Andrews

Book of Discipline Revision Committee update – July 2025

Your committee met in Leeds over the weekend [two Friends joined us on line].

At the end of a very demanding weekend we had a very strong sense of accomplishment and the stirrings of excitement as we begin more clearly to see the way ahead.

We took time to reflect on our work so far. Being asked to produce “appreciations and questions” as a response to some of the papers we considered this weekend was surprisingly difficult. It’s much easier to criticise a paper than to appreciate it, and framing potentially hurtful criticisms as questions not always easy

We were feeling daunted at the prospect of having to produce a complete, ‘good enough’ first draft by the end of next year. Our current challenge is to get the new Book to a manageable size – and to begin to come to terms with letting it go. We have worked on the text for a long time now, and will have to accept giving it to Friends to do with as they will...

Our Review of Banked Texts group has been working hard, looking at all we’ve written so far, seeing what needs re-working, where there is overlap or duplication of material, and where there are gaps. One mammoth task has been the compilation of a spreadsheet recording all the anthology quotations within our work, so we can see duplications and gaps. The whole draft text will be available to read later in the year. It will also be sent to an external reader who is familiar with Friends [yet to be appointed] for comments and suggestions.

The completed draft will be handed over to Friends House [FH] publications team to be turned into the Book which Friends will be invited to read and reflect on in the first half of 2027, before it comes to Yearly Meeting Gathering in July. Our Communicating with Friends group is already working on how to prepare Friends for this and provide a ‘study guide’ to assist with reading the text.

We looked at various draft texts, including the Relationships one on which I've been working. This was considered in tandem with the Personal Journeys one. The two have much overlap and duplication, and a new group has been set up to work further on them, possibly combining them into one 'Life Experience' text. I have now been appointed to the group working on finding sources for Non-Text Material, and look forward to exploring this new area in company with good friends on the committee.

We considered a suggested numbering scheme for our text: page numbers work well in a printed book, but not in an electronic version. Our Advices & Queries group reported on the work they've been doing. They want the text to be encouraging, supporting and upholding Friends, and to challenge without judging.

Our final session on Sunday looked ahead at our Next Steps. Green and orange post-it notes made clearer the steps we would be taking, and how they would mesh with and complement the work of our external reader. A final sharing of "what am I taking away from this weekend?" reflected our relief, greater clarity, and the stirrings of excitement we are beginning to feel – even though there is still a vast amount of work for us to do!

Please continue to uphold us, Friends, as we work on your behalf, and be prepared to engage with the draft when it is released in advance of Yearly Meeting Gathering 2027.

Mary Woodward

The Next Step: Andrew Williams visits St. Andrews to discuss the new book of discipline

Everyone sees it in meeting. Is it on a table in the middle of the room, or on the chair opposite? Are its pages pristine white and its cover an unsullied scarlet, or is it thumbed, dog-eared, and beloved?

Whether for advice on a point of procedure, or for a sip of spiritual nourishment, we turn to *Quaker faith & practice* for a great many things. I suspect, though, that it is only rarely we pay attention to its subtitle: “The book of Christian discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain”. Anyone that did might raise any number of questions: Is it specifically Christian? What role does this book play in our Society? And what is a book of discipline anyway?

On Wednesday 18th June, a group of St Andrews Friends were joined by Andrew Williams, who discussed his work on the committee currently revising our book of discipline. The questions above, and a great many more, were touched on.

Andrew began by showing us some older books of discipline, and after discussing the decisions made in ages past (why is this bit a separate volume? why did they organise it like *that*?) he spoke about the direct context for his current work. Yearly Meeting began the process of revising our book of discipline in 2018. From the initial committee who laid out the processes for revision, to sifting materials Friends have suggested, to crafting the ‘voice of the book’, to all of the proofreading, editing, and discernment that still lies ahead, Andrew has been (and will be) involved.

So what of those questions?

Is it specifically Christian? We heard how, in the wake of the 2018 minute, there were concerns among some that the revision might mean an eradication of God from the book. Andrew discussed the wide range of outlooks represented within the Society, and the range of language that different Friends are (or aren’t) comfortable with. He made an interesting distinction between the chapters that speak with some authority, on practical matters, say, and those anthological chapters that give more latitude for different

voices. Whether ‘God’ or ‘light’ or ‘seed’, or something altogether different, the words used, it was clear, will be the words of Friends.

What role does this book play in our Society? I alluded earlier to the great many reasons we turn to *Quaker faith & practice*, and it seems that the new book will be aiming to serve these purposes. But Andrew did note that, in the current 1994 version, there are — to put it simply — the chapters folk read because they want to, and the chapters folk read when they have to. And indeed, previous version of the book have separated those more spiritual sections and the nitty-gritty of church governance into different volumes. But not this time. Andrew spoke of how the committee hope to not only show how we do things, but why, establishing clear links between our spirituality and our ways of working. The committee, it seemed clear to me, are hoping to capture the wholeness of a Quaker approach to life.

And what is a book of discipline anyway? We discussed what discipline means to us, moving from the image of the dictatorial school master to that of the disciple. In the committee’s rigorous and laborious processes of compiling, commenting on, and confirming materials, there is an evident commitment to showing how we learn from and follow each other. Andrew described how the current committee are not seeking to settle any debates. Rather, they want the book to reflect where the Society stands.

So after Andrew’s session, I left excited about what our next book of discipline might look like. Not only was there mention of more visual and digital elements, but of material from parts of our history that are perhaps underrepresented in the current book. Not only was there the promise of drawing closer links between faith and practice, but also of a book that braids our many voices into something that might just be a collective, choral voice, calling in the wilderness.

A book of discipline is not a map, but an account of the journey so far; less a constraint, than counsel for the way ahead.

I look forward to the next step.

Michael Grieve

Hiroshima Nuclear Bombing 80 years on

A recently launched online memorial commemorates the more than 38,000 children killed in the US nuclear bombings of Japan in 1945. The website is an interactive archive providing details about the lives of hundreds of these young victims. It is a and their incompatibility with humanity.moving artefact highlighting the totally indiscriminate violence of nuclear weapons,

Countless more children who survived the explosions were injured and traumatised, often for life. These mostly Japanese and Korean survivors of the first nuclear bombings are called the hibakusha (explosion-affected people), and in the 80 years since 1945 they have been at the forefront of the struggle for a nuclear-free world.

The advocacy of Nobel-winning hibakusha organisation Nihon Hidankyo and hibakusha campaigners like Setsuko Thurlowe of ICAN has sustained the legacy of the nuclear victims for 80 years. Their decades of tireless activism led to the monumental achievement of the Treaty on the Prohibition of Nuclear Weapons, adopted by the UN in 2017 and which is now supported by half of the world's nations.

The incalculable and intergenerational human cost of such weapons is completely lost on our leadership, who have ignored the plight of nuclear victims, even including their own citizens.

The ICAN Children's Peace Memorial documents the stories of hundreds of children lost in the nuclear bombings.

Scottish CND have will be holding a vigil at the north gate of Faslane Naval Base on Saturday the 9th of August - the day of the Nagasaki nuclear bombing.

Closer for us, Perth Quakers are also having a Peace Walk on August 2nd ,.

Assemble 1.45 pm St Ninians Cathedral, North Methven Street, Perth for walk to Perth High St where there will be a peace stall and a silent vigil.



SSE Corporate Witness

The Perth based energy company SSE held their AGM in Perth Concert Hall, outside the Concert Hall Quakers from Perth and Glasgow joined the protestors to 'speak truth to power'.



Photo from <https://www.thecanary.co/trending/2025/07/18/sse-peterhead-power-station/>

In particular we were protesting over plans to build a new gas fired power station near Peterhead. This will be a major source of carbon dioxide emissions into the future, fuelling climate change while the talk of utilising as yet unproven carbon capture and storage technology is misleading at best.

News of Our Meetings

Perth

Members of the Kindlers joined us at the Subud Centre in May to lead a workshop on 'Walking Cheerfully Over the World'. It was good that some Friends from St Andrews were able to join us. We had a fascinating day exploring the meaning of 'cheerfulness' (or 'courageousness') and being a 'pattern', and considering how to find the inner spark that might make us more active in the world. The picture shows the results of one group's thoughts on the topic.



Felicity Bryers Perth Meeting

St Andrews

Earlier this year our Elders arranged and hosted an Enquirers meeting after Meeting for Worship. After a light lunch those interested came together to hear more about Quakers.

How we come together and worship in silence with a tradition that goes back to the 17th century; how we work together in our Local Meeting, Area Meeting and then at a national level, relying on each other in our gathered community, and much more. There was an opportunity to discuss and to ask questions, no meeting for enquirers would have been complete without questions, questions in a convivial friendly way.

Singing in the Spirit now takes place once a month, a vocal preparation before Meeting for Worship under the guidance of Meri Goad. The most recent meeting took place at a time of hot weather with a window open out onto Howard Place. A stranger passing by heard the sound of happy voices, stopped a moment to listen, and then smiled before passing by. Those who take part sing joyfully and make the transition from vocal worship to that sacred space that is Meeting for Worship.

Another pre-Meeting for Worship group goes under the title “The big red book”, big been its content as well as its size otherwise known as “Quaker faith and practice”.

The last meeting was devoted to Chapter 2, Approaches to God - worship and payer. Although I did could not myself attend, I was moved to look at this chapter. Having not long returned from North Wales I found 2.05 written in Welsh by very early Quaker Ellis Pugh in c.1700, thankfully followed by an English translation. I read it twice, its language is of its time, and I shall read it again, often, for I was moved by its insight expressed in such a biblical poetic way, of being led to speak ministry, “because that spiritual liberty is in the true church...” And in 2.55 John Puchon in 1987, reminds us that Quakerism cannot exist without its work being carried out through our unique meeting for business. This I found to be a salutary reminder at this time when we Scottish

Quakers are engaged in ongoing dynamic changes involved by progress to the proposed formation of Quakers in Scotland.

I am sure that those who did attend offered an exchange of thoughts and uplifting varied quotations. While those unable to attend perhaps were led to give Chapter 2 particular attention.

Our Non Violent Communication partnership with All Saints Episcopal Church has continued with the formation of two groups, each meeting once a month one in the afternoon and the other in an evening. Both groups use the book Non Violent Communication by Marshall B Rosenberg, not necessarily in the same way but as a prompt and guide that is based on the four components of NVC: 1. Observations, 2. Feelings, 3. Needs and 4. Requests, all with an emphasis on deep listening, to ourselves as well as others.

Finally,

Bear no sorrow for time

It is eternal

Be still – grass is growing

Jill Marshall

Meeting for Sufferings

Meeting for Sufferings on 5 July 2025 was held at Friends House in London and online. I attended online.

The two major items covered were the new, more restrictive laws on public protest and the stance that UK Quakers should take on the current situation on the issues of gender.

We heard very moving prepared Ministry from a friend who eight years ago was arrested and charged under the terrorism laws for breaking into Stansted airport and non-violently helping to stop a plane taking off with asylum seekers who were being deported. She was told she could face up to life imprisonment. She was convicted but the verdict was overturned on appeal. The appeal judge said the case had no merit and should never have been brought to court.

We heard that despite the new restrictions, peaceful protest is still possible. Liberty's website has good information about the new laws.
<https://www.libertyhumanrights.org.uk/right/right-to-protest/>

The Quaker agency Faith in Action can offer advice.
<https://www.quaker.org.uk/action/putting-your-faith-in-action>

On the issue of the treatment of transgender people, we heard Ministry expressing a wide range of views, including Ministry from a transgender Friend and the father of a transgender daughter. It was universally agreed that all people are equally welcome at Quaker Meetings. There is not yet agreement among UK Quakers about whether to campaign publicly on the issue of trans women's access to exclusively female spaces and activities. This is a matter of weighing up the needs and rights of different groups when they are in conflict. The process of discernment must continue, but the discernment today was that we are not ready yet to campaign on one side of this conflict.

We discussed the issue of Membership, and it was suggested that we may be moving to a position that Membership need not be based on geography, but to include Quaker communities however they are constituted. Examples of this sort of arrangement occur among Friends on the Continent.

Meeting for Sufferings expressed its support and good wishes for the change in Scotland to have one charity, Quakers in Scotland, to replace the six current

charities: General Meeting for Scotland, the Area Meetings and Dundee Friends Property Trust.

Norman Alm Dundee Meeting

Leadings - A Personal View

I have fairly recently started to join in with Quaker worship and am in the process of learning about Quaker thought and practice. Of course, one has heard about Quakers and their great contribution to society and their ability to put faith into practice and their reputation for honesty and trustworthiness. My husband and I worked alongside a Quaker Team during the Biafran war and I saw then that what people said about Quakers in history was in fact true about Quakers in modern day life.

So, I find myself now meeting with Quakers regularly.

My family were practising Christians, but from a variety of different backgrounds- Anglo-Catholic, Presbyterian, Methodist, Episcopalian. My husband and I worked for many years in different parts of Africa where we met and worked with Charismatic Deep South Americans, Lutherans, Evangelical Texans, Seventh Day Adventists. I have taught in schools with faiths and those with no faiths and we have worked with medics from across the world: Italians in missionary hospitals and Moslems in various Aga Khan hospitals and Hindus, Humanists - the exposure to different ways of thought and belief has been wide.

Some of the words used in Quaker thought and belief stem from George Fox 's writings and the 17th century and are new to me although the ideas they express are universal. So, in our Sharing Circle it was decided to look at "Convincement" and Leadings" to discover how the original Quakers understood and used them and lead us into a greater understanding of our use of them. I was asked to research the word "Leadings" and this was a challenge which I was glad to undertake.

I found myself dipping into the various books which I had read and had found both fascinating and challenging. The thoughts of great minds with spiritual insight who could express their discoveries of God and his Love and in a way which I could understand and, I now believe, I have myself experienced.

“Take heed, dear friends to the promptings of love and truth in your hearts. Trust them as the Leadings of God whose light shows us our darkness and brings us to new life”. From Advices and Queries. No. 1

I am at the stage of life when, as one looks back at one's experiences, one can begin to see a pattern in the way in which one has walked, and the decisions one has made, which one was relatively unaware of at the time.

I think the only way I can unfold what I understand as Leadings is from my own experience. And this, of course, may be entirely different from someone else's experience.

At this point there is one quote which is relevant to all of us and it comes from the poems of St John of the Cross, who was a Carmelite priest in the 16th century.

St John of the Cross was quite clear in his mind that God treats every person individually and

” no two people have the same journey towards belief and faith - each person is unique to God and God is infinitely varied”. (1).

It is interesting to find a quote from Thomas Gates, a modern American Quaker which chimes so completely with that from Advices and Queries

” Leadings are the single most important way that God is potentially present in our lives....”

And the quote goes on to say

“You may not understand why you are called to something as the purpose may only become clear as you become committed to following your leading”. (paraphrased) (2).

But what is this power behind the fact of “Leadings” which people wrote about and talked about in the 17th century and are still aware of today?

John Taylor was General Secretary of the Church Missionary Society when he wrote his book “The Go-Between God”. This book is a mine of information about the Holy Spirit and its action as part of the three parts of God.

Right from the first century and even when Jesus was alive, in Acts 1; 4,5 Jesus is quoted as saying, “You must wait for the promise (the coming of the Holy

Spirit) made by my Father about which you have heard me speak". They, the disciples, were not invited to deploy their own resources or plan their strategy. They had to be supplied with the strength, understanding, and love, received through following their Leading.

Within the Quaker understanding there is emphasis on the word Light and this is an idea which stems back to the time of Old Testament.

We can read of Moses in the Old Testament having to wear a veil as his face shone so brightly after meeting with God on Mount Sinai, and Stephen whose face lit up as he was stoned to death in the New Testament.

John of the Cross also writes of people being "enlightened", by the look of love. It has been said that "a person is enlightened" not "when they get an idea" but "when someone looks at them". A person is enlightened when someone loves them. The eyes are windows onto the heart; they search a person out and have power to elicit life.....

It implies a whole way of looking at the Christian Life. Christianity is an effect, the effect of God who is constantly gazing at us, whose eyes anticipate, radiate, penetrate and elicit beauty." (3)

Taylor examines the ways in which the modern church has relegated the action of the Holy Spirit to the sidelines of Christian action. The hopes and actions of people of faith fail to take place because they rely on their own strength, money, or ideas and have edged the influence of the Holy Spirit out of the picture.

"If a person is seeking God, so much more is "the Beloved" seeking her. For John of the Cross, God is an approaching God and our main task is not to construct but to receive". (4)

This idea of God being the main protagonist in this relationship runs through all of the poems of St John. He writes that God is seeking to make the soul great - "grande".

'The spirit does more than "arrive", he "provokes, invites and perseveres" until "he makes the person wide enough or open enough. In giving, God makes us able to receive, and respond.

God is not wanting to us to look for Achievement and Results, but Space to allow us to grow". (5).

“This means humbly watching in any situation we find ourselves in order to learn what God is trying to do there, and then doing it with him”. (6).

There seems to have been a change in the way we seek to live out our faith, as we try depend on our own ideas and strength and wanting more to put forward our ideas rather than wait to listen or see a Leading.

In the Go-Between God, John Taylor writes, “we see our whole apparatus of communication to be extensions of our body; from modern transport which can carry us across the world, from radio and phone which can enter every household in the world, from AI which can calculate faster than we can think; we have built ourselves into such strong Transmitting Stations. We have immeasurably extended our gift of sight, but not of insight. We have built ourselves up into powerful transmitting stations, but as receiving sets we are feeble. (7).

Now, this is where I rejoice in the Quaker form of worship.

In this time of silence, both individually and in Community, I feel that we are called to make that space in ourselves, which John of the Cross understands as

“ being essential, to allow us to listen and even inwardly see, using the light which comes from the eyes of love, so that we can grow spiritually and be refreshed and learn”.

What we need to want and to learn and to rely on is not our own wisdom which can lack depth and understanding but the wisdom of God.

Jeremiah, the Old Testament prophet, gave us this warning,

“Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories, glory in this, that he understands and knows me, that I am the Lord who practises love, justice and righteousness in the earth; for in these things I delight, says the Lord”.

Jeremiah 9: 23, 24

“Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth light”.

Postscript to the Brethren of Balby. Advices and Queries

References

1. "The Impact of God" - Soundings from St John of the Cross. Fr. Iain Matthew. Ch.3 P15
2. "Our Life is Love" Marcelle Martin P. 104
3. "The Impact of God" St John of the Cross Fr. Iain Matthew Ch.5 P. 28
4. "The Impact of God" St John of the Cross Fr. Iain Matthew Ch.6 P. 35
5. "The Impact of God" St John of the Cross Fr. Iain Matthew Ch.4 P. 26,27
6. "The Go-Between God" John V Taylor Ch.2 P.39
7. "The Go-Between God" a quote from Marshal McLuhan: John V Taylor Ch.4 P. 69

Judith James Perth Meeting



Falling insect numbers is something that concerns me. Does it worry you how silent gardens and green spaces are in summer?

The results of the 2024 Big Butterfly Count showed butterfly numbers in Britain had declined so significantly (down 50% on the previous year) that Butterfly Conservation declared a national 'Butterfly Emergency'.

This year Butterfly Conservation are calling on people to spend 15 minutes outside on a sunny day, between 18th July & 10th August, to count any butterflies they see. Even if you see no butterflies that is still valuable data as all results contribute to understanding the health of species and informing conservation efforts. For more information see

<https://bigbutterflycount.butterfly-conservation>

I am going to take part this year for the first time and encourage you to join in too. As the Big Butterfly Count does not accept paper results, if anyone is put off by needing to log their findings online or using an App, please give me a shout and I will enter your results for you.

Perth Meeting covers a large area – it would be fascinating to hear who finds what where.

Happy butterfly spotting.

Seonag Robertson Perth Meeting

Meetings for Worship

Dundee: The Meeting House, 9 Whitehall Crescent, Dundee DD1 4AR

Sundays 11.00 am – 12 noon, followed by tea and coffee.

On the first Sunday of each month the meeting will be a blended one, with attendance possible via Zoom.

St Andrews Meeting House, 2 Howard Place, St Andrews KY16 9HL

Sundays 10.30 am

Children's Meeting - each Sunday during school terms

Enquiries: Genevieve Orr (01333 360396)

Midweek Meeting, Thursdays 1.15 – 1.45pm

Perth: The Subud Centre, 7 St Leonard's Bank, Perth PH2 8EB

Second and last Sundays of each month

Meeting for worship 11.00 – 12 noon, followed by tea and coffee.

Arrangements for children on 2nd Sundays (Contact Anneke Kraakman 07746 117762)

Occasional all age worship (on fourth Sundays in five Sunday months – check details with correspondent)

ESAM Light Group: meets the first Sunday of the month at 10.30, via Zoom. New members always welcome. Contact enidharding@icloud.com for further information.

General Meeting for Scotland

Saturday 20th September 2025 Perth

East of Scotland Area Meeting

Saturday 9th August 2025, Dundee, blended

Saturday 22nd November 2025, St Andrews,