



# THE SIBYLS

*Christian Spirituality Group for the Transgendered*  
BM Sibyls, London WC1N 3XX

36 Salmons Lane  
Whyteleafe  
Surrey  
CR3 0AN

## **NEWSLETTER 43**

### **September 2007**

020 8763 0146

#### **DATES FOR YOUR DIARY**

##### **Regular Meetings**

London usually the second Thursday of every second month at 5.30 - Service at St Anne's, Dean Street, Soho, followed by a meal in Chinatown, October 11, December 13.

Manchester every fourth Saturday of the month at MCC. Contact Jenny-Anne 01606 783035, jennyannebuk@yahoo.co.uk or [www.mccmanchester.co.uk/trans.htm](http://www.mccmanchester.co.uk/trans.htm)

Rosie's Meeting in Dorset - every four months - next meeting at Rosie's house between 12 Noon and 4 o'clock - ring Rosie 01258 830889. Next date Friday **12** October.

##### **Weekends**

**2008**

**Friday 16 to Sunday 18 May - Windermere**

**Friday 13 to Sunday 15 September - St Columba's, Woking**

**2009**

**Friday 15 to Sunday 17 May - Whaley Hall, Derbyshire**

**Friday 11 to Sunday 13 September - Holland House, Worcestershire**

##### **Other Events**

**Saturday 5 January 2008 - Jay's New Year Party.**

#### **PLEASE HOLD IN YOUR PRAYERS**

Please pray for Rosie and her family, Angela Hammerton with inoperable cancer, David in ongoing illness, all those who cannot for whatever reason take the course of action their heart desires, Jayne Edwards with a broken ankle and Barbara Trueman looking after her, Rachael Ridley, Anna Booth, Helen Mather and Natalie Sheldon all recovering after surgery, Susie's friend Alan and his various medical problems, all those known to us who are in need, and those with disabilities or who are in pain.

#### **LISTENERS**

People who are prepared to listen to others and are happy to be available are listed below. If you need someone to talk to, choose which one and give them a ring: -

Michelle Le Morvan 01743 341026

Jenny Bond 01623 836662

Jane Bowles 01492 660147

Jenny-Anne Bishop 01606 783035

Carol Moore 01625 858487

The listening system works. There are a number of Sibyls who use this service. If you want someone to talk it over with, why not give it a try?

## **THE BEGGING BOWL**

Thank you to all those who responded. Please keep the donations coming. The newsletter has to be paid for and support given to those who would benefit from the weekends but can't afford the prices. All donations welcome, great or small. A big thank you to those who give.

## **JAY'S GARDEN PARTY - SATURDAY 14 JULY 2007**

This was good. We were extraordinarily lucky with the weather. After all the preceding days of rain and cold, we had a day of breeze, sunshine and cloud and were able to sit out all afternoon and evening. Eleven of us were there.

Martin Kelly took an excellent communion service under the cherry tree. He preached on John Keble and the importance of the ordinary and its relevance to life in general and the transsexual situation in particular. He made the point about how one goes through a big change and then, after it has all happened, how ordinary things become but how much pleasure one can find in that sheer ordinariness. Intercessions were heartfelt and moving. What struck me was the sheer beauty of sitting in good company under the trees with all the shades of green around, the sunlight shafting through the branches, the insects wheeling in the sunlight. It was incredibly beautiful and yet how simple and ordinary.

Afterwards we had the usual hearty buffet supper; the wine flowed as did the talk. It wasn't a late night but it was a good one.

## **NEW YEAR PARTY CHEZ JAY - SATURDAY 5 JANUARY 2008**

There will be a Saturday gathering at Jay's house on 5 January. Like the garden party but indoors! Usual gathering about four o'clock for tea and buns, a thoughtful communion service taken by the Rev'd Martin Kelly (whom it will be a pleasure to welcome back) and then an evening of buffet, drinks and chat. For catering purposes, give me a call if you want to come. O20 8763 0146.

## **WEEKEND AT HOLLAND HOUSE - 14-16 SEPTEMBER 2007**

This was a great success, very well attended with 24 souls there for the weekend plus day visitors. Daphne Cook and her husband John led us in a reflection on St Patrick's armour and after coffee on Christ's armour. In the afternoon Christina and Michelle held their workshop on gender, sexuality and spirituality. Asking each person to talk about their particular situation, it demonstrated the extraordinary variety there is within Sibyls. If this small sample could show such a number of variations, the world at large will amplify this vastly and show the nonsense of the standard Christian model of male and female. He created far more than that simple description of humanity.

Taking the workshop to Sunday morning office was very moving, Georgina Everingham eloquently led us in the communion service, Vespers sung in Latin by Musica in Ecclesia was a rich experience, and of course Lesley organised a splendid entertainment as only Lesley can.

The staff at Holland House looked after us splendidly, the house was very comfortable and the food simply magnificent. A wonderful weekend. Elen is writing the full account of what was a very rich spiritual experience.

## **WEEKEND AT WINDERMERE - 16-18 MAY 2008**

Just to gently remind you that this will be our next weekend and to turn your thoughts in that direction. Windermere is always a popular venue and I'm sure that we will have no difficulty in taking all the rooms (the house has many beds but relatively few rooms). The special attraction this time is Gill Edwards (author of *Wild Love* and other books) who will be coming to talk to us on the Saturday morning, with the afternoon free for excursions.

It's too early to issue a booking form but one will be sent out with the next newsletter. Booking early for Windermere is always advisable.

## **ROSIE'S MEETING - NORTH DORSET - FRIDAY 12 OCTOBER**

The June meeting at Rosie's house was excellent and followed the Oasis formula. Marian took a thoughtful communion service after which Rosie excelled herself and provided a splendid three course lunch. In all ten of us were there and it was a pleasure to get together and simply enjoy Rosie's magnificent hospitality.

The next meeting will be held at Rosie's house on Friday 12 October between 12 noon and 4 pm. Please note that the date has been changed from that agreed in June. Please give her a ring to confirm attendance (necessary for catering) and to get directions. 01258 830889. Overnight stay possible. No charge, thanks Rosie, but donations to Sibyls if you want.

## **LONDON EVENING MEETINGS**

These meetings are very good; gentle lovely evenings with a service which is always thoughtful, peaceful and healing, followed by a good meal in a peaceful restaurant with a nice atmosphere. Nourishment for mind, body and spirit. Few come but those that do find it worthwhile.

Details: 5.30 service at St Anne's, 55 Dean Street, Soho W1D 6AF, 40 yards up on the left from Shaftesbury Avenue (it doesn't look like a church but it is), and from about 6.15 a gathering at the Imperial China Restaurant in Lisle Street, Chinatown. Next meeting - Thursday 11 October, then 13 December. Every two months, on the second Thursday - except when it isn't. No need to book - just come.

## **MANCHESTER MEETINGS**

Jenny-Anne and Elen organise events in the North-West. There is a regular monthly meeting, fourth Saturday, at the Metropolitan Community Church (MCC) in Manchester. MCC is a friendly, welcoming, inclusive church. Jenny-Anne can be contacted on 01606-783035 or by e-mail [jennyannebuk@yahoo.co.uk](mailto:jennyannebuk@yahoo.co.uk). The MCC has its own website [www.mccmanchester.co.uk/trans.htm](http://www.mccmanchester.co.uk/trans.htm) .

## **THE NEWSLETTER - ARTICLES**

Please - write articles for the newsletter.

Items can be sent by e-mail to [saw@sandatech.co.uk](mailto:saw@sandatech.co.uk) (please note change of address) on CD or floppy 3½ inch disk to Jay (in Word, please) or print out in a clear typeface printed with black ink. Anything else defeats the scanner.

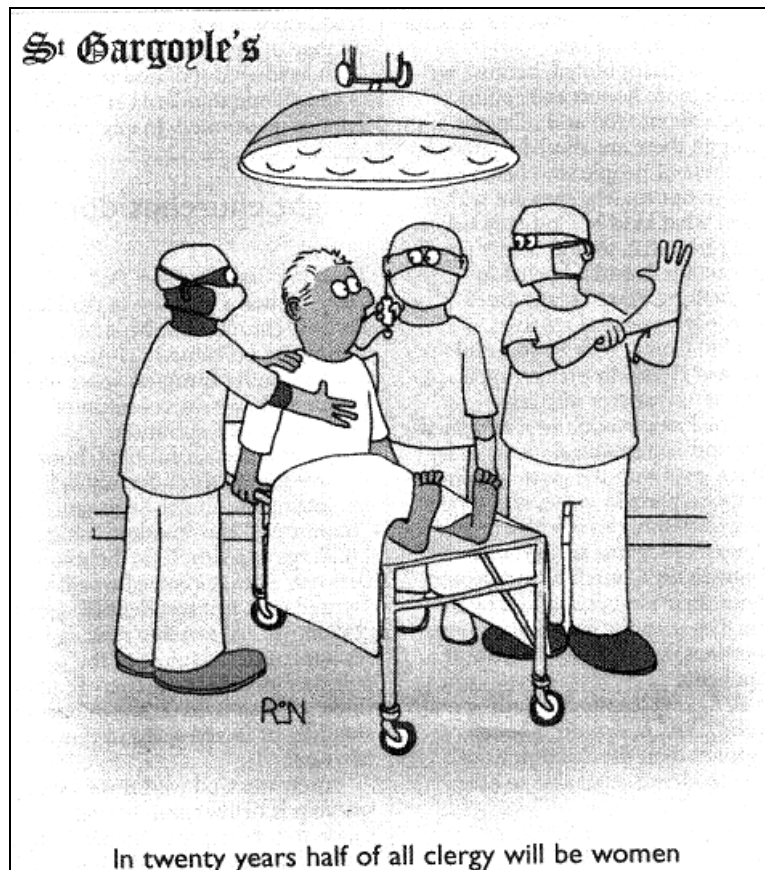
## TALE PIECE

A man in a miniskirt spent Christmas Day wedged head-first in a charity recycling bin after trying to donate some clothes. Two police officers investigated after reports that a woman was stuck in the bin in Sydney, Australia. They discovered a 35 year old man but could not free him. A specialist team was called and the man was liberated early on Boxing Day morning. "It's his own prerogative why he was wearing a miniskirt," said a police spokesman. "It's not really an offence."

Love and Prayers.

Jay Walmsley (Miss)

Susie Withers (Mrs)



For those who didn't see it, the Daily Mail carried a headline in August, "Half of all vicars will be women by 2025." Sibyls can expect a massive increase in membership!

---

## *SITUATIONS VACANT*

At Holland House I announced my intention to relinquish the leadership of The Sibyls. It is my wish to have completed this task by the end of 2008 if not before. Sibyls is in good health and this is a good time for handover.

There are several reasons for this decision:-

- By next year I shall have been running Sibyls for twelve years. That's long enough, possibly too long.
- I am getting no younger, becoming more forgetful, have less energy, and find long distance car journeys to be increasingly painful.
- Sibyls is the only Christian group representing transgendered people and it is important that it works with and confronts established churches. This I have done but over the years my experience of the hypocrisy and deceit of those churches has led me to regard them as simply not worth bothering about. This is not to the benefit of Sibyls and someone better able to deal with them should take over.
- It was my training as a spiritual director that led me to channel this into founding Sibyls and I still care about being alongside people trying to find a way. However the power politics, the awful earnestness and lack of humour in the transgender scene makes it increasingly hard for me to cope with. Where is the sense of wonder and joy in this God-given life?

So the time has come to let go and for others to take up the challenge. There are five main functions of running Sibyls:-

1. To be the first point of contact, welcome newcomers, and keep a record of members.
2. To arrange weekends and meetings.
3. To produce and distribute the newsletter, the glue that holds the membership together.
4. To deal with the monies and keep proper accounts.
5. To engage with churches and the outside world on behalf of Christian transgendered people.

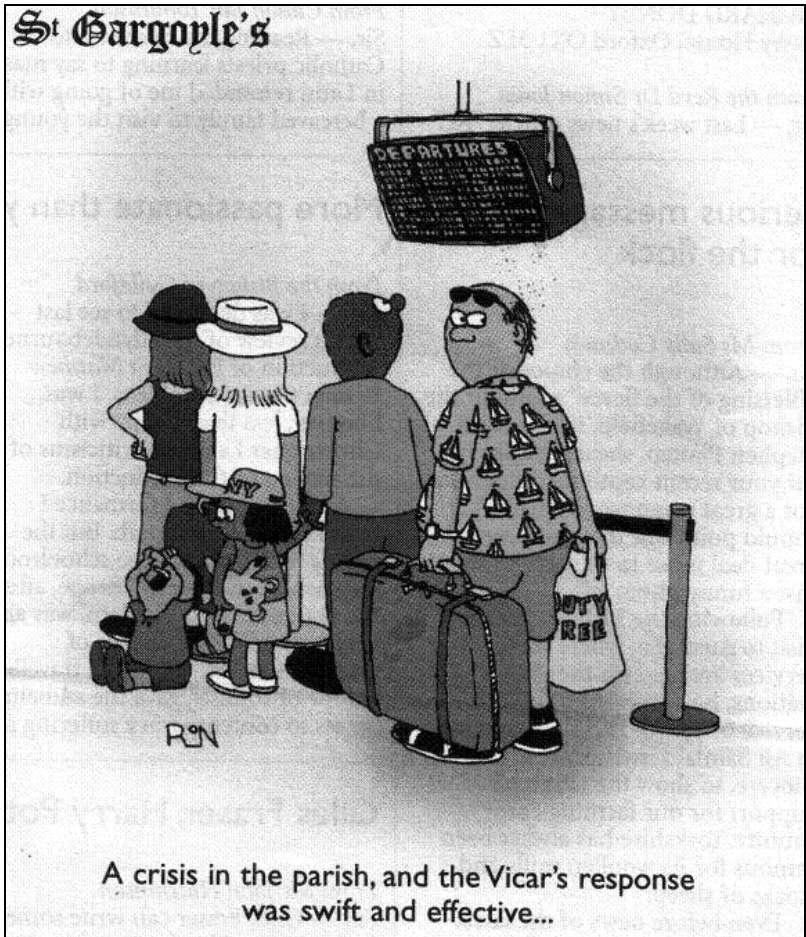
There was virtue in being a one woman band in getting things going in the first place. It simplified decision taking, eliminated communication issues, and ensured a clear directive. Perhaps the time is now right for a committee to run things. This would make things easier and less onerous for any one individual. With the power of the internet (and without this Luddite!) the committee may be able to use this for quick communication. I am only too happy to work with whoever comes forward to make it all happen.

At Sibyls Together at Holland House it was decided that the committee should act as a steering committee and work with me to effect a smooth transition. Anyone with

anything to contribute (much or little) should get in touch with me or a member of the committee.

Whatever the outcome, I hope that God's work manifested in the group's concern and love for the individual will continue, especially the emphasis on spirituality and good hospitality. I would also like to think that the group allies itself to no one church but helps all comers regardless of denomination or belief and wherever they are on the transgender spectrum.

I've thoroughly enjoyed running Sibyls and am grateful to all those who have helped to make it a success. There have been wonderful times and experiences, and it has been life changing. I've met amazing and delightful people and made some lovely friends. It's been a joy and I wish you all love, health and happiness.



## THE COMMITTEE

The committee currently consists of Christina Beardsley, Helen Savage, Jenny-Anne Bishop, Michelle O'Brien, Peter Raftery, Rosie Martin and Susie Withers.

Carol Nixon has resigned from the committee for personal reasons. I would like to put on record how grateful to her I am for her help and support, her insights and wise counsel.

At this time of change anyone who is seriously interested in being involved in the running of Sibyls should put their name forward.

### **Sandra Moore writes on 6 August 2007:-**

Dear Editor,

I wonder how many Sibyls heard the fascinating debate entitled "Hecklers" on August 1<sup>st</sup> and 4<sup>th</sup> on Radio 4 in which a feminist writer Julie Bindel faced a panel of people active in the gay world, in transsexual treatment and two transsexuals of "opposite direction"? I guess many.

I would like to put on record that I feel that Julie Bindel's approach, i.e.:-

- A) There is not necessarily an imperative need for people who feel they are the "wrong gender" to take a surgical route;
- B) The gender role stereotypes are partly responsible for the recourse to surgery in many inappropriate cases;
- C) That the transsexual industry has been driven by financial gain considerations;
- D) That an alternative set of possibilities to transsexual surgery, involving recognition of a third gender or double gender exists;

is at least a valid point of view; and deserves to be recognised and represented in the TV/TS world; and indeed might be found to have valid backings in religious and spiritual thought.

Yours,

Sandra Moore

*In Newsletter 42 page 16 the Editor remarks that she doubts whether a part-time or occasional gender change is as profound an experience as a full-time change.*

I am sure that this is true; but there is another type of incomplete change which she does not mention, it not being relevant to the preceding article. I thought it might be worth while trying to evoke this other form of incompleteness, if only as therapy for myself after a year of close contact with many very distressed people. I refer principally to those who want to, but cannot, undertake surgery; but it is worth mentioning also those who *choose* not to go down that path. I shall take them separately.

For those who are prevented from surgery by medical considerations, or by financial constraints (remembering that in many areas, especially Wales, NHS funding is not available for any gender-related treatment), the full-time change of gender can only ever be partial. There will be so many sources of dissonance - the body image, the degree of intimacy which is possible, the difficulties of public swimming, changing, washing or sleeping facilities, shared holidays, etc., etc. that the individual can almost never be free of self-consciousness, and awareness of apparent birth gender. As you will know, for some, this is close to a death sentence. There has been one suicide in Wales in the last couple of years, plus two attempts. At best, however strong the individual, there is a desolate loneliness and sense of alienation. It can be hard not to allow bitterness a foothold, especially when friends and acquaintances swim gently up from behind, overtake, and after a hard year or two, disappear into the world leaving only a few bubbles in their wake. I confess to many ungenerous and unworthy reactions myself when the Newsletter asks us to pray for people undergoing surgery. Why should I? They are doing what their heart most desires, in the full knowledge of the risks and the pain involved, and they are the lucky ones. I would ask Sibyls to pray for those who live in the dark valley of *permanent* incompleteness, who drink daily from the well of despair, and can see no release before death.

Melodrama? I don't think so. We all know some of those feelings. Otherwise why would anyone go for surgery?

But what of the souls who choose to transition full-time without attempting GRS? Do they not show that it is possible to achieve serenity without completeness? Maybe so, but it cannot be assumed. Ask more particularly. What lies behind that choice? Is it in fact a choice in the real sense of the word, or might it be instead, sometimes, a wise acceptance of what cannot be changed? Several reasons may be cited, perhaps family considerations, perhaps a calculation of 'cost-benefit' in terms of health, perhaps some other scruples. But I would suggest that there is for some people an even deeper and more achingly sad reason for the choice. Namely, that the transition *never can be complete*. Gender transition is possible, but you cannot change a person's sex. Phalloplasty can, after enormous time and trouble, genuinely work for an FtM person. But there will not be children. And as for MtF's ... when are they ever likely to hear the term 'hysteroplasty'? And would there then be childbirth? If you are one of those women whose main reason for wanting sex is to have children, what on earth is the point of vaginoplasty?

I doubt if these views will strike a chord with many readers. So let me pre-empt a few of the possible objections. Yes, I do know the difference between cosmetic and full GRS. Yes, I do know that a lot of women do enjoy sex. Yes, I do know that the private route is tried and tested. Yes, I have heard of adoption. But there are *still* going to be people who have to adjust to a prospect of life, in which they are not only out of kilter with the 'mainstream' of humanity, but also alienated from most other TS people. To smile and smile, while the inside is screaming, to sublimate envy, rage, sadness, frustration and loneliness into concern for other people's welfare, to be really Christian - that is a difficult trick. But then, I suppose trying to be Christian always was.



## From Sandra Moore

Dear Sibyls,

We, as Christians who experience the challenges of transgender feelings, may be content to leave it at that; to live our transgender feelings on the one hand, and to take part in religious practices and worship on the other. Or we can seek to bring the two parts of ourselves together.

Then again, these two parts of ourselves may live in a kind of peaceful or less peaceful co-existence, like those married couples who tolerate each other and try to settle into comfortable grooves; or they may dynamically affect each other, often disturbing each other, but also bringing each other truly alive.

It is difficult, I feel, for people whose souls are touched by the transgender impulse to find a true reflection of themselves from the current secular scientific orthodoxy, which has grown up and developed its strength on the notion that there is NO SUCH THING AS A SOUL OR SPIRIT.

Anyone with any contact with psychiatry today will experience this. If someone claims (for example) to have experienced the presence of the dead, a spirit in nature, or an angelic being, they run the risk of being classed as “psychotic”. In fact (as psychiatrists openly said to me) it seems that by today’s medical standards all the “spiritual visions” etc of the past, for example, those of Buddha, Christ and Mohammed, should all be classed as products of brain chemistry imbalances and discounted as psychotic!

Surely we should ask ourselves, “What power was it that openly told Jesus in Jerusalem ‘Say we not well thou art mad and hast a devil?’” Where in effect is that power today? Has it not “reincarnated” somewhere? I wonder, are we wise to seek an accurate reflection of ourselves and our transgender experiences (one of feeling that our physical body is NOT a complete expression of ourselves) from the science and technology which can only see human consciousness as a chemical brain epiphenomenon?

Then one might ask, “Are there not signs and indicators of what TODAY appears as transgenderism, in earlier days, in earlier cultures and in other Christian and non-Christian religious tendencies?” I would be interested to know if other Sibyls can respond to that question.

I mean, one is struck for example by the language and feelings of the Oxford Movement of 1833-45. How intensely the participants felt the lack of a feminine Christology in the Church of England of the time. Is this relevant to our experience?

Or one is impressed by some remarks of C.S Lewis. In *Pilgrim’s Regress* he gives an idea of how God continually stirs people’s hearts with impulses which at first draw them by longing away from ordinary earthly life and towards another realm where eventually Christ can be found. But at first, the longing does not seem to be anything to do with “holiness, piety” etc. “In the early middle ages as the influence of Paganism was dying, the ‘landlord’ sent a picture, not of a woman, but of a lady. Men thrilled to the picture and turned from her to the women around them and saw them too in a new light of ladyhood. Of course, the enemy garbled the picture, but one of the tenants preserved it and carried it up to its natural conclusion in what he called a comedy ...” (Dante)

In other words “transgender” may be part of an evolutionary development of a different sort than so far comprehended by material science. What do others think?

Sandra Moore

## **IS IT OK FOR TRANSGENDERED PEOPLE TO LIE?**

Jay

Well, is it? Is it OK to lie? Do you lie? Did you lie? What do you think of yourself for doing it?

Life teaches us that people like others to be honest and open, to tell the truth. It is what is expected of us. Liars are not liked. The ultimate sin in the House of Commons is to tell the House a lie; it's about the only crime an MP can commit which won't be tolerated. In court we swear to tell the truth, the whole truth and nothing but the truth. Well, no-one has the time or patience to listen to the whole truth but anything less than the truth is a crime.

Is telling a lie a sin? The Ten Commandments contain the instruction not to bear false witness but that is rather a restricted use of the lie. I'm no bible scholar and don't know of any other prohibition but that's not to say that there isn't. The courts of law require you to tell the truth. The City used to work on a gentleman's agreement. Conversely society exists very well with the use of the little white lie. Telling someone that you don't like their cooking may be the truthful reason for not wanting to go for a meal but pleading slight ill-health is much more tactful. Many a man has writhed at the question, “How do I look in this?”

What about transgendered people? All, probably without exception, have at some stage lied about their condition. When you are coming to terms with that condition you don't know exactly what and where you are and you worry what people will think about it. Will they reject you, will they laugh at you, will they despise, even attack, you? So you say nothing and hide the situation. Mostly, sooner or later it gets too much for you, you have to come out and it all comes tumbling out. Most people in that situation feel a sense of huge relief, of being open after all these years. Most equally feel regret at having kept it hidden all these years and having deceived family and friends.

The situation is more acute for transvestites. For most there is no relief. Openness is a considerable risk and many a transvestite has not told his wife of his situation. Many dare not; the consequences could be too terrible to contemplate. So they lie and they deceive. One of the most extreme cases I remember was a transvestite I met years ago at one of the Hayling Island dinners. He was enjoying himself, having told his wife he was at a chess congress in Devon for the weekend!

A problem for transsexuals after transition is the past. Questions tend to come in conversation; how do you account for the past when you were in a different gender and you don't particularly want to tell your questioner about that little fact? My personal solution is to tell the truth without making it gender specific, which avoids lying and the consequent risk of failure of memory about the lie you have told.

So every transgendered person has at some stage lied about their situation and their activities. It is done out of a conviction that if they told the truth, the heavens would fall in. Telling a lie was necessary to survive. But is it wrong, is it a sin, is it an affront to conscience?

I can only answer for myself. I didn't tell the truth until I had come to terms with my situation and was ready to tell others. The sense of relief in being honest was huge; it felt wonderful. There is nothing sinful in the condition of being transgendered but I always felt wrong in deceiving others. I came to terms with it by concluding that at that time I had no real choice in the matter; the alternatives were worse, but it's still a matter for regret.

As for the rest of you and the many other transgendered people, who am I to judge? It's for you to think about. When it comes to throwing stones, I'm totally unqualified.

## **SIBYLS TOGETHER AT HOLLAND HOUSE ON SUNDAY 16 SEPTEMBER**

1. Jay thanked Elen for swelling the numbers of people there and for being scribe, Christina Beardsley and Michelle O'Brien for organising a highly successful workshop which had worked its way throughout the weekend. She thanked Susie, Rosie and Michelle Le Morvan for taking Offices, Lesley for being MC, and simply everyone for being there and taking part so enjoyably. The weekend was unanimously decided to be a great success and everyone wanted to come back to Holland House again.
2. Jay announced her intention to stand down from running Sibyls. There followed much discussion, mainly centring on constitutions and insurance.
3. Elen said she would be happy to organise the Windermere weekend.
4. People had thoroughly enjoyed the workshop, found it very enlightening and valuable, and would like to take it further. Michelle O'Brien and Christian Beardsley would be very happy to make the workshop the main feature of the St Columba's weekend in September next year.

## **SIBYLS AIMS AND PRACTICES**

It emerged at Sibyls Together that many of you were unaware of this document. Therefore a copy is sent out as part of this newsletter. It has always been used to explain what Sibyls is all about and has been given to every new member for years and to anyone who wants to know. It sets out what we do and what we are about and is the nearest that we have ever come to a constitution - or needed.

## **LAMBETH CONFERENCE 2008; How to get involved**

Every ten years the bishops of the Anglican Communion gather, mainly at Canterbury. As we know, at their previous Conference in 1998, they agreed a resolution on sexuality — the notorious Lambeth 1.10 — which is often misused to condemn LGBT people, but which also initiated a 'Listening Process' by which our voices and stories could be heard.

Since then, the consecration of Gene Robinson, a partnered gay man, as a bishop in the Episcopal Church, USA, has caused shock waves and talk of schism throughout the Anglican Communion, yet somehow it looks as though most of the bishops will participate in Lambeth 2008, despite threats to boycott it.

The media simplifies all this as an issue of sexuality, focusing mainly on the exclusion or inclusion of gay people, but we know that transgendered people like ourselves are often excluded from church life, and ministry so it is vitally important that we are represented in the Lambeth Conference exhibition space where Changing Attitude, Affirming Catholicism, Inclusive Church and Integrity will be sharing a large stand and creating opportunities for dialogue with individual bishops when they meet at the University of Kent at Canterbury from July 20<sup>th</sup> to 3<sup>rd</sup> August 2008.

I have volunteered to co-ordinate the trans presence in my role as Changing Attitude Trustee for trans issues. What I envisage is a rota or relay of people spending a day or two at a time doing this essential PR work, which will be quite exhausting, but very exciting: take a look at the Listening Process material being assembled for the bishops by Canon Phil Groves at [www.anglicancommunion.org/listening/index.cfm](http://www.anglicancommunion.org/listening/index.cfm) (By the way, there may still be time to contribute to this if you feel so moved).

Changing Attitude has booked accommodation so I can request that one room (more if necessary) be set aside for the trans representatives, with each participant paying for their stay according to the number of nights that they are there (the cost per night sounds quite reasonable).

At this stage I would simply like to hear from those who are interested in sharing in this task which, as Jay has reminded us, is an important aspect of the Sibyls: 'to engage with churches on behalf of Christian transgendered people.'

You can email me at [tina@belgravia7.fsnet.co.uk](mailto:tina@belgravia7.fsnet.co.uk) or contact me on my mobile 07904 162 312 I look forward to hearing from you,

Tina



## **THE SIBYLS**

Christian Spirituality Group for the Transgendered  
BM Sibyls, London WC1N 3XX

### AIMS AND PRACTICES

The Sibyls is a Christian spirituality group for transgendered people. Anyone who is affected or interested is welcome. We simply seek to carry out Christ's commandments to love God and one another.

### ESSENTIAL UNDERSTANDING

Members will have differing solutions to the problems of transgenderism, and will hold differing beliefs in matters of faith, religion and denomination. It is imperative that all members accept that the views of other members are sincerely held and are to be respected.

### WAYS TO ACHIEVE THE AIMS

To enable the members to be in touch with each other so that love and support may grow and flourish, Sibyls will try to provide:-

1. A newsletter
2. Meetings, to include an act of worship
3. A members' contact system
4. An e-mail information line

### SUB-GROUPS

Like-minded individuals may find it helpful to form a closer association. This is to be encouraged within the umbrella organisation of Sibyls.

### COMMITTEE

In order to assist in deciding policy, what shall be done, and to help in its implementation, there will be a small steering committee.

### ORGANISATION AND FINANCES

Sibyls has no constitution, rules (except one), subscriptions, formal membership etc. A record of financial transactions must be kept and annual accounts must be published.

### THE ONE RULE FOR MEMBERS

Members must respect the security of each and every other member, and must never jeopardise that security.

Written January 2001, reissued July 2003