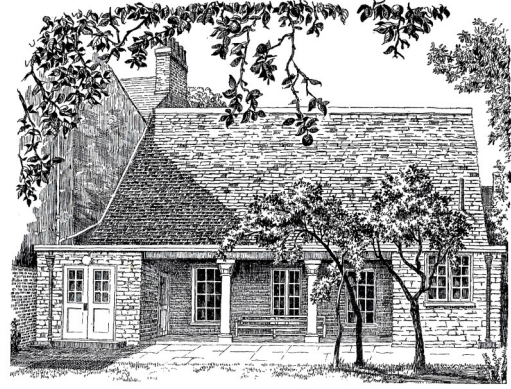


Forty-Three newsletter

Number 524
December 2022



Oxford Friends Meeting

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Text of a Sermon Given on Remembrance Day 11 November 2022

at St Mary's Church, Iffley, Oxford

Simon Fisher

Friends, what a hugely solemn day this is. Many of us are remembering tenderly friends and family killed or wounded in war.

Like you, I remember. My grandfather was killed in the Somme in 1916, before my father was born. He fought and was wounded in the Second World War. My brother and brother-in-law both served in the armed forces. I grew up therefore in the military tradition. I even played the organ occasionally in Catterick garrison church. I have always respected military values.



Simon Fisher giving his sermon

But over the course of my life I have come to see things in a more complex light. When we prioritise peace with justice, the military side of things becomes one element in a much more complex mix of factors.

Family discussions for me at this time can therefore be challenging. But I think Remembrance Day poses challenges for all of us, especially at national level – if we will let it.

First, the meaning has perhaps become less clear as time passes and old soldiers die.

Secondly, and more important, Remembrance Day has lost its original sense of “this destruction is terrible – it must never happen again.” In living memory we have had WW2, Suez, the Falklands, Afghanistan, Iraq, Yemen (in which we are heavily engaged), Ukraine, and a good many other smaller wars below these headlines. What is coming next?

Continued next page ...

Please send newsletter contributions well in advance of the intended publication date.

Contributions, preferably of 500 words or fewer, can be emailed to newsletter@oxfordquakers.org or a paper copy can be left in the pigeonhole of any editor. Items for the calendar or community noticeboard can be emailed to office@oxfordquakers.org. For more information: tel. +44 (0)1865 557373 or visit www.oxfordquakers.org

Could it be, I wonder, that the exclusive way we remember our own (as distinct from all) dead – at national level at least – is unknowingly cultivating the seeds of new wars?

Ezekiel put this exquisitely: *“The parents ate sour grapes and the children’s teeth are set on edge.”*

We could, of course, do Remembrance Day rather differently, and sometimes we can learn a lot from others. In Germany, for example, on 11 November, they remember all armed forces and civilians who have died, including victims of aggression. A central war memorial in Berlin depicts a mother cradling her dead child, with the inscription: *“To victims of war and dictatorship.”*

How one wonders does that reflect how they address conflicts now? How would we observe this day if we had lost WW2?

As I have wrestled with these issues, like many of you I imagine, I have come to see the red poppy as a still valid and important symbol, but it is insufficient if we want real peace. There are surely more wars ahead if we don’t start to include prevention as well.

I want to share with you briefly two possibilities of how we might do this.

One choice is to look outwards, as many of us here may already be doing, and see ourselves more as world citizens. What change might that make?

First, we might re-establish that excellent COVID-era principle: No-one is safe until we are all safe. A shift to human, or global security in fact, as distinct from national security alone.

Second, this would lead us towards acknowledging and trying to prevent everyone’s suffering, not exclusively our own.

Third, it would lead us to re-examine our national role in the world, including the huge arms trade we promote actively around the world, fuelling many conflicts in the name of jobs and profit.

This option is a tough call in today’s UK, though many would see it as simple common sense.

I visited Syria in 2016 during the brutal war, as part of a multi-faith, cross-party group, at the invitation of heads of faith communities there. We went to Aleppo and many other locations, and listened to people of all faiths and political persuasions. Below the top political level, everyone we met wanted peace and an end to the violence – at all costs. Winning and losing was far from their concerns. Everyone below the top was losing. They still are.



Photo by SL Granum

Ending everyone’s suffering and building everyone’s wellbeing – as well as that of the planet itself – is the core value of this global citizenship.

But today we are in church, not the town hall or at the cenotaph. We are trying to be citizens of God’s kingdom as well as subjects of Charles III. What is the Holy Spirit calling us to do?

Today’s readings give us a strong sense of direction. They speak of “beating swords into ploughshares”, and “turning spears into pruning hooks”. In the beatitudes we heard “how blessed are the peacemakers”, and “those who hunger and thirst for righteousness sake.”

Who are these people in our own day? They surely include those working to resolve wars and conflicts peacefully, and human rights defenders and those bravely resisting oppression non-violently in places such as Myanmar, Syria, Palestine, Iran, the Amazon. I have been fortunate to spend much of my working life with such people, providing training and other kinds of support – and learning so much from them. Perhaps we can include human rights

defenders and those resisting dictatorship and oppression in our thoughts and prayers today.

If we accept, then, that the Holy Spirit is calling us in this direction, to embody Love in Action if you like, then we may feel compelled to ask: is it possible to be both citizens of the UK and of the Kingdom of God?

Well, we all seem to manage it, somehow.

If we look at the war in Ukraine, currently church and state are united in sending all the weapons we can and striving for a Ukraine victory. Justice seems to be the prime value. But who is weighing the price? The massive destruction and human loss down through the generations, the effects on the climate and on world poverty. What will victory really look like? The voice of power speaks. That of unconditional love seems lost. The Spirit offers no recipe, but it does ask us persistently, and often uncomfortably, to listen to the voice within.

Sometimes it breaks through. Many of us will have watched the late Queen's funeral and lying in state. We will have noted the coffin, surrounded by royalty, the military, state, and church dignitaries. Medals being worn everywhere, even by the Dean of Westminster. And then something surprising. The commentator read out the inscription on the Westminster Cross, which was stationed right by the coffin.

"Nation shall not lift up their hand against nation, neither shall there be any more war." (Isaiah 2:4). What a remarkable contrast with all that pomp and circumstance. And we might note that the previous verse to this reads, as we have heard today: *"They shall beat their swords into ploughshares, and their spears into pruning hooks."*

The still small voice of unconditional love will not be silenced – on this day or any other. When we hear it we are irresistibly moved to face the uncomfortable paradox of joint citizenship, of having 2 passports if you like.

How do we resolve this? Each of us does, of course, in our own way.

Many of you may be ambivalent about the white poppy I am wearing alongside the red. You may even feel it represents cowardice, surrender. For me it symbolizes active peacebuilding, and complements the red.

Quakers have a core principle: "let us live in the spirit that takes away the occasion for all war." Not easy to discern, or to do, but it can be a vibrant signpost for living.

Whatever your views on what I have said today, I hope we can all pause for a moment and ask ourselves: what exactly are we remembering? Why? And, so what?

I'll end with the response of a well-known folk singer who lives nearby — Peggy Seeger. (Sung). (See You-tube for her singing this.)

*There never can be peace, till men abandon fighting
As the way to deal with conflicts that prevent us
from uniting.*

*Oh, how I long for peace, among the people and the
nations.*

*How I long to halt the plunder of the wonders of
creation,*

How I long for Peace



Photo from Wikimedia Commons

Editor's note: Simon's Remembrance Sunday sermon was video recorded and is available on the Iffley Church website at <https://iffleychurch.org.uk/sermons/sermon-on-remembrance-day/> > click on blue "available to watch live here" button. The sermon starts at 21:49 minutes.

Peggy Seeger singing How I Long for Peace is on YouTube at <https://www.youtube.com/watch?v=onjWTza9QFE>

Monthly Appeal - December 2022 Children's Choice: Asylum Welcome

Virginia Allport
Matthew Gee



Photo provided by Matthew Gee

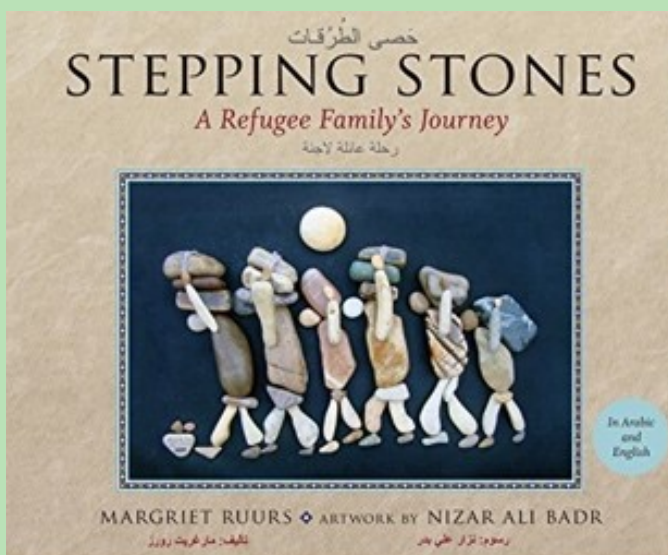
The December collection is chosen in conjunction with our children's meetings. This December, the collection is for **Asylum Welcome**, which links with themes we have been exploring in the children's meetings relating to refugees and peace.

Asylum Welcome offers information, advice and practical support to asylum seekers, refugees and vulnerable migrants living in Oxfordshire. They help adults, young people, and families to feel safe, respected, and understood as members of our diverse community.

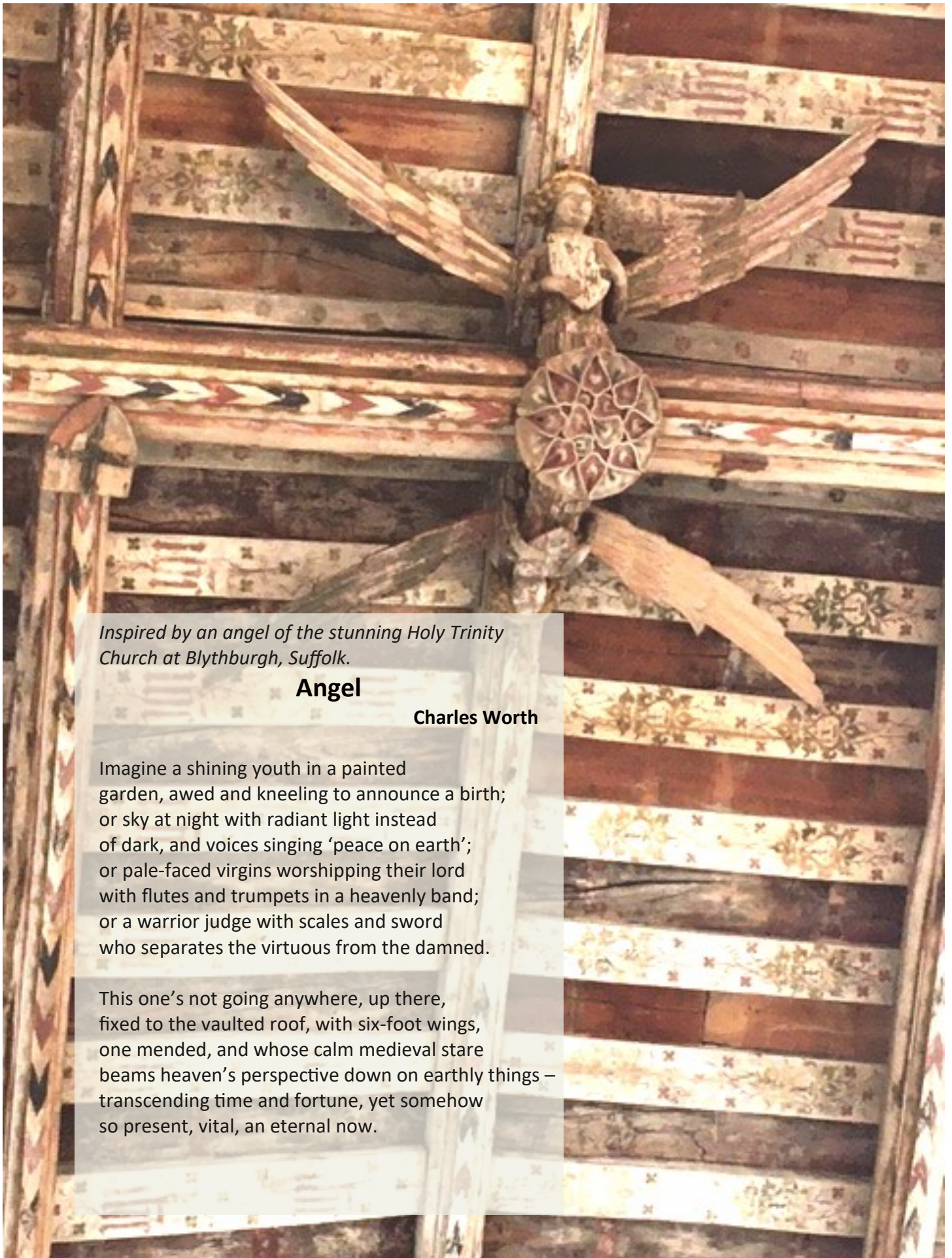
Donate online at: <https://www.asylum-welcome.org/donate>;

or via BACS/Standing Order to
sort code: 08-92-50,
account number: 65026773 (Co-operative Bank);

or by posting a cheque to
Asylum Welcome,
Unit 7 Newtec Place,
Magdalen Road,
Oxford OX4 1RE.



Some books we have been exploring in the Sunflowers children's meeting.
Photos provided by Matthew Gee



Inspired by an angel of the stunning Holy Trinity Church at Blythburgh, Suffolk.

Angel

Charles Worth

Imagine a shining youth in a painted garden, awed and kneeling to announce a birth; or sky at night with radiant light instead of dark, and voices singing 'peace on earth'; or pale-faced virgins worshipping their lord with flutes and trumpets in a heavenly band; or a warrior judge with scales and sword who separates the virtuous from the damned.

This one's not going anywhere, up there, fixed to the vaulted roof, with six-foot wings, one mended, and whose calm medieval stare beams heaven's perspective down on earthly things – transcending time and fortune, yet somehow so present, vital, an eternal now.

Photo by Charles Worth

Editors' note: An earlier version of this article appeared in the 28 January 2022 issue of The Friend. It had been redacted in ways that disappointed the author, who subsequently asked Forty-Three to publish this version.

Beyond Belief

David Dight

Here's an evolutionary perspective on the perennial issue of belief in a 'transcendent' God, focussing on belief itself.

After lengthy evolution, the human brain, possibly the most complex object in the universe, is a composite, flexible and multifunctional organ with a recently-expanded cerebrum, largely due to our being a social species having competed with other hominins – all now extinct – in environmentally dynamic habitats. Cerebral function still dominates human cognition: rationality, language, imagination, memory, creativity etc. – all useful for warfare.

Belief systems are cerebral frameworks for meanings. Within religious narratives, they confer on believers privileged status, identity, belonging and purpose – offering coherence to their lives, rules for social organisation (morality) and solutions to existential concerns (like awareness of mortality), by positing a 'transcendent', benign, timeless reality – only accessible on belief. Hence believers can get upset when their cherished beliefs are challenged or exposed.

Beliefs, expressed in language, often aren't originally our own, some even lazily derived from social media. Language structures and orders thoughts, which are themselves abstractions and only partial representations of reality. Words simplify, confine, compartmentalise and categorise

experience; they're useful in communication but are also cognitive straitjackets: "... the letter killeth, but the Spirit giveth life", (elders of Balby, 1656, Advices and Queries 1.01).

Similarly, religious beliefs (contrary to spirituality) define, label and divide people into groups, each sharing a mind-set usually claiming sole access to 'truth'. Competition between groups over resources amplifies this, reinforcing separation and enmity. War begets war.



Zen Buddhism radically challenges language, the deeper meanings of words being in the spaces between them. This reality, like life, is impermanent and dynamic: there are no objects, only relationships; no events, only processes – and no compulsory beliefs. In contrast, attachments cause great suffering, especially the pernicious delusion of being a separate, permanent self. Quakers might say there's only one Mind – and we're all fragments of it. Silently contemplating the 'inward light', receptive minds flow together, beyond beliefs. By definition, this love can't be adequately expressed, only realised and lived –

countering the corrosive alienation of egocentric, cerebral power-games.

One might ask if a tree is worthy of reverence, possibly with Charles Windsor in mind. Jesus said: "*Lift the stone, you will find me there*". Meaning: with effort, surprising truth is revealed. Plants transform sunlight into chemical energy, converting greenhouse gases and water into sugars whilst generating vital oxygen ([and so could rescue us from ourselves](#)). This process evolved over three billion years, powering all terrestrial life and linking astronomy with biology. It's but one complex system among myriads in every green leaf. Its host of interacting molecular components, themselves

complex and dynamic, are exquisitely regulated, operating harmoniously with daily and seasonal solar rhythms.

The deeper natural systems (including us) are examined, the more the complexity, intricacy and subtle sophistication of their intimate interconnectivity are revealed. We can marvel at this. Or we can exploit, plunder, pollute, and poison nature (including ourselves), whilst believing we're the pinnacle of evolution. As the apex predator, we confuse competitive dominance with adaptive fitness. Competition, now within our species, gives new, urgent and self-inflicted existential threats, like weaponry and climate change. Our behaviour is no longer fit for 'purpose', i.e. survival. There appear to be no political solutions to this.

Jesus also said: *"The truth will set you free"* – from delusion to self-realisation (like Buddhist awakening). We are spiritual beings. To survive and flourish, responsibility must balance power. Spirituality is the development of this integrity, perhaps associated with brain structures 'deeper' than the cerebral cortex and accessible by a range of spiritual practices,

Beliefs have their place, but not in science. Like children, scientists play with ideas and entertain theories about them, supported or refuted by disciplined experimentation, yet never being proved (nor believed in), only superseded. Theories develop and grow with us. The quest for understanding is endless. Personally, I'd rather my mind is opened by wonder than closed by belief.



Calling All Friends to Sing

Anne Watson

On 4 December, as well as All-age Meeting at 10.30 there will be **pre-Meeting singing** in the Meeting House from 9:30. Join whenever you can. Volunteer pianists are welcome. We'll be singing 'George Fox' and 'Julian of Norwich' by Sydney Carter and 'Wear it as long as you can' by Barbara Mays. Music provided. All welcome. No rehearsal necessary!



Photo by Natasha Robinson

Young Adult Friends Celebrate Friendsgiving

Matt Rosen

On the evening of 17 November, Young Adult Friends gathered in the meeting house to celebrate 'Friendsgiving', our Quaker take on the North American tradition of Thanksgiving.

Seventeen of us joined together in gratitude for things great and small, eternal and temporal. For friendships and Friendships. Not least, for the potluck feast which rendered the love in our community visible. We enjoyed many Thanksgiving classics like pumpkin pie and stuffing, alongside other autumnal treats. Most importantly, this was a chance for our community to reflect on how the grace of God has been moving among us over the past year. We felt blessed to have this opportunity to appreciate our mutual care, and to continue building a community that seeks to be a little 'colony of heaven'.

This celebration was only possible because of the hard work of many young Friends, who helped to plan and pull this off, and who have helped over many months to support our community week to week. This is a testament to the gifts of our meeting. We hope that Friendsgiving will become an annual tradition for Young Adult Friends: a chance to give thanks and share in the work and goods of our togetherness.



Photo by SL Granum

Concerns We Can Share Report from Oxford Council of Faiths AGM

Richard Seebohm

The Oxford Council of Faiths held its AGM on Tuesday 15 November at the Richmond Road Jewish Centre. Our guest speaker was Charlotte Bannister-Parker, Associate Priest at the University Church having also Diocesan and academic responsibilities. She has an extensive range of current and past involvements such as a children's radio project in South Africa, teaching beekeeping to Nepalese women, and founding the Oxford Inter-Faith Walk, to name just a few. She is part of the Oxford Three Faiths Encounter, a body that perhaps we should know more about.

Charlotte had our meeting split into groups to identify issues of concern to us in Oxford. Our responses (and hers) became the substance of the meeting.

Climate change came first, but this broke down into more specific matters. One was agriculture – we should grow local and buy seasonally, and not fly in produce from Africa. We should surely change our

own carbon footprints, but how far would our example change those of other people, or public policy?

Immediately, the County Council's Oxford traffic calming proposals dominated discussion. Charlotte said that the consultation replies were 80 percent opposed, but this was at risk of being disregarded. One of our number was a taxi driver who said that the closure of Cowley Road side streets had already turned a 10-minute journey into 45, with extra exhaust fumes and extra costs to the passenger. We had already heard a bid for less air pollution; but the taxi firm had had to lay up its three electric cars and stick to hybrid, as their batteries wouldn't last a whole shift's work. We agreed that there was indeed a car problem, often carrying a single person. Better bus services by better buses could help, including more care for the needs of the disabled.

Housing was an issue we couldn't pursue fully. The young were disadvantaged; we needed younger voices in our (interfaith) group. Polarised ideologies blocked sensible debate and we should be setting more store on faith. Our chair (from the Bahá'í) urged us as a Council to be more ready to speak truth to power. Local authorities needed our sympathy, and our thoughts for the challenges of the coming winter.

Lastly, the lack of Oxford burial sites was (again) raised as a near-desperate issue for the faiths that did not accept cremation. Where there were facilities, Oxford insisted on a fee of £3,500 for burials of those from outside who had not been City Council tax payers.

Postscript

Charlotte had the impression that abandoning the traffic measures would require the Council to repay grants already received. I gather that it is future grants, conditional on the schemes, that would be lost.

Churches Together in Central Oxford met on Wednesday 22 November. Our main preoccupations were rough sleepers and the homeless, and the need for volunteers in the various relief services – young adult Friends might be especially welcome. I can forward a full report.

In Praise of Shallow Silence

Stephen Yeo

... right ear cocked,
same-side eye not quite looking
as a tentative bird approaches another

he pecks for the quick
of silence.

Garden gravel, limpid puddle
to weekly meeting, where

Friends sit, four square
– a tight, unbroken ocean –
making love, from nothing.

They look, he sees
not at each other's eyes, but *with*.

Around such a well
everyone equal
through lens and iris to pupil.

Old buckets on worn-out velvet ropes
go much too deep.

Lids close.
Within such waters, ear lobes
look like fins.

Him, him, It, us, us
she...
but when is *we*?

Leonard? Anna?
A guide-dog
slurps his water.

Two clicks.
The thermostat at last, or
was it the electric clock?

Ecstatic rummaging,
deep inside a leather bag
someone touching keys, then coins?

India-paper pages
leafed through
crackle like straw, catching fire.



Quaker Videos in this Month's Forty-Three

In the first video, 20 Quakers describe their beliefs about God.
In the second, Aiham Korbage explains experience as part of the Quaker Meeting.
In the third video, Vanessa Julye describes the blessed community.



Kenyatta James

[What do Quakers Believe about God?](#)

What is God? We asked 20 Quakers, here's what they said.

QuakerSpeak

12 Minutes

<https://youtu.be/ZYptdeh2mBE>



Aiham Korbage

[Reconnecting with Community Through Quaker Meeting](#)

Going back to Quaker meeting and sitting in silence, waiting for that of God in everyone reminded me what a beautiful balance it is to honor the individual because we can all be ministers to one another...

Aiham Korbage
QuakerSpeak

5 Minutes

<https://youtu.be/5IYRPwEhKdE>



Vanessa Julye

[Quakers, Racism, and the Blessed Community](#)

What is the blessed community? Well, for me, its a community where everyone has value and that we're actually able to see that of God in each person and to be able to live in community, sharing the gifts that God has given us with each other.

Vanessa Julye
QuakerSpeak

6 Minutes

<https://youtu.be/U1i3jXHqeTw>

Spiritual Nurture in Oxford & Swindon Area Meeting

John Mason

As I look at those assembled at Oxford and Swindon Area Meeting (OSAM) Meeting for Worship for Business (MfWfB) on 12 November, and then at the even smaller group assembled for the Spiritual Nurture session in the afternoon, I find it difficult not to assume that Friends have little interest in the Area Meeting's provision of such sessions. Perhaps it is the time of day (13:30 to 15:00), or the type of day (Second Saturday in alternate months), or perhaps it is the choice of topic or the fact that there are other sources of stimulation. But perhaps it is something else.



Photo by SL Granum

We have had some truly deep and stimulating sessions this year, and next year looks to be similarly moving and uplifting for those who participate from across our Area. We have been able to attract well-known Quaker thinkers and writers, and highly

engaging non-Friends, and it is embarrassing when very few Friends attend, especially from Oxford in particular.

The OSAM Spiritual Nurture Group has arranged a programme for 2023:

- Harvey Gillman (14 Jan) on "Spiritual Hospitality at a Time of Uncertainty" (in person only at Faringdon)
- Tim Gee (11 March) on "The work of FWCC" (Burford & Zoom)
- Tas Cooper and ANO (13 May) on "The Revision of Quaker Faith & Practice" (Charlbury & Zoom)
- Janet Scott (11 Nov) on "Reviewing her Swarthmore Lecture of 1980" (Swindon & Zoom)

The group would very much like to know what might attract Friends to engage with issues beyond simply attending a Sunday or Weekday Meeting for Worship (MfW). Of course MfW is at the heart of our worshipping communities, but wisdom and insight from others in 'meetings for learning' have always played an important part in the spiritual life of the Society of Friends.

The slides and a background paper extending what George Ellis said in his talk entitled 'Intimations of Transcendence' on 12 November can be obtained from john.mason@open.ac.uk.

Other related events not organised by the Spiritual Nurture Group include the following, but again these are sparsely attended.

- The Oxford Living in the Spirit group continues on the second and fourth Tuesday of each month at 16:00, bringing their experience to bear on whatever reading or concern is brought by one of the participants.
- The OSAM Living in the Spirit group continues to meet on the first Wednesday of each month at 19:30 bringing their experience to bear on a passage chosen and circulated in advance by someone in the group.

What, if anything, would Oxford Friends find worthwhile to attend?

Replies and suggestions to John Mason, john.mason@open.ac.uk please.

**Oxford Community Land Trust:
Friday with Friends
Garden Room**

16 December, 19:15 for 19:30

This will be a blended meeting using the Afterwords link (below)

Anne Watson

One of the things that Oxford most needs to make it more liveable and sustainable is more genuinely affordable homes.

Following the inspiration of our Friend Tony Crofts, whom many Oxford Friends will remember, Oxfordshire Community Land Trust (OCLT) is doing something about this and has just started building 8 permanently affordable apartments off the Eynsham Road for local people in housing need.

It's a great project that deserves to be scaled up. Fran Ryan (Director and Founder member) would like to come and talk to Friends about the project, following the Friday with Friends where she introduced the project to us a few years ago. Several Friends are already members (people can join for £1) and there is now also a Community Share Offer with Ethex.

You can watch a video about this (see below) or read more on OCLT website (see below) or go straight to the Ethex investment page and invest (see below). The minimum investment is £250 and Fran is on a mission to get 2000 people each investing the minimum to get people-powered housing really motoring across the county.

OCLT website: www.oclt.org.uk

Ethex investment: <https://www.ethex.org.uk/invest/oclt>

Video about the share offer: <https://www.youtube.com/watch?v=IQ8C9cDT-Hk&t=6s>

Afterwords link: [https://us02web.zoom.us/j/89355942467?
pwd=MHZEZmF3UWVwVGtqRnFuMDlqdmwrdz09](https://us02web.zoom.us/j/89355942467?pwd=MHZEZmF3UWVwVGtqRnFuMDlqdmwrdz09)

Meeting ID: 893 5594 2467

Passcode: oxford



Crofts Court Community Share Offer

<https://www.youtube.com/watch?v=IQ8C9cDT-Hk&t=6s>



Oxford and Swindon Area Meeting Update on Children Youth and Families (CYF)

Julia Dover

**Children Youth and Families Development Worker
(Thames Valley)**

The best thing about winter darkness is how aware one is of the light: the glow of the hearth, how lamplight within a room spills out into a garden, on a pavement at dusk. It's as if the stars of the firmament have come to Earth to offer their radiance (light is inherently generous).

If I walk along a high street after dark, as a game I squint my eyes and behold! - shop windows transform into shimmering constellations. Where I'm from in frozen Canada, the snow glows blue at night. So, it is why I associate these months with illumination.

In this spirit of twinkle, I'll share briefly what I've been up to as your CYF folk. I'll highlight a fun all-age event in early December, as well as couple of events I've planned for early 2023 for your diaries. I also give a taste of activities I'll roll out across the year so you can dream about them.

Since my arrival in September, I've been up to the nose with induction training; I travelled to as many meetings in Thames Valley as possible, learned about Quakerism, listened to friends across the region about your concerns and joys – what I've

come to call 'intuitive anthropology'. It's an immense privilege of this post to meet so many magnificent, wise, friendly humans.

All these activities have been necessary to prepare the ground to seed new CYF programming. Highlights have included a fascinating visit to Newbury Meeting (which included a trip to Greenham Common) and a Woodbrooke-led Restore workshop at Wokingham. The conversations I've had with parents who are passionate about children's provision in Quaker communities inspire and inform the programming I am developing.

I'm excited to meet with Sibford and Leighton Park Schools in early December to discuss innovative outreach ventures which involve communities in new ways. I will be offering a series of creative all-age themed activity days across both Area Meetings in 2023. Stay tuned for Wonder Days, 'Me and my Sock Puppet' and 'To Boldly Go: The Wonders of Outer Space' - to name but a few.

I'm also leading five adult workshops in 2023 across the region that invite qualities of joy, play and reverie into the daily life of adult friends. I will provide more details of these events in the New Year. I'm delighted that Abingdon Meeting has invited me to facilitate a distinct session in January; should other Local Meetings be interested in a similar workshop I'd be glad to arrange.

Some fixed dates to note:

Movement and Imaginative Play: Saturday 10 December 2022, 13:00-15:00 Oxford Meeting House (Hall)

All-age in-person session with games and gentle movement activities that inspire imagination and group fun. Hot spiced apple and nibbles on offer at the end. The playful imps amongst us all welcome, whether 9 or 99 years old.

Meet and Greet Julia Session: Thursday 19 January? 2023, 17:30-19:00, Oxford Meeting House (Garden Room)

For all those in OSAM who are eager to spark the

Children, Young People and Families provision with new life – I'd love to meet you!! Whether parents or otherwise, drop by Oxford Meeting House for refreshments and a chat about ideas and opportunities. Those who'd like to explore new volunteering possibilities are also welcome to come.

Meet and Greet Julia Session (Zoom): Friday 20 January 2023, 19:30-21:00

For those across Thames Valley who could not attend an in-person session, an opportunity to meet me and share your thoughts/ideas via Zoom. Email me directly if you wish to join and I'll send a Zoom link to closer to the date.

Parents and Toddlers Cake and Play: From Tuesday 17 January 2023, 10:00-12:00, Oxford Meeting House (Garden Room).

A new weekly morning chat and fun session for parents and toddlers starts mid-January — a warm welcome and relaxed atmosphere to light up Tuesday mornings!

If you would like to attend any of the sessions above, please let me know.

My administrative base is Oxford Friends Meeting House. Feel free to drop by to say hello, or send an email at any time to introduce yourself, with thoughts/queries/ideas. It would be lovely to meet/hear from you.



Photo by Matthew Gee

All-Age Meeting for Worship 4 December at 10:30

Matthew Gee

Our next all-age meeting for worship will be on a theme of 'Peace', on 4 December 2022. Our children's meetings have been exploring a theme of peace during November, in preparation. The all-age meeting for worship will be a part of the 10:30 single meeting, and will include a worship-sharing activity and a song.

All-age meetings for worship are a chance for us to worship as a whole community, where our children's meetings and the main meetings for worship come together. Oxford Meeting has a custom of holding three all-age meetings for worship each year on the first Sundays of March, October, and December.

The Stoll Pendleton Warner Fund

(usually known as the Stoll fund)

**Caroline Worth
on behalf of the Pastoral Care Group (PCG)**

The fund can provide modest grants for members and attenders of Oxford Meeting to mitigate hardship, or facilitate worthwhile projects.

Grants are given at the discretion of the Pastoral Care Group. To apply to the fund, contact any member of PCG. Confidentiality will be kept within PCG.



Photo by SL Granum

Service of Thanksgiving for the Life of Christopher Watson

Trio Watson

Anne, Natasha, Miranda and Trio warmly invite you to celebrate the life of their beloved Christopher, who died in August this year.

We will be having a Service of Thanksgiving at Merton Chapel in Oxford, on Saturday 28 January at 3pm. Warm drinks will be served afterwards in the Great Hall and the Savile Room at 4pm, where we can all warm up again, and share our memories of him.

In the Savile Room there will also be an exhibition of the work of the Anonymous Singers, the opera ensemble that he performed with.

We are expecting an ambient temperature of 6-11 degrees in the chapel, and there are a number of steps to get into the chapel. Consequently we are making a live stream available for those who feel they may not be able to attend in person. Please mention this in your email when you reply.

We have a very small amount of disabled access parking available, but basically a taxi would be a good idea as Oxford has recently introduced a zero emissions zone policy. We recommend Radio Taxis on 01865 778866.

We are very much looking forward to seeing people and hope to make everyone feel welcome. We are asking everyone to reply to **Viveleswatsons@gmail.com** so that replies don't get lost.

With much love xxxxx



Christopher in the Lake District.

Photo by Alan Allport.

DECEMBER 2022

Due to COVID-19, many meetings and events are held via Zoom.

Link for all Oxford Meetings for Worship:

<https://us02web.zoom.us/j/87383304611?pwd=Vkkya2ZweVVRZjRmOE1JVDBFdTdwUT09>

Please contact the Office for more details:

Email: office@oxfordquakers.org Telephone: +44 (0)1865 557373

Quaker Faith & Practice

I have often been asked how we handle the fact that peacemaking involves having a relationship, often a close relationship, with people who are committed to violent solutions to their problems. Do we tell them we disapprove of what they are doing or urge them to repent and desist? And if we don't, how do we square this with our principles? For my part I reply that I would never presume to criticise people caught up in a situation I do not share with them for the way in which they are responding to that situation. How could I, for example, preach to the oppressed of Latin America or Southern Africa? Nevertheless, I explain that I do not believe in the use of violence as either effective or moral; my job is to try to help people who can see no alternative to violence to find a substitute ...

—Adam Curle, QF&P 24.35

Adam Curle was the first professor in the School (later Department) of Peace Studies, established in 1973 largely through Quaker initiative, in the University of Bradford.

OXFORD MEETINGS FOR WORSHIP

Meetings for worship are via Zoom and/or in person.

For more information, contact the Office at
office@oxfordquakers.org +44 (0)1865 557373

First Sunday of each month:

Meeting for Worship 10:30-11:30 (in person & Zoom)
MfW for Business 12:15 (in person & Zoom)

All other Sundays:

Meetings for Worship 09:30-10:15 (in person and Zoom)
11:00-12:00 (in person and Zoom)

Monday:

Young Adult Friends 19:00-21:00 (in person and Zoom)

Tuesday:

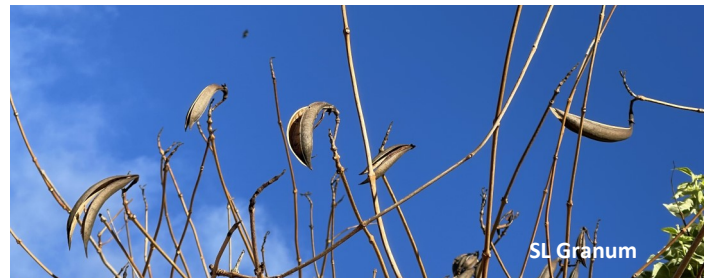
Meeting for Worship 07:30-08:00 (in person only)

Wednesday:

Meeting for Worship 07:30-08:00 (Zoom only)
Meeting for Worship 11:30-12:15 (in person & Zoom)

Friday:

Meeting for Worship 07:30-08:00 (Zoom only)



Forty-Three is available online,
<https://brooksidepress.org/quaker/>
and on the Oxford Quakers website,
www.oxfordquakers.org/newsletter

If you are considering writing an article or notice but would prefer it not to go online, please don't hesitate to contribute it. Just indicate that the piece is not for inclusion in the internet version.

HEADINGTON MEETING FOR WORSHIP

Headington Meeting meets each Sunday at 10:00
at Old Headington Village Hall,
Dunstan Road, Headington, OX3 9BY

For full details see

<https://headington.quakermeeting.org/>

*The views expressed in this newsletter
do not necessarily reflect those of the editors.*

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