

# Forty-Three Newsletter

Number 527

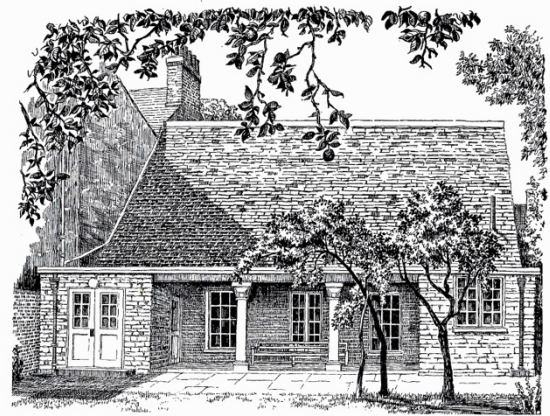
March 2023

## Oxford Friends Meeting

43 St Giles, Oxford OX1 3LW

+44 (0)1865 557373

office@oxfordquakers.org



### Children and Young People and Families Update

**Julia Dover**

As the days soften and lengthen, as the sap begins to run, we enter the time of Wonder for OSAM Friends.

Wonder is defined as “a feeling of amazement and admiration caused by something beautiful, remarkable and new”; Wonder summons our rapt attention and well of deep emotion: the sight of a comet in the night sky, on its journey from some unfathomable place. The tender, wordless expression of love. The kindness of strangers. A simple joy of being alive in the present moment, engaging with the world around us as if for the first time. The return of swallows in spring... on and on.

Expressions of wonder are infinite; its felt experience is generous, liberating, beyond time (and often language), and our birthright as living beings on the planet.



The children in our midst are mirrors of our own inner capacity to experience wonder. The Wonder Days series of year-long activities in OSAM celebrate how we connect to each other through the qualities we associate with children but are integral to each of us regardless of age:

Matthew 18, Verses 2-4:

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

The all-aged attunement to wonder kicks off in Oxford Meeting with the making of a ‘Wonder Box’ by children, which they will introduce to the adult Friends at Meeting for Worship on 26 February. Friends of all stripes are invited to write their responses to the question “What makes your heart sing?” on paper hearts, to add to the Wonder Box. The box will be in situ in the Oxford Meeting

**Please send newsletter contributions by the 15<sup>th</sup> of the month, the submission deadline.**

Contributions, preferably of 500 words or fewer, can be emailed to [newsletter@oxfordquakers.org](mailto:newsletter@oxfordquakers.org) or a paper copy can be left in the office pigeonhole of any editor.

For more information: tel. +44 (0)1865 557373 or visit [www.oxfordquakers.org](http://www.oxfordquakers.org).

House (so you can add your singing hearts) until 11 March, where it will be taken to Burford Area Meeting. There, Friends from all parts of OSAM will add their singing hearts to the Wonder Box.

These collected singing hearts will inspire a series of all aged (beyond age!) 'Wonder Days' across the year and the region which draw Friends together in different ways through the experience of awe.

Other activities and dates to note:

'Tea, Cake, and Play' is now a lively weekly happening for parents, grandparents, guardians, and toddlers from across the city, held at Oxford Meeting House each Tuesday 10:00-12:00. The playful energy the families bring to the MH is a gift.

A core group of volunteer Friends is needed to co-run the group- serving refreshments, greeting participants - so the group can flourish. Please get in touch if interested. I offer full training, inspiration, and guidance to volunteers to support the group's evolution.

**Sharing Stories: Quaker Outreach Afternoon, Sibford School.** Thursday 15 June 2023  
13:30-15:30

OSAM Friends are invited to spend a June afternoon with primary- aged children at Sibford School, where pupils will practise their interviewing skills with Friends, and all will discover what they have in common regardless of age. Shared afternoon tea is a highlight. It would be brilliant if enough Friends participate so each can buddy up with a pupil one to one. Please contact me by 1 April with interest (all visitors to Sibford School must have a DBS certificate).

Speaking of Sibford School, on 5 July I will join the team of tutors at Woodbrooke to co-facilitate a day for Sibford Year 7 pupils.



South Park Oxford Snow, 2007. Wikimedia Commons

## Washing in Winter

**Karima Brooke**

Let's not wait any longer,  
let's hang out the washing!  
Voices of doubt say: 'But you're almost  
drowning in snow'.  
Voices of caution say: 'Not even the birds  
are out today'.  
The trees are stark naked  
and will remain so  
for a long, long, time.

We, the optimists say: 'Look  
how bright our clothes are  
against the snow'.  
If we hang out the washing,  
then the Wind will come.  
If we hang out the washing,  
the Sun will surely come,  
because the Wind and Sun  
like to play Hide and Seek,  
especially in Winter.



## A Talk on ‘The Failure of Narrative’

Julia Dallaway

On a Friday evening in late January, I had the privilege of presenting my writing to the Oxford Friends’ writers’ group, led by Stephen Yeo. This setting provided the rare opportunity for me to discuss both my academic writing and my creative writing, which I view as deeply intertwined with each other. I read aloud two pieces of work: a creative essay entitled ‘The Great Revelation’ (published in 2021 in *Relief: A Journal of Art and Faith*), followed by an academic paper called ‘Shimmer and Decay: Joan Didion’s Image-Based Life-Writing Essays’ (which I recently presented at Oxford’s English Faculty).

Despite their contrasting writing styles, these two pieces shared the same preoccupation with narrative, especially the ways we impose narrative structure upon our life experiences. The first essay was autobiographical, recounting my own religious journey through evangelicalism and then Quakerism. The essay describes how, after a transformative experience, I committed with zeal to the evangelical faith and the tight “before and after” structure of its salvation narratives (or “testimonies”). In the words of the essay: ‘I found a single seam down the centre of my life and unpicked all the other threads’. When that “before and after” story began to ring false, because overly simplistic, I turned to the wordlessness of Quakerism:

I lost my story. Four years on and in a different city, my faith had crawled through long tunnels of doubt and emerged as something tentative and new. On brisk Thursday mornings in the husk of winter, I got up in the dark, walked a couple of streets, and sat down in a small circle of bodies with a single candle at our centre. I sat there in my patch of darkness, relieved to be free of expectations. The room was walled with glass and looked out onto a garden, and during the half-hour of the silent Quaker

meeting, the shadow cast by the candle dwindled and the room filled up with sun.

Later, I learned about *apophatic* spirituality: truth that is found where language becomes undone.

The religious journey told in this essay is also a literary one, as my spiritual shifts occurred in parallel with my first encounters with the modernist literature of the early twentieth century, by writers such as Virginia Woolf and T. S. Eliot. Modernism’s innovative literary forms, such as the stream-of-consciousness novel or the associatively-structured essay, offered me a more satisfying representation of the complexity of life experience.

In my subsequent academic paper, I applied the same ideas about narrative to a very different—although perhaps similarly disorientating—experience: the essayist Joan Didion’s experience of the counterculture movement in 1960s America. Faced with the chaos of her contemporary society, Didion suggests that snapshot-style images could be the most authentic way of representing life. She rejects storytelling as ‘the imposition of a narrative line upon disparate images’ and instead grounds her writing in ‘images that shimmer around the edges’. This paper looked at Didion’s recurring images of “shimmering”, and how they might relate to diverse aspects of her personal and historical context, from migraine auras to hallucinogenic drugs to Cold War nuclear anxiety.

My two readings led to some surprising responses (people unanimously favoured the creative piece) and a nuanced discussion on how less-privileged classes in society, without access to modernist formal innovations, may in fact find narrative liberating in certain ways. I am grateful for the many perspectives offered, which will undoubtedly feed back into my doctoral thesis and creative work.

## Call for a Counsellor

**Alan Jiang**

I'm Alan, and I've been a regular attendee at the Young Adult Friends meeting since 2018. I came to Oxford for my undergraduate degree and ended up making the city my home. Like quite a few of the Quakers I've met, I have embarked on a journey as a therapist, and it's with that hat on that I'm putting out the following call:



Nai's House Bicester

I volunteer for a charity in Bicester, Nai's House, which gives mental health support to young people (up to age 25, roughly). We're looking for a qualified counsellor to volunteer 4-6 hours a week, supporting the other volunteer counsellors and doing assessments for potential clients.

It's a small and relatively new charity, so the position can only be voluntary. However, it is a fantastic charity that does really crucial work, in an area that generally suffers from a lack of available services. It is not just counselling on offer, as the charity also provides crisis support for people with suicidal urges, along with other holistic treatments like massages and art therapy. We work closely with schools and get a large number of referrals from CAMHS.

Please could you send this out to anyone you know, who might be able to help out? They could either reply to me or contact the founder, Gem, directly ([gem@naishouse.org.uk](mailto:gem@naishouse.org.uk)).



**Please Return Spare SALTO Key Kards**

**The Office**

Have you got one of these which you don't need?

We are short of key cards to issue. If you have one you don't use please return it to the office. We can always give you the code to the key box if you are only needing occasional access to 43. Many thanks.

## Quaker Resonances in Psychoanalytic Thinking

**Denise Cullington**

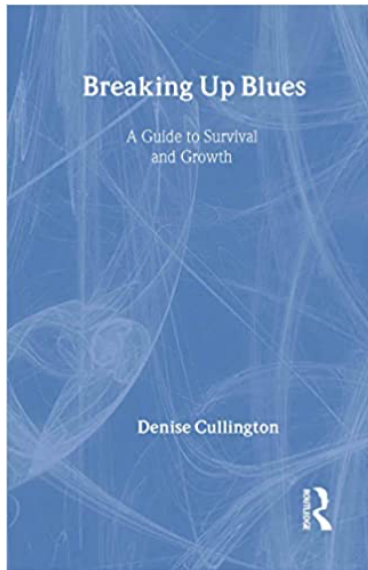
When we write something, we want to be able to reach others. I'm writing to let Friends know that two books I wrote earlier are now in the library at 43.

You may be interested to know of them. Both bring psychoanalytic ideas in relation to everyday life, for the everyday reader. And I think Quakers will find much that resonates.

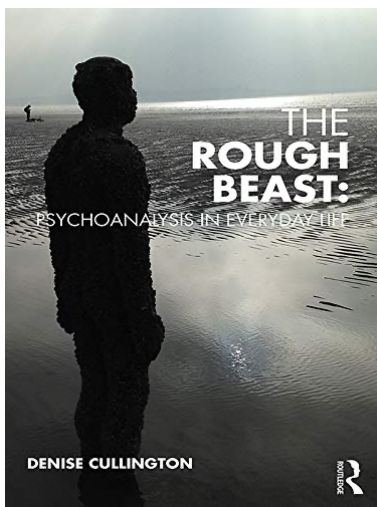
The approach is not a spiritual one, but one that attends to the unconscious in ways that I think many of us will recognise and may find useful. The ideas are Quakerly in that they concern what we all grapple with; unwanted and painful feelings such as sadness, anger, vulnerability, jealousy, hatred and self-hatred - which, when we push them aside, can also have their own impact on us.

...continued...

...from previous page...



The first book, *Breaking Up Blues* is, like it says on the tin, about breakup and divorce, about guilt and grief, the wish to blame, and the addictiveness of battles – and all that can get in the way of moving on and parenting well for the future.



The second, *The Rough Beast: Psychoanalysis in Everyday Life*, stemmed from my pleasure in writing the first, and my feeling that analysts are generally lousy at writing for the general reader, and what a loss that is, because some of the ideas are powerful and useful.

You can find the first chapter of both books on the Amazon Look Inside page (sorry), and the many reviews.

## All-Age Worship Sunday 5 March

Matthew Gee

Our next **all-age meeting for worship** is on the theme of **joy and wonder**, on **Sunday 5 March 2023**, as part of the 10:30 single meeting for worship. All-age meetings for worship are a chance for us to worship as a whole community, with children and adults together.

This meeting for worship will include some semi-programmed elements, including a reading of a picture book on the theme; a worship-sharing activity exploring what makes our hearts sing; and an opportunity to sing 'Give Me Joy in my Heart' and 'Teach Me, God, To Wonder'.



The joy and wonder theme for this all-age meeting for worship links with the area meeting-wide **Wonder Days** which are being planned over the rest of the year, exploring the question 'what makes our hearts sing', inspired by Julia Dover, starting with their launch at Area Meeting in Burford on 11th March 2023. Look at Julia's update in this edition of Forty-Three Newsletter to see how you can contribute and participate.

Oxford Meeting has a custom of holding three all-age meetings for worship each year on the first Sundays of March, October and December. Find out more about all-age meetings for worship in Oxfordat:

<https://oxfordquakers.org/cyp/all-age-mfw/>

## Monthly Appeal March 2023

Gwithian Doswell

The **Ecumenical Accompaniment Programme in Palestine and Israel** (EAPPI) supports ordinary people to live in the occupied West Bank, including East Jerusalem. The Ecumenical Accompaniers (EAs) **witness** life under military occupation, accompany local communities and **share the real- life stories** of the Palestinians and Israelis they meet.

Nonviolent and non-partisan, EAs provide a **protective presence**, deterring violence towards civilians. They **monitor human rights abuses** for the UN and other agencies. On their return, EAs share their experiences and advocate for change – **an end to the Israeli military occupation and a just and peaceful resolution based on international law**.

**EAPPI UK & Ireland** is an international programme run by the World Council of Churches. In the UK and Ireland it is managed by Quakers in Britain. To find out more about EAPPI, visit the website <https://www.quaker.org.uk/our-work/eappi> , read the EAPPI blogs <https://www.eyewitnessblogs.com> and sign up to receive the Action Alerts.

### **EAPPI UK & Ireland are Recruiting for their Next Cohort of Human Rights Monitors!**

**Consider applying or help us spread  
the word!**

EAPPI recruits a year in advance, so are looking for applicants who can serve in 2024. They provide in-depth training and resources to help the EAs to prepare.

For more information and to apply go to <https://www.quaker.org.uk/our-work/eappi/get-involved>



Photo provided by EAPPI UK and Ireland

**Please donate generously via:**

<https://www.eyewitnessblogs.com/donate/>

**Or Bank transfer:**

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1 Islington High St  
London  
N1 9TR

Account number 50234651  
Sort Code 08-90-61

**If you would like to donate by cheque  
or CAF voucher**, please make payable to  
Britain Yearly Meeting (write EAPPI on the  
back) and send to

EAPPI UK and Ireland  
Friends House  
173 Euston Road  
London  
NW1 2BJ

## Post of Deputy General Manager Oxford Quaker Meeting

**Jacqui Mansfield**  
Meeting House Manager

Oxford and Swindon Area Quaker Meeting are seeking to appoint a Deputy General Manager to work alongside the General Manager in all aspects of the day to day running of a busy and forward-looking Meeting House in the centre of Oxford.

The post is for 24 hours per week. Salary £21,850 (f/t equivalent £34,597) plus pension contributions.

Deadline for applications: 17-03-2023.  
For further details and application process go to <https://oxfordquakers.org>



Photo by J Henderson

## Book Review: *For Thy Great Pain have Mercy on My Little Pain* by Victoria MacKenzie

(Bloomsbury, published 19/1/2023)

**Nicole Gilroy**

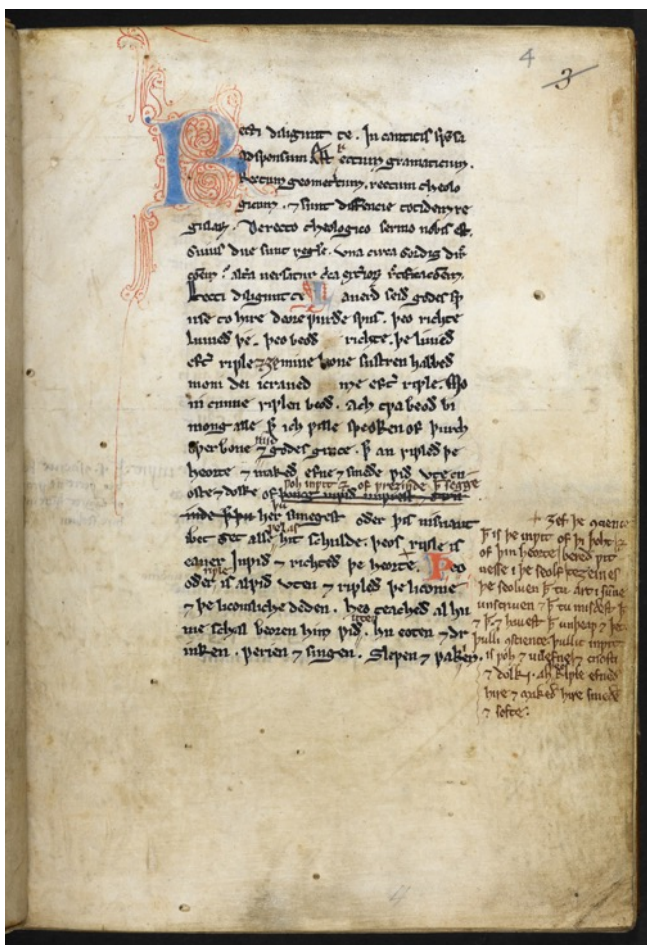
For a borderline atheist in lifetime recovery from an extreme Roman Catholic upbringing I do have a rather soft spot for medieval East Anglian Christianity. I studied medieval art and literature, falling completely in love with the outrageous marginal images in manuscripts and churches – the obscene carvings on misericords tucked underneath the pious monks' bottoms, and the bizarre scenes with apes dressed as priests acted out on the margins of English psalters, the finest of which were made in East Anglia.



Julian of Norwich

Photo by Amitchell125, Wikimedia Creative Commons License

I even, in my misguided youth, took part in a couple of pilgrimages to Walsingham, carrying a 10ft wooden cross on foot from Nottingham through Holy Week, sleeping on church hall floors and spending the evenings singing bawdy songs and drinking too much beer. Maybe this is it – the *Canterbury Tales* trope of a very human attitude to religion, where Friars are openly lewd and everyone laughs about the corruption and hypocrisy of the nevertheless ubiquitous Church.



A page from the BLs Ancrene Wisse (public use allowed) <https://www.bl.uk/medieval-literature/articles/the-life-of-the- anchoress>. Photo provided by N Gilroy

It is in this fifteenth-century Norfolk, ruled by a universal, all-powerful Church, yet where few of the folk *really* believe in it all, that Marjory Kempe and the woman who later became known as Julian of Norwich were born. They are valuable historical characters, in that they are the only medieval women whose voices survive from the horse's mouth so to speak, though only Julian wrote

with her own hand; Marjory was, as the majority of women were, entirely illiterate and relied on an unnamed scribe, possibly her son, to write down her *Booke*.

Both women felt the burning need to record their experiences, which were in both cases visions of Christ – Revelations of Divine Love in the case of Julian, and an ongoing personal relationship with Jesus: being present at the crucifixion, receiving direct advice and counsel, physical affection and indeed sexual intimacy, in the case of Marjory Kempe.

I heard the plug for this book on *Front Row* a few weeks ago, and ordered it the next morning, on the day of publication. It is a fictionalised account of the meeting between Kempe, a wealthy wife and mother to fourteen children, and Mother Julian of Norwich, daughter of a merchant and widowed mother. Julian became an anchoress – an extreme form of solitary contemplative life – after the death of both parents, her husband and her baby from the plague.

I'll not spoil the story because there are only 176 pages to read. My copy is as I write already on its third reader in Oxford Meeting, and I'd gladly lend it further! I think it would be a tremendous discussion piece for a book club type event, or even just coffee chats. But for my tuppence-worth, and amongst many other things, I feel it is a valuable glimpse into the psychology of religious belief.

The devotion of Kempe and Mother Julian is intense and personal and is in both cases under the scrutiny and criticism of male authorities. If the women's visions are real, as they most certainly were to them, we can ponder on how those closest to their god, with the most personal channel to him, are policed by men who believe that only they have the right to this direct relationship.

I'm also struck by the nature of the two women's faith. Julian is a sort of wise woman – she is literally walled up into her cell in a



requiem mass, after which she must remain there until she dies, and will be buried under its floor. Yet she receives visitors at her window for a sort of unofficial confession and is clearly sought after for her advice and counsel. In this way she serves the people. But Marjory's faith is not about feeding the poor or improving the world. It is a personal love affair with Jesus, in which she spurns her husband and becomes the laughingstock of the county, in constant danger of prosecution for heresy.

It reminds me of the religion of my upbringing – the deep devotion and the encouragement to form a personal relationship with Jesus – one where you would talk to him, adore him and love him above all worldly things. I remember the little red publications handed out at church telling stories of devout, celibate Catholics who went about their daily work in the world but secretly mortified their flesh with spiked scapulars, put stones in their boots, and fasted endlessly. This sort of devotion was held in very high regard. I have since wondered about the strong echoes of mental illness in these religious expressions: self-harm, eating disorders, and the hearing of voices are all things that the church of my childhood considered desirable and holy. As the child of two psychiatric nurses, I certainly noticed how so many seriously unwell people, including many of my parents' patients were drawn to the more Gothic aspects of Catholic practice – songs about sheltering in the wounds of Christ, being bathed in blood and so forth. None of these devotions seem particularly useful to the world at large – they don't feed the poor or clothe the naked for example, but perhaps they do, in a way, comfort the sick and dying.

The Jesus who appeared to Marjory Kempe told her to stop cutting her flesh as he didn't want this from her. He told her not to fast so much, and to throw away her hairshirt. Can it be that Marjory – a woman who married a man she didn't much like, who

suffered from post-partum psychosis at least twice, treated by shackling her to her bed away from her child – found some sort of comfort and nurture in her visions that were simply not available to her in real life? Maybe she was incapable, emotionally or psychologically, of living out her faith by helping others, but she perhaps found a life she could bear to live in this way. Can it be that Julian, far more mentally stable, who married for love and felt real sorrow at the death of her husband and only baby, counselled her visitor in language and imagery that fitted with her world?

I have no idea. But it is a bloody good story. Read it and come tell me what you think.



Photo by J Henderson

## Britain Yearly Meeting

**Judith Atkinson**

Britain Yearly Meeting is the central body for all Friends in Britain and serves to keep us in touch with the many and varied things which are happening at different levels of the Society. It covers England, Scotland, Wales, the Channel Islands, and the Isle of Man

The initials BYM refer to both the religious gatherings (BYM Yearly Meeting Gatherings) and to the spirit-led administrative structures which hold us all together.

Staff at BYM work on our behalf on peace, racial justice and sustainability, as well employing Local Development Workers for different regions.

To donate online, visit [www.quaker.org.uk/fundraising](http://www.quaker.org.uk/fundraising) . If you would like to make a regular gift by standing order, contact us: [contributions@quaker.org.uk](mailto:contributions@quaker.org.uk)

We can still accept cheques (bank or CAF) but online donations can be processed more easily, safely and reliably. Cheques for posting should be marked Donations and sent to

Friends' House  
173 Euston Road  
London  
NW1 2BJ

If you follow any of these procedures, please notify the Treasurer (Iain Mclean) so that your donation can be recorded as part of what our Meeting is asked to send.

Otherwise, Friends completing the Schedule can use the form to allocate part of their gift to BYM.



Photo by Trio Watson

## Oxford Quakers on Art

**Trio Watson**

Today I wrote a poem. I'm quite pleased about that – it looks as if my Embarrassingly Bad First Novel won't materialise until I'm in my 60s, which makes this poem a seismic Event! I'm travelling unknowingly (the only way) into a new phase of my life, after Clear Space for Me (which offered a decluttering service to others) is now closed. The Me is now myself – what will I do with it?

So last week's meeting for worship, where many ministries responded to my initial one about Good Art, was a real flagship meeting. I've been asked to say a little more about the ministry we shared, for people who weren't there. A number of Friends felt the meeting had been very nourishing,

I started by asking, where does Good Art come from? From mental suffering, as Mark Rothko and Virginia Woolf would perhaps say. I didn't want that for myself, so I'm aiming for a sense that good health creates a context for happier art, that nourishes. Brian Eno (a contemporary musician) says that Good Art comes from nowhere - we all have it in us, just as much as Beethoven did. And what would we mean by 'Art' anyway? Surely even small acts of thoughtfulness or kindness would qualify.

Someone spoke about the effectiveness of art, to help us see beyond our everyday circumstances and view the world more richly.

Someone spoke about whether the early Quakers were right to have been alarmed that art would bring about unhealthy passions. This seemed unfair, they said – surely anything that wakes us up inside is God-given.

We heard about children and opportunities they might have to use art in learning. There was a sense among some schools of thought that children should not be interrupted while they explored their own creativity. Other people we heard of had not seen this perspective, insisting that schoolwork should always be tidy, and children hit with a ruler if their exercise book was not up to scratch. To me that seems such an obvious kiss of death for creativity, what on earth did they think they were achieving?

We heard that learning can be idiosyncratic, and accuracy is sometimes best achieved after a quality of inspiration and joyful spirit had already arrived. "Dance first, learn accurate steps later." This resonated with a lot of people over coffee. I'm hoping I haven't missed anyone out in this article.

I found myself very comforted that the abstract paintings I do, the crappy poetry, and the not-happening-novel are all part of a 'dance' that was so warmly welcomed by the meeting. It felt OK to be on my creative journey, with so much openness and willingness around me. I had journalled, photographed my body of existing ceramics and paintings, and other bits and pieces of artwork, and made a few basic decisions during the pandemic. Then the doorway was open wide in front of me.

I don't really like to say, "I am an artist", or writer, or whatever, because that seems to say to the person hearing me, "and you are not." Absolutely no one has the right to say that. It's a different thing to set a small number of very specific goals. So, mine are to rent creative space 2 days a month, and each day I am there, to produce something shareable that will fuel conversations, relationships, and the flow of ideas. After 2 years of this, the impacts are huge, and much broader than I expected.

Seven artists from Oxford Meeting are having an exhibition of work from 20-29 May in the Meeting House. I feel that the work we are doing leading up to the show is all bathed in your love, and that's amazing. Thank you.



Photo by J Henderson

## Quaker Videos in this Month's Forty-Three



Jeremiah Dickenson

### How do Quaker Meetings do Outreach and Welcome Newcomers?

*This summer we traveled to New England Yearly Meeting and asked Quakers from all over the region: how does your meeting do outreach? How do you welcome newcomers?*

**QuakerSpeak**

<https://youtu.be/Z0AxmZMTvGo>

**7 Minutes**



Debbie B. Ramsey

### Serving Outside the Quaker Community

*I am very, very happy to know that where I worship speaks to many, many aspects of a community that is in need, that is in harm's way, who are threatened, and that's just how we put our faith in action.*

**QuakerSpeak**

<https://youtu.be/uJbpTKxCTjs>

**4 Minutes**

## Oxford Meeting Quaker and Answer

*Luke Young is currently completing his PhD in English at Oriel College. He works on literary style and political thought in the Twentieth Century essay. He enjoys writing creatively too, including short stories, theatre, and long-form prose.*

### **Who, what, when, where, and why - are you?**

Luke Young. Student. May 2<sup>nd</sup>, 1997. South London, Raynes Park. Love, what else?

### **Do you have a memory that brings you comfort in times of hardship?**

I used to attend camps with Scouts every summer in Horner Wood, Somerset. It is an area of Outstanding Natural Beauty. When I am struggling, I visualise myself sitting in a camping chair by the river, and watch my worries float away downstream.

### **How long, if you are, have you been a Quaker (or attender)?**

I grew up going to a Jesuit Catholic School, Wimbledon College. By the time I came to university I would say I was a Christian without a church, open to the teachings of other religions too, including Buddhism. I had been in Birmingham for almost three years, minutes away from Woodbrooke, but during my third year, during a difficult period of anxiety and depression, I first discovered Quakers. I consider myself a Quaker, although I'm technically an attender...

### **What brings you joy?**

Reading and writing by candlelight, or a log fire – although I don't have one myself.

### **Do you have a passage from QF&P that you would like to draw Friends attention to?**

I suppose, in light of my next answer, I am drawn to Advices and Queries thirty: 'Are you able to contemplate your death and the death of those closest to you? Accepting the fact of death, we are freed to live more fully.'



Luke Young

### **What was the last book you read?**

A biography of Joan Didion by Tracy Daugherty. I was struck by the loneliness of her life. In her youth she was told she had an aura of death. Her husband and daughter died within two years of each other. Virtually everyone else she knew was already gone too.

### **What would you say to someone coming to MfW for the first time?**

Welcome, Friend.

### **Can you describe what Quakerism is to you?**

God gave you one mouth and two ears – so listen twice as much as you speak. I'm not very good at doing this myself.

### **If you could do anything, what would you do?**

Really, I would like to write, to tell stories, to talk to others about them and, if I'm lucky, their stories too. Perhaps I'm naïve to think that this desire of mine might also be good for the world – but then, Jesus did like a story or two himself.

## March 2023

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

### From Quaker Faith & Practice: *Caring for One Another.*

*Loving care is not something that those sound in mind and body 'do' for others but a process that binds us together. God has made us loving and the imparting of love to another satisfies something deep within us. It would be a mistake to assume that those with outwardly well-organised lives do not need assistance. Many apparently secure carers live close to despair within themselves. We all have our needs.*

Chapter 12:01

#### OXFORD MEETINGS FOR WORSHIP

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

For more information, contact the Office at  
[office@oxfordquakers.org](mailto: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)



Photo by J Henderson

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<https://brooksidepress.org/quaker/>

and on the Oxford Quakers website,  
[www.oxfordquakers.org/newsletter](http://www.oxfordquakers.org/newsletter)

The views expressed in **Forty-Three**  
do not necessarily reflect those of the editors.

##### Editorial Team

Juliet Henderson • Michael Hughey • Luke Young

##### Office and Distribution

Jacqui Mansfield

#### 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

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