

# Forty-Three newsletter

Number 500  
December 2020



Oxford Friends Meeting  
43 St Giles Oxford OX1 3LW

## Making Space in Our Thinking for What Matters

Fifty years ago I was looking for a guiding philosophy for my life. Having by then rejected most orthodoxies, I unexpectedly came across the thought of John Macmurray, a not very well known 20<sup>th</sup>-century British philosopher (1891-1976). Macmurray had fought in World War I and then engaged with subsequent political and cultural events while pursuing his career as a professor of philosophy. His message was that we had to focus on understanding ourselves as *persons*, who shape the world we live in. We had, he said, excelled at understanding the *impersonal* world around us, the material of which it is made and the systems by which it functions. Where we had come unstuck was in trying to join ourselves to that world.

One solution had been to see ourselves as belonging to another world, a spiritual world, which was our true home. But this did not work for

increasing numbers of people. Macmurray rejected it decisively. It did not seem credible, and besides it implied that this world was not very important and could be neglected. Most people did not in fact live like that in 20<sup>th</sup>-century Western societies.

But Macmurray equally rejected the alternative which largely replaced that way of thinking. We tried to understand ourselves using the thought structures that had worked so well for the impersonal aspects of the world. We considered ourselves to be a species of animal which could be studied objectively, and *nothing more*. The 'nothing more' was thought of as the only way to avoid both subjectivity and other-worldliness, but Macmurray pointed out that it excluded the most important things about us, our capacity to change the world in ways which we consciously chose, and our capacity for relationships that gave meaning to our lives. In short it excluded

action and value. To use Macmurray's term, it excluded '*the personal*' – what it is that makes us persons. His life's work was to construct a new set



Angel by Juliet Henderson

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

Articles, 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 pigeonhole of any editor.

Items for the calendar (on the last page) can be emailed to [office@oxfordquakers.org](mailto:office@oxfordquakers.org).

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of concepts for thinkers to use. He pointed to the importance of feeling as well as thinking, action as well as theory. Philosophy had to think about feeling and action as well as thought.

Fast forward fifty years. Our world faces overwhelming problems. There is an ecological crisis approaching so quickly that we are not sure we can forestall it. We are in the grip of a global pandemic that has killed over a million people and brought our way of life to a halt. And though many in poorer countries have become better off since the year 2000, poverty continues to increase, including in many of the world's richest countries, reducing substantial minorities to a life of destitution. All of these situations are the result of human action.

We are no nearer to agreeing an approach to these inter-related problems, which threaten the future of us all. Our habit is still to look for technological or systemic solutions. They have their place, but until we ourselves change, nothing fundamental will change. We need to re-discover our capacity to *care* and we need to take *responsibility* for our actions. We depend inescapably on each other to act well. What we do matters. If we are able to trust each other it will be easier to find the solutions we need, but without trust it will be difficult or impossible to take effective action.

It is noticeable that words like 'care' and 'kindness' have appeared more frequently since the start of the pandemic. The Red Cross has as the slogan for its campaign this year 'the power of



kindness'. The Mental Health Foundation changed the theme of Mental Health Awareness Week to 'kindness' as they "felt that more than ever we needed to re-discover our connection to others". There seems to be an increased awareness of how much we depend on each other without usually stopping to think about it.

That we should have to be reminded of these things illustrates how far we have ignored them. In a recent article, Madeleine Bunting (*The Guardian*, 15 Oct 2020) describes her experience during the last five years researching and writing a book about care. She notes that "care did not feature in the grand traditions of Western culture and thought". She encountered a profound lack of interest in care. People's eyes would glaze over when she told them what she was working on. "I began to doubt the value of spending five years with this short word." But she was convinced that we could "re-envisage care as a profound source of meaning and human connection".

Bunting contrasts the caring attitude with the effect of market goals in care settings. A market is a system, and as such it is inherently impersonal, a set of causes and effects understood to function in a predictable way. Its assumed predictability is what underlies its usefulness. But it turns out that caring is not facilitated by regarding care as a market. In Macmurray's terms this is immediately understandable. Markets cannot accommodate 'the personal', that is not what they are designed to do. They must subordinate personal well-being to their impersonal goals of efficiency and productivity. But this is to stand the world on its head. Markets may be a useful mechanism, but the goal has to be human well-being, not economic efficiency *per se*. To insist that markets will always facilitate human flourishing is to misunderstand the nature of reality. Impersonal goals are not the same as personal goals (goals that enhance human well-being) and the two may clash. At that point we have to choose, and take responsibility for our choice.

The same understanding of markets applies to their effects on poverty. They may alleviate it and sometimes do, but they cannot be depended on to do so because they function in an impersonal way



and the alleviation of poverty is a personal goal. Markets need to be constrained so that their functioning does not clash with the goal of ensuring that no one need live in destitution. There is nothing sentimental about this; it follows from an understanding that persons have needs which impersonal systems may or may not meet. Our natural feeling of sympathy for each other is guiding us to the proper goal of an economic system, which is not wealth but well-being.

In the years following the World Wars many leading politicians had experienced close relations with ordinary people in stressful conditions. Harold Macmillan was in the trenches on the Western Front. Ted Heath served in a tank regiment in WWII. They understood, in a way that current politicians are less likely to, the need for policies that treated the population as people first and political or economic units second. They did not need to be reminded that the purpose of politics was not efficiency but well-being, to which efficiency is but a means. They knew not to mistake the smooth running of the system for the goal of enabling people to lead fulfilling lives.



When it comes to climate change and ecological collapse, we have under-estimated the need for forging relations of trust if we are to act effectively. As long as there is a fear that one country or company will take advantage if another country or company takes costly action to reduce environmental damage, we will fail to act quickly enough. We also suffer from a long-suppressed love of the natural environment. If we loved it, we would not, for example, chop down scarce ancient woodland to shorten a rail line by a few miles. Our values would be more appropriately aligned with our long-term needs. This is another way of saying that care, love, positive valuing, which are all aspects of 'the personal', are the ultimate drivers of what we do. There is no technological fix that will work without the motivation to use it.

To finish I want to give an example of the recognition of the value of 'the personal' at an individual level. Medical situations lend themselves to an examination of the relation between the organic and 'the personal'. Clinicians need to be able to treat the ills of the body (which is an organism), but they are treating people (organisms with an added personal dimension). We know that there is a very close relation between the two, not all of which

is understood. Most of the doctors and nurses I have had to do with *cared* about their patients. It was why they chose their profession in the first place. They mostly understood that what they were doing for the body was *for the sake of* the person.

The hospice movement brought a recognition of the importance of 'the personal' to the care of the dying. According to the obituary of Dr Mary Baines (*The Guardian*, 9 Oct. 2020), in 1964 she heard a radio appeal by Dame Cicely Saunders for money for her

new hospice. "At this time," she says, "doctors had no interest in people who were dying – they were only interested in people who could be cured. I thought it was very odd, this idea of caring for the dying." But she had trained with Cicely Saunders and soon became involved herself in this new field.

We can wonder which is more surprising, the fact that doctors previously had lost interest in patients who had no hope of a physical cure, or that medicine moved to embrace their care within a relatively short time. It represents a paradigm shift, one in which the patient is seen as a person who in some important way *transcends* their body though is *not separate* from it. Hospice care values pain relief but also values the person as a person. This can be of profound importance not only to the patient but to their surviving family and friends. It shows that 'the personal' matters to us in its own right.

*Continued on next page ...*

A move in the opposite direction is the increasing use of tick-box scripts to talk to patients who ring in to medical helplines. This changes the interaction with the patient in the direction of the *impersonal*. Mutuality is lost, a tick-box cannot respond to the unexpected. The patient has to hope that the clinician administering it is willing to depart from the script on occasion. I did once get a nurse to do so, but it was a struggle, and I was by then quite an experienced caller. She came to the house and was able to help, even though her script had indicated that this was not possible. How hard it must be for the families of patients who at the beginning of the pandemic were told to stay at home and then died without ever having been seen. Not to be seen is the opposite of being treated as a person.

Madeleine Bunting interviewed one senior IT consultant who admitted that after a career that did not involve caring, she found that caring for her sick husband was “the biggest achievement of her life”. Human relationship and compassion are our most precious commodities and the foundation of our well-being. The danger is that our way of life blinds us to this obvious fact. Why this is so can be argued; that it is so, it seems to me, is not in doubt. Having a term, ‘the personal’, for what it is that we are so often missing may not make much difference, but then again it may.

**Jeanne Warren**  
27 October 2020



## **Marcus Rashford Speaks Truth to Power**

Kindness is power: kick child hunger out!  
Mum's not got enough at the checkout,  
Parents have lost jobs unexpectedly –  
in one year, a million more in poverty.

There are homes where the choice is fuel or food.  
The player gathered data and argued,  
he formed alliances, made a good team,  
by June, scored victories heading for his dream.

But this half-term, there were no free school meals.  
Marcus Rashford persisted with his new deal.  
Not so much a lost match, more Tories' own goal,  
exposed as a party without a soul.

Government shamed by response of restaurants,  
food banks, charities, chippies on beachfronts.  
Fifth richest country in the league of the world,  
but rumbling stomachs of children go unheard.

After the Man. United Everton match –  
another victory following a goalie's catch –  
the PM told him of the latest plan,  
still not enough, but most since his campaign began.

Men, women, caregivers call out for our help.  
I know what child poverty's like myself.  
Show it the red card; protect the vulnerable,  
hear their pleas, accept you are responsible.

**Karima Brooke**  
8 Nov. 2020

Karima's poem is based on:

(1) Manchester United striker Marcus Rashford's open letter to the Government, as printed in full in *The Independent* on 20.06.2020 See <https://www.independent.co.uk/sport/football/premier-league/marcus-rashford-letter-government-manchester-united-free-school-meal-vouchers-a9565801.html>

and

(2) *The Guardian* article of 08.11.2020, Marcus Rashford 'overwhelmed' as government pledges £170m to help families: <https://www.theguardian.com/society/2020/nov/08/marcus-rashford-overwhelmed-as-government-pledges-170m-to-help-families>



## This is the Star: December All-Age Worship



Children in both the Beansprouts and Sunflowers childrens' meetings are busy preparing artwork for our next all-age meeting for worship on Sunday 6 December, as part of the 11:00 meeting for worship. Due to the limitations of Zoom, we have decided not to perform a nativity play in the all-age meeting for worship this year, but instead will read 'This is the Star' which tells the Christmas story through a cumulative rhyming text. We will display our illustrative artwork on Zoom alongside the story.

**Matthew Gee**

on behalf of Children & Young People's Committee

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## Universal Basic Income?

I accidentally found this You Tube talk. It just popped up. I was fascinated by the suggestion that a Universal Basic Income (UBI) could really make a big difference to inequality, and make possible more very positive things for our society.

Prof Guy Standing - Universal Basic Income

[https://www.youtube.com/watch?v=Eq2dqRWnzul&feature=emb\\_rel\\_pause](https://www.youtube.com/watch?v=Eq2dqRWnzul&feature=emb_rel_pause)

Do listen to this talk if you can. I feel that Quakers could try to promote this as a solution to the increasingly serious situation we are in with masses of people not being able to live on their wages.

See what you think.

In peace  
**Sarah Lasenby**

## Poems in the Library

December Poems in the Library will be held on Monday 7 December 16:00-18:00 with the theme of Music. It will take place on Zoom on the 'Afterwords' Zoom channel. These sessions are very friendly. Do bring a favourite poem if you would like to, but there is no obligation. You are welcome to simply come and listen.

Zoom Meeting ID: 893 5594 2467

Zoom Passcode: oxford

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

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

In Friendship  
**Jacqui Mansfield**

## Top Floor Flat to Rent at 43 St Giles, Oxford

The top floor flat within the Oxford Quaker Meeting House building will be available for rent from January 2021.

The flat is 2-bedroomed (one double and one single, which could be used as a study), with a sitting room, eat-in kitchen, bathroom, and separate loo. Great views onto St Giles and the Quaker Meeting House gardens which tenants are welcome to use.

The flat is up two flights of stairs and so has limited access. The rent is £1150 per month to include electric, water, and gas. It is fully furnished. Use of Wi-Fi and parking can be negotiated.

The flat will be let initially for 6 months but we expect it will be available for a year. It may particularly suit an academic visitor to Oxford. For further information and viewings please contact the Quaker Meeting House office: [office@oxfordquakers.org](mailto:office@oxfordquakers.org) / T: 01865 557373

In Friendship  
**Jacqui Mansfield**

## Black Lives Matter – Realisations

I am not in a local discussion group, but I responded to the horror created by the murder of George Floyd in Minnesota USA in May, and the urgency of the BLM movement, by enrolling on a 6-week online course in September run by Exeter University's Centre for Global Studies. The course was entitled 'The British Empire – Controversies', and covered a 400-year historical sweep with themes such as Race, Violence, Religion, Propaganda. My objective was to better understand British imperial history, and my motivation was to try to identify my unconscious personal biases.

We started off by realising the vastness and complexity of the British Empire. I was part of an international learning community, with at least 50 engaging in the course very actively, openly sharing their preconceived ideas, family history, and even prejudices. Several were from Ireland and frequently reminded us how close to home was British imperialism there (since Elizabethan times).

The territories acquired by the British since 1585, when Sir Walter Raleigh founded the first Roanoke colony, Virginia, number at least 178 lands! We had access to the entire list comprising: companies and missionary settlements; colonies where direct rule was imposed via a resident governor-general; protectorates where the British used local rulers to impose their power but still held influence in foreign, defence, and other spheres; dominions with freedom to self govern but not fully independent until 1931 with head of state continuing to be the British sovereign; and lastly, mandated territories such as those issued after World War I (by the League of Nations) to the victors, and after World War II (by the United Nations).



Our Quaker ancestors from Britain were part of the earlier colonial movement of emigration to the New World between 1656 and 1780. They believed in “*the mighty work in the nations behind the seas*” and were inspired by the spiritual mission of planting the Seed of Truth in America (1660 in George Fox's *Epistles*), and envisaged a world religion of the spirit! Many other Europeans arrived too along the eastern American seaboard, seeking a better life free from religious persecution.

The backdrop to this was the Atlantic slave trade, a phenomenon since the 1480s, instigated by the Portuguese navy, then followed by Spanish

conquistadors, the Dutch, and French and British merchants. Britain was dominant between 1640 and 1807, when the British slave trade was abolished. Enslaved peoples (as I've learnt to call them) were transported in their thousands from the Senegal and Niger basins of West Africa, Congo and Angola to labour in the sugar plantations of the Caribbean and the tobacco plantations of the royal colony of Chesapeake, Virginia. Elderly depopulated communities were left behind in Africa deprived of their youth. Hundreds died on the slave ships from their unbearable conditions. Untold wealth was created for British merchants in the trade ports facing the Atlantic (Bristol, Liverpool, Glasgow), and money flowed into the coffers of the financial elites in the City of London to swell those produced already by the East India Company.

In *Quakers in the American Colonies* Rufus Jones shows that Quaker settlers were not immune from the slave trade (even William Penn in 1700) and had enslaved peoples, some who were native Indians, belonging to their households. George Fox had spoken about slavery in 1671 advising slave holders “*let them (negroes and blacks) whom they have*



*bought with their money..go free after they have served faithfully a considerable term of years....and when free ... let them not go away empty handed"* (ref a Philadelphia Yearly Meeting pamphlet, 1843, mentioned in Rufus Jones's book).

Yet 18<sup>th</sup> century colonial Quakers took a long time to heed those words. In one quarterly meeting in New Jersey around 1750, there were 1100 enslaved peoples owned by Friends. The Quaker John Woolman of New Jersey who died in 1772 strove to fight for their freedom, travelling many times to the southern colonies. His crusade against slavery in his personal influence and ethical writings was immense, and he believed "*African slaves are human creatures whose souls are as precious as ours*". His work led to the (almost) total end of Quakers in the Colonies owning enslaved peoples by 1780.



The 13 American colonies were lost to the British Crown after the 8-year revolutionary war, which followed the Declaration of Independence, ended with the Treaty of Paris in 1783 and the American establishment of a republican constitution in 1787. The British were forced eastwards where they were already commercially established in a quest for trade and power and money, and additionally would now turn to the other aspect of Empire: 'a civilising mission'. So the next era – 'Britain's Imperial Century' 1815-1914 – was a reaction to this devastating loss of the 13 Colonies. I realise only too clearly that this moment could have been a turning point for Britain. Instead its rulers failed to draw salutary lessons from the war over American independence. They were embroiled in the long

Napoleonic wars, opposing French conquests. Emerging victorious at Waterloo in 1815 and with its navy controlling the seas, Britain turned into an expansionist imperial power.

A critical event, during the middle part of this imperial century, came as the indirect rule exercised in India via the East India Company at the spice ports was replaced by the British Crown, imposing direct British rule on behalf of Queen Victoria over much of India (the British Raj). We studied the 'mutiny' or rebellion against the British in 1857 by large sections of the Bengal army which led to the British Raj. We learnt that for many reasons the East India Company lost touch with the local populations at the ports, not least through the interference of Christian missionaries, but also through taxing the locals. There was little or no consideration given to the wishes of the millions of human beings who would now become colonial subjects. They were described by Rudyard Kipling (born in Bombay in 1865 into this colonial world) as "lesser breeds without the Law" in his 1897 poem *Recessional*. Victorian writers, artists, and travellers had a profound role in describing and legitimising Empire as a moral civilising and modernising duty of the white races – 'the white man's burden' (Kipling again, in 1899, exhorting the United States as it became an imperial power in the Philippines).

This belief of white colonisers in their superiority over non-white indigenous subjects strikes us in the 21<sup>st</sup> century as no less than Racism. It was justified by the delivery of railways and industries etc. to the British territories, but these signs of modernity served colonial economic interests first and foremost. Other imperialists used notions of 'Orientalism' to describe their interest in territories such as Egypt and the Near East, revealing a fascination for what the Palestinian academic Edward Said called 'otherness' in his 1978 book *Orientalism*. On the whole, this was not a real understanding and respect of different cultures, but there were some exceptions such as the French painter, Nasreddine Dinet.

The ways in which the British (and the French) justified their later 19<sup>th</sup> century/early 20<sup>th</sup> century imperialism couldn't disguise the rivalry that broke out into an overt grab for territories in Africa known

*Continued next page ...*

as the 'Scramble for Africa' by Britain, France, Germany, Italy, and Portugal (later even Spain) from the 1880s. Astonishingly, by the outbreak of World War I in 1914, 90% of Africa's lands had been acquired by the European powers! Again this acquisition was for motives of money, trade, power and natural resources. This was exemplified in South Africa with the British wars against the Boers, where two European powers were fighting for resources on a continent far from home, not long after the discovery of diamonds in Kimberley (1870s) and gold on the Witwatersrand (1880s)! Quakers in Britain in 1900 condemned the 1899-1902 Boer War and campaigned against its horrors (concentration camps). The native inhabitants of the separate colonies of Transvaal, Orange Free State, the Cape, and Natal were used for their labour for mines and farms of European settlers regardless of African land rights.

Finally after the Second World War came the 'Decolonisation' movement, (a term I've learnt was by no means neutral). In 1947 the British authorities had left the Indian sub-continent in a hurry, with enormous nationalist fervour spearheaded by Mahatma Gandhi creating a tinderbox of pressure, which resulted in a vast migration of Moslems and Hindus into the newly created countries of India and Pakistan. Between 15 and 30 million people were uprooted, and Delhi was emptied of its Moslems. Nationalism had grown out of promises of national self-determination from Britain and France in particular in return for the support of the colonial soldiers who had fought for them in the world wars. (We can all think of Lawrence of Arabia's promises to King Faisal and the Arab peoples and his divided loyalties to them and to General Allenby and the British Empire during the First World War, and how badly it ended for the Arabs.)

Prime Minister Harold Macmillan delivered his famous 'Winds of Change' speech at the Parliament in Cape Town in 1960, speaking about an



*"awakening of national consciousness in Africa"*, yet he still mentioned British interests rather than the call for liberty of native peoples. I feel this could have been another turning point for Britain (like that of 1780) to help plan for national self-determination in its colonial territories with good democratic structures avoiding local elitism. Instead there was distrust or outrage with western 'values' in this period of Decolonisation. Frantz Fanon, the black psychiatrist from the French colony of Martinique who lived in Algeria during its war of liberation against the French colonial power during the 1950s, wrote the searing *Wretched of the Earth* in 1961. Fanon, a Marxist, believed that Decolonisation only happened if *'the last shall be first'*. He saw at first hand the humiliation and suffering caused by French colonialism, an oppression to be opposed.

On our course we were horrified over the violence against the rebellion of the Kikuyu people (the Kenya Land and Freedom Army) in Kenya by the British colonial authorities from 1952 to 1960 known as the 'Mau Mau' uprising. During those years Kenya became a martial state with concentration camps. The same was happening simultaneously in Algeria where the 'Arabs' fought the French colonial regime for their independence and land from 1954 to 1962. In both cases the situations were complicated by the presence of European settlers who had established themselves for generations.

Nowadays there is a desire for reparation, and especially in the Kenyan and Algerian cases, pressure in recent years on former colonial powers to accept responsibility. In June 2013 pay-outs of £3000 per victim were made by the Cameron Government to only 5228 living Kenyan survivors, (whereas as many as 1.5 million Kenyans had been imprisoned in detention camps in the 1950s). Foreign secretary Hague importantly unveiled a monument to torture victims erected in Nairobi.



This year, 2020, it's been moving to watch the solemn return of twenty-four (of two thousand) 19<sup>th</sup> century skulls to Algeria. They were removed to French museums by the French authorities after the French foreign legion brutally put down rebellions by the 'Arab' inhabitants of the country from 1830 to 1849. The Macron Government – which is still to issue a symbolic 'apology' to Algeria for its 130-year occupation of that country and negotiate compensation – sent back these human remains by plane for burial in Algiers.

Much of these 400 years of imperial history has been no less than shocking to absorb. I've lived and worked in two ex-colonies since their independence (Ghana and Algeria) and realise that I am not an empty vessel, but have imbibed many influences through my own education and life. Imperialism is a cultural phenomenon still present in Britain (evidenced in Brexit, the last gasp of Empire working its way out of the British psyche perhaps). Unwittingly we may have inherited attitudes or a world view despite our life choices and experiences. I may have taught some of these as a history school teacher in the 1970s. The worst aspect is an assumed superiority to others, non-whites living in our own society now, and with that comes the reflexive unthinking prejudice that is in reality a form of casual racism. We need to stay aware. But we *are* capable of change, as we are always evolving throughout our lives.

**Carol Saker**



## Remembrance Day 2020

We'd been hoping, even when it was clear the official civic service would not be happening, that our Peace Witness might still take place at the 11th hour on 11 November, with a few people standing at the approved distance apart, and our Quakers for Peace banner. With the increased restrictions of lockdown, however, it was decided that that wouldn't really be in the spirit of the pleas to avoid any kind of social gathering.

Oliver and I were walking along St Giles on Remembrance Sunday and I thought the Meeting House looked lovely with Hugh's wonderful poppy and the wreath on the door. It seemed a suitable way of marking the very strange, COVID-stricken Remembrance Day of 2020.

In Friendship  
**Penny Ormerod**



## Silence Makes Me Disappear

What I love about grapefruit is their sharp vitamin C tingle telling me "I'm alive!"  
What I hate about cats are the clumps of hairs they leave on my black skirt  
What I love about mist is how it makes the clop of horses' hooves even louder  
What I hate about England is its puffed-up jingoistic pride  
What I love about London is the smell of centuries of dirt blasted from tube tunnels

What I hate about the Houses of Parliament is its sneering, not-allowed-in disdain  
What I loved about Grandpa was the half pack of Rolos he always brought us to share  
What I hated about Dad was his refusal to let go of discipline  
What I hate about kindness is its tyrannical sting in the tail  
What I love about resentment is how it makes my jaws clench  
What I hate about TV is how it switches you off  
What I love about beauty is how it makes me hover in awe  
What I love about silence is it opens me to the spirit  
What I love about silence is it makes me disappear

**Juliet Henderson**  
September 2020



Garden Volunteers Virginia Allport and Anthea Richards give away plants on St Giles as part of our **Plants for Health** outreach initiative.

### Does This Seem to Fit with our Time?

*"I think that the poorest he that is in England hath a life to live, as the greatest he; and therefore truly, Sir, I think it's clear, that every man that is to live under a government ought first by his own consent to put himself under that government; and I do think that the poorest man in England is not bound in a strict sense to that government that he hath not had a voice to put himself under."*

— Thomas Rainsborough,  
1647

Shared by  
**Sarah Lasenby**



## Online Enquirer Meetings To Start 3 December

**Oxford Quaker Meeting** is running a programme of fortnightly Enquiry Meetings on Thursdays from 3 December 2020 to 1 April 2021. All are welcome. While the sessions are aimed primarily at people who have been attending Quaker meetings for a relatively short period of time, they are open to all, whether new to Friends or 'old to Friends', whether attending Oxford or another Quaker Meeting. The meetings will be of interest to anyone who wants to think more about what it means to be a Quaker and a member of the Society of Friends.

All meetings will be online; the Zoom room will open from 19:00 for a 19:30 start. Sessions will last up to an hour and a quarter and will usually consist of an introduction by a Friend, followed by reflection, discussion, and questions. It would be a good idea to have Quaker Faith and Practice available during sessions; for anyone without a hard copy, QFP is available online at <https://qfp.quaker.org.uk/>.

Date	Topic	Introducer
Thurs 3 Dec 2020	Quaker Worship and Ministry	Ursula Howard
Thurs 17 Dec 2020	The Inner Light	Jill Green
Thurs 7 Jan 2021	Quaker Testimonies	Elisabeth Salisbury
Thurs 21 Jan 2021	Belief and Uncertainty	Lis Burch
Thurs 4 Feb 2021	Care in the Quaker Community	Carol Saker
Thurs 18 Feb 2021	Social Action and Quakers	Ruth Mason
Thurs 4 Mar 2021	History and World Quakers	Matthew Gee
Thurs 18 Mar 2021	Structures and Membership	Tas Cooper
Thurs 1 Apr 2021	Panel	

Zoom address:

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

Meeting ID: 873 8330 4611  
 Password: oxford (all lower case)  
 Phone dial-in: +44 203 901 7895 or +44 131 460 1196  
 Phone passcode: 525212

**Anne Watson**



### Do You Need Help with Housework?

Friends may know Karen Warne who has cleaned the Meeting House and 43 for a number of years. Karen is seeking some additional hours each week. Please contact her directly. [kwarne209@gmail.com](mailto:kwarne209@gmail.com) / T: 07889 298092. Karen uses text and WhatsApp.

**Jacqui Mansfield**



## Climate Action Event

As a newly formed group of concerned citizens in Oxfordshire, we would like to invite you to a virtual meeting on Friday 11 Dec from 17:00 to 18:30.

This is the eve of the 5<sup>th</sup> anniversary of the Paris Agreement on climate change. We will introduce the proposed Climate and Ecological Emergency Bill (CEE Bill) as a legislative mechanism for strengthening locally led and interlinked action on climate and nature. We are inviting all six local MPs, as well as councillors, businesses, and community organisations to celebrate our progress so far and reflect on the next steps.

So far only Layla Moran has signed up to the CEE bill and accepted the invitation to our event. We hope to get all six MPs to sign up – we need your help to do this!

### ***The Event – Climate Action: Celebrating UK leadership to date and shaping our future direction***

- The event will reflect on and celebrate our climate success in Oxford and the UK. See our extended summary [here](https://docs.google.com/document/d/1Ymh64104b1JJKrxEFIfg0IYBjSW-8Q7aKU8-SIXNh8/edit) (Or copy this link <https://docs.google.com/document/d/1Ymh64104b1JJKrxEFIfg0IYBjSW-8Q7aKU8-SIXNh8/edit>)
- The UK has been a world leader on climate ambition to date, and has taken stronger action than many comparative countries. In order for the UK to maintain its strong reputation, the next evolution of climate architecture is needed.
- The UK is no longer limited as a member of the EU, and can take bold, ambitious and independent steps to further solidify its climate leadership.
- While the current Climate Change Act has served us well, there are gaps which the proposed new [CEE Bill](https://www.ceebill.uk/bill) (<https://www.ceebill.uk/bill>) will address and hence ensure our legacy is a safe, sustainable climate for the future.

We are excited by our expert [Panel](https://docs.google.com/document/d/1RkJKc-iet6gSTzo3TkqdPzIIKh9DJEvS8DLIRSouiQ/edit) (<https://docs.google.com/document/d/1RkJKc-iet6gSTzo3TkqdPzIIKh9DJEvS8DLIRSouiQ/edit>) and the event promises to be well attended with a growing number of local organisations and charities already in support (Oxford Human Rights Festival; Berks, Bucks and Oxon Wildlife Trust; Aspire Oxford; Abingdon Carbon Cutters; Low Carbon Oxford North; and Greener Henley to mention a few). In order to put pressure on the MPs to attend, we need as many constituents and local organisations to support the Bill and attend as possible.

### **How you can support us:**

- Collaborate with us by being **present at the event** (Eventbrite invites will be sent closer to the time)
- Agree to be a named **supporter of the CEE Bill** (your name/organization will be used in our messaging)
- Agree to be a named supporter of our **event** (your name/organization will be used in our messaging)
- Prepare a **statement** telling us why you support us (or perhaps a short video!)
- Send us your logo for our publicity and press releases
- Support us by preparing a **question** to ask your MP during the event
- Support us with anything you feel may be of use to us in the planning and publicity of this event (let's start the conversation!)
- **Join our Alliance!**

We believe we can make a difference by working together, building alliances and pushing for a greener and better future for us all. We would love for you to be an ally as we tackle this uncertain future together.

Please see our [Facebook](#) page where more information will be shared as we get closer to the event, including the links for the live stream event.

Register via Eventbrite here: <https://www.eventbrite.co.uk/e/can-the-uk-lead-on-climate-change-the-cee-bill-and-our-future-tickets-129470352309>

**Tina Leonard**

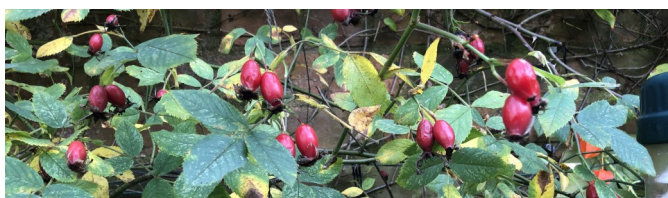
On behalf of all of us at CEE Bill Alliance Oxfordshire



## Garden News



Beautiful November Flowers from the garden at 43. With thanks to garden volunteer Martin Kuhn, who gathered and arranged these. Martin also made the wreath that is on the front door of 43. (Photograph back page.) The garden team is planning to grow more flowers for cutting in the coming year.



## Planning for Christmas Day

The Pastoral Care Group is sad to share with Friends that we will be unable to coordinate a Bring and Share Lunch on Christmas Day this year, due to the restrictions associated with the COVID-19 pandemic.

There will probably be a virtual Meeting for Worship on 25 December, details of which will be circulated after our Local Meeting on 6 December.

**Jill Green and Chris White**  
on behalf of Pastoral Care Group



## Office Christmas Arrangements

The office will close at 17:00 on Wednesday 23 December and reopen at 09:00 on Monday 4 January 2021.

Local Business Meeting on Sunday 6 December will make decisions about the Christmas Day Meeting for Worship; we will send that information out on Notices and General Circulation.

Jacqui and Deb would like to thank all Friends who have been so supportive in this difficult and unusual year! Merry(ish) Christmas to all, and hopefully we can all find new hope and peace in the New Year.

**Deb Arrowsmith & Jacqui Mansfield**



## Joining a Meeting for Worship with Oxford Quakers

1. You can attend meetings via Zoom or in person at 43 St Giles. To attend in person you must book via **Oxford Quakers Eventbrite** page <https://www.eventbrite.co.uk/o/oxford-quakers-30657885404>  
You can book up to the day of the meeting.
2. You can join all our **Zoom Meetings for Worship using the same Meeting Identity** for all meetings throughout the week.  
**To Join any Zoom Meeting for Worship click on this link:**  
<https://us02web.zoom.us/j/87383304611?pwd=Vkkya2ZweVVRZjRmOE1JVDBFdTdwUT09>  
**The Meeting ID: 873 8330 4611**  
**You may need to enter a passcode** (again the same for any meeting). **The Passcode is: oxford** (all lower case)  
If you are **dialling in on the phone:** +44 203 901 7895 United Kingdom or +44 131 460 1196 United Kingdom  
**The telephone passcode is: 525212**
3. You can uphold the meeting quietly in your own home at these times.
4. You can join the unconnected but simultaneous meetings.

The office issued a new Zoom meeting list on 2 October 2020.

From Quaker Faith and Practice

*That which is morally wrong  
cannot be politically right.*

23.26  
Yearly Meeting, 1822



### MEETINGS FOR WORSHIP

All meetings for worship are now blended.  
For more information, contact the office at  
[office@oxfordquakers.org](mailto:office@oxfordquakers.org)  
+44 (0)1865 557373

**Sunday: Meetings for Worship**  
9:30 & 11:00

**First Sunday of each month:  
Meeting for Worship for Business**  
12:15

**Monday: Young Adult Friends**  
20:00

**Tuesday & Thursday: Meeting for Worship**  
7:30

**Wednesday: Meeting for Worship**  
12:15

*Forty-Three* is available online, at  
[www.oxfordquakers.org/newsletter](http://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. The same applies to calendar items.

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

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