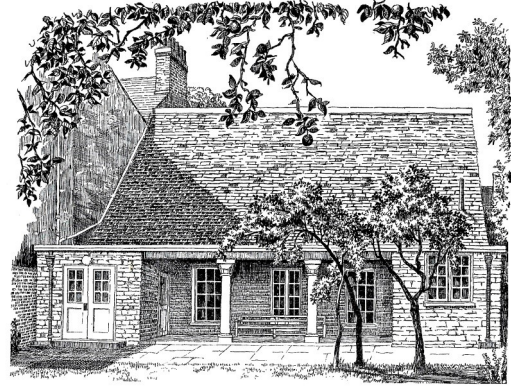


Forty-Three newsletter

Number 520
August 2022



Oxford Friends Meeting

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What Ministry Means to Me

Sue Smith

My contact with 'ministry' started young, as a child of a Quaker family in Birkenhead Meeting. I add the speech-mark brackets because I had not heard the word till I came to Oxford Meeting as a 30 year old. 'Ministry' was universally referred to as 'speaking in Meeting' – which took away the religious underpinnings and underlined the connections between ministry and everyday life. In my teens I was very much inspired by hearing a performance of Britten's War Requiem, in which the poems of Wilfred Owen are the libretto. So, for me, ministry and the peace testimony are closely linked.

My grandfather, father, and uncle were conscientious objectors in the Second World War. Growing up in the 1950s, that meant for me that ministry was about real decisions made by people I trusted. It affected what had happened in their lives. I always remember my father said very

forcefully that it was totally wrong that war condoned killing people. I was surprised, because he was normally a mild man, who rarely made firm assertions without considering them deeply.

From this early age I came across Quakers who were active in the world, in peace and social justice, and were interested in me as a person in my own right, rather than as a child of my parents. I have remained a Quaker because of that, and because everything I heard and saw convinced me that faith in action is the most important aspect of Quaker ministry.

That means that even now, my inclination is towards the outward-facing side of Quakers. I am still uncomfortable using language about belief and religious practice that is not firmly linked to what happens in the real world. I am inspired by what Oxford Friends Action on Poverty (OxFAP) does, by the Ecumenical Accompaniment programme in Palestine and Israel (EAPPI), by our quiet diplomacy and what it can achieve, by Quaker funding for



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 information: tel. +44 (0)1865 557373 or visit www.oxfordquakers.org



Photo by Deb Arrowsmith

organisations like Campaign Against the Arms Trade (CAAT), and by our placing peace workers in organisations that need them.

For about 15 years of my life, when my children were more or less grown up and it seemed possible, I was an occasional volunteer trainer/facilitator in nonviolence for Turning the Tide (TTT), at the time a staff-supported central Quaker programme. It gave me opportunities to work with a range of organisations and Meetings around the country, and even once in Kenya, when Quakers were setting up a TTT programme there which has grown and developed all over East Africa.

The way in which nonviolence creates a space for community activism and protest against injustice was and remains challenging. Advices and Queries 35 was helpful in thinking this through: *"Respect the laws of the state but let your first loyalty be to God's purposes. If you feel impelled by strong conviction to break the law, search your conscience deeply. Ask your meeting for the prayerful support which will give you strength as a right way becomes clear."*

I was and remain moved by how the challenge of First World War personal pacifism and the struggle to get it acknowledged in public life, transformed Quakers into an effective relief-giving operation. Quaker Peace and Service, and American Friends Service Committee were awarded the Nobel Peace Prize in 1947 for their *'silent assistance from the nameless to the nameless... to promote fraternity between nations'* (<https://www.nobelprize.org/prizes/peace/1947/ceremony-speech/>).

Our ministry is that we must give help to anyone that needs it, regardless of what might drive us apart. *'We may disagree with the views and actions*

of politicians or soldiers who opt for a military solution, but we still respect and cherish the individual person' (Oxford Quaker Meeting Remembrance Sunday statement).

I am not good at reading Quaker books, or books about religious experience. For me, ministry is about what we do in response to our beliefs, not the beliefs themselves. I cannot pretend to have read *Quaker Faith & Practice* on any more than an occasional basis when I needed it. Advices and Queries 31 speaks to me, although there will be times in our lives when it is simply not possible to act on what it says.

"Remember your responsibilities as a citizen for the conduct of local, national and international affairs. Do not shrink from the time and effort your involvement may demand."

Extended Meeting for Worship

Brigid Schroer

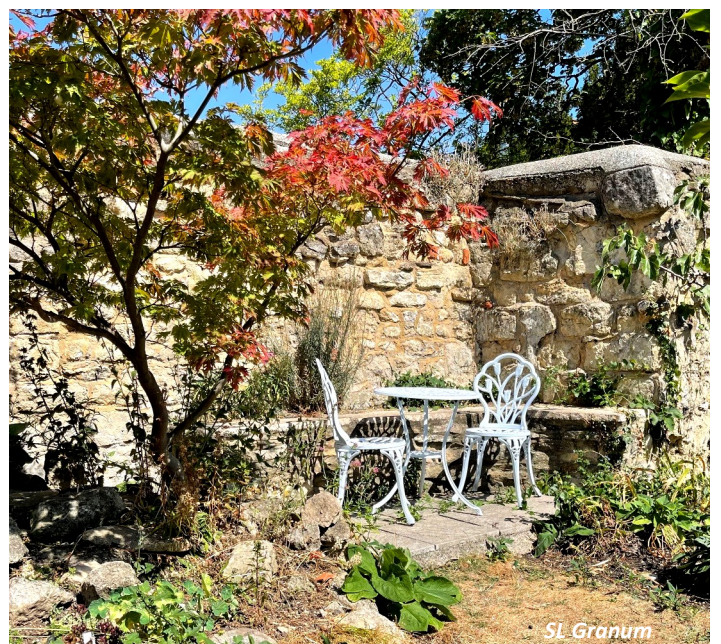
An Extended Meeting for Worship / Silent Retreat will take place at 43 St Giles on Saturday 3 September, 10:00 for 10:30 finishing about 13:30.

We will have use of the garden and a meeting room.

All are welcome.

The meeting will be in-person only.

Please bring your own lunch.



SL Granum



Attendance Allowance: Could it be a Benefit for You?

Kath Wilson

Maybe you've heard of Attendance Allowance and decided that you wouldn't be eligible, or maybe you simply haven't heard about it. Either way, if you've reached state retirement age and you have any form of physical or mental disability that means you need help in your everyday life, it might be worthwhile reading on.

Basically, Attendance Allowance is a benefit paid to help those eligible to live a more comfortable life. It is available if you're over retirement age and your disability is severe enough for you to need help with your personal care, or someone to check regularly on your safety. To qualify, you must have needed help for at least six months. The rules are slightly different for someone with a terminal illness.

There are two other things you might want to know. The first is that Attendance Allowance is not means tested; if you qualify, you are entitled to it irrespective of your personal circumstances. The second is that you don't have to spend the allowance on care and there is definitely no need for you to have a designated carer. The allowance is

there simply to make your life a little easier; you can choose how you spend it.

Attendance Allowance is currently paid at two rates: £61.50 per week if you need frequent help or constant supervision during the day, or supervision at night, and £92.40 per week if you need help or supervision throughout both day and night.

How do you claim? This bit isn't as easy as perhaps it might be – there's a 30-page form to fill in and it comes with 12 pages of guidance notes! It might also be useful for you to know that in my experience first applications are quite often rejected. If this happens to you, don't let it put you off because you can appeal the decision – and many appeals are successful.

If you feel that you might qualify but the application process sounds just too daunting, please talk to me – Kath Wilson – because I've had a lot of experience with Attendance Allowance applications, and I may be able to help you. Please also talk to me if you think you might qualify but you aren't sure. I can't give you a yes or no answer – only the government assessors can do that – but I may be able to give you an idea of whether it's worth submitting a claim.

Oxford Quaker Meeting Summer Garden Party – All Welcome

Anne Watson, for PCG

On 13 August from 14:30 to 17:00, there will be a Summer Garden Party for everyone who attends Oxford Quaker Meeting, their families and households, and refugees and asylum seekers who are their personal friends. Cakes and refreshments will be served. Children are of course welcome.

If the weather is wet, we'll use the marquee and somewhere indoors.

The party is being organised and provided by the Pastoral Care Group, who are experts in cake-provision, but if you really cannot resist baking, your contributions will be most welcome!

Flutes, fiddles, guitars, etc. are welcome as well.



Wikimedia Commons Photo



Wikimedia Commons Photo

My Experience of Ministry

Richard Seebohm

My most memorable experience of ministry was in about 1959 when a young man stood up in Meeting and started ranting. It wasn't coherent speech, just words. After a while the two elders stood up, took him by his shoulders, and gently walked him out of the Meeting House. I can still recall his voice gradually fading away as they led him off down the garden. (I was not to know then that the Meeting House and garden layout only dated from 1955.)

But my most telling example of ministry isn't mine. It is item 2.65 of Quaker Faith & Practice. Read it and reflect!

In the Life

My piece was pat and all ready to say,
 She rose first. I threw my piece away.
 My well-turned stuff
 Was not so rough
 As hers, but easy elegant and smooth.
 Beginning middle end
 It had and point
 And aptly quoted prophet priest and poet.
 Hers was uncouth
 Wanting in art
 Laboured scarce-audible and out of joint.
 Three times she lost the thread
 And sitting left her message half unsaid.
 'Why then did thee throw it
 Into the discard?'
 Friend,
 It had head
 (Like this). Hers oh had heart.

Robert Hewison, 1965, QF&P 2.65

Monthly Appeal – August 2022

Oxford Local Meeting

Judith Atkinson

This month's special collection is for Oxford Local Meeting. We are part of Oxford and Swindon Area Meeting (OSAM), which has charitable status.

Our Local Meeting does need additional contributions to enable us to fulfil our many commitments. Although it is reassuring to know that income from lettings is increasing again after the reduction during COVID, we still have many calls on our funds. Salaries, both full and part-time must be paid; utility bills have to be met; the work of Oxford Friends Action on Poverty (OxFAP) is underwritten; and there is always a need for maintenance work. We also make an annual contribution to Britain Yearly Meeting proportionate to the total number of our members and attenders.

Please give as much as you can manage, to help us fulfil our responsibilities to each other and to the population of Oxford and beyond.

The best means of payment is via BACS Bank transfer to:
 Cooperative Bank
 Sort code: 08-90-38
 Account Number: 50000898
 Account Name: Oxford Quaker Meeting
 R/C 1137898

Cheques – CAF or mainstream bank – made payable to:
 Oxford Quaker Meeting
 and sent to the Office,
 St Giles, Oxford OX1 3LW.



Ministry of Peril

Keith Wilson

The word 'ministry' occurs 102 times in Quaker Faith & Practice while, for comparison, the word 'peace' occurs 172 times. Given the importance of peace in the Quaker world, this admittedly crude comparison suggests, to me at least, that ministry is a rather important aspect of our Quaker life. So why do I never minister? Before I answer, let me make clear that I'm talking about spoken ministry in Meeting for Worship.

The reason I don't minister is possibly related to those 102 occurrences in QF&P. Spoken ministry to me seems to be wrapped around with so much 'guidance' (by which I actually mean rules, but we Quakers don't have rules do we?) that it feels like it's booby trapped.

Ministry must be spontaneous, not prepared; it shouldn't be a reply to an earlier piece of ministry; no Friend should speak twice in the meeting; items of ministry should not follow each other closely; you shouldn't minister in the last few minutes of the meeting; you should only minister when divine inspiration strikes and, if you do minister, for heaven's sake (literally, I suppose) don't mention the daffodils!

I'm sure there are many other 'guidelines', but I hope you catch my drift: spoken ministry is perilous! Perhaps you think I exaggerate and maybe I do, just a little, but in spite of that, in my time at Oxford

Meeting, I've heard of more Friends being eldred for transgressions related to ministry than for any other reason.

Maybe you think I'm being faint-hearted and it's not Quakerly to let fear of a stern eldred stand in the way of delivering inspired ministry. Maybe you're right – or maybe I've never had the right type of inspiration to make me stand and deliver. Note well my reference to 'the right type' of inspiration because my inspiration is of a different kind. It's the kind that impels me to keep my mouth shut but

start writing! You're reading an example of the result right now. I don't know why written ministry – if you accept that's what it is – seems to be my way except, perhaps, that I have been an obligate writer since I could first hold a pencil.

This tale has, I suppose, two morals: the first is that, despite what it says in *Advices & Queries*, some of us find spoken ministry is not for us. The second is that spoken ministry is not the only form of ministry, so please don't judge too harshly those of us who choose an alternative option.

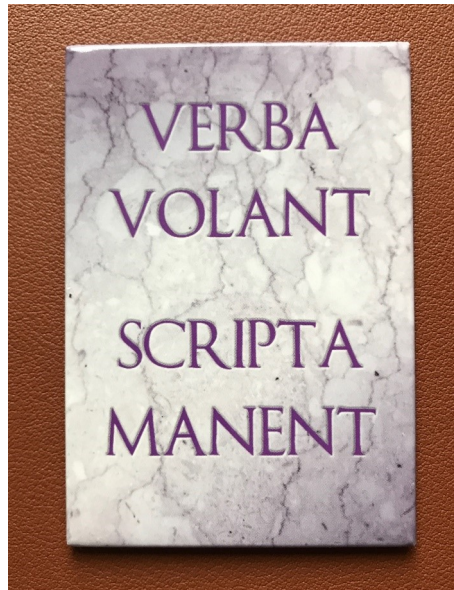


Photo by Keith Wilson

As a coda, I'll offer a little warning for anyone who, like me, prefers to produce written rather than spoken ministry. I first saw this cautionary message on a fridge magnet (picture attached). It says, as you'll see, '*verba volant, scripta manent*'. For those of you fortunate enough to be so young you didn't learn Latin at school, an approximate translation is 'spoken words fly away, written words endure.' Written ministry has perils of its own!

Treading Lightly!

Jane Mactaggart, for PCG

The second meeting of *Treading Lightly* – our new group for older members living alone – was held in late July and went very well. The next meeting will be on Monday 22 August at 11:00 in the Meeting House Library. Anyone who lives alone and feels some anxiety about growing older is welcome. If our initial meetings are anything to go by, much of our time will be spent laughing!

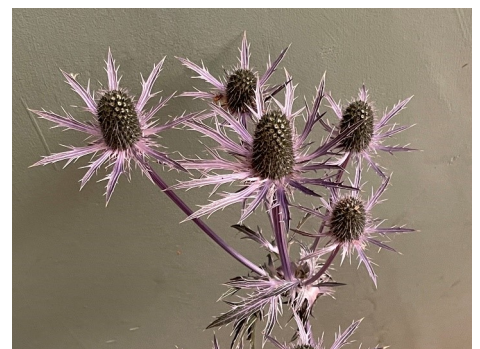


Photo by SL Granum

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

Michael Hughey

In the first video, Paul Motz-Storey reflects on the quiet discipline of the Meeting for Worship. In the second, a number of students from the Sandy Spring Friends School in Maryland offer their observations on the Quaker school experience. In the third video, Quaker historian Thomas Hamm provides historical insight into 'Quaker Plain Speech'.



Paul Motz-Storey
Mountain View Friends Meeting
Denver, Colorado

[The Intimacy of Quaker Worship](#)

Sitting in silence with a group of people every week can be an intimate experience. How do Quaker worship spaces encourage that?

Quaker Speak

5 Minutes

<https://youtu.be/9Ec7TKOVI48>



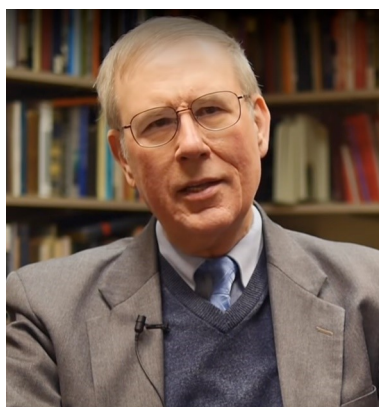
Student from the
Sandy Spring Friends School

[What is a Quaker School?](#)

Observations by students from the Sandy Spring Friends School.
Sandy Spring Friends School
Sandy Spring, Maryland

4 Minutes

<https://youtu.be/SWkkKoaSE1k>



Thomas Hamm
Quaker Historian, Earlham College York

[The History of Quaker Plain Speech](#)

The Quaker conviction of equality sometimes caused small changes in behavior that ultimately had radical consequences. Thomas Hamm explains the origins of Quaker plain speech.

Quaker Speak

4 Minutes

<https://youtu.be/nBIVNK5Lq58>



Photo by SL Granum

Spoken Ministry and Worship

Anne Watson

The uncertainty of Quaker meetings is our strength; the individual nature of ministry is, for many of us, why we prefer Quaker meetings to more predictable forms of worship. We all uphold the meeting by our attendance and discernment.

This has led me to think about the role of elders, who, while worshipping, are also responsible for the spiritual life of the Meeting as a whole and for the particular meeting they are serving. Like everything else, the last couple of years have led to there being new issues about Meetings for Worship (MfWs): audibility, inclusion, masks or not, ventilation or not. All these ruminations have been essential in order for us to have MfWs at all.

How hard this has been for elders! How vulnerable they are to criticism and misinterpretation! All the time they are worshipping alongside everyone else as equals in the Spirit but with a special care for spoken ministry. When people become elders they usually go to some kind of learning event and 'what should I do if?' are worries that are often shared. Stories are told; ideas are shared.

Elders of MfWs listen with care and love, to preserve the conditions of worship: the space between ministry; the audibility of ministry; the frequency of ministry; the habitual patterns of ministry; the duration of ministry. For example, they might sometimes extend the meeting if there has been ministry near the end; they might sometimes

curtail someone's ministry with care; they might ask someone to speak louder. I am not currently an elder but my past experience tells me that nothing is done without frequent and tender discernment. We all need to uphold our elders.

I am also aware of my own need to learn about ministry. When I first began attending Quaker MfWs it was mainly in a meeting that had about 40 regular attenders and, apart from some completely silent meetings, between one and four spoken ministries on a typical Sunday. Often these were about the experience of worship, internal or collective. It was during the growth of CND and peace campaigning in the late 70s, early 80s, and sometimes ministry would be about discernment for individual and collective action.

I grew to minister fairly frequently, probably too frequently looking back, and remember being gently 'elderred' after one meeting when a weighty Friend thanked me for the way I had turned talk of cruise missiles into talk about personal peacefulness. I say this was 'elderred' but I do not know whether it was intentional. I took it to be a sign that perhaps I too often gabbled on about the collective Light of Greenham rather than exploring any inner Light. I became quieter.

However, a few years later another Friend said to me that one of her children had come home from Uni for the weekend and been delighted to hear a 'double whammy'. This turned out to mean ministry from a particular Friend, followed by me. I realised that this other Friend and I had fallen into a habit in which she talked about a personal realisation from her reading and I, after a suitable time, related this to how we are nested inside Quaker values and method of worship. So, I learnt to fall out of that habit.

I had thought that physical discomfort, feeling the beating heart, was a sign that what I was going to say was spirit-led. But I learnt, from watching others, that these were signs for me to be very still until I was absolutely sure, from something in the stillness and silence of the heart, that what I would say – whatever it turned out to be – would be spirit-led. This is different from planning a speech, waiting to speak, or being sure about what I would say.

Physical discomfort, I learnt, is what I feel before speaking my truth in a difficult situation, such as intervening in a potentially hostile argument. There is urgency, so for me this is not a sign that I need to stand and talk in worship. I don't always get this right; I am still learning to listen so that I hear through words; through silence.

For me this is not about trying to understand *why* someone speaks in a particular way. When we are listening in worship we are not psychoanalysing each other. It is about what those words say to me, right now. In worship I try to orientate myself to hear. Kathy spoke in MfW about the listening bowls at Jodrell Bank being moved and turned so they could tune in to the depths of the universe – I feel as if I am trying to do that. I have called it 'waiting on God' although I do not know what I mean by 'God'. But the phrase has a good history.



On Offering Verbal Ministry

John Mason

I have offered verbal ministry extremely rarely – only once that I can recall! On the few occasions when something has arisen inside me that was unexpected and of unknown origin, I have asked myself the question of whether it was something that needed to be said, now. Sometimes someone else has ministered at that moment, and so the answer to 'now' was 'no'; other times the answer to 'needs to be said' was 'no'. Once or twice someone else has indeed ministered along similar lines to what had arisen in me. Sometimes, on arriving back home, I have sat down and added to my collection of written 'unspoken ministries'.

Volunteers for The Gatehouse?

St Giles Parish Rooms, 10 Woodstock Road OX2 6HT
Jon Keyworth, The Gatehouse

The Gatehouse – Oxford's open door drop-in centre and café for homeless and vulnerably housed people – is once again functioning traditionally, but it badly needs more volunteers. Several people took stock during the pandemic and decided they were too old, or other, to carry on volunteering. Obviously, the whole thing has needed far fewer volunteers during the pandemic but now there is an urgent need.

Volunteering for the Gatehouse sessions is very rewarding. Tasks include serving drinks and sandwiches and cake, washing up, mingling with the guests, and joining in special activities such as the literary project. Sessions run from 17:00 to 19:00 on weekdays, and 16:00 to 18:00 on Sunday. Volunteers need to arrive about 20 minutes before the session start-time.

During the pandemic the food handed out was different. Now again makers of sandwiches and cakes are required, and home-made soup will need to be on the menu come the autumn if not before. Individuals can make this food, but it has usually been provided by church and other groups. There are rules to follow in our health and safety era: all ingredients are listed and sandwiches are delivered in a coolbag.

Induction training is given for all Gatehouse volunteer tasks. If you want to help you can telephone 01865 792999 or email Zoë: Oxford Gatehouse Admin <admin@oxfordgatehouse.org>



Photo by SL Granum

Ukraine Notes

A few notes on the historical situation leading up to the war in Ukraine in 2022.

Jeanne Warren
10 July 2022

Expansion of NATO

At the time of German re-unification in 1990 the question of the expansion of NATO to the territory of East Germany, formerly in the Soviet sphere of influence, naturally arose. It was agreed that the whole of Germany, including what was formerly East Germany, would be in NATO. The Soviet leaders agreed to this, but there is a persistent story that the West agreed verbally in exchange that NATO would expand no further to the east. At the time, no European country east of Germany was a member of NATO except for Greece and Turkey.

This agreement never appeared in a written document and has since been denied by US spokespeople, but Russia seems convinced that it was made. When in 1999 Poland, Czechoslovakia, and Hungary were admitted to NATO, to be followed in this century by Romania, Bulgaria, the Baltic states, and some countries in the Balkans, Russia felt both aggrieved and worried. On the whole, the West – especially the US – took a triumphalist attitude at the end of the Cold War: 'We won. We can do what we like.' Few efforts were made to befriend Russia, and there was no pursuit of the vision of 'a Europe from the Atlantic to the Urals'.

Dates:

The Soviet Union ceased to exist on 31 December 1991. Czechoslovakia became the Czech Republic and Slovakia on 1 January 1993.

The Minsk Agreement(s)

From the time of the annexation of Crimea by Russia in 2014, there have been hostilities in parts of Ukraine. An attempt at a ceasefire resulted in the

Minsk Protocol, which broke down in 2015. Further attempts were made. What is sometimes called Minsk II left Crimea in Russian hands, called for referenda in the Donbas region (Donetsk and Luhansk) to decide between Russian and Ukrainian sovereignty, and a withdrawal of Russian forces. Ukraine was not happy with this compromise, and nor in the end was anybody else and it was not implemented. In retrospect, it might seem better than what has transpired.

Comparison with action by the West (quotation from an article by Paul Rogers, emeritus professor of Peace Studies in the Department of Peace Studies and International Relations at Bradford University, who has written extensively about the situation in Ukraine):

"In the US-led war against ISIS (2014-18), the most difficult task was the taking of a key ISIS stronghold of western Mosul in northern Iraq, especially the old city. The US eventually succeeded in this aim, following intense aerial and artillery bombardment, but the cost was the near-complete destruction of

the city.... The appalling Russian bombardment of Ukrainian towns and cities is broadcast to Western audiences thanks to near-24/7 coverage in the Western media. What is not realised by many of these audiences, is that this kind of coverage was also available, around the clock, during the Iraq War. Channels such as Al-Jazeera gave full accounts ... of the injuries and deaths caused by Western forces, much of which was withheld on Western channels.... Many people living outside Western states [think that] what Russia is doing is not desperately different from what has been done by US-led

coalitions in wars in South Asia, North Africa and especially the Middle East. If people are at a loss to understand why much of the world is not more forthright in its condemnation of Russia, that is where to look."





Letters from God Dropt in the Street

Janet Harland

The thoughts that follow arose in a discussion that took place at one of the monthly sessions convened by John Mason for Friends across the Area Meeting under the heading 'Living in the Spirit'. Each month one of us chooses a passage for the group's reflection. When it was my turn, I chose Advice and Queries no.1:

Take heed, dear Friends, to the promptings of love and truth in your hearts. Trust them as the leadings of God whose light shows us our darkness and brings us to new life.

Advices & Queries (AQs) were not only a very valuable support for me when I was struggling to identify the core elements of Quakerism twenty years ago, but they have remained at the centre of my faith. They have indeed served me as both the comfort and the discomfort that its Introduction promises. Of all the 42 AQs, it is – in my view – the first which encapsulates the core. And I suppose I especially like it because it reads as a statement put together through collective thought and lived experience rather than by a single author.

AQ1 contains only 33 words, yet it is both a concise statement and indeed a prompt for many different strands of thought. Many of our group's conversations have come back to the question of just how we come to hear the voice of God (or whatever we choose to call it). In AQ1 this voice is described as 'the promptings of love and truth' – so that is where we started.

One of the images that sticks with me about these promptings comes from Walt Whitman's *Song of Myself*:

*I find letters from God dropt in the street,
and every one is sign'd by God's name,
And I leave them where they are,
for I know that wheresoe'er I go,
Others will punctually come for ever and ever.*
(lines 1286-1288)

But there also come into my head memories of my upbringing where conscience was seen as a route to separating good deeds from bad. It too was thought of as an internal voice. 'Can you do this or that with a clear conscience? What does your conscience tell you?' The index in our current printed *Quaker Faith & Practice* makes no mention of conscience (though there are several references to consciousness which is a related but not identical matter). Its predecessor – *Christian faith and practice in the experience of the Society of Friends* – published in 1955, certainly does deal with conscience though it has a pretty sceptical notion of its value, choosing to quote a Yearly Meeting definition of 1879, perhaps to point up the fact that the issue had been well and truly dealt with and disposed of:

As the eye is to the body, so is conscience to our inner nature, the organ by which we see; and as both light and life are essential to sight in the natural eye, so conscience, as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God ... (para 170, op.cit.)

This quote probably reflects the attitude that most Quakers held for some time. Certainly, it was a view supported vigorously by Caroline Steven whose short book, *Quaker Strongholds*, was published in 1890 (and of which the opening sentences appear in *Quaker Faith & Practice* 2.02 and are still among the most uplifting in the whole collection). In her own book she writes:

Conscience as we all know, is liable to perversion, to morbid exaggerations ... to twists and crotchets of all sorts. (It) can never be our supreme and absolute guide ... In a broad and practical sense, we all know that if there were nothing above conscience, conscience would assuredly lead many of us into the ditch ... The light by which our consciences must be enlightened, the light in obedience to which is our supreme good, must be something purer than this fallible faculty itself. ... It must be the power in

which we live and move and have our being – the power and the presence of God. (p17)

This seems to me to be a nonsense, and indeed something of an insult to all those folk whose lives and works we admire because they are forces for good in our troubled world, and yet who do not share our spiritual commitment. Surely the reservations I have quoted are not suggesting that we experience not one, but two internal voices, possibly locked together in ceaseless debate as in 'My conscience tells me to do/value/work for this, but wait a bit, the promptings of love and truth are pushing me in a somewhat different direction'. Obviously, my conscience has been shaped by many life experiences, and not all of them are what others might approve, but they come together in a totality that reflects what I value; and they shape what I do and evaluate what I have done. And because I have some kind of religious belief of a Quaker kind, that conscience moves along somewhat predictable lines.

I realise that my thoughts are leading me back to Freud's notion of the *superego*, or more probably to Socrates' assertion that *the unexamined life is not worth living*. And these are perhaps areas to which our interesting group will return. In the meantime, my argument here is that we should focus our minds on the opening words of AQ1 – *Take heed* – because these promptings reach us all, and as in Whitman's signed notes, they are there for us all, and not just for Quakers.

Oxford Open Doors 2022

Open Doors / Open House

10 & 11 September

Open Doors 2022 is taking place in September. Our building will be open from 11:00 to 16:00 on Saturday 10 September and 13:30 to 16:30 on Sunday 11 September.

Would your group or committee be interested in running any events during Open Doors? If so, please do let the Office know so we can publicise it.

In the past we have had a pop-up café offering refreshments (very popular) and gathering donations for OxFAP. Also on offer have been children's activities, exhibitions, a plant stall, information about building proposals, talks on Quaker Action, book displays in the library, Meet a Quaker, and tours.

We always need individuals who will meet-and-greet, help out, and provide a Quaker presence in the Meeting House. A sign-up rota will be on the notice board at 43, but above all we would love your group to take ownership of a particular activity.

We are looking forward to another wonderful Open Doors. Thank you!

Contact: Jacqui Mansfield / Deb Arrowsmith
office@oxfordquakers.org



Photo by Anthea Richards

Plant Pots Needed

Anthea Richards

The garden group will be running a plant outreach stall for this year's Open Doors 2022 event.

We need small plant pots. If you have any spare please leave them by the garden shed. Many thanks.



Editor's note:

When Deb saw how many of the contributions to this month's newsletter focused on the topics of ministry and meeting, she pointed out that amongst the many posters people stepping into the foyer at 43 are greeted with, is this —

What is a Meeting for Worship for?

It is a time: –

to be still and aware of the Presence of God within us and around us,
in other people, and in the natural world

to give thanks for so many blessings

to reflect on what has given us joy – today / this week

to hold others in the light and in love –
especially those who are stressed, depressed, ill, struggling, and dying

to bring our own vulnerability

to help us accept uncertainty

to help us realise that pain is part of our condition
and needs to be allowed

to give us an opportunity to open ourselves up –
to bring our whole self – all of it

to visualise ourselves in a place of unconditional love,
and soak ourselves in its healing power

to receive comfort and strength

to pray for wisdom, patience, kindness, peace, forgiveness
and the grace to be forgiving to others and ourselves

to be quiet and see what comes up

to be aware of what is *really* important in our lives
and sensitive to our own needs

Compiled by Friends.



43 St Giles Community Noticeboard online!



Events August 2022

Pastoral Care Group are organising a **Summer Garden Party** for everyone who attends Oxford Quaker Meeting, their families and households, refugees and asylum seekers who are their personal friends. Cakes and refreshments. Children welcome of course.

If the weather is wet we'll use the marquee and indoors.

Pastoral Care Group are experts in cake-provision, but if you really cannot resist baking, your contributions will be most welcome! Flutes, fiddles, guitars, are welcome as well.



**13 August 14:30-17:00.
Summer Garden Party
All Welcome!**

Poems in the Meeting House
Monday 22 August
'Travel' in the Meeting House
and on Afterword
Zoom 16:00-18:00



Interested?

In worship sharing events, talks, discussion groups, reading and support groups, helping / speaking at enquirers evenings??
Please contact office@oxfordquakers.org

in and around 43

Who's in this month- just so you know....



We are hoping to take advantage of a quiet August to get some carpeting and flooring done. Our painter and decorator Ian Grant will also be about refreshing long and short rooms and the landing and stairs. We are hoping to make it brighter for all



Wed 3 August 12:00-12:45

ON TOUR!

**Oxford's
Wednesday lunchtime Meeting**

@ Burford Quakers Pytts Lane Burford OX18 4SJ
Why not join us for a spot of inter-visitation and shared lunch? Seek a gathered stillness in a beautiful 1709 meeting house and explore a lovely Cotswold town? Let the office know if you need a lift and we will try to arrange.



AUGUST 2022

During the COVID-19 pandemic, many meetings and events are being held via Zoom.

Link for all Oxford Meetings for Worship:

<https://us02web.zoom.us/j/87383304611?pwd=VkkyZzZweVVRZjRmOE1JVDBFdTdwUT09>

Please contact the Office for more details:

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

From Quaker Faith and Practice

*I hear in the silence, I ponder in solitude, and I try in the noisy crowd to practise it.
What do I learn? To put gaiety before prudence, grace before pleasure, service before power.
What am I commanded? To seek patience in suffering, humility in success, steadfastness always.
What is forbidden me? To reject another's love, to despise another's wisdom,
to blaspheme another's God.*

Frederick Parker-Rhodes, 1977
QF&P 26.41

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:

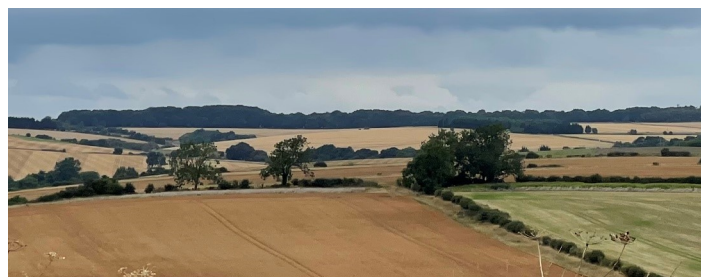
Meeting for Worship 07:30-08:00 (in person only)

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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