



FORTY-THREE

OXFORD FRIENDS' MEETING
43 ST.GILES OXFORD OX1 3LW

NEWSLETTER

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JULY 2012

40 pence

Fair Trade: Taking the Power Back!

In *Quaker Faith and Practice*, Martin Wyatt is quoted saying that "Poverty and powerlessness are bound up with each other. Poverty leads to powerlessness and powerlessness leads to poverty." (23.22) At a first reading, his words seem self-explanatory but the more you chew them over, the more profound this simple statement becomes.

Today, we are perhaps all familiar with the Fair Trade mark and the ideas behind trade justice as they have become gradually more mainstream and widely accepted. But in becoming mainstream, we can forget the powerful ideas that underlie Fair Trade. Supporting and promoting Fair Trade is, like attending a protest or signing a petition, a form of activism.

The ideas behind Fair Trade recognise Martin Wyatt's argument. The commitment to a fair wage for producers in the developing world and support for projects within their communities is a direct way of *empowering* people. Organisations like Just Change create co-operatives and build relationships that allow people to make decisions about how to lead their lives: it's not just about selling a product in order to live, it's about self-determination too.

We might assume that being powerless only refers to the victims of poverty. However, poverty is also perpetuated when those who wish to oppose it

feel unable to do so. Fair Trade empowers us, the buyer, to participate in social activism as part of our daily lives. We all need chocolate and tea (for me, on a fairly regular basis!) but we all need to

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From *Quaker Faith and Practice*

I think I have wasted a great deal of my life waiting to be called to some great mission which would change the world. I have looked for important social movements. I have wanted to make a big and important contribution to the causes I believe in. I think I have been too ready to reject the genuine leadings I have been given as being matters of little consequence. It has taken me a long time to learn that obedience means doing what we are called to do even if it seems pointless or unimportant or even silly. The great social movements of our time may well be part of our calling. The ideals of peace and justice and equality which are part of our religious tradition are often the focus of debate. But we cannot simply immerse ourselves in these activities. We need to develop our own unique social witness, in obedience to God. We need to listen to the gentle whispers which will tell us how we can bring our lives into greater harmony with heaven.

QF&P 23.52 Deborah Haines, 1978

Deadline for contributions to the August 2012 issue: noon, Wednesday 25 July

Contributions, preferably of 500 words or fewer, would be appreciated to newsletter@oxfordquakers.org, and items for the calendar on page 6 can be emailed to lukesamuelmartin@gmail.com. Paper copy can be left in the Forty-Three pigeonhole at the Meeting House. For information: tel. 01865 557373 or visit www.oxfordquakers.org

Continued from page 1, column 2

take advantage of the daily opportunities we have to be empowered. This way, we get to do both.

Recently, the Fair Trade Group have started hosting a Fair Trade stall the Sunday before the bring-and-share lunch because we wanted to share the rich variety of Fair Trade products that are available. Also, our Meeting house kitchen uses only Fair Trade tea, coffee and sugar. These may be simple things but they are a powerful way that we can put the Quaker testimony of equality into action and at the heart of our Meeting. So next time you buy Fair Trade rice or pasta from our stall (yes, there is Fair Trade rice and pasta!) then feel empowered – because it's about more than just the product.



Christopher Garrard (illustration by Beth Howard)

Four Hundred *Forty-Threes*

You may have noticed that this is issue 400 of *Forty-Three*. In May, which happened to be Local and Community History Month, the two of us went in search of issue 1. After a couple hours of exploration in the Oxfordshire History Centre, ending with item NQ3/11/N2/1, we were holding the newsletter in our hands.

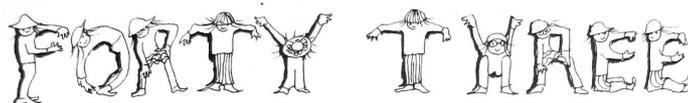
Its four pages were published in December 1978 and cost five pence. Margaret Fletcher wrote the editorial on behalf of herself, Arthur Bissell and Rowena Loverance. In that issue and the next, the editors described *Forty-Three* as “something of an experiment” to “help us keep more in touch with each other” as well as to “involve everyone in the life of the Meeting and thereby deepen our fellowship”. Issues tended to contain a ‘News of Friends’ section, with a sentence or two of updates on various people. The first issue also contained recipes, a twenty-question Christmas quiz, and an introduction to one of the non-Quaker groups using the premises (Transcendental Meditation). By the second issue, annual subscriptions were introduced (50 pence per year or £1 by post). By the second year, the colour of the paper began to

vary from month to month. We didn’t notice any gaps in publication, but there must have been some otherwise the 400th issue should have come in March.

Before finding issue 1, we came across other newsletters, including those of our Area Meeting dating back to 1948. The first issue reported on, among other things, a Friend’s successful debate at the Oxford Union concerning Britain’s practice of capital punishment. A more lighthearted article about a Christmas party in FMH a couple years later spoke of a child’s discovery that balloons can pop. Not too long after that issue came one reporting on the official opening of our Meeting House (referred to as the ‘Garden Room’!), attended by about forty Friends on 28 October 1952.

We also encountered the old *Quaker Centre Newsletter* from 42 St Giles, inside which we enjoyed Friends’ handmade comic strips. Issue 1, dated Autumn 1988, was introduced by Jim Howard who described the new Centre. There were also articles on the Porch (by Jeanne Bolam), a lunch-time talk about South Africa (Linda Agerbak), the newly formed Oxford Meeting Poverty Committee (Dennis Douglas), a Games Workshop (Philippa Sherwood), ‘Jung and the Quaker way’ (Gordon Rudlin), the Luther Street Centre (Jon McLeavy), and the history of Quakerism (Margaret Ainger). The second issue appeared in early 1989; the introduction by Peter Wallis was followed by articles on affordable housing (by Tony Crofts), ‘Healing and Wholeness’ (Bernice Joachim), Oxford City Farm (David Steel), and an article by Gordon Matthew beginning, “I am rediscovering my passion for history”.

Mark Ebdon and Rebecca Howard



*When Keith Wilson also noted the imminence of the 400th issue, he kindly created a *Forty-Three* ‘commemorative issue’, containing ten pages of content from 1978 to 1982. This is available in our Meeting House lobby for 40 pence, and digital copies are free by email: commemorative@oxfordquakers.org.*

Introducing Young Adults at Oxford Meeting



Shawn Tulecke-Paulson
talking to Tanya Garland

My great grandfather Tulecke was Polish and Paulson came from my father's father, who was Norwegian, but ethnically, I have more English in my background than anything else. Both my grandmothers were mostly English and their families lived in New England since before the Civil War. The family tree includes passengers on the landmark *Mayflower* voyage from England to the New World, the Bronck family whose 'Bronck's' estate became the 'Bronx' of New York City, and Quakers who were persecuted for standing up against Puritan hypocrisy. One of my relations attended Meeting with William Penn in Philadelphia. My mother raised me as a Quaker in Yellow Springs Ohio, where I am a Member.

I like to think that my life is the result of choices I have made.

When I was 14 years old, I felt I was treated as a bad kid and I remember thinking, 'If you think I am a bad kid, I'll show you how bad I can be!' Soon I was stealing cars. When my parents said they wouldn't take me to the Bread and Puppet circus for the summer holidays, where I had made a lot of friends in previous years, I stole a car and took myself. Bread and Puppet is a time capsule of the 1970s protest culture as they perform political satire with papier-mâché puppets up to two storeys tall. When I asked to work with them as a volunteer, the circus told me they couldn't take runaway kids.

By the end of the summer the police had a list of cars they suspected me of stealing. They had been working with a man who approached me with a deal: if I would wear a microphone and bust people for pot, they would get me a light sentence. In fact, he was actually raping me as well as other young men he used as informants. So when I stole my last car on New Year's Eve, I immediately faced a critical choice. I rejected the offer to become an informant, and was ready to accept full responsibility for my past. I did six months' school work in a period of two weeks, and did volunteer work. This helped me get a light

sentence of a \$300 fine, two years' probation and 45 hours of community service. But the fact that I was from a white middle-class background also helped.

Over the next school year I had trouble focusing and I went to see a counsellor. There was a box on the application form, asking if I had ever been raped. I faced another key choice to tell what had happened to me or skip over it. I ticked the box and within a week of telling my story to the counsellor I ran into the man again for the first time since it happened. I had largely come to a place of forgiveness but made the decision to go to the police because I knew it hadn't started or ended with me. He received a fifteen-year sentence, without the option of getting out earlier for good behaviour. At the end of the court case, a senior member of the police force came to my door in tears, thanking me for coming forward. They had been using this man, with an extensive record of paedophilia, to prosecute non-violent criminal offenders.

For the following year I lived with my father in Idaho and by the end of high school I was getting good grades, involved in extra-curricular activities, and had become a student activist. I studied journalism at university with the aim to go on to do law.

While at university, I met a woman whom I liked, although I had no inclination for a long-term relationship. She was suicidal and didn't have any support network. I didn't have the financial resources for both of us. This was another critical life choice. To make a long story short, I dropped out of university and came to live here in England, hoping we could get her the help she needed. I am happy to be still available as a support to her, even as our relationship has changed and we are no longer living together. I am confident our relationship will continue to mature in a positive way with time, and I hope our society will one day be better able to deal with people who have mental illness.

I have just completed my first year of law school at Oxford Brookes, and am looking forward to applying myself in the years ahead. The choice for me now is to strengthen my commitment to learn as best I can to love god, to love my neighbour, and last, but certainly not least, to love myself.



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Aldermarston Quaker Vigil

On the first Tuesday of every month, a few Quakers, mainly from Oxford and the West Country, stand for an hour outside the West Gate of the Atomic Weapons Establishment (AWE) at Aldermarston at the time when the workforce is leaving.

At first, those coming out of the base were making few gestures, though those driving past did: both for and against our vigil. After about eighteen months we noticed more of them waving in a friendly manner, making us feel that our demonstration with rainbow peace flags and placards is worth doing. We advertise that we are Quakers.

Our witness to the immorality of nuclear-weapon production has received further urgency because of the coalition government's very recent decision to invest £1 billion on new reactors for nuclear submarines — even though officially no decision regarding the renewal of Trident is due till after the next election in 2016. Plans are now being made for a year-long protest at AWE in 2013 along the lines of Faslane 365. If you would like to join us, please contact Sarah Lasenby (01865 725991).

Stewart Jeffrey and Sarah Lasenby

Book Club

Distorted visions
of impending doom streamed past
Later we had cake

Ruth Kim

*i thank You God for most this amazing
day: for the leaping greenly spirits of trees
and a blue true dream of sky, and for everything
which is natural which is infinite which is yes*

*(i who have died am alive again today,
and this is the sun's birthday: this is the birth
day of life and love and wings: and of the gay
great happening illimitably earth)*

*how should tasting touching hearing seeing
breathing any — lifted from the no
of all nothing — human merely being
doubt unimaginable You?*

*(now the ears of my ears awake and
now the eyes of my eyes are opened)*

e.e.cummings

Selected by **Yvonne Dixon**

Friday with Friends

Over the last few years Diana Biddlestone and Ellen Bassani organised a regular programme of Friday with Friends events and took responsibility for publicising this. When they retired from this service, we agreed to run Friday with Friends (FWF) in a simpler way with more responsibility being taken by the person proposing a particular event. The following guidelines were agreed at the June Local Meeting. Please make sure that you contact Elisabeth Salisbury and follow these guidelines if you have an idea for a Friday with Friends event.

Sandra Figgess

Guidelines for Proposers

We gather during certain Friday evenings of the year in the Garden Room or Meeting House at Oxford Friends Meeting House from 7 pm. to 9:30 pm. We currently do not have a regular programme of events but use this space for events that are organised by members of the Meeting for members of the Meeting (and others where appropriate). The co-ordinator is currently

4 Elisabeth Salisbury (01865 515163).

If you would like to suggest a topic:

- First contact the coordinator of FWF to discuss the idea. She will liaise with the warden to find a suitable date when the room is free and there is, as far as possible, no other Quaker event that evening which might compete for attendees.
- When the date and the title of the session are agreed, the person proposing the event should ensure suitable publicity in *Forty-Three*, the website and the notices by writing a brief description of the event and emailing this to newsletter@oxfordquakers.org and to notices@oxfordquakers.org. Where appropriate the notice will also be sent to clerks of other Quaker Meetings in the Area.
- Some topics may benefit from additional information so that participants know what to expect and a longer explanation than can be included in the calendar of *Forty-Three* or in notices would be helpful. If space is available this can be published in *Forty-Three* with the agreement of the editors. The notice compilers are also happy to circulate a separate attachment giving further explanation of the event.
- Proposers will normally make all the arrangements for the evening themselves, asking for support from other Friends/the co-ordinator as required - i.e. s/he would liaise with the speaker if applicable, organise refreshments and chair the session. This helps to encourage the feeling that FWF is owned by the Meeting as a whole.

Refreshments

Tea, coffee, milk and sugar are provided in the meeting house kitchen. Biscuits/nibbles are provided by FWF proposers.

Cancellations

If an event has to be cancelled or postponed let the warden and the co-ordinator know and email notices@oxfordquakers.org so that information can be circulated by email. Last minute cancellations, e.g. because of bad weather or illness, will be posted on the website, notified to the clerks' circulation list by email, and a notice will be put up in the foyer of the Meeting House by the warden.

Guidelines for Speakers

Session leaders may find it helpful to know that:

- The warden prepares the room for the session. A flip chart can be provided if required.
- Refreshments are usually available between 7 and 7:30 p.m.
- Participants are encouraged to wear name badges. Labels and pens are provided at the meeting.
- Sessions start promptly at 7:30 and finish promptly by 9:30 p.m. although they may end earlier than this if appropriate.
- Each session opens and closes with a short silence.

Friday with Friends

Friday 20 July in the Garden Room.
The session will start at 7 pm
(not 7:30 as usual)
and will finish by 9 pm.

Tim Newell will talk to us about the work of **New Leaf**, a Community Chaplaincy scheme which arranges volunteer mentoring support for short-term offenders. They hope to recruit volunteers to enable their start in Oxfordshire, and we are inviting Friends from across the Area Meeting and from other Faith and Ecumenical groups.

Jill Green and **Elisabeth Salisbury**.



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Nota bene:
Previously we advertised a talk by Kathy and Stuart on this date (see May issue, page 5). They now plan to go for an October date (when Friends are back from summer holidays).

CALENDAR FOR JULY 2012

All 43 St Giles unless otherwise indicated

Sunday 1	11 am	Friendly Bible Study	Wednesday 18	1:45 pm	Friends Fellowship of Healing
Sunday 1	12:30 pm	Meeting for Worship for Business	Thursday 19	7:30 pm	Meeting for Worship for Young Adults
Thursday 5	7:30 pm	Meeting for Worship for Young Adults	Friday 20	7-9 pm	Friday with Friends: New Leaf (see page 5)
Sunday 8	11 am	Friendly Bible Study	Saturday 21	4-6 pm	Network of Oxford Women for Justice and Peace
Thursday 12	7:30 pm	Meeting for Worship for Young Adults	Sunday 22	10:15 am – 1 pm	Fairtrade stall in the lobby (see page 1)
Friday 13	7-9:30 pm	Young Adult Friends Reading Group	Sunday 22	11 am	Friendly Bible Study
Saturday 14	10:30 am	Quilting	Monday 23	4-6 pm	Poetry group (see below)
Saturday 14	10:30 am	Area Meeting (in Burford)	Thursday 26	7:30 pm	Meeting for Worship for Young Adults
Sunday 15	11 am	Friendly Bible Study	Sunday 29	11 am	Friendly Bible Study
Tues. 17	7:30 pm	Economic Justice group (see below)	Sunday 29	12:30 pm	Bring-and-share lunch

Poems in the Library

Summer Season is:

Mondays

23 July,
20 August and
17 September

4 till 6 pm.

Stephen Yeo

Economic Justice Group

Our next meeting will be on Tuesday **17 July** at 7:30 pm in the Garden Room. Under consideration will be:

- A review of activity to date.
- Consideration of our overall aims in the light of BYM's Minute on Economic Justice and the need to work towards a different form of economy.
- Future reading and study.

Dennis Price

MEETINGS FOR WORSHIP

Sundays at 9:30 and 11 a.m. at 43 St Giles
(followed by tea and coffee)

Wednesdays at 12:15 p.m. at 43 St Giles
(followed by tea and coffee)

Tuesdays and **Thursdays** at 7:30 a.m. at 43 St Giles
(followed by breakfast at 8 a.m.)

Sundays at 10 a.m. at The Priory,
85 Old High St, Headington

OPENING TIMES (43 ST GILES)

Wednesday - Friday, 9:30 a.m. - 1:30 p.m.

Forty-Three is available online, at
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 — no reason will be asked for.

Editorial Team: MARK EBDEN, PENNY ORMEROD, and BECKY RIDDELL (Joint Editing & Production); TINA LEONARD, DEBORAH FILGATE (Proofreaders); LUKE MARTIN (Distributor and Subscriptions)