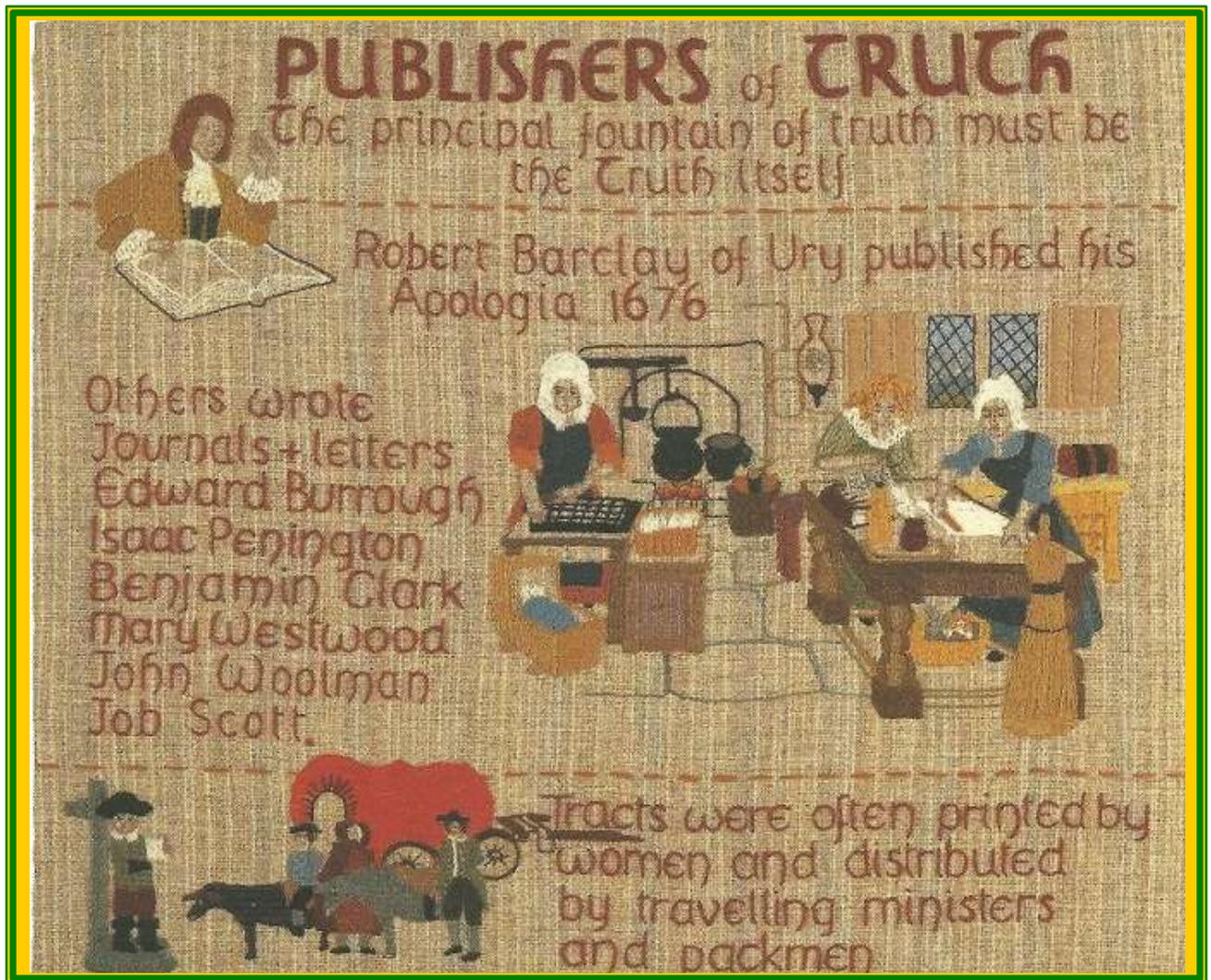


NEWS & VIEWS

AUTUMN / WINTER 2016-17



BOURNEMOUTH COASTAL AREA
RELIGIOUS SOCIETY OF FRIENDS
(QUAKERS)



My heart is awed within me when
I think
Of the great miracle that still
goes on,
In silence, round me - the
perpetual work
Of thy creation, finished, yet





Welcome

to our Autumn / Winter edition. To me Autumn reminds me of my late Dad's view that it's the most beautiful season, and the amazing and unbelievable vivid golds and reds I saw in Scotland once bear this out.

And Winter heralds Christmas again. Quakers, and everyone else since Jesus' time have held various views about the significance of traditional Christmas. Could God really decide to come amongst mankind as one of us? Is his nature really that humble? And does his love stretch to the culminating indignity of death by crucifixion?



Quakers, as others in society since Jesus' time, have held various beliefs about him. Those of any faith or religion are welcome to our religious society. But for those who agree with St Paul that Christ is the visible likeness of the invisible God then the Christmas story is a cause for real celebration. Jesus' showed us the ultimate of peace, simplicity, equality, truth and unconditional love - the perfect Quaker. It's fitting that at Christmas, some meetings add the joy of singing carols to our usual quiet worship. May we know his blessings and be filled with thanksgiving ! SDG *Editor.*

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**Who we are is God's gift to us;
Who we become is our gift to God.**

Perspectives or Distortions

from Stephen Feltham

This article was first written in 2010. Now five years later I wonder was I prescient or unnecessarily anxious?

I love the soul of Quakerism but I am less comfortable with the body especially the body that seems to be developing! I believe that there is a fundamental truth, and that is impermanence. All things must pass. I am not a conservative. I do not seek comfort from the status quo neither do I seek satisfaction in change.

A dear Friend with Bournemouth Local Meeting is wont to quote "Friends, we worship in silence, we do not worship the silence". Her comment is salient for she reminds us that whilst we have our conventions, we should be wary of becoming slaves to habit. Her concern is understated for I fear that our desire to reflect the Quaker way of doing things takes precedence over the Quaker need to be doing things.

We have no creed but we do value our testimonies. Primarily these are:

- **Peace:** We are so anti-war that we fail to be assertive in what is right and we avoid bluntness because it could be misinterpreted as aggressive and war-like.
- **Simplicity:** We are so focused on the simplicity of the Quaker business method that we are not just slow in adopting new technology but are averse to it.
- **Equality:** We are so concerned to ensure equality that we have lost balance.
- **Honesty & Integrity:** We are so concerned to be truthful that our potential impact is reduced (we pull our punches) and our desire for integrity is such that a need for caution is replaced by an aversion to voice hard truths.
- **Sustainability:** We recognise the planet as a limited resource and our dependence upon it and our responsibility to nurture and protect it.

Consider the boiled frog: Put a live frog into a pan of boiling water and he will hop out. But put him in a pan of cold water and he will stay there, turn on the heat and the frog will think

"Oooh this is nice and comfy I like this" Turn up the heat a bit more and the frog will say "Cor, this is better than expected, its really hot and tropical, I like it". Keep applying the heat and the frog will say "I'll have to get out in a minute, much more of this and it will be too much, I'm feeling quite tired". Leave the heat on and the frog will be just too exhausted to hop out. He will expire. It is a common enough behaviour pattern in communities when little changes are at first, not noticed, then quirkily enjoyed, then relished for their difference, but ultimately tolerated to such an extent that they damage the corporation until the whole fabric is at risk of collapse. My concern is that Quakers are at risk of becoming boiled frogs.

I have always been cautious of an enthusiast for a cause. I am concerned that good causes are hijacked because of another drive within them. The cause becomes a vehicle for the dissipation of their energies rather than a meritorious objective in its own right.

Quakers value their testimonies, but as in the case of worshipping in silence, are we not at risk of losing touch with what really matters and are we not at greater risk of allowing those with different motivations to act in the name of Quakerism? I am concerned about what permits us to give free reign to small groups and individuals in the so-called pursuit of Quaker values.

We are becoming a Society of two cultures. There are the long serving Friends who value the testimonies of the past and welcome the energies of those prepared to expend them. And there are those with passionate social concerns plus the energy to pursue them. But will the pursuit of those concerns attract to our Society those who adopt Quakerism in the pursuit of their own lifetime goals? And why do so many of them remain attenders rather than members? Is that the motivation to which we aspire? Is this the perennial chicken and egg argument? Do we become Quakers because of the Society's published values? Or do our values cause us to use Quakers? Does it matter?

Well, yes it does.

We are a religious society. We are not a social one even though it is right to put our religious belief to practical purpose. The absence of a creed is a difficulty because the guiding light comes from within. But who is to say that our perceived God-given inspiration is nothing else but usurpation by a cuckoo in the nest posing as a good cause?

We are a “religious” society. We are “based in Christianity” and we recognise “That of God in everyone.” I have difficulty in countenancing atheists within our number. Agnostics; Yes. Atheists; No. Has not our desire to be true to our values overridden our sense of identity? If so, I think our Quaker Grey is taking on a shade of froggy green! We are a religious society. We believe in God. Recognising that of God in someone does not mean that we are obliged to accept into membership someone with views fundamentally opposed to our own, notwithstanding what we have in common. How long before we have an informal atheists group and then a formal atheist group and how long before our society changes for ever? (*When I first wrote that sentence a few years ago no such group exists, now it does*). But is it not so that all things must pass? Impermanence is the only permanent fact so am I right to question change? Yes, I am, but I am not resisting it. I have no axe to grind on atheists but I am wary of all the other communities and special interest groups that seem to be proliferating.

Money. What a lovely, filthy, contributing, destructive force it is! Let us never forget that but for money our Society would not exist. It is essential to the progress of Quakerism. I noted the concern about the lack of funds for 2010. We should respect the place that money has in Society. I am mindful that George Fox never actually seemed to have a job. He travelled in the ministry at the expense of other people. But for the likes of Margaret Fell and her contemporaries would he have been as effective? Similarly in the last three centuries there have been notable

wealthy friends who have been the benefactors of inspired Quakers who have followed their Concerns.

Today, things seem different. There seems to be a paucity of wealthy benefactors. Whilst a few trust-funds and endowments still exist to support our work, the well heeled individuals bestowing large amounts are absent. In such circumstances should we not cut our coats according to our cloth? With a restriction on funds and ever broader demands upon them, those with the most charismatic arguments, the most vociferous voices and the most organised campaigns will achieve funds for their causes. This seems reasonable until we realise that such groups have a distinctly greenish tone to their colour and that Quakers are wearing a coat that is not from their usual tailor!

Six years ago I attended a Trustee course at Woodbrooke. I learnt that the duties of a trustee are (i) compliance with the requirements of the State, (ii) Prudent husbandry of our resources, (iii) Encouragement of our charitable aims. My perception however, is that the reverse is true. The Society’s primary focus is on the pursuit of our charitable aims (Increasingly dictated by ‘groups’), followed by a rather distant awareness about funds, followed by an abrogation of our responsibilities to one or two individuals as far as the requirements of state are concerned. Trustees seem to follow this priority and so there is no check or review of what we are doing.

My conclusion is that The Religious Society of Friends is at risk of becoming a mouthpiece for fringe groups who have hijacked the testimonies of The Society for their own corporate or individual purposes, and that such activities will bring us to loss of religious identity, loss of corporate direction, bankruptcy and disintegration.

What say’st thou?

THE QUAKER TAPESTRY came into being as a result of a chance remark made by an eleven-year-old boy attending the children's class of a small Quaker Meeting in the South West of England in 1981. His teacher, to whom the remark was made, was Anne Wynn-Wilson, an accomplished embroiderer. She had the vision of a number of large tapestry panels telling something of the Quaker story and beliefs. Enthusiasm for the project spread and more than 4,000 men, women and children in 15 countries 'had a hand' in the creation of the Quaker Tapestry. Completed in 1996, the result is 77 panels of narrative ‘crewel’ type embroidery on specially woven wool cloth.

THE OLD ORCHARDS



By *LAURA SUNDERLAND*

Once there was an orchard fair
On Hampshire's pleasant ground.
Through seasons long the trees grew strong,
While earth turned slowly round.

Plum trees, row on row, displayed
Their dazzling petals white
And apple blossoms fluttered pink
Translucent in the light.
The chaffinch there, his song would trill,
With chest as pink as any bloom
And blackbird lifted golden bill,
His lovely random notes to spill,
Dispersing evening's gloom.

Beneath the summer trees grazed sheep;
In buttercup fields below
The drowsy cattle chose to sleep,
Or wade the tranquil river's flow.
Children came to climb the trees;
Fished for minnows in the streams;
Found beetles, butterflies and bees;
Built dens, made plans, dreamed dreams.

At harvest time the pickers came,
With baskets, poles and cart,
For round red plums and coxes sweet
Or cooking apples tart.
Ripening pears of green and yellow
Grew soft and juicy, mild and mellow.
Then thoughts would turn to making jam
Or puddings and pies galore,
And fruit arranged in Kilner jars,
Would add to Winter's store.

Soon hoar frost stiffened leaves and grass,
And hedgehogs slowly crept,
Waiting for Winter's reign to pass,
As, covered in leaves, they slept.
Sawn branches fuelled the cottage fire
With scents of apple-wood and pear,
In the hearth, the flames would flare.
Whilst out in the frosty, star-lit air
The orchard boughs traced patterns rare.
Silver in moonlight, powdered with snow,
They cradled their Christmas mistletoe.

All this has changed. The world turns swiftly now.
Neat houses, row on row, replace the fields.
And all that remains of the trees are their names;
Victoria Road and Bramley Place
Pippin Close and Conference Hill.
The children go to school in cars
And play computer games.
And on the supermarket shelves,
Perfectly round and rosy and green,
An endless harvest of fruit is seen.

PRAYER as LONGING and LISTENING

A review of a Kindler Day at Bournemouth Meeting House in February 2016

Twenty one of us from all the meetings in the Area attended this Kindler-facilitated day on prayer. We did an interesting and challenging variety of activities during the day including discussion about the nature of prayer, silence and healing, working with pictures, guided meditation, dance and singing, and holding another in the light. The day was ably and sensitively facilitated by Brian Holley and Val Rowling of the Kindlers.

We reflected on the nature of prayer and for many of us prayer is best understood as tuning into a transpersonal state, beyond the mind, a communion with God or with Consciousness or Spaciousness. The names we can give this state fail to capture its essence. When we tried to describe the experience of this state, words such as peace and love and joy seemed best to express that experience.

This experience of communion and its feelings of peace, joy and love lead us to wish to share this peace with the world through many kinds of healing behaviours, shining light where there is darkness, following in the footsteps of practical mystics and healers such as Saint Francis and George Fox.

We were asked to reflect on obstacles to a prayerful state and came up with such distractions as fear, doubt, stress, anger and excessive busy-ness. We were also asked to consider as individuals and as meetings how we can do more to include prayer and contemplation in our lives. One suggestion for meetings was the practice of the Quiet Garden; spending an afternoon or a day in contemplation of a theme. Bournemouth meeting have regular quiet gardens and are happy to share with other meetings how to set up this practice.

All those that I have spoken to enjoyed the day greatly and came away feeling peaceful and positive, with an enhanced understanding of prayer. The words of a prayer we sang in the afternoon perhaps sum up the aspiration that all of us who came to this day share:

*Take, O take me as I am,
Summon out what I shall be,
Set your seal upon my heart,
And live in me.*

David Brown

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site*

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BOOK REVIEW

IN CELEBRATION OF SIMPLICITY

THE JOY OF LIVING LIGHTLY

BY

PENELOPE WILCOCK

DITCH THE STUFF.

Our spiritual growth has been stifled by our long obsession with consumption and possessions. This practical yet visionary book offers a model for a truly healthy life based on gospel simplicity. Ditch the stuff that gets in the way, and your heart is free to respond to God.

"What is in these pages works," says Penelope Wilcock. "It's the medicine for today, it transforms life."

Simplicity affects our management of time, money, possessions, speech, what we do, eat and hear, our relationships, resources, homes, transport and the way we dress. It requires discipline, especially at the outset. "But as we journey, a wonderful sense of freedom permeates our lives; the light heart that is necessary to walk gracefully in the Light."

Editor: I was so taken by the personal, practical as well as spiritual value of Pen's thoughts. This little book brings SIMPLICITY back to the fore, values become adjusted and a beautiful lightness infuses all aspects of life. I recommend this hugely to all Quakers and have even bought a copy for Bournemouth library - take, read and digest to your joy !

The book has lots of lovely quotes - and here's a few :

"We brought nothing into the world, and we can take nothing out of it." (1 Tim 6.6)

"Our wealth is the good we do in this world. None of us has faith unless we desire for our neighbours what we desire for ourselves." (Mohammed)

"Living in simplicity is about trusting God for each day, and resting in His Spirit, attentive to the quiet guidance that flows lovingly to us in every circumstance of life." (Pen Wilcock)

"I expect to pass through life but once. If therefore, there be any kindness I can show, or any good thing I can do to any fellow being, let me do it now, and not defer or neglect it, as I shall not pass this way again." (William Penn)

"Time is the coin of your life. It is the only coin you have, and only you can determine how it will be spent. Be careful lest you let other people spend it for you." (Carl Sandberg)

"To live simply costs everything; but it gives you everything in return." (Pen Wilcock)

old & unwanted ?

*Please don't throw away
your old copies of News & Views.
Return them to meetings
for newcomers to read.*

EXPIRAL STRATEGY

One day we're going to die, that's for sure.

Then what happens so far as what we leave?

It can be made so much simpler for our friends and relatives if certain preparations are in place.

In August there was a good attendance as Bournemouth meeting hosted an **End of Life seminar** ably led by Kate and, from Poole, Chris and April.

Two basics were discussed

Getting a Will (and ensuring someone knows where to find it)
cheap form from stationers OK if very simple perhaps but
solicitor and / or accountant makes things straight forward - can be free through certain charities

and

Preparing for a Funeral

preference for Quaker or Anglican (or mixture) or other form can be discussed, decided and set down

prepare some ideas for your obituary 'My Life' and make choice for your body disposal

Many contributed towards the discussions

GP Emily advised us about the basic technicalities relating to arranging Power of Attorney for when the ability to make appropriate decisions may be lost

Other matters mentioned:

Dealing with Probate (Establishing legality of wills)

Donating organs / body

Other possible considerations to leave information available about:

Bank / Building Soc name / account details (including credit card)

Insurance policies

Vehicle / tax information

Pension details

Tax Office details and reference numbers

Passport

Birth cert / Marriage cert

Mortgage details

Hire purchase agreements

Close family / friends contact information

Recommended reading:

A Which? Guide to Wills & Probate

'Last Orders' by P C Byron

NHS 'Planning for your Future Care'

The Quakers leaflet 'Funeral Wishes Form' that outlines our options

also Advices & Queries 29 & 39, and Quaker Faith & Practice 20.65 and 20.66

It is hoped to select a Friend from each meeting to hold information relating to choices securely.

It is so much simpler for those we leave behind if matters are decided and set down before we go.

So Have a Good Death !

FROM AROUND THE MEETINGS

POOLE

During the summer the **Celtic Art & Spirituality** group enjoyed a shoreline walk with pauses for blessings & readings. They're planning a harvest supper Nov 4.

Four times a year a Quaker leads the **ecumenical lunchtime service** at The Spire. In August the theme was Our Beautiful Planet & the Interconnectedness of all life.

New this autumn is a series of **study groups based on a Kindlers** booklet. *Barbara Crawford*

FORDINGBRIDGE MEETING HAS MOVED, but not very far

When Friends resumed Meeting in the town about four years ago, on the 2nd and 4th Wednesdays of the month, we used the School Room behind the United Reformed Church on Salisbury Street. Later we began to meet on the first Sunday of the month and needed to use a room in the next door Rainbow Centre; upstairs and on the left in the picture.



A little over a year ago the Food Bank commenced three days a week, including Wednesdays, and since they needed to use the School Room as it was next to their store, we moved into the church.

This was larger than we needed and being closer to the road, was rather noisy at times. So since the beginning of September we have moved completely to the upstairs room at the back of the Rainbow Centre, looking out over the garden. There is a small kitchen adjacent to it and space for a library too. Now birdsong replaces the traffic noise.

Len Wigg

NEWS FROM LYMINGTON

Our move to the Phoenix Room for Meeting for Worship this year has been helpful. The Phoenix room is a small building, approached through a beautiful garden, standing apart from the main Community Centre. Our Meeting has become smaller and in the smaller room we have drawn closer together. Members, new Attenders and occasional visitors have been made welcome and so far everyone has been able to negotiate the steep wooden steps leading up to our new home. We have no designated Overseers, but I hope and believe that the support and concern of Friends within the Meeting, as well as our own families, helps us to get over the death or illness of loved ones and to deal with our infirmities. We have two named Elders to form a link with Area Meeting. A group of four people meet to consider the spiritual welfare of the Meeting and, through Steve Tilley, we gain insight from the Kindlers. We have also formed a poetry group which meets once a month at Laura's house.

So the members of Lymington Meeting share their blessings and their friendships. We know that in this troubled world we are fortunate indeed to live in such a beautiful and peaceful place and through our Charity collections and support of bodies such as the UN, Amnesty International and Asylum Seekers perhaps we may be able to give some help to others in need. We will be joining the other Lymington Church and Faith Groups in supporting the Christmas Tree Festival to be held in St Thomas' Church, and our tree will be decorated to illustrate Friendship all over the World.

Laura Sunderland

BOURNEMOUTH MEETING

It has been a joy to welcome new attenders over the last few months and some visitors on holiday. Our annual **strawberry tea** in June raised £215 to sponsor beds at the YMCA for homeless men.

In August we welcomed Friends to the area meeting for an **End of Life workshop**.

Instead of the **healing meeting** on Saturdays, names are entered in our healing book that are read at the end of Meetings for those to be held in the Light.

We have fortnightly meetings on Monday evenings to **"Explore Quakerism"** and Euranis Neile is holding meetings in her home as part of her Equipping for Ministry Project.

National Quaker Week was celebrated by displays in our entrance hall, distribution of Quaker badges and a drop in tea party. On the second Sunday we welcomed about two dozen isolated elderly people and their drivers to tea at the Meeting House as part of the Contact the Elderly Scheme.

Connie Hazell

WIMBORNE MEETING IS MOVING

We are moving out of the Hanham Centre, that we have occupied since 2014 as Dorset County Council is changing the Lounge into office space. From Sunday 6th November 2016 Meeting for Worship will take place at 10.30am on Sundays at Wimborne Town Hall, 37 West Borough BH21 1LT close to the Tivoli Theatre. The Town Hall has no car park though 'dropping off' is welcomed by driving through the archway entrance. The closest car park is in Redcotts Lane. Our fortnightly Meetings for Learning will also take place at our new venue though will change from Wednesdays to Thursdays, (as before, 7.15 for 7.30p.m. The first Meeting for Learning will be held at the new venue on Thursday 2nd November 2016. That on Wednesday evening 19th October will take place in the Hanham Centre.

We look forward to welcoming Friends at our new venue.



Jane Schwarz

WORSHIP, LEARNING & FUN TOGETHER



What makes a new Quaker meeting work? Our experience in Wimborne has been the shared objective to worship together, to learn together and to get to know one another "in those things that are eternal".

Many new to Quakers have found their way to us in the 2 years we have been a new local Quaker Meeting, and wanted to stay. Fortnightly opportunities to meet, at our Meeting for Learning, provide time to deepen our sharing, beyond the meeting for worship on Sunday's. We try to find times to be together socially too: deep conversations in pubs as well

as in our homes over coffee. A monthly bible study has now begun in a local pub too! Also, during the summer we had a garden party in the sunshine to raise funds for a refugee charity.

Richard Bush

STUDY GROUPS (organised by Poole and Swanage Meeting) Contact: 01202-681443

1. **Quaker Faith and Practice** All at 2.30pm
2 December 2016; 13 January 2017; 17 February 2017; 17 March 2017

2. **Evening Study Group** **Early Quaker Women** Roger Gillett's home
8 December 7.00 - 8.30 pm

3. **Morning Study Group** **George Fox** Friends Meeting House, Poole
12 December 2016 10.15 for 10.30 am

All welcome, Margaret Lloyd



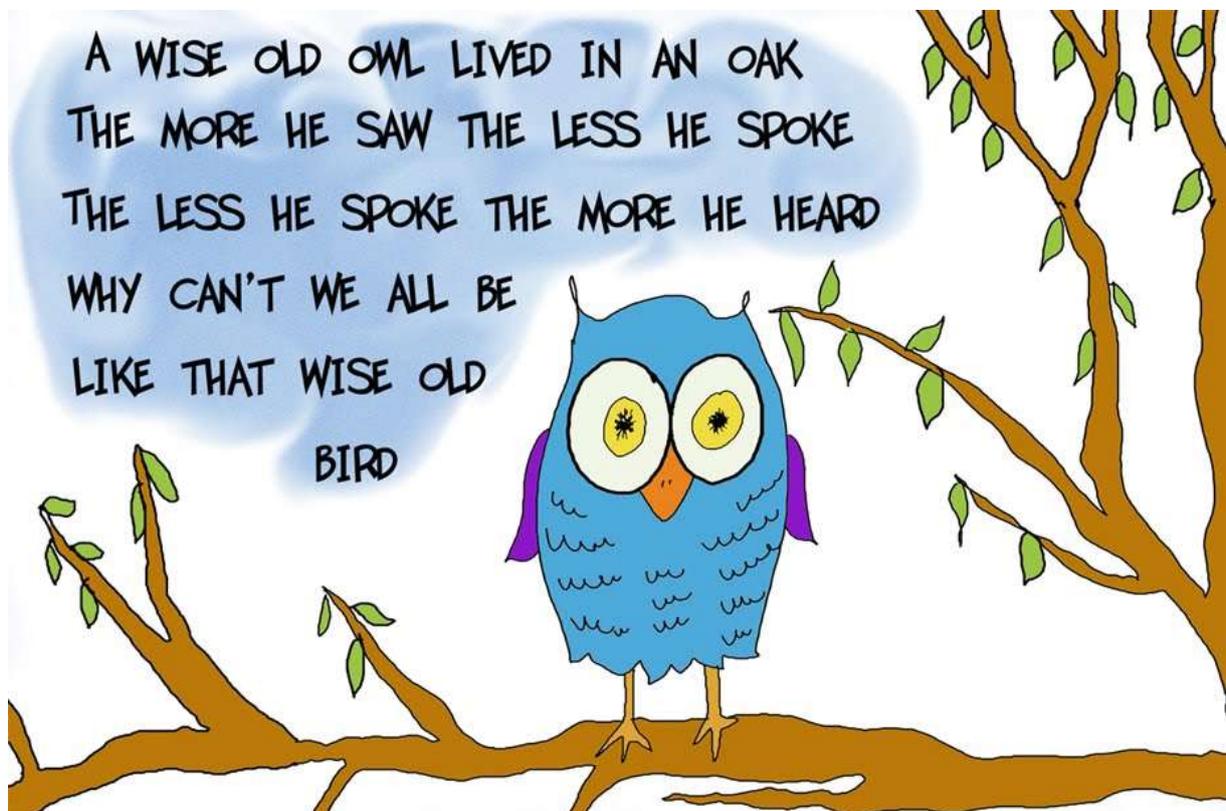
A renewal poem

It is good to be here
among the fertile soil of mystery
trying to create gardens
out of this jumble of word;
or beachcombing together
along the endless shore
our feet splashed by the playful waves
of the eternal ocean.

Here, as we walk
in the company of the Self in others,
the boundaries between this and that dissolve
as our silence touches.

Dare we head for the horizon
to submerge ourselves
where there is no horizon?
No beginning, no end
no up, no down;
a place of 'no differentiation'
where conversations cease
for we are all words in one conversation.

Brian Holley



FAITH

By *Penelope Wilcock*

IS ABOUT OUR LIFE SET WITHIN THE COSMIC DIMENSION OF MYSTERY; it explores and interprets the meaning and significance of human experience. In his life and teaching, too, Jesus links the basic and simple realities of everyday eating and drinking with the majestic greater reality of the kingdom of heaven.

The parties that sprang up around Jesus were the bubbling over of gratitude and joy. The coming of Jesus is the signal for the party to start. In his presence, joy is not only appropriate but it is also inevitable.

EARLY QUAKER POETRY

Poole Meeting have been having a monthly study group on Early Quakers in Britain 1646 - 1666. Surprisingly (for me) there was a chapter which included early Quaker poetry, which seemed to be most prolific during the time of severe persecution in the 1660's. Attached is one of the poems we came across, and rather enjoyed as its language and sentiment resonates with the present day.

William Smith became a Quaker in 1658, and was a prolific writer of tracts, pamphlets and epistles and was even able to keep writing when in prison. He died in 1672. He published a pamphlet 1664 which included this poem.

Roger Gillett.

Thou pure life, what is like unto thee?
Thy path is peace, thy love is full and free:
Thou art the chiefest good, thy beauty doth excel:
Blessed are those that in thy bosom dwell.

The fullness of thy springs doth satisfy the poor.
The freshness of thy streams is always rich in store:
The plant of thy own hand doth take deep root in thee;
And thou supplies its tenderness, and sets it wholly free.

Thou art both first and last, and there is not another.
Who have true liberty in thee, they do not thy life smother;
But in thy love they spring, and in thy power stand;
And they rejoice in life and peace, and rest safe in thy hand.

expect great things from god
attempt great things for god

William Carey

The freedom of the Truth

from Tom Sanders

It all depends what you mean by 'Truth' . . .

"I was thinking in Meeting the other day..." began the young man in conversation with one of the Elders. "Well, thou shouldest not," came the response.

I do quite a lot of thinking in Meeting for Worship. It sometimes feels as if there's some teaching going on when new insights appear, seemingly from nowhere. You may be the judge, in what follows, whether I "shouldest not".

First, to scripture:

- *You shall know the truth, and the truth will set you free.* John 8.32
- *But when he, the Spirit of truth, comes, he will guide you into all the truth.* John 16.13
- *What is truth?* John 18:38 - Pontius Pilate examining Jesus prior to the crucifixion.

These days we seem to have many different kinds of truth.

There is the Absolute Truth, proclaimed by some with great religious certainty and sought by others with rather more humility.

Then we have relative truth, which, along with relative ethics, seems to blow with the wind of expediency.

And, of course, there is the kind of truth that gains currency not from reality but from the number of times it is emphasised, by the passion with which it is repeated and by the number of people that are willing to believe it. This is seen most often in politics and the press. Religion is not immune.

Truth, it seems, is more often what it is perceived to be, rather than what it actually is.

So, what truths do Quakers have to offer the world? Two of the most important come from *Advices and Queries*: '*Be open to new light, wherever it may come from*' and '*Think it possible that you may be mistaken*'. These seem to me to discourage certainty of the strident, divisive kind and emphasise humility in its place.

This is what I ended up with after two Sunday mornings.

- Any proclamation of 'Truth' that leads to oppression, division, dissension, judgement or elitism is likely to be mistaken.
- Any understanding of 'Truth' that has to do with liberty, equality or social justice is likely to be on the right lines.
- Any interpretation of 'Truth' that is reliant solely on what is codified in a book with no reference to personal experience and reasoned debate may well miss the point, as might any 'Truth' reliant solely on personal experience with no reference to historic religious writings and the 'testing' of a religious community. We Quakers have had our problems with that in the past.

Most religious traditions seem to agree that to understand the nature of Truth it is necessary to lay aside ambition, self-importance, attachment to material things, structures or people. That's not easy.

What came to me most strongly is that it is at least as important to lay aside our fears, which is hard indeed.

And this is where I got stuck, because I could not find a way of explaining what I meant by 'Absolute Truth', which is one of those phrases that seems to have as many meanings as there are people who use it - just like 'God'.

In my mind, and at present, the two are pretty much the same thing; analogies or metaphors, along with 'Spirit' or 'Light', though that does not really help much.

"If you would know the Truth you must lay aside your fears." - that's what I 'heard' in the stillness of Meeting for Worship.

It is part of our human nature, when we are not sure about something, to bolster our uncertainty by seeking out and joining others who seem of the same mind - especially if they help us to define our position more firmly. Thus reassured, we may find ourselves affirming our view as 'better' than that of others, eventually creating a 'them' against whom our 'us' is guarding 'Truth'. Thus creeds and traditions, whose intention is explanation or reassurance, become a kind of ring-fence to keep 'them' out. Rigid adherence is required to allow 'us' in. Our belief system becomes closed and defensive rather than open and liberating.

Religions do it. Political parties do it. Fervent nationalists do it, especially in times of conflict. People die because of it.

We have Shia and Sunni, Protestant and Catholic, Orthodox and Liberal. And that's before we get to conflict *between* religions. (Though it seems to me that these really have their base in political, cultural or economic inequality and just use religion as a handy label).

Quakers are not immune - far from it. We've had impassioned debate between 'universalist' and 'christo-centric', 'theist' and 'non-theist'. We've seen people hurting deeply over the question of equal marriage. We have our passions about the role of Trustees, about the actual meaning of the Peace Testimony, about buildings, about the significance of Quaker faith and practice and 'right ordering' (Yes, I have got it right; Quaker faith and practice. No capitals to reflect definition, just lower case to give description).

We have our anxieties about losing our place, our way, our treasured framework that helps us make sense of the world. So, very understandably, we dig our heels in.

'Living adventurously' can sometimes mean living uncomfortably. Nobody promised that 'new light, wherever it comes from' would be easy.

What distinguishes Quakers from many other religious groups is that we do not pretend to have *found* the Truth. We merely announce that we are *seeking* the Truth. 'Religious Society of Friends of Truth' we used to call ourselves.

But, if we feel uncertain, uncomfortable, threatened - in aspects of our life together as much as in our relationships with other faith groups - it requires considerable effort to set those fears aside. We are no different from anyone else in that regard.

Apart from one, hugely valuable, amazing, experiential fact. Quaker worship. Where we try to lay aside our selves and join together in waiting stillness. Where we learn by listening together rather than telling one another what to believe. Where, surprisingly often, healing is found, unexpected ways forward discerned, understanding gained.

This for me is the freedom of the Truth - or Spirit, or Light.. or God.

"If you stumble at mere believability, what are you living for?"

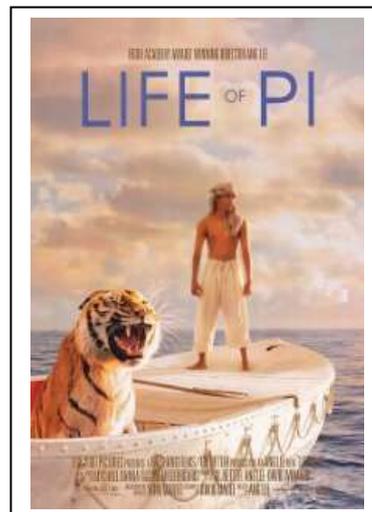
FILM REVIEW

Life of Pi (2012) - from a novel by Yann Martel

Probably the best film I've ever seen. It has gripping adventure, thought provoking theology and much to appreciate about different cultures and the animal kingdom. It earned over \$600 million.

The 12 year old Indian boy, Pi, is raised a Hindu within the family business, a zoo. He was introduced to Christianity at a local church and later Islam too. He decided to follow all three religions as he 'just wants to love God'. His mother supports his desire to grow, but his father tries to convert him.

In Pi's teens, thorough lack of business the family decide to move to Canada where the animals would be worth much more. But on the boat journey there is a terrible storm to shipwreck the boat and at the loss of all aboard except Pi who climbs onto a lifeboat with a few animals including a great Bengal Tiger called Richard Parker. There began an epic journey of several months with just Pi and the tiger surviving. Eventually washed up on an uncharted island packed with fresh vegetables and meerkats Pi realises that they must continue onwards to survive ultimately. Pi's faith was central to his survival approach and he was able to develop a relationship with Richard Parker.



On recovery, in Mexico, Pi is quizzed by two officials who simply don't believe his survival story. So Pi converts the characters from animals to people in his account for them. Pi points out that



neither story can be proven and neither explains the cause of the shipwreck. So he asks the officials which story they prefer: the one with animals or the one with people. Interpretation is subjective but the question is intended to serve as a moment of theological reflection. Are you a person who prefers to believe in things that always make sense / things that you can see? Or are you a person that prefers to believe in miracles / take things on faith?

The officers choose the story with animals. Pi thanks them and says "And so it goes with God".

john gibbs

Isaiah 30

The Lord is compassionate, and when you cry to him for help, he will answer you.

If you wander off the road to the right or the left, you will hear his voice behind you saying "Here is the road - follow it !"

Happy are those who put their trust in the Lord.

OUR MODERN NAVY

The Royal Navy is proud to announce its new fleet of Type 45 destroyers.

Having initially named the first two ships HMS Daring and HMS Dauntless, the Naming Committee has, after intensive pressure from the European Union in Brussels, renamed them HMS Cautious and HMS Prudence.



The next five ships are to be HMS Empathy, HMS Circumspect, HMS Nervous, HMS Timorous and HMS Apologist.

Costing £850 million each, they comply with the very latest employment, equality, health & safety and human rights laws. The Royal Navy fully expects any future enemy to be jolly decent and to comply with the same high standards of behaviour.

The new user-friendly crew's nest has excellent wheelchair access. Live ammunition has been replaced with paintballs to reduce the risk of anyone getting hurt and to cut down on the number of compensation claims. Stress counsellors and lawyers will be on board, as will a full sympathetic industrial tribunal.

The crew will be 50/50 men and women, and will contain the correct balance of race, gender, sexuality and disability. Sailors will only work a maximum of 37hrs per week as per Brussels Rules on Working Hours, even in wartime. All the vessels are equipped with a maternity ward, a creche and a gay disco. Tobacco will be banned throughout the ship, but recreational cannabis will be allowed in wardrooms and messes.

Saluting of officers is now considered elitist and has been replaced by "Hello Sailor". All information on notice boards will be in 37 different languages and Braille. Crew members will now no longer have to ask permission to grow beards and/or moustaches. This applies equally to female crew.

The newly re-named HMS Cautious will be commissioned shortly by Captain Hook from the Finsbury Park Mosque who will break a petrol bomb over the hull. She will gently slide into the sea as the Royal Marines Band plays the Village People's "In the Navy". Her first deployment will be to escort boatloads of illegal immigrants to ports on England's south coast.

The Prime Minister said, "Our ships reflect the very latest in modern thinking and they will always be able to comply with any new legislation from Brussels."

Her final words were of course, "**Britannia waives the rules !**"



**Pride
comes
before .**

Letters to the Editor

Dear editor

Thinking about Helen Carter's letter in the Spring Edition re 'Stereotyping' in the 'funny' article about Gay and Jewish life challenges me. The humour of the joke about the 'successful' Jewish boy has passed her by. I found it hilarious. Without the stereotypes it would not be funny. The joke was a send-up. I doubt that any Jewish or gay people would find it offensive in the least. Stereotyping is the lingua franca of the jester and comedian. I ask you, what would life be without humour? My grandchildren would respond 'Get a life!'

Michael Scott.

Dear Editor

I write in response to a utube video taken from a local mosque in which the great majority of Muslims present (common Sunis, not extremists) agreed with the Koran that the best possible punishment for gays is to criminalize, stone or kill them as prescribed.

I've been saying all along that it's not just fundamental Islamists that are a threat to us in the West but the whole belief system that is Islam which holds to the words of the Quran as god-given, therefore can not be broken. The mullahs and imams instruct their Muslim followers accordingly, interpreting the Quran literally, with its 8th century roots in Arabic tribalism, including male dominance and misogyny, homophobia, xenophobia, sharia law and its associated primitive, barbaric punishments.

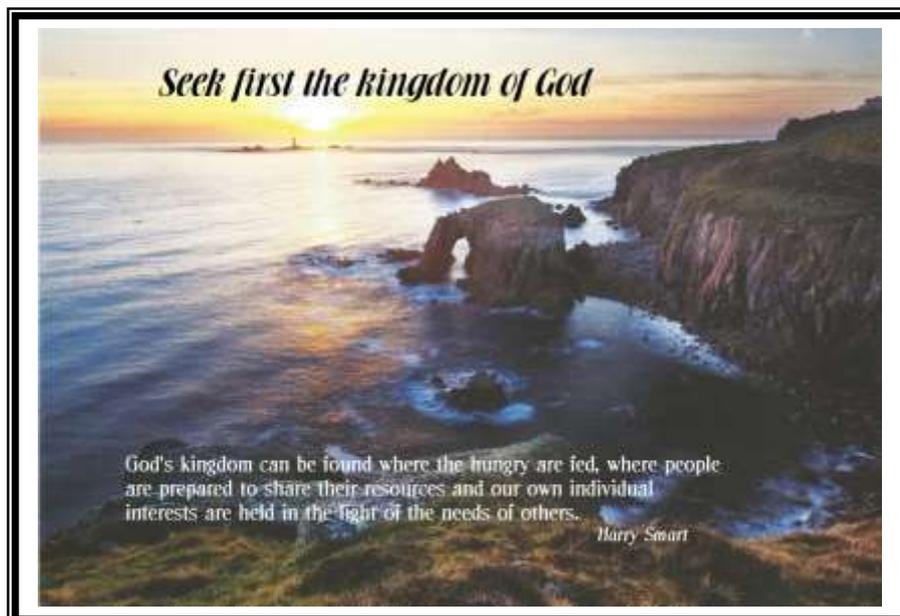
Unlike Christianity and Judaism, Islam hasn't undergone any true reformation and thereby a consequential renaissance, which moved Western civilisation away from Biblical dogma in to the secular world of artistic freedom and scientific endeavour.

This has nothing to do with the Left in particular but the 'blame' can be laid at the door of all political parties, whether they be on the moderate left or right of centrist, liberal democracies: their desire to be politically correct and particularly to ensure access to the 'black gold' - OIL, the essential lubricant of modern civilisations!

As to a solution to this ever-growing menace I fear for the worse unless and until an Islamic reformation begins, set in motion by influential Islamic leaders at the centre of Islamic politics in the Arabic countries of the Gulf, Saudi Arabia, Iran and Iraq.

I won't hold my breath!

David Cartwright (in Thailand)



Simplicity

Bournemouth elder Len Wigg recently led a short study group on this important topic after a regular Sunday meeting for worship. Among other items, he directed us to Quaker Faith & Practice 25.09 written in 1979 by Richard J Foster. It lists “ten controlling principles for the outward expression of simplicity.” Len invited a small group of us to revisit those principles and offer any new, 21st century insights on them, given they were drafted nearly 40 years ago. We came up with the following:

1. “Buy things for their usefulness rather than their status.” We agreed wholeheartedly with this rejection of ostentation but also recalled William Morris’ exhortation to own only that which is either useful OR beautiful. May we Quakers also buy some things solely for their aesthetic value, as well as buying other things for their usefulness? A ticket for a concert because the music is beautiful? A rose for the garden because of its scent? John’s jolly colourful socks rather than plain black ones? [Yes, this is a reference to this magazine’s editor who was present at the study group but who promises he is not giving space to this report just because we’re making his socks famous!].
2. “Reject anything that is producing an addiction in you.” We agreed and cited the obvious candidates of alcohol, drugs and gambling. But in the 21st century we must also be aware of addiction to digital technologies including computer games, mobile phones and on-line betting which can so hinder direct, personal, face-to-face relationships.
3. “Develop a habit of giving things away. De-accumulate.” This is good, we thought, for both the receiver who benefits from the gift but also for the giver who thereby curbs any tendency to be obsessively possessive of their property or money. It also leads to a less cluttered life for the giver. The many and varied ways of recycling open to us now are useful methods of giving away rather than merely throwing away. It is just as important to give freely of time and energy as it is to give physical objects or money.
4. “Refuse to be propagandized by the custodians of modern gadgetry.” This, we thought, was a call to resist being manipulated by advertising, marketing or peer pressure into owning or using devices. Instead, we should be wise, discerning and independent minded when considering how to spend our money, time and energy.
5. “Learn to enjoy things without owning them”. This can be done, we suggested, by borrowing from communal facilities such as public libraries and toy banks. It can also be done by acquiring needed items jointly with friends, family or other groupings and co-operatively sharing use of them. It can also be done by enjoying communal facilities in situ such as the public gardens, art galleries and museums.
6. “Develop a deeper appreciation for the creation.” We agreed and thought of birdsong, pets, natural landscapes, sunshine and sunsets over the Purbecks as seen from Southbourne clifftop!
7. “Look with happy scepticism at all ‘buy now, pay later’ schemes.” We agreed with this call to avoid credit because the interest paid is a waste of money. Also because waiting until an item can be bought without using credit encourages patience and discourages consumerism and materialism. It also allows time to consider whether the item is truly needed or wanted. One group member thought 0% credit deals were acceptable because money wasn’t wasted on interest payments but another group member suggested that even 0% deals had to be paid for somehow and this was probably done by unhelpfully raising the price of the item concerned for everyone, whether they were using the 0% credit deal or not.
8. “Obey Jesus’ injunction about plain, honest speech.” We agreed with this instruction not to lie. But group members disagreed on whether this was absolute or whether white lies to save hurting the feelings of others were acceptable!
9. “Reject anything that will breed the oppression of others.” We saw this as a call for ethical shopping. We should not, for example, buy clothes, shoes and footballs made by children in Asian sweatshops or food produced in Palestine’s illegally occupied territories or, a generation ago when these principles were first written, food from apartheid South Africa.
10. “Shun whatever would distract you from your main goal.” We took this to mean that our main goal in this context is to live simply and that this 10th principle is a call to be watchful for anything, whether listed above or not, that may unhelpfully complicate our lives.

understanding *DIWALI*

Diwali is one of the happiest holidays in India. People clean their homes and decorate them for the festivities. Diwali is one of the biggest shopping seasons in India. People buy new clothes for themselves and their families, as well as gifts, appliances, kitchen utensils, even expensive items such as cars and gold jewellery. It is also the period when children hear ancient stories, legends, myths about battles between good and evil or light and darkness from their parents and elders.

Prayers are offered before one or more deities, with most common being Lakshmi - the goddess of wealth and prosperity. On Diwali night, fireworks light up the neighbourhood skies. Later, family members and invited friends celebrate the night over food and sweets.

Diwali is celebrated by Hindus, Jains, and Sikhs and some Buddhists to mark different historical events, stories or myths but they all symbolise the victory of light over darkness, knowledge over ignorance, good over evil, hope over despair.

The Yoga, Vedanta and Samkhya schools of Hindu philosophy share the belief that there is something beyond the physical body and mind which is pure, infinite, and eternal, called the Atman. The celebration of Diwali as the "victory of good over evil" refers to the light of higher knowledge dispelling all ignorance, the ignorance that masks one's true nature, not as the body, but as the unchanging, infinite, immanent and transcendent reality. With this awakening comes compassion and the awareness of the oneness of all things. Diwali is the celebration of this inner light over spiritual darkness, knowledge over ignorance, right over wrong, good over evil.

Diwali dates back to ancient times in India. The festival is mentioned in Sanskrit completed in second half of 1st millennium AD. King Harsha in the 7th century Sanskrit play Nagananda mentions Deepavali where lamps were lit. Rajasekhara referred to Deepavali in his 9th century *Kavyamimamsa*, where in he mentions the tradition of homes being whitewashed and oil lamps decorating homes, streets and markets in the night.



Diwali is celebrated in the honour of Lakshmi, the goddess of wealth.

The 5-day festival of Diwali begins around mid October on the day Goddess Lakshmi was born from the churning of cosmic ocean of milk by the gods and the demons. Those who worship Lakshmi receive the benefit of her good mood, and therefore are blessed with mental, physical and material well-being during the year ahead. The festival of Diwali marks the start of a new Hindu year.

Children pose during London's Rathayatra, the biggest festival of the International Society for Krishna Consciousness, at Trafalgar Square (Credit: Keith Erskine/Alamy)



THE BOURNEMOUTH WILLIAM TEMPLE ASSOCIATION

5 December 2016

THE LIFE & TIMES OF THE TOLPUDDLE MARTYRS

7 November 2016

ENACTMENT OF SUSANNA WESLEY, MOTHER OF METHODISM

5 December 2016

THE NEW ATHEISM & ITS DISCONTENTS - GOD IN THE WEST IN THE 21st CENTURY

9 January 2017

MINISTRY FOR THE THIRD AGE

6 February 2017

ANYONE WHO WLECOMES ONE OF THESE LITTLE ONES IN MY NAME WELCOMES ME

6 March 2017

SUFFERING - IF GOD EXISTS, WHY DOESN'T HE STOP IT?

3 April 2017

BRINGING CHRISTIAN RELIGIOUS EDUCATION TO LIFE

At Marsham Court Hotel, Russel Cotes Road, Bournemouth. 8pm

Information Katherine Evans 01202 546240 kathyevanswta@yahoo.co.uk

MIND THE GAP

From the conference "Why **EQUALITY** is better for **EVERYONE**" in September 2016
by Vicki Tongeman www.lifeandmoneyskills.co.uk



So here I am sitting in a discussion group being run by Nicholas Holtam (Bishop of Salisbury) at the "Mind The Gap" conference held in the teaching area at Poole Hospital. We have been listening to Kate Pickett, co-author of the book "The Spirit Level" telling us that societies that were more equal economically experienced far fewer sociological problems, including crime, mental health, life expectancy and many other issues.

As I listen to the other delegates discussing this in the room, I notice that some of them are recommending greater financial penalties for "the rich" which in some way is meant to help those who are less fortunate. There is also some talk about how "some ladies" feel unable to "speak up" in front of older men, with the implication that it is the older men's fault that they cannot do this. For some reason I feel a great resistance to both of these assertions - not stemming from a great knowledge of economics, but through some instinctual feeling that somehow these people's perceptions are not quite right, that there is something more involved that they are missing.

For instance, if only the children of the rich or educated can enjoy the prospect of a long life and satisfying career, why do we have prominent examples of individuals who had very disadvantaged childhoods, but have become self made successes like Will I Am, Peter Jones, Theo Paphitis and Wayne Dyer? And in what way are they creating inequality when they all invest huge amounts of time, money or both, back into raising up others who need help, in the best way they know how?

And if women can't speak up in front of older men, what about Karen Brady who runs West Ham Football Club and is one of Sir Allan Sugar's advisors? Or Erin Brokovich, who came from a humble background but used her "common sense" to achieve a groundbreaking lawsuit against a large company in America by persuading ordinary people to stand together against them, and a lawyer close to retirement, to risk his life savings to take up their case?

For me, the real inequality in society comes from a lack of trust - how we trust others, trust ourselves, and trust life. Given the right guidance and healing, each and every one of us has the inner resources to be, do and have what we really want, regardless of our background, our education or our current financial status. We do not need to tax the rich to get this, we can create it for ourselves, and we can feel equal to anyone else in the world if we choose to. But first some need to de-program themselves from the beliefs of inequality and lack that we have picked up as children, as well from those who surround us now. Then we will all "feel" equal regardless of our background or education, and that is what will make the difference to our behaviours, mental and physical health, and our life experiences.

Life And Money Skills is a Not-For-Profit organisation delivering financial and self-confidence workshops to those with low incomes including Parents, Young Parents, the long-term unemployed, those in recovery from mental health, violent relationships or addiction issues, and the Probation Services. We provide the service free to targeted individuals who have been chosen by our Community Partners to receive our training including Children's Centres and charities working with these service users.

Our workshops and courses are guided by the needs of the partner organisations and the individuals involved, addressing what is most important to them at that time, as well as including guidance on positive money management and positive reinforcement for themselves and those around them. When funding permits, we even provide some 1-1 coaching sessions using NLP, the tools of excellence, to help those who are particularly open to moving forward in their lives. We aim to reach 10,000 individuals overall and, this year, to raise £5000 for ourselves on top of any grant funding we may be lucky enough to receive. It takes £10 an hour to help to change someone's life for the better.

Equality comes from within. Help us help others to let go of poverty, lack, and inequality, and move towards an understanding that we are all created equal and can help others by moving into abundance - in relationships, in self approval, and in life. Together we will create a greater equality in this nation, and all will benefit regardless of their background or circumstances.

For more information please contact Vicki lifeandmoneyskills@gmail.com 07550 080949.

ZINGY LIVER & BACON

Easy, inexpensive and nutritious

FOR 2

100g chicken or lambs liver pieces
spoonful of flour
packet back smoked bacon (about 7 slices)
1 medium onion
1/2 mug water
3 medium parsnips
3 medium potatoes
small block lard about 1 1/2" square
1 small 340g bottle Aldi Tomato & Red Chilli Italian Pasta Sauce



- * Peel, halve and add onion thickly sliced to sauce in saucepan and bring to simmer
- * Sprinkle flour on a plate, remove pieces of liver from packet and cover with flour; put aside
- * Cut up bacon as a block into medium pieces (don't split the slices)
- * Put lard in a roasting dish and place in oven to melt
- * Peel potatoes and cut into nice roast size pieces
- * Peel parsnips and cut in half
- * Put potatoes and parsnips into the roasting dish and cover thinly with melted lard
- * Roast potatoes and parsnips in oven about 1/2 hour
- * Add liver, onion and 1/2 mug of water to sauce and continue to simmer about 1/2 hour
- * Warm up plates and serve - no condiments, herbs or spices required

Oh so simple, but amazingly tasty (but not spicy hot) ! Double the quantities for 4.

The Journey through Advices and Queries



The forty two Advices and Queries can be seen as taking us on a journey from Spirit into the World. The journey begins (1) with “the promptings of love and truth” and ends with asking us (42) “to maintain the beauty and variety of the world.” The journey can be seen as having four stages.

It starts by us nurturing our **openness** to (2) “the healing power of God’s love” by various means such as setting aside (3) “times of quiet,” (4) finding “inspiration in the life and teachings of Jesus,” remembering (5) “the importance of the Bible and the writings of Friends,” (6) “working gladly with other religious groups,” and (7) finding inspiration from other sources such as “the natural world, the sciences and arts, in our work and friendships, and in our sorrows as well as our joys.”

The journey continues and deepens as we join others in **our shared worship and Quaker community**, feeling (8) “the power of God’s love drawing us together and leading us.” We need to come to meetings (9) “with heart and mind prepared” even when we are (10) “angry, depressed, tired or spiritually cold,” “being assured that (11) “God’s love and strength to go on with renewed courage” is available to us all. We are encouraged to play a full part in worship because (12) “we all share responsibility for the meeting for worship.” We should not for example assume that (13) “vocal ministry is never to be our part.” As a meeting, we need to trust in (14) “divine guidance” and that “we shall be led into unity,” playing our part individually with (15) “an informed mind as well as a generous and loving spirit.” Beyond local and area meetings, we are also asked to uphold (16) “our yearly meeting and the world community of Friends.”

The journey then requires us to show **our love and support for others in our meeting and in the wider community**. It is our calling to (17) “respect that of God in everyone,” and to (18) “bear the burden of each other’s failings,” and to support children and young people, and (19) “recognise the gifts they bring.” We are told of the importance of service including giving (20) “a right proportion of money to Quaker work.” Our work and relationship with the wider world requires us (21) “to cherish friendships” and to remember that (22) “each one of us is a unique, precious, a child of God.” One of our relationships with others may well be marriage, where we are entreated (23) “to cherish one another for life,” and parenthood needs to be respected for its provision of (24) “love and stability” to children and young people. Where separation or divorce happens, an attempt should be made (25) “to maintain some compassionate communication” for the good of all. We are also invited to make our homes places of (26) “loving friendship and enjoyment,” In our lives we are invited (27) to “live adventurously ... in the service of God and the community” and to take (28) “the fresh opportunities” that “every stage of life offers.” It is good if we can (29) “approach old age with courage and hope,” and it is helpful to (30) “contemplate our death and the death of those closest to us.”

The fourth stage of the journey takes us into **the wider realms of politics and business**. We are asked to maintain the peace testimony, living (31) “in the virtue of that life and power that takes away the occasion of all wars,” and to be (32) “involved in the work of reconciliation between individuals, groups and nations.” We are also encouraged to play our part in (33) “working to bring about a just and compassionate society” and (34) “to remember our responsibilities as a citizen,” not forgetting to let our (35) “first loyalty be to God’s purposes.” Sometimes we will be called to uphold (36) “those who are acting under concern, even if their way is not ours.” In the wider world, we need to be (37) “honest and truthful” and “to maintain strict integrity” in our dealings and transactions, even sometimes having to take (38) “unpopular stands.”

We need to navigate a careful path through life considering carefully (39) "the ways to happiness offered by society," discriminating between activities which are fulfilling and those which are potentially corrupting, being careful for example around (40) "alcohol, tobacco and other habit-forming drugs." Finally, in the interests of ourselves and the wider world, we are advised to (41) "try to live simply" and to (42) "show a loving consideration for all creatures," but not to forget to "rejoice in the splendour of God's continuing creation!"

If we can manage to make this journey through Advices and Queries: to be open to the healing power of God's love, to play our full part in our smaller and wider communities, and to live principled and loving lives, then truly we can hope with confidence to "walk cheerfully over the world, answering that of God in everyone." (George Fox, 1656)

David Brown

GAINING A BIBLE OVERVIEW

It is commendable that friends from Wimborne Meeting have arranged a programme of readings in order to read the bible in one year. Jeff says "it's more of a journey through Scripture than a study. It is reading as much with the heart as the intellect, but of course there is openness to all sources of insight.."

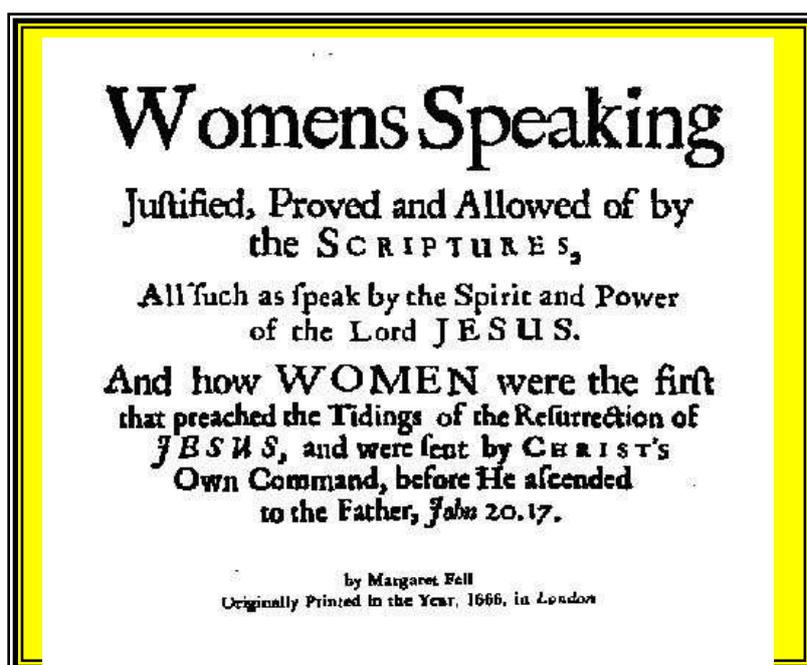
With the Holy Spirit's inspiration, when we read the Bible we can hear God speaking to us - in words of love and affirmation, conviction and direction. Through it all we will be given the tools to do the works of God.

"All Scripture is God-breathed and useful so that the servant of God may be thoroughly equipped for every good work." (2 Timothy 3)

Monthly meetings to share and discuss are held at breakfast time at The Man in The Wall (Witherspoons), West Borough, Wimborne BH21 1NF.

Contact Jeff (0774 862 5709), or Jane for more details and the Planner outlining sections of Law, History, Poetry, Prophets, Gospels, Church History, Letters and Prophecy.

by MARGARET FELL 1666



A Day Course in September 2015 with Tutor Betty Hagglund
at NEW MILTON QUAKER MEETING

EQUALITY

May Day and Bournemouth Meeting had a wide-ranging discussion on Equality after the Meeting for Worship and shared lunch. We considered the paradox that we are unequal in many ways such as our gifts or our wealth but equal in the sense that there is that of God in all of us and that God loves us all equally.

One quotation in front of us from Quaker Faith and Practice 22:33 was that *"it becomes possible to love one another as God loves us."* What a challenge!

However, we often fail to love each other but rather discriminate against some people. Quaker Faith and Practice sections 23:32 to 23:46 talks of discrimination on the grounds of race, sex, class, disability, and sexual orientation. We forget our essential equality and worth when we discriminate against people that we regard as inferior in any way. Other kinds of discrimination, for example against the mentally ill, the unemployed or refugees are also prevalent.

It is hard to know to what extent the world is becoming more or less equal but we can do our bit both individually and collectively. We finished our discussion by contemplating in silence the reminder expressed in Quaker Faith and Practice 23:36 that *"The Religious Society of Friends has a duty to play its part in ending these abuses. Being aware of injustice and doing little about it condones that injustice."*

We will be meeting to discuss the other testimonies one by one after the first Meeting for Worship of the month in September.

Do come along and join in. Looking for wisdom together is an inspiring process.

David Brown

BOYS WILL BE . . .

BOYS at dozens of primary schools are now entitled to wear skirts, following the introduction of 'Gender neutral' uniform policies, which also means that girls can wear trousers. Allens Croft School in Birmingham is one of forty primaries that have re-written their dress codes as part of a Government-funded drive to support LGBT (lesbian, gay, bi-sexual & trans-gender) children: for the past year all of its pupils have been allowed to wear skirts, pinafores or trousers.

12 June 2016

Eighty state schools are allowing boys to wear skirts and girls to wear trousers under new government-funded "gender neutral" uniform policies.

The schools have either dropped references to girls and boys in their dress codes or have rewritten their uniform policy to say that pupils as young as five can dress in the uniform in which they feel most comfortable.

It is part of a government-funded drive for schools to be more sensitive to "trans" children who are questioning their gender identity.

Diversity campaigners have warned schools that current policies risk discriminating against lesbian, gay, bisexual and transgender pupils (LGBT).

Julie Robinson, general secretary at the Independent Schools Council, said public and private schools would soon follow suit and that some had already adjusted their policies to accommodate transgender children.

[Katie Morley](#) THE TELEGRAPH

PURE HARMONY

when North and South Korean Olympic Gymnasts
Took A Selfie Together

Lee Eun-Ju is from South Korea and her competitor, Hong Un Jong, is from North Korea. Even though their countries are technically still at war, the athletes came together for a selfie. The two were seen chatting and laughing together as they prepared to compete in the qualification for the artistic women's gymnastics. Image credits: *Dmitri Lovetsky*.



In the photo below *Lucy Nicholson* captured not only Doaa Elghobashy (Egypt) and Kira Walkenhorst (Germany) competing in beach volleyball at the Olympic Games 2016 in Rio de Janeiro but also the cultural differences of two civilizations.





If you get onto a bus today
you may well get a surprise.
Some words of wisdom from James Sale
you could indeed espy !

The bus must be yellow
and run far and near.
The words must rhyme as poetry
and over the ceiling appear.

If you are inspired to write a verse
do not use pen and tippex.
Ask Yellow Buses if you dare
To let you have an inset.



Anon (well known in poetry circles)

closing Prayer

"May God grant you always...

A sunbeam to warm you,

A moonbeam to charm you,

A sheltering Angel,

so nothing can harm you,

Laughter to cheer you;

Faithful friends near you.

And whenever you pray, Heaven to hear you."

(An Irish Blessing)



VISITORS ARE WELCOME !

Quakers offer friendship and silent worship open to God's Spirit at these meetings.
Whatever your faith please feel really welcome to join us.

POOLE	52 Wimborne Rd, BH15 2BY	Sundays 10.30am	01202-681443
BOURNEMOUTH	16 Wharnccliffe Road Boscombe BH21 1AS	Sundays 10.30am	01202-882914
WIMBORNE	The Town Hall West Borough BH21 1LT	Sundays 10.30am	01202-840994
SWANAGE	The Rectory Classroom Church Hill BH19 1HU	The 2nd & Last Sunday each month at 10.30am	01929-425740
NEW MILTON	30 Whiterfield Road BH25 6DF	Sundays 10.30am	01425-619831
LYMINGTON	Community Centre Cannon Street SO41 9BQ	Sundays 10.30am	01590-678706
FORDINGBRIDGE	United Reformed Church Salisbury Street SP6 1AB	2nd & 4th Weds of the month 1pm & 1st Sun 10.30am	01425-652527

*Quakers may have a variety of spiritual beliefs,
but we all try to live with these principles :*

Peace - no acts of violence

Equality - so no discrimination

Integrity - putting what is right and honest first

Simplicity - living without clutter, greed or waste

Love - in humility thinking of all others interests as (or before) our own

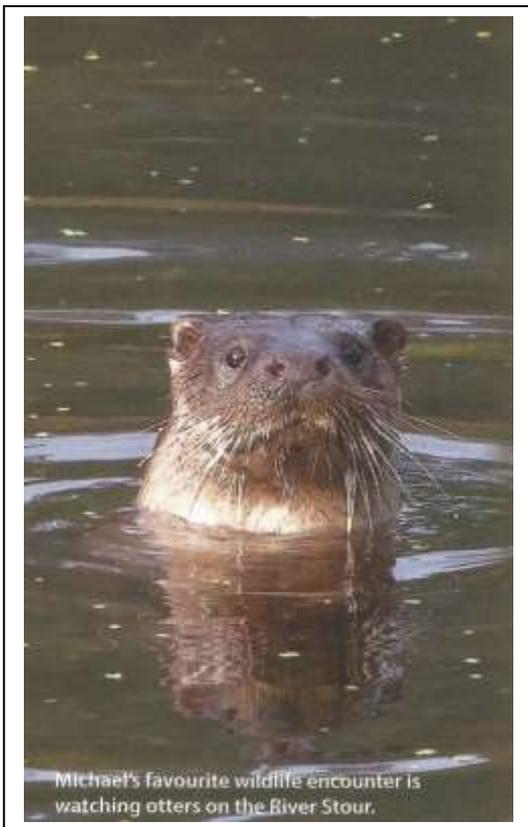
AS A MEMBER and keen supporter of Dorset Wildlife I receive their excellent magazine. Here are some excerpts from this last Edition that's very worthy to share :



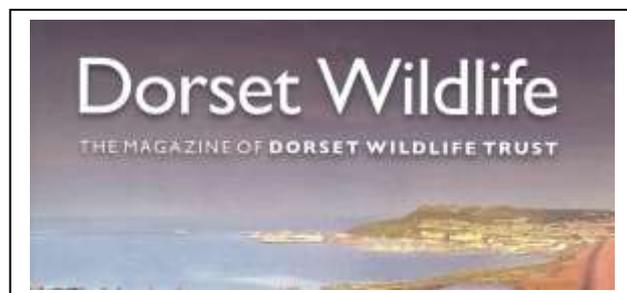
Study reveals those in touch with nature are happier

A new study by the University of Derby has revealed that smartphone addicts are significantly more anxious than nature lovers. The study, which is believed to be the first of its kind, has revealed that people who are in touch with nature use their phone half as much each day, have significantly higher self-esteem, are significantly more conscientious, emotionally stable and open to new experiences. Lead researcher, Dr Miles Richardson, Head of Psychology at the University of Derby, said "Nature connectedness is about realising our place in a wider ecology here and now. Technology must play a role in that and smartphones are clearly powerful and engaging tools. The study showed that those more connected to their phones had a latent interest in nature through taking photos of it."

Read the full story on www.dorsetwildlifetrust.org.uk/smartphones-and-nature



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01305-264620

mail@dorsetwildlifetrust.org.uk

Let your light so shine before men,
that they may see your good works
and glorify your **Father** in heaven.

Matthew 5.16

