



An Krenner Kernewek The Cornish Friend Number 26, April 2023

The Headlines: Quakers for Climate Justice, Quakers for Peace, Quakers in Criminal Justice

“Cornwall Quakers for Climate Justice” (formerly SusQIC) has been reinvigorated and members of the Group are participating in many activities, from the “Big One” Climate Justice events in London, to on-line Zoom conferences, to organising a picnic.

Falmouth Local Meeting is coordinating a response to Armed Forces Day in June, trying to provide a more balanced set of information about the “defence” industry, concerned about the recruitment of children.

The secretary of the national “Quakers in Criminal Justice” group is a Cornish Friend in Penzance Local Meeting and he has provided two articles for this issue.

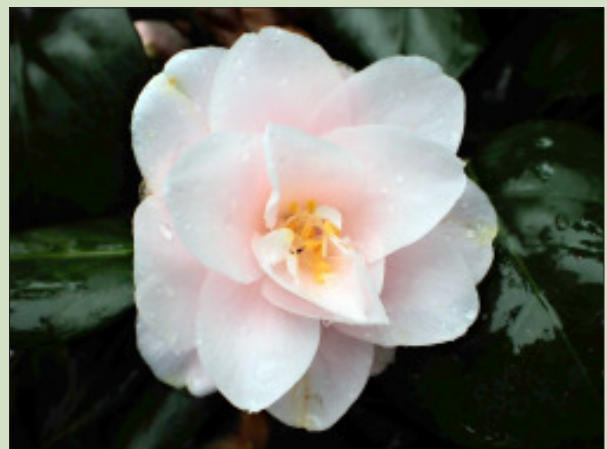
Friends in Cornwall are letting their lives speak.



Editorial

My life has been filled with challenging difficulties in the last few months, which is why this newsletter did not come out in March as intended - and now it is nearly May! I am sorry that the people who wrote articles have had to wait such a long time, and the readers too. Nancy has been prevented from participating in editing it so I have put it together by myself, but thanks to various Friends it is an inspiring issue, filled with many different thoughts and contributions. Thanks everyone!

By Jackie Carpenter, jackie@fourseas.org.uk,
Editor



I have used pictures of Camellias to illustrate this newsletter. The pictures were taken at Carthvean Farm near Helston at the end of March 2023. Ed.

Area Meeting March 2023 Summary

Area Meeting on Saturday 11th March was held at Truro Friends Meeting House. It was lovely for 22 of us from 7 of our 8 Local Meetings to be gathered there. We were particularly happy to welcome Rita Stephen as the new Local Development Worker for Cornwall and Devon formally at the Meeting for Worship for Business in the afternoon. She had greeted us herself on behalf of Truro Local Meeting to the day's Meetings.

Having spent some time from 9am on sorting the Zoom (Friends had already done this during the week, using St Austell's equipment but I was new to the system and misunderstood the instructions - apologies!) it was hardly needed - one Friend joined briefly in the morning but soon became prevented and another came temporarily to the Meeting for Worship for Business in the afternoon. So most of the time felt like back to the 'old days'. But I - and I know many others - feel (albeit with some regret) that those days have now gone, and that to enable as much quality participation as possible, we do need to get Zoom facilities fit-for-purpose.

It did - to me anyway - feel like a very gathered day, with a 45 minute Meeting for Worship to start and then over an hour's exchanges in changing pairs about a series of questions which arose from Local Meeting's responses to questions 5-10 of the 'Ten Questions' on Sustaining our Meetings. The reflections from this session are in this Newsletter and will be followed up.

We finished the afternoon's Meeting for Worship for Business with 3 minutes time to spare, and minutes have been circulated. We covered a great deal, including further plans for discussion of the way forward for clerking our AM, the use of our website including the intranet, the 2023 budget (only a £26,000 deficit!), a new Routes into Membership leaflet, the implications of the close of the Woodbrooke Centre (comments/queries of Miranda Bird of Come-to-Good, who is a trustee for Woodbrooke), the revival of AM's sustainability group as 'Cornwall Quakers for Climate Justice', a helpful Meeting for Sufferings report including the 'Loyal address to the King', an update on RJWorking's progress on providing internships for 8 young people of colour, (as enabled by AM in July 2022), plans for action co-ordinated by Falmouth LM around Armed Forces Day which is to be held in Falmouth this year, and action expressing concern about the government's illegal migration bill - remembering that all Local Meeting in Cornwall are registered as Meetings of Sanctuary. There were also information items on Cornwall Pride events, the Quaker presence at the Climate Justice events in London 21st-24th April, the CQCJ picnic at Carthvean Farm on 20th May, and the 'Regional Conversations' on alternate Tuesday evenings on Zoom, run by Pip Harris in her new role. And we managed to fit in a short shuffle break!

Unusually, under our rotating system, the clerking team continues to Area Meeting in May, which Liskeard (my Local Meeting) is to host, although the day will be at St Austell FMH, as the room in the Public Hall in which Liskeard LM meets is too small. We look forward to welcoming Judith Thompson and Sue Woodward to talk with us about the revision of 'Quaker Faith & Practice'.

By Rachel Bennett (acting AM clerk) - pictured at the Area Meeting on the right



Responding to Questions from Elders and Pastoral Friends

Last year, E&Ps set 10 questions. From the responses received from Local Meetings, E&Ps came up with 7 questions which we discussed in rotating pairs at Area Meeting.

Q1 Why have you come to Area Meeting today?

I worship at Falmouth, but am part of AM too. Wider affiliation.

To experience something bigger than Local Meeting (LM).

It's good to talk and listen.

To pass jobs on and reinvigorate.

Duty.

Attending Area Meeting is a way of charging up Area Meeting's battery.

Curiosity – how the wheels turn.

The sense of a wider Quaker family

Feeling involved & meeting people

Sharing and community

To learn – it was really lovely to start with Meeting for Worship (MfW) together

Q2 How can we be patterns and examples?

Making connections and listening to the wider community.

In deeds but not words.

By acting rightly and “speaking out” – including as an individual to friends, family and colleagues.

Valuing community, being open to other points of view and showing that this works.

Being part of the local community – authentically.

Recognising our different gifts and each other's example.

Being aware that there is a variety of patterns and examples amongst us.

Having personal integrity.

Q3 What do you understand by Quaker community?

Feeling able to express oneself and be listened to.

The experience and joy of meeting good-hearted people who have a similar understanding.

Our communities are like nesting dolls.

A sense of shared values.

Fostering informal opportunities to connect.

Being friends as well as Friends.

Quality of presence.

Sharing our journeys.

Worldwide, Europe and Britain as well as locally.

Looking after each other.

Working together on social action.

Q4 Which Quaker role do you understand the best, the least

Best – Elder.

Least – Registering Officer.

Least – role of Trustees – meeting people makes a difference.

Best – pastoral care and Treasurer.

Least – Churches Together and eldering.

Best – Clerk; we understand the relationship between the Clerk and the Meeting and the tasks involved.

Least – Trustees – the extent of their power and activities. Why are they there?

Q5 How can we best support those who undertake Quaker roles?

Come forward to share a role, dividing the responsibility.

Help them do things their way, not your way.

Asking how role-holders are doing – in themselves and in their role.

Seeking out people's strengths and encouraging involvement.

More Friends could be interested in what role-holders are doing and could avoid unkind criticism if they do it wrong.

Offering prayerful backup.

Paid-for training as appropriate.

Support from previous role-holders.

Reassurance that you don't need to be an expert.

Q6 Should there be more contact/connection amongst LMs?

No *should* – YES! – organic activity is good.

Yes – LMs should work together like the different parts of one being.

Sharing tasks and roles together.

We could have more Area Meeting-based activities, not so much based on LMs, but would people come?

Mixing meetings – non-programmed get-togethers e.g. beach, picnics.

Business Meetings should not just be about business. We need opportunities for Friends to talk, share interests and make contact.

We should try harder to include others.

Geography determines connection and disconnection.

We do what we can already.

There should be a whole area connection.

Yes, but this is sometimes difficult with small LMs and the distances involved.

Q7 What things would we like to do together at AMs?

Talk to each other in informal settings such as picnics, crafts, sharing pictures.

Easy opportunities to talk in pairs or small groups.

Do one thing at a time – e.g. AM for Business, AM for socialising, AM for Learning.

Do what we do now – getting to know each other in a structured way.

Think of manageable ways to get through some of the business.

Tosh Brice

Tosh – no-one knows where the name came from. He was christened Christopher.

Childhood holidays in Cornwall brought him here and he returned with his four children each year for many years. More recently, Tosh came to St Ives on his own for holidays from his home in Jerusalem. By 2020 he decided to move here for good.

Tosh grew up in Hinckley, studied engineering and law at university and then worked in London before moving with his wife and four children to Israel around the time of the Oslo Accords. His wife, Angela, died in 2007, and, sadly, his second wife, Deena, died in 2016.



Having decided he was an atheist at the age of eight, Tosh married a Jewish woman but did not convert to Judaism for 20 years, taking that step very seriously. In Jerusalem he was part of an observant, orthodox synagogue which aimed to be as inclusive of women as Jewish law allowed and actively engaged in campaigns for peace and social justice.

Tosh had a sense of enduring wonder and appreciation for the many people who helped to make his world bigger. From Cornwall he maintained close contact with his family and friends, in UK, Israel and Canada. There were frequent WhatsApp messages with his children about articles he'd read, music, films. One son, Olie, is a double bassist, improviser and composer, so they would have long exchanges about music – as well as Tosh seeking advice on how to make the perfect coffee!

And he continued searching, Quakerism always having been something he meant to explore. Soon after he and I met in 2020, he started to come to Meeting and joined the Nontheist Friends Network and the online group of Quakers with Jewish Connections. He was also taken with a book by a Scottish Buddhist, George Wilson, which addresses the convergence of science and mystical religion, and, in particular, non-duality and the interconnectedness of all beings. These ideas deeply affected his outlook on life during his last two years and for me point to the heart of my understanding of the Quaker faith. He greatly valued both Kehillat Kernow, the Cornish Jewish group, and the Quaker community he found at Marazion and was accepted into membership at the November Area Meeting.

Tosh and I were so delighted to have found each other. My husband of over 40 years died in 2018. Tosh and I were in no hurry to get married, thinking we would like to do so towards the end of 2023. However, when it was clear that he was seriously ill, we decided to bring the wedding forward in the hope that we would have at least several more months together. Sadly, that was not to be, and the date we'd set, and then cancelled, turned out to be only four days before he died.

It was a relationship established, but still just beginning. And yet, I remain immensely grateful for all we were able to share and for a sense of continuing inspiration through the mystery that is death.



Here's a poem Tosh wrote that was read out at his funeral in January. Thank you to all dear Friends who supported us at that event.

By Rosemary Field, Come-to-Good LM

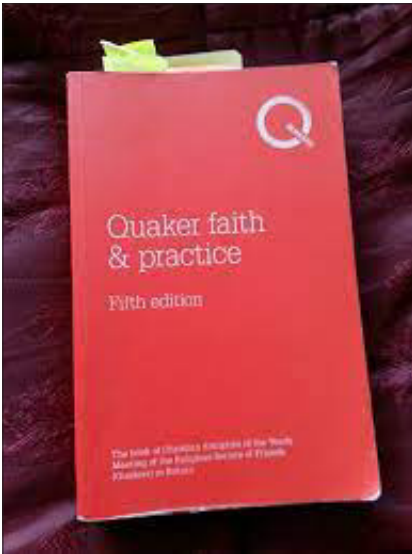
leaving life

that death is wonderful as birth may seem
a strange hypothesis (it bends my mind)
but witness death yourself; I don't blaspheme
against the sanctity of life behind
the hospital glare, readily concede
life force is strong, the strongest thing we know

in leaving life the dying have a need
for solitude, the gentle letting go,
while we stand back, observe the slowing
breath,
the slowing pulse, turn for a moment, know
them gone and breathe ourselves, reflect on
death's
mystery and wonder how we'll cope, go
on living, holding what is left of their
life in our minds, our cells, our everywhere.

By Tosh Brice, August 2021

Revision of Quaker Faith & Practice



We look forward to welcoming Judith Thompson of Exeter Local Meeting and Mary Woodward from Scotland who are on the 'Book of Discipline Revision Group' to talk with us about the revision of 'Quaker Faith & Practice'. The session, facilitated by Judith, will be on the afternoon of May 13th, after our next Area Meeting.

Britain Yearly Meeting decided in 2018 that 'Quaker Faith & Practice' needs updating. On the Quaker website it says, "This is not just a revision of the current text. We are creating a completely new publication. As Quakers have no fixed creed, we need ways of maintaining ourselves as a community. We formally call Quaker Faith & Practice our 'Book of Discipline.'"

Don't miss the session about 'Quaker Faith & Practice' on 13th May at St Austell Friends' Meeting House after Area Meeting

Aramaic Lord's Prayer

Our Friend Derek Channon, who died recently and was a member of Marazion Meeting, once many years ago read out the following version of the Lord's Prayer.

I was very struck by it and have kept a copy for use over the years and would like to share it if you have not come across it before. In Friendship, Theresa Byrne

Oh breathing life
Your name shines everywhere.
Release a space to plant your presence.
Envision your "I can now".
Embody your desire in every light and form.
Grow through us this moment's bread and wisdom.
Untie the knots of failure binding us
As we release the strands we hold of others's faults.
Help us not to forget our source
Yet free us from not being in the present.
From you arises every vision, power and song
From gathering to gathering.
Amen (May our future actions grow from here)

(It is one version from the original Aramaic. Neil Douglas-Klotz 1998)

Our Website

Cornwall Area Meeting's website –

www.quakersincornwall.org.uk

– has a "private" section, open to Friends rather than the general public, in which we post information. This is called the intranet, and we hope it will become an increasingly accessible and accepted way of getting information about our Area Meeting. To date, only 27 Friends have asked for access to the intranet. Can you become one more?

We are very grateful to Pip Harris of Ashburton (Devon) Meeting for her role in helping to co-ordinate our website on a temporary basis, but we are very aware that Cornwall needs to develop its understanding, involvement, responsibility, and enthusiasm. We invite you to gain intranet access yourself. Try doing it now!

<https://quaker.app/connect/CMS9-GMZW-YH9K/>

You are invited to a picnic by the lake on 20th May at Carthvean Farm near Helston

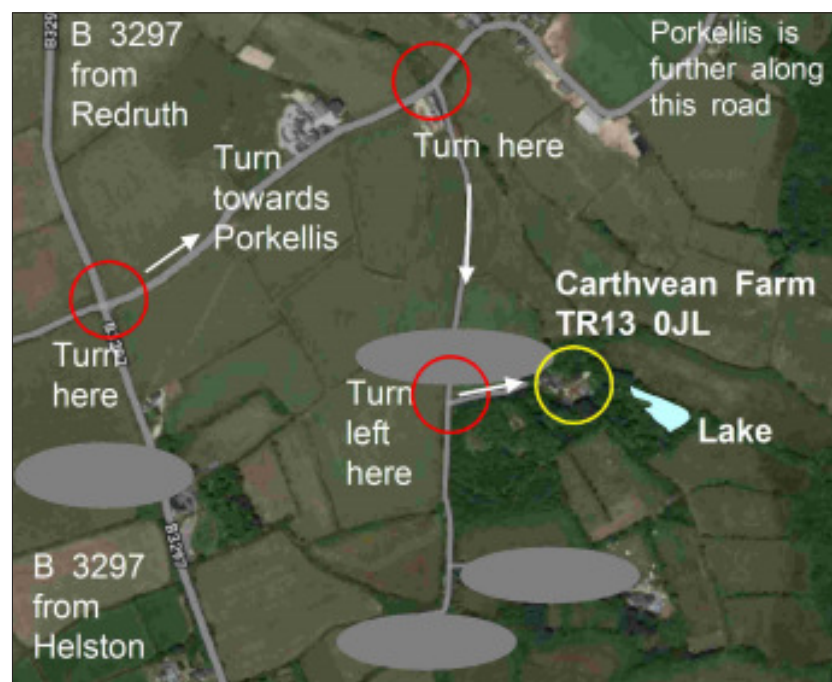
Cornwall Quakers for Climate Justice, our reinvigorated group (see page 9) invites you to a “picnic by the lake”. The idea is for all of us who are interested in Climate Justice to meet up and chat together face-to-face - which we haven’t done for a long time. An informal social gathering! All Friends and friends are welcome - just turn up, or email Jackie if you’d like a lift from Redruth station.



Saturday 20th May 2023

Carthvean Farm, Porkellis, Helston, TR13 0JL

You are welcome to arrive from 11 am and leave by 5pm. You can walk round the farm, explore, look for wildlife. The picnic will be from 12.30 - 2.30. There will be some chairs and cushions provided, but you could bring your own folding chair.



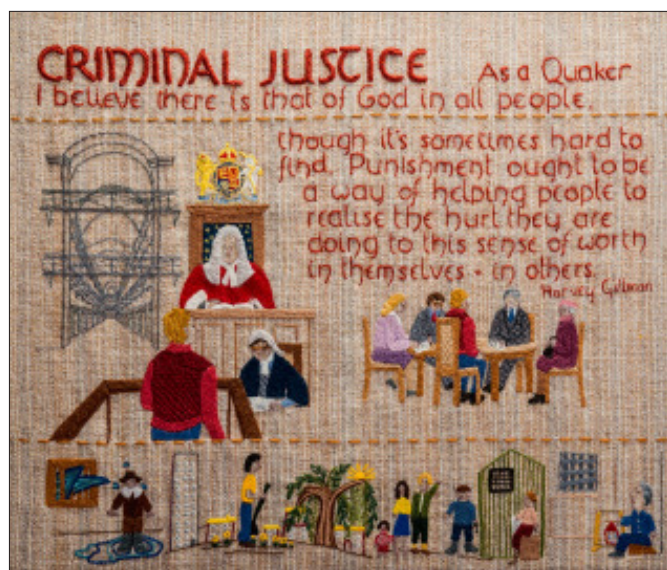
Please bring your own food, or food to put on the “bring and share” table. The opportunity for hot drinks will be provided - a kettle in a gazebo! We can all go into the farmhouse if it rains.

The farm is the home of Friend Jackie Carpenter, who is part of a cohousing community based on Quaker principles setting up here.

jackie@fourseas.org.uk

07592 741 065 (poor signal so *email is best*)

Quakers in Criminal Justice (QICJ) and Cornwall Area Meeting



Cornwall Area Meeting supports QICJ as a group member. This short article explains what this Quaker Recognised Body is all about and how Cornwall Area Meeting is involved in the work of promoting Friends' historic concern for Criminal Justice.

QICJ comprises a network of Quakers, based in the United Kingdom, who have an interest in the criminal justice system. Individual members offer each other mutual support regarding various aspects of work (voluntary and paid) within the criminal justice system. It also keeps members (and thereby their Meetings) abreast of current criminal justice issues. Group membership (from groups such as (Area Meetings, BYM bodies such as QPSW, QAAD) is a token of support from that Group for QICJ.

The main activities of QICJ are as follows:

- 1. QICJ Newsletter** - The QICJ newsletter is published three times a year. Articles are written by a diverse range of contributors; each issue provides information, shared experiences and perspectives on criminal justice matters and practices. The Newsletter is circulated to all members as both an electronic and hard copy.
- 2. QICJ Annual Conference** - QICJ holds an annual conference, to which expert speakers are invited and topics of current interest discussed. This provides an opportunity to share information and challenges with others involved in various fields of the criminal justice system.

The 2022 conference, focused on 'Trauma, Dysfunction and Criminality', with the keynote speaker being Sue Penna of Penzance LM. A previous conference had focused on our AM concern for the Decriminalisation of Drugs, and the speakers there included Tony and Voirrey Faragher of St Austell LM. The 2023 conference looked at Prejudice & Disadvantage: Groups over-represented in the criminal justice system. Details of that conference have been circulated and Lesley Chandler of Falmouth Meeting represented us our representative and facilitated one of the sessions.

3. Justice Interest Group (JIG) - as a consequence of the Simpler Governance and Restructuring initiatives within BYM, QPSW's priorities have been re-defined as Peace & Peacebuilding and Sustainability & Climate Change. As an Area Meeting, we discerned a minute of Concern with regard to this closure of BYM's work towards Criminal Justice as did many other AMs. The relevant staff redundancies and the laying down of the Social Justice Committee went ahead however so QICJ now coordinates an informal group with a brief of determining current key criminal justice issues where a distinctive Quaker voice can be discerned rooted in our values, principles and experience, and then identifying the appropriate forums in which to raise the issues.

4. Regular Updates on issues concerning the Criminal Justice System - Members regularly receive information sent electronically to all individual members and where relevant, to groups. A wealth of information and all our newsletters can be found on the website <http://www.qicj.org/>

In Conclusion

Thus, QICJ acts not only as a support and information network for those involved and particularly interested in any way with Criminal Justice, but continues to uphold our Quaker Concern for an equitable and restorative justice system. Perhaps, besides the support that Cornwall Area Meeting gives as a corporate member, your Local Meeting might also consider signing up to membership (Falmouth and Penzance LMs are already) therefore strengthening the Witness of QICJ as a Quaker Recognised Body. Join too as an individual, equally valued.

by Simon Ewart, Penzance LM, membership secretary of QICJ
quakersincriminaljustice@gmail.com.

Cornwall Quakers for Climate Justice

Area Meeting has had a group called SusQIC (Sustainability for Quakers in Cornwall) for some years, helping us all towards the Canterbury Commitment agreed by Britain yearly Meeting in 2011. Meetings of SusQIC have been in abeyance for some time, but this year, in February, the group was reinvigorated and a new name was discerned: Cornwall Quakers for Climate Justice.

The group hopes that it can work with our Area Meeting in awareness and acceptance that we may hold different perspectives on the nature of the climate and ecological crises and also on the most effective and accessible ways of working towards the best possible future, in the shorter and longer time-scales, for all life on this Earth. We hope that we can act together, supporting and upholding each other and listening to each other in a Quakerly way, without judgment and with respect, and giving opportunities for different perspectives to be heard. We are aware that Climate Justice is a multi-dimensional issue.

Its objectives are:

- 1 To bear witness to the ongoing and developing effect of human activity on our planet.
- 2 To raise awareness, inform and support Friends in Cornwall on relevant issues.
- 3 To discern responses and action which can be taken, on personal, local and wider scales, both within the Quaker Community and as Quakers within a wider community.
- 4 To uphold Friends as individuals and in groups taking non-violent action on related concerns.
- 5 To nurture our spiritual response to the climate crises.

Members of the group will be up to 2 people from each Local Meeting, appointed and minuted by the Local Meeting whose clerk will notify the CQCJ clerk. The effective working strength of the group is normally at least five members representing at least three Local Meetings.

All Friends in Cornwall will be invited to attend meetings and will be welcome. Other people are welcome by invitation from the group, should they express an interest.

Currently Rachel Bennett is the acting clerk.

Quaker Gathering in London: the Big One

On the weekend of 21 - 24th April 2023, Quakers in Britain (including a coachload from Cornwall) gathered with other groups and organisations from across Britain to give witness to the concern for climate justice and the climate and ecological crisis. We look forward to hearing news about this event in the next issue of AKK.

‘Why on Earth isn’t Ecocide illegal?’ UK 2023

10 minutes on the need for an Ecocide law: <https://vimeo.com/800969681>

I have just completed this short independent film which I hope will be of interest to fellow Quakers. I would greatly appreciate your passing it on to Local Meetings. Hampshire & Islands AM and Bristol AM have agreed to sign the Stop Ecocide International Manifesto. Hopefully other AMs will feel similarly led.

Friends are very welcome to contact me on 01983 852540.

By David George, utilityfilms@gmail.com

Convenor, Hampshire & Islands Area Meeting Sustainability action Group (AMSAG)

Note about CAM’s involvement:

March’s Area Meeting minuted that a recommendation on whether CAM should sign the International Ecocide Bill will be brought by CQCJ to CAM in May.

Quakers' ideas about the Climate Emergency

There was a 'Linking Quakers across the Region' Zoom meeting on March 28th about the Climate Emergency, facilitated by Friend Pip Harris, (now Quaker Life Support Development Officer), with several participants from Cornwall. The thing that impressed me the most was the diversity of ideas. I have tried to capture some of the ideas in this diagram to illustrate the great variety - there is certainly no fixed Quaker belief on how to respond to Climate Change, and I rejoice in the way that Quakers seek to listen to each other with compassion.

Notes of the Meeting are available.

By Jackie Carpenter, Marazion Local Meeting



Quaker voice heard at crunch climate talks

The poem below and my article on page 13 are not “unbiased” - they give my own perspective. As Editor, I am including them to encourage Friends to write about their own beliefs. I admire other Friends who seek to influence authorities; I feel that my path is different but complementary.



QUNO's Lindsey Fielder Cook at the IPCC, photo credit: QUNO.

FWCC = Friends World Committee for Consultation

Act now or it's too late, concluded the Synthesis Report of the Intergovernmental Panel on Climate Change (IPCC) which took seven years and hundreds of scientists to draw up.

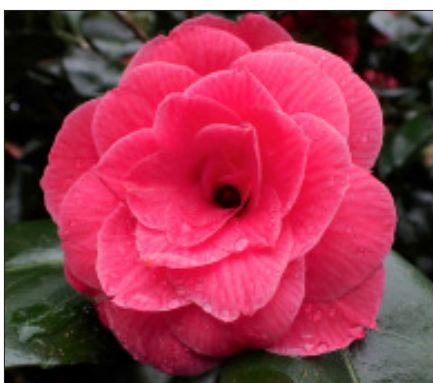
During the marathon final session, including a last 24 hours with minimal eating breaks and no sleep, the Quaker United Nations Office (QUNO) worked hard to ensure that the report set out the risks clearly and was not watered down.

Changes suggested by QUNO's Lindsey Fielder Cook ensured solutions based on climate justice, rights-based approaches, and sufficient climate finance were emphasised.

Part of the painstaking, detailed work at the coalface of the climate crisis, Cook and her colleague Alana Carlson made 24 interventions ([read here](#)), focusing on urgent, transformative, and rights-based climate policies.

Quakers were mentioned 21 times in the Earth Negotiations Bulletin, the independent reporting service on UN climate talks, which called QUNO “the ethical voice in the room.”

“It is hard to emphasise how unusual is our Quaker access in the IPCC-approval space,” said Cook, QUNO representative for climate change, who made the interventions on behalf of Friends World Committee for Consultation (FWCC).



However, saying that people around the world need hope, QUNO was unsuccessful in urging countries in the room to retain the IPCC draft finding that: “urgent, feasible and equitable near-term options are available at scale to address climate change and improve human wellbeing.”

2023

Twenty twenty three
 Love to you and me
 Happy new year? Whoa!
 We've not long to go
 Planet's near to death
 Close to life's last breath
 Global warming's here
 Damage too severe
 People not in charge
 Problem's just too large
 Soon no food in shops
 Social media stops
 Nothing is secure
 Ocean like a sewer
 Lies go on and on
 Fuel for cars all gone
 Can't buy our way out
 Money adds to doubt
 Wealth can only sink
 Economies will shrink
 Planet won't survive
 Ways for us to thrive?
 Growing local food
 Elevating mood
 Discerning God's true will
 Wishing no-one ill
 Opening the door
 To people rich and poor
 Welcoming them in
 Love will surely win
 Joy from birth to death
 Sharing what is left
 Letting our lives speak
 Experience will peak
 Saying no to war
 Peace at our heart's core
 Holding in the Light
 Black and brown and white
 Art and beauty grow
 Rich emotions glow
 Death will come to all
 Long or short or tall
 Accept what is to be!
 Twenty twenty three

By Jackie Carpenter

A Turtle's Silver Bead Of Quietude

One day in the fall, as water and air cooled, at some precise temperature an ancient bell sounded in the turtle brain. A signal: *Take a deep breath*. Each creature slipped off her log and swam for the warmer muck bottom. Stroking her way through the woven walls of plant stems, she found her bottom place. She closed her eyes and dug into the mud. She buried herself.

And then, pulled into her shell, encased in darkness, she settled into a deep stillness. Her heart slowed — and slowed — almost to stopping. Her body temperature dropped — and stopped just short of freezing. Now, beneath a layer of mud, beneath the weight of frigid water and its skin of ice and skim of snow, everything in her has gone so still she doesn't need to breathe. And anyway, the iced-over pond will soon be empty of oxygen. Sunk in its bottom-mud, for six months she will not draw air into her lungs. To survive a cold that would kill her, or slow her so that predators would kill her, she slows herself beyond breath in a place where breath is not possible.

And waits. As ice locks in the marsh water and howling squalls batter its reeds and brush, beneath it all she waits. It is her one work, and it is not easy. Oxygen depletion stresses every particle of her. Lactic acid pools in her bloodstream. Her muscles begin to burn—her heart muscle, too, a deadly sign. That acid has to be neutralized, and calcium is the element to do it. Out of her bones, then out of her shell, her body pulls calcium, slowly dissolving her structure, her shape, her strength. But to move to escape — requiring breath — in a place where there is no oxygen — that would suffocate her. So, though she is dissolving, every stressed particle of her stays focused on the silver bead of utter quietude.

It's this radical simplicity that will save her. And deep within it, at the heart of her stillness, something she has no need to name, but something we might call trust: that one day, yes, the world will warm again, and with it, her life.

By *Gayle Boss*

*I found this on the internet and felt a rapport between the turtle and me as I try to stay perfectly still during Meeting for Worship.
Ed.*

Humming-bird Hawk Moth



Haiku by Helena and Nigel Pooley and Solomon (10 years old):

Insects are flying
Birdsong all around us now
Excitement and joy

This was written by the children's group at Marazion Local Meeting on 19th March. They saw a humming-bird hawk moth in the garden of Marazion Meeting house too!



*Life is
all
about
balance*



Prepare!

I saw the news about the Turkish/ Syrian earthquake with horror. 50,000 dead. And such suffering! First the fear and terror of the shaking and the collapse. Then the efforts to dig loved ones out of the rubble with bare hands. Living out in the cold with no food or water, too dangerous to go back inside a teetering building. Life upside down, going on for weeks and weeks with no end to the suffering in sight.

“Why?” I thought. “These people have been living on an earthquake fault line for years and years, living with the knowledge that one day, there would be an earthquake. Why didn’t they prepare?”

They could have had stocks of machinery for removing rubble, maintained and serviced, ready to go. Earthquake-proof shelters, food stations, hospitals just up the hill from the fault line. Warning systems, counsellors to support people in their unbearable grief. Why didn’t they prepare?

We are in the same position. We are living with the knowledge of an imminent system collapse as the climate warms beyond our control.

Yes, people are out there, calling out, saying that we don’t want the system to collapse. Asking the rich people and the politicians to take notice, to organise system change, to alter the money system, to stop damaging the Earth.

For me, that is like calling to the Earth’s crust, telling it not to shake as the tectonic plates move.

The system *is* collapsing. It is teetering on the brink of collapse. We no longer need to wait for scientific analysis, because we can feel the first tremors ourselves. Strange weather. More illnesses. Pictures of ice melting. Fewer insects. Fear leading to wars and murders. Cold houses. Empty shelves in the food shops.

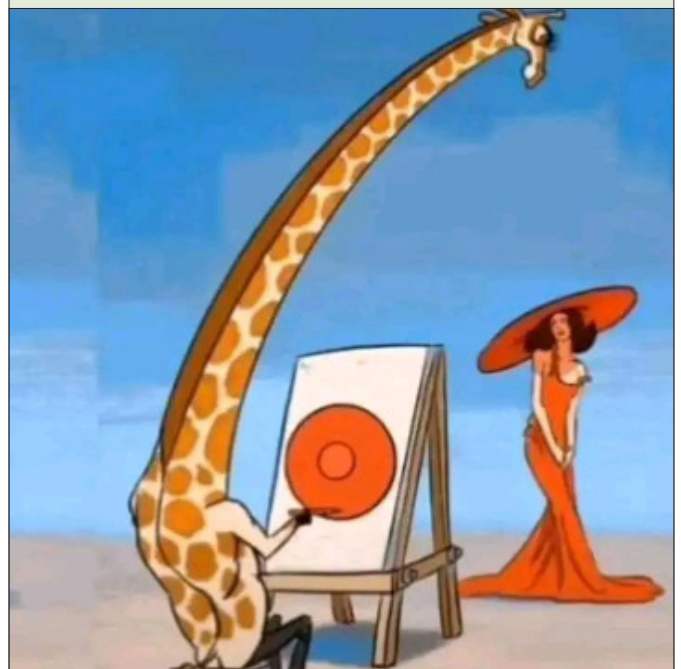
I don’t want to live in false hope; it is clear to me that it is too late to prevent a collapse of the world as we know it.

Let’s prepare. Let’s get together stocks of machinery for helping to keep people alive, maintained and serviced, ready to go. Climate-change-proof shelters, food stations, small local hospitals just up the hill from the people who will need them. Warning systems, counsellors to support people in their unbearable grief.

In Cornwall, it won’t be an earthquake: it will be the collapse of the banking system, the sudden cessation of oil supplies for transport, the lack of drinking water because the rivers are full of sewage. Not enough food, so that we and our loved ones are dying of starvation.

We need to prepare. I don’t want to sit here, fingers crossed, hoping there won’t be an earthquake. Other people can shout at the politicians telling them to change things. I don’t think they have the capacity to change things, so I want to prepare for the future ourselves. My personal wish is to work together with small groups of friends and Friends in Cornwall, planning and preparing for the future that is coming.

By Jackie Carpenter, Marazion LM



Perspective is everything

After the hunter-gatherers, the blessings of civilisation - or perhaps not

As **Rutger Bregman** (see Issue 25) observes:

'Human beings have never been angels. Envy, rage, and hatred are age-old emotions that have always taken a toll.'

Yet, **'... our ancestors were allergic to inequality. Decisions were group affairs requiring long deliberation in which everybody got to have their say'**. He cites the American anthropologist, **Christopher Boehm**, who has concluded that nomadic foragers are universally concerned with being free from the authority of others. Power distinctions between people are only tolerated temporarily and for specific purposes. The Canadian anthropologist, **Richard Lee**, worked with the !Kung in the Kalahari Desert and quotes these words of a tribesman:

'We refuse one who boasts, for someday his pride will make him kill somebody. So we always speak of his meat as worthless. This way we cool his heart and make him gentle.'



Hunter-gatherers do not hoard goods. **Christopher Columbus**, in the late 15th century, wrote in his log:

'When you ask for something they have, they never say no. To the contrary, they offer to share with anyone.'

Unfortunately, what Columbus brought in return was disease, exploitation, and death.

So why did the stability inherent in the life of the hunter-gatherers come to an end? Bregman says that the science indicates at least two causes:

1. After the end of the last Ice Age (12-15,000 years ago), as the climate changed, an area between the Nile in the west and the Tigris in the east was turned into a land of milk and honey. Food was now in plentiful supply; there was no need to forage; huts and villages were built first, then towns and temples as the population grew. Possessions got passed on from one generation to the next. Inequality grew. There were now belongings to fight over, not the least of which was land.
2. Settled life made the farmers more distrustful of strangers - and more focused on their own possessions. Clans began forming alliances to defend against other clans. War produced charismatic leaders who proved their mettle on the battlefield. Such leaders became kings in peacetime and further consolidated their power.

The arrival of settlements and the establishment of private property spelled the end of liberty, equality, and fraternity. The 1 per cent began oppressing the 99 per cent. Infectious diseases - 'crowd diseases' - appeared for the first time. The bacterial crew such as typhoid, cholera, and tuberculosis had their heydays; flu and other viruses come from the interactions between humans, farm animals and bird-life - and we know their power. We became much more vulnerable to singular events such as famine, flood, and epidemic.

In addition, the emergence of the first large settlements triggered, in Bregman's words: **'a seismic shift in religious life ... For the first time in history, we developed a notion of sin. And we began looking to priests to prescribe how we should do penance ... Sometimes it was enough to pray or complete a set of rituals, but often we had to sacrifice cherished possessions - food or animals or even people.'**

I will leave you to begin teasing out how the historical life of Jesus, and the theology of sacrifice and redemption from sin through the death of the Saviour, fits into this big picture provided by the biologists and anthropologists.



Meanwhile, Bregman makes these important points:

- It's true that for 95 per cent of human history, war and disease were virtually unknown when humans were hunter-gatherers.
- And it's also true that for nearly all the remaining 5 per cent of human history, life for most people was indeed 'nasty, brutish and short'. Until 1800, at least three-quarters of the global population lived in bondage to a wealthy lord. More than 90 per cent of the population worked the land, and more than 80 per cent lived in dire poverty.

But there has been genuine progress in very recent times for most people in the developed world and increasing numbers in the rest of the world. Industrialization has been responsible for bringing the possibility of peace and progress for many. Vaccinations save many lives; we are richer than ever before; extreme poverty has dropped to under 10 per cent; slavery has been formally abolished (although still existing); fewer people than ever before die in war.

And yet. As a direct consequence of the industrialization that has brought so many benefits to so many, we are now facing global extinction. The planet is warming, species are dying out and the truth is that the old models of growth are no longer sustainable although

nearly all politicians still cling to them even as those models splinter before our very eyes. We face an existential crisis. The wheels loosen and the crash looms.

I am reminded of a very important article - **Transformative Adaptation with Rupert Read at Glenthorne** - in 'The Cornish Friend' (May 2022). Jackie Carpenter (Marazion) wrote the article, having attended Rupert's course at the Glenthorne Quaker Centre.

Jackie shows that climate warming has now reached such a degree that we can no longer put our faith in moving from industrial growth to a more-sustainable non-growth model of community life.



We are at the mercy of forces that we do not understand. We face what the course at Glenthorne termed a Great Sorrow which requires a Great Humbling - and then, if this is accepted and engaged with, there can still be a Great Turning in which we become the agents of change. **'We are all in this together. We MUST get out of our individualistic silos, then we shall find we are grounded in a unified field of love. We need to release this incredible energy of our love into the world and move towards Transformative Adaptation.'**

I think that judgement is about right. I am neither an optimist nor a pessimist. I am, like Rutger Bregman, a possibilist.

By Rob Donovan, Marazion Local Meeting

Liskeard Local Meeting - Annual Review March 2023

Although our Meeting has many positive aspects, we are struggling with our viability and considering the way forward. We are aware that we are not the only Local Meeting facing challenges.

Meetings for Worship are held weekly, back in the ground-floor, on-the-pavement room in the Public Hall, which serves us well although it can be noisy with windows open.

Our weekly (at present) Meetings are usually blended – a trial of the last Sunday in the month being in-person only, did not work to encourage those unhappy with Zoom. Simple equipment works for our small group (2 laptops, external camera, mic. and speakers) but when the Friend with these has been prevented, we manage with a laptop on a table as part of the circle. As that Friend moves away at the beginning of March, we shall consider buying some equipment.

We have a monthly rota for reading A&Q, and the ministry about the choice can be very powerful.

Attendance. The average weekly attendance over the year is just under 4 in person and 1.5 on Zoom, although twice we have been 7 in person.



Our Meeting Room today, with minimal Zoom facility - we hope to get some better equipment again.

Optimistically, we know that there are 7 or 8 fairly regular attenders in person and one (who could not otherwise join us) on Zoom. However, several of the more regular attenders have other commitments and are not infrequently prevented. We have felt more optimistic of late but shall miss our Friend Peter Maslen greatly as he moves away.

Meetings for Worship for Business. These are not easy to schedule, partly contacting Friends able and willing to attend, and partly as the Public Hall has changed the timing of the morning booking slot to finish at 12.30 rather than 1pm - this half an hour makes quite a difference.

We considered the 'Ten Questions' after Meeting for Worship over 5 months, with some Friends sending written thoughts. We did not try to reach unity on our thoughts and responses, which were varied, although there was no conflict.

We have had a couple of sessions considering the viability of our Meeting, but it is difficult to consider this objectively without either undue optimism or undue guilt. We are considering not holding a public Meeting every week, which would allow time for visiting other LMs and meeting in Friends' homes.

Service. We have very few Friends able to take on service at present, and the Friend who deals with the Zoom equipment and is our Greeter is about to move away. We still do not have a named Pastoral Friend but we share

news of Friends after Meeting for Worship and share in contacting and support, as we are able.

Alongside our Newsletter editor and Treasurer, and a recently appointed Librarian, we have one Friend who is clerk, elder, Zoom host, a trustee and on Nominations.

The monthly Newsletter, 'The Fountain' which contains some lovely photographs, poetry and thought-provoking written pieces as well as 'clerkish' news helps to keep Friends in contact, and Communication Chain seems to work too.



The old Friends Meeting House in Liskeard after the devastating fire of 1899. Some of the ruins can still be seen. It was built in 1796 and enlarged in 1826 - there were many Quakers in Liskeard then.

Membership. We have had one thoughtful and reasoned resignation from Membership this year although that Friend is still a Quaker attender and serves still as our Treasurer and editor of 'The Fountain' (and scyther).

The resignation has helped us all to think more about what Membership (should?? – a key question) involve apart from being part of a Local Meeting for Worship – points addressed when considering the 'Ten Questions'.

Meetings for Learning – these have continued monthly on Zoom on a weekday morning with 4-6 Friends attending and are deeply valued. We have used a Worship-Sharing approach to consider topics including the introduction to A&Qs, Fox's words ending 'answering that of God in everyone' and Advices and Queries no.17.

Halbathic Burial Ground is scythed and flourishing. Ivy has (to the sadness of several) been removed from the walls to allow the Quinquennial Inspection and action now needs to be taken on the walls and the tree growth. It is very hard for local Friends to progress this, and we ask for the support of AM Premises Committee.

Community Involvement is limited, although individual Friends are active as Quakers in several ways, including Climate justice issues. We have had a presence at the Liskeard Show as part of the Churches Together stand (which links to the local Food Bank)

We are part of Liskeard Churches Together and contribute to joint services. Our clerk has just become chair, which is perhaps an unwise challenge.

Charity – we continue to collect for named Charity over two-month periods and having 'the tins' (for Meeting and for Charity) available again has increased donations, which can also be made directly to our treasurer/collector.

The above report was discussed and accepted by Liskeard Quakers.

By Rachel Bennett, clerk of Liskeard LM

Mass Extinction, it's not all bad

In terms of life on Earth, all creatures die: there is no immortality. As well as individuals, whole species and genera - related groups of species come and go. The Earth we live on, with its flora and fauna is not the planet that formed 4.5 billion years ago and it will continue to change over the next four billion years or so of its existence. Of all species that ever lived on Earth, it is estimated that over five billion, more than 99%, are thought to be extinct. Estimates of the number of Earth's current multicellular species range from 10 to 14 million, of which only about 1.2 million have been documented. A 2016 report, incorporating all life forms, estimates 1 trillion species currently inhabit the Earth, with only one-thousandth of one percent described.

Most life on Earth is bacterial and unicellular, of which we are mostly completely unaware. A mass extinction is a widespread and rapid decrease in diversity and abundance of multicellular organisms. It occurs when the rate of extinction increases with respect to the background extinction rate. Estimates of the number of major mass extinctions in the last 540 million years, (the Phanerozoic, or 'visible life' Era), range from five to more than twenty, depending on what is considered to constitute a 'major' extinction event, and the data chosen to measure past diversity. Extinction is completely natural and an intrinsic component of evolution and natural selection. Organisms have over the eons, by genetic mutation changed and evolved to adapt to the ever changing conditions on the planet. Life itself has in turn caused the planet to change.

Evolution works by mutation. Organisms pass on their characteristics to their offspring through their genes. Random changes to the genetic material caused by mistakes in copying, radiation or reshuffling (which is where sex is most useful). Mutations can be deleterious to those offspring or may give them a competitive or adaptive advantage. If it helps them survive, they will have more offspring, if not, they will die out.

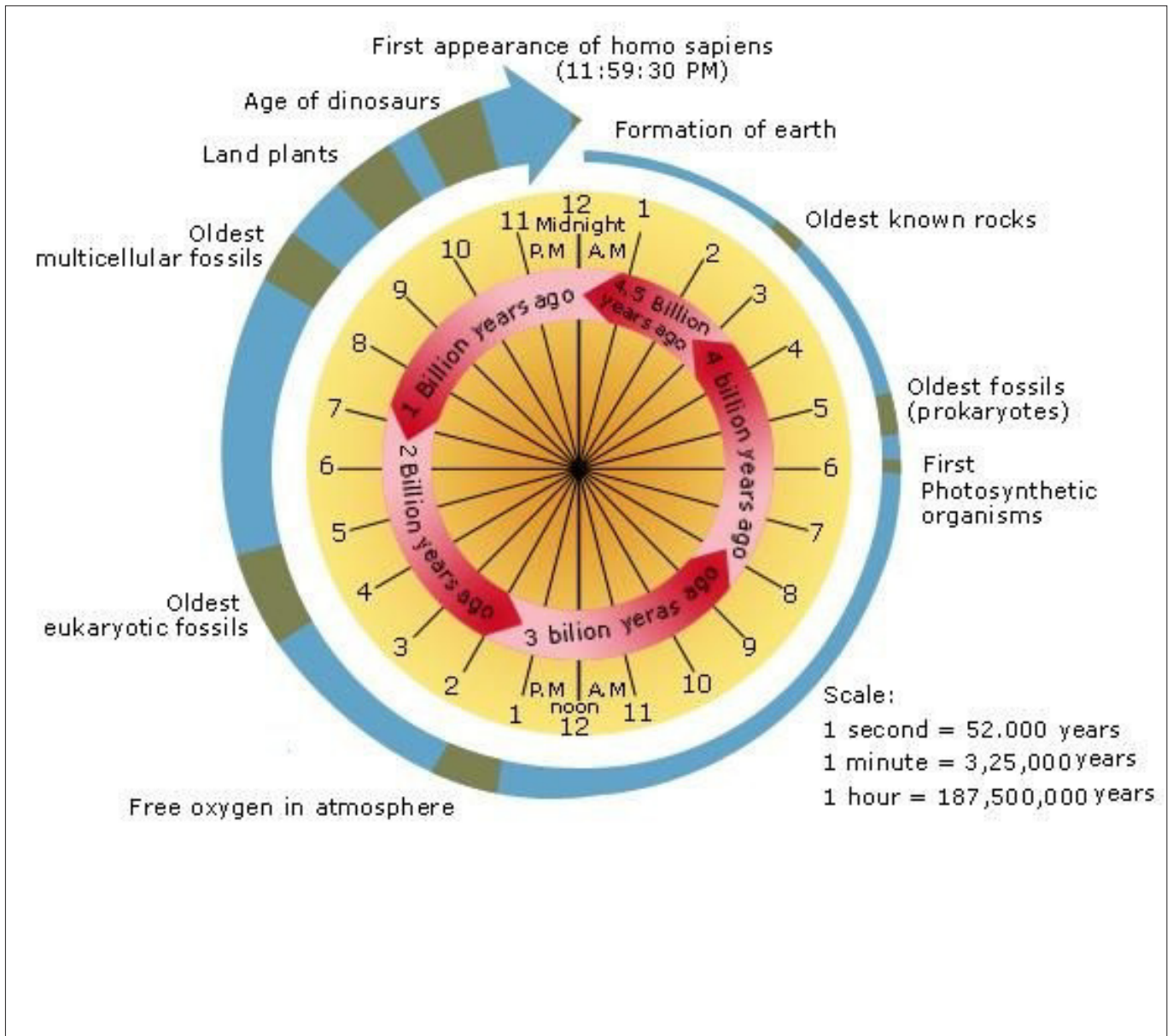
Essentially, it's the luck of the draw, if you are in the right place at the right time, with the right genes, you win: if not, it's 'Good Night Vienna'. Evolution is a reactive process, relying on random mutations in genes to adapt to changing conditions and leading to "the survival of the fitter". Darwin is often misquoted to justify the superiority of humans, he understood very well that natural selection works in the moment: it is not the fittest that survive it is the fitter.

I have given a very shallow and simplified overview of the changes of life on Earth, but I hope it shows how much chance plays in the process. We are not the ultimate, the pinnacle of evolution, just one organism that got lucky. To summarise our own evolution: somehow, life, a self-replicating system came about on the young planet and lead to the development of bacteria.

One of them evolved a successful photosynthetic system utilising water and poisoned most of its fellow organisms with oxygen, changing the planet radically in the process. Our distant ancestor bacterium managed to adapt to the oxygen environment and at some point during the Slushy Earth period evolved a multicellular proto-animal organisation.

The next big leap was during the Cambrian when true animals appeared, leading to the vertebrates: fish (our ancestor fish was lucky and wasn't killed off by anoxia), amphibians and reptiles. Each development is a response to changing environmental conditions. Many, many forms died out. Our ancestors were the lucky ones. Our proto-mammalian line almost came to an end in the Permian with the extinction of most of the therapsids but our branch made it through: it was another roughly 140 million years, mostly in obscurity, before mammalian adaptations allowed them to occupy the vacant ecological niches left by the dinosaurs.

Interestingly, it was during a period of intense global warming, the Paelocene-Eocene Thermal Maximum 55Ma (when global temperatures rose by 5-8° for about 200,000 years), that social primates evolved, ultimately leading to humans 2 million years ago.



The mass extinction we are living through began at the end of the last ice age. Most of the large mammals are extinct and of our own genus only Homo sapiens remains, the other species of “people” died out long, long ago.

Marcus Aurelius, Roman Emperor and stoic philosopher is quoted to have said: “Loss is nothing else but change, and change is Nature’s delight.”

We have changed the planet, but as I hope I have shown, so have other organisms and a lot of them were plants! Their catastrophic changes, as seen at the time, shook the dice of evolution, and by chance led to humans.

In our arrogance, we humans see ourselves as the pinnacle of evolution and take a very homocentric view of the world.

We are changing the planet, but those changes will be opportunities for other organisms. We’ve seen it already. Rats, mice, cats and dogs, chickens, walnut and apple trees, to name but a few, have all benefited from human activity. Cane toads would never have got to Australia without human intervention; and there they thrive.

We may well destroy ourselves but there will be others waiting in the wings to tap-dance onto the stage for those fifteen minutes (geologically speaking) of fame.

by The Optimist aka Peter Totman, Liskeard Local Meeting

My textile journey - Part One

Every journey has a beginning but when mine started I had no idea where it was going to lead – and I still don't! It has become a journey in which I find my new Quaker identity playing a part. My next exhibition at the Crypt Gallery, St Ives in November 2023 will be called: **COLOUR ME PURPLE AND QUAKER.**

THE BEGINNING

Great Aunt Marjorie taught me to knit when I was 5, succeeding with me as a left-hander where others had failed. I then knitted clothes for dolls! I started dress making when I was 11 in the 1960s. But the real beginning, the moment I identify as the start, came when I was 12. I was diagnosed with whooping cough and was off school for nearly a term. When my mother went shopping in our market town, I went with her as far as my magic shop – the place where I stayed with the owner's permission until my mother had finished her shopping. Magic shops such as this are impossible to find these days.

The owner sold wool and everything connected with the world of knitting – and likewise for embroidery – and tapestry – and dress making.



The owner – in my eyes then she was ancient, but probably she was in her 40s – during the time I was recovering from whooping cough made for me a template out of cardboard, hexagonal in shape.

She showed me how to cut out paper shapes using this template and then pin the paper to a piece of fabric, allowing $\frac{5}{8}$ th of an inch to spare – and then how to fold over and sew together to make a cover of hexagonal shapes. These hexagonal shapes were then sewn together to produce a large piece which was then backed with an old sheet. There was no quilting at this stage.

“You'll never finish it!”, my mother exclaimed. But I did – and it remained the cover on the bed in the guest room at home until my parents sold the house in 2000. I never found out what happened to it.

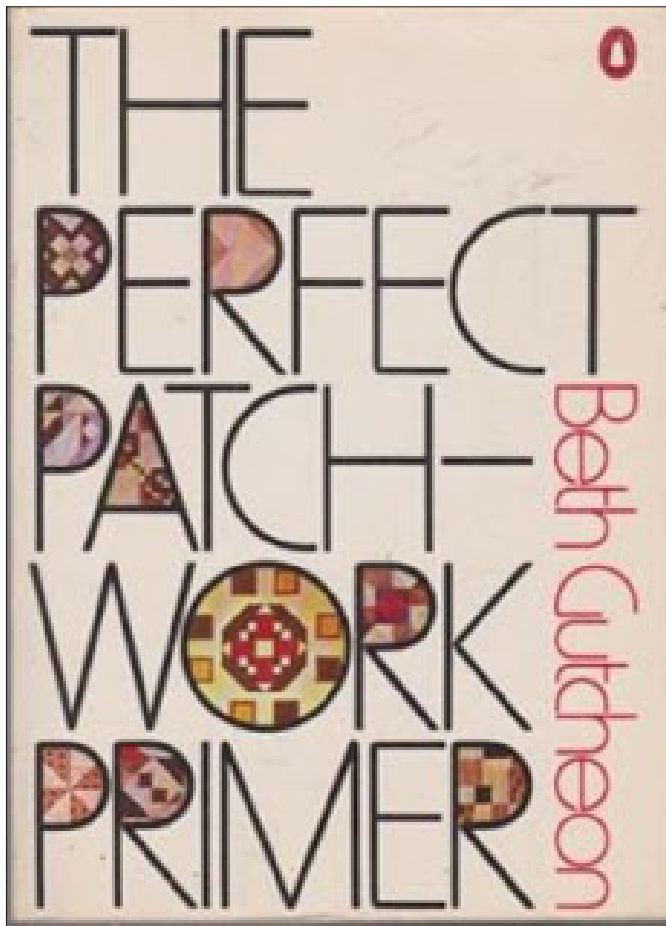


THE WINDSOR YEARS

Rob and I married in 1976 and lived in Windsor for four years until 1980. It was then that I taught myself about quilting. Two books were key:

The Quilt Design Workbook (1975) by Beth and Jeffrey Gutcheon and The Perfect Patchwork Primer (1973) by Beth Gutcheon (see picture on the next page).

I was discovering the traditional quilt designs – and developing a desire to learn how to piece them together.



It was not just the quilts which inspired - it was the Amish themselves and much of their way of life ... and I started to quilt. I also visited what would have been one of the first specialist shops for patchwork and quilting in Wallingford. There I found the wadding needed – and this, my first hand-quilted piece was created. It was also the first piece I exhibited – at an exhibition organised at Audley End House near Saffron Walden in Essex.



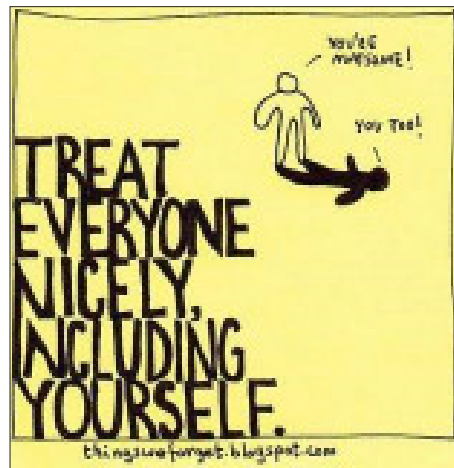
OXFORD, 1980 - 86: DISCOVERING THE AMISH

Living in Oxford gave me access to a Laura Ashley shop that sold fabric scraps cheaply and I began a collection of these – piecing them together into various covers. This was a time of learning the skills needed for piecing a quilt top. From memory, these were then used as coverings over furniture when decorating! Then in 1985, the year before we left the city, I found in our local bookshop – the Summertown bookshop – two books about the Amish that I bought and have inspired me ever since, both technically and spiritually:

The Amish and Amish Quilts (1985) and Who are the Amish? (1985) by Merle Good.

Another key book I soon acquired was **A Gallery of Amish Quilts (1976) by Robert Bishop and Elizabeth Safanda**. Discovering the Amish and their story and their quilts was really the first of the transforming events in my journey. I had discovered the power of the plain fabric and the resonance of bold colour. I understood the Amish wish for simplicity.

By Louise Donovan, Marazion Local Meeting



War costs us the Earth

The world's militaries are responsible for roughly five percent of Global Greenhouse Gas emissions, however their carbon footprint, as well as the various other ways that they contribute to climate breakdown, are rarely scrutinised. Our governments currently spend more than US\$2 trillion on militarisation, but military expansion is inconsistent with efforts to reach essential emissions targets and will exacerbate, not stem, the climate emergency. War and armed conflict lead, not only to death and destruction, but also to environmental devastation and climate breakdown. **Although our governments may argue that such “defence” spending is necessary, it will ultimately render us defenceless in the face of the existential threat posed by the climate crisis.**

Global heating poses a major and sustained risk to our planet's climatic cycles and the resultant weather-related disasters often exacerbate existing injustices - and this can lead to conflict for access to land and basic resources, as well as forced displacement. Tackling Climate change must involve dealing with other structural problems such as poverty, economic shocks and weakened institutions. This is particularly true in regions that have contributed the least to the climate crisis, yet are impacted the most by its devastating consequences.

Political leadership has focused on hawkish politics and sabre-rattling, stoking tension and fear, instead of cultivating international relations based on mutual trust, diplomacy and cooperation - three components that are essential to tackle the global nature of the climate threat. Funds that could be used to mitigate or reverse climate breakdown, and to promote peaceful conflict transformation, disarmament and global justice initiatives, are instead being spent on militarising an already over-militarised world.

Actionnetwork.org

‘AN EVENT LIKE NO OTHER, IN A PLACE LIKE NO OTHER’



THE CALL GOES OUT TO CORNWALL'S COMMUNITIES TO CELEBRATE THE UK'S ARMED FORCES AND SUPPORT THIS SUMMER'S BIGGEST SHOW

National Armed Forces Day culminating June 24th will be a week-long event which is constantly being updated. So do visit the website <https://armedforcesday.cornwall.gov.uk>

Cornwall Council want to extend the pageantry, excitement and involvement to 100 days ending the weekend of June 24th in *dazzling, family-friendly, celebrations...*

How will Quakers respond to this, as we remember our peace testimony?

NATIONAL AFD (Armed Forces Day) June 24th 2023 Falmouth

Background and Update on our Quaker Faith in Action

Q. What is Armed Forces Day?

A. A week of army-themed parades and activities described as family-friendly fun days. Usually held in June in a different location each year and managed by councils/local authorities who have signed up to the 'armed forces covenant'. All 407 local authorities in mainland Great Britain and 4 Northern Ireland councils have pledged to uphold the Armed Forces Covenant. Thousands of organisations have also signed the covenant, including businesses and charities.

A government report in 2008 noted that **'public understanding of the military and recognition of their role will always determinate climate within which the Forces can recruit and the willingness of the taxpayer to finance them adequately.'** There had been lack of popular support for the armed forces in Iraq and Afghanistan. Subsequently the government and the armed forces created AFDays, the first of which was held in 2009.

Q. Why does militarism need to be challenged?

A. Although always present, militarism is on the increase. Successive governments have been under constant pressure from arms manufacturers to buy and to sell weapons. When militarism increases, war and conflicts get closer.

a) For war to happen, the military, arms companies and the government need to support it. For that to happen, support from the general public is needed so the military, arms companies and the government do their best to influence society to support military action.

The armed forces have become much more visible across society in schools, churches, public transport, cafes, restaurants and in local government. We are encouraged to think well of the armed forces and uncritically accept what they do.

Since the end of WW2 there have been an acknowledged 139 military interventions (where killing by our armed forces has taken place) by the British Army. This does not include covert armed conflicts.

b) The military influence in education continues to increase.

The DoFE policy of promoting 'military ethos' has witnessed the expansion of cadet programmes in state schools focusing on deprived areas where children are not achieving in schools.



Cornwall ACF (Army Cadet Force) is 600 strong and recruits children from the age of 12 for **adventure, fun, friendships and skills for life**. Penair, Redruth, Camborne and Pool schools host cadet forces.

The armed forces have been directly involved to support the teaching of history around WW1.

The current focus on STEM (science, technology, engineering, maths) activities by the armed forces and arms industry has gone unchallenged. There is a STEM college in Camborne.



The armed forces visit more than **10,000 schools every year** introducing their work as career opportunities with good pay and lifestyle. The risks and realities tend to be omitted.

The military presence in our schools fulfils a defence agenda rather than an educational one but this has met with little scrutiny and is linked to the Armed Forces Covenant.

The British army is the only European army to recruit children despite human/children's rights organisations campaigning for this to stop.

Q. What have Cornish Friends done so far and what do we hope to achieve?

A. * Contacted the armed forces champion, Cllr. Louis Gardner, the leader of CC Linda Taylor and Barbara Ellenbroek (responsibility for children and young people) presenting our (Quaker) wish to give some 'balance' around the week to children and families and expressing concerns around child recruitment. Asked about the budget for this event*.

* Contacted Falmouth Town Council.

* Also contacted QPSW (Quaker Peace and Social Witness) working in peace education who are sending paper copies of **Responding to Military Engagement in Schools** <https://www.quaker.org.uk/documents/responding-to-military-engagement-schools> and many more tried and tested ideas used on previous AFD events.

* Held a Zoom meeting to discuss further options which can include visits to schools, a film and talk night with speakers from Peace Pledge Union, Forces Watch, CRIN, Pax Christi and other organisations. It would be good to host this at the Poly in Falmouth perhaps after the events of AFD.

Cornish Friends have HOPES of:

* Having a media contact/connection.

* Having a Quaker presence in Falmouth on June 24th.

* Extending hospitality to visiting Friends from other parts of the country.

* Growing support, large or small.

* Doing what we can to promote peace and non-violence in a peaceful, respectful way without provoking hostility (that can often be a challenge in the current warring climate). Peaceful resolution of conflict is currently being debated in the public arena so our words matter and must uphold our Peace Testimony (Chapter 24 of Quaker Faith & Practice - 24.04 and 24.10 have a particular focus).

* Watching carefully what is happening in our schools. Many of us are grandparents and many grandparents have campaigned successfully in schools around the country to bring about greater awareness of the dangers of creeping militarism and to achieve a balance. The little things count.

*By Lesley Chandler, Falmouth Local Meeting
lesleypr50@gmail.com*



We want the war horse.
Jesus rides a donkey.
We want the bird of prey.
The Holy Spirit descends as a dove.
We want the militia.
Jesus calls fishermen, tax collectors,
women, and children.
We want the courtroom.
Jesus sets a table.
We want the gavel.
Jesus washes feet.
We want to take up swords.
Jesus takes up a cross.
We want the empire.
Jesus brings the Kingdom of God.
We want the nation.
Jesus calls the church.
We want the roaring lion.
God comes as a slaughtered lamb.
We keep trying to arm God.
God keeps trying to disarm us.
~ Benjamin Cremer

A Bold Peace

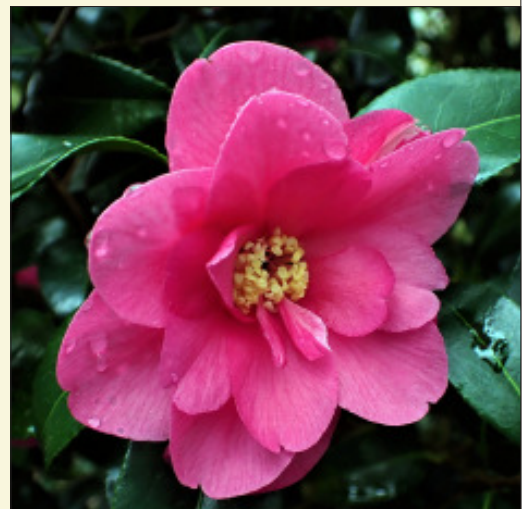
On Saturday 4th March a documentary film about Costa Rica abolishing its army, was shown Marazion Meeting House. About forty attended and the film was shown again at Redwing Gallery in Penzance the following Tuesday, where about twenty attended.

Donations at both showings were made to both the Peace Pledge Union and Movement for the Abolition of War (MAW). A Bold Peace juxtaposes the national policy of demilitarization (since 1948-49) with their investment in education, health, and the environment. Pointed parallels and contrasts are made with recent U.S. debates over the national debt, healthcare, the environment and the escalating cost of U.S. militarism. The film features former presidents, Costa Rican government officials, as well as scholars, journalists and citizens of Costa Rica.

Unfortunately, the Costa Rican example has received very little international attention. This documentary film brings attention to Costa Rica's inspirational national project, answering why happiness, health, and human rights occupy a relatively prominent place in this Central American country.

The film was very educational and offered a fascinating insight into both the futility of war and how money could be better spent. It was somewhat out of date and it transpired that both capitalism (in the form of free trade with North America) as well as the drugs trade are undermining the equilibrium of contemporary Costa Rican society.

*By Nancy
Thompson,
Marazion
Local
Meeting*



Moira Fitt

(née Walter) 1940 - 2022

A celebration

Saturday
December 17th
2022

Marazion
Friends' Meeting
House



Welcome to Marazion Quaker Meeting!

Quaker funerals take the same simple form as our regular meetings for worship. Gathering in silence, we come together to remember Moira, to give thanks for her life and to bring comfort to us all.

The Meeting will start with a medieval hymn by Hildegard von Bingen and then a short period of silent settling and then anyone present may speak if they feel moved. Quakers call this 'ministry'. It could be brief story, a thought, a prayer or some music. It is helpful to leave a pause for reflection between contributions. The Elders bring the Funeral Meeting to a close by shaking hands. It will be followed by light refreshments.



Yvonne Moira Walter was born at Harpenden on the 31st of August to the accompaniment of bombs falling on nearby Luton. The babies were moved to the shelter but the mothers were left in the ward. Fortunately she and her mother, Yvonne, were never again exposed to such danger. Her father, Frank was working long hours in an aircraft factory and fire watching.

In 1945 Frank bravely decided to go into the restaurant trade and swapped their semi-detached Thirties House for a Victorian lodge which two old ladies had been running as a tea house on Bushey Heath. With her parents spending all hours on the business Moira (as she was already known) had to lend a hand by cutting out food coupons with nail scissors. After her primary school, which she very much enjoyed, Moira gained a place at Watford Grammar School for Girls.

Everything was going well until Moira contracted T.B. This had become treatable and she was admitted to Edgware Hospital, but after some months she was rushed to St. Mary's Paddington with Meningitis. She was flat on her back for most of a year and not allowed to get out of bed. People were dying around her. Gradually she recovered, thanks to the treatment she received from the inventor of Penicillin himself, Alexander Fleming, who carved the turkey on her ward on Christmas Day.

Moira slowly recovered her health, but when she returned to school, she had missed a year and all her friends had moved on. For a variety of reasons, she had grown up rather suddenly. She passed her O-levels and her parents decided to send her to Secretarial College, which is where girls ended up in the sixties. Just before this she met Tony on a blind date and their futures became entwined.

Tony had started to attend Watford Friends Meeting and Moira began to go there too, even though that prevented her from serving the ice creams in the restaurant. Tony was attracted by the Quaker stand on peace and political issues. With Moira there was a greater sensitivity to the mystical experience.

When they decided to marry, it was natural to want a Quaker wedding, even though their

grandmothers all look very puzzled in the photographs. Their first year of marriage was spent in Oxford with Moira using her proven secretarial qualifications to be the breadwinner. Jobs teaching German are few and far between, but Tony successfully applied for one in Penzance.

So Moira soon found herself a housewife and a mother, three hundred miles from her parents in a part of the world she scarcely knew. "You bain't from here. You'm too tall!" they said in Gulval. There was a lot of adjustment to make, not least with Quaker connections. They came from a meeting of about one hundred members in the centre of Oxford to a group of six Friends gathered around the oil stove once a fortnight. It was largely Moira's doing when the meetings became weekly and in the morning.

Adrian's disabilities made great demands on his mother, particularly his paralysed palate, which could not be operated on until he was three. Penny was less demanding and even helped Adrian in his difficulties. It was about now that Moira showed her personal initiative by starting the Penzance Playgroup, the first in Cornwall and still going strong. She also joined the committee of Morwenna with Jean Redfearn.

As the children became older and more able to look after themselves Moira gradually returned to work as a secretary at Alverton School, Bolitho Estates, Newlyn Quarry and Penzance Post Office. None of Moira's experience was ever wasted. She gained an understanding of the lack of opportunities for women returners in Cornwall and eventually became a Career Adviser for Adult employment, starting by offering career advice to the miners of Pendeen who had all lost their jobs. She laid on courses which she had designed herself for "New Directions for Women".

She began to serve Quakers at national level as a member of Meeting for Sufferings, the national executive body and Quaker Home Service Executive Committee. At a local level she was Area Meeting Clerk for four years.

All this time she was seeking to further her own education. She took A-levels at Cornwall College and completed a certificate in English

and American Literature with Exeter University Extension Courses. She finally gained her B. Ed at the age of 53. She has since been delighted that it has now become easier for mature students to study and qualify in Cornwall.

Moira greatly enjoyed the opportunity to be a Friend in Residence in Woodbrooke, Birmingham, U.K. and in Pendle Hill, Philadelphia, U.S.A. She was a constant support to Tony when he was Executive Secretary of the Europe and Middle East Section of Friends World Committee, travelling to many different countries

It was Moira who founded Penwith Mediation, training many of us in mediation skills, but it was increasingly her writing that mattered most to her. As she took the Preparing for Ministry Course and as she ventured deeper into mysticism she would write articles for "The Friend.". Her poems began as the expression of the pressures she faced at critical times in her life, but became more serene in old age.

Moira led a full and creative life and it has been a privilege to love her and share in it.

"Now lettest thou thy servant depart in peace"
Luke II, 29

Tony, Adrian and Penny wish to thank you most sincerely for all your support for our family.

By Tony Fitt, Marazion Local Meeting



To lay down

Quakers talk about “laying down” their service. So we need to know the correct way to use the verb “to lay”, don’t we?

Difference Between Lay and Lie

If you’re someone who cares about writing and speaking carefully, your communication skills will be strengthened by keeping them straight, so here’s the lowdown. *Lay*’s most common meaning is “to place (something or someone) down in a flat position.”

Lie’s corresponding meaning is “to be in a flat position on a surface.” *Lay* is transitive; it requires that the verb have an object; there has to be a thing or person being placed: Lay it down. *Lie*, on the other hand, is intransitive. It’s for something or someone moving on their own or something that’s already in position: You can lie down there. You can lie there all day.

Other Tenses of Lay and Lie

That’s tricky enough, but it gets worse when we start using the words beyond the present tense. Here’s *lay* in context in tenses that show its principal forms:

I was told to lay the book down.

I laid it down as I have laid other books down.

I am laying more books down now.

And here’s *lie*:

I was told to lie down.

I lay down.

I have lain here since.

I’m still lying here.

Did you catch that? For *lay*, we have *lay*, *laid*, *have laid*, *laying*; for *lie*, we have *lie*, *lay*, *have lain*, *lying*.

To tell an untruth

And then there’s the unrelated verb meaning “to tell an untruth.” That *lie* goes *lie*, *lied*, *have lied*, *lying*. But we Quakers don’t do that.

By Jackie, the grammar nerd



Membership leaflet

A new membership leaflet was brought to CAM in May and there are copies in Local Meetings. It’s a new leaflet, to replace the one we’ve had since 2017. Here is some of the text.



Friends in Cornwall are delighted to welcome applications for membership of the Society of Friends, and we want the process to be as clear and straightforward as possible. There is now a leaflet which is mainly for attenders who are considering membership, but we hope it will also be useful for Friends who are helping them with the process.

If you’d like a copy or have any questions, please do contact the pastoral Friends in your Local Meeting. They’ll be very happy to help.

Produced for Cornwall Area Meeting elders and pastoral Friends, March 2023

Loyal Address

On 9 March, representatives of Quakers in Britain made an address to Charles III in the run up to his coronation. Quakers are granted the opportunity to do this as one of the UK's 'privileged bodies'.

The Society of Friends has used this privilege since the 17th century, and after the Act of Toleration in 1689, saw it as an important opportunity to demonstrate their loyalty to the government and the throne, and distance themselves from other more revolutionary and seditious religious sects.

A 'privileged body'? Quakers and the history of loyal addresses | Quakers in Britain

Advices and Queries number 31

We are called to live 'in the virtue of that life and power that takes away the occasion of all wars'. Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Search out whatever in your own way of life may contain the seeds of war. Stand firm in our testimony, even when others commit or prepare to commit acts of violence, yet always remember that they too are children of God.

Quakers in Britain Loyal Address



As representatives of Quakers across Britain and Northern Ireland, we give thanks for the grace of God as shown in the life of the late Queen Elizabeth and we offer prayers for you on your accession,

We thank you for speaking out for the environment over many decades. Quakers believe that a just solution to the climate crisis requires interrogating and disrupting our existing economic systems, which are not operating within ecological limits or upholding the wellbeing, dignity and equality of all.

For us, equality means everyone feeling welcomed and valued for who they are, that we see their equal spiritual worth as a child of God. Who are we to reject what God has created? Our differences are a blessing, and we should rejoice in them. When we connect with other people then our differences do not divide us.

We have welcomed trans and gender diverse people within our Quaker worshipping communities. We have committed to being an actively anti-racist church, and to making reparations for our past involvement in slavery. It is a moral imperative on us all to try to repair the harm done, as echoes of that harm are still felt today.

We are grieved to see the harms caused by fighting in Ukraine and the many other armed conflicts throughout the world. Every casualty, civilian or soldier, is a valued human life lost or damaged. We may think wars end through force of arms or negotiation, but peace is maintained by building relationships, mutual dependency and shared prosperity.

We hope and pray that you will be guided by the example of Jesus Christ and serve wisely and lovingly, and can counsel your governments to do the same,

9th March 2023



Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

Baruch Spinoza

 ComfortingQuotes.com

Give Peace A Chance

Wigtown Table



Friends at Wigtown in South West Scotland have felt it right to move on from ownership of our small Meeting House. As part of this, we need to find a new home for a table that was specially handcrafted for the meeting room. This is illustrated above. Rough measurements in centimetres are 79 x 70 x 54 (high) and it is worth noting that the solid, hardwood construction makes the table quite heavy so that moving it, other than by dragging along the floor, is really a two-person job.

Wigtown Quakers would be delighted if the table were to go to another Meeting where it could continue to be used and appreciated by Friends. Please could you circulate this to meetings in your Area and ask any who are interested to contact the following:

a.c.ellis2@protonmail.com

In Friendship, Tony Ellis, On behalf of Wigtown Local Meeting



Des braves cancer

Des stood up at the end of Meeting and told us that he had a diagnosis of cancer, flagged up by a sudden bout of jaundice. Shortly afterwards he was offered major surgery and was off to Derriford hospital. Here are a couple of his bulletins:

My healing

Here's a brief bulletin after 5 days in hospital.

This is my fifth day in intensive care and I am beginning to feel the healing energy flow into me. At last I can move without morphine, get out of bed with a little help and face a new day with a smile. The worst ordeal is only having things put into me intravenously. So no water except rare sips; no food, not even IV. This creates a mouth where everything sticks together. So theoretically I'm starving but don't feel it and the smell of cooked food from the nearby restaurant is repugnant to me!

Ah well, all in the way of getting better, but this is slow. A test of patience which has never been my long suit. My love to you all and my undying thanks for sparing me your loving thoughts. I hate to think where I'd be without them. Des

Coming home!

Dear Friends,
I think my worst is over! It looks as if I'll be coming home from hospital tomorrow, not sure when. After two weeks here I can hardly wait to be at home with Stina and my familiar environment. I'll be very weak for a while and healing will be slow, but it can only get better.

I am eager to tell you, Friends, how much your prayers and loving support have made a difference to me and I thank you with all my heart. I hope to appear in meeting occasionally when Zoom allows it. I shall so enjoy seeing and worshipping with you once more.

My love to you all, Des

Three Peaks Challenge to support Ataxia

I walked (or for some parts scrambled) Pen-y-ghent, Whernside and Ingleborough, i.e. the Yorkshire Three Peaks, in three days towards the end of September 2022. My estimation is that I was walking for over six hours each day and climbed a total of over 1000 metres. For someone who is diagnosed with spinocerebellar ataxia and finds balance, coordination, gait, and vertigo problematic, this was quite an achievement.

On reflection it was more of a challenge for me than I had anticipated and having an unexpected 'rest day' (due to very poor, and dangerous, weather) that delayed our Ingleborough walk by one day was a blessing in disguise. But, I'm pleased to say that I managed to do what I've wanted to do for several years and raised a lot of money for Ataxia UK.

Pen-y-ghent

On the first day of my challenge, Steve and I ascended and descended my first summit by ourselves. There was low cloud on the top when we started from Horton-in-Ribblesdale, which had thankfully lifted by the time we got up there. I found the descent difficult; partly because the track comprised of smooth/polished limestone, partly because I was tired and partly because I was unbalanced by what I was carrying.

Whernside

Following a few adjustments to make my walking easier and more stable, my old college friend Miles joined me and Steve on day 2. We walked up and down Whernside on good tracks and in good weather. Emily, Steve's partner, and a couple of dogs, provided 'radio' support from near Ribbleshead Viaduct. As with the previous day I found the descent difficult because the path was rocky and stepped – living in a bungalow I hadn't realised that going downstairs was so difficult for me!

I relied on my walking poles to make each step safely, but bent one on the way down, which, after repairs, thankfully still took my weight even though it didn't retract!

Ingleborough

Following an enforced day of rest due to inclement weather Steve and I were joined by Mark and Hazel on day 4 for the climb of Ingleborough. The weather was fantastic and very clear, following the torrential rain and strong winds of the previous day. We looked across the expansive Morecombe Bay to Barrow and the Lake District from the top. I had something of an epiphany; feeling that my experience must have been similar to that of the story I heard as a child of Quakers on Pendle Hill, which I had seen from Pen-y-ghent earlier in the week. I ascended the steepest section on all-fours guided by Steve, but found the steps down difficult again and chided myself for pains in my hip and knee and for being slow. Fortunately we finished our walk on grass tracks.

Thank you

I am indebted to Mark and Hazel for all they did to make my dream a reality and for their support during my challenge, as well as to Steve who kept me company throughout, guided me and caught me whenever I fell (except on one notable occasion when he was distracted – but that's another story!). Thanks to Sue (from Truro Local Meeting) for her encouragement and support as I got ready.

You can find out more about me on the Y3P Challenge JustGiving page (<https://www.justgiving.com/fundraising/jonathan-woods7>). It's still possible to donate for the next few months; all donations, which will go to Ataxia UK and are greatly appreciated! I have increased my target on a couple of occasions and am flabbergasted by the amount donated; I was in the top 5% of Just Giving fundraisers for both August and October 2022. In total by Christmas 2022 I had raised over £4.8k, plus nearly £1k Gift Aid, for Ataxia UK, which I think is incredible. THANK YOU.

By Jonathan Woods, Truro Local Meeting

This is an update on Jonathan's article on page 14 of An Krenner Kernewek number 24

The Daily International Meeting for Worship for Peace

This Meeting began as the Leading of a Friend in California after the Russian invasion of Ukraine, and has continued every day since - at 5pm, with a temporary shift to 4pm when the shifting of clocks in the UK doesn't match that in California.

When it began, there were 500+ present, including several from Cornwall. Now, attendance is more like 30-40, sometimes fewer, but it still meets daily. There are Friends from the the USA, Canada, Europe and Africa, and sometimes further afield - even Australia. I attend regularly, and it is wonderful how like a familiar Meeting, bringing ourselves - with all our differences and similarities - it can feel. I am now part of a small 'clearness' group which helps to discern the way forward.

The hour's Meeting is often silent, but there can be powerful Ministry and of course as always, Ministry which might not immediately feel so powerful to some of us. For some Quakers, including in the USA, this sort of unstructured Meeting is unfamiliar, and it was, in the earlier days, always explained, but now you enter the Meeting for Worship as a break-out room through a space where you are greeted and, if you are not known, asked if you understand how the Meeting works - as you would be by any greeter at a Meeting House.

In the same way that traditionally there is informal social time together after a Meeting for Worship, here are optional break-out rooms for the hour afterwards - singing, poetry climate, peace-building, Twelve Steps, continued silent worship, Ukrainian contacts, getting to know you, and occasionally special sessions when, for example, we have shared together what we mean by 'holding in the Light' and how we feel if we know that we have been so held, and another sharing photographs with may hold a particular significance.

There have been special presentations too, including, recently, on the international process of ensuring the safety of the Zaporizhzhia nuclear power station.

Friends attending can ask to receive a Newsletter. Rachel has the Zoom link for this Meeting.

Everything is linked

Our world faces a common enemy: COVID-19. The virus does not care about nationality or ethnicity, faction or faith. It attacks all, relentlessly.

Meanwhile, armed conflict rages on around the world.

The most vulnerable — women and children, people with disabilities, the marginalized and the displaced — pay the highest price. They are also at the highest risk of suffering devastating losses from COVID-19.

Let's not forget that in war-ravaged countries, health systems have collapsed.

Health professionals, already few in number, have often been targeted. Refugees and others displaced by violent conflict are doubly vulnerable. The fury of the virus illustrates the folly of war.

That is why today, I am calling for an immediate global ceasefire in all corners of the world.

*- UN Secretary General,
António Guterres*

By Rob Donovan, Marazion Local Meeting

In the Religious Society of Friends, we commit ourselves not to words but to a way

This family story was passed down to me as a child. I believe that the stories we inherit within families are there to be nourished and shared even if we don't fully understand them. There is always more than a grain of truth in a good story and sometimes a lesson for the learning.

Margaret, William and the QICJ Conference 2023

Once upon a time (1780ish) in a Cumbrian village by the banks of the River Eden, Margaret Pennington was born to proud and loving Quaker parents. Two elder brothers already lived on the family farm which had sheep and cows and chickens. When she grew up, Margaret accompanied her father in the horse and cart selling their prize-winning cheeses at nearby markets and country fairs. Fairs were often the means of finding a marriage partner but not so for Friends. That lengthy process would involve parents, monthly meetings and meetings for clearness. *Marrying out* was frowned upon and especially in the 1700s in these northern parts. Cutting short this idyllic story I can add that Margaret was certainly a huge disappointment to her family in that she fell in love and married out of the Quaker faith. Could the disappointment and shame experienced by her family get any worse? Well - yes. Her chosen partner for life, was a cheese-loving horse trader of the Gypsy kind who visited Appleby Fair to buy and sell horses. So I've always known of the Gypsy and Quaker heritage but recall those hushed tones of elderly relatives whispering over the sordid details of this past 'secret scandal' which stained and shamed the family. The shame belonged less to the *marrying out* than to the *marrying a Gypsy*. Were it not for the Quaker cheese seller, the Gypsy horse trader and the recent QICJ conference in Leeds, I wouldn't be sharing this family story...

The theme of the conference this year was **Prejudice & Disadvantage: Groups over-represented in the criminal justice system** and I was particularly drawn to the presentation given by Rachel Cooper of Leeds GATE, a twenty year old organisation working across Yorkshire with and in Gypsy, Roma and Traveller communities. Aware that these populations are disproportionately affected by the criminal justice system especially within prisons, we heard some startling statistics. With a life expectancy of 50(!), set against 78 in the general population, Rachel explained that the Gypsy/Roma/Traveller populations experienced the lowest health-related quality of life of all ethnic groups in the UK, the highest exclusion rate in schools and the lowest literacy rates.



When compared with the 0.1% of the general population in England incarcerated in prisons, 6% of all prisoners are Gypsy, Roma or Traveller and Prison Inspectors found that most prisons were unaware of their existence or specific needs and that almost no staff considered ethnicity to have any impact.

We learned by watching an excellent YouTube video (Roads from the Past) how with the advent of farming, nomadism had all but died out. Most of our ancestors put down roots in villages and towns but not all. Gypsies from India travelled across Europe settling here 1000 years ago. Despite several historic persecutions, by the 1700s Gypsies were an integral part of the British landscape. So-called because of their dark (*Egyptian-type* skin colour) Gypsies have been pressured into abandoning their nomadic culture and settling in houses becoming more like 'us' ever since.

An early example of a law curbing immigration was *The Egyptian Act of 1530* which legislated against the Romani people entering the country from abroad, forcing them to settle in one place or risk the death penalty. We also heard that before the 1960s people moved around relatively freely. In spite of a number of Acts designed to protect travelling groups, public pressure to stamp out nomadism has enjoyed greater popularity. Gypsy/Roma/Traveller communities probably experience a higher percentage of hate crime than any other ethnic communities in the UK but those crimes are seldom reported. Relationships with local Police are often poor and many parents simply tell their children to *get on with it...* The vandalisation of council-managed gypsy sites is often deliberate and used to further incite racism and hatred. Often fed by stories in the media, attitudes have hardened and the perception of gypsies as being dishonest, anti-social and of simply being *not like us* are on the increase. These communities describe hate being *as regular as rain...*

In small conversation groups at the conference one Friend's searingly honest account of feelings about traveller encampments near her home were heard. They echoed perceptions of gypsies as being outsiders, untrustworthy, dishonest. This was an uncomfortable learning curve of institutionalised prejudice, disadvantage and persecution about which we need to be more aware. Another Friend felt that we should do more to extend the hand of Friendship. If a fundamental belief in the equality of all people has led Quakers to campaign actively against racism in many parts of the world, shouldn't we be just as concerned about the racism on our doorstep?

<https://travellerspace-cornwall.org/about-travellerspace/>

<https://www.womenscentrecornwall.org.uk/Roma%20Gypsy%20Traveller%20Project.pdf>

The Book of Trespass' by Nick Hayes was recommended reading and a must for LM libraries.

By Simon Ewart, Penzance Local Meeting and secretary to QICJ

About Trustees

Trustees are Quakers; we are part of the main body of Area Meeting. We follow right ordering in that authority is located within the gathered meeting for worship and the spiritual power enshrined within it.

Trustees have responsibility not only to care for assets but also to keep in close touch with the leadings and spiritual discernment of local meetings.

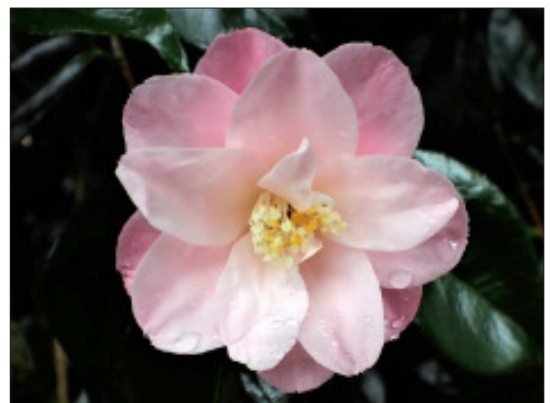
Trustees are ultimately responsible for implementing the decisions of Area Meeting. Trustees are personally responsible and liable for all decisions made by Area Meeting. In terms of the law, trustees control the assets of Area Meeting and ensure that these assets are used in a way which is in keeping with the Quaker objectives in our governing document and in keeping with the law as outlined by the Charity Commission.

The concept of trusteeship is wider than that though: it is to do with ensuring that Area Meeting and Local Meetings are well run, with proper regard for the law and for good practice in general.

In summary, trustees are called upon to exercise stewardship over Area Meeting's resources: ensuring that money and buildings are used wisely and well; that business decisions are taken in right ordering; that all Friends are supported and helped to play a full role in Area Meeting's affairs; that children are kept safe, cared for and nurtured; that safeguarding is effective; and that eldership and pastoral care flourish.

Extracted from *The Handbook of Trustees of Quaker Meetings* (2014) Quaker Stewardship Committee

By Voirrey Farragher, who shares the service of clerk to Trustees with Roger Wade



Sadly, we report the deaths and funerals of several of our Friends

We record the scattering of ashes of **Evelyn Ross** at Truro Meeting House burial ground on Sunday 13th November 2022, following a Memorial Meeting as part of Meeting for Worship. Family and Friends shared memories of Evelyn's life.

Moira Fitt of Marazion Meeting died on 29th November 2022. There was a Memorial Meeting to give thanks for her life on 17th December at Marazion Meeting House. There is an article on page 26.

A memorial service for **Joan Towle**, who died in December, was held at St. Austell Meeting House on Sunday 19th February at 2 pm. There was a light lunch of bread and vegan soup at around 12 and light refreshments were provided after the memorial service. It was also streamed on Zoom for those who couldn't make it.

Tosh Brice, of Marazion Local Meeting, died in hospital on the afternoon of 19th December. Friends were invited to Tosh's funeral on Thursday 29th December 11.00am at Treswithian Downs Crematorium, Camborne. The event included readings, a Hebrew psalm and Kaddish, and a short Quaker silence. There is an article on page 4.

Derek Channon of Marazion Meeting died on 29th December 2022. His Funeral was at Camborne Crematorium on 23rd January at 11.00, not after the manner of Friends.

We have heard lately of the death of **Tessa Green** of Bude Local Meeting, who died on 26th February 2021, and whose funeral was held on 17th March 2021.

Harry Carter, of Marazion Local Meeting, died on Sunday 26th February aged 90.

Catherine **Rosemary Hoggett**, of Marazion Local Meeting, died peacefully at home on 1st March at 6.45am. After leaving Cheltenham to live with her son in Cornwall, Rosemary frequently went to Come-to-Good Meeting and also Falmouth Meeting. For the past few years she has been attached to Marazion

Meeting. Her funeral was held on Friday 24th March 12.00 noon at Camborne Crematorium, after the manner of Friends.

Alan Hood died at Mount Edgcumbe Hospice on 15th March 2023. All members of the Spiritual & Pastoral Care Group were present at his funeral, held at Penmount Crematorium on 6th April 2023. Alan was a much-loved attender at Truro Local Meeting. He was 82.

The funeral (burial) of our **James Fox** of Falmouth Local Meeting took place at Budock Burial Ground Falmouth TR11 4SZ on Thursday April 13th at 11pm 'after the manner of Friends'.

Margaret Chinn, of Penzance Local Meeting died in Treliiske Hospital on Monday 10th April, following a stroke 2 weeks before. Margaret's funeral will be held in the manner of Friends at 3pm on Tuesday 2nd May at Camborne Crematorium, Treswithian Downs. Friends are invited to a MfW to remember Margaret at YMCA Penzance on 7th May at 11am, coffee and cakes to follow.

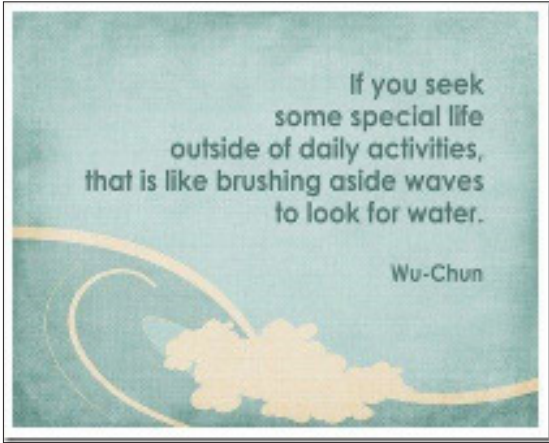
The funeral of **Jacqueline Reed**, who died on Friday 11th April, will be held at 10.00am on Friday 28th April at Camborne Crematorium, Treswithian Downs.

Settled

Penny, Moira Fitt's daughter, spoke the following at the end of Moira's funeral. Penny lives in New Zealand. She said it was difficult to translate but gave some hints at the end.

Whaka tau ha
Kia tau ha
Whaka tan rangi
Kia tan rangi
Whaka tan kupu
Kia tan kupu

(May the breath be settled
ha=breath/spirit/life
May the thoughts be settled
rangi=sky/thinking
May the words be settled
kupu=words)



Dates for your diary

Area Meetings

Saturday 13th May 2023, Liskeard as host, to be held at St Austell

Sunday 9th July 2023, Penzance as host, to be held at Marazion

Saturday 9th September 2023, St Austell as host

Saturday 11th November 2023, Marazion as host

Sunday 14th January 2024, Falmouth as host

Saturday 9th March 2024, Truro as host

Saturday 4th May 2024, Bude as host

Sunday 7th July 2024, Come to Good as host

Climate Cafe

Zoom meeting on the last Wednesday of the month.

All welcome, contact Rachel Bennett for zoom link.

Britain Yearly Meeting

London and on Zoom 28th April - 1st May 2023

CQCJ Picnic by the Lake

All welcome. See details on page 7. 20th May 2023

Thou shalt

decide for yourself.

No one telling you what to believe, just the peace and quiet to work it out for yourself.

Quakers in Britain are known formally as the Religious Society of Friends (Quakers) in Britain.



Printed copies

This newsletter is published as a coloured pdf file for sharing by email. We shall have newsletters printed and send them to Local Meetings, and to individual Friends who can't get to Meeting. Let us know if there is a Friend in your local meeting who would appreciate a printed copy this time.



Please send any contributions for the next newsletter by the middle of June 2023 for the July issue. Please send by email to Nancy Thompson nancythompson731@btinternet.com and Jackie Carpenter jackie@fourseas.org.uk and put "Quaker newsletter" in the subject line.