

CROYDON FRIENDS NEWSLETTER

May 2017

Dear Friends - Our newsletter this month reflects, as usual, our lives in Croydon, links within the Area Meeting, with central bodies (this month we have a report from our Quaker Life representative), and we look forward together to spiritual preparation for Britain Yearly Meeting. I hope you enjoy reading it. If you would prefer a printed copy, please tell me and I will include you on our mailing list.

Please note the important notice about a fire alarm practice.

Gillian Turner

When I Heard the Learn'd Astronomer

*When I heard the learn'd astronomer
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add,
divide, and measure them,
When I, sitting heard the astronomer when he lectured
with much applause in the lecture room,
How soon unaccountable I became tired and sick,
Till, rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars.*

- Walt Whitman (contributed by Cecily Taylor)

A time to reflect on the change of light and the passing of time. It is quite natural that we should want to venerate the beauty of the natural world, and to remember that humankind is part of this beauty, in spite of the appalling way we often treat each other. The appearance of cherry blossom is also part of the daily news.

Harvey Gilman (on Facebook)

Message from Anthea Underwood

Thank you, my dear Friends at Croydon Meeting, for all your love and support. When one is suddenly housebound, it is wonderful to have visitors as well as phone calls and you realise you are still in the land of the living.

I have met many strangers as well, all of them helpful and some like angels - my morning carer is: she is efficient and I was so fortunate to have her allocated to me first of all.

One learns to find the best in each stage in life. I have a wonderful garden to look at: I know all the birds that visit and squirrels, as well as two foxes. In fact the pigeons look in if they do not find what they want, while the magpies dunk any crust or biscuit that's a bit hard in their water to soften it.

Mary has become my carer. Otherwise I would have had to think of a home, as I can do very little myself. I can only stand for a short time and walking is painful, as my bad hip can't be replaced, due to many health conditions- but I don't know how, but I am still alive and kicking.

It takes two ambulance crews to get me down the steps to get to the hospital when I have an appointment, as I can't do them yet - if ever. I dread going to the hospital. Mary can't wait to get me out but has arranged interesting days. Our next project is to have a barbecue. When it is arranged I hope as many of you as can will join us.

I think Croydon Meeting has changed so much with the new disabled toilet, and Friends' Room is so much better than before, I'm told,

Love to you all, **Anthea**.

News of Friends

Marjorie Evans is home again at last after spending a fortnight in Barrington Lodge Nursing Home to recover from two broken ribs. She has wonderful neighbours who look after her very well.

Jade Flahive Gilbert is home for four months before setting off again to Indonesia to finish her gamelan musical studies at university there.

Quaker Life Representative Council Report

I spent the weekend, between 21st and 23rd April 2017 at Woodbrooke for the Quaker Life Representative Council with 94 friends. The theme was “Helping Seekers find Quakers - Being worth the finding!” The sunny April weekend left us feeling energised from sharing our journeys. On Friday, we were treated to a playlet about Little Caring, which gave Quaker Life staff an opportunity to explain what they do and the many ways that Quaker Life can help our local and area meetings (providing speakers for events, outreach, children and young people programme) before we broke up into our eight Home Groups of around 12 friends to get to know each other in the Spirit.

On Saturday morning, I attended worship after breakfast then listened to the three keynote speakers. The talks were perfectly ordered. Alastair Fuller provided the statistics of those attending worship since 1935, an awareness of our declining numbers but not spirit! He emphasised that we have a pearl of great value that should be shared with non-Quakers. We need to be creative, imaginative, faithful, open and hopeful in our approach. Kevin Fuller told us of the wonderful inreach and outreach work by Street Local Meeting. He left us with three questions: What common tasks might your meeting consider sharing? What are the needs in your immediate community? What stories could you gather and share? He also left us with a powerful image of the five types of Quakers that he had observed and challenged us as individual Quakers to be forever blackbirds (chirpy, attending meetings and doing the heavy lifting). Both speakers were energising and provided professional presentations that moved us to laughter. The final presentation by Joannie Harrison moved us, this time to tears as she shared with us her powerful ministry as a Quaker chaplain: the Ministry of not having answers, helping people to know that they have been heard and sharing a cloak of prayer. The connection between spirituality and Quakerism was clear, as was the fact that spirituality led everything she did.

In our Home Groups we discussed what spoke to our conditions and what action we were charged to take following these speeches. How could we make service ministry and a privilege? How do we turn “help me” into “let’s do this together?” After lunch, we attended two from a choice of workshops exploring the themes of sharing our stories, hospitality and outreach. I attended Alastair Fuller’s “Sharing our stories – storytelling (creative)” workshop in which using a strip of paper, Blu Tack, a cocktail stick and a pen, we shared moments in our journeys that had changed our lives and inspired us. My next workshop provided a reminder of the varied sources of information for enquirers and attenders including Becoming Friends, A Day with Friends, Being Friends Together, Quaker Quest and Future Learn’s Radical Spirituality. I learnt that other meetings held enquirers lunches and Q&A sessions once per month.

After dinner, we had an option to watch *Friendly Persuasion*, a 1956 movie with Gary Cooper from the novel by Quaker Jessamyn West about a pacifist Quaker family in Southern Indiana during the American Civil War. It had drama, humour and a moral story and I enjoyed it. Others attended a bonfire in the garden and shared stories before making their way back by torchlight. The day ended as the one before with epilogue followed by drinks and biscuits.

On Sunday, in our Home Groups we tried to pull the threads together. We recognised the importance of doing things together as a Quaker community, the need to refresh our meeting’s memory about what it is like to be a newcomer, the importance of keeping the welcome going, putting on all age events, getting our young people to national events and re-organising the way that AM is run so that it works for members. The key question was “How do we want our Quaker meetings to be?” The morning finished with the plenary session – reflections on the weekend from the clerks and meeting for worship.

I thoroughly enjoyed my time and the hospitality offered at Woodbrooke. I came away with some ideas to assist with my concern about making area meetings relevant to the young children in our area meetings. As Alastair Fuller said inreach and outreach are about being, not about tasks. Helping people find us and being worth the finding are part of the same thing – they are not two sides of a coin.

Morayo Fagborun Bennett, SLAQM Quaker Life Representative

Perhaps this is the time to mention that we did eventually get round to screening “Friendly Persuasion” at the meeting house on 23 April, thanks to the projector and loudspeaker that we have now acquired on behalf of the meeting. I was particularly impressed by the performance of the conscience-torn Anthony Perkins in this film, and was pleased to discover that he had been

awarded an Oscar for it. I also came across this rather revealing post about him on the Internet Movie Database (by bkoganbing from Buffalo, New York): "Years ago I met Anthony Perkins at a science fiction convention in NYC. The poor man looked nervous and ill at ease in those surroundings. He was there because of the Psycho films and the role of Norman Bates which he had become so identified with. I have to say he looked grateful that someone asked him about Friendly Persuasion. He said he admired both Gary Cooper and Dorothy McGuire as thoroughgoing professionals and it was a pleasure to be working with them and William Wyler and being associated with Friendly Persuasion".

DP

The need to be tolerant but to also to draw lines

To put it politely, Michael Gove is a controversial figure – as a former Secretary of State for Education and Brexit campaigner. In terms of the cliché, he is a Marmite figure - and that allows observers to support or dismiss him at will. But sometimes it seems appropriate to step back from the easy, sweeping judgment and examine more closely what a public figure chooses to say about a part of his life that is usually not under scrutiny and discussion.

In a recent article (dated 14 April 2017) in *The Times*, Michael Gove continues his career in stirring things up by being nice about the Church of England. Nobody can say that that happens very often! He argues that as a newcomer to the Anglican way, he can discern values within that organisation that others brought up in the Church of England either have forgotten or ignore. (Gove himself was brought up in the certainties of Presbyterianism, and as we all know, to misquote Bette Davis, the Church of Scotland is not for cissies).

What is appealing, he argues, is the Church of England's 'gentleness and grace, a habit of listening and an ethic of understanding... which makes enthusiasm almost anathema. He goes on to say that 'the Church of England is the Church Moderate not Militant and it is rare that anyone is fierce in defence of gentleness'. Presented in this way, this representation of contemporary Anglicanism and Quakerism seem to share some approaches and the same unshowy, muted tones. Though this is not always the case for, as Michael Gove notes, particularly in the case of homosexuality, the Church of England has made not very successful attempts to let differences of opinion co-exist. He concludes that the 'willingness to believe the best in others, and hope that through imagination and empathy an agreement can be reached to serve the greater good...'

But, perhaps, it is possible to have some reservations about moderation or at least, too much of it. If a church (or any organisation, for that matter) is to survive, doesn't it have to be recognisably itself to those within it and those watching from the outside? In short, to be an organisation, to be a community, isn't it necessary to have some form of collective role and shared values? Parker Palmer*(p. 29) stresses the need for community, for: "Community comes from faithful living. If we can live such lives in the context of family and neighbourhood, of school and work-place, then we will contribute to the creation of a community both human divine. There is no testimony more urgent for our day".

Militancy can be regarded as strident and unattractive but at some point, doesn't a line have to be drawn about something? Sometimes moderation and tolerance can be seen as indecision or the lack of courage to oppose what a group regards as wrong. In a Quaker context, doesn't the peace testimony, for example, indicate clearly that there are some things such as war that should be opposed?

Of course, in this the role and status of the individual has to be respected. Parker Palmer (1977, p.28-29) notes: 'In a Quaker meeting....the group must try to come together under its corporate leading....the individual must never be overpowered, never put in the position of an outvoted and embittered minority'.

He goes on to explain how Friends 'for three hundred years have taken neither the path of religious authoritarianism nor the path of spiritual privatism. Instead, Friends have always accepted both the possibility of individual truth and the obligation of corporately testing that truth' (p.29). Clearly tolerance does not mean a passive withdrawal into the self or an ineffective jumble of contradictory viewpoints.

Helen Johnson

* Parker J. Palmer *A Place Called Community*, Pendle Hill Pamphlet (1977)

West Croydon Baptist Church: 20 years as Croydon Refugee Day Centre

I attended this celebration last Saturday. As Quakers, we have contributed food, clothing, bags and suitcases for distribution to asylum seekers and refugees who could make use of them, many refugees having very few possessions when they arrive over here.

I had also taught English there in the past as I am sure others Quakers have done.

The others attending were mainly people who had used their services in the past when they first arrived here as asylum seekers and are now helping with receiving and sorting donations on a Monday morning and meeting and greeting current refugees as they come for lunch on a Tuesday.

People were asked to contribute information as to how they are connected to the centre and how they had been helped in the past or were now helping others. Many people spoke and explained how they were involved both in the past and now in the present.

The service was conducted by a Baptist Minister and with hymns sung by the congregation as they read the words off wall screens.

We then received a talk by the Bishop of Croydon, Jonathan Clark, appreciating the work being done to make people feel at home and helping them in their time of need.

We then went downstairs to a very good tea of sandwiches, savouries etc and cake with a large decorated gateau portraying the 20 years anniversary.

They are open on Mondays between 9-12 am to receive gifts of food, clean clothing, etc. On Tuesdays they cook and serve lunch to the refugees and distribute clothing to people who are in need. They also sit and talk to people to offer friendship.

Yvonne Kassim

Elders and overseers meet

South London Area Elders and Overseers met in Croydon on 30 April. Topics under discussion included resources available for overseers who might need to access Quaker grants; and an update on the Friends Housing Bursary Trust.

The group was joined for part of the meeting by Ethel Livermore, former clerk of Meeting for Sufferings, and Anne Wilkinson, BYM administrator at Friends House, who are both South London Members. They were keen to hear views from Elders and Overseers on how Meeting for Sufferings and Britain Yearly Meeting were perceived in local meetings. In discussion, it became clear that there was some concern about a lack of knowledge of, and/ or interest in, the Society as a whole. Attention was drawn to the leaflet *Faith in the Future* (available at <https://www.quaker.org.uk/our-organisation/meeting-for-sufferings/our-faith-in-the-future>), which provides a good basis for discussions at local level about the vision for the Society as a whole. It could be used to 'sense-check' plans for activities at local level. Meeting attendees felt it was important that Friends and Attenders should understand how local meetings for worship fitted within the structure of the Quaker community.

Updates from the five local meetings were received and it was clear that a number of meetings were struggling to fill all their Elder and Overseer posts and responsibilities. With that in mind, it made sense for Elders and Overseers to extend invitations to local spiritual or learning events to other meetings across the Area. One event that might be of interest, outside the Area, was the forthcoming performance of *The Bundle* on Saturday June 3rd 7.30pm at Kingston Quaker Centre. The production explores an asylum seeker's experience in the UK, and was commissioned from the Journeyman's Theatre by QARN.

Future events that may be of interest to Elders and Overseers include two Woodbrooke-based courses - *Exploring Eldership and Oversight Together* on 20-22 September, and *Exploring Oversight* on 20-22 November. There is also a Woodbrooke-led training day for Elders and Overseers at Friends House in Euston on 12 September - (<http://www.londonquakers.org.uk/events/elders-and-overseers-training-day-friends-house-0>).

Area Elders and Overseers will meet again on 8 October 2017.

Eleri Pengelly, Clerk of AM Elders

Breath and a Light Bulb: Part One - Breath

Study and practice of spiritual exercises, meditation, contemplation, deep prayer and worship has brought me to the understanding that the mind and breath are reciprocally linked. In advice on relaxation and calming the mind we are always directed to take a long deep breath, *but what is a deep breath?* You may assume that you know what this is, yet it seems that most people really do not know how to do it.

95% of people are using less than 20% of their full lung capacity.

In my experience of teaching yoga beginner students over the last forty-three years, I have found very few who are able to breathe naturally using the breath with which they were born.* I reckon that about 95% of people are using less than 20% of their full lung capacity.

Why is this important?

- The lungs can't be considered in isolation: it's the Heart-Lung system that we have to look at.
- Performance of this system is of critical importance for health & fitness.
- It also affects our state of mind.
- It is the gateway to the inner world of spiritual understanding.
- Breath affects every aspect of our lives.

Good oxygenation of the blood by good breathing reduces the amount that the heart has to deliver to the rest of our body. Poor breathing puts unnecessary strain on the heart in all active situations. If you blame your heart for your breathlessness you miss the opportunity to help the failing heart by giving it less work to do.

Good breathing reduces the wear and tear on the heart and makes exercise easy and **enjoyable!** There are gurus who say we all have the same natural lifespan: the same number of breaths. So it's a good idea to use them sparingly! Observe someone – hopefully not yourself – having a panic attack; how are they breathing? Will they have a long life? Observe someone in deep meditation or relaxation; how are they breathing?

When your breathing is improved, every aspect of your life benefits

Sitting in meditation or in meeting for worship, every reversal of the breath creates a disturbance in the mind, so a long slow breath is helpful in calming the mind to make it easier to be open to experience God's Presence and inspiration for vocal or silent ministry.

I am saddened and concerned when I hear some Friends in Meeting for Worship huffing, panting and wheezing. Miraculously the Spirit may still come through, but why make it so difficult for the Spirit to be experienced?

Gordon Spence

* *What is often referred to as the Yoga breath or the complete breath is actually the breath that you were born with. Observe a baby or young child and you will see a natural healthy breath which is exactly the same as "Complete Yoga Breath".*

Three good reads

Former chief rabbi Jonathan Sacks is one of my favourite writers. In *Not in God's Name – Confronting Religious Violence* (London 2015) he pursues a theme enunciated at the outset in a quotation from Blaise Pascal, namely "Men never do evil so completely and cheerfully as when they do it from religious conviction" – a motivation he describes as "altruistic evil". His ensuing arguments reference a variety of disciplines, including evolutionary psychology, game theory, history, philosophy, ethics and theology. His thoughts on lessons drawn from sibling rivalry (Cain and Abel) and the practice of scapegoating throw, for me, a new light on certain old testament stories that I now want to go back and read again in the light of his analyses. If I was left with one overriding conclusion it was, in his own words, that "The crimes of religion have one thing in common. They involve making God in our image instead of letting him remake us in his".

I was not previously acquainted with Rupert Shortt (though he once wrote for *The Guardian*), but in browsing round Friends House bookshop I was struck by his title *God is No Thing*, subtitled "Coherent Christianity" (London, 2016), and could not resist it. Its first and longest chapter is well summed up in his observation that "A Christian response to the New Atheism [Dawkins, Dennett, et al] should make clear among much else that the Creator is not a thing, or any part of reality as

we know it". In a passage of interest to me as a Quaker he writes "According to the Abrahamic faiths, it is through silence that we move forward spiritually... [T]he Hebrew word for the presence of God, *Shekinah*, has the same root as the Arabic word for the pause, or silence, that Muslims observe at one point in their prostrations during prayer... 'So the Jew and the Muslim are at one in the conviction that it is in silence, in stillness, that God comes to dwell among men, to be present to them, and to transfigure them, as Jesus was transfigured on Mount Tabor'".

I've long known and admired James P. Carse for his curious book *Finite and Infinite Games* (New York 1986), and was fascinated to discover, after reading it, that he had been director of Religious Studies New York University. So I went out of my way to acquire a copy of his intriguingly entitled *The Religious Case Against Belief* (London, 2008) – a title that put me immediately in mind of Rufus Jones's equally inspiring *The Church's Debt to Heretics* (1924).

"The act of belief", says Carse, "is always an act *against*, it requires an opponent who holds a contrary belief... Belief systems thrive in circumstances of collision. They are energised by their opposites... Because belief is always belief against, it is itself an unbelief. It is the active refusal to take a rival position. Each belief must not only have an opponent; it must have an opponent whose (dis)beliefs are a perfect match. For this reason, *each is largely defined by its opposite*..."

Later, in the section headed "Religion" (which he contrasts with "Belief") he speaks of the importance of experience, a topic of some notable spoken ministry at Croydon a few weeks ago. (I have long maintained that we should speak not of our "beliefs" but of our "interpretations of experience".) Carse writes: Although it makes no sense to find one experience that can be called religious, *there is a religious element in every experience*... Over the course of a lifetime, experiences we thought were fixed and identifiable can come to be quite differently perceived. What may seem unambiguous to a bride during the ceremony will look very different from her perspective as wife, as mother, and widow. Experiences are infinitely reinterpretable; they are open-ended, each penetrated by its unknown consequences, each a fit occasion for wonder".

And later still, in a passage that will be of interest to Quakers: "Jewish mystics came to an observation about the nature of religious language that contributes handsomely to our understanding of its peculiar appeal... they noted that the meaning of the words lies not in the darkened part of the page but in the white spaces surrounding them. Correspondingly, in spoken language the meaning is not in the sound but in the silence out of which the words emerge and into which they return".

David Parlett

Quaker Tapestry Exhibition Friends House 7 to 18 August 2017

The free exhibition will be in The Large Meeting House at Friends House, Euston Road from 7 to 18 August 2017. It will be open from 10:00 am to 4:00 pm every day except Sunday 13th. It will be open until 8:00 pm on Thursdays 10th and 17th.

Background

The Quaker Tapestry tells the story and basis of Quakerism. It was created by 4,000 men, women and children between 1981 and 1996. It has a permanent home in Kendal Meeting House. This will be the first time a selection of the panels has been to London since the early 1990s. This "on the road" event will consist of around 20 original Tapestry panels with introductory material, a background video; a regular demonstration during the day of how the panels are made and a shop. It is a collaboration between Friends House, Quakers in London and the Quaker Tapestry. Friends House has offered the space free of charge.

We think this is a wonderful and exciting proposal that will benefit our local and area meetings across London. It will be an outstanding outreach project. At provincial cathedrals in February we often had 2,500 visitors each week. As we are asking worshippers in our meetings and across London to volunteer as stewards so it will help inreach and community building.

How you can be involved

We are asking for the following help with this exciting project.

- The exhibition will need stewards in the morning and afternoon sessions. Could you be one of the volunteer stewards at these sessions? You do not need to have had any previous experience of volunteering at a Quaker Tapestry Exhibition. We always endeavour to ensure

that all our volunteers are well supported by giving the appropriate training and supervision, whilst on duty.

- We want to encourage many non-Quakers to attend the exhibition either as individuals or as an organised group. We want local meetings to advertise the event in their community.
- We still need contributions towards the cost of mounting the exhibition. Could your meeting help with a financial contribution?

Please contact us if you can offer any help and we can send more details. Tel: 020 7582 2041

Email: friendshousemeeting@quaker.org.uk

In Friendship

Robert Clark (Coordinator) Susan Costello (Clerk) Friends House LQM

The Leavers

*At an extraordinary meeting of The Leavers on 4 March, 2017, it was agreed to lay down the charity but to continue it (without paid staff, a rented office or charitable status), as a project entitled The **Singing Quakers**.*

The key aim of the project would be to encourage and establish a network of local choirs throughout the Society of Friends based on local and area meetings which would meet regularly-weekly, fortnightly or monthly - to sing songs of all kinds, especially encouraging new inspirations from Quakers.

Choirs would be voluntarily led and conducted, without payment, by local Friends, rehearsing in local meeting houses without charge.

It is hoped there would be an annual **Celebration** organised by a planning group, and at the Emergency Annual General Meeting on Saturday 4 March 2017 it was agreed to hold a Saturday afternoon festive event, perhaps in October 2017 in the Small Meeting House of Friends House London.

This would be an ending and beginning occasion. First, endings. Friends who had been involved in The Leavers over its 40 years would be invited by vigorous publicity to come to a **Celebratory Singalong** afternoon of songs from its many events, linked by some of our stories and historical anecdotes. Food to be bring-and-share, supplemented by Friends House Hospitality. Arranged by a nominated small group.

The last period of the event would be the launching of the **Singing Quakers** project, with those Friends who would be prepared to initiate the first of our local choirs declaring this.

Our Fourth Sunday events

May: Spiritual Preparation for Yearly Meeting Gathering

Over the past two Yearly Meetings we have been thinking about living out our faith in the world. We have learned that this requires us to be truthful, to speak truth to power, to act from the right place, and to seek support from like-minded groups in order to build movements that can slowly change the world.

In 2017 we will consider what action we can take and join, how we can use the tools we already have to elicit changes, and how we can support each other (both Quakers and others) in doing so.

For discussion:

“True godliness don’t turn men out of the world but enables them to live better in it and excites their endeavours to mend it...” (Qfp 23.02)

“We are all activists and we are all worshippers. Our worship and action spring from the same spiritual source. The light not only illumines us but pushes us to seek change.” (Extract from minute 36 Yearly Meeting 2015.)

June: A short concert organised by Isobel Lane of Streatham and Brixton Meeting

FIRE PRACTICE

Premises Committee have arranged a fire practice one Sunday in May. Please remember that the designated assembly point is in the car park, not outside the front door.

Diary dates

Saturday 13 May: What does Love require of us? 10:00 to 16:30 at Friends House. The Kindlers' last of five Spring 2017 Saturday workshops in London. An invitation to let our lives speak, to show our light, use our gifts to heal, and witness to compassion. Launch of booklet: Love's Requirements. Led by David and Rosemary Brown. 10.0 refreshments for 10.30 am start – 4.30 tea for 5.0 pm finish. Workshops will be participatory with input, group-work and worship.

Sunday 14 May: Meeting for worship for business From 12.15 at Croydon mh.

Saturday 20 May: God is in the Garden Celebrating 25 years of Quiet Gardens, at St John's Waterloo, 11:00 to 17:00. 10.15am coffee for 11am. Guest speakers Lucy Winkett (Rector, St James's Church, Piccadilly) 'In Quietness is Strength? How can we re-discover the wisdom that hides in quietness and silence?' Andrew Walker (Director, St Marylebone Healing and Counselling Centre, London) 'Prayer and the Art of Gardening - exploring the parallels between the garden and the spiritual life.' Tickets £25, book online at <http://quietgarden.org/event/annual-gathering-2017>

Sunday 21 May: Area Meeting at Purley 11am-12noon Meetings for Worship (adults, children) 12.15-1.15pm Shared lunch (provided by Purley Friends) 1.30-2.30pm Spiritual activities for adults & children ('Our Space in Faith') 2.40-3.40pm Meeting for Business. To prepare for the spiritual activities Friends are invited to read *Our Faith in the Future*, to be found at <https://quakers-production.s3-eu-west-1.amazonaws.com/store/43c9e3ecd379992fa1a6507b11ec2d8a1bad881c8ac800da2e9e472bc03d>

Collected in April

2 St Christopher's Hospice **90**
 9 Quaker Work at Home and Abroad **40 YM 60**
 16 South London Area Meeting **35 AM 41**
 23 Quaker Concern for Animals **73 LM 157**
 30 Quaker UN Office, Geneva **85**

Collecting in May: May 7 Christian Aid, 14 Medecins Sans Frontières,
 21 OPEN (Quaker Social Action), 28 Friends World Committee for Consultation

The deadline for the May edition is Sunday 28 May 2017

**Please give, send or email contributions (no longer than 500 words, please) to Gillian Turner
 Tel/ 020 8688 9659 email gillianturner033@gmail.com**



Happy birthday Olivia, 10 on 31 May!