



# STAFFORDSHIRE QUAKER

SUMMER EDITION, JUNE 2017

## THE CLIMATE CHALLENGE: SEPTEMBER AREA MEETING

At Area Meeting in Wolverhampton on 9 September we will be discussing what many consider to be the greatest problem in human history: climate change.

John Nicholls of Wolverhampton Meeting urges us to make a particular note in our diaries of what is 'shaping up to be one of the big events of the year'. He is grateful for all the interest and enthusiasm shown in response to the information packs he has been distributing in preparation for the event.

'Due to global warming', he writes, 'there is a risk that towards the end of this century the planet may support only a fraction of our (current) population.' He hopes that 'Our discussion will help us to make an informed judgment on this.'

The discussion will start with brief introductory talks in two groups:

1. A little of the basic science behind global warming which will explain how bad the situation now is.
2. A few good examples of sustainability and adaptation.



The first group will include:

- Why greenhouse gases turn so much sunlight into heat, even when they are present in microscopic traces.
- How plants react to rising temperatures - when ambient tem-

perature rises above the optimum, the efficiency falls off the proverbial cliff.

- No two rainforests are the same. While the Amazonian has a thin soil which is easily eroded, the Indonesian is rooted in thick peat which will smoulder indefinitely.

John hopes that as a result of the discussion we will be able to produce a report which could be of use to other Area Meetings and to other organisations with environmental concerns.

At the last Area Meeting, in Lichfield, he distributed a second information pack. There will be further updates in advance of September AM, and these will be posted to the Friends who have the packs. Anyone else who would like an information pack should contact John.

*It would go a long way to caution and direct people in their use of the world, that they were better studied and knowing in the Creation of it. For how could [they] find the confidence to abuse it, while they should see the great Creator stare them in the face, in all and every part of it?*

*William Penn, 1693*

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**APPLIED TO AM**

**HAD TWO VISITORS**

**WAS RECEIVED INTO  
MEMBERSHIP**

**GOT THE T-SHIRT**

Applying for membership:  
see page 5



Quaker Earthcare Witness is a north American network seeking emerging insights into right relationship with Earth and unity with nature.

## THE CLIMATE CHALLENGERS: WORLD-WIDE ROOTS

*Friends seeking to challenge climate change are linked worldwide. Quaker Earthcare Witness (left) produced this statement, which is supported by all the groups on the right.*

As Quakers, we are called to work for the peaceable Kingdom of God on the whole Earth, in right sharing with all peoples. We recognize a moral duty to cherish Creation for future generations.

As Quakers, we understand anthropogenic climate change to be a symptom of a greater challenge: how to live sustainably and justly on this Earth.

We recognize that the current rise of greenhouse gas emissions is leading to an unprecedented rate of increase in global average surface temperature of extreme detriment to the Earth's ecosystems and species, including human beings.

We recognize a personal and collective responsibility to ensure that the poorest and most vulnerable peoples now, and all our future generations, do not suffer as a consequence of our actions. We see this as a call to conscience.

We recognize the connections between climate change and global economic injustice as well as unprecedented levels of consumption, and question assump-

tions of unlimited material growth on a planet with limited natural resources.

We recognize that most anthropogenic greenhouse gas emissions are created by fossil fuel combustion. We recognize that our increasing population continues to pursue fossil fuel-dependent economic growth. We recognize that ... the vast majority of fossil fuel reserves must remain in the ground if we are to prevent the catastrophic consequences of climate change. We therefore question profoundly the continued investment in, and subsidizing of, fossil fuel extraction.

We seek to nurture a global human society that prioritizes the well-being of people over profit, and lives in right relationship with our Earth; a peaceful world with fulfilling employment, clean air and water, renewable energy, and healthy thriving communities and ecosystems.

As members of this beautiful human family, we seek meaningful commitments from our leaders and ourselves, to address climate change for our shared future, the Earth and all species, and the generations to come.

We see this Earth as a stunning gift that supports life. It is our only home. Let us care for it together.

Quakers in Ghana  
Quakers in Britain  
Living Witness, UK  
EcoQuakers Ireland  
Quakers in Australia  
Quakers in Denmark  
Ireland Yearly Meeting  
Norway Yearly Meeting  
Quaker Service Australia  
Canadian Yearly Meeting  
Netherlands Yearly Meeting  
Pacific Yearly Meeting, USA  
Miami Friends Meeting, USA  
Quaker Institute for the Future  
Northern Yearly Meeting, USA  
Memphis Friends Meeting, USA  
New York Yearly Meeting, USA  
St. Louis Friends Meeting, CT, USA  
Quaker Concern for Animals, UK  
York Monthly Meeting, PA, USA  
Quaker Earthcare Witness (QEW)  
Newtown Monthly Meeting, USA  
Cotton Valley Meeting, NY, USA  
Valley Friends Meeting, VA, USA  
Quakers in Aotearoa New Zealand  
FWCC- Asia West Pacific Section  
Cookeville Monthly Meeting, USA  
Eugene Friends Meeting, OR, USA  
Oak Park Friends Meeting, IL, USA  
New England Yearly Meeting, USA  
Northside Friends Meeting, IL, USA  
Duneland Friends Meeting, IN, USA  
Winnipeg Monthly Meeting, Canada  
Lafayette Friends Meeting, IN, USA  
Herndon Friends Meeting, VA, USA  
Princeton Friends Meeting, NJ, USA  
Frederick Friends Meeting, MD, USA  
Nashville Friends Meeting, TN, USA  
Trenton Meeting of Friends, NJ, USA  
Bethesda Friends Meeting, MD, USA  
Honolulu Monthly Meeting, HI, USA  
Palo Alto Friends Meeting, CA, USA  
Abingdon Friends Meeting, VA, USA  
Baltimore Yearly Meeting, MD, USA  
Frederick Friends Meeting, MD, USA  
Humboldt Friends Meeting, CA, USA  
Eau Claire Friends Meeting, WI, USA  
Annapolis Friends Meeting, MD, USA  
Kittaponi Friends Meeting, VA, USA  
Santa Fe Monthly Meeting, NM, USA  
Rochester Friends Meeting, MN, USA  
Gettysburg Friends Meeting, PA, USA  
Richmond Friends Meeting, VA, USA  
Anchorage Friends Meeting, AK, USA  
Geneva Monthly Meeting, Switzerland  
Westtown Monthly Meeting, PN, USA  
Joseph Rowntree Charitable Trust, UK  
University Friends Meeting, WA, USA  
Woodbrooke Quaker Study Centre, UK  
Blacksburg Friends Meeting, VA, USA  
Lisieux Local Meeting, Cornwall, UK  
Little Falls Friends Meeting, MD, USA  
Quaker United Nations Office (QUINO)  
Midlothian Friends Meeting, VA, USA  
Ohio Valley Yearly Meeting, OH, USA  
Sacramento Friends Meeting, CA, USA  
Twin Cities Friends Meeting, MN, USA  
Gunpowder Friends Meeting, MD, USA  
Homewood Friends Meeting, MD, USA  
Chena Ridge Friends Meeting, AK, USA  
Monongalia Friends Meeting, WV, USA  
Maury River Friends Meeting, VA, USA  
Salmon Bay Friends Meeting, WA, USA  
Belgium & Luxembourg Yearly Meeting  
FWCC - Europe and Middle East Section  
Prospect Hill Friends Meeting, MN, USA  
Chesapeake Quarterly Meeting, MD, USA  
Northampton Friends Meeting, MA, USA  
Charlottesville Friends Meeting, VA, USA  
Sandy Spring Monthly Meeting, MD, USA  
Yellow Springs Friends Meeting, OH, USA  
Dunnings Creek Friends Meeting, PA, USA  
Whidbey Island Friends Meeting, WA, USA  
George Street Monthly Meeting, Ontario, CA  
Delta Monthly Meeting, Stockton, CA, USA  
Canadian Friends Service Committee (CFSC)  
Edinburgh Universities' Quaker Society, SCT  
American Friends Service Committee (AFSC)  
Quaker Council for European Affairs (QCEA)  
Quaker City Unity Friends Meeting, NH, USA  
Strawberry Creek Monthly Meeting, CA, USA  
Société Religieuse des Amis (Quakers), France  
Eggemoggin Reach Monthly Meeting, ME, USA  
Mid-Ohio Valley Friends Meeting, OH/WV, USA  
Baltimore Monthly Meeting, Stony Run, MD, USA  
Friends Committee on National Legislation (FCNL)  
Friends World Committee for Consultation (FWCC)  
Cass Creek Monthly Meeting of Friends, VA, USA  
South Central Yearly Meeting (TX, OK, AR, PA), USA

WE RECOGNIZE  
THAT ... THE  
VAST MAJORITY  
OF FOSSIL FUEL  
RESERVES MUST  
REMAIN IN THE  
GROUND

## THE CLIMATE CHALLENGE: A ROLE FOR QUAKERISM? TIME TO DECIDE

Will, can, Quakerism remain the same as we respond to the ecological, economic and spiritual crises, as Qf&p 25.14 describes them, of our time? American Quaker Keith Helmuth, coincidentally or deliberately I do not know, wrote 25.14 in 1990, just two years after scientists had proven unequivocally that the human use of fossil fuels was the primary cause of global warming and hence potentially catastrophic changes to the climate through which much of life on Earth, including human, would not survive unless the human took action. Keith said that responding would be 'a renovation which will change everything'.

Quaker social activist and Swarthmore lecturer Jonathan Dale, speaking at the 'Economic Justice and Sustainable Global Society' Quaker Day Conference in 2011, considered that Quakers had gone along with the economic growth paradigm after the second world war on the basis that everyone would benefit. We now know that it is a means of extracting value from the Earth without adequate replenishment and of transferring wealth from the poor to the rich, 'a fabulously productive but ultimately destructive system bringing closure on God's goodness in creation and a creeping atheism to the soul', as Keith Helmuth describes it. The current economic system is the main driver of economic

injustice, climate change and bio-diversity loss.

So, are our beliefs and spirituality up to a 'change everything' response to work towards the equality and sustainability we espouse? Anne Adams, a Herefordshire Quaker, contends in *Is there not a New Creation? — the experience of early Friends* that Quakers lost a holistic view of creation with 'the onset of "The Age of Reason"' at the end of the 17th century.

'Reason was stressed, rather than faith, intuition and feeling. The right of humans to dominate the rest of creation' was part of the "Reasoning". Today with science acknowledging the interconnectedness of all things, surely it would not be fanatical to know and feel inwardly our indivisibility from Earth and Nature and to lose any sense of dominance (but not responsibility)?

Rex Ambler in Qf&p 25.15 indicates that 'our testimonies against war and inequality' 'apply in the same way to our treatment of our natural environment' as they do to humans, that all is 'one commonwealth of life. Our thinking about God and the world and the way we live in relation to them must now give recognition to that fact.'

This sense of belonging to Earth supports me in considering and making lifestyle

changes and in working for systemic changes consistent with living in tune with Nature's rhythms. There is that of (non-)God in Earth and Nature (and the Cosmos) and all their forms and species.

Without a helpful, undergirding 'spirituality', whether non-theist or theist, will we have the inner strength to participate in the response to what is probably the greatest challenge the human race has ever faced? Would we have the will to make changes in the major areas of food, transport, buildings, energy supply, economics and money?

In the process of personal, household and systemic change, we will need to support and encourage one another, planning and sharing best practice together and with others. It is time for concerted and consistent action to minimise our carbon footprints and play our part in working for zero net carbon locally, nationally, globally. This will take time and effort and, in my view, may impact how we run local and area meetings, especially where we are few. Tackling these issues may be the best outreach we can do; groups not facing them will become irrelevant to a population increasingly looking for real answers.

Rob Horton, Stafford



*Be the change that you wish  
to see in the world*  
Mahatma Gandhi

ARE OUR BELIEFS  
AND  
SPIRITUALITY UP  
TO A 'CHANGE  
EVERYTHING'  
RESPONSE?

This article is to be published in *Quaker Voices*.

## INSPIDIRATION

It was in Woodbrooke library that the book leapt off the shelf in front of me: *Spiritual Direction for all Christians*, by Gordon Jeff. I read it and was inspired to apply for a place on the course Jeff had devised to train spiritual directors for the Southwark Anglican diocese, known as SPIDIR. The courses began in 1984, and have trained many would-be directors, from various Christian denominations, mostly from the London area.

SPIDIR is an organisation which not only runs courses and organises days of instruction and worship, but keeps a list of spiritual directors to enable those seeking such help to find a suitable person in their area. At one AGM I came across several Quaker directors who had completed the course, mostly people I had already met, not knowing that they had this skill. It seems that Quakers are uncomfortable with the idea of being 'directed', so, perhaps, it would be more helpful to call ourselves 'spiritual companions'? We do not tell people what to do, but we listen, and sometimes have ideas which may be helpful. Quite often people just want to talk about their spiritual life to someone who will listen non-judgementally.

When I was led to Quakerism in 2001 I was at a loss to know to whom I could talk. I was not comfortable with the idea of approaching the Friends in my Meeting, lovely though they were. It was not until I met people with the same problem at

Woodbrooke that I felt able to talk freely about my spiritual life. The availability of spiritual direction courses is increasing, and most dioceses now run them. More and more Quakers are training as the need for spiritual direction is becoming more evident. It is normal and healthy to seek spiritual direction in the second half of our lives, when we have more opportunity to develop, deepen and reach our potential as human beings, though this can happen at different stages in different people. There comes a time when we need to tell our stories and know that we have been heard. 'At the heart of the ministry [of spiritual direction] is hospitality; it is the creation of a safe space where someone can enter and rest for a while .... The willingness to be present and available for another is an immeasurable gift.' (*Seeing in the dark*, Christopher Chapman.)

I began the course in 2015, travelling to London once a month to join 8 Anglicans, one Baptist and one Roman Catholic, along with 3 tutors, for a day's worship, instruction and discussion. I enjoyed the journey, the transition from my quiet village to the buzz of the capital, a time to prepare myself, and, later, the relief of travelling from the noise of traffic, the throngs of people, back to the peaceful surroundings of my home.

The first 3 months were introductory: getting to know one another; the quali-

ties of a good spiritual director; listening skills; fears and inadequacies; and in threes we practised what spiritual direction might be like, taking turns to be director, directee, and observer. Each month one of the tutors introduced and ended the day with worship. Thereafter we were asked to organise this ourselves, each in our own way, so that there were various prayers and readings, music and hymns. When it was my turn it was, of course, silence, and many were surprised they could appreciate 20 minutes of quiet, and even asked for more! One day I introduced the silence with a short reading from *Advices & Queries*, and had requests for copies from several people.

Invited speakers led the sessions in the following months, their subjects ranged from the practical – Safeguarding; the differences between Counselling and Spiritual Direction; Myers-Briggs Personality types – to the inspirational: Art and Spirituality; Mindfulness and Meditation; Discernment. The speakers, too, were of various denominations, most were helpful, some were not, being very much directed towards the Anglican Church. Each year there was a short residential at the diocesan retreat house in Surrey. I found these difficult, feeling very much an outsider in this community of, mostly, rather loud Anglicans. There was little time for reflection, and I remember how much I needed it.

(Continued on page 5)

IT SEEMS THAT QUAKERS ARE UNCOMFORTABLE WITH THE IDEA OF BEING 'DIRECTED', SO, PERHAPS, IT WOULD BE MORE HELPFUL TO CALL OURSELVES 'SPIRITUAL COMPANIONS'





## THE MEANING OF MEMBERSHIP

When I decided to apply for membership it came as a bit of a surprise. I had thought it would be several more years before I felt ready but one day I simply knew it was the right time. It wasn't that I was treated any differently as an attender, but it was the right time for me to take the next step. The only thing was – I had no idea how to actually apply!

*Quaker Faith and Practice*, as well as some members of my Local Meeting, provided information on the practicalities; write a letter to Area Meeting asking to apply for membership. The AM will then appoint two visitors (one from your LM and one from another LM). They will visit you and discern whether it is the right time for you to apply. They will then write to AM who will decide whether to accept your application, because you are applying for membership of the whole AM not just your LM.

I re-wrote my letter around five times, although it ended up being almost the same as it was in the beginning. It felt important to me that I explain to AM why I was applying for membership. You don't have to write an essay though; a simple one line asking to apply for membership will be perfectly acceptable. My letter was read out at the next AM and my visitors were appointed.

I was more than a little nervous about being visited. What would they ask me? What if they didn't think I was good enough to be a member? Of course it wasn't anything like that. It was a great experience, we discussed my spiritual journey and it was a chance for both sides to ask questions.

I was involved in the process at every stage and got to see the report which went to AM. The report was dis-

cussed at the next AM and I was accepted as a member.

There are several important things I learned during the process of applying for membership. You are not a second class citizen if you remain an attender for your whole time with Quakers. If you do decide to apply for membership don't be afraid to ask questions or to ask for support. Your Elders and Overseers (or anyone in the meeting) will be happy to offer advice and answer questions or point you in the direction of someone who can answer your question.

Becoming a member is as much about your spiritual journey as it is about anything else. If you've been attending for a short while or your whole life if you feel it's the right time to apply for membership – do it!

Gayle Yeomans  
Stafford

BECOMING A  
MEMBER IS AS  
MUCH ABOUT  
YOUR SPIRITUAL  
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IS ABOUT  
ANYTHING ELSE.

## INSPIDIRATION

(Continued from page 4)

When I set out on this course I thought it would be helpful in the voluntary work I engage in at our local prison, and in the hospice, where I meet with people of various faiths and none, as well as in my role as elder, but mostly I had in mind my own spiritual development. I found, on the course, that it was so important not to assume that my experiences and opinions matched those of the other participants, a

lesson I needed to learn over and over again. Peter Ball, in his book *Anglican Spiritual Direction*, says: 'It is right that training courses should concentrate above all on helping their members to grow in Christ and to deepen their own spirituality in order to be more available to be used by the Holy Spirit in accompanying other people.'

Often, when I have spent time at Woodbrooke, I have heard people say how they wish the depth of conversa-

tion that they have experienced there could be replicated at their Local Meeting. I think that it would be difficult for this to happen regularly, when Meeting for Worship is usually just an hour in a busy week. To have a spiritual companion, or spiritual friend, with whom one can spend an hour or so, with the intention of exploring our spiritual lives, is, I believe, important for the spiritual health of us all.

Maggie Jeays, Stafford

## 'FANATICKS': A FRENCH VIEW OF EARLY QUAKERS

'Fanaticks': this was the verdict of a certain Monsieur Misson when he wrote about Quakers in 1698. The peppery extracts below come from his 'Memoirs and Observations on his Travels over England'. They have been sent by Catherine Hayes (Uttoxeter and Burton). A friend in Uttoxeter came across the passage in a book which has been in her family for years.

**M. MISSON'S**  
**MEMOIRS**  
 AND  
**OBSERVATIONS**  
 IN HIS  
**TRAVELS**  
 OVER  
**ENGLAND.**

With some Account of  
**SCOTLAND and IRELAND.**  
*Henri Misson*

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*Dispos'd in Alphabetical Order.*

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*Written originally in French, and translated by*  
**Mr. OZELL.**

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**LONDON:**  
 Printed for D. Browne, A. Bell, J. Darby,  
 A. Bettesworth, J. Pemberton, C. Rivington, J.  
 Hooke, R. Crutenden, T. Cox, J. Bailey, F. Clay,  
 and E. Symon: 1719. (Price 5 s.)

'THE POOR PEOPLE ARE OUT OF  
THEIR WITS'

**QUAKERS.]** † The Quakers are great Fanaticks; there seems to be something laudable in them; to outward Appearance they are mild, simple in all respects, sober, modest, peaceable, nay, and they have the Reputation of being honest, and often they are so: But you must have a Care of being bit by this Appearance, which very often is only outward. As for Doctrine, they have none. It is unjustly that *Alexander Ross*, in his Book of the Religions of the World, accuses them of Atheism, and a hundred enormous Impieties. 'Tis unjustly, on the other hand, that *Barclay* undertook their Apology, endeavouring to make us believe that they are the best Divines of all the Christians; for one ought not to speak either for or against them, any otherwise than just to say, that the poor People are out of their Wits; that having no other Principle, and no other Guide than their visionary Spirit, they know not well themselves either what they believe or what they say this Minute, or what they shall believe or say the next. This is all the Conclusion I could come to, after reading many of their extravagant Writings, and conferring with several among them. 'Tis impossible, absolutely impossible, to enter into any follow'd Train of reasoning with these Folks. Do they find themselves hamper'd by our Objections? Their Spirit within, and the carnal Stupidity of the Minds of the Wicked, (as they are pleas'd to call us) are two Back-doors which they are sure to escape by, or rather two Bucklers which they constantly put before them, and which 'tis impossible for you to break thro'. When they can hold out no longer, and are drove to their last Shift, instead of making you an Answer, their impertinent Zeal immediately starts up, and tells you, *It belongs not Friend to thee to teach us; we have the Light of the Spirit in our Hearts, and thy Thoughts are all cloudy and carnal.*

‘THERE’S YOUR MOUTH STOPT’:  
A FRENCH VIEW OF EARLY QUAKERS (CONTINUED)

There’s your Mouth stopt. There must certainly be a Spice of Madnes in their Distemper. Many among them have of late Years grown a little more humaniz’d as to Salutation; not that they pull off their Hats; no, God forbid they should commit such an abominable piece of Iniquity; but they begin to dop the Chin a little, and to make a very small Inclination of the Head. It is true, all of them do not approve of this Innovation; nay, some loudly call it a scandalous Herefy, and are much offended in Spirit about it. You might as soon persuade a Presbyterian to preach in a Surplice, (and I can tell you, he must be no small Orator who can do that) as a She-Quaker that I know, and ten thousand others, to be the least civil to any Body. The Women sometimes preach in their Meetings, but more rarely than the Men. There is one in a Village near London, that has a common Place against Topknots, and the other Ornaments of Women, and this is all she knows. To fet her a preaching, you have nothing to do, but to carry two or three Ladies into the Meeting; the Moment Mrs. Doctor spies a Ribbon, the Spirit moves her, and she falls into one of her Fits; up she gets upon the Bottom of some Tub, with her pinch’d up Cap, and her screw’d up Countenance; she Sighs, she Groans, she Snorts through the Nose, and then out she bursts into such a Jargon as no mortal Man can make Head or Tail of.

‘THE SIGHS, THE GROANS, THE  
SNORTS THROUGH THE NOSE ...’



A view of Lambeth Palace,  
from the 1698 edition of Misson's book.

The book's cover gives Henri Misson as the author but, according to one source, it is usually attributed to his brother, François Maximilien Misson (c.1650 – 1722), a French writer and traveller. Born in Lyon, he fled France at the revocation of the Edict of Nantes in 1685 and settled in Britain. The extracts given here are from the English translation of his book, published in 1719. The original, *Mémoires et observations faites par un voyageur en Angleterre*, appeared in 1698. At this point George Fox had died only seven years earlier, whilst Margaret Fell was still alive.



This drawing accompanied a biting attack on Quakers produced around the time of Misson's book. 'The Saint Turned Sinner', a ballad, appeared in about 1690..



## OUR FAITH IN THE FUTURE: MEETING FOR SUFFERINGS IN JUNE

Stephanie Grant spoke about the Quaker Committee for Christian and interfaith relations. It was interesting to learn about the impressive activities of all kinds in Meeting Houses around the country. One of the simplest and which spoke to me was from a representative who was gardening when she heard the church bells. It dawned on her that they were ringing for everyone, including her. She now attends the service in the Anglican church once a month. There is a lot that she does not agree with but she is made very welcome.

In September 2015 MfS adopted *Our Faith in the Future* as our long term framework document. It is based on contributions from Quakers throughout Britain. It leaves every Meeting, Committee and individual free to make choices on where they are today and where they would like to be in the future. For instance a Meeting in a run down part of Leeds, situated between a pub and a centre for Alcoholics Anonymous, were offered a large amount of money from a property developer to sell. After a day long discussion based on *Our Faith in the Future* they decided to stay where they were and create a garden open to everyone.

We were reminded of the difficult task of being on Central Nominations Committee and on local Nominations Committees and to support them.

There was an enthusiastic report from Tim Rouse on the work of Young Friends General Meeting which is thriving spiritually and expanding. We are encouraged to appoint representatives, publicise events and support Quaker activities that are more inclusive for young adults.

Peter Ullathorne, Yearly Meeting Treasurer, reported a fairly comfortable financial position with which impressive and uplifting things have been achieved in our name. However Friends' support will need to be increased to £225 per member to sustain this level of activity.

A book was launched at MfS by representative Jocelyn Dawes entitled *Discernment and Inner Knowing*. It is a ground-breaking study exploring spiritual and secular discernment and is available at the Quaker book shop.

Rosemary Barnett  
Stone

## THE COST OF CHANGE

*Freedom is free but not cheap.  
In fact, it is priceless.  
It will cost you  
your world, your attachments  
your life – your own self.  
You will be paying this over and over  
until you are drained of all 'you' have  
and all 'you' have saved up.  
You will exchange all this  
for that which 'you' cannot have  
- your eternal Being.*

John Barber (Stone) has been inspired by these words from the spiritual teacher Mooji.

Do they have a particular resonance as we consider how much we need to change if we are to fully grapple with the climate challenge (see pages 1-3)?

## ALFIE'S WALKS



Alfie (Stafford) has been planning more walks on Cannock Chase. He's chosen the 4th Sunday of the month when, he says, Stafford Friends don't sit around for yet another hour after Meeting just talking about things. The dates have been sent by David Morgan (Stafford) because Alfie's keyboard does not have paws control:

27 August, 24 September, 22 October

Alfie, sadly, has a gammy leg at the moment, but he will, hopefully, on each of these Sundays, be back wagging his tail at the Milford Common car park (if dry) or the Barley Mow outside shelter (if wet) at 12.30 pm, so participants can have a picnic ahead of a 1.00 pm-ish departure. And he will gladly share his company with all partners and friends from other Meetings.

To check details please contact Alfie via David Morgan on 07565 350357.

CLOSING DATE FOR NEXT ISSUE: SEPTEMBER 30, BUT PLEASE START NOW!

ARTICLES ARE USUALLY A MAXIMUM OF ABOUT 620 WORDS LONG — ONE PAGE

GABI AND ROGER OLDFIELD

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THE WEB

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