



Maasai Council Kenya (See FWCC)



# Staffordshire

# Quaker

**Autumn edition  
November 2006**

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## From 2nd Big Outreach Conference, Whitby 27 - 29 October 2006

September 2007, there will be a BIG OUTREACH WEEK. Date to be fixed soon. It was suggested that we need all our PMs and MMs to spend money on advertising locally and drip feed stories to the media.

Has anyone in your MM approached the BBC to do 'Thought for the Day'? This is now done locally as well as nationally, so it's not too scary.

Also we talked a lot about spiritual welcome and how our Meeting Houses look from the outside. Check yours!

Here are some tips, gathered from others at the conference that I'm taking back to my meeting:

1. Give every visitor/enquirer a copy of advices and queries on their first visit, with a sticker on the inside cover that says something like, 'Given in Friendship by Dithering Quaker Meeting, and [www.quaker.org.uk](http://www.quaker.org.uk).
  2. Sticking to Sunday morning means we miss quite a lot of people, particularly families.
  3. We must have words ready. Letting our lives speak is fine when lives intersect, but it doesn't work for chance encounters.
  4. The new logo can be turned into a badge very easily. If you wear one people might ask you what it is.
  5. There is a great new 'concertina' leaflet, it makes a wonderful wall display too (enlarged of course) contact the outreach dept. they will send you some.
  6. Write your own leaflet for your PM giving practical details too - where are the loos, how much is the coffee. Update it, use the corporate logo, we need to get a corporate image going.
  7. Go to other meetings outside your MM. See how they welcome you.
- Now is the time we need to start working towards the Big Outreach Week.

*Jo Scott*

*Jo Scott is a member of Southport PM, Hardshaw West MM and an avid supporter of General Meeting. She is currently clerk of GM, but not for long, next year she plans to 'retire' and have a gap year! She is off to France to paint a couple of houses, and after that who knows? ([www.coachhousecrafts.co.uk](http://www.coachhousecrafts.co.uk))*

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### Circle Dancing

**Uttoxeter Meeting House 1st December 2006  
7.30 - 9.30**

**A donation of £3 is suggested**

**For more information phone Clerk Uttoxeter Meeting**



**REPORT TO STAFFORDSHIRE MONTHLY MEETING ON FWCC COURSE  
AT WOODBROOKE FRIDAY 8<sup>TM</sup> TO SUNDAY 10<sup>TM</sup> SEPTEMBER 2006  
SIMILAR TESTIMONIES: DIFFERENT WITNESS**

This was a conference of some 60 Friends with experience and knowledge of Quakerism Worldwide varying from my own shameful insularity to that of some British Friends who have spent many years working in far-flung corners of the globe.

We were also fortunate in that as this course was timetabled to follow the FWCC course on interpreting and translation, Friends from Poland and India had been able to stay on to attend.

It was during the introductory session, whilst listening to Nancy Irving, that I began to experience culture shock; there had been some initial problems with feedback on the microphone system, but even after this had been cured I was still conscious of a continuous low murmur. Looking around I realised that Marigold Best was providing an instantaneous translation for Jesus Huallpa Cutipa from Bolivia. In her talk Nancy introduced the uninitiated, like me, to the various types of Quakerism worldwide. There are 4 types; Unprogrammed, Programmed, Evangelical and Conservative. As part of the unprogrammed section, we in Britain are definitely in the minority (the figure varies between 11% and 15% depending on who you are talking to). It was also during this talk that Nancy told us that she should not have been with us for this weekend; that Yearly Meeting should have been taking place in Lebanon at the same time and it had been hoped that Friends from Palestine would be able to be present for the first time for 10 years. Unfortunately the outbreak of hostilities in the Lebanon had meant that Yearly Meeting could not take place.

Saturday's activities began with Meeting for Worship after the manner of First Friends Meeting, Indianapolis, with John Punshon taking the role of Pastor. This included hymns, Scripture reading, an anthem sung by the scratch choir and a "message" from the pastor. Unlike some other members of my "base group" I did not find this too unfamiliar, as it was very similar to the form of worship used at Quaker Holiday School in Yorkshire in my youth. The rest of the morning and afternoon was taken up with sessions called "workshops", but were in my experience talks followed by questions to the speaker.

I went first to the session entitled "Quaker testimony in Bolivia" and found it very thought-provoking. Through Marigold Best's translation, Jesus Huallpa Cutipa told us of the logistical problems in meeting; La Paz is the highest capital in the world, and transport is difficult, sometimes involves a 4-5 hour walk. Jesus showed us pictures of spectacularly beautiful scenery with tiny figures climbing sheep-tracks in single file. Apparently the small towns and villages periodically put up large tent-like structures in the town square or any available large space and all the different religious and political groups can take their turn in using it. The services usually last for at least a day!

It was when Jesus moved on to the doctrinal basis of Quaker testimony in Bolivia that I began to feel rather uncomfortable. He gave us a long list of tenets of faith:

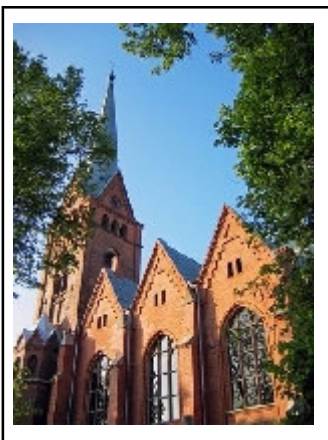


Cathedral La Paz  
Bolivia

- The Trinity
- The Deity of Christ
- The Inspiration of the Scriptures
- The Fall of Man
- The Justification of sinners through faith in Jesus Christ and the redemption of His Blood
- The sanctification of believers through Baptism
- The Evangelism of the world as the supreme mission
- The Rapture and Second Coming of Christ
- The Resurrection of the dead and God's final judgement of sinners and eternal punishment of those who reject Christ

I deliberately copied this down from Jesus' slide because I could barely believe what I was hearing; this was definitely not any aspect of Quakerism that I recognised. There were a lot of worried glances going round the room and some shaking of heads, until Jesus went on to his next section, which was entitled Testimony, and he explained that there were four foundations Truth, Simplicity, Equality and Peace: and OK, we might prefer the word integrity to truth, but basically, that is Quakerism in a nutshell.

After the usual mouth-watering Woodbrooke lunch, I went to the session on Quakers in Ireland. Perhaps it was the effect of having eaten too well, or it might have been too high expectations after the stimulation of the morning, but I did not get much inspiration from the list of dates; if you are interested in the history of Quakerism in Ireland, try [WWW.Quakers-in-Ireland.IE](http://WWW.Quakers-in-Ireland.IE) We were given one warning, which was instantly proved; do not speak slightly to any Irish Quaker about another Irish Quaker, they are probably related.



Daugavpils, Latvia

The last session that I attended was Quakers in Latvia, given by Jelena Balajeva, mostly translated by Patricia Cockrell but Jelena made valiant efforts to answer questions in English.

Quakerism is very new to Latvia, which has a chequered history where religion is concerned. Never quite suppressed by the Soviet occupation, the different faiths are now re-emerging in most areas: the north of the country is predominantly Lutheran, whilst in the south Russian Orthodoxy and Catholicism prevail, though pagan traditions survive in many areas.

Jelena explained that she had discovered Quakerism through the internet; coming from a family that was split between Catholicism and atheism, she was investigating different faiths and found a website which included a questionnaire. When she filled in her answers she came up with the answer "you are 100% Quaker".

As she had never heard of Quakers she then had to start searching the web for Quakerism, and became an international Friend. 3 Latvian Friends met for the first time in Lithuania in 2004, and a weekly Meeting for Worship was started in Liepaja in the same year. There are now worshipping groups in Latvia, one in Liepaja, one in the capital Riga and one in Jelena's home town of Daugavpils. Liepaja is now a Monthly Meeting. This sounded very normal and cosy until numbers and distances were given. The three centres are about as far apart as it is possible to be and still all be in Latvia, both Liepaja and Daugavpils are half a day's bus journey from Riga in opposite directions, and to get from one to the other is a day and a half's journey because of the way that the buses run. Latvia is also a country of two languages, the south-east is Russian-speaking, whereas in the north and west Latvian is the main language.

The largest worshipping group is in Liepaja, where there are 5 members and about 10 regular attenders, in Riga there are 3 members and 7 attenders, both these groups are Latvian-speaking. Jelena's group has 1 member and 2 regular attenders, her 14 year old daughter and her mother, and their language is Russian.

I was impressed by the amount that has been achieved despite the difficulties: they meet in Liepaja once a month to read Quaker Faith & Practice (BYM version since this is what was available from Friends House Moscow), they have translated Advices & Queries, A Light that is Shining and parts of QFP. They have to translate into Latvian and then into Russian. The translations are then made available to libraries and are put onto their website, Jelena felt that "paper is best" as not many people have computers.

Sunday morning brought Meeting for Worship after the manner of Friends in Kenya, which I found more unfamiliar than the American programmed Meeting as it was more noisy and intense. Some members of my base group found singing "Fight the good fight" very difficult and resorted to lah-lahing it. Since it was one of my Salvationist grandmother's favourite hymns, I just sang it anyway.

One of the great joys of the weekend for me was the amount of music which was an integral part of two of the worship sessions and of the Saturday evening social gathering. This was even more enjoyable as I was greeted on arrival by Jenny Wistreich, one of the organisers, saying that they had

found a wonderful African Friend, Luzili King, who had volunteered to organise the scratch choir, and that therefore I was of the hook. (I had been reluctantly persuaded two weeks previously to take on this task if no other name emerged.) Luzili was absolutely inspirational and achieved wonders in the very short rehearsal time available; I know that many Friends found the music a meaningful addition to our fellowship.

I brought away from the weekend a much better understanding of the great diversity of worship and witness within the umbrella of worldwide Quakerism, which for me was encapsulated by the final reflection of Jesus' talk about Bolivia

"We programmed Friends need this moment of worship & testimony in silence to allow God to speak directly to our hearts, and the unprogrammed Friends also need a moment of joyful speaking and singing to express their gratitude to this Light, Christ or Spirit which guides us every day.

Both silent and programmed worship give us that energy which leads us to express our testimony in action.

We need each other"



Liepaja 1945

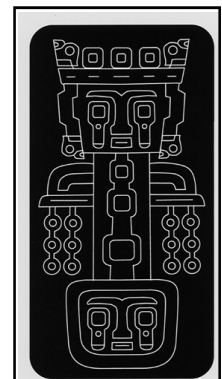
*Sue Cook*

[change of address](#)

[Sue Cook \(Stafford Meeting\) informs us that she is moving on November 1st 2006](#)

[Check with Clerk of Stafford PM for details of new address](#)

[Her e-mail address will remain the same.](#)



Tiwanaku  
Bolivian Idol

## Structures and Beliefs: Quakerism and Islam

The idea for our next series of discussion groups came from the observations of an attender after her first experience of monthly meeting: that while Friends put very little emphasis on our beliefs, we lay very great stress on the right ordering of our church affairs within the structure of Britain Yearly Meeting. Compare and contrast, as they say, with Islam: where there is heavier emphasis on belief, but no formal structure which embraces all the mosques in an area or nation.

On the other hand it would be an exaggeration to say that Muslims over-emphasise belief.

Very much like Quakers in Islam orthodoxy is important but nowhere near as important as orthopraxy. Muslims emphasise that it was we DO that is more important than what we believe.

Certainly, belief is important, which is why there are 'branches' of Islam. But the branches do not equate to the 'denominations' of Christendom. MOST Muslims of all branches accept the validity of the claims to be true followers of The Prophet by other branches. As long as one has said, with belief the Shahadah, then he is accepted as a part of the family of The One True God.

The Shahadah may be expressed as follows:

*Ash-hadu anla ilaha illal-Lahu Wahdahu la Sharika Lahu wa-ash-hadu anna Muhammadan abduhu wa rasuluhu*

*I bear witness that there is none worthy of worship except Allah, the One, without any partner. And I bear witness that Muhammad is His servant and His Messenger.*

Obviously, there is a lot involved in all of that, in fact whole commentaries have been written on the Shahadah, but it is nowhere near as complicated, or as restrictive as say the Roman Catholic Catechism which runs to several thousand pages and is required belief for all converts – and theoretically for all Catholics!

Even The Five Pillars of Islam are more about 'action' than 'belief'.

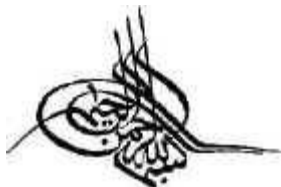
- Faith or belief in the Oneness of God and the finality of the prophethood of Muhammad;
- Establishment of the daily prayers;
- Concern for and almsgiving to the needy;
- Self-purification through fasting; and
- The pilgrimage to Makkah for those who are able.

There is, of course, no doubt that we are what we believe, therefore the beliefs that I hold will drive my actions.

Also, one of the reasons that there is lack of 'formal structure' is that Islam is a priest-less religion. In this Muslims are surprisingly like Quakers.

So, we look forward to inviting Muslims to join us as we explore these two approaches and we hope that they are able to share their insights with Friends in the Monthly Meeting.

*Anthony Wilson with Keith Wood*



Bismillah ir-Rahman ir-Rahim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



"In the name of God, most Gracious, most Compassionate".

**Faith at Work – a journal**  
***Insights from everyday ministry – XXIII***

*(This is an amended version of an article that first appeared in the Codsall Parish magazine in June 2006.)*

Several people recently have said to me that they have felt that it is just not worth getting too intent on making business an over-riding concern in their lives. Of course it needs to be there to provide purpose and fulfilment as well as enough to live on, but there is more to life, much more than generating profit, power and status and the increasing urge within the capitalist system to be self-sufficient and in control, a focus on material well-being.

Are we reaching a turning point when the social and spiritual aspects of our lives are straining to be heard? How many of us would prefer to spend more time being with and bringing up our families? How many of us would welcome a way of stepping off the treadmill, at least for a while? How many of us, at the other end of the scale, would be so grateful for an easier way of keeping body and soul together, from both economic and spiritual perspectives?

David Whyte describes in his book “Crossing the Unknown Sea” how he was at the extreme end of the busy life in an office some time ago. He was rushing from desk to photocopier to meeting and back to his desk and the more he achieved, the more people expected it of him. The pressure was increasing and there seemed no way he could do anything about it. One day, he was passing an office where some of his colleagues had assembled – he poked his head around the door and without stopping to think asked: “Has anyone seen David?” An innocuous question at the time, but since he was the only David in the office, it suddenly struck the others how apt it was; they chuckled at first, then roared with laughter at his unintentional glimpse of the truth. David needed that shock to give him the all-important insight that he was at the beck and call of the business – he had no time and his own potential was not being fulfilled; it resulted in a complete change in his way of life.

David is now a freelance poet and welcomed for his insights in some of the biggest companies in the US. This is how he expresses his sudden revelation:

*“That day I saw beneath dark clouds  
the passing light over the water  
and I heard the voice of the world speak out,  
I knew then, as I had before,  
life is no passing memory of what has been  
nor the remaining pages in a great book  
waiting to be read.*

*It is the opening of eyes long closed.  
It is the vision of far-off things  
seen for the silence they hold.  
It is the heart after years  
of secret conversing  
speaking out loud in the clear air.*

*It is Moses in the desert  
fallen to his knees before the lit bush.  
It is the man throwing away his shoes  
as if to enter heaven  
and finding himself astonished,  
opened at last,  
fallen in love with solid ground.*

***Mike Fox***

*If boundaries have to exist, may they be porous - Mike Fox likes to immerse himself in the Church of England, as a non-stipendiary minister serving the parish of Codsall, the Quaker movement, as a member of Staffordshire Monthly Meeting, and the world of work as chaplain with the Black Country Urban Industrial Mission; he seeks and welcomes insight from anywhere that illuminates life in all its fullness.*

## Deaf Awareness

Many of my generation (I am 63) are experiencing hearing loss of various degrees of severity.

In common with many other people, although I hear most sounds quite well, I am unable to decipher the jumble of spoken conversation. As a consequence of this, and as I am assured that this will get worse, I decided to learn British Sign Language (BSL).

This has led me to a greater awareness of deaf issues. The ability to communicate is one of the things that most people take for granted. If we are unable to communicate clearly and well, we're separated from others at a very deep level. I find that if I'm speaking to someone that I cannot hear at all (some voices being particularly difficult for me) there is a tendency for them to treat me as though I am stupid.

This tendency has a long and dishonourable history. Consider this situation: a deaf child is born into a hearing family. Very often in the past this disability was not identified for many years, so without proper interaction with other people, and without proper intellectual input, the child was severely disadvantaged educationally and thus was regarded as, and treated as, stupid.

It is now realised that this educational disadvantage in no way reflects the intelligence of the child. But at that time many such children were regarded as subnormal, as idiots. In fact the very word, 'dumb', has come to mean thick or stupid. This is worth remembering if we still use the old expression 'deaf and dumb'. Many people from the deaf community consider this to be as offensive as using racist language. Referring to 'deaf people' is much more appropriate.

At a conference in Milan in 1880 it was decided that Signing was not in children's best interests, and a well-meaning, but totally misguided attempt, was made to force deaf children to learn to speak English. This movement, called 'oralism', set Signing back for almost a century. It wasn't until the late 1970s, that BSL came to be used widely, and freely, among the deaf community and in education. It's very sad that many people in education are now moving back in that direction, and insisting that deaf children go to 'hearing' schools. While this seems to be a good idea, and has the apparently laudable purpose of integrating deaf children into the hearing community, the fact is that without the rich interaction that they are able to enjoy among Sign speaking friends

colleagues, and teachers, their education is going to be stunted, so this process has more disadvantages than advantages. It has been established that many children who lack access to BSL in infancy fail to achieve fluency in either language. This lack of stimulation denies them the opportunity to develop their brains to the full potential.

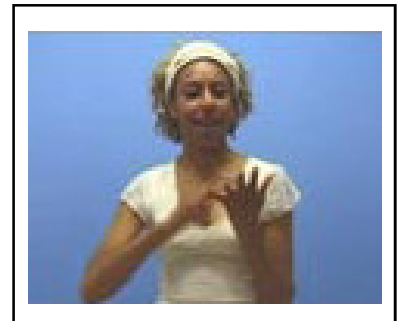
Sign language (which varies enormously from country to country, and even from town to town) is a rich and comprehensive language. There is an unfortunate, tendency for hearing people to consider speech as 'normal', and 'signing' as abnormal. Knowing that BSL is a genuine language, with great subtlety and, in the right hands, the ability to produce all of the complex nuances of English accurately, helps us guard against that.

It is not, as some people seem to think, a kind of mime.

One of the things that can create a problem for deaf people is that the sign languages are perhaps unique in that they are the only languages where there is no guarantee of being born into a family who speaks, what will become, your 'mother' tongue.

A heartfelt cry I heard recently from a young mother of a deaf child was, "it is like being told that I can only speak to my child in Chinese. Very well, then give me five years to develop some skills in Chinese before I have my baby!"

We can readily understand her feelings, but at least this child had been diagnosed early; the situation is infinitely more difficult for children not diagnosed for many years.



Some TV programmes are now Signed

Happily, and at long last, deaf culture is now on an upswing. There are Deaf Clubs in most towns in Britain. Several TV shows are signed for the deaf, many TV programmes offer subtitling. A number of museums in the West Midlands area are projecting BSL translators available for deaf visitors.

But to me the most exciting development of recent years has been the growth of independent initiatives. There are able people springing up from within the deaf community, bringing the unique style of deaf culture to many areas of life including education, entertainment and culture.

This initiative can be likened to the African Churches of a century ago. For a long time they had European leaders, sang European hymns and depended on English as the base language. African churches are now free to develop their own unique style. African music is different to European music; the African style different to the European style. In the same way all of these things are different among the deaf community and these differences are now being explored and expressed by the deaf community.

I think we can be glad of this, but we also need to explore our own attitudes to deaf people, and examine our provision of services to all differently-abled people – including the deaf and hard of hearing.

This year at BYM a concern which was first brought forward by West Scotland MM became the BYM Disability Group. I a member of that Group and would be happy to forward information to anyone who would be interested to receive it.

*Keith Wood*



Deaf-Blind Helen Keller (left)  
With educator Anne Sullivan.  
Anne is finger spelling into Hellen's palm.

*Keith is a member of the Quaker Disabilities Group and Quaker Universalist Group. He worships at Wolverhampton PM*

Why interpreters go gray. . .



*"... and chief of the Manasseh tribe was Gamaliel the son of Pedahzur, brother of Ammishaddai. . ."*

**Advices and Queries 1.18**

How can we make the meeting a community in which each person is accepted and nurtured, and strangers are welcome? Seek to know one another in the things which are eternal, bear the burden of each other's failings and pray for one another. As we enter with tender sympathy into the joys and sorrows of each other's lives, ready to give help and to receive it, our meeting can be a channel for God's love and forgiveness.

# HIPPO – HELP INTERNATIONAL PLANT PROTEIN ORGANISATION – FEEDING THE WORLD WITH COMPASSION.

**HIPPO** is a food charity with a difference. They began with a concern for the plight of the developing world, a concern they share, of course, with many other bodies. The difference is that they looked at the problem from a new perspective and observed that all too often the solutions proposed were unsustainable and potentially damaging.

In sub-Saharan Africa for instance, overgrazing by livestock is a major cause of deforestation, land degradation, soil erosion and flooding.

In global terms, water is an even more scarce resource than land. It takes 100,000 litres of water to produce a kilogramme of beef (20% protein) compared with 2,000 litres of water for a kilo of soya beans (40% protein) – 100 times more for beef protein, compared with soy protein. And over 90% of the world's soya is wasted by being fed to animals.

The number of animals continues to increase, commensurate with the growing human population and an ever increasing demand for meat.

**Neville Fowler**, the founder, begins his explanatory leaflet thus:

“At **HIPPO** we believe that compassion is indivisible. We do not have to choose the lesser of two evils. We do not have to cause more suffering to animals in order to help the poor and hungry people of the world to get enough to eat. Eating animal products is a major cause of the problem of world food shortage and not even a tiny part of the solution.”

**HIPPO**'s aim is to help people to enjoy healthier and longer lives and to avoid wasting the planet's resources by the breeding of animals for food. In Kenya, they provide food for two vegetarian orphanages and for the African Food Bank, a community project. They have helped to develop sustainable, organic non-GM crops, especially pulses, in Kenya, Malawi and Ethiopia and have assisted a soya food processing plant in Uganda and a vegetarian street feeding programme in Lagos, Nigeria. They also send high protein food to Romania and Croatia.

## STOP PRESS – this arrived from the Fowler family on October 5 2006

### NAKURU BABY ORPHANAGE

“The baby orphanage run by **Mission in Action (MIA)** is just a stone's throw from where we live. By December, they hope to move to their new purpose-built orphanage out in the country about 15 km away, which is nearing completion. The new house stands in 10 acres of ground, about half of which will be taken up by the campus and the rest used for growing food. They also have a shop there already trading, selling cheap commodities to the local people who are all poor. It is the only shop for miles around, so is very welcome and convenient for the people there. They are also able to get clean water from the borehole instead of walking 2 miles to the muddy stream.

The Kenya government has introduced legislation to require the inspection and registration of orphanages -I believe over 2 years ago - but not one orphanage has yet been registered. The department lacks the resources to cope with such a huge issue, but is working slowly and the first orphanage may soon have its registration complete. This is likely to be the **Mission in Action** baby orphanage, since it is probably the best in the country. The children they take are genuine orphans, abandoned babies whose parents are not even known, and they love them as their own children. Many of them are HIV positive but you wouldn't know it when you see how happy they are and how they thrive. They have twenty children at present and will be expanding once they move premises. There, **HIPPO** is concentrating on setting up a

new vegetable growing garden covering nearly 4 acres, with drip irrigation which is very economical on water use (small diameter pipes with a tiny seepage hole every 200mm adjacent to each plant). The water comes from a new deep borehole on site to which HIPPO contributed £1000 and we also paid for the main distribution pipes. The irrigation is now going to cost about £3,500, but it is absolutely essential if one is to grow any food during the long dry season from October to March or April, and useful even in the unreliable wet season. We will also be supplying garden tools, seeds and fruit trees. We have found a promising young man, who has recently completed a college agriculture/horticulture course, to take on the job of head gardener and he will be employed initially on 3 months probation.”

**Neville Fowler**, based in West Wales, is a qualified agriculturalist who served as a senior consultant to the British Agriculture department. He has worked in the Caribbean and in Africa. The Fowlers are a Christian family who have close ties with Friends in Britain.

HIPPO, THE OLD VICARAGE, LLANGYNOG, CARMARTHEN SA33 5BS  
Email: [hippocharity@aol.com](mailto:hippocharity@aol.com)

[Marian Hussenbux. Birkenhead PM.](http://www.quaker-animals.org.uk)  
[www.quaker-animals.org.uk](http://www.quaker-animals.org.uk)

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## Five Cakes and Four Quiches

Having a meal together is a welcome part of monthly meetings. Each PM draws on its members' food preparation skills - there should be word like quatering, which refers to Quaker catering - but getting the quantities right is not easy, especially as we can never be sure how many people will be participating. Maybe Lichfield Friends' experience at October's Monthly Meeting will serve as a guideline? We allowed for 24 eaters, and the 22 who came actually consumed

- four WI quiches
- all the green salad prepared
- about half the rice and pasta salads (large bowls)
- two small french sticks/bread
- Cheeses: Friends like brie (whole triangle consumed); will take some wensleydale (100 gr); resist Dutch - just a few slivers.
- Two cartons of fruit juice
- Five cakes
- And the big surprise: two bananas, two Satsumas, 250 gr of grapes, one apple.

We account for Friends' indulgences of their sweet teeth, at the expense of healthy eating, by the serving arrangements: the fruit was in the kitchen where we helped ourselves to the quiches and salads, while the cakes were in the dining room where tea and coffee were served. Meetings which serve fruit salad and trifles always seem to find ready takers - these are easier to consume, perhaps, than raw fruit which needs peeling.

Almost without exception, we over-estimated quantities needed. But of course nothing was wasted: Sunday lunches of Saturday's left-overs ensure that we keep up our reputation for careful stewardship. Next time, perhaps, we should arrange to have lunch together after meeting for worship and reports of Monthly Meeting - instead of hurrying home with our doggie bags?

*Anthony serves as Lichfield PM's correspondent for mailings from Friends House. He is also a trustee of the Quaker Peace Studies Trust, which supports the Department of Peace Studies at Bradford University.*

*Anthony Wilson*

## Asylum Seeker Support Network

Vigil at Birmingham Anglican Cathedral **Alternate Mondays** – 5pm to 6pm

Starting Monday, **16 October 2006**

*Can you be there?*

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### **Wolverhampton Meeting House** **Regular Groups Welcome New Members**

1. **Advanced Motorists & Motorcyclists Wolverhampton Branch** on second Wednesday in every month at 20.00 (excluding August and December)
2. **Alexander Technique** > courses, therapy treatments and training every Friday throughout the day on a one to one basis
3. **Elan Vital** > self development and awareness group meets on the second and fourth Sunday in every month at 17.00
4. **Samantabhadra Buddhists** > meet on Tuesdays at 19.30 in term time
5. **Tara Positive Thinking Group** > A Buddhist based group > meets on Wednesdays at 19.30 in term time
6. **Townswomen's Guild** > local community group
7. **University 3<sup>rd</sup> Age** > over 50's community group meets on the fourth Tuesday afternoon in every month at 14.00
8. **Workers Educational Association** >
  - **Archaeology** '*Decoding the Past*' classes > Mondays 19.00 in term time enrolment on 08/01/2007 )
  - **Archaeology** '*Land of the Pharaohs*' classes > Tuesdays 19.00 in term time enrolment on 09/01/2007
9. **Weight Watchers** > slimming group Mondays at 18. 00

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Online Friends might like to know that there is an "Online Meeting for Worship" to be found at:

<http://worship.quaker.org/>

This meets irregularly by arrangement of members.

And of course, Staffordshire MM has its own website at <http://www.staffs-quakers.org.uk/>

It is worth looking at this because it is growing, with new material being added regularly.

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**Staffordshire Quaker is the Newsletter of**  
**Staffordshire Monthly Meeting**  
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**Printed by Warwickshire MM Bull Street, Birmingham**