



NEWSLETTER

July 2019

The theme of this Newsletter seems to be about Light – whether we are talking about holding people in the Light, the warm light of friendship, support and comfort or literally the light of our natural world. What a lovely theme for our Summer edition.

MEETINGS FOR WORSHIP AT AUGUSTA COURT CARE HOME

Most Friends do not know that some Chichester Friends, together with non-Friends, were in part responsible for the existence of Augusta Court.

After a Quarterly Meeting on Terminal Care to which Thelma Percy contributed, several Friends were concerned about lack of a good care home in Chichester. They got to work and set up a small committee calling itself 'Eldercare' in the late 1970's. The committee looked for a suitable site or building and started fundraising. A considerable amount was raised but not sufficient to make a purchase. Maurice Milne, a Quaker and civil engineer with many connections, eventually linked Eldercare to Anchor Housing and Augusta Court was built on its present site. The home opened in May 1991 and now specialises in the care of people living with dementia.



A number of Chichester Quakers have made Augusta Court their home over the years and Meetings for Worship (MfW) were held with them from time to time. However, in 2014 overseers felt that MfW's should be held there on a more regular basis. Helen Morris and I therefore met managers from Augusta Court and arranged that meetings would be held on the third Wednesday of each month. The first monthly MfW at Augusta Court was held on 14 October 2014 and meetings have continued ever since. We always receive a warm welcome from the staff and are very grateful for their support and generosity.

I had been moved to become involved by my mum's experience. Mum had attended church from a very young age, developing a profound Christian faith and giving a great deal of her time working for her local church. However, the church did not support her in any way when she was diagnosed with dementia. I was angry about this and I was sad for my mum that they deserted her in her hour of spiritual need. I also remembered the words of a dear Chichester Friend who said that as she grew older, she felt that the most precious gift we can give one another is our time.

Maria Martin is our elder at the meetings. We are very grateful to her as she often has a round trip of two hours or more to give this service. The meetings start at 3pm, they last for 40-45 minutes and between four and twelve Friends attend. Their families and friends are always welcome and people who live at Augusta Court occasionally come in and out too. MfW is followed by tea and cakes and chatting for about an hour. We try (but rarely succeed) to have only one conversation going on. This makes it easier to hear and to understand.



We hope the meetings help to nurture the spirits of our Friends for whom Augusta Court is home and that we leave them feeling loved and valued.

Ruth West

Quakers and Shakers



Those friends who took part in our annual Spring Clean may be interested to hear how such events were organised among the Shakers. The United Society of Believers in Christ's Second Appearing, more commonly known as the Shakers, were an 18th Century American religious community founded by Ann Lee, an English factory worker. After a series of visions she came to see herself as the female manifestation of Christ and emigrated to America in 1774. By the 1840s the Shakers had nearly 6000 members in eighteen communities and they only died out completely in the 1970s – not helped by the fact that they were celibate.

The Shakers are renowned for the quality and simplicity of the goods they produced, particularly their furniture. Activities followed a seasonal pattern, and when a task needed many hands, work 'bees' or 'frolics' were held. In the 1840s there was the phenomenon of "Mother Ann's Sweeping Gift"; a day was set aside to thoroughly rid the entire premises of "evil spirits". In addition to actual cleaning and sweeping a few chosen individuals marched through the village chanting and moving "spiritual brooms".

Mother Ann also told her followers to *"put your hands to work and your hearts to God and to work as if you had a thousand years to live and as if you were to die tomorrow"* (Taken from B. Gordon (1980) *Shaker Textile Arts*). Perhaps there are things we could learn from Mother Ann!

Jenny Webb



Why I am a Quaker/ Tree Warden/ Climate change activist/organiser of the Repair Café?

I'm wondering if I can take one paragraph to describe why I am all of these things simultaneously, and how being a Quaker reinforces them all?



Do I need to see action on sustainability? Yes, for species loss, and grief for our causing extinction of whole ecosystems. Are they connected through a striving for equality of humans and non-humans species, including flora as well as fauna? Yes, undoubtedly. I feel that being a Quaker allows me to ask these questions, and answers some of them too. We are enjoined to 'Let your life speak'. My activism leaks out into my Quaker life as mediations on trees, and concern for being part of a community that shows this love, friendship and concern.

'We are connected, we are all connected', we chanted at Marble Arch at Extinction Rebellion's (XR's) closing circle last month. I wouldn't have got there without the space in Quaker Meeting to feel the growing tide of love for the planet. This welling up got me to London to join the actions of XR. I felt the love within as we celebrated with an interfaith ceremony, each tradition saying a few words and then drawing us together with a chant, or by saying a poem about why these things mattered to them particularly. There was a deep sense of gratitude, and thanksgiving, and an acknowledgement of things still to be done. It is only a pause, we were reminded, for the energy to be taken back to people's local places. There the ripples will continue to move outwards. The circle of love has expanded and will be reenergised back home. I know that I will feel this love/ creative energy here in Local Meeting as much as I did at Marble Arch.

Quaker Meeting is the right place for me to be for now, with Quakers' acceptance of fringe outliers who are likely to do things that are bordering on the legal as we challenge the immoral. 'We belong to Earth/ This we know/ We belong to her.' And so I am finding grounding and nurture here as a Quaker.

Jenny Cole

Art Group News

The group has been focussing on the visual arts recently.



We had a great afternoon around Hilary's kitchen table, with artist/teacher Jules, to start the Tree of Life art project. Quakers have been given 3 panels, on one side symbolising a Summer day with beautiful "hot" colours, and on the other side symbolising a Summer night and evening with beautiful "cool" colours. We started by adding to the background using a



pointillism effect - tiny dots of various colours, which become blended in the viewer's eye but very simply achieved with sticks and tubing. We need to complete this (it's a very soothing, calming activity!) and then decide what images we want to add to the panels to reflect a Quaker perspective.



These three panels will be part of a display of 90 from different church and community art groups in the area, bringing together a sense of unity and inclusion in this fractured world.

We would like to share thoughts on how we would like to continue with this project and the images or text we might like to add - flowers, foliage, animals, birds etc.

We are supporting Chichester Festival art events and then we will be meeting to discuss whether "Art Today has a spiritual dimension, and speaks to Quaker values".

Janet and Trevor

New Economy Group



At the third Sunday talk in June, staff of Boom Credit Union presented its work encouraging saving, providing responsible loans to people who might otherwise be vulnerable to loan sharks and providing a range of banking services. Their work is summed up by the strapline – ' Boom – the sound of financial inclusion'. It was an excellent meeting creating lots of interest.

Building on the Quaker experience of ethical investment, the group plans to hold an event for Good Money week, linked to Quaker Week, on October 19th. This will link to individual and local concerns as well as the global issues. How we spend, save, invest and plan our pensions all effect the planet. Our individual and corporate choices can add to or reduce climate change, pollution and plastic waste.

We have had "Our Story" published on the Our Work page of the Quaker Website. Do read it – here is the link: www.quaker.org.uk/our-work/our-stories/teaching-business-students-about-quaker-ethics

Barbara (Hayes)



Interfaith Planning Group

As reported in the June edition of the Inter Faith Newsletter we continued with our outreach work with two contrasting events during the first half of this year. A third successful Seder meal was held at the Meeting House by the Sussex Jewish Outreach Group. This was an informative and heart-warming evening led by Nick Beck.

A new venture for us was a visit to the Buddhist Monastery, Cittaviveka, at Chithurst. This was well attended by Friends who enjoyed being hosted by the incoming abbot. The main programme included the history of the community, a basic introduction to Theravada Buddhism, and a practical session on meditation. This was an uplifting and informative event and a fuller account of both visits can be viewed in our Newsletter.

Here is the link: <https://chichesterquakers.org.uk/quaksch/wp-content/uploads/2019/06/IF-Newsletter-June2019.pdf>

Bill McMellon

THE OASIS OF PEACE TALK



On Saturday July 6th Dr. Jack Omer-Jackoman gave a talk about the Oasis of Peace project, a unique community of Jewish and Palestinian-Arab people living together in a village between Tel-Aviv and Jerusalem.

The Community was started in the late seventies by Father Bruno Hussar, an Egyptian Dominican friar who had converted from Islam. Land was provided by a nearby Christian monastery. It was originally thought of as a Religious project but has become more secular down the years.

Dr. Jackoman described an active and vibrant community, not without conflict and tensions as one might expect, but one which offers hope in a Middle East where that sometimes seems hard to find.

This talk, together with Michael Wooley's walk around Quaker Chichester, was the Quaker Meetings annual contribution to the Chichester festivities. Some 16 people attended the walk and 40 were at the talk.

Bill McMellon

My Quaker Journey



My Anglican upbringing lasted until I was about 16 or 17 years. It was also High Church, and as a child, I enjoyed the distractions of processions, banners and incense! I used to process around the garden supporting an upturned broom and singing – yes – 'Onward Christian Soldiers...!' I still like many hymns, and the sounds of an Anglican Evensong.

After World War Two, I grew away from church services, finding much I couldn't honestly believe. During my first disastrous year of teaching in Birmingham, a Friendly family gave me hospitality at weekends, and I found Woodbrooke. Teaching later on at Horsham High School where (Dr) Gladys Hoare was head, brought me further under Quaker influence. (Gladys Hoare was a greatly valued member first of Bognor, then of Chichester, Meeting.) This experience, together with studies at Woodbrooke, led me to apply for membership in my late twenties. (Woodbrooke at that time had more basic accommodation but was no less magnetic.) And it's still a happy memory that it was Helen's mother, Anne Serrailier, who came to me as a 'Visitor'.

Chichester Meeting has given me much enrichment, guidance and lasting friendships over the years. The Meeting for Worship is central; our testimonies difficult but marvellous aspirations. 'Quaker Faith & Practice' with its practical advice and procedures, devoted lives, inspiring reflections and memorable records is complementary to the Bible.

Perhaps I am a little disappointed that our famous astrophysicist, Jocelyn Bell Burnell, who 'chose to accept as a working hypothesis a belief in God', doesn't accept God as Creator. She says 'From what I have learnt as an astronomer, I believe the universe evolved itself without any active participation from God.' Other scientists I realise, share this view but not the Quaker astrophysicist and mathematician, Arthur Eddington, who explained Einstein's theory of general relativity to the English -speaking world. Neither did that lovely Quaker chemist and crystallographer, pacifist and prison reformer, Kathleen Lonsdale.

Many have been drawn to Quakerism through its pacifist pull. This is something I now share, but honesty compels me to say that at the beginning of WW2, I saw war as a necessity for overcoming the Nazis.

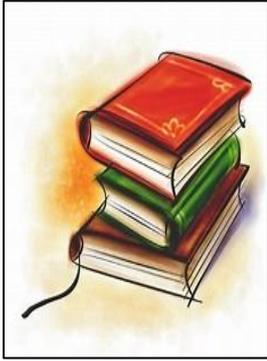
From the very beginning, Quakers have written and published extensively, and they continue to encourage enquiry and discussion. This is something I have always relished. Some of the big questions like God, prayer, eternal life, constantly engage and frequently elude. I very much like Harvey Gillman's insight:- 'The spiritual life is one of paradox. Quakers are encouraged to look within, yet I have always felt that 'that of God between' is as much a reality as 'that of God within.' (Where does the inner life end and the outer one begin?)

So the journey continues, often erratically, sometimes looking backwards, but trying to reach out to love and hope.



Thelma Percy

Library News



Barbara (our Librarian) writes that additions to the library this month include a full set of Quaker Quicks, a new series of slim volumes from Christian Alternative, focussing upon aspects of Quaker faith and theology.

*The Guided Life by Craig Barnett. Finding purpose in troubled times.

*Money and Soul by Pamela Haines. A Quaker perspective on economies large and small.

*Practical Mystics by Jennifer Kavanagh. Quaker faith in action.

*Quaker Roots and Branches by John Lampen

*Telling the Truth about God by Rhiannon Grant

*What Do Quakers Believe? by Geoffrey Durham

*Why I am a Pacifist by Tim Gee

Here also are two excellent Book Reviews of books that are now in the Library.

Thelma writes about **'The Binding' by Bridget Collins** (which was in the Guardian Best Summer Reads) This is a new book in our library and the first thing to notice is the book itself which is beautifully bound, to resemble the leather and gold leaf bindings of earlier times. The author who was recently interviewed by Joseph Jones, the current editor of the 'Friend', came to Quakers about ten years ago. She has written seven books for teenagers before embarking on 'The Binding.' It's very well written, and set in a vaguely earlier time with carts and horses, and gaslight. Books are considered dangerous as they contain people's memories. This is a curious and interesting concept and a key theme. The book binder's work is thought of as a vocation, arousing fear and prejudice as well as respect. At these Binderies, people can unburden themselves by recounting their stories which are then 'bound', and which may later be sold. As a result people lose their memories, some of which are troubling ones, but consequently their minds become empty.

In her interview, Bridget Collins said: " I feel very strongly that we need to live with our darkness as much as our light. There's an over-anxiety about sitting with sadness or sitting with anger. So in the book, there are characters who are opposed on principle to losing memories, but for others, some things are unbearable. Binding, when it's abused, has parallels with prostitution and pornography, or laudanum.'

There is also a gay love story, sensitively observed.



Maggie recommends: **A Hundred Thousand Welcomes - The Story of City of Sanctuary by Tiffy Allen and named contributors**

This is a heart warming and very engaging book full of inspiring stories of support, success and survival in the context of a grass roots organisation providing welcome, practical and emotional help, friendship, inclusion and warmth to asylum seekers, whose situation is often at their initial point of contact desperate and alienated. It is a pleasure to read and the role played in the founding and development of the Sanctuary Movement by Quakers gives one a bit of a warm glow.

The book puts the refugee story of asylum seekers in the British Isles into its global, social and political context. It shows how the organisation has developed as a creative grass roots response to the "hostile environment", by people wishing to shape our society into a welcoming and open place that is inclusive and respectful of diversity. It emphasises how everyone can contribute to creating this change and gives many examples of initiatives and work carried out by volunteers and asylum seekers in pursuit of this. I found many of the stories of initiatives gave me food for thought about possible developments for our own local Sanctuary initiatives, some examples being " Library of Sanctuary", " School of Sanctuary", "Parliament of Sanctuaries", "Sanctuary of Health", "Sanctuary of Theatre" etc. The stories of the asylum seekers themselves were full of courage and resilience, but it did only mention in passing the many asylum seekers who sadly fail to gain "Leave to Remain" and continue on a pathway of destitution, detention and deportation despite the fact that for a considerable number of these their countries of origin remain dangerous places for them to return to.

The enthusiasm of all the books contributors to the story of "City of Sanctuary" origins, development and possible future development is infectious and inspires hope, and the book perhaps rightly focuses on the positive. I think it is well worth reading and is a useful addition to our library.

There is a wonderful quote from a child's point of view about a Meeting for Worship in Patrick Gale's book *Notes from an Exhibition*:

We all had a little bit of God or goodness in us like a tiny candle you couldn't blow out however hard you tried ... and when you sat with the others in silence you had to think of that candle and try to make it shine brighter.

Which leads us on to the last article in the series about *The Light* written by one of our Attenders who would still like to stay anonymous (contributors are encouraged to add their names).

RAMBLINGS.....BY B.



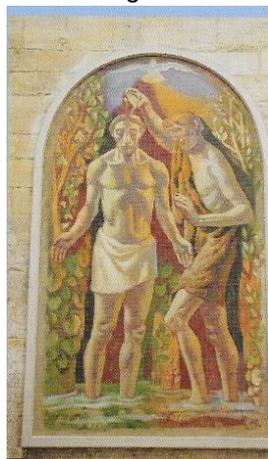
THE LIGHT. (Part 3)



“Take heed, dear Friends, to the promptings of love and truth in your hearts. Trust them as the leadings of God whose Light shows us our darkness and brings us to new life” (A&Q 1.)

In Part 1 I briefly described the historical development of the visual artists' use of light to differentiate holy figures from the secular ones. Part 2 was concerned with the perceptions of writers and musicians. In my final journey into the 'dark' interior of *The Light* I shall focus on the Quaker's perceptions of what it means for them. For this first section I am greatly indebted to Patricia A. Williamson's book: *“Quakerism – A Theology for Our Time”* (pub. William Sessions Ltd)

In this image Christ is baptised by John the Baptist and above the head of Christ is the symbol of the Triune God – the dove – which represents God, Christ and the Holy Spirit. Much is made by the Quakers of 'The Light' – but what does this mean? How do they 'hold someone in the Light'? I shall attempt to briefly explore the historical perspective behind this concept.



Part of the effects of the British Civil War was the “eruption of differing visions of church government” (Rachel N. Schnepfer – “Religion in the British Civil wars”) with the resultant rise of dissident faith groups one of which was, of course, the Quakers. As a result the various faith denominations attempted to 'purify' their governance, theology and doctrine). The early Quakers exchanged the traditional rite of baptism, symbolic of receiving the Holy Spirit, for experiencing the Holy Spirit directly from within for themselves – 'The Light' – “the experiential aspect of religion”(Williams).

Williams understands that the core beliefs of the early Quakers were that the Light is divine, experiential, transformative and within everyone.

Baptism of Jesus Hans Feibusch, Chichester Cathedral.

The Light as divine. Quakers were divided as to whether the Light was as a result of evolution deriving from the created state of Adam and Eve; others (Fox and Barclay amongst them) argued that it was unnatural (ie. supernatural). Some argued that it was reason, knowledge of God could be attained via reasoning and knowledge.

Robert Barclay (1648-90) was educated in Scotland and France, in both Calvinism and Catholicism, and read Greek, Latin and Hebrew. He argued that whilst reason may grasp some spiritual matters, it is natural and therefore the “brain is not the proper organ by which we (*can*) know God”: that is, His righteousness or His will for the individual. Barclay offers up a beautiful metaphor : God created two great lights – the sun and the moon which shine on the earth. Likewise, He implanted two lights in humanity, the Light within, which is divine, and reason, which is natural. As the sun illuminates the moon, the divine Light within should illuminate reason.



© Religious Society of Friends (Quakers) in Britain

The belief of Quakers is that God permeates all of the natural world and thus the nature of the Light being divine, God's Spirit abides “in natural humanity as a seed that can grow” and mature.

The 'Seed' is just one of a number of metaphors that Quakers use for God for example: that of God/Christ within; living bread; grace, covenant; Word of God within the heart; witness etc. The Quakers believe that God's Light is within everyone, and for non-Christians others names may be used such as the Buddha-nature, Krishna, Tao, the Great Spirit etc.

Barclay refers to the Light as “a spiritual, celestial, and invisible principle, a principle in which God dwells as Father, Son, and Spirit”, being a source of infallible truth per se. The Light may be infallible but we are not and we may be mistaken about we think it communicates to us – the early Quakers did not claim infallibility (Williams). It is the Light, the Spirit of God within alone which direct us to Him and helps us to understand Him. It condemns erroneous behaviour and empowers righteous behaviour.

The Light as experiential. Williams references Luke Johnson¹ who comments that the religious experience is:- spontaneous and not initiated by the individual who responds bodily, by the mind, and the will, and feels it to be valuable per se. It transforms and stimulates action so that other activities of that individual are organised around the experience. Johnson feels that specific religions are ways to organise and mediate this transforming power. Fox felt that specific religions are often ways of resisting this transforming power – if Jesus could speak directly to his condition there was no necessity for the interceding of the traditional church. Fox perceived the Light as within and the gospel as the power of God, the power is within the heart ie the response is more emotional than intellectual.

Barclay also thinks that true knowledge of God is experiential rather than intellect: in diverse ways the Spirit shines “in upon the heart, enlightening and opening the understanding.” This experiential aspect is also emphasised by the New Testament. Barclay relates several quotes by Paul who claimed “But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you”(Rom.8:9a); “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God” (1 Cor.6:19).

Fox asserts that the Light within not only illuminates our sins but also brings purification, peace and knowledge.² This is echoed by modern Quaker writers such as Howard Brinton and John Punshon³.

The Light as Transformative. Both Fox and Barclay suggest that the effects of the experience of the inner Light transformed their moral perspective. For example Fox states: “I knew nothing but pureness, and innocency, and righteousness...so that I was come up to the state of Adam which he was in before he fell...”.⁴ Barclay states that he felt liberated from “disordered passions and lusts”, deploys the metaphor of those who are in love and constantly remember their beloved throughout the day – all, he feels should love God like this. Williams refers to twentieth century writers such as Rufus Jones and Thomas Kelly who also agree that the Light brings such transformations.⁵ Barclay claims that the Light is autonomous and cannot be controlled either by will or when required, and it condemns those who resist it.

Brinton claims that the ultimate goal of religion is mystical union with the Light within, although Shackle argues that for a mystical life the overriding attainment should be for transformation.⁶

In my previous article relating to writers’ perceptions of light I made reference to Dante’s Divine Comedy. I thought that another reference from the same work would bring this series of articles to a fitting closure; however, this time I have thought it appropriate to add a sort of companion piece by Fox.

“O grace abundant, by which I presumed
To fix my sight upon the Light Eternal,
So that the seeing I consumed therein!

I saw that in its depth far down is lying
Bound up with love together in one volume,
What through the universe in leaves is scattered;

Substance, and accident, and their operations,
All interfused together in such wise
That what I speak of is one simple light.”

(canto XXX111)

“I saw that Christ had died for all men, and was a propitiation for all, and had enlightened all men and women with his divine and saving Light, and that none could be a true believer but who believed in it. I saw the Grace of God, which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the Light of the Lord Jesus Christ, and by the Spirit and Power, as did the holy men of God by whom the Holy Scriptures were written....”

{ Fox, Journal (1648) p34.}

What does the Light mean for you?

¹ Religious Experience in Earliest Christianity: A Missing Dimension in New Testament Studies.

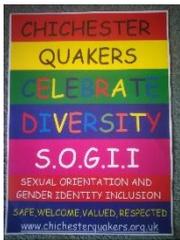
² R.Ambler, An Anthology of George Fox (quoted by P. Williams)

³ HH Brinton, The Religious Philosophy of Quakerism; J.Punshon, Encounter with Silence. (both quoted by P.Williams)

⁴ Fox, Journals (1694) 27; D. Freiday (both quoted by Williams)

⁵ PA.Williams Quakerism A Theology for our Time.

⁶ HH Brinton ibid; E.Shackle, Christian Mysticism (both quoted by Williams)



SOGII (Sexual Orientation and Gender Inclusion Group) Goes To PRIDE!

Three Friends from the Sexual Orientation and Gender Identity Inclusion group (SOGII) donned their finery on Saturday 13th July to take part in Worthing's second Pride Parade.

Beautiful weather and a fantastic atmosphere made for an immensely enjoyable day and our ears are still ringing from the music, hooters and incredible samba band!



Several Friends from Worthing and Brighton Meetings joined us along the way and we were photo'd, cheered and complimented by fellow marchers, ("Who couldn't love the Quakers!" someone shouted as we went by!), and, as can be seen in the photos, we made one or two new friends too!



In the Beach House Grounds we caught up with J.P. from the "Allsorts" group who have been so helpful sending us information and literature about their organisation and were really interested and encouraged to see the many different groups supporting and educating on many LGBTQI issues. There were folk of all shapes, sizes and ages; a drag queen 'signing' the words of some '80's Pride classics; dogs with rainbow bandanas and lots of children and young families enjoying bubbles, face-painting and the general joy of the day.

Since forming, back in 2016, SOGII has been committed to sharing it's statement of inclusion, that **everyone** who comes to Chichester Quaker Meeting House should feel 'Safe, Welcome, Valued and Respected' and being visible at a Pride Celebration, held within our Area Meeting locality, seemed a natural (and fun!) way to share that message.

There are plenty of other opportunities to join Celebrations this summer with Brighton Trans Pride on July 20th and, on 3rd August as part of Brighton Pride, Friends host their annual "Tea Party" in the garden of the Meeting House to which everyone is welcome.

Hopefully, our participation in the day showed that Quaker "Plainness" isn't a matter of drab, grey solemnity and that we can be 'proud' to be Quakers as well as of our commitment to celebrating diversity.

Maria Martin



Keeping in touch!

As most of the Members of Chichester Meeting know, the Overseers of Chichester Local Meeting have tried to contact everyone on the contact list over the last few months to ask them to sign the data protection form so their names can stay on the Sussex West Area Meeting Contact list. We have had problems contacting some Members and Attenders. Some have not come to Meeting for

Worship for years and we suspect they may have moved or changed their emails. Others may just not have transport.

If you have not come to Meeting for Worship in Chichester recently we would really like to hear from you and welcome you back (if you would like to come).

Is it difficult for you to get to Chichester Meeting? Can we help to arrange transport? Is there any other way we can help?

Maybe your spiritual journey taken you elsewhere and you do not want to stay on our list? Do let us know.



If you have been out of touch for a while this newsletter will give you some idea of what we have been doing recently. If you enjoy reading it let us know and we can send you a copy each time a new one comes out or you can access a copy on the Chichester Quaker Meeting website :-

<https://chichesterquakers.org.uk/>

You can contact any of our 4 Overseers and our contact details are :-

Alec Cazas, The flat, Baffins Lane, Chichester, PO19 1UA

Hilary Cooke, 17 Whyke Road, Chichester, PO19 7AN. hilarycooke@btinternet.com

Paul Funnell, 60 The Green, Rowlands Castle, Hampshire, PO9 6AB

Helen Morris, Flinders, Joys Croft, Adelaide Road, Chichester, PO19 7NJ

We look forward to hearing from you!

Mindful Weaving
A day to be calm
A day to be creative

Come to Claridge House, Lingfield
Tuesday, 8th October

For information, contact Jenny Webb, 01243 776364, or
www.claridgehousequaker.org.uk 01342 832 150

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