



Children's Summer Camp in Yasuf, West Bank Palestine.

Peace in mind

Although we set no theme for this *Calon*, peace seems to be mainly what is on Friends' minds. It emerged strongly as a concern at the last Meeting of Friends in Wales – see Christine Trevett's report below. Our Friend Jane Harries of Bridgend is currently in Yanoun, in the Palestinian West Bank as an Ecumenical Accompanier, and we print below an extract from her blog. We also have a review of a new biography of Henry Richard of Tregaron, the so-called Apostle of Peace.

Quite a few of us – and not only Quakers - are worried about the creeping militarisation of Wales. First it was the military academy at St Athan's. Then drones from Aberporth started appearing in our skies. When the protests started attracting attention, a Welsh government spokesperson claimed that using Welsh airspace for testing drones is "key to ensuring that Wales and the UK are at the forefront of this new and growing sector". But do people in Wales really want to be at the forefront of developing brand-new ways to kill and maim our fellow human beings?

It is often claimed that the arms trade is vital for jobs in this country. But the truth is that the defence industry contributes only a tiny percentage to our GDP, and every defence job is heavily subsidised by the taxpayer. I would guess that most of us –

including many QinetiQ employees - would like to see our money being spent supporting more benevolent jobs.

It also appears that the armed forces are being invited into schools to propagandise and drum up recruits - or at least those schools in the poorer areas, where students' future prospects look grimmest. Then came the last straw: out of the blue, Wales' First Minister, Carwyn Jones, responding to reports that an independent Scotland would expel the nuclear submarine fleet from Faslane, made an astonishing offer – send them to Wales! According to Carwyn, we'd love to welcome them in Milford Haven, where they could nestle up to the oil refinery and make Pembrokeshire a target for attack!

He seemed to be unaware that Wales has been officially a nuclear free zone for thirty years. In fact, he and the Welsh Government seem to be ignorant of the strong commitment to peace that has been so much a part of Welsh tradition. Not only our late Friend Steffan Griffith, but Waldo Williams, and Henry Richard too, would be horrified. It's not even as if such policies are being forced on to Wales by the Westminster government, as they were in the past.

How to respond to these worrying developments? Meeting of Friends in Wales discussed Carwyn Jones' announcement at the gathering in Meifod in June, but we were assured that there was no need to rush into action, nor to act unilaterally. The Meeting minuted:

‘In the light of the First Minister's reported statement that nuclear submarines, if ousted from Scottish bases, would be welcome in Milford Haven, and given concerns about the militarisation of Wales, we ask our CYTŪN representative to take this matter forward when and as appropriate. **Also we encourage Local Meetings and individuals themselves to act on these issues as ways open to them.** [our emphasis]’

Over to you, Friends!

SLK

Further information regarding the militarisation of Wales can be found at www.cymdeithasycymod.org.uk or <http://peacenews.info>.

N.B for administration clarity the number sequencing of the newsletter is changing from number of yearly issued to overall total copies produced in this format. This copy is the 11th issue. (Sorry for any confusion or inconvenience). JM

Crynwyr yng Nghymru CALON No. 11 MEDI / SEPTEMBER 2012 Quakers in Wales

International Arms Trade Treaty

At the time of writing final negotiations are about to begin at the UN for a trade treaty on conventional arms. **Julia Aspden** and **Christine Trevett**, the co-clerks of Meeting of Friends in Wales, have written to the Prime Minister:

Dear David Cameron,

We write on behalf of the national body of The Religious Society of Friends (Quakers) in Wales, i.e. *Meeting of Friends in Wales / Cyfarfod y Cyfeillion yng Nghymru*. For more than 350 years the Society of Friends has declared itself against the bearing of arms and for the constant promotion of justice, peace and reconciliation between individuals and societies. While we recognise that others in Britain maintain the importance of a right to national defence it is also a country's responsibility to ensure that the arms it exports are subject to clear limitations as to use and it should be promoting robust regulation of the trade.

In the coming month final negotiations begin at the United Nations which have the potential to lead to a global, meaningful and effective Arms Trade Treaty. Remarkably, the trade in conventional weaponry is not governed by a globally binding Treaty of this kind, while millions worldwide are menaced by war and by the armed violence which unregulated transfer of arms fuels. Serious abuses of human rights, prolonged conflict and war crimes often result. As you will know very well, poverty, interruption of health care and education follow, as part of the destabilisation of regions. Oxfam reports that the cost to Africa of armed violence is 19 billion USD annually, roughly matching what it gets in aid, while the numbers of deaths from small arms annually exceed those around Hiroshima and Nagasaki combined.

We urge you and your fellow parliamentarians, therefore, not just to support and promote the creation of a robust Treaty through the UN negotiations **but to make every effort to influence those states which remain unconvinced and might wish to dilute, delay or otherwise to compromise it**. A comprehensive Arms Trade Treaty would be a step towards the preservation of human rights and the diminution of violence and warfare, such as we would all want to see.

Copied to all MPs in Wales and signed on behalf of Meeting of Friends in Wales,

'Uplifting and energising' – new Quaker DVD is out now!



The Quiet Way? Y Ffordd Dawel? Tystiolaethau Pump o Grynwyr - Five Quakers' Experience

A free copy of the new outreach DVD from Meeting of Friends in Wales has now been sent out to all meetings in and around Wales. **Calon** would love to know how meetings are using it. Have you viewed it yet? Have you shared it with others outside the meeting? Might you consider showing it during Quaker Week this year, or buying a copy to put in the local public library? Let us have your feedback and comments.

If you haven't yet watched it, here are some comments to enthuse you! It can also be viewed through [this hyperlink](#) on Calon web version :[The Quiet Way – hyperlink to film](#) The DVD is in Welsh with English subtitles. *[Some people have found the subtitles need a bit of looking for, but they are there!]*

“Innovative, welcomed, and it appeals to a generation used to visual stimulus.”

~ *Gethin Evans, Aberystwyth LM*

“I liked the DVD enormously. It was very friendly and homely. My wife, who is not a Quaker, found it very moving too. All the people in it were extremely likeable - you felt you wanted to be open to them.” ~ *Peter Hussey, Llandrindod and The Pales.*

“It offers powerful statements for our times. It shows people engaged in the activities of everyday life ('real work', in my new-economics-speak!) and yet rooted in something deeper and eternal”. ~ *Tony Weekes, South Belfast*

“How beautifully filmed it is....I liked the balance of showing an expression of faith through particular activities (e.g tree planting in Palestine) and that less easily expressed side of how it can define the whole

of one's attitude to life (the simple lifestyle freely chosen).

"If I lived in a very urban environment I wonder if I'd think "Oh that's all very well if you live in a place like that!" Efallai? (I now want to join in an outdoors Meeting for Worship too!) Mewn cyfeillgarwch" ~ *Sandy Fairhurst, Church Stretton*

"I love the way that the varied contributors each remind us of something so valuable within our Quaker life. It is like watching a wonderful spiritual kaliedoscope. I found it uplifting and energising, and thank all of them, and everyone who worked to achieve this." *Dorothy Bell, Aberystwyth*

Apostle of peace

Henry Richard, Apostle of Peace and Welsh Patriot - Gwyn Griffiths

(Francis Boutle Publishers 2012, £14.99)

Del Gwynfyd Harris (Aberystwyth) reviews a new book about Henry Richard:

This readable and fascinating book gives an insight into the life of Henry Richard, who remained faithful all his life to his understanding of Christian nonviolence. Richard was born in Tregaron in 1812 and trained as a Nonconformist minister in London. Although his 'lot was cast in London', he remained rooted in Welsh nonconformist tradition and culture. Yet he gave up his post as a minister to become full time Secretary of the Peace Society, and in 1868 became Liberal MP for Merthyr and Aberdare, a seat which he held for over twenty years. Until his death in 1888, Richard preached, wrote, campaigned, organised conferences and congresses across Europe, travelled and spoke in the cause of peace. The wealth of detail in the book brings to life his tireless work, his successes, and also the conflicts and personality clashes of a determined and probably rather stubborn man.

Richard based his views on war on his understanding of Christ's teaching, leading to an uncompromising pacifism which applied as much to a Christian government as to individuals. Richard lived through a time of constant wars, remarking in 1879 that Britain had been involved in 73 wars in 63 years. Some of these are familiar to us, including the

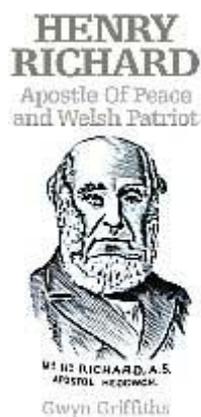
Chinese opium wars, and the Boer and Afghan wars, while Griffiths also details less familiar acts of breath-taking imperial aggression which underline how far Richard was from the mainstream assumptions of his day.

Griffith's detailed discussion of the attitude of different Welsh Nonconformist denominations to war shows that while many churches had a strong tendency to support peace, Richard was often in a minority. He spoke out against the American Civil War, popular among Welsh Christians as a war of liberation for slaves, maintaining that the cause of Christianity could not be promoted by the destruction of human lives. His position might challenge us when today's wars appear to be fought to protect the oppressed, such as women in Afghanistan.

On military spending he said "To pour money into the hands of the services is like pouring water into a sieve". As admiration of 'our heroes' becomes ever more unquestioning, his views on military honours may resonate; "the work of the warrior is one of pure destruction... to carry into the hearts and homes of men mourning, desolation and woe. And is that the kind of work that needs to be specially encouraged by a Christian state?"

Richard's whole life was spent in engaging in politics as much as religion. After his surprise election as an MP, he used his position to promote peace and speak out against wars. He spent two years gaining popular and parliamentary support for his successful resolution on International Arbitration, requesting that Her Majesty's government work with foreign powers to strengthen international law and establish a permanent system of international arbitration. As one of many who have tried to use arguments from international law in British courts, I found it moving to read about the work carried out so long ago to develop international law to promote peace, a work still very much in progress. Richards one commented "If I do not live to see it rewarded, I shall not despair, for there are some enterprises in which it is more glorious to fail than it would be in most others to conquer."

Although his work for peace was uppermost, Richard worked for various other causes. He was a strong supporter of school and higher education in Wales, perhaps surprisingly championing secular education. He believed that parents and Sunday Schools should undertake religious education, and admired Dutch secular co-educational schools, noting that physical punishment was not used. He



also worked for disestablishment of the Church of England, believing that it had a stranglehold on education and social activity. This was partly driven by his love of Wales, its language, culture and nonconformist religion, and his feeling that the Church of England misunderstood and denigrated all that was good in the Welsh culture.

Richard's life was driven by the desire to live what he understood as real Christianity. He was not afraid to hold unpopular opinions or to denounce the established church. In this he recalls some of the early Quakers, when he claimed in a speech "Yes, we have a right to say to popes, cardinals and prelates, and other representatives of official religion all over the world 'the name of God is blasphemed among the nations because of you'." This is one of many quotes throughout the book which I will remember – other readers will certainly find passages which inspire and speak to them.



Whoosh!

Christine Trevett (Bridgend / Pen y Bont ar Ogwr) reports on a stimulating Meeting of Friends in Wales, held on 23 June.

Around the village of Meifod near Welshpool (Y Trallwng) there lie buried the princes of Powys of centuries past. The late eighteenth century visionary hymn writer Ann Griffiths, a poet of great intensity, spent her short life not far from Meifod and in June this year Meeting of Friends in Wales was gathering in its village hall. In these ecumenical times Friends in Dolobran had invited the vicar of Meifod to join us during our afternoon session. A wedding meant that he couldn't do so. Had he been present, though, it would have been a significant shift from the experiences of the earliest Friends in this region and of his 17th century predecessor as vicar. In the 1660s and '70s Meifod's vicar had been one of Quakerism's most dogged opponents in Wales, in person and in print.

At our meeting, some people's thoughts were straying to Friends and others who were near Aberporth testing site. Drones (unmanned aerial military vehicles) are tested there and a service of repentance had been planned by Cymdeithas y

Cymod / The Fellowship of Reconciliation to acknowledge the role of Aberporth and of Wales in the development of drones by the military. This wouldn't be the only reference we heard that day to the militarisation of Wales.

Milford Haven kept being mentioned in our sessions. The Woodbrooke / Meeting of Friends in Wales-devised rota of gatherings on *Living the Quaker Way* had most recently taken a Woodbrooke tutor to Milford Haven. The next such day will be at The Pales in July and three more remain for 2013 [see www.quakersinwales.org.uk or www.crynwyrcymru.org.uk for details].

Later we heard that it would be Milford which would apparently give a warm welcome to Trident, the submarines and associated jobs, should the fleet be ousted from Faslane (when, and if, the Scottish political scene were to change). Wales's First Minister Carwyn Jones had said so, to everyone's surprise, though it was hard to imagine unalloyed rejoicing in Milford. Our Friend the late Stephen Griffith of Milford Haven Meeting would certainly never have welcomed them. Part of the Testimony to the grace of God shown in his long life (102 years) was read at the start of our afternoon session and we heard of his multiple commitments: to education and the young; to international relations; to Welsh language and culture; to the history and witness of Friends in Wales, indeed to the creation of Meeting of Friends in Wales itself. Teacher, author and more, Stephen Griffith had always been a peace-builder too. Like the earliest Friends he had seen his family's goods being taken because of refusal to conform. In his case it was because of withholding payment of the portion of his tax which might be used for war purposes. The family car had been seized. In our June Meeting this friend of the Friend and poet Waldo Williams would surely have warmed to the painstaking concern for 'the poetic heart' when considering words for a Welsh language poster for outreach. [see below, page 5]

Finally it was the future of Quakers which concerned our guest speaker Paul Parker, BYM's Recording Clerk. As he's been saying to Meetings all over Britain, he believes that a liberal, radical tradition like ours has the potential to 'take off' and to meet the needs of a great number of people. We need to let some life into ourselves, though, so that we can fuel the *WHOOSH* of Quakerism he has in mind. He encourages Friends to engage with Quaker Life Network and to offer service. His observation that only 30% of Quaker work is paid for by *living* Quakers is a call to revitalize our giving (as well as a

reminder that wealthy philanthropists are very much thinner on the ground among Friends nowadays). The Spiritual Hospitality project, familiar to MFW since 2001, made much of what he told us seem familiar. There are still not many more than six hundred Quakers in membership in Wales (as I discovered from a rough and certainly unreliable count of members listed in the contact books for our four Area Meetings). There are more than a thousand of us Friends altogether if (as I did) you count attenders and our children. Paul Parker stresses potential and opportunity. He looks away from the doom and gloom of recent years with its studies and prophecies of British Quakerism's inevitable demise. He thinks we can go *WHOOSH* and take others with us.

Materion Cymraeg a Chymreig

Rhiannon Parry (Porthmadog) offered a personal view on the work of the MFW Welsh-language Group in a talk given at Meeting of Friends in Wales on 23 June. (English- language version follows after the Welsh.)

Gyfeillion, tybed na fyddai trafod y defnydd o'r Gymraeg ar bosteri a deunyddiau eraill, a swyddogaeth y grŵp Cymraeg yn haws o fewn cydestun ehangach. Gallwn wedyn 'weld gorwelion, nid terfynau'.

I ni'r Cymry Cymraeg, yr iaith yw cyfrwng ein bywyd ysbrydol a'n addoliad. Fel y daw mwy o Ymholwyr Cymraeg eu hiaith at y Crynwyr, dymunwn estyn croeso ysbrydol iddynt yn eu hiaith eu hunain. Hoffem hefyd ddarparu deunyddiau perthnasol iddynt drwy gyfrwng eu mamiaith. Dymunol fyddai gwneud hyn drwy rwydwaith anffurfiol o Gyfeillion drwy Gymru benbaladr.

Daw llawer ohonom at y Crynwyr yn ganol oed neu'n hŷn, ac o gefndir crefyddol ymneilltuol. Fe'n magwyd ar aelwydydd Cymraeg ac fe'n maethwyd mewn oedfaon hollol Gymraeg eu hiaith. Cymraeg yw iaith ein cân a'n gweddi. Er i ni ymbellhau o'r gwreiddiau crefyddol hyn neu rannu'n ffyddlondeb rhwng ein henwadau a'r Crynwyr, ni allwn gael ein hysgaru oddi wrth ein llenyddiaeth grefyddol, dra cyfarwydd. Y mae'n llên genedlaethol hefyd yn gysail i ni adeiladu ati wrth baratoi deunyddiau ar gyfer Ymholwyr.

Gwerthfawrogwn y sylfaen grefyddol a gawsom. Ond, penderfynasom symud ymlaen ar ein taith ysbrydol. Y mae'r Crynwyr yn cynnig tir ffrwythlon a charedig i ni i dyfu'n ysbrydol. Gwelwn yr angen am greu deunyddiau Cymraeg a Chymreig.

Atgoffwn ein hunain fod gwahaniaeth rhwng cyfieithu â dehongli. Cawsom gychwyn da hefo *Mae'r Gân yn y Galon*, ac yn fwy diweddar, rhaglen deledu *Y Daith* a'r DVD *Y Ffordd Dawel*, ac edrychwn ymlaen at weld y llyfr *Llwybrau'r Ysbryd* yn cael ei wireddu.

Rhoddodd y cynlluniau hyn gyfle a hyder i ni i rannu'n teithiau ysbrydol a'n rhesymau dros glosio at y Crynwyr efo'r gymuned Gymraeg a Chymreig. Drwy gynhyrchu cyfrol Cymraeg ac un Saesneg o'r llyfr newydd bydd modd dangos manteision dwy iaith, a dau ogwydd gwahanol ar y byd.

Mae nifer o siaradwyr Cymraeg yn awyddus i ddatblygu'r syniadau hyn ac i ymestyn at y gymuned ond yn gyndyn o gael eu gweld fel grŵp ffurfiol. Mae eu hamharodrwydd yn deillio o ddau beth:

- ymatal rhag creu arwahanrwydd o fewn y Crynwyr, ac
- ymddangos yn awdurdodol

Felly, gwahoddir pawb sy'n siarad yr iaith i ychwanegu eu henwau at ein cylch trafod dros e-bost (neu i drefnu i Gyfaill weithredu hyn drostynt) – cysylltwch â barryg.allcott@btinternet.com. Braf fyddai cael cynrychiolydd o bob Cyfarfod Rhanbarthol. Byddai mwy o Gymry Cymraeg yn ein plith yn ei gwneud yn haws i greu momentwm. Gall y fforwm fod yn sylfaen i ddatblygiadau pellach.

Gobeithiwn weithredu'n fwy creadigol. Ar hyn o bryd, mae'n cyfraniadau wedi eu cyfyngu i ymateb i geisiadau am gyfieithiadau. Mae lle i hyn ond nid yw'n digoni'n syched am greu fforwm drafod, genedlaethol, ymestyn i'r gymuned a rhannu'n Crynwriaeth. Ein bai ni yw hyn. Gwyddwn y cawn bob cefnogaeth gan ein Cyfeillion i fwrw ati. Efallai bydd cyfle i ni symud ymlaen ar ôl cyhoeddi'r llyfr. Byddwn angen trafod, creu amcanion cliriach ac awgrymu syniadau ar sut i symud ymlaen.



Welsh - and Welshness - matters

Friends, I wonder whether a discussion about the use of Welsh on posters and other materials would be made easier if put within the wider context of the role of the Welsh language group. We would then 'see horizons rather than boundaries'.

For us, Welsh speakers, the language is the medium used in our spiritual life and worship. As more Welsh-speaking seekers are attracted to the Quakers we wish to welcome them spiritually in their mother

tongue. Similarly, we wish to offer them relevant materials in Welsh. It would be wonderful to be able to develop this through an informal network of Friends throughout Wales.

Many of us come to Quakers in middle age, or older, often from a non-conformist background. We were brought up on Welsh hearths and were nurtured in chapels where only Welsh was used. Welsh is the language of our hymns and prayers. Although we have distanced ourselves from these religious roots or shared our loyalty between denominations and Quakers, we cannot be divorced from our familiar religious literature. Our national literature too is a foundation onto which we can build our materials for Welsh Seekers.

We are grateful for our religious roots but have decided to move on in our spiritual journeys. Quakers offer us fruitful and friendly ground in which to grow spiritually. We see the need to create materials in the Welsh language and with a Welsh flavour. We remind ourselves of the differences between translation and interpretation. We have benefited from the publication of *Mae'r Gân yn y Galon - Quakers in Wales Today*, and more recently, the television programme *Y Daith*, and the DVD *Y Ffordd Dawel*, and look forward to the completion of the book, *Llwybrau'r Ysbryd*.

These plans have given us the opportunity and the confidence to share with Welsh communities our spiritual journeys and our reasons for being attracted to Quakers. By publishing Welsh and English versions of the book, it will be possible to show the advantages of two languages and two different perspectives on the world.

Several Welsh speakers, though eager to develop these ideas and to reach into the community, are averse to be seen as a separate group. Their reluctance for formality stems from two reasons:

- not wishing to appear as separate or different among Friends
- appearing authoritarian

We therefore invite all Welsh speakers to add their names to our forum on e-mail (or to arrange with a Friend who can facilitate this) – contact barryg.allcott@btinternet.com. It would be valuable to have a representative from each Area Meeting. More Welsh speakers in our midst will help to create better momentum. Such a forum could be a foundation for future development.

We hope to work more creatively. At present, our contributions are reactive, responding to requests for

occasional, minor translations and interpretations. This is welcomed but does not entirely satisfy our need for a national or local forum which reaches out into the community, nor to share our Quaker values. This is of our own making. We know we have the wholehearted support of Friends to press on. Perhaps there will be opportunities after we have published the book. We will need to discuss, formulate clear aims and suggest ways in which we can move forward.

Meeting of Friends in Wales working with
Woodbrooke Quaker Study Centre
Cyfarfod y Cyfeillion yng Nghymru yn cydweithio
â Chanolfan Astudio'r Crynwyr Woodbrooke

Saturday 17 November
Ddydd Sadwrn 17 Tachwedd

Porthmadog



**Quakers – early Christianity
revived?**

**Y Crynwyr – Cristnogaeth
gynnar wedi'i hadfywio?**

Tim Peat Ashworth

Cuts on the agenda

Important message from the clerks about the next Meeting of Friends in Wales:

MFW in October will be returning to the issue of cuts. Friends with experience to share are encouraged to submit a Minute to MFW via their LMs. Area Meetings might wish to consider the matter and minute the result before our meeting.

In June 2011 MFW had an enlightening discussion but at that time the cuts had not begun to take effect. For our meeting on 22nd October we would be glad to hear of experience or evidence, submitted in the form of a minute from local or area meetings.

In addition, if there is a Friend in your Meeting with expertise in these matters (such as a Citizens' Advice Bureau advisor), who would be willing to introduce the topic, we would welcome that help.



‘A Normal Saturday afternoon’

This is an extract from the blog of Jane Harries (Bridgend) who is currently serving on the EAPPI programme in the occupied Palestinian territories. If you would like to read her other posts – some of which refer to happier occasions - go to <http://janeharries.wordpress.com>

Imagine you're a farmer in Mid-Wales. You have some land close to a village, and are there with some members of your family on a Saturday afternoon bringing in the wheat harvest and tending your sheep. Three of you are attacked by vandals – beaten with sticks and rifle butts – and they also set fire to your fields. What would happen in this case? You would phone the police, who would follow up the incident. Hopefully the perpetrators would be arrested and charged, and you would receive compensation. You would also phone the fire brigade, and they would be there directly to put out the flames. A shocking and distressing case, but not without redress. Forces of law and order would work in your favour, and justice would prevail.

This is not how things happen on the West Bank. At 3p.m. on Saturday, 7th July we received a call that sheep were being shot in the valley near Nabi Nun, close to the village of Lower Yanoun. We hardly had time to gather notebooks and cameras, and were driven there at break-neck speed and over stony tracks by Rashid, our mayor. He charged us with taking as many photos as we could of the incident and taking note of what happened.

On arrival it was difficult to see what was happening down in the valley, but we could see settlers on the other side of the hill, and there was the sound of shooting coming from down below. A few army jeeps were there, and they concentrated on stopping the Palestinians who had rushed to the scene from descending into the valley. There was a lot of

shouting and gesticulating, and a fire was started on the other side of the hill. More reinforcements arrived – army jeep after army jeep – and also the Israeli police. As far as we could see nothing was done to apprehend the perpetrators. We even witnessed the army chatting to a group of settlers. The efforts of the army and police were concentrated wholly on keeping the Palestinians in check.

In the confusion, a villager asked us to try to intercede with the army. There were injured people in the valley who needed medical attention, and the army weren't allowing them to be brought up for medical attention. Kati and I toiled up a track in the afternoon heat, to where several army jeeps were standing. Some young soldiers were hanging around, who didn't seem to have a clue what was going on, nor what their role should be. When asked why they didn't send a vehicle down to collect the injured and transfer them to an ambulance, the answer was that they hadn't received an order to do so. We later found out that the injured were being used as a bargaining tool. They would only be collected for treatment if the Palestinians retreated. One victim, Joudat Hamed Benijabel, waited for three hours before he received any medical attention.

We were now on the other side of the action. More fires had now been started, although it was unclear by whom, and one of these spread to a grove of olive trees. Some Palestinians brought olive branches to try to put out the flames. Tear gas and rubber bullets were being fired into the crowd, and we saw one man fall. He had received a tear gas canister in his back. We later learnt that a second man had been injured by tear gas and rubber bullets.

Eventually the Palestinians retreated to Lower Yanoun. By this time ISM had arrived, and also Combatants for Peace, who took details of the incident for the Israeli press. Men hung around by cars for some time, discussing the incident in the gathering dusk, and an army jeep lingered with its lights on, waiting for the crowd to disperse. Children from one of the houses in Lower Yanoun stood at the doorway to their yard with their grandmother. Their normal smiles and bubbly energy were gone, and their faces were drawn and tense. The violence had today come very close to their home.

So what were the facts of the case? We understood from Rashid later that three people were injured initially, all from the same family. They were working on their land when settlers approached. Adwan Bajah Benijabel was beaten with a stick.

Three sheep were stabbed by settlers, and two of them died. Joudat Hamed Benijabel was handcuffed by the army, and then beaten by settlers. Ibrahim Hamed Benijabel was hit by a soldier with an M16 rifle. Later on two others, Ashalaf Adel Hamed and Hakmun Ahmed Saadi, were injured by tear gas and rubber bullets. We have not heard to date that any settlers have been arrested. Rashid will file a complaint with the Palestinian DCO, without any great hope that anything will happen.

So this is how justice works in the West Bank. Having witnessed how this incident unfolded for ourselves, we now have a better understanding why the word 'mustawtaneen' (settlers) is pronounced by the villagers with such dread. These settlers can apparently perpetrate acts of vandalism with impunity, and will actually be protected by the Israeli army and police.

What of the longer term effects? One Palestinian remarked to us after the incident that he feared this valley close to Nabi Nun would now be 'out of bounds' for Palestinians. Another piece of land gone. Another hole in the Swiss cheese of the West Bank. As the mayor of Tell Local Council remarked to us, the settlements are taking over "Shway, Shway (little by little) – like a cancer." We can see what he means.

I work for Quaker Peace and Social Witness (QPSW) as an ecumenical accompanier serving on the World Council of Churches Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI). The views contained in this report are personal and do not necessarily reflect those of my employer (QPSW) or the World Council of Churches. If you would like to publish the information contained here (including posting it on a website), or distribute it further, please first contact the QPSW Programme Manager: teresap@quaker.org.uk



For your diary

Quaker Week 2012

Quaker Week will be happening again this year between **Fri September 28th and Sun October 7th** Quaker Life has committed to support those who want to take part. Meetings should take part or not as they feel led! There is also flexibility in the dates: last year some meetings ran a couple of weeks early or late to fit in with local events and that's fine this year too.

16th October Presentation of petition to National Assembly opposing the moving of Trident to Wales. Support wanted - especially singers to join in the Trident Oratorio and helpers to build a model submarine.

27th October Meeting of Friends in Wales, 10.30 for 11am at Lampeter / Llanbedr Pont Steffan Canolfan Steffan, Peterwell Terrace. – all welcome

Main workshop topic for the day:

"Being a Quaker is a way of life and everyone can do it. **What do you do?**"

Mae bod yn Grynwr yn ffordd o fyw. Gall pawb yn gallu ei wneud. **Beth a wnei di ?"**

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**THE DEADLINE FOR NEXT CALON:
Friday 16th November 2012**

**The theme for the next edition is:
Truth and integrity**
