



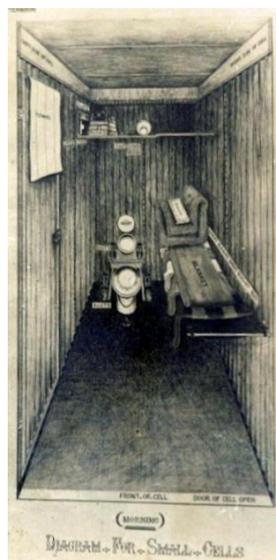
A lost generation

What can I say about World War I that Friends don't already know? The so-called Great War stands as a paradigm of war's horror and the pointless waste of lives – and of the enduring traumas of the 'afterwar'. At the end of the killing, millions of ordinary people in Europe were ready to say Never again. But their leaders were too stiff-necked, and too embroiled in the Great Game, to oblige. Insulated from all the suffering, bereavement and mutilation, they obstinately continued to be Wilfred Owen's Abraham, who unlike the biblical patriarch refused to let the angel stay his hand:

... the old man would not so but killed his son
and half the flower of Europe, one by one.

They did create a League of Nations, but what little power it wielded was skewed towards the already powerful. By demanding punitive reparations the victors sowed the seeds for the next war. The slaughter and exploitation continued. Nuclear weapons were added to the terrifying mix. Somebody invented the Cold War and on went the Great, disastrous Game all over the world, with millions of unique, precious human beings as roulette chips.

The root of the problem, it seems to me, is that money and power are a kind of eye disease, preventing their



possessors from seeing ordinary people as real. Even the planet that they depend on for their lives is expendable in their imaginations. Riches, it seems, are the only reality – even though it's actually all Monopoly money. Yet real people and the real Earth are paying a real price so that the game can go on.

I've just come back from a conference on economic justice in Europe. Among much else, I learned that, thanks to neoliberal economic policies, youth unemployment is high in every single country across the continent, not only in Greece and Spain. Someone referred to a 'lost generation'. That shocked me; those were the very words used about the First World War. So in 2014, just as in 1914, the lives of 'the flower of Europe' are being carelessly thrown away. True, there's no artillery, no bayonets and no bloodshed. But there will be an 'afterwar'; if you take away the hopes and prospects of young people, they will see themselves as unvalued, will become embittered and ill both in body and spirit, and will go on to cause destruction around them, trash their own lives or die prematurely – maybe all three. Yet in the world of topsy-turvy values that we live in today, politicians have managed to convince many of us that the victim is to blame. I even heard Friends at the conference insisting the main reason for youth unemployment was that young people today are lazy and spoilt!

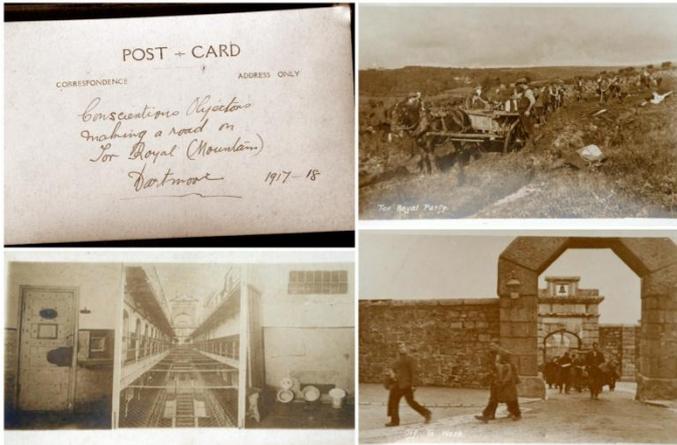
I know that some are concerned that the WWI commemorations will be a militaristic jamboree that will distract attention from current urgent problems. But with initiatives like South Wales Area Meeting's excellent Digital Voices project and Mid-Wales' peace education activities, Quakers can embrace the opportunity to uphold the worth of the individual human life and to show that there are other and better ways to resolve disputes than murdering each other's children. SLK

“I am willing to endure all hardships for the sake of the principles I hold”

In response to the request for stories about family members who were conscientious objectors during World War I, Philip Jones (Swansea) wrote to Calon about his father, John Jones:

“He was born at Ffos-y-gaseg [near Nantgaredig], and the chapel that played an important part in his life is Panteg, tucked away in a steep valley. His working life was as a missionary in Madagascar for the London Missionary Society.

“He felt he should not have been conscripted, as he was already a student in the Presbyterian College, Carmarthen, and that this should have been a valid reason for exemption. He seems to have ‘attended’ several of the best-known prisons in Britain. It seems surprising that there were postcards recording these events.”



However, his unsuccessful claim for exemption went much further than merely citing the fact that he was a theological student. The following is from a letter to a Captain Edwards:

Apart from all this, I am not going to join any part of the Army. I have been a Conscientious Objector to all military operations for over five years... [When] I made up my mind to go out among the heathens to foreign lands, I determined there and then that whatever happened, and under all circumstances, that I should not take up arms nor help nor encourage anyone to take up arms. And this present war has done nothing for me but to deepen these convictions. And today I am willing and prepared to suffer and endure all hardships for the sake of the principles I hold and believe to be right.

You have joined the army voluntarily, because you believed it was your duty to do so, and I respect all who have done so. It would be a pity and an unjust thing for anyone to prevent you to do what you thought to be right. It is the same with me. I believe it is my duty not to join the Army, and I am going to do what I believe to be right, come what may. So if you believe you can treat Mr Forster’s answer as a ‘scrap of paper’, and place me in prison, you can do so. But I venture to

suggest that you will come to trouble sooner or later.”

Notwithstanding this tone of defiance, he added “I do not intend to resist the police, oh no, I will act the gentleman as far as possible, and there is no need for you nor the police to think for a moment that I will do any harm to any of you.” He concluded “I hope to be able to bear the treatment, the military party will inflict on me, in a Christlike spirit.”

John Jones died at the age of only 63, his health no doubt affected both by his work in Madagascar and his incarceration as a CO.

Eira yng nghysgod clawdd

(snow in the shadow of the ditch)

Gill Branch (Abergavenny) reports on Meeting for Friends in Wales held on 26 October

Three Friends from Abergavenny Meeting travelled by bus to Brecon’s Subud Hall (Subud - pronounced ‘swbwd’ - is an international spiritual movement that began in Indonesia in the 1920s). We were warmly greeted by Brecon friends. Once inside the large, wooden domed meeting room we were offered: a carbon footprint survey, a name label and register of attendance, and the chance to buy - hot off the press - A Speaking Silence: Quaker Poets of Today.

Thirty five Friends were in attendance, representing the four area meetings of Wales. During our opening worship the parable of the Growing Seed (Mark 4 verses 26-30) was read in both Welsh and English. A Friend relayed through headphones continuous translation for the benefit of the non-Welsh speakers. The packed agenda before us comprised the usual reporting on the progress of the current in-reach and outreach business of Meetings, and two guest speakers.

Juliet Prager, deputy Recording Clerk, shared the story of her journey to Friends House via a Quaker Meeting where she was the only child and learned early on the value of AM children’s gatherings. She is no stranger to the Society, previously having worked at Joseph Rowntree Charitable Trust where she encountered a number of Quaker projects, including MFW’s Spiritual Hospitality Project. Currently she has a supporting and managing role within Friends House. In relation to the many culturally diverse bodies and committees she acts as a conduit aiding good communication between departments. She described her complex role within BYM’s ‘community of communities’ simply as ‘joining the dots’, between Quakers and Quaker

concerns. Living in Leeds, she is typical of a number of staff working at Friends House who are members of Meetings all over Britain, reminding us that Friends House is 'run for us and by us', and they're anxious to hear from us.

Gethin Evans gave us a stimulating talk on "The Quakers and Wales - '... eira yng nghysgod clawdd' (snow in the shadow of the ditch)" based on his current research on the history of Welshness of Quakers in Wales. 'Is Meeting of Friends in Wales an English experience?' asked Gethin. He suggested that, in general, Quakers in Wales never acquired a Welsh character. He concluded that that sadly remains true today.

Natasha James gave us an update on the progress of the Digital Voices Project. The project aims to produce a bilingual DVD of personal stories of conscientious objection in Wales during WWI. Currently Natasha is working to secure funding to continue her research and recording material and for the distribution costs of the DVD. The goal in early 2015 is to send the video along with teachers' notes to every secondary and primary school in Wales.

Those of us with a concern for Economic Justice thank Frances Voelcker for her information about resources now available from QPSW or online relating to the common myths about the allocation of resources relating to government benefits. Materials from the recent 'Economic Myth Busters' seven week course organised by QPSW and the New Economics Forum (NEF) is available as a power point presentations for Friends' use for study or action from www.quaker.org.uk/mythbuster.

We were moved when Maryse Newnham, who a year ago was participating in the EAPPI programme in Hebron in the West Bank, recalled her casual conversation with a young Israeli woman sitting with her children in a park. This young woman knew little of what was being done to Palestinian families in her name. Change needs to happen from within urges Maryse and she invited us to seek opportunities to support peace work already taking place between Israelis and Palestinians.

'When someone is angry, speak softly and gently in order to turn away anger and bring peace. Anger comes to those who want the world to conform to their own desires; peace comes to those who want the world to conform to God's desires'.

~ Rabbi Joshua ben Levi (found in 'The Kindlers, Signposts - Quakers exploring Interfaith')

Building Bridges in Israel/Palestine

Following on from the latest meeting in Brecon, MFW is interested to hear what involvements Friends in their meetings have with work in Israel/Palestine. If you have any interesting stories, ideas or information, please contact Jules Montgomery (see end for contact details)

Against War

A couple of snippets from the North Wales Weekly News of 1914:

War Preparations in North Wales

Troops Called to Arms. Thousands of Visitors Leaving the Coast. Alarming Rise in Food Prices. Extraordinary Scenes.

Roads from the great encampments at Conwy, Deganwy and Rhyl have been crowded with troops and military vehicles proceeding to their war stations. Dozens of military trains have been seen rushing through the district.

The local Territorials have joined the War forces, the reservists have rejoined the colours, and all along the coast young men filled with the spirit of war have given themselves to the service of their country.

Throughout North Wales the price of food has been increased and already the privations of war are being felt here.

In the places of worship earnest prayers for peace have been offered up, and a wave of religious fervour seems to be sweeping over this part of the country in the present time of national trial. ...

Territorial Rush to the Drill Hall

Tuesday was an eventful day in Conway and Penmaenmawr, where there are local companies of the 6th Battalion Royal Welsh Fusiliers. The sending of the ultimatum to Germany created a warlike spirit among the men, the large majority of whom were within easy call in their khaki uniform and their full kit ready.

The report that the reply of Germany to England's ultimatum was expected at midnight caused a large crowd to collect at the vicinity of the post office at Conway ...

The enthusiasm of the local 'Terriers', together with a number of those who remained at the Morfa camp being cleared away, knew no bounds. ... The trains on Wednesday contained many who were willingly going forward to defend the honour of their country. There were some very sad scenes, but the women

left behind were comforted by a number of friends.

...

Large numbers of people crowded round the bulleting posted by a newsagent near the Pavilion on Sunday, and the situation was everywhere very gravely discussed... large numbers of women were up and about practically all Sunday night waiting to see their husbands and sons off. Although the crowds at Rhyl were larger than ever, there was an air of gloom about and very few seemed to be really enjoying themselves....

Women's Liberal Meeting, Llandudno Suffragettes, Olwen Lloyd-George chairing.

Mrs Barrow-Williams proposes a resolution in favour of peace, the wording being:

“That this meeting views with alarm the vast and growing expenditure upon the army and navy and considers that this increasing cost necessarily tends to restrain further Government aid to social and moral progress at home and also to create mistrust in other and friendly Governments and countries. It therefore appeals to the Prime Minister and the Cabinet to do all in their power to lessen materially this enormous and crippling cost, and to take steps for the calling of an international conference for the purpose of considering some scheme for diminishing the armaments of Europe, and thus to prove practically to other nations that Britain – like our late lamented King Edward VII – is a Peacemaker.”

(Applause)

Mrs Peers, seconding the resolution, said that surely in this, the enlightened and civilised twentieth century, it was time for the nations to have advanced sufficiently for international arbitration to be used for the reduction of armaments. She urged that the Government should be asked to bring forward the question at the next Hague Conference to be held in 1915. (applause)

Mrs Herbert Lewis, in seconding, said reference had been made to the armament question. If they had women in Parliament, they would soon solve the problem –(loud laughter and applause) – of expenditure.

Mid-Wales Area Meeting adopted peace education as a concern at our April meeting. There are two strands to this. Montgomery Local Meeting brought a concern about the proposed commemorations of the First World War, and the discussion we held at AM revealed a general and deep unease about the increasing militarization of our society. This included the recruitment of children to our armed forces; a shift in emphasis in the teaching of history in our schools towards a concentration on military heroes at the expense of icons of peace; the encouragement of a cadet system in schools, and the culture of violence expressed in popular video games and television output.

We decided on two lines of action. With regard to the proposed commemoration of WW1, a letter which had been drafted by Montgomery Meeting was endorsed by AM and sent to the Welsh Government, Meeting of Friends in Wales and the local papers serving our area. It was printed in the County Times and the Cambrian News. . [Below are some extracts from the letter.]

Letter from Mid-Wales Area Meeting

... As Quakers we want to express our deep unease at the current proposals to 'commemorate' the start of the First World War. We should indeed remember this date, and mourn the dreadful suffering it brought to the whole of Europe and the wider world. But to make of it anything that evokes 'national pride' and reinforces the 'honour' of war would be a betrayal of those who died in what was the most futile, unnecessary and damaging of all the many conflicts we have fought...

The clue to the government's misjudgement of this lies in the number of times the word 'national' is used in the proposals, when it was unthinking nationalism which laid the foundations for that war. It is evidenced in the proposal for 'friendly football matches' to mark the 1914 Christmas Day truce. This truce was the spontaneous response of the ordinary men who recognised their fellow men across the trenches. The following day their generals, their government, ordered them to start killing each other again. For a current government (which is sending the great-grandsons of these men overseas to die) to attempt to hijack any national capital from that event is a terrible irony.

Most horrendous perhaps is our Prime Minister's mention of 'improvements in medicine' as one of the 'advances' gained from that war. These improvements arose from the need for drastic surgery in facial reconstruction because of the appalling disfigurements suffered by men under



Peace education – a concern

Helen Porter (Montgomery LM) reports on some exciting initiatives in mid-Wales:

fire in the trenches.... Are the commemorations ... going to include exhibitions to remind people what it was really like?

David Cameron has said there is "something captivating" about the stories from the first world war. Perhaps is it safe for the government to evoke this false nostalgia because the last of the veterans is safely under the ground. But we should do well to listen to the words of the last of them - Harry Patch who died in 2009, aged 111. Having kept silent all his life about the horror he had witnessed he finally began to speak and write about it, describing war as the "calculated and condoned slaughter of human beings" and "legalised mass murder".

He said: "Passchendaele was a disastrous battle – thousands and thousands of young lives were lost. It makes me angry. Earlier this year, I went back to Ypres to shake the hand of Herr Kuentz, Germany's only surviving veteran from the war. It was emotional. He is 107. We've had 87 years to think what war is.... We both sat in silence, staring out at the landscape. Both of us remembering the stench, the noise, the gas, the mud crusted with blood, the cries of our fallen comrades. We had both fought because we were told to. Why should the British government call me up and take me out to a battlefield to shoot a man I never knew, whose language I couldn't speak? All those lives lost for a war finished over a table. Now what is the sense in that?"

Yes we should remember the start of the First World War, but we should do so in order to mourn the damage it inflicted on the world and to resolve to work for genuine and lasting peace.

As an AM we have agreed to support the Digital Voices project on conscientious objection. And we are investigating showings of the feature film *Joyeux Noel*. This is a French film about the spontaneous Christmas truce between the opposing armies in the trenches which occurred during the first winter of the war. It is a dramatic and moving story and makes some very powerful points about that conflict (and conflict in general). We are investigating showings with local film clubs and also seeking contacts in schools for suggested showings to upper forms of secondary schools, as part of the work they will no doubt be doing next year on the subject.

Montgomery Meeting has just agreed an event in co-operation with Montgomery Town Council. They are raising money to create a proper town war memorial and garden. We will run a public showing of the film to raise money for that. We think this will

be an appropriate and constructive way of getting the message to a wider audience.

We also set up a small group to investigate resources for peace education. We had originally envisaged working with secondary schools and focussing on specific issues of war and peace but, partly in response to some excellent material from Quaker Peace and Social Witness, we have decided to take a step back to look at developing a 'culture of peace' in individuals and to start at primary school level. QPSW had run a couple of 'peace weeks' in two London primary schools and produced some excellent lesson plans.

Because of this shift to broader issues, and because we were aware of our lack of people who felt confident enough to take this into schools, we then extended our discussions to include Resolve Cymru. Resolve Cymru has done some work in schools already, partly along the lines we were thinking of, in terms of conflict resolution skills, awareness of difference, handling bullying etc. Their funding for this work has now ceased and we wondered if the most constructive way forward was for us to source some funding and then use their skills and staff to present sessions. We felt this would be a valid use of Quaker resources since Resolve was originally a Quaker initiative, aiming to bring peace via mediation between those in conflict, and moved into work in schools to counter the development of a culture of violence.

We could make some input as to content and the bonus for us would be that we could put in Quaker volunteers to work as 'classroom assistants' to the paid Resolve facilitator and thus acquire and develop our own skills. This could work at primary school level since the material presented would be in terms of unspecified conflict resolution skills. If we then extended our work to secondary school level, which might involve specific issues on which Quakers had a 'political' stance, such as militarization, nuclear weapons etc, then the material would not be regarded as 'neutral' enough for Resolve. But if we had the resources to extend our work to secondary schools (and presumably the increased confidence to do so after working at primary level) we could develop a distinctive Quaker response to the issues.

So that is where we have got to. If anyone has contacts in secondary schools (we will be starting in the mid-Wales area) with upper school teachers who might be interested in the idea of showing the film please contact us. And we have various suggested leads for funding for the primary school work, but if anyone has ideas they would also be welcome.

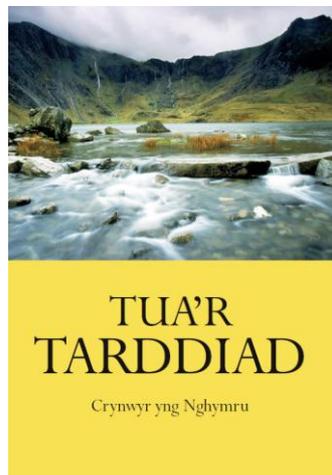
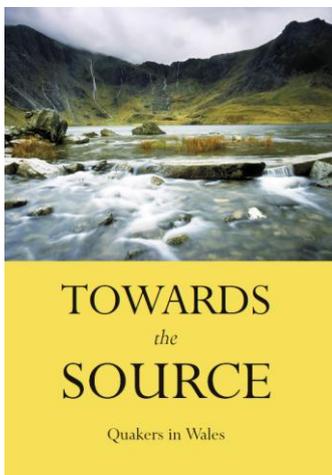
New books

“By us and about us”

Tua'r Tarddiad

Towards the Source

Christine Trevett writes: We are where we are and that's where, for the most part, we live out our Quakerism. Where we are is Wales, on the Western edge of Britain on the Western edge of Europe, and as Quakers in Wales there are not very many of us. We can still speak, though, and describe what this 'Quaker' thing is for us, in a place where there have been people like us for 360 years.



The book *Towards the Source* and the parallel (but not identical) book in Welsh, *Tua'r Tarddiad*, will soon be published by Y Lolfa press. It's created with love BY US –i.e. by Friends in Wales, with thanks to the Joseph Rowntree Charitable Trust, which funded it. Something both useful and beautiful has come out of a great deal of work and everyone concerned hopes that Quakers in Wales will be pleased and touched by it.

Many Friends, unnamed, have contributed. You, Calon reader, may be one of them, perhaps in a sentence or two or in a longer, reflective passage; perhaps through photographs; a poem, new or previously published; as a manuscript reader; project group member; editor, proof-reader or translator. In *Towards the Source/Tua'r Tarddiad* are the present (and some past) voices in a landscape which tell of faith and practice in the everyday, in their Quaker variety and commonality.

'Ordinary' people are the writers.

'I have observed that amongst Friends in Wales, the harder the problems faced, the louder the level of laughter'

Rwyf wedi sylwi, ymhlith Cyfeillion yng Nghymru, anoddaf yn y byd yw'r problemau sy'n euwynebu, uchaf yn y byd y byddan nhw'n chwertthin.

about things which matter for them:

Mae osgoi neu wrthod gwrthdaro yn awr yn teimlo fel cryfder yn hytrach na gwendid.

'The peace testimony is about deeds not creeds; not a form of words but a way of living. The peace testimony is not about being nice to people and living so that everyone likes us ...'

some of the writers deeply and distinctively touched by geography, culture and language:

'Standing by the boulder beside Llyn Celyn, I read the inscription: "Under these waters and near this stone stood Hafod Fadog, a farmstead where in the seventeenth and the eighteenth centuries Quakers met for worship" ... My mother wrote the words inscribed on the boulder.'

and telling sometimes of extraordinary commitments:

'Working with vulnerable older prisoners has been a particular area of interest, linking my previous professional life with prison chaplaincy service' ... 'Calls from troubled parents struggling to crack open a young adult's isolation slid into my thoughts during worship' ... 'It is not easy to serve here as there is so much need. There are times that I despair and feel my service here is not useful or effective and then I remember that I am not here to be successful but faithful!'

Some tell of life-changing experiences:

'Looking back from my seventies to that unhappy volunteer year in my twenties, I find its memory transformed. Pain and failure when looked at and used can become something quite different...'

and some found Friends as more than even a 'coming home':

'The meeting was a revelation, the nearest thing I have ever had to a conversion experience.'

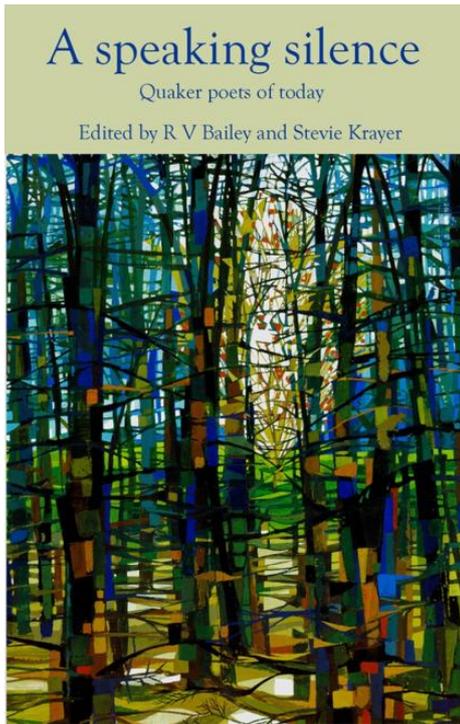
The words (and pictures) are for all who might want to know about us – we hope you'll use the books as an opportunity for outreach. They are also a resource for ourselves, if we are nurtured in our own journeys by other Friends' experiences.

One copy of each book will be sent FREE to all local meetings in Wales and the borders, together with some queries for use in small groups.

To order more, please refer to the enclosed flyer, or visit www.quakersinwales.org.uk

A Speaking Silence: Quaker poets of today (Indigo Dreams Publishing, £9.95)

This new anthology of poetry by Quakers – the first for over a century – is edited by Stevie Krayer and R V Bailey. The collection includes a number of poets from Wales, among them Philip Gross, Anne Cluysenaar, Ann Drysdale and Waldo Williams.



'These luminous fragments of truthful witness brought tears to my eyes as I read; they haunted, heartened and comforted me. They will do the same for you.' ~ Stevie Davies

'All good poetry is a way of negotiating the frontier between the print and the margin – between what is and isn't being said, or what can and can't be said. It's no surprise that these poems from writers associated with the Society of Friends show so clearly where poetry belongs, since the Society helps so many to recognize that all-important frontier.'

~ Rowan Williams

Copies can be ordered from Stevie or from www.indigodreamsbookshop.com/#/a-speaking-silence/4579511156 (where you can also read some of the poems).

“We can never be enemies”

Jane Harries, writing as Co-ordinator of Cymdeithas y Cymod / Fellowship of Reconciliation in Wales, outlines the origins and current work of CyC/FoR:

On the threshold of the First World War a German and an Englishman said farewell to



one another on Cologne station with the following words: *We are one in Christ, and can never be enemies.* The two men were Friedrich Siegmund-Schültze, a Lutheran Chaplain, and Henry Hodgkin, a Quaker. Hodgkin went on to organise a conference in Cambridge in November 1914 where a visionary statement was drawn up which became the ‘Basis’ of the Fellowship of Reconciliation (FoR). By November 1915 the new peace movement already had 1,500 members meeting in 55 local branches across the UK.

The story of FoR’s beginnings still inspires us today. Schültze faced a military tribunal because of his involvement. FoR is now an international movement with branches in over 40 countries worldwide, including Wales.

As Quakers we have to decide what the Peace Testimony means for us personally. There are several reasons why wrestling with the personal meaning of peace has brought me to be involved in FoR:

- Apart from its Quaker foundations, I am attracted to FoR because at its basis is a positive, spiritually-based belief in the power of love to create lasting peace based on understanding and justice. As ‘peace-makers’ it is easy to get sucked into a frame of mind which is confrontational. We are against nuclear weapons, against the renewal of Trident, against the testing of un-manned Drones – but what are we for? We go on demonstrations, but these can feel noisy and aggressive.
- Members of FoR commit themselves to active non-violence as a way of life – in the home, the community, nationally and internationally. As a Quaker this speaks to me profoundly. How can I hope to sort out anything unless I seek to root out the causes of violence in myself? This means learning to be aware of the way we think, speak and act towards one another. It’s also about trying to be open and perceptive towards others – to really listen to their words and what may lay behind them. Peace really does begin with ourselves.
- FoR engages with issues that are meaningful to me here in Wales today, including campaigning against the testing of drones in West Wales; engaging with the Welsh Government to stop the military recruiting in schools; work to set up a peace institute in Wales; and a “Wales for Peace” project which will produce exhibition and educational materials highlighting the work of peacemakers in Welsh history and helping people to question

attitudes to war and peace in the light of the commemoration of World War I.

FoR is truly in tune with Quaker beliefs and principles and is working positively for peace here and now in Wales. There are several ways in which Quakers could support the work of FoR either individually or as a Meeting – for instance by taking part in our projects and campaigns, by forming a group in your local meeting, or just by supporting the work financially. If you are interested or would just like more information, please get in touch with me at: cymdeithasycymod@btinternet.com or ejharries@hotmail.com.

Ymgyrchoedd Cymdeithas y Cymod (Ongoing campaigns by FoR: see below for summary in English)

Yn ystod 2012-2015 bydd Cymdeithas y Cymod yn canolbwyntio ei gwaith ar ymgyrch fawr dros ddi-filitareiddio Cymru. Ymunwch â ni i:

- Wrthwynebu arbrofi awyrennau di-beilot yn Aberporth, Ceredigion a'r posibiliad o hynny yn Llanbedr, Meirionnydd.
 - Ymgyrchu yn erbyn dulliau recriwtio'r lluoedd arfog, yn enwedig rhai sy'n anelu at blant ysgol ac yn targedu ardaloedd tlawd.
 - Mynd ar bererindod i faes ymarfer y fyddin ar Fynydd Epynt i ddangos ein gwrthwynebiad yn erbyn defnyddio daear Cymru i baratoi at ryfel.
 - Gwrthwynebu'r awgrym y gallai arfau niwclear y Deyrnas Unedig gael eu symud i Aberdaugleddau petai'r Alban yn mynd yn annibynnol. Ymunwch â'r gwasanaeth cofio Hiroshima ar 6 Awst bob blwyddyn yn yr Eisteddfod Genedlaethol.
 - Lobio Llywodraeth Cymru i dynnu nôl ei chefnogaeth economaidd o'r diwydiant awyr-ofod a buddsoddi mewn swyddi cynaliadwy megis ynni adnewyddadwy, bwyd lleol a thwristiaeth werdd. Mae templed o lythyr gallwch ei yrru at eich Aelodau Cynulliad ar gael ar eu tudalen adnoddau.
 - Gweithio gyda Chynulliad Cenedlaethol Cymru a chyrff eraill i sefydlu Academi Heddwch i Gymru.
- Manylion pellach yn y 'digwyddiadau' ar y wefan: www.cymdeithasycymod.org.uk

Current FoR campaigns:

In the period 2012-2015 FoR is concentrating on working for the demilitarization of Wales; including

- Opposing development of drones In Aberporth
- Opposing targeting of schools and deprived areas for armed forces recruitment

- Pilgrimages to the army training ground on Mynydd Epynt
- Opposition to the idea of basing nuclear weapons in Milford Haven
- Lobbying for investment in sustainable jobs instead of the aerospace industry
- Working with others on creating a Peace Academy in Wales

See website for details of events:

www.cymdeithasycymod.org.uk



Child Soldiers

The clerks of Meeting of Friends in Wales have signed a joint letter opposing recruitment of under-18s to the armed forces in Britain, published in the Sunday Telegraph on Remembrance Sunday. A copy of this letter is now on the Friends in Wales website

Friends of Monze

This charity, based at Bridgend Meeting, is selling cards and "Unwrapped gifts". The charity aims to help the people of Monze in Zambia, by improving education and helping them generating a sustainable income. We have received a grant from QPSW and installed a solar water pump to irrigate a vegetable garden run by a HIV/AIDS support group. The garden will provide fresh food and generate an income to support education and the care of the sick and elderly in the community.

Money raised from the sale of cards and gifts is needed for school meals for 300 orphans and vulnerable children and to rebuild their school. Cards are £3.00 for 10. Gifts are £5, £10, £15, £20 and £25.

Please phone Deana on 07807660543, friendsofmonze@gmail.com, more information on <http://www.bridgendquakers.org.uk/>

Yearly Meeting Gathering

Colin Billett (*YMG Planning Committee*) writes: YMG – just another Quaker abbreviation, or a fantastic event bringing together Friends, friends and families from around Britain for a week of joyful communion at a beautiful venue at the height of summer? Yearly Meeting Gathering in 2014 promises to deliver just that.

Inclusivity has been a major factor in all the planning. All ages will be catered for. The site has been chosen for ease of access to both accommodation and the events venue, with a flat walk between the two. Accommodation ranges from full-board to self-catering, with en-suite or shared bathrooms. For campers there is a field some ten minutes walk away, with toilets and hot-showers planned. And for those whose purse is rather light, there are a number of ways of getting help. More info at <http://groupspaces.com/QuakerYMG/>



‘Of the Spirit’

New Kindlers sessions for 2014

This year Meeting of Friends in Wales will be co-ordinating two Kindlers events. The first in Llandrindod on 5th April introducing: Laboratories of the Spirit.

Alec Davison has gained notoriety in the Society for working away at its creative fringe and instigating new informal groups with teams of like-minded enthusiasts. So, the Leaveners (Quaker Youth Theatre), LEAP Confronting Conflict, Quaker Quest and now The Kindlers are all foundlings from his breeding stock.

The Kindlers is a response to the Quaker five-year plan, ‘A framework for action, 2009-2014, Together in worship and witness.’ Local and area meetings are encouraged to experiment with new ways of

Deepening the Life of the Spirit in Quaker worship and in witnessing to the world.

“Mistakes made through experimentation are a vital source of growth for our spiritual enrichment.” ~ Geoffrey Durham, Visioning New Fire Conference.

FOR YOUR DIARY

22 February Meeting of Friends in Wales at Montgomery Community Centre ‘*Why Prison?*’ - stories from the Quaker *Learning from Experience* Project’

5 April Kindlers Workshop Llandrindod QMH, ~ *‘Laboratories of the Spirit’*

21 June Kindlers Workshop Ganllwyd Village Hall, near Dolgellau ~ *‘Fruits of the Spirit’*

28 June Meeting of Friends in Wales Abergavenny QMH

2-9 August National Eisteddfod Llanelli

2-9 August Yearly Meeting Gathering Bath

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THE DEADLINE FOR NEXT CALON:

Fri 28 March 2014

Open theme –

all contributions welcome

We are keen to receive any articles, news, events, poems, pictures, and feedback.
