

# Calon

♥.... *Yn llawn daioni!*

Newsletter of Meeting of Friends in Wales

Cylchlythyr Cyfarfod y Cyfeillion yng Nghymru



*Facing turbulent times, Quakers in Britain seek a future where Meeting for Worship is the bedrock of living as a Quaker... The Spirit is the source of strength and guidance for all we are and do.*

from *Our Faith in the Future*

*Wrth wynebu cyfnod cythryblus, mae'r Crynwyr ym Mhrydain yn ceisio dyfodol pan fo'r cyfarfod addoli yn sylfaen i fyw fel Crynwyr.... Yr Ysbryd yw ffynhonnell y cryfder a'r arweiniad ar gyfer popeth ydym a phopeth a wnawn.*

gan *Ein Ffydd yn y Dyfodol*

Friends, we are facing times for which the word 'turbulent' seems a mild description. How, then, will Quakers manage to respond in a meaningful and useful way?

William Penn spoke for all subsequent generations of Friends when he said that true godliness doesn't turn people out of the world but 'enables them to live better in it and excites their endeavours to mend it'. So you might expect that in our current 'turbulent times', Quakers would prioritise social action over spiritual experience - especially in Wales, where we live among some of the most deprived communities in Europe. Yet virtually all the 330 responses to the Long Term Framework consultation emphasised that our distinctive way of worship, and the encounter with the Divine that it facilitates, are the heart and soul and indispensable foundation of the whole of our Quaker lives.

Our meetings for worship are not held with the primary aim of treating ourselves to ecstasies of mystical sublimity, or of achieving personal salvation by cutting ourselves free of 'the world'. Looking at a roomful of well-behaved and largely grey-headed Quakers sitting in silence, most with their eyes shut (some perhaps even discreetly nodding off), an outsider might be tempted to think that we are a pretty passive lot, and that actually the point of our worship practice is pure escapism. But we know it ain't so - or at least only in the sense that even the most assiduous activist needs to pause for

breath, stand back and allow his or her spirit some nourishment in order not to become burnt out.

In passage after passage of *Quaker faith and practice* we are told clearly that we worship in order to deepen our connection with the Divine, not just for its own sake but also as the source of strength and guidance in our lives. *Let your worship and your daily life enrich each other*, says Advice 2.

*Remember that Christianity is not a notion but a way.* For Quakers, a life of contemplation is not an alternative to a life of active service but the essential basis of compassionate action.

What a hideous mess our species has made of the world! It is anguish to feel I am standing idly by, watching the suffering and destruction from a place of safety. Laurie Michaelis once spoke at South Wales AM of his sense of sickening urgency in relation to climate change; that phrase expresses exactly my feeling about the many-faceted crisis caused by human ignorance and greed - with a good dollop of anger and judgementalism thrown in. The pressure to 'do something' can be almost irresistible - much as I regret the decision they took, I can understand why politicians voted to support the bombing of Syria. But slowly, being among Quakers has helped me grasp the need to wait in the Light before rushing into action. Slowly I have learned - am still learning - that, however well-intentioned, actions based on my anger and my need to 'do something' are almost certainly futile and may even do more harm than good. I have come to recognise the arrogance in supposing that the world needs *me* (or perhaps even *us*) to intervene. I am unspeakably grateful for the wisdom of the Quaker way, carried forward unbroken from its first inspiration. William Penn commented of the first Friends: "They were changed men themselves before they went about to change others." I know I first of all need to sit quietly with my Friends in worship and let the Inward Light transform me. I need to let the Light show me that I am both loved and loving, silencing that harsh internal judge for whom nothing I do is ever good enough. And - even if the wait seems long - I need to wait for the Light of love to show me the right way forward.

SLK

**Do you sit down in true silence, resting from your own will and workings, and waiting upon the Lord, with your minds fixed in that Light wherewith Christ has enlightened you, until the Lord breathes life in you, refresheth you and prepares your spirits and souls, to make you fit for his service, that you may offer unto him a pure and spiritual sacrifice?**

~ William Penn

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## The Journey

**Liz McDermott** (*Lampeter/Llanbedr Pont Steffan*)  
(*finds food for thought on a train...*)

Exhilarated by my successful finding of a parking place in Aberystwyth (no mean feat nowadays) I settle down in the now familiar Arriva Trains seat; minutes before it sets off. A journey of more than five hours lies ahead taking me from sparsely populated Ceredigion to the intense concentration of humanity in London, and from my small Quaker meeting in Lampeter to the centre of Britain Yearly Meeting. It will take me through the dramatic and memory-filled landscape of my part of Wales to arrive at the imposing architecture of the ever transforming Friends House. I say “my” part of Wales but I have no birth right claim to this land; I left industrial Lancashire and arrived here midlife knowing that this is where my heart belongs. This train journey, done several times since being appointed to Central Nominations Committee at the 2015 Yearly Meeting, signifies a long journey of the spirit, taking me back through the landmarks in the making of Liz, a Quaker. Passing through the outer landscape of this train journey prompts subtle exploration of the inner.

The train rattles past Dol-y-bont, a small village containing the first of the half dozen or so rented houses we, me and the four year old Daniel, lived in around Aberystwyth. Study at Aberystwyth University offered an escape from the chaotic lifestyle of living on benefits. This is where I began to understand the fundamentals of this tribal, backward-looking, language-obsessed, ancestor-fixated, wonderful land of song, poetry, literature and rugby. Now we’re at Borth, where I was the most depressed and the most happy. Stunningly beautiful: Cardigan Bay, dolphins, choughs, wild weather, storms and floods. And, there, is the wildflower

meadow where I leant on the gate listening to and watching the larks flying in the June heat, honeysuckle and roses hanging in the air, and experienced one of several encounters with something other in nature. I am reminded of the months of poverty and joblessness, walking for miles across Cors Fochno, now on the right of the train, with my dog.

Now it’s a long stretch through mid-Wales in impenetrable mist and I dig the laptop out of my bag and start to read the papers for the meeting of CNC tomorrow. I am still not quite used to the work of central nominations; I tend to think of it as a spiritually based version of recruitment and retention. That sounds like an oxymoron, like so many aspects of Quakerism, where spiritually guided processes influence the way we do our practical work. In this case it is the work of filling roles needed to allow central committees such as Quaker Peace and Social Witness to function and do the work Friends want to do. Like any organisation over a certain size, there is always a danger of slipping into a tangle of bureaucracy. We circulate Friends in the triennium system to try to avoid the tendency for the empire-building of departments, the focussing of power in individuals and the competition for resources. CNC, therefore, has first to be very careful in its own discernment to ensure we follow the slow and careful Quaker processes established over hundreds of years. It takes time, and can be exasperating but I have learnt to value these careful and caring spiritually based processes.

I look up from the laptop and see we are at the scruffy and litter-strewn Newtown station. Here are memories of the annual conferences at Gregynog that substituted for a family holiday four years in a row. Great for Dan: other kids to play with, croquet, trees to climb, acres of relatively tame woodland and grounds. For me: a conference and the company of like-minded women. Now we’re at Shrewsbury travelling away from the setting sun. I used to have to change trains, here, to travel to the North and old friends and family in a place that I used to call home. A time before becoming a student, then a lecturer, then a researcher, and before, most significantly, finding Quakers. I consider what might have been, if we’d stayed, if I’d not taken charge of my life, taken control. There are times when you can drift into what everyone is expecting of you or you can take a different way, take a leap: I lived adventurously and leapt into Wales. Nowadays my journeys take me onwards to New Street and then Euston and a short walk across the road to Friends House.

These meetings constitute my current Quaker service and are as intrinsic to my spiritual life as Meeting for Worship and my spiritual experiences in nature, dreams and visions. When we, Friends from all over the country, meet to do central work my soul, or whatever it is that is at the centre of self, connects with others and with something deeper and wider. I am enjoying getting to know and understand other Friends and their inner and outer journeys.

**“Friends, meet together and know one another in that which is eternal, which was before the world was.” ~ George Fox, 1657**  
(Qfp 2.35)

Just working in a worshipful way amongst Friends is spiritually nurturing (although I sometimes wish the silences were longer). I do not know what god is, but I do know that the spiritual is here. As I learn about the work of the Society of Friends in meetings, chance encounters and in organised social events, I learn about myself. Change is taking place in me because of my service and these regular pilgrimages across Wales and into England. It is a pilgrimage, not because there is anything holy about Friends House, but because I make the journey a pilgrimage; it is not necessarily the most efficient, cheapest or quickest way.

It is dark as I disembark at Euston and I weave my way through the hurried London crowd, feeling as usual that I am the only person trying to get out of the station; everyone else seems to be dashing from one side of the station concourse to another. The lights and the noise surround and almost overwhelm me, a country mouse in the big city. Nearly there. Outside, traffic adds to the noise of the crowd of post-working-day drinkers at the Euston Tap. I cross the road, grateful that I have been given the opportunity for reflective preparation.

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## Plugging into the collective spirit

**Ben Lightowler** (*Bae Colwyn Bay*) was at the *Meeting of Friends in Wales in February 2016*

The question of how we can support asylum seekers and refugees in our local area was a central theme of MFW this February. We had the privilege of hearing Alan and Marilyn Thomas speak about their fascinating work with City of Sanctuary, a charity committed to building a culture of hospitality and welcome for refugees seeking sanctuary from war and persecution. The focus was on working with refugees in practical ways and a number of positive

actions were highlighted, as follows: offering accommodation in your home (which is currently practised in the Swansea area and the practicalities of this were discussed), helping to run projects such as meet up cafes and cultural events, organising short breaks and holidays for refugees, lobbying and campaigning for the rights of asylum seekers, engaging with local council on Syrian resettlement in your area. Alan and Marilyn's personal account of their work with refugees in the Swansea area was inspiring, so too was the poetry by refugees in the UK which was moving and thought provoking.

Cytûn are also busy in coordinating support for refugees in Wales, and also have an on-going relationship with Christian churches in Syria. Alongside their planned presence at the Royal Welsh Show and the Eisteddfod is their engagement with the Welsh Assembly. Deborah Rowlands reported a 'sense of shared journeying' within Cytûn.

As a first time attender at MFW it was a pleasure to meet friends from across Wales and to hear about their local meetings. It was very impressive to hear the range and extent of Friends' activity on a national level, and plugging into this collective spirit provided much inspiration.

A number of projects and issues were presented in the vein of Welsh Quaker identity. A resources group are working hard to ensure bilingual availability of Quaker literature, and there are plans for producing a pull-out standing banner to represent Quakers in Wales, to be used at events. Ideas and suggestions for the imagery and content of the banner are welcomed by the resources group (Rhian Parry and Ros Morley). A Faith and Action exhibition is being produced which will focus on conscientious objectors in Wales, and the steering group would appreciate any stories relating to CO s in Wales and Quaker involvement in peace movements. The exhibition is eagerly awaited with plans for display later in the year. Friends highlighted the importance of recognising both the shared and individual identities of British, Welsh and Scottish Quaker national meetings, as we progress with devolution. It was felt that clear communication with BYM on this issue is essential.

We heard from Julia Lim on the situation regarding the testing of drones across Wales. There are reports of active testing of drones starting in the Harlech area. Efa Wulle spoke passionately about this and posed the question of how Friends can be involved in challenging drone testing in a wider sense. There will be an anti-drone demonstration at Aberporth on 14<sup>th</sup> May at 14:00.

We heard further information about the exciting Quaker contributions to the National Eisteddfod in Abergavenny and the Royal Welsh Show. At the Eisteddfod there will be provision of a quiet space and a lecture to be given by Gethin Evans on John Southall, a 19<sup>th</sup> century printer who promoted educational material for Welsh schools.

A Quaker message to the 2016 Welsh Assembly Elections is in the final stages of development in which future politicians are urged to consider and follow a set of guidelines based on Quaker values.

It was excellent to attend this February's MFW and hear of the wide reaching activity of friends in Wales. It provided much inspiration.

*Wrth roi pwyslais ar y Goleuni Oddimewn nid ydym yn dyneiddio crefydd yn ormodol. Nid ein goleuni ni ydyw; ei dderbyn yr ydym ni. A ni ynghanol ein profiadau gyda'n cyd-ddynion, daw rhyw oleuni sydd yn peri i'r profiadau hynny edrych yn wahanol. Dywedwn, yn drwsogl, mai'r Goleuni Oddimewn sydd yn peri'r cyfnewidiad, a chredwn mai oddiwrth Dduw y daeth. Sut y gwyddom nad ydym yn ein twyllo ein hunain? Yn y pen draw nid oes gennym ddim ond ein profiad ein hunain i bwysu arno. Yn y pen draw nid oes gan un a dderbynio'r grefydd fwyaf traddodiadol ddim ond ei brofiad i bwysu arno.*

~ Waldo Williams, (*Qfp* 26.64)

(See *Qfp* p.621 for translation)

(quoted in worship at MFW, February 2016)

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## 'Both a miracle and a disaster'

*Gwen Prince (Llanidloes) reflects on spiritual activism and the 2015 Paris Climate Conference*

George Monbiot described the outcome as 'both a miracle and a disaster'. A miracle because no one expected all nations to agree on a goal to limit global temperatures to 1.5° of warming. A disaster as there are no means of ensuring that promises will be kept.

Civil society played a major part in making sure politicians knew the eyes of the world were upon them, and hoped they would deliver a significant agreement, but before the talks expectations were not high, and predictions were that negotiations would result in an agreement which would put us on a path towards a catastrophic 2.7 degrees temperature rise. But I believe that faith communities played a significant role in the unexpected outcome.

Quakers have been involved in the climate talks for some years: QUNO, the Quaker United Nations Office has been engaged in researching The Human

Impact of Climate Change, and has been concerned with including the issue of human rights in the talks. QUNO has particularly focused on supporting poorer nations which cannot afford the big delegations and the many researchers whom the rich countries bring with them. It also, crucially, provides a quiet space away from the media spotlight where negotiators can sit and talk to each other.

Other faith groups have played a crucial part in different ways. After the hurricane which devastated the Philippines, climate negotiator Yeb Sano called for people worldwide in 2013 to 'Pray and Fast for the Climate', which was supported on the first day of each month in Britain by diverse groups including CAFOD, St Martins in the Fields and Finsbury Park Mosque. Pope Francis produced an Encyclical which was subtitled 'On Care for our Common Home' in which he berated the rich nations for greed and for doing little to tackle the environmental crisis which disproportionately impacts the poor and leads to the tragic rise of migrants. Quakers in Devon produced a leaflet calling on Friends to hold world leaders in the Light at 9pm every evening, and The World Council of Churches proposed a 'Pilgrimage to Paris' from Rome walking 1,500 km over the Alps. In the event, the youngest and oldest participants were both Quakers. Churches all over the UK and worldwide held prayer services and workshops to draw the attention of their congregations to the urgency of the talks.

Indigenous groups were very active in the run up to the talks, holding prayer ceremonies and rituals lasting days, and other religions made worldwide declarations in support of global climate justice – an Islamic Declaration was followed by a Hindu and then a Buddhist one

During the talks there was an Interfaith Service attended by many of the delegates in a church on the site, and Sarah Nightingale, a Friend from Almeley Meeting, initiated 'The Wave' – sending Love and Light to the talks at 4.35pm daily.

I firmly believe that all the love, thoughts and prayers sent from all over the world made a huge difference. I was privileged to attend Meeting for Worship in Paris the day after the big demonstration when the talks ended, where Lindsay Fielder Cook, the QUNO representative who had attended the talks ministered movingly about how the focus of the talks shifted from economics to considering the moral issue of the need to protect the small island states from losing their land. We also learned that a last-minute phone call from the Pope had saved the day when a Latin American state had refused to sign up

to the agreement on the last day. It seemed to me like a movement of the Spirit.

It is now up to us to push our politicians to keep their promises, as well as continuing to hold them in the Light that they will have the courage to stand up to vested interests and see it as a moral issue which demands courage and boldness.. We must keep alive Love, Faith and Hope.

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## Natur amser

Cerrig gwynion, cerrig gleision,  
amryliw ar lannau'r mor.  
Crwydrodd hithau, ger y tonnau,  
gwrandai ar y lli di-dor.

Aeth ei meddwl at y troedio,  
llawer un o'r oesoedd cynt,  
Rheini hefyd yn rhyfeddu  
Ar gynhesrwydd haul a swm y gwynt.

Fel yr aeth yr amser heibio,  
o ysgafn droed I'r llusgo braidd,  
Daw blodau gwanwyn a'u holl liwiau  
ac awel ysgafn trwy hadau'r gwair.

Wendy Jones (Bangor)

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## 'Two cheers!'

**David Harries** (*Pen-y-bont ar Ogwr/Bridgend*) attended the Wales 2050 - Delivering for Future Generations Conference/Presentation, Cardiff, 16 March.

I believe that four of us Friends took part. I admit I was both interested in and confused by the number of bodies active in the field of sustainability. I find it hard to grasp how they relate to each other and how their roles are changing, as a result of legislative and policy changes.

I was pleased by the variety of people attending - representatives of public bodies, private businesses, the third sector - and interested individuals. There was shared knowledge and concern about the issues among those present. Searching questions were put

to panel members (they rotated, according to the topic), in the plenary sessions.

The **Well-being of Future Generations (Wales) Act** covers seven areas that are pictured as interlocking, like a jigsaw. Carbon reduction and biodiversity are included; but some participants worried that this might get forgotten, in the whole picture. The new Future Generations Commissioner, Sophie Howe, came across as feisty and articulate. I think that we should contact her whenever we have something to contribute. (But she has not got an office yet.)

There were four smaller group sessions. Alan Armstrong and I attended the one on climate change. I thought this was rather bad-tempered, with several men with big egos pushing themselves forward. There was conflict between people who advocated speedy radical transformation and those who advocated more of a practical step-by-step approach that the public would understand and could embrace.

A brief mention was made of Wales's new Environment Bill, to do with our natural resources, which is awaiting Royal Assent - a companion piece (perhaps) to the Future Generations Act.



## Quakers in protest at Cardiff Arms Fair

**Deana Owen** (*Pen-y-bont ar Ogwr/Bridgend*) reports:

On 16 March the Defence Procurement, Research, Technology and Exportability exhibition was held at Motorpoint Arena in Cardiff. This exhibition was previously held in Bristol but was moved to Wales due to protesters in Bristol. It was first held in Wales in October 2014. This is the second event. Already the next event, 16 March 2017, is being planned.

The 80 exhibitors promoting their wares and networking include BAE which supplies Israel, Saudi Arabia and Turkey with military equipment. The Welsh Assembly's National Procurement Service was there to inform Welsh based suppliers of Welsh public sector procurement opportunities. University of South Wales was also there. The Chancellor George Osborne has pledged the Government will spend 2% of national income, over £19 billion a year on defence.

Many organisations braved the cold wind to protest and make the walk into Motorpoint as uncomfortable as possible for those attending. We were a noisy crowd singing and shouting while confronted by police and police horses. Quakers were there with a message – a trade that makes profit from murder, displacement and torture is not welcome in Wales.

*We also have a report from Jane Tooby (Caerdydd/Cardiff) about the participation of Cardiff Friends:*

Cardiff Quakers met at the Meeting House to pick up banners soon after 8.00. We were keen to arrive at the Motorpoint Arena early so that we had a prominent presence when delegates arrived. We positioned ourselves near the main entrance. We were next to Cardiff University Socialists, just a couple of them at first - pretty early in the day for students! There were a smallish group of protesters to begin with, one or two denouncing the Arms Trade over megaphones. Protesters were present in different places around the Arena so it was difficult to estimate how many there were and where they had come from. I spoke to a woman who was one of a group who had come from Campaign Against the Arms Trade in London

When delegates started arriving protesters started chanting 'Shame on you', a sentiment

I felt very appropriate, so much more powerful than the occasional 'Scum' that I heard. Some delegates had to queue outside while security staff checked passes/papers, so I hope our presence was felt.

There was considerable police presence, despite the fact that the number of protestors was not particularly large. I spotted four police horses but there may have been more. At one point there was some sort of incident on the other side of the main entrance. The police on horseback went in and at least three protestors were taken to the awaiting police van. I can't comment on what happened, as I didn't see it.

There had been a protest against the Motorpoint Arena hosting the Arms Fair, ten days earlier, on a

Saturday when the Arena was hosting ComicCon, a convention for comic enthusiasts. There were long queues both sides of the main entrance. Côr Cochion Caerdydd (Cardiff Reds Choir) sang in protest against the hosting of the Arms Fair and had a petition that they were going to present to the Arena's management. I helped collect signatures, going along the queue. This was rather outside my comfort zone, but I felt it was important to help out. I was very pleasantly surprised that about half those I approached were happy to sign the petition. It really emphasised to me how important it is to engage with people about the horrors of the arms trade.

We know that when the rich make war, it's the poor that die. We wanted the arms dealers to know that they are not welcome to ply their trade in Cardiff.

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## **A chance to serve (Update from MFW Nominations Committee)**

Nominations are searching for Friends willing to serve in the following roles:

**2016 START:** Co-Clerk and Assistant Clerk, Archivist, Arrangements Committee (1)

**2017 START:** Trustees (2), Wales Focus Group (1 from North Wales), Resources Group

Please contact any of us for more information for yourself or someone else who may be interested, Hilary Beynon (Abergavenny)

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## **Neges gan y Crynwyr ar gyfer Etholiadau Cynulliad Cymru 2016**

Fel Crynwyr fe'n gorfodir gan ein ffydd, ac wrth roi'r ffydd honno ar waith, i gymryd cyfrifoldeb am lywodraeth ein gwlad. Ni allwn dderbyn pethau'n gibddall fel y maent ond rydym yn cwestiynu a chadw yn effro i'r ffordd y mae penderfyniadau'n cael eu gwneud a'u gweithredu.

Felly, rydym yn annog ein gwleidyddion i ymateb i broblemau cyfiawnder, dioddefaint, gormes ac anwybodaeth, lle maent yn bodoli, er mwyn ceisio cymdeithas sy'n fwy heddychlon a chyfartal. Rydym yn eu herio i gael gwared â'r agweddau dinistriol hynny sy'n ein celu rhag ein gilydd; dylai cydymdeimlad lifo 'fel dyfroedd, a chyfiawnder fel ffrwd gref.' (Amos: 5.24)

Rydym yn sylweddoli, fodd bynnag, efallai ein bod ni, a'r rheini mewn cymunedau ffydd eraill a chymunedau heb ffydd, yn cyfrannu i'r problemau sy'n ein herio. Ni ddylem gael ein twyllo i feddwl nad oes gennym rôl yn y broses wleidyddol. Mae angen i ni barhau'n wylidwrus o ran beth rydym yn ei wneud ein hunain a beth rydym yn ei ofyn gan bobl eraill.

I'r rheini sydd yn awr yn ceisio cael eu hethol i Gynulliad Cymru eleni, byddem yn gofyn iddynt gynnal a hyrwyddo:

- atebion pragmataidd, ymarferol y gellir eu cyflawni i faterion a phroblemau sydd wedi'u seilio ar ymchwil gadarn ac nid ar orchmynion ideolegol gor-symyl a all gymylu dyfarniad dyngarol a chytbwys.
- bod yn agored, yn onest ac yn dryloyw yn eu trafodion, gan annog cydweithrediad a dealltwriaeth lle ceir gelyniaeth a bod yn barod i gyfaddef methiannau pan ddaw'r rhain yn amlwg. Gwasanaeth i'r gymuned yw grym ac nid rhywbeth i'w ddilyn erddo'i hun.
- gwerth cymdeithas amrywiol i bawb yng Nghymru sydd wedi'i chyfoethogi ac sy'n dal i gael ei chyfoethogi gan ddiwylliannau, credoau ac ieithoedd eraill.
- gwarchod a chadw'r hyn sy'n unigryw i Gymru ac sy'n rhoi i ni ein hunaniaeth.
- cadernid cymunedol a all fod yn offeryn sy'n trawsnewid. Cydnabod yr adnodd a geir mewn pobl, yn eu cryfderau a'u galluoedd i fod yn eiriolwyr ac adnabod atebion i faterion a phroblemau.
- polisiau economaidd sy'n sicrhau bod pawb yn elwa gan sicrhau ar yr un pryd gynaliadwyedd bywyd ar ei holl ffurfiau. Nid yw adnoddau'r byd yn ddiderfyn, nac i ni eu gwastraffu a'u gwaredu'n fyrbwyll.
- system addysg sy'n ymatebol ac yn ddychmygus. Un sy'n ysgogi ac yn cyfoethogi gwerth pob plentyn a pherson ifanc gan gadw elfen o ddewis sy'n cydbwysu anghenion cymunedol â rhai'r unigolyn.
- darparu tai digonol fel mai lle diogel a meithrinfa go iawn yw pob cartref. Rhaid i bobl allu cyrchu gwasanaethau i'w cynorthwyo a'u cefnogi pan fydd eu hangen.
- gwasanaeth iechyd a gofal cymdeithasol hygyrch sy'n tynnu ar werthoedd a mewnbynnau proffesiynol wrth aros yn sensitif i bryder y cyhoedd pan fydd newidiadau, sy'n anochel, yn achosi ansicrwydd ac anesmwythyd.

Sefydliad amhrisiadwy yw Cynulliad Cymru. Hyd yn hyn, yn aml, ac mewn ysbryd cyfeillgar, mae wedi cael hyd i ffordd o ddelio â phroblemau brys, wedi'u hetifeddu o'r gorffennol, gan gydnabod y bydd gwahaniaethau ynglŷn â'r ffordd orau o ddatrys y rhain. Mae wedi bod yn arloesol ac yn ymatebol. Dyma nodweddion hanfodol o'r Cynulliad y dylai'r rheini sy'n ceisio am swydd yn 2016 eu hanwyo a'u hyrwyddo.

*“Yr ydym i gyd yn dlotach yn sgil sathru un person gan fod pylu'r Goleuni unrhyw le'n ein tywyllu ni i gyd.”*

~ Michael Sorenson

## A Quaker Message to the 2016 Welsh Assembly Elections

As Quakers we are compelled by our faith, and its translation into practice, to take responsibility for the governance of our country. We cannot blindly accept things as they are but question, and keep alert to and questioning of the way decisions are made and enacted.

So we encourage our politicians to respond to problems of injustice, suffering, oppression and ignorance, where they exist, in search of a more peaceful and equal society. We challenge them to remove those destructive attitudes that conceal us from one another; compassion should flow *'like a river and righteousness like a never-failing torrent'*. (Amos: 5.24)

We realise however that we, and those of other faith and non-faith communities, may contribute to the problems that challenge us. We should not be beguiled into thinking that we have no role in the political process. We do need to remain vigilant in respect of what we do ourselves and what we ask of others.

For those now seeking election to the Welsh Assembly this year we would ask that they uphold and promote:

- practical, achievable pragmatic solutions to issues and problems, which are founded on sound research, and not based on simplistic ideological imperatives which may cloud humane and balanced judgment.
- being open, honest and transparent in their deliberations, encouraging co-operation and understanding where there is antagonism, and being willing to admit failures when these become apparent. Power is service to the community and not something to be pursued for its own sake.

- the value of a diverse society for all in Wales which has been and continues to be enriched by other cultures, creeds and languages.
- the protection and preservation of that which is unique to Wales and which gives us our identity.
- community solidarity that can be a transformative tool. Recognise the resource that exists in people, in their strengths and abilities to be advocates and to identify solutions to issues and problems.
- economic policies which ensure that all benefit whilst also ensuring the sustainability of life in all its forms. The resources of the world are not infinite nor for us to waste and dispose of recklessly.
- an educational system that is responsive and imaginative. One which motivates and enhances the worth of every child and young person, whilst preserving an element of choice which balances communal needs with those of the individual.
- provision of adequate housing so that every home is truly a place of safety and nurture. People must be able to access services for assistance and support when needed.
- an accessible health and social care service that draws upon professional values and inputs whilst remaining sensitive to public concern when changes, which are inevitable, cause uncertainty and unease.

The Welsh Assembly is an invaluable institution. To date, it has often, and in a spirit of friendliness, found a way to deal with pressing problems inherited from the past, recognising that there will be differences over how best to resolve these. It has proved to be innovative and responsive. These are essential characteristics of the Assembly that those seeking office in 2016 should cherish and promote.

*"We are all the poorer for the crushing of one person, since the dimming of the Light anywhere darkens us all."* Michael Sorenson

## THE DEADLINE FOR NEXT CALON: 11 July 2016

**Future themes:** For the next two years *Calon* will be taking as its theme each of the six headline themes in *Our faith in the future*. The second theme:

**'...A future where Quaker communities are loving, inclusive and all-age'**

**'...Dyfodol pan fo cymunedau'r Crynwyr yn gariadus, yn gynhwysol ac yn agored i bawb o bob oed'**

## FOR YOUR DIARY

25<sup>th</sup> June, *Meeting of Friends in Wales (MFW)*, at *The Pales* from 10.30am. Speaker TBC. Subject: ***Islam in the UK, Islam and the UK / Islam yn y DU, Islam a'r DU***

30 July - 6 August 2016 *Eisteddfod Genedlaethol /National Eisteddfod, Y Fenni 2016 Abergavenny*

Those happy to help out at the Eisteddfod either in the Cytûn tent or with the pilgrimage to Hedd Wen Peace Place, please email Hilary Beynon:

**hilarybeynon@hotmail.com**

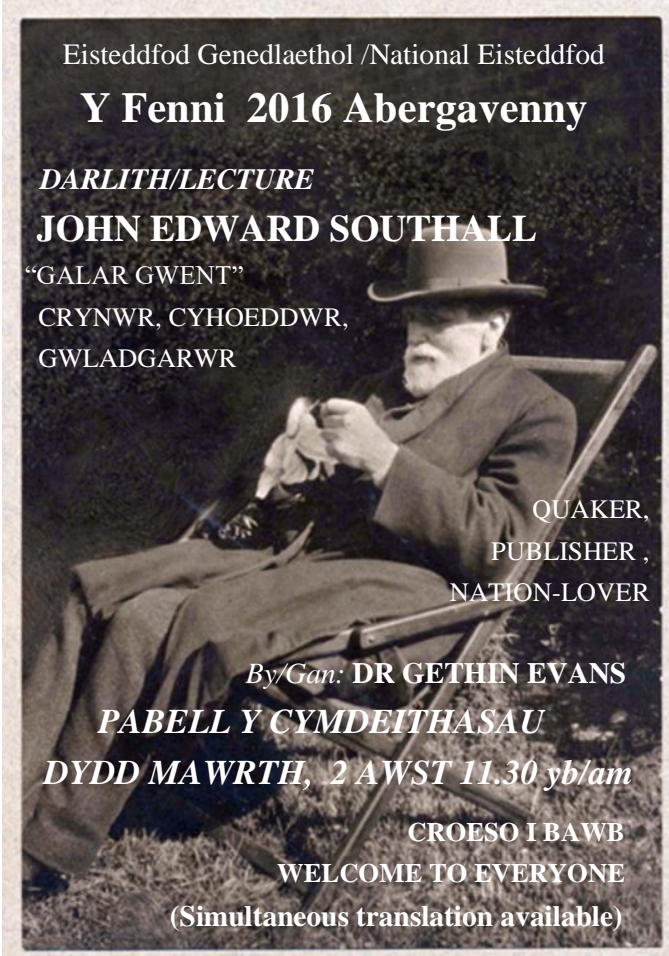
You don't need to be a Welsh speaker! We are keen to hear from you.

22 Oct 2016 *MFW*, at *Llanidloes*

## HOW TO CONTACT US

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Eisteddfod Genedlaethol /National Eisteddfod  
**Y Fenni 2016 Abergavenny**  
*DARLITH/LECTURE*  
**JOHN EDWARD SOUTHALL**  
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*PABELL Y CYMDEITHASAU*  
*DYDD MAWRTH, 2 AWST 11.30 yb/am*  
CROESO I BAWB  
WELCOME TO EVERYONE  
(Simultaneous translation available)

Llun: John Edward Southall © Religious Society of Friends