



A Vision of community

In their haste to write the obituary of communism and even socialism, many in the West have also dismissed the vision behind these ideas, which is embodied in their very names. I believe that that 'social', 'communal' vision lies very close to the Quaker vision. 'Communism', 'community' and 'communion' share a common root. The only difference is that with us, the human communion is married to communion with the eternal. The vision has never been more inspiringly expressed than by Francis Howgill's *The Kingdom of Heaven did gather us all and catch us as in a net....*

Probably because of my own lefty background, one of the first things that attracted me to Friends – at a time when the apostles of selfishness, from Margaret Thatcher on down, were preaching so loudly – was the way they lived *community*. Not only was the Quaker community itself (at its best) a model of how people might seek to work collectively and yet at the same time value each other as unique and precious individuals. Quakers also sought to break down the walls of their enclave and make common cause with all humanity. Although in my last editorial I wrung my hands about the way Friends tend to 'look over the heads' of their local communities towards those caught up in the great world dilemmas, I felt sure that behind the scenes many Quakers were quietly at work here in Wales, giving 'silent help from the nameless to the nameless' (to quote our 1948 Nobel Prize citation).

Now, I know Jesus said not to let your left hand know what your right hand is doing – but I think we can uplift and inspire each other by sharing stories of this silent Quaker work among our neighbours. That's why I wanted this *Calon* to focus on the theme of '**Strengthening local communities**' – and why I hope that you will continue to send me news of what you and your meetings are doing locally.

The current government has decided to allow the most vulnerable among us to carry the main burden of a crisis caused by others. It is a burden that threatens to crush them to the ground. The attack is on so many fronts that it is hard to know where to begin. Now more than ever we need inspiring

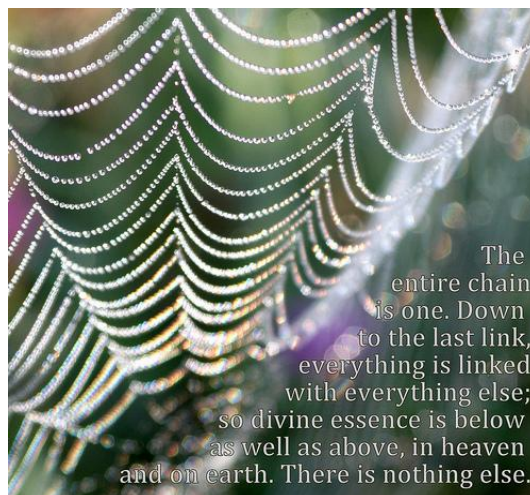
examples that will hearten us all to act in solidarity with those who are being crushed, both in the form of practical help and in standing alongside them to resist injustice – just as we did in the 20s and 30s in the Rhondda.

But there are even bigger and more creative possibilities for a Quaker contribution in the current political (and meteorological) climate. I was excited to read Stephen Yeo's article *The Politics of Gaia* in the last *Friends Quarterly*. Quoting with approval *A Quaker response to climate change*: 'to remake society as a communion of people living sustainably as part of the natural world', he argued 'There is so much clear-sighted vision around now, that this is a rich moment for political creativity.' We are not alone, he pointed out, continuing:

'The task, as I see it, is to articulate the pockets or cells of transformational, popular, democratic, kinetic energy which already exist – articulating them in the double sense of uttering them and joining them together. This is what prophecy is...

Politicians now try to make it appear as though they are transferring responsibility from Them to Us, replacing previous Party alignments, the 'state' and so on, with the such as 'voluntary', the 'private', the 'local'. *This gives us an opening...* [my italics]

As Stephen Yeo points out, climate change will in any case force people to live very differently from the way we have hitherto. Our times hold an opportunity as well as a threat. SLK



The entire chain is one. Down to the last link, everything is linked with everything else; so divine essence is below as well as above, in heaven and on earth. There is nothing else.

Picture quote by ~ Moses De Leon



Nantucket, Now and Next: Community Development with Milford Haven Quakers

Rachel Matthews (Narberth/Milford Haven), who is the Community Development Co-ordinator for Milford Haven Meeting, outlines the exciting plans for marking the bicentenary of the Friends Meeting House.

On March 4th 1811, Abial Folger wrote in her diary: “fist Day & people met in ouer meeting hous for the firs time I got ready to go but all my frinds though I had better not to so I gave it up”.

Abial is recording the opening of the Friends Meeting House in Milford Haven, which celebrates its bicentenary this year. Friends from Milford Haven and surrounding meetings will be celebrating with a number of events, and are using this as a platform for wider community engagement.

Milford Haven was developed from 1790 onwards, in part by Quaker whaling families who emigrated from Nantucket Island, after their trade had been seriously affected by their refusal to take part in the American war of independence, leading to harassment and looting from both the Americans and the British. Abial and her husband Timothy Folger were one of the main families who arrived. Abial kept her simple diary from 1806 to 1811 as a record for daughters who had remained in America.

We are looking to develop our profile and involvement in the local community. This has been difficult because no members actually live in the town, and, as in other places, numbers are small and members tend to be elderly. I have offered to do some community development work on behalf of the meeting, initially as a volunteer, but in the hope that we may be able to access some funding to pay for some elements of the work.

The theme of the work is to develop the use of our assets – which we see as our building, our heritage

and our members (now and in the past). I am finding the work particularly exciting, as every time I meet with someone new about this, new ideas emerge.

Our building, with both the original listed meeting house, the 1970s children's room (used by the Pinocchio Playgroup every weekday), and the 2004 Nantucket rooms, offers a variety of resources. We intend to improve the presentation of the building, by painting the front wall and replacing the gate with a modern wrought iron “work of art”, improve signage on the building, and get tourist signing in the town to the meeting house.

We have received funding from the Milford Haven Port Authority towards the production of a leaflet on the history of the Meeting House, to develop and produce a leaflet of a “Quaker Town Walk” showing sites associated with the Quakers and the development of the town. We will also be offering led versions of the walk to groups on open days and to visiting groups. We hope to train others to deliver this walk from beyond the Quaker community.

We would like to develop educational resources for adults and children on the Quaker history of the town, on Abial Folger's diary, and on Waldo Williams, who was a member of the Milford Haven Meeting. We are already working with the Milford Haven Museum on the Quaker history – they have a “Quaker room” at the museum, and concentrate on the industrial and shipping history of the town, as a major supplier of energy to the UK – beginning with the whale oil, and now represented by oil, electricity, liquid natural gas and, increasingly, renewables.

We are working with a local community-based educational project, Springboard, which runs a wide range of fun, free and friendly courses for adults wanting to get back into learning or employment. We hope they will create a 55 foot inflatable whale, which we can use at events. They are also planning to use Abial's diary as a literacy resource, and to take some of our local history into their learning. We have made links with the cruise co-ordinator at Milford Haven Port authority with the aim of opening the Meeting House when cruise ships are in port.

We are planning to hold a number of events to mark the bicentenary and raise our profile in the area.

[See **For your diary**]

We also intend to produce a recipe book of recipes from 1811 to today – all contributions welcome. We will improve and bring together our resources for giving talks about Quaker history and Quaker life to local groups. We hope to develop a couple of

interactive games which we can take to events, which will illustrate the Quaker history of Milford Haven. We hope to develop links with other groups working in the area, in the hope that they will make more use of the building and the gardens.

At the heart of the project is our belief that as Quakers, we have something to offer to our community today – our hope is that by making our heritage, our buildings and ourselves more accessible, we can contribute to improving life for those who live in Milford Haven and the surrounding area.

There are lots of ways that the wider Quaker community can be involved; you would be very welcome.

- Come to one of the exhibitions or open days. If you are a member of a historical or other group, plan an outing to us – we can create a full day programme for you.

- Come and help us out during the exhibitions.
- Donate to one of our projects – the new gate, signage, running and salary costs
- Let us know if you have ideas about possible sources of funding and donations
- Help with websites and digital media
- Help with graphic design
- If you have a special interest in one of the areas we are working in, or can see another development possibility, let us know.

You can find out more information by contacting me at: milfordhavenquakers@btconnect.com;

Plume Cottage, Tavernspite, Whitland SA34 0NL.

Tel. 01834 821 121

PS We also have Stephen Griffith's "A History of Quakers in Pembrokeshire" available at £4.99.

De Gwynedd Women's Aid

Catherine James (Porthmadog) talks about the work of the Women's Refuge in Blaenau Ffestiniog

The Women's Refuge in this area first came to my attention through Soroptimist International; the local club supports it with gifts of good clothing, food at Christmas, eggs at Easter and toiletries whenever enough are gathered. I helped to convey car loads of material there, and became interested in the work. My local meeting also became involved in this and contributed goods and money. When I heard about the Quaker Housing Trust at a meeting of MFW, it occurred to me that there might be scope for this at the Refuge. I had seen how shabby the carpets were, and had heard how the furniture needed renewing: having families in and out, with sometimes seriously disturbed children means that things can get treated roughly.

I discussed the matter at my local meeting, and they were very supportive of the idea that at least a grant application should be made. I then rang the Housing Trust for more details, and rang the Refuge. My approach was received there with great thankfulness, as they had been trying to find money to renew the flooring. They put in an application and were successful.

The next time I saw the Refuge, the shabby, stained carpets had been replaced throughout by wooden floors which can be cleaned much more easily. The

furniture in the communal sitting room had been replaced too; the old sagging chairs and couches have gone, and it is now a simple, comfortable place for the families to talk together. In the bedrooms much of the furniture was new too. Those working there were delighted - I could see how much it had meant to them. It was not a very large grant as these things go, but it has made an enormous difference both to the residents and to those working in the home. I was very impressed by QHT, by their helpfulness, and by the fact that every project is visited by them.

Local Friends continue their support of the Refuge.

Finding the EXIT

Robin Attfield (Cardiff) reports on a controversial event – a meeting on voluntary euthanasia - hosted at Cardiff FMH

I arrived some twenty minutes before it began, and was relieved to find no demonstration outside, nor any apparent police presence. (Later one police-woman toured the whole Meeting House, possibly to search for protesters in upstairs cupboards, but came down and agreed that there were no problems that she was aware of. "After all, it is a church", she said, chirpily.)

I soon met Philip Nitschke and his wife Fiona, and was able to oblige them by temporarily disabling the door-buzzer. Leela was also present, and began

giving interviews to journalists; she eventually lost count of how many she gave. I went outside to talk to journalists there, and began handing out copies of the press release, some of them to students who had come along out of interest and saw fit to take photos of the Meeting House.

The room gradually filled up, until all the seats and benches were full. It was a mixed gathering, of elderly people, students and journalists. There were half-a-dozen journalists, several from BBC. Philip spoke impressively for an hour, punctuating his presentation with short films and with slides. The audience (which included our own David Davis, a Quaker lady from Cirencester, and also a farmer who sometimes attends Bridgend Meeting) seemed sympathetic, and liked the jokes. There was a good deal about efforts of opponents to prevent Exit meetings from happening, and how claims that the Workshops infringe the law were spurious. (I did not intervene to suggest that this was a moot point, as I had already managed to explain the Quaker stance to one journalist, did so again to another afterwards, and gave out copies of the press release to all the reporters.) His claim is that people are benefited by being informed about ways of dying, and that knowing this sometimes allows people to go on living their lives with greater zest. Friends should not accept the stereotype of him as a sinister 'Doctor Death'; his motives are compassionate, and several countries have by now adopted the kind of legal reforms that decriminalise assisted suicide and voluntary euthanasia. He is by no means a supporter of involuntary euthanasia or, come to that, of non-voluntary euthanasia either.

Beforehand he assured me that the Workshop (as opposed to the public meeting) would not be held in the Meeting House. They had managed to book the Angel Hotel at 3pm for the Workshop, and eventually a procession of people set off to go there for that event. Incidentally, we are unlikely to have any repetition of the problems of the last couple of days. Exit intend to return to Cardiff, but when they do they mean to run the entire event in the Angel Hotel.

After the public meeting, several people came up to me and expressed thanks to the Quakers for allowing this valuable meeting to take place in the Meeting House. Also several interviews took place between me and one journalist of another. Eventually I reactivated the buzzer, and Leela and I left, relieved that all had gone as well as it did, leaving the Nitschkes (still busy with a lengthy interview) to close the front door. Perhaps I need not have lost as much sleep over this event as I did.

In retrospect, I think that we did well to allow the public meeting to take place. Quakers have received a lot of publicity, much of it favourable, and our press-release (thanks again to Alice Southern) has been much circulated and extensively quoted. Also quite a number of folk have seen the inside of the meeting house, with all its notices and its signs of (Quaker) life.

NOTE: Calon understands that South Wales Area Meeting is to consider the "overarching positive principles" which should govern lettings policy.

Circles of Support and Accountability North Wales Project

Gerry Craddock (Wrexham) is a member of the COSA North Wales Steering Group

Circles of Support and Accountability (COSA) is an innovative, award-winning and positive way to engage communities in helping to prevent sexual abuse by working constructively with perpetrators and was an idea brought to the UK by Quakers ten years ago. Following successful pilot programmes it is now being adopted across the UK. Projects have also been started in Ireland and Holland. The objective of COSA is to substantially reduce the risk of further sexual abuse by providing volunteer support to, and enhancing monitoring of, the perpetrators involved. The efficacy of this approach is evidenced by the exceptionally low rate of re-offending, currently less than 0.5%, amongst those who have participated in the programme since its inception.

In May 2007 the North Wales Circles of Support and Accountability project was established by Community Justice Interventions Wales (CJIW) with the support of North Wales Probation. Our project is overseen by a multi-agency panel comprising representatives of Probation, Police, with myself and Julia Aspden representing Quakers. Having the first COSA project in Wales established in North Wales has put us in an excellent position to adapt the project to this area by taking into consideration cultural and language issues. There are currently ten Circles active along the coast, from Wrexham to Bangor – where a new Circle has recently started.

Thanks to Juliet Ennis, our project manager, with her drive and enthusiasm, coupled with the commitment of our volunteers, COSA has firmly established itself as a major player in the development of this initiative in the UK.

In North Wales, COSA has recruited and trained more than eighty volunteers to support and monitor sex offenders in their communities. In North Wales more than 130 people at high risk of re-offending have applied, of which sixty-four have been helped to reintegrate into their communities. The project has received awards from the North Wales Criminal Justice Board and Wales Council for Voluntary Action and has received substantial funding from the Tudor Trust and other charities.

If you feel you could help with the work of COSA, volunteers are always needed! - especially men.

Localism

– a nail in the Quaker coffin?

Gethin Evans (Aberystwyth) reports on Meeting of Friends in Wales at Brecon on 29 February 2011.

Thirty-nine Friends gathered at Brecon for the first meeting of 2011. For me, writing as someone associated with the formation of the former Committee for Quaker Work in Wales in 1982, and its first clerk, the evolution of Quaker structures in Wales has proven to be interesting, if not at some times painful and problematic. There will no doubt be many Friends across Wales who feel no affinity with the current body, but that sadly this is also true of many Friends across the Yearly Meeting as they reflect on their association with it, feeling perhaps that their allegiance is primarily to their local meeting and no further. Perhaps this, in part explains why contributions to the central work of the Society have been falling. Localism, the clarion call for rejuvenation amongst some politicians, may possibly become a nail in the coffin of some of the work of our Yearly Meeting.

For the February meeting the primary focus, allied to this question of the health of the Yearly Meeting, was consideration, ably and stimulatingly led by Alan Thomas of Swansea Meeting, on the recent market research report produced through Quaker Quest on people's perception of Quakers. This short report is not the place to examine its detailed findings but the challenge for the meeting was to consider what were the implications for outreach; 80% have heard of Quakers but only 49% of 18-34 year olds, a demographic time bomb which slowly ticks away. Outreach is a constant theme for us as we see our membership numbers fall year by year, and the need to revitalise and reformat our message is a challenge. For some meetings the empty seats, the white hairs and the absence of children is a

reminder that we need to be vigilant and lively if we believe that we still have a message to offer the world.

Alongside this discussion was the news that a project group has been formed to further the possibility of producing a DVD and a book in Welsh on Celebrating the Quaker Way.* [see below] This hopefully to be supported by a grant from JRCT. It is a sad reflection that in the Society's 359 years of existence only one book has ever been produced solely in Welsh by a Quaker, and that was first published in Philadelphia in 1727. Ellis Pugh sought to appeal to his fellow countrymen about the Quaker message but by the time it was published and circulated it should be argued that the vitality of the Society and its message in Wales had already been lost, never to be recovered. That challenge remains but under very different social circumstances, where religion has become far more private, and its communal potency severely diluted.

The Meeting welcomed the first stage of our collaboration with Woodbrooke with a programme spread over three years on Living the Quaker Way. This will be an exciting opportunity for Friends across Wales to benefit locally from rich offerings without having to go to Birmingham. Full details will be by now have been circulated to meetings.

The National Library of Wales holds the papers and historical documents of the Presbyterian Church of Wales and of the Church in Wales. It was pleasing therefore to have minuted that the papers of this meeting and its parent bodies will also eventually be lodged there creating a national Welsh Quaker archive. As a Quaker historian I would inevitably welcome this!

As always the meeting conducted its overview of all that business that it has to attend to maintain itself. This at times may become tiresome, even ritualistic, but I long came to the conclusion that this is true of all Quaker meetings for Church Affairs, to be quietly borne, but it puzzles me that some Friends delight in this aspect! Just as well that we are all so diverse.



***Cyfrannwch i'r llyfr a'r DVD! Contribute to the new book and DVD!**

You may know that Meeting of Friends in Wales is applying for funding from the Joseph Rowntree Charitable Trust to publish a small book, in Welsh with an English version, and DVDs in Welsh and materials for the web, both with English sub-titles. We have some materials but invite written contributions to the book and from Welsh speakers (particularly South Wales voices) to appear on film. We hope particularly to encourage young voices, the testimonies of those who work in urban areas and those who work in areas of social justice, peace and sustainability. Contributions welcomed by 11th July 2011.

For further information contact: Rhian Parry, Týtandderwen, Pencefn, Dolgellau, Gwynedd, LL40 2ER or by e-mail to: barryg.allcott@btinternet.com

Fe wyddoch mae'n siwr fod Cyfarfod y Cyfeillion yng Nghymru yn gwneud cais am arian i Gronfa Elusennol Joseph Rowntree. Y bwriad yw cyhoeddi llyfryn Cymraeg a fersiwn Saesneg ynghyd â DVD ffilm Gymraeg a deunyddiau ar y we, y ddau olaf gydag is-deitlau Saesneg. Er bod gennym beth deunydd eisoes, gwahoddwn gyfraniadau i'r llyfr a'r ffilm, yn enwedig gan siaradwyr Cymraeg o'r de. Hoffem gynnwys leisiau ifanc, tystiolaethau'r rhai sy'n gweithio mewn ardaloedd trefol a'r rhai sy'n gweithio mewn cyd-destun cyfiawnder cymunedol, heddwch a chynladwyedd. Croesawir cyfraniadau erbyn 11 Gorffennaf 2011.

Am fwy o wybodaeth cysylltwch â Rhian Parry, Týtandderwen, Pencefn, Dolgellau, Gwynedd LL40 2ER neu drwy e-bost barryg.allcott@btinternet.com

People's perceptions of the Quakers

An extract from the summary of the research discussed at last Meeting of Friends in Wales

1. A survey of 1,000 people

DVL Smith Ltd, an independent market research agency run by a former Chairman of the Market Research Society, has undertaken a survey of 1,000 individuals living in England, Scotland and Wales to assess their perceptions of the Quakers. This size of sample provides a robust platform upon which to assess individual's awareness, and

understanding, of the Quakers. The survey was conducted in 2009.

2. Awareness of the Quakers

77% of the people interviewed, when read a list of different religious groups, claimed to be 'aware' of the Quakers. A further 3%, after a 'prompt', said they had 'some awareness'. Thus in total we find 80% of respondents claiming awareness of the Quakers.

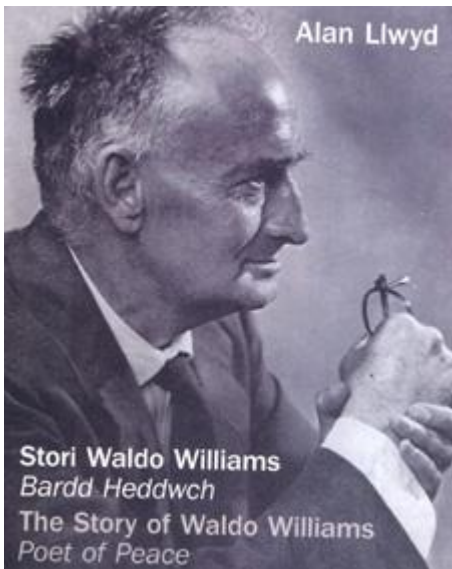
3. Perceptions of the Quakers

Those aware of the Quakers were asked to recall what comes to mind when they heard the name the 'Quakers'. This shows that there is considerable confusion amongst people about the role and beliefs of the Quakers. Thus we find 59% of those aware of the Quakers mentioning (at least one) inaccuracy when asked to describe the Quakers. For instance, some people perceive the Quakers as being 'strict and puritanical' and/or as being 'old fashioned' and 'avoiding modern technology'.

4. Attitudes towards the Quakers

Respondents were asked to say whether they agreed or disagreed with a number of different statements about the Quakers. This line of enquiry highlighted that three quarters of respondents realise that the Quakers are still an active, not dormant, movement. In addition, six in ten were aware that the Quakers are pacifist / peacemakers.

Beyond that there was a considerable mix of views about what the Quakers represent. For instance, five in ten respondents thought that the Quakers are 'very strict' in their religious outlook, and a further three in ten were not sure whether the Quakers were strict or not. In addition, there was considerable uncertainty, over whether the Quakers were radical / evangelical in their approach, or more liberal. For example, around one third of respondents *agreed* with the statement that the Quakers were 'evangelical', while one third *disagreed* with this idea, and one third did not know one way or the other. Similarly there were widely differing views, and uncertainty, over whether the Quakers were a closed organisation, or whether they were open and involved with social action. For example, 23% *agreed* with the statement that the Quakers were a 'closed group', while 39% *disagreed*, 38% did not know.



Stori Waldo Williams: Bardd Heddwch / The Story of Waldo Williams: Poet of Peace
Alan Llwyd (Barddas, £7.95)

Greg Hill (*Aberystwyth*) reviews a new bilingual biography of Waldo Williams

This book on the life of Waldo Williams is presented as a bilingual parallel text with the Welsh and English on facing pages. It appears as part of a series which aims to introduce important figures in Welsh culture to a wider audience. The biographical structure takes readers through four periods of the poet's life, also identifying major themes in his thought as expressed in his poetry and in his social and political activities. The need to bring together his writings and his actions was so important to him that he refused to allow his volume of poetry, *Dail Pren*, to be published until he felt that his deeds matched the message of his words.

Alan Llwyd gives a comprehensive account of how the stirrings of Waldo's conscience grew out of his religious and his social ideas. The reader is guided through the early influences on the poet from his parents – the '*Tangnefeddwyr*' (Peacemakers) of his poem of that name – as well as his extended family, many of whom subscribed to forms of Christian socialism and political radicalism.

A major influence on the young Waldo explored in detail here is a work published in 1915 by Edward Carpenter: *The Healing of Nations and The Hidden Sources of Strife*. From this Alan Llwyd identifies the sources of the theme of *Brawdgarwch* (Brotherhood) and also the image of Light in Waldo's poetry. He suggests that it was shortly after

reading Carpenter's book that Waldo had the mystical experience related in his great poem 'Mewn Dau Gae' (In Two Fields), an experience which occurred in 1918 though the poem was not written until 1958.

In 1936 Waldo composed the *awdl* 'Tŷ Ddewi' for the National Eisteddfod at Abergwaun (Fishguard). It marks the beginning of the serious use of *cynghanedd* in his poetry and also a development in his religious thought. In it he criticised religious denominations for dwelling more on the things that divided them than on the 'unseen power' that should be their inspiration, and which should unite them in spite of their differences. Their forms of worship would pass away in time, but that power is eternal. It is in such a turn of thought that we see Waldo moving towards Quakers. It is said that his refusal to accept the words of the minister at the funeral of his sister when he was still a child "Whom the Lord loves, he chastens" (Hebrews XII, 6) also led him towards Quakers, though he did not become a member of the Society until 1953.

There are many other aspects of Waldo's life and thought dealt with in this work, notably his belief that the individual conscience had priority over the demands of the State. This led him to be a conscientious objector during the Second World War and to refuse to pay his Income Tax during the Korean War in the 1950s. There is considerable emphasis on the roots of Waldo's ideas in his early influences, and rather less on the Quaker tradition which is seen as a natural home for the poet's developed ideas rather than responsible in any way for shaping them. A better familiarity with the imagery of early Quaker texts may have provided a useful corrective here.

As a narrative, I found the presentation a little uneven and, while always interesting, rather laboured in places, particularly in the interpretation of some of the poems. But it is certainly a useful introduction to the life of a major figure in Welsh culture in the 20th century whose ideas and actions also exemplify Quaker witness at a time of conflict.



"I want to know God's thoughts; the rest are details."
 ~ Albert Einstein.

FOR YOUR DIARY

Cadw tŷ mewn cwmwl tystion

Living the Quaker Way

Meeting of Friends in Wales
working with

Woodbrooke Quaker Study Centre:

Saturday 21 May 2011

Dydd Sadwrn 21 Mai 2011

Bridgend Meeting House

CC Pen-Y-Bont Ar Ogwr

Gosod Sylfaen i Ffordd y Crynwyr

yn Ysbrydol

Grounding the Quaker Way Spiritually

Y cyntaf o dri i'w cynnal ar draws Cymru yn 2011 yw'r digwyddiad cyffrous hwn. Bydd y diwrnod yn cynnig cyfle i ddwysáu ein profiad o ffordd y Crynwyr, i gwrdd â Chyfeillion o bob rhan o Gyfarfod y Cyfeillion yng Nghymru ac i brofi ffyrdd o weithio'n gyfranogol ac yn llawen ar y testun.

This exciting event is the first of three to be held across Wales in 2011. The day will provide an opportunity to deepen our experience of the Quaker way, to meet Friends from across the Meeting of Friends in Wales, and to encounter ways of working participatively and joyfully on the topic.

Woodbrooke on the road

Bridgend 21 st May	Grounding the Quaker Way spiritually
Abergavenny 16 th July	Living the Quaker Way as community
Bala 5 th November	Understanding the Quaker Way theologically

June 25 **Meeting of Friends in Wales**
At **THE PALES** Llandegley, near Penybont
Main Speaker: Alistair Fuller, Outreach Development Officer at Quaker Life.

Starts 10.30 for coffee, finishes around 4.30pm

June 11th – 26th “**Nantucket, Now and Next – an exhibition about Quakers in Milford Haven**” at the Meeting House. Refreshments available, and we'll be running the Town Walk on Founders Day (June 11), on June 19, and for the launch of Pembrokeshire Fish Week on June 25. (There will also be a Quaker stall at the Fish Week launch.) We will be open at other times by appointment.

September 10th – 25th **Exhibition of Arts, Crafts and Interests** at Milford Haven FMH. This includes Area Meeting on September 10, when we will offer the planting of 200 bicentenary bulbs, and the making of a mosaic for children and young friends. On September 17 we will hold an 1811 Tea Party to celebrate the bicentenary, and on September 24 we welcome the Cymdeithas Waldo, celebrating “Cofio Waldo” day. Again, we will be open for refreshments and offering the Town Walk.

October 1 **Playing with power: Understanding and changing the way things work.** A public Turning the Tide workshop at Canolfan Steffan, Peterwell Terrace, Lampeter, 10 am – 3.30 pm. Tea/coffee provided. £5 (or whatever you can afford). All welcome, but booking essential. Details from Stevie Kraye 01570 470947 stevie.kraye@care4free.net

October 22 **Meeting of Friends in Wales Llanidloes**

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THE DEADLINE FOR NEXT CALON:

11th July 2011

The next edition is open for any material with no specific theme.
