



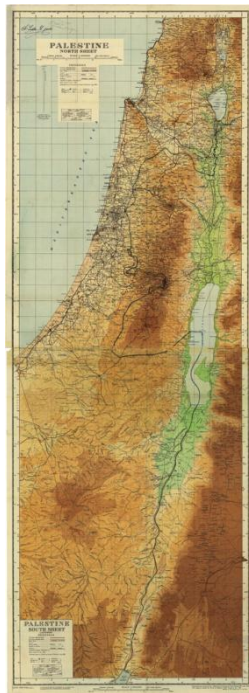
Supporters of peace

On World Peace Day, my David and I joined a procession organised by Cymdeithas y Cymod (Fellowship of Reconciliation) through the streets of Carmarthen to St Peter's Hall, where the new White Book of Carmarthen* was being launched. Well, I say a small procession, but after we had hung around for a very long time on a windy street corner with a straggling handful of strangers, our numbers suddenly leapt as what seemed like a whole secondary school joined us.

I felt rejuvenated to be among so many young people who were exercised about peace, and half fancied myself back in Grosvenor Square in my black dungarees, with hair halfway down my back, chanting slogans against the Vietnam War. But there was no chanting – only quiet conversation, mostly in Welsh – and no police. It was all very peaceful indeed.

There were, however, banners. I was particularly struck by a huge double-sided one, both sides showing a map of Wales. On one side the green land was disfigured by military warheads and installations, and black lines marking firing ranges and other no-go areas for ordinary inhabitants. On the other side there were no black lines, just the beautiful geographical features of Wales, and a number of printed words scattered here and there. The words did not name towns and rivers, but the landmarks of a peaceful polity, such as *brawdoliaeth*, *diwylliant*, *cymuned* – fraternity, culture, community.

Again I was taken back to the past; this time to 2002 and a hotel in Gaza city, where I was staying with the rest of the International Quaker Working Party on Israel and Palestine. After our delicious evening meal, we met in the deserted lounge for worship and discussion around a huge bowl of colourful Mediterranean fruit. Among the pictures on the wall was an old map of Palestine



in the days of the British mandate. The land was shown as a single entity with no boundaries. Some members of our group had been visiting the region long enough to be able to reminisce about the days when you could move without difficulty from one place to another. Although the land even then was not free of conflict, it was free of physical divisions – no razor-wire fences, no walls, no watchtowers, no guarded checkpoints, no giant mounds of earth or concrete obstructions blocking the roads. As the light leached from the sky outside, sadness fell upon us like a shadow.

I don't want to be naive about this. Much of the problem in Israel/Palestine stems from Israeli refusal to recognise the Green Line as the defining border of Palestinian territory. They say that good fences make good neighbours, and an important part of what enables people to live peaceably side by side is respect for one another's boundaries. But in a way, it comes down to the same thing: the key word in that sentence is *respect*. One of the things that is so exciting about the Occupy movement is that it is organised around this key insight.

Naomi Klein said her favourite Occupy Wall Street slogan was *I care for you*. The "99%" have a rich vision of a world where we cherish one another, where we cherish the planet, where we ensure that real needs – not greeds – are respected and met. Non-violence is intrinsic to that inclusive vision. The vision of the rich "1%", paradoxically, is impoverished and narrow, because they are blinkered by dollar signs. And it's a vision imposed on others by force. I wish them better eyesight.

SLK

**Llyfr Gwyn Caerfyrddin/White Book of Carmarthen* is the brainchild of Cymdeithas y Cymod. Its title was inspired by the 750 year old Black Book of Carmarthen. The White Book, however, consists of blank pages for local supporters of peace to sign. It is hoped that Quakers will have an opportunity to sign the book at a meeting to be held in Carmarthen.

A Declaration from the harmless and innocent people of God, called Quakers

"Our principle is, and our Practice have always been, to seek peace and ensue it and to follow after righteousness and the knowledge of God, seeking the good and welfare and doing that which tends to the peace of all.... We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world."

From "A Declaration to Charles II," 1661.

The meaning of peace

Leela Attfield (Penarth) reports on another of the many celebrations of International Peace Day throughout Wales on 21st September.

In Cardiff there was a lively and well-attended workshop at the Temple of Peace under the auspices of Cardiff and District UNA, organised by two Friends, Sue Proudlove of Cardiff Local Meeting and Jane Harries of Bridgend. Plenty of Quakers from Penarth and Cardiff Meetings were able to come and join in, as well as a large number of non-Friends, many of whom we knew. Cor Cochion, the Red Choir, got us off to a good start by their singing.

Jane asked us to consider the meaning of 'peace', and clearly most people felt it is a great deal more than the absence of war and violence. Sue then introduced us to the Quaker Peace Testimony, whose 350th anniversary is being celebrated this

year. We were split into small groups around the room to discuss the idea of not retaliating with outward war or weapons. Many people felt this was too difficult to accept – what do you do if a policeman kicks you in the kidneys, one woman asked? Friends assured the non-Friends that some of us too disagree over the question of pacifism.

Sue put up eight quotations relating to peace from Quaker Faith and Practice on sheets of paper around the room and invited us first to read them all and then go and stand by the one which most spoke to us personally. A lot of us were attracted by part of 24.54, in which Sue Bowers and Tom Leimdorfer wrote in 1990 about how young people should be encouraged to take responsibility for resolving conflicts and to look for win-win solutions. I think that since 1990 much work has been done in schools to teach pupils conflict resolution and the avoidance of bullying, and as this passage says, such teaching has a pervasive effect both on the young people taught and on prospects for society as a whole.

If you'd like to look up the other passages that Sue chose to put up, they were:

- ≈ 24.57 – peace as a process not a goal;
- ≈ 24.35 – Adam Curle;
- ≈ 24.10,
- ≈ Advice 32,
- ≈ 24.03, William Penn on forgiveness and love;
- ≈ 24.11 says that the Testimony is about deeds not creeds.
- ≈ 24.08 which was issued by London Yearly Meeting at the height of the First World War – I was gripped by the thought of Friends gathering at such a terrible time and searching for something to say, but disappointed by what they were able to say.

We then gathered in different groups to consider what sort of declaration about peace could be made now, in the 21st century. It was felt that sustainability would have to come into it – how are we going to hand down a world that is fit to live in to our grandchildren's grandchildren?

Cor Cochion brought the evening to an end with more singing, and everyone went home with plenty to think about; we are very grateful to Jane and Sue for putting so much effort into planning a very successful evening.

Solving the Nuclear Conundrum

Helen Porter (Newport) describes an interesting new tool for changing opinions about nuclear weapons.

Now here's a sad conundrum – 46% of the UK population still think we should maintain our nuclear deterrent; 37% think we should extend it; and that in some cases we could contemplate first use. These percentages are steadily reducing but we are at a critical point with the decision upon Trident, and there needs to be a major shift if we are to move towards a safer world.

The conundrum is that, leaving aside the tiny minority who might relish vapourising their fellow human beings, the vast majority of the rest are people of good will (and many of them Christian) capable of ordinary human compassion to their neighbours.

How do we change the pro-nuclear mindset?

Martin Birdseye (my brother) is a Christian with a long involvement in the peace movement. He is also an engineer and he has approached this problem with his usual problem-solving technique. His premise is that, where years of to-and-fro debate have proved sterile, the way to change people's views is to allow them to recognise for themselves the implications of those views.

His engineering approach led him to develop a [flowchart](#) to take people on a journey through their assumptions and rationalisations. Starting with the simplest question "You shall not kill, ever?" the Yes/No routes are accompanied by comments and clarifications (in fact at times it reads a bit like *Advices and Queries*).

Whereas many Quakers might find themselves moving straightforwardly down the left-hand side of the chart (but try it and see!), and Richard Perle might stride confidently down the right-hand side, the majority would probably find themselves somewhere in the more complex central part. But in each case our answers are challenged, not in a judgemental way but as a means of moving forward clearly.

The flowchart was first developed as a document for faith communities but has been re-configured as a secular document, and there is now an international version. It has also been put online www.nuclearmorality.com

In fact it could be used by any group or individual – as an exercise for school 6th Form PSHE groups, for faith communities to clarify their corporate position, and even - and wouldn't this be good – for policy-makers to complete, overtly, online to provide full transparency of their thinking to those who will be affected by their decisions.

The flowchart includes moral questions, other questions and comments. On a second page there are explanatory notes. The whole exercise is both simple and subtle. Try it for yourself (you can download it for free from the website); suggest it as an exercise in your Meeting; recommend it to your local council, to 6th Form teachers, and to your local MP.

Hearts and minds are changed from within. This is a useful tool that could enable and empower that change.

email martin@nuclearmorality.com

ring 077 6274 6895

or write to: Nuclear Morality Flowcharts, PO Box 509, Hounslow, TW3 9HU

www.nuclearmorality.com

Two wrongs

Jules Montgomery (Aberystwyth) reflects on the insanity of nuclear retaliation and proposes a change of policy for governments.

In June I watched a screening of "Countdown to Zero". This film highlights the risks of nuclear bomb use in the modern world and the devastating effect they hold. Considering there has been a sane understanding of the logical arguments against "you kill me I kill you" mentalities for as long as there have been nuclear missiles it occurs to me that this reasoning has not been persuasive in the face of insanity and ignorance.

I suggest therefore that strong governments are urged to sign up to a policy of not using nuclear weapons as a means of retaliating in the event of an aggressive nuclear attack. This policy would be held at a national level. (If an umbrella organisation which unites nations wishes to hold nuclear weapons as a deterrent, that could act as the safeguard mechanism to appease individual nations. This point I realise is controversial but could act as a gradual step-by-step process

towards reducing the global stockpile of nuclear weapons.)

A policy of non-nuclear-retaliation (i.e. refusing to use nuclear bombs "in return") has a number of positive effects in its message:

- ≈ Primarily should a nuclear device be activated this policy would massively reduce the degree of damage to the natural world as well as to the lives, homes and livelihoods of millions of human beings.
- ≈ In addition it reduces the probability and risk of detonations due to miscalculations. There have been numerous "close shaves" where technical errors have come extremely close to instigating mistaken retaliatory action.
- ≈ It offers time, should an attack happen, for leaders to consider more appropriate methods of dealing with the singular perpetrators rather than creating millions of innocent victims.
- ≈ It encourages timely dialogue over radically in discriminatory destructive solutions.

Of course the further you take this argument the less rationale there is for super-power countries to build new nuclear weapons as they would not be needing them. The emphasis then could be on better policing of the component materials and on dismantling the old and surplus stocks.

In my simple way of thinking I do not imagine any of the super powers with well established and secure economic bases being the perpetrators of a nuclear attack. I envisage the high risk elements as those countries which are politically unstable and those with poor leadership regimes, probably experiencing national poverty and hardship. Are these the people who should suffer "punishment in kind" because they live at the hands of unbalanced leaders? Many such under-developed countries are also rich in natural wildlife and archaeological antiquity. All this might be lost just because a red button was pushed as a knee-jerk reaction.

There is an old saying I was taught as a child which you have probably heard: Two wrongs don't make a right. If one wrong occurs, and based on probability it may very well, can we at least use the second potential wrong as the tool we can use to make a better world?

Living the Quaker Way of Community

On 16 July Abergavenny Meeting hosted the second of the workshops in the series 'Living the Quaker Way' sponsored by Meeting of Friends in Wales with Woodbrooke. Gill Branch (Abergavenny) reports.



Despite the inhospitable weather a jolly band of Quakers arrived from across Wales to be welcomed by our Woodbrooke on the Road tutors Maud Grainger and Michael Eccles.

We met in Ty Gwyn barn, a newly converted space which straddles our home and our neighbours, which by chance was completed just in time to host this event. Many Friends will know that Abergavenny holds MfW in Llanfoist village Hall which is unavailable to us on Saturday mornings. We pray that this new space as well as being a great resource for our Meeting will grow into a welcoming Quaker presence and an opportunity to show witness to our faith in the wider community.

We gathered in anticipation of having a whole day together thinking and sharing about our topic. History tells us that early Friends lived and witnessed their faith in a closed community where, for example, members had to ask permission to marry outside the community. Older friends I've met grieve the loss of the Quaker community they knew and loved where families grew up together in the Quaker way. In Quaker Meetings today it is common to find that Quaker families are becoming rare, Quaker couples are few. So what binds us together in Community is one of the questions I came along today to discover.

We began by exploring the different meanings of the word 'community', including the virtual community. We reflected on the different communities we belonged to at the different ages and stages of our lives. We reflected on our Quaker Meeting by exploring extracts from Quaker Faith and Practice that embraced the word 'community'. In my group we looked at *Advices & Queries* No 18 and explored what we meant by 'Seek to know one another in the things which are eternal'.

The Boundaries Game had been kindly adapted for us to explore what enhances or detracts from community. Once again we found there were more questions than answers. For example does growing your own vegetables enhance or detract from building community? I'll leave you to ponder that one.

Yr hyn a wnawn yw'r hyn yr ydym

Adroddiad gan Rhian Parry (Pwllheli) am y trydydd gweithdy yn y cyfres 'Cadw Ty mewn Cwmwl Tystion'.

Daeth Woodbrooke i'r Bala, Dydd Sadwrn Tachwedd 5ed. Manteisiwyd ar groeso a charedigrwydd Eglwys Crist am fan cyfarfod hwylus a deniadol.

Teithiodd dros ddeg ar hugain o Gyfeillion a Mynychwyr i addoli, trafod a gwrando ar Stuart Masters. Roedd llawer i'w ddysgu, os nad gormod mewn diwrnod am ddatblygiad llwybr y Crynwyr, o'r dyddiau cynnar hyd heddiw.

Roedd rhywbeth newydd i bawb, boed yn Gyfeillion o'r crud, neu'n newydd ddyfodiaid. Dangosodd cyfraniad Stuart mor bwysig yw ail edrych ar ddiwyddiadau a 'diwinyddiaeth' pob cyfnod mewn cyd-destun yr oes honno. Darluniodd i ni bortread byw o ffordd y bu i Gyfeillion ymateb i ddiwyddiadau cenedlaethol radical.

Dros amser, adlewyrchwyd hyn yn y math o iaith a ddefnyddid a hefyd, dealltwriaeth a dehongliad o'r ysgrythurau. Law yn llaw â'r angen i ddatblygu er mwyn cadw i fyny â'r amseroedd ac i gynnwys ystod fwy eang o bobl, addaswyd rhywfaint ar 'ddiwinyddiaeth' y Crynwyr. Ystyrir hyn yn ffordd ddoeth ac ystyrion o ehangu'r ffordd, ond heb golli golwg ar yr elfennau hanfodol.

Yr hyn na newidiodd, a'r hyn a ystyrir yn galon ein bodolaeth hyd heddiw, yw'r gred mai ein ffordd o fyw sy'n dangos orau, yr hyn yr ydym yn ei gredu.

Trafodwyd yn ddifyr, ein dewis o iaith a geiriau. Daethom i'r casgliad fod modd dehongli geiriau'n wahanol ac weithiau, bod modd creu amwysedd neu rwystr drwyddynt. Darllenwyd detholiad o 'Cynghorion a Holiadau' gan ystyried geiriau penodol a'r hyn a ddywedant wrthym heddiw am Dduw, y natur dynol, daioni a drygioni. Fe'n hatgoffwyd bod ceisio mynegi'r ysbrydol mewn geiriau weithiau'n amhosibl. 'Tu hwnt i eiriau, o fewn cyrraedd'.

Ond, un o'r pethau trawiadol a glywsom oedd y ffaith bod llwybr y Crynwyr yn cychwyn gyda'r profiad ysbrydol, yn arwain at ffordd o fyw ac yna'n datgelu ein diwinyddiaeth. Mae hyn yn troi ar ei ben yr arfer gyffredin, sef cychwyn gyda'r ddiwinyddiaeth.

Ar ddiwedd y dydd, mae'n sicr i ni 'ddeall llwybr y Crynwyr, yr hyn a wnawn yw'r hyn yr ydym.'

*[What we do is who we are: The above report by Rhian Parry describes the third in the series of workshops arranged by Meeting of Friends in Wales working with Woodbrooke Quaker Study Centre. At Bala, on Saturday 5 November, over 30 Friends and Attenders worked with Stuart Masters to explore the Quaker way, with the theme: **What we do is who we are.**]*

"Stuart led us through the development of Quaker theology from the first visions of early Friends, describing how Quakers responded to their time, with ideas and understanding developing over time, but without diluting the core value of living what we believe. We were reminded that words could be misconstrued and that they are often inadequate to describe the spiritual. 'Beyond words, within reach'. Quakers, unlike most churches and faiths (which tend to do the opposite), begin with the spiritual experience, live what we believe and lastly, consider theological aspects."



We refuse to be enemies

Meeting of Friends in Wales took place at Llanidloes on 22 October. Catherine James (Porthmadog) reports.

When we go to a talk on Palestine, we are prepared to hear of the stonings, the insults, the injustice, the theft of land, the denial of water, the destruction of Palestinian houses and the restrictions on travel. At Meeting of Friends in Wales we sat in a comfortable church hall, having had our cups of tea, turned on taps without thought, travelled freely to the meeting.

Helen Lewis and John Butler, who have recently been again to Palestine, told us of the constant disruption of life for the Palestinians, but also of their resilience, of the faith which sustains so many of them under the oppression. From a man whose livelihood has been removed by the building of the wall we heard: "God does not put us on this earth except to do good to others". We saw pictures of the Palestinian farm which has documents from the Ottoman Empire to prove ownership, yet is still being harassed by both the illegal settlers and the army. It is now known as "The Tent of Nations", and is supported by international bodies such as European Jews for Justice for Palestinians, who have planted 250 olive trees there to replace those taken by the settlers. The family who own the farm want to overcome evil by doing good. They welcome young people from abroad who come to work there. That is the farm which has a rock on which is carved, in three languages, *We refuse to be enemies*.

We saw too pictures of Ramallah Friends Meeting House, built in the nineteenth century, restored by money sent in from America after it was extensively damaged by the Israeli army in the second Intifada. We heard of the village which is partially protected by being twinned with Exeter in England, and it was suggested we might consider whether we could support such a move in our own locality. The glimmerings of hope are small, but amidst all the grief, the lack of certainty, the terror felt by Palestinians as the settlers walk through their villages, pointing guns at the children, throwing stones at them, shooting if they walk "too near" to the illegal settlements, it is important to keep that hope alive. The hope rests in the Palestinians themselves, in the small and scattered groups of Israelis who want justice and human rights for all people in the land, and in the internationals who go there in support, and who campaign when they

return, so that the truth of the situation becomes better known.

And after a morning which searched us and shook us and left us with tasks to do, in the afternoon we were exercised by more domestic matters: what is our relationship with the other churches in Wales through Cytûn, and what should it be? How should we view our particular witness at the national events of Wales? We will return to this large topic when we meet next October.

We also heard about the Christian Centre on the Show ground at Bwlth Wells – the group which presently runs it has been offered a piece of ground and the capital to build a permanent home, which would be helpful for the chaplaincy team which works at all events held there, not just the Royal Welsh Show. MFW decided to support this move in principle, so long as the ongoing finance was clear, but pointed out that Quakers would prefer it to be a multi-faith centre.

In February at Glantwymyn (Cemmaes Road) we will welcome Tony Weekes from Belfast: his topic follows on from the commitment we made at BYM that we will work to be a low carbon, sustainable community. We are using too many of the world's resources, and need to think more deeply about our life styles – going beyond the easy recycling which we do so conscientiously! It will be a fascinating meeting.

Hanes mewn pwythi

Wythnos Grynwrol genedlaethol ym Mhwlheli: adroddiad gan Rhian Parry



Dangoswyd diddordeb mawr yn y lluniau brodwaith a logwyd o Kendal gan Grynwyr Pwllheli yn ddiweddar. Fel rhan o'r wythnos ymestyn allan i'r cyhoedd, dangoswyd nifer o luniau'r paneli sy'n adrodd hanes y Crynwyr a'u cyfraniadau cymdeithasol a diwydiannol. Swynwyd llawer o'r ymwelwyr â'r llyfrgell gan yr hanesion.

Detholwyd nifer o baneli, ac yn eu plith, un yn dangos gweledigaeth Elizabeth Fry a'i gwaith arloesol yng ngharchardai'r wlad. Dengys yn benodol y weithred fach syml ond pellgyrhaeddol, o roi pecyn o eitemau defnyddiol i'r merched yng ngharchar Newgate oedd ar fin eu halltud i bellteroedd. Yn ogystal â Beibl, dwy ffedog a bag i ddal eu dillad, rhoddwyd iddynt ddeunyddiau ar gyfer gwneud cwilt clytwaith. 'Roedd y cwilt yn fodd iddynt gadw eu hunain yn ddiwyd yn ystod y daith hir ac yn brawf o'u sgiliau llaw a'u gallu i weithio ar ôl cyrraedd. 'Roedd hefyd yn rhywbeth i'w werthu am ychydig o gynhaliath.

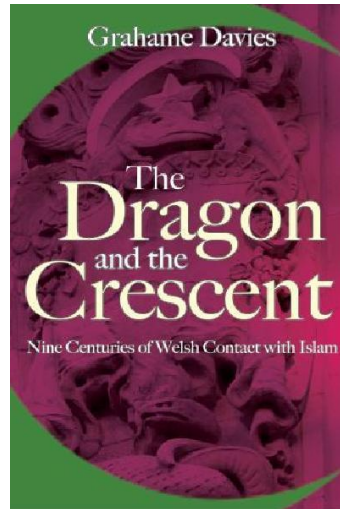
Dangoswyd hefyd panel o ddiddordeb arbennig i ni'r Cymry. Mae'n adrodd hanes yr helwyr morfilod o Nantucket yn yr Unol Daleithiau, rhai a erlidiwyd am ymwrthod â rhyfel yn 1792 ac a ymgartrefodd yn Aberdaugleddau, neu Milffwrdd yn lleol. Sefydlwyd tŷ cwrdd y dref, un sy'n dal ar ddefnydd. Yn y panel hefyd mae llun o Waldo ynghyd â:

**Gwyn ei byd yr oes a'u clyw,
Dangnefeddwyr, plant i Dduw'.**

[History in stitches: The above report from *Rhian Parry* describes the photographic exhibition of Quaker embroidery panels which was organised by Pwllheli Quakers during 'outreach week'. Several panels were selected, including the one which describes the enlightened and far-reaching contributions of Elizabeth Fry to the care of women in prisons. Her practical gifts of 'useful things' enabled women convicts to make patchwork quilts during the long voyage to a new land.

Another selected panel shows the arrival of Nantucket whalers in Milford Haven, recorded their refusal to take part in war and the establishment of the present meeting house in 1792. It also shows the poet Waldo and quotes his poem, *Y Tangnefeddwyr (The Peacemakers)*:

**Blessed is the age that hears them,
The peacemakers, children of God.]**



“The Dragon and the Crescent: Nine Centuries of Welsh Contact with Islam”

Grahame Davies

Publisher: Seren, price £12.99.

This book is described by its author as “a study of attitudes towards Islam from the Crusades up to and including the present day as displayed in the literatures of Wales”. Through this study Davies

seeks to inform the wider contemporary debate about Islam and the West; to demonstrate that Wales' relationship with Islam is one that is long-standing and developing; and to challenge simplistic, dualist notions of Welsh identity defined in terms of our subordinate relationship with England.

This is perhaps not a book for the faint-hearted. It comprises nearly 200 extracts from a wide range of both Welsh- and English-medium literature in the broadest sense – ranging from poetry and novels, to diaries, journals and travelogues. It is, however, both fascinating and thought-provoking. With an admirable mastery of his subject-matter, Davies leads us deftly through the ages and stages of Wales' relationship with Islam as illuminated through literature, drawing out salient points here and there, analysing and challenging.

The danger of a book which brings together such a comprehensive number of literary extracts is that it could become a list. Davies has largely overcome this by arranging his material chronologically but also according to themes. What is immediately apparent is that Welsh writers have come into contact with Muslims and Islam largely through religion and conflict – for instance through the Crusades and the two World Wars – but increasingly also through travel and contact with Muslims at home. Another limitation is the lens through which this analysis is approached. Seeing Welsh attitudes to Islam through the eyes of writers may mean that the views presented are not representative of the majority. However, Davies' passages do include extracts from seafarers and from conscripted armed forces, and even the most educated and erudite contributors nevertheless reflect the attitudes and prejudices of their day.

So what of the main themes that emerge? Firstly, writers' views tend to reflect the predominant religious and political context of their time. The language of the Crusades was still being used, for instance, as late as 1931, when Edgar Phillips in his "*Trysor o Gân i'r Plant*" talks of Welshmen joining the 'gallant host' to defeat 'the Muslim tyrant, Saladin. Religious writers such as Ellis Wynne and Williams Pantycelyn portray Islam from a position of the perceived superiority of Christianity. It is seen as a false faith and Mohammed as an imposter. Only after the Second World War, with the decline of religion and the Empire and the revelation of the full extent of the horror of the Holocaust, do views generally become more nuanced.

There is the inevitable drawing of parallels between Muslims as the downtrodden and the underdog and Wales' own history as a subservient culture, and some instances of authors trying to correct perceptions of them being English – with not always very successful results! Attitudes towards the Israel-Palestine conflict shift as the Arabs are seen to be the victims of injustice. Authors such as Stevie Davies portray Arab struggles for independence and the brutality of the British Empire.

As we move into the 20th and 21st centuries, there is evidence of a more complex, deeper analysis, and portrayal of Muslims as more rounded characters, rather than just being seen through the lens of a particular religious or political agenda. The book ends with examples of the emerging voice of Muslim authors in Wales, and a hope that this will lead to a richer understanding, and a joint exploration of what it means to be Muslim – and Welsh – today.

There are some reminders and surprises. We are reminded of the pivotal role of Lloyd George in authorising the Balfour Agreement, whose effects are still being felt in the Middle East today. There is a description of the 1943 Cairo Eisteddfod – an expression of Welsh culture in the middle of war and destruction. Above all, however, this book leaves us with questions. To what extent are our own opinions influenced by the political and cultural norms of our time – or indeed a desire to be anti-establishment and 'different'? Are we – as Quakers – guilty of seeing Islam and Muslims through our own agendas and perspectives? We are challenged to think for ourselves and to make an effort to get to know Muslims and Islam personally and in more depth.

FOR YOUR DIARY

February 25: Meeting of Friends in Wales
Glantwymyn (Cemmaes Road)
10.30 am – 4.30 pm

Speaker: Tony Weekes
Topic: Quaker Economics

Cadw tŷ mewn cwmwl tystion **Living the Quaker Way Series**

Meeting of Friends in Wales
working with

Woodbrooke Quaker Study Centre:

**Cyfarfod y Cyfeillion yng Nghymru yn
Cydweithio â**

Chanolfan Astudio'r Crynwyr Woodbrooke

Living Community Y Gymuned Fyw

The day will explore the issue of community; how it is created, sustained and nurtured.

Bydd y diwrnod yn edrych ar y cysyniad o gymuned; sut mae'n cael ei chreu, ei chynnal a'i meithrin.

Milford Haven Friends Meeting House
Ty Cwrdd Cyfeillion Aberdaugleddau

Saturday 17 March 2012

Ddydd Sadwrn 17 Mawrth 2012

Information and booking forms will be sent out shortly to your meeting

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DEADLINE FOR THE NEXT CALON:

Monday 26 March 2012

The theme for the next edition is:
Housing and Homelessness