

October 2004

The Canadian Friend

Volume 100
Number 4
\$5.60



Canadian Yearly Meeting 2004

In this issue:

- Where Am I? • Lessons from Silence • Finding My Place with Friends •
- The River of God • A Summer Holiday at CYM • Strange Bedfellows •
- CYM Minute Regarding Prisoner Abuse • Food Co-op • Bible Study •

The Canadian Friend

October, 2004
Volume 100, Number 4

In This Issue

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting, and is published five times a year on its behalf by the Home Mission and Advancement Committee. *The Canadian Friend* is sent to all members of Canadian Yearly Meeting and to regular attenders. It is funded through quotas and free will donations of the membership to further the work and witness of the Religious Society of Friends (Quakers) in Canada.

• Articles, Poetry, Photos and Drawings

All submissions are always welcome, and do not need to be on the theme for the issue. Please send them to:

June Etta Chenard, Editor
Email: <cf-editor@quaker.ca>
Telephone: (905) 685-1022
160 Highland Avenue
St. Catharines ON, L2R 4J6

• Advertising

Send camera-ready or clear, readable copy to the editor (address above). Advertising rates and details are available on request.

• Subscriptions and Donations

Subscription rates for one year are: \$28.00 for Canada; \$35.00 CD for U.S.; \$45.00 CD for other countries. Single copies are \$5.60; \$7.60 with insert. Donations are welcome to help cover the costs of publication and distribution. Make cheques payable to *The Canadian Friend*, and send to:

Seán Hennessey, Business Manager
E-mail: <cf-businessmanager@quaker.ca>
Telephone: (250) 366-4372
1371 Argenta Road, Argenta BC, V0G 1B0

• Reproduction

Copyright © 2003 is held by Canadian Yearly Meeting. Permission should be received before reprinting excerpts longer than 200 words.

• Publications Mail Registration No. 09887

PRINTED ON RECYCLED PAPER

The cover is printed on 60% and the pages on 30%, post-consumer recycled paper.

NEW ADDRESS? PLEASE ADVISE US.

Please send updated address information to:
Canadian Yearly Meeting
91A Fourth Avenue, Ottawa ON K1S 2L1
E-mail: cym-office@quaker.ca
Tel: (888) 296-3222 and (613) 235-8553

Where Am I? <i>Susan Stevenson</i>	4
Lessons from Silence <i>Margaret Slavin</i>	5
Bible Study with Janet Ross <i>Jacqueline Karsmeyer</i>	6
Sexual Harassment and Abuse Minute (Closed meeting of YMM&C) Reflections on the Healing Power of Prayer <i>Gini Smith</i>	7
How We Add Injury to Victims of Sexual Abuse <i>Marilyn Manzer</i>	8
Unity among Friends <i>Gordon McClure</i>	9
CYM Minute of Record re: Abuse of prisoners (— Yonge Street MM) Finding my Place with Friends <i>Jean Morse</i>	11
The River of God and Canadian Yearly Meeting <i>Bert Horwood</i>	12
Spirit of the Place <i>Jasmine Land</i>	12
Report on Keith Helmuth's Sunderland P. Gardiner Lecture <i>Edith Miller</i>	14
Photos of some Canadian Friends at CYM 2004 A Summer Holiday at CYM: Lingering Images <i>Rose Mae Harkness</i>	15
Responses to the CF Readership Survey Jerusalem Songs (Come Together; Broken Branches) <i>Laurel Dee Gugler</i>	15
Quaker Youth Pilgrimage Report <i>Amy-Jean Singleton Polster, Catherine Hope, Sandy Zelazny</i>	17
Epistles from Canadian Yearly Meeting 2004 CYM Food Co-op 2004: Minute and Report <i>Report by John Calder</i>	18
Special Interest Group Report on Palestine <i>Maxine Kauffman-Lacusta</i>	22
Strange Bedfellows <i>Robert Smith-Jones</i>	24
Living in Community <i>Donald Bowyer</i>	23
Gleanings Message of appreciation <i>Suzette Wollinger</i>	24
Canadian Yearly Meeting National Listeners Quaker Book Service: Recent Arrivals Obituary: Edith Janet Adamson (1913 — 2004) Book Reviews <i>Keith R. Maddock, Jo Vallentine, June Etta Chenard</i>	25
Columbus Day Queries <i>Janeal Turnbull-Ravndal</i>	26
Letters to the Editor More Friendly Faces from CYM 2004 Around the Family	27
	28
	31
	32
	33
	34

Cover: Susan Starr, Vernon Mullen, Kerry MacAdam, Dana Mullen

Insert: Pamphlet of the Sunderland P. Gardiner Lecture,
"Arrowhead to Hand Axe in Search of Ecological Guidance" by Keith Helmuth

The Canadian Friend can be viewed online at: <<http://www.quaker.ca/cfriend/cfriend.html>>.

Dear Friends,
This year's eight-day residential gathering of Canadian Yearly Meeting was, as usual, a very full and rich experience, with more good things planned than one could possibly attend. Still, we got the gist of the meetings by exchanging information with each other, and it is in that spirit that this issue is offered to you. Presenting the full flavour of CYM in these few pages is an exciting endeavour — with various Friends offering descriptions of different facets.

As I work on this issue, great societal violence presses on us, and I count myself blessed to feel so recently connected with the strength, integrity and vitality of Canadian Friends. I think, in particular, of the minute brought to Yearly Meeting by Yonge Street Monthly Meeting, concerning the abuse of prisoners. Many Canadian Friends feel gratitude for the well-considered and inspirational writing brought to us by this Meeting.

I was one of those who was privileged to begin our residential time together with the pre-CYM silent retreat led by Barbarajene Williams, the spiritual nurturer for staff at Pendle Hill. Like many others, I felt this to be the perfect transition from my usual more hurried pace to a deeper and quieter connection, beyond words. Articles by Susan Stevenson and Margaret Slavin evoke two experiences of this retreat.

The overview of the week provided by the CYM epistles are complemented by Bert Horwood's metaphorical impressions of CYM as the river of God, and accounts of personal experiences written by Jean Morse and Jasmine Land.

During our time together, we were blessed with warm weather; the little rain we had seemed to be just the right amount; and the hurricane did not come near us,

though preparatory plans had been made, in case it did. Like any family gathering, we had our own storms as well, in particular concerning the information packet sent out earlier by Continuing Meeting of Ministry and Counsel. After being held in prayer by most of the gathered community, and being deeply exercised by the Spirit through two lengthy meetings, we were able to find unity in a minute, which is published here. The personal witnessing and tendering of this exercise felt both enriching and humbling.

An alarming aspect of CYM was to once again notice that the Quaker Book Service sales continue to be less than in previous years. Since this is our only Canadian sales outlet for Quaker books, it is a precious asset indeed, and I, for one, hope this is a temporary blip, and that we will support the existence of our book service for a long time to come. (You can check out their new titles in this issue.)

We also found unity on how to move forward as we seek to clarify how best to be structured as a Yearly Meeting. We look forward to seeing how we will be led on this matter, with which Canadian Friends have been concerned for many years.

One of the great riches of our gathering came, once again, from the bible study sessions. The library was packed as Janet Ross led us, early each morning, to explore new ways of understanding these ancient texts that are so influential in our lives, whether or not we say we 'believe in' the bible.

Altogether, it was a blessed and most enriching experience, and one we will long remember.

In Friendship,
June Etta Chenard



HEAR YE! HEAR YE! Join the upcoming Centennial Celebration of *The Canadian Friend*

The very first issue of *The Canadian Friend* was published in June, 1905 as a "sample copy". Therefore, the May, 2005 issue of *The Canadian Friend* will be a celebration of our centennial as a publication. Please look through old photos, letters, and other material that you feel might add to this celebratory issue.

THE DEADLINE FOR THESE SUBMISSIONS IS 1 MARCH 2005.

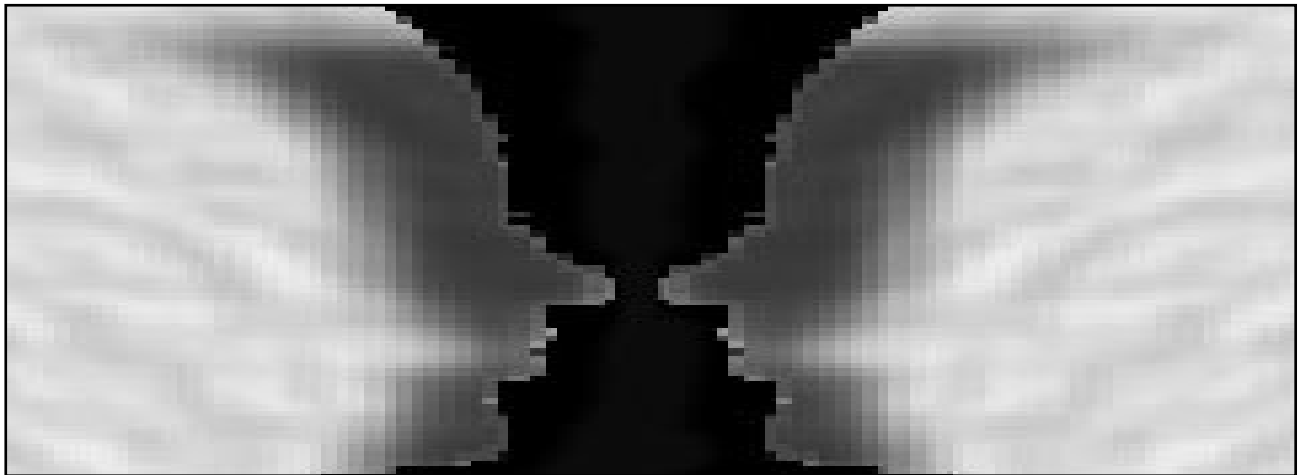
Where Am I?

By Susan Stevenson

I am generously placed
on the skin on the living earth,
in this age of lenses
for looking out and looking in,

Where I see the churning clouds
and streaming jet
and know that beyond them
planets, stars and galaxies
reel through the infinite possibilities of space.

Ground creates figure,
figure, ground.
Science the elaborate Grecian urn
emerging from the infinity of spirit.
I turn my eyes to the clouds
then look again —
two faces, gaze interlocked,
plumb the depths of one another's soul,
the urn dissolved now into



Where I see crusts of lichens
yellow, green and grey
claim territories on the ridges and furrows
of the old basswood,
fungal hyphae gently enveloping the tiny algae
that burst into life
when sun
serendipitously
follows rain.

Within the lichens, cells.
Within cells
molecules, atoms, electrons
spinning in the infinite possibilities of space.

cellulose, molecules, atoms.
Ground creates figure,
figure, ground.
Urn or faces,
faces or urn,
defined by the infinite possibilities of space. †

This poem was written during the silent retreat that preceded Canadian Yearly Meeting 2004. It was prompted by the facilitator's question, "Where are you?".

Susan Stevenson is a member of Prince George Worship Group, under the care of Vernon Monthly Meeting.

Lessons from Silence

By Margaret Slavin

Canadian Yearly Meeting began with me stowing my suitcase into the remarkably capacious trunk of John and Carol Dixon's little white car, in Ottawa, and heading east. A blissful night's sleep in a B&B in Grand Falls, and hours of Maritime road later, we pulled into College Street and up the hill to Kings-Edgehill School. I've been here before, and so the sweep of green grass and the attractive red brick residences and old stone library and chapel were familiar. I had forgotten the beds or perhaps have become less amenable to sheets of foam on a high shelf, but I slept here, too. I've lost count of the beds since I began travelling in the ministry on January tenth, but I think this was number forty-nine. I had the room to myself at first, an intentional arrangement by the organizing committee; those of us in the silent retreat were given space for that silence. For a day and a half I was silent, listening to heartbeat and the rustle of leaves in the trees, and any sense of the Spirit that might rise. We were given an article by Thomas Kelly and shown a video rendering of it that drew our attention to the spaces in Chinese paintings, the way the crags and trees rise in a context of blank space, of the untouched texture of parchment. In the silence I re-learned one thing, and learned two new things. I re-learned that when I take a space like this, the first thing that happens is that disturbing and unresolved feelings gallop to the surface. In the evening, I went out under the trees

to do my yoga and meditation, and touched tears. In the night I woke with an angry, forceful letter in my head and almost got up and wrote it down, it was so clear. Next morning, we met in silent worship and I noticed the floor — square brown tiles, and two tiles the colour of the Chinese parchment.

When I start wondering where on earth God is, maybe I am literally moving too fast.

On one tile I mentally placed little icons to represent family illnesses, a troubled and troublesome tenant, Quaker quarrels and misunderstandings, my restive love for my children. With it all neatly arranged on that one tile, I moved my eye to the blank tile and stayed there. I re-learned the way these things change and move and flow after a long time of being held in Light.

Our facilitator, Barbarajene Williams from Pendle Hill, encouraged us to move slowly. I connected slowed-down movement with "the spirit of silence" and learned this: when each gesture of hand and feet and heart is slowed, mindfulness just happens. The colour and texture of flowers and grass, cement sidewalk, my shoes, mud and gravel ... present themselves. I became aware, without trying. I hadn't known that. When I

start wondering where on earth God is, maybe I literally am moving too fast. Slow down. Just move from the kitchen to the living room very, very slowly.

Friends were arriving. I was almost terrified to leave the sanctuary of the old library and walk (slowly, mindfully) along the paths to the residences and the dining room. People I haven't seen in years and people I visited just weeks ago, people I care about, were getting out of cars, lining up at registration, standing over there near the doors. For the first time in my experience at CYM, I did not run to hug and say hello, smiling, chattering, expressing joy and welcome. Instead I drifted along, often not even meeting eyes, maybe sending a smile, not going close. What I learned was this: we acknowledged one another anyway, even without gesture. What we avoided was the ritual of hello. Old Friends spoke against "useless conversation." In the blank page, the white space, I sensed people's presence in a different way. I likely won't change my behaviour, but maybe I will. It was something like "getting to know one another in the things which are eternal." Later, when we could speak, we did, but skipped all the initial small talk part. Still later, when difficult matters came before us, it was easier to enter the silent upholding of one another in the Spirit, and to believe in it, in its power. ✚

Margaret Slavin is a member of Peterborough Allowed Meeting.

Bible Studies with Janet Ross

By Jacqueline Karsemeyer

“The ant burst open, and it was the universe.”

This quotation is from a dream that Janet, our Bible study leader, shared with us. It is a metaphor for the exegesis (“taking meaning from”) of the Bible, through which she guided us. The “explosion of meaning,” was often catalyzed by tracing the origin of words and phrases to Hebrew writing.

**“GOD” WAS TRACED TO “GUTT/GUD”
(MEANING “TO CALL OR INVOKE”),
A GENDERLESS PLURAL VERB
INDICATING CONTINUING ACTION.**

Passages from the Creation story are emphasized with the phrase “it was good.” It was “very good” when Creation was complete, and it was “not good” when Adam was alone. Hence, as in many Creation stories, the One became two: Adam and Eve (meaning ‘mother’) — notwithstanding Lilith (meaning ‘of the night’ and therefore ‘watcher over children’). The commonly held view that Adam was asleep or away when Eve was tempted was challenged by an examination of biblical text.

By introducing the notion of “other,” Janet posited that the other is rarely seen as equal, and is often scapegoated by means of racism, ageism, sexism etc. Weaving through the story of Cain and Abel are warnings against pride and self-aggrandisement, which are brought to the foreground in the practice of “othering.”

A reading from Micah (Chapter 4), which refers to the Peaceable Kingdom, included the passage on those who have been afflicted and scattered now serving as the basis of the new community — marginalised “others” becoming our leaders. Hospitality, withdrawal of judgment, and elimination of gossip were three expectations of this Peaceable Kingdom.

Knowing oneself is a prerequisite for knowing others. Janet playfully told us that the meaning of “spittin’ image” was “spirit image.” We are spittin’ images of God. Concluding with the Revelation of John, Janet suggested alternative symbolic representations of God, such as: a wounded Jesus, as used by the indigenous Burakumin of Japan; Jesus the great healer or shaman, as found in parts of Africa; a Jesus of colour, considering the Jim Crow legislation in the American South, where “one drop of African blood” made one legally a Black person

**WE WERE REMINDED THAT JESUS
CONSTANTLY CROSSED CULTURAL
BOUNDARIES, AND DID SO IN PUBLIC.**

The story of the Samaritan woman at the well was placed in the context of the intense prejudice against the Samaritans, who saw themselves as descendants of Joseph and his African wife. Samaritans were marginalised and considered unclean, further stigmatized by being left behind when the Babylonians selected those of ‘value’: the doctors, the artisans, the scholars

Currently, different perspectives of theodicy (belief in the justice of God in the face of the existence of evil) impact potential racial reconciliation: there are those who emphasise right belief, and judge success by change in belief; and there are those emphasize right action.

As a challenge to our own “othering,” we were invited to ask ourselves who we would not like to trade lives with. This might give insight into whom we marginalise. We were told the Lakota and Dakota term “mitakuye oyasin” is translated as “for all my relatives,” meaning all of creation. Perhaps, as we seek clarity about our own attitudes toward diversity, we each need to become the exploding ant of Janet’s dream. †

Jacqueline Karsemeyer is a member of Toronto Monthly Meeting.

Minutes Regarding Issues of Sexual Harassment and Assault from the Closed Meeting of Yearly Meeting Ministry and Counsel

2004:08:01 We met in extraordinary session to discuss the sexual ethics issues that arose in our open meeting on Monday, with our co-clerks rejoining the floor of the meeting. We thank Caroline Balderston Parry (acting as Clerk) and Vivien Abbott (acting as Recording Clerk) for serving as our co-clerks for this section of the agenda, and Steve Abbott, Doris Calder and Kathleen Hertzberg for anchoring us in the Spirit. We also are grateful for the group of concerned Friends who sat outside our building for over three hours, holding us all in the Light!

2004:08:02 A minute from CMM&C was received by this Closed Yearly Meeting of Ministry & Counsel, with heartfelt thanks. Dated 8/19/04, it contains an expression of gratitude to those who gave of themselves to produce the Report of the Ad Hoc Committee addressing issues of Sexual Harassment and Assault, 1997, and the Report of the Ad Hoc Committee addressing issues of Child Abuse, 1998 & 1999. CMM&C realizes that the process used in response to minute 52 (2003), as well as some of the content of the CMM&C packet from Spring 2004, "With Love and Truth: Working on Our Response to Conflict and Abuse," have caused pain to some Friends. A deep apology for this was expressed, as well as prayers for healing.

2004:08:03 There are strong feelings and concerns regarding the packet, "With Love and Truth: Working on Our Response to Conflict and Abuse," and there are differing reactions among us: a few positive and some clearly negative. We have heard a number of Friends ask for the withdrawal of the packet. After much discussion,

we are not yet in unity on this matter.

2004:08:04 In terms of allowing and encouraging Friends to continue the work so bravely begun by the Ad Hoc Committees, we ask CMM&C to send a letter to monthly meeting M&Cs, explaining that there has been misunderstanding and enclosing the following minute that was received from CMM&C:

We wish to honour and to thank all those who have given greatly of themselves to produce the Report of the Ad Hoc Committee Addressing Issues of Sexual Harassment and Assault, 1997 and the Report of the Ad Hoc Committee Addressing Issues of Child Abuse, 1998 and 1999. We are thankful there have been those who have followed their leadings to do this work in the service of CYM.

We have learned that the process we used in response to minute 52 (2003) and some of the content and aspects of the introduction of the packet With Love and Truth have caused pain to some Friends. We are deeply sorry for this. There is room in CYM to hear and hold this pain and we pray for healing.

The letter should state that the introduction to the Packet is the source of much of our present distress. Some feel this introduction and document #10 lay too much emphasis on "false accusations" and "false memory syndrome" to provide a safe and nurturing community for people on the healing path.

We encourage Friends to continue to labour with these sensitive issues, praying for spiritual guidance and understanding. ☩

Reflections on the Healing Power of Prayer

By Gini Smith

*Prayer, springing from a deep place in the heart, may bring healing and unity as nothing else can ...
(from Advices and Queries #10)*

As a religious community, we sometimes get caught in the flurry of the moment — and lose our grounding in the Spirit. As I sat in the closed meeting of Continuing Meeting of Ministry and Counsel, I felt the pain of misunderstanding begin to melt away. My hope is that we, as a community, will continue to pray with and listen to, one another as we seek God's guidance in this very sensitive issue. ☩

Gini Smith is a member of Yonge Street Monthly Meeting.

How We Add Injury to Victims of Sexual Abuse

By Marilyn Manzer

This article is inspired by the responses (both public and private) which I heard at Yearly Meeting to the packet of materials called “With Love and Truth” sent by Continuing Meeting of Ministry and Counsel (CMM&C) to Canadian Monthly Meetings. The packet contained several references to false accusations of sexual abuse and false memory syndrome which were deeply hurtful to many Friends, some of whom shared their pain at the open meeting of Yearly Meeting Ministry and Counsel. Friends who have not suffered sexual abuse too often dismiss this pain as over-reaction or a need to dwell in past hurt. Certainly no one serving on CMM&C wished to hurt anyone with this packet. I think that the hurt results from misunderstanding the extent of the damage of sexual abuse.

Sexual abuse of children is seriously damaging. If the child is very young, it interferes with the development of self, ability to establish boundaries between oneself and another, ability to protect oneself, ability to think as an individual. When such abuse is suffered from one in a position of trust (a parent, relative or caretaker), as is most often the case, the victim is isolated from the family and is unable to develop trust in others. The damage is often so severe that the only way the child can cope is by blocking out the abuse, acting as though it does not exist, and even erasing it from memory. As the child matures s/he develops a deep sense of shame and a tendency to extreme lack of self-confidence. Our culture encourages this shame by refusing to acknowledge the prevalence of child sexual abuse, by making the phenomenon invisible, and by disbelief of victims who disclose abuse. The damage to the child’s personality is huge and often insurmountable. Survivors of such abuse who are able to acknowledge and speak about it display an equally HUGE courage, and go through long periods of intense personal suffering. In order to do this, these survivors must have someone who will listen and believe them and a community that will help them through that long period of suffering and healing. Unfortunately families are usually unable to provide this kind of support and tend to be the last ones to believe the victim, thus greatly adding to the original injury.

Our culture contains large groups of historically injured people — victims of homophobia, slavery, war and genocide (Aboriginals and Jews, for example). At the time of injury we have dismissed these victims as less human than the persecutors, thus justifying our actions. It takes a long, long time to recognize our role in the injury and to change not only our behaviour, but our collective thinking that caused that behaviour. The victims continue to be injured by such actions as ‘celebrating’ the arrival of the white race in North America. Right now we are trapped in a pattern of re-injury with respect to victims of sexual abuse.

One of the worst ways in which we re-injure abuse victims is not to believe their stories, which are SO difficult to tell. There are not more abuse victims among Quakers than the rest of society, but we may hear more stories because we are a supportive, loving community. However, we are not supportive enough! It took us a long time to believe our victims enough to examine ourselves and to take steps toward prevention. The pain we heard expressed at Yearly Meeting this year arose again from our lack of belief. We re-injure victims by giving undue weight to false memory syndrome and false accusations in our discussions and our printed material. The false part is a very small proportion of the total, and minuscule if you consider the large proportion of victims who are never able to disclose. Those who express their added pain are not ‘hysterical’ — they are telling us that they need our communal support in order to heal, and that when they feel their stories are discounted, they cannot find the trust that has always eluded them. Sexual abuse is widespread in our culture and the first step to eliminating it is to expose it, remove it from secrecy and invisibility. We must listen with an open mind to victims who have the courage to tell their stories, as well as to those who have been accused. We are not asked to judge; we are to listen and support; and to do this we cannot be presenting the case for falsehood. †

Marilyn Manzer is a member of Wolfville Monthly Meeting.

Unity Among Friends

By Gordon McClure

One of the first Queries asked, "How are Friends in peace and unity?" Almost always, we would have to answer that we are working on it. Perhaps another query is more encouraging "Do you love one another as becomes the followers of Jesus?" It is more encouraging because it was recorded that the disciples quarrelled but remained true to the message of his life and teachings. This we can hope to do because we, like the disciples, are a people called to witness for Truth. Our witness is more important than our personal differences, our comfort and our Society.

We know when friends are loving. It is hard to conceal both love and its lack, but we are not as clear about when we are in unity. This is because unity is defined in many ways. Individuals select a definition that suits them and Meetings tend to accept the meanings defined by the clerk, by weighty Friends, by selected writings of early Friends or by some combination of these. These notes are only my personal view of unity based on my experience and my reading.

When difficulties arise and Friends are taking sides, each side sometimes chooses a definition of unity that would give them an advantage. We may know that this is not in the Spirit but we live in a world in which winning is often

preferred to seeking Truth to live by. Yet we believe that through worship together we can be given sufficient guidance to act rightly.

I begin with the assumption that the necessary basis for our worship is that we come to it with hearts and minds prepared. In worship for business this means that we come with hearts prepared to listen, ready to try to understand and accept new or contrary views - ready to hear and speak the Truth in love. It means that our minds are open to thinking it possible that we are mistaken.

All should come seeking God's guidance for the Meeting's action or inaction.

We all know that our way of seeking guidance for the Meeting is radically different than the way of other churches and the world. Our way is an integral part of our religion.

Our process is so important to us that it is described as Right Order or Gospel Order. This emphasis on the necessary relationship of our religion and our procedures is important but it has a problem. Sometimes Right Order suggests that there is only one correct set of procedures for our Meetings for Business in all times and places, in other words

a creed. This is contrary to our whole understanding of seeking and finding Truth in religion.

We accept the creative tensions among our understanding of the Spirit of Christ, writings of early and contemporary Friends and scripture, our traditions, our own experience and our immediate situations.

Therefore ministry may be based on any of these. As there is no Official Ministry there is no Official Right Order.

The substantial unity which we seek is not found by a set procedure because that would not leave room for the Spirit. This rules out three procedures: compromise, counting of votes and unanimity. Each of these may lead to the exclusion of some members. Compromise may satisfy no one. Voting may allow a small majority to override a large minority leaving resentment. Requiring unanimity may allow one member to prevent the Meeting acting on its corporate understanding of new light. In practice it may lead to a heavy burden for one Friend who is effectively asked to decide for the Meeting. If opposition is continued for a long time after the position has been listened to and apparently

understood, others in the Meeting may be led to be passively aggressive rather than continuing to seek Truth. My understanding of our way is that we are always open to one or several Friends changing the sense of the Meeting. The Meeting gives weight to the views of Friends according to their relevance, clarity and new light. Weight is also given according to the wisdom shown by previous ministry by that Friend.

The task of everyone is to try to speak their understanding clearly. This may persuade the Meeting as a whole to change towards their view. If they are unsuccessful in this, they should accept the approved sense of the Meeting as a guide to Meeting actions. The process depends on each who wishes to speak being heard with enough explanation to be understood. If it is not clear at first the clerk may ask for elaboration or to reduce repetition. The question may be laid over to a later Meeting so that individual Friends, clerks or a committee will have time to hear further and understand better the basis for the objection.

After all have been heard, the presiding clerk consults with

the recording clerk to propose a preliminary minute. After this, Friends should speak to clarifying or improving the minute, not to continuing or adding to the argument. Sometimes Friends say that they wish to be recorded as not in Unity or they say that they will stand aside or stand in the way. This is a recent practice which I no longer support. It implies that individual Friends can weaken the approval of a minute. Or it implies that unless a compromise can be found the view of those who stand in the way or stand aside is the sense of the Meeting. Those who are opposed to the minute have the right to be heard and understood. If this has happened the clerk may discern that the Meeting is in substantial unity on an action despite the varied opinions of Friends. This should be done rarely and reluctantly and only after all reasonable efforts have been made. The Meeting as a whole will either support the clerk's view by approval or it will not approve.

The purpose of minutes is to decide on Meeting actions. It is

not to seek agreement on opinion. Therefore minutes do not record discussion except as an explanation of the reasons for the Meeting actions.

When approved, the minute gives direction to the Meeting. It is then everyone's minute to be supported by all.

It is not to be brought up again unless circumstances change significantly. The minute does not give direction to Friends to continue to act according to their own discernment.

To return to the beginning, these are my personal views only, based on my personal experience and study. I believe that the meaning of Unity and Right Order among Friends is to be decided by each Meeting based on its experience, study of the application of Friends' 350 year old history and the Meeting's immediate and contemporary experience. †

Gordon McClure is a member of Toronto Monthly Meeting.

From Draft Chapter – The Meeting Community – for the New CYM Faith and Practice

57. There is a principle which is pure, placed in the human mind, which in different places and ages had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression.

– John Woolman, 1762

A Minute of Record by Canadian Yearly Meeting (regarding the abuse of prisoners)

Recent media reports have included graphic images and descriptions of abuse inflicted upon detainees at Abu Ghraib (Iraq) and other facilities. These reports relate instances where detainees have been compelled to violate their religious principles and subjected to other inhumane acts. More recently, we have learned of captives who have suffered execution at the hands of their captors.

The members of Yonge Street Monthly Meeting and the Canadian Yearly Meeting of the Religious Society of Friends (Quakers) are led to give public expression to the anguish and deep sadness we have experienced in response to these reports.

We believe that the suffering inherent in these and all acts of cruelty are not limited to the victims alone but also extend to those who perpetrate acts of abuse.

We therefore witness against all such acts. We extend our concern and prayers for the spiritual and physical well-being of all who suffer: to the individual detainees, to affected family members, to perpetrators and victims alike.

Since the 1650s, Friends have placed their trust and lived their faith in the coming of the day when “Nation shall not raise up sword against nation, neither shall they learn war anymore” (Isaiah 2:4). In accordance with our traditional Peace testimony, we reaffirm our opposition to war in all its forms.

We urge people of all ethnic and religious communities throughout the world to support policies that reduce threats to peace, and which prevent armed conflict and the abuse of power. We call on all nations and religions to dedicate themselves to the peaceful resolution of conflict.

We instruct the Yearly Meeting Clerks to work with Canadian Friends Service Committee to send copies of this minute to media, governments, other religious organisations, and people in Iraq.

We are grateful to Yonge Street Monthly Meeting for their deep and thoughtful work and their eloquent statement. †

Finding my Place with Friends By Jean Morse

This spring I resolved to attend Yearly Meeting, and to stay as long as possible, in order to participate fully. I did so with resolve, but with considerable trepidation — Would I feel part of the proceedings? Would I feel that I belonged?

I joined the Society of Friends in 1962 in Edinburgh, where we lived for a year. We attended the Halifax Meeting, and had sporadic contacts after we moved to other areas, most recently with the South Shore Worship Group.

Eventually, as my husband’s Alzheimer’s Disease progressed, we made the decision to worship in the local Baptist Church. Over a few years, I drifted away from things Quaker. Now I was faced with the decision: Am I a Friend? If so, how can I become more

involved? I needed to decide a direction for the rest of my life.

I was delighted to experience the loving spirit in my worship-sharing group. Then, the Meetings for Business seemed almost a miracle — the ever-patient clerks, the attentive listening to the speakers. I believe each person who spoke felt heard, and this in spite of the hard chairs — maybe similar to the benches of long ago?

No doubt in my mind — this was where I belonged and now the challenge is how best to keep in contact with Friends.

Thanks to all who make Yearly Meeting possible, and to those who edit *The Canadian Friend*. †

Jean Morse is a member of Halifax Monthly Meeting.

The River of God and Canadian Yearly Meeting

By Bert Horwood

I decided to portray CYM 2004 as a river map because of ministry that came to me during Bible study.

God is. God is beyond description. Aspects of this palpable Presence can be imagined through metaphor: God is like a river. Sometimes turbulent, rough and dangerous, it tumbles and broils its way through the uni-

verse, wearing down the hardest resistance. Sometimes calm and serene, it brings gentle tranquility. Sometimes there are eddies where the current flows backwards. Sometimes there are sweeping changes of direction. Sometimes there are shoals that trap the unwary.

I can negotiate the river. With a hardy craft (pun intended), a stout

paddle, spiritual awareness and skill, I can align my craft with the current and co-operatively follow my course, transforming hazardous eddies and shoals into opportunities, finding rest in pools, and rejoicing in that great River, which runs through me and all things. What fun! ☩

Bert Horwood is a member of Thousand Islands Monthly Meeting.

Spirit of Place

By Jasmine Land

It was the time of day when Friends had radiated out from the breakfast gathering at the food co-op and unfinished conversations lingered around the picnic tables. The sun shone.

Three sides of the outdoor eating space were bordered by classroom buildings, the fourth opened out towards the campsite and on one corner stood the old stone chapel, reserved for silence. I walked across the grass and went in through the dark wood doors.

Morning light, still gentle with the day, filtered through coloured glass. Mellow brass glowed with a soft polish: an eagle, the cross, exquisite door knobs. Dark brown beams arched above the rows of pews where hands had gradually rounded wooden corners and shoes had worn curved waves into the foot rests.

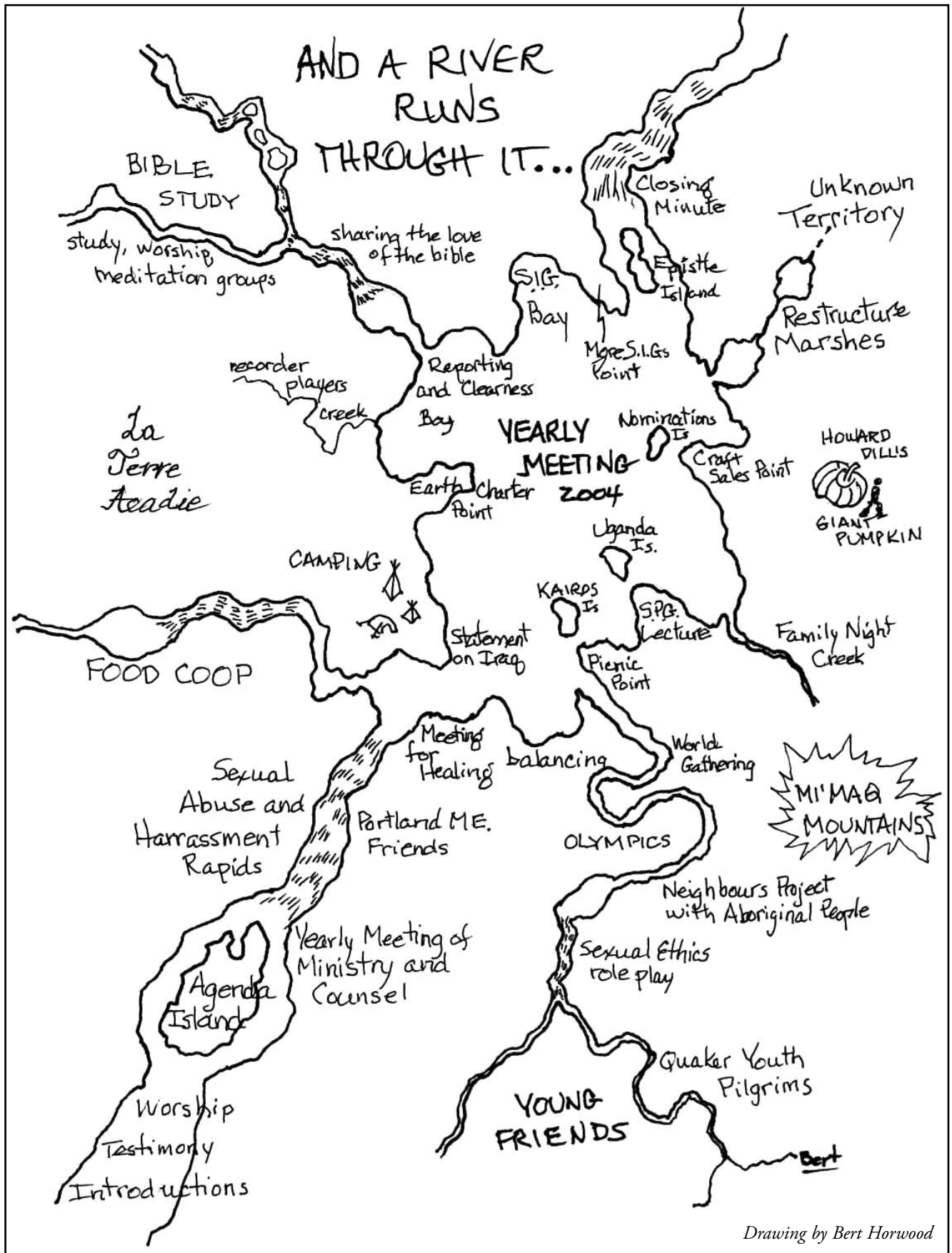
A cleaning lady moved between the pews, quietly mopping the stone floor. "Hello," I said, "this chapel is beautiful" and her eyes answered with a deeper understanding that this was so. I said, "It must be a lot of work to keep this clean." She began to speak and I could hear her love of the building in her voice as she replied

that as long as she mopped the floors and polished the woodwork every day, then she could keep up with it. "The spiders love it too," she smiled, "they like the cool darkness," and went on to consider that she might wipe things down with a vinegar solution because, "spiders don't like vinegar and they might stay away."

Her kind, quiet voice seemed to care for the spiders and gradually our conversation meandered around and she spoke of her love of the school grounds and its setting in the valley landscape, of how much she enjoyed the school children and how wonderful the teachers were. She was glad to welcome Friends and share her special place with us.

I left when it was time to go to my worship sharing group and as I sat in the shared silence, the cleaning lady's warm heart and voice were in my thoughts and it seemed to me that if someone were to tell me that she was the spirit of the place, I would believe it to be true. ☩

Jasmine Land is an attender of Wolfville Monthly Meeting, and this was her first time at Canadian Yearly Meeting.



Report on Keith Helmuth's Sunderland P. Gardner Lecture: Arrowhead to Hand Axe in Search of Ecological Guidance

By Edith Miller

Although it is sometimes a challenge to comprehend Keith Helmuth's deep philosophies in his writings, his lecture effectively integrated his beliefs and life, his faith and practice. He was assisted by his wife, Ellen, who recounted their journeys and read from the works of John Woolman.

ON THE TRAIL OF THE HUMAN

STORY:

When, in his youth, Keith found an Indian arrowhead, he realised the "truth in the arrowhead that stood outside Christendom." He felt that there must be "a broader story of humankind."

Years later in eastern Africa, when he discovered a stone axe, representing 30,000 years of the fashioning of tools, Keith had an awesome sense of the technology of a tool kit. At that time, he was there with Ellen

and their sons Brendan and Eric. He worked at Friends World College in the library; Ellen, in food services.

FROM GRIST MILL TO QUAKER

MEETING:

After returning from Africa in the 1970s, the Helmuths settled near Woodstock in Debec, New Brunswick, on a farm they called North Hill Farm. Here they could turn theory into practice through the preservation of food, care of the environment, and community, and the Quaker ethos of integrating life, work, and spirit. Meetings with friends and associates, including the founders of Speerville Flour Mill, evolved into Quaker meetings, which were among the first in New Brunswick since the eighteenth century.

The 1980s concerned Keith with "holding down the economic conundrum" of the failure of farms

in New Brunswick, which was due to failing monetary systems. John Woolman's faith-based approach to sustainability had a bog influence on Keith. Woolman warned of the "seeds of great calamity" of social and environmental destruction. Keith felt the warnings relevant.

INTO THE COSMOS, DOWN TO EARTH: THE FAITH OF AN AGRARIAN:

As Keith scanned the sky at North Hill Farm he would compare the constellar lights to the high-energy lights of modern civilisation and its unlimited growth economy. He cautions against a pessimistic view of the human-earth relationship. He hopes that we can raise people's struggles and be rescued from "the snare of fatalism" by having faith in the human-earth relationship. ☩

Edith Miller is a member of New Brunswick Monthly Meeting.

Photos of some Canadian Friends at CYM 2004



Keith Helmuth, Doris Calder, and Betty Peterson



Steve, Vivien and Ed Abbott



Susan, Peter and David Stevenson

A Summer Holiday at CYM: Lingerin Images

By Rose Mae Harkness

Some lingerin images:

- campin enroute in the beautiful Gaspé region of Québec;
- the welcome of many old Friends on arrival at the CYM site;
- meetin and greetin first timers to CYM, includin the clerk of the Friends World Committee for Consultation (FWCC);
- many meal time discussions on serious issues in the Food Co-op and many funny stories shared throughout the week;
- learnin more about the bible from a learned and witty biblical scholar;
- spiritually grounded clerkin of business meetin;
- sacred chantin on peace and healin themes;
- the privilege of sharin in worship study and a special interest group on healthy sexuality;
- the fellowship of late night singin;
- hearin about how three Canadian Quaker Youth pilgrims and three representatives to the FWCC Triennial in New Zealand experienced the diversity among Friends worldwide;
- havin my face painted at the picnic - a first time experience in 67 years;
- helpin in the Quaker Book Service, a quiet spot to connect with new friends;
- the joy in seein young Friends givin their gifts of money, time and creative energy to raise funds to help bring Young Friends from less affluent countries to the World Gatherin of Young Friends in 2005;
- seein the tent/van camp pack up and head out like nomadic peoples on the last mornin of Yearly Meeting, to meet again next year in Alberta.

Can you imagine a better holiday for a Canadian Quaker? ☩

Rose Mae Harkness is a member of Ottawa Monthly Meeting.

Responses to the Readership Survey for *The Canadian Friend*

The March issue of *The Canadian Friend* contained a readership survey. Thank you to the thirty-nine Friends who responded to this request for feedback: eleven of you were from Western Canada; none from the Prairies (alas); twenty-three from Central Canada, includin Québec; four from Eastern Canada; and one from Philadelphia.

The compiled results of this survey were posted at Canadian Yearly Meeting, along with *The Canadian Friend* display. Since most Friends did not have an opportunity to read these responses, they will now be posted on *The Canadian Friend* website at «<http://www.quaker.ca/cfriend/cfriend.html>».

Due to the size of this document and the restrained budget of *The Canadian Friend*, it is hoped that most Friends who are interested in the responses can find someone who will download a copy of it for them, should they not have a computer. If this is not possible, please contact the editor to make another arrangement:

«cf-editor@quaker.ca» or telephone (905) 685-1022.

Jerusalem Songs

By Laurel Dee Gugler

COME TOGETHER

Laurel Dee Gugler (copyright)

Note: The up-beat lyrics to this song are, admittedly, not reflective of the present mood of Israel/Palestine. Rather the words reflect a prayer for what might be.

Come (x x) all people.
Come together.

(Note: The x's indicate clapping)

1. (x x) Muslim, Christian, Jew
Celebrate all people who
In this land their roots entwined
In this land their hopes enshrined
All people together together.

Come (x x) all people.
Come together

2. (x x) Peace, shalom, salaam
Each a part of who I am
In a new Jerusalem
Roots in Father Abraham
Blood brothers and sisters
together.

Come (x x) all people.
Come together

3. (x x) In this Holy Land
We all need a place to stand
Everybody needs a voice
Everybody needs a choice
Each chosen together
together

Come (x x) all people.
Come together

4. (x x) Hear our earnest plea
Heart and hope for you and me
Let our prayers flow through this
land
Till all people understand
One spirit together
together

Come (x x) all people. Come
together.

5. (x x) Muslim, Christian, Jew
Celebrate each person who
Shares this land and shares this
earth
Let us shout each other's worth
All people together
together

Come (x x) all people.
Come together

(x x) Peace, Shalom, Salaam

BROKEN BRANCHES

Laurel Dee Gugler (copyright)

INTRODUCTION:
Scattered, broken branches
Beneath the olive tree
Weep for you, weep for me
Pray for you, pray for me

1. You live with your pain
I with mine
Can we bridge the path between
Can we cross and heal

If I lived with your pain
You with mine
Could we bridge the path between
Could we cross and heal

REFRAIN:
Holy One, I'm weary
Allah, I'm in pain
God of all, I pray to heal
Peace, I pray, shalom, salaam.

2. You live in your house
I in mine
Can we bridge the path between
Can we cross and meet

If I'd been born in your house
You in mine.
Could we bridge the path between
Could we cross and meet?

[REFRAIN]

3. You walk on your path
I on mine
Can we bridge the wall between
Can we cross and meet

If I'd been born to your path
You to mine
Could we bridge the wall between
Could we cross and meet?

[REFRAIN]

ENDING:
Gather those branches
From underneath the olive tree
Pray for you, pray for me
Hope for you, hope for me

*Laurel Dee Gugler is an attender of
Toronto Monthly Meeting.*

Quaker Youth Pilgrimage Report

By Amy-Jean Singleton Polster, Katherine Hope and Sandy Zelazny

13 August 2004

After four weeks together, it's hard for us to grasp that we only have twelve hours left together. Three of us from Canada embarked on this journey, starting July 14th. Sandy Zelazny from New Brunswick Monthly Meeting, Katherine Hope from Vernon Monthly Meeting and Amy-Jean Singleton Polster from Victoria Monthly Meeting. Full of anticipation and thankfulness for the support from many Friends, we headed off on the Quaker Youth Pilgrimage.

We started at the Woodbrooke Quaker Study Centre, from there to "1652 country", then to a retreat at Barmoor, and finally Ter Apel, Netherlands via Hull and Amsterdam. We learned about the lives of influential

early Friends, World War Two, and followed in George Fox's footsteps. Some highlights were a trek up Pendle Hill, Swarthmore Hall, a mosque, a synagogue, Lancaster Jail, Westerbork Transit Camp, and the many wonderful and diverse friendships we made.

Through group discussions and personal reflection, we explored our beliefs and faith. All of us have come away with a better understanding of our beliefs and a vision for the future. By retracing George Fox's footsteps and learning about our Quaker roots, we realised how lucky we are to have religious freedom today.

This pilgrimage was a life-altering experience for all three of us from Canada. We will never forget the people we met, the F(f)riends we made, and the things that we learned. We are incredibly grateful for Canadian Friends' support, allowing us to participate in this wonderful pilgrimage.

Signing out,
Amy-Jean Singleton Polster, Katherine Hope
and Sandy Zelazny



Above: Sandy Zelazny, Bethany von Bezold (photo by Donald Alexander)

Centre: Amy-Jean Singleton Polster (This photo from 2001, taken by Harvey Pinder, was the most current one in our files.)

Right: Caitlin Dick, Katherine Hope, and Nori Sinclair



Epistles from Canadian Yearly Meeting 2004

TO FRIENDS EVERYWHERE

True Godliness does not turn men [people] out of the world, but enables them to live better in it, and excites their endeavours to mend it: "not to hide their candle under a bushel, but to set it upon a table in a candlestick."
(William Penn, 1682)

We send loving greetings to Friends around the world from this the 171st Yearly Meeting of Friends in Canada, our 49th as a united Yearly Meeting. Over 170 Friends gathered from across this vast country, August 14–21 at King's Edgehill School, Windsor, Nova Scotia. Once again, through worship, service, study and play, we experienced the joy of building the blessed community under the guidance of that Great Companion, who is the deepest Life of our lives.

Many Friends gathered prior to Yearly Meeting for the silent retreat facilitated by Barbarajene Williams from Pendle Hill. Friends were grateful for this deepening time. Early in the week we gathered for a time of worship sharing on the theme of diversity. We rediscovered that, like snow flakes, we are each unique though made of the same stuff.

This theme was further explored during morning bible study when Janet Ross helped us to explore the rich spiritual gifts of diversity more deeply. Her teaching skill and insight into the Hebrew text illuminated our understanding of scripture. We were invited to see the Word as God's story connecting us to our own stories and to creation. She shared wise words from many sources with us, reminding us "All real being is Meeting" (Martin Buber)

The 2004 Sunderland P. Gardner lecture was given by Keith Helmuth. His title "From Arrowhead to Hand Axe: The Search for Ecological Guidance," traced the growth of his understanding of the connection of the ecological and the religious. The lives of Keith and Ellen Helmuth speak with integrity about living in harmony with creation. Keith's prophetic challenge invites Friends to oppose the creeping fatalism of our time.

God's presence was with us as we discerned together during Meeting for Worship for Business. We minuted our appreciation for the celebration of the 400th anniversary of the arrival of French settlers Acadians) on

these shores. We honor the memory of the Mi'kmaq who welcomed them and Friend Anthony Benezet who befriended them during their exile.

Early in the week, we endorsed the Earth Charter—"a declaration of fundamental principals for building a just, sustainable, and peaceful global society"—launched by people of the world at the Earth Summit in 1992. Meeting the challenge of diversity was affirmed in our approval of continued membership in Kairos (Canadian Ecumenical Justice Initiatives), in our support for the 2005 World Gathering of Young Friends, in our partnerships with African Quakers, and the enriching special interest groups that expressed our faith in action.

The Peace Testimony was expressed in a minute concerning the abuse of Iraqi prisoners and all the victims of war. We reviewed and celebrated the work of the Canadian Friends Service Committee. J.E. McNeil from the Center for Conscience and War in Washington DC spoke to us about her work with American Conscientious Objectors and her concern that their situation be resolved within the U.S.

The sensitive work of developing a chapter for our Discipline on sexual ethics brought a heaviness to our Yearly Meeting. God's transforming love was with us as way opened toward healing and clarity. We are grateful for the Friends who held us in the Light as we laboured.

We were blessed by the presence of a lively group of children and Young Friends, with whom we shared several inter-generational experiences. Again the Food Co-op fed body and soul with abundant fresh, organic produce and opportunity for fellowship.

Canadian Friends are engaged in a process of exploring how our structures reflect our testimonies and meet the spiritual and practical needs of our Yearly Meeting. We formed a Consultation and Renewal working group to further this concern. We appreciate the faithfulness of those Friends who maintain our records and root us to our past as we explore the way forward.

We welcomed Friends from other Meetings and were enriched by the presence of visitors. We especially appreciated the evening with Friends from Portland Maine who presented a session on the protocol for conflict resolution developed by their Meeting.

Old Friends of our last session at King's Edgehill,

including crows, skunks, and 'the chipmunk' were accompanied by noisy but unobtrusive machinery working on school renovations. We record our thanks for the warmth given by school staff. As usual there was an atmosphere of joy and celebration as we renewed our ties and looked forward to the challenges ahead. The themes of both diversity and continued unity in the Spirit frame our vision for the future. We hope that many of us will be able to reunite at the 2005 Yearly Meeting, August 13 to 20, at Camrose, Alberta.

the upcoming World Gathering of Young Friends in England next summer. Excitement about supporting Young Friends from less affluent countries to attend the gathering grew among us. Through our bubbling over brainstorming sessions we realized that this fund raising can be an incredible opportunity for us to strengthen our connections and grow as a community outside of Quaker gatherings. This is relevant now because many of us have felt disconnected from the Young Friends community after leaving gatherings. We experienced a shared enthusiasm made extra special by



Brian Aikman, Christopher Abbott, Caitlin Dick, Bethany von Bezold, Matti Law, Gabrièle Paradis-Holden, Corey Abbott, Rachel Urban-Shiple, unidentified girl, and Maxine Kaufman-Lacusta in background (photo by June-Etta Chenard)

Epistle of Young Friends Yearly Meeting

The energy of Canadian Young Friends Yearly Meeting this year was different. There were no rosy glows, no wink, no rowdy late-night card playing, no mysterious bruises found at the end of the week, and no hickies. The teen-age, YF, hormonal, physical, earthy, loud, sexual, magical energy that many Young Friends have waited until CYM to release was much less prevalent this last week. What did emerge was YAF [Young Adult Friends], bubbly, bright, quiet, intuitive, exciting energy, especially relating to fundraising for the World Gathering of Young Friends and networking Canadian Young Friends.

There was much anticipation and excitement about

our great diversity in our ways of thinking, in how we were interested in living and in where we were choosing to go spiritually.

Epistle of the nine-to-twelve year-olds

Dear Friends,

Greetings from Windsor, Nova Scotia. This week we learned about diversity and how Friends try to be accepting of differences. We visited Grand Pré and learned how not being able to accept differences resulted in the expulsion of the Acadians in 1755. Unfortunately we seem not to have learned from this tragedy and people around the world are still hurting each other.

We were given \$80 and in business meeting decided

to give \$40 to fund a Young Friend to go to the World Gathering of Young Friends and \$40 to the food co-op to buy organic food. We had fun doing balancing, playing hose flutes and taking a train ride. We had lots of reading material and games and enjoyed creating new worlds. We share the following quotes with you:

“I will not even pass judgement on myself” (I Cor 4:3)

“They say ... we must be all in one dress, and one colour. This is a silly poor gospel.” (Margaret Fell)



*Above: Alden Foy, Sidney Foy, Suyin Bérubé-Sam, Ming Bérubé-Sam, with Liam Hinzman and Shanli Bérubé-Sam
(photo by June-Etta Chenard)*

*Below: Paul Barko and an unidentified Friend
(photo by Caitlin Dick)*



Epistle of the five-to-nine year-old group (which was affectingly and vigorously enacted by the members of the group)

We were a small but lively group. We got to know many adults from CYM and did some things with the older group. Throughout the week we played different games such as elephants, skunks, raptors and palm trees and crocs and frogs. We also played soccer. Paul played goal and Ben played forward. We played with Vince and Keith and we won! We sang songs and heard stories about shamans and about Quakers like George Fox, and about people living in different places. We heard about star-bellied snetches, and reptiles and amphibians, and about pale green pants with nobody inside them. We built the giant leaning tower of tinker toys, made giant bubbles, saw giant pumpkins and played with a giant ball. On Tuesday we had a cake for Paul's sixth birthday and Alden's tenth birthday. We had fun and got to know and like each other. We would like to come back to CYM next year.

WE APPRECIATE THE ENDEAVOURS OF OUR YOUNG PEOPLE IN COMMUNICATING TO OTHER FRIENDS THE FULLNESS OF THEIR QUAKER EXPERIENCE HERE. ☩



*gkisedtanamoogk, Gabrièle Paradis-Holden, Julie Paradis
(photo by June-Etta Chenard)*

The CYM Food Co-op 2004

Minute of Canadian Yearly Meeting

The Food Co-op, like the camping arrangements, is an essential part of the Yearly Meeting experience for many Friends. It has both a practical and a spiritual dimension. Many Friends regard their work for the Co-op as a form of ministry. Many see it as a way to further build and experience the beloved community.

We recognise the need for a continuing committee of the Food Co-op to care for the Co-op from one Yearly Meeting to another. This committee will com-

municate with, and report to, Programme Committee and, in co-operation with other interested Friends, maintain information and encourage the visioning of fresh directions for the Co-op. We name the following Friends to this committee: David Stevenson (presently serving on Programme Committee), Steve Abbott, Nathalie Brunet, Sylvia Mangalam, Don Alexander.

We ask these Friends to decide how to rotate membership of this committee to ensure continuity. ☩



(Photo by Bruce Dienes)

Report on the 2004 CYM Food Co-op By John Calder

Experiencing the Food Co-op at Yearly Meeting is always interesting and this year at Windsor, Nova Scotia, seemed to be a wonderful experiment in building the blessed community. Around one hundred Friends participated in the Food Co-op. Preparing and eating food together allows us to work on both the practical and spiritual level at the same time. Practical because it allows more friends and families to take part in our Yearly Meeting and spiritual because it invites us to live simply, serve one another, and support local farm communities.

The local arrangements committee had worked hard to set up an effective site. Their knowledge of the local area and the rich agricultural resources of the Valley were greatly appreciated. We were also blessed in

having Gwenyth Dwyn as coordinator of the Co-op. Her grace, enthusiasm and skill did much to create a wonderful experience. Even the weather was with us this year. One rainy morning reminded us to be grateful; otherwise, it rained only in the night. So many Friends giving loving service to this effort contributed to it feeling like an experiment in building the beloved community.

During the week we established a committee to carry forward issues and concerns relating to the care of the Food Co-op. David Stevenson, who also serves on the Programme Committee, was the first named. All interested Friends will be able to contribute to future planning by checking with him. ☩

John Calder is a member of New Brunswick Monthly Meeting.

Special Interest Group on Palestine

By Maxine Kaufman-Lacusta

The Canadian Yearly Meeting Special Interest Group (SIG) on Nonviolence in Palestine opened with a short video, “Women Resist the Occupation,” showing snippets of recent actions by the nine Israeli women’s organizations that together make up the Coalition of Women for a Just Peace (www.coalitionofwomen4peace.org), often in conjunction with women from Palestinian organizations. After a brief discussion, I introduced the IMEMC (International Middle East Media Centre) project, whose support by Canadian Friends Service Committee (CFSC) had been approved just the previous day. I also spoke briefly about my 2003 fall trip to Israel/Palestine. The SIG ended with the sixteen participants reading out loud to each other from some of the interviews — the moving words of the Palestinian and Israeli activists themselves — I’d collected on that trip.

The Palestinian Centre for Rapprochement between People (PCR) is the community-service organization in the West Bank town of Beit Sahour, near Bethlehem. It developed IMEMC, a Palestinian-initiated media project that will draw on the support of Friends, particularly in terms of encouraging local media to consider the reports on the IMEMC website (www.IMEMC.org). PCR has been in the forefront of the Palestinian nonviolent movement in the struggle for human, civil, and national rights since its founding in 1989. It has also been providing nonviolence training for Palestinian activists, and is now the principal Palestinian partner organization in the International Solidarity Movement (ISM), which has brought thousands of internationals to Palestine to support local nonviolent initiatives. With a high level of credibility locally, PCR’s youth program annually attracts dozens of young people. PCR also circulates eye-witness reports of human-rights abuses and descriptions of nonviolent actions written by ISM activists. PCR recently set up IMEMC as a professional news service whose aim is to make deeper and more reliable coverage of the Israel-Palestine conflict globally available to media. IMEMC also makes a point of reporting on the nonviolent actions that are so often

neglected by mainstream wire-services. This aspect of IMEMC has special appeal for Friends.

PCR, however, is far from being alone in the Palestinian nonviolence community. The interviews from which the SIG participants read aloud were some of those I gathered from over thirty Palestinian nonviolent activists and a similar number of Israelis actively supportive of Palestinian nonviolent resistance to the separation wall and other aspects of Israeli occupation. In fact, most of my six-week 2003 visit to Israel/Palestine was spent gathering interviews for a book that Ghassan Andoni, George N. Rishmawi (both of PCR), and I are working on together. The theme of the book is Peace/justice, human rights activism in Israel/Palestine, particularly non-violent direct action (NVDA) by Palestinians during the current Intifada. It will also focus on Israeli individuals and groups active in the occupied territories or supportive of Palestinian nonviolent action in other direct ways (e.g. refusal to serve in the Israel Defense Forces), and on visions for a shared future.

I think we were all particularly impressed with the wide variety of backgrounds of the Palestinian activists — some of whom were lifetime pacifists, but several of whom had been armed fighters before embracing nonviolence. Ghassan, for instance, speaks of starting out in the seventies as “a committed nationalist who believed strongly in fighting to liberate Palestinians...” and then realizing that “people who hold guns become captured by the guns and instead of leading, the guns start leading,” and deciding to return home to Beit Sahour to promote nonviolent resistance.

By participating in the new CFSC project, “Palestine/ Israel: Telling the untold story of nonviolent action to end the occupation,” Friends have an opportunity to be part of an exciting and important venture in supporting and promoting nonviolence. †

Maxine Kauffman-Lacusta is a member of Vancouver Monthly Meeting. Her trip was supported by donations from Vancouver Monthly Meeting and by a grant from CFSC. Contact Maxine at: «<MaxineKL@idmail.com» for a multi-page compilation of narrative “reports” from the trip, as well as informa-

Living in Community

By Donald Bowyer

(Editor's note: I recently received two newsletters from Donald, recounting some of his recent adventures. They were so rich I couldn't choose which part to publish. Since I had just returned from a visit to Pendle Hill, I decided to include his reflections on community life, as it so eloquently echoes much of my own experiences of living at Pendle Hill.)

I love the closeness that comes with intentional community in an enclosed rural setting. Conversations at the clothes lines, in the kitchen and hallways always felt deeper in a way that doesn't seem to happen when you are always 'catching up'. I think that is part of having an integrated worship, work, play and downtime life. You see people at their worst and at their best, growing in relationship day by day, from the early morning crustiness to the quiet reflectiveness of late evening. All of these relationships are quite possible in the outside world, but seem to take much more scheduling and planning.

I don't want to paint a utopian picture. There were many difficult struggles with interpersonal relationships and varying theological interpretations. Being quite

Living in Community is the worst way of living except that we could not think of any better way.

closed off from the world, you make do with the people who are around you, and there is the potential that you will not have close friendships. A constant stream of visitors brings new life into the community, and new neediness. It is a challenge to balance between being open to new people, and finding space and time to reflect and rejuvenate. Jubilee, as a community, is extremely busy, and it is quite easy to run out of energy. Some of my growing edges are to be much more up front about my problems and concerns. In the outside world, where we have much more private space, we can avoid people and not deal with issues that may arise. The intensity of Jubilee's everyday life lay bare our brokenness and imperfections as humans; straining the lengths we can trust each other; challenging our capacity to be vulnerable and open to new ways of thinking, acting and relating, and, not the least, our capacity to forgive each other

Simple Pleasures

It seems like some of the most satisfying and rewarding aspects often seem the most simple, yet the hardest to articulate.

I loved my work on Wednesdays. I would be up at dawn to split wood. Before breakfast, I got the first load of linens in the washers. By nine am, I began preparing lunch. I found some good cookbooks to experiment, and try out some quick bread and biscuit recipes. Midway through lunch prep, I walked up to the laundry and hung out the linens to dry. In the sun and wind it didn't take more than an hour, and so I could have everything folded and put away before lunch if I was quick and efficient. I learned how to fold a fitted sheet, which is not so easy if you have never been shown how. Thirty minutes before lunch, the weekly groceries began to arrive, so my lunches had first dibs on the treats. The day seemed to flow together so well, especially compared to the other days, which were scheduled into little fragments. It was always very relaxed but fast moving.

every day. One of OneWorld's slogans is, "While we can't think ourselves into new ways of living, we can live ourselves into new ways of thinking" (Richard Rohr). I think it is a good expression of what both Jubilee and OneWorld are attempting to do and live out. In this fast-paced world we live in, how often do we live on the surface, taking shallow draughts of what is offered. ☩

Donald Bowyer is a Young Adult Friend of Kitchener Area Monthly Meeting.

Strange Bedfellows

By Robert Lightheart Smith-Jones

One night, my young Friend/room-mate at King's Edgehill College, Alan Tatro, had left his cellphone in his bed, and was out with his friends.

It played the first Star Trek theme loudly, then beeped persistently three separate times. As an old Luddite, I am not quite twenty-first century, so I groped around in the dark and stared at the bewildering array of buttons, unable to stop it.

I went down to the TV room, where Julie Paradis was watching

the Olympics' coverage. I thrust the phone in her hand and said, "This is Alan's. I can't stand it anymore" (or words to that effect). I stalked back up to the room, to go back to bed.

I went into what I was certain was my room, folded my glasses, placed them by the bed, dropped my shorts, and was about to get into bed. I was shocked to find it was occupied by Tom Findley. He grunted, "Oh" and I made a quick run out into the hall. Seeing Gordon McClure, I asked him to read the numbers above the door.

My room was 322; Tom's was 320!

I went to bed, and lay there worrying about how I would explain things to Tom in the morning. Then, I looked all over my room — no glasses! Alan returned to apologise.

In the morning, I got my glasses back from an amused Tom. I have had lots of joking questions from Friends. I fear I had my fifteen minutes of being famous — indeed, my fifteen Warhol minutes are up. †

Robert Smith-Jones is a member of Victoria Monthly Meeting.

Some CYM Gleanings

A Friend during a moment of discernment: *I'm not a weighty Quaker and I don't know Quakerese, so I'm using plain language.*

When one Friend extracted a spoon from the wash water at the food co-op, another Friend reminded us of a Ralph Waldo Emerson quote: *The louder he talked of his honour, the faster we counted our spoons.*

The nine-to-thirteen-year-old group of Young Friends received an anonymous donation of \$80 and discussed how to disperse it. They decided to donate \$40 towards the cost of Young Friends attending the World Gathering of Young Friends, even though children in their age group were too young to qualify to go. It was reported that an ice cream option had been rejected.

The Bible study leader: *... a million metaphorical animals can fit on a metaphorical ark ...*

A Friend, arriving at the dining-room ticket check-in: *I forgot my name tag. May I affirm?*

... Richard Nixon once said that what had bothered him the most had been that Quaker walking back and forth, back and forth, in front of his window.

From the back row during opening worship: *I hear whispers from the clerk's table; and from a nearby Friend: I hear whispers from the back row.*

A Friend, sharing how she overcame her fear of spiders and now felt love for them, hesitated, and then added: *Well, I have a size limit.* †

A Letter from Suzette Wollinger

Dear Quaker Friends,

I promised myself in 1991, when I was first diagnosed with breast cancer at age 34, that I would never ask God to make it go away. Rather, I made a promise to Him, that as long as my mind and body allowed me, I would continue to help and pray for others who were dealing with their own difficulties in life. I chose to do this, because I soon realised that His way of relieving my pain, was to bless me with many angels who send prayers and positive wishes every single day of my life. Each and every one of you has become part of this chain of angels. And now, I take this time to thank all of my Quaker angels who pray for me and hold me in the light. I cannot express how soothing it is to be reminded of these gestures. Although I am not a Quaker myself, the one thing I can say is that you have shown me the true meaning of being a "FRIEND".

Love and many, many thanks,
Suzette

QUAKER WRITERS, EDITORS, AND PUBLISHERS

are invited to join QUIP (Quakers Uniting in Publications), an international "self help" organization of theologically diverse Friends concerned with the ministry of the written word. For more information, please contact: Graham Garner «grahamG@fgcquaker.org» or visit the QUIP website at: www.quaker.org.

✠✠ *Canadian Yearly Meeting National Listeners* ✠✠

Canadian Yearly Meeting National Listeners, guided by Continuing Meeting of Ministry and Counsel, are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, or any other topic a Friend may need to discuss.

If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may approach a National Listener. Listeners seek to be present from a place of spirit-centred openness – to hold the caller and the situation in the Light, and to listen with tenderness. Though we are not therapists, we do know the healing that comes from simply being heard. We offer you a safe and confidential space in which to speak. One call might be all you need. If not, we have the task of discerning with you what a next step could be: whether a committee of care, of clearness, or of oversight might be appropriate; or how to find other possible resources.

All four National Listeners have experience in listening to issues around sexual abuse, as well as other concerns. Here is who we are and how to contact us:

- **Alan Patola-Moosmann: Telephone: (604) 736-8596 Email: alanpm@telus.net**
- **Dorothy Janes: Telephone: (905) 685-1022; Email: dorothyj@idirect.com**
- **Rose Marie Cipryk: Telephone: (905) 684-9924; Email: rmcipryk@cogeco.ca**
- **Jay Cowsill: Telephone: (905) 685-1022; Email: jmc590@mail.usask.ca**

Whenever possible, please contact us first to arrange a mutually convenient time to speak later.

Quaker Book Service



Mail orders, enclosing payment, may be sent to:
 Quaker Book Service, Box 4652 Station E,
 Ottawa, Ontario K1S 5H8.

Phone orders can not be accepted.

For orders from Canada:

Please add the following mailing costs.
 Value of an order up to \$12.50 - postage \$2.00
 Orders between \$12.55 and \$20.00 - postage \$3.00
 Orders between \$20.05 and \$50.00 - postage \$5.00
 Order over \$20.05 and \$50.00 - postage \$5.00

For orders from the United States:

With payment in U.S. currency, pay only the catalogue prices. No extra payment is necessary for the postal charges since the exchange rate difference between Canadian and U.S. currency is sufficient to cover postage costs to the United States.

For orders from outside North America:

We require an extra 20% to be added to the total cost of the order, to cover the extra mailing charges.

The following titles have been added to our stock. For a complete listing of QBS books, see our 2003-2004 Book List, which was included in the August 2003 edition of *The Canadian Friend*.

THIS IS WHO I AM: LISTENING WITH OLDER FRIENDS: Volume 9 of the Eldership and Oversight Handbooks (Quaker Books, Friends House, Euston Road, London, December 2003). This book is useful for those responsible for pastoral care in Quaker meetings and elsewhere, in trying to understand the lessons of old age and its challenges. (58 pages, \$10.00)

A LIVING QUAKER WITNESS TO THE EARTH, Compiled by Quaker Peace and Social Witness 'The Earth: Our Creative Responsibility' Group (Quaker Books, Friends House, Euston Road, London, 2003). This book is an anthology of short writings by living Friends on their spiritual beliefs concerning the rest of creation, their practical actions inspired by these beliefs, and how these fit into, or are supported by, their Quakerism. (64 pages, \$12.50)

FUNERALS AND MEMORIAL MEETINGS: Volume 2 of the Eldership and Oversight Handbooks (Second Edition, Quaker Books, Friends House, Euston Road, London, December 2003). This book complements Quaker Faith and Practice, and clearly sets out the tasks of funeral coordinators and people responsible

for eldership and oversight. It would also be useful for those thinking ahead to their own funerals. (64 pages, \$10.00)

CONVINCED QUAKERISM by Ben Pink Dandelion (Southeastern Yearly Meeting of the Religious Society of Friends, 2003) In delivering the Annual Walton Lecture 2003, the author discussed how Quakers might view the term, "convincement," today, and how understanding its original sense might enable us to regain a language with which to better describe some of our experiences. He traced the profile of our Quakerism, the nature of early Quaker convincement, and his own experiences, and ended with some reflection on the use of language in relation to experience. (24 pages, \$6.40)

MEMBERS ONE OF ANOTHER by Thomas Gates (Pendle Hill Pamphlet 371, 2004) The author explores the gradual process of moving from being an attender, with an individual identity, to becoming a member of a Quaker meeting, and identifying oneself as part of that community. He discusses the complex balance between the rights and needs of individuals and the demands of community life, and explores the meeting as a place first of acceptance; then, of shared values; next, as a place of transformation; and finally as a place of obedience. (40 pages, \$6.40) ☩

Edith Janet Adamson

8 November 1913 – 16 August 2004

Edith Janet Adamson (nee Kirk) was born in Toronto, the daughter of Robert and Emily Kirk. Edith's father died when Edith was in her teens and although she excelled in high school (getting high marks, summer jobs in a library, and winning book prizes), her dream of university wasn't realised until she was in her forties. Edith married Gordon Adamson, with whom she had three sons; with her marriage came a step-daughter, Joan, whom she took under her wing.

Through the 1950s, while raising her four children and as her marriage was breaking up, Edith obtained a B.A. from Carleton University, and later a Master's Degree in Library Science from McGill University. During the 1960s and early 1970s, Edith worked in several departments of the federal government. In the mid-1960s, Edith became a member of Ottawa Monthly Meeting.

Approaching retirement in the mid-1970s, and with her children leaving the nest, she looked for a warm place to retire to, with no snow. After considering the south-western U.S. and the Caribbean, she decided to settle in Victoria, BC. She transferred her membership to Victoria Monthly Meeting in 1977.

With her working career successfully behind her and her children on their own, Edith became passionately active in social causes, mostly related to "peace-not-war" and environmental protection.

She was a librarian with the federal government in Ottawa, then enjoyed her retirement in Victoria since 1977. She was a voracious reader and was active in various causes all her life.

In 1977, with the willing support of Victoria Monthly Meeting, Edith founded the Peace Tax Fund Committee. She felt it was the right of an individual to withhold and redirect the portion of tax going to military purposes, and to place it in a fund for peace. Edith travelled across Canada several times to bring her concern to various Quaker Meetings, as well as to representatives of the government of Canada.

Edith's strength and persistence with the Peace Tax campaign found Friends who were willing to give up their freedom to show support for this cause. They wanted to state that their consciousness and religious rights should be part of the Charter of Rights and Freedoms, and that supporting military expenditures was not a way to bring peace to the world. Out of that work, Conscience Canada was born to carry on with the issue. Edith was also involved with First Nations issues, the Vancouver Island Human Rights Council, the United Nations Association, and the World federalists. She also worked with the Peace, Earth and Social Action Committee of Victoria Monthly Meeting.

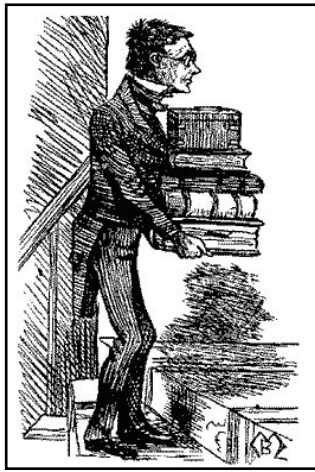
After 11 September, 2001, Edith helped to organise the weekly Silent Peace Vigil near the BC Legislative Building.

Edith passed away peacefully at Beckley Farm Lodge in Victoria on August 16, 2004. She is survived by two sons, Bruce (Linda) of Thunder Bay, Ontario and Tom (Monica) of Port- au-Prince, Haiti; a step-daughter, Joan of Fillmore, California, eight grandchildren and 14 great-grandchildren. Her son, David, and two brothers predeceased her. ☩

From Draft Chapter – The Meeting Community – for the New CYM Faith and Practice

50. Quaker theology is based on the belief (accepted, I think, by most Quakers) that there is something in all human beings that yearns for a divine relationship. As Quakers say: there is something, even if only a spark, of God in every person. It may be latent but can become active. That belief is what we call the faith of Quakers. When Quakers meet for worship, they do so in silence, and seek communion with that of God.

– Sjepko Lok, 1998



QUAKER PLANT HUNTERS

David Sox,
York, England: Sessions Book Trust, 2004

Reviewed by Keith R. Maddock

During the eighteenth century, an era known as the “Age of Enlightenment,” many educated people began to take renewed interest in the natural world. The mutations of nature were not seen as imperfect manifestations of a higher realm, as in past centuries, but as openings into the wonder and beauty of the divine plan itself. Many who lived close to the earth or who found the time to travel to remote parts of the globe, found time to examine both native and exotic plants and animals, recording their observations in meticulous detail.

The early Friends, encouraged to “live experimentally,” were often among those who united imagination with scientific observation in seeking a way to live boldly and compassionately with their fellow creatures. In this small book, David Sox introduces us to three such individuals: John Bartram (1677-1777); his son William Bartram (1739-1823); and Sydney

Book Reviews...Book Reviews

Parkinson (1745-1771), who sailed with Captain James Cook’s first expedition around the world.

The Bartrams began as humble immigrants to the North American colonies, where they faced the hardships of putting down roots in alien soil. They might well have adopted the aggressive frontier instincts of their fellow-colonists had it not been for the devout Quaker faith that encouraged them to reach out to the native inhabitants of the new world and to share their delight in the wonderful variety of unspoiled wilderness.

Sydney Parkinson’s life was all too short for him to have made a significant contribution to the scientific establishment, and yet his presence as a draughtsman on board Cook’s ship, Endeavour, may have enhanced the exploratory spirit of such expeditions before conquest and colonization became the dominant motivations for world travel. His drawings, like those of William Bartram, opened the eyes of Europeans to varieties of life forms previously unimagined - as well as to civilizations that made up in harmony with the natural world what they may have lacked in terms of progress measured by European standards.

This book is all too brief and packed with historical research to do justice to the humanity and the religious sensibilities of these “Quaker plant hunters”. Yet it may encourage the gardeners and naturalists of our own time to reflect deeply on how much has been lost through exploitation of the world’s resources. In

his conclusion, Sox appropriately quotes John Woolman: “The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be an injury to the succeeding age”.

GROWING FRUITFUL FRIENDSHIP: A GARDEN WALK

Ute Caspers. *The James Backhouse Lecture, 2004. Australia Yearly Meeting, 2004.*

Reviewed by Keith R. Maddock

This past summer I spent a good deal of time working about the garden of our meeting house in Toronto. It had been a long time since I tackled so much outdoor work and my knowledge of plants was mostly gleaned from books. Learning names and some of the special needs of individual plants was essential, and I couldn’t resist comparing the task to my interaction with Friends and visitors inside the house as well.

So when this book was offered to me to review, I sensed an opening into a deeper understanding of friendship and Truth. Ute Caspers grew up in post-war Germany and has been active among Friends in that country for many years. She confesses that she was attracted to the Society by the promise implied in the word “Friends”. Having lost her parents at an early age and living in foster homes, she learned to “grow” or nurture friendships as

Book Reviews...Book Reviews

a means of adapting to new and unfamiliar situations. Furthermore, the God worshipped by the foster families she lived with often seemed so remote and inaccessible that she welcomed a new perspective on the divine as a close and caring presence. She sees this hope as an ongoing challenge for Friends, “as we look and see every once in a while what we mean by friendship, how we can cultivate it, and what empowers us to maintain it.”

The very language of friendship suggests a garden metaphor, and it comes as no surprise that the garden occurs often in the Bible as a metaphor for life itself, the way we relate to other people and to the Creator. Caspers believes that the Christian concept (especially in the *Gospel of John*) is more accessible than some of the more idealistic varieties. In this view it transcends service, and is both open and honest in the sharing of truth. The first Christians, whose example the early Friends sought to emulate, were equals, sharing possessions as they shared the changes in each other’s lives. It was inevitable that Friends would break off from those churches that distorted this basic model of trust and nurture. They cultivated testimonies, “rooted in a changed understanding of human relations that point generally toward friendship”. In the early days of persecution, in particular, friendship demanded a complete mutual trust in God. And, indeed, they were prepared to die for each other because “they experienced the same source of friendship”.

The author leads us in a garden tour, a guided meditation on a few examples chosen arbitrarily from the colourful mix of plants available. Like the infinite variety of forms that friendship can take in our lives, each plant can take on many different shapes according to our perspective and the quality of care we take in cultivating it.

The rose is a good example to refer to in a brief review of the book, because for Caspers it symbolises caring or concern. Like the rose in Sainte-Exupéry’s book, *The Little Prince*, the hero loves his flower but is constantly tormented by her demands for attention and unreasonable fear of predators. Only when he decides to explore other worlds does the rose decide that she can live without the protective glass shelter that she has been living under.

Caspers recalls an unexpected friendship she developed with a young woman who discovered that she was dying of cancer. “Sad as it was,” she observes, “experiencing life at the brink of death gave it extra depth. She concludes, “Like good care for roses, these friendships can be quite demanding. But my experience is that they are worthwhile, even though – and perhaps because – they cost a lot”. The hard truth is that, “friendship does need nurturing.”

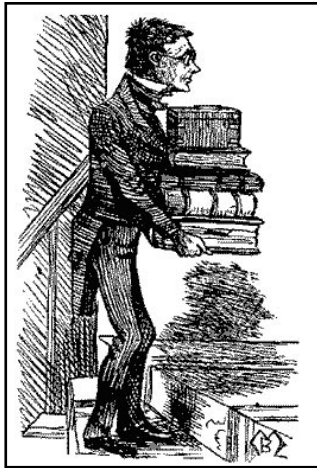
As we acquire friendships, we become both friends and gardeners. But we are also plants in the gardens of others, though we are not always aware just what variety we are in their eyes. A snowdrop to



one person may be a fruit tree to someone else. The appropriately unanswered query she leaves us with at this point is, “What can we do not to become a weed in anyone’s garden?”

The garden shed provides an interesting and unexpected metaphor toward the end of the lecture. The base of all friendships is to develop trust in the three dimensions of friendship – trust in ourselves, trust in relationship with others, and trust in the power beyond us. The shed represents the shelter of community where trust can be nurtured. But this too needs to be carefully maintained, being exposed to inclement weather and changing seasons in world affairs that subject communities to excessive and often destructive conflicts.

Coming in from tidying up the garden placed in my care, it is refreshing to reread portions of Ute Casper’s lecture. I am often drawn to the queries suggested by Quaker authors in particular, finding them to be illuminating signs of the author’s depth before reading the remainder of the book. Casper’s queries, some examples of which conclude my review, invite



Book Reviews...Book Reviews

Friends to contemplate the “friendly” qualities of our basic testimonies:

Truth: Am I truthful in my friendships, facing up to my own doubts and weaknesses as well as to those of my friends?

Equality: Do I pay attention to an equal sharing of responsibilities in my friendships? Am I prepared to notice and let go of the subtle and undeserved power that I happen to have simply by virtue of age, experience, means, education, race, and gender?

Simplicity: Is my heart so free of the desire to possess that I can let go when my friends wish to go and still be there when they wish to return?

Peace: Do I trust that friendship is strong enough to embrace conflict? Finally, she leaves us with the grandest query of all: “Do I know God’s presence so deeply that I can see in every encounter the potential for friendship?”

An excellent **Quaker Faith & Practice** site, with a searchable database of many F&Ps is found at: [«http://worship.quaker.org/qfp/»](http://worship.quaker.org/qfp/).

This We Can Say: Australian Quaker Life, Faith and Thought
Australian Yearly Meeting of the Religious Society of Friends (Quakers)
 Inc. New Millennium Print, 2003
 Reviewed by June Etta Chenard

This We Can Say is a collection of writings in the time-honoured tradition of Quaker faith and practice books. This beautiful hard-cover book introduces the Religious Society of Friends (Quakers) as they have developed in Australia. Like Canadians, Australian Friends have previously relied upon faith and practice books published by Britain Yearly Meeting. They, too, made it a ten-year project. Much of their focus is contemporary, and includes inspirational writings and personal stories about challenge and opportunity, which reflect on the geography and social history of their land. It also contains traces of the history of Quakerism in Australia with much older writings, and a special chapter gives a fuller account of this history. For the most part, this collection of writings is by members and attenders of Australian Quaker meetings. We are told that the inspirational work of visual artists and musicians has made an important contribution to the form of this book, and that, “These items recognise the importance of creativity in communicating the Spirit’s presence.”

The contents are divided into seven chapters: Inspiration: our faith, The Religious Society of Friends: our practice, Living our

faith, Finding our way through life, Facing the challenges of time and place, Advices and queries, and Historical perspective.

Like Canadian Friends, Australian Friends hold the concerns of Aboriginal people as an important consideration and, among the many reasons to have a copy of this book is that it is a model of a small book of discipline with a strong presence (more than thirty entries) by and concerning indigenous people.

QUAKER FAITH & PRACTICE IN AOTEAROA NEW ZEALAND
The Religious Society of Friends (Quakers) Te Hāhi Tūhauwiri,
 2003
 Reviewed by June Etta Chenard

Quaker Faith & Practice in Aotearoa New Zealand is offered as a source of inspiration, information and understanding of Quaker thought and experiences in Aotearoa New Zealand. This collection consists of both contemporary writing and extracts from their various archives and collections dating from the arrival of the first Quaker settlers, in about 1835, until 2003. The important role of indigenous people is acknowledged and we are told, “Through the process of reading and reflection we have struggled for our authentic voice growing out of the colonial experience, influenced by the indigenous culture and the natural world. This book

is one sign that we now have our own Quaker stories. We acknowledge the rich historical framework of our European Quaker heritage on which we are now weaving our own spiritual cloth, as richly coloured as the pohutukawa in bloom, as bright and clear as the light on the moana Pacific. Invisible among these threads are those Friends who did not leave behind a written legacy but whose lives also sustained the developing identity of Quakers in Aotearoa New Zealand.”

The eight chapters of this book are: Beginnings; People, Place; This I Know Experientially; Promptings; Openness; Lives; Walking in the Light; and Our Religious Society of Friends. This is yet another book of discipline that can serve as an important resource for Canadian Friends since we are currently in the process of developing our own.

REFLECTIONS

Mary Blair

Carta Editions, Melbourne, 2003

Reviewed by Jo Vallentine

Reflections, by Mary Blair, is the first book presented to the world by this articulate and inspiring ninety-year-old Quaker. Of English origin, Mary Blair has lived with her family for over fifty years in Australia, where she has absorbed much wisdom by being in the bush.

The essays, sometimes whimsical, always illuminating, are a constant reminder that to fully appreciate the Australian bush one must walk through it, be immersed in it, and cogitate upon it: the quick drive-by searching for wild flowers won't do.

Extraordinary beauty is often found in apparently ordinary offerings — “a half dead kangaroo paw flower, with the beams of the setting sun shining through it” and “two egrets dancing, weaving arabesques as ballet dancers do ... creating a hauntingly beautiful pattern of movement that lifted me out of myself.”

From the first-impression drabness of the bush, Mary encourages readers to find the

contrasts, the patches of brilliance, the intricacies of detail, which can often only be discovered by being highlighted against the darkness. So it is with life.

Mary's profound respect for the natural world, and humans as part of it, is evident and challenging in a gentle, non-judgemental way.

This volume of meditations will surely bring joy and hope to readers, and give rise to questions about our place in the natural order. Such questions can only be good! †

Columbus Day Queries By Janeal Turnbull Ravndal

Are you ready to go into a new world?

Are you holding in your hands more than trinkets less than swords, and not set on getting either gold or glory? Are you able to look at a strange land quietly, seeing most of all how little you see, to listen with the ears of unknowing?

Would you do it without making slaves of anyone, without taking charge or making up the rules or carrying on your back the definition of progress? Are you willing to expose yourself to veils of stinging sand,

desert sun, and to stretch your whole body into a prayer five times a day? Can you stay whole when the bombs are falling, falling even among your own good intentions, yet never forget your also brokenness? Are you able to bow down and

put your ear to the earth, learn her foreign melody well enough to blow some of it into the tough new balloon of each day - or even ready for God's sake, to just hush up? Can you forget trying to please Ferdinand and Isabella?

Are you ready to go into a new world?

Janeal Turnbull Ravndal is a member of Stillwater Monthly Meeting of Ohio Yearly Meeting (Conservative).

Letters to the Editor

Thank you for your images of the Blessed Darkness in the recent issue of *The Canadian Friend*, and for questioning our culture's equating light with good, and dark with evil.

As an artist who has worked with the Blessed darkness, I know what gifts are to be found there. For me, the gifts were songs, which I recorded for my CD, "Dancing with the Crone".

May I add another quotation to your list? This one is from Carl Jung: "One does not become enlightened by imagining figures of light, but by making the darkness conscious."

Yours in the Blessed Darkness,

— Pauline LeBel (Edmonton Monthly Meeting)

I loved your "Images of the Blessed Darkness" in the July-August issue of *The Canadian Friend* — and have added the new ones to my own collection — from which I send you, in return, one of my favourites, from May Sarton's *Invocation to Kali*:

*Help us to be the always hopeful
Gardeners of the spirit
Who know that without darkness
Nothing comes to birth,
As without light,
Nothing flowers.*

With Friendly blessings,

Shirley Bonney (North Island Worship Group)

What a winner! The announced topic filled me with misgivings. I've heard so much self serving ministry on the theme "I'm so glad I'm a Quaker" that I did not expect the variety and richness that this issue offered. One of the hazards of topic centred issues is that they may be filled with a lot of stuff that is so similar that its tedious reading. Surfeit of sameness. You sure avoided that pitfall. Thanks

I especially liked Maddock, Hill, Thomas, Foy and Chenard. You've been giving especially good pieces from the editor's chair. Keep it up. Peace, — Bill Eastman (Saanich Peninsula Monthly Meeting)

Earlier this year, the Earth Institute considered the future of Planet Earth. Over 40 years ago, some scientists made a calculation of world population trends (*Science*, 1960: 132, 1291). Their calculations showed that, in 2006, the Global population will reach the limit that the Earth can sustain.

That Doomsday date may be incorrect by a year or two, but is inevitable with current trends, and we should recognise it is only a generation away.

We are now seeing a solution to that problem by the institution of infertile marriages, taking reproduction out of marital unions. Applied universally by the elimination of fertile heterosexual unions, this may postpone Doomsday.

There is, however, a more Quakerly solution. The real danger of Doomsday is in over-consumption of Earth's resources.

We have two billion Chinese wishing to abandon their bicycles for two-car families, and all the other consumer goods of a Western lifestyle. Another billion in India have similar ambitions. The Earth cannot sustain consumption of this scale.

Rather than proselytising for irregular types of marriages, we should be preaching for Quaker simplicity, and setting an example of the elimination of over-consumption.

This is the twenty-first century message Quakers should be presenting to the world. Friends might also take note of a paper on human global consumption (*Nature*, 24 June 2004: 429, 870-873).

— John Nash (Vancouver Monthly Meeting)

I really appreciated the issue on Diversity (especially Clive Doucet's reference to public transit, libraries and parks, i.e.. — smart city planning!) — as I do all the issues!

This song "came" to me after being so inspired by the concert of the Prairie Pride Chorus — doing "Watershed Stories" composed for them by Regina

musician, David McIntyre — to a packed house, St. Paul's Anglican Cathedral — very moving.

Rainbow

(Tune: Somewhere over the Rainbow)

*In our land there's a Rainbow
People all
Colours lighter and darker
Gay, straight, short and tall
Muslim, Jew and Christian
Buddhist, Hindu, Baha'i
First Peoples and Newcomers
rainbows in our sky.*

*It matters not how families form
For love is love and that's the norm:
Faith's leading
It matters not what words we say:
Creator, Allah, God: Life's
Spirit heeding*

*In our land there's a Rainbow
No room for strife
Each one respected and valued
Each a Gift of Life.*

— Catherine Verrall (Prairie Monthly Meeting, and Raging Grannies) ☩



*Bruce Dienes and Gwenyth Brigit Dwyn
(by June Etta Chenard)*

More Friendly Faces from CYM 2004



*Tuulia Law
(by Don Alexander)*



*Dale Gruchy
(by June Etta Chenard)*



*Left: Jay Cowsill
(by June Etta Chenard)
Above: John Calder
(by Don Alexander)*



*Rt: June Etta Chenard & Jasmine Land
(by Bruce Dienes)*



Around the Family

HAMILTON MONTHLY MEETING

(From the Hamilton Monthly Meeting Newsletter; having been submitted by Mona Callin)

For the past several years, I have been responsible for reporting and connecting Hamilton Monthly Meeting (HMM) names, addresses and e-mail for the CYM directory. This updating also includes indicating which persons in HMM are members and which are attenders.

I have consulted the past statistician and the incoming statistician, and we have agreed that guidelines for who qualifies as an attender are needed for the HMM annual statistics, as well as for the CYM Directory. We have approved the following provisional statement:

“That any newcomers who have been active in HMM for the past year should be considered attenders. Until that time, they are thought of as visitors.”

HALIFAX MONTHLY MEETING

Margot Overington has suggested that the Meeting consider the preparation of a book on Halifax Friends' experiences in resisting war (Why I came to Canada: a story of war resistance). We thank Margot for her offer to edit such a book, and encourage her to move forward with this as way opens.

Ten of the f/Friends who participated in the Meeting for Learning on discrimination against gays and lesbians, which was held May 30, have produced a “Resource Guide on the Nature of Discrimination against Gays and Lesbians.” This guide examines the evolution of Quakers, thoughts on gay and lesbian issues, civil rights, a glossary, personal accounts and a list of resources. Copies of the resource guide were circulated to Meetings across Canada via delegates at CYM sessions, and it was well received. Halifax Monthly Meeting receives this document with thanks. We approve including it on our web page, and covering costs incurred in photocopying the resource guide.

OTTAWA MONTHLY MEETING

Reykia Fick will be spending the next eight months in

Ecuador on a year abroad programme, offered through Trent University. The programme includes both a study component and a work placement. We wish her well.

TORONTO MONTHLY MEETING

A new series of discussions and worship sharing sessions has been put together by the clerks of Toronto Monthly Meeting to examine the Meeting for Worship with Attention to Business. The series is running from September to December 2004. Wednesday discussions are held in the evening after Midweek Meeting for Worship and a potluck dinner. Sunday worship sharing sessions are taking place in the afternoon, after Meeting for Worship and a potluck lunch. The agenda includes:

The Business of Friends, with Ursula Franklin (15 September); The Historical Context of Friends' Business Meetings, with Kathleen Hertzberg (26 September); The Contemporary Context of Meeting for Worship for Business (17 October); Reaching Unity, with Betty Polster (24 October); Preparation and Ordering of Business Meetings, with Anne Mitchell and Rosemary Meier (10 November); Faith and Practice: The Business of TMM in 2005, with the clerks of TMM Committees (28 November); Attending to the Business of Quakers: a review and evaluation, also facilitated by TMM clerks (5 December).

VICTORIA MONTHLY MEETING

Victoria Monthly Meeting has endorsed a partnership with CFSC, to sponsor Project Muinda in the Congo.

Members of Victoria Meeting continue fruitful participation in the ecumenical/interfaith coalitions “Faith in Action” and the local KAIROS groups; it is a mutual inspiration to work together.

Victoria/Vancouver Island Monthly Meeting is evolving a “preparative meeting structure” around the three largest worshipping groups on the Island (Victoria, Duncan, Nanaimo). Location of the Monthly Meeting is moving between these communities.

Victoria Meeting's PESAC committee hosted a visit with

Around the Family

Geoff Tansley, who was travelling under the oversight of Quaker International Affairs Committee, sharing perspectives on “Patents, Trade and Intellectual Property”. This public meeting had some 25 in attendance, learning about the in’s and out’s of Patents and trade-related aspects of intellectual property rights (TRIPS) issues.

CFSC Aboriginal Affairs Committee Education and Resource Kit

The Quaker Aboriginal Affairs Committee of CFSC has produced an Education and Peace Resource Kit, Aboriginal Rights, Peace and Justice. To order your personal copy of this beautiful information package, please contact CFSC’s office at 416.920.5213 or at «qaac@quaker.ca».

Marriages

LIZ STANNARD AND MIKE STRONG
Victoria Monthly Meeting

Liz Stannard and Mike Strong, the resident friends in Victoria, were married 19 June 2004.

LINDSAY BEAL AND PAUL VAN GOOZEN
Victoria Monthly Meeting

Lindsay Beal and Paul Van Goozen were married under the care of Victoria Monthly Meeting on 5 July 2004.

EVALYN PARRY AND SUZANNE ROBERTSON
Toronto Monthly Meeting

Evalyn Parry and Suzanne Robertson were married under the care of Toronto Monthly Meeting at Friends House on 4 September 2004.

Deaths

ELIZABETH BÉGUIN

SAANICH PENINSULA MONTHLY MEETING

Elisabeth died 29 May 2004. A Memorial Meeting for worship was held 26 June 2004 at Victoria Meeting House.

EDNA CATES

EAST VASSALBORO, MAINE

Edna died in early August. She and Ben Cates had been part of New England Atlantic Friends Gathering for over 20 years, and co-founded the gatherings that started at China Lake, Maine, in the 1970s.

Personal Loan Request (via the CYM Treasurer)

A Canadian Friend is looking for a \$6,000 three year loan. Contact Dan Poisson, CYM Treasurer, who will act as intermediary. Dan Poisson, 134 Sheldon Avenue, Newmarket, ON L3Y 2V7 «danpoisson@yahoo.ca»

“REPORTERS” WANTED

The Canadian Friend is seeking “reporters” to send in summaries of current news from Friends’ communities across Canada (except from Victoria Monthly Meeting, where Arnold Ranneris is doing an excellent job already). Submissions are due five times a year. If interested, please contact the editor for details.

«cf-editor@quaker.ca» and (905) 685-1022.

Teach English in China

YingwenTeach, a Friendly U.S. organisation, seeks adventuresome souls to teach conversational English for long- or short-term (2, 3, or 4 weeks). Chinese schools provide salary, free housing, and more. Contact Shane at «info@yingwenteach.com».

For this issue

Layout
Editorial Support
Graphics

June Etta Chenard
Barbara Smith, Erika Koenig-Sheridan, Steve Fick
Donald Alexander, June Etta Chenard, Caitlin Dick, Bruce Dienes, Bert Horwood, Harvey Pinder

Please help! Your articles, poetry, drawings and photos are needed!

Submissions are needed, and do not need to be on the issue's theme. Please send them to the editor (address on inside front cover).

Themes, deadlines and queries for upcoming issues

- **Due date — 15 December 2004 (for March 2005 issue)**

Theme: Homelessness

[Homelessness] is a challenge that the Society, and indeed other churches, must face. If we fail to address the roots of an issue in which most of us are unwittingly part of the problem, we will need to look very carefully at the claims that we make about our contribution in the world. (*Quaker Faith & Practice* 23.23)

- **Due date — 1 March 2005 (Please note the earlier deadline for this special May issue)**

Theme: Celebrating 100 years of "The Canadian Friend"

In June, 1905, the first copy, a "sample copy" of *The Canadian Friend* was published. Join us in this celebratory anniversary issue by sending old photos, drawings or other documents, or with an article about some aspect of our one hundred years of this publication in our lives.

Acknowledgements

We gratefully acknowledge the financial support of the Government of Canada, toward our mailing costs, through the Publications Assistance Program (PAP); Registration No. 09887.

The Canadian Friend can be viewed online at: «<http://www.quaker.ca/cfriend/cfriend.html>».

The Canadian Friend
Mailing Information to:
CYM Office
91A Fourth Avenue
Ottawa ON K1S 2L1

Canadian Publications Mail
Product Sales Agreement
No. 40012338

POSTMASTER:
For Change of Address,
Send form 33-086-186 (84-08) to:
CYM Office, 91A Fourth Avenue
Ottawa ON K1S 2L1