

# The Canadian Friend

Volume 107, Number 4

Fall 2011



Standing Still in the Light  
“Quaker Spice” at Canadian Yearly Meeting  
Celebrating Completion of Canadian Faith and Practice  
Unpacking the Meaning of Words



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Wonder and joy unfold as we gather  
to worship and learn in the presence of the Spirit.

### Quiet Room

Here, in this room, is the beginning.  
Here, in each heart, lies the seed.  
The growing Light, burning within the silence,  
Illuminates our varying need.

Invisible, the movement of the Spirit,  
Noiseless, the articulation of the Word.  
Timeless, the gathered moments of the Meeting  
In which we have both seen and heard.

These verses from the poem *Quiet Room* (*Collected Poems* by Joyce Neill, mother of Virginia Dawson and deceased member of South Belfast, Ireland Yearly Meeting) capture the essence of the retreat that several of us shared with Patricia Loring. Patricia came to us from Friendship Meeting of North Carolina Yearly Meeting, Conservative, to engage us in listening with our heart; getting on familiar terms with silence is what will strengthen our heart, and will help us better hear the leadings of the Spirit. It is from a deeper silence that we find the Light, and as Marilyn Manzer said, the beauty that will capture us, balance us and guide us to right action.

Later, during Quaker Study Janet Ross taught us the root German word "God", meaning *to call* - we are called to listen with the heart. Those of us fresh from the retreat were excited to find the same message threading our days together. Quaker Study gave us another chance to let go of the baggage caused by distorted words and discover the essence of our calling. Of Bible translation Janet said, "what an uncertain basis for rule of faith this is!" Exactly my suspicion all along. I was glad to learn that Quakers did not interpret the Bible literally and that William Penn rejected that the Spirit was found only in the Bible, "...as though you could buy Spirit from a bookseller". Later, Jane Orion Smith wrote, "it was a blessing to have the opportunity to spend time with the Friends of the seventeenth century who continue to amaze me with their wisdom, so simple and yet so challenging to live into."

Our challenge today is to live into God's calling to be whole. In wholeness there is no room for immoral economies, or violence toward each other or Creation; we are interconnected and all is sacred and Holy.

Remember the many directions of Spirit motion.

Sherryll Harris



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[[Cover photo of Young Friends' skit, by Bruce Dienes. Laughing girl is Thea Lafayette (L. and M. Phillips granddaughter). Most other photos by Bruce, Vince Zelazny, and David Millar. CYM photos may viewed by request of the photographers. Watercolours are by John Dixon of Ottawa Monthly Meeting.]

## Experience of Canadian Yearly Meeting by Paulette Meier

When I initiated a visit to Canadian Yearly Meeting in Nova Scotia as part of a rather new travelling ministry, I was excited and also somewhat anxious. I'm new to Canada, new to Canadian Friends Meetings, and new to a leading to build awareness of Quaker roots through plainsong chants. What I discovered was a body of committed Friends who extended great warmth and welcome, and who seemed to exemplify the theme of the week: *Called to Love One Another*.

The tenderness with which difficult issues were addressed in Meeting for Business impressed me greatly, as did the thoughtfulness and caring I witnessed among Friends throughout the days. One place this was particularly evident was among Friends in the Food Co-op, preparing meals and cleaning up in the relentless pouring rain. Spirits seemed to remain high, undampened by drenched clothing. (Perhaps watching the two toddlers running and jumping with abandon in the puddles reminded us of the joy available in rain!)

The programming I experienced was also a blessing. I wish Friends everywhere would have the opportunity to participate in Orion and Janet's Quaker study sessions! Their understanding of early Friends and appreciation for early Friends' message was truly inspiring. I appreciated the open-hearted sharing of relevant experiences from their personal journeys and spiritual growth which added so much. It occurred to me that their ministry is part of a wider, Spirit-led renewal movement that I see happening among Quakers today. They clarified the meaning of early Friends' writings and rekindled interest in the spiritual practices that led them to such powerful transformational experiences.

Patricia Loring's retreat was such a gift as well. Hearing Patricia tell her own spiritual journey was very special. I appreciated her understanding of Buddhism and the similarities and differences in comparison to Quaker practice. Patricia emphasized the word *called* in the theme: *called to love one another*, explaining that Quaker spirituality was never a list of commandments, but rather callings. We are to listen deeply within, to invite connection with the *Wellspring of Love* that is in us and among us. Out of this place of deep connection, love flows forth from us. It cannot be forced or commanded.

I found myself very grateful too, for the receptivity of the participants in my Special Interest Group (SIG):

*Internalizing the Message of Early Friends in Plainsong.* What a joy to experience so many enthusiastic Friends eager to learn, and sing the songs and chants I made up to help memorize significant quotations from our founding leaders!

I only regretted not being able to be in two places at once, since there were a number of other SIGs I would have liked to attend at the same time.

On top of all the rich programming came the singing together in the evenings, initiated by Lynn Adamson. I was glad for these opportunities to lift our voices together in rounds and familiar songs, and was also happy for the chance to share my song telling the story of William Penn and his contributions to history.

I'm back home in Ohio now, filled with a sense of connectedness to all the Friends I met, and with Spirit, moving us slowly but surely in Love.

*Paulette Meier*

*Community Friends Meeting in Cincinnati, Ohio*

[Paulette Meier travels with a calling to share ministry through music as a way of building peace. Her CD is "a remarkable collection of 21 Gregorian chant-like songs of early Quaker texts. The words of George Fox, Margaret Fell, John Woolman, and others who may be new to you are sung in piercingly clear plainsong. You will receive the words in new ways." FGC Quaker Books]

## Be Still and Cool

Be still and cool in thy own mind and spirit,  
from thy own thoughts. Then thou wilt feel  
the principle of God, to turn thy mind to the  
Lord God, whereby thou wilt receive God's  
strength and power from whence life comes,  
whereby thou wilt receive God's strength to  
allay all blusterings, storms, and tempests.

George Fox



[One of the many quotes to which Paulette has added a beautiful melody. Ed.]

## Highlights by Jane Zavitz-Bond

It was good to see Friends from across many years, and to meet new Friends, special each year. The Pre-Yearly Meeting Retreat, *Listening with the Heart*, led by Patricia Loring, was helpful to me and provided an undergirding as we conducted Yearly Meeting business.

Quaker Study using early writings by Friends, led by Jane Orion Smith and Janet Ross, built on the Retreat. Not a surprise. Background reading over the years allowed for new connections to fit into place, with the happy expectation of more openings to come. Sue Starr facilitated the special interest group on resolving conflict, again related to basic approaches and understanding of ourselves and others.

Marilyn Manzer's Sunderland P. Gardner Address made us aware that no one is too busy to take time, or too insignificant to make an impact in the world. We must look to see what each of us can do, but in the final analysis we recognize that the intertwining of *beauty* and *Truth* and *goodness* is the foundation we stand upon and continue to be supported by. Marilyn seeks the path for her journey, lighted as she goes by new openings and the beauty of music. Read her address when it comes with your Canadian Friend!

*The Minute of Record on Uranium Mining* was a major accomplishment, after several years of work in committee led by David Greenfield, of Saskatoon Meeting.

The cards and perpetual calendars from Yarmouth Monthly Meeting to support Mary Edgar's work in Uganda sold well. The pictures of the Meeting attracted much interest. We need to see one another's Meetings and members, literally, to feel more connected. Visitation is the key. Take every opportunity to visit - it is ministry. The Quaker Book Service with Dana and Vernon Mullen is another gift of ministry over the years. Once again it allowed me to select Quaker books for the Dorland Collection of the Archive and Yarmouth Meeting Library. These support our spiritual growth and actions stemming from our testimonies. One acquisition, the Faith and Practice volume of CYM's Discipline, was celebrated after years of preparation. The Archives will add this beautiful book to the Discipline Collection. An example of ongoing work by faithful Friends, it will serve us well.

Early each morning my roommate, Sylvia Mangalam, and I helped in the food co-op. This gave us the opportunity for sharing with the regular breakfast crew - special people. Our shared work was lighter and happier, and we were thankful that our physical needs were met so that we could address business more effectively.

At the close of each evening some of us lifted our voices as Paulette Meier led us in *Plain song*, and Lynn Adamson with her guitar backed us in the songs we sang at NeeKauNis, oh so many moons ago!

I am grateful to Yarmouth Meeting for the privilege of attending as a representative, to my family for taxiing me to and from the Hamilton airport, and to all those assisting before and during the week. What a blessing it was to be together again at Canadian Yearly Meeting.

### *Of Words We Build*

*Of words we build a bridge to reach  
across the estranging space  
which separates us, each from each,  
though standing face to face.*

*Yet unexpressed a thought can leap  
beyond our verbal reach  
when deep is calling unto deep  
too urgently for speech.*

*By Bonnie Day from "This Life One Leaf"  
Published by Saannes Publications Ltd., 1972  
Excerpted from The Canadian Friend  
Vol. 69 No. 1, page. 6*

This poem expresses what we experience in times of deep sharing, listening, and in a gathered Meeting for Worship and imparts a sense of what we felt during the *Listening from the Heart* retreat.

*Jane Zavitz-Bond  
Yarmouth Monthly Meeting*

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## GLEANNING:

*"I come to CYM for a good dose of  
Quaker spice."*

## Standing Still in the Light by Evelyn HertzbergSchmidt

*"...let the Eternal Light search you . . . for this will deal plainly with you; it will rip you up, and lay you open . . . naked and bare before the Lord God, from whom you cannot hide yourselves." Margaret Fell.*

Quaker Study was presented by Jane Orion Smith and Janet Ross. The topic, *Stand Still in the Light*, a quote from George Fox, is the fundamental directive to experience God. They used music, quotations from early Friends, and their personal experiences to guide us in this exploration. It was very engrossing.

The topic broke down into five talks titled: *Ideas of God, Words of God, Expressions of God in the World, Separation from God and Perfection*. We must learn willingness, attentiveness, and responsiveness, to stand still in the Light. We must pause and consider: "Let us see what Love will do", and confront our fear of not being in control and our fear of change. The purpose of standing still in the Light is to prepare us to fight the "Lamb's War against spiritual wickedness". It is this practice which led early Friends to the *Peace Testimony* and will lead us to further social change.

George Fox said: "I lived in the virtue of that life and power that took away the occasion of all wars." Inward transformation is required before there can be outward (social) transformation. Pacifism is the fruit, not the root. The root is love. Let your lives speak and then you will "come to walk cheerfully over the earth answering that of God in every Man". Discernment and testing are critical to living in the world. At times of separation from God and in times in the wilderness, we must be attentive and "Stand Still in the Light", recognizing the holy ground of everyday life, the *now*.

Perfection is a difficult concept. We long for the experience of the Spirit in our lives. God is perfect and his gifts and "those who receive his gifts are also perfect, for the least measure of God's righteousness is perfect". This is "a perfection proportional and answerable to our own measure". But we need to be watchful and diligently attend to that of God in the heart.

We need first to know one another in the Spirit and not in the word; listen to the Spirit behind the word, and second, listen to the Spirit in our community by loving, eldering, watching over one another, and testing always with queries and critical discernment. "Love is the hardest lesson in Christianity and for that reason it should be most our care to learn it."

Janet explained that Quakers believe it is through the process of spiritual development (justification and sanctification) that we become transformed and are no longer tempted and therefore completely free (from sin - the early Quakers would say). "For example, you can play a hockey game with no penalties, but you can still improve your skills. There is always room for growth."

*Evelyn Hertzberg-Schmidt  
Yonge Street Monthly Meeting*



### Let Me Rise

Chorus: Let me rise in the morning, feel the joy in living. Let me open my heart like a flower unfolds. When my burden is heavy will you walk beside me? Will you open your heart, shine a light for my soul?

Little flowers in the desert can't take the heat of the noonday sun, but they open up their petals before the day has just begun.

I was wandering in that desert desperate for a sign of rain. Your heart shone like a beacon, and brought my soul back home again.

We're just like those little flowers who put down roots in the burning sand. We've got to gather love around us and make our way in a thirsty land

Words and music by Eve Goldberg

Quaker Study was powerfully moving for me. Janet and Orion shared their personal stories and reminded us that willingness, attentiveness, and responsiveness are required for us to move through the changes that can transform our lives. They truly modelled the willingness to be vulnerable and left me contemplating the possibilities.

*Vince Zelazny  
New Brunswick Monthly Meeting*

## Reflection and Appreciation by Bert Horwood

Quaker Study was a wonderful exploration of what it means to “stand still in the Light”. Orion Smith and Janet Ross, supported spiritually and technically by Deborah (“how cool is God?”) Fisch, used modern songs, audience participation, personal anecdotes, worship, quotations, and biblical scholarship in their presentations. I was particularly helped by having the words of all quotations and songs projected. It was also helpful to have difficult seventeenth-century prose interpreted for us.

To stand still in the Light sounds simple, but this central exercise of Quaker spirituality requires skills and dispositions that go far beyond external and internal stillness. We must learn to face the fears connected with relying less on our egos. We must be persistent. Attention, willingness and responsiveness are required. We must learn that darkness, often thought to be the evil counterpart of light, is in reality a source of rich spiritual discoveries. Above all we must be willing to be changed in ways beyond our control.

I was interested to learn that James Nayler made a great contribution to Quaker theology and literature, quite beyond his infamous ride in the streets of Bristol. Some of his writings led us into discussion of rather esoteric states, such as justification, sanctification and perfection. Early Friends were convinced that perfection was possible and indeed achieved by them.

Perhaps today we are afraid of the idea that we could be perfect in the here and now. But when perfection was explained as wholeness, I at least, began to see that standing in the Light leads to being more completely *knitted up*, for example being made complete. I found this comforting and encouraging.

The first Friends speak of standing in the Light, but their writings are obscured by seventeenth century conventions and also loaded with biblical references and the subtle colouring of Calvin’s theology. It was good to have much of this opened to us. Few liberal Friends today would subscribe to those old theologies, yet their resonance stays with us. Difficulties persist in the old texts because many are mystical at heart and mystical writing is notoriously maddening to read. I felt that the presenters’ use of contemporary songs at key points, helped to bridge this gap. Music allows us to escape the strictures of words alone.

My own measure of a successful study session is an inconsistent mix of new learning and nagging questions. The four planned presentations, plus an encore, provided me with both in ample measure.

*Bert Horwood*

*Thousands Islands Monthly Meeting*



J. Dixon

[Friends’ Tents at King’s-Edgehill August 2011. Watercolour by John Dixon, Ottawa Monthly Meeting]

# A GLIMPSE OF CANADIAN YEARLY MEETING

MONDAY MORNING, AUGUST 8, 2011

Presiding Clerk Anne Mitchell read from Canadian Yearly Meeting minutes 1966:

Among us are those who have experienced the clear still wine of the ordered Meeting and know that it is good. There are also those who know the turbulent yeasty ferment of intense conviction and concern, which is impatient of the due process of the good order of Friends.

To the extent to which we are able to meet differences with the frank outspoken courage of love and faith in each other we grow as individuals and as a Meeting, praying that we may be given the grace and wisdom to utilize all of us fully in God's service.

Welcoming us to Meeting for Worship for Business, Anne asked of us:

“...let us listen, let us be open, and let us see what love can do.”



Left to right: Incoming Clerk Carol Dixon, Presiding Clerk Ann Mitchell,  
and Recording Clerk Elaine Bishop

## GOOD NEWS - GOOD NEWS - GOOD NEWS

### CYM Clerks' Report:

- Carol Dixon participated in an event in Ottawa raising the profile of the United Nations Declaration on the Rights of Indigenous Peoples.
- The Clerks endorsed the War Resisters' Support Campaign to enable War Resisters to stay in Canada.
- Faith and Practice, Canadian Yearly Meeting of the Religious Society of Friends, was joyfully welcomed.

## REGARDING A COMMUNICATIONS STRATEGY FOR CYM

Our website *quaker.ca*, the *Canadian Quaker Pamphlet Series*, this magazine *The Canadian Friend* are all brought to you by the Publications and Communications Committee, CYM's newest standing committee. No longer part of Home Missions and Advancement Committee, our primary mission is to help Canadian Quakers better use all forms of communication open to them. Representative Meeting has asked for the development of a Five-Year Strategic Communications Plan in consultation with Quakers across Canada.

During the threshing session at Yearly Meeting many ideas and comments were brought forward. Not surprisingly, the majority dealt with the website. Though *quaker.ca* is functional for most needs, for many it does not seem attractive or easy to navigate. Other important themes also emerged: the need to

use various means of communication so no one is isolated; the need to evaluate as we go along; the need to reduce face-to-face meetings and improve distant decision-making; the need to build community among Quakers.

The full notes of the threshing session are posted on *quaker.ca* as simple basic notes where you may 'hear the voices' of the individual Quakers who gave us their evening.

Now is your chance to write and send your opinions on communications strategy for Quakers in Canada to [pubscom@quaker.ca](mailto:pubscom@quaker.ca), post them on the website, or write to the Yearly Meeting office in Ottawa. Updates will go to Representative Meeting and to Yearly-Meeting-in-session.

*Carol Bradley, Clerk of PubsCom Committee*

## TUESDAY, AUGUST 9, 2011

Excerpt from reading: Faith and Practice of Canadian Yearly Meeting 3.50:

Quaker Business Meetings are a vehicle for Divine Guidance, and unity is the outcome if we listen and are faithful to our Guide. Unity is that sense that we are gathered in the Spirit and that the way of Truth has become clear. **As individuals we may not agree...with the decision that is given us, but we know that it is right and that we must follow.** Gale Wills, 1998

## WEDNESDAY, AUGUST 10, 2011

During opening worship the Clerk read from Faith and Practice of CYM 3.45:

The purpose of our Meetings for Worship for Business is precisely this: **we meet not to make decisions, but to build a community of witness:** what have we found corporately? The sense of the Meeting is not unanimity. I have had the experience of concurring in a sense of the Meeting with which I disagreed, knowing it was the sense of the Meeting. I have wept, wishing the Meeting could go further than it clearly was ready to go, but it clearly was not. But my concurring with the sense of the Meeting meant that I accepted my faith community where it was, for it is only in affirming clearly where we are that we can [go forward]. Jan Hoffman, 1988

## Epistle 2011

Greetings to all Friends from Canadian Yearly Meeting, gathered August 5 to 13 in Windsor, Nova Scotia. This is our 178th annual Meeting, the fifty-sixth as a united Meeting of Friends in Canada. We opened with the recognition that we were meeting on the traditional lands of the Mi'kmaw people, and that great issues of fairness and indigenous rights remain to be addressed in our society.

The theme of our gathering is *Called to Love One Another*. The application of this guidance has been deeply felt at many points of relationship during our week together. We voiced special appreciation for Friends who have died this past year, but whose presence is still very much felt among us. We held a special meeting for sharing the experience of the Spirit in our lives.

We welcomed guests from New England, Philadelphia, Ohio Valley, North Carolina Conservative, and Iowa Conservative Yearly Meetings, as well as Friends General Conference and Pendle Hill Study Center. One of our guests, Patricia Loring, Community Friendship Meeting, North Carolina Conservative Yearly Meeting, led a much-appreciated pre-Meeting retreat on *listening with the heart*.

Historically, Canadian Friends have made good use of London Yearly Meeting's *Christian Faith and Practice in the Experience of the Society of Friends*. Now, after thirteen years of collective work by many dedicated Friends, we celebrate the publication of *Faith and Practice Canadian Yearly Meeting of the Religious Society of Friends*. The fruit of this labour becomes Canadian Yearly Meeting's distinctive expression of spiritual life, and a contribution to the tradition of guidance that arises from collective discernment in the unity of the Spirit among Friends.

We celebrated the eightieth anniversary of Canadian Friends Service Committee (CFSC) led by guest facilitator Patricia Thompson. She spoke of service organizations like CFSC as having a particular vocation, and of vocation as a path where "our deep gladness meets the world's great hunger" (Frederick Buechner). A wealth of memories, of both people and events, arose from the assembly, and our sense of heritage in spiritually-based social action inspired renewed dedication to the work of CFSC.

Early morning Worship was held daily by a small and faithful group of Friends. The program began with a Quaker Studies presentation focused

on key texts from early Friends, but centred throughout in the words of George Fox: "The first step to peace is to stand still in the Light".

Worship and Worship Study Groups helped to ground us in the Spirit. Special Interest Groups added diversity to our annual gathering. An evening meeting was given to the changing modes and opportunities of communication that can best serve both the outreach and community-building of Friends in Canada. The Youth Program for the week has been strongly supported by volunteers in both care, and creative contributions to learning. Our business sessions were held with a fully rounded sense of worship. Readings from our new *Faith and Practice* drew us into a deeper sense of community.

We rejoice in a sense of momentum in the work of nurture and renewal. Both the Quaker Education Program Coordinator and the Youth Secretary have begun their work in this past year. In addition, the establishment of Winnipeg Monthly Meeting was approved at this Yearly Meeting, and the potential for another Monthly Meeting continues under discernment.

After several years of consultations and threshing with Monthly Meetings and Yearly Meeting, we approved a Minute of Record on nuclear energy and uranium issues, calling for Canada to phase out nuclear fission power, the mining, refining, and export of uranium, and the export of fission-based nuclear power technology and fissionable materials.

Marilyn Manzer, of Annapolis Valley Monthly Meeting, gave the Sunderland P. Gardner Lecture, *In Search of a Moral Economy*. She traced her lifelong quest to understand the immorality of entrenched poverty in our society. She recounted a succession of insights leading to the realization that the values of belonging required for a moral economy have been increasingly eroded by the unbalancing effect of enterprise that aims for wealth and power. She described how the ethics of right relationship, respect for all life, the values of belonging, and the guidance of beauty, work to rebalance the social order and create a moral economy. The lecture was opened and closed with the beauty of music provided by Marilyn and three of her daughters.

As always, the intensity of our week was lifted and balanced by Family Night when talent bloomed in music, drama, poetry, stories and laughter, and we came to know each other in new and surprising ways.

Respectfully,  
Keith Helmuth, Celia Cheatley, Jessica Klaassen-Wright

## Of Sin, Porridge and Faithfulness *by Celia Cheatley*

Yes, the word “sin” gets my attention too. There is so much loaded into that little word that I instinctually shy away from it. So I greatly appreciated during Quaker Study that Janet Ross brought her understanding of the Bible and the Greek word used in early translations: *hamartia*. The sense of this word is “to deliberately miss the mark” as in aiming a bow and arrow. It is when we know the right thing to do but choose to do otherwise. (A bit like me still owning and driving a car.) Jane Orion Smith brought her passion for early Quaker writings and thought to Quaker Study. One quote was from Robert Barclay (1648 – 1690):

“Even if everyone could read the scriptures in his own language, there would still be only one in a thousand who had a thorough enough knowledge of the original languages in which they were written to get the full benefit of them in that respect. Most readers have to depend on the honesty and faithfulness of the translators. What an uncertain basis for a rule of Faith this is.”

Thank you, Robert (and Orion and Janet). That helps me see why I have always felt uncomfortable with the stance of some towards the Bible. Which brings me now to the porridge.

I was part of the early morning breakfast crew for the Food Co-op. The four of us (Jane Zavitz-Bond, Sylvia Mangalam, Celia Cheatley, and Vince Zelazny) somehow thought it would be a good idea to get up *every* day at 6:00AM rather than sign up for a few shifts doing other meals or dishes! Go figure. Anyway, we each took on a task consistent with our talents or needs.

Vince started the coffee as soon as he arrived. I took on the task of making prodigious quantities of porridge, and each day it was a new porridge adventure. There was no specified amount to make. There were no measuring cups, and any container I used one day to measure was not there the next. Some of the burners worked well one day, but not the next, and a hunt for the matches and salt was a given. Some days there was leftover porridge to incorporate into the new batch, but first I had to play *Find that Porridge* in the various containers in the packed fridges. (No, not the potato curry. No, not the rice pudding...).

Folks made a point of telling me how much they enjoyed the porridge. I wonder if maybe it was the salt? I know some folks in past Food Co-ops did not



cook with salt, but I think making porridge without salt is “to deliberately miss the mark”.

Of faithfulness, Yearly Meeting is rich with it. Dana and Vernon Mullen and the Quaker Book Service; Jane Zavitz-Bond and the Quaker Archives; all those that followed the vision so we now have our own *Faith and Practice*; all those who attend year after year.

On the first evening together we were asked what we were looking forward to at Yearly Meeting. Many laughed when I said “Business Meeting” (apparently beating Beverly Shepard to it). But it is true. Our Meetings for Worship for Business are our opportunity to faithfully seek the will of God for our community. I give thanks that it feels like we not only aimed for the mark but hit it.

*Celia Cheatley*

*Vancouver Island Monthly Meeting*

PS, I recommend Vince Zelazny's blog -  
<http://cym2011.wordpress.com/>



## Special Interest Group: Being Peace, Being Quaker by Sue Starr

"As Quakers, our principle is and our practice has always been to seek peace" (Janet Ross, Quaker Study, CYM 2011).

Although Quakers have been well known for working for peace in the world, often we very humanly find it difficult to live peacefully in our day-to-day activities. Friends from across the country express an interest in finding effective ways to deal with conflict that comes up within our Canadian Quaker community. In response to this interest, Meredith Egan and I designed a set of three Special Interest Groups (SIGs).

With the support of Katharine Carmichael I facilitated *Being Peace, Being Quaker*, building on our learning from the pre-gathering retreat, *Listening with the Heart* with Patricia Loring, and Quaker Study, *Stand Still in the Light*, with Jane Orion Smith and Janet Ross. Using Quaker practices as a foundation, and weaving in the Nonviolent Communication approach developed by Marshall Rosenberg, about a dozen Friends explored finding peace with self, and seeking peace with another. In the third session we considered peaceful approaches when others are in conflict.

Patricia reminded us that we are called to be profoundly still, and in that stillness, we may find moments of Light, of insight, of the experience of Love. Words are inadequate to describe these experiences.

Orion and Janet posed the question, "If someone was watching this week, what kind of God would they think Quakers have?" They observed that we are often too ready to retaliate rather than forgive, and reminded us that our principle is, and our practices have always been, to seek peace. They spoke of willingness, attentiveness, and responsiveness.

Our SIG sessions aimed to answer the question, "If I accept these offerings from the retreat and Quaker study, what then can I do on Monday morning to live into them?"

We kept before us three other questions: "How do we be faithful?" "How can we stay open to the process and be willing to be changed by what we hear?" "What would love have us do?"

We practiced self-empathy, using a vocabulary of universal human needs. In recalling a time of conflict we identified our own unmet needs, and then wondered together what might have been the unmet

needs of the other in the conflict. Finally, looking at some examples of conflict in our community, we considered possible actions we might take to support moving through the conflict situation in respectful loving and effective ways.

We were reminded of one of the final offerings of the Quaker Study: "The manifestation of holiness is in relationships". We were also reminded, on a practical level, of a quote from one of the icons of popular youth culture today, the wizard Dumbledore to Harry Potter: "Words are, in my not-so-humble opinion, our most inexhaustible source of magic, capable of both inflicting injury, and remedying it."

There were moments of insight for those participating, moments of laughter, and expressions of appreciation for our Blessed Community.

Sue Starr  
*Prairie Monthly Meeting*

[Sue recommends: *Nonviolent Communication: A Language of Life* by Marshall B. Rosenberg, PhD. Puddledancer Press. 2003 and [www.cnvc.org](http://www.cnvc.org)]

## Reflection by Lynne Phillips

"The pen is mightier than the sword." "It's a war of words." "Sticks and stones may break my bones, but words will really hurt me." Folk wisdom tells us that words can be weapons. Stop for a moment to recall a conversation where you were angry or upset. Re-experience - perhaps with a squirt of adrenalin - the enduring memory of words that wounded your feelings! Such situations were addressed by Sue Starr's workshop on living the testimony of peace in our Quaker community.

Sue asked the participants to attend three sessions which gave us roughly six hours to practice the vocabulary and framework of *Nonviolent Communication* (NVC) by Marshall Rosenberg. I was delighted but surprised to see some Friends whose life work has been exemplary of our peace testimony. I knew why I was there, but why were *they*? Personal accounts of how we experienced and handled conflict situations revealed to me that life brings us unique conflicts at any age, and demands new learning.

Our first task was an exercise in self-empathy. Rosenberg's method is based on the belief that it is "our nature to enjoy giving and receiving in a compassionate manner". When we respond with anger or other negative emotions, the energy comes from underlying unmet needs. To support us in the task of learning how to identify and deepen our self-knowledge, we were given a long list of positive needs grouped under the headings of Connection, Honesty, Play, Peace, Physical Well-being, Meaning, and Autonomy. We were asked to relive a painful conversation which was vivid in our memories. This was a private exercise (thank you, Sue) in which I suffered once again a situation that I am still "carrying". I re-experienced and wrote the words to express the echoes of anger, confusion, discouragement, and puzzlement that I had felt. The next step was to identify the unmet needs underlying the statements of feelings and to acknowledge the value and beauty of those needs.

In our second session we revisited that memory and practiced empathy for the other person(s) in order to identify what might have been the unmet needs that caused them to say hurtful words or do hurtful actions. That was hard! Then we were introduced to the two parts and four components of NVC: the behaviours of Empathic Listening and Honestly Expressing. Both acts of listening and expressing require four disciplines: Observations - not judgements; Feelings - not thoughts; Needs - not strategies; Requests - not demands.

Can you see how this applies to Sue's description of her workshop, "how we might be faithful in living out the peace testimony within our own Quaker community"? Our worship in silence, with ministry led by the Spirit, certainly calls us to practice empathic listening. Meeting for Worship for Business in particular requires this for good Quaker process. Plain speaking and honesty are part of the traditional discipline of Quakers, and empathy requires us to practice honesty with tenderness. How often do we heed the oft-quoted and much loved advice from Isaac Pennington? "Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand" (1667).

Finally, we formed small groups and posed a conflict situation in which we could apply the tools that Sue had introduced. My group worked on a familiar scenario: long announcements, especially after worship or during Meetings for Worship for

Business. Each member of our group had examples of people who make long announcements at almost every Meeting. It was easy to propose a list of probable needs of the people making announcements. It was also easy to come up with a list of the needs of the *listeners* in the Meeting! In the large-group discussion we concluded that when needs conflict, the solution is to find creative ways to meet the needs of the group and the needs of individuals. After worship people need movement, food, active participation, and renewal of friendships. Some may need to be appreciated as competent contributors to the life of the Meeting, but they may require respectful reminders about the needs of the group.



What did we learn? Given the experience and wisdom of the group, I think we all recognized that we already understand and strive to practise empathic listening and honest expression, although perhaps from a different framework. I think we also recognized that the practices are as essential to living as breathing, but unlike breathing, we always will need to learn how to do them better.

My response to *Being Peace, Being Quaker* was to invite Sue to visit our Meeting for a week, to buy Rosenberg's book, and to join the NVC website: <http://www.cnvc.org/>. I invite you to do one or more of these actions. The website will give you chapter one of the book for free, along with many other resources. Wouldn't it be wonderful if we could say about our Meetings that most of the time: "Our life is love, and peace, and tenderness..."?

*Lynne Phillips Victoria Friends  
Vancouver Island Monthly Meeting,  
with Betty Peterson (left) of Halifax Monthly Meeting*



*Michael Miller entertaining at Family Night and . Jessica Klaassen Wright*



*Mona Gullin reading "When I am Old I Shall Wear Purple"*



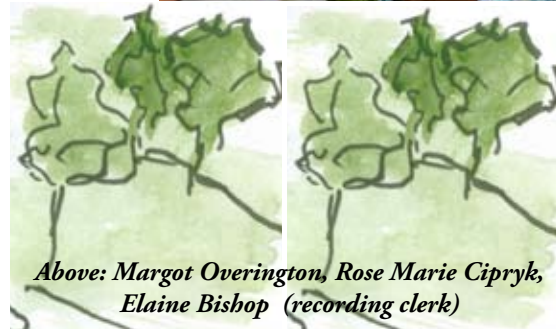
*Vince Zelazny blogging*



*Sherrill Harris and Bev Shepard*



*Marilyn Manzer, Harrison Roper, Sylvia Mangalam, and Nathalie Brunet*



*Above: Margot Overington, Rose Marie Cipryk, Elaine Bishop (recording clerk)*



*Lesley Robertson and Merrill Stewart, left.  
The Urban-Shiply family: Ruth, David, and pianist, Rachel.  
Clip of watercolour above right by John Dixon.*





*Paulette Meire and Alan Tatro*



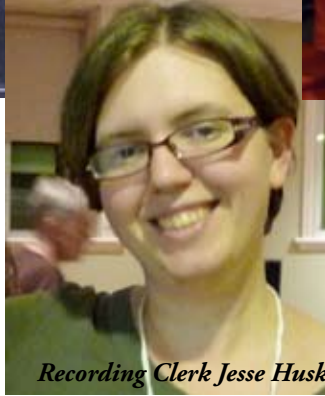
*Fin McRae*



*Nathan with mother, Heidi Dick with granddaughter Joanna McRae*



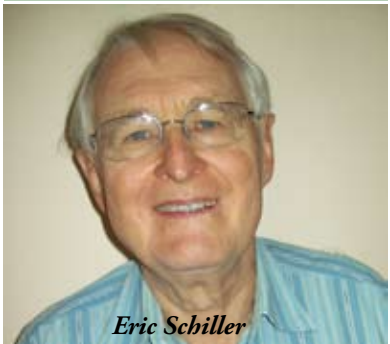
*L-R: Harrison & Marilyn Roper, Paige Kennedy, Thea Lafayette, Gyllian Phillips, Ellen Helmuth, Marilyn Church.*



*Recording Clerk Jesse Husk*



*Robert Kirchner and Hannah Ivanoff*



*Eric Schiller*



*David Groosman*



*L - R: Barbara Horvath, Anne Mitchell, Liz Early*



*Chistina Tellez, Rachel Singleton-Polster*

“Beauty will change the world” (Dostoevsky). “Beauty is the revelation of God in the here and now” (Plato)

## *In Search of a Moral Economy: A Blistering Critique of Global Capitalism with a Surprising Resolution*

Eric Schiller

Marilyn Manzer delivered the Sunderland P. Gardner lecture at Windsor, NS this year. She portrayed a world turned upside down and in dire need of a new moral rudder for its economic system.

Her vision was deeply rooted in her childhood and family experience. She did not have many of the things that most children now take for granted in this affluent society. Her simple lifestyle was bolstered by her grandparents' motto, *Do much with little and waste nothing*. As a young girl she could not understand why some people were so rich and others so poor. The teaching of the local church where she attended did not help her find an answer to this question. It seemed to her that if we were to follow the teachings of Jesus, then this question of inequality should be addressed – but it wasn't. Later she learned that our extravagant lifestyle was leading to war and misery for many others on this planet.

In a quest to find answers to the world's problems she went to university to answer two questions: “Why is life so inequitable, and how can we make life more just and equal?” At McGill University she acquired two degrees related to Urban Economic Sociology. Karl Polanyi's book: *The Great Transformation* showed her how the commons had been privatized. Public land became private property, and Indigenous people and peasants were the losers. Polanyi explained how capitalism destroys the basic factors of production – nature (ecological systems), people (individual and social well-being) and capital (both manufactured and financial), by treating them as commodities always available for sale at a price determined by markets. Adam Smith's *The Wealth of Nations* described and justified this process, and Karl Marx's *Das Kapital* showed how the capitalist system of profit-making requires people and nature to be exploited.

Marilyn not only studied the origins of the present economic system, she tried to develop alternatives. In Montreal where she was living, a six block area was bought by developers with the intention of

evicting residents to build high-rise shops and condo apartments. This would result in loss of affordable housing. Marilyn joined others to try to counteract this development and maintain control of their land and houses. Their efforts were subverted by a trumped-up Board of Directors who were paid by the developer to torpedo their plan.

She did research on local housing ownership and found another unrecognized socially-integrated economy operating, which unlike capitalism, was not based on greed. Marilyn found individual and corporate greed to be the foundation of a growing global system, contrary to the teachings of Christianity and all major world religions.

Better ways to order the economic survival of the world is Marilyn's main quest. From Carol Flinders' book, *Rebalancing the World*, she learned how our society can hold two opposing sets of values. *The Culture of Enterprise* that stresses control and ownership has superseded a *Culture of Belonging* that stresses right relationship with ourselves, others, and Mother Earth. Given the attractive power and huge resources of the *Culture of Enterprise*, how are we to bring about the change that is needed? Some of the answer is to be found in Brown and Garver's book *Right Relationship: Building a Whole Earth Economy*.

The cracks in the world's economic system have rarely been as evident as they are now. Endlessly increasing Gross Domestic Product (GDP) is not sustainable, the trickle-down economic theory has been shown not to be working, and less government regulations in the economy has led to growing economic inequality with all of its attendant ills. It is also clear that growing militarism will not save us. Over one and a half trillion dollars a year globally is spent on the military, of which the USA spends forty-three percent. Nuclear power for electricity arose from weapons development. Its environmental impacts have never been adequately researched and even the known costs and hazards have not been openly disclosed. There is no known safe disposal method for the highly radioactive and chemically toxic wastes being generated by all aspects of the nuclear industry. Marilyn feels that leaving a legacy of radioactive nuclear wastes to all future generations of life on this planet is the height of immorality.



*Marilyn with daughters left to right: Kamila, Ariana, and Sara Nasr*

## “Art and love will enable us to face the future”

All of these things are signs of a dysfunctional economic system. What then is the solution? Marilyn closed the lecture with a surprising conclusion. We need to get ourselves right before we can create a better system. This better system should be based on the common good and not on individual greed and desire to control.

How might this be accomplished? Marilyn presented an astonishing answer. In order to join our aspirations with our actions, she said we should seek *beauty!*

Dostoevsky said, “Beauty will change the world”. Earlier, Plato opined that “Beauty is the revelation of God in the here and now”. This, I think, implies that in order to get ourselves out of the economic mess that mankind has created, some powerful guiding Spirit is needed. Call it God, the Divine, or whatever best suits you. Marilyn shared that in preparation of this lecture she learned why God had guided her to teach music - because her work helps create artists, and beauty. Art and love will enable us to face the future whether that future is positive change or destruction.

*Eric Schiller  
Ottawa Monthly Meeting*

## A daughter's tribute:

“I know Marilyn as the one who has always supported me and my sisters; given us music; encouraged us to be ourselves, follow our dreams, and do what we know is right. It can be very hard to introduce someone you are so close to.

I recall two times in my life when I've seen her from a distance. When I was twenty I attended a *Moral Economy Workshop* in Halifax, facilitated by my mother. Sitting with a group of adults talking about the economy was the first time I ever thought I could or should be interested in such things...I learned and watched my mother lead discussions about things I knew nothing about, and had no idea she knew anything about. It was very fascinating for me.

The second time was in Beilun China, where my sister and I were playing music and Mom came to visit us for three weeks. She read us the first draft of this lecture. [My sister and I] talked later about how there are so many things that we don't know about our own mother, because they don't come up in daily conversation.

I'm very excited that the woman who has inspired and encouraged me [has] an opportunity today to share her journey with you.”

*Sara Nasr, Annapolis Valley Monthly Meeting*

## Report: by Carol Dixon

### Status of the Land Under our Meetinghouse

At CYM, 2009, Ellen Gabriel of the Mohawk Turtle Clan Longhouse from Kanehsatà:ke, and long-time colleague of Jennifer Preston of Canadian Friends Service Committee's Quaker Aboriginal Affairs Committee, spoke to us about her experiences as an Indigenous rights advocate and leader. I asked how those of us with documents that imply that we own property here in the Ottawa area, may acknowledge something of the historical reality of the land. Her response was that we might think about putting up a sign that says: "Welcome" in the Algonquin language.

More recently, when some of us discussed this at Ottawa Monthly Meeting, there were differing views about what might be the status of the land on which our Meetinghouse stands, and questions about what might be the relevance of a sign. So our Peace and Social Concerns committee invited Bob Lovelace, former Ardoch-Algonquin First Nations Chief and current lecturer in Development studies at Queens University, to help us better understand the status of the land where we worship.

Lovelace spoke to about thirty of us on June 19, 2011 after Meeting for Worship. We sat in a circle that is common to both Indigenous groups and Quakers. He asked us to be clear in our minds as to what it is we intend as we think about recognizing the status of the land. He cautioned that the history of Indigenous peoples and settlers is fraught with good intentions, and we need to be clear about our intentions as we think about the future and come to an understanding of our relationship to the land on which our Meetinghouse sits.

He began by noting that Algonquin means *people dancing* - a self designation for the people of the region - but he also said that the summer self-designation when living next to the river, would change for winter when they moved more deeply into the forests. The language of Indigenous peoples tends to be verb-based and also represents a relationship to the surroundings - water, land, forests and wildlife. Bob noted that there are many root languages in North America and many dialects of each, but the distinct languages are related to watersheds and ecosystems.

On the other hand, terminology such as "ceded" and "unceded" is the language of the colonial power, with implications of ownership quite different from

Indigenous ideas and understanding of *commons*, with shared responsibility and respect for the environment on which all depend for survival.

Bob provided us with an historical overview of the Ottawa Valley, of its first emergence from the Ice Age and of changing climate over the eons. Eventually the earliest inhabitants came here from the south and settled. This is indicated by the tool technology, pottery, stories, genetic materials (plants and humans and animals). The Valley with its several rivers became an important trade and meeting centre for Indigenous peoples of other areas. As a result, there was much knowledge of other cultures and languages centred here. Local Algonquins became good middle people and negotiators. Then, in the context of the verb-based language understanding, he took the word *peace* and asked us to rethink of it as a verb - "Peace is a process" - not a place to arrive. (This also happens to be the title of the Swarthmore lecture by Sidney Bailey, a previous Quaker representative in the Quaker United Nations Office - New York, in which he described the ongoing efforts to bring people together over controversial issues).

The arrival of European traders and settlers changed the dynamic and the language to the concept of ownership, rights, and exploitation. New laws were imposed by the settler population. Imposition of Christianity as part of the economic process, and engaging one tribe to war against the other for the traders' goals, drove many Algonquins further back, as land clearance and road building advanced.

During the 1800s, it was largely the poor Scotch and Irish settlers who came with their own values and way of being on land and in community, that was brutal to the Indigenous people. By the early twentieth century the Algonquin had become "vagrants in their own land", forbidden from owning land and considered squatters. However by the 1950s and 60s ideas of challenging colonialism began to emerge.

Bob indicated that he believes that we could govern ourselves efficiently if we could be responsible and conscious of our ecosystems, but the current political demarcations do not facilitate that option. He believes that partnerships and mutual respect offer options for collaboration into the future.

Friends in the circle were invited to receive and hold the special feather in turn, which indicated an opportunity to speak of what they had heard and understood and could imagine for the future. Sharing in the talking circle, several people mentioned that any

sign or public statement needs to be a manifestation of an on-going learning and relational process; that there is much need for self-learning, self-reflecting, and unlearning of some of our historical assumptions and practices. The term “recolonizing the mind” was used. We recognized that it will take time and careful thought. Enthusiasm for such a process was evident.

Carol Dixon  
Ottawa Monthly Meeting

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## Report: by Lesley Read

### Reporting and Clearness, Continuing Meeting of Ministry and Counsel 2011:

Our Continuing Meeting of Ministry and Counsel (CMMC) is comprised of six members, two from Western Canada – Laurel Beyer and Graeme Hope, two from middle Canada – Marilyn Thomas and Bev Shepard, and two from Eastern Canada - John Calder and myself, Lesley Read (replaced by Katie Aven at the rise of CYM). We report to the Yearly Meeting of Ministry and Counsel and Yearly Meeting approves our nominations. We meet twice a year, in the spring and fall. In the past, we have travelled to various Monthly Meetings around the country, and we are open to continuing this practice where we are invited and may be of assistance. Recently, we have met just before Program Committee or Representative Meeting in order to cut down on travel costs.

The main work of CMMC takes place during the week of Canadian Yearly Meeting. We meet daily to address all matters relating to worship and pastoral care, including the pre-CYM retreat, the First-day worship, the Memorial Meeting, the Experience of the Spirit in my Life, early morning worship, Meeting for Healing, chanting and silence, the groups for Worship Study, fellowship, and walking. We ensure that there is a silent room and a space for Friends who are Lesbian, Gay, Bisexual, Trans-gender, and Queer (FLGBTQ) to worship. We also provide Listeners as well as Committees of Care when asked. In addition, we are responsible for the open and the closed Meetings of Ministry and Counsel. It is a busy week!

The preparation and reading of the *State of Society Report* is an important part of our responsibilities and is a spiritual exercise. It is meant to be a commentary on our corporate spiritual health as reflected by the Monthly Meetings across Canada. For this reason,

it is important when preparing the *State of Society Reports* that members of Ministry and Counsel of Monthly Meetings give attention not just to reporting activities, but more to discerning and commenting on the spiritual life of their Meetings. CMMC intends to develop some queries to aid in this process.

In the past couple of years, CMMC has also tried to encourage more spiritual grounding during CYM in session. For this purpose, Deborah Fisch was invited to lead our pre-CYM retreat last year. With its emphasis on the connections between worship and business, the retreat provided an excellent beginning to our business sessions. This year our CYM has been enriched by Patricia Loring’s retreat, helping us to *listen with the heart*. We were pleased to notice more worship during Business Meetings, as well as deep and sincere ministry during the *Experience of the Spirit in my Life* and other worship-centred times.

Between Yearly Meetings, CMMC is involved in the process for approving Quaker chaplains. We also try to address concerns that have been brought to our attention. In the past two to three years we have encouraged all Monthly Meetings to develop end-of-life resources. We have carried a concern for conflict in and between Meetings, and we continue to hold this issue very tenderly. We are seeking ways to support Friends who feel isolated or misunderstood, by encouraging our traditions of listening committees and committees of care. We are also working on some resources for building community.

During CYM in session we strive to be spiritually sensitive to any difficulties that may arise, and we hold these in the Light during and between business sessions and during the year as well. We trust that our prayers help to strengthen our beloved Quaker community.

Lesley Read  
New Brunswick Monthly Meeting



## CELEBRATING OUR CANADIAN FAITH AND PRACTICE

Molly Walsh introduced the newly published book: *Faith and Practice to Canadian Yearly Meeting*. We are delighted to receive this treasure. We express our deep appreciation to all who have been part of the process. We particularly appreciate the service of those on the Faith and Practice Development Committee who have been faithful throughout this time and those who have contributed through art, editing, indexing and in prayer. The process took us thirteen years. We celebrate its completion, remembering as well those who cannot be present but who have contributed their labour. We lay down the Faith and Practice Development Committee with our warm thanks.

Excerpted from Minute # 25  
Monday, August 8, 2011

### what dost thou say?

We celebrated the presentation of *Faith and Practice* to CYM. After years of care in preparation, the clerk, Molly Walsh, and others on the committee felt jubilation in the beautifully designed volume, and some freeing after a task well done. This book is a major addition to Canadian Yearly Meeting's holding - not only for the Archives' Dorland shelf, but to use!!

Jane Zavitz-Bond  
Yarmouth Monthly Meeting

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It was a joy and a privilege to work on this project. We all looked forward eagerly to our meetings. In the final year, we were particularly grateful for the expertise of both Erika Koenig-Sheridan and Steve Fick (who provided the graphics) as the book went into production. It was truly a remarkable collaborative effort all the way through, including the participation of the many Friends who contributed expertise.

The enthusiastic reception of the new volume has been so gratifying – the hard work on the part of all contributors and participants has paid off. We have a Faith and Practice we can all be proud of.

Molly Walsh  
Montreal Monthly Meeting

For me, two aspects stand out regarding the work that we did compiling Canadian Yearly Meeting's Faith and Practice. The first is that we each read all of the submissions, which amounted to a huge amount of text that Canadian Friends felt was meaningful for them. I feel much more aware of the context of our Yearly Meeting and why we believe what we believe. Through the process of discernment, we were able to go deeply into the extracts, and this has greatly enriched my spiritual life. I encourage others to also sit with these quotations, ponder them, even to ask themselves, "Why has this extract been chosen as meaningful for Canadian Friends?"

The second aspect that stands out for me is our interaction with Canadian Yearly Meeting. We joked that if we got equal amounts of negative feedback from both sides of a contentious issue, we knew we were on the right track. We definitely had some difficult communication with Friends who had visions of the *Faith and Practice* that were very different from our sense of the Yearly Meeting, but we also had many people tell us how moving it was to read the draft chapters.

May this book enrich our lives, both as individual disciples and as a corporate family.

Peter Stevenson

Prince George Worship Group / Vernon M.. Meeting

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### Process: by Dana Mullen

In 2000, Canadian Yearly Meeting accepted a favourable two-year feasibility study, and appointed a Faith and Practice Development Committee to begin the long-term project of preparing our own book of *Faith and Practice*. When we first met to plan our work, we realized that our job was not the relatively simple one of making a revision, it was to create something new. We had to find our own way to go about this work. However, we knew that we were not to be the writers. We were coordinators, eliciting from Friends in Canada, extracts from Quaker writings that they found particularly meaningful.

We began by choosing a tentative working outline and decided to work first on the chapter now titled *Testimony: Faith in Action*. Gradually, we developed a process of interacting with Meetings and Worship Groups. It involved a yearly cycle of requesting, receiving and compiling, testing and revising. Early in the year we announced the chapter being worked on and asked Friends everywhere to send us relevant quotations they treasured. At our November meeting we produced a first draft and then sent out multiple copies to all Canadian Meetings for comment. At our spring meeting we studied the evaluations and new submissions and prepared a revised draft and printed it as a pamphlet for circulation within the Yearly Meeting.

Following this process, between 2002 and 2007 we produced five chapters, but still we had to integrate them into a book. Each of us asked a Friend who had consistently shown interest in the work to critique the revised text as a whole. With the addition of other material, such as the Introduction and several Appendices, the draft was ready in 2009 for general distribution. Now Friends throughout Canada could study it and send us their comments. With the benefit of the careful evaluations we received, we made final changes to the text, and in August 2010, Yearly Meeting approved it.

One more step was required: the book had to be published. For this, we enlisted people with professional skills. Earlier, a meticulous indexer had been engaged. We found a reliable printer. The artist, who had already been working with the committee, volunteered to coordinate production, and found a competent book designer with whom we worked closely. The long-term project came to fruition in mid-July this year when the printer delivered the books. Canadian Yearly Meeting now has its own *Faith and Practice*.

*Dana Mullen, Ottawa Monthly Meeting  
Faith and Practice Development Committee*

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Friends are grateful to Betty Polster who had the vision to move forward in this endeavour (2000 - 2011) and the following faithful committee members who collected, sifted and discerned: John Calder (2000 - 2004); Dana Mullen (2000 -2011); Arnold Ranneris (2000 - 2011); Peter Stevenson (2002 - 2011); Molly Walsh (2003 -2011) clerk (2004-2011); Anne-Marie Zilliacus (2000 - 2011); Steve Fick, the illustrator; Ruth Pincoe, the indexer; Zoé Lindsay, the book designer, and Steve Fick and Erika Koenig-Sheridan for book production. Thank you all!

## Being faithful

### 2.2

Here is my understanding of being faithful. Being faithful is living with integrity. It is holding steady to that which we have come to know experientially to be Truth, to be of God. That this Truth cannot be proved intellectually, doesn't make it any less true. If we could prove it, it wouldn't be faith....What does it mean to live faithfully as Friends - individually and corporately? Who are we, that we call ourselves Friends? Who are we friends of? Each other? Sometimes. Sometimes not! Friends of the Truth? Friends of God? Friends of Christ? And what does it mean to be a Friend? I haven't lived into the answers yet.

How do we walk with integrity, Friends to each other, Friends to the world? A while back I heard a Friend say there are three pieces to living faithfully or living with integrity. The first is that you have to have the desire to do it. The desire is planted in you. It doesn't even come from us really. It is planted there. So we have to ask, "What is it that is being required of me at this moment, at this time, in this place?" The second piece, she said, was that you have to test what you hear. We hear through ears that also hear a lot of other stuff. So we have to test what we believe. I believe Friends call this discernment. And then, once we have done that, she said the last step is the easy part. You have to act on it. But for me that is one of the hardest parts. Deborah Fisch, 2006

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### 2.4

For many of us our most profound experience of the love of God...beauty, truth, and holiness, has come to us from people who have radiated a sense of the divine presence and have spoken from the depths of their souls to "that of God" in our own depths. God's love has been ministered to us through their love, perhaps expressed through just the holding of hands, a word spoken, a smile, a hug, the sharing of a time of suffering or distress. We have found God in other people; do they find God in us? Jack Dobbs 1997

[Excerpted from *Faith and Practice*  
*Canadian Yearly Meeting*  
*of the*  
*Religious Society of Friends*]

## Minute of Record on Uranium and Nuclear Energy Issues

Based on a variety of peace, environmental, and health concerns, and with our testimonies of Simplicity, Peace, Equality, Community, Integrity and Earth Stewardship in mind, we advocate and are called to work for a phase-out of (1) the use of nuclear fission-based energy, (2) the mining, refining and exporting of uranium, and (3) the exporting of fission-based nuclear power reactor technology and fissionable materials.

*Excerpt from the Minute adopted by the Canadian  
Yearly Meeting of the Religious Society of Friends,  
August 11, 2011*

### Comment *by Dave Greenfield*

The minute acknowledges the different ways in which Canada is involved in the nuclear fission energy industry, both as a miner and exporter of uranium, and as a developer and operator of nuclear reactors.

The minute's support for a just transition to ecologically-sound work for people employed in the nuclear industry, indicates that Friends do not consider workers in the industry to be an enemy. Rather, Friends believe these workers have a right to meaningful work within the boundaries of an ecological economy, and that a practical retraining of workers during a shift to a new energy economy is quite possible.

The focus of discernment for this minute was specifically on uranium and nuclear fission power generation. This minute does not take a position on the question of hydrogen fusion, sometimes called nuclear fusion, a hypothetical energy source which is at least fifty years away. In future decades Friends may choose to evaluate the ethics of hydrogen fusion based on our testimonies, but for now CYM is taking no position, and has received no request from a Monthly Meeting to do so.

Friends now have the task of working toward a phase-out of nuclear fission-based power reactors, and the uranium mining that fuels them, while advocating a wider installation of energy conservation technology and the further growth of renewable energy.

By giving CFSC a mandate, not only to work for a nuclear fission energy phase-out, but also to address issues of "accountability and honesty around the health, environmental and peace concerns related to nuclear fission", CYM recognizes implicitly, that there

are issues of accountability and honesty with regard to safety, while still on the road to phase-out. It also recognizes that, even after nuclear fission power is phased out, there will still be a need for accountability and honesty around the safe long-term stewardship of both uranium mine tailings and post-reactor nuclear waste.

The journey toward a position by CYM on these issues has been a long and challenging process of discernment for Friends. For some who have worked on uranium and nuclear issues for years, even decades, there is a feeling of completeness even as the journey of implementing this minute is just beginning. This minute builds upon CYM minutes of the past ten or twelve years which have upheld a shift to energy efficiency and renewables, carbon reduction and the abolition of nuclear weapons. This minute is one more step toward building, and hopefully one day realizing, a vision of a nuclear-free and ecologically-sound future. Thanks to all Friends who helped nurture this minute and the process that brought us here.

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Reasons I oppose nuclear fission-based energy:

1. There are several points along the nuclear fuel chain at which radiation is released into the environment, including uranium mining, uranium refining and nuclear power production. Increasing evidence suggests that lower levels of radiation are more harmful to both human health and the biosphere than the nuclear industry is willing to admit.

2. The development of nuclear fission energy around the world has led to the proliferation of nuclear weapons. A country that builds a uranium enrichment facility to enrich uranium for nuclear power plants can easily also decide to use that enriched uranium for nuclear weapons. Plutonium that is produced by a nuclear reactor can also be used to fuel nuclear weapons at any point in the coming centuries.

3. Under a number of particular circumstances, including human error, earthquakes, tsunamis, war or terrorist attacks, a nuclear reactor may release extreme amounts of radioactive material into the environment, affecting millions of people as well as ecosystems around the world.

*Dave Greenfield  
Saskatoon Monthly Meeting*

[Excerpted from a list of six reasons for opposition. Complete list at [www.ecoleftsask.ca](http://www.ecoleftsask.ca) in "our views".]

# Reactor In the Sky

*Song written and sung by David Greenfield*

Some people say  
They want nuclear fission.  
Some people say  
They want hydrogen fusion.  
But I say there is no need  
For such confusion.  
We've got one  
Hydrogen fusion  
Reactor in the sky.  
We've got one  
Hydrogen fusion  
Reactor in the sky.

Some wanna build reactors  
Powered by thorium.  
Some wanna build reactors  
Powered by plutonium.  
But we can put an end  
To the pandemonium.  
We've got one  
Hydrogen fusion  
Reactor in the sky.  
We've got one  
Hydrogen fusion  
Reactor in the sky.

Four point five billion years old,  
A hundred and fifty million kilometres  
away,  
Shining warm and bright and bold,  
Shining all night and shining all day.  
We've got one  
Hydrogen fusion  
Reactor in the sky.  
We've got one  
Hydrogen fusion  
Reactor in the sky.

I've been told there is more power,  
Striking the earth in one solar hour,  
Than in all the oil and gas and coal,  
That's ever gonna be extractable.  
We've got one  
Hydrogen fusion  
Reactor in the sky.  
We've got one  
Hydrogen fusion  
Reactor in the sky.

And the sun comes up and the sun  
goes down.  
The earth keeps orbiting round and  
round.  
We walk with our feet on solid  
ground.  
It'll be ten billion years before  
This reactor melts down.  
We've got one  
Hydrogen fusion  
Reactor in the sky.  
We've got one  
Hydrogen fusion  
Reactor in the sky.

Four point five billion years old,  
A hundred and fifty million kilometres  
away,  
Shining warm and bright and bold,  
Shining all night and shining all day.  
We've got one  
Hydrogen fusion  
Reactor in the sky.  
We've got one  
Hydrogen fusion  
Reactor in the sky.

*Dave Greenfield*

*Saskatoon Monthly Meeting.*

[At Family Night, to celebrate our adoption of the Uranium and Nuclear Energy Issues Minute, I performed this song I'd written a few months ago. It celebrates the great hydrogen fusion reactor at the centre of our Solar System, more commonly known as the sun. Thanks to the sun we have light and heat as well as blowing winds, flowing waters and renewable plant life, all of which can be harnessed as sources of renewable energy. David]

## Employment Among Friends

[Excerpted from *Hooked on Hirelings: A fresh look at an old myth*, a paper prepared for Friends involved in evaluation and discernment regarding the Yearly Meeting salary model - part of CYM's Personnel Policy - and to offer a theological and historical framing to the practice of employment by Friends. This is timely, given that Representative Meeting will be talking about the salary model again in November 2011.]

The CYM Personnel Policy is quite affirming of the role employees can play in helping sustain and nurture the Religious Society of Friends, and has a vision of care and support for them. Some Canadian Friends, however, have occasionally expressed a conflicted attitude toward the employment of Friends to fulfill certain tasks and responsibilities on behalf of the Yearly Meeting (or their Monthly Meetings). It is sometimes raised that we should not employ staff, that Friends are meant to gladly do work as service. Somehow, there is a misconception that all service is meant to be volunteer-based. It seemed timely to revisit our roots to see what truth may be found among the 'first Friends' and their views.

During my research into the activities, beliefs, and writings of early Friends, I became aware of two things that really opened my eyes: First, Friends have employed staff in administrative roles since the beginnings of the Religious Society of Friends, and second, the term *hireling* - often used in the present day by some Friends to describe ministers in general and, at times, those who work for Friends - had a very particular meaning and usage in the early Quaker movement, that has been lost across the generations.

The word *hireling* has generally rung out on the floor of Meetings like a panicked cry of 'blasphemy!' during discussions of creating employment positions to undertake a particular work plan or job for Friends. It may come as a surprise to many but the Religious Society of Friends has always had employees. Not just Friends released by their Meetings to go share the *Good News* (like Rebecca Jones or John Woolman). Friends have had paid administrators from our earliest days.

Let me introduce you to the amazing and talented Ellis Hookes, a man after my paper-pushing heart. Ellis Hookes was the first [paid] recording clerk of what is now Britain Yearly Meeting. He served Friends in this capacity for twenty four years (The Journal of

George Fox, Vol. II). In Britain, the recording clerk is a long-standing paid administrative position:

The Recording Clerk acts as secretary to Yearly Meeting, Meeting for Sufferings, and the Britain Yearly Meeting Trustees, and is responsible for servicing these bodies and for ensuring that their work is carried out ... The office of Recording Clerk has widened considerably since it was first established in about 1657. In those early days, the role was largely concerned with the sufferings of Friends, and up to 1703 included serving the Yearly Meeting as clerk. (Quaker Faith and Practice – The book of Christian discipline of Britain Yearly Meeting – 8.06)

Back in those early years, Hookes had a number of key responsibilities that supported the broad leadership of the time. One of the most critical was keeping record of sufferings – Friends in prison, their needs, and support provided to them. The books of sufferings are some of our oldest historical records. He also ensured publications of tracts, edited publications, co-wrote several with George Fox (oddly, some that are actually like procedural manuals) and kept a collection of all writings.

It was people like Ellis Hookes who would "produce, and preserve, a significant number of tracts ... preserved thousands of letters in the course of [Friends'] extensive campaigning, which describe their pamphleteering activities ... Recording Clerk, Ellis Hookes, was responsible in the 1670s for publishing the edited works of some of the most prolific authors of the 1650s: James Parnell, Edward Burrough, Francis Howgill and William Smith, all of whom were dead by that time. In the 1660s, Ellis Hookes also compiled two substantial manuscript volumes of Sufferings, and as part of this catalogued some of the vast collections of letters at Swarthmoor Hall which dated from the 1650s." (The Journal of George Fox, Vol. II). The practice of recording sufferings "lasted over a century and filled another forty-two volumes, of linking Quakers together through their suffering accounts."

Ellis Hookes would certainly not have been called a hireling, a mercenary, "just in it for the money". In faithfully fulfilling his position, he made lasting contributions to the Religious Society of Friends as he worked alongside the so-called 'first Friend' of the early Quaker movement - George Fox - until his death from consumption in 1681. Hookes himself was persecuted for his conviction to Quaker faith. His

own sufferings included beatings and disownment by his family until late in life.

It is unfortunate that the work and role of Ellis Hookes has remained much in the shadows of our history. It is sorrier even that the words of early Friends have been misunderstood by some contemporary Friends, to presume that there is no appropriate and faithful role for the use of employees among Friends, - ones who seek to advance our causes of truth, justice, peace, and community.

It is clear that those who wrote the CYM Personnel Policy in the mid-1990s – whether or not they knew these aspects of Friends' history – had a sense of what those early Friends knew: that, now and again, having an Ellis Hookes, can be rather useful in helping us as a community live into what God calls us to do.

*Jane Orion Smith*

*General Secretary for Canadian Friends Service Comm.  
VI Monthly Meeting, sojourning with Toronto MM*

[E-mail [janeorion@quakerservice.ca](mailto:janeorion@quakerservice.ca)]for full article]

## Good News by Ellen Helmuth

### Peace Studies Program Established at Saint Thomas University

A *Peace Studies* curriculum and plans for a Peace Centre named for John McKendy, were announced at Saint Thomas University (STU) in Fredericton, New Brunswick, in April of this year. These efforts are being coordinated by sociology professor, Sylvia Hale, a close friend and colleague of the late Dr. John McKendy. John, who tragically died in the fall of 2008, was a very popular sociology professor at STU, and also a member of New Brunswick Monthly Meeting (NBMM). He dedicated his life's work to teaching service learning, social justice, peace and reconciliation, and promoted *Alternatives to Violence* workshops for people convicted of violent offences.

The dream and vision to establish the *Peace Studies Program* and a Peace Centre in John's memory has been foremost in the mind of Professor Hale. Other faculty at STU, Stephen Pidwysocky, Dawne Clarke, Marilee Reimer, Joan McFarland, along with Vince Zelazny who teaches at the University of New Brunswick, worked closely with Professor Hale in developing the *Peace Studies Program*.

Professor Hale wrote: "We have very good news of the *Peace Studies Program*. After pre-registration the new PEAC-2006 Introduction to Peace Studies is full, with sixty students enrolled."

We have all been hoping so hard for this. We wanted a strong statement to respond to dismissive comments by the STU Senate that we should try a special-topics *Peace Studies* course "to see if anyone is interested". With a full course, we should get strong support for our plan to have a new Service-learning Outreach course next year. We also hope this will encourage more departments to develop cross-listed courses for the program.

Plans for next fall include involving students in a project to establish a 'Peace Pole' at STU for Peace Day, September 21, and possibly an evening Peace Café. Also, we have a vision of involving students in the Introduction to *Peace Studies* and are organizing a Grand Event for next March 2012. We will herald this as "The first Outreach Project of the John McKendy Peace Centre". We are moving forward and we hope to draw the local Quaker community into these projects.

The PEAC-2006 core course examines leading theorists on peace, drawing from humanities and social science disciplines. It explores conditions needed for peace to occur and be sustained, and strategies for building peace movements and nonviolent social change in global and local contexts. It examines multiple experiences of conflict and systemic oppression, and efforts to change these realities, including issues of environmental degradation, poverty, family violence, the sex trades, sweatshops, and militarism.

Stephen Pidwysocky has been hired as the instructor for this PEAC-2006 course, and we are pleased that faculty member Marilee Reimer has acquired a DVD which demonstrates nonviolent ways to improve police protocols in dealing with domestic violence. This DVD was created by Ellen Pence, a peace activist from St. Paul, Minnesota, and includes a series of photos of John engaged in nonviolent practice.

New Brunswick Monthly Meeting has established a fund to support this work. Anyone who wishes to help may send a contribution to the NBMM Treasurer: Lesley Read, 29 Woodlane Dr., Sackville, NB, E4L 3L4. Cheques should be made out to NBMM and indicate that they are for the John McKendy Peace Fund.

*Ellen Helmuth*

*Clerk, New Brunswick Monthly Meeting*

## Building our Community: *by Katrina McQuail*

Building a vibrant and sustainable community of Quakers in Canada is much like building a house. First comes the decision as a community that it needs to be built, then comes the planning and dreaming, and finally the actualization. It requires intention, passion, energy, money and time.

The decision to create the Youth Secretary position within CYM came from the community, and the planning, dreaming and creation of the position has occurred with the support of the community. This was and is just a beginning.

With the continued support of the community, the Youth Secretary position is currently in the process of building the foundation of our house: gathering names, contact information, and connecting with Friends of all ages while focusing on those under thirty- five. Identifying resources and skills, creating a vision, networking and planning, are all pieces of this foundational year.

The next piece of building our house is to create the walls and the roof. To do this requires the expertise and input of many, the skills and time of all, and the direction of a few with a foreperson providing the continuation and consistency to carry the goals forward.

The Youth Secretary is the foreperson for the Canadian Yearly Meeting youth and intergenerational house. However, just like a foreperson, the Youth Secretary cannot and should not do the work alone. If I did, the house might be built, but it would be lacking in energy, community use, and wouldn't be as accessible as it could otherwise be.

Once we've built our house, like any building, it must be maintained. If we take it for granted, it will have a few delightful years, but without consistent upkeep and attention it will slowly become outdated, no longer serve the needs of the community, and need serious renovations.

Thus, please consider how you might contribute to the building of our intergenerational community, that values and supports the engagement of young people. It is not enough simply to be excited that energy has been directed to this project. It requires the engagement of everyone, a changing of behaviours and mindsets - a paradigm shift. We need your stories and spiritual journeys, your experiences volunteering

and working for Quaker committees or organizations, your money, knowledge of interesting internships and job opportunities, as well as your efforts to make our local Meetings a more youth-friendly space. To find out how you can get involved, please contact the CYM Youth Secretary at [Katrina@quaker.ca](mailto:Katrina@quaker.ca) and check out the web page: <http://young.quaker.ca>

Young people are not only the future of the Religious Society of Friends, we are the present.s

### Thoughts on a Communications Strategy

Canadian Yearly Meeting is doing good work by exploring where we are currently with our communications strategy, and by providing opportunities for feedback from the community.

In terms of being more accessible to younger people, we need to have a concise, attractive, accessible website that provides up-to-date information in a time- sensitive manner. We need to come up with ways to meet young people (and older people) where they are - on Facebook, through text messages, twitter, and whatever new technology they are currently using.

It is possible to be inclusive of younger folks using technology, while also maintaining traditional systems of mail and telephone, for Friends who do not participate in our fast-paced, digital era. However, we shouldn't eschew new technology just because everyone is not "on the same page".

Creating a smooth, easy-to-use interactive website, where Meetings and Worship groups can host their pages, and younger Friends can post a notice of upcoming potlucks or gatherings, in real time, with the ability to disseminate information with the click of a button [through] social media, could make our website much more useful. This website could be cohesively maintained by Half Yearly Meetings, Regional Gatherings, Camp NeeKauNis, committees and Meetings, all using the same styles and systems, so that the experience for the user would be universal and easier to learn.

*Katrina McQuail – Youth Secretary  
Kitchener Area Monthly Meeting*

## Youth Ministry

*“Young people are not only the future of the Religious Society of Friends, we are the present.”*

*Katrina McQuail*

### Intermediate Youth Epistle

We were a small group of children but we were very busy and we had a lot of fun. Here are some of the activities we participated in: we decorated a papier maché globe [see page 8] to show what the world would look like if we all loved one another; made a large collage showing the communities we belong in - from our own home to our town, country, world and universe; painted; did origami; drew around the smaller children's bodies on big pieces of paper; went to the Mermaid Puppet Theatre and learned about the puppets and how they are made; made a skit with a broom puppet and a vacuum cleaner puppet; made and practiced a skit for Family Night about Elizabeth Fry, called *The Boot Under the Bed*.

We learned songs about conflict resolution, about settling into the silence, and about water. We re-enacted the water-walk across North America to mingle the waters of the four oceans, played lots of games, and listened to lots of stories about people who try to love instead of fight, and fan the spark of Light within others with the bellows of their own love.

We came together not knowing each other, but we leave now as friends. The saying we take home with us is “Let us try what love can do”.

*Read by activity coordinator Marilyn Church  
Yonge Street Monthly Meeting*

## Teen Group Epistle

We played many introduction games (zip zap zop, bang, freeze), improv games, and experienced an *Alternatives to Violence Project* demonstration. On Tuesday the *Beehive Collective* presented a project about coal use in the Appalachian Region. Everyone in the group expressed joy about their presentation. In the afternoon we worked on the play. On Wednesday Sue Starr presented a workshop on the theme of *Called to Love One Another*. It brought thoughts of a flash mob to the group. On Thursday June Etta Chenard did a presentation on the testimonies and Kyle Jolliffe shared a history of Canadian Young Friends. Katrina McQuail and Jessica Klaassen-Wright led a sex talk and an activity called a fishbowl. Friday was spent preparing for Family Night and writing this epistle.

*Read by Lucy Miller  
[Sue Starr's granddaughter]*

### Young Adult Friends Epistle

As ever, much of the Young Adult Friends' (YAF) time this week was spent enjoying each other's company and the programming prepared for us. While rooting ourselves in the younger community, we also found ourselves branching out into the wider gathering and exploring what it means to us to be Quakers.

When not in Business or programmed sessions, our time was spent largely in community-building exercises. Though no prior orchestration took place, we organized several nights to watch Disney movies together. This was an experience in bonding as we reflected on watching the movies as young children, and singing the all-too-well known songs together, both while watching the movie and throughout the week. Doubtless the others in attendance were subject to impromptu performances - some more than once. When time allowed we explored the town of Windsor.

In any Quaker circle, one of the most apparent qualities is that of the support we show for each other. This is no less true among Young Adult Friends. Regardless of the activity at hand, our week has been one of supporting one another, catching up with the events of the past year (or in some cases the past many years) and offering our love and care for the hardships in the year to come.

*Read by Rachel Urban Shipley  
Ottawa MM, Clerk of Young Adult Friends*

## Reflection: by Joan McFarland

For some years I have been encouraged by Friends to “experience” a CYM. What they particularly recommended was the opportunity it gives to meet Friends from all across Canada, the chance to see the way Meetings for Business are run, and the experience of eating in the food co-op. For me, it was about searching for community and deepening my understanding of what being a Quaker is.

The aspects that Friends recommended were certainly of great interest. Meeting Friends from across Canada was a thrill. As usual, I was particularly drawn to elders who are role models for me, with their deeply-felt Quaker faith and practice. (I was disappointed that Ursula Franklin was unable to be there. She is a great inspiration for me).

In New Brunswick Monthly Meeting I have tended to avoid Meetings for Business. I felt that I attended enough meetings. However, Friends had told me that they loved Meetings for Business, particularly at CYM, and that I would quite likely change my mind if I gave them a try.

So I did attend the Meetings for Business and I did learn to appreciate them. As I understand it, it is all in the intention and the taking of time - opening the process with silent worship, the pausing and reading back of the minute. The intention is not consensus but to make decisions rooted in the Spirit that truthfully reflect the feeling of the Meeting. I was moved by the intention, and the process, especially when a particularly difficult and painful decision was being made.

Participation in the food co-op was great. The food was delicious and just the type of healthy, vegetarian-style food that I like to eat. The contribution I was asked to make in food preparation and clean-up was not onerous and also provided another opportunity for developing community with Friends.

Besides the Meeting for Business and the food co-op, the 2011 Windsor Meeting offered a number of highlights for me. These included: the worship study; the walking meditation group; the Yoga classes; the *Alternatives to Violence* and Beehive Collective workshops; the field trip to the historic Dartmouth Quaker House; and last, but not least, Marilyn Manzer’s thoughtful and provocative lecture on *The Moral Economy*.

In terms of my own search for community and for learning to be a Quaker, some of that happened too.

I met new Friends who were welcoming and warm. I made a few young friends (which was not what I was expecting but happened perhaps because they were also somewhat *new* like me). And, as one step in learning how to be a Quaker, I started compiling my own glossary of Quaker terms and expressions. I find that without the language, I seem to be unable to express myself in a Friends’ gathering. My glossary included such terms as “discernment”, “clarity”, and “threshing”, and such expressions as “standing still in the light”, “let your lives speak”, and “walk cheerfully over the world”. I feel that with such a glossary, I am not only learning the language, but also, through the language, the way of Quaker thinking and acting.

On the way home to Fredericton in the car with Martha McClure, Vince Zelazny, and their daughter Sandy, I talked about my glossary and these more experienced Friends explained some of the terms and expressions to me. We had a very animated discussion and a lot of fun. In fact, they encouraged me to share the glossary with others and to propose that in the future, such a glossary, along with a list of acronyms, be compiled for first-time attenders at Canadian Yearly Meetings.

*Joan McFarland*

*New Brunswick Monthly Meeting*

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Are your Meetings for church affairs held in a spirit of worship and in dependence on the guidance of God? Remember that we do not seek a majority decision nor even consensus. As we wait patiently for divine guidance our experience is that the right way will open and we shall be led into unity.

Advices and Queries

Number 14

## Report: by Laurel Beyer

### *My Time at Pendle Hill*



I walked the last mile through a wooded trail to Pendle Hill. As I was arriving after hours the instructions were to enter the first building on the left and find further directions on the reception desk. I entered through an unlocked door into the kitchen, went through the dining room into the entry but couldn't find the desk. Hearing voices I called out. The homeowner was understanding, although very surprised when I said, "Hi, I'm Laurel Beyer and I'm here for two weeks". I hadn't quite reached Pendle Hill!!

After this initial excitement my days were relaxing, restful, and slow-paced. I spent time walking the grounds admiring the autumn foliage, sitting in on classes, reading poetry, and eating wonderful meals made with care from locally grown organic food. My sojourn included helping with the work in the dining room and in the office. I spent time in contemplation, in reading, and in prayer. I attended morning Worship daily, poetry evenings and Epilogue, and made deep connections with some wonderful people.

On the eightieth anniversary of Pendle Hill, two hundred people gathered in celebration. I was delighted to listen to Parker Palmer, Patricia Loring, Valerie Brown and Michael Birkis, and to visit with many Friends who are doing powerful and healing work. Entries in my journal for that weekend all begin: "An amazing day!"

Along with fifty Friends I attended the *Clerking Workshop* led by Arthur Larrabee. It was packed with tips on community building, structure and techniques for clerking Meetings for Worship for Business, and shared experiences of Business Meetings.

My time at Pendle Hill was a time of renewal and growth. It was truly a blessing to me! I strongly encourage anyone who has the opportunity to spend some time at Pendle Hill to do so, as it is a place of nurture and healing.

I am deeply grateful to the Pendle Hill Scholarship which allowed me to spend time there in November, 2010.

Laurel Beyer  
*Saskatoon Monthly Meeting*

## Review: by Kathleen Hertzberg

### *The Pendle Hill Pamphlet Series*

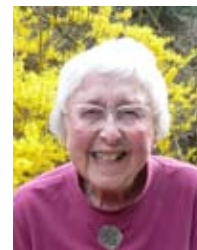
As a subscriber to the *Pendle Hill Pamphlet Series*, I appreciate the contents of the pamphlets very much. A pamphlet usually comes out every four weeks. At times, I find a particular pamphlet very instructive, moving and even challenging. This certainly has been the case with the current pamphlet entitled: *An Art of Small Resurrections - Surviving the Texas Death Chambers* (No. 408) by Walter Long. Walter Long is a lawyer and a member of the Friends Meeting in Austin, Texas.

As a lawyer, he visits and, at times, represents men on Death Row, and during their appeal hearings.

The Friends Meeting has a long record of advocating for clemency and has also declared itself "a sanctuary for Central American refugees".

This moving and informative Pendle Hill pamphlet is indeed worth reading and discussing in our Meetings.

Kathleen Hertzberg, *Toronto Monthly Meeting*



## Message: Darlene Walker of Pendle Hill

### *The Joys of CYM*

Thank you for the opportunity to share Pendle Hill with those who attended my Interest Group at CYM. I met many Friends interested in our programs and heard many stories from former *Pendle Hillers*. I learned that many relationships were formed at Pendle Hill which later resulted in marriage or long-term partnerships! How cool is that? I met wonderful people, shared duties in the co-op kitchen and even enjoyed meals with Friends in the rain! Late in the evening there was the joy of singing together, and listening to instrumental and vocal performances by Friends. Thank you for sharing your artistic gifts. I plan to join you again and look forward to welcoming some of you to Pendle Hill.

Darlene Walker  
*Director of Admissions and Recruitment, Pendle Hill*



# Quaker Book Service



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***Faith and Practice*** by Canadian Yearly Meeting of the Religious Society of Friends. Ottawa, Canada. 2011. IT'S HERE: Our Canadian book of Faith and Practice with a total of 389 selected extract passages, many written by Canadian Quakers. Comprehensive index. Illustrated. (250 pp; Hard Cover \$31.00; Soft Cover \$22.95)

***Mind the Oneness: The Foundation of Good Quaker Business Method*** by Robert Halliday. Quaker Home Service, London, UK. 2010. The author examines the Quaker way of making business decisions, presenting a balance between theory, discovery and practical applications. He challenges the discipline of members individually and corporately in Meetings for Worship for Business. (85 pp; \$17.50)

***Meeting*** by Deborah E. Haight, Canadian Quaker Pamphlet No 67, Argenta Friends Press, 2008. Back in print is this landmark Sunderland P. Gardner lecture of 1987 in which the speaker elaborates on what the word "Meeting" means to Quakers. Deborah Haight (1911-2004) was a birthright Canadian Quaker, long active in Ottawa and Yearly Meetings. (50 pp; \$7.50)

***Answering the Violence: Encounters with Perpetrators*** by John Lampen. Pendle Hill Pamphlet 412, 2011. John Lampen, a peace activist in Northern Ireland and elsewhere, draws on his own experiences and accounts of others in facing agents of violence in a friendly way. (40 pp; \$8.45)

***Realizing the UN Declaration on the Rights of Indigenous Peoples*** edited by J. Hartley, P. Joffe, and J. Preston (staff member of CFSC). Purich Publishing Ltd., Saskatoon, 2010. This collection of essays, by an impressive list of Indigenous leaders and knowledgeable representatives from other organizations, examines in detail the Declaration, the importance of its adoption, and the need for action on its implementation in advancing human rights. (287 pp; \$38.00)

***How on Earth Do We Live Now? Natural Capital, Deep Ecology and the Commons*** by David Ciscel, Barbara Day, Keith Helmuth, Sandra Lewis and Judy Lumb. Quaker Institute of the Future Pamphlet 2, 2011. The title is "a cry of alarm and a call for action" to explore the essential parts of the Earth's *commons*: property and water. The pamphlet presents a challenge to Quakers and others to rebuild environmental integrity. (91 pp; \$9.00)

***Genetically Modified Crops: Promises, Perils and the Need for Public Policy*** by Anne Mitchell, Pinavur Rajagopal, Keith Helmuth and Susan Holtz, Quaker Institute of the Future Pamphlet 3, 2011. The pamphlet accesses the record of genetically modified crops and the role of their regulation. The authors are members of Canadian Quaker Meetings (68 pp. \$9.00)

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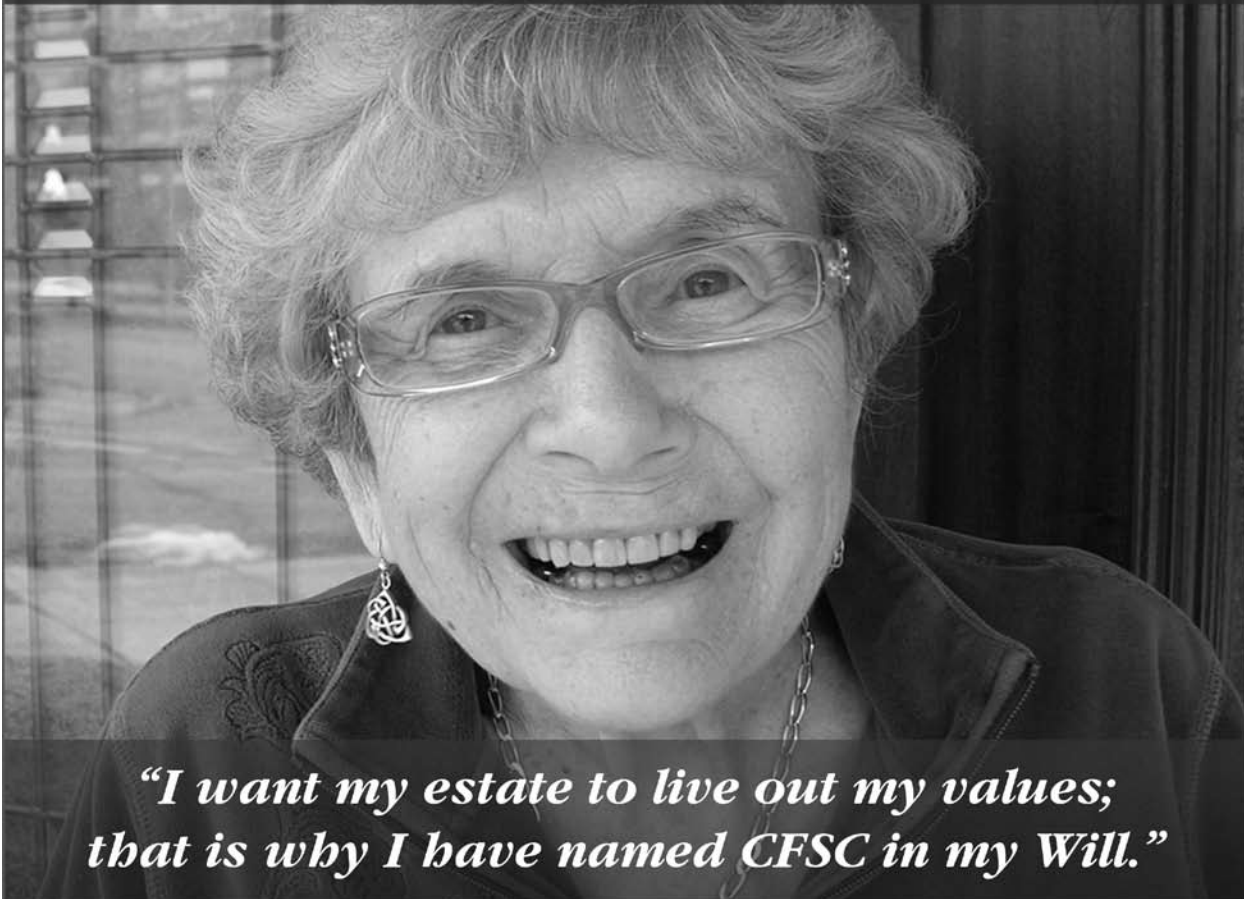
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## Gleanings - what the eavesdropper heard:

- You're never too young to start - and never old enough to finish.
- Coming with heart and mind prepared does not mean coming with your mind made up!
- We will now hear a minute on the minute.
- One Friend said to another, "It looks like someone is paying attention." The other Friend: "Yes, it looks like the spirit of Dan Cooperstock is in the room!"
- From the floor at the same threshing session: "You can lead Quakers to information, but you can't make them read it."
- They got hold of the wrong end of the stick. In fact, their stick had two wrong ends. [Ellen Pye]
- In reference to Sherryll Harris' outfit: I love that colour green. I think it's time to transform from Quaker grey to Quaker green! [That Friend speaks my mind! Ed.]

# Letting your life speak...



*“I want my estate to live out my values;  
that is why I have named CFSC in my Will.”*

Mona Callin (Hamilton Meeting) has faithfully served Friends in many roles locally and nationally. Mona's legacy of service will continue through long-term support of Canadian Friends' witness for peace and justice.

Please contact Jane Orion Smith or Jennifer Preston to confidentially discuss how your bequest can help create a sustainable future for CFSC.

416-920-5213 or [cfsc@quakerservice.ca](mailto:cfsc@quakerservice.ca)



**Canadian Friends Service Committee  
(Quakers)**

A Committee of the Religious Society of Friends (Quakers) in Canada

## Around the Family Around the Family Around the Family

**Vancouver Monthly Meeting** celebrates its centennial this year (1911-2011). There will be a party November 6 - potluck and a centennial cake, and music. We hope to have an Elder from the Musqueam First Nation offer an opening prayer before the potluck. There will be an historical display, and a collection of objects and writings for a biodegradable *time capsule* to be buried under a centennial tree in the spring. If you can attend November 6, please r.s.v.p. to Ruth Walmsley [ruth@cranberrycommons.ca](mailto:ruth@cranberrycommons.ca).

**Woller Monthly Meeting:** We held a little celebration here on August 30, to launch the book *Awake and Aware*. Several non Quakers attended, notably five young people from the local anarchist group, *Food not Bombs*, and two young women who wandered in off the walking trail and bought a copy.

**Vernon Monthly Meeting:** Beautiful Raven's View Organic farm was the location for our Spring 2011 retreat, on the weekend of April 8-10. Our hosts, Alison Moore and Mark Rucker provided very comfortable accommodations for Friends who stayed over. (The views were great as were the potluck meals.) The theme for the retreat was *Leadings*. This gave us a spiritual base for our two worship-sharing sessions, as well as Meeting for Worship. With many things to discuss, Meeting for Business on Saturday afternoon carried on after supper. A small committee met to discuss areas of interest for the adult out-reach program. These were discussed by the Meeting as a whole, and later forwarded to Sue Starr. It is our hope that they will become part of future spring and fall retreats.

Our friendships were renewed and many joys and sorrows were shared. A committee of Care met. We remembered Stephanie Hyde, a former member of the Meeting, and mother of Katherine, Laura and David Hope, who died on February 11, 2011. Cards were signed for absent Friends who were unable to attend and whose presence we missed. Eleven Friends returned to their daily lives much enriched.

**Hamilton Monthly Meeting:** Friends joyfully welcomed two new members in 2010 and two new members in spring 2011. In January 2011, we had a potluck and discussion on the 350th anniversary of the *Peace Testimony*. We hope to do this again. In January we also followed up on an introductory session for new

attenders with two sessions of *Quaker Lite*, presented by Don and Harriet Woodside. In February, Friends were challenged by the presentation of a summer intern. She spoke on the growth of her personal relationship with God through her work in Rwanda. In March, our potluck and discussion focused on the FWCC Global Change queries. Friends in Hamilton have also spent time seeking a new view of the way we spend our budget, and are developing guidelines for resolving conflicts in Meeting. Bev Shepard and Chris Cutler are involved in producing a piece of public art celebrating the diversity and mutual respect of Hamilton's faith communities. The Hamilton Interfaith Group has joined with the Culture and Recreation Department of the City of Hamilton, to make this long-held dream become a reality.

**Vancouver Island Monthly Meeting:** The addition of a midweek Worship on Wednesdays, followed by lunch has proven to fill a need for several Friends and attenders. Monthly gatherings of *Soup and Stories* help us better know each other in Victoria Meeting. Duncan Worship Group has *Breakfast and Stories* to facilitate this process in their community.

**Births:** Ilia Dougal Fraser, to Cameron and Angela Fraser, on July 8, 2011.

**Deaths:** Verna Willis, widow of Robert Willis, on August 13, 2011. Memorial held August 27, 2011.

**Edmonton Monthly Meeting:** Bob Wrigley died in April of 2011. He worked tirelessly and sometimes



fiercely against racism and injustice in any form. He was a prison abolitionist long before he was a Friend. He had a profound respect and appreciation of the Quaker testimonies. His humility in his desire to be worthy to be a Friend was touching and inspiring. Our Meeting joins his wife Naomi Rankin

and his daughters Lise Wrigley, Jessica Machado, Elsa and Malka Wrigley, in grieving his loss. He was a genuinely fine man and we miss him.

## Quaker Study Quotes from Janet and Orion

The understanding of perfection among early Quakers: "Perfection is according to our measure of the Light - which is to say that we all have a different measure, and we can grow in measure, and we grow at our own rate, but within that measure of Light we possess, we can be perfect. Bottom line - if we are seeking to know God directly and to know God in all things then we must presume to be led in all things, which is perfection. So, our entire Quaker witness is to a life of faithfulness..." Janet Ross (Quaker Study)

"We are not for names, nor men, nor titles of government, nor are we for this party nor against the other ... but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace and unity with God, and with one another, that these things may abound." Edward Burrough, 1659

SATURDAY MORNING AUGUST 12, 2011

Clerk Anne Mitchell read from Elise Boulding, 1954:

What is the Quaker faith? It is not a tidy package of words which you can capture at any given time and then repeat weekly at a Worship service. It is an experience of discovery which starts the discoverer on a journey which is life-long. The discovery in itself is not uniquely a property of [Quakers]. It is as old as Christianity, and considerably older if you share the belief that many have known Christ who have not known His name. What is unique to the Religious Society of Friends is its insistence that the discovery must be made by each man for himself. No one is allowed to get it second-hand by accepting a ready-made creed. Furthermore, the discovery points to a path and demands a journey, and gives you the power to make the journey.

## GOOD NEWS

Canadian Yearly Meeting encompasses a vast geography. We are especially grateful for all those who work with dedication to keep us knit together in the call to love one another, and in service to the world. In 2012 CYM is sending four delegates to the Friends World Committee for Consultation World Conference, *Being Salt and Light*, in Kenya. We anticipate the enrichment this even greater geography of association will bring to Friends worldwide. [Last paragraph from the 2011 CYM Epistle]

## THE CLOSING MINUTE

We have seen the power of God at work in our midst here this week. We have seen the power of love. We have listened with our hearts. As we go back to our families, our Meetings, and our communities, may we continue to listen with our hearts, heed the call to love one another, and take our message of hope to the world. We will plan to gather again as Canadian Yearly Meeting in Camrose, Alberta, August 10-18, 2012.

## Last Words – Last Words – Last Words – Last Words – Last Words



I am thankful for my time at Yearly Meeting, a loving beautiful community. The week was full of lessons that could be immediately applied.

I felt strengthened to see the process,  
to see the patience and care with  
which issues and concerns were  
brought into the Light.

Patricia Loring brought us into a deeper understanding of stillness, and of listening. I was able to let go of all the filters I usually put up to make other people's words safe, and hear from a more honest, vulnerable place. This teaching was so important to me as I found myself with so many people and conversations. It also helped me find stillness after I made a mistake, or before I was about to make a mistake. Orion and Janet taught us about perfection, that it is a process of wholeness that we enter, not an unattainable fixed goal, and it is something we can enter now no matter where we are in our lives. It is OK to make mistakes!

I walked in silence with a meditation group and saw so much beauty all around - in the rain, in wind, and in the sun. I attended the Sunderland P. Gardner lecture, and what a powerful and hopeful message Marilyn Manzer gave us: the beauty of art, of our lives, of our relationships, of communities, of nature, is of

utmost importance. To see, feel, create, and protect this beauty is the answer to the depressing apocalyptic mood many of us seem to be worn down by.

The Business Meetings were also a time of deep spiritual joy for me. Yes, they were long, but I felt strengthened to see the process, to see the patience and care with which issues and concerns were brought into the Light. I'm also grateful for all the little moments that were provided for us to serve each other; the opportunity to practice community!

I feel strengthened in my faith, and am so excited as I experiment in my daily life with the lessons I learned.

*David Raymond  
Ottawa Monthly Meeting*



This year was one of the few times I have not attended Canadian Yearly Meeting in session, and it left me feeling *outside*. However, Vince Zelazny's meticulously-kept blog, complete with photos and comments, helped me to feel connected. Thank you Vince! Then, a week after YM ended, a small card arrived, signed by many Friends. I felt valued. Thank you, Correspondence Committee.

The thought of holding Yearly Meeting every other year as discussed in 2010 has held little appeal for me. Now I realize that the Yearly Meeting connection is a living link and ministry to all, and I feel more empathy for those who are not able to attend Friends' gatherings.

*Arnold Ranneris  
Victoria Friends Meeting*

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Michael Phillips, Ana Simeon, Margaret Vallins

**Please Note:** Your submissions and suggestions for themes are necessary for *The Canadian Friend* to thrive. **Do not delay!** Send articles, poems, art, photos, and thoughts today: [cf-editor@quaker.ca](mailto:cf-editor@quaker.ca)

## Themes & Deadlines for upcoming issues:

December 2011 Submissions:	Wonder / Transformation October 3
March 2012 Submissions:	Living Sustainably January 5
May 2012 Submissions:	The Influence of Quaker Writers historically and currently, in our lives and the world. March 1
Summer 2012 Submissions:	Youth Issue May 1



[View *The Canadian Friend* online at: [www.quaker.ca/cfriend/cfriend.html](http://www.quaker.ca/cfriend/cfriend.html)]

## LATE BREAKING NEWS:

On Sunday September 25, Marilyn Manzer received the 2011 Annapolis Valley Arts Award. We celebrate with you Marilyn! Congratulations and appreciation for the beauty and change you create. Many young people have been led into a lively world of music through Marilyn's teaching. She is also a Raging Granny using folk music and protest songs to raise public awareness around issues of social justice.

Thank you Marilyn.

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