

# The Canadian Friend

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October, 2006



## Canadian Yearly Meeting in session

- Towards a culture of peace / Vers une culture de la paix •
  - The big maze at Canadian Yearly Meeting •
  - Experience of the Spirit in our lives •
  - Returning, after a long time away •
  - Quaker initiative to end torture •

# The Canadian Friend

October 2006  
Volume 102, Number 4

*From* the editor's desk ...

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• **Articles, Poetry, Photos and Drawings**

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Dear Friends,

For those of us fortunate enough to have been at Canadian Yearly Meeting, we have once more come away deeply blessed. We have again been given love, inspiration and challenges enough to motivate and exercise us spiritually for the year to come. As I write this editorial, it is the day after the shootings in Montreal's Dawson College, causing me to deepen the contemplation of my actions in a world that encompasses so much violence elsewhere and here at home.

It brings to mind a quotation by Daniel Berrigan that Murray Thomson mentioned in his Sunderland P. Gardner lecture (see enclosed pamphlet): "We have assumed the name of peacemakers but we have been, by and large, unwilling to pay any significant price ... 'Of course, let us have peace,' they cry, 'but at the same time, let us have normalcy, let us lose nothing, let our lives stand intact.' And because it is unheard of that good men and women should suffer injustice, or families be sun-dered, or reputations be lost, there is no peace." Murray went on to say, "I am not sure whether I myself am prepared to pay a serious price but I believe I would be ready to do so if I was in the company of Friends."

The September 2006 editorial of *Friends' Journal* tells us, "... it is time to make choices and take action ... We need to be the change we hope to see. Beyond that, it is time to demand courage and vision from our political leaders at every level of government ... The fate of our planet and its many inhabitants will increasingly depend upon their decisions—and our ability to persuade them to choose wisely."

In this issue, we find many inspiring ideas and examples of actions to help us be the change we wish to see, to increase our own courage and vision, and to work to influence our governments. Dorothy Day once said, "I have long since come to believe that people never mean half of what they say, and that it is best to disregard their talk and judge only their actions."

Over the past five years as editor of *The Canadian Friend*, I have received many teachings. I hope to put them to good use as I move in a new direction, and ...

... I wonder not only what can I say, but what will I do.

Thank you, beloved Friends, for your many gifts,

June-Etta Chenard

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

## July-August 2006

Experience of the Spirit in our lives .....	4
<i>Margaret Slavin</i>	
Returning, after a long time away .....	5
<i>Kelly Ackerman</i>	
The power of positive anger.....	6
<i>Phillippa Hajdu</i>	
My first Canadian Yearly Meeting .....	7
<i>Fiona McMurran</i>	
CYM statement "Toward a culture of peace" .....	8
Déclaration des Quakers canadiens « Vers une culture de la paix »	9
Letter to government concerning the crisis in the Middle East ....	10
Bible study at Canadian Yearly Meeting .....	11
<i>Deborah Fisch</i>	
Canadian Yearly Meeting (CYM) Trustees and CYM funds .....	12
<i>Barbara Horvath</i>	
Atlantic Yearly Meeting? .....	13
Quaker initiative to end torture (QUIT) .....	14
<i>Anne-Marie Zilliacus</i>	
Photos of Friends in Winnipeg: Canadian Yearly Meeting .....	18
Poetry .....	20
<i>E. Madeline Campbell, Bert Horwood, Muriel N. Bishop Summers</i>	
The big maze at Canadian Yearly Meeting .....	21
<i>Paul Barko, Ahren Klaassen-Wright, and Liam Watson Barber</i>	
Book reviews .....	22
<i>David Millar, Bert Horwood, June-Etta Chenard</i>	
Quaker Book Service: newly arrived titles.....	25
The City of Remembrance (continued) .....	26
<i>Amy-Jean Singleton-Polster</i>	
Report from Canadian Yearly Meeting archives .....	29
<i>Jane Zavitz-Bond</i>	
CYM national listeners for Adult and Young Friends .....	30
A report from Canadian Yearly Meeting's food co-op .....	30
Susan Bax Fund Update .....	31
EcoPeace, EcoJustice and the Earth Charter: QEAN update .....	32
<i>Bill Curry</i>	
Some gleanings from 2006 Canadian Yearly Meeting in session ..	33
Around the Family .....	34
Credits, Upcoming Themes, and Deadlines .....	36

## Cover photo

By Rose Marie Cipryk,  
Young Friends at  
Canadian Yearly Meeting:  
\* Steven Dewar-Turcott  
\* Jonathan Trofymow  
\* Rachel Singleton-Polster  
\* Maggie Knight  
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\* Amie Trofymow  
\* Beth Curry  
\* Jessica Klaassen-Wright  
\* Peter Earley  
\* Elen Cheatley

## Insert in this issue

Sunderland P. Gardner lecture:  
*Toward a Culture of Peace:*  
*Can We Afford to Pay the Price?*  
by Murray Thomson

## A new editor for *The Canadian Friend*

Keith Macgowan of Victoria Monthly Meeting is the new editor of *The Canadian Friend*. We hold Keith in the light, and pray that his work will be blessed in every way. As of October 15, please contact Keith for all matters regarding *The Canadian Friend*.

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# Experience of the Spirit in our Lives

By Margaret Slavin

**A**NNUALLY, EARLY IN THE WEEK of Canadian Yearly Meeting gathering, in an evening under the care of Continuing Meeting of Ministry and Counsel, we are asked to reflect on our experience of the Spirit in our lives.

Some years, there are only a handful of speakers, and in other years one person after another pops up, not leaving space in between. This year ten people rose, and only once was no space left between. The sense of a gathered meeting held. Always, it is a solemn moment in the week, and always, ministry is rich, varied, honest and experiential.

This is the heart of what we are about, as a religious society—this shared experience that something is going on, that life is more than what it seems.

Among messages brought this year:

- Faith truly guides us.
- The essence of the practice of this faith is the waiting on the Spirit.
- Even though the direction in which we are led may seem opposite to the way we want to go, way will open.
- We experience the sense of being held close, both in our hard times and in our spiritual highs. God was quoted from the Muslim tradition as saying, “Awe is for strangers but this close hugging is for friends.”

- Experiences from nature remind Friends that we are not in charge, and also that urgent work calls us to the healing of our relationship with planet Earth.

- Gifts of grace appear unexpectedly, even in the form of a hula hoop while in a long line-up for the ferry on a hot summer day.

- We are called to live in the moment, to return to a sense of wonder in our relationships with the child within us and with the children, “these God-filled beings,” in our care.

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- Friends reflected on hard spiritual times and on death and on war. We have only so much time—how are we called?

- A mother sang, “I believe that love survives ... hope will rise ... peace will come.”

- The final story was again of undeserved grace, of the peace that arrives when we refuse to walk in fear.

Each year, it is precious to hear these sacred stories from the “fifth gospel,” our personal narratives of the experience of the Spirit in our lives. It is also precious to be given enough time to take in such huge stories, even though we will never have time to hear all of them, and next year there will be more. 🐼

*Margaret Slavin (Dyment) is a member of Peterborough Allowed Meeting, in the care of Wooler Monthly Meeting.*

# Returning, after a long time away

By Kelly Ackerman

**O**VER THE WEEK of Canadian Yearly Meeting (CYM), the most common question I was asked was, “So what have you been up to? It has been forever!” This was a wonderful question for people to ask me, because aside from the obvious answers of school, work and family, it made me ask myself, “So what HAVE I been up to as a Quaker?”

It has been four years since I attended Canadian Yearly Meeting and even longer since I was at a spring Half Yearly. My life has completely changed and so has the world around me. When I first came to Yearly Meeting, I could not stop wondering, “How will my time away have changed CYM for me and what will be different now that I am back?”

The most obvious change I saw was in my long lost community. Those Young Friends I grew up with were all bigger, stronger, wiser, and there were far fewer of them. There were new faces all around me and old ones missing. Food Co-op now hires a head cook.

All these little things added up to make me see how something that

was always the same to you can change so abruptly if you aren't there to watch it evolve.

Next, I saw changes in myself; the fact that I have changed was undeniable. I spent less time in the youth program, went to more Special Interest Groups, enjoyed meeting and the Young Adult Friends' workshops more. It made for a different experience than I had ever had at Yearly Meeting. It made me nostalgic that I wasn't with the teens, poking each other trying to stay awake in snuggle piles at four in the morning and then falling asleep in programme. I realised that meeting was different for me now and I wanted to stay awake during programme.

The last change around me was much more subtle, and that was a change in spirit. This was a very personal change for me but it was brought on by the whole experience. Somehow, being at Yearly Meeting made all the spiritual growth I have done in the last four years transparent. I could see how far I had come. Imagine travelling to the top of a mountain through a forest. You cannot see where you are



going but when you reach the summit you can look down upon the path you have travelled.

I had been frightened about coming to meeting. I had had these mystical memories of what CYM was and I had not wanted those memories to change. It had been perfect the way it was.

Those memories did change and I will never look at CYM in the same way again. What I took from it was something more, though. I now feel like there will always be a place for me in Quaker life. It helped me put my Young Friend memories into perspective and enjoy the greater meeting. I guess what I want to say is, “Don't let your experience of Quaker meeting be limited to one thing. Allow your relationship with the Spirit to evolve and change as you do.” ☞

*Kelly Ackerman is a Young Adult Friend under the care of Prairie Monthly Meeting, and one of the Co-Clerks of Canadian Young Friends Yearly Meeting.*

# The power of positive anger

By Phillippa Hajdu

I NOW KNOW THAT FOR MOST of my life I have been angry at not being allowed to be angry! A dichotomy? Perhaps ... but I have learned that I no longer have to deny my anger. That anger is so powerfully good; it connects me with what is going on in my heart. Surprising? Not to George and Ingrid Lakey who presented us with a model of a radical approach to anger. We learned that, rather than suppressing our anger, we can use it as a catalyst for healing.

As Quakers we don't *do anger* well. We often want to *rise above it*. However, Jesus was angry! George Fox was angry. Martin Luther King believed that non-violent action is that "sword that heals." He also said, "anger plus despair equals violence (usually turned inward); anger plus hope equals nonviolent struggle to create justice." Anger is a natural human response to injustice. Gandhi said he needed his anger, "in order to win over the whole of the British Empire ..."

In the two days that we were together, George and Ingrid provided a very safe environment in which to explore our own relationship with anger. There was a good balance between large and small group activities, as well as some personal time to journal our thoughts and feelings. We were invited to step "outside of our comfort zone" to do "the work" in order to expand our comfort zone, to recognise ourselves in others, to see that others are our mirrors, to focus on the anger rather than on the conflict.

We were given three questions to explore: Quakers and anger, our families, our personal angers/outrage. The responses were charted. We were asked to remember a time when we became really angry, to remember where in our bodies we felt the anger. In our group sharing that followed, we recognised cultural differences of communication as well as gender expectations by society. When working with groups, these differences need to be considered.

We were shown how it is possible to use our anger


as a way to create space for dialogue. George and Ingrid explained that anger is energy, and that there are two kinds of anger. One is toxic, with which I can harm myself and others. The other is clear, pure anger which, when used consciously, can be an effective way to healing and to reconciliation. By listening carefully to the pain and injustice the other person is suffering, we can heal together by sharing our brokenness.

During a conflict, as the tension escalates, if our intention is to use our anger consciously, we can seek to remain detached from our anger. By doing so, we are no longer the victim. This requires skill. We can then gradually de-escalate accordingly. At that point, an opening for communication may have been created.

We learned that some of us are mainly visionaries, some are nurturers, others are analysts, and some are implementers. When working together, we need each of our strengths in order to move ahead effectively. As I write this report and move out of my comfort zone, I am pleasantly surprised at how alive I feel. Many thanks to all of those who attended the workshop. Your presence has helped facilitate a very inspirational and empowering experience.

For the last two years, I have found that participating in the pre-CYM retreat is a way for me to bond with Friends. This year's workshop was no exception as we laughed, cried, played and prayed together.

I now feel I have some new insight with which to work, discerning the difference between toxic and clear anger, and using the latter as a catalyst for healing. I'd like to end with a quote from St. Augustine:

"Hope has two beautiful daughters: Anger and Courage: Anger at the way things are, and the Courage to change them." 

*Phillippa Hajdu is a member of Yonge Street Monthly Meeting*

# My first Canadian Yearly Meeting

By Fiona McMurran

**I** WAS VERY NERVOUS the day before my flight to Winnipeg, to attend Canadian Yearly Meeting (CYM) for the very first time. As a brand-new Friend, with almost no experience of Quakers outside my own Monthly Meeting, I feared I would spend the first few days alone in my dorm room, feeling the pain of the outsider. Yet from the very beginning, in the pre-conference workshop, I knew I was “home.” Here was the family I had always longed for—not a family of angels, but a family of real persons, each unique and special and somehow thoroughly present. The extraordinary way Friends opened up to a newcomer like myself is one with the belief in the movement of the Spirit in the life of the individual, and the on-going Quaker commitment to a realised humanity in the wider world.

Attending my first CYM has given me a tremendous gift: hope. I saw for myself what can be accomplished when there is a spirit of unity, the product of individual understanding, reflection, and discipline, as well as trust in each other and in the community as a whole.

As Friends we are disposed to season our decisions, yet our ways permit us to act with remarkable speed when necessary. Thus a minute from Hamilton Monthly Meeting, read to Meeting for Worship for Business on Wednesday, evolved within two days, through much hard work on behalf of two committees, into both

a letter to the Prime Minister on the subject of the trouble in the Middle East, and a statement addressing broader peace issues: both were approved by the larger Meeting. I thought of all the acrimonious meetings I have attended, and marvelled at the power of Quaker process. When the Spirit moves us, we can accomplish miracles.

I confess that I rather feared that the Spirit might weigh somewhat heavy in a large gathering of Friends, especially in Meeting for Worship for Business. What I found was lightness and humour, appreciation and care, thanks in particular to the often-inspired clerking, a remarkable combination of sense and sensibility, that, apparently effortlessly, allowed concerned Friends to be heard and yet kept us to the full agenda. In case Friends were inclined to get ponderous, ingenious presentations of individual CYM Committees often used wit and satire to highlight a topic for consideration. Young Friends inventively dramatized how “Friends’ Ways” need leavening from time to time with a grain of salt; and older Friends reminded us of how much our Quaker history has to teach us.

There were so many special moments in that incredible week.

George Lakey’s workshop was a powerful and moving experience for the participants, as we faced the role of anger in our own and each other’s lives. With my Unitarian background, I was terrified of Bible

Study, but Katie Aven’s insights into the four Gospels brought me to realize that the New Testament can speak to me, too. I was powerfully moved by the sharing of the Spirit in my Life, and astonished at the talent revealed in Family Night. I loved the way that a Friend was sometimes moved to minister through song, the music creating a bond among us deeper than words alone could do. The epistles from Young Adult Friends who attended the Young Friends Gathering in England in 2005 revealed how much wisdom and understanding is already present in the next generation of Friends around the globe.

Even breakfast preparation detail in the Food Co-op had its rewards: wonderful conversations with other early risers, a stunning Prairie dawn, the sight of two Friends moving together with fluid grace through the Tai Chi set on the lawn outside the dorm.

Whenever I was especially challenged and moved to tears, there was always another Friend there for me, to gently hold me in that silence that speaks to the heart.

To be a Friend is to be open to Being, in the deepest sense. I hope I never forget my first CYM, and that the memories will always be there to keep me from despair. 🐾

*Fiona McMurran is a member of Pelham Executive Meeting.*

# **TOWARD A CULTURE OF PEACE**

## **A Statement from Canadian Yearly Meeting of the Religious Society of Friends (Quakers) 19th August 2006, Winnipeg, Manitoba**

For more than 350 years, the Religious Society of Friends (Quakers) has affirmed the sanctity of human life. As a Society, we have refused to condone or participate in war. As a result of our witness and that of other historic peace churches, the right of conscientious objection to war has become a right of all Canadian citizens.

Seventy-five years ago, the work of Friends on issues of peace, social justice and humanitarian relief led to the formation of Canadian Friends Service Committee. Since its founding, this service arm of Friends in Canada has extended its concerns to include solidarity with Aboriginal peoples, support for refugees, international concerns of development and peace, and abolition of the death penalty.

Since the end of World War II, Canadians have made long lasting contributions towards building a global culture of peace. Canada helped to construct and put into place many agencies of the United Nations, including its major programs for disarmament, development and human rights. Our country contributed to strengthening institutions of international law. And, until recently, Canadians led and participated in almost all of the United Nations peacekeeping missions. Canada has also been a haven for immigrants and refugees.

To our dismay, we witness a change in our country's moral compass, one that points away from a culture of peace, toward a culture of war.

We are witnessing a multi-billion dollar increase in Canada's military budget, despite daily reminders -- from Israel-Palestine-Lebanon and Afghanistan -- that military solutions simply do not work. Nor did they work in Vietnam, Yugoslavia or Iraq.

The Religious Society of Friends (Quakers) calls on our government and fellow citizens to turn away from a culture of war toward a culture of peace.

We call on our government to redirect vision and resources into an ecologically sustainable planet Earth.

Let us address the roots of injustice by helping to "make poverty history," and to eliminate AIDS, malaria and the threats of new pandemics.

Let us reverse the erosion of civil liberties and rebuild trust.

Let us end financial support to industries that produce the instruments of war, and withdraw Canada's support of NATO's nuclear weapons policies.

We are part of a great chain of people who care about the Earth. Let us work to protect and restore it again to health.

In such ways we will honour and uphold the United Nations' efforts toward the Millennium Development Goals, and its Decade of Nonviolence for the Sake of the Children of the World.

And in such ways we Friends will be faithful to our 350 year tradition. In the words of William Penn, seventeenth century Quaker, "Let us then try what love will do."

# VERS UNE CULTURE DE LA PAIX

## Déclaration de l'Assemblée annuelle canadienne de la Société religieuse des Amis (Quakers) 19 août 2006, Winnipeg, Canada

Depuis plus de 350 ans, la Société religieuse des Amis (Quakers) affirme le caractère sacré de la vie humaine. En tant que Société, nous refusons d'approuver la guerre ou d'y participer. Notre témoignage et celui des autres Églises historiquement pacifiques a fait en sorte que l'objection de conscience à la participation à la guerre est maintenant un droit de tous les Canadiens.

Il y a 75 ans naissait le Secours Quaker canadien, regroupant le travail des Amis dans les domaines de la paix, de la justice sociale et du secours humanitaire. D'emblée, le service des Amis au Canada a élargi ses préoccupations pour intégrer la solidarité avec les peuples autochtones, l'appui aux réfugiés, les enjeux internationaux de développement et de paix et l'abolition de la peine de mort.

Depuis la fin de la deuxième guerre mondiale, les Canadiens contribuent de façon soutenue à la construction d'une culture globale de la paix. Le Canada a participé à la conception et à la mise en place de plusieurs agences des Nations Unies, y compris ses importants programmes de désarmement, de développement et de droits de la personne. Notre pays a contribué au renforcement des institutions de droit international. Et jusqu'à récemment, des Canadiens ont dirigé et pris part à la plupart des missions de maintien de la paix de l'ONU. Le Canada est également une terre d'accueil pour les immigrants et les réfugiés.

C'est avec consternation que nous constatons un changement de cap moral de notre pays, nous éloignant d'une culture de la paix en faveur d'une culture de la guerre.

Nous assistons à une augmentation du budget militaire canadien de l'ordre de plusieurs milliards de dollars, malgré des rappels quotidiens – d'Israël-Palestine-Liban et d'Afghanistan – que les solutions militaires sont vouées à l'échec. Elles n'ont pas plus réussi au Vietnam, en Yougoslavie ou en Irak.

La Société religieuse des Amis (Quakers) appelle notre gouvernement et nos concitoyens à renoncer à une culture de la guerre pour se tourner vers une culture de la paix.

Nous appelons notre gouvernement à rediriger vision et ressources en faveur d'une planète écologiquement durable.

Attaquons-nous aux sources de l'injustice en appuyant les efforts pour abolir la pauvreté et éliminer le sida, la malaria et les autres menaces pandémiques.

Enrayons l'érosion des libertés civiles et reconstruisons la confiance.

Mettons un terme à l'appui financier aux industries qui fabriquent des instruments de guerre et retirons le soutien du Canada aux politiques d'armement nucléaire de l'OTAN.

Nous sommes un maillon d'une longue chaîne de gens à qui la Terre tient à cœur. Travaillons à la protéger et à la ramener à la santé.

Ainsi pourrons-nous honorer et soutenir les Objectifs du Millénaire pour le développement des Nations-Unies et de la Décennie de la non-violence au profit des enfants du monde.

Et ainsi, en tant qu'Amis, serons-nous fidèles à notre tradition des 350 dernières années. Pour reprendre les mots de William Penn, Quaker du 17<sup>ème</sup> siècle : « Essayons de voir ce qu'Aimer peut réaliser. »

# Letter to the Government of Canada concerning the current crisis in the Middle East

Canadian Yearly Meeting of the Religious Society of Friends (Quakers), meeting in annual session in Winnipeg, Manitoba, August 12-19, 2006, affirms our three-hundred-and-fifty-year-old Testimony against all war “for any cause or under any pretext whatsoever.” We seek for ourselves to live in “that life and power which takes away the occasion of all wars.”

The current war and violence in Lebanon and Israel breaks our hearts. We are especially appalled that the great majority of those killed and wounded on both sides of the conflict have been civilians, many of whom are women and children. We pray for the safety of all people in those nations.

Quakers have a considerable history in the region, spanning more than a century, including the maintaining of Quaker schools in both Brumanna, Lebanon and Ramallah, West Bank. We also have a longstanding concern for the welfare of the Jewish people, which antedates the establishment of the State of Israel in 1948 and encompasses work in pre-war Nazi Germany, and during and after World War II, assisting Jewish and other refugees to leave Germany. Our concern for all the peoples of the Middle East continues.

We are encouraged by the current ceasefire between Israel and Lebanon, and urge the international community and all states in the Middle East to immediately make every effort to give relief to the suffering people and to help rebuild their shattered lives.

It is essential that steps be taken to ensure a lasting peace, including a call to end arms shipments of all kinds to all contending parties. Furthermore, we urge the Canadian government to follow a balanced policy in the pursuit of secure and sustainable states in Lebanon, Palestine, and Israel, and to ensure a better and peaceful life for all their peoples. A balanced policy, or neutrality, does not mean turning our backs on the conflict, but approaching it without bias towards either one side or the other.

A next step should be the setting up of a Conference on Security and Cooperation in the Middle East, similar to that established in Europe after World War II.

We call upon our government to support multilateral efforts to achieve these ends—particularly those undertaken through the United Nations—including resolution of the Israeli-Palestinian conflict, which underlies much of the violence that has so long existed in the region.

In Peace,

Beverly Shepard, Clerk

# Bible study at Canadian Yearly Meeting

By Deborah Fisch

ONE OF THE THINGS that makes Bible study at Canadian Yearly Meeting interesting and unique is the opportunity for Friends to meet in small groups following the study to share their own experiences, answer questions prepared by the Bible study leader, or simply worship together. This was particularly effective this year because Bible study leader Katie Aven used most of each Bible study hour to share her prepared lesson for the day, reserving the second hour for small group discussions and reflection time.

As a Friend with a Masters of Divinity, Katie was well qualified to lead the study, though she was clear that she was not the only one present that could speak to what the Gospels might have to say to Friends today. By inviting Friends to hold questions for their small groups, she created a space for sharing what Friends were coming to know experientially through their lives, the Bible study and their week together. As she said, “There is a wealth of knowledge among us that can and should be drawn upon.”

Katie helped Friends of diverse spiritual beliefs use the Gospels to explore roots of the peace testimony within the Religious Society of Friends, reminding us that the testimonies are an outgrowth of faith and not in themselves the basis of Quakerism.

She invited us to explore the Gospels (Matthew, Mark, Luke and John) by looking at the historical, cultural, and religious context in which they were written. She reminded us that each Gospel was written for a different audience, at a different time in history, by a different person, and that understanding this helps us better understand the Truth being told in the “sacred stories.”

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## Examining our own sacred stories and sharing them with each other is just as important a part of the spiritual journey toward Truth as the reading of the Gospels.

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She also invited Friends to investigate the multiple meanings of some words and how translation into modern English from the Koine Greek can impact and change our understanding of the story.

In short, Katie invited us to explore the Living Truth of the Gospels, but not get hung up on the literal truth of the stories. She invited us to engage in the teachings of Jesus both through the four Gospels and through the experiences of the Truth in our own lives, which she called the “Fifth Gospel.”

Examining our own sacred stories

and sharing them with each other is just as important a part of the spiritual journey toward Truth as the reading of the Gospels. We need both if we are to grow into the faith community Friends seem hungry for, and live into the testimony of peacemaking.

We heard and shared about radical inclusion of all people; radical detachment from material objects, status and power; servant leadership; direct and personal relationship of the Divine in the now; creating relationships and community; joy and compassion—all rooted and grounded in Love.

These were the Truths Jesus spoke of in the sacred stories we learned about in Bible study and talked about in small groups. These were the Truths that informed early Friends as they developed a testimony of peace. These are Truths that continue to inform us today as we also seek to walk in a manner that takes away the occasion of war in the twenty-first century.

Note: Katie’s Bible study looked at Matthew 5:1-12, Mark 10, Luke 15:11-32, and John 15:1-17. There was some talk that the text of her study might be made available in print and/or on the Canadian Yearly Meeting web page in the future. ☞

*Deborah Fisch is Clerk of Iowa Yearly Meeting Conservative. She is also the Traveling Ministries Program Coordinator of Friends General Conference.*

# Canadian Yearly Meeting Trustees and CYM funds

By Barbara Horvath

**M**ANY FRIENDS LOOK AT THE BOTTOM LINE in Canadian Yearly Meeting's complicated financial statements and wonder, "If Canadian Yearly Meeting (CYM) has so much money, why are we so exercised about budgets?" Here's why:

The CYM audited financial statements for 2005 (page 37 in Reports for CYM) show a total of \$1,601,066 in CYM funds. But the total is only part of the story.

First, subtract \$210,678, which is the value of the Camp property purchased in 2005. This is land, not cash, and CYM is unlikely to sell it any time soon.

Next, subtract the rest of the Camp NeeKauNis funds, totaling \$88,986. Although NeeKauNis is owned by CYM, Camp is financially self-sustaining. CYM does not provide any financial support to Camp and cannot reasonably expect to appropriate any of Camp's resources.

Next, there are four funds that have very specialized purposes that prevent them from being diverted to CYM's other activities. Funds designated to the Canadian Foreign Missionary Board and the three cemeteries total \$140,116.

The Joseph P. Rogers Fund is the only CYM fund that is legally restricted. It was established by a designated bequest to provide financial support to aged ministers (now interpreted to be Friends who have given faithful service to CYM). Only the accumulated interest is available for grants; the total interest and capital in the J. P. Rogers Fund was \$144,834 at the year's end.

The terms of two other funds have been established by CYM and would require a CYM minute to be altered.

The accumulated interest from Sarah Richardson

Fund is used for travel in the ministry within Canada. For example, funding was given to Margaret Slavin for her recent travels in the ministry. At the year's end, the Sarah Richardson Fund totalled \$82,668.

The Albert. S. Rogers Fund is the only CYM fund with a broad purpose. Currently, accumulated interest is funding the costs of the Consultation and Renewal Process. Trustees have customarily recommended that undesignated bequests be allocated to the A. S. Rogers Fund because it serves as a vehicle to enable CYM to undertake special initiatives. At the close of 2005, the A. S. Rogers fund totaled \$162,837. (This temporarily includes a bequest, subject to a decision to be made at Representative Meeting in November 2006).

Next, the Meeting House Fund is intended to assist Meetings in their maintenance or purchase of a Meeting House. The 2005 financial statements show a total of \$248,528 at the end of 2005. Since then, Montreal Meeting has made a generous contribution of \$125,000 to this fund.

CYM's remaining funds are broadly used to support annual operating costs.

The Travel Capital Fund is used to generate income to support CYM's annual travel costs. Capital plus interest totaled \$255,459 at the year's end.

The Records Committee has an operating fund and a new fund for special projects related to the Archives. They total \$16,472.

Home Mission and Advancement Committee maintains five funds, one for annual operating costs and the others for specific purposes, including publication of *The Canadian Friend*. Together, these funds total \$160,946.

Assorted operating funds, such as Canadian Young Friends Yearly Meeting and the Food Co-op total \$15,691.

Finally, there is the General Fund. While most of the previous funds can be thought of as savings accounts and investments, the General Fund functions like CYM's "chequing account." Individual donations and monthly meeting contributions are "deposited" and most CYM expenses are paid from the General Fund. In recent years, we have been spending more than we are receiving. Last year, this difference/deficit was \$20,000, leaving the General Fund balance at \$73,852 by the end of 2005.

CYM could draw on some of its other funds if the General Fund is depleted. But, as described above, this would require careful discernment about which fund

would be used and even deeper concern about Friends' financial commitment to CYM as a whole.

That's why we get exercised about the annual budget. ☞

Note: For the purposes of this article, total fund balances have been used, combining the amount "available for program" and the amount "invested," as of December 31, 2005. For more detail on each fund, refer to the blue brochure, Quaker Trust Funds in Canada (2006), or to the CYM website <http://www.quaker.ca/trustees/index.html>. ☞

*Barbara Horvath is a member of Yonge Street Monthly Meeting and Clerk of the Board of Trustees.*

## Atlantic Yearly Meeting?

**C'N'R CONSULTATION AT ATLANTIC FRIENDS GATHERING (AFG), MAY 2006 CAMP TA-WA-SI, NB.** Nineteen Friends met for two hours on Saturday evening at AFG for an open discussion with the Consultation and Renewal Working Group (C'n'R) of Canadian Yearly Meeting. Marilyn Manzer and Michael Miller are the Atlantic region C'n'R members. At the time of this meeting they had completed their visits to all the Meetings and Worship Groups in the region. The surprise at this meeting was the widespread agreement with the first speaker that we should have an Atlantic Yearly Meeting.

This had not been discussed in any of the previous consultations. There were many references to our "beloved community" and it was thought that we could more easily participate in a Yearly Meeting if we did not have to travel so far, and that having our own Yearly Meeting would encourage us to grow in numbers.

One Friend said, "I like the idea of an Atlantic Yearly Meeting. It would revitalise us. I wouldn't want to change AFG. I love this non-business gathering. I have been to CYM once. It is amazing how everyone comes to agreement. There are big conflicts and lots of searching and mending and finding ways to cross divides."

There were several comments about the personal growth that comes from serving on Yearly Meeting Committees and about the value of attending Yearly Meeting, which has wonderful diversity. Suggestions were made about car-pooling or other co-operative forms of transportation to attend Yearly Meeting.

Friends also commented on the importance for each of us as Quakers in attending the Meeting for Worship for Business. It is an integral part of being a Quaker. Serving on Yearly Meeting Committees presents an opportunity for isolated Friends to do this. One Friend said, "We are

all ministers. It's not delegated. We see our individual responsibility in Meeting for Worship but reject the Business Meeting. This is also part of our worship and our responsibility. Most of us are convinced Friends and we have the wrong connotations to the word "business." To be true to the role of bearing one another up we must equally take part in the meeting for worship for business whether we are skilled or not. Quakerism is about participating with what skills and abilities we have. It is through doing the business that we carry out what we have worshipped about."

Appreciation was expressed for visiting Friends who travel to our Meetings and Worship Groups and a desire expressed for more of this.

(MARILYN MANZER AND MICHAEL MILLER TOOK THE IDEAS FROM THIS DISCUSSION TO THE C'N'R MEETING IN JUNE AND THEY HELPED PREPARE THE REPORTS FOR CANADIAN YEARLY MEETING.) ☞

[Reprinted from *Atlantic Friends Newsletter*]

# Quaker initiative to end torture

By Anne-Marie Zilliacus

**W**E ARE NOT THE KIND of people who want to kill, imprison, go to war illegally, condone torture—by troops, by law enforcement personnel, by outsourcing to another country. Yet these things happen and have happened at our expense, with our tax dollars. Fear is the reason we have

It is this fear and the acquiescence that grows out of it that the Quaker Initiative to End Torture (QUIT) seeks to address. The QUIT Conference, held in Greensboro, North Carolina in June this year brought Quakers from across North America together to learn about the problem and begin to work towards

hard work, work that addresses the worst parts of humanity, that goes to the darkest place you can go. But it is the Quaker way to carry some light to this place. The weekend conference provided those present with some tools to do this necessary work and go back to their communities to begin.

**At a panel discussion at the University of Ottawa, Dr. Amir Attarn, a professor in the faculty of law at the university, talked about Canada's military, which is now complicit in torture in Afghanistan.**

There were few Canadians at the conference, only three from Ottawa Meeting: Sue Hill, Tuulia Law and me. Americans see Canada almost as a haven, and Canadians are held up as an example. It is easy to see torture as an American problem but Canada is no bystander,

let it happen—fear of criminals, of the other, of becoming a victim ourselves. When this happens, we can convince ourselves that we must put conscience aside. We become trained to think of ourselves as less than ourselves, forgetting the universal connections between and among us that make us better than ourselves.

the abolishment of torture.

This will be work that could take as long as the Quaker work to abolish slavery in the United States, one hundred years. It is work that could take more than the lifetime of those present at the conference. John Calvi, the originator and convener of the QUIT conference, called it

er, no shining example. We have the Mahar Arar case to show that Canada is complicit. People are detained in Canada on security certificates at Toronto West Detention Centre—all Muslim, Arab. They are detained on secret evidence for long periods of incarceration with all the accompanying uncertainty and humiliation. Four men have come

forward in Canada with stories of torture overseas. In the post 9/11 atmosphere, three of the four had already been under investigation by CSIS before they left Canada. All were asked questions under torture that could only have benefited a Canadian investigation. All had credible stories of torture, and Canada is complicit.

Torture is unequivocally banned in laws worldwide, yet there is a debate going on about the need to revisit rules about torture. Before September 11, 2001, we were in a world where the legal status of torture was certain.

It was forbidden, and the struggle was for compliance. Now, certainty has slipped with challenges to an outright ban coming from places like Harvard, where it has been suggested that it simply needs high level approval. Torture has new names, such as aggressive questioning, or stress and duress interrogation. If it becomes accepted, where does one draw the line—the victim of torture, a suspect, the suspect's sister or friend?

**A**T A PANEL DISCUSSION at the University of Ottawa, Dr. Amir Attarn, a professor in the faculty of law at the university, talked about Canada's military, which is now complicit in torture in Afghanistan. Canada has an agreement with the Afghan government to hand over prisoners of war. At law, Dr. Attarn said, handing over prisoners means that Canada has

entered into a treaty with the Afghan government and, in Afghanistan, torture continues to take place as a routine part of police procedures. He compared the way that Canada has dealt with the transfer of prisoners to Afghan forces with the Dutch

Jennifer Harbury, plenary speaker at the QUIT Conference. Jennifer is an attorney, author and activist whose husband, Mayan resistance leader Efraín Bámaca Velásquez, was captured alive by the Guatemalan military on March 12, 1992. He was

## **By not including this provision in the Canadian agreement, Canadian soldiers are put at risk of knowingly handing over prisoners to torture, a war crime.**

agreement for the same thing. The Dutch authorities and the Afghan Independent Human Rights Commission retained the right to visit detainees and placed safeguards on detainees being sent on to a third country. By not including this provision in the Canadian agreement, Canadian soldiers are put at risk of knowingly handing over prisoners to torture, a war crime.

We are bombarded with messages about the threat of terrorism, the ticking bomb scenario, and are in danger of both giving up our civil rights and agreeing to the torture of others in the effort to prevent an unknown danger. We are threatened with the idea of the exceptional case, one where lives can be saved if we just extract information through torture. But, morals aside, would this work? "Torture is used to put fear in the population, and those who order it, believe in it," said

secretly detained and tortured, and eventually executed without trial. She has been working to investigate and document CIA involvement in torture in Latin America as well as the Middle East since then.

**J**ENNIFER described the weaknesses in the ticking bomb scenario: the authorities nab the wrong person, torture them, get false information and the bomb goes off; the authorities nab someone who is a low link in the network, who may have done the assembly but doesn't know where the bomb is so the bomb goes off; the authorities nab someone high up in the network, torture them but they don't know where the bomb is because the information has been compartmentalized and the bomb goes off; the authorities nab someone high up who knows the information but is well trained and gives the wrong information and still the bomb goes

off. It is well known that the accuracy of statements made under torture is suspect. Ask any victim of torture and they will tell you that they were ready to say whatever the torturers wanted them to say. Careful, timely police work is better protection, and this too is well known. Our outrage against torture is well justified, practically as well as morally.

The outrage people feel about torture has to be translated into pressure to stop torture. In order to do this we have to understand that the torture at places like Abu Ghraib was not caused by a “few bad apples,” but is a policy that has been in place for fifty years or more. What is different now is that

Post-9/11, it demanded the right to torture without shame, legitimized by new definitions and new laws.”

The week after the QUIT conference, 17 people were arrested in Canada on charges of terrorism. *The Star* reported that several lawyers had described the arrests of the 17 alleged to be guilty of terrorist acts as “A good spectacle ... theatrical atmosphere ... like 24 ... an awards show ... For the experts contacted by *The Star*, these events were as much about creating an image for the public as about charging the individuals. And it’s an image, they argue, that could hurt the right of the accused—12 men and five youths—to a fair trial.”

when they’ve brought their suspects into court for the first time. I’ve also learned that the stronger the police seem to be at this point, the more suspicious I become that they don’t have a complete case.”

**With fear and acquiescence growing,  
now is not the time to allow ourselves to be  
terrorised by inflated news  
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to the world for so many years.**

**W**ITH FEAR and acquiescence growing, now is not the time to allow ourselves to be terrorised by inflated news stories, but rather to stand up for the justice that has defined Canada to the world for so many years. As Quakers we have to approach torture from a spiritual point of view, thinking of the possibilities in all of us, the light in all of us, and remember those universal connections between and among us, better and bigger than fear. Torture begets fear and shame, in the torturer, the tortured and those who turn away from the knowledge of torture. We need to find ways to draw each other over the threshold of shame into action, ways to include our neighbour, ways to promote actions that fuel public outrage and promote the message that we are not the kind of people who condone torture.

it is being done openly. Naomi Klein, writing in *The Nation* in December 2005 about the Bush Administration’s open embrace of torture, said, “Let’s be clear about what is unprecedented about it: not the torture, but the openness. Past administrations tactfully kept their ‘black ops’ secret; the crimes were sanctioned but they were practiced in the shadows, officially denied and condemned. The Bush Administration has broken this deal:

If the principal audience for this spectacle is the Canadian public, we have cause to worry about the intensified fear that will push Canadians to allow more intrusions into our civil rights with the justification that we are being protected.

In the same article, Toronto lawyer Walter Fox said to *The Star*, “As a criminal lawyer, I am well aware that police and the prosecution are never stronger than at the moment

At the conference Chuck Fager asked what peace folks can learn from the military. Military planners and strategists think long term and big picture. American militarists have a program for the New American Century, century being the keyword. In our world we can take our inspiration from people like Lucretia Mott, who began work on slavery as a teenager when the work had already gone on for fifty years and then she worked on the

issue for another fifty years, living to see it abolished.

What do we need to start the work of abolishing torture? We can't ignore

Witness. With all this we can and need to construct a new story to counter the story being advocated by the conservative right wing. At the conference, several queries

about the use of torture?

Are we doing all we can to uphold and sustain those who are victims of torture?

## It was suggested at the conference that Meetings organise DIRECT ACTIONS to do something visible on December 10th 2006 as an International Day of Quaker Witness.

what is happening in Canada. The number of those who are willing to address this issue in a serious way remains far too small. Canadian Yearly Meeting minuted its support of the establishment of the QUIT conference at its meeting in 2005. Now it is time for individual Friends to take up the work.

**H**OW CAN WE DO THIS? There is a torture industrial complex in our society and clearly our work will be to expose it. We can begin by educating ourselves and our Meetings, then making ourselves available to interfaith councils in our areas. We can offer to speak at church coffee hours, at house parties. We can speak up in personal conversations. We can work with local amnesty groups, make presentations in political science schools. We can organize plays and skits in grade schools, involve kids to create their own response. It was suggested at the conference that Meetings organize direct actions to do something visible on December 10, 2006 as an International Day of Quaker

were suggested. They can be a start for your Meeting to consider this terrible attack on our humanity.

Are we open to the promptings of love and truth in our hearts regarding our individual responsibilities to act to bring an end to torture? Are we prepared to resist the pressure to conform to the status quo?

Are we alert and mindful of the varieties of torture practiced throughout the world?

Are we open to the awareness that both spiritual and political action are needed in resisting the mechanisms that perpetuate torture? Do you know what love requires of you in terms of deepening your spirituality and strengthening your active witness?

Do our lives speak for justice and peace, and against the justifications and mindset that permit torture "for the common good?"

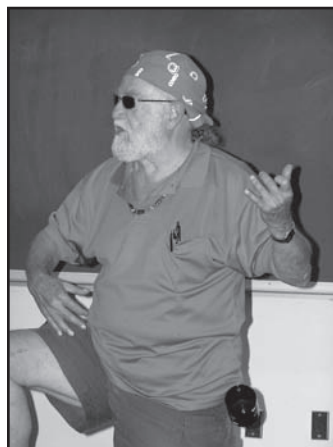
Do we sustain and uphold those who act under a particular concern

**I**N WHAT WAYS ARE YOU INVOLVED in the reconciliation between those who support the use of torture and those who oppose it, those whose humanity is damaged by torture and those who are damaged by utilizing torture?

John Calvi, in his letter to conference participants, said "our greatest dangers are denial and inaction. The greatest good will come by being faithful to the Light that guides compassionate work and restores our frail humanity in the face of unimaginable pain and systemic illness." Let us be inspired by these words to take up the work that may take more than our lifetime, to eliminate the abomination that is torture. ☞

*Anne-Marie Zilliacus is a member of Ottawa Monthly Meeting. The participation at the conference of Anne-Marie Zilliacus and Tuulia Law (also a member of Ottawa Monthly Meeting) was supported financially by a grant from Canadian Friends Service Committee.*

# Friends in Winnipeg



# Canadian Yearly Meeting



8th month 2006

## Photos on page 18

**Top:** Food Co-op circle (*photo by Don Alexander*)

**Bottom, left:** Rose Marie Cipryk and Maxine Kaufman-Lacusta (*by Michael Kaufman-Lacusta*)

**Bottom, centre:** Bert Horwood playing the air banjo on Family Night (*Ellen Barnes*)

**Bottom, right:** Eric Leach and June-Etta Chenard (*Maxine Kaufman-Lacusta*)



## Photos on page 19

**Top:** Some Friends arriving at Yearly Meeting in style (*John Dixon*)

**Centre:** Murray Thomson, Jane Zavitz-Bond, Svetlana MacDonald, and Kathleen Hertzberg at the cake-cutting ceremony celebrating Canadian Friends Service Committee's 75th anniversary (*Ellen Barnes*)

**Bottom:** Carol Leigh Wehking, Reykia Fick and Donald Bowyer (*Ellen Barnes*)



## Lines on Leaving Winnipeg, CYM, 2006, and Reflecting on John's Gospel and End Times

*Tyndall limestone: I reach out  
And stroke the rocky remnant of ancient creatures.  
Warm finger tips caress the cold tracery of graceful curves  
No longer sailing in primeval seas.  
Far older than John's Gospel,  
Segment piled on segment  
Twisting and writhing in mud.  
Then baked solid, now quarried and lifted high.*

*Hundreds of millions of years full of life  
Reduced to limey tracks.  
What will our end be?*

Bert Horwood is a member of Thousand Islands Monthly Meeting.

## Serene Light

*Serene Light shining in the ground of my being  
Draw me to yourself!  
Draw me past the snares of the senses  
Out of the maze of the mind.  
Free me from symbols, from words,  
That I may discover  
The Signified  
The Word unspoken  
In the darkness that veils the ground of my being.*

Muriel Bishop Summers (undated, and submitted by Elaine Bishop). This poem was shared in worship when Muriel's ashes were scattered at the Yonge Street Cemetery on 5 May 2006.

## God is in the Laundry

*I slept in  
My clothes were wet  
I was dirty  
Breakfast had to be got  
Meetings gone to  
Planning done  
Phone calls made  
Reports read  
Dishes found  
Children attended  
Laundry dried*

*So ...  
I put the laundry in the dryer  
And waited  
Waited because I had places to be and things to do  
And not enough time to put it in—go upstairs—do  
something—and get it out in eight minutes  
So I sat down  
Opened a book and read*

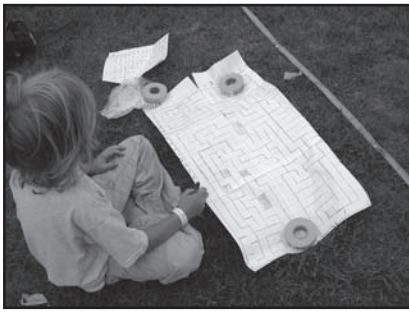
*The quiet of the room settled me  
For the first time all day, maybe all week  
I sat  
I read something I needn't have  
In silence*

*For eight minutes  
I was alone  
Me and this book*

*For eight minutes  
I let the silence and the book ground me  
Teach me  
Lead me  
Remind me*

*Sometimes ...  
God is in the laundry.*

E. Madeline Campbell is a member of Calgary Monthly Meeting.



## The big maze at Canadian Yearly Meeting

Article by Ahren Klaassen-Wright; queries by Paul Barko, Ahren Klaassen-Wright, and Liam Watson-Barber; and photos by Frank Klaassen and Sharon Klaassen-Wright

At Canadian Yearly Meeting in Winnipeg, we built a big maze on the grass. We used trail-tape and held it to the ground with nails. It was very tricky. We made up a bunch of questions and wrote them on pink trail tape. We put them in the maze. People were supposed to walk through the maze and think about the questions. I liked the questions because they were sort of weird. Adults went through it and even kids. They thought it was quite interesting. On Saturday we took down the maze.

### Queries for people walking the maze

Why do you hurt your brother/sister?

How did the earth begin?

Why are you alive?

What is the meaning of infinite?

What is reality?

What is garbage?

What is life?

What is peace?

Why do we forget?

How can we remember?

Do we deserve Life?

How can you own the Sky?



*Paul Barko, Ahren Klaassen-Wright, and Liam Watson Barber are Young Friends under the care of Prairie Monthly Meeting, and Frank Klaassen and Sharon Klaassen-Wright are members of Prairie Monthly Meeting.*

# Book Reviews...Book Reviews...Book Reviews

## *Constructive Spirit: Quakers in Revolutionary Russia*

David McFadden and Claire Gorfinkel (213 pages)  
International Productions, 2004  
(Available at Ottawa Quaker Book Service, \$27.15, plus shipping)  
Reviewed by David Millar

In 1916, harvest failures in the central Volga threatened 100,000 villagers, including their refugee population. More than half of the 30,000 war refugees had died in flight, leaving thousands of children homeless, those *bezprezhorniy* who survived would later typify Soviet Russia's tragedy and ruthlessness. Everything had been eaten: farm animals, cats, dogs, grass, weeds, and worse. Epidemics of typhus, malaria, and tuberculosis (TB) raged. In this dustbowl, a handful of British and American Quakers put faith into practice. In 1918, they would continue their efforts for ten years in spite of civil war, banditry, the Great Famine, and rising Stalinism.

Themselves recent American Friends Service Committee (AFSC) veterans, the authors movingly quote many eyewitnesses: medical crises, starving "shadows that drift by our office ... and at our door wring our hearts" (p.14). The new AFSC appealed for "a dollar a month" to feed 200,000 Volgans. It asked relief workers on the spot to shoot "pitiful but attractive" pictures of children (p.117).

Back home, the supporting com-

mittees were divided by humanists and missionaries, right- and left-wingers, bureaucratic delays, political interference, and naiveté. During the 1921 famine, Herbert Hoover of the U.S. government's American Relief Agency, while threatening to withhold huge food surpluses unless the Soviets freed Anglo prisoners, accused the non-political Quakers of cloaking "Reds" [U.S. labour unions] (p.70). In 1928, a leading British Friend stopped local medical training to further "reconciliation and understanding," while another gushed about Quaker-Soviet solidarity after "my short stay of fourteen days." (p.153). The authors raise a number of critical questions about Quaker infighting, the relation of fieldworkers to head office, and contemporary hopes for government-sponsored reconstruction, armed peacemaking and humanitarian intervention à la Michael Ignatieff.

One of many such relief efforts in ravaged Europe, by 1923-28, Volga relief had 1,000 feeding stations, TB sanatoria and health trains, agriculturalists and nurses. It employed men and women in well-digging, reservoirs, and village industries. Yet compared to Russia's needs, it was a drop in the bucket.

But worldly success was not the criterion: "those who suppose that the Quakers were or are discouraged ... do not understand the Quakers," said Rufus Jones. "The Kingdom of God is not going to come in by a sudden bolt from the sky, but ... by

the process of building it in the lives of men." (pp.157, 55)

I recommend this book for the library of Canadian Meetings, and for those involved in Canadian Friends Service Committee. Not only is it a rattling good read—for the personal stories, passion and courage of Quaker workers and some Russians who caught the spirit—but history professor McFadden's analysis of the pitfalls of peacemaking is as current as today's headlines. ☞

*David Millar is a member of Victoria Monthly Meeting, currently living in Montreal.*

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## *Sails on the Horizon: A Novel of the Napoleonic Wars*

Jay Worrall  
Random House, 2005  
Reviewed by Bert Horwood

Desperate naval battles filled with gore and mayhem, corruption and beauty ashore in the early days of England's struggle with revolutionary France are the stuff of this new novel. The historical context takes us to the famous battle between Spanish and British Fleets of Cape St. Vincent, and into several single ship actions.

The Quaker connection involves the hero, a naval commander, and a young Quaker woman. We are given glimpses into the difficulty of explaining pacifism to the world

## Book Reviews...Book Reviews...Book Reviews

and the sacrifices required when love crosses the lines of culture and conviction. There is a believable portrayal of the deep puzzlement caused when the Quakers in the story speak against the wars but provide deep care for the warriors.

But the rest of the story is too easy to be believable. In a clever twist, the hero, Commander Edgemont, meets Horatio Hornblower in a scene which links this novel with C. S. Forester's *Lieutenant Hornblower*. Yet the story is a pale imitation of its predecessors. The characters are likable but not well developed. Wealth, power and control come too easily to Charles Edgemont. His marriage to his Quaker wife is too free of pain and consequences.

There is a welcome attempt to initiate the reader into some of the special nautical vocabulary used, though it is too little and too inaccurate to help. The best part of this story is the complete acceptance in Friend Penelope Brown (would Quakers in 18th century England use the name Penelope?) of her own sexuality, her loving support of a young prostitute, and her care for wounded seamen. This character powerfully illustrates how a Quaker can respond to the world, being in it but not of it.

Overall, it is hard to be enthusiastic about this book, yet it does touch on difficult issues between Friends and the rest of the world. Read it lightly. ☞

*Bert Horwood is a member of Thousand Islands Monthly Meeting.*

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### *Science in Faith and Hope: An Interaction*

George Ellis

Quaker Books, 2004

Reviewed by Bert Horwood

Before beginning this book, I spent some time contemplating the intriguing cover photograph. It shows stunning multiple images of the Cartwheel Galaxy, formed by two galaxies colliding, overlaid with a pair of spectacles. Contemplation did not enlighten me, and I began to read with curiosity aroused.

This is not just another book of philosophy grappling with the problems of science and religion. In only 36 generously-spaced pages, George Ellis, a distinguished astronomer and Quaker, has written a lucid and complete account of the place of science and religion as joint sources for understanding our world. His central argument is that each domain of experience is essential to provide a whole view of the world. Fundamentalism, defined as "proclaiming a partial truth as a whole truth," is as dangerous among scientists as it is among religionists.

This argument is extended to claim that science is unable to help with aspects of life which call for ethics, art, poetry, and hope. The deep problems of existence call for faiths which spring from spiritual rather than scientific experiences. For

Friend Ellis, some form of sacrifice is always needed to make things right both within scientific and religious enterprises. And there are always uncertainties that call for testing and discernment, whether scientific or spiritual.

The writing is clear and simple, given the challenging nature of the subject. Technical language is largely avoided, but where technical terms are needed they are carefully introduced and illustrated. The most important of these is *kenosis*, by which the writer means the willingness to make a sacrifice. The sacrifice of one's life is the extreme example, but on a more ordinary level *kenosis* includes the need to empty one's mind of preconceived notions, of letting go of a cherished idea in order to gain new insight, of thinking one might be wrong.

The book includes powerful examples which enliven abstract ideas. One of the most vivid and timely is an account from a regimental officer describing how his peace-keeping soldiers were forbidden to fire on people suspected of throwing grenades at them. The troops must have positive identity first. And rock-throwing was to be tolerated. This was *kenosis* of almost gospel dimensions. The end of the story was that the entire battalion fired only two rounds, killed one grenade thrower, had 120 men injured, one killed, and in the end enjoyed a peaceful mission, in which the soldiers spent more time playing soccer

# Book Reviews...Book Reviews...Book Reviews

with local youth than on patrol.

This book can be read at one sitting, but deserves a more reflective treatment. It could be easily used by study groups, especially given its excellent bibliography. And yes, I now know the significance of the cover. It illustrates the marvels of what physics can do and the realms in which it is powerless to give meaning. ☞

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*Terror: Responses to War and Peace after 9/11/01*  
Sharon Hoover, Editor (223 pages)  
Friends Publishing Corp., 2006  
Reviewed by June-Etta Chenard

For those of us who are contemplating a deepened response to the culture of violence, this book is a timely gift. In it, we find a wide range of expressions from many Quakers in the U.S. as well as a few from Canada—responding as individuals, as a society, and as the Religious Society of Friends. Canadian readers may recognise Keith Helmuth, Jay Cowsill, and George Lakey among the contributors.

The book begins with a chapter on *Immediate Responses from Quaker Organizations and Individuals*, after the historic events of September 11, 2001.

It is followed by chapters on *Extended Responses of Seasoned Friends*; *Response from a Journalist* (and many responses to this response); *Time to Heal: Grieving,*

*Meditating, Reflecting, Praying; and Learning Complex Truths.*

The selections express a wide range of viewpoints, from those who hold to what we consider the traditional peace testimony to those who believe there is a need to use military force. Though readers may find thoughts similar enough to their own that they might think, “that Friend speaks my mind,” they will also doubtless find some that may challenge deeply held points of view. And likely they will find some that offer new light.

Historic perspectives, a letter from a child and a few poems are interspersed with detailed essays, reflections, and what are called forum opinions. Each of the six chapters ends with a set of queries to help us deepen our reflection.

We find profound thinking and diverse opinions on topics ranging from the testimonies, to pacifism, and torture.

It may be the last chapter, *After Worship, Action* that will be of particular interest to Canadian Friends at this time, especially those who attended Canadian Yearly Meeting in session this year. There, gathered Canadian Friends began a more engaged corporate search to once again find a collective way to take a strong stand in the face of the encroaching culture of war.

Though often challenging and at times disturbing, I found this collection to be inspiring, giving me more hope that we may find individual and collective actions, as well as words, to address the violence that

escalates around us today.

This rich tapestry of reflections is a useful resource, one that may serve us well for many years to come as we grapple with our own responses to terror, war and peace. ☞

*June-Etta Chenard is a member of Pelham Executive Meeting.*

\*\*\*\*\*

*Enough Blood Shed: 101 Solutions to Violence, Terror and War*  
Mary-Wynne Ashford, with Guy Dauncey  
New Society Publishers, 2006  
Reviewed by Dale Dewar

This is a powerful peace tool. Mary-Wynne not only describes the 101 actions that individuals (children to elders), groups, and municipalities can take to further a culture of justice and equity, she also cites living examples of where the ideal has successfully become real. This is a book of success stories!

To me, one of the most empowering *Solutions* is the one entitled “Demonstrate the Possible — Intentional Communities” (pages 126, 127). The strength of people joined by a common purpose can be amazing as witnessed by these three examples: Neve Shalom/Wahat Al-Salam, an Oasis of Peace, consisting of a five-family village of Jews and Palestinian Arabs; Nueva Esperanza in El Salvador, composed of returnees from refugee camps; and Ground Zero in Washington!

No matter where you open this book, you will be inspired by the

stories. Each solution and its examples are contained within two facing pages. It is easy to pick the book up and read a couple at a time—or to thumb through the whole book, as a resource. Each *Solution* lists website resources while pictures and a suitable quotation complete the layout.

In several paragraphs, Quakers are mentioned as an example of “Becoming a Track II Diplomat” (page 135). Track II diplomats, Mary Wynne explains, are unofficial supporters of the peace process who work to build connections and trust between parties in conflict. She

goes on to say that “Mennonites and Quakers are renowned for their quiet work in conflict zones ...”

This book get a five star rating from me! ☺

*Dale Dewar is a member of Prairie Monthly Meeting.*

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**The following titles have been added to our stock. For a complete listing of QBS books, see our 2006–2007 Quaker Book Service Catalogue (in the July 2006 issue of *The Canadian Friend*). Our Book List is also available on the CYM website at [www.quaker.ca/qbs](http://www.quaker.ca/qbs).**

***God is Silence*** by Pierre Lacout (Quaker Books London, 2005). The author examines how the practice of silence deepens our spiritual experience. This spiritual classic has been reprinted several times since it was originally published in 1969. (51 pp; \$7.50)

***Godless for God's Sake: Nontheism in Contemporary Quakerism*** by 27 Quaker Nontheists; edited by David Boulton (Dales Historical Monographs, 2006). Twenty-seven

Quakers from 13 Yearly Meetings in four countries tell how they combine committed membership in the Religious Society of Friends with rejection of traditional belief in a transcendent, personal and supernatural God. (146 pp; \$27.75)

***On Living with a Concern for Gospel Ministry*** by Brian Drayton (Quaker Press, 2006). The author, a seasoned Quaker minister, shares his views on how to cherish, live with, and grow into the gift of ministry. (196 pp; \$29.90)

***Reflections from a Long Marriage*** by Roger and Susan Sawtell (Swarthmore Lecture, 2006). The authors tell of what they have learned from their experience of being together since 1957. They believe there is an important synergy to be found in a lifelong loving relationship in which “the energy of the two people in a long marriage is greater than the sum of the energy of the same two people not in such a relationship.” (110 pp; \$22.50)

# The City of Remembrance (continued)

By Amy-Jean Singleton-Polster

*Editor's note: In the July issue on page 19, we published an article by Amy-Jean with this same title. It was recently brought to my attention that her article was incomplete. We had not noticed that it had somehow been cut off in transmission. We are therefore offering you the rest of this fine article.*

From the outside, the Anne Frank House looked typical. The only thing distinguishing it from the other houses in the region was the long line of people snaking from the front entrance and around the corner. We had a large group and a reservation so we only waited a few minutes before we were admitted into the house. After an introduction we left the museum section and headed up the steep narrow stairs to the area of the house where the Frank and Von Pels families lived for two years. The heat was stifling and the air in the room remained stagnant despite the fact that the windows were open with fans feebly blowing fresh air in. A thought skittered through my mind that at least we could open the windows and after the tour, go outside. On the walls of Anne's room, pictures from magazines of actors and actresses were still pasted to the walls. In her diary Anne said

how the pictures made the room so cheerful:

"Our little room looked very bare at first with nothing on the walls; but thanks to Daddy who had brought my film-star collection and picture postcards on beforehand, and with the aid of a paste pot and brush, I have transformed the walls into one gigantic picture. This makes it look much more cheerful ... " (July 11, 1942)

To me the tiny black and white photos were lost amidst the grey wallpapered wall of the tiny room. The floors squeaked as I walked slowly about the room, the air stuck, hot in a lump, in my throat and my body felt immensely heavy. A quotation on the wall from an Auschwitz survivor, Primo Levi, captured my thoughts:

"One single Anne Frank moves us more than the countless others who suffered just as she did but whose faces have remained in the shadows. Perhaps it is better that way. If we were capable of taking in all the suffering of all those people we would not be able to live." (1986)

The next few days were filled with laughter and fun, but with

an air of seriousness as we were all affected in some way or another by the heavy content we were dealing with. Two older Quakers, who had been alive during World War Two came and spoke with us. One of the men was from the Netherlands and had gone into hiding with his mother when his father had been taken for resisting the Nazis. Luckily, they remained undiscovered throughout the war. He recounted how the day after the Netherlands was liberated his grandmother, who had been sending them food in hiding, arrived to see him and his mother. When they went to open the door to her carriage she was sitting there dead. She had starved to death, having sent all her food to her daughter and grandson.

The other Quaker man had actually been a photographer for the Nazis. He grew up in Germany, not as a Quaker, but as a member of the Nazi youth. Of course, like the majority of young people at the time, he was completely entranced with the idea of a powerful Germany, and believed the ideas he was taught at school. A seed of doubt was planted in his mind when he was 15, when his father took him out into the forest, and explained to him that perhaps the Nazis weren't always right. His father used an example of a recent hanging where the men hadn't been given a trial. Thus, however small, the seed had been planted, and throughout the war, the idea that maybe his country was not always right began to grow. After the war he took many of his photographs to international papers to share the horrors, although they were mostly photos of the soldiers and training, not of concentration

camps.

We traveled to Camp Westerbork the next day. Westerbork was a transit camp where over 100,000 Jews, Gypsies and resistance fighters were taken and then shipped in cattle cars to concentration camps, most often Auschwitz, Sobibor or Bergen-Belsen from 1942–1945. We looked around the museum and with pride I took a picture of the Canadian uniform in the display case. The Canadians had liberated most of the Netherlands, including Camp Westerbork.

We walked about two kilometres to the actual location of the transit camp. As we walked, the sun beat forcefully down upon us. We stopped to eat our packed lunch just outside the camp and were surrounded by swarms of wasps. They were everywhere. These were not normal wasps either. They seemed to have the preemptive strike technique, loved by leaders worldwide, perfected. One girl was stung on the tongue, another on the eyelid and many more of us managed to be stung. It wasn't just in that area either; the entire camp was hot, shadeless and filled with wasps and horseflies. Some barracks had been partially reconstructed and in the centre of the camp, there was a monument for the thousands of Dutch Gypsies and Jews who were deported from Westerbork and never returned. One of the families deported was the Frank family. From a group of eight, only Otto Frank remained at the end of the war. The memorial was a city of bricks, of all varying heights, that

stretched ten square meters. The red bricks had symbols in brass on the top, each representing a dead Dutch Jew, Gypsy or resistance fighter. The Jews had a Star of David on their bricks; the Gypsies, flames; and the resistance fighters, blank bricks. The Gypsies and resistance fighters were in one small section, and the rest of the area was filled with skyscrapers, houses and small apartment buildings with the Star of David on the top creating the miniature city of the dead. They created a map of the

Worship. A few lone tears trickled down my cheeks before the hot sun evaporated them leaving salty tear tracks along my face.

We walked back, parched, to the bus, and I was delighted to buy a Sprite, get into the air-conditioned bus and head back to the community center where we were staying. As a child I had read books about the holocaust, and in Social Studies 11, we had briefly studied World War II. But all of it seemed distant, a story.

I knew it was real, but to me it was only as real as the Greek myths we also learned about. On that hot day in August, the actuality of the horrible deeds people can commit finally sunk in. Back home, re-reading Anne Frank's Diary I was amazed at her optimism:

---

**“It’s a wonder I haven’t abandoned  
all my ideals, they seem so  
absurd and impractical.  
Yet I cling to them because I still  
believe, in spite of everything,  
that people are truly good at heart.”**

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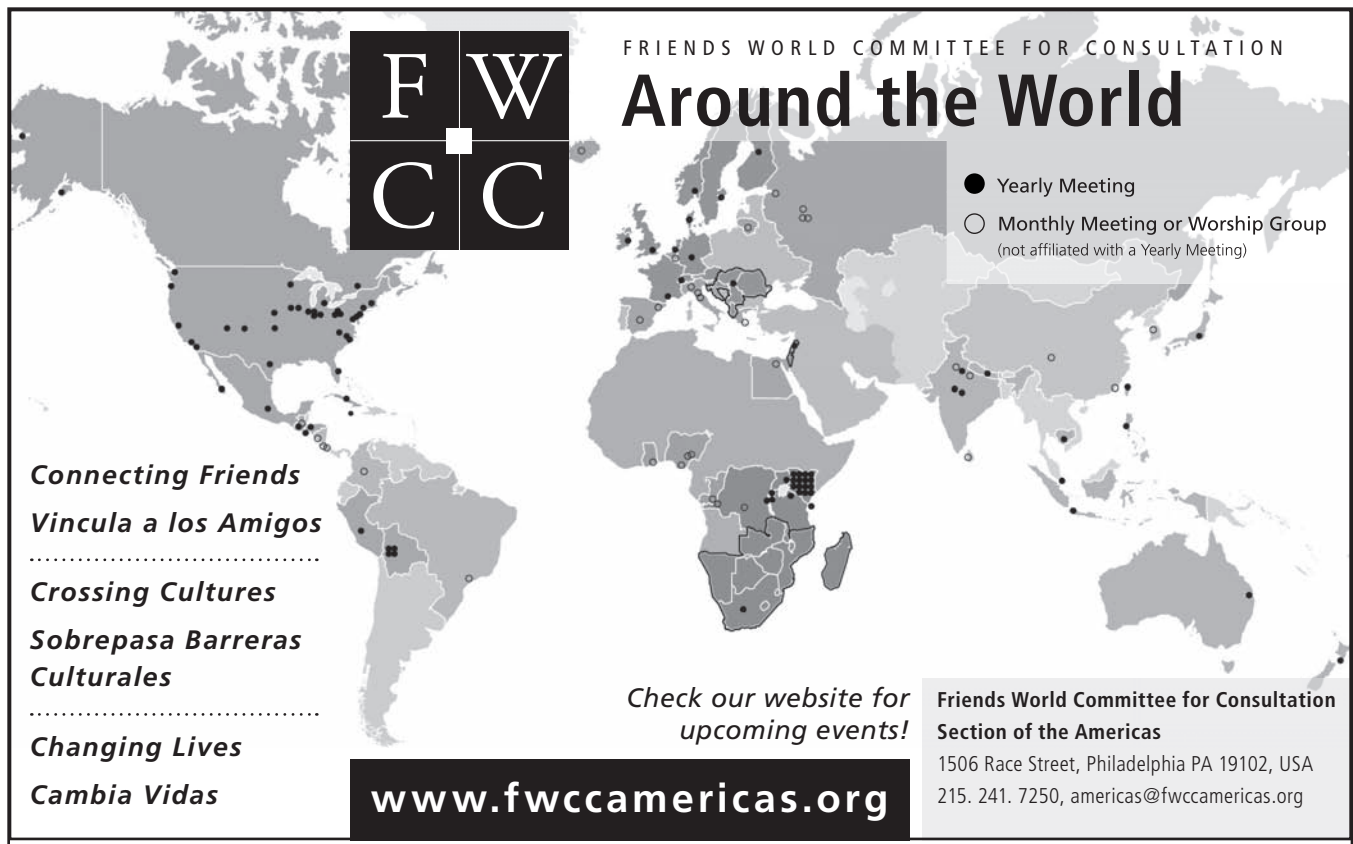
Netherlands, with small pathways to walk along, and the sheer number of them blew me away. Then I remembered, six million Jews were murdered in World War II. The memorial city at Westerbork was only for 100,000, a mere 1.6% of the six million people killed.

We had Meeting for Worship by the partially ripped up train tracks where 100,000 people had been separated from their loved ones and shoved into cattle cars to go down the train tracks to their deaths. The heat was intense, and still the wasps buzzed around, ready to sting, and the horseflies hummed, biting chunks out of our flesh as we stood in traditional silent Quaker

“It’s difficult in times like these: ideals, dreams and cherished hopes rise within us, only to be crushed by grim reality. It’s a wonder I haven’t abandoned all my ideals, they seem so absurd and impractical. Yet I cling to them because I still believe, in spite of everything, that people are truly good at heart.” ( July 15, 1944)

These words also ring true for the Quaker ideal of goodness, or God in everyone. As George Fox, the founder of Quakerism, said “Walk cheerfully over the world answering that of God in everyone.” ☞

*Amy-Jean Singleton-Polster is a Young Adult Friend under the care of Duncan Worship Group of Victoria Monthly Meeting.*



**F W C C**

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**Applications are required by 5 November 2006.**

Jim Adamson/Marianne McQuillan, Co-Clerks, Personnel Committee  
60 Lowther Avenue, Toronto, ON M54 1C7

Phone: (905) 839 - 1560 Email: jim.adamson@sympatico.ca or mcquaker@hotmail.com

# Report from Canadian Yearly Meeting Archives

By Jane Zavitz-Bond

**T**HE MAJOR NEWS FROM THE ARCHIVES is that this year the trial project to transcribe and make early West Lake Monthly Meeting records available has completed over 4000 pages, a great enterprise. Records Committee is committed to increasing access to the collections in its care. As part of this goal, and in cooperation with a team of volunteers, the early Canadian minute books are being transcribed up to about 1850. Currently, minute books for the Meetings at Adolphustown/West Lake (Prince Edward County and Lennox and Addington County), Pelham (Niagara), and Yonge Street (Newmarket) are being transcribed. The transcription of meeting records from Pelham, Yonge Street and Norwich-Lobo is also beginning.

The work was undertaken, with permission of the Canadian Yearly Meeting (CYM) Trustees, as they hold the record documents in the Archives on behalf of the Yearly Meeting.

This began at the 2005 Annual General Meeting of the Canadian Friends Historical Association (CFHA). Randy Saylor, a CFHA member of made a request to set up a trial project. This project was to be similar to one he had done when he had made a public township volume in Prince Edward County for our older West Lake Monthly Meeting records.

The Records Committee provided oversight and support with Harold Doan, CFHA Clerk, and I working on this project.

The process began with taking a digital photo of each page. Harold Doan and I were there with Randy Saylor and his camera when these were taken.

Next, Harold e-mailed the photos to Randy, who coordinated volunteers from his home computer to work on the next step.

The volunteers, spread across the continent, did the transcribing. Following that, each page was compared to the original copy for any necessary corrections.

Through this project, an internet community of friends, many of whom are descendants of Friends in these West Lake records, was created. Their names are attached to the pages or sections they worked upon.

This work allows others to more easily search our records, and also find more 'life' in their research. The new outreach is already bringing in exciting additions to our Archives, expanding information about Friends in Canada, and beyond.

You can view the beautiful results of *The Quaker Minute Book Transcription Project*, by going to: <http://www.archives-library.quaker.ca/en/resources.html#Transcripts>.

If you would like to share in this endeavour, join the crew by contacting us at: [cym-archivist@quaker.ca](mailto:cym-archivist@quaker.ca).

All new publications bear the ownership statement of Canadian Yearly Meeting, transcribed from originals held in the CYM Archives. All the work has been done by volunteers. We offer thanksgiving and appreciation to all who have helped. 🙏

*Jane Zavitz-Bond is the Canadian Yearly Meeting Archivist, and a member of Yarmouth Monthly Meeting.*

## And then there is the rejection letter ...

Dear John, Thank you for your manuscript but we feel unable to publish your book at this time since we have already published books covering similar events by Matthew, Mark and Luke ...

– Submitted by John Dixon of Ottawa Monthly Meeting



## Canadian Yearly Meeting National Listeners for Adult and Young Friends



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

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

- |                         |                           |  |
|-------------------------|---------------------------|--|
| • <b>Ed Belzer</b>      | Telephone: (902) 384-2730 | E-mail: <a href="mailto:belzer@ns.sympatico.ca">belzer@ns.sympatico.ca</a> |
| • <b>Dorothy Janes</b>  | Telephone: (416) 929-8812 | E-mail: <a href="mailto:dorothyj@idirect.com">dorothyj@idirect.com</a>     |
| • <b>Lesley Roberts</b> | Telephone: (250) 763-5698 | E-mail: <a href="mailto:lessismore@telus.net">lessismore@telus.net</a>     |
| • <b>Jay Cowsill</b>    | Telephone: (306) 652-2407 | E-mail: <a href="mailto:jmc590@mail.usask.ca">jmc590@mail.usask.ca</a>     |

Additionally, the following National Listeners for Young Friends are now also available:

- |                                   |                           |  |
|-----------------------------------|---------------------------|--|
| • <b>Kelly Ackerman</b>           | Telephone: (204) 774 2282 | E-mail: <a href="mailto:quakerkello@gmail.com">quakerkello@gmail.com</a> |
| • <b>Rachel Singleton-Polster</b> | Telephone: (905) 685-1022 | E-mail: <a href="mailto:twinflower@telus.net">twinflower@telus.net</a>   |

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

## A report from Canadian Yearly Meeting's food co-op

**A**T THE FOOD CO-OP at Canadian Yearly Meeting (CYM), people gather in silence before hearing about another exciting menu.

More than half the registrants at each year's CYM eat in the co-op. A temporary kitchen and dining tables are set up outdoors. Members take turns preparing food and clearing up. The goals and the community purpose of the food co-op is best described by a minute from 2004 which was affirmed this year:

### **CYM Food Co-op Minute:**

The Food Co-op, like the camp-

ing arrangements, is an essential part of the [Canadian] Yearly Meeting experience for many Friends.

It has both a practical and a spiritual dimension. Many Friends regard their work for the Co-op as a form of ministry.

Many see it as a way to further build and experience the beloved community.

We recognise the need for a continuing committee of the Food Co-op to care for the co-op from one yearly meeting to the next. This committee will communicate with and report to Program Committee and, in co-operation with other interested Friends,

maintain information and encourage the visioning of fresh directions for the Co-op.

At CYM this year, the continuing committee of the Food Co-op was expanded to ensure regional representation. Others were appointed with particular interest in special food needs and allergies. One appointment has particular interest in Young Friends. ↻

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# Susan Bax Fund Update

Reprinted from *Friends World Committee for Consultation Section of the Americas newsletter*

**D**URING THE PAST YEAR, ten women from the Americas received assistance for travel in the ministry from Friends World Committee for Consultation's Susan Bax Fund.

Projects included planning women's spirituality conferences, leading workshops in Bolivia, and researching the feasibility of a women's quilting ministry in Burundi.

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## handmade quilts as a source of spiritual strength and healing for bone marrow transplant patients

---

The award to Patty Federighi and Carolann Palmer of Northwest YM of Friends Church exemplifies the kind of work the Susan Bax Fund supports. Patty is the director of the Stone Soup Quilting Ministry in Seattle, WA, which provides handmade quilts as a source of spiritual strength and healing for bone marrow transplant patients. At an FWCC Northwest Regional Gathering in 2005, they heard David Niyonzima of Burundi YM speak of efforts to work towards healing and forgiveness in his country. Part of the work includes providing safe houses and women's support groups for victims of rape.

While gathered for prayer not long

after David's visit, the idea of providing the same kind of spiritual strength and comfort to trauma victims in Burundi developed. "Just as the making of the quilts has blessed and enriched the lives of quilt makers here, perhaps the making of quilts could offer the same blessing and enriching of the lives of quilt makers in Burundi—a double blessing" says Patty. After further prayer, discernment and consultation with David Niyonzima, Patty and Carolann decided to pursue this leading, and applied to the Susan Bax Fund.

In early January of this year, the two women arrived in Burundi. They met with local Friends and learned that there is great interest in starting a similar project there, utilizing locally available materials and resources. They also visited Congo and Kenya. Patty envisions the quilting groups this way: "The members of the women's support group work together to produce a quilt which would be given to a new coming member of the group. As the new members are integrated into the group, they learn to quilt also, and work on quilts to be given to the next women to join." As a result of this leading, Patty Federighi has been released from her duties as staff at North Seattle Friends Church to pursue funding to facilitate the next step of the Burundi quilting project: training sessions for the first group of Burundian women. 🐞

**The Susan Bax Fund** provides travel funds to support women in the Friends World Committee for Consultation, Section of the Americas, who are led to travel in the ministry.

A portion of the fund also enables women who are representatives from their yearly meetings to travel to the Section's annual meeting, with particular attention to helping women under the age of forty. The fund was established from a legacy gift to Friends World Committee for Consultation by Susan Bax, a member of Canadian Yearly Meeting.

For the application guidelines, please go to [www.fwccamericas.org/about\\_us/schol\\_grants.shtml](http://www.fwccamericas.org/about_us/schol_grants.shtml) or contact the FWCC office.

*Editor's note: Susan Bax was a beloved member of Toronto Monthly Meeting. Her fund also helped to pay for Margaret Slavin's recent travels in the ministry across Canadian Yearly Meeting.*

# EcoPeace, EcoJustice, and the Earth Charter Update from the Quaker Ecology Action Network (QEAN)

By Bill Curry

**T**HIS YEAR, during Canadian Yearly Meeting (CYM) in Winnipeg, the Quaker Ecology Action Network met for business and held a Special Interest Group (SIG), entitled *EcoPeace, EcoJustice, Earth Charter*.

One SIG participant summarised it this way: “We have been stressing how everything is related. You cannot talk peace without talking energy or environmental degradation caused by armies and wars.”

QEAN is active through the year as a network of mainly Canadian F/friends sharing access to informa-

tion, knowledge, mutual concerns, encouragement. “We are certain that ecological imperatives are immediate.” (QEAN, CYM Documents in Advance, 2006, page 91)

During 2005–2006, QEAN sent two sets of queries on the following topics to Canadian Friends’ Meetings.

## How to provide a formal mode for Friends ecology concern, testimony, witness

“We ask QEAN to bring this proposal to Representative Meeting in November for discussion, along with responses from Monthly Meetings on this subject.” (Representative Meeting, 06-05-28) The question is not about “QEAN becoming a Standing Committee” but rather, how to form a council or committee of wiser Friends for our ecology guidance.

One participant spoke for many of us: “I want CYM

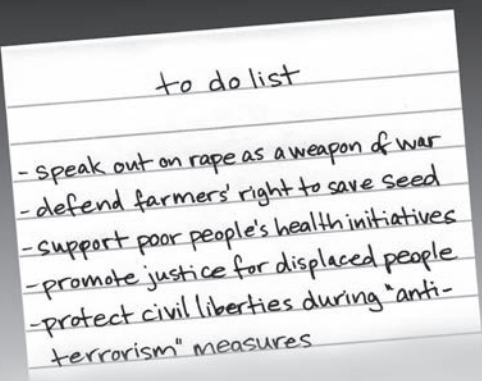
to have a strong recognition of the way environment and ecology matters are linked to almost all our testimonies—be they simplicity, peace, integrity. We do not need a special committee so much as we need a broad understanding throughout our whole membership of how ecology and environmental concerns need our immediate attention.”

QEAN supported, and CYM accepted, the proposal by Yonge Street Monthly Meeting to form an ad hoc committee to carry the transition toward a CYM 2007 decision. “This would give time for the mandate and terms of reference to be seasoned, while consulting with QEAN, exploring a possible relationship with Canadian Friends Service Committee, taking into consideration the findings of the Consultation and Renewal working group, and assessing the future budgetary needs.”

## Ways of engaging with Earth Charter principles

“Quaker Ecology Action Network (QEAN) and Monthly Meetings are entrusted with carrying forward the [Earth Charter] concern, and follow-up at future sessions of CYM and in our meetings.” (CYM Minutes, 2005, page 238)

We need to discuss not only what the Earth Charter is, and what it




**to do list**

- speak out on rape as a weapon of war
- defend farmers' right to save seed
- support poor people's health initiatives
- promote justice for displaced people
- protect civil liberties during "anti-terrorism" measures

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says and does, but also to understand *why* so many Friends endorse the Earth Charter. The next step is engaged endorsement.

Murray Thomson made clear connections among justice, ecology and peace concerns during his

Sunderland P. Gardner Lecture, which was about moving from a culture of war to a culture of peace.

In her book, *Cultures of Peace* (Syracuse University Press 2000, page 204), Friend Elise Boulding states that the Earth Charter “brings

together all the values and practices that a twenty-first century culture of peace would embody”. ☞

*Bill Curry is a member of Prairie Monthly Meeting, and a Co-Clerk of the Quaker Ecology Action Network (QEAN).*

## Some gleanings from 2006 Canadian Yearly Meeting in session

**S**AID ONE EARLY RISER TO ANOTHER even earlier riser at 5:55 am “What’s this? ‘Earlier than thou?’”

IT IS HARD TO TRULY CONSIDER that something you disagree with may be right.

THE MOST DIFFICULT STEP is to face ourselves in the pigpen of our own making.

JESUS IS THE FINGER POINTING TO THE MOON, not the moon itself. We neither worship nor bite the finger; we look to where the finger is pointing.

IN THE GIRL’S CHANGE ROOM at the swimming pool, one very young Young Friend said to an older Young Friend in great surprise, “You’re a GIRL!”

IN RESPONSE TO A COMMENT on the importance of Young Friends being on committees and the need to provide mentoring opportunities, our Clerk replied, “I personally find it very enriching to be mentored by Young Friends.”

A FEW LUTHERAN YOUTH SPENT SOME TIME getting to know the Quaker teens one night. On witnessing a typical Young Friends’ cuddle pile, one Lutheran youth said, “Lutheran girls don’t do that,” followed by “I gotta get me a Quaker girl.”

MAYBE QUAKERS CAN TAKE BIDS from cities who want it to rain.

FROM AN EPISTLE OF YOUNG AUSTRALIAN FRIENDS, “We are concerned that there are not enough glow-in-the-dark beads.”

WE CANADIAN FRIENDS LOOK FORWARD TO our daily CYM update bulletin called *Quackers*. However, at least one of the rugby players sharing the Canadian Mennonite University dining room seemed confused. Picking up a copy, he mused, “*Quackers*? That’s funny. I always thought these people were called Quakers.”

A CLERK COMMENTED, “We ask you to rest with this.” A voice then asked, “Is that w - r?”

AT THE WORLD COUNCIL OF CHURCHES, you meet the people who are living the issues that we talk about.

HOW LONG DO STANDING COMMITTEES have to stand?

ABOUT “SPREADING THE GOOD NEWS,” there was this comment, “It doesn’t matter whether it came from the Hebrew scriptures or from what my Old Testament professor refers to as the appendix.” ☞

**A FEW PAPER COPIES ARE AVAILABLE, AT COST, OF MARGARET SLAVIN’S JOURNALS FROM TRAVELLING IN THE MINISTRY.** You or your meeting can order them while they last from [writeaway@nexicom.net](mailto:writeaway@nexicom.net). This includes eight pages of colour photos.

## Around the Family

### Coldstream Monthly Meeting

Sheila Havard participated again this summer in an African Great Lakes Initiative workcamp held in Bududa, Uganda. Their purpose was to complete work on the Bududa Vocational School. With her she brought supplies and clothes (including dresses made during two sewing bees at the Coldstream Meeting House) for the children in *The Children of Hope* orphanage. Shortly before Sheila left to return home, one vocational class in engineering had begun.

Beth Osuch and Murray Shaw were married this summer in the Sandy Spring Meeting house in Maryland. A few weeks later, a recognition ceremony in honour of Beth and Murray's wedding was held in the Coldstream Meeting House, and was attended Friends and relatives from the U.S. and Canada. Beth and Murray will live in London, Ontario.

### Hamilton Monthly Meeting

Gertrude Haller, one of the founding members of Hamilton Monthly Meeting, died on 19 June 2006. Although she was not able to attend Meeting in recent years, she has a place in the hearts of many of us. A memorial meeting was held on 17 September.

### New Brunswick Monthly Meeting

Stephen Pidwysocky and Dawne Clarke, of Fredericton Worship Group, were joyfully accepted into membership in New Brunswick Monthly Meeting on 18 June.

Stephen Calder and Alison Madsen were wed on 2 September 2006, at Shadow Lawn, Rothesay, NB. They will reside in Saint John.

### Ottawa Monthly Meeting

Olga Ghosh, member of Ottawa Monthly Meeting, died on 27 July 2006.

We joyfully accept Tasmin and Sacha Rajotte as members in this Meeting. Due to his youth, we need to clarify Sacha's status as a temporary or full member, and will advise Tasmin in the near future.

Ottawa MM Ministry and Counsel has been asked

to bring forward a recommendation for a policy about requests for membership on behalf of children. Specifically, we ask for clarification regarding the appropriateness of temporary versus full memberships.

### Simcoe-Muskoka Monthly Meeting

Gordon Keith died on 30 May 2006, "slipping away gently, as the gentle person he was." A memorial meeting will be held in Orillia.

### Victoria Monthly Meeting

Joe W. Awmack, who had recently moved to England, died on 17 July 2006. A memorial meeting at Friends Meetinghouse, Victoria, was held on 26 August.

We celebrate the 17 April 2006 birth of Rebecca Wolf Gage, daughter of Andrew Gage and Grace Wolf.

We welcome the following Friends into membership:

- Catherine (Toni) Bacon, Victoria Monthly Meeting
- Amy-Jean Singleton Polster, Duncan Worship Group (Victoria MM)
- Jen Tatro, Duncan Worship Group (Victoria MM)

Victoria Monthly Meeting continues to explore a name that is more descriptive of their status as a Vancouver Island Meeting.

### Yarmouth Monthly Meeting

Joni Duchene Zavitz was presumed dead following a sailing accident on Lake Erie on 4 December 2005. She was a member of Yarmouth Monthly Meeting. A memorial service was held at the Waldorf School in London on 18 December, 2005, and was attended by her extended family, including three sons and her many friends. On 15 August her body was found. We mourn her loss and are thankful she is now at peace.

### Yonge Street Monthly Meeting

On 16 September 2006, Yonge Street Monthly Meeting celebrated the marriage of Sarah Lawson and Jagger Smith, the son of Marilyn Church and Philip Smith. We offer them our blessings and prayers.

# Around the Family

## Clerking Clan

Did you know that EVERY MEMBER of the Fick-Fridriksson family (of Ottawa Monthly Meeting) have all been clerks of Quaker bodies in this year?

## The Religious Education Traveling Library

has a catalogue online at [www.quaker.ca](http://www.quaker.ca), pays the postage both ways for borrowed items, has Quaker resources, listed by category, for all ages and interests. Visit [http://www.Quaker.ca/Religious\\_Education/index.html](http://www.Quaker.ca/Religious_Education/index.html); send an e-mail to: [AdultLibrary@quaker.ca](mailto:AdultLibrary@quaker.ca) or [ChildrenLibrary@quaker.ca](mailto:ChildrenLibrary@quaker.ca); or call (519) 775-2670.

## Quaker United Nations Offices (QUNO)

The Quaker United Nations Offices, located in Geneva and New York, represent Quakers through Friends World Committee for Consultation (FWCC). Since the founding of the United Nations in 1945, Quakers have shared its aims and supported its efforts to abolish war and promote peaceful resolution of conflicts, human rights, economic justice and good governance. In 2002, FWCC was moved from Special Status to General Status, to recognise its work of importance on a broad range of international concerns. This status allows the QUNO staff to attend many UN meetings, receive documents, make written and oral statements and suggest agenda items to the Economic and Social Council. QUNO staff also work with other multilateral organisations, such as the World Trade Organisation, International Labour Organisation, World Bank, International Monetary Fund and other relevant parties. Visit <http://www.quno.org/> to learn more, and to download the most recent QUNO publications, such as:

- In and Around the UN, September 2006
- Geneva Reporter - Geneva, May 2006 - July 2006
- Small Arms Review Conference Whimper, July 2006
- Righting Historic Wrongs: 1st Session of the Human Rights Council, R. Brett, July 2006
- Women in Prison and Children of Imprisoned Mothers: Recent Developments in the United Nations Human Rights Systems (English, Français, Español) L. Townhead, April 2006 (pdf - 400 kb)

- Human Rights in Transition, 2006, Briefing Paper

- Governance Processes in Negotiating Intellectual Property at the UN and WTO, Martin Watson, in Trocaire Annual Development Review 2006

## The Quaker Intentional Village Project (QIVP)

The purpose of the Quaker Intentional Village Project is to advance community as a means of working toward five objectives:

- to increase the mindfulness, spiritual focus, and God-centeredness of our lives by finding and living near others who share these goals,
- to strengthen our family life both by creating a "village" setting in which to raise our and others' children, and by caring for our elders,
- to examine carefully our participation in the national/international consumer economy and begin to build the critical mass necessary for viable business networks and sources of goods and services more appropriate to our Quaker testimonies
- to focus on a lifestyle that is environmentally sound and that attempts to give back to our planet as much as is taken from it
- to include a good measure of joy, fun, outreach, and service in our lives as we strive to meet these objectives.

Visit <http://www.qivp.org/index.html> for details.

## POST-CYM STOP PRESS NOTES

Found in food co-op area: **silver drop circular earring with purple stone**. To claim: [caroldhi@ca.inter.net](mailto:caroldhi@ca.inter.net)

**A few copies of George Lakey's booklets:** *The Sword that Heals* and *New Theory, Old Practice: Nonviolence and Quakers* are left. Send cheque or money order for \$9.00 (includes postage and packing) to Carol Bradley, 121 Dill Road Ext., Windsor, NS, B0N 2T0.

**THANK YOU** to Winnipeg Allowed Meeting and Prairie Monthly Meeting for all your welcoming and all your work!

## For this issue

Editor ..... June-ETTA Chenard  
Editorial Support ..... Erika Koenig-Sheridan, Barbara Smith  
Graphics ..... Kelly Ackerman, Donald Alexander, Ellen Barnes, Rose Marie Cipryk, John Dixon,  
Maxine Kaufman-Lacusta, Michael Kaufman-Lacusta, Frank Klaassen, and Sharon Klaassen-Wright

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

Submissions are needed, and do not have to be related to the issue's stated theme. Material from Young Friends is always especially welcome. Please send all submissions to the editor, whose contact information is on the inside front cover.

## Themes, deadlines and queries for upcoming issues

- Due date: 15 March 2007 (for May 2007 issue)  
Theme: **Mental health issues: feeling despair, finding hope**  
Try to find a spiritual wholeness which encompasses suffering as well as thankfulness and joy. Prayer, springing from a deep place in the heart, may bring healing and unity as nothing else can. Let meeting for worship nourish your whole life. What has been your experience or your Meeting's experience in dealing with mental health issues? Where have you felt despair? Where have you found hope? – *Quaker Faith & Practice 1.02.10*
- Due date: 15 May 2007 (for July 2007 issue)  
***This theme has not yet been set.***

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

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