

The Canadian Friend

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Quaker Peace Work in Burundi

Hearing from Young Friends

A Sin or Two?

The Canadian Friend

March 2008 Volume 104, Number 1

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

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From the editor's desk.....

I am filled with gratitude as I send my first issue to press. Gratitude for the welcoming, for the connections I am making with many of you and for your help and patience.

My particular thanks to Keith and to Sean and to those of you who have answered many questions and filled in the missing bits.

This Issue will not look as professional as Keith's; I look forward to the day when I master the publishing software. I trust the excellence of the articles and other submissions--and for this I thank all those who contributed content for this Issue--will make up for that lack.

A marvelous wealth came into my hands! The hardest job I can see is having to make choices or learning, as Margaret says, "to wait". My 'Future Issues' file is jammed, and I will bring these articles to light at the earliest opportunity.

I look forward to your contributions for the May issue. .

Blessings,

Sherryll-Jeanne Harris

Please Note: send material unformatted in plain text or blocked ready to fit these pages or columns. Makes it much easier to use. No highlights! Thank you.

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[On the cover: Burundi Election monitors.
Photo by Gianne Broughton]

Long Distance Calling....



By Margaret Slavin

How can I know that what is coming to me in Meeting is ministry?

The discipline we enter in Meeting for Worship is one of expectant waiting. If you feel led to speak, the first thing to do is to wait.

If the message which is coming to you commends itself as helpful to those present, or if you know that somebody present will hear it as personal advice, continue to wait. Hold the moment and those present in the Light.

Does it feel scary to speak this particular message? Does your heart beat fast? Are you, like, quaking? Are you afraid you are about to sound foolish? This really may be ministry.

Is it short? Wait for it to shorten. Does it feel like a complete statement? A fragment is more likely to be ministry. A comfortable, easy statement you have lived with for a long time, may be you just trying to help out. Wait on it a bit.

Do you feel upset and strongly led to rebut or refute what someone else has said? Wait a long time—like until next week. If you are picking up on a theme, though, while speaking directly from your own experience, that may be ministry. Head or heart? Sort it out.

Has it been at least five minutes since the last person spoke? Have there been twenty minutes of silence in this hour? If no, wait. Are we within five minutes from the end of Meeting? If we are, wait.

Did you speak last week? Wait. If the Spirit is trying to speak through you, he/she/it will keep on coming back.

If you feel very uncomfortable not speaking, and your heart is beating hard, you are speaking from your

own experience, and the message feels new to you personally, fragmentary, not something that is necessarily going to impress anybody, because new, scary, not well-thought-through, and if all the other ducks line up, be faithful, rise from your seat, speak your truth. Don't try to round it out; don't apologize; don't outrun your measure. Go back into the silence and let God take over again. You've done your bit. Good for you.

If none of this applies but you have faithfully waited and you still feel strongly led to speak, do it, even if it is two minutes after Meeting has closed and the kids are at the door wanting in and what you have to say is not short. If this happens to you more than once in a lifetime, give your head a shake and wait.

Send your question to writeaway@nexicom.net or mail to 206 Perry St., Peterborough ON K9J 2J2.

Margaret Slavin is a member of Wooler MM

WEATHERWAIT

Stillness

Only fragile flower-heads move

Restlessly

Below a drooping layer of black clouds

Crouches a yellow sky

The air - tepid and tense -

Is pulled so tight across the earth

That one word may break it

Who will speak?

Someone

Someone

Wait

by Beverly Shepard of Hamilton Meeting

The Differences Between Us

by Erin McDougall

Since 2004 CYM has been involved in deep listening during research, formation, and implementation of the Consultation and Renewal Working Group's report and recommendations. This year during the Yearly Meeting business sessions this report was the primary focus. The recommendations were numerous and required a great amount of listening to both God and the community. Canadian Yearly Meeting took some giant steps of faith this year in the approval of almost half of the recommendations put forward by the Cn'R Working Group.

Without knowing it, CYM joined hands in 2004 with North West Yearly Meeting, an evangelical Christian Quaker Yearly Meeting, in following God's leading faithfully. Though each Yearly Meeting may use different language to refer to the changes they have committed to, they are both working for the same thing: to listen for the Spirit and live according to what God is calling them to do in keeping with continuing revelation. It is the call to radical faithfulness. And this call may be the most widespread and important call throughout the Religious Society of Friends at this time.

Understanding the Truth of Braithwaite's statement, CYM is seeking the will of God for the structure of the organization in a powerful way.

"Fellowship in a common faith has often brought a religious society into being before it was in any way organized into an institution. It was so with the primitive Church and with the Society of Friends. Organization is a good servant but a bad master; the living fellowship within the Church must remain free to mould organization into the fresh forms demanded by its own growth and the changing needs of the time. Where there is not this freedom, the Church has its life cramped by ill-assorted clothes, and

its service for the world becomes dwarfed and paralyzed." (Braithwaite, 1905)

The Cn'R report embodies many themes throughout North American Quakerism at this time, such as the commitment to support youth/young adults within the Society through various structural changes. The focus on the importance of intergenerational relationships was also very present in this recommendation and surrounding discussion. These commitments are also present in the appointment of the young adult coordinator in Philadelphia Yearly Meeting and the creation of the FGC Youth Ministries Committee.

The consideration of financial issues was mirrored in Philadelphia Yearly Meeting this year as they radically restructured their finances to reflect the current needs of the Yearly Meeting and its constituents.

The strongest parallels in the process of revitalization were present within North West Yearly Meeting, an evangelical YM in the United States. Not only did the changes within both Yearly Meetings almost mirror each other, both projects began during their respective annual sessions summer of 2004. The listening projects that each engaged in were very intentional and thorough. CYM and NWYM each asked their congregations (referred to as Monthly Meetings and churches, respectively) specific queries and spent much time in prayer to find Way forward. The responses that each made were surprisingly similar. Both Yearly Meetings sought to emphasize education, lay down and reorganize various committees that had become stale with time and were in need of new life, acknowledge and support the various types of communication tools that can be used to strengthen our communities (especially web-based tools), and release the leadership within their Yearly Meeting structure (in CYM, the clerk and within NWYM, the superintendent) to support fully the corporate body as they are led.

Throughout this past summer, I observed many themes in the world of Quakerism. These parallel results from NWYM and CYM serve to

further confirm my understanding that all Friends are being led by God in the same direction. We are together in this, even if we don't recognize it.

In light of the similarities between our evangelical Friends to the south and the CYM community, the diversity conversation (which took many forms throughout the annual sessions) is of specific interest to me. During the business sessions at this year's Yearly Meeting, recommendation C2 from the Cn'R report was approved. This recommendation reads:

...that local meetings and Yearly Meeting deliberately create opportunities for open dialogue about beliefs and expression of spirituality, thus enhancing our freedom to worship together and to minister to one another with a variety of spiritual language. We remind ourselves to "feel where words come from."

From the approval of this recommendation, it seems that CYM has created a faith community where all beliefs are welcomed, celebrated and valued. However, during the same business meeting, recommendation C1 was not approved. It reads:

...that Canadian Friends openly recognize the Christian tradition of our Religious Society of Friends and its continuing nurture for many of our members and attenders. We ask local meetings and Yearly Meeting to find ways to engage more deeply with the Christian roots of Quakerism. This does not mean overlooking the current breadth of belief and conviction among those who are not Christian – both Christian and non-Christian beliefs have a part in fostering the loving community and inspirational diversity we now experience and value corporately.

The time that we considered this recommendation as a Business Meeting was rich and intense. There were a variety of responses expressed in a heartfelt way.

One of the responses that sticks most clearly in my mind is the discomfort with Christian language. Friends were concerned that with the approval of this recommendation we would somehow be invalidating those who do not prescribe to Christian beliefs; that some would interpret the recommendation to mean that we must all agree with (and perhaps even believe) the tenets of Christianity in order to be Quaker.

The hesitancy to acknowledge that this religion we all love so dearly has its roots in a religion that has abused others "in the name of God" is almost too much to bear for some. Others though, who are also important members of our religious community, gain much of their spiritual grounding and energy from Christianity and the life of Jesus. It is those Friends specifically that I am most concerned with. The Cn'R report states that:

Christians feel silenced because it too often happens that others say (even in response to ministry in Meeting for Worship) that they are offended by Christian language. It appears that the tension between Christian and non-Christian Friends had created difficulties in many local meetings and Christians are the ones who are leaving. (p.10)

I wonder Friends, how many more members of the community will have to leave before we acknowledge the gaping void left in our Meetings by their absence? How many more Friends will suffer the pain of feeling silenced in their religious home before we can begin to learn what it means to translate faith language and "feel where the words come from"?

The result was to hold over the consideration of the recommendation and bring it back to the floor of Business Meeting next year. I hope that meetings are taking to heart the commitment to "deliberately create opportunities for open dialogue about beliefs and expression of spirituality, thus enhancing our freedom to worship together and to minister to one another with a variety of spiritual language" (recommendation C2) as preparation to consider this recommendation once again.

In closing, I would like to offer some wisdom from our Friends to the south. This is quoted from the NWYM Vision and Structure document, approved in 2006:

Despite all of these really fine reasons for change, everything in us will resist it. As we all know, change is hard, scary, and is always perceived as loss. Change—even when it is good and right—inevitably creates conflict. Such conflict, when not managed well, can breed mistrust, incite anger, and divide us ... Our willingness to make these organizational/structure alterations is really only the first step in the change process. The real and ongoing work remains ahead of us as we follow through on our intentions and learn to act together in new ways. The hope ... is to set in motion a process of change that will free all of us to a new and more focused involvement in our community of faith. Further, we believe it establishes a healthier framework and environment for us to actually do the work God is calling us to do ... Maybe most important, we trust that the discussion, opportunities for involvement and the creation of a common vision helps us—not just do more or better ministry—but become the faithful people we say we want to be.

It is my belief that Canadian Yearly Meeting is now in a liminal place. We stand on the edge of great change. And though this change is scary and hard, it is also extremely exciting and life giving. We have an opportunity to work together to create a faith community that can nourish and challenge each of us. We have an opportunity to become a light on the hill, should Canadian Friends choose to live into this calling. To do so, CYM must be willing to live according to the still, small voice. And in order to be faithful, Friends, we must be willing to step into the uncomfortable places of change as we

are shown the Way. I pray that we find the courage to be changed by God as we are called into living into our Light as a Yearly Meeting community.

*I search your profile
For a translation
I study the conversation
Like a map
'Cause I know there is strength
In the differences between us
And I know there is comfort
Where we overlap
- Ani Difranco*

Erin is a student at Earlham School of Religion in Richmond, Indiana. She grew up in Vancouver, B.C., Canada.

Please Help Implement C'nR!

After a comprehensive three-year process, Canadian Yearly Meeting (CYM) last summer approved many of the recommendations of the Consultation and Renewal Working Group (C'nR). (It will probably also take three years for CYM to even look at all the recommendations!)

We approved those recommendations most crucial for the future of our beloved Society – the Quaker Education Program and support for Young Friends. These come with a big price tag and we must give prayerful consideration to how we can contribute the funds. You will be hearing more about the fundraising strategy for this important work as it develops.

Meanwhile, make sure you have seen the C'nR reports. The Conclusions and Recommendations are available in print from CYM office (cym-office@quaker.ca) and are also at www.quaker.ca, along with the background reports from C'nR, which tell us a lot about the Society of Friends in Canada. If you haven't already, it's time to read them!

Marilyn Manzer of Annapolis Valley MM

A Covered Meeting

by Lucie Lemieux

Until recently my rather Christian, Pentecostal image of a covered meeting was that of a group of people worshipping while a dove with outstretched wings hovers above them, perhaps with rays coming down from the edges of the dove.

When the Quaker International Affairs Programme Committee (QIAP) met in Ottawa at the end of September, we experienced what I think was a covered meeting. Yet that was a meeting that lasted over 2 days, with an agenda, a facilitator, and a tall order of business: a step in the discernment process to identify the focus of QIAP's work for the coming years. Before our meeting, we had taken stock of the work accomplished so far, questioned Quaker and non-Quaker partners to find out what they thought were the most pressing issues for the mid term future (we hoped they would look at a 15-20 year horizon), reviewed what our Policy, Organization and Procedure manual said about our vision, our goals, our mandate, and the process for deciding program content. We hoped that we would come out of this meeting having identified two or three possible areas of work. These would be seasoned and brought to a further meeting of our committee to which we would invite a small number of resource people to help us choose one issue and identify the outline of a work plan.

We arrived with hearts and minds prepared. The agenda wisely provided for ample worship. We felt moved and free to change some proposed exercises that did not answer to our discernment needs. Participants, even members of the committee for whom this was the first meeting, were able to ask questions, provide input, and question the process when it did not suit. A minute was written, from which I will quote excerpts.

We were able to move back and forth between the work of QIAP to date, which has focused on international negotiations of intellectual property rights, and our concern, which is "to ensure that the commons (for example, air, land, food, water) continue to provide the means of subsistence, or life, for all".

We shared and made explicit our understanding of factors that affect the relationship between humans and the commons, and our sense that among those, "governance and corporate accountability are lenses that have not been fully explored in this regard".

We agreed to build on our strengths: our credibility, our use of quiet diplomacy and consultation, our off-the-record dialogue, and QIAP's achievements in its 6 years of operation. Our limited resources make it imperative that we be strategic in our choice of focus and that we ensure whatever we do, and how we do it, has the potential for a cascade effect. For this, we need to understand more about the relationships between governance, corporate accountability and the increasing enclosure of the commons. It may be appropriate for QIAP to continue to work on intellectual property rights, but this is only one of the ways that the commons are being enclosed, and one of the symptoms of humanity not being in "right relationship with the earth". We need to explore and refine this understanding with the help of partners, and believe that among others, Indigenous peoples bring "specific and pertinent wisdom" to this reflection.

The meeting named a couple of areas: governance and corporate responsibility, on which we might focus over the coming years, applying the methodology with which QIAP has been successful so far. We know that we need to increase our understanding of these issues, and continue our discernment by identifying potential avenues and partners for our work. The meeting was profoundly grounded in worship and successfully demonstrated understanding and capacity to work together in committees.

QIAP will continue the work we have been engaged in over the last several years. Among other things, the book that our representative Tasmin Rajotte, and one of our consultants, Geoff Tansey, have been editing over the past two years, *The Future Control of Food: A Guide to International Negotiations and Rules on Intellectual Property, Biodiversity and Food Security*, will be published this autumn.

Reflecting on our meeting in September I did not see a dove hovering above us, and no member of the committee mentioned one to me. But we all felt the presence of the Spirit.

Lucie Lemieux of Ottawa Monthly Meeting
Associate Clerk, QIAP Committee

PS: Donations are always welcome and really help us continue the work. To make a donation, and to find out more about QIAP, visit our website at www.qiap.ca

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New to QBS

Friend: The Story of George Fox and the Quakers by Jane Yolen. Foreword by Larry Ingle. (Quaker Press of FGC, Philadelphia, Second Edition, 2005). Based on Fox's own *Journals*, this account of his life from a young man's struggles with religion, through his life of ministry and persecution, is well written for young readers. A map shows places in England that have become well known in Quaker history. (120 pp; \$20.95)

Getting Rooted by Brian Drayton. (Pendle Hill Publication #391, 2007). A botanist explores the idea of Quaker roots as a metaphor; the source of

nourishment in our spiritual lives as a discipline for life in community, and as a goal for finding harmony with the Holy Spirit. (35 pp; \$7.50)

Being in the Middle by Being at the Edge: Quaker experience of non-official political mediation by Sue and Steve Williams. (Sessions, York, 1994) A valuable guide for Quakers and others involved in mediation of conflicts, large or small; for the general public to understand the process. It is based on the service of the authors in such places as Northern Ireland and Uganda in consultation with more than 50 others in mediation efforts around the world. Good references and index. (133 pp; \$18.75)

Book Review:

Universalism and Religion

Patricia A. Williams, editor. *The Quaker Universalist Reader Number 2*, Quaker Universalist Fellowship, 2007. (Excerpted from essays and articles from the *Journal of the QUF* and the *QUG*)

When the Unitarians joined with the Universalists to become Unitarian-Universalists, I didn't pay much attention, except to note, that in the opinion of Canadian Unitarians I knew, the Universalists were more likely to self-identify as Christian. Indeed, the minister at Toronto First Unitarian in the late 1970's had a Universalist background. In retrospect, I realize that Rev. Grey's frequent references to the teachings of Jesus and use of Christian symbolism and language "spoke to my condition". I was intrigued when as new Friend, I discovered there were Quaker Universalists. Was there a connection between the Universalism I had so taken for granted in my Unitarian-Universalist days, and Quaker Universalism? The experience of reading and reviewing this book has not merely answered my question, but opened up many other areas of exploration.

In *Universalism and Religion*, editor Patricia A. Williams brings together a series of essays covering the topic in four chapters. Her Introduction sets out three distinct definitions of religious/spiritual universalism. One is the historical notion of "universal" salvation from sin and damnation. Although Paul's famous statement, "For as in Adam all die, so in Christ all will be made alive" (1 Cor.15: 22, New American Bible), would seem to imply that Christianity was founded on the idea that such salvation is available to everyone, universalism in fact later became a Christian heresy. Nevertheless, the Universalist sect existed in the United States for about two hundred years before merging with Unitarianism in the late twentieth century.

A second definition of universalism, the experiential-salvation, resonates more with Quaker belief in "that of God in everyone": that spiritual awareness is accessible to all. So it was a surprise to me to learn that Quakerism Universalism as a distinct movement is a recent phenomenon within the Religious Society of Friends, dating from British Quaker John

Linton's speech, *Quakerism as Forerunner*, in 1977. This was followed in Britain by the founding of the Quaker Universalist Group (QUG). Linton's tour of the United States in 1982 prompted the creation of a North American counterpart, the Quaker Universalist Fellowship (QUF). The two groups share the belief in the universality of spiritual awareness, but the QUG's official statement makes a point of celebrating the diversity of approaches to enlightenment, emphasizing that no one spiritual path or religion can lay claim to being the only true path to the Light. This is Williams' third type of universalism, the religious-attitudinal that holds that "all religions share a core and offer valid paths to the Real".

Chapter Two of *Universalism and Religion* broadens the discussion to concentrate on ideas of "The Universal": is there a "universal" god in the major religious traditions, for example? How do we define universal nature of spiritual experience? How "universal" is Christianity? The essays in Chapter Three address universalism within Quakerism itself, while Chapter Four looks at universalism in other religious traditions.

There is a wealth of knowledge and wisdom in this small book (179 pages). The essays are short, and each is focussed on one aspect of the question. Not all are equally compelling, (there are one or two that I personally feel don't belong), but all are informative, many challenging, and a few quite outstanding. Although much care has been taken in their selection and arrangement, each contribution stands on its own. As a recently convinced Quaker, I found that looking at our own and other faith traditions through the lens of Universalist ideas illuminated much that had puzzled me about the Christian/non-Christian dilemma within Quakerism, and within the CYM in particular. The essays in *Universalism and Religion* might well form a basis for a discussion series for Canadian Monthly Meetings. I highly recommend it as an excellent addition to any Friend's (and Monthly Meeting) library.

*Reviewed by Fiona McMurran
of Pelham Executive Meeting*

Book Review:

Quakerism A Theology for Our Time 2007

Patricia A Williams

William Sessions Limited

York, England 2007 £3.80 overseas

Traditionally, Quakers were wary of “notions” that were not based on religious experience. The author proposes a new theology that answers that concern. It is similar to Barclay’s 17th century Catechism in that both are based firmly on the Inner Light. She also responds to the challenges of modern biblical study and of modern science. There are three sections 1) the Light Within, 2) the Bible and 3) science.

Section one: The Light Within. The author says that the Light is the basis of Quakerism. It shows us our sins but also brings us purification, peace and knowledge of God. It both searches and heals us. Her examples show how the Light is experienced in worship, in achieving unity in decision making, and in living in the Light through our testimonies.

The author restates Barclay’s differentiation between Quakers and both Protestant and Catholic churches by their primary authority, which for Catholics is the hierarchical church, for Protestants, the Bible and for Quakers, the Holy Spirit. In the 19th century many American Quakers adopted a biblically based theology. She suggests that they are orthodox Christians but more similar to other churches than to early Quakers.

Section two: Challenges to the Bible of modern historical and textual criticism. The author reports on studies of the Fall of Adam and Eve, atonement, salvation, the authority of Bible and universalism. She says that modern study makes catholic and protestant theology untenable. Also, to her the Fall and much of the Bible is metaphor, not history. She also says that all that Quakerism requires of us is to believe that our nature is inclined to worldliness and needs divine aid to live a spiritual life. Salvation to her is the growth of the divine seed within. If this is so, salvation is that which leads us to personal transformation, social

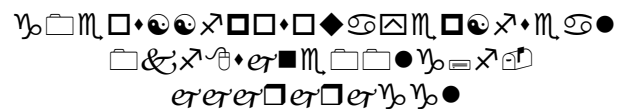
cooperation and unity with God. It was and is available to everyone in all times and all places. Early and present day Quaker scholars do not accept the Bible as the primary authority partly because it is inconsistent and includes mistakes and partly for other reasons which she reports in detail. But she says that the Light Within can be accepted by Biblical study, history and science

Part three: The challenge of science to religion. The author notes that science and early Quakerism complement each other. Science to Quakers is part of the continuing revelation of God’s works to humans. The author presents sweeping and convincing religious and scientific views of the origin of humans, human nature, sociobiology and the human place in evolution since the big bang. As a philosopher of science she notes that science and religion both seek truth, and are communal, honest and humble.

I find this book presents an interesting, well referenced and well argued new Quakers theology. It combines early and present day Quaker thought with clear responses to the challenges of modern biblical criticism and modern science. It is not an easy introduction to Quakerism. It may be most useful for seekers who already have been moved by Quaker worship, who then ask how we compare to other religious societies. It may be especially useful for recently convinced Friends. Some may be refugees from churches where they found orthodox theology to be incredible and inconsistent with their religious and life experience.

This book presents a provocative view and one well worth reading and considering. It could help us to think more clearly about our religion.

*Reviewed by Gordon McClure
of Toronto Monthly Meeting*



What Do You Mean, 'Quaker-ism'?

by Ellen Pye

It is hard to pinpoint when I started to feel ill at ease with the word Quaker-ism, but the reason for these reservations has slowly become clear to me. The word 'Quaker-ism' is an oxymoron!

I'm not sure when this term crept into Quaker usage but I have not come across it anywhere in the writings or reported speech of early Friends, and for a very good reason. An 'ism' is a system of notions, an abstract construct, a dead object that can be pinned down for study like a preserved butterfly; and, as a young friend of mine wrote: "'isms' cause schisms". Early Friends absolutely rejected all of the above as a basis for their living faith and considered themselves to be the 'Friends of Truth', or 'Children of the Light'. In other words, they saw themselves as a people, a community, a 'Society of Friends' living a faith, rather than devotees of a system of abstract concepts.

Some years ago, Muslims started to object to the use of the term 'Mohammedanism' to designate their religion, insisting that it be referred to as 'Islam', which means submission. Few practicing Buddhists refer to their religion as Buddhism. They prefer to speak of 'the Eightfold Path' or 'the Lesser or Greater Vehicle' and those who practice 'the Way of Heaven (the Dao)' would not readily use the word 'Daoism' except to those outside their faith or in academic discussions. Their faith is something to be lived rather than analyzed. 'Isms' are an easy way for outsiders to refer objectively to or to categorize systems of religious, economic or political thought without having to be specific. This makes it easier to generalize about them and confine the discussion to what is thought rather than what is felt, done and experienced. Why then would Quakers of all people choose that terminology, we who maintain that our faith is experiential? Why categorize our own faith in such a cerebral, detached fashion, when doing so brings the medium into direct contradiction with its message?

Submission to God, a way, a path: these all describe something existential, something to be done, a direction to be taken and walked in. The Book of Acts in the New Testament describes early Christians on Malta as 'people of the Way'. I believe that it was an outsider who first used the word 'Christians', not one of Jesus' followers. Jesus' teaching was not a philosophy concerned with metaphysics, but existential instruction and inspiration, in deeds as much as in words. Jesus pointed to ways to relate to ones neighbour, ones community and above all, to God, using the most concrete methods available, such as metaphor, storytelling and example. It was those who came after, whose common field of discourse had been metaphysics and philosophy, who would reconstitute this organic material and synthesize it into an abstract system, with definitions predetermining categories of being, and in the process freeze-drying the Life itself.

Over the centuries, a number of faithful individuals and groups arose who rejected this approach. Instead, they chose to live a Christ-like life, in protest against the stony theology that had replaced the original nourishing bread of life. They usually ended up branded as heretics and suffering the consequences. Only a few survived the resulting persecutions, or managed to resist the temptation to construct competing doctrines. Most ended up in the dark night of the apostasy they had initially so vehemently opposed.

Early Friends emphasized the fact that their faith was experiential and that doctrines, abstract concepts, deductive reasoning, or 'notions' as they called them, had no place in it. They did share a common context, that of the operation of the Inward Light of Christ, as they experienced it in their hearts and minds, consistent with what they found in the Bible. This in turn was not seen as a basis for metaphysical speculations but as a source of guidance for actions to be undertaken or avoided, as God and the situation required. Learning to hear and respond to the promptings of love and truth in the heart was the object of the exercise.

These 'Friends of Truth' saw that the language and vocabulary we use reflects and influences our understanding of reality, long before this was

generally recognized. They consciously set themselves apart from the objective theoretical terminology used by the surrounding culture. They expressed their deep, heartfelt commitment to what was closer and dearer to them than life itself, in vivid ordinary words. Should we not be doing likewise?

Today we live in a world of competing political, psychological and social ideologies, each labeled as an 'ism' of some kind. Consequently it is only too easy for us to drift into seeing ourselves as just one more of these, adopting the current vocabulary with its tendency to facile and convenient categorizations. We can see it happening in one section of the Cn'R report as proposed and not adopted at CYM 2007. In doing so, we may well be in danger of losing our essence and causing division in the Society of Friends itself—forgetting that the original purpose of those 'Children of the Light' of our beginnings was to discover and reveal the one Life that would make all One; that would put an end to the divisions and hostilities that inevitably arise when human beings put themselves in 'us-versus-them' situations.

Now I wince when I see or hear the word 'Quakerism'. To me it cancels itself out and is worse than meaningless. Its last syllable is a betrayal of the first two. I try to avoid using it and have found the exercise beneficial. Searching for more appropriate words to describe what I am committed to as a Quaker has deepened my understanding of what it means to be a Friend. It has strengthened my conviction that we need to be 'a peculiar people' again, and now more than ever to be at variance with the surrounding culture in order to show up its severe limitations.

Most Friends use the word without giving it much thought because it has become a convenient habit. It may be worth asking what we really mean when we refer to our spiritual home as 'Quakerism' instead of 'the Society of Friends'.

Ellen Pye is a member of Vancouver Monthly Meeting



Canadian Friends Historical Association

Saturday April 5, 2008, the CFHA will be hosting their spring conference entitled "*Heaven was the name for Canada*": *The experiences of free Blacks, escaped slaves and the Religious Society of Friends* at the Yonge Street Meeting House in Newmarket, Ontario.

The conference is designed to bring together researchers, historians, and other interested parties from what have been two distinct fields of historical examination: inquiry into the abolition of slavery, and inquiry into the history of Religious Society of Friends (Quakers) in Canada, respectively, for a day of sharing and celebration.

We are delighted to have as our keynote speaker **Christopher Densmore**, Curator Friends Historical Library at Swarthmore College, Additional confirmed speakers include **Karolyn Smardz Frost**, Executive Director of the Ontario Historical Society, and **Afua Cooper**, Project Advisor for the Ontario Bicentenary Exhibition.

While the Quaker involvement in the U.S. struggle for abolition and efforts to assist slaves is widely acknowledged, the role played by the contemporary Canadian Friends is much less well known. Modern day Friends and seekers may well find this conference an opportunity to become inspired as well as informed by the example of earlier Canadian Friends.

It is intended that the transcripts of the sessions and well as submitted research papers will be published in a subsequent edition of the Canadian Friends Historical Association *Journal* and made available via software media where possible.

Registration forms and fees will be available in late January 2008. For more information contact Andrew Cresswell andrew.cresswell@peelsb.com or (905) 792-2864

Accompanying African Quaker Peace Workers: a privilege

by Gianne Broughton

On July 1, 2005, I left Canada to take up the challenge of setting up an office in Bujumbura, Burundi, for American Friends Service Committee. Coincidentally, July 1st is also Burundi's National Day, and the country's first democratic elections since those held at independence in 1962 were held the next day. I arrived in Burundi July 4th, after spending 2 days in Nairobi reconnecting with Friends.

The little news that I could find indicated that the polling had been quiet, and the results, electing one party to a clear majority in a pluralistic parliament, were uncontested.

July is the dry season in Central Africa, and the heat hit me like a physical blow when I stepped off the airplane. It was also windy. Bujumbura is in a different climatic zone than Nairobi, and two days there had done little to acclimatize me. July is hot in Canada but the sun is more direct at 2 degrees latitude south of the equator.

There at the bottom of the landing stairs, I looked in bewilderment across the mirage-waved tarmac to the airport buildings. My Friend Jacqueline Niyonzima stood signaling to me from beside a sign that said "VIP". I couldn't believe it! I was so glad to see her! I had convinced AFSC to hire her for four weeks to prepare my way. I had known her since she first came to Ottawa to work for CFSC. She is a member of the Friends Church in Burundi and had come to Ottawa as a refugee. After hugs she led me into a little round lounge.

She introduced me to her brother Gabriel, a chief of police. I greeted him clumsily in English, and he gallantly tried to reply in my language though I knew he would prefer French. I had been preparing to speak French but this was the first time I found myself faced with greeting an ex-soldier, now in police uniform. (I respected his choice to move from the military to the police, but I was intimidated by the profound difference between his experience and mine.) The

VIP treatment was their way of welcoming me, but was so far from my humble-proud Quaker insistence on equality! Later however, I appreciated their care.

The Burundian tradition is for many people to come to the airport to greet passengers, and the arrivals hall is often oppressively crowded. After retrieving my bags, we took a VIP exit, and avoided the crowd. I was hardly aware of it at the time, distracted as I was by the fact that the young men who were brought in to carry my bags had rifles slung over their shoulders. They were Gabriel's body guards.

The bags, all eight of them, containing the technology for setting up the office, in addition to gifts and personal effects, were piled into Gabriel's pick-up truck, and the young men climbed on, placing themselves watchfully on the corners. Jacqueline and I, along with a number of their family members, followed in a car.

Throughout my stay in Burundi, I was very grateful for the way Jacqueline's family accepted me as an honorary Aunt. With their help I got over the feeling of strangeness that was so strong at first. I went to Gabriel many times for advice, and we soon became friends.

The next day I met Elie Nahimana, the clerk, or legal representative, of Burundi Yearly Meeting or l'Eglise Evangelique des Amis au Burundi. He told me about the election-monitoring project that local Friends had initiated and AFSC had helped to fund. They had gathered Friends from neighbouring countries (D. R. Congo and Rwanda) to join them in forming a team of nearly 100 trained non-partisan election monitors, and they had already monitored the constitutional referendum in March, and the parliamentary elections just past. They were organizing to cover the Senatorial elections later that month, and the local elections in September. The president was to be elected in August by members of parliament. He explained to me that election monitoring was very important because seeing that people could hold a neutral, balanced or objective position was one of the keys to peace building in the region. Also, the ability to express democratic standards of behavior, which are similar to peaceful standards of behavior, could constructively change the way people thought



about their community. The opportunity to judge all candidates by these standards, and publish those judgments, was a gift to their peace building effort.

I had the chance to observe the training of election monitors held in Gitega before the local elections. It truly was a peace-building event. Ex-child-soldiers and ex-adult-soldiers from all sides, internally displaced people, returned refugees, and people who had stayed in their communities throughout the Twelve Year War, and members of different denominations and faiths, gathered together in one room to talk about how they would identify signs of trouble, and what they could do about them. They discussed what behavior is fair in a democracy, and what they needed to build in order to sustain the peace. At first many of the participants didn't believe that the training session could be completed because of differences among the participants, but they were profoundly moved simply by the fact that they could pass three nights together under one roof; by the fact that someone had thought of inviting them to do so.

I met Friends from Kenya in October 2005, at a conference of Quaker peace organizations in Africa. A few weeks ago, these Friends hosted election observers trained in Burundi in 2005, and came to Kenya to assist with monitoring the elections there. No sooner had these visitors returned home than the situation in Kenya deteriorated terribly. The incumbent president's supporters falsified results to keep him in power.

Friend Malesi Kinaro, director of project Uzima, with several branches in western Kenya, wrote that she could hardly tell whether she was reliving her visit to Burundi in the midst of the

war there, or if she was really in her own country. The violence had made her an internally displaced person unable to return home from the place she had gone to monitor during the election. Malesi writes e-mail reports about her observations and the peace building responses of Friends in Kenya, while her friends in Burundi and other African countries, write words of encouragement to her.

She writes they are organizing listening parties to go where people gather, to listen. As a result of listening to the young men who operate bicycle and motorcycle taxis, they developed enough rapport to encourage them to come for training in active non-violence so that they could press for justice in a new way.

Malesi's work, like much of the work in Burundi, is supported by the Africa Great Lakes Initiative, which is a partner of Canadian Friends Service Committee. David Zarembka, coordinator of AGLI has been sending regular situation reports, which are included on the Friends World Committee for Consultation's Kenya blog, along with reports from other Friends. The address is <http://fwcckenyanews.blogspot.com>.

Throughout my time working in Central Africa, I was inspired by the courage and creativity of so many peace workers. It was a privilege and a gift to have had the chance to be there.

*Gianne Broughton of Kitchener Monthly Meeting
Photo with Jacqueline, Gabriel and their baby*



CFSC Internship In Evolution

by Jane Orion Smith

Over the past year, Canadian Friends Service Committee (CFSC) has taken a closer look at the CFSC Young Friends Internship. It was established 12 years ago to provide Canadian Young Friends with an opportunity to learn more about Friends' concerns and gain work experience.

Since 2002, CFSC has had Young Friends from the UK, the USA and some non-Quaker Canadian youth. (Oddly, Canadian Young Friends were not applying). We accepted these non-Quaker applicants in the spirit of knowing that God often leads people to us for reasons beyond our understanding.

Wanting to better understand the impact and usefulness of the internship, CFSC Personnel Sub-committee contracted Rachel McQuail (Kitchener Area MM) to undertake an evaluation of the internship for CFSC. She gathered information from past interns, Young Adult Friends (YAFs), CFSC staff, and people who have billeted interns. Those who have been involved in the internship (staff, interns, billets) gave very positive feedback. YAFs were quite interested in the program. Perhaps because no Young Friend in their age group has done the internship, they have not thought about it for themselves, often thinking it was for someone older or more mature.

CFSC Personnel Sub-committee will give greater consideration to Rachel's report at its spring meeting. We want to revise the internship so that it will be more accessible and be of greater benefit to Young Friends. For example, this year we will offer it for a four-month period spanning the summer to coincide with the university year. The level of the stipend is another question that we need to consider, though with housing provided it is usually sufficient. University students however, usually need a position that not only offers experience and covers expenses, but also provides some income to apply to education fees or loans. The summer internship could include attendance and participation in Canadian Yearly Meeting sessions, perhaps enabling the planning of a work camp concurrent with CYM. This would provide benefits to a broader base of Young Friends. A summer internship would preclude involvement with a CFSC General Meeting, a real drawback, as it is such a formative "CFSC experience".

Currently CFSC is offering the internship from May 1 – August 31, 2008 for a trial run. If you or someone you know might be interested in applying, contact Jane Orion Smith [General Secretary of Canadian Friends Service Committee] at cfsc@quaker.ca or 416-920-5213.

Jane Orion Smith is a member of Vancouver Island Monthly Meeting

CFSC As Seen by Two New Insiders

by Sheila Havard and Michael Paetzold

Fresh from the October 2007 CFSC General Meeting, our heads are buzzing with information! War resisters, Conscience Canada and the peace tax plan, the call for a Department of Peace, civil liberties and security certificates. The list goes on... The breadth and scope of CFSC's work is astonishing and exciting for new members.

Founded in 1931, Canadian Friends Service Committee is a registered charitable not-for-profit corporation. Its purpose is to "*unify and expand the concerns of Friends in Canada*". Members are appointed by Canadian Yearly Meeting for a 3-year term (renewable for a second term), assuring the Committee regularly receives enthusiastic new blood and Friends throughout Canada get the opportunity to serve.

All members serve on one of three subcommittees: Quaker Peace and Sustainable Communities Committee (QPASC), Quaker Aboriginal Affairs Committee (QAAC) and Quakers Fostering Justice (QFJ). QPASC projects are designed to have long-term results and develop self-reliance. QAAC seeks to increase awareness of Aboriginal concerns and QFJ has the long-term goal of abolishing the prison system, by education on justice issues.

This work is supported by a wonderful staff. Jane Orion Smith (Orion) is General Secretary and spends much time liaising with KAIROS and engaging in special projects. Gianne Broughton is QPASC Coordinator. Meredith Egan is with QFJ and Jennifer Preston is with QAAC, as well as being responsible for CFSC finances.

On Friday December 26, a meeting held in conjunction with Amnesty International celebrated the adoption by the United Nations of the Declaration of the Rights of Indigenous Peoples. This declaration, which had been over 20 years in the making, is a historic event that sets international standards for the recognition of the rights of Indigenous peoples to lands, territories and resources critical to their way of

life, and affirms their right to self-determination. The challenge now is implementation.

Michael: An interesting part for me was seeing how Friends' Testimonies and Quaker process are developed in a practical and grounded way. The question I think each Committee member keeps in mind is whether we are being faithful to the Inner Light and our Testimonies. Many CFSC projects start as leadings and concerns from individuals and meetings, namely a "ground up" process of corporate discernment. One duty of CFSC members is to convey Friends' "concerns, support, ideas and criticism from Friends to CFSC".

On Saturday the subcommittees met separately. I joined QFJ which continues the Quaker tradition of penal reform in recognizing, while violence remains part of the human condition, our response should be rooted in our experience "of that of God in everyone". QFJ has several exciting projects. For instance, it works with youth in Jamaica in a peacemaking project.

Sheila: I joined QPASC. Three exciting projects requiring increased staff time are expected to start soon, when confirmed by CIDA: a network of peace cells in the Congo and Indonesia, an Iraqi health project, and Potters for Peace. Potters for Peace is an NGO partnering with overseas organizations to foster small-scale manufacturing of clay filter pots. These sell for about \$10 US and remove 99% of E coli. This project is both an income generating, and a public health initiative. It is to be launched in up to ten locations.

Communication is essential to our future work. The CFSC E-Newsletter was designed to enable Meetings to share activities, yet it is underused. Meetings and Peace and Social Concerns committees are encouraged to send their minutes to CFSC at cfsc@cfsc.quaker.ca. Peace and Social Concerns committees can send submissions of 100 words or less, including a Meeting contact address, for inclusion in the E-Newsletter at the same e-mail address, by 25th of each month. Hopefully better networking will enhance our outreach.

[Continued on page 30]

Living as Friends Conference for Young Adult Friends *Listening Within*

“Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-what is good and acceptable and perfect.” — Romans 12:2 NRSW

**Connect with other Young Adult Friends (ages 18–35) from across the US and Canada!
Memorial Day weekend May 23–26, 2008, Richmond, Indiana**

Let's talk about our lives as Friends and come together to play, pray, laugh and worship.

For more information, check out www.fgcquaker.org/qy/yaf-conference-2008

Emily Stewart Emilys@fgcquaker.org Or Terri Johns Terrij@fum. Or Sadie Forsythe Sadief@pym.org



How do we each listen for God in our lives?

Whether you are led to speak in meeting or to put your life on the line for peace, you are invited to share your experiences and explore how we can support one another in discerning important life questions. Young Adult Friends will lead a variety of interest groups, and Earlham School of Religion will offer workshops on leadings and callings. Young adults from all over are planning this exciting event.

Book Review:

The End of Words - Issues In Contemporary Quaker Theology Republished Together With Creeds And The Search For Unity by Rex Ambler
(Available from FGC Books) \$12 U.S.

Rex Ambler will be known to some Friends as the author of *“Light to Live By”*, (2001) and *“Truth in the Heart, an Anthology of George Fox”* (2001). He has become concerned with discovering the life and witness of George Fox and the dynamic that endowed Early Friends with power. In *“Light to Live By”*, he describes a practice which he calls **Experimenting With Light**, which grew out of his own need for ways of applying the particular way of Quakers to stand and live in the Light and experience its dynamic for personal transformation. *“Truth in the Heart”* uses a thematic approach, and has Ambler's modern

English rendition of Fox's words - a wonderful help in exploring George Fox's thought.

Ambler is a Quaker theologian at the University of Birmingham (UK). *“The End of Words”* is based on a series of lectures he gave at Woodbrooke in 2004. He discusses several themes: Quaker Identity, Interpreting the Quaker Past, Images of God and Interpreting the Historical Jesus. He also offers thoughts on Communicating Faith, Dialogue With People of Other Faiths, Making Peace in the World, and Reclaiming the Earth. Three helpful essays on Creeds in Quaker Understanding and True Universalism, and one on The Quaker Way, are excellent and valuable summations. This book would provide an excellent study resource for a Meeting, and personal reflection on contemporary Quaker ways of theological thinking.

Reviewed by Arnold Ranneris, Victoria Meeting

Lesotho Young Friends

by Amy Jean Singleton-Polster

From February to December 2007 I was studying at the University of Cape Town in South Africa, on exchange from the University of British Columbia, Vancouver. I was lucky that the one Meeting House in the Cape Town area was very close to the University, enabling me to attend with some regularity. In addition, I was fortunate to have many close friends and roommates who were interested in Quakers and attended Meeting with me on numerous occasions. Although I enjoyed Meeting for Worship, a real highlight of my time in Southern Africa was attending the South and Central Young Friends Gathering of 2007 in Lesotho. This article describes that experience.

On Sunday August 19, 2007 I attended Meeting in Cape Town where a Young Adult Friend announced she and another Young Friend were going to Lesotho for the South and Central African Young Friend's Gathering. During tea I spoke to Kumbi, a refugee from Zimbabwe who planned to go. Spur of the moment I decided to take a week off school to go to Lesotho. I rushed to the bank to withdraw cash to give Thuli (Young Friend and co-clerk) for the bus ticket. I have never decided so spontaneously to drop over a week of university and miss a major exam, but I was so excited at the prospect of attending this gathering. Fortunately I made the right choice. My professors were very understanding and I was able to reschedule my exam.

Unfortunately, at the last minute Kumbi was unable to attend the gathering. The conditions of his refugee status would not allow him to re-enter South Africa once he left. Thus on Thursday August 23 I headed off with Thuli and her fiancé Phumzi, two young friends whom I had just met. We had a 14 hour bus ride to Bloemfontein overnight, and then a several hour drive to the border between South Africa and Lesotho. Lesotho is a separate country from South Africa although it is landlocked.

The week was an amazing spiritual and cultural experience for me. We stayed in at an unfinished Youth Hostel in Thaba Bousi, an area about 30 minutes outside of Maseru, the capital of Lesotho. Kennedy, an HIV positive Rastafarian Quaker, and his partner, a German-American named Rose (non Quaker), started the youth hostel. It would be the only youth hostel in Lesotho when opened. When all the young friends arrived, there were four from South Africa (including myself), one from Botswana, and ten from Lesotho, plus four visiting youth from Maseru.

The females stayed in one round hut and the males in another. It was wintertime in Lesotho. Biting winds whipped down from the mountains. Despite the cold the scorching sun made me wary of sunburn.

There was no electricity and no running water although they were hopeful that both would be coming to the area soon. Kennedy had a gas generator that we used sparingly in the evening and we drove 5 km. to the water pump to collect water for bathing, drinking and cooking. There was a closer water pump but it was low as Lesotho was experiencing a drought. This was partly possibly do to the fact that they sell much of their water to South Africa at a very low price. Water was heated in a huge iron urn by the fire overnight for washing in the morning, and we washed in basins with about two liters of water each. Washing in a basin, to be honest, was a new experience for me. Coming from an outdoors family I am used to no toilets or showers, but usually there will be some sort of water (i.e. lake or river) to wash in, or I won't wash at all. So using a basin was a great experience in making me less self-conscious (we washed in the room we slept in, generally two of us would wash at once in the same room). It was a challenge initially, to wash all over, get the soap off and wash my hair. Luckily the other women were experts so I soon learned the technique but they found it absolutely absurd that I washed my hair every other day. There was also a bucket in the room that everyone used. The first time someone (mid conversation) squatted over the bucket I was taken a bit aback. There was an outhouse so I saw no reason aside from convenience for the bucket. But soon this too was just part of the routine.

The food at the gathering was delicious and one of the great things was that we provided some employment for the neighbouring women who cooked and washed our dishes. On the one hand I felt badly that we had someone cooking and cleaning for us, however, these women were unemployed and it was explained to me how this money would be some of the only money they earned in the year, and would be useful towards student school fees, etc.

We had a very busy schedule of volunteering and touring which actually left us with little free time. Most of the activities planned were charity-oriented and related to community development. However, there were changes in the program preventing some activities from taking place. It was suggested at the beginning of the Camp that most of the attention should be given to Friends' projects (sponsored by Lesotho Allowed Meeting, LAM) rather than other organizations' projects. Hence Young Friends decided to cut out some planned work with other organizations, especially organizations that seemed to have sufficient resources to meet most of their needs. Our program involved painting and gardening at LAM's projects, Hand of Grace, a visit to the Lesotho Save the Children, sports activities with Juvenile Training Centre, entertainment by the local youth theatre group [Crossroads Lesotho], and Worship and Business Meetings.

I found the volunteer work very rewarding as we did practical work that was organized by locals for locals, rather than by a larger organization that might not understand the communities as well. Particular highlights for me were planting a vegetable garden for an elderly woman who runs an informal orphanage for children. She is in her 70's and looks after over 20 children (with no support from the government) purely out of the goodness of her heart. She was so grateful for our work and made an effort to speak a few words to me in English and I tried out a bit of Sesotho. I also enjoyed playing sports with the young people at the Juvenile Training Centre (JTC). The conditions in the government juvenile centre were absolutely atrocious. Many of the youth had no shoes and were unsuitably dressed for the weather. It was a real treat to see them smiling and laughing and excited

to receive the sporting equipment we gave them.

My biggest challenge was the language. Luckily everyone spoke English (although to varying degrees) and because two other young friends could not speak Sesotho, Worship, and Business Meeting were in English. However, most conversations and announcements were in Sesotho, with a brief translation into English, which meant that I missed out on a lot. I picked up a few words of Sesotho, but unfortunately I was not there long enough to really learn much of the language, which as a southern Africa language, bears no similarity to either French or English (my two European languages). However, there really can be something beautiful and powerful, especially in meeting for worship, when languages become irrelevant. We had one particularly gathered Meeting that was very powerful where Xhosa songs, Sesotho songs, and English songs all resonated with the Spirit of the Meeting.

Lesotho has an interesting Meeting. It is an Allowed Meeting and is almost entirely Basotho (people of Lesotho) under the age of thirty. There were over 20 members and attenders of the meeting and only two or three members over the age of 30. This blew me away as Maseru is a city with close to 150,000 people in a country of about 2 million.

I was most delighted to reconnect with several friends from the World Gathering of Young Friends of 2005, and met several others who I had not remembered from before. It was very special to have this experience in common as it created an interesting starting point for several discussions. I found informal discussions to do with witchcraft, homosexuality and Basotho culture particularly interesting.

In December I was lucky to have some of the Young Friends visit me in Cape Town. The Friends I made and experiences I had will stay with me always.

I thank Victoria Friends Meeting and Vancouver Island Monthly Meeting from the bottom of my heart for the financial and spiritual support that allowed me to participate in this gathering. This gathering made me

a South and Central African Young Friend, allowed me to volunteer in Lesotho, and gave me the opportunity to learn more about Lesotho culture and life.

Amy Jean Singleton-Polster, Vancouver Island MM.

Greening CYM: Does It Matter?

by Beverly Shepard

Okay, that's a dumb question. All of us good Quakers are going to say, "Of course it matters". The real questions ought to be - How much does it matter? And does it matter enough for us to make some real efforts to accomplish it?

Most of us do our best to preserve the environment, conserve fossil fuels, and minimize waste in our daily lives. Quakers - where I live, anyway - are known for their commitment to saving the planet. We recycle, we compost, we buy secondhand and shop for less-packaged and less-processed items. We buy organic and we eat local. We give each other rides and we take public transit. We demonstrate; we write to our MPPs and MPs. Most of us do our best, most of the time. So why does it seem as though once we're actually at Yearly Meeting the environment doesn't count anymore?

Ah, well, it's harder, isn't it? - harder to be appropriately Quakerly in our approach when we don't have our own systems in place. We're away from our Green Bins, farmer's markets, Bullfrog Power and other supports and encouragements for a more ecologically friendly lifestyle. As I've often observed, the requirements of public sanitation and environmental concern are usually incompatible.

In 2007 at Yearly Meeting, something new was tried. After the first couple of occasions, at refreshment time there was a charge of \$1.00 for disposable styrofoam cups, to encourage Friends to procure and bring (and take away and wash!) washable personal mugs. The good news: we made some money for Yearly Meeting!

The bad news is: (you'll have figured out) lots of people simply paid the \$1 and used disposable cups. Maybe this wasn't a big deal, but to me, at least, it feels symptomatic.

Can we do better? Do we want to do better? Can we come to Yearly Meeting with full intent to do better? Will it make a difference to anything?

Well, that's enough to think about for now. And I hope we will all think about it. But take heart, and stay tuned. In the next issue of Canadian Friend we may have some answers to the questions that I've raised here. Watch for it!

Beverly Shepard is a member of Hamilton Meeting

Duncan Worship Group Earth Charter Initiative

"As Quakers an important question to consider is: Is there a loving way to correct the violence to Earth and to one another?"

Duncan Worship Group met late January 2007 to discuss how we might implement the principles of the Earth Charter.

During the discussion we questioned, "What can a few people do today, right now, to implement the principles of the Earth Charter? What will get us moving?" We decided to share stories about our personal initiatives in an e-mail newsletter.

There have been stories about gardens full of natural plants, late night moon watching as an alternative to reading by electric light, suggestions of environmentally safe cleaning products, where to purchase them locally; and tips on replacing plastic shopping bags, and incandescent light bulbs with environmentally friendly products.

The future of this initiative will depend on fresh and creative ideas.

E. Daisy Anderson of Vancouver Island Monthly Meeting

Walking for the Earth

by Danna Griffith

November 2007 was a special “ecological” month for Vancouver Island Friends. Ruah Swennerfelt and Louis Cox, Friends from Vermont, visited as part of their 1400 mile “Peace for Earth Walk” from Vancouver, B.C. to San Diego, California. In the spirit of John Woolman they are visiting and engaging Meetings in discussion of our relationship to caring for the earth, and exploring Friends’ testimonies of simplicity, integrity, peace and equality. Role-plays of Woolman’s example generate vibrant discussion. A study guide, *Walking in the Light: John Woolman’s Witness for Living in Right Relationship with All of Creation: A Short Guide for the 2007-2008 Peace for Earth Walk*, is provided to all participants. The Ecology group in Victoria Friends Meeting continues to use this guide in individual and group study.

I was happy to meet and walk with them for the last few miles of their journey to my home. My husband Phil, and I were glad that we could offer them a warm house and hot food. My admiration for their commitment and message increased after the long walk together in the cold, wet, dark evening.

Impressions that remain strong for me include the way both Ruah and Louis delighted in small events in nature despite their grueling schedule. They were excited to see “new” birds and were anxious to identify them. Even though they were on a journey with a large focus, these quiet and simple observations of nature remained important to them. Another strong impression was the gentle way they had of encouraging me to think of better, more earth-friendly ways of acting. For example, I mentioned the amount of rain in the winter and the difficulty of finding a “dry” day to hang wash outside. They mentioned that they had hooked up a line in their sun room during the winter. This inspired me and I felt eager to try something new.

Ruah is the General Secretary and Louis is Publications Coordinator for Quaker Earthcare

Witness, a spiritually centered organization of American Quakers and like-minded people interested in ways to care for the earth. The website, is informative and inspiring: www.QuakerEarthcare.org. If you are interested in following Ruah and Louis’ journey on line, their web site is www.peaceforearth.org. This web site includes interesting travel “blogs” with interviews of people they have visited, along with collected ideas for better earth care.

I think John Woolman would be pleased to know that Ruah and Louis have been inspired by his beliefs and actions and are visiting Friends to encourage them in right relationships with the earth and all living beings. This ministry is as timely today as it was in the 1700’s.

Danna Griffith

Vancouver Island Monthly Meeting

Water: Advices and Queries

Water is not a commodity:
it is a precious resource that sustains life

Become informed about the issues related to
the buying and selling of water.

What are the effects of these practices
on the environment and on local and global
economies?

How do you work to ensure that our
increasing power over nature is used
responsibly?

Do not be persuaded into buying what you
do not need

THE DAY THE POPE CAME TO MEETING

by Bert Horwood

I have this fantasy that unwinds in my head every now and then: what would it be like if the Pope came to meeting for worship? I can picture it: a dignified calm entrance, choosing a seat, the gathering of the papal cassock, and settling, with the rest of us, into the gathering silence.

In my mind's eye I see the circle of Friends relaxed and centering, glad of the visitor but turning to focus on the joy of Quaker worship in expectant waiting on the spirit. Soon, as the weight and warmth of the silence grows and covers them they lose attention on those around and become embraced in the blessed community where there are no ranks or distinctions.

After a long time someone rises and sings a chant in praise of mother earth. Slowly and uncertainly a few voices join in, then a few more, until there is a sustained melody of praise, clearly of pagan roots. The silence returns and I sense a deep appreciation for the love and care of creation that was expressed.

More time passes and the Pope rises to speak. He too praises the earth for supporting life without discrimination. He compares it to the love of Jesus for all humankind and asserts his commitment to preaching that gospel. The words fall into the rich silence where they linger and are tested for truth.

Worship continues for a while in that beautiful balance between absorbing ministry and waiting for further revelation. At length, Friends begin to surface from worship. Coughs and shuffles announce that meeting will soon end. An elder rises, holds out her arms, and soon all those gathered stand and hold hands in a ragged circle. The Pope looks rested, relaxed and somewhat amused. Here, my imagination about the Pope fails. Does he stay for tea and cookies? How does he depart? I can't get a picture. But my image

of how we would treat such an event does not fail.

I believe both ministries would be received with love, respect, and acknowledgment of the gift of grace they passed on to us. Then I imagine, as if in a dream, that the Pope turns into the Dalai Lama. The white cassock transforms into a saffron and purple robe. His message is about the Buddha-nature in all sentient beings, and gratitude for the practice of compassion towards those who offend us. We receive it with the same reverence.

And that's the point of this fantasy. Each person in meeting is like a Pope or a Dalai Lama with divergent spiritual experiences and disciplines, through whom truth is revealed. The form of the truth and some of its detail may not match everyone's understanding. That is why it is all the more important to listen with our whole heart and mind. Teachings that are familiar and agreeable are comforting to hear, but spiritual growth comes from attending to teachings that go beyond comfort. The moral of the story in a nutshell: the practice of universalism among Friends is to listen to all, to exclude none, and to refrain from insisting on the superiority of any spiritual system over another.

"I have assumed a name today for my religious principles - Quaker-Catholicism - having direct spiritual teaching for its distinctive dogma, yet recognizing the high worth of all forms of Faith: a system, in the sense of inclusion, not exclusion; an appreciation of the universal; and the various teachings of the Spirit, through the faculties given to us, or independent of them." Caroline Fox, 1846, 27.06 in Quaker Faith and Practice. [In her time "catholic" meant "universal"]

*Bert Horwood of Thousand Islands
Monthly Meeting.*

These are a Few of my Favourite Sins

Rick Juliusson

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his ox, or his ass, or anything that is your neighbor's. - Exodus 20:17

I've never been much for sinning. Well, maybe the doing, but the labeling never worked. The idea of a bunch of "thou shalt not's" dictating my life from a sacred book or pulpit kept me from committing to any church or faith most of my younger life. Drawn as I was to the joy and fellowship and even guidance of the many churches I explored during a 7-year journey in Africa (with a Christian missionary stamp in my passport), I just couldn't swallow the rules; the idea that sex or Sunday morning soccer or eating pork was unequivocally a "sin".

Imagine my joy when I found a Faith and Practice book that didn't label sins, but rather encouraged readers to question and find their own true path. Drinking isn't evil, I remember reading, but does lead to some problems for some people and societies. Friends need to decide on their own appropriate, faith-based response. Apparently I could do whatever I wanted as long as I could justify it within my own custom-made faith framework.

Of course my faith didn't turn out to be either so convenient or so easy. In fact, it may have been easier to follow (or defy) someone else's rules than to be so deeply honest with myself to establish a life in line with true values and beliefs.

Along the path I discovered a definition that has made me much more open to the idea of sin. Rather than a black and white set of rules, sin was presented as *anything that separates us from God*.

Hundreds of examples spring to mind. Times and practices and slips that take me further from what I believe, further from the light, further from love. Here is just a smattering, sung to the "Sound of Music" tune:

Cream-covered berries imported from Chile
Cell phones and TV and being too busy
Clothes made in sweat-shops all tied up in string
These are a few of my favourite sins

Long drawn-out workdays that keep me past dinner
AC in summer and high heat in winter
Staying quiet 'cause some folks won't like how I sing
These are a few of my favourite sins

**When the pride strikes
When the ego roars
When I'm feeling proud
I simply remember my
favourite sins
And then I don't preach so
loud**

Waking up thinking of work's Things-to-Do list
First days of school and the birthdays that I've missed
Checking my e-mail while kids snuggle in
These are a few of my favourite sins

Promising grandma I'll visit more often
Coveting my neighbor's wife, ass and few oxen
Laughing and playing, only now and then
These are a few of my favourite sins

Rick Juliusson of Vancouver Monthly Meeting

Not-a-Sin

By Laureen van Lierop

The seven deadly sins are now a part of literature, yet often not fully comprehended. Along with the deadly sins are the seven virtues and these are thought of less. At one stage in our lives my husband and I knew seven men all named John, each of whom epitomized one of the sins. We called them the Seven Deadly Johns. In my life, I suffer from the sins of envy and sloth. But much more than this, I suffer from “Not-a-Sin”.

Envy is easy to figure out. We have lived our lives as a family on one income and envy often rears its head. I would love a kitchen that has a new floor and new counters, and a moisturizer that doesn't come in a plastic bag from the mailman. My kids would have loved every electronic toy or gadget their classmates had. My husband would love not to hear all of this, as he heads out to earn an income that is gone before he gets home to read his pay slip.

Sloth is a bit trickier. Sloth creeps up on us. As we tear through life, doing three things too many on any given day, with “TO DO” lists falling out of our pockets, inertia gradually manifests itself. It isn't depression, fatigue, or the doldrums. It is that moment when one says to oneself: “If I can just sneak this by with as little effort as possible...” then it becomes a habit, not an occasional method for coping. I suffer from this every time I have to do the finances or the dishes.

But more troubling perhaps is the concern of Not-a-sin. Not-a-sin is the ongoing question we have every time we get dressed, wash something, or determine how we will travel. Not-a-sin are the questions we ask ourselves when it is time to buy something new. Does this T-shirt come from a sweat workshop; will driving somewhere be a foolish waste of fuel; will replacing this missing key mean I am participating in strip mining?

“If I do this action, will I cause harm?”

Envy is generally an easy sin to steer away from. It is a simple battle to recognize that marketing suffuses our world and the philosophy of modest sufficiency doesn't. With a little moral support and perhaps a bit of chocolate, one can recover. Sloth in my case, usually means getting out of the house. Sloth creeps up when I am housebound with a sick child or poor weather; with a bit of sun, fresh air and hopefully some laughter, it too recedes.

But that bit of chocolate that cheers me up most likely came from child labour or poor equity labour. The sick child likely needed a pharmaceutical that comes from a firm that doesn't have ethical practices. Even the walk outside happens while wearing shoes made in poor work conditions. My immediate “right here, right now” action has no obvious sin in it. I haven't been the one to make an unethical, unsustainable decision that harms others, but I have become an enabler. By buying the chocolate, the shoes or the aspirin, I have made it possible for harm to continue elsewhere. This is not good.

What is the path around it? As a family, we have been trying to buy more conscientiously, but locally made goods are few and far between. When was the last time you saw running shoes made in Canada? As a family, we have given up many food items in preference for local products, but that medicine... what to do about that? Sometimes a prescription is needed, and the key that needs to be replaced really does need to be replaced.

At these times, we try to find an alternative, and if not an alternative, then a fair trade situation, and if not that, then we try to buy as little as possible that can cause harm elsewhere.

This leads me to another sin: anger. Why should I, the littlest cog in the works, have to reduce my packaging waste to meet that bloody One Ton Challenge? For heaven's sake, it wasn't me who decided that cans and bottles need to be recycled in plastic bags, or that cookies need two or three layers of protection. Why is this my problem to solve? Why didn't this challenge go to the firms that make

packaging? Which all leads me to sloth, because I don't wash out the peanut butter jar! With all the recycling and rebellious baking I do, I just can't bring myself to do that job. And this leads me to envy. Why can't I be like the person who doesn't seem to care?

We can become completely knotted up with all the ins and outs, if this - then that. This sort of thinking can be harmful in itself. Perhaps conversations can become a tool. Perhaps curious inquiry into how other people sort through these issues opens the door for folks who haven't thought it all out. In conversation maybe good ideas or resources will rise up. A recent trip to a wonderful knitting store led to a discussion of organic yarns. They came from outside Canada, so the whole mileage issue made the organic cotton less desirable. One of us asked, "Isn't wool organic?" Uhhuh, it sure is. We untwisted the thinking, but it took a group. Perhaps this sort of conversation, this community of people trying to live their faith, can help us all figure out where our thinking has tied us into inaction and where we can act with faith and logic.

Patricia Loring, in *"Listening Spiritually, Personal Spiritual Practices Among Friends"*, mentions the Dalai Lama's suggestion that "each morning we spend time becoming clear about the intention to which we are led to dedicate or consecrate ourselves for the day. Then each evening we examine our day - to see where and how we did and did not live up to, or into that intention". Each morning before I roll out of bed, my simplest answer is "I will try to be in good relationship with everyone and everything and hope that along the day, I will figure out a way to do things better". This is the sustaining comfort I find to avoid the despair of Not-a-sin.

*Laureen van Lierop is a member of Halifax
Monthly Meeting*

GLUTTONY

by Bert Horwood

I don't worry much about sin, although I do pay attention to right and wrong. I have total trust that the universe works for the best. If this is a mistake and the maker of the galaxies wants to torture me for the rest of time, I am powerless to prevent it. That's why my sins rest lightly on me. Except for gluttony. That sin rests heavily on me. It adds to my weight.

A person's acts have natural, inescapable consequences. Gluttony is one deadly sin that harms the sinner more than it harms others. Like the rest of the deadly sins (why are there only seven?) gluttony comes from trying to evade suffering.

Gluttony is chronic and dedicated overeating. A glutton puts food consumption ahead of almost all other considerations. Gluttons will make themselves sick from their excesses and put their lives at risk in the long term. Everyone needs to eat, but only enough to meet their nutritional needs for energy, maintenance, and growth. Gluttons abuse food far beyond this need.

There is a lovely French short story describing the temptation of a gluttonous priest while saying the three low masses of Christmas. His altar boy, a devil in disguise, keeps reminding him of the great feast awaiting him after the masses. The priest rattles off the sacred words faster and faster finally omitting essential parts of the mass. His gluttony leads him into the gravest of errors, and certain damnation. This illustrates the religious reasoning that makes gluttony a sin: putting the love of food before the love of God.

Recent interpretations are more psychological than theological. Gluttony is food addiction, akin to other substance addictions, such as alcoholism. People may be thought to overeat to help them feel better or to compensate for other un-met needs. In these views gluttony is a form of substance abuse or eating disorder beyond a person's ability to control without help; it is more like disease than deliberate wickedness. In modern terms, gluttons deserve more sympathy than condemnation.

Some spiritual directors consider the burning need for food to be a form of spiritual hunger for closer access to the love of God. In this view, a glutton is filling up with food to escape the call to fill up with the spirit. If this is the case, identifying gluttony as a sin is justified.

Whatever the dynamics and causes of overeating, there can be no doubt that we are called to be disciplined and moderate at the table.

Bert Horwood is a member of Thousand Islands Monthly Meeting.

The Canadian Friend ADVERTISING RATE CARD

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

INFORMATION

Given the publication's countrywide, free distribution to every member and regular attender of Canadian Yearly meeting, placing an advertisement in The Canadian Friend (CF) puts you in touch with all members and regular attenders of the Quaker Meetings and Worship Groups across Canada.

RATES

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 Quarter Page: \$60; if included in more than one issue per year, \$55
 Per Word: \$0.50 for classified ads; if in more than one issue per year, \$0.43

Notes: Our low advertising rates are for camera-ready copy. If material is not camera-ready, costs may be higher. There is a one-time only \$20 fee for photographs. Canadian Yearly Meeting (CYM) and CYM committees pay 50% of all quoted prices.

DUE DATES FOR 2008

	Vol. 104 #1	Vol. 104 #2	Vol. 104 #3	Vol. 104 #4	Vol. 104 #5
From you to CF	Jan. 15	Mar. 15	May 15	Aug. 26	Oct. 15
Published date	March	May	July	October	December

TO CONTACT US:

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 E-mail: cf-businessmanager@quaker.ca Telephone: 250-366-4372

Please send your ads and any technical enquiries to The Canadian Friend Editor:
 Sherryl-Jeanne Harris, 1829 Fern St. Victoria, B.C. Canada, V8R-4K4
 E-mail: cf-editor@quaker.ca Telephone: 250-370-0190

Genetics and Bio -Technologies

Opinion of an old Family Physician and New Friend

by Paul Duchastel MD

“Will they charge us money to breathe the air?”

Chief Seattle CA 1890.

As I recall, it started with bacteriophage,
Went on to production of drugs and enzymes by bacteria
(Of course, beer wine and bread, way before that),
Then genetic sequencing, then whole genomes then impossibly
The Human Genome.

It started with Radium (Jolliot-Curie)
And ended with the split atom,
Hiroshima, Nagasaki and 60000 warheads
Just south of the Canadian border and
On subs all over the world
Waiting to blow us up.

It started with Capital and Interest
Savings and Bonds, Virtual Markets
Colossal fortunes and then
Transnational Corps,
Milton Friedman only promulgated
The Yankee doctrine that Chief Seattle perceived.
It became a doctrine that only Profit
Can be a motive for human behaviour
Only Profit explains History.
Art, Philosophy, even Religion
Have bowed to the “Bottom Line”.

Once again an Empire on the make
Resorted to false-flag operations
State sponsored Terror to induce
Fear (which sells more products!)
The Planet Earth, our only Home
Is reeling from the assaults of our greed.
Now for money we would sell our mother’s

Heritage, twisting it into unknown forms,
Just to make a fast buck!
Buddha, Rama, Lao Tzu,
Moses, Jesus, Mohammed did not understand a
thing!

Love, Altruism, Contentment,
Happiness, Simplicity, Compassion:
If it is not defined in dollars, euros, yen, pesos
They have no value at all!

So you asked for my opinion,
I am very confused and do not have a straight
answer

To the New Rome’s philosophy.
My head and my heart push to
Gandhi and Charlie Andrews,
To Martin Luther King and Nelson Mandela,
To Sri Aurundoy and the Dalai Lama
To Mother Teresa and Gandhi.

Away, away from the bottom line.
Surely the value of a human’s life
On death’s threshold is more than the
Value of His /Her bank Account!
What do you think?

Paul Duchastel, MD. of Toronto Monthly Meeting



Unprogrammed Flowers

Came in
Didn't know until they arrived
What to say, what they could say

Got drenched
Got parched
Knowing no other but
To put on a Happy Face
Bent to every blowing breeze
Fed some bees, fed some deer
Stated their case in flower tones
Realized a life out of light
Sat in a circle
Scattered some seed, scattered some beauty
Joined a crowd in a crowded meadow
Chose a solitary place in a shaded forest

Sat in silence
In Darkness
In Moonlight
Went Home one day

Photo and poem by Roger Davies, Halifax Meeting

Trilliums

*God
Opened Her hands
And poured forth the light
And it splashed and sprayed
And rained down through the trees
And now it gleams
White and dazzling
On the forest floor.*

*by Beverly Shepard
of Hamilton Monthly Meeting*

CYM 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.

National Listeners for adult Friends are:

- * Ed Belzer phone: (902) 384-2730 belzer@ns.sympatico.ca
- * Dorothy Janes phone: (416) 929-8812 dorothyj@idirect.com
- * Lesley Robertson phone: (250) 763-5698 lessismore@telus.net
- * Bert Horwood phone: (613) 544-7253

National Listeners for Young Friends are:

- * Kelly Ackerman: phone: (204) 774 2282 quakerkello@gmail.com
- * Rachel Singleton-Polster: (905) 685-1022 -twinflower@telus.net

CFSC As Seen By...cont.

Michael and Sheila: We were struck by the disconnect between CFSC's potential to further Friends' values and our finite resources. We have the will and the vision, but not the means. Surprisingly only one third of Friends donate to CFSC though CFSC was created by Quakers to further Quaker aims and reflect Quaker values.

On Sunday everyone reassembled to hear the three committees' reports then joined Toronto Meeting for Worship. After lunch, members parted with the knowledge of many worthwhile initiatives. We can work in committees and subcommittees, with our individual Meetings, or with other church, peace and development organizations. We can't wait until the next CFSC meeting in February 2008!

*Sheila Havard of Coldstream Monthly Meeting
Michael Peatzold of Wooler Monthly Meeting*

Letter from Jaya Karsemeyer:

February 14, 2008

Dear Friends,

I went to the first Conference for Young Adult Friends last year in February in Burlington, New Jersey. There were two Canadians (out of just over 100) who attended. We were honoured, thrilled, and included in some really exciting discussions about the future of YAFs and the Quaker community in general. Many American Friends expressed gratitude at having a Canadian perspective, which is not always included in these dialogues.

It was an opening, a great, great love, and a place where I found deeper spiritual strength, worship, and discernment than I have ever known. It is the place where I learned to name the way I want to live my life. Please join me [this year] in this exciting gathering!

Love, Jaya

[Toronto Monthly Meeting]

Almost Famous Solution:

[from December issue]

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M + + + + R + E + C + + + + +
T I + N O + G + A + N + + + +
H R C S A D + D N O S I D A M
G O S H I M B + T L E A N + +
I B A L E U L L H O O V E R +
R S O K R N A O D + + M R + +
B O + Y L D E E O + + + O + +
C N Y R F E N R + W + + W T +
+ T + + + C Y N O X I N N P T
M A T T H E W S + + A Z T E +
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(Over,Down,Direction)

- BAEZ(12,13,N)
- BRIGHT(1,7,N)
- CADBURY(10,1,SW)
- COOLIDGE(1,8,NE)
- DALTON(6,7,NE)
- DEAN(9,12,NE)
- DENCH(9,6,SW)
- FRY(5,8,W)
- HOOVER(9,5,E)
- LEAN(10,4,E)
- MADISON(15,3,W)
- MATTHEWS(1,10,E)
- MICHENER(1,1,SE)
- MOTT(12,6,SE)
- NIXON(12,9,W)
- OAKLEY(2,4,SE)
- PENN(14,9,S)
- RAITT(6,13,NW)
- ROBSON(2,3,S)
- ROSS(6,1,SW)
- ROWNTREE(13,6,S)
- WOOLMAN(10,8,NW)

Friends Music Camp Summer program

ages 10-18

Olney Friends School, Barnesville, Ohio.

Parent: "FMC was a profound, life-changing experience"

Camper comment: "Awesome!"

www.friendsmusiccamp.com

Phone (937) 767-1311.

musicfmc@yahoo.com

Conscience Canada on YouTube

Conscience Canada's film 'Work for Peace.

Stop Paying for War' is on YouTube at this link:

<http://www.youtube.com/watch?v=-Vl3YnBEgkc>

Please check it out and share it in your circles.

Should you experience a problem with the direct link, you can also go to www.youtube.com and search on "Conscience Canada" to call up the film.

Congratulations to all involved in the production!

Yvonne Parti On behalf of Conscience Canada

The NEW QuakerYouth Website

The QuakerYouth website has undergone some major changes and is now totally awesome! The site is much more interactive and creates space for Friends to share photos, blog entries, artwork, job openings, internships, upcoming events and more. www.QuakerYouth.org website. Questions? Contact Emily at emilys@fgcquaker.org

BARGE HOLIDAYS in France on one of the most attractive river navigations.
Highly recommended. www.johannacharters.com.

This issue

Editor: Sherryll-Jeanne Harris

Editorial Support: Gerald Harris, Keith Macgowan, Fiona McMurrin, Michael Phillips

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

Submissions are needed and do not have to relate to the issue's stated theme. Material from Young Friends is particularly 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 2008 (for May issue)

Theme: **PROTEST AND TRUTH TELLING**

Due date: 15 May 2008 (for August issue)

Theme: **COMPASSION**

Due date: 26 August 2008 (for October issue)

Theme: **CANADIAN YEARLY MEETING IN SESSION**

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<http://www.quaker.ca/cfriend/cfriend.html>

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