

The Canadian Friend

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Alternatives to Violence Project

Matters of Justice

Seeking the Light

The Canadian Friend

March 2009, Volume 105, Number 1

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Editorial:

Dear Friends,

I am thankful to Meredith Egan who suggested the theme of Justice, and to the several contributors who were inspired to write for this issue. You will note many of the writers are from New Brunswick Monthly Meeting. Perhaps your Meeting has a passion or theme you would like to explore in The Canadian Friend. Pick your topic and step up to be the next Meeting to 'adopt' an issue of The Canadian Friend! I am keen to hear your ideas.

Molly Walsh of Montreal Monthly Meeting wrote after the St. Lawrence Gathering (p.27) "...we had only scratched the surface..." It could be that participants of this and other Quaker events would like to extend and share the dialogue/discussion here, in the pages of future issues.

Although "Long Distance Calling" was laid down (hope to hear from Margaret Slavin soon) Margaret Fell will offer answers to your most pressing questions. "Ask Margaret Fell" will likely appear in May. Beginning this issue Bert Horwood is fielding a new column titled, "Awkward Questions" (p. 13). Friends, write in with your thoughts, concerns, questions and suggestions. I'm looking forward to hearing from you and will include a few of your letters in the all-new "Letters to the Editor" column in future issues.

Those of you who have been wishing to hear youth voices will be pleased to know the May issue is dedicated to Young Adult Friends. It will feature the Sporadical edited by Rebecca Ivanoff, with a complement of young writers filling the remaining pages.

I am still collecting your stories, thoughts, and experiences of community. What is community? Personal community? Earth as community? It's a vast topic with many facets. Could be an interesting issue.

Wishing you joys of spring,

Sherryll-Jeanne Harris

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Cover photo of Springhill Institution
Courtesy Correctional Services of Canada
Submitted by Meredith Egan

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Testimony to the Grace of God in the Life of John McKendy

August 1949 - October 2008

The quality for which we will most remember John was his remarkable ability to quickly embrace others as friends. For years John honed his skills of careful listening and empathy, reinforced by his discipline of prayer and faithfulness in holding others in the Light. In this way John extended his friendly embrace to a very large diverse circle. John befriended the young, old, children, and the middle aged. He befriended the poor, the imprisoned, and victims of crime. His friends included men and women, gay and straight, as well as people of every colour and culture that he encountered.

John grew up in Bathurst, New Brunswick, one of seven children. His father Arthur was a civil servant, and his mother Bernadette was a school teacher and librarian. Upon graduating from LeBlanc High School in 1967 he attended St. Francis Xavier University. He pursued postgraduate studies in sociology at the University of Toronto, obtaining a PhD in 1981. His dissertation was titled, "Max Weber and the Sociology of Roman Catholicism". John was first introduced to Friends in Toronto in the 1970s while doing his Master's degree. John married Carol Wakeham in 1977. They met at his brother Mike's wedding. (Carol's sister Judy, married John's brother Mike.)

Although John was associated with Friends for much of his life, his abiding Quaker faith and perspective was built on the bedrock of Roman Catholicism. Catholic monastic, mystical, and social justice traditions continued to inspire. They led him to attend occasional weekend prayer retreats at the Monastery of Our Lady of Calvary (Rogersville NB). John also attended several meetings of the Friends Association for Higher Education, where Quaker educators gathered to talk about their vocations.

In 1989, while John was on the St. Thomas University faculty, he helped to establish the Fredericton Friends Worship Group. For years he faithfully hosted New Brunswick Monthly Meeting in

the university faculty lounge. He also convened a mid-week Meeting on campus for many years. John had a special relationship with the children in the Quaker Meeting. His face would light up whenever he'd meet them and he'd get down on one knee to say "Hi", ask them how they were, and maybe give them a hug or a playful tickle.

John listened deeply and was skilled at helping people voice their deep concerns. He often shared this exceptional ability at our monthly Meeting for Worship for Business, facilitating our communication with one another as we struggled to find a way forward.

John was among the group of Friends who began the Alternatives to Violence Project at Dorchester Institution (New Brunswick) in 1993. In addition to his AVP activism, John stood faithfully in solidarity against violence to women at the annual 'Take Back the Night' event. He spent the summers of 2007 and 2008 with the African Great Lakes Initiative of the Friends Peace Teams, helping to build a women's HIV-AIDS clinic. These were the first times in John's life that he had traveled outside North America. He had planned to return in January 2009 for a longer sojourn of peace-building in Kenya.

He was an avid hiker and camper. His favourite hiking destination was Baxter State Park near Millinocket Maine. His favourite company on these trips were Carol and daughters Colleen and Laura. For forty years he was also an amateur radio operator using the call sign VE9JM.

John befriended many students through his energetic teaching and personal attention. With practical assignments he challenged his students to be social justice advocates and leaders in their communities.

John did not seek balance in his life in the way most of us understand it. He would rarely indulge himself, choosing instead to focus on the well-being of others. Rather, the balance John sought in life was cosmic and universal. He wanted to cultivate and grow the greater good in counterbalance to the world's weight of suffering, poverty, and despair. While at times he was deeply saddened by life's problems, our lasting memory of John is of the energetic, effervescent, and smiling man.

The irony of the violent manner of John's death reminds us of stories of other peacemakers whose lives were cut short, and that the work of peacemakers involves risk.
(Continued on page 15)

Alternatives to Violence in Atlantic Canada

'Vital' Vince Zelazny

September 17, 2008 was a day not unlike other days, and even at Dorchester Institution the fifteenth anniversary of the Alternatives to Violence Project (AVP) passed without fanfare. The first AVP workshop in the region had taken place at the Elizabeth Fry Centre in Halifax on September 17, 1993.

This does not imply that AVP has had little impact on our region. It has touched the lives of many hundreds of prison inmates and 'outmates' alike. It has given us at least a glimpse of what it's like to live a life in a supportive community based on goodness, respect, caring, and non-violence. Devotees of AVP not only believe that each person's transformation into a state of grace is possible, but we try to live it ourselves.

In 1993 the small, idyllic university town of Sackville, New Brunswick, was the home of Edith and Michael Miller and their three sons. The youngest son had reached his twenties in the town on the edge of the marshes separating New Brunswick and Nova Scotia. So with the heaviest demands of parenting behind them, Michael and Edith were open to new involvements. They had become interested in AVP after being exposed to it at Canadian Yearly Meeting. When Rosemarie and Bill McMechan organized the eastern movement of AVP from its established base in Ontario to the Maritimes, Michael and Edith gladly pitched in. Ruth Hillman, Gordon Gilhuly, Liz Schroeder, and Gordon Husk from Ontario soon followed Rosemarie and Bill to New Brunswick to help get the ball rolling. This is how AVP is established in a new area. Representatives from a mature program will "plant" it. The first New Brunswick AVP workshop began on September 24, 1993, at Westmorland Institution.

"AVP is a new, very promising approach to the problem of violence in ourselves and in society", wrote Miller to Dorchester chaplain Phil Ferris. In his letter dated June 28, 1993 he proposed having the inaugural AVP at Dorchester Institution.

The non-violent and spiritually based philosophy and techniques of AVP could be described as a 3-day course in practical Quakerism. As the course is based in practical life experience, it contains all the emotions and drama of real life. Stirring emotions and experiences are held up safely before the group and explored through exercises and role-plays.

My own experience of AVP began in 1995. I'll never forget the feeling on first entering a prison and negotiating the layers of security, the bars and mechanized gates shutting loudly behind me, and of suddenly being on the inside, surrounded by incarcerated people and prison guards. In spite of the extraordinariness of the event and the setting, I soon learned through the workshop how surprisingly ordinary the people inside were. They shared the strengths, weaknesses, challenges, and hopes of people on the street. They seemed not at all like the demons we hear about in the media and in the provocative law-and-order statements of politicians. I have never felt I was in danger at an AVP workshop - although once a "light and lively" ended with a broken foot. Red Beard Ralph and Caring Colin simultaneously and vigorously tried to sit in the same chair during a musical chairs-like game - Big Wind Blows. At the next workshop both Ralph and Colin recounted the incident with loud guffaws.

Equally memorable but much more common are the workshop moments of quiet sharing and reflection. During a gathering participants take turns speaking around the circle, completing a sentence, such as, "Something I am grateful for is..." or, "A time I was proud of an accomplishment was..." More often than not during a gathering, an inmate will express deep gratitude that outside people would come to the prison to spend a weekend away from their homes and loved ones, to be with prisoners in the circle.

Michael Miller's experience of AVP at Dorchester has been similar to mine. "The written evaluations at the end of each workshop are overwhelmingly positive. However, I try to remind the inmates that I derive a great deal of satisfaction out of participating in AVP. I get out of it as much or more than I put in", said Michael. The workshop is for the benefit of each person in the circle. We all enter the circle bearing our particular life challenges, as well as our willingness to help each other.

At least half of the regular outside facilitators are women. Linda Foy is a Friend living in Port Elgin on

the Northumberland shore who has participated in AVP for several years. When asked what it's like to be a woman visitor to a men's prison, she said, "I don't give much thought to it. I just consider myself another participant, and I'm always treated with respect. But I've noticed that outside the prison I'm less likely to feel fearful in situations with strangers since my involvement in AVP."

The sense of joy and lightness that often accompanies the end of a workshop usually spills over into the next week and beyond. It's difficult to imagine how after working Monday through Thursday at my job, followed by a three day AVP workshop in Dorchester, I would feel refreshed and rested on Monday. But stepping clearly outside the parameters of my "normal" life apparently has that effect on me. I arrive home full of gratitude and appreciation for my good fortune in matters of life and family.

On the Sunday drive home as the shadows of the trees lengthened across the highway, 'Musical' Mike Miller, 'Just' John McKendy, and I made the two-hour drive back to Fredericton. While drinking in the beauty of the New Brunswick forest all around us, we recounted experiences and felt calmly melancholic. My experience of AVP seems to have opened the social world to me in new ways. I now know myself, and the person I present to others so much better than before. Could AVP be something for you?

*Vince Zelazny, New Brunswick Monthly Meeting
Co-clerk of Quakers Fostering Justice, a Standing Committee
of CFSC.*

[For individual Friends or Monthly Meetings interested in starting AVP in their area, small grants to assist in this work are available from Quakers Fostering Justice. Contact Meredith Egan, Programme Coordinator, at either 604 832 0954 or qfj@quaker.ca]



On Being a Chaplain

My name is Kate Johnson and I am a member of Thousand Islands Monthly Meeting. I am also the chaplain at Pittsburgh Institution, a minimum-security federal institution, about a half hour north of Kingston Ontario. Friends may be interested to know that I am your representative employed by Canadian Yearly Meeting. The Correctional Service of Canada reimburses CYM for my salary and associated costs. This 'contract model' of doing chaplaincy in the correctional service, could provide opportunities for other Friends who share my leading to be "released" to this work. I have the blessing of being first but hope I will not be the last.

As chaplain I am responsible for providing pastoral care to interested individuals among the two hundred and thirty plus men in residence here, and the one hundred and ten staff members and their families. I run groups, provide one-to-one counselling, coordinate a volunteer program of about thirty volunteers, and lead worship. I provide public education to churches and community groups on the issues of incarceration and its impact on all who come in contact with the system. I approach each of these duties from the perspective of Restorative Justice.

Being a Friend is a real advantage in this work. It is my responsibility to ensure that the spiritual needs of all the prisoners are met. The liberal theological approach of Friends with our insistence on "meeting that of God" in everyone is a very helpful starting place. Because Friends have a history of involvement and interest in prison work, my Meeting is interested in what I do. Some are supporting me through the committee of care for my chaplaincy, and others will be coming to the institution to facilitate workshops in Alternatives to Violence. Many Friends from across CYM have been involved in setting up the contract and making sure it runs smoothly. I am very grateful for their support. Many of my colleagues receive very little support from their denominations and feel isolated in their work. I do not have that feeling at all.

It is challenging to uphold Friendly values in a dehumanizing, oppressive prison environment so opposed to our Quaker ideals. CYM and QFJ can support my work by continuing to hold this institution and my work here in the Light. Resource materials for work I can do with the men, the staff and their families, would also be most welcome. K.J.

A Mindfulness Approach to Restorative Dialogue and Healing

Sarah Chandler

In October I attended a six-day course sponsored by the Centre for Restorative Justice and Peacemaking at the University of Minnesota. This was titled “Victim Offender Dialogue (VOD) in Cases of Severe Criminal and Political Violence: A Mindfulness-based Approach to Restorative Dialogue and Healing.”

Mark Umbreit and Sheryl Wilson facilitated this training for twenty-four participants from eight countries including Canada, Hong Kong, Ireland, Liberia, Israel, Palestine, Sierra Leone, and the USA. The goals of the training were as follows: to understand the benefits and risks of mediating a dialogue between victims and offenders in cases of severe violence; to understand the victimization experience including the specific needs of victims; to understand the contexts in which severely violent crimes are committed (including the needs of offenders); to understand a humanistic model of Victim-Sensitive Offender Dialogue. The latter involves extensive preparation, creation of a safe space for dialogue, and gentle support for all parties throughout the process.

Together we considered cases ranging from aggravated assault to murder, terrorism, organized political violence, and genocide. We met separately with both victims and perpetrators of these violations, and once simultaneously with both, in a prison setting. Participants and presenters in our group included both victims and victim-survivors of severe criminal and political violence. And persons who have chosen to empower themselves by working in corrections systems, and participating in truth and reconciliation commissions. They facilitate victim-offender dialogues, or work on peace and reconciliation initiatives in their own country's contexts.

According to Mark Umbreit: *Humanistic mediation represents a 'dialogue-driven', rather than a 'settlement-driven' form of conflict resolution. It focuses on the importance of meeting with the parties individually and in-person prior to the joint mediation session, to - listen to their stories, build rapport, explain the process, and*

prepare them for engagement in a mediated dialogue. It is a non-directive style of mediation in which the parties are primarily speaking with each other with minimal intervention by the mediator. The mediator maintains an attitude of unconditional positive regard and concern for all parties while remaining impartial. Humanistic mediation is a specific practice/application of the broader theory of transformative mediation. Humanistic mediation emphasizes healing and peacemaking over problem-solving and resolution. The telling and hearing of each other's stories about the conflict, the opportunity for maximum direct communication with each other, and the importance of honouring silence and the innate wisdom and strength of the participants, are all central to humanistic mediation practice.

Central to this process of victim/offender dialogue are the needs of victims. In particular, VOD addresses the need to pursue what matters to victims in the aftermath of extreme criminal or political violence. Often, what matters is to learn the truth about what happened, to have unanswered questions addressed, to express the truth about how they have been affected, to have those truths acknowledged, and to witness remorse on the part of the perpetrator. Pursuit of what matters helps victims to heal in order to make meaning of the rest of their lives.

There is a sacred potential for the healing of all parties when participants are able and willing to safely engage and are supported by sensitive facilitation. This is true: between a victim and offender in a one-on-one crime; between a victim survivor of a terrorist attack and the mastermind of that attack; between victims of ethnic cleansing and the governments that condoned it.

Together we bore witness for six days to the strength of humanity and the potential for healing and transformation between victims and offenders. I was reminded of the *Alternatives to Violence* principles to look for a non-violent solution and to expect the best. I was also reminded that there is that of God in every person, even in the worst offender. But reaching it can sometimes be difficult. Sometimes we can't get there. Sometimes it isn't safe for a victim to try, or for an offender to participate. The offender's life circumstances may have buried “that of God” in him or her so deeply that we may despair of ever reaching it. In those cases it can be helpful for the victim to meet with an offender who has committed a similar violent act, but has reached that place of remorse within.

Not all programs acknowledge the benefit to the offender of Victim Offender Dialogues, but the Minnesota program does. Understandably there are victims who never want to meet the person who has harmed them. There are offenders who want to apologize but who may not be able to, because their victim has never expressed interest. These offenders can benefit from meetings with other victims who want this process in order to get on with their lives, but whose offenders are not willing to engage in or are not yet suitably prepared for restorative dialogue. These surrogate processes, (called *VOCARE* in Minnesota), while not a direct match, offer healing opportunities for both.

Umbreit and Wilson stressed the importance of self-care for facilitators of victim/offender dialogues. We were encouraged throughout the program to engage in self-care through reflective meditation, gentle stretching exercises like Tai Chi, and through external supports like music, touch for health and massage therapy. We needed this support.

To witness such pain, to hold people in the Light as they communicate with each other from their pain, to remain connected to that of God in each one, to serve as a keeper of these processes as victims and offenders move to a healing place, requires us to be centred in the nurturing love of Spirit. To do that we must be cared for by ourselves, and by others who can support us with their skills, their prayers, and their love.

I work in international human rights education which endeavors to highlight the links between restorative justice and human rights. There is a vast network of expertise among Friends that can be drawn from literature, personal connections, and conversations. Being a Friend makes that network more accessible. Friends' testimonies support the work. Distance from other Friends is the biggest challenge. It creates difficulties in communication and makes gatherings expensive and time-consuming.

I am grateful for the opportunity to have participated in this training. Whether or not I am ever called upon to do this deep level of facilitation, the training has deepened my practice as a restorative justice facilitator/coordinator, and provided many valuable resources to share with my team.

Sarah Chandler, Vernon Monthly Meeting



Sarah Chandler

*(Coordinator Lillooet Restorative Justice Program;
Associate of Quakers Fostering Justice)*

Quakers Fostering Justice Associate Members:

My name is Dawne Ardith Clarke. I am a member of New Brunswick Monthly Meeting. I have been involved with social justice work for ten years. I work hard to incorporate Quaker principles in all aspects of my life, including social justice work. These are: seeing the Light in everyone, working to be fair and equitable, and striving to really take into consideration, to truly hear, what everyone has to contribute. It is sometimes very hard to be an academic who is committed to social justice work. In many ways academia and Quakerism are diametrically opposed. Also, time is a considerable challenge when juggling a full-time career with full-time parenting and caring for elderly parents.

My name is Stephen John Pidwysocky. I am a member of New Brunswick Monthly Meeting. I have been involved with social justice work for approximately nine years. Being a Friend who is involved in varying degrees with social service projects actually provides me with a lot of comfort. I find both spiritual comfort and comfort in knowing that this sort of activity is something that Quakers have always done. My biggest challenge right now as a Friend is finding time to do more community-based social justice work. It is really important for me to be able to share with other people, Quaker and non-Quaker, what social justice work can bring to individuals and to communities. And it is important to be very active in many areas of social justice work. I would like to have more time to do this important work.

Defining a Prisoner

These bars tremble
With the rage of our captors
These walls drip
With the tears of their guests
They surround me
Taunt me
Enclose me
They define me
As what I am
A prisoner

*Brigid Egan-Pimblett
Vancouver Monthly Meeting*

*“The only dream worth
having...”*

*is to dream that you will live while you're alive
and die only when you're dead..*

To love. To be loved.

To never forget your own insignificance.

*To never get used to the unspeakable violence
and vulgar disparity of life around you.*

To seek joy in the saddest places.

To pursue beauty to its lair.

*To never simplify what is complicated or to
complicate what is simple.*

To respect strength, never power.

Above all, to watch.

To try and understand.

To never look away.

And never, never to forget.”

Arundhati Roy from her book
The Algebra of Infinite Justice

Submitted by Meredith Egan

From Prison Abolition to Penal Abolition:

The Ongoing Work of Friends
Who Share a Concern for Justice

Meredith Egan

In 1981 Canadian Friends gathered for their Yearly Meeting and reached unity on the wording of this statement: Friends Response to Crime. The statement clearly articulates our concerns with prisons and the effects of imprisonment. It was based on Friends' lifelong concerns for prison conditions, and for the use of incarceration to perpetuate society's inequality rather than to meet its need for justice.

Since the earliest times in the Religious Society of Friends, the time of George Fox and Elizabeth Fry, Friends have visited prisoners, advocated on their behalf and worked to bring changes to both legal and prison systems. This arose out of their experiences in prison. Many Friends were incarcerated after they consciously broke laws that were contrary to their understanding of testimonies of faith. In those days some members refused to doff hats to authorities. Some refused to bear arms or tithe, knowing the funds would support warfare. They too were imprisoned.

Friends refused to swear oaths led by the biblical verses found in Matthew 5:34-37, "But I say to you, do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be 'Yes, Yes' or 'No, No', anything more than this comes from the evil one." In plain speak, to swear an oath of loyalty or honesty implies that there is more than one level of honesty possible. Friends assert this is not so and continue to affirm the truth rather than to swear oaths.

Friends chose to use plain language which embodied equality rather than reinforced a class system. They met in Meetings to assess the harm individuals had suffered, and later sought redress for this harm. These Meetings for Suffering were held in a manner of worship we still use today. All of these activities were deemed criminal, and resulted in beatings, torture, loss of property (including land and livestock) and incarceration in horrible conditions. As well, the arrests and sentences

were imposed with little consistency from court to court. The degree of punishment and the laws by which one was judged were often arbitrary.

Friends' experiences in prisons led to a unique understanding of the plight of those who are incarcerated. They told the world of their experiences, and of concerns both for those wrongly or unfairly convicted, and for those who had committed unthinkable harm against others. They knew that respecting "that of God in all people" meant treating *everyone* with dignity and respect. This awareness has fueled the historic concern amongst Friends for prison conditions, the imposition of 'justice' through the legal system, and the use of corporal and capital punishment. Friends visited prisons to foster reconciliation among those in conflict, to encourage education, and to advocate for the weakest of the prisoners. They did not visit to proselytize or convert prisoners to their faith.

Today, some Friends continue to choose to break the laws of their region based on their understanding of the Quaker Testimonies. Quakers Fostering Justice (QFJ) supports Friends who come into conflict with the law over issues of conscience, especially when the action has been threshed and cleared according to Quaker practice.

Friends in Canada were active at Clayoquot Sound (BC) protests in the early 1990's. Other Friends withhold payment of taxes through Conscience Canada. Late Friend Jack Ross spent time in a provincial jail in B.C. for failing to pay fines in association with his civil disobedience. He followed a leading to use disobedience to protect a watershed in the Slocan Valley. (To Dwell in the Power of Truth - SPG Lecture 1999).

Friends became more organized and active with justice concerns in the mid 1970's, largely due to the work of Toronto Friends, and Yonge Street Half Yearly Meeting. This resulted in the formation of CFSC's Quaker Committee on Jails and Justice, subsequently renamed Quakers Fostering Justice. The work of many Toronto Friends, including Ruth Morris, Fred Franklin, and Richard Broughton, led to the acceptance of CYM Minute number 93 in 1981. It is known as the "Prison Abolition Minute" or the "Statement on Prison Abolition" and has been read and studied worldwide.

We approved Friends Response to Crime:

Friends, partly through their own experiences in the prisons of the seventeenth century, became concerned about the treatment of the accused or convicted. Friends witnessed to their concern for the Divine Spirit in humans by seeing prisons as an alternative to corporal or capital punishment. Subsequently, they worked for reform of these prisons. Today, Friends are becoming aware that prisons are a destructive and expensive failure as a response to crime. We are therefore turning our efforts to prison reform - to replacing prisons with non-punitive life affirming places of reconciliation. The prison system is both a cause and a result of violence and social injustice. Throughout history, the majority of prisoners have been the powerless and the oppressed. We are increasingly clear that the imprisonment of human beings, like their enslavement, is inherently immoral and is as destructive to the 'cagers' as to the caged.

The challenge before us is to use alternatives based on economic and social justice and on the fulfillment of human needs. Some alternatives to prisons have already been developed and more are needed to bring about reconciliation and healing within the community. Friends need to seek out, develop and support such programs. At the same time, we need to foster awareness in ourselves, and others, as to the roots of crime and violence in society, to ensure that our lives do not unintentionally reinforce these evils.

Prison abolition is both a process and a long-term goal. In the interim, there is a great need for Friends to reach out to and support all those affected: guards, prisoners, victims and families.

We recognize a need for restraint of those few who are exhibiting dangerous behaviour. The kind of restraint used and the help offered during this time must reflect our concern for that of God in every person."

This Minute raised awareness among many Friends worldwide. The inspired language continues to inform the work of many in the field, and articulates our shared anxiety and uneasiness with the current state of institutions of law and corrections.

It planted a seed that resulted in the International Conference on Prison Abolition (ICOPA) meeting in Toronto in 1983. ICOPA brings together ex-prisoners, advocates, for front-line workers, academics, and many students to share information and form strategies for further change. Ten gatherings of ICOPA have been held on five continents since the first meeting in Toronto.

At the third gathering in Montreal in 1987, ICOPA changed its focus from prison abolition to penal abolition. This important change and distinction has affected the work of many justice advocates since that time. Why the shift from prison abolition to penal abolition?

Ideological and practical concerns arose from our focus on prison abolition. Within the offender-focused ideology there was little concern for redress of the harms done to them. As well, many people concerned with victimization opposed the principle of prison abolition based on their concerns about 'the dangerous few'. Their arguments were spoken with a passion that was convincing. (Friend Ruth Morris addressed these concerns in her pamphlet *What about the Dangerous Few?*)

Several years ago I was invited to a gathering and feast hosted by the Native Brotherhood. I remember vividly the excitement I shared with my children as we entered and were greeted with hospitality and care. There was singing and dancing and a wonderful meal. Elders spoke and coffee was shared. While we realized we were being carefully monitored by Correction Officers, there was a feeling of friendship and warmth, of trust and safety in the room. My children were being spoiled by many of the men I had known and worked with in AVP for many years.

At one point I found myself with a few people - some prisoners, some volunteers - lightly bouncing ideas around, sharing discussion and stories about children, and about silly encounters with 'the system'. Someone commented that 'insanity is doing the same thing over and over again and expecting a different outcome' (an idea fostered by Einstein) and our conversation turned to the question: "Who understands punishment more fully than prisoners?" I turned to a quiet man. I'll call him Peter. He is one of the most punished prisoners in Canada, someone well known to many people in Corrections. Peter had served more than 25 years inside, most of those years spent in either a Maximum Security Prison or "The SHU" - a super-maximum unit used to incarcerate, separate and torture the most 'difficult' prisoners.

"Punishment. You know something about that, right Peter?" I said. He sat quietly for a few moments, then turned towards me and spoke words I hope I never forget. "Punishment?" He said, "If punishment worked, I'd be St. Peter by now." I continue to honour Peter for this teaching. It articulates the need for

penal abolition more clearly than any philosophical discussion. Punishment just doesn't work to lead us to a safer, more compassionate family, neighbourhood, or nation.

Philosophers, practitioners, and ex-prisoners at ICOPA decided that their concern for justice was more clearly expressed as opposition to the social and societal use of punishment, as a means of addressing crime. Punishment at any level strives to inflict harm upon someone who has harmed. It uses retribution and revenge as its motivators, implying that humans, whether children or adults, learn best through the imposition of pain or suffering. Punishment as a practice calls us to inflict pain or harm upon another. It does not honour The Divine within.

While harm and conflict will continue to be a part of the fabric of human experience, responding with punishment or prisons only adds to collective and individual pain. It challenges us to imagine and adopt creative and compassionate responses when we inflict, experience, or witness hurt. There must be integrity between justice processes and the desired outcome. We want to work to heal harm. Justice cannot be reached through additional hurt and injustice.

Quakers Fostering Justice is striving alongside other justice advocates for penal abolition. Some of this work is accomplished through partnership with other faith communities. Together we work to educate Friends, legislators, those who work in the field, and the public about our vision of justice. Our hope is that Quakers in Canada will understand the continued evolution of our concern - from prison abolition to penal abolition.

We also consciously work to advocate for the needs of those harmed by crime, by listening to and by working on their concrete concerns for safety and healing. We witness their lamentation, offer companionship, or facilitate when they request reconciliation and restitution. We know that we have a great deal to learn from those who have been hurt. They are capable and wise, and with support are the best at determining what they need so they and the community can move toward peace.

Friends will continue to imagine and adopt creative responses to harm. We will work to lift up and meet the needs of those most hurt by harm. We will continue to work toward the implementation of prisons that honour both the need for security and the need for

positive loving rehabilitation. We will promote a model of care that encourages treatment for those with mental illness and addictions. We will recognize the effects of trauma and what is needed for recovery. We will encourage appropriate education and training for released prisoners trying to re-enter the workforce, and we will embrace them as they re-enter our community. As we do this, it will serve us to remember the vision of personal transformation fostered by early Friends.

*Meredith Egan, Vancouver MM
Programme Coordinator, Quakers Fostering Justice, CFSC,*

[Complete history of ICOPA, by Friend Ruth Morris:
http://www.justiceaction.org.au/ICOPA/icopa_hist.html]

An Elder Talks of Bringing Sacred Bundle Into Prison

Edith Miller

Around the time the American Indian Movement was formed in the mid-1970s in the United States, Nishnawbe Spiritual Teacher, Art Solomon, was bringing traditional Aboriginal ceremonies into Canadian prisons. After about 15 years Art was finally given chaplain status, but ceremonies with sweet grass and tobacco were not always permitted.

In the 1980s the World Council of Churches recognized Native Spirituality as a legitimate religion. Rather than separating religious ceremony and counselling from non-religious rehabilitation such as psychological counselling and Alcoholics Anonymous, Native Spirituality was allowed. This is thought to be more holistic and relevant to Native prisoners.

It was at a 1987 Quaker gathering at the Stonehouse, (Friend, David Artiss' Nova Scotia shore-front home) where I interviewed Natives and Friends, along with others in solidarity with Natives. Mi'kmaq elder Sam Bald Eagle Augustine was there.

Here is what Sam told me: *I'm involved with the four institutions in the Maritimes: Westmorland, Dorchester, Springhill, and Renous, as a spiritual advisor to our Native prisoners. It's all on a voluntary basis. Sometimes I get money, sometimes I don't. But it's very satisfying*

work. They know there's somebody who cares out there. The Brothers in the Institutions realize there's somebody out there who really cares, so that's my involvement there. We're preparing people for the day when they'll go out, and we're trying to find ways and means so that they will not be going back again [to prison]. We try to find out the reasons why they were there in the first place. We're hoping we will find these places for them to go to get the strength to live in society, to live among their people, like in the old days, the old ways. (Sam and his wife Barbara brought buckets of fresh capelin to the gathering, and he told of re-introducing the hand grinding of corn to retain its nutrition.) That's what we're hoping to do: to have a place set aside, to have a quiet place, [outside] the prison system, so when they leave they'll continue their involvement in the Indian way. And hopefully, all of the people in the surrounding areas [will] perhaps even get the non-Indians involved in that kind of life.

For the last 300 to 400 years this system we're under is not working for us, so we have to go back to the old spiritual way of living: sweat lodges, chanting, drumming, spiritual talks, and a lot of encouragement. And we give our people their basic roots, what it is to be Native on this continent called Turtle Island. It gives them a chance to realize they are unique, they can be good people like their ancestors, [and] can use their energies in ...productive ways, rather than destructive [ways].

This is my vision of what we're trying to do. Hopefully, we'll get our people to go back and practise their way of worship. It's very beautiful and fulfills our promises of old: that we will lead the rest of mankind back to spirituality. This is our goal, our destiny, and it has to come about that way, and this is the prophecy of our Creator, our prophets that came from time to time. We do have prophets on this continent, Glooscap for one...but when Christianity came to our country they ridiculed our prophet of God. And now today we have Glooscap Highway, Glooscap Beverage Room...and so on. It's just like if, on our reservation, we would have Jesus Christ Beverage Room...we would be ridiculing your messenger of God.

(I asked Sam to tell me about the time he went into Dorchester prison)

I'd been going through quite often. They understood what was in my sacred bundle. It was explained to the staff and the warden. This particular time there were about five or six guards, and the warden wanted to see my bundle and he said, "What do you have in the bundle?"

[I said] "This is my sacred pipe."

Prison Warden: "Can I see it?"

Elder: "Yes, you can see my pipe, but I'm asking you not to touch it, because it's very sacred to our people." So I showed him the bundle and my pipe and the bag with sweet grass and the things that I carry. But it surprised me. I said, "How long have you people been living on this continent, on this island?"

W: "We've been here a long time."

Elder: "My golly, you people never saw a sacred pipe of a Native people being used?"

W: "No."

Elder: "Gosh, you're not too clever in that respect. You don't know the sacred things of these people! You've been here the last 400-500 years, and if my children, my grandchildren, had been in another country, like France or Belgium or Holland ...[they'd] be expected after 400-500 years to be able to talk that language. But you people have been here for so many hundred years now, and I bet you, none of you people can speak one word of Mi'kmaq. I don't think you people are as clever as you think you are!"

So he was trying to put me down, but I made him realize that he's in the Mi'kmaq country, and none of them were able to speak one word of the Native language there. But they didn't bother me after that, because they figured that, you know, this old Indian was not as dumb as he looks!

I treasure my memory of Sam, wrapped in a red woolen blanket striding through the woods behind David's house, toward the water of the Northumberland, in spite of the cancer he had. Sam died in early 1989.

*Edith Miller,
New Brunswick Monthly Meeting*

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AWKWARD QUESTION: Who Can Own Land?

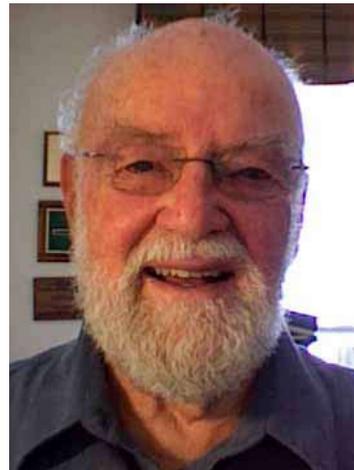
Bert Horwood

Indigenous Peoples in North America have shown us that there are other and better ways of living with the land than the European model. At the same time we have largely coerced the Indigenous People into adopting our way. Ownership in general poses serious moral dilemmas, and when land is involved it becomes the basis for much serious conflict. Territorial ambition - greed in short - has been the main source of grief, misery, and intractable problems in the Eastern Mediterranean basin, since the end of the 20th Century. The same can be said for many other injustices in the world.

It is written that "the earth is the lord's and the fullness thereof."

Do any of us who own land act as though we believe this?

[Editor's Note: Bert Horwood of Thousand Islands Monthly Meeting will have a regular spot in future issues. We look forward to hearing and sharing your thoughts. Write to *The Canadian Friend*! Contact info inside front cover.]



Missing

Jane MacKay Wright

Goma, Democratic Republic of Congo

January 13, 2009

What would you do if armed government soldiers came into your home, greeted you formally, and announced they were taking your twelve-year old daughter? She would be a “military wife,” available for sex, cooking, washing, carrying heavy goods, and other chores that soldiers won’t do.

This happened last week to families of two schoolgirls in Kashenda village, where a Christian Peacekeeper Team (CPT) visited with its partner Groupe Martin Luther King. The girls are friends: one in the last grade of primary school, the other in the first year of secondary school. Their families are heartbroken. Their parents are afraid to leave their homes. But everyone lives in fear in Kashenda.

The village is located at the bottom of green mountains above Lake Kivu. It’s near Minova, in Masisi territory, North Kivu province of the Democratic Republic of Congo (DRC). Last year CPTs could not use the road to Minova because of fighting between government forces, rebel CNDP armies, and seven other militias. This year CPTs saw government soldiers throughout the area. Villagers pointed out their camps on ridges looking down on Kashenda. Rebels and other militias assemble in the hills farther out, just out of sight. Civilians have been at risk for more than ten years in this area. Farmers cannot go to their fields without being shot. Women are attacked and raped if they wander far from the village to gather firewood. And children are taken to be soldiers or ‘wives’.

A woman told CPT that two fourteen year olds were walking down the main road in Kashenda, in the daytime about mid-afternoon, when rebels appeared and marched them up into the hills to be trained as soldiers. CPTs met a young university student that government military threatened to rape. She is so afraid that she has not left her home for days. Her family cannot afford to move her to Goma to continue her studies. Villagers told CPT that in the past a spokesperson had complained on their behalf to two government commanders. Officials jailed the spokesperson.

After much encouragement, last week the families of the two schoolgirls went with neighbours to the local police. Everyone knows the soldiers who took away their children. They know the regiment. They know the commander’s name. However the police told them to go away. There are strict divisions between government military and local police. Villagers feel powerless against poorly paid and poorly disciplined soldiers who have orders from Kinshasa, (DRC’s capital city) to deploy to eastern parts of the country.

Children are missing. “The problem is war”, say the Kashenda villagers, and war is too big for them to solve. They ask us to tell our governments to get the foreign soldiers out of the Congo. “Tell Rwanda to take back its soldiers. Tell the international community to stop encouraging the chaos, to stop stripping the Congo of its minerals.” They want to live. They want their children back.

Jane MacKay Wright, Toronto Monthly Meeting

The Struggle for Justice in Eastern Congo

Eric Schiller

There is a small group of human rights defenders in Eastern Congo whose steadfastness and courage is almost beyond human comprehension. For 17 long years, without fear or favour, Heritiers de la Justice (Heirs of Justice -HJ- www.heritiers.org) in Bukavu, has been bravely speaking out for the oppressed and the marginalized. Three years ago the director of HJ, Pascal Kabungulu, was murdered in his home.

In May 2003 after Pascal published a report on the RCD-Goma’s pillaging of Kivu’s mineral resources, Lt. Col T. Ilunga, a former RCD-Goma member now integrated into the DR Congo army, publicly issued a death threat against Pascal Kabungulu. A statement by one of Pascal’s accused killers reads: “Today is your last day. You think you’re invincible because of what you write and say in the newspapers and on radio. We’re fed up with you journalists and human rights activists, who think you can change the world.”

In April 2005 Pascal Kabungulu was killed in his home in front of his wife and children. With help from

Amnesty International the family has taken refuge in Canada. Police arrested two suspects but Lt. Col Ilungu had them released. In continuing violence this last year, two journalists working with the UN Radio Okapi in Bukavu have also been killed.

I first met Maurice Namwira in 2005 after the death of his predecessor. Following Pascal's murder, Maurice was put in prison accused of killing his boss so that he could have his job. This was pure intimidation: a tactic often used by the authorities in the DR Congo to silence critics of the regime. Maurice had just been released when I met him. He spoke of the dangers of his present job as a defender of human rights in the region. He was never sure whether he would make it home alive on any given day. His wife constantly asked him why he persisted in such a dangerous job. He replied that he had only three options: (1) flee the situation; (2) compromise himself to the situation; (3) stand up against the injustice. He chose the third option.

I asked Maurice how he keeps it up. He said, "I firmly believe in a God of justice. Yet, God's justice can only be realized by us, by people seeking His justice. I believe in the power of the word of truth. It may seem pitifully weak, but some day it will triumph even over death." He cited the example of Jesus. Finally he added, "I am ready to die. To die is no great matter for me. The ongoing struggle for justice is more important!"

Recently, a new spate of violence has been perpetrated by military forces against the civilian population in nearby Kabare region. HJ has again spoken out fearlessly against the military violence there. They firmly believe that their best defense is to continue to speak out. Silence for them would be spiritual death. If this is not an example of pure courage in the face of evil, then I don't know what courage is!

Eric Schiller, Ottawa Monthly Meeting

Singing to Freedom

A Journey through Black America/Canadian History via Negro Spirituals Saturday April 4, 2009.

We continue our year-long exploration of the relationship between escaped slaves, free Blacks and the Religious Society of Friends. We are honoured to have Dr. J. LanYe', concert mezzo-soprano, pianist, conductor, composer, and Negro spiritual specialist, guide us through the history, influence, and impact of this unique musical form.

Where: the historic Yonge Street Meeting House in Newmarket. Morning. workshop on the history of the music and lyrics of the Negro Spiritual with an afternoon solo voice and piano lecture recital. In late afternoon the programme moves to Pickering College, for an Underground Railroad-themed dinner, and evening choral performance.

Tickets limited. Partial proceeds support the Canadian Friends Historical Association. To receive a conference flyer, order tickets or to inquire about full-day packages, contact Ruth Jeffery-MacLean at (905) 898-8119 or e-mail: letter.b@sympatico.ca

Testimony to the Grace of God *con't.*

We pray that in the fullness of time there will be a free-flow of forgiveness and healing among ourselves and in the larger community. We take solace in our Quaker founder George Fox's mystical perception of "an ocean of darkness and death" that was overcome by "an ocean of light and love, which flowed over the ocean of darkness". We seek to uphold John's vision of a peaceful society governed by caring and concern of each for all. May we be open to the promptings of the Spirit of love and goodness.

We are filled with gratitude for having had such a good friend. John will always be remembered for his kind and gentle spirit.

Memorial Minute

Submitted by New Brunswick Monthly Meeting

Street Justice

Rick Juliusson

(If you choose to read this, please know that it is a graphic and disturbing piece. I don't know how to portray it any other way. Justice misapplied is violence, and this is how I experienced it and still struggle with it. To water it down would be to turn away from the dark side of me, of mankind, that lies at the root of injustice and violence.)

Thirteen years later, I can still see him lying there on the sidewalk; still smell the urine and sweat and anger; still taste my revulsion and fear and excitement. Justice swiftly served on the hot streets of Tanzania.

I had been walking down the streets of Dar Es Salaam – which means “Harbour of Peace” – when I noticed a crowd gathered on the sidewalk. Not the normal gang hanging around a gambling card game or street performer or money changer. This crowd was buzzing, pulsing, hungry. There was a smell of violence; of men strongly elated and horrified by what they had become.

The crowd readily parted to let me see the cause, or result, of the gathering: a man on his back, bloody, with a wet urine stain down the front and leg. At first I thought he was passed out drunk, but as a few stragglers kicked idly into his inert sides so as to not feel left out, it was obvious he was dead.

This wasn't my first experience of street justice. When a hungry barefoot boy lifted my pocketknife in a crowded ferry landing in Zaire, the local men caught and beat him. The first thing I knew of it was the sound of knuckles rapping hard, repeatedly, on the boy's skull, and the wails of a small wounded animal with no escape. Even when I realized that the beating was on my behalf – especially then – I wanted desperately for it to stop. It was only a knife; he was only a small hungry boy.

But when a young man reached into my friend's money belt on a bus in Uganda, I was no pacifist. I was angry. He only got his hands on Evie's leftover sandwich, but I wanted him to be punished! Instead, he just got off the bus and laughed at us through the window, mocking my impotent rage. Where was the Clint Eastwood Man in me teaching him a lesson?

Where were the protective locals hammering a message of justice in loud resonating cracks to his skull? I could have easily joined a mob and laid my boots to his side until pain smudged that cocky smile.

Perhaps he would have “learned his lesson” and not robbed anyone ever again. Perhaps he would have still been hungry and desperate, and a bit more dangerous. Or perhaps he too would have ended up on his back in the street, lying in a pool of his own blood, receiving a few more random kicks to make sure the job was done.

I did not want to kill him. But I did want to hurt him, or see him hurt, to assuage my anger. And behind that anger was fear – fear that this crime could happen again, to me. That scared boy in me needed to believe in the simple societal answer that punishing him would protect me. And from that place of fear, punishment would have to be violent, somehow making him suffer – a beating in Africa, incarceration in Canada, capital punishment in Texas.

That violent rage and fear I experienced is the same energy that fed the mob in Dar Es Salaam. It blocked the humanity in them that could have felt compassion or connection with a human being – the part that could move beyond the need for punishment and embrace something like Restorative Justice. It also blocked the rationality and restraint in them that could have stopped it in time. The result was death rather than justice.

As the anger drug wore off the “Harbour of Peace” mob, the self-appointed street judges believed – had to believe – that they'd done the right thing: that he deserved what he got, and that this would send a message to other would-be thieves. Having arrived too late to catch the mob mentality, and not being the victim, I had the luxury of condemning the violence and the curse of fully absorbing the horror. And at that moment I had the hypocrisy to judge those men for feeling and doing exactly what I felt and might have done to a young man in Uganda, for the crime of almost stealing my friend's leftover sandwich.

*Rick Juliusson, Duncan Worship Group
Vancouver Island Monthly Meeting*

The Great Turning and Justice for the Earth

Roger Davies

The Great Turning is described as the work to bring about a way of human living consonant with the ways of earth processes, and to open ourselves to a consciousness that participates in the spiritual depths of all being, not just the human. For Friends who hear the call of the Great Turning, our sense of justice includes the restorative justice of protecting and restoring ecosystems and habitat.

Quaker Earthcare Witness (www.quakerearthcare.org) speaks of Living in Right Relationship, which is the underpinning of justice. This right relationship includes the other-than-human world and the people who will live on Earth in the future.

Kairos Canada (www.kairoscanada.org) says, "Justice and equity must be at the heart of any sustainable economic, social, or environmental system

supporting Earth Community. Ecological justice is that which respects, seeks to preserve, and advocates for just relationships among all living things. It concerns the future of all life upon this planet, the condition of the natural world and our human impact or footprint upon it."

This form of justice work need not be energy draining or burdensome. Quite the opposite! It can be enlivening and energizing. Joanna Macy who coined the term "The Great Turning", reminds us that there are at least three areas of concern, and we should follow our passion and employ our creativity and talents as we are led. Some will be called to Stop Bad Things From Happening to protect the Earth Community. Others will use their creativity to bring about transformation in our institutions, technologies, legal, and educational practices. And others will be spiritual explorers, raising the personal and community sense of the Divine, as it manifests in the Universe through all being. Many will be involved in all three callings.

What then might our be our queries in regard to the Great Turning? Here are a few that come to my mind:

- Does our social justice work include work for eco-justice?
- Do we perceive the connections between human misery and degradation of habitat?
- Are we open to experiencing the Divine Presence, The Light, in the Natural World?
- Have we been led to speak of these experiences in Meeting?
- Do we have educational programming and study circles addressing eco-justice?
- Are we as Friends connected and supportive of local environmental groups?
- What can we do to reduce the ecological footprint of our Meeting Houses?
- Do we recycle the waste we produce?
- Can we simplify our lives?
- Do we support Quaker Youth who are led to work or learn for the Earth?

*Roger Davies, Halifax Monthly Meeting
(with twin granddaughters)*



Book Review *Anne Mitchell*

The Future Control of Food: A Guide to International Negotiations and Rules on Intellectual Property, Biodiversity and Food Security. (A project of the Quaker International Affairs Programme in collaboration with the International Development Research Centre (IDRC), Ottawa. Published by Earthscan, (UK) 2008, edited by Geoff Tansey and Tasmin Rajotte)

This book is well written, well researched, and the topic is timely. The task for the 2^{1st} century is to change our economic system to be more resilient, fair, and responsive to the needs of people, not corporations. Economic and food production systems have to change if we are to have a food-secure future. This book is a wakeup call about what is at stake and who is in control of our food. It is a handbook for negotiators, policy makers, concerned Friends, and those who care about the changing power structure that controls access to food. In a world where access to food is uneven this book offers basic information to help readers understand the issues: people in North America are dying of obesity while people in the global south are dying of malnutrition, and the temporary solution of food banks has become a permanent fixture in our landscape. It provides a vital analysis of the complex inter-relationships of intellectual property, biodiversity, access to food, and the role of international agreements for negotiations

Increasingly, seeds and food crops are treated as commodities that are subject to patents and intellectual property rules. This book looks at patents and trademarks on seeds, plant and animal genetic materials, and how the multinational holders of these patents control and genetically modify our food, now and into the future. The holding of such patents is of concern to Quakers in light of our testimonies of simplicity, peace, equality, integrity, and community.

Access to food is a basic need and therefore a social justice issue.

This book provides vital information for negotiators and policy makers of all stripes in rich and poor countries. It is certainly a must-read for those with responsibility for negotiating at the international level on behalf of their citizens. It covers global intellectual property standards and their extending reach; the need to safeguard biodiversity and the need to give priority to the Commons. It also discusses capacities required to successfully negotiate in such international

arenas as: the Convention on Biological Diversity (CBD) World Trade Organization (WTO) and the International Treaty on Plant Genetic Resources for Food and Agriculture.

Better negotiations alone however, will not result in fair food systems. Our global economic system rewards technological fixes without due analysis and care. As long as large global corporations are able to concentrate their power, and control the production of food from seed development to food on the table, access to food will remain uneven.

Concerned Friends, who see access to food as a basic need and a social justice issue, can learn what is at stake by reading this book, and encouraging those who are negotiating on our behalf at the international level to read this book. (*Right Relationship: Building a Whole Earth Economy* - Quaker project, of the Quaker Institute for the Future – also addresses some of the changes needed in our economic system). We can move toward a food secure future now: grow food if you can, buy locally grown food, support local farmers, and try to purchase organic food.

Anne Mitchell, Toronto Monthly Meeting

[Anne is the Executive Director of the Canadian Institute for Environmental Law and Policy (CIELAP) who recently convened a national, multi-stakeholder workshop in Ottawa on Resilient Agricultural Systems. She is also a board member of the Quaker Institute for the Future, and incoming clerk of Canadian Yearly Meeting.]



Queries for Friends with a Concern for Justice

Quakers Fostering Justice

October 2007

- *Do I consciously explore the connections between my beliefs and actions?*
- *Am I willing to speak out and defend the dignity and humanity of those who act in ways I do not understand, especially when it is politically or socially 'unpleasant' to do so?*

Quaker Book Service



Quaker Book Service

The following titles have been added to our stock. For a complete listing of QBS books, see our 2008-2009 Quaker Book Service Catalogue, which was included in the July 2008 edition of *The Canadian Friend* and is also available on the CYM website, www.quaker.ca/qbs.

Where Should I Stand? A Field Guide for Monthly Meeting Clerks by Elizabeth Boardman, Quaker Press of FGC, Philadelphia, 2008. Every clerk, Monthly Meeting or Committee should read this book to understand good Quaker process. (132 pp; \$16.25)

Quaker Witness as Sacrament by Daniel Snyder, Pendle Hill Pamphlet No. 397, Pendle Hill Publications, 2008. A Quaker pastoral psychotherapist writes of the sacraments as an inward/outward path of worship in our daily lives. (36 pp; \$6.50)

Nonsense on Stilts: A Quaker View of Human Rights edited by Dower, Hills and Bartlet, Sessions of York, 2008. Eight essays by experienced, leading Quakers tell what we can do to protect human rights. (103 pp; \$18.75)

Ordering Instructions

Mail orders, enclosing payment by cheque or money order, should be sent to Quaker Book Service, Box 4652, Station E, Ottawa, Ontario K1S 5H8. **Phone orders cannot be accepted.**

For orders from North America		For orders outside North America
Please add the following mailing costs:		
Value of an order	Postage Add-on	We require an extra 20% to be added to the total cost of the order to cover the extra mailing charges
Up to \$9.95	\$2.50	
\$10 - \$19.95	\$5.00	
\$20 - \$34.95	\$7.50	
\$35.00 - \$59.95	\$9.00	
Over \$60	\$10.50	

African Summer Workcamps 2009 AGLI - The African Great Lakes Initiative of Friends Peace Teams is sponsoring intergenerational workcamps in Burundi, Kenya, Rwanda and Uganda. Two-day Orientation begins June 21 near Washington DC. Workcamps end July 25. Workcampers assist with building or rebuilding clinics, schools and peace centers - no skills needed. Open to all ages. Learn more at <http://www.aglionline.org> or contact Dawn Rubbert - dawn@aglionline.org

Book Review *Meredith Egan*

Broken for You, by Stephanie Kallos.

Grove/Atlantic Press. 2004/2005

The Hour I First Believed by Wally Lamb

Harper. 2008

Great fiction inspires, challenges and illuminates. Recently there have been novels written that evoke questions about justice through the beautiful telling of difficult stories.

Wally Lamb has established himself as a gifted writer who takes time to craft stories that are a delight to read. They also can challenge the reader's perspectives on what is right, true, or wise. His previous two novels, *She's Come Undone* and *I Know This Much is True*, were well received because the account of human experiences resonated so deeply. He tells of the journeys of imperfect humans wanting to become kinder, wiser, and better. The novels, which acknowledge the power of forgiveness, relationship and heartache, struck a chord with many readers.

More than ten years after the publication of *I Know This Much is True*, Wally Lamb offers us his newest masterpiece, *The Hour I First Believed*. In those intervening years Lamb edited two volumes of writing by women prisoners from York Correctional Institution in Connecticut. First came *I Couldn't Keep it To Myself: Testimonies from our Imprisoned Sisters in 2004*, followed in 2008 by *I'll Fly Away*. Lamb has facilitated writing workshops as a volunteer in that prison since 1999. He speaks clearly and passionately about the power and hopefulness of writing one's story, and how he has been changed by this experience of volunteering.

The Hour I First Believed chronicles the lives of a family in the aftermath of crime and tragedy. The protagonist and his wife work at Columbine High School during the horrible shooting in April of 1999. Caelum Quirk is a high school teacher, away from the school on that fateful day. His wife Maureen is the school nurse, and is deeply affected personally and professionally by the trauma.

This rich introspective novel explores what it means to be affected by trauma, both directly and vicariously. The reader is led back generations into Caelum's family life and forward through the family's heartache and triumph. It explores family secrets and the complexity of events that lead to preventable tragedies. One of

the aspects of this book that resonated deeply is Mr. Lamb's masterful weaving of our shared stories. The Columbine shooting, the Civil War, the tragedy of 9/11, and Hurricane Katrina, are all important in the telling of these stories.

Caelum Quirk's family farm in the Northeastern US is literally surrounded by a woman's prison. Wally Lamb's experience volunteering in prison serves him well. The authenticity of the stories surrounding the prison, lead the reader to trust Mr. Lamb and his perspectives. He doesn't present any pat answers to the reader, instead he chooses to question what is, and leaves the reader to think deeply.

I commend this book to all Friends interested in justice. The story resonates deeply with Quaker testimonies, and speaks to the central importance of compassion and truth. In his own words Mr. Lamb says, (interview on-line) "I invite readers to take away whatever they want or need to find in this novel, whether I intended it or not. But I do hope that my story advances the ideas that power must be used responsibly, that we are all responsible for one another, and that love is stronger than hatred."

For Friends who wish to explore these themes further I would highly recommend *Broken for You* by Stephanie Kallos (Grove / Atlantic, 2004). This is another masterful, introspective work that explores themes of justice, art, and relationship. It chronicles the weaving of a new relationship between an elderly woman who is dying and a young artist who is finding her way. It reminds us while human tragedy is complicated and hard, there is beauty to be found in our stories. There is beauty in how we honour them and live them out together, supporting one another in compassion. Perhaps it is in our broken places that we are most beautiful, and where healing can be found.



*Meredith Egan
Vancouver
Monthly Meeting*

Pashta's Concern for Justice

Maggie Knight

From an early age Pashta felt she was “from another planet. By the time I was five, I thought there was something wrong with the way humyns [Pashta's spelling] interacted with each other and that there must be better options.”

She describes her work in justice as a “growing up” of this feeling. By the time she was married with her first child at seventeen, she was advocating for row-housing for single mothers.

The child of staunch atheists, Pashta snuck out of the house to attend church. She came to Friends in her late teens, and became involved with Fern St. Meeting when she and her husband moved to Victoria 1972.

In the mid 1970s, Pashta became involved in Pacific Life, a spiritual/political community on the west coast of Canada and the USA. It was composed mainly of Quakers and Catholics of whom there were a number of lesbians. Pacific Life worked on nuclear issues, in part through civil disobedience. Pashta led training in non-violence.

It was through members of Pacific Life that Pashta was introduced to goddess spirituality and to Wicca. Many people have asked her how she can be a Quaker and a Wiccan at the same time.

“I'm bi about everything”, she jokes. “To me, it makes a lot of sense to be bi.” Pashta appreciates the common principles of equality, justice, and ecological awareness. She relishes worshipping through ritual and through silence.

Pashta has done justice work while rooted in both Faiths, and speaks of Quakers' long history of public involvement, civil disobedience, and prison reform. She has worked with inmates since 1992, and has worked to set up Wiccan chaplaincies in Ontario, notably in the Kingston Penitentiary. She helped to develop the Pagan Federation of Canada to continue this work, and now supports a group in the Maritimes. Pashta also wrote the Pagan section of the chaplaincy manual for Correctional Service Canada.

Even while doing justice work through Wicca, she finds that her experience with Friends shapes much of

what she does. “My Quaker principles inform how I deal with the inmates. I am willing to work within the [Correctional Service Canada] hierarchy as necessary, but I have more willingness to see the inmates as equal.”

However, she admits that working among Friends has not prepared her well to work with hierarchies, and also that she sometimes has difficulty believing there is no place for violence in the world. Wicca emphasizes everything in balance, she explains, and so while there are huge problems with the way our society deals with violence, it may be important that violence plays a part.

More recently, Pashta has been serving her concern for the way our society approaches death. She is co-director of Pagan Pastoral Outreach, which provides Pagan hospice and pastoral care. Also she cofounded the Songs of Passage (SoP) pilot project begun in 2006. SoP, working as a partner of the Victoria Hospice Society inside the Royal Jubilee Hospital, is the only bedside singing pilot project in North America to officially work within the medical system. Bedside singing has eased the suffering and restlessness of people with HIV, dementia, and other illnesses.

“Since I was a child, I've had a concern for people who don't die properly, and with the way society hides death,” Pashta says. In university she studied the ways our attitudes towards death affect all our other attitudes - including ideas of scarcity, conflict, and war.

This is an issue of justice, Pashta explains. “A lot of people die alone, especially in Victoria, since many people retire here and may not have family nearby. Music can be a way that families process their grief. You sing to a person even when he or she is comatose. It can be easier for a family to sing than to talk. Song reaches their loved one at a subconscious or spiritual level, even if the person is unable to respond.”

For more than three decades Pashta has been an activist, seeking justice for young mothers, queer people, inmates, and the dying. Through her two faiths she has played a role in shifting society towards justice.

*Maggie Knight, Vancouver Island Monthly Meeting
(studying in Montreal)*

Canadian Peace and Security Spending

Donald Woodside and Murray Thomson

George Hamzo and Ernie Regehr in *The Bare Essentials* (Ploughshares Monitor, Autumn 2008) outline federal allocations (2006-07) for international peace & security:

Defense: \$16.080 billion = 75%

Development, Diplomacy, and Democratic Governance: \$5.127 billion - \$23.8%

Disarmament: \$ 235 million = 1.2%

Total expenditure on "international peace and security": \$21.42 billion

Friends, look closely at how our tax funds are being allocated today. More than 600 million small arms circle the globe, fuelling the ghastly killings in the Congo, Sudan, Gaza, Burma and elsewhere, while nuclear weapons could at any moment turn our world into radioactive nuclear ash. The "bare essentials" above show that 75% of all funds for peace and international security go to military defense, and only 1.2% is allocated for disarmament. Moreover, half of the precious resources for disarming will be used for the Partnership Program (cleaning up the nuclear debris left by the Soviet Union).

Put another way, seventy-five times our tax funds for international peace and security will be used mainly for the production, testing, preparations, and use of weapon systems, than on serious efforts to get rid of them.

This makes no practical, moral or spiritual sense! Environmentalists tell us we have a ten to fifteen year 'Window of Action' to get climate change under control by 2025. This means slowing then stopping the heating of the atmosphere, the melting of the Arctic, the rising temperature of the seas, and the huge loss of plant and animal species.

The armed forces of the world are the single biggest polluters adding to greenhouse gases. Defense budgets globally receive at least 1.4 trillion dollars a year, when less than half of that (it is estimated) could begin to turn climate change around. Yet the Canadian government has announced a \$490 billion addition to our defense budget for the next 20 years (up to 2025) and will expect all of us to contribute through our taxes.

This is a time when we should be focusing on the UN's eight Millennium Development Goals to eradicate extreme poverty and hunger: attain universal primary education in all countries by 2015, promote gender equality, reduce child mortality, improve maternal health, combat HIV/AIDS, and ensure environmental sustainability.

"EVERYWHERE I WENT IT WAS A SCENE OUT OF DANTE" *Stephen Lewis*

Whittled down, skin like rust,
women in their huts lie still.
Who will feed the baby? Which sister will soon be too ill
to get water? Outside, earth collaborates and turns to dust.
Death feeds these women but how can they sip?
In the end a neighbour will strip
them of clothes, rings, any tin or gold.
On the grave a cross of sticks.
The oldest, though he's not yet six
will take care of the one and two-year old.
It's just the edge of the continent, round which the ocean curls.
Not the end of the world. Not the end of the world.

Carole Langille, Halifax Monthly Meeting

[Editor's note: Apologies to Carole whose poem was unfortunately altered in the layout of a previous issue. Sjh]

Clearly our tax money – yours and mine - is promoting a culture of war not a culture of peace. Surely it is time to build a culture of peace with the resources we contribute.

To build that culture of peace we must refuse to contribute our tax dollars to prepare for more wars. Gandhi said, “Non cooperation with evil is as much of an obligation as cooperation with good”. **We can refuse to cooperate by sending our military tax dollars to the Peace Tax Fund operated by Conscience Canada (CC).** Even though we cannot force the government to spend more money on peaceful approaches to security, we can send a loud clear message that we won't participate in militarism. That message may touch others who haven't learned of this option and our ripple could become a wave.

In addition to operating the Peace Tax Fund, CC has supported and promoted legislation, most recently Bill C- 460, the Conscientious Objection Act tabled in June 2007. The bill was recently rewritten in cooperation with the Mennonite Church of Canada, to redirect all of a war resister's taxes to a special fund that is used for anything but military spending. It is our hope that eventually the fund will be used to pay for development, diplomacy, disarmament, and nonviolent alternatives for security.

While some supporters of CC are absolute pacifists, many more Friends are concerned about issues of peacekeeping and the 'responsibility to protect'. Rwanda, Darfur, East Timor, and Burma, are all reminders that some populations are tragically defenseless against their own government. Conscience Canada has taken the position that a policing style of

peacekeeping, undertaken by an organization outside the military, under civilian control and accountable for every use of force, is an acceptable (and for some, a necessary) addition to our anti-war witness.

In the Senate May 15, 2007, International Conscientious Objector's Day, the Conservative Senator Nancy Ruth quoted Senator Eugene Forsey in support of the Peace Tax Fund. She invited the other Senators to join her in redirecting their military taxes to the Peace Tax Fund of Conscience Canada. We invite you also to join her:

*Sign 'Option A' of the Peace Tax Return - a simple declaration of your conscientious objection to military taxes (see www.consciencecanada.ca)

*Or redirect all or part of your military taxes

*Lobby your MP to support the Conscientious Objection Act (Bill C-460 in the previous parliament)

*Show the Conscience Canada DVD 'Work for Peace, Stop Paying for War' at your Meeting, and discuss the Peace Tax Return found on the CC website.

Finally, we would like Friends to consider a query about our involvement in the growing culture of war: "*Have we examined recently how to direct our taxes so that they help build a culture of peace?*"

Donald Woodside, Hamilton Monthly Meeting

Murray Thomson, Ottawa Monthly Meeting

“...Attend to what love requires of you.”

(Advices and Queries #28)

Yevgeny Yevtushenko - Russian dissident, said, “..

***when the truth is replaced by silence,
the silence is a lie.***”

Too often we stand in silence in the face of injustice. In doing so we enable injustice. We appear to condone it. We lie by omitting to speak the truth. Cowardice partners with fear of losing personal comfort or safety, and we stand still while others are martyred or bullied for speaking out about something that needs speaking about. Let us return to acting compassionately by doing unto others what we would have others do unto ourselves.

Diana Mitchell

Saanich Peninsula Monthly Meeting

A Call for Friends to Look at Bullying in the Context of Meeting

Jane Stokes

It's a Wednesday evening and I am sitting on a dusty school gym floor with my group of Girl Guides (aged 9-12). We are starting work on a new 'challenge' called Girls United - a challenge to address the serious issue of social aggression between and among girls. This social aggression is also known as relational bullying. The girls nod in understanding and are quick to give personal accounts and create skits demonstrating purposeful exclusion, gossiping, spreading rumours, and the accompanying isolation. When we talk of non-verbal aggression I am treated to a display of hair flips, eye rolls, sighs, shrugs, and shoulder turns. They know the language of the put-down. Some of the girls are close to tears as they relate their stories of aggression among peers. Together we move into the part of the program that aims at prevention, at creating a healthy social environment. We model respect, equality, listening and recognizing every individual of the group.

At a workshop some months later with other Guide leaders we share our experiences of working with the girls. Before long we are sharing our own experiences of being adults bullied by adults. More and more adults are recognizing bullying and social aggression in the workplace, on sports teams, on volunteer committees, and in their churches or spiritual communities. During my work with the girls and in the workshop with other women, I felt that call of recognition - a name, a description for the dysfunctional behaviours I have tried so hard to describe to my Meeting.

More than twelve years ago a conflict within my Meeting left my family on the outside looking in. Countless Meetings with M&C, clearness committees, and workshops have left the situation unresolved. This is because the conflict, as with so many others the Meeting tried to deal with, was the visible face of years of cyclical behaviours. The context, the history, and the social culture of the Meeting, do not come into the usual process or protocol of conflict resolution. Therefore, the conflict goes unresolved or, if apparently resolved, surfaces again soon afterwards.

It is my experience, in settings where social aggression or relational bullying takes place, that there is a repeated pattern of behaviours within the group. An individual, who is usually at the centre of a strong social circle within the larger group, acquires a position of power or responsibility. Within a Meeting or church that person may even be seen as a weighty Friend or an elder. They put much energy into the Meeting/church/committee but things always have to go their way. They have a strong need for control. If someone else takes on one of his or her usual 'tasks', it has to be redone. They seem to have the last word for what is deemed 'Quakerly' for the Meeting. Initiatives that they begin grow, but other peoples' efforts never seem to garner real support. The instigator is seen as friendly, even charming, and reveals little of his or her personal struggles or weaknesses. If there is a conflict the instigator does not take responsibility for the consequences of his/her actions. Rather, s/he blames the victim for his or her own distress or "over reaction" to the instigator's words or actions. If there is a clearness committee or a conflict resolution process, this person contributes little, but finds it hard not to assume their usual "leadership" role, wanting to sum up, write minutes or suggest the next step.

This position of influence or control can only be maintained if the larger group's focus is elsewhere. That is the method for maintaining control. There needs to be a focal scapegoat or 'difficult person', who usually is someone who has expressed an unpopular theological, political, or social viewpoint; someone who has started to challenge the instigator's social prominence in the larger group. The bully subtly leads the aggression against the target by gossiping, spreading rumours, or using non-verbal aggression when the target speaks (a shrug, sigh, cut-off). Comments are made about whether or not this person is "suited" to Quakers, what might have happened in another Meeting, how much they are "over-reacting", or whether the target is emotionally unstable. As the exclusion increases the target leaves Meeting or stays disgruntled and lonely, on the periphery. Soon the cycle begins again. The behaviours can become so ingrained in the group that even when an instigator leaves, someone else moves into that role.

The cycle of behaviours meets the needs of some of the most involved members of the group. There is little impetus to look at the need for change. Although many people have left the community, one or two at a time, the inner circle has become convinced that

their leaving benefits the larger group. It has brought a sense of peace and stability after the “turmoil” of the mounting social aggression.

I recognize that I too have been involved in bullying behaviour. There have been times when I avoided eye contact rather than voicing a clear firm statement; when I stood by as another was isolated by gossip and rumour. As clerk of Meeting or M&C ,I was a part of an inner circle who breathed a sigh of relief when a ‘difficult’ person withdrew from Meeting. Yet when I became a ‘target’ of social aggression, I was disappointed that bystanders did not become witnesses on my behalf. I was disappointed that none, myself included, had the strength to acknowledge what was happening and break the cycle, just as I had not stood up for others.

I believe challenges come across one’s path for a reason. My family has dealt with the pain of an issue for over 12 years, but it has brought us to know some Friends in a deeper way. Over the years we have met Friends, in person and through Friends’ e-mail lists, who have felt bullied because of perceived mental health issues, unpopular viewpoints, theological differences, or simply for challenging the status quo. All of us remained firm in our Quaker faith but unable to feel safe and involved in our Meetings.

Those who have been bullied may have to deal with the instigator remaining in a position of power in the community. We need to ensure when incidents happen, that neutral uninvolved Friends are the ones working on the situation. We need to recognize that those who bully usually have lifetimes of personal distress that have led them to order their relationships this way. This has been a way to relate that has worked for them for years, and the fallout of coming to terms with the issue may be great. Those who have been bystanders will deal with guilt or denial, as they eventually, become agents of change. When bystanders become witnesses and quietly remind Friends that particular behaviours are socially aggressive, only then will we realize a healthy social climate.

Is it worth dealing with all of this pain? Should we continue to tell Friends that it is “Quakerly” and “Christian” just to forgive and forget even if bullying occurs repeatedly? Should we tell the victims to “let go and get on with their lives”, just as children in the playground used to be told to view schoolyard bullies as a character-building part of childhood? Or, if this call resonates with enough Friends, do we have the

strength to work on this issue? Most communities and schools have found that once this type of aggression is addressed, and a new culture of caring is built, their communities become stronger and healthier.

Integrity of speech and equality of all are examples of our long-held testimonies. Early Friends were very careful in their choice of words when addressing rumours and gossip. Have we stifled our honest, careful, direct speech into a ‘niceness’ that easily disguises power struggles and allows someone who has a need for control to manipulate the group?

My hope and my concern for Friends is that we can begin to look at the issue of social aggression; that we can rediscover our integrity of speech and transform ‘niceness’ into gentleness and caring. I am asking Friends to do some soul-searching about their own behaviours, and the behaviours of those around them. Does any of this resonate with you? As long as we allow aggression to go unchecked and unnamed we will see a continual erosion of our membership. No amount of conflict resolution can bring people back when they have felt bullied. Worship cannot be gathered when worshippers do not feel emotionally and spiritually ‘safe’.

I speak simply of my own observations, experiences, and personal pain, but perhaps they will speak to others. If others have a glimmer of recognition of similar experiences, those that they have observed or behaviours they recognize in themselves, then these words will have served as ministry. Then perhaps working together, we will be able to move to a gentler and more resilient Religious Society of Friends.

[While PREVNet.ca leads to many resources about bullying in general and with children and youth in particular, a number of church-based web sites have articles on bullying in churches. One particularly useful article, *Bullies in the Church*, by Melissa Miller, is published on-line by the Mennonite Brethren Herald (October 2007, Vol. 46, No10)]

Jane Stokes, Vancouver Monthly Meeting

“Code of Silence” by Bruce Springsteen

There’s a code of silence that we don’t dare speak
There’s a wall between us and a river so deep
And we keep pretending that there’s nothing wrong
But there’s a code of silence and it can’t go on

Submitted by Diana Mitchell Saanich Peninsula Meeting

Highlights of Representative Meeting November 21/22

Dale Dewar

Representative Meeting (RM) does the work of Canadian Yearly Meeting between sessions. The Meeting was held in Ottawa Meeting House and was generously served by Ottawa Friends. No wonder RM likes to go to Ottawa!

We were challenged to consider decreasing the number of Representative Meetings from two per year, to one, based on the pattern established by Australian Yearly Meeting. What would that look like? Should the Meeting then have two full days instead of an evening and a day? Could Yearly Meeting occur either earlier or later? Many Friends feel that the travel time, and the environmental and financial costs of RM might outweigh the benefits of the current twice-Yearly Meeting.

Saskatoon Allowed Meeting was joyfully affirmed as Saskatoon Monthly Meeting.

The Finance Committee led a mini educational session. Many Friends became more acquainted with financial spreadsheets. Painful as it might be, Friends were exhorted to consider what their responsibility for fundraising should be when funds are requested.

There was some struggle over a thoughtfully worded request from a worship group who wishes to become a member of CYM. Much as we love and respect their members, RM was unclear how to move forward with the request.

The Ad Hoc Committee for the CYM – FUM Relationship reported, and the Clerk noted on-going communications with FUM. The usual energetic discussion followed. We look forward to meeting with Sylvia Graves, General Secretary, at Yearly Meeting and continuing to seek a unified voice.

Representative Meeting begins with worship at 7:00 pm on Friday and reports from Monthly Meetings: the life and blood of Quakers in Canada. It sets the agenda for the business of the day ahead. Members are sent to rest promptly at 9:00 p.m. to return at 9:00 a.m. on Saturday. Representative Meeting concludes its business in worship at 6:00 p.m. on Saturday.

We look forward to the spring RM on May 1-2, 2009 in Toronto.

Dale Dewar, Prairie Monthly Meeting

Reflections on My first Representative Meeting

Adrian Dolling

Early on Friday, November 21, I flew to Ottawa. To my delight I found Susan Stevenson, Vernon's representative, sitting behind me. In Ottawa, Peter Harkness met us at the airport along with Madeleine Campbell from Calgary and Julie Robertson from Edmonton. We arrived at Ottawa Meeting House in time for a mug of tea and lots of hearty soup and bread generously provided by Ottawa Friends. It was wonderful to see so many f/Friends!

Our business commenced at about 7pm. I had reviewed the agenda and reports previously, including a refresh and notes on the flight. But the sense of what might occur was still something mysterious. What should I expect from 'Introductions' and 'How do you and your Meeting fare?' Why did Friends find the process so valuable when it took us an hour? Shortly into the first report a simple question grew into forty minutes of heated discussion. Consequently we ran out of time for an opportunity to discuss other tabled reports.

Following silence we were whisked away to our billets. We talked about dogs, dancing, and how to hook up my laptop to the Internet. Then I caught up with life back home before retiring very early Victoria time and very late Ottawa time.

Business Meeting began at 9 am Saturday. As co-clerk of Finance Committee I sat next to the Treasurer - in the back row 'cause we are rabble-rousers. Our turn to report came up second on the agenda. Administrative hitch: we had neglected to let the Clerk know that we needed quite a bit of time for our joint presentation. The Treasurer ran a tutorial on the CYM Audited Statements. After a pause for coffee, applesauce, cakes and camaraderie, I attempted to place the accounts into a broader context with talk of plug values, spirit led donations, and a hand out guide for MM Treasurers. A few questions, a task for Finance Committee, a Minute, and we were on to the next item: Contributions Committee. You will hear from these folks!

After a hearty lunch we got back to work. The creation of a new Monthly Meeting in Saskatoon brought easy joy to the room. Another application for a Monthly Meeting needed careful discernment to seek the right words, to test another Minute, redraft,

craft, express the right feeling, and sense the right way to hold the applicants in our loving embrace, as we declined their application. A few more items were discussed before we set dates and locations for 2009 Meetings. Phew, we had finished our agenda. After a short period of appreciative worship, the holding of some Friends in the Light, wondering at the mystery of the Spirit alive in our business process, we were done!

I joined three friends for a movie, walked to a restaurant (it's *cold* in Ottawa) and caught a cab home to my host's home, e-mail, report-drafting, and sleep.

On Sunday I Attended Meeting for Worship, had lunch, shared with Friends, then made the trip to the airport for the long flight west, chasing after the sun. Maybe I could do this again. Thank you Representational Meeting! (P.S. I hope people remember to send in their donations)

Adrian Dolling CYM Finance Committee Co-clerk

Introduction to Quakerism

Woodbrooke's Quaker Study Centre website has posted seven free 40-minute podcast lectures by Ben Pink Dandelion, Woodbrooke's Tutor in Postgraduate Quaker studies. Each is followed by a 20-minute question and answer session. The lectures provide great context for understanding how Friends have evolved over the past three centuries. The topics are as follows: Who are the Quakers?; The History of Quakerism; Quaker Worship and Witness; What Quakers Believe; Quakers, Theology and Language; Quakers and Ecumenism; The Future of Quakerism. Go to www.woodbrooke.org.uk then click on A Very Short Introduction to Quakerism.

Submitted by Kirsten Ebsen, Vancouver Monthly Meeting

St. Lawrence Regional Gathering

(October 17-19, 2008)

St. Lawrence Regional Gathering took place October 17-19, 2008, outside Ottawa at Waupoos Family Farm. About twenty-four Friends gathered from Friday to Sunday to explore the theme of 'Meeting for Worship'.

Friday evening after a hearty potluck meal, we read excerpts from Friends' publications about worship, the nature of worship, and how to prepare for worship. Saturday morning we gathered in silence.

Bert Horwood introduced the idea of sign-up sheets and encouraged folks to post their ideas for discussions. We divided into small groups after both morning and afternoon sessions to discuss the following queries:

What is the Divine?

What best describes a worshiper at Meeting: prophet, pilgrim or vagabond?

What is the role of prayer in our lives?

How do we survive periods of dryness?

How can we enrich our vocal ministry?

We enjoyed fellowship with Friends from Ottawa, Thousand Islands, Wooler/Peterborough, and Montreal. We were pleased to welcome four Francophone inquirers, two of whom have attended Ottawa Meeting. And in the evening we shared our meal with the Catholic community of Waupoos Farm.

Our discussions helped us realize the importance of attending Meeting with a feeling of *expectancy* instead of *expectation*. In defining our individual roles in worship as vagabond, pilgrim or prophet, we acknowledged that we might fill each of these roles at different times and in different circumstances. But at departure we felt we had only scratched the surface of the theme: Meeting for Worship.

Molly Walsh, Montreal Monthly Meeting

Quaker Center in Ben Lomond, CA (90 minutes south of San Francisco)
Personal retreats / Weekend programs
(831) 336-8333 or visit www.quakercenter.org

Around the Family Around the Family Around the Family...

Pelham Meeting enjoyed June Etta Chenard's art work in two public art shows: October at the Kennedy Gallery and November at the Strega Cafe.

On Sunday January 4, 2009, Dixie Worcester passed away in St. Joseph's Hospital, Hamilton, ON. Dixie was an attender at Pelham Meeting and often visited Friends House and Toronto Meeting. She was especially interested in the history of the Underground Railroad.

Barbara Bucknall is the new clerk of Pelham Meeting, following Rose Marie Cipryk, who served the Meeting with efficiency and zeal for 6 years.

Betsy Orłowski and David Sterin were married on November 8th, 2008 at Old Stone Inn, Niagara Falls, ON under the care of Pelham Meeting.

Hamilton Monthly Meeting Friends, attenders, and community members, celebrated the grace of God in the life of Helen Paulin on January 3, 2009. Helen was a long-time, much beloved member of our Meeting, and the mother of our clerk, Andy Muller.

They have received and approved a request from several Hamilton members and attenders for a worship group in Cambridge to be under its care. Hamilton Friends appreciate the outreach that this represents. The Cambridge WG will meet once per month and Cambridge Friends will continue to worship with HMM on other weeks.

Yonge Street Monthly Meeting Lunches have resumed with donations collected to support the Nepal school project that one of our members initiated. On occasion the time after lunch has been used for letter writing. Most recently Friends wrote to Robin Long, one of the first U.S. War Resisters to be deported and imprisoned in a military jail.

Our meeting has a close link with the Canadian Friends Historical Association (CFHA). Several Friends serve on their Executive.

We benefitted from participating in The CFHASpring conference held at the Meeting House last April to commemorate the abolition of slavery. We look forward to enjoying this year's program, which has a musical theme. A small group now meets mid-

week for worship sharing and the evening study group continues. At present they are enjoying the Ursula Franklin Reader

While we continue our discernment of how to move forward, at a recent business meeting Friends minuted, "a sense that the meeting house itself feeds us, that we come back here to regain our strength, in the building and in the worship". (Submitted by Virginia Dawson)

Victoria Meeting: We share "Soup & Stories" on the 3rd Sunday of each month. November 30, 08 Jennifer Preston of CFSC gave a presentation on the Declaration of Indigenous Rights. Lynne Phillips continues to be active in the Aboriginal Neighbours Group, and we support the witness of the local KAIROS Chapter.

Memorial Meeting was held at the Fern Street MH on Dec. 6 for Chris Carpenter (Nancarrow) and January 24, 09 for Minta Vernon.

Colm Marten Wolf was born to Andrew and Grace, on Nov. 18. We celebrated with Michael and Lynne Phillips' in honour of their 50th anniversary on Dec. 19, with potluck, music, and worship.

Isolated Friends - A Letter:

For over 40 years I was a Quaker, separated from Quakers. I moved too much and worked too much and thought back to the time in Meeting with a longing to be back in the fold. I became a Quaker in 1959 when I started work in Stratford in the midlands of England, wandered into a church that was old even by English standards, and found a group of people who filled a missing part of my life: Quakers.

I attended Meetings with them for about a year; the longest I have ever spent in a place that had a Meeting. Shortly thereafter I left for Canada and thought for a time that there were no Quakers in Canada but when a year or so later I left Welland, Ontario for Hamilton, I found a Meeting place and attended there for a while until I moved again. Even now I cannot without effort reconstruct my movements for the next 40 plus years, although I did get married and became father to four children, ten grandchildren and four great grandchildren. I also became the president of a transition house for

battered women, ran for parliament, started a club for toastmasters, and built a number of plants such as the Pampers plant in Bellview, Ontario. All the while I longed for the company of fellow Friends and recently a Friend found me. It was through her efforts to bring Friends like myself together via a Canadian Quaker pen-pal connection. I first started using handwritten letters and moved to e-mail. This act of kindness has brought Light to my life and even though I am a five-hour drive on a good day to a Meeting, I feel as though I now belong again and am thankful.

Your Friend Greg Wyborn, Grand Prairie, Alberta

[Pen-pal contact: Diana Mitchell drhelp@telus.net (250-881-8203) 926 Falaise Crescent, Victoria, BC, V8Y 1A3]

Ted Rogers and the Rogers Family

Jane Zavitz-Bond

Ted Rogers Jr. was head of Rogers Cable and related communication networks. A short time prior to his death, in a CBC interview, he stated in a matter of fact, straightforward manner, the present economic crisis was the result of current wars. I have not heard any other leader in business or government make such an acknowledgment! It was sad, but refreshing to hear.

Although Ted Rogers Jr. was not a member of the Society of Friends, his father Ted Rogers Sr. and the generation before him, were active Quakers. They descended from Timothy Rogers, founder of the Yonge Street Meeting in Newmarket in 1810. Following the death of Ted Rogers Jr. in December 2008, some Friends wondered about his tie to Quakers.

Ted's father invented the radio tube, and created 'plug-in' battery-less radios in what is now the Headmaster's office at Pickering College. Ted Sr. was the resident caretaker there following the removal of WWI patients to the newly completed Westminister Hospital. This was prior to Pickering College reopening as an independent boys' school in 1927. Yes, the Rogers family has been instrumental in the history of Pickering College. The central building, 100 years old this year, is appropriately named "Rogers House". Support of Pickering College, at both the Pickering and the Newmarket sites was given faithfully over the years, representing Quaker concern for the education of youth. The Rogers gave of time and talents, and collected funds in Canada and Britain before they had much personal wealth. Samuel Rogers, a close relative established the Samuel Rogers' Trust for Friends in Ontario and was a founder of the Toronto Children's Hospital.

Ted Sr. founded CFRB, the major radio station in Toronto, making life richer for many across the province, as the Rogers' Battery-less Radio manufacturing company supplied receivers for homes. Broadcasters who became regular household visitors shaped our national identity; hockey games came straight into our homes! The CHUM network was created.

The Rogers brothers, Samuel (Allan D. Roger's grandfather) and Elias Rogers (Ted Sr.'s father) were founders of the Queen City Oil Company. It evolved into Imperial Oil out of their Toronto area coal and coal oil delivery business. Ted Sr., as an 18-19 year old set up a radio station in his Rosedale home's attic, transmitting to a nearby friend with a receiver in his attic.

The Elias Rogers home has a historical plaque. I was invited to its dedication on behalf of the Canadian Friends Historical Society. It was a significant occasion for the Ted Rogers' family, recognizing their involvement with Communications in Canada and beyond.

Friends have been effective in invention and business affairs from their earliest days. Their original concern for honesty, fair prices, and the use of good materials, coupled with skills in research and development, placed them among the first people to implement discoveries for practical uses in their communities. Ted Rogers Sr. and Jr. embodied these qualities in their use of technology for communication. Ted Jr. purposely continued in his father's footsteps and his autobiography published just before his death tells this story.

*Jane Zavitz-Bond, CYM Archivist,
Yarmouth Monthly Meeting*

Inside View of CFSC: Workers, Lovers, and Creative Cranks

Lynne Phillips

My impulse is to write about the hidden side of CFSC - the personal gratification that we receive as a by-product of giving service. I want to be clear that personal gratification is not the primary motive for accepting a call to service for CFSC or any other CYM committee for that matter. But, as I learned long ago at UC Berkeley in a psychology class on group dynamics: groups work better when there is a good balance of Workers, Lovers, and Fighters. These were the pop terms for the role categories in a group. Groups need Workers, the task-oriented and linear people who keep us working efficiently and effectively. Groups need Lovers who want to work in a friendly and caring manner to meet people's emotional needs, as well as to fulfill the purposes of the group. But Fighters? Consider the need for contrarians who say: "But on the other hand", or "What if we did it this way instead?" or "Here is an issue that is more important than today's agenda." They are the Creative Cranks and visionary folks who make us uncomfortable. Sometimes they are annoying and/or totally wrong as well, but, hey, Fox and Fell, Nayler and Mott weren't easy to live with either! And just in case you think I am being too simplistic, I know that most of us have a mixture of worker-fighter-lover as part of the complexity of being competent human beings. We can fight/love/work all in one meeting, and are likely to do so if we are sensitive and sensible clerks

In writing about personal gratification I focus on the Lovers and their work. We arrive at Friends House in Toronto by car, train, bus, jet lagged and tired. Kate Dee the Resident Friend welcomes us, gives us a key to a bedroom, and sometimes even carries our luggage up three flights of stairs. In the morning we bumble down to breakfast: hot porridge, eggs, toast, juice, coffee and more, prepared by Chris who makes wonderful meals for three days, all for a measly sum of \$30. Over breakfast we talk about our lives, issues important to us and to our CFSC committees joke and laugh. The 'townies' straggle in, grab a cup of coffee and join the chat. The Meeting room has been prepared for worship and discussion; the clerks are prepared with an efficient agenda and for the most part everyone knows how to conduct business with the least amount of wasted time. Time is precious. We are considerate Lover's as we work.

Breaks are filled with fruit, yummy baking, tea and coffee. Lucie tells me about her exciting new job in Africa. Maggie shares her experiences as a university student far from home. Penni and I exchange ideas about how we can engage our Monthly Meetings in the issues of our Quaker Aboriginal Affairs Committee (QAAC).

QAAC, as the smallest committee gets the Sun Room, which is great when the sun is shining and cold in October, and in March when it is (mostly) not. Friends House has a nice library room and a large Meeting room for the other committees: Quakers Fostering Justice and Quaker Peace and Sustainable Communities. If we have absent members, we can engage them for essential discussions through a speakerphone in the CFSC office. Lovers and Workers alike appreciate being wanted even when job, illness, or family keep them at home. An amazing amount of work gets done in the two and a half days of meetings.

Often a program - perhaps a video, a talk, or a presentation is planned for Friday night. We are good Workers but we cannot live by work alone. Some members needing to be Lovers, head to concerts, go shopping, walking, or visit friends. Saturday night is a free night with no in-house dinner and no program. We engage one another in informal decision-making - where to eat, what music/play/movie to see, or maybe just a heart-to-heart talk. No one is left out unless they hide. We are inclusive Lovers and we surge amoebically (a word I just made up) down Bloor Street to food, usually something Asian and cheap.

Sunday morning sitting among the trucks and doll houses in the Day Care quarters, there are posted reminders of what we have practised all weekend: sharing, listening, being friendly, and helpful. Committee clerks give brief reports about the most interesting and essential work that has been accomplished. We make decisions and direct our clerks and members to take actions that committees have decided for CFSC as a whole. We say goodbye and give heartfelt thanks to the people who are rotating off the committee at the end of their term(s). We write a minute of appreciation to Toronto Friends for their hospitality and kindness. There is always laughter over mistakes or committee jokes, and some solemn moments as we hold a difficult piece of work in the Light of Love, Work, and Crankiness à la Fox, Nayler, Mott, Fell and their spiritual heirs.

The tangible results of committee work can be observed in practical outcomes and read in the many reports written by the worker-bees. These may be found on our web site <http://cfsc.quaker.ca/> and to our annual report in the CYM Documents in Advance <http://www.quaker.ca/Business/index.html>.

I hope this has given you a glimpse into CFSC. It is my belief that the energy to give service to CFSC comes from a deep spiritual centre. We make ourselves a conduit of service as one way to share our experience of the love of God/Light/Spirit/Creator. Work is sustained and enhanced through Love and Creative Crankiness. Do you have a leading to serve? If so, know that the Nominating Committee seeks names from Monthly Meetings to serve on CFSC. The Work is not grim even when the issues are painful because we do it with Love and Creativity.

Nominating Committee has sent out a call to Monthly Meetings for names to serve on CFSC. Consider carefully if this is your leading. The Work is not grim even when the issues are painful, because it is done with Love and Creativity.

Lynne Phillips, Vancouver Island Monthly Meeting

Rethinking Our Pamphlets for Inquirers

Fred Holtz

Have you looked at the Inquirers' Pamphlets in your Meeting lately? As part of my work on Publications and Communications Committee (P&C) I've been looking at many of the ones available for Meetings in Canadian Yearly Meeting. P&C is responsible for ensuring that the Quaker Book Service has such pamphlets available to send to Meetings upon request. I was asked to review what we'd been using, and suggest what we could and should be using. I found and read some nineteen documents. The list of those is appended and I created an annotated version of that list which is available at www.quaker.ca. If you have a pamphlet you think P&C should know about, please tell us).

The most important finding from my survey is this: with the exception of Margaret Springer's work, there is little or nothing in the inquirers' pamphlets

currently available for distribution, that reflects *Canadian* Quaker experience, with either Canadian references or quotations.

Moreover, our Friendly embrace of Canadian multiculturalism is not yet reflected in any way. There are almost no references, allusions, or quotations through which non-Christians drawn to a Quaker Meeting might be shown the commonalities and differences between Quakers, and various non-Christian faiths. Finally, there is little where non-theist Friends might see themselves represented. My conclusion is that it's time, indeed past time, to create some new pamphlets.

The pamphlets reviewed are:

- The Friends Peace Testimony*, Leonard Kenworthy
- The Gathered Meeting*, Thomas R. Kelly
- Silent Worship and Quaker Values: An Introduction*, Marsha D. Holliday
- The Wider Quaker Fellowship*, FWCC
- QUNO: The Work of Friends at the United Nations*,
- Young Foxes: Queries for Children*, Illinois Yearly Meeting
- Friends and Their Spiritual Message*, Howard Brinton
- What is Quakerism? Friendly Answers to questions about*
- American Quakers*, FWCC *The Minimum Quaker*, Edmund P. Hillpern
- Facts About Friends*, Ted Hoare
- First Steps in Silence*, John Punshon
- An Introduction to Quakers*, D. Elton Trueblood
- Your Guide to Quakers*, Outreach Committee, Quaker Life, London
- Your first time in a Quaker Meeting?* QHS, London
- Welcome to worship with Quakers*, Toronto Monthly Meeting
- The Quaker Way*, Richard Allen
- Ways of Worship*, Tayeko Yamanouchi
- Friends and Service*, Dorothy Hutchinson
- Quakerism: a religion meaningful for today's world*, FGC

*Fred Holtz, Halifax Monthly Meeting
(Sojourning with Toronto MM)*

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Please Note: You the reader create this journal. Your submissions and suggestions for themes that resonate with you are necessary for *The Canadian Friend* to thrive. **Do not delay!** Send articles, poems, and thoughts today: cf-editor@quaker.ca

Themes & deadlines for upcoming issues

May Features: The Sporadical and other YAF submissions

Future Themes: Varied Quaker Thoughts on Community

Quaker Testimonies

Themes of Your Choice

Due date for Summer May 11, 2009

Due date for Fall September 4, 2009

Due date for December October 12, 2009

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[2//www.quaker.ca/cfriend/cfriend.html](http://www.quaker.ca/cfriend/cfriend.html)

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