

# The Canadian Friend

Volume 105, Number 3

Summer 2009



**Gnostics - Christians - Quakers**  
**From the Arctic to Uganda**  
**Voluntary Simplicity**  
**Finding God**

# The Canadian Friend

Summer 2009, Volume 105, Number 3

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

\* Articles, Poetry, Photos and Drawings  
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\* Subscriptions and Donations  
Subscription rates for one year are: \$28.00 for Canada, \$39.00 CD for the U.S., \$49.00 CD for other countries. Single copies are \$5.60; with insert, \$7.60. We welcome donations to help cover the costs of publication and distribution. Please contact:

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Telephone: (250) 352-0038  
Argenta, BC V0G 1B0  
(Cheques are payable to The Canadian Friend.)

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\* Publications Mail Registration No. 09887

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## Editorial:

*Dear Friends,*

*Failure to be whole and to thrive, no matter the organization or system, often seems to have at its core, the faulty concepts of exclusivity and superiority. Recently I had the privilege of participating in three very different conferences three consecutive weekends. Though different, these conferences shared a common concern. Each struggled to learn the intrinsic importance of being inclusive, and the grave damage incurred when we exclude.*

*At the Quakers United in Publishing (QUIP) conference in Oregon, delegates were confronted by issues of exclusivity, and the pain and loss caused by our failure to embrace each other, no matter our differences. Where in our midst are Quakers of colour? How do programmed and unprogrammed Quakers come together?*

*Some days later I spoke up at a women's convention. Founded by Christian women in 1869, this organization continues to insist on only Christian terminology, while claiming women of all faiths are welcome. Yet we note our membership is waning. The fact is, people of other faiths don't feel comfortable with exclusively Christian language. It does not resonate with them. We claim to welcome all women but we look around and realize something's amiss. Where are our sisters of colour and multi-faith? Exclusivity is leading to our demise.*

*I was also fortunate to participate in an ecumenical conference (Oregon State University) that explored Spirituality and Eco-Justice. Ecologically the concept of diversity expands to include all species, and recognizes our interconnectedness with all the life systems that comprise Earth. Humans are interdependent with all creation. Indeed, the opposite notion of superiority and dominance places Earth and its fragile ecosystems in peril, just as it divides and threatens wholeness for the human family.*

*This issue has diverse interconnected views. I am pleased how well they compliment each other. Enjoy.*

*Sherryll-Jeanne Harris*

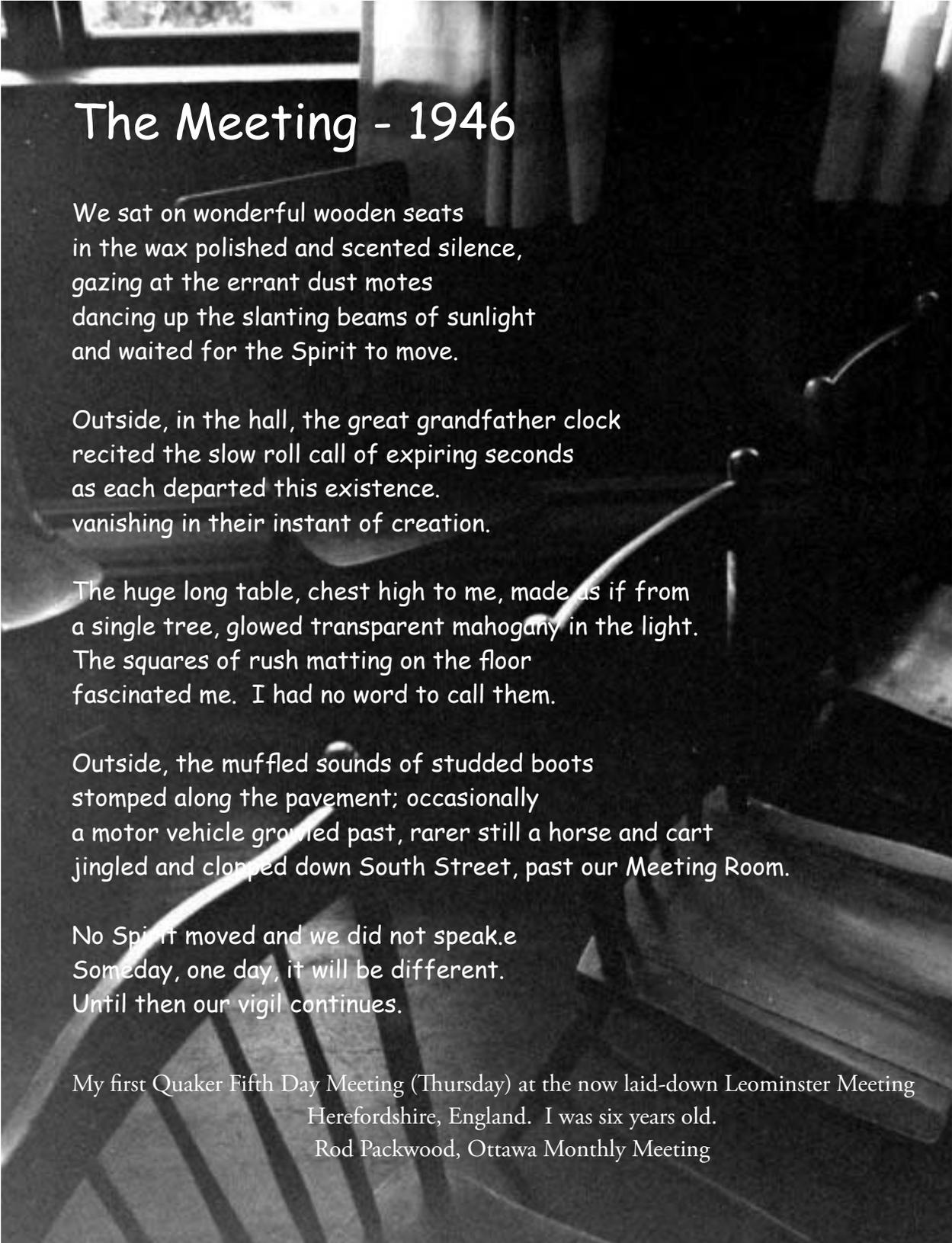
*P.S. In June I noted the passing of Thomas Berry. He was an extraordinary witness for the Earth. Let us celebrate his contribution to our understanding of diversity in wholeness.*



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Cover photo: Gerald Harris  
Photo: this page and page 4 of Interior Victoria Fern Street Meeting House by Harry Mercer

A black and white photograph of a meeting room. In the foreground, the back of a wooden chair is visible. In the background, there is a long wooden table and several other wooden chairs. The room is dimly lit, with light coming from a window on the left. The overall atmosphere is quiet and solemn.

## The Meeting - 1946

We sat on wonderful wooden seats  
in the wax polished and scented silence,  
gazing at the errant dust motes  
dancing up the slanting beams of sunlight  
and waited for the Spirit to move.

Outside, in the hall, the great grandfather clock  
recited the slow roll call of expiring seconds  
as each departed this existence.  
vanishing in their instant of creation.

The huge long table, chest high to me, made as if from  
a single tree, glowed transparent mahogany in the light.  
The squares of rush matting on the floor  
fascinated me. I had no word to call them.

Outside, the muffled sounds of studded boots  
stomped along the pavement; occasionally  
a motor vehicle growled past, rarer still a horse and cart  
jingled and clomped down South Street, past our Meeting Room.

No Spirit moved and we did not speak.  
Someday, one day, it will be different.  
Until then our vigil continues.

My first Quaker Fifth Day Meeting (Thursday) at the now laid-down Leominster Meeting  
Herefordshire, England. I was six years old.  
Rod Packwood, Ottawa Monthly Meeting

# Coming Home

by *Madeline Campbell*

I remember the very first Meeting I attended. Despite having no idea what I was supposed to do, it felt right. It was a place that I was meant to be.

Much has happened in the twelve years since, but it still feels like home. No matter which building or which city I go to, Meeting is home. This home may look different but it is a place where I belong. Along the way much has happened. I learned a lot about myself and about the people around me. Like a family, there has been discord. There have been times that leaving would have been the easy thing, the less painful thing. I haven't always agreed with everything, and I haven't always felt like staying, but I did. This is where God put me, where I am meant to be. I have grown in this community. I have learned what a community should, and sometimes what a community should not look like.

I often need to remind myself that those who harm me hurt too. If I remember that we are all in community together then my pain lessens. When I remember to see that of God in the other, then I am more tender with the other. Remembering that we are in community together, brings me to a place of giving, and reminds me that it is also okay to receive.

A community is where we are. Where support and love are given to all. The place where fears, joys, sorrow, hopes, and time, are given. Community is a people gathered to give to each other and the world all that we are called to give, at the time that it needs to be given. God has shown us a way to be together; a way to worship together despite our diversity. I cherish this and have found comfort in this when life gets between me and that sense of awe that the world inspires in me.

Our community is diverse, teaching all the wonder that being together can teach. Community spans more than the small area in which we live. It spans all around us. If we were mindful that our community encompasses all of creation then we might remember to care for it more tenderly.

*Madeline Campbell  
Calgary Monthly Meeting*

# Retreating to the Present

by *Rick Juliusson*

Many Friends can look back on one event, one interaction, one particularly centred Meeting that made them feel truly at home in a Meeting. For our family, that pivotal moment was our first Easter retreat four years ago. Since then, the annual family-oriented gathering of Vancouver Friends has been a source of renewal, inspiration, and celebration. This year was more of that same old goodness.

We walked and talked, children got wet, birds were spotted, songs were sung. Virtually no schedule was planned, yet we managed to "do" enough and mostly just "be" together. The weekend was a welcome respite from our busy lives, and a chance for deeper connection than the half hour after meeting may allow.

Of course, no one can sum up the impact or lessons of a weekend together, like a child. At our closing circle we did a check-in: "What's important to us right now?" As we grown-ups mused on climate change, career paths, centering down and such, one of our beloved "tweeners" brought us back to the present with a heartfelt, "What's important to me is that we only have one hour left, so I want to have the most fun I can with my friends in that last hour".

As Shaun's message was sinking in, 5-year-old Camille completed the lesson, just in case some of us adults were still too busy in our heads to hear: "What's important to me is sitting here on this chair".

Thank you Shaun, Camille, and all Friends for sharing this time of Renewal, and reminding us that Community can only happen when we're all fully present in a moment.

*Rick Juliusson, VIMM  
with son Galen*



[At Family Camp 2008, in a session on spiritual sharing and development, participants were asked to choose an object from the selection of natural items that had been brought in from out-of-doors, spend some time with it, and see what it had to say to us. I chose an uprooted stalk of Queen Anne's Lace.]

## What the Queen Anne's Lace Told Me

*by Beverly Shepard*

"I was alive not long ago. I could live still, if I were returned to the earth in the proper order - my roots covered and protected, my blooms in the air and light. These blooms might fade without achieving their destiny - to produce seeds of the next generation - but I could live as a plant capable of more blooms, with yet another promise, one to be fulfilled. The death of these few blooms, in the end, would not be significant. My life would continue.

"But this is unlikely. More likely is that I will die here, my roots dried beyond hope of revival, my stems limp, my blossoms faded and shattered. This, too, would not be significant. Near where I grew in the ground are many other plants of Queen Anne's Lace. Not far away is another patch of plants like me. Strewn over the fields are many such patches. We add brightness to the slopes and finery to the roadsides. In our season we produce innumerable seeds, each one capable, if not thwarted, of producing another plant like me.

"And so goes the world. One day, the sort of plant known as Queen Anne's Lace may be gone - all my people perished. There will be other plants to take our place, other finery to bedeck the fields and forests. We are all of the same spirit. The death of Queen Anne's lace would not, in the end, be significant.

"And the person who pulled me from the earth, and those around her, and all her kind, generation on generation - all may some day be gone, no one of their kind remaining to view whatever flowers may be blooming. Other creatures will live, or come to be, all of the same spirit. The end of any one would not be significant. The spirit is eternal, and will endure in all things that are.

"As for my own life, ever lessening, we shall see..."

*Beverly Shepard  
Hamilton Monthly Meeting*



*Queen Anne's Lace. Photo by Roger Davies  
Halifax Monthly Meeting*

## Layers Of Silence

*by Reta Hatfield*

What do you hear in the silence  
What do you hear my friend  
Do you hear the birds singing  
Or maybe the patter of rain  
Do you hear the bark of a dog  
Or the drone of a nearby plane

What do you hear in the silence  
What do you hear my friend  
Do you hear the voices of children  
Or the buzz of a bee or fly  
Do you hear the pain of a neighbor  
Or maybe a little child's cry

What do you hear in the silence  
What do you hear my friend  
Do you hear joy and laughter  
That brings peace of mind  
Do you hear the voice of a brother  
Or maybe the voice of mankind

What do you hear in the silence  
What do you hear my friend  
Down in the depth of your being  
Down where your core is lit  
God playing the harp strings of the soul  
Bringing music to your spirit

*Reta Hatfield,  
New Brunswick Monthly Meeting*

# Wall Journaling: A Method for Personal Discernment

*by Steve Fick*

Several years ago I received the scholarship that CYM awards each year for a week at the Pendle Hill retreat centre outside of Philadelphia. My intent was to have a week of inner reflection to help me reconnect to the spiritual roots of my painting practice. The week was deeply rewarding, and I returned with clarity about a number of questions that had been blocking my way forward. The method that I came up with for discernment was so helpful that I want to share it with other Friends.

When I first arrived, I moved the furniture away from one wall of my dormitory room to free it up as a large workspace. Having created my 'canvas' I got a stack of paper, a marker, and a roll of masking tape.

It felt very important to me that my 'wall journal' would remain absolutely private, protected from any sense of critique or judgment. I started writing sentences, phrases and words on pieces of paper, and attaching them randomly to the wall. I wrote big enough that I could easily see what I had written from across the room. It also felt important that there was no sense of rush or external timetable to the process. I was at Pendle Hill for a week and could let the process move along at its own pace.

I wrote freely without self-censure, as feelings and thoughts arose. I recorded questions, expressions of emotion no matter how negative, statements, and insights. I did not worry about making sense out of any of it. I was simply recording what was happening within me as I faced those unresolved, confused places. It was a process of clearing and emptying. In retrospect, it reminded me of what happens when a sperm fertilizes an egg in the womb - first there is an explosion of cell growth into a large, undifferentiated mass. Only later does a mysterious principle start to take over and organize the mass of cells into patterns that will create a living being.

Slowly but surely over the week, like a fetus developing in the womb, my jumble of papers took form. Perhaps the womb that enwrapped and protected the process was my conviction that if I were honest, patient, self-compassionate, and listened with clear intent, the Holy Spirit would be there as a guide.

I started seeing connections between things, and repositioned the papers accordingly. Questions led to other questions. It became clear what was core and what was peripheral. I discarded papers that seemed redundant or irrelevant. Two or three primary themes emerged and secondary considerations fell into place in relationship to these. Insights emerged. By the end of the week the wall read like a clear narrative, through what previously had seemed inscrutable. To finish the process, I made myself a small booklet and recorded the fruits of my discernment to take away for reference, along with a list of queries for future consideration.

Since the week at Pendle Hill, I have regularly used this method and have always found it extremely effective. Having a full week at one's disposal is a rare privilege, but even taking a couple of hours for the process has produced strong results. During these sessions I find myself alternating between active journaling and silent worship.

One doesn't necessarily need a wall to do this. One could use post-it notes on a large sheet of paper. But for me it is very helpful to have my materials large enough that I can involve myself physically in the process. I find it's easier to be angry (or joyful) with a marker on a large piece of paper, than with a pen on a little post-it note.

Journaling is a powerful method for discerning one's path forward, and is a time-honoured part of the Quaker tradition. I hope that this particular approach will prove helpful to others.

A belated thank you Friends, for making it possible for me to go to Pendle Hill. I hope that anyone who might benefit from such an opportunity will consider applying for the scholarship from HMAAC.



*Steve Fick  
Ottawa MM*

# An Examination of 'Quaker Christian'

by Peter Stevenson

*C-1: that Canadian Friends openly recognize the Christian tradition of our Religious Society of Friends and its continuing nurture for many of our members and attenders. We ask local meetings and Yearly Meeting to find ways to engage more deeply with the Christian roots of Quakerism. This does not mean overlooking the current breadth of belief and conviction among those who are not Christian - both Christian and non-Christian beliefs have a part in fostering the loving community and inspirational diversity we now experience and value corporately. (CnR Working Group Final Report)*

I grew up in a family that did not use Christian language. I learned about the life of Jesus from a comic book version of the bible that I read in my spare time. However, I did grow up in a firmly Quaker family, with the doctrines of strict truth-telling and non-violence.

We attended Meeting at every possible opportunity. Meeting was held frequently at our house, which was where the Meeting library was located. There were always old Quaker books around that didn't seem to get read, but always seemed so intriguing. Eventually I decided that I wanted to know those books and delve deeper into my faith. I picked up George Fox's Journal, steeled myself, and began. I had been warned that it would be a difficult read.

I made it through fine. The only difficult part was his travelog of crossing the Atlantic: each day the number of leagues traveled in such-and-such a direction, and who was sick and how sick he was. In the next few years I also read through Barclay's Apology, and the pastoral letters of my great-great grandfather, Archibald Crosbie, a minister in Iowa Yearly Meeting (Conservative).

Reading through these texts, I realized that these Friends were writing in a language that I did not understand. George Fox's spiritual turning point was when he heard a voice that said, "There is one, even Christ Jesus, that can speak to thy condition". This sounds like typical Christian exclusivism. How then could William Penn, a close friend of Fox, have said: "...the humble, meek, merciful, just, pious, and devout souls are everywhere of one religion"? I struggled with the doctrine of perfection. Why did early Friends focus

so much on it? How can we be perfect, in this life, on this earth? Clearly early Friends were not speaking in the language of modern-day Christianity. What could these words mean?

Eventually I realized that there were specific Quaker meanings for these words, and I was learning not just Christian language, but 'Quaker Christian' language. And it was powerful. How many of us have heard ministry that referred to "God, or Spirit, or whatever you want to call it"? I am continually challenged by Canadian Yearly Meeting's former clerk Philip Martin's comment, that "...we need a common faith . . . otherwise vocal ministry with a cutting edge is hardly possible". Yet we all want to maintain our beloved diversity!

In future issues of the Canadian Friend I would like to explore this Quaker Christian language. Traditionally, what have Friends meant by the words Christ? Perfection? Justification? The Cross? Quakers have had a rich language that they've used to talk about their spiritual experience; a language that is dying out. By learning this language, we can better understand earlier Quaker writings; better engage with the Christian roots of Quakerism, and maybe even have a richer language to explore our own experiences of the Divine.

*Peter Stevenson, Prince George  
Vernon Monthly Meeting,*



# Toward a Fresh Understanding of God

by Michael R. Miller

In the last five years quite a few scientifically-minded authors have written books very critical of religion. Here are some examples: *God Is Not Great: How Religion Poisons Everything*, by Christopher Hitchens; *The God Delusion*, by Richard Dawkins; *The End of Faith*, by Sam Harris; and *Godless For God's Sake: Non-theism in Contemporary Quakerism*, by twenty-seven non-theist Quakers.

I must admit that I agree with much of their criticism. The list of crimes committed against humanity in the name of religion, both in the past and at present, is appalling and seems endless. The indoctrination of youth with beliefs that promote fear of the unknown and prejudice toward outsiders, should be recognized as harmful to individuals and society. Unreasonable feelings of guilt implicit in such doctrines, such as original sin, can cause a lifetime of low self-esteem. A belief in an afterlife can be an escape from facing today's challenges. We all should become more aware of the dark, debilitating, and destructive side of religion.

However, to blame God for the faults of religion is going too far. I like Voltaire's quip, "If God did not exist, He would have to be invented". Insisting that atheism is the only rational and ethical position in today's world is not only shortsighted but also mistaken. Why can't we imagine a God without insisting that God is a person, and that there must be an afterlife? God is too important an aspect of reality to be shaped only by traditional religious beliefs. By not leaving a place for God we run a huge risk of ignoring the profoundly dependent status of mankind in the grand scheme of things. Every breath we take and every thought we think is powered by a transcendent non-human energy. We need to be constantly reminded of this fact in the personal and social aspects of our lives. Otherwise we are bound to stumble from over-confidence, or what the ancients called hubris.

Three hundred and seventy years after Galileo showed us that humans were not at the centre of the universe we still have trouble realizing the full implications of his discovery, and the ramifications of objective science since then. This is because traditional religions such as Judaism, Christianity, and Islam have been blind to our natural human egotism as manifested

in culture and tradition. They have concentrated only on the sin of pride at the personal and individual level. Feeling superior to those of different cultures or religions is at the very least down-played as a fault, or at worst encouraged as a virtue.

Other deeply held assumptions need to be questioned too, such as the existence of a supernatural world beyond the grave. A belief in magic, miracles, and immaterial beings is found in most human cultures. Yet science strongly suggests that it is only the natural world and its laws that exist. As we learn more about the facts of nature, the more wonderful they become, compared to our egocentric make-believe.

In my view it is very helpful to try to imagine a theology that accords better with what science has taught us about the natural world. This is an activity that should not be restricted to experts, religious or scientific. Since God can only be imagined, not proven as fact, any determined person with a good heart, an open mind, and a good imagination, should be encouraged to share their ideas regarding this question. As the old Quaker saying goes, "What canst thou say?"

And if thou say, "I am convinced of the existence of a personal God and an afterlife", so be it. Such beliefs may be as important to some people as a love for a certain kind of music is for others. The result of belief is what counts in the end. Does such a love or belief make us better persons, or transform us?

To me God is not a person, nor is the afterlife real. However, at least for our own good, we need to acknowledge Nature as an entity much greater than ourselves. We need to honour the miraculous creativity of existence itself, from the simplest subatomic particles of the Big Bang, to the complexities of the human brain billions of years later. Every part of the Universe seems to give of itself and also take something from its surroundings. I see this as a marvelous dance of life and death; the economic system of Nature.

God is the total natural world including the Universe, Planet Earth with all her creatures, animate and inanimate, and of course, we humans. God is the All, what we understand about the All, and what we do not understand. Just as there is a symbol for infinity there should be one for God - a circle or a sphere perhaps. God is a great entity whose pronoun should be IT, capitalized.

This to me is a sign of respect for God, not disrespect. When we refer to God as He or She, we are forgetting that God is as much in the Universe as

in us. After all, our cherished little Planet may one day be blown to dust, but the rest of the Universe will keep on truckin' like nothin' has happened.

For the four billion plus years before humans even appeared on the scene what creature even thought to praise, fear, or love It? Now It may need us to honour It in order to take the next steps in its evolution! Could it be that our role as an intelligent species is to be conscious; to evolve our ethics and morals as our social and natural environment changes? Now we have a situation in which we either cooperate at every level with It or destroy ourselves as a species. Let us get on with the work of understanding the vastness of God/It and what is expected of us as humans in this ever changing world.

*Michael R. Miller  
New Brunswick Monthly Meeting*



Michael suggests reading *Fueling Our Future, A Dialogue about Technology, Ethics, Public Policy, and Remedial Action*, by Ed Dreby and Keith Helmuth, published by Quaker Institute for the Future.

A composer and pianist, Michael R. Miller taught music composition and theory at Mount Alison University. Now he lives in Fredericton NB with his wife Edith and musical sons. For CD - PEACE CANTATA on early Quaker quotes, contact [truhlar@musiccentre.ca](mailto:truhlar@musiccentre.ca) and see [www.musiccentre.ca](http://www.musiccentre.ca)

## AWKWARD QUESTION # 2 Is God Male?

The Bible leaves little doubt that the answer is "Yes." Ditto for most Quaker literature and hymns. But recent responses to spiritual experiences lead some Friends to feel that God is not a person and has no gender. A less radical conviction held by others is that God is a parent and has both genders, a sort of hermaphroditic spirit.

The word "person" is from the Greek for "mask". God is so far beyond the creature's ability to grasp, that we create masks to render the unthinkable thinkable. Masks are metaphors. Problems creep in when people believe that the metaphors are real. It's confusing the pointer with the thing pointed to.

It is possible that God is solely spirit and works through various physical forms. There is a radical sense that the Universe is the body of God. Whether you think of God masked as a gender neutral parent, or as pure spirit, or as the Universe itself, there is no justification in these views for continuing the use of masculine terminology in reference to God. His, Him, Father, and Lord, are ancient masks which we are being called on now to acknowledge as comforting, but also limiting of our fullest engagement with the Absolute.

*Bert Horwood  
Thousand Islands Monthly Meeting*

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### *To the Editor:*

Regarding Vol. 105, No.2 "Ask Margaret Fell". As one who is presently a jurist, I take exception to the negative stance as regards Quakers and jury duty. First, if at all possible, it is the civic responsibility of every adult citizen to perform this duty. Today, jurors are not required to swear an oath and for this reason, as stated in your article, "affirmation" is an alternative - however, I don't consider affirming "weasely". In fact, most potential jurors are easily excused for all manner of practical reasons, or dismissed by either prosecution or defense. I find the jury experience demanding, educational and emotionally rewarding. Why would a Quaker want to avoid this role? The article does a disservice to Friends.

*Richard Lush, Toronto Monthly Meeting*

# The Long Search for God

*by Charles Gee*

I grew up in an English village with devout parents, a Church of England School, a calendar of religious holidays, and a landscape containing: cenotaphs, cemeteries, chapels, churches, and cathedrals. One would expect that the search for God would be a simple exercise. To my young mind all one needed was the right place and words. Then we could sit down, have a chat, and the problem would be solved.

With young enthusiasm churches were visited, the question posed, the answer: silence. I attended Chapel with my preacher father, listening carefully, dutifully reading the Bible, singing the hymns, and "Amen-ing" the prayers. Knowledge called for deeper questioning. Still silence. God did not listen to Chapel folk.

My hope rose with Secondary School, complete with Religious Instruction by the local Church of England curate. Here was the chance to ask questions. When access to the Adult Library was gained I read theological tomes to get the language right and raised more questions. I was ordered to leave and go to the Headmaster for punishment. The crime: asking too many questions.

Time passed as I dabbled in Communism, flirted with Roman Catholicism, and investigated Islam, Mormons, Seventh Day Adventists, Baptists, Pentecostals and others. One day, life changed. I'm not sure if it were love or lust, but a wedding date was set. That lovely creature wanted a church wedding with all the trimmings, including the High Church equivalent of a Nuptial Mass. My acquiescence was immediate and another Anglican emerged, properly baptized and confirmed. What a delight: the pomp, ceremony, ritual, and rites. Surely, in all of this, God was to be found. I was wholeheartedly doing all the right things and listening for that small voice - still silence.

A few years later came emigration to Canada and life in a remote Northern Ontario logging camp. We were the only English family and the preferred target of Jehovah's Witnesses. One family became good friends and we would visit when in town. Slowly, interest grew, and all four of us became Witnesses. Life would never be the same again. It took almost twenty years including three years of depression, a broken marriage, and alienation from my four children, to lose that

indoctrination. The simple choice: "Jehovah was going to exist or I was." Silence made the choice obvious.

The healing aspect of solitary walking on the beaches of Haida Gwaii produced the only sensible word I ever heard: "Friend". It led to The Victoria Meeting of The Religious Society Of Friends. The plain unadorned Meeting Room now holds many of my most important memories: two marriages, a year as resident Friend, numerous Friends including a spouse, and support in so many ways. The understanding of, "God within" was a great encouragement to continue what had become 'The Quest'.

Home for many of these last thirty years has been Haida Gwaii. For almost twenty years I've been an Isolated Friend. A saving grace during these years has been a continuing interest in Anthropology and the concept of the 'Participant Observer'.

Married for part of the time to Agnes, a woman of Haida descent, I participated in a different culture. Haida practices, developed long before the Europeans arrived, continued, overlaid with a facade of Anglican Christianity of the Church Army variety.

Agnes was to die of breast cancer, but during the last three years of her life she sought out and participated in Native Spirituality. I willingly accompanied her. A conversation with Agnes set off a new exploration. She pointed out that, try as I may, I could not change my ancestry and become a Haida. Therefore I should find spiritual roots among my people.

It was clear and obvious that Christianity was a transplant, so the search went even further back to what was left of the former belief systems. Wiccan, Shamanistic, and Norse Spiritual practices all received deep scrutiny, but none broke the silence. It was time to re-think the basis of the quest.

For years I had accumulated scientific knowledge separately from my spiritual questing. Now they merged. There was no doubt that Charles Darwin had put the pieces together and evolution was a solid basis for advancing knowledge. Regardless of the time and effort expended over multiple generations, theology and its attendant disciplines had failed to prove the existence of God. What came first was at last clear: the selective process of evolution had come up with "The Human Mind" which had conceived of 'God' to fill the gaps in the knowledge base of our early forbears. Where then is God? Friends have the answer: God is within, always was and always will be. This is one of the most complex creations of the human mind, but still our creation.

One great reward of my long search was Zen meditation. Zen stills the incessant babbling of the conscious mind and leads deep inside to its inner workings and wisdom. One does not exist as an individual, but as a participant in a cultural structure. With Friends I sit in silence, entering deep within whilst sensing the presence of others around. I am safe within a cultural home. True, much of what is said is phrased in terms that need to be translated within my mind, but still there is often a kernel of truth to be gained.

I am sure there are other Friends who have come to this place. If the research is accurate there is a high probability of others quietly going about their lives with similar non-theist minds. (If you wish to make contact e-mail [cgee1@shaw.ca](mailto:cgee1@shaw.ca)) The time has come for our existence to be acknowledged. As seekers after truth we have a place among Friends.

*Charles Gee  
Peninsula Monthly Meeting*

## *Ask Margaret Fell*

*Dear Friend Margaret,*

*I'm a new Quaker and I don't know how to deal with distinctive honorifics such as Mr., Miss, Dr., the Hon., etc., when addressing envelopes or introducing people. Using them seems to be against equality.*

*Active Correspondent*

*Dear Active:*

*These words are empty forms. My beloved George often inveighed against them. They also may not be true. A Right Hon. may not be at all honourable, and a plain Mary Doe may be full of grace. Thou art right to doubt these usages of the word. It is enough to simply use the person's name. But beware, a title may not be a title at all, but a job description like Fire Chief.*

*Thy Friend, Margaret*

# QUIP Report 2009

*by Sherryll Harris*

*“...there is a crack in everything,  
that's how the light gets in...”  
(Leonard Cohen from Anthem)*

Quakers united in print. Editors, writers, publishers, web builders, and booksellers came from Bolivia, Britain, Canada, Kenya and the United States to consider the ways Friends publish truth. We were a diverse lot gathered in Oregon at Twin Rocks Friends' Camp: unprogrammed, programmed, theists, non-theists, and a Quaker preacher! What do a preacher, a bookseller, and a blogger have in common? QUIP's administrator, Liz Yeats, walked the beach festooned with broken sand dollars. She saw each of us as a perfect fragment of the whole. The blessing is found in our differences. Together we make a beautiful illuminated sand dollar as the Light gets in through the cracks. There are cracks; differences. It's easy to note the hard to fit edges, the cracks between us, yet more wonderful to see the Light steaming in.

Vanessa Julye urged us to have “the conversation” about diversity. Diversity is the fabric of my unprogrammed Meeting in Victoria, but is it not the universal and historical reality? Do Friends embrace diversity or just talk the talk? Is diversity a catchy feel-good word that glosses over the need for deep searching and honest dialogue?

Perhaps Peggy Parsons, the cowboy-booted biker, with her no frills cut-to-the-bone style of preaching, asked the most stunning question: “When did Quakers cease being dangerous?” Or as co-clerk Charles Martin put it, “...a mutual admiration society of politically correct nice folks?” Peggy asked, “When did we lose the fervor for publishing truth, no matter the consequences? Don't listen to the voice of the market. You can't have that as your idol.” We need consider only if the thing we publish is true, and if it can change a life. No matter the vehicle or the package, no matter if it's print, a blog, a website, “being publishers of truth is the main task”.

The lot of us, no matter what brand of Quaker, are called by God to witness for justice and truth. We are expected to listen and to be channels for God's word. We must be living epistles. Peggy dared to quote to us print mongers, St. Paul's admonition to the Ephesians:

“...the letter killeth, but the spirit giveth life” (2 Corinthians 3:6). “Letter” translates from Hebrew as “grammar”, she said. (Did you notice the editors squirm? ☺) We need to “discern in the Spirit what our basic instructions are”. No matter our vocation in print, we need to remember to connect with strangers; to be out there in the face of our community’s need, living the love and generosity God requires of us in the most “grace filled manner...then, and only then can miracles happen”. And as we go about our work publishing truth, Marge Abbott asked that we keep in mind, that while “Christ and truth are synonymous, it is important to understand that Christ is only one name for truth”.

Dan McCracken of Barclay Press led a workshop on the rapidly changing face of publishing. He sees in the new paperless technology, opportunities for networking and promoting printed books. One may be frightened by new trends that threaten books, but the mission or message is more important than the method. He emphasized that we have to be in the technology game to remain in the driver’s seat. Publishers have more chance of surviving if they understand on-line publishing. For example by launching Conversation Café, Barclay Press created another avenue for discussion and another effective means of profiling their books.

Charles Martin shared his passion for “keeping books going”. He explained short order books, and print on demand options for those wishing to revive favourite gems. And Bob Baird and Chris Faatz, both dedicated booksellers, reassured us that books made with ink on paper pages that we can touch and turn, are not going away any time soon.

Joining us from time to time during the conference was the editorial team of the Quaker Youth Book Project. These youths from various Yearly Meetings have collected stories from Young Friends worldwide. “Precious” was the word they used to describe the support QUIP has given them each step of the way. By next QUIP conference in Indiana 2010 their book will be ready for distribution. Of this dream coming true, Lucy Duncan said, “QUIP is the little organization that could”.

We appreciated wonderful hospitality throughout the weekend beginning with receptions in Newberg, Oregon at Barclay Press, the Department of Religious Studies at George Fox University, and dinner hosted by Newberg Friends, before the lovely drive to Twin Rocks. What a wonderful setting that is, nestled

between the sea and forest. I am thankful to the late Charlotte Macy for her love of nature and for passionately saving the old growth nurse logs.

No matter our differences, QUIP is united in a witness for love, truth, and integrity, just as early Friends were who published journals and pamphlets rich with our history and commitment to justice.

Monday, back in Portland, when the bus was an hour away and a young stranger offered me a ride downtown, I reminded myself of Peggy’s pronouncement that 99.9% of humans are not sociopaths. Turned out he was recently from my country, Canada, and he had a good friend in Calgary Friends’ Meeting. You just never know! Remember Faith and Love.

*“Remember that each one of us is unique,  
precious, a child of God”  
Advices and Queries #22*



*Sherryll Harris, Victoria  
Vancouver Island Monthly Meeting*

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In a last minute report from David Millar, he notes going to Pendle Hill in March for Peggy Senger Parsons’ and Marge Abbott’s workshop: *Are We Still a Dangerous People? Changing the World by Being a Changed People*. “Peggy and Marge started out with quotations from 17th C. officials who called Quakers ‘terrorists’ to justify their torture, imprisonment, and even execution. What does it mean to be “dangerous”? to care more about the still, small Voice, than what others think? to act out of our faith, not our fears? to enjoy paradox? to be able to use the power of anger without getting angry? to listen with an open heart?”

*David Millar, Montreal Monthly Meeting*

# Spring W H YM 2009

## Epistle

This year marked Western Half-Yearly Meeting's 35<sup>th</sup> year at Sorrento. We celebrated this anniversary with a large turnout of Friends, several of whom attended for the first time. On Friday, an all-day Balancing retreat was held, with regular programming beginning Friday night and running until Monday morning. In addition to our usual program, which includes Worship Fellowship, Meeting for Worship, Special Interest Groups, some Business, and a well-run Children's Program, we also found time to connect with each other in less formal ways.

Ministry and Counsel held an open Meeting to discuss the meaning of membership, especially for younger Friends. The conversation remains in progress and Friends will be invited to engage in their own exploration of these issues.

We gathered to express our joy and gratitude for the lives of those Friends who have departed from this world in the last year. Many warm and heartfelt memories were shared, and although tears were shed, we nevertheless felt our spirits enriched by the love of those Friends who are with us in the flesh, as well as those who are with us in Spirit.

Sarah Koopman presented work from her dissertation research, on protective accompaniment among Colombian villagers living in the midst of armed conflict. She led us in an inspiring discussion on the relationships between privilege, colonization, and service work, and invited us to explore the difficult balance of using privilege to help others, without reinforcing systems of oppression.

Teen Young Friends explored an open program this year, choosing to spend meaningful time together without a formal plan. Their activities included a work project to encourage recycling. Maggie Knight gathered stories from Young Friends and Young Adult Friends for a journalism project, which explores the ways Quaker Youth connect with each other.

Many spoke of their joys and sorrows as they struggled with the challenge of finding balance in an increasingly fast-paced culture. Concerns of health, family, work, school, and social justice commitments continue to weigh heavily on the minds of many. We expressed the gratitude we continue to feel for the opportunity to rest our spirits among a community of gentle and like-minded Friends.

# I Have A Dream

*by Dan Poisson*

I have a dream of twinning Evangelical Churches with unprogrammed Meetings. I've been thinking about it for a long time. Thinking about it but doing nothing. Finally, running out of excuses, I got behind the wheel and drove to Pelham to meet those Evangelical Friends whose history goes back to 1799. That is two years older than my Meeting which traces its origins to 1801. Some early Friends from Pelham moved to Newmarket in the 1800's and became part of Yonge Street Monthly Meeting.

My drive to Pelham was in a very small way traveling back in history; a bit of Young Street Monthly Meeting going back to Pelham. History and time and individuals have divided and separated us into unprogrammed Meetings and Friends churches. Pelham Friends, it is remembered, are those who refused to join the new United Canadian Yearly Meeting in 1955. Since then, for more than half a century we have been going our own separate ways with little communication or exchange. How un-Quaker can we be?

Back to my dream: wouldn't it be nice if Friends' Churches and Monthly Meetings adopted each other, in the same way that European cities are twinned with cities in countries they once fought against? French cities twinned with German cities, British towns with German towns, etc. We would travel to each others' cities or towns, and be billeted with each other when possible. We would get to know each other on a personal basis, enjoy each others' company, and realize that after all we are not different. Why did we fight against each other? If I had known you then I would not have fought against your people.

Evangelical Friends and unprogrammed Friends do not fight. We are Quakers after all. We just ignore each other. We think: my silent Worship is better than your programmed Service, or vice versa. Last Sunday a programmed Friend told me that he sometimes attends unprogrammed Meetings. Kind of like saying I am not the only one crossing the divide.

The history of the Religious Society of Friends is complex and incredibly rich on both sides. If we reduce our history to only a programmed and unprogrammed dichotomy, or ignore one or the other, we miss seeing the beautiful and varied threads that are so much part of the fabric of our Quaker Tapestry.

*Dan Poisson, Young Street Monthly Meeting*

# Jesus, Gnostics, Christians, and Quakers

by *Sepko Lok*

Jesus, according to the Gospels, was about thirty years old when he began ministries, and only a few years later he was killed. Considering that short span of time it is remarkable that without having written a single line he caused so much stir, and after his death was made responsible for the creation of a new and powerful religion. That religion also became a cause for arguments and violence, including savage wars. Sad as history for these events has been, the dust still has not settled. Even among Quakers, the champions of peace, there can be disagreement and dismay about what it means to be a Christian Quaker, or should it be Quaker Christian?

These two designations do not convey the same meaning, because as a rule the noun coming first is only a modifier for the main part coming second. A Christian Quaker means being a Quaker first but with Christian attachments. In the reverse it means being a Christian first but with an inclination towards the Quaker approach. The word "Christian" also should be considered. It comes from the word "Christ" which I am told, is Greek for the Hebrew word Messiah (the Anointed, the Son of God). It follows that the word Christian assumes and implies that Jesus was the Son of God, who became God. That belief is no longer accepted by all Quakers and in the Jewish tradition Jesus never was a "Messiah".

A few years ago I felt moved to write about my journey as a Quaker. The first time I attended Quaker Meeting for Worship was more than fifty years ago while attending graduate school in the USA. The article appeared in the Canadian Friend March 2006. It tells the reader that for me the most appealing aspect of being a Quaker has been the freedom it allows.

We are not asked to believe a theology that others formulated. We can reject that which conflicts with our common sense. Whatever we happen to believe is a personal choice. It is a freedom that naturally flows from the importance we attach to values such as tolerance and kindness. It is a freedom that in return moves us closer towards altruistic love, a love that does not ask for anything in return.

A Friend in the UK recently wrote that Quakers have an experience-based faith. Indeed our faith is in accordance with our experience, and that experience

includes an awareness that we are not on our own, that there is an essence bigger than ourselves that moves us. In the earlier article I illustrated that point with a few examples: Somebody jumps into the water to save a person from drowning without realizing that she or he cannot swim; or a person runs into a burning house to rescue those blocked inside, without regard for his or her own safety. Such acts of "bravery" are done without thinking. They are done because people feel compelled to act by a force "greater than themselves". The wisdom of these acts could be questioned. Why risk more lives in what already is a human tragedy? Yet, they happen, and it is my belief that the altruistic love of those people, at those moments, was so strong that it overpowered the natural instinct of the ego to consider self-interest first.

I would like to add a few examples of a different kind. They are less dramatic, and only serve to illustrate how some times one can be overcome with a feeling of warm appreciation as if touched by a loving hand. It can arise during a walk through nature, when listening to music, when watching a newborn child, or seeing a full moon rising. Numerous other occasions could be cited. All that is required to be moved, and to experience these blessings, is an open mind. If the mind is preoccupied with self-centred thoughts, such as making or losing money, one may miss the miracles that occur.

Something that is much more powerful than these events, and that may happen without warning, is a feeling of extraordinary happiness. One is totally free of anxiety. One is no longer aware of one's presence. In the language used by Joseph Campbell it is total bliss. As far as I know it happens occasionally, and does not appear to follow a particular form of meditation. All this is not to say that personal experiences are always more reliable than what the church fathers had put together for us, but at least they feel more familiar and are more comforting. According to Irenaeus, a second century influential Orthodox Bishop, a personal experience is the worst possible guide in matters of salvation. For the Orthodox Churches today that ruling probably still holds.

It is a ruling that may appeal to those who seek a unified Church that is firm in maintaining its theology. But others prefer a religion that is more flexible. It is not like a problem in math where only one solution is correct. For many Quakers the ultimate Truth is not the birthright or prerogative of only one religion. A religion that does claim such a position runs the risk of being called presumptuous and potentially offensive in denying that others who do not belong to that

church have the freedom of following their own path. Elsewhere I have used the metaphor that in religion we all wear coloured glasses, and we should always remain aware that our own glasses are not exclusive.

Experience is bound to vary among Quakers, but there is a common belief that all people are endowed with a spiritual Presence with which the experience resonates. Salman Rushdie, the author and self-proclaimed atheist, went so far as to suggest that it could be part of our DNA. Quakers believe in that Presence because it has been experienced and continues to be experienced. Not, as some may think, and with due respect for “ dear George”, because he told us so. He urged us to seek unity with that Presence during Meeting for Worship and when in meditation wherever that may be.

Belief in a spiritual Presence inside us has a long history. It can be traced to the Cathar people who established themselves in several parts of Europe during the twelfth and thirteenth centuries, notably in the Languedoc region of southern France. They regarded themselves as true Christians in following faithfully the teachings Jesus. Spiritual Presence can be found in pre-Christian times among the Jewish communal Essenes, and later among the Gnostics who followed toward the end of the first century. Valentinus, a Gnostic theologian preached about the “spiritual seed in everyone”.

It can be found in the Gospels: Jesus speaks of the “light within” and “the Kingdom is within you and outside you” (Thomas) and the “Kingdom of God is within you” (Luke). It became the basis for the later Jewish mystics. According to Rufus Jones, true religion is “ a direct response to the inner world of spiritual reality”, and quoting a French philosopher Emeile Boutroux: it is the “Beyond that is Within”. The belief that there is something of the Divine inside us can also be found in eastern religions. A devout Hindu is striving for unity with God and Atman (Soul) within. For the Buddhist it is unity with the Buddha within. These kinships are, or should be of interest to Quakers because they widen our understanding and sweeten our feelings of sisterhood and brotherhood.

In the few paragraphs that follow I am taking a somewhat different tack, and concentrate on the early years of Christianity and the relatively recent discovery of ancient Gnostic writings.

Biblical scholars with an interest in the early beginnings of Christianity were sadly disappointed with the lack of unity they found. Elaine Pagels a scholarly historian of religion, tells us about their

hopes of finding evidence that in the first few centuries after Jesus’ crucifixion, a foundation had been laid that would lead to a unified church. Instead they found conflicts, confusion, and widespread disagreements. In addition to the already existing religions such as Judaism, Paganism, and the teachings of Plato, there were also different Christian groups from which to choose. The two main ones were the Orthodox Christians and the Gnostic Christians.

Pagels lists a few differences that separated the latter groups. First, the Orthodox taught that God was entirely different from humanity, then and forever. For the Gnostics “self-knowledge” implied the beginning of understanding God, and a person could develop God-like qualities that would please Jesus. Second, for the Orthodox, Jesus “is Lord and Son of God”. He came to save us from sin through repentance. But for the Gnostics the main role of Jesus was to “enlighten people and to guide them in spiritual understanding”. Third, for the Orthodox, Jesus’ birth from a virgin mother, his bodily resurrection by God, and his visit to earth a few days later, were accepted literally. But for the Gnostics the interpretation of these events was purely symbolic. Pagels adds that also among the Gnostics there were groups with different religious views.

When Constantine, the Roman Emperor, converted to Orthodox Christianity, this new religion spread throughout the Roman Empire. But conflicting views continue to cause problems, until eventually the Emperor called the quarreling parties together and told them to settle their differences. Out of it came the Nicene Creed. Gnostic Christians, already earmarked as “heretics”, were given one choice only: convert to become Orthodox or die in a smoldering fire. Besides, all Gnostic writings had to be destroyed, and being found with any pieces of these writings was a criminal offence. Whole Gnostic libraries, including the famous one in Alexandria, went up in flames. For many centuries to follow the only information about the Gnostic people came from their adversaries.

Fortunately Coptic versions of several Gnostic writings were saved. They were packed and placed in a large earthenware container where they remained hidden in a cave for almost two thousand years. The site was in Upper Egypt near a settlement called Nag Hammadi on the edge of the desert. They were discovered in December 1945. Finally the Gnostics, in the words of Pagels, “could speak again for themselves”. There were fifty-two texts of which “The Gospel According to Thomas” drew immediate attention. It contains “...secret words which the living Jesus had

spoken” (secret in the sense that often the meaning of these words is not readily understood). On the basis of “...datable papyrus...and of the Coptic scrip” in which the texts were written, scholars concluded that they date back to AD 350 - 400. Because Bishop Irenaeus already referred to them in year 180 it is fairly certain that the original texts, on which the Coptic ones were based, could hardly have been later than AD 120-150.

In Pagles’ second book, *Beyond Belief*, she compared the writings of Thomas and other Gnostics with what she found in John’s Gospel. Her analysis brought to light new points of view that are highly revealing, particularly for Quakers who have widely regarded John’s Gospel as their own. It is not possible to deal with her findings in this article, but they should be kept in mind as a subject for discussion in CYM. In this connection it is relevant to consider that after the synoptic Gospels had been written, they were given the name of a Jesus disciple who had died years earlier. In later years these Gospels were revised to reflect changes in Orthodox thinking. Nobody knows the real identity of the authors.

For me, an important aspect of the Nag Hammadi discovery lies in the fact that now we have Gnostic writings that are attributed to Jesus’ disciples. That alone, is an amazing revelation. The thoughts that Jesus’ teachings contained Gnostic beliefs, and that he could have been a Gnostic supporter, are plausible speculations. With a faith that in several basic aspects is strikingly similar to that of Quakers, the Gnostic people are our spiritual cousins. We are in good company, which calls for celebrating! But first we should remove the horrific stigma of “heretics” that has been shamefully ascribed to the Gnostic people for far too long without justification.

*Seipko Lok, Member of VIMM,  
attends Vancouver Monthly Meeting*

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## Representative Meeting

Twenty-five people from YM Committees and Monthly Meetings, gathered at Friends House Toronto, May 1-2. We heard from Friends across Canada about how they and their Meetings are faring. We were reminded how important it is for representatives to take back to their Meetings and Committees, a flavour of Representative Meeting and the work that it does on behalf of the Yearly Meeting.

The minutes of Representative Meeting are on the web site [www.quaker.ca](http://www.quaker.ca). Below are a few of the items we discussed and we hope you will discuss further within your Meeting or Worship Group.

Canadian Friends Service Committee (CFSC) provided us with the report from the Uranium Working Group (UWG) and asked that Meetings discuss the report, with particular attention to the draft minute that the UWG plans to bring to YM.

We accepted the audited statements for 2008, appointed the same auditors for next year, and reviewed the budget for 2010, which will be brought to YM for approval. If we can raise an additional \$36,000 in 2009, we will be able to hire the Quaker Education Program coordinator and the Youth Secretary to begin in 2010. To continue these positions we will need to raise an additional \$66,000 over and above regular donations in 2010 and subsequent years.

The CnR Implementation Committee brought forward a recommendation that the composition of delegates to Representative Meeting be changed to include the Half Yearly Meetings, and that Half Yearly Meetings be invited to name delegates and representatives. The intent is to increase communication between the Half-Yearly Meetings and the Yearly Meeting, and create a structure that will make it easier for Half Yearly Meetings to take on projects in support of the Yearly Meeting. This will be discussed at CYM.

Programme Committee has decided to choose the Sunderland P. Gardner (SPG) lecturer and the Quaker/Bible study leader from the part of Canada where CYM is being held. This will help us to get to know one another better and to reduce our environmental footprint. This year at CYM there will be special programming for the first weekend and Friends who can only stay for this first weekend are encouraged to come in time for supper Friday evening.

Nominating Committee reported that there are still names needed for some positions. Ask your representative about these vacancies. Maybe you have a leading to help Yearly Meeting.

Our time together was rich in worship, delicious food, discussion, laughter, emotion and discernment, as YM representatives from across the country worshipped together to seek the way forward on various items of YM business.

*Anne Mitchell, Clerk, Representative Meeting  
Toronto Monthly Meeting*

# The Sammi People of the Arctic Cover Four Countries



by Linda Kreitzer

In April 2008 I had the privilege of being a member of a Quaker team at the U.N. Permanent Forum for Indigenous Peoples. For one week we observed Indigenous Peoples coming together to identify specific ways global climate change affects Indigenous Peoples around the world. Together they looked for solutions to the negative consequences from these changes. While at the forum I was able to attend side meetings and my interest gravitated towards a group of people from the Arctic called the Saami People. Not only is their language and culture at risk of disappearing, but they have concerns also with the effect global climate change is having on their traditional reindeer husbandry practice. This practice covers vast amounts of land in the Arctic, including Sweden, Norway, Finland, and Russia. In May 2008 I was able to travel to Finland and see for myself the issues that the Saami are facing concerning their culture and livelihood.

The Saami culture of the Arctic region dates back thousands of years. Hunting and fishing has been their main source of livelihood as well as small-scale reindeer herding. In 1542, totally disregarding the Indigenous Peoples on that land, the Swedish King declared that all “unused” land belonged to the Swedish Crown. Colonization of the Saami land started in the 1600’s as settlers moved in and took over the land, and introduced a new way of life. The economic foundation of the Saami hunting culture was destroyed and starvation became widespread among

the Saami. From 1850 – 1980 an assimilation policy was implemented by Sweden, Norway, and Finland. In Norway this included banning the Saami from speaking and learning their language. All Saami children were forced to speak, read, and write Norwegian. The Saami remain marginalized today because their basic cultural values and national identity were undermined.

Presently there are around 85,000 Saami living in their traditional area, 50,000 – 60,000 living in Norway, 20,000 in Sweden, 7,000 in Finland and 2,000 in Russia. Great strides have been made in recent times by the Saami in their fight for rights as indigenous peoples. In particular they have been important members of the working group drafting the U.N. Declaration on the Rights of Indigenous Peoples. In all countries Saami’s have full citizenship. On the other hand the Saami are not fully recognized as an indigenous group by all governments. However, since the 1960’s, Sweden, Norway, and Finland have supported the Saami’s right to preserve and develop their own culture by allowing the Saami language to be taught in schools. In 1988 the Saami Parliament was established and supported by the Norwegian government as part of its constitutional mandate to protect and develop the Saami culture. There are other Saami Parliaments in Sweden and Finland, but representation of the Saami culture is minimal and the Parliament is seen as only a gesture of goodwill. In 2005 the Finnmark Act by Norway’s Parliament gave the Saami administrative responsibility over, and protracted traditional use of, the land and water areas, with individual and/or collective ownership and rights to the use of lands and waters, in Finnmark County and Norway.

The Saami people continue to fight for their rights for self-determination, land rights, and the ability to keep their reindeer husbandry alive. However, their biggest challenge is the effects of global warming. The warming of this traditional reindeer habitat will see significant changes in the next 30-50 years that will likely affect both snow and ice conditions, vegetation, and ultimately the reindeer. Research and teaching are being carried out to educate people and to find ways to adapt to this climate change. The Saami have adapted over the thousands of years of their existence, and as a group are committed to facing this challenge. The work of Quakers in supporting the U.N. Declaration of the Rights of Indigenous Peoples has given this group more say in their rights as Indigenous Peoples, particularly regarding to climate change.

*Linda Kreitzer, Calgary Monthly Meeting*

# Succeeding Against the Odds – Support for a Ugandan Community

by Sheila Havard

In 2007, the Canadian Friends Service Committee (CFSC) entered into a partnership with the African Great Lakes Initiative. AGLI is an offshoot of the US Friends Peace Teams and it is best known for its outstanding peace-building activities in East Africa.

Less well known is the Bududa Vocational Institute, an AGLI project in Uganda. It's now in its second year and run with remarkable dedication and determination by Barbara Wybar, a Philadelphia Friend originally from Montreal.

Bududa District is nestled in the foothills of Mount Elgon, which straddles the Kenyan border in the far east of Uganda. Isolated and impoverished, Bududa is both stunningly beautiful and lush, with its annual 180 to 200 centimeters of rain.

The birth rate is as striking as the luxuriant vegetation and the mountains. Uganda has one of the highest fertility rates in the world and fertility amongst the Bugisu tribe is high even by Ugandan standards. Families of eight are common and consequently there is relentless pressure to extend the cultivated area. In two generations crops have crept up to the very summits of the volcanic peaks, and farmers are even encroaching on Mount Elgon National Park. Unemployment and underemployment are rife. Villagers are keenly aware that the only escape for their children is education. I was solicited for money by one local Friend, not to treat the oozing sore on his leg, but to pay for his children's school fees.

AGLI established the Bududa Vocational Institute to make some dent in this need. Since it opened its doors in early 2008, the first batch of students has succeeded in passing their government examinations and have graduated. Many have found employment.

The Institute contends with obstacles inconceivable in the West. One is its remoteness. Visitors to Bududa jolt along a tortuous red *murram* (mud) road, winding around *shambas* (small holdings) of plantains and bananas. These roads are so deeply pot-holed that vehicles are often forced to a halt and they must dodge this way and that around obstacles. The only means of transport to town is a *matatu* or communal taxi,

which is invariably a decrepit second-hand Toyota minivan. Electricity is coming, but last January I could only pick out three electric lights in the entire valley, making the unmarred star-studded sky a wonder to behold. Telephone lines were brought in, only to be cut up for washing lines! A reasonably reliable Internet connection exists for those who rise at 5 a.m. These communication problems are just some examples of the challenges facing the school. One might also mention cultural factors, the primary one being the clash between Western concepts of efficiency and punctuality, and local values.

In tandem with vocational training, the Bududa Vocational Institute runs a project for local orphans. In many cases one or more of these impoverished children's parents are dead. Although one parent may still be alive, families are often dysfunctional. The caregiver may be unable to support the family due to alcoholism or mental health issues, or the father may have deserted the family for a second wife. In short these are needy children. There are thousands of such children in Bududa District. The Children of Peace program provides supplementary education and enrichment. The children attend Saturday school at the Vocational Institute where schoolwork is reviewed, and they are given opportunities to enjoy art and sport activities, which are sorely lacking from their everyday lives. Medical problems that might otherwise go undetected come to light, and teachers can arrange for treatment. Basics such as school uniforms, pencils, soap, and Vaseline, are distributed periodically. Such supplies are essential in an area where students are often kept home from "free" government schools because their parents cannot afford the required scholastic materials. Lastly, two much-appreciated hearty meals are cooked for the children: porridge in the morning and rice, beans, and cabbage for lunch. These provide a valuable supplement to an otherwise meagre diet.

Sponsors are urgently needed for about fifty of the two hundred orphans currently enrolled. In addition to the material benefits provided to a needy child, a caring relationship is created with the overseas sponsor, and children with sponsors feel that someone, however far away, is looking out for them.

Sponsorships have fallen out of favour in some circles interested in child poverty. One argument is that they increase inequality. However, in the case of the Children of Peace, sponsorships actually decrease inequality, since the children are admitted to the program on the basis of "dire need". Others who object

to the system are wary of a long-term commitment. The African Great Lakes Initiative makes every effort to find new sponsors when an existing sponsor is unable to renew their commitment.

Each elementary school child in the program is sponsored for \$100US per year and each secondary school child for \$200US per year. For details, please contact Geri Fitzgerald at: [mizfitzmath@yahoo.com](mailto:mizfitzmath@yahoo.com)

AGLI's extremely readable e-newsletter commenting on its activities, updating readers on political developments and offering rare cultural insights, all in stark contrast to a regular media perspective, may be ordered by contacting [dawn@aglionline.net](mailto:dawn@aglionline.net).



*Sheila Havard*  
*Coldstream Monthly Meeting*

Below: the Bududa Vocational Institute run by AGLI's representative in Uganda, Barbara Wybar. It is in Konokoyi, a village just outside Bududa. This is the same building where the Children of Peaceorphans have their program on Saturdays.



# The Gift

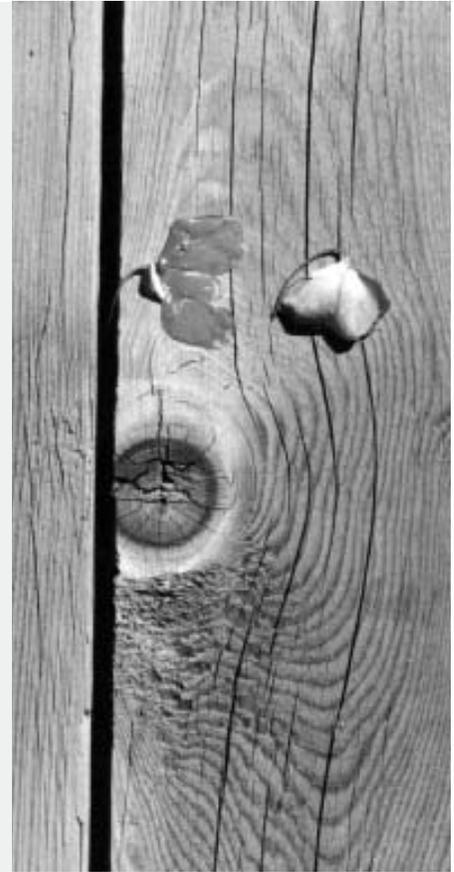
*By Reta Hatfield*

When I was young, my mother instilled in us the value of a gift. Whatever the gift was, it held more meaning because it was given in love. Thus, we were to cherish and care for the gift.

One day a magnificent gift was given to us. The magnitude and wonder was more than our minds could ever fathom! It sparkled with a kaleidoscope of colors – blues, greens, yellows, purples, and pinks. Of brown and black and orange, it glimmered and shone. The gift was able to give life itself. The very air around it, the sustenance from it enhanced our lives. Not only our physical being was nourished, but the complexity of the gift stretched our minds. Sweet music emitted from the gift and uplifted our hearts. We had great pleasure from our gift.

We shared our gift willingly with others, but became careless of it. When we once again took a good look at our gift, it was scarred. The colors were no longer bright and clear. The music was fragmented and faded, as if half of the instruments in the orchestra were missing! The wonderful nourishment and sense of well-being seemed to be slipping away.

What have we allowed to happen to our marvelous gift?  
What have we done to our world?



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## Voluntary Simplicity

*by Bill McMechan*

Life at its best is physical, mental, and spiritual balance. It is important to be aware of the need for good health in all areas of life and take responsibility for a wholesome, healthy lifestyle; to enjoy the beauty and wonders of natural life; to be open-minded and curious about creation and all things, and to be happy!

Each individual determines his or her quality of life. Some aim for high quality while others are content with a minimal standard, for example comfort and entertainment. When we come into the world we come naked, vulnerable, and innocent. Almost immediately we acquire objects and become dependent on those objects to meet our needs, like food, water, security, and comfort. Before long we start accumulating more and more objects. Luxuries become necessities. Worldly goods are handed down

from generation to generation, often with emotional expectations attached to them. Possessing becomes an obsession and we need bigger houses to store the stuff and more money and time to deal with it. We can become mired in our possessions with less and less time for anything else.

I grew up with involuntary simplicity. Being very young in the great depression of the 30s, and raised in a work(ing)less class area in a large city, we had to make do and mend. A new shirt at Christmas was a luxury, and walking was often the only form of transport. We walked to the hills to gather black and blue berries. Our staples were porridge and potatoes, boiled or fried with bread and our favourite “champ” - mashed spuds with nettles mixed in. But you know, we were so happy as a family. We made our own toys and games, and enjoyed dressing up to walk to church on most Sundays.

The years passed, and after a period of intense outward religious activity, I came across the Quakers, a peculiar people, who over 300 years ago were known as

Friends of Truth. They worshipped in a simple room with nothing of the usual paraphernalia of the churches. While Christian-based, they were open to immediate revelation of further Light by which to live. Their testimonies against violence and their commitment to serve others, friend or enemy, earned them the Nobel Peace Prize in 1949. In a way I suppose this was my introduction to Voluntary Simplicity. Robert L. Smith says, "simplicity describes a way of life that follows naturally from a way of worshipping".

As a young man in the early 50s I volunteered to go to Germany to help build housing for refugees. I also helped to run an International Friendship Centre: a voluntary community, which promoted peace and understanding among all people. It was there that I met and married my wife Rosemarie. Simplicity at that time in Germany meant living on a shoestring. We planted grain by hand, cut it with a scythe, took it by bicycle cart to the mill where they kept some grain for payment. The flour went to the baker, who in turn took his portion and made bread for our winter use.

In our life together, Rosemarie and I have been exposed to many cultures living very basic, close-to-the-earth lifestyles. Before coming to Canada we lived long enough in Ireland to start our family. Teaching Electricity and Math in High Schools was interspersed with assignments in Barbados and Tanzania. This exposure to the developing world was invaluable in understanding the problems largely caused by simple people being subjected to Western dominance. We witnessed western culture create artificial needs that undermined simple lifestyle and culture.

Voluntary simplicity is a way of life, joyfully entered into because it is life at its best. It is a challenge to allow ourselves uncluttered time and space to be balanced spiritually, mentally and physically. We can be more creative and less a burden on the earth. It is more economical. It does not mean doing without, rather it means having an affordable, healthier, happy lifestyle.

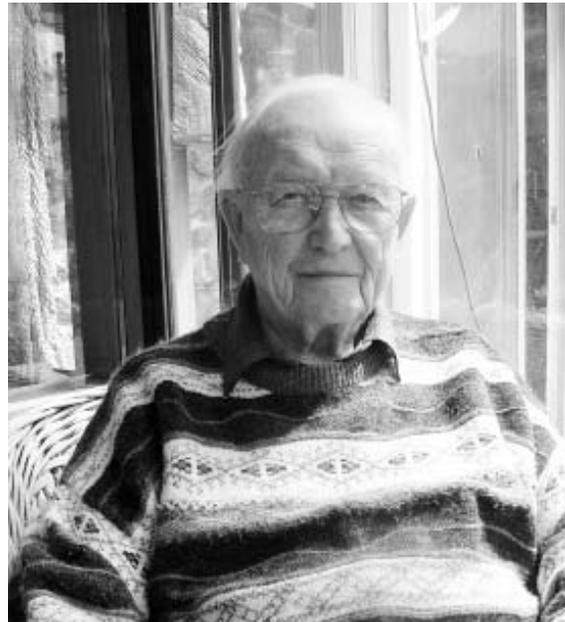
We were committed to living as simply as possible in our retirement. In 1967 we purchased a piece of land near Hastings. Its earth was quite eroded in places. Other than in the swampy areas, it was almost devoid of trees. Our challenge was to restore the land and provide a base for near self-sufficient living. Tree planting was our first concern since trees help to keep the water table up, and they provide shade and fuel. Cutting and splitting provide exercise. A gully on the land was dammed to provide a pond for wildlife and swimming. A space was cleared and cultivated for an

organic garden, complete with composting bins.

By 1983 we were ready to build an energy-efficient house tucked into a hill. If we were to build over again very little would be changed. All outside walls and windows are maintenance free and insulation values defy heat to escape, except through heat exchange. Many other built-in features ensure that little time or energy is needed in ensuring a controlled, comfortable abode. In 1987 solar panels for water heating were installed and they are still operating efficiently.

As a result of our planning we live simply, with the forest around us, listening to the many birds, eating from our own garden, and enjoying the abundant wildlife. Keep it simple. It is the way to go!

*Bill McMechan,  
Wooler Monthly Meeting*



*"Try to live simply. A simple lifestyle freely chosen is a source of strength. Do not be persuaded into buying what you do not need or cannot afford. Do you keep yourself informed about the effects your style of living is having on the global economy and environment?"*

*Advices and Queries # 41*

## Book Review *by Janine Bandcroft*

### ***Right Relationship: Building a Whole Earth Economy***

by Peter G. Brown and Geoffrey Garver

*Right Relationship: Building a Whole Earth Economy* is founded upon a time-honoured Quaker principle: that we can better proceed into the future having borne witness to fundamental wrongs that need righting.

This book offers a breath of fresh optimism, encouraging us to realistically examine the past and confidently reach for a brighter future. We can see that the dominant world view, which considers the earth and all her inhabitants as intended for human consumption, is clearly greed-motivated and fundamentally wrong. We can collectively change to live life in a way that reflects, instead, the fundamental truth that the earth is a closed system. We can embrace right relationship, which offers a guiding ethic for those wishing to lead fulfilling lives as creative and integrated participants within human society, and the commonwealth of life as a whole.

History, the authors argue, has seen its share of despots, but it's also filled with great thinkers and philosophers who "...bore witness to a fulfilling spiritual way of living, that drew on a deep sense of right relationship". They name Confucius, Lao-tzu, Siddhartha Gautama (Buddha), Asoka, Isaiah, Amos, Jesus, and Muhammed. The authors also cite the indigenous societies of North America as examples of communities grounded in respect and reciprocity.

Charles Darwin, Thomas Huxley, Aldo Leopold, Henry David Thoreau, and George Monbiot, are noted for shaping a philosophical world view that honours Earth's systems. The authors also reference several contemporary thinkers including Thomas Berry, Brian Swimme, Lynn Margulis, Karl Polanyi, John Ralston Saul, James Lovelock, Elise Boulding, Paul Hawken, and David Suzuki.

*Right Relationship* is clearly written and well documented. It offers hope that the human spirit can learn from past transgressions and right its wrongs. Unfortunately, it's lacking in women's voices, and especially feminist perspective. As the now common phrase goes, "you cannot solve a problem with the same thinking that created it".

Unless I missed it, there is no mention of Riane Eisler, author of *The Chalice and The Blade: Our History, Our Future* (now published in 22 languages) Vandana

Shiva the Hindi environmental activist and winner of the Right Livelihood award; Starhawk, a self described witch, theorist of paganism and ecofeminist; Carol Gilligan; Laura Flanders; Alice Walker, the African American Pulitzer prize winning feminist; Winona LaDuke a Native American economist, and twice vice presidential candidate; Naomi Klein a Canadian journalist and author of the *Shock Doctrine: The Rise of Disaster Capitalism*. Neither is there any reference to the words "feminism", "ecofeminism", or "consensus", in the book's index.

Peter Brown and Geoffrey Garver are right to insist "...the people of the world can bring about a right relationship between the human economy and the earth's commonwealth of life". Their four-step program: grounding and clarification, design, witness, and nonviolent reform, offers much to inspire us. But without a feminist analysis to show us the fatal structural, philosophical, psychological and theological errors, and violent abuses that 2000 plus years of patriarchal domination has wrought, how can we really imagine a global vision that's as radically different as the authors argue is needed?

Brown and Garver also suggest we design new or reformed global institutions including a Global Court, a Global Reserve, Global Trusteeships, and a Global Federation. It's a nice idea, but globally-minded institutions already exist. The rules of patriarchy seem to enable those determined to dig their claws into any hierarchy and usurp all good intentions. The United Nations, for example, was created so that the horrors of WWII would never be seen again. Filmmaker Kevin Pina recently captured UN "peacekeepers" standing by while the Haitian military opened fire on a crowd of peaceful protestors. Brown and Garver offer convincing arguments in favour of globally-minded organizations, but without the feminist perspective I fear we'll just end up playing the same old hierarchical power and ego game.

*Right Relationship: Building a Whole Earth Economy* is an honest look at what's wrong with the dominant economy, and it offers some interesting ideas about how we can fix it. It's a worthwhile read, keeping in mind there's a significant body of knowledge that's missing from its otherwise adept analysis.

*Janine Bandcroft has lived and studied alternative living options for over two decades. She is the founder of the Victoria Street Newz (RelativeNewz.ca).*

*Attends Victoria Meeting*

# 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](http://www.quaker.ca/qbs).

***Matthew 18: Wisdom for Living in Community*** by Connie McPeak Green and Marty Paxton Grundy, Pendle Hill Pamphlet #399, 2008. An examination of Jesus' advice and guidance for getting along with one another, not only among Quakers but in the wider community. With discussion questions. (36 pp; \$6.50)

***Through Flaming Sword: the Life and Legacy of George Fox*** by Arthur O. Roberts, Barclay Press, Newberg, OR, 2008. This updated version of a popular book tells of George Fox's life: historical, biographical, personal and spiritual, and how his legacy was carried forward to the 20th century by thoughtful Quaker leaders. (143 pp; \$20.80)

***Right Relationship: Building a Whole Earth Economy*** by Peter G. Brown and Geoffrey Garver. Berret-Koehler Publisher, San Francisco, 2009. Written by a cooperative group of Quaker writers for Quakers and non-Quakers alike, this highly recommended book provides an ethical and systematic approach for building our 21st century environment, economy and social conditions. (216 pp; \$21.95)

***The Quaker Meeting*** by Helen Gould. The James Backhouse Lecture for 2009. Australia Yearly Meeting, Glen Osmond, South Australia, 2009. Inspired by the words of early Friends and by her practice of yoga and Buddhist meditation, Helen Gould presents a well-documented study of vocal ministry and a quiet search for communion with God in Quaker worship. (69 pp; \$15)

***Three Ravens and Two Widows: A Perspective in Controversy Among Friends*** by Richard Macy Kelly, Pendle Hill Pamphlet #401, 2009. A metaphorical and timely study of disagreements since the Hicksite-Orthodox Quaker separation of the 1820's as shown by two widows, Kelly's liberal mother and his evangelical grandmother. (36 pp; \$6.50)

For orders from North America Please add the following mailing costs:		For orders outside North America
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	

**Argenta Friends School Reunion.** July 29-31 this summer, in Argenta. If you were a student, teacher, houseparent, or part of the school in any way and would like to join us, please e-mail: [afs@hamzoo.net](mailto:afs@hamzoo.net) for more information.

## Notice Board

### Quaker Youth Pilgrimage to the Northwestern United States



July 18 – August 15, 2010

Seeking 14 young Friends ages  
16-18 and two adult facilitators

Apply by September 30, 2009  
Questions? [qyp@fwccamericas.org](mailto:qyp@fwccamericas.org)  
Application form at  
[www.fwccamericas.org](http://www.fwccamericas.org)



Friends World Committee for Consultation  
Section of the Americas  
1506 Race Street, Philadelphia PA 19102, USA  
215. 241. 7250, [americas@fwccamericas.org](mailto:americas@fwccamericas.org)

[www.fwccamericas.org](http://www.fwccamericas.org)

### The Canadian Quaker Pamphlet Series needs you!

CQPS offers a medium through which Friends may share knowledge and insights on spiritual life, faith, and witness from their own experience or that of others. The Series aims to enhance the life of Canadian Yearly Meeting. If you have a manuscript or an idea for a pamphlet please contact the CQPS Editorial Board. Direct your inquiries to [argentapress@gmail.com](mailto:argentapress@gmail.com), or to the clerk at [marmura@nb.sympatico.ca](mailto:marmura@nb.sympatico.ca).

**The Publications and Communications Committee is looking for a new editorial board for the Canadian Quaker Pamphlet Series.**

The current term of the New Brunswick Monthly Meeting's editorial board for the Canadian Quaker Pamphlet Series will end at the rise of Canadian Yearly Meeting in August 2010. A Meeting is being sought to sponsor a new editorial board. Experience with writing, editing, publishing or graphic arts is an asset. If you are interested please contact Fred Holtz, Clerk of P & C Committee.

Volume 105, Number 3

### New Business Manager for Canadian Friend



Welcome Beryl Clayton to The Canadian Friend. After six years as business manager for The Canadian Friend, Seán Hennessey is leaving to do some traveling in Turkey and Europe.

As the business manager's position is a part-time job of only a few hours a week, Beryl will be able to continue her work as a mediator and workshop facilitator. Beryl also brings office management, and administrative experience, with groups that include community outreach, a women's association, a peace education project and, back in the 1980's, Argenta Friends School.

NEW PHONE NUMBER

**250-352-0038**

To discuss subscriptions, donations, and advertising invoices, you may call Beryl between 9-4pm Pacific time. The Canadian Friend's postal and e-mail addresses remain unchanged:

Beryl Clayton, Business Manager  
*The Canadian Friend*  
Argenta, BC V0G 1B0

E-mail: [cf-businessmanager@quaker.ca](mailto:cf-businessmanager@quaker.ca)

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## Around the Family Around the Family Around the Family Aro..

### Ottawa Monthly Meeting

Since early 2009, we have had the joyful opportunity of welcoming Theresa Dunn, Julianne Smit, and Anne Caza into **membership** in the Religious Society of Friends.

For the fourth year, we took part in the Friends United Meeting Chain of Prayer. We met on May 6, 2009 for potluck and to hold in the Light the concerns of FUM staff in Richmond, Indiana.

We report, with sadness, the **deaths** of our Friend **Bea Chapman** on February 26, 2009, and of our Friend **Kornelia Meszaros, who was living in Victoria, on March 10, 2009**

### Pelham Executive Meeting

Inquiry into our Christian Roots:

On Sunday March 1, 2009 Pelham Executive Meeting met to discuss our approach to the Christian roots of the Society of Friends. It became apparent that our Meeting is united in refusing any kind of systematic theological statement. We prefer to be "Doers of the Word and not hearers only". Insofar as these may be considered our Christian roots, we accept them, while recognizing that not all those who call themselves Christian would agree. During a meeting for discussion on March 2, 2009, we did not reach unanimity on whether or not we could consider ourselves Christian. To do so would suggest that we have a creed. We are in unity as to seeking truth in stillness.

### Vancouver Monthly Meeting

On April 4, Vancouver Meeting hosted a "Taste of Quaker Quest" workshop, and is considering undertaking a Quaker Quest outreach program to the wider community in the Fall. Quaker Quest is a dynamic new approach to outreach that has brought seekers to Meetings all over England. It is based on the idea that Quakerism, "a spiritual path for our time," is simple, radical, and contemporary. In essence, Quaker Quest is a series of public open meetings on Quaker topics, which are presented in repeated cycles.

### Loving congratulations Elaine Bishop!

This spring our Friend Elaine Bishop of PMM was nominated for, and won, one of the 2009 Winnipeg YM-YWCA's Women of Distinction awards for Community Volunteerism. The Winnipeg Free Press described Elaine as "... executive director of the North Point Douglas Women's Centre. With a particular interest in human rights, she has volunteered with the Aboriginal Rights Coalition of the Canadian Council of Churches, Mount Carmel Clinic, Sage House and the Mennonite Central Committee". Friends across Canada appreciate you.

### Yarmouth Monthly Meeting

**Births:** Landon Cole Burgess to Paul and Vanessa Burgess, May 11, 09.

We continue to have visitors who want to see inside the Meeting House. On April 8, 2009, Yarmouth Meeting's Ministry and Counsel hosted an **Outreach Day** for all those interested in learning more about Friends Meeting. This was a way to show them more than just the building and make it come alive. After a brief introduction to Meeting for Worship, we shared a potluck meal while getting to know each other better. Later we broke into three groups, rotating in 20 minute segments, to discuss: Friends and "the Inner Light"; Friends' relationship to the environment, and Friends and the Peace Testimony. Two leaders in each group provided the initial openings, with participation from other members from Meeting. Response from our visitors was positive. On June 6th when the new play about Charles Duncombe's escape to the United States is given, we plan to welcome those interested in Quakers and the Rebellion of 1837. We have much to be thankful for in our Meeting.

### Toronto Monthly Meeting

The first Sunday of each month since 2002, the West End Worship Group has been meeting in homes in the western edge of Toronto,

## TMM continued:

including Mississauga and Brampton. Prior to each Meeting the convenor names a host and phones or e-mails all participants the time and location of the Meeting. The convenor functions as the doorkeeper who starts and ends the Meeting, makes announcements, introductions, and facilitates discussion. Friends in other small Worship Groups will recognize all the facets of a strong group: the importance of sharing ministry and experience, nurturing the Spirit, and building community.

## Musical Response in Court:

On 20 November 2006, **Homes Not Bombs** organized a non-violent protest and sit-in at L3-Wescam in Burlington, a manufacturer of imaging devices for military planes used in Iraq and Afghanistan. One of the ten activists arrested was Toronto MM member **Kirsten Romaine Jones**. At the sentencing hearing on 10 December, they were given a suspended sentence and a year's probation to refrain from "trespassing".

Kirsten responded with a verse from Sarah's Song - **They Can't Forbid Us to Sing**, by the women of Greenham Common.

"They can forbid nearly everything,  
But they cannot forbid me to stand for peace,  
And they cannot stop my tears to flow,  
And they can't shut my mouth when I sing,  
O no! No, they can't shut my mouth when I sing."

## Vancouver Island MM

**Luke Downs and Laurie Mitchell** married in Parksville under the oversight of Mid-Island Meeting, on April 25th. A happy occasion!

Member **Ana Simeon and Tom Martin** married in a yurt on Saanich Peninsula, May 16, 2009

**Maia Elisa Castano**, born on March 8th, daughter of Michelle Mulder and Gaston

Estano, of Victoria Meeting.

**Alison and Jim Prentice** longtime attenders at Fern Street, became **members**.

**Memorial Meeting** March 20 for **Kornelia Meszaros**, a longtime member of our Meeting.

Victoria enjoyed a visit from Roger Sturge and Diliwar Chet Singh, after the FWCC Section of the Americas Annual Meeting in Portland, Oregon. They spoke about **FWCC** to Friends after Meeting for Worship, on March 29.

May 30, VIMM will have the opportunity to participate in a day-long workshop on "**Servant Leadership**" at the Victoria Meetinghouse. The presenter, **Carolyn Crippen**, is an Associate Professor of Leadership Studies at the University of Victoria and the former Assistant Dean of Education at the University of Manitoba. She has published academic articles nationally and internationally, in particular, *The International Journal of Servant-Leadership*. Carolyn began her journey into Quakerism in the 1980s and is a member of Vancouver Island Monthly Meeting

Social worker, professor, researcher, and activist academic Dr. **Marge Reitsma-Street**, MSW, PhD, a professor of Studies in Policy and Practice (University of Victoria) is the 2009 **winner of the National Dick Weiler Award**. "The Weiler Award is presented annually to acknowledge and honour exceptional contributions to community and social development in Canada. The Award recognizes outstanding dedication by individuals, groups or organisations to social development/social justice causes, through co-operative linkages and collaboration. She has brought the academy and community together since the 1970s to change juvenile justice policies; to put poverty on the agenda of the community, province and nation; to address and change punitive welfare laws; and to envision models of affordable housing and ways to value women's unpaid work."

Spelling of name corrected: Colm Wolf Gage born to Grace and Andrew

Editor: Sherryll-Jeanne Harris  
Editorial Support: Steve Fick, Gerald Harris, Diana Mitchell, Judith Monroe, Michael Phillips,  
Lynne Phillips

**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](mailto:cf-editor@quaker.ca)

### **Themes & deadlines for upcoming issues**

Future Themes: Varied Thoughts on Community  
Quaker Testimonies  
Themes of Your Choice

CYM Fall 2009

Due date for Fall issue	September 4, 2009
Due date for December	October 12, 2009

The Canadian Friend can be viewed online at:  
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PUBLICATIONS MAIL AGREEMENT NO. 40012338

REGISTRATION NO. 09887

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:

THE CANADIAN FRIEND

ARGENTA, B.C. VOG 1B0



The Canadian Friend acknowledges the financial support of the Government of Canada through the Publications Assistance Program towards our mailing costs.

**Canada**