

The Canadian Friend

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Cultivating Peace
How Passive is Your Pacifism?

The Canadian Friend

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

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Editor's Corner *A Giant of the Twentieth Century*

Mention of Martin Luther King and Habitat for Humanity got me thinking you may appreciate knowing something of Koinonia, Georgia. Recently my uncle gave me *Briars in the Cotton Patch*, a documentary about Koinonia (near Americus) begun in 1942 by an amazing person named Clarence Jordan. My step dad was the farm manager there in the 50s, and I grew up with dad quoting from Jordan's *Cotton Patch Version of Matthew and John* and *Cotton Patch Gospels*. More than a decade before King was marching and leading the Civil Rights movement, this amazing colourblind fellow named Clarence Jordan, with degrees in agriculture and theology, bought a farm he named Koinonia (Greek for having all in common). Whites and Blacks farmed and lived together, agreeing, regardless of consequences, that all were equal under God no matter their colour. Clarence believed if one was to be an authentic disciple of Jesus one had to take him seriously; understand what his message really was about and incorporate it into daily life. The thing that made Clarence so innovative and courageous was how early he performed his duty before God fifteen years or more before Martin was well known. (Jimmy Carter).



Living according to the teachings of Jesus caused terrible uproar. The farm was bombed, boycotted, burned, and the Ku Klux Klan regularly shot into Koinonia homes. Nationally, Americus was as notorious as Selma, Alabama. Despite this persecution Clarence kept his humour and commitment to racial equality. When the farm business struggled, the community responded to the need for housing in the area. Jordan's final legacy was Fund for Humanity. The community bought and held land for families to farm and build houses upon. After Jordan died in 1970, Millard Fuller - a Koinonia partner - took this model international. The first build was in Africa, and now just down the road from Koinonia, Americus, Georgia is home to the headquarters of Habitat for Humanity. Former ambassador to the UN, Andrew Young, says that Clarence Jordan's legacy of love, tolerance, and faith lives on today not only in the world-wide mission of Habitat for Humanity, but in numerous other organizations such as Jubilee Partners, which has received thousands of refugees from around the world. And still, Koinonia remains a thriving community committed to equality and justice.

Dallas Lee, Author of *Cotton Patch Evidence*, claims Clarence is one of the giants of the Twentieth Century. If you wish to participate in the wonderful work that Clarence began, you may sign up with Mel Early for a build in Costa Rica in May. He would like some Friends along. (Details at www.habitat.ca. Click Our Programs then Global Village Program. Find Costa Rica).

Blessings, Sherryll-Jeanne Harris



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(Please note: the editor welcomes your art and photos)

Letters to the Editor

Readers are invited to submit letters to the editor.

Please send your letters to:

Sherryll Harris, Editor

E-mail: cf-editor@quaker.ca



Hi, dear Sherryll,

First, congratulations on the issue given over to the Young Friends! I believe it may have altered the course of Canadian Friends. Certainly I experienced it as a refreshing perspective. We have been going around in circles in regard to our membership in Friends United Meeting (FUM) and I, along with many others, had decided that the time has come to withdraw our membership. But along come the Young Friends, with a message so much like the one that drew CYM into being in the first place-also through the ministry of Young Friends. They are calling us to community and love and indicating that Spirit is in that community (or *IS* it? I'm not sure) and that matters such as the personnel policy, missionaries, and Christ-talk, become part of the process of loving community. I hear it! It's not that we agree or condone, but that we step into that circle together and keep on talking and worshipping together. The clincher for me is the statement, that due to our longtime connection with African Friends, and their large numbers, and their conservatism-which we taught them - there is not going to be any change in FUM policy any time soon. Why leave FUM to carry this by themselves? Historically we too sent out those missionaries and participated in the creation of the present values and cultural differences. Yes. Let's everyone take a deep breath and step back from our differences, that's what I heard, and step into the circle of community.

I hope this has been a rich year for you.

Margaret Slavin

(Wooler Monthly Meeting)

Dear Sherryll,

I should have written you immediately. Your Canadian Friend-Young Friends' Sporadical issue should be required reading for Canadian Friends. I read it through almost upon receipt! My experience with Young Friends and related travel to Friends in the late 1940s determined the rest of my life. I made F/friends who have been important to me ever since. The companions we make along the way have great impact.

We need to make opportunities for our young people that will nurture and enrich their lives. Giving them an opportunity to write about their experiences and concerns surely helps them gain a fuller sense of involvement.

What are we Canadian Friends doing to encourage and support them? Opportunities vary greatly. Financial considerations loom over our planning but there is much that does not cost. We can open our doors and hearts to the youth in our Meeting circles to build relationships. All those involved share the riches!

Peace, and blessings,

Jane Zavitz-Bond (Yarmouth Monthly Meeting)

Hi Sherryll,

Thanks for the latest Canadian Friend. I found it well done and easy to read.

I noticed an error in my article (page 26) I presented Wilberforce as a Quaker campaigner against slavery. Having now read "Bury the Chains" by Adam Hochschild, I realize that Wilberforce was not a Quaker but an evangelical Anglican.

Congratulations on your work with the Canadian Friend.

Eric Schiller (Ottawa Monthly Meeting)

Readers Respond:

Friends:

I should not want to call this an article, but rather a canticle of joy,

for and about the issue of The Canadian Friend that featured the writing of Young Friends.

When I came among Friends in 1986, with nothing for a religious background but a Jesuit high school education and an English Roman Catholic sensibility, the most helpful words I heard were that I should speak from my own experience. I heard these words from many Friends - Elders, a wife, young people, friends that I made in Meeting. They were not easy for me to hear.

I was raised with the notion of Scripture and a Magisterium. Christian scripture we mostly understand, at least that there are texts. The idea of a Magisterium - that there is an authority which a Church can exercise that tells its members both what scripture means and how one should behave as a result - is not so widely grasped among Friends. After all, Quakers were founded in the most radical of protesting times. "But, what canst thou say?" was the challenge that early Friends offered to the ministers of the "steeple houses". They were asking the priests and ministers to speak, not by quoting Scripture or citing ecclesial authority, but from their own experience.

That question is as radical today. It has ever shaken me to my depths. Scripture and the Magisterium are easy authorities from my own experience. Among Friends, that means I have to be alert, thoughtful, aware of my moral choices in every moment (even when there is no clear authority for that). Yet, these young voices in The Canadian Friend offer such joy in the way their experience is reported. Can I do this? I hope that I might. I should wish to have such hearts and souls around me that I might learn to live my being with those grace-filled actions all around. Speaking from my own experience is still my greatest joy and my hardest task. I thank the Young Friends who offered their words to our journal. They epitomize all that I should have hoped for when someone said, in 1986: "Speak of your experience".

I have learned this: for me, speaking is too easy, it is not of God, and I remain silent among Friends. The joy of these young friends, their reports of what they experience have heartened me. Once, I hoped to have the sense that my desire to talk might be of God, might be for the community. That has not happened. Yet, my silence contains the joy that my own experience brings. I do not know why this is not to be a widely shared truth, but never, never, have I felt called to minister to this in Meeting for Worship.

I remember Betty Polster at CYM, asking a group of which I was a part, how did we identify ourselves as Friends. Many answers were offered: "Seekers", "Quakers", "Gay", one or two said "Woman". I said, "I listen to music". If I should ever feel called to minister, then I might think that this would be it. But God works in ways that completely baffle me. Discerning that which is of God makes Friends who they are - and that is a joint activity of individual and Meeting.

I experience music, at least some music, as moving me outside any sense of my self, as allowing me to float in my consciousness quite independent from any experience of self. This I am willing to anticipate as the devolution of self and the immanence of the transcendent - God here now - a paradoxical impossibility. "I" disappears, and offers a sense of what it might be like to have God speak in such a way that one might communicate this to a Meeting.

I have not found such a way. However, these Young Friends in their reporting, in all their diversity, speak for me. They speak of including, as their sense of the experience of the spirit.

I should want to stand in Meeting; I should want to remove my hat; I should want to say: "These Friends speak my Mind".*

In Friendship,

Michael Overington, Halifax Monthly Meeting

*(*Bill McMechan told a story of Northern Ireland and how men removed their hats when they felt gathered in Meeting)*

Readers Respond:

On The Peace Tax Fund and a Culture of Peace

Murray Thompson and Donald Woodside (Canadian Friend, March 2009) raise a crucial question. How do we contribute to building a culture of peace in a world where war, and the threat of war are often seen as indispensable conditions to collective wellbeing? In their view, building that culture requires a refusal to cooperate with the evil of militarism, by supporting “the Peace Tax Fund operated by Conscience Canada”. Their argument raises several problems.

The first lies in the ambiguity in the term “our tax money”. Taxes are imposed by various levels of government, the level and use of which are determined by our elected representatives. They are ours because they belong to a political community of which we are members. The fact that they may not be used in accordance with our own priorities simply points to the limitations of our politics. The other interpretation defines all the economic resources that pass through our hands, as ultimately mine in an individualistic sense. On this basis, taxes are seen as external claims on my resources, and like all decisions about allocation, I have the moral responsibility to ensure that they are consistent with my conscience. Only then does the question of allocation become moral rather than political. (These two versions are combined by the authors). The obligation to pay the full tax bill results from the first; the issue of allocation derives from the second.

The second problem lies in a slippage between a case based on conscience, and one that is designed to make a political statement - “a loud clear message that we won’t participate in militarism” - that could turn this ripple into a wave. There is an ethical problem in asking those whose consciences have not moved them in this direction, to now on political grounds, develop the conscience that will. In addition, the message is clearly a negative one. Couching it in positive terms will be difficult since it would also have to point out there will be no actual net reallocation of budgetary priorities.

Once the discussion gets moved back into the political terrain, other problems arise. Building a culture of peace involves working with many groups who challenge government policy only on specific wars and armament systems. They do so on the assumption that they are members of the overall

political community, with all its standard rights of assembly, petitions, publicity, and voting. How can I offer them support if it is not “my” money that is being used? If I do so, then am I not vulnerable to a charge of hypocrisy? I am also concerned that contributions to a Peace Tax Fund to be used by the government in the future, will undermine a commitment to provide financial support to those organizations that are doing extremely important work now.

There are three separate overall issues. The first is one of pragmatic politics: what is the best way to build a culture of peace? A second is one of conscience, and the third, is one of the role this statement of conscience should play in our corporate witness. The first issue warrants much more serious consideration. All statements of conscience command respect, but that does not give them any particular moral purchase. The witness of vegans about the right ordering of our relationship with the animal world is important, and we are pleased to be reminded of it. Some will feel its strong moral pull, but most of us operate within a different set of moral priorities. Respect for that difference would lead to a different query: Have we examined how to conduct our affairs and order our commitments so that they build a culture of peace?

John Hillman

Peterborough Allowed Meeting

Advices and Queries # 31

*We are called to live in
the virtue of that life and
power that takes away the
occasion of all wars.*

Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the Spirit of Christ? Search out whatever in your own way of life may contain the seeds of war. Stand firm in our testimony, even when others commit or prepare to commit acts of violence, yet always remember that they too are children of God.

*The Yearly Meeting of the Religious Society of Friends in
Britain*

NeeKauNis Limerick

There once was a fine group of Quakers,
Spirited spiritual risk-takers.
Inspired by the Light,
They did what was right,
As reformers, protesters, and peacemakers.
And the children of this formidable crew,
Were steeped in social justice through and
through.

They were friendly and kind,
But independent of mind,
And they always found fun things to do.

Camp NeeKauNis is where they all came,
For meetings, worship, fun and games.
Yes, life it was good,
And so was the food,
And their talent was widely acclaimed.

Wilf Ruland, Hamilton Monthly Meeting

Sow, though the rock repel thee,

In its cold and sterile pride,
Some clift there may be riven,
Where the little seed may hide.
Fear not, for some will flourish,
And though the tares abound,
Like the Willows by the waters,
Will the scattered grain be found.
Work while the daylight lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard cometh,
And the labour's work is done:
Watch not the clouds above thee,
Let the wild winds round thee sweep;
God may the seed-time give thee,
But another hand may reap.

Francis Howgill, 1658

(Taken from The Fells of Swarthmoor Hall. Submitted by
Kirsten Ebsen, Vancouver Monthly Meeting)

Friends' Poetry Page

Credo

When the clamour is gone,
When the insistences of flesh
Lie down to quiet ease;
When truth is no longer
A territory to be staked,
And malice is palmed
Before being spent
(Without forsaking sternness
For there must be some leave-takings
In coming to simplicity
Against those who hold
That work is only business
Or dreary chores)

When convictions are sanctioned by
laughter,
Admitting
That faith without smile
Can be as much a prison
As laughter without faith;
When the heart asks no more
Than it has room to honour:

Then what remains
Is mindfulness
Informed by grace,
As simple and redemptive
As the curve
Of an embrace.

Kenna Creer Manos

*Kenna Creer Manos attends Halifax Monthly Meeting;
Member of the Monteverde, Costa Rica MM.*

(She has been joyfully teaching and writing at the Nova
Scotia College of Art and Design since 1974)

Submitted by Peter Walker, Halifax Monthly Meeting

The Essential Roots of Violence

By Bert Horwood

It's the food dude. That's why violence has survival value. Here's a small but true tale to illustrate:

My colleague Mac Freeman makes maple syrup. He invites colleagues, friends, family, and our students to share in this celebration of spring and to help with the substantial labour involved. While helping drill the tap holes and driving in the spiles, Mac, a thoughtful man, confided to me one day that the basic violence done to the trees troubled him. I replied that there was no gathering or eating of food without violence. I added that some cultures acknowledged this fact in ceremonies, which thanked the food source they were using.

Mac proved willing to develop a ceremony to thank the trees. I wrote a short statement called "The Address to the Maples" which someone reads aloud in the maple bush each year just before tapping begins. It acknowledges our kinship with the trees, tells them and everyone present what we are doing, expresses thanks, and promises to do the least possible harm. After the reading, children too young to work form a parade around the bush, tapping on the bottoms of retired sap buckets with sticks, making a sound much like the sap dripping into an empty bucket. This is meant to encourage the trees to produce plenty of sap.

Nonsense? Well maybe, when you consider that maples don't understand English, or hear the tapping of little sticks on sap pails. But not nonsense when you experience the effect it has, in terms of disciplining the violence required, and in awakening a deep sense of gratitude and connectedness with the natural world.

I take *violence* to mean the use of force to achieve an end, usually destructive in some way. Some dictionaries insert words like "abusive", "excessive" or "unwarranted" in front of "force", suggesting that appropriately sized forces used for benign purposes are not violent. Using violence is an essential part of being human. It is a critical element in gaining the food and shelter needed for survival. Even vegetarian diets demand the use of some measure of violence. We all benefit from our innate ability to be violent.

Humans also get a kick out of the feeling of power through the use of violence. I remember the vivid surge of satisfaction I felt when I first used a chain saw

to fell a tree. I wanted to do it over and over, it felt that good. I think this sense of total control strongly tempts us to pursue violent means as a fundamental pleasure. We rationalize and disguise that true reason with false motives that sound noble.

But uprooting carrots, cutting firewood, opening a stubborn jar lid, and butchering a lamb for chops, are not normally included in the idea of violence. To be violent, in a negative sense, force must be used, either in excess to that needed to achieve an ethical goal, or applied for an unworthy purpose. An example of the first is police beating an arrested, peaceful, but illegal protester. An example of the second is schoolyard bullying. Large-scale examples on the international scene come easily to mind.

To consciously live a non-violent life is to recognize appropriate limits to the forces used to get the means of life, and to deny oneself the use of violence to any further degree, or for any other purpose. There are practices that can help. These practices, whether simple or elaborate, are essentially ritualistic. They include the intentional expression of gratitude and awareness. They almost always call attention to relationships. The Quaker practice of stillness damps the tendency to violence without further ritual.

The most extreme abuse of our inborn ability to be violent takes two forms: one is warfare to oppress peoples and get territory, the other is to destroy ecosystems for gain. Both are reprehensible. Curiously, established religions, at least in the West, provide justifying rituals for those who practise these kinds of violence.

By contrast, there are fine examples in recent history of goals accomplished through persuasion without violence. Famously, Mahatma Gandhi and Martin Luther King are often named as examples. But there are thousands of others who modestly go about their diplomatic and conciliatory work in peaceful, non-violent ways. I celebrate them.

Bert Horwood

Thousand Islands Monthly Meeting

Making Peace With Our Place on the Planet

By Tony McQuail

When I think of Peace I think of the many areas where we need peace. Are we at peace within ourselves, in our relationships with our family, our friends, our neighbours, our colleagues? As Friends we try not to make enemies, but countries certainly seem set on making them. To me, one of the more important aspects of peace is making peace with our place on the planet. We need to eat and we need to use energy. Can we do these things in a peaceful manner?

Something that has been helpful to me is distinguishing between my *circle of concern* and my *circle of influence*. If I spend a vast amount of time and energy worrying about the things out in my circle of concern, I can get pretty wound up, frustrated, and lose my inner peace. When I concentrate on my circle of influence I feel far more positive, and bring a hopeful and constructive energy to bear on situations where I actually have some impact. It helps me work on what I can do, rather than worry about what I can't.

For over thirty-five years a small farm has been within my circle of influence. It is through my efforts to become an "ecological farmer" that I've made some contributions to peace-making. Modern industrial agriculture grew out of the armaments, munitions, and chemical warfare industries at the end of World War II, and has literally been at war with nature for the past fifty years.

The assembly lines switched from tanks to tractors, nitrate explosives to nitrogen fertilizers, and chemical warfare research became the pesticide industry - with overlap back to warfare in the 1960s with Agent Orange. All of these activities basically substitute petroleum for systems previously fueled by solar energy. Humans and animals once laboured to grow food. Plant and animal wastes helped maintain fertility. Biodiversity helped control pests. These systems were powered by solar energy, captured by photosynthesis, and made available to the farmer, the soil, and the host of organisms which keep pests populations in balance.

Research into the "net energy productivity" or Energy Return on Energy Invested (EROEI) shows that ratios for these pre-industrial agricultural food systems ranged from five to fifty units of energy out, for every unit put in. My guess is that if a pre-petroleum system

generated less than five-to-one it would die out. There wouldn't be enough surplus energy to withstand a bad harvest or feed the next generation. With our energy intensive industrial food system we have reversed the ratios. Now for every unit of energy that ends up on a plate, around ten units are used to grow, process, transport, market, and prepare the food. That takes oil. Acquiring that oil is a major reason for a whole string of wars and violence around the world. Our stomachs and our food systems directly link us to the hot spots and war zones. As we move into the period of peak oil it will be increasingly difficult to maintain this, and many other systems, dependent on the vast energy subsidy that is oil.

Can we sever the link to war and have our stomachs support a food system that is at peace with nature, and builds a community of life and abundance? I think so. In our work on our farm we have seen the soil's organic matter increase, erosion reduce, songbirds, insects, and amphibians return. We make a modest living on a small acreage and we do much of the work with muscle power fed from the farm.

In our work with the Ecological Farmers Association of Ontario, and the Collaborative Regional Alliance for Farmer Training, we have met many farmers and aspiring farmers who want to be part of an ecologically sustainable food system. The knowledge and wisdom of how to manage such a system is growing. Figuring out how to be part of that system can be a significant contribution to peace-making and building community within your circle of influence. Can you grow your own garden and share the knowledge and the fruits with others? Can you purchase food from others who farm ecologically? Can you become a farmer yourself?

I believe that over the next twenty years our society will drastically reduce energy use. It will either do it with intention and foresight, or it will do it by staggering from crisis to crisis. I will not be surprised if it is by crisis mismanagement. I see far too many *solutions* to our energy challenges and climate change - which are fundamentally linked issues - that are high tech, but low net energy systems, that cause large externalized environmental impacts. When researchers argue whether the tar sands or ethanol show any net return of energy, I wonder why so much focus is on them, rather than on the redesign of our cities to make them walkable, and the redesign of our houses to make them energy efficient.

We can buffer ourselves from these crises and serve as a model for others, if we plan to meet most of our needs for energy with the food we eat, and by eating food that is produced locally and ecologically. Can we grow a garden with our own labour? Can we structure our lives so we can walk or bike to work? What are our basic needs, and can we meet them ourselves or by working together in our local communities? (The Transition Town movement is a resource for this type of effort).

It would be easy to despair when we look at our circle of concern and the challenges of peak oil, climate change, and incessant warfare around the planet. Yet I'm also hopeful because the solutions to all three are interconnected and mutually reinforced. Reducing energy use, relocalizing our communities and economies, and seeking to put an end to the energy and ecological waste of war, help address all three of these concerns to varying degrees. We can make a contribution with each choice we make. How and what we choose to eat is one of the most frequent opportunities we have to make decisions about whether to support a peaceful vision of how to acquire our basic sustenance.

Tony McQuail, Kitchener Monthly Meeting

Bringing the Human Economy in Line with Ecology

Symposium in Montreal, May 2009

The goal of this symposium was to build on the ideas presented in the book *Right Relationship: Building a Whole Earth Economy* by Peter Brown and Geoff Garver (reviewed in the summer Canadian Friend). We had hopes of productive dialogue, collaboration, and developing new ideas for further action. Presentations and panelists were from around the world. Expertise included ecology, economics, governance (from local to multilateral) education, theology, law, sociology, and more.

Although *carbon footprint* is now pretty well established in our western lexicon, the idea and language of *moral economy* and the relationship between the economy and ecology is not. Most economic planning still assumes that our planet is for

exploitation and that resources are infinite. How can moral economy be brought into public discourse with citizen participation? Where does the needed change begin and how does it move forward?

Central to much of the moral economy thinking is the idea of the commons and how governance could work. A number of presenters noted that Chapter Five of the book needs re-thinking. The top down model of imposing rules and regulations, however ideal, through multilateral agencies is not realistic. Liz Dowdswell, a Canadian with much experience in international forums, was moderator of the panel "Frontiers of Governance". It would have been very helpful had she the chance to analyze Chapter Five and tell us her own experiences and ideas.

The last of the sessions were round-tables on the three main themes: governance, policy, and social action. Finally the points from each of the three round tables were gathered on large charts and participants were invited to give value to each of the points. I did not find this exercise helpful but further analysis from the weekend may bring new insights. (See the Moral Economy web page for updates).

I believe that the ideas of Right Relationship and Moral Economy are very important, and I hope that Canadian Friends may find more ways to engage to develop an understanding of what these ideas might mean. The Quaker International Affairs Program (QIAP) has begun work on the commons, and feedback from around the world indicates it to be a very prescient choice. This was confirmed again recently with the shared award of the Nobel prize in Economics going to Elinor Ostrom, for her work on commons governance over the past 30 years.

Carol Dixon, clerk

Quaker International Affairs Program Committee

Ottawa Monthly Meeting



Ed Abbott's Peace Testimony

The Tale of a Conscientious Objector

Four years of Philosophy courses in University College, preparatory to the study of Theology, only further confirmed my position of nonviolence.

Just as I was about to write third year finals, the University made an edict that all able-bodied male Medical students must join the Officers Training Course, and finish their classes in uniform as members of the armed force, with fees and living costs at government expense. I, and a classmate, could not in conscience identify with the military, and registered as Conscientious Objectors (COs). Our names were given to the military authority to be called up to leave our studies, to go at once to an Alternative Service Camp in Northern Ontario. I went to the Military Tribunal responsible for this order, requesting one week postponement to allow me to write my exams. I was refused. When I reported this to the principal at Wycliffe he tried to intervene on my behalf but they would not give him a hearing. Ramsay Armitage had been Chaplain and Chief of Canadian Forces in the West, prior to his appointment as principal. He therefore donned his uniform, which made him a superior officer to the triumvirate, and they had to grant him an interview. Still, I was refused postponement. Ramsay then took a plane to Ottawa to approach higher authority. At 11:00 p.m. while I was studying for the morning exam - not knowing if I would be allowed to write it or have to take the train north - he telephoned that postponement had been granted.

I finished third year and started fourth before the next call-up, ordering me to take the train to Sault Ste. Marie on February 14. February 14 was the coldest day of the winter. Doug Hutchins, a good farmer friend insisted I take his sheepskin coat. Dad and I drove to Toronto and we picked up Vivien en route to Union Station, where they bid me a fond farewell. As I traveled northward, leaving behind medicine and loved ones, my heart was light.

I had the assurance that I had been given the strength to follow the light given me.

It was a memorable Valentines Day.

When we reached Sault Ste. Marie we were put up on the third floor of a very second-class hotel. The next morning, with the thermometer at thirty-two below zero Fahrenheit, Gord Russon and I rode in the back of a panel truck the eighty-five miles to the camp at Montreal River. How thankful I was for Doug's sheepskin coat

The two hundred-plus Conscientious Objectors in the camp - most of whom were young men from Mennonite farms in South Ontario - were housed in log bunkhouses. Bunks two deep were crowded together with alleys only two feet wide separating them. One fellow with a United Church background named Walter Alexander was a University grad and we soon found we had much in common. Walter was receiving Wider Quaker Fellowship literature. Through this contact we learned that Friends were seeking to get some volunteer Conscientious Objectors released from Alternative Service to join the Friends Ambulance Units (FAU) in China. Both Walter and I volunteered to join if and when the initiative should succeed. In the daytime we did pick and shovel work on the roadbed of what was to become part of the trans-Canada highway system. It seemed obvious the chief objective was to keep us from contaminating the rest of society with perhaps a touch of penal desert thrown in.

When spring arrived those who came from farms were sent home to do farm work. The rest of us were transferred to a Farm Service camp at Dover Centre near Chatham. My memory of this camp is of days spent forking barnyard gold, and spreading it with a spreader on a tractor. Another memory I cherish is of a Sunday when I was feeling lonely as I sat on a park table in Chatham. A white haired gentleman approached and enquired about my being there. When he learned I was a CO from the Farm Service Camp

he invited me to his home for tea. This gentleman was Harold Zavitz, the first real Quaker I had ever met.

I spent the summer at the Dover Center Camp. A farmer had enough confidence in me to entrust me with a wagon and team to load sheaves of wheat and feed them into the threshing machine. But in the fall there was a shakeup in the management of Alternative Service. It was taken from the military and a graduate of Victoria College was appointed as manager. He

decided that better use could be made of University Conscientious Objectors than farm work. Gord Russon and I were transferred to Toronto to work at Connaught Laboratory, making Typhus vaccine. This involved sterile techniques and was closely related to the medical field we had left.

While I was at Connaught, the Friends Ambulance plan received approval, and I was released from Alternative Service to join it. As there was delay in outfitting the first ten volunteers, I found some temporary employment as a night-time cleaner at North American Life Insurance building. This was in downtown Toronto, and I was able to earn more than the twenty-five dollars a month living allowance that we were paid at the Lab. The balance of our pay was turned over to the Red Cross.

When summer arrived we were still waiting. To my utter joy Vivien had summer employment as a Doctor at Pioneer Camp on Lake Clear Water near Huntsville, and I was able to get a volunteer post as a counsellor in charge of a tent of boys at the Boy's Camp across the lake from her.

Needless to say, I soon acquired skill handling a canoe and had a most enjoyable summer.

This position also gave me the opportunity to complete Royal Life Saving qualifications to the level of B Instructor. In September all preparations for our leaving had at last been completed. After gathering in a worshipful atmosphere at the old Quaker Meeting House on Maitland Street, Toronto, the first ten Canadian FAU volunteers left by train for Training at Pendle Hill Quaker Study Center. But before leaving Philadelphia I was able to use the money I had earned at North American Life Building to purchase and put on Vivien's finger a small diamond ring.

The training included the privilege of Introduction to Quaker teaching by Howard and Anna Brinton; some understanding of FAU life and work, given by a member of the FAU recently returned; study of the Chinese language and culture by a charming Chinese national; and a series of immunizations for numerous diseases. Some training in maintenance and repair of X-ray equipment was also offered to me. I responded that I had hoped to join a medical team and recommended Wilf Howarth, who had worked as a tool and die maker. He was a better candidate for the X-ray training.

Late in December, passage was available for three of us to leave within a week. The first to leave were Walter Alexander, Jack Dodds, and myself. A telegram to Vivien brought her down to Philadelphia to spend three precious days with me before a tearful farewell on the platform of the Philadelphia station. With us we carried overnight cases, some Radium for medical purposes that we could not trust to the baggage car, a wind-up gramophone, and a few records. Wearing military battle dress supplied by the Red Cross - with the Quaker Star identification - we set off in a rather dirty beaten up day coach booked for Galveston, Texas. At St. Louis we had to change trains, and to our dismay our baggage was not on the train. We did all we could to retrieve it without success and sailed out the day after. We were headed for the other side of the world with only one overnight case each.

Our ship was a new Liberty freighter. After travelling in a convoy of about forty ships across the Atlantic to Gibraltar, we zigzagged through the Mediterranean and tied up for a day at Cairo. We hoped to put off mail but no luck. The same applied at Aiden, and Madras. We arrived in Calcutta after five weeks of sailing. While en route, the captain, assuming I was the most medically trained, asked me to immunize the whole crew. Although I had never given an injection, I did not let on and gave a whole series of injections, including to the captain.

Beside the three of us there was one other passenger - Bishop Y.Y. Chou, a dignitary of the Chinese Church. One of us was to share a cabin with the Bishop and we all recognized the advantage of this for learning Chinese. We tossed a coin and I won the Bishop. We shared a nice cabin on the bridge-deck next to the wireless operator.

At Vizagapatnam we tied up for several days while the deck crew off-crated Jeeps. Finally, six weeks out of Galveston we came to the muddy mouth of the Hoogley branch of the Ganges. This led to the Howrah Calcutta Dock where several unkempt coolies came to carry our meagre baggage ashore. We hired an open-air taxi to take us to the Quaker Centre at Number 1 Upper Wood Street.

Ed Abbott

Simcoe-Muskoka Monthly Meeting

[Editors note: We'll wait to hear about China]

How Passive is Your Pacifism?

By Linda Taffs

During the summer, I had the honour of interviewing long-time Quaker and Peace Activist Betty Polster, for Pasifik.ca, a Community TV program and website. Betty Polster is well known in the Quaker movement for her activism during the Civil Rights movement in the US and for her outspoken bravery in opposition to the Vietnam War.

I must admit I was in awe of Betty and a little apprehensive of interviewing such a dedicated pacifist, but Betty soon put me at ease and we had a good conversation. By the time I left, my head was filled with many inspiring things. Of the many things she said, one in particular has had a powerful impact on me. She said that being non-violent doesn't mean just sitting back and letting things happen. You have to get in there and see what creative ways you can use to change a violent situation in a non-violent way. This struck a cord within me and I haven't been able to let those simple but profound words go.

Recently I showed a young friend who is not a Quaker, the video of that interview. When she heard Betty say those words, she said, "Wow, I thought that being a pacifist meant being passive. I have only heard people say they believe in non-violence and this is the first time I have heard someone explain what that means".

I am new to Quakers, but I have always considered myself a pacifist. However now I am asking myself, "Am I erring on the side of passive rather than pacifist? Isn't there more I can do?" The answer is: of course. There is always more each of us can do, whether our concern is antiwar, homelessness, poverty, or the environment.

A good example for me is my concern for Omar Khadar, the young Canadian detained in Guantanamo Bay. I have written letters to the Government on his behalf. I have written to a journalist thanking her for her article on Omar. She gave me Omar's address at Guantanamo. I wrote to him, and I invited the Victoria Friends Meeting to send him words of support as well. If you would like to send Omar words of support, e-mail me (ljtaffs@gmail.com) and I will send you his address.

So what else can I do? With my reinvigorated pacifist thinking one more thing I can do is to go outside my comfort zone and push myself to challenge others to write to our Prime Minister. Therefore I am taking a risk and challenging each and every one of you to write to Steven Harper (Harper.S@parl.gc.ca) and copy it to Michael Ignatieff: (Ignatieff.M@parl.gc.ca) and Jack Layton (laytoj@parl.gc.ca). It doesn't have to be much or very eloquent because, as I am sure you already know, it is the number of letters pro or con that they count.

From now on, with Betty's words echoing in my head, I resolve to seek creative ways to do even more, and if you are not already doing so I invite you to join me in my resolve to be less passive in our pacifism.

Linda Taffs, Victoria Friends Meeting



A New Beginning Epistle from the Gathering: Heeding God's Call to Make Peace

Christian Peacemakers from twenty-three traditions, together with Jewish and Muslim observer/participants, met at the invitation of the Historic Peace Churches on January 13-17, 2009, in the historic Philadelphia Arch Street Friends Meetinghouse. We have heard the proclamation: This is the year of the Lord's favour. (Luke 4:19; Isaiah 61:2) and we believe this is indeed a time when peace can happen. We invite all people everywhere to heed this radical call on our lives.

Through prayerful worship and earnest study of the scriptures, our Gathering listened to God. We were blessed with diverse participants, enthusiastic singing, and much laughter. Workshops and small groups resulted in new friendships and fresh insights. We

were inspired by personal stories of people transformed by the Spirit, to walk hand in hand with those who suffer. We joined in a peacemaking effort of non-violent direct action on the streets of Philadelphia.

Not everyone wants God's way of peace. The cost is high. Jesus demonstrates the loss of security, transformation, suffering, and dying, which bring God's Peace by way of the cross. Let us ponder what must die - in our lives, in our churches, in our culture - in order to fully heed God's call.

Of what must we repent? How shall we lament with those who weep all night? We must name sin and evil, including the times when the enemy is *us*. We must act far beyond our comfort zones. Silence is complicity. We must risk speaking truth to power. Imagine what God will yet do through people of faithful action!

Silence is Complicity

Awaken with us to this new opportunity to act as the united Body of Christ, along with friends of peace everywhere, in a world desperately in need of justice and peace. Let us be bold and resist disillusionment. The Holy Spirit must rise up in you and me to set all people free. Our task is to practise hope and to act as instruments of God's peace. Peace will come when people demand it and live it out.

Remember the dramatic witness of those who risked their lives in faithful efforts for justice and peace throughout history. In this Gathering, we remember Martin Luther King on what would have been his 80th birthday. He proclaimed: "If the church will free itself from the shackles of a deadening status quo, and, recover its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will rekindle the imagination of humankind and fire the souls of the people" (*Strength to Love*, 1963, *A Knock at Midnight*).

Specific peacemaking actions are desperately needed in a world tormented by violence and oppression. We implore friends of peace everywhere:

**Heed God's call to prayerfully,
earnestly, deliberately take action
to do justice, love mercy, and walk
humbly with God** (Micah 6:8)

Thomas Swain, Presiding Clerk, Philadelphia YM
Susan Mark Landis, Peace Advocate,
Mennonite Church USA
Stanley Noffsinger,
General Secretary, Church of the Brethren

Department of Peace

Friends,

Celebrate a significant milestone in the campaign for a Canadian Department of Peace and a Canadian Civilian Peace Service (CPSC). On Wednesday, Sept. 30, 2009 a Private Members Bill calling for these Departments was presented in the House of Commons, by MP Bill Siksay (NDP) and seconded by Jim Kaygiannis (Liberal). As of October 29, at least twelve other MPs are seconders.

Bill Siksay said this: "Mr. Speaker, I am honoured to table a private member's bill today that calls for the establishment of a department of peace as a full federal government department. I...thank the member for Scarborough - Agincourt, for seconding the bill. The bill is based on the model developed by the Canadian Department of Peace Initiative. This bill would establish a full, comprehensive department of peace as part of the infrastructure of the Canadian government, with its own minister, department and resources, and put peace at the centre of government rather than on the corner of a minister's or public servant's desk. There would be a voice dedicated to the promotion of peace at the cabinet table. The department's mandate would be to promote a culture of peace and the non-violent resolution of conflict in Canada and around the world, and to build institutions for long-term research policy and action for sustainable peace. The bill would also establish a Canadian civilian peace service to further professionalize peace work by Canadians.

A similar youth peace service is also contemplated by the bill.

As the co-chairs of the Canadian department of peace initiative, Bill Bhaneja (of Ottawa) and Saul Arbess (of Victoria, BC) have noted, this bill is about the need to bring peace through peaceful means.

I hope...we will all dedicate ourselves more strongly to the creation of our dream."

The Tabling in the House of Act Bill C-447 is a once-in-a-lifetime opportunity to champion a Department of Peace, independent of political party platform constraints.

We must ensure that we have done everything in our power to make use of this unique space our two MPs have created for a possible debate in the House. Both Bill and Jim have told us that calls or e-mails from local constituents energize Members to act. Please take the time to make your voice heard.

Dick Preston, Chair, Hamilton Dept. of Peace Initiative
Clerk, Peace and Social Action Committee, Hamilton MM

Accomplice to Death

By Dan Poisson

This morning I was reading in my newspaper that another soldier had died in Afghanistan. The 133rd. My first reaction was to blame our Federal Government for allowing this to happen again. But then a question crossed my mind. "At what point do I become an accomplice and cease to be a witness?" A reluctant witness for sure, as I know without a doubt that in a few days or weeks soldier 134 and 135 will be added to the list of "heroes". I know that. WE know that.

I remember the Soviet Union (a model of democracy in its own time) losing thousands of young men in the same country for the same official purpose. Ottawa will roll out its propaganda machine trying to convince Canadians, again, that we are winning big time over the insurgents; that these sacrifices are not in vain. For some reason I don't believe a word coming out of Ottawa on this specific subject.

The Russians were winning big-time too before they decided to pull out of the country - defeated. History will repeat itself even if Ottawa denies it. What can I do? Do I participate in another rally, carrying my sign "Bring them Home NOW" and be wrongly associated by the indifferent crowd walking by, as a left-wing idealist? Send another volley of e-mails to the government who will pay as much attention this time as it did with my previous e-mails? Quite frankly I don't know what to do. I know that I have to do something rather than nothing. I don't want to be an accomplice in the death of these young men and to the increasing and ongoing destruction of lives and properties. We feel we have to reform this country and we will do it regardless of the cost in lives lost on both sides, and the billions of dollars spent to achieve our goal. Friends, I need your help. What can I do?

What can WE do?

In Friendship,

Dan Poisson
Yonge St. Monthly Meeting

Book Review:

By Donna Henningson

The Life You Can Save: Acting Now to End World Poverty (Peter Singer) Random House: New York, 2009.

It's a busy life for many of us, with too many demands on our time, energy, and resources. For Quakers and non-Quakers alike, Peter Singer's thoughtful essay helps to put these demands in perspective, and clarify what's at stake.

Each day around the world 27,000 children under five years old die from causes related to poverty. Nearly 10 million kids a year. They die as a direct result of malnutrition and starvation, measles, malaria, and diarrhea. There is no safe drinking water, no sanitation, and no money for medical treatment.

Here's the rub: we can prevent these deaths, but we choose not to even though we wouldn't hesitate to dive into a pond to help a drowning youngster. How far does our obligation to the poor go? Singer lays out arguments that our obligation extends farther than many of us want to admit.

Singer's suggestion is this: giving five per cent of our annual income to worthy organizations will make a substantial dent in extreme poverty. Those of us who are strapped financially give less. Those who can afford to give more do so. He cites what others are doing.

One Silicon Valley millionaire gives "10 over 100" or ten percent of earnings over \$100,000. Fair Share International has a "5.10.5.10" formula for moral conduct. It works like this: give five per cent of gross annual income; reduce your environmentally harmful consumption by ten percent each year; give five percent of your time to help people in your community; take democratic political action ten times a year. Write a letter to your MP for example. Or consider this: The Fifty Percent League numbered one hundred members in 2008. To join the Fifty Percent League you must have given away half your wealth, or for the past three years, given away half your income.

Singer seldom - if ever - resorts to knee-jerk exasperation and emotional diatribe, despite the fact a billion people struggle to live each day on less than many of us pay for bottled water. He gives example after example of impressive people giving time, energy, and money to help the world's poorest. From the first page he carefully builds a well-researched case for giving, with many practical suggestions.

(Continued on page 26)

Why I Left

By Jamie K. Donaldson

Our rich Quaker history includes the encounter, probably apocryphal, between William Penn and George Fox, where Penn donned a sword as was customary attire for a man of his station. Supposedly Penn acknowledged the sword as un-Friendly, whereas Fox exhorted him to "Wear it as long as thou canst". At a subsequent meeting Penn was without the sword. He had worn it as long as he could. When I first heard this story I adopted it as a shorthand way to describe to Friends my anguished decision to leave the United States.

I too have worn my sword as long as I can. I laid it down to emigrate to Canada, where swords, while present, do not wield the influence on history, culture, and politics as in the United States. The trek north is a well-worn path for Friends. Perhaps surprisingly, my decision to make the journey was not based solely on the policies of the Bush administration, although these were contributing factors - especially the revelations of torture, extraordinary rendition, and domestic spying. Rather, the decision was the result of an uneasy truce with my *war within*.

For me, this inner war is centered on the obligation of people of faith and conscience who are citizens of one of the most violent nations on earth. The war grows from the painful acknowledgment that the United States' history, from its very founding, is based on violence and conquest. It is fed by the contradiction that the people of the United States generally view our country as supremely benevolent and just, at home and abroad.

My first experience with this outer war, a decade before the inner war became manifest, was during the Vietnam War. Without understanding the conflict, I was against it, and it sparked my first peace activism. Better knowledge of the chasm between the US vision of itself and its actions in the world, along with greater unease, came after living in Guatemala in the mid 1970s. I learned about my country's role in overthrowing the democratically elected government of Jacobo Arbenz in the year of my birth, because he nationalized - with compensation - lands belonging to the United Fruit Company. This subversion of democracy in Guatemala set the stage for the horrific violence, military rule, and civil war, that has characterized much of the country's modern history.

The role of the US in Central America hit home hard when several Guatemalan friends of mine were

tortured and murdered by their own military, which had received aid, training, and armaments from the United States, ostensibly because it was "anti-communist". In Seattle, several friends and I started a Guatemalan solidarity organization to help educate the US public about conditions in Guatemala. We hosted the indigenous activist Rigoberta Menchu, later named a Nobel Peace Laureate in 1992. She taught me a lot, as did a boyfriend, a political refugee from Chile who had also been tortured. From him, and my university studies, I learned about the US involvement in overthrowing the presidency of Salvador Allende on September 11, 1973. I became involved in the growing sanctuary movement in the Pacific Northwest and joined a solidarity organization focused on El Salvador's bloody civil war with the US.

My activism led to a job opportunity as state co-coordinator for the Central America Peace Campaign - an organizing and educational effort based in Washington DC - to raise awareness about non-military solutions to the conflicts in Central America. The Reagan Administration had come up with the Contra War against the Sandinista Revolution in Nicaragua, and I was profoundly opposed to that terrible immoral war. What my country did to Nicaragua haunts and shames me to this day.

For a good many years I could mollify myself with peace and justice activism and by hearing Latin Americans say that they genuinely liked folks from the United States. They said they could separate us from the actions of our government. I heard this from Guatemalans, Nicaraguans, Colombians, and, surprisingly from Cubans as well. But as the inner war welled inside me, I became less generous than the Latin Americans in drawing the distinction between populace and policy. For me there was no getting around the truth that I was complicit in the deeds of my country.

With the loving support of my Meeting I helped establish the Whatcom Peace and Justice Center in Bellingham, Washington. Working full time for peace enabled me to put off what was inevitable. After the invasion of Iraq I went through a very dark time, pressing friends and Friends about how they dealt with their personal complicity in war, despite our activism for peace and nonviolence. I was haunted by the quote attributed to former Sec. of State Alexander Haig: "Let them march all they want as long as they pay their taxes". The millions of people in the streets protesting the start of the war in Iraq no longer inspired me, and I wallowed in our powerlessness to prevent it.

Haig's cynical remark exemplified my inner struggle, as well as a wrenching, moral, and age-old dilemma for all Friends. Some bear it as a cross, enabling them to continue the Lamb's War on behalf of love, truth, and justice. Could I too? Alas, the contradiction of working for peace while paying for war; of being complicit by mere participation in the US "system", became untenable and intolerable. I explored war-tax resistance but rejected it because I hold the assets of my incapacitated mother, and could not allow the government to garnish money for her care to recuperate my withheld taxes.

Before exploring self-exile, I engaged in a dutiful process of reviewing the "ledger" so to speak, of the pros and cons of my country's behavior over time. Could its numerous virtues, those that make most so proud of our country, and draw so many to our shores seeking a better way of life, redeem it in my heart vis-à-vis my long list of national shames? This latter list included not only my personal knowledge of US actions in Latin America but also the treatment of indigenous people from the beginning of white settlement, slavery, capital punishment, countless imperialist exploits, nuclear proliferation, and human rights violations. Achingly I concluded that on balance I was not proud to be an American. Furthermore I felt completely alienated by the yellow ribbon magnets, Hummers, camouflage clothing, and gun worship all around me.

Perhaps the most difficult part of making the decision to leave the United States was grappling with my sense of obligation to continue working to make it better. After all, I'd spent most of my life's work, professional and volunteer, in peace and justice activism. How could I possibly leave? After much prayerful self-examination I was led to conclude that I'd held on to my sword as long as I could. For this Friend, living an authentic life according to my own measure of Light meant leaving the country of my birth. The inner war, which will never be resolved, is at least tolerable here in Canada.

Epilogue: While the irony does not escape me that Canada's current national government is far more conservative than the Obama administration, I remain firm in my decision to leave the United States and immigrate to Canada. Should the United States abolish the death penalty across the land, dismantle its 700 military installations around the world, and create a Department of Peace from defense spending, for starters, I would consider a return to the county of my birth.

Jamie K. Donaldson (below left) attends Vancouver MM



Alan Rhodes (above right)

Why I Stayed

By Alan Rhodes

I was a young man in the 1960s and the person I am today was shaped by that turbulent era. Vietnam opened my eyes to much that was wrong with the United States of America, and Martin Luther King showed me much of what was right.

From the beginning I sensed that something was wrong with going halfway around the world to rain down death and destruction on a small country that had not threatened us, or its neighbors. I began reading everything I could find on the subject. One particularly helpful book was published by the American Friends Service Committee. This volume might have been the genesis of my decision years later to join the Society of Friends. My study of Vietnam quickly revealed that the US was the aggressor, and the citizens of the US were being lied to daily by their government. What other lies, I asked, have we been told?

My high school education had been typical of the 1950s: a blend of the super-patriotism prevalent after WWII with the anti-communist paranoia that pervaded that era. Our nation's glories were celebrated, while its sins were ignored or denied.

Radicalized by Vietnam, I reread our history: genocide against indigenous peoples; slavery; imperialist aggression; segregation; oppression of minorities; racism; ruthless capitalist excess; and McCarthyism. This catalog of heinous misdeeds was enough to turn an idealistic young man angry, and it did for a while. I might have succumbed to the violent rage that surfaced on the fringes of the left in the Sixties, had it not been for Dr. King.

As I became involved in the Civil Rights Movement I looked to King for direction. Many African-American activists of this period had expatriated, and others stayed behind to advocate a separate Black society within the larger society. But King saw the greatness inherent in the country; its potential to live up to its highest ideals. America, he insisted, was worth *fighting for* nonviolently.

I felt empowered by King's message, and a good part of my life since has been devoted to causes that I hope will lead the US closer to its promises and potential. To a considerable extent progress has been made. The legalized segregation I grew up with is gone, women have pushed open doors to education and employment that once were closed to them, gays and lesbians have stepped out of the closet to demand their full rights.

While I have been dismayed by many of the actions of my government over the decades, it was the reign of George W. Bush - with its naked aggression in Iraq, its assault on the Constitution at home, its cavalier attitude toward torture and indefinite detention, and its contempt for the planet that sustains us - that for the first time made me consider the possibility of leaving.

My sister left the US many years ago to become a Canadian citizen, and as she watched the abuses of the Bush administration, the complicity of the media, and the willful ignorance of the American public, she asked me more than once: "Why do you stay?"

As I pondered her question, another question formed in my mind. What would have happened if Martin Luther King had left? Or what would have happened if Rosa Parks, Harriet Tubman, Sojourner Truth, Frederick Douglass, William Lloyd Garrison, Susan B. Anthony, Caesar Chavez, Dave Dellinger, William Sloane Coffin, Daniel Ellsberg, Howard Zinn, and Amy Goodman had left? How would history be different if Henry David Thoreau and Congressman Abraham Lincoln had expatriated in anger over the Mexican-American War that they so passionately opposed?

What would have happened if the unknown followers of these heroic figures had left: the anonymous heroes supporting the underground railroad, the kids who sat-in at lunch counters or registered voters in the deep South, the hundreds of thousands of citizens across the nation who marched against the Vietnam War?

Those of us, both famous and obscure, who love what this country can be in its finest hours, cannot leave it in the hands of those who would remake it in their own twisted, power-mad image. This is a land

that has offered hope and comfort to many, and it's worth saving.

I realize that there are those, like Friend Jamie, who feel their pain so deeply, and their inner conflict rages so furiously that they cannot stay. I would never question or condemn any thoughtful person's decision to leave. We must do what is authentic for each of us. Even though I'm a pacifist I have a combative nature, and for me authenticity means staying and carrying on the struggle.

But there is more. I love this complex, paradoxical, and often infuriating nation. I love its literature, its history, its music, and its breathtaking physical beauty. In my youth I read Whitman, Emerson, Twain, and Thoreau. Their ideas are woven into my perceptions of the life around me. I study American history almost daily, walking through the bustle of early Philadelphia with Franklin or strolling the grounds of Monticello with Jefferson, absorbing their ideas, reflecting on their thoughts about this extraordinary country. Jazz, America's great contribution to world music, plays in my home almost constantly as background to my life and work. In John Coltrane's soulful explorations and Charles Mingus' gospel-infused celebrations I feel the rhythms of this robust nation. My most spiritual moments have been quiet times in the natural places of this vast land: looking out over Zion Canyon blanketed in snow, watching a lightning storm over Monument Valley, or walking reverently through the old growth forests of the Olympic Peninsula.

I am it seems, an incurable American. I have absorbed our history and geography in my bones. I love the generosity US citizens can demonstrate in their best moments. I love our humor and exuberance. While there are other countries that I enjoy and admire, I think I would always be just a little out of place there. This is, quite simply my home. I am embarrassed by much of our past and I am appalled by what we have let happen to us since September 11, 2001. But I will not walk away.

Alan Rhodes, Bellingham Friends Meeting

(Jamie K. Donaldson and Alan Rhodes are good friends. Both are members of Bellingham Friends Meeting, Bellingham, Washington. Alan writes a column for the Cascadia Weekly newspaper and is a regular commentator on a local FM radio program "The Chuckanut Radio Hour". Jamie is currently a volunteer with several social justice organizations while she seeks meaningful, remunerated work in Vancouver BC. These articles were permitted for reprint by Friends Journal).

Reports:

Program Committee

Taking a Closer Look at Program Committee (PC) Organization and Procedure (6.21) identifies two specific roles for PC. First, we are a planning and oversight committee for the annual sessions. Second, we are a coordinating body for the various groups who are responsible for the sessions of Canadian Yearly Meeting (CYM).

Planning includes considering the needs of all age groups of Friends, as we look at various sites sometimes two or more years in advance. One year in advance we consider details such as accessibility issues, elevators, beds, sound and hearing systems, and issues concerning the youth program. We meet with the food preparation staff and have a meal to see if Friends would find the cooking acceptable. We review the schedule with the particular site in mind.

On site we attempt to maintain a visible presence so that Friends can easily access us for assistance. This past year we started the Volunteer Desk in association with the Registration Desk, so that Friends could more easily assist each other in meeting needs that are beyond the capacity of our small committee. Oversight also includes developing and analyzing CYM evaluations, which help us to move forward in our efforts to better serve all members of the Yearly Meeting.

As the coordinating body for the various groups responsible for the sessions of CYM, we encourage communication in a variety of ways. This fall we invited Canadian Friends Service Committee (CFSC) and Home Missions and Advancement (HMAC) to our annual planning meeting. These two committees rounded out the presence of Continuing Meeting of Ministry and Counsel (CMMC) along with the Clerk of CYM. Together we developed the daily schedule of events, and considered the best use of evening time. Meeting face to face encourages a steady flow of ideas and decision-making that involves everyone.

Looking at it metaphorically, Program Committee is the glue that holds together CYM in session; the developers of the erector-set framework within which many things can happen as Spirit moves in individuals and committees; the Logistics Department, taking care of Friend's physical needs, and liberating everyone to be about their business. Simply put, our concern is for housing, food, transportation, environment, and personal safety.

We are now well into our preparations for CYM 2010 in Winnipeg, and we are looking forward to welcoming all of you to join us for a spirit-filled week together.

Margot Overington
Halifax Monthly Meeting

The Future of Canadian Yearly Meeting?

Over the past twelve years, the number of Friends who have attended Yearly Meeting has averaged 175, with about twenty-two of them being Young Friends. Although the numbers fluctuate from year to year there is a clear downward trend from 2000 to 2008. The trend was reversed in 2009 when for the first time in many years Yearly Meeting was held in southern Ontario.

This year Friends at CYM were asked: "Should CYM continue to meet annually?" Fifty-eight percent of respondents said "Yes", while recognizing that Yearly Meeting makes a large environmental footprint, and that rising costs make attendance at CYM an expensive adventure. These Friends recognize that because we are a religious body that makes decisions collectively, we cannot make good decisions if we don't know each other and come together in community. Community issues and values were frequently noted as reasons for gathering every year. How can we remain a viable community if we don't meet annually? How can we possibly get through the business before us if we meet every two years? How do we enrich each other's lives if we don't meet face to face? How do we maintain continuity?

Twenty percent of respondents said "No". These Friends recognize that if we met less frequently the regional gatherings and Half Yearly Meetings would need to take a greater role in decision-making. Given the limited energy of our small Society they believe it is better to focus that energy locally. It was generally believed by respondents that Young Friends need to continue to meet annually. The Friends who believe that CYM should meet less frequently emphasized the financial and ecological impact of meeting annually. Fourteen percent were undecided and eight percent chose not to comment.

Yonge Street Half Yearly Meeting

By Gordon Thompson

All Friends are concerned about costs, the environment, and the continued existence of Canadian Yearly Meeting. How are we to proceed? This will be the topic of a Threshing Session to be held at CYM in Winnipeg, August 13 - 21, 2010.

We outline below some of the circumstances around CYM which suggest that we as Monthly Meetings, and individual Friends, should be planning for future solutions, rather than waiting until CYM is forced to make unpalatable decisions.

The financial cost of CYM in session has risen, both for participants who pay for travel, accommodation, and the registration fee, as well as for the Yearly Meeting itself. In recent years the net cost to Yearly Meeting after deducting these individual expenses has been in the range of \$30,000 to \$40,000 a year. For comparison, this is roughly half the annual cost of running the Yearly Meeting office. Currently, the cost of travel is artificially low, and as costs of fuel rise, airfares and costs of other forms of transportation are expected to rise commensurately. This means that the financial costs of travelling to CYM will also rise. Canada is a country of wide expanses and Friends in Canada are widely spread out. This is a problem we in Canada face, while Friends in the US do not because their Yearly Meetings cover much smaller geographic areas. For historical reasons the early Friends Meetings were based in southern Ontario. Today, according to the annual CYM statistical report, Yearly Meeting has a total of about 1,350 active members or attenders. Of these, roughly thirty percent are from meetings in BC and Alberta, fifty percent are from southern or eastern Ontario, fifteen percent are from the Maritimes and the remaining five percent are located in the Prairies or Montreal. This is a tremendous challenge to a national organization whose major decisions are made by its membership rather than by a small executive body. On the other hand it is reported that Australia Yearly Meeting, which faces similar geographic challenges with slightly fewer members, has 300-400 Friends attending its annual Yearly Meeting.

We need to make corporate decisions in the manner of Friends, and we need to keep a strong sense of community. What ways are there for us to accomplish these goals? We urge Half-Yearly Meetings, Friends Gatherings, Monthly Meetings, Worship Groups, and individual Friends, to consider the question of CYM in session. We are all part of the Yearly Meeting, and we need great care discerning our way forward.

*John Dixon, Vancouver Monthly Meeting
Margot Overington, Halifax Monthly Meeting*

Camp NeeKauNis was the venue of another spirited session of Yonge Street Half-Yearly Meeting earlier this summer. Friends from the constituent Monthly Meetings (Hamilton, Simcoe-Muskoka, Toronto and Yonge Street) were joined by visitors Chris Abbott of Saltspring Island, BC, Samson Nashom from Vancouver MM and John Courtneidge of Ottawa Monthly Meeting and Britain Monthly Meeting. The Meeting also enjoyed the participation of a refreshing number of younger Friends, with the total registration approaching fifty in number.

The program at this session was titled "Finding our Faith, Engaging our Diversity". This aspect of our extended community was explored in both small group sessions and *out of the silence* in our gathered assembly. Resource material included articles and charts published some years ago by Bill and Fran Taber, and a chart included in Ben Pink Dandelion's *A Very Short Introduction to Quakerism*. We also benefited from a much-appreciated discussion led by Bev Sheppard and Jon Karsemeyer, titled "Christian Roots, Quaker Diversity". Taken as a whole, our program provided a venue and a theme, that allowed and facilitated dialogue, sharing, and appreciation of the variety of understanding that exists among us.

Like at any good residential camp, our creaturely needs were very well looked after by the kitchen team – thanks to the able direction of Chris Chattin. Also, opportunities were always present to add to our rich stores of fellowship and the appreciation of 'that of God' within. Such opportunities naturally tended to lead to a sense of being a joyful community, happy, and exuberant in each others company. Our mini-talent night featured guitar and song, a spirited performance by the children, and one by the adults. The spirit of our gathering is perhaps best captured and expressed in the delightful recitation of an apparently impromptu poem by Wilf Ruland that premiered at the unforgettable Mini-Talent Night. It is a pleasure to share it with you. (See page 7).

*Gordon Thompson,
Yonge Street Monthly Meeting*

Uranium Working Group Report

In the spring of 2009 the Canadian Friends Service Committee's (CFSC) Uranium Working Group, sent a large package of information to Monthly Meetings. This package contained an outline of the dangers of the nuclear cycle, along with a proposed Minute on peaceful energy for discussion at Canadian Yearly Meeting in August.

At Yearly Meeting we hosted two major presentations: "Links on the Nuclear Chain" by Gordon Edwards and Bob Deltredichi, and "Renewable is Doable" by Tim Wies. These presentations were videotaped and a copy of the tape was sent to each Monthly Meeting. We also held two special interest groups to discuss the issues and we revised the proposed Minute. (See CYM Minutes)

Before Yearly Meeting we received responses to our proposed Minute from a few Monthly Meetings. It is clear to us from these responses that Friends need to become more familiar with the issues. For example, one Monthly Meeting said: "we recommend separating the considerations of nuclear energy from those of nuclear weapons". Friends need to understand how these two uses of nuclear power are intertwined and inseparable. Also, many Friends are concerned that we need nuclear power for production of medical isotopes. Although this is a complex issue, medical isotopes are not produced in nuclear power (for energy) plants, and there are non-nuclear alternatives for medical diagnosis.

Many of the concerns Friends have were well addressed by the two presentations at Yearly Meeting, and Friends who were previously reluctant to approve the Minute began to understand why nuclear power is such a dangerous technology. The Uranium Working Group will facilitate further understanding of these issues, and the Minute will come back to Yearly Meeting in 2010. As a first step we ask all Friends Meetings in Canada to view the videos. If you would like someone to visit your Meeting to facilitate discussion this may be possible to arrange. Please respond to us by contacting David Greenfield at greendl@sasktel.net, or Marilyn Manzer at mm@marilynmanzer.com.

*Marilyn Manzer
Annapolis Valley Monthly Meeting*

Film Review

Response to Steven Spielberg's Holocaust Movie

By Dean Johnson

This film was exhausting to watch and it raised difficult questions that demand a response.

How do we respond to evil? How do we deal with intolerance and violence? One response in the film was to say: "Get involved", and "Don't hate anybody". The same atrocities must never happen again, yet despite the best intentions of many, similar hatred and violence has repeatedly erupted during the course of human history.

The film evoked diametrically opposed responses. It was argued that violence is never justifiable, and humankind must search for peaceful solutions. On the other side, violence and war was offered as necessary to prevent the spread of evil. It was the classic debate between warrior and priest, general and philosopher. The warrior and the general might see the film as justification - an argument for violence against our enemies - as a way to prevent those who commit such atrocities. Not so! This film was a message against intolerance.

Neither, as the priest and philosopher might argue, is the film's significance that violence is never legitimate, nor justifiable. Again, the message is that we all need to learn tolerance. Tolerance respects both and all positions without totally embracing either.

**Tolerance implies being
unwilling to do harm,
especially to those who
oppose or disagree with us.**

Toleration must be extended toward those with whom we disagree, and in the extreme, even toward enemies who would do harm - even Hitler and the Nazis. This film provides a lesson against violence. War, slaughter, genocide, extermination, and all violence can be transformed and resolved by non-violence and education.

Tolerance means respecting another's humanity, and the right to have a point of view different from our own. We can still vilify governments and events that oppress and do violence, but only if we recognize and oppose our own use of violence and evil. We must meekly tolerate, knowing that we are no better and are capable of the same atrocities. Toleration is not excusing evil, but it is recognizing human weakness and being patient with all people. Without speaking evil against authorities we still call a spade a spade, while we work toward non-violent solutions, promoting tolerance, education, and peaceful resolution.

We must understand how these atrocities can happen. How are others, apparently different from us, vilified, dehumanized, and demonized in order to justify unspeakable violence? What leads to this dehumanization? Can we see this same hatred festering in ourselves and our society, with racial and religious profiling?

How could the soldiers carry out such horrors? Why did they not refuse? Is aggression an accepted tool within our cultures? Do we purposely use violence to inflict harm to control others? In some families parents use violence to manage their children's behavior. Civically and nationally the state uses force and violence to direct the behavior of its citizens, even to the extreme of execution. And violence, war, and extermination, are used to gain control beyond our borders.

Many within our own society believe that violence is a necessary and reasonable means, if not the only means to achieve peace and stability, and to establish their own value system. We tolerate this world view, recognizing the rational of force and violence within our own perspective. How is it that we justify violence to achieve our own purposes, and yet vilify others for doing the same? Hardness of heart and the harsh realities of the human capacity for violence compel many to enjoin force as a permissible and needed deterrent. I hope however it is understood that violence is only a temporary, ineffective, and eventually self-defeating means to an end. It is not a successful response, but rather a desperate reaction of last resort. Accusation and the escalation of violence is not a solution. Perhaps if we saw all violence and harm as inappropriate we could be more consistent in using an alternate non-violent approach, and ultimately eliminate the use of violence.

Jesus is quoted as saying: "And if Satan rise up against himself, and be divided, he cannot stand, but hath an end." (Mark 3:26, Matthew 12:26)

Often in scripture, the governments that control societies and lead people into war and brutality, are referred to as principalities and powers; Satan rising up against Satan, or one nation or people rising up accusing and demonizing another in order to dehumanize and rationalize an attack. This is not portrayed as holy or justifiable, but rather demonic, and leads to the destruction of both parties.

As so many of the great prophets have declared, we must not give up on the ideal of peace on earth and good will toward humanity. It is not pie in the sky but a reality to be diligently pursued here and now. World peace, reconciliation, and harmony, is the promise of the ages. Eventually, with the evil and opposition of every government, principality, and power subdued, and the violence of every administration laid down, the reconciliation of everyone with one another and with God will be visible to all.

We can overcome evil with good. As peacemakers we can diffuse anger and hatred. Through our daily choices of what we consume and what we do, we can refuse to participate in violence. We can turn the other cheek. We can become good listeners. May God help us all as we make a commitment every day to nonviolence in our homes, our places of work, our community, and the world.

*Dean Johnson
Regina Monthly Meeting*

AWKWARD QUESTION NO. 4

What would it look like if we loved our enemies?

I'm not a great hand for quoting scriptures, but there is one saying attributed to Jesus, which for me sums up the immensity of his teaching: "Love your enemies. If you love those who love you, what merit is there in that? After all, even the unworthy love those who love them". This in-your-face challenge has been largely left unanswered in the history of Christendom.

Part of the reason might be that we haven't a clue how to act in a loving way toward those who seriously oppose us. Adolph Hitler is sometimes held up as the personification of an evil that is beyond loving

response. Yet if we look back to the period at the end of World War I, we find a peace settlement in which the victors were vindictive and cruel to their German enemies, and thus fertilized the political soil that made possible the rise of Hitler to power. A loving treaty would have been generous rather than mean.

Exploring a loving response to enmity

We have an historical example of a better response after World War II. The Marshall Plan met the needs of the conquered enemies and made of them independent friends. What does treating an enemy with love look like? It looks like tractors instead of tanks, rice instead of rifles, medicines and teachers instead of explosives and soldiers. It looks like kindness, humility, and acceptance, rather than prideful vengeance. It makes people feel good.

*Bert Horwood
Thousand Islands Monthly Meeting*

Abstract

Theorizing Violence to Illuminate War:

A Case Study of the US/UK - Iraq War
1991 -2003

By Dr. Rick McCutcheon

A conventional view of events in contemporary Iraq since 1990, suggests that there were two wars in 1991 and 2003 between Iraq and a US/UK led cohort of countries. They were separated by an interval of relative peace, marked by the imposition of economic sanctions on the country. This dissertation proposes an alternative view, arguing that the war with Iraq was one continuous war that began in 1991 and ended in 2003, followed by what is correctly called “belligerent occupation”. A process-oriented model of violence bridges two divergent literatures in the field of Anthropology - the anthropology of war and the

ethnography of violence - and acts as a lens with which to see war with greater definition, and subsequently, to see that there was but one war with Iraq. The understanding of violence, I propose, illuminates the substance and process of war, and is articulated through a careful analysis of three realms of violence. The Physical Realm is where harm is done to the bodies of individuals. This realm exists in the immediate context of the Network Realm, where violence is embedded in social institutions and processes. The Network Realm is in turn sustained by the Symbolic Realm, where violence is enmeshed in broader cultural symbol systems, that have the power to create and sustain an ethos in which intentional harm towards others is enabled.

Each of these realms contributes to the creation and sustenance of war, yet the Symbolic Realm remains the primary key to enabling violence in both Network and Physical Realms. Each realm of violence is illustrated in this dissertation by examples from the US/UK – IRAQ War, 1991-2003, drawn from my experience of living in the country, and extensive historical research. The argument of this dissertation imposes a different structure on how the course of events now unfolding in the geographical region of Southwest Asia is understood. In this narrative there is a series of escalating stages. A long-standing conflict between the governments of Iraq and Kuwait was escalated when the Government of Iraq occupied the country of Kuwait in 1990. When a cohort of countries led by the US government intervened in the occupation of Kuwait, the conflict escalated into a state of war that lasted until 2003. Eventually that war was ended by yet another occupation. This time however it was the country of Iraq that was occupied. At the time of completing this dissertation there is a great deal of internal resistance to the occupation of the country. The contours of how it will finally unfold remain uncertain.



*Rick McCutcheon, Prairie Monthly Meeting
(Submitted by Dick Preston, Hamilton Monthly Meeting)*

Ask Margaret Fell

Editor's Note: Margaret Fell (1614-1702) was a key member of the Religious Society of Friends. After her first husband Thomas Fell, a circuit judge, died, she married George Fox, founder of the Quakers. Readers may direct their letters to:

"Margaret Fell"
c/o editor of The Canadian Friend
(Margaret has been waiting a long time for this opportunity!)



Dear Margaret:

I feel called to refuse to pay taxes that go to support war. But I'm scared stiff of being thought a bad citizen and also of maybe going to jail. What can I do?

Respectable Taxpayer

Oh dear. How times have changed! There comes a moment in the life of every Friend when they are not to be let off the down-and-dirty hook of Truth. The path of Truth sometimes leads to Jail. Prison is not too bad if thou canst smuggle in a clown's nose and resolve to find much good buried there. Who knows, a few jailbirds among us might give Peace a great boost.

Thy fellow con, Margaret

[This is an occasional column that will offer light-hearted answers to those irritating little puzzles which are too small to take to your Meeting and too irritating to dismiss. Send your questions to the editor and provide your identity. As "Margaret Fell" is obviously a pen name, you may also use a pen-name, but the editor must have all identities. Send your questions today!]

Obituaries:

Muriel Helen Duckworth née **Ball**, CM, ONS (October 31, 1908 – August 22, 2009). A Canadian pacifist, feminist, and social and community activist. She was a practising Quaker (Halifax Monthly Meeting) committed to non-violence. Duckworth maintained that war with its systematic violence against women and children is a major obstacle to social justice. She argued that

**money spent on arms
perpetuates poverty, while
reinforcing the power of
privileged elites.**

She believed that "war is stupid" and she steadfastly refused to accept popular distinctions between "good" and "bad" wars.

Duckworth was a founding member of the Nova Scotia Voice of Women, a provincial branch of the national peace organization called the Voice of Women (VOW). From 1967 to 1971 she served as president of VOW, leading protests against the Canadian government's quiet support for the US-led war in Vietnam.

Duckworth was the first woman in Halifax to run for a seat in the Nova Scotia legislature. She also led community organizing efforts that sought improvements in education, housing, social assistance, and municipal planning. In her later years, Duckworth performed with the Halifax chapter of the *Raging Grannies*, a group that composes and sings satirical ballads promoting social justice.

Duckworth received many honours, including the 1981 Governor General's Award in Commemoration of the Persons Case, and the Order of Canada in 1983. In 1991 she received the Pearson Medal of Peace. She was also granted ten honorary university degrees.

"War is the greatest destroyer of human life, the greatest polluter, the greatest creator of refugees, the greatest cause of starvation and illness. We all have to care – not just for our own little circle, but for the universe." (Muriel Duckworth).

"Her life shows not only it can be done, but that it has been done. I would like Muriel to be remembered as somebody who demonstrated that it's possible to change one's society, to be profoundly critical and still remain a respected member of that society." (Ursula Franklin).

Alexandra (Sandra) Mary Deane was born in Grimsby, Lincolnshire, England on November 2, 1940, the youngest of three children born to James and Ann Deane. She was educated at St. Mary's Convent School for girls in Grimsby. After college, she worked at the University of Cambridge in the bursary and student exchange offices. In the 1960s, Sandra moved to Brussels, Belgium where she worked for both the United Nations and U.N.E.S.C.O. With U.N.E.S.C.O., she moved to live and work in Paris, France. In 1974, she moved to Edmonton. The last years of her professional career were spent working as executive secretary to the director of a not-for-profit agency serving children with mental health problems. Sandra became a strong advocate for the service and the need for help for these children and their families. She was forced to retire from her work after eleven years due to health problems.

Sandra started attending Friends in the 1980s and joined **Edmonton Monthly Meeting** in November 1988. She tried to faithfully attend Meeting for Worship, and did hold a number of positions in our Meeting. She worked hard to organize our files and to design, develop and create the new Quaker banner for us to carry on walks and in vigils. Sandra died suddenly July 29, 2009. A Quaker Meeting for Worship was held for her on August 12, 2009, bringing together her family and friends and Quaker family. She is with us yet.

Around the Family Around

A Quaker Landmark: On January 13th, 2009, Rick McCutcheon, recent CYM clerk and member of **Prairie Monthly Meeting**, defended his dissertation with outstanding skill. With him as part of the audience was Tamara Fleming of Prairie Monthly Meeting. The dissertation is a mature and very relevant work on a topic of great interest to Friends.

This event allowed me the deep pleasure of completing my role as his academic advisor. Rick and I have been good friends and colleagues for many years, and I urge Friends to read the abstract. (See page 23). We hope that the full dissertation will soon be published as a book: *Theorizing Violence to Illuminate War: A Case Study of the US/UK - IRAQ War, 1991 – 2003*. Dr. Rick McCutcheon .

*Dick Preston, Hamilton Monthly Meeting
Professor Emeritus of Anthropology,
McMaster University*

Ross Alden (Formerly Murray Carmack) pianist and teacher, 11 February 1920 - 15 October 2008, born in the Canadian wilderness; fellow of Trinity, London; baccalaureate at Durham; magister at Harvard; matriculant at Oxford; sojourner in five countries; beloved of thousands of children. To challenge he brought resource, to adversity he brought fortitude, to struggle he brought endurance. At the end he played in recital the Forty-eight Preludes and Fugues of Johann Sebastian Bach.

Ross Alden (**Vancouver Monthly Meeting**) became a Quaker/Friend in 1969 when we lived in Providence, Rhode Island, at the time of racial tension and violence in the Eastern United States. I first experienced the silence and inspired speech of the Meeting group as a child of seven or eight years old. I would like my father to be remembered as the influence in my life who helped me to listen for the truth, to find the courage to act and to carry the torch of unlegislated, self-ordained values. My father and I shared the common ground of human rights and quality of life for people incarcerated in prison.

*Submitted by
Elizabeth Carmack,
North Vancouver*



*(Elizabeth is an Advocate for Art in Prison.
See: www.artinprison.com.)*

Around the Family Around

Wooler Monthly Meeting

On July 25, 2009 a **Meeting for Marriage** was held under the care of the Wooler Monthly Meeting. Michael Paetzold and Randy McCaugherty exchanged their vows in the manner of Friends. Elizabeth Rolston, Clerk, registered this marriage as is required by the Province of Ontario. Members of the Wooler Meeting were in attendance as well as a large gathering of family and friends. The rain did not dampen the joyful spirit of the occasion.

(Book Review continued from page 15)

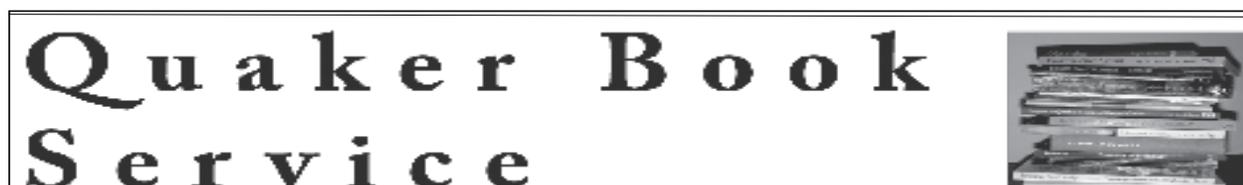
The tough questions Singer asks are these: What is our fair share to give? What is our definition of need? To what extent does charity begin at home? What does it mean to be a good person?

The last word in *The Life You Can Save* goes to Henry Spira. Singer asked him, after a lifetime of campaigning for the downtrodden, what drove him to dedicate his life to others. Spira said this: "I guess basically one wants to feel that one's life has amounted to more than just consuming products and generating

garbage. I think that one likes to look back and say that one's done the best one can to make this a better place for others.

Philosopher Peter Singer is a professor of bioethics at Princeton University in the US. He is the author of more than thirty books on issues regarding modern ethics. Time Magazine has named Singer one of "The 100 Most Influential People in the World". I will check out www.TheLifeYouCanSave.com and seriously consider pledging to meet Singer's standard of giving.

Donna Henningson, Vernon Monthly Meeting



For a complete listing of QBS books, see our 2009-2010 Quaker Book Service Catalogue go to www.quaker.ca/qbs.

Fueling our Future: A Dialogue about Technology, Ethics, Public Policy and Remedial Action by Ed Droby and Keith Helmuth, Quaker Institute for the Future: Pamphlet 1, 2009

This study provides information and informed analysis on energy options for our use of coal, bio-fuels, and nuclear power. Each source is discussed to show the assumptions behind the differing positions that people take, and the policies behind them. (67 pp \$9.95)

Living our Faith: The Bible and Friends' Testimonies by Gwen Halstead & Mary Kay Rehard, Quaker Press of FGC, 2009.

This curriculum for children 5-13, following Quaker testimonies, is based on Bible stories. Each lesson has discussion topics and suggestions for craft, story, drama, and music activities. Appendices list resources. (149 pp.. \$25.00)

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(831) 336 8333 or visit www.quakercenter.org

African Summer Workcamps 2010 AGLI -The African Great Lakes Initiative of Friends Peace Teams is sponsoring intergenerational workcamps in Burundi, Kenya, Rwanda and Uganda. Orientation begins June 19 near Washington DC. Workcamps end July 24. Workcampers assist with building clinics, schools and peace centers - no skills needed. All ages welcome including families. Learn more: <http://www.aglionline.org> or contact dawn@aglionline.org.

Last Words:

Love is the First Motion

By Meg Casey

On Sunday, a woman stood up in Quaker Meeting and she said, "Love was the first motion". She was quoting John Woolman. I had never heard that quote before and I have been rolling it around, fingering it like beads in a mandala, focusing my meditation on it.

Love is the first motion.

If I am guided by love, how will my actions be different? How will I respond to my child, the tired friend, and the lonely person on the street? How is this different from when my first motion is frustration, annoyance or fear? What does it take to pause, take a step back and first love? How does it open things up, break up dams?

A colleague and friend did something maddening this week. The 'what' is not important. Really, at the end of the day it was not a big deal, but it pushed my buttons in forty-seven different ways. It was presumptuous. But her motivation was only pure love, and knowing that fact made it so much easier to let go of my issues and sink into the kindness of what she was doing, and then gently move in to express my different view. I could have, might have, almost hurt her terribly had I let my first action be frustration, anger or criticism. When love is the first motion, we can speak kindly, openly and let go of the stuff that isn't really all that important, and create shifts that make room for us all.

Some interesting and odd coincidences have sprung up like birthday gifts from the Gods this week; sweet opportunities to touch pieces of my childhood and hold them close. In doing so I have realized that it is a myth to bundle up our experiences and put them in boxes labeled "long ago". The people we loved stay with us, even after they have gone, even if we haven't thought of them in years. Every kindness lingers and has the power to guide us. We breathe in love and it changes us bit by bit.

Once upon a time someone taught me to chop carrots. Once upon a time someone taught me to kiss. Once upon a time someone played a beautiful song for me. Once upon a time someone held me for what seemed like an eternity. Once upon a time someone giggled with me all night. I am still able to access

the joy of all of these moments. Every one of these moments is a cornerstone on which my joyful life is now built.

All these moments still exist like sound waves that keep bouncing back and forth, back and forth, back and forth - amplifying, shifting. Here.

Understanding this, I am suddenly unabashedly aware that there is no past, no future - just the present. There is never too early, or too late. This moment is the perfect one, the only one that exists. Seize it. Conquer it in the name of kindness. Let love be the first motion, the starting point, the beginning.

If I have learned anything, it is the wisdom of this beautiful simple phrase: "**Love is the first motion**". It is the last motion too. May it be my every in-breath, my every exhale.

Meg Casey

Washington Friends Meeting, DC



Lines from Prayer for the New Year

Through the rasp and tug of our lives
give us reality, each day a spot of sun
through the chinks of our poverty.

May we use the **words of love** even when
They fail us, trust three holy syllables.
Mystery. Not knowing what we wait for.

Jeanne Lohmann

Friends Meeting Olympia, Washington

(Appeared in full in Friends Bulletin, January 1995, and will also be published in her new collection: *Shaking The Tree: New and Selected Poems* scheduled for release in December. Printed with author's permission).

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Editorial Support: Steve Fick, Gerald Harris, Diana Mitchell, Judith Monroe, Michael & Lynne Phillips, Alison Prentice

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

Themes & deadlines for upcoming issues:

March 2010	Earth Care
May 2010	Varied Thoughts on Community
July 2010	Young Adult Friends speak
October 2010	CYM Fall 2010
Due date for March	January 12, 2010
Due date for May	March 10, 2010



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The logo for Canada, featuring the word "Canada" in a stylized font with a small flag icon above the letter 'a'.