

# The Canadian Friend

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Vol. 101, No. 4 \$5.60

SEPT.-OCT. 2005 CANADIAN YEARLY MEETING



## Canadian Yearly Meeting in session, 2005

- Discernment and Unity and Yearly Meeting of Ministry and Counsel •
  - CYM, Synergy, Synchronicity •
  - Young Friends World Gathering Epistle •
  - Is Saving Seed a Human Right? •
- Special Interest Groups: Peace; Quaker Ecology Action Network •
  - News from C'nR – Check this out! •

# The Canadian Friend

September – October 2005  
Volume 101, Number 4

*From* the editor's desk ...

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*Dear Friends,*

The theme of this Canadian Yearly Meeting session, “Weaving Past and Present into our Future,” was successfully accomplished. Some activities in particular, highlighted these threads for me.

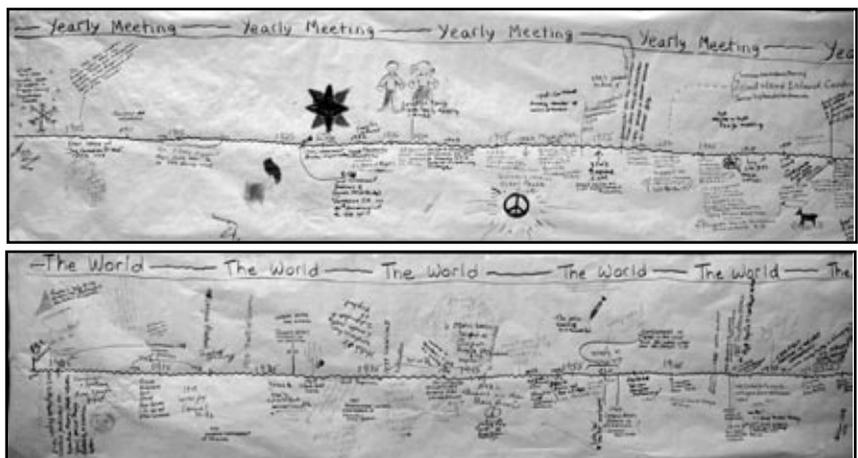
On Saturday evening, Susan Starr led a dynamic inter-generational activity on our theme. Each paper, about one metre wide and two and a half metres long, had its own theme: Friends, Monthly Meetings, Yearly Meeting, and The World. Each was divided into the past 100 years along their length. Brightly-coloured drawing materials were provided, and Friends were invited to fill the papers in. Soon the room was buzzing with activity — young and old alike: writing, drawing, consulting each other. Friends worked passionately; some continuing until late in the evening.

The next morning, the completed papers were hung on the wall behind the clerks’ table in the chapel where most meetings took place. At the end of the week, they went to the CYM Archives in Pickering.

Another very moving activity that brought our theme alive took place on the fourth morning of our Quaker studies with Anne Thomas. The handouts she had prepared that day were a transcript of much of the momentous 1955 yearly meeting discussions — discussions that resulted in the formation of Canadian Yearly Meeting. As various Friends read aloud the dialogue of those 1955 Friends, hearing these remarks brought to many of us a deeper understanding of what had taken place.

During the week we also often had news of the Young Friends attending the Young Friends World Gathering. This brought to mind the role Young Friends had played in the formation of CYM, and the role they often play in our history, weaving together more threads of our lives.

*June Etta Chenard*



Parts of two of the papers: *Yearly Meeting* and *The World* (Photo, Bruce Dienes)

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

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## COVER PHOTO

*by Bruce Dienes*

LEFT TO RIGHT: Jane Zavitz-Bond, Vivien Abbott, Ed Abbott, Kathleen Hertzberg, Gordon McClure. These five Friends shown on the cover were in attendance at the 2005 Canadian Yearly Meeting in session, as well as having been at the 1955 Canadian Yearly Meeting in session — and many other yearly meeting sessions, too.

## INSERTS IN THE ISSUE

- Quaker Book Service Book List Number 27 for 2005 – 2006
- Sunderland P. Gardner Lecture pamphlet: *Inheritors of the Joyful Gospel: Faith and Practice as an Expression of Quaker Identity* by Helen Rowlands

The Sunderland P. Gardner lecturer was Helen Rowlands, a past clerk of Britain Yearly Meeting. She currently holds the position of Head of Education at Woodbrooke College in Manchester, England. Her family has been Quaker for generations and Helen is a life-long Friend with much experience.

Helen served on the Britain Yearly Meeting committee that devised their new Discipline (the “red book”), and our Faith and Practice Development Committee had asked her to share with us ideas for both the development and use of a Yearly Meeting Discipline.

# Discernment and Unity at Yearly Meeting of Ministry and Counsel

by Bruce Dienes and Marilyn Manzer

When issues of sexual abuse are raised, they trigger a wide range of responses and emotions. Following the intense meetings of Yearly Meeting of Ministry and Counsel (YMM&C) at Canadian Yearly Meeting 2004, where no unity was reached regarding the *With Love and Truth* packet, many Friends hoped that we could move past this divisive issue.

**Much healing occurred ...**

**There was unity ...**

**The Spirit cared for us all deeply.**

Wolfville Meeting discerned a strong leading to keep working on this on many levels, one of which was to minimise the potential harm that use of the packet could bring. Two specific concerns were the cover letter, which over-emphasises the issue of false accusations, and the article on False Memory Syndrome. We do not feel it is within our role as Friends to evaluate the truthfulness of those to whom we provide pastoral care. Counterbalancing this is the concern that we need to be able to address the issue of false accusation and to provide appropriate pastoral care to anyone who has been accused of abuse. The challenge is to do this in a manner that is also respectful of survivors.

Since there was resistance to

recalling the packet, Wolfville Meeting focused on harm reduction. We requested that Continuing Meeting of Ministry and Counsel (CMM&C) write a letter about the potential dangers of using the packet as a guide to address incidents of abuse in Meetings. We were uncertain as to how this would be received at YMM&C, given the events of the previous year.

At the open meeting of YMM&C the letter from Wolfville Meeting was read aloud by Marilyn Manzer and would be discussed at the closed meeting the next day. It was decided that a clerk and a recorder from outside YMM&C be appointed for that section of the meeting. Jane Orion Smith and Deborah Fisch (of Friends General Conference) agreed to serve. We also asked four elders to hold us in the Light during the meeting. Others offered to sit outside the room and do the same.

The closed meeting had several items of business, and we were left with only twenty minutes to address the issue. There were a number of divergent points of view expressed and it was clear that there was no unity, so we agreed to meet again the following day.

The next day, Orion presented to us what she discerned as the unity so far: that we all were very concerned about this issue, and

that we wished to do no harm to anyone. Having these principles to stand on, rather than focusing on divisions, was very helpful. She then invited us into Meeting for Worship. During the worship Marilyn spoke from personal experience of the trauma caused by sexual abuse and how it can be exacerbated by the fact that the usual response to disclosure is disbelief. The *With Truth and Love* packet had put so much emphasis on false memory syndrome that for many Friends it simply triggered the trauma caused by being disbelieved. Bruce clarified that we were not intending to stifle debate on any issue or suppress any documents — we simply wanted people to be cognizant of the potential harm.

There was deep sharing. It felt as if more Friends began to understand how the packet could be harmful. Much healing occurred on the part of many who had felt wounded in 2004. There was unity in YMM&C to send a minute to Monthly Meetings indicating that the packet could be harmful if used. The Spirit cared for us all deeply. Those who had been praying for us outside the room were heartened to see the faces of those who emerged — it was clear that there had been reconciliation and that we were now working together on this complex issue. ☪

*Bruce Dienes and Marilyn Manzer are members of Wolfville Monthly Meeting.*

# Minute Approved at Closed Session of Yearly Meeting of Ministry and Counsel, 17<sup>th</sup> of 8<sup>th</sup> Month 2005

A letter from Wolfville Monthly Meeting to Continuing Meeting of Ministry and Counsel (CMM&C) concerning the packet “With Love and Truth: Working on Our Response to Conflict and Abuse”, which was distributed by CMM&C in 2004, was read in an open meeting of Yearly Meeting of Ministry and Counsel and then considered briefly at a closed meeting of Yearly Meeting of Ministry and Counsel and then in worship at a longer closed session.

We have a sense of unity that: there is still much work to be done within Canadian Yearly Meeting and its monthly meetings and worship groups on this concern; that the current packet is incomplete and has both helped and injured Friends who have read it; that CMM&C has acknowledged that they did not season the packet

outside of CMM&C; that the Yearly Meeting is currently in process of considering which body of Canadian Yearly Meeting should be carrying this work for CYM; that both CMM&C and Wolfville Friends have sought to be faithful in this work.

We seek ways to better understand each other and to do no harm to each other. While the packet has much helpful information, it is clear from what other Friends who have read the packet experienced that not all materials are helpful and in fact may unintentionally do harm.

We know that Canadian Yearly Meeting will be considering in a later session this week which body or committee within CYM can best carry our concerns around sexual abuse forward from here. We ask that what we have learned together,

including this minute, be passed on to them. We ask the clerk of CMM&C to send this minute to the CYM monthly meetings and worship groups. We suggest that monthly meetings and worship groups consider ceasing use of the packet as a whole and we request that this minute be attached to all packets.

We thank both Wolfville Friends and CMM&C for their faithful work on our behalf and minute our appreciation.

We ask that this minute be forwarded to the Yearly Meeting Clerk and ask that it be read on the floor of CYM during these annual sessions.

We closed with a time of worship and appreciation.

*Jane Orion Smith, clerk; Deborah Fisch, recording clerk, for this business item.*

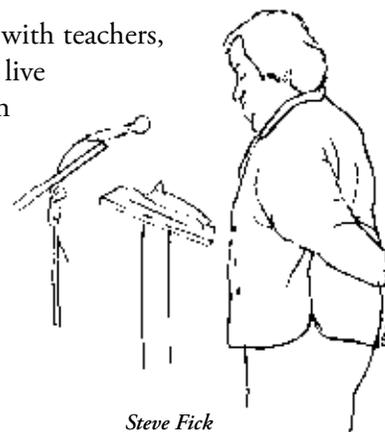
## CYM, Synergy, Synchronicity

By Lynne Phillips

Two of my favourite words have been bobbing about in my consciousness as I reflected upon my experience of yearly meeting: synergy and synchronicity. Synergy is the interaction of separate elements such that the total is greater than the sum. Synchronicity is a word coined by C.G. Jung to describe coincidence between our inner subjective world and outer events, as in the Eastern saying “When the pupil is ready, the teacher will come.”

Now I don't believe that God rearranges the uni-

verse to provide me with teachers, but I am grateful to live in a society rich with experiences so that the teachers come. What were my teachers at Canadian Yearly Meeting (CYM)? One was Anne Thomas's detailed



*Steve Fick*

narration of our Quaker history and CYM. Another was the attention given to the Earth Charter. The third was the book I read in my tent: Marcus Borg's *The Heart of Christianity*. The fourth was my leading to promote the western 2006 Gathering of Friends General Conference.

Our Quaker faith and practice has been strongly influenced by the Bible and the teachings of Christianity. Does our Christian heritage still hold value for us today? I believe that the power of our Christian heritage synergises with the power of the principles of the Earth Charter, which we have endorsed. I quote from Marcus Borg: "The Bible is political as well as personal. It combines ... radical criticism of systems of domination and impassioned advocacy of an alternative social vision. ... Its central voices proclaim God's dream of justice, a dream for the earth. Criticism and advocacy are grounded in their understanding of the character and passion of God: a God of love and justice ..."

The discussion on the Earth Charter revealed concerns that it is a political document and too secular. If we accept the wisdom teaching of the Bible, including the political criticism and advocacy, surely we can accept the Earth Charter, which doesn't ignore the spiritual but dare not name gods because of the need to gain world-wide acceptance. However, the Earth Charter does not contradict the Bible or our Quaker heritage: Principle 1a: "Recognise that all beings are interdependent and every form of life has value regardless of its worth to human beings.

Principle 1b: Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity."

All sixteen principles of the Earth Charter are a call to prevent the seeds of war. That principle 16 doesn't go far enough to embody our vision of the Peaceable Kingdom is disappointing but not a contradiction to its becoming a reality.

One example of synergy happened in the Quaker Ecology Action Network's special interest group on Friday with its robust turnout of Quakers who were eager to take on new tasks. Another example was the expressed intention of ten people to submit workshop proposals for the 2006 Gathering in Washington State. The theme "Swimming in Living Waters" begs for both a spiritual interpretation and an environmental one. And — NOT a coincidence NOR an example of synchronicity — Marcus Borg will be one of the featured plenary speakers. You can learn more about the Gathering and how to participate on the FGC web site: <[www.fgcquaker.org](http://www.fgcquaker.org)>. One caution, however: the registration for the Gathering will be in March, and the size of the Gathering is limited. So register early and use the on-line opportunity to avoid disappointment. A number of Canadians are involved in the planning and CYM has minuted its support for this historic western Gathering. Put on your spiritual water wings and dive in! ♡

*Lynne Phillips is a member of Argenta Monthly Meeting, and a Co-Clerk of 2006 FGC Gathering.*

## Faithful Lives: Pre-CYM Workshop

By Molly Walsh

Fourteen Friends gathered Friday afternoon, August 12<sup>th</sup>, at Augustana College to consider material which will make up a chapter of the Canadian Faith and Practice currently under development. This workshop was designed as a hands-on working

session so that participants might gain a greater awareness of how members of the Faith and Practice Development Committee undertake their work.

Under consideration were sixty memorial minutes of Canadian Friends culled from CYM minutes

of the last several decades. The task was to review the minutes in small groups and determine which excerpts to select for inclusion. Before we broke into sub-groups we discussed what constitutes a faithful life — agreeing that an ordinary life, as well as the life of

a Quaker luminary — might well offer glimpses of the “essence” of a particular Quaker’s spiritual life. We were looking for a geographical and historical cross-section, as well as minutes which were so well written that they leapt off the page.

Participants agreed that they gained a greater appreciation of the difficulties of making selections, and editing excerpts for brevity and clarity. It was difficult to consider minutes which contained excessive biographical detail and not enough detail on what

a given Friend had to teach us about being faithful to the Light. Helen Rowlands, the Sunderland P. Gardner lecturer, helped us to understand the difference between a lengthy biographical minute and a “testimony,” which is the term used in other versions of Faith and Practice. Testimonies generally focus on the person’s spiritual contribution to Friends, whereas the “memorial minute” used widely in CYM tends to be biographical.

We looked at sections on Faithful Lives taken from Australian, New Zealand and British works

and realised that eventually we may need to search elsewhere, besides memorial minutes, for appropriate materials.

The evening session ended with an hour of worship-sharing on the subject of “what constitutes a faithful life.” Feedback from participants was enthusiastic and positive. Committee members felt a renewed sense of the challenge which lies ahead as we continue in our work. 🍷

*Molly Walsh, the clerk of the Faith and Practice Development Committee, is a member of Montreal Monthly Meeting.*

# Experience of the Spirit in our Lives

## By Virginia Dawson

*First Day evening at Canadian Yearly Meeting*



Two themes seemed to emerge during the evening: that of learning to be cared for instead of being the caregiver, and a deep appreciation for our relationship with nature and how it nurtures our spirituality.

Friends spoke of the diligent care they had experienced in different medical situations, and how this had given them a different perspective from their previous role as that of helper or alleviator of suffering. The caring shown was both physical and spiritual. Another spoke of how courage was an important gift received through the prayers of others. Prayer had also helped a Friend change her perspective of a previously challenging situation.

A Friend who is a doctor told movingly of her patients. Although not able to give the physical care while she was at YM, she would be caring for them spiritually through her prayers. She spoke of how those who were facing death could now work on the business that was important to them and how this helped their spirit to live on after death.

Friends spoke of the grandeur and minutiae of nature, of majestic mountains, of mushrooms and mold, and of finding both strength and solace when using our senses to experience the spirit in nature, and our hearts and voices to praise and celebrate this spirit. This was aptly illustrated for us with a story about a poem composed while being grounded in nature, and then put to music and sung for us in the meeting. The last line, “Be still and know that I am God,” as it was repeated so richly and melodiously, resonated deeply round the room. 🍷

*Virginia Dawson is a member of Yonge Street Monthly Meeting.*

To all Friends everywhere,  
Greetings from the World  
Gathering of Young Friends 2005.

Two hundred and twenty-six Friends gathered together in Lancaster University, United Kingdom, from 16th – 24th August 2005. Our theme was “I am the vine, you are the branches. Now, what fruit shall we bear?” taken from John 15; and William Penn’s challenge “Let us then try what love will do.” Among us, 58 Yearly Meetings and nine monthly meetings and regional groups were represented, with speakers of more than twenty different languages. We were called to be gathered together at the place where our Quaker movement first bore fruit, the heart of 1652 country. We returned to our shared roots, to the birthplace of our collective spiritual identities. Through climbing Pendle Hill as a community, to live out George Fox’s vision of a great people gathered together, we found a unity with the place and one another, among the bright green hills, surrounded by grazing sheep.

We felt great joy in being together and many Friends gave thanks for being here. However, our hearts were filled with sadness too. In the hall where we met there were many empty chairs, and we were always aware of those Friends who could not join us here in Lancaster. Many were absent because they were denied visas, others because they found when the time came that they could not join us after all. Their loss is our loss as well, for without their presence we could not feel their truth reflected in their words, their experiences, their faces and their smiles. However we could feel their presence in our hearts. We have selected two representatives from each region to go to a post-WGYF gathering in Kenya to share with these brothers and sisters the Love and Spirit that we felt in this gathering.

Twenty years have passed since the last World Gathering of Young Friends, held in Greensboro, North Carolina, USA. To what purpose were we summoned

## World Gathering of Young Friends 2005 Epistle



Back row:: Karen Gregorio Henriquez (Guatemala Santidad YM), Amy-Jean Singleton-Polster (CYM), David Quinn (Ireland YM) standing in for Alan Tatro (CYM), Katrina McQuail (CYM), José-Luis Calderon (GSYM), Rebecca Ivanoff (CYM), Luis Carlos Rodriguez (Guatemala Embajadores Amigos), Galen Fick (CYM), Samuel Diaz (GSYM). Front row: Billy Barcia Sagastume (GSYM), Saul Sanchez (Honduras YM). Missing: Edith Madrid Terraza (GSYM).

once more?

Here we tried each others’ forms of worship: silent and programmed, songs in many different languages, scriptural readings, hand holding. We were open, amazed, stretched and blessed. We learned that the great presence in our lives can be called by many names, Jesus, Christ, God, Inner Light, Spirit, Love or many others. Ultimately, through listening to the Spirit that moved us, not the words in which we expressed our movement, we strived to become one organism, one body made up of many different parts (1 Corinthians 12:13). We were united not so much in the expression of our faith as in our common desire to be unified and by the power of the Spirit amongst us during these nine days. We were challenged to put aside the labels we hide behind, programmed, unprogrammed, liberal, evangelical, and come together as Friends of the Truth, seeking together

for the common truth behind our language. We have not finished this process. We are only at the beginning of a long path, but the love and joy we have felt in being in this place together have allowed us to come this far, and we pray that they will lead us further yet.

The time here has been a chance to reflect on our lives. We have been challenged to recognise ourselves as God's children, and respond in willing devotion. The love we have found here is not for us to own but to share. We desire to show our love by doing good and avoiding harm to all people and to all the Earth. We must let others see this love and know its source so that they may come to share it.

The Spirit present in our gathering summoned us to be a gathered people, and spoke through the many different people and cultures here to remind us of its glory, power and purpose. The Spirit is at work in all of us,

and it is calling us not to judge one another's forms of worship but to examine our own hearts, find our own calling. We are called to take what we have experienced here and give it back to our communities.

Far away meetings now have faces, stories and friendships that make them real to us. Bridges have been built at our Gathering which we call on Friends everywhere to nurture and support. We will keep this contact alive through exchanges, more frequent gatherings and opportunities to work together. Through this contact we will give strength to each other and share our gifts. We must face the future challenges of the Religious Society of Friends together.

Where we explored the theme of the vine and the branches we found that its fruits are born from love. We have experienced what Love can do in this Gathering, now let us try what it can do in the world. ☺

# Young Friends of Canada

By Kyle Jolliffe

In early 1930, the Young Friends of Canada and Genesee Yearly Meetings, an organisation formed two years earlier, published a twelve-page pamphlet. Prepared by their Program Committee, it was titled "Study Outline on the Queries of Canada Yearly Meeting of Friends and Genesee Yearly Meeting in preparation for Canadian Young Friends' Conference August 1930." This publication was the product of concerns that had arisen at their September 1929 conference for a more active study of current social problems and for a close study of the queries of the Society.

Over the following months, Young Friends in Canada met in local study groups, with many of them hopeful that the study of these queries would lead to a greater appreciation by Young Friends of Friends'

principles and how these principles could be applied to current problems. When their conference took place that August the questions produced by the study of these queries led to several topics being chosen for group discussion at the conference: industry, peace, race relationships, temperance, and family worship.

## **The eight Study Outline discussion questions on temperance are a window into the world of temperance advocates.**

In using the term "industry" Young Friends then were talking about what constituted ethical business practices, including such questions as an individual's choice of an occupation and how to improve

relations between employers and employees. "Family worship" referred to religious education in the home and the generally agreed need by the participants there that some plan of family worship should be followed in the home, as it was a custom which had a good influence on the whole family. Today business ethics, religious education, peace, and race relationships (a term now shortened to race relations) are still concerns for Friends. However, the temperance movement, which opposed the production, licensing and use of alcoholic beverages, has generally vanished as a concern from the Quaker landscape and the wider world as well. And that I find interesting, for it was once a powerful social movement.

The eight Study Outline discussion questions on temperance are a

window into the world of temperance advocates.

1. How can the churches of Ontario best use their influence to help the cause of temperance? Should we throw our entire support behind the Ontario Prohibition Union? Suggest ways in which this organisation (O.P.U.) might become more efficient if funds were available. What do you know of the work of the Women's Christian Temperance Union—is it deserving of our support? (Endeavour to let this discussion find expression in some definite action.)
2. What would be a rational and practical programme for working against the increasing use of tobacco?
3. Is it possible to create a temperate nation? How?
4. Is enforced sobriety of actual benefit to the individual?
5. How far should our legislators be guided by the “personal liberty” argument?
6. Discuss pledge signing [to abstain from the use of alcohol] as an aid to temperance.
7. What part does environment play in temperance?
8. What evils result directly or indirect-

ly from the use of alcoholic beverages and tobacco?

Of course, the “personal liberty” argument long ago won out over the advocates of temperance, and the selling of alcohol is a lucrative business for Canadian governments and restaurants. Canadian Yearly Meeting has adopted the current Advices and Queries of Britain Yearly Meeting, in which there is no longer any notion of evils being associated with alcohol, tobacco and any drugs. Instead, the applicable query there states, “In view of the harm done by the use of alcohol, tobacco and other habit-forming drugs, consider whether you should limit your use of them or refrain from using them altogether. Remember that any use of alcohol or drugs may impair judgment and put both the user and others in danger.”

In writing this article it is not my aim to raise temperance as a concern for Friends. It is a concern where the ideal of creating a standard of right and wrong by separating a

perceived social evil from society at large failed. I personally take the modern position that the consumption of alcohol in moderate quantities is acceptable. Instead through a glimpse of the concerns of the past such as temperance, which helped define personal integrity, we can see the sincerity of the Friends who came before us and their testimonies. And perhaps, too, in thinking about present-day concerns about personal and societal values, we might do well to pause to consider the words of Rufus M. Jones in his 1927 book, *The Faith and Practice of the Quakers*: “The endeavour to win goodness by withdrawal from society is as vain as the search for the lost fountain or the pursuit of an alchemy which will make gold out of lead. The only possible way to overcome the world is to carry the forces of spiritual life into the veins of society until peace and love and righteousness prevail there.” ☺

Kyle Jolliffe is a member of Yonge Street Monthly Meeting.

## Some Photos from CYM 2005



**Left: Tom Findley signing cards for absent Friends** (Photo: Rose Marie Cipryk)



**Centre: Deborah Fisch, leader of the pre-CYM silent retreat** (Photo: Bruce Dienes)



**Right: Andrew Gage serenades the picnic** (Photo: Bruce Dienes)

# Is Saving Seed a Human Right? Quaker International Affairs Programme and the Human Future

By Keith Helmuth

When Quaker International Affairs Programme (QIAP) began its work in Ottawa by focusing on intellectual property rights and transnational trade, I, at first, wondered about this choice. Considering the range of critical issues to which Friends' testimonies can be relevantly addressed, this seemed a less-than-central one. As I have looked more closely at this choice, and followed the issues it takes up, I have been re-educated in this regard.

There are no longer any single-focus issues. This is a central fact of our time. Social justice, equitable economics, a durable peace, and the on going resilience of earth's ecosystems form an overarching, multifaceted task that colours the entire horizon of the human future. QIAP's decision to focus on the Trade Related Intellectual Property Rights (TRIPS) Agreement reflects an astute assessment of the human development options now unfolding and how Friends' testimonies can be brought into effective witness on them.

The more I have come to understand what is involved in analyzing the TRIPS programme, the more I see it as a uniquely critical focus — a focus that maps two highly divergent trajectories into the human future. The first trajectory is one in which access to the means of life becomes increasingly dependent on a narrowing range of technologies controlled by an elite strata of superior, wealthy, and highly privileged persons who compose and direct an interlocking complex of special interests, and whose primary concern must necessarily be their own security, wealth maintenance, and an ever tighter imposition of economic and social control. The second trajectory is a diversified pattern of social and economic development administered through cooperative political economies which, in the interest of the common good, aim to embed access to the means of life in the productive resilience of regional and local ecosystems.

These descriptions may be oversimplifications, but, I would argue, are not inaccurate. Given this divergence, and the distance modernizing societies have traveled along the high-tech, elite-controlled trajectory, many people who think of themselves as “realistic” now say we have no choice, there is no “turning back,” even if it now appears the cooperative, organically based option would have been a better long-term development path.

There are two things to say about this “realism.” It is certainly wrong in its view of technological momentum and human adaptation. Social and economic collapses have occurred with some regularity throughout human development and there is no reason to think modern arrangements are immune from this possibility. We may well face a very unpleasant “turning back.” Secondly, the high-tech centralised trajectory and the organic diversity trajectory are not hermetically sealed pathways. They are more like bundles of skills, resources, and strategies that “bleed” back and forth through a kind of permeable membrane. Organic diversity frequently applies selective high tech to good effect. High tech elite centralisation increasingly poaches on the organic. This blending falsifies the stereotypes of “progressive” and “backward,” and should enable us to focus on the critical values at stake — the common good versus elite privilege, stewardship versus wealth accumulation, human solidarity versus social triage.

The struggle over TRIPS is about whether the common good (stewardship and human solidarity) or elite privilege (wealth accumulation and social triage) will shape the human future. Quaker International Affairs Programme, working as a project of Canadian Friends Service Committee, has now engaged this struggle on behalf of Canadian Friends and our many supporters. Here is an example of what is at stake.

Order 81, issued by the US Provisional Administration that took over Iraq after the American invasion, prohibits Iraqi farmers from saving seed. Why, in the middle of battling insurgents, and struggling to get electric power, water, waste treatment, medical, educational, food and oil production systems back in service, would anybody think to impose such a counter-intuitive order on Iraqi farmers? Obviously, the transnational agri-industry people were having such thoughts, and their legal teams were effective in translating those thoughts into administrative orders.

A fuller answer to the question goes like this: There is more than one kind of war going on here. Forty years ago Ivan Illich coined the term for this second kind of war — “a war against subsistence.” The war against subsistence is a war against all arrangements of culture and economic life that enable communities and regions to create and supply themselves with the means of life without contributing to the wealth accumulation of transnational corporations.

**What will endure – and this is a faith that has the full integrity and resilience of earth behind it – is the eventual resurgence of people in defense of their land and land-based livelihoods.**



As the invasion of Iraq got underway, and then as the occupation settled in, many folks said, “This is about oil.” Others cited security issues and freedom’s agenda and said, “It’s not about oil.” With the way American-based transnational corporations have now placed themselves in Iraq, it is easy to see that the latter claim is partly correct — it’s not just about oil. There is clearly a much larger agenda at work, an agenda of economic and financial arrangements that, in general, privilege the transnational corporations and all the interests that surround, serve, and support them.

This is the larger picture: Cultures, countries, regions, and communities that are not yet fully within the orbit of capital-driven economic behaviour are seen by transnational corporations and their political allies as resource wells to be mined and marketing opportunities to be penetrated. No corporate leader, financier, economic theoretician, or policy analyst who thinks that the purpose and measure of economic activity is to make money and increase wealth has any interest in the resilience and development of subsistence ways of life. In their world view, subsistence economies are a problem to be solved, an obstacle to “material and human resource development,” and a barrier to market penetration. They have a term for their approach to subsistence economies and they don’t mince words: They call it “creative destruction.” These folks have no interest in really good, resilient, secure, self-provisioning regional and local economies. Such arrangements do not contribute to the programme of transnational corporate wealth accumulation. Hence, the war against subsistence.

The work into which QIAP has entered seems to me no less than a way to join with traditional and indigenous peoples in the struggle for justice, peace and the integrity of Creation. In specific, strategic terms it means supporting the efforts of these peoples and their governments to maintain and/or rebuild access to the means of life within a context of organic diversity, biotic resilience, and cultural self-management. In taking on this task, QIAP is developing an approach that is uniquely Quaker. QIAP is not entering this arena as

a partisan with a programme. Rather, it is facilitating “off-the-record” communication between parties negotiating intellectual property rights in trade agreements. In addition, it is creating information and discussion documents that help develop a more fully rounded perspective on the issues involved. Both of these activities are ways of advancing the issues, concerns and voices of developing countries within the negotiating context.

Many countries with traditional food and health systems, rich biodiversity, and indigenous cultures have been unable to participate, or participate effectively,

in the negotiations on international agreements that directly effect them. The result is that agreements such as TRIPS are shaped mainly by the interests of the rich, industrial nations and the transnational corporations. By facilitating additional contexts of conversation, and by providing information and analyses that focus the issues, concerns, and proposals of traditional peoples and developing regions, QIAP not only helps to enhance dialogue, but helps advance the capacity of these delegations to negotiate on intellectual property rights. This is the unlevel playing field issue. QIAP aims not only at better communication and broadening the base of the dialogue but also resetting the “playing field” by helping to enhance the negotiating capacity of those who are defending organic diversity, biotic resilience, and cultural self-management.

It is particularly significant for Friends in Canada that QIAP has been able to enter this work as a partner of the Quaker United Nations Office (QUNO), Geneva. Friends in Europe have been working on intellectual property rights issues for some time. This linkage with QIAP and the Canadian jurisdiction broadens and strengthens the scope of QUNO Geneva’s work in this area. In addition, it provides QIAP with an advanced context of entry into the field of intellectual property rights.

QIAP is also positioned as a project of Canadian Friends Service Committee, which further enhances the linkages available and the contribution it makes to the life of Canadian Yearly Meeting. Projects like this among Friends in Canada are necessarily small-scale but with the approach that is being taken (dialogue, documentation, and capacity-building), work can be accomplished that has a good chance of becoming embedded in the thought processes and negotiating skills of the those on the front lines of the intellectual property rights struggle. The effort to review and modify the TRIPS Agreement is ongoing. Its provisions and requirements are under growing pressure to better meet acceptable standards of justice, equity and ecological integrity. QIAP, on behalf of Canadian Friends, is helping advance this work.

to

And so we come back to my opening question: Is saving seed a human right? Not according to Order 81. Order 81, along with a whole range of other intellectual property rights regulations, prohibits Iraqi farmers from

saving and planting seed that, in some way, has been brought under agri-industry jurisdiction. A close reading of the document shows it is not just a matter of a transnational corporation’s ability to recoup a fair profit on their investment. It is also about a broadly cast legal net that will mire Iraqi farmers in highly complex litigation should they become suspected of contravening the Order, and about extending comprehensive control over agricultural seed stocks, plants, and “plant materials” in general.

After referring to “protected varieties,” and specifying that they cannot be “produced, reproduced, multiplied, propagated, conditioned, offered for sale, sold, exported, imported or stocked for any of the purposes mentioned,” this section of Order 81 goes on to state the following:

*The breeder’s certificate shall also confer on its owner the rights established in the preceding paragraphs with respect to varieties that are not clearly distinguishable from the protected variety ...*

And further:

*The competent national authority may confer on the owner, the right to prevent third parties from performing, without his consent, the acts specified in the previous paragraphs with respect to varieties essentially derived from the protected variety.*

So not only do seeds and plant stocks perhaps several times removed in derivation from a protected variety become subject to the same prohibitions, but seeds and plants that may bear some faint resemblance to protected varieties are, by virtue of this resemblance, also liable to the same prohibitions. This a very cagey approach. Imagine what the intellectual property rights lawyers working for Monsanto, Cargil or Archer Daniels Midland could do with this in litigation against an Iraqi farmer. But clearly, this approach is not just about the ground rules for litigation. It is also about obviating the need for litigation by letting intimidation do the talking.

Order 81 states that it has been drafted and issued in anticipation of Iraq becoming a fully functioning member of the World Trade Organisation. Again, we can see it is not just about oil, but about recreating Iraq in the image of the “Washington consensus.” And this includes, in particular, the increasing subservience of Iraqi agricul-

ture and its food system to transnational agri-industries. Given the apparently uncheckable insurgency now at work in Iraq, it seems likely the Bush administration and its corporate allies will fail in this regard. Order 81 will likely become a memory in the museum of failed imperial conquests, and Bush will join Churchill as having come to grief in a place called Iraq.

What will endure — and this is a faith that has the full integrity and resilience of earth behind it — is the eventual resurgence of people in defense of their land and land-based livelihoods. The transnational trade agreements that now give legal cover for biopiracy, the “creative destruction” of traditional social systems, and ecosystem disruption, could be transformed into instruments for the promotion of biodemocracy, cooperative economics, and ecosystem maintenance. Far-fetched? Perhaps today, but beyond oil nobody knows what will happen, except that the change will be enormous. It

may be resource wars all the way down, or it may be cooperative economics and ecosystem maintenance all the way up. If the people of the land around the world do manage to get on their feet and change the rules of trade in favour of the common good and biotic integrity, it will be, in part, because allies like QIAP and other social justice organisations have been on the case for the long haul. ☺

*For further information on Quaker International Affairs Programme, go to <www.qiap.ca>.*

*For further information on Order 81, enter “Order 81” in Google on the internet.*

*See also: Intellectual Property, Biodiversity and Sustainable Development: Resolving the Difficult Issues, Martin Khor, Zed Books, Third World Network, London, New York & Penang, 2002*

*Keith Helmuth, a member of New Brunswick Monthly Meeting, currently residing in Philadelphia, wrote this article in April-May 2005.*

## More Photos from CYM 2005



**LEFT: Helen Rowlands, Sunderland P. Gardner lecturer 2005**  
**CENTRE: Jane Orion Smith, Anne-Marie Zilliacus**  
**RIGHT: Ted Garver, Caroline Parry, and their assistants light the CYM birthday cake.**

*(All photos: Bruce Dienes)*



### *From Draft Chapter – The Meeting Community – for the New CYM Faith and Practice*

13. If all Meeting means to us is a soothing place to dip into once in a while, we are missing the substance, the opportunity, the very message that early Friends experienced—that our reality can be changed, transformed through living together with God.

*– Marty Walton, 1997*



## Playing with God: An Exciting Experience

By June-Etta Chenard



Sam Friesen-Beardsell making God cards at CYM  
(Photo by Bruce Dienes)

When it was time for my workshop with the 10-to-12-year-old CYM Friends, I no longer felt led to use my planned activity. Going to meet them, I had no clear leading beyond the theme of *playing with God*.

The first child to arrive had some Pokémon cards. Immediately an idea, which became an exciting activity for all of us, was given to me.

As I quickly cut out what would become the backs and the fronts of cards, I invited the children to offer words that they felt related to God. Starting with energy, we went to life force, God, and lots of other stimulating words. Some of these words, such as *exciting*, I had not previously considered as a description of God.

I first asked them to make cards that they felt showed *that of God*. While they made cards on many things from bible verses to gymnastics to colours, I offered a brief description of Quakers' *sense of the meeting* and invited them to use this to decide the design for the back of everyone's card. They enthusiastically worked at their *God cards*, as they had now started calling them, while they threw out ideas. This was done in a harmonious, respectful, though energetic manner. They soon came to a sense of the meeting: the card backs would have angel wings, a halo above the wings, and the letter G (for God) in the middle.

One of the girls drew angel wings that many children appreciated and she agreed to draw angel wings on

the back of anyone's card, if they wished — and most did.

Next, I had an idea to maintain their high level of interest. I told them that, should they wish, they could take a challenge to make a theme card of my choosing. The only obligation was that, once I told them their topic, they were obliged to make a card on that topic. They were free, however, not to ask for a challenge topic.

As usual for this age, there were some boy-girl tensions so to each boy who asked for a challenge topic, I whispered in their ear that they were to make a card about 'that of God in the power of girls,' and vice-versa for the girls. They quickly agreed to do this. To any who made less than whole-hearted attempts at these cards, I asked them to show me their challenge card along with the cards they had done before, and then asked whether they felt they had given the same care and attention to making that card. Usually, they quickly decided to put more work into the challenge theme.

Suddenly I knew what we could do next. I said that anyone who wished could have a much harder challenge. Again, the only rule was that if I told them the challenge, they were then to complete that card.

As people were ready for the challenge topic, I took them just outside the door and I asked them to quickly

tell me three things they really liked. As soon as they had, I asked them to tell me three things they really didn't like. I then asked them to make a card about that of God in one of the things they didn't like. They did cards on onions, dirty diapers, chin-ups, being bored on long car rides, fungus, and even Barbie.

In the final round of card-making, I invited them to ask for a 'reward card' theme, which was to make a card on one, two, or all three of the things they had said they most liked.

These young people were highly enthusiastic, and worked rapidly and with great concentration, and many continued after our session ended. In fact, I later found two of the boys selling their cards to 'raise money for starving people in Africa' and explaining the significance of their cards to those interested. They made many more cards, and earned \$21.65, which they donated to Canadian Friends Service Committee.

After this exhilarating adventure, I certainly agree that 'exciting' is a word I can use to describe playing with God. ♥

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

# Special Interest Groups (SIGs): Peace; Quaker Ecology Action Network

By Bill Currie

## SPECIAL INTEREST GROUP ON PEACE

We brought together three peace SIGs: Nonviolence Training and Teams; Peacemaking and Trauma Healing; Middle East Peace Work.

We began with the Nonviolent Peace Force video, made a lot of links among peace actions, and concluded with several steps we wish to take.

We named ways war harms innocent victims, doctors and nurses, military personnel, and their families. We see a continuum from humanitarian relief and development, to prevention of war and violence, peacekeeping, and peace-building. In the aftermath of breakdown and attack (in areas served by ambulance teams and Doctors Without Borders) we see stages: immediate survival, ongoing needs for trauma healing, and long-term recovery. We discussed peace through health, and medical models for peacemaking.

We paid particular attention to Sri Lanka, Colombia, Iraq, Canada, and Palestine.

Among other things, we recommend Canadian Friends' participation in the World Peace Forum, Vancouver, 23–28 June 2006.

We also recommend:

- Nonviolent Peace Force <<http://www.nonviolentpeaceforce.org>>
- Peace Brigades International <<http://www.peacebrigades.org>>
- Christian Peacemaker Teams <<http://www.cpt.org>>

- Friends Peace Teams <<http://www.friendspeaceteams.org>>
- Alternatives to Violence Project <<http://www.avpcanada.ca>> and <<http://avpinternational.org>>
- Médecins Sans Frontières <<http://www.doctorswithoutborders.org>>
- Physicians for Global Survival <<http://www.pgs.org>>
- World Peace Forum <<http://www.peace.ca/worldpeaceforumvancouver.htm>>
- International Middle East Media Centre <<http://www.imemc.org>>
- Palestinian Centre for Rapprochement <<http://www.rapprochement.org>>
- The Wall Must Fall campaign <<http://www.thewallmustfall.ca>>

Physicians for Global Survival states: Abolition of war is a medical imperative.

TO JOIN A CANADIAN QUAKER PEACE AND JUSTICE E-LIST, PLEASE CONTACT LYN ADAMSON <[LADAMSON@IDIRECT.COM](mailto:LADAMSON@IDIRECT.COM)>

## SPECIAL INTEREST GROUPS ON QUAKER ECOLOGY ACTION NETWORK

Quaker Ecology Action Network hosted two Special Interest Groups during CYM, on the implications of the Earth Charter and our work for peace on and with the earth.

The first session reviewed the practical work of Friends and

Monthly Meetings, e.g. meeting houses. We heard quite a few good examples of Friends' ecology action and witness.

We reviewed the Earth Charter, with attention to some clauses of concern for Yonge Street MM. We acknowledged that while some of us are more engaged and some just beginning to be involved, others have not begun the process.

We were informed of the Earth Charter review, November 7-9 this year in Amsterdam, to which we can bring concerns (as well as helping gather a Canadian report).

We were reminded of the Sustainability Minute CYM adopted in 2001, and we were encouraged to guest edit the December 2005 ecology issue of *The Canadian Friend*, with the theme Living in the Spirit: Honouring the Earth.

The second session followed consideration of the Earth Charter on the floor of Yearly Meeting, which reaffirmed support for the Earth Charter and challenged QEAN to convey some of the nuances of concern. In particular, Friends oppose all war. QEAN has a role in gathering a Canadian report for the Earth Charter review, as well as expressing Canadian Friends' concerns through international Friends at the review.

We considered our structural relationship with CYM and agreed to take steps toward QEAN being a Standing Committee of CYM. We reaffirmed our decision-making protocol for ongoing work: to make QEAN better known throughout

CYM, and to engage more Friends ecologically, we are preparing some queries for local Meetings.

We recommend exploring the

Earth Charter website at <<http://www.earthcharter.org>>. 🌱

TO JOIN THE QEAN E-LIST,  
PLEASE CONTACT PEGGY LAND

<[ALLISCONNECTEDEH@YAHOO.CA](mailto:ALLISCONNECTEDEH@YAHOO.CA)>

*Bill Currie is a member of Prairie Monthly Meeting.*

# The Earth Charter Reconsidered

By Bert Horwood

**T**he Earth Charter is a comprehensive list of principles needed for humans to live without destroying the basis of life. It is disseminated by the Earth Charter Initiative. Details on the Initiative, its Annual Report, lists of endorsing organisations and International Commissioners are available from Mirian Vilela, Executive Director, Earth Charter International Secretariat, c/o University for Peace, P.O.Box 319-6100, San José, Costa Rica, or at <[www.earthcharter.org](http://www.earthcharter.org)>.

Canadian Yearly Meeting (CYM) endorsed the Charter in 2004. At that time I had read only the Charter. I was impressed by its obvious merits and suppressed my vague sense of discomfort and unease in order to unite with Friends to endorse it. The Charter was clearly a “good thing” for the future of the earth and the peaceable “kingdom.”

That feeling of unease returned when I read the article from Yonge Street Monthly Meeting stating that the Charter fell short of matching our Peace Testimony. I was not persuaded by the Yonge Street minute (CF Vol. 101, #3, p. 21) but I was led to study the Charter and the 2004 Annual Report of the Initiative. I compared the Charter and Report to my 45 year’s of experiences and observations as an environmental and earth educator.

Those experiences convinced me some years ago that educating the young in both Environmental Science and Earth Education courses only made smarter polluters. I was forced to conclude that my teaching had largely failed to lead anyone to make choices in favour of earth care. It didn’t matter what people knew. They (and I) continued to act in social conformity and eager consumerism. Education and awareness did not touch the wellsprings of action. They did not start the process which one Friend has called “necessary

cultural transformation.” Education and awareness do not point to environmental issues as being matters of right and wrong.

A general conclusion was opened to me: People act on feelings, not on knowledge. In spiritual terms, they act as they are led. To make a difference in how humans treat the earth it is necessary to touch the well-spring of action, the heart. Exactly like my professional practice, the Earth Charter fails to touch that emotive wellspring. Neither makes us care. Caring comes from some other place. Neither makes us see our treatment of earth as matters of right and wrong.

That leaves me feeling that the Charter is largely inconsequential. It won’t have much effect because it lacks affect. Endorsement is neither here nor there, except that it focuses our attention and energy on that which can’t help us make a difference. It misdirects our efforts. And it’s too easy for organisations to become self-congratulatory as endorsers, not that I see any evidence of that within CYM.

**A** second factor in my mind is the work of the Quaker International Affairs Program in Ottawa, which has taken on a special concern to stop patenting life forms and other corporate interference with biodiversity and the integrity of seeds. CYM supports this concern, yet at our yearly gathering we buy food produced in ways we oppose. In the same way, we stand for social justice, yet corporately we buy products which support agencies destroying the land and lives of third-world farmers. The Earth Charter discussion reveals a serious disconnect between our actions and our words.

There is something vastly more significant than the Earth Charter. It is putting values and principles which protect the biosphere into action. It’s acting to transform our culture of conformity and frantic consumer-

ism. It's doing what's right, regardless of convenience, habit, or cost.

Past Friends were often urged to exhort one another in righteousness and keeping the testimonies. In that spirit, troubled by my own shortcomings, I offer suggestions for ways in which CYM could continue our first halting steps to actually make a difference in earth care. These thoughts apply as well to individuals, and I know that some Friends already do a great deal in these respects.

Here is a list of challenging and radical demands that we could make upon ourselves and upon those with whom we make transportation arrangements when we travel to YM in session—if we were moved to walk our talk. Some Friends already make use of shared driving and surface public transport rather than air travel. The food co-op shows the way in the use of organic and fair-trade food. The indoor food supply abuses the earth. At snacks, a few Friends bring their own mugs, but most of us drink from throwaway containers. Committee Clerks have reduced wasted paper

somewhat, yet there is persistent waste. And so on.

To list small things is trivial and possibly hurtful to those who have been really trying. Everyone of us, especially in YM in session, should participate fully in deeply transforming our culture. Each of us must help each other to bring those values we endorse into reality. It surely cannot be all right with the Creator that the creatures are destroying the creation.

Some of these measure will, at first, increase costs. We must find ways to more dramatically pool financial resources so that those who already live simply and close to the poverty line will not be excluded.

If we fail in these things while endorsing the Charter and our International Affairs Program, it is the Testimony to Integrity which is offended. When our beloved Yearly Meeting fails to enact its stated values, we dishonour our word and miss the mark demanded by Truth. ☹

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



## *Canadian Yearly Meeting National Listeners for Young Friends and Adults*



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

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

- |                             |                           |                               |
|-----------------------------|---------------------------|-------------------------------|
| • <b>Ed Belzer:</b>         | Telephone: (902) 384-2730 | Email: belzer@ns.sympatico.ca |
| • <b>Dorothy Janes:</b>     | Telephone: (905) 685-1022 | Email: dorothyj@idirect.com   |
| • <b>Rose Marie Cipryk:</b> | Telephone: (905) 684-9924 | Email: rmcipryk@cogeco.ca     |
| • <b>Jay Cowsill:</b>       | Telephone: (905) 685-1022 | Email: jmc590@mail.usask.ca   |

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

- |                             |                           |                              |
|-----------------------------|---------------------------|------------------------------|
| • <b>Julie Paradis:</b>     | Telephone: (403) 284-5946 | Email: turtlekate@telus.net  |
| • <b>Peter Stevenson:</b>   | Telephone: (765) 983-2054 | Email: stevepe@earlham.edu   |
| • <b>Nat Egan-Pimblett:</b> | Telephone: (604) 826-8859 | Email: data_dyne@hotmail.com |

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

# Seeing Ourselves in a Broader Context

## By Robert Cosby

It bothers me when I read articles in the Quaker magazines and newsletters, or hear Quakers speaking, that they often suggest that the Quakers are only a branch of Christianity. I believe that we must see ourselves in a broader context than this.

These days, we're confronted frequently with the idea that Muslims, or Hindus, or those of other "foreign" persuasions, are fanatics, full of hatred and cruelty.

We must start by admitting that all the world's religions have their outrageous fanatics. Certainly Christianity is not exempt. The Old Testament is full of ideas about God that are repugnant to most of us. My favourite horror story is the genocide demanded by God of Saul. The story starts with First Samuel 15:3, in which God commands Saul: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Later, when Saul saves out a few animals and people, to bring them back as sacrifices to God, God is very angry (as the Old Testament God often is), and says that because Saul has not utterly destroyed every one of the Amaleks and every one of their domestic animals, therefore Saul shall never be king over Israel.

We tend to forget what an outmoded and cruel world the Old Testament describes, including the fact that they not only fully endorsed slavery, but considered it normal to sell one's own daughter into slavery (See Exodus 21:7) and that anyone who does any work on the Sabbath must be put to death (Exodus 35:2). And we calmly assume that the Mosaic dietary laws and such are not for us, not restrictions on our own behaviour. Still, we accept the Old Testament as part of our Bible, part of our faith.

Taking all this together with the bloody history of the religious wars of Christianity through the centuries, there is surely enough to make us pause before we

assume a high ground in comparison with the other religions.

We tend to look down on the Muslims, in particular, as a barbaric people, likely to be terrorists. But their holy book, the Koran, is not nearly as cruel and ferocious as our Old Testament. In fact, most Christians would be surprised to find in the Koran passages such as this: "Be courteous when you argue with the People of the Book [a phrase used throughout the Koran to mean the Christians and Jews], except with those among them who do evil. Say, "We believe in that which has been revealed to us and which was revealed to you. Our God and your God is one." (Koran 19:46)

My purpose is not to suggest that other religions are superior to Christianity, but to suggest that within all the world's religions there are "those among them who do evil." For myself, I have to include in that category the current fanatic Christian fundamentalists whom President Bush tends to favour.

It seems to me that we, as Quakers, take a position which is based on both morality and spirituality, but which goes beyond the restrictions of any organised church or religion. What else is the significance of the traditional Quaker Meeting for Worship, in which we affirm, if only by our mutual silent meditation, our dedication to something beyond what is taught and believed by all the formal religions and organised churches?

A wise Hindu once said to me, "... all the great religions are poems, each trying to express in its own way the same inexpressible truth." What else do we Quakers do? ☺

*Robert Cosby is an Attender of Saskatoon Allowed Meeting of Prairie Monthly Meeting.*

# An Experiment in Bringing Quaker Worship to Musical Performance

By Peter Stevenson

As a Quaker and as a musician, I have often experienced my music as ministry, as a form of worship. I am drawn to jazz and other improvisational music for the same reason that I am drawn to unprogrammed Quaker worship; both are based on the continuous surrender of personal ideas to God's creative energy.

Most of us have experienced both gathered meetings, where the presence of God is felt by all, and the vocal ministry, if present, is deep and meaningful, and meetings where the worshippers feel distracted, uncentred, and the vocal ministry, if present, is shallow and uninspired. Many things can affect the centredness of a meeting: the spiritual preparedness of the attenders, the interpersonal relationships in the meeting, and the physical setting and ambience of the space. The same holds true for improvisational music. Sometimes the music is meaningful and inspired, and sometimes meandering and boring.

In April last year, I first heard John Coltrane's album "Ascension", which is a 40-minute-long free jazz piece played by 11 musicians all improvising together at the same time. I thought, "Wow. I have never heard anything so intense in my life. I would love to organise a concert at that scale here in Prince George." Although "Ascension" is intense, it is also static, and rather boring. It is like taking the most inspiring three words from someone's ministry and prolonging it for 40 minutes. There is no silence

and little variation. When I began thinking about what a large-scale free jazz performance would look like, I remembered my thoughts about music as worship. I wanted to create an environment as inviting to Spirit as a Quaker Meeting.

So this is what I did: I invited as many interested, experienced improvisers as I knew to come to a rehearsal and then play in a concert, which would be recorded. In Quaker worship, when there is an intention of sharing and speaking, i.e. worship-fellowship, there is often a topic set up beforehand. For this piece, which was called "Pushing the Edge", I had written two themes and a few other structural/communicative ideas, which we practiced during the rehearsal.

For the performance, we had a drummer, a bassist, a vocalist, two electric guitarists, two saxophonists, and me on electric keyboard. Before the concert began, the musicians had a short meeting before I came out to introduce the piece. We began and ended with silence, and between each solo, there was silence. I had decided to keep the group improvisation that was so powerful in "Ascension", but there was always one person ministering at a time, so we weren't playing over each other.

After the concert was over, there was a general feeling of joyfulness and awe among the musicians and the audience members. It was a successful experience at integrating my spiritual life with my music, and

something I am excited about continuing to explore. ☺

EDITOR'S NOTE: I PURCHASED A COPY OF PETER'S CD AT CYM, AND BELIEVE THEY ARE STILL AVAILABLE FOR \$10 THROUGH <STEWART@UNBC.CA>.

*Peter Stevenson is a Young Friend under the care of Prince George Worship group of Vernon Monthly Meeting, presently studying at Earlham College in Richmond, Indiana.*

## Gleanings from CYM

How cool is God!

May the words of my mouth and the meditations of my heart be acceptable in Thy sight, oh my God.

Overheard in the cafeteria, "Oh you know her. She's a small woman with white hair"

Mind the Light, Friends, and read the [Books of] Discipline.

Becoming a Quaker without attending Meeting for Worship for Business is like learning to swim by correspondence. It doesn't work too well.

They are supposed to be *minutes*, not hours.

... no second-hand guidance  
— rather, to live and walk in and by the Spirit ... no footsteps left for those that come after.

# Nonagenarians Still Saying No to War

By Gregory A. Barnes

Peace is hardly equated to passivity in the case of George and Lillian Willoughby. Their message to Canadian Friends and the world is that not all U.S. Quakers rolled over quietly in the face of the Bush administration's war-making. Here's the record of the peace actions of these two 90-year-olds, since the threat to the Iraqi people began.

In September 2002, when George Bush requested authorization from Congress to invade, Lillian and other Quaker women in Philadelphia assembled in front of the Liberty Bell for a "hair-peace action": they would shave off part of their hair each time the U.S. moved closer to war. On September 26, Lillian had the left side of her head shaved to show her grief.

October brought Congressional compliance with the administration's demands. On October 18, Lillian gave up the hair on the right side of her head. The next day, she joined 150 Quaker women in Washington to conduct a vigil at the Pentagon. She sat in her wheelchair for five hours, occasionally holding signs with anti-war messages.

Meanwhile, her husband, George, was en route to India, where he was to accept the Jamnalal Bajaj International Award for his own peace activities, such as sailing in 1958 toward the Pacific nuclear test zone, for which he was imprisoned in Honolulu. Lillian and he had made frequent trips to India to absorb and apply the teachings of Mahatma Gandhi and, as he noted at the Bajaj ceremony, she was equally deserving of the award.

One Gandhi innovation was the *shanti sena*, a peace army that would interpose itself in areas of conflict. George had been part of several peace army efforts, from the World Peace Brigade of 1963 that organized a Delhi-Peking march, to Peace Brigades International (PBI) that worked principally in Central America to escort endangered peace activists about their duties. On the 2002 trip, he fostered PBI efforts both in India and in Sri Lanka. Another task was to help found the

Nonviolent Peace Force, a more professional version of PBI, which would in fact send a team to Sri Lanka a few months later.

Back home in Philadelphia, the Willoughbys joined in the various peace marches and vigils. Heedless, the United States invaded Iraq on March 20, 2003. That day Lillian, in her wheelchair, joined 106 others in a blockade of Philadelphia's Federal Court building, and was arrested. On March 29, she had her head shaved bald at the Liberty Bell.

A long delay ensued as she awaited her summons. Meanwhile, George and she joined in the rebirth of A Quaker Action Group II (AQUAG), the anti-war group in which they had participated during the days of the Vietnam war. AQUAG staged two-hour "speak-outs" in prominent city locations. The members offered an open microphone: all were welcome to speak, including any who wished to contend with the Quakers' anti-war stance. George usually paced around, talking with passersby, while Lillian handed out flyers from her wheelchair or took the microphone.

At last her summons to trial came. She knew she would be given the options of a \$250 fine or a week in jail, and she had no intention of paying the fine. In court, she accepted imprisonment willingly and handed the judge the War Resisters League 2002 peace calendar, subtitled: 52 True Stories of Nonviolent Success.

This was in September 2004. Both Willoughbys went back to the AQUAG speak-outs in Rittenhouse Square until winter closed in. In October—three months from her ninetieth birthday—Lillian served her time in jail. Upon her release, George drove her home, where they could contemplate their next peace actions. ♡

*Greg Barnes is completing a biography of the Willoughbys. Like them, he is a member of Central Philadelphia Monthly Meeting.*

# CYM First-Timer Report

By Gordon Thompson



(Photo, Bruce Dienes)

Four major themes seemed to succeed and blend with each other in the course of Canadian Yearly Meeting (CYM). The meeting theme is 'Weaving our Past and our Present into Our Future.' As this year marks the 50<sup>th</sup> anniversary of reunification of the Orthodox, Hicksite, and Conservative Friends into a single body, the gathering's theme has been well chosen. The four themes I personally experienced at CYM did, indeed, weave themselves together as the week progressed.

The first theme is Forbearance. We are a community of extended relationships, one where everyone seems to know at least one other person, and yet there are many new Friends we are meeting for

the first time. We are not all "on the same wavelength", but listening to and seeking to know and understand each other comes easily and naturally. And listen we do: in numerous individual conversations, in 'Meeting for Eating,' in Special Interest Group discussions, and in countless additional ways, we share our identities and personal points of view while respectfully 'answering that of God' in each other.

The second is Discovery. Locating the CYM gathering in Camrose, Alberta, has allowed Friends in Western Half-Yearly Meeting to attend in considerable numbers. Our gathering begins to acquire some of the feel of a large family reunion, one where recently discovered relatives are introduced

to each other for the first time. We share and weave together our stories, our journeys. The Quaker study programme held every weekday morning presents new insights into how Friends have woven the fabric of Quaker experience, and where that fabric in North America frayed and tore in years past. Our well-presented plenary session builds on and complements the study session. We are encouraged in our tasks as Canadian Friends by the example of Friends in Britain and abroad.

Unity is the third theme woven through Canadian Yearly Meeting this year. This aspect of the gathering was dramatically expressed in the group reading of the original minutes of the historic reunifica-

tion of most Canadian Friends 50 years ago at Pickering College in Newmarket. The ministry that followed the reading flowed from deep places in the Friends present, as did the tears of Friends profoundly moved. No less dramatic, and no less deep and engaging were those sessions of Meeting for Worship with a Concern for Business which dealt with and patiently discerned acceptable clearness, and *united* on challenging issues.

Finally, Joy. From initial greetings at the Edmonton airport, Joy

was always present at this gathering, always breaking out in ways large and small. The presence of honoured and cherished visitors, the delight when the sun emerged in a blue Alberta sky, the wonderful sharing of Family Night presentations, the Joy of being Friends, of being with Friends, and especially of *making new* friends expressed itself over and over. My lasting impression of CYM 2005 is of the Joy we all shared in, knowing that even though at times we had been pressed hard by the Spirit, we could all share in our satisfaction with the true and pure wine that had

flowed.

This Joy is a gift of the Spirit, but it has been expressed through us and is of our making. We own it now, and realise that this work can only be performed when we gather in person, face to face and heart to heart. On the last day we part company in various stages to the separate strands of our lives. We part knowing that during our time together we too have been woven together in ways both obvious and subtle. Winnipeg and CYM 2006 is only a year away! ☺

*Gordon Thompson is a member of Yonge Street Monthly Meeting.*

## The Teacher Within: A Reflection on Faith and the Universal Way

By Keith R. Maddock

*“There is no generation of young minds that finds the truths and realities of religion easy of apprehension. Faith is never ready made; it must always be built. The building process is easier in some epochs than in others, but the structure of the spirit must be reared in every case in the face of real difficulties.”*

*Rufus Jones (1929)*

In the early years of the twenty-first century CE, many people find themselves cut off from their religious heritage, seeking an alternative worldview in “universalism”. While universalism can have a number of variations, I have generally assumed that it refers to belief in one undivided (and specifically non-Trinitarian) Truth that is revealed in many different ways. As one whose religious and cultural experience has been expressed in specifically Christian terms, I have often found it helpful to test the authenticity of my inherited tradition through exploring other traditions that seem to question its most fundamental doctrines.

For example, in a recent on-line discussion

group, a Friend announced himself to be “a universalist,” preferring the Dao to the Bible as Scripture. The Way and Its Virtue (Dao de jing), written by an ancient sage known to us only as “the Old One,” has often been mentioned as a popular alternative to the Judeo-Christian Bible, and I have often been tempted to agree. There was a time when I even learned classical Chinese so that I could read it in the original.

The first couplet (two verses of six characters each) of the Chinese text has been an important touchstone in my personal journey. However, it is still rather enigmatic, to say the least: “The Dao (or Way) ... can ... Dao (called the Dao?) ... is not ... constant/eternal Dao / The name ... can ... name ... is not ... constant/eternal ... name.” The lack of participles and conjunctions challenges the reader to internalise the meaning, rather than simply memorise the words as a statement of belief. The very process of internalizing the meaning imbues the words with universal relevance, even without excluding the scriptures

of other cultures that may or may not resonate with it.

The religion of Daoism is another matter. The monastic elite of the organised religion, found predominantly in China, is probably no more tolerant of differences and deviations from the orthodox line than any other. The early Daoists in particular were often hermits or members of tightly regulated communities, who regarded their scriptures as a form of secret knowledge (like western Gnosticism), or mystical formulae for the elixir of immortality. In our own time, the philosophy is more often identified with the martial arts than with any spiritual or religious community.

From a western perspective, I have learned to appreciate the effect the Dao de jing had on the early Christian missionaries (especially the Jesuits) to China. They assumed that “The Way” was equivalent to the Greek word “logos” (the Word) as used in the Gospel of John. Those missionaries brought their translations back to the West and sowed the seeds of a greater toleration for Asian culture, and generated a continuing appreciation for its wisdom in the West. While depending on a western bias to translate the Bible into Chinese, some of the early Jesuits also found themselves adopting Chinese lifestyles, setting aside their mandate to “convert the heathen” to appreciate the richness and variety of the human spirit expressed in different cultural settings. As such, they continue to serve as models for responsible and productive interfaith dialogue.

Of course, all of the ideas I have mentioned here have been topics for hot debate in both religious and academic circles, and some fundamentalist churches are even now abusing the fruits of dialogue to impose western values on other cultures. Nevertheless, real dialogue suggests to me that the Spirit of Truth is the same at the heart of every human experience — and I feel enriched whenever this insight is brought to light.

The truth of Rufus Jones’s remark, quoted above, has never been more evident than in our pres-

ent time. While there is a continuing interest in the mystery of religious knowledge, faith is the key to unlocking the meaning and relevance of mystery in our everyday lives. Traditional teachings all too often neglect the source (or illumination) of such knowledge within the hearts and minds of seekers, independent of external symbols and patterns of belief. Religious education needs to begin with a process of unpacking and decoding religious language, enabling people to recognise the Truth that satisfies and nourishes their longing.

**It is that trust in the unseen  
that alone enables persons to  
realise their potential.**

Thomas Aquinas (1225-1274 CE), the dean of Christian theologians during the late Middle Ages, followed Augustine in his belief that only God can properly be called “teacher.” He argued this point on the ground that God teaches “interiorly,” while a person can only be said to teach on the superficial level. In terms of his basic epistemology, this means that a person cannot claim to transfer knowledge to another person, but only enable the other to actualise his (or her) own potential for knowledge.

Aquinas argued that the teaching role of God as interior presence enables one to know the right direction for living, as well as to test and affirm all other human claims to knowledge. He wanted to emphasise that no one should put their trust in their own capacity or in the effort of others to instill certainty. Faith, or the “knowledge of God,” is the basis for all understanding. It is that trust in the unseen that alone enables persons to realise their potential, and hence the necessary precondition for functioning effectively in the world.

Aquinas’s insight reminds us that the quality of religious teaching does not rest on a person’s ability to recite creeds or capacity to reflect on abstract ideas, but on the ability of teachers to affirm their students’ Inner Light — without which all the languages and symbols of faith are pointless anachronisms. The building blocks of religious faith need to be laid upon a solid foundation of personality, nurtured in love.

The Chinese ideogram for Dao contains a head and a foot. While there may be a risk of over-interpretation, a Chinese friend once suggested to me that the head (with the topknot of an educated person) represents a teacher, while the foot belongs to a disciple. I appreciate the relationship and the journey in understanding that this implies for religious education. In my life, I follow a teacher who is known to me, and whom I have learned to trust (as well as to wrestle with on occasion) - Jesus of Nazareth, a historical person (or persona for those who relate more

readily with the Christ as a symbol of divine incarnation), whose continuing presence in the community of his followers has been interpreted as the teacher who dwells within each one. He teaches me above all to discern and to honour the divine spark in everyone I encounter, regardless of the external forms of their cultural ideology or religion. "The Way" is indeed "the Truth and the Light" for all who journey together, sharing stories and insights of the Spirit leading them on. 🌿

*Keith R. Maddock is a member of Toronto Monthly Meeting.*

## My Time at Pendle Hill, 24-29 April 2005

By Rose Marie Cipryk

**A**s I drove into Pendle Hill, a flowering dogwood greeted me. This beautiful sight was consistent with the joy that came to me through the week of walking in a community where a rich inner life shone through in the attention to detail. I experienced some initial confusion after travelling, and in finding registration and my room, but finally the week unfolded peacefully. Both the pace and the place invited contemplation.

Barbarajene Williams is the spiritual nurturer for staff at Pendle Hill and facilitated the course I had chosen for the week, Taking Time, Making Time. To my delight, two other Canadian Quakers were among the 24 people in the course. I found it a richness to deepen my friendship with both Mona Callin of Hamilton Monthly Meeting and Sharon MacDonald of Halifax Monthly Meeting. Mona and I both received the Pendle Hill scholarship from Home Mission and Advancement Committee. For me, the scholar-

ship brought about an important step in my spiritual journey, which I wouldn't have undertaken without this financial support.

When I retired from teaching in June 2003, I promised myself a five year hiatus from intense involvement. I envisioned this as a time to come close to my inner self and inner

**We've lost  
sacred time  
as a culture.**

light; to look for a sense of direction for a major commitment or project; and to simply enjoy life. Time at Pendle Hill seemed like a logical step in this process for a Quaker. Indeed, it was useful to think about time in my life and in society in a spiritually nurturing community. Each day of the course afforded a block of time to use as we chose. Barbarajene set this leisurely timetable in recogni-

tion of the need to slow down and make space in our lives. I chose to be solitary, for the most part. I felt moved at Pendle Hill to actively seek my quiet centre. In fact, I committed myself to following up the week with a silent retreat, which I have done.

The focus of the course can be expressed in a quotation from Wayne Muller in *Sabbath: Finding Rest, Renewal, and Delight in Our Busy Lives*, "We've lost sacred time as a culture." We forget who we are, individually and as a culture, in the hurried pace of western life. We numb out, stop breathing. Barbarajene spoke of each individual as the "Religious Society of Cells." When we stop and take time, we are listening for a sense of the Meeting! Barbarajene neatly summed up the week's consideration of time in our lives by saying, "We will never have enough time in our lives so we have to make our lives the time ... To the still mind the world surrenders." She was a remarkably attentive, gentle, and aware facilitator.

I saw and felt the spirit moving in many ways at Pendle Hill. Daily Meeting for Worship is deep and centred, with sparse but moving vocal ministry. Kitchen workers creatively prepare and serve delicious organic food. The arborist and helpers attend to trees and flowers and gardens that flood the eye and soothe the soul with green and brightness. The rooms are furnished simply and well, and the staff are thoughtful and attentive to visitors. Life at this Quaker study centre spoke to me of the inner life made visible.

The whole trip was a Quaker journey as I used the travelling directory to stay with Friends on the road. I attended two Meetings for Worship in addition to Pendle Hill, one at historic Arch Street in Philadelphia and the other at Stony Run in Baltimore. I was

amazed at the extensive Friends' School complex next door to the Meeting in Baltimore. (How would my life be different if I lived in a community where there is such a prominent Quaker presence?) I stayed with Friends in Corning and learned something of Elmira Meeting, and also stayed with a Friend from Gwynedd Meeting just north of Philadelphia. My hosts were remarkably welcoming and hospitable, beyond any Friendly requirement. Travelling in this way gave somewhat the feeling of a pilgrimage; a decided air of spiritual purpose as well as joy and support in community.

The following are current spiritual musings, brought along by my stay at Pendle Hill. My spiritual understanding unfolds continually and I have noticed that it is inextricably interwoven with my emo-

tional life, but that's another story.

How can I act with compassion to people in pain when I am hard on myself?

If I am not still, how will I know myself?

I can learn from a person as much as I can 'see' of them.

Often, there is not much required of us except to hold space for each other.

Remember to breathe.

I am grateful that Canadian Friends, through Home Mission and Advancement Committee (HMAC), have recognised the value of Pendle Hill sojourns. I hope HMAC will be flooded with applications from Canadian Friends for the Pendle Hill scholarship.

My soul, my mind, and my senses were lifted up at Pendle Hill. ♡

*Rose Marie Cipryk is a member of Pelham Executive Meeting.*

## *Letters to the Editor*

I would like to thank Dick Preston for the question he raised in "On Finding a Contemporary Peace Query" (June 2005). I, my husband, and at least one other person in our small meeting, remain attenders, in part, because of the absoluteness of the Peace Testimony.

That a committed Quaker of the depth and compassion of Dick Preston has the courage to raise such controversial questions gave me a great sense of relief. There may be no clear answers, but I hope a willingness to listen and struggle with various perspectives will happen.

Sincerely, Angie Clark, *an Attender of Peterborough Allowed Meeting*

This is just a note to thank you for the excellence of the "50th Anniversary of Yearly Meeting" issue of *The Canadian Friend*. I've been reading *The Canadian Friend* for close to 50 years, and I can't recall another issue that seemed to me to catch the scope and diversity of Friends so well. You've chosen good writers from a wide range of backgrounds and points of view. I don't usually keep copies of *The Canadian Friend* on file, but I'll certainly be keeping this issue.

With best wishes for your future work,

John Alan Lee, *a member of Toronto Monthly Meeting*

# Neither Constant nor Variable

By Jon Karsemeyer

5 June 2005.

Camp NeeKauNis,  
Yonge Street Half-Yearly Meeting

John Milton spoke the words “Neither constant nor variable” after a brief discussion we had over the question he raised about the idea that Truth does not change. In an effort to find words to represent the unconditional, limitless, timeless and divine Reality of truth-in-being that is at the very heart of our spiritual identity, I gave some examples to illustrate the distinction between creation, in which change is the only constant, and the Creator, who is unchanged and unconditioned by any name or form — even while (s)he is the source, sustenance, and end of all names and all forms!

## Asathoma Satgamaya (From non-truth to Truth-in-being)

The first line of the ancient Sanskrit “Dispersion Prayer” holds up an apparent duality: truth and non-truth. Truth, spiritual Truth, the Truth of the Christ-present that “was before Abraham was ...,” the Truth of the Absolute of unconditional Love, Peace and Divine Being ... is constant and changeless.

The Eternal Reality of truth that is at the very heart of our being, and precedes and endures all things, also sustains the appearances of error, ignorance, sin, violence, fear, suffering, disease and death.

Truth is whole, simple and singular. All else is fragmentary, varied

and complex.

Truth is inclusive, enduring, complete and unconditional. All else is limited, timebound and passing, striving, incomplete, and more apparent than real.

Truth precedes, remains ever-present and endures forever, while untruth constantly changes, takes birth, struggles, increases, grows, develops, emerges, evolves, devolves, declines, decreases and dies.

Truth is whole and holy, while all else is only a passing cloud, trouble or shadow utterly dependent on that radiant Oneness of our true and eternal being-in-spirit-and-truth. Without truth, untruth is not possible. Untruth is dependent while truth is not. Truth is complete while untruth is not.

All things in creation change constantly, but the Creator does not change, and remains unconditioned by any form or name or event or time. The unconditional truth of Reality remains changeless beyond our best ideas or interpretations. The interpretations may vary constantly, and with varying levels of complexity — but the truth remains whole, holy and simple.

John suddenly interjected that “It is neither constant nor variable!” It was a Zen moment. It invoked The Reality beyond the words and forms, beyond belief, ideas, experience and knowledge. The unconditional formlessness of silence is the essential basis and requirement of all complex vibration and variety that we know and experience as sound — yet silence remains unconditioned

by sound, preceding and enduring it changelessly. It is a wonder, a burning bush in the wilderness, an angel, a blinding light. It is that of God in all things, it is miraculous and awesome. It is indeed as George Fox described it, “... a mystery ...”

Truth is Christ-present. ♡

*Jon Karsemeyer is a member of Toronto Monthly Meeting.*

## Some unanswered questions (from Anne Thomas's Quaker studies)

Can Ministry and Counsel speak for Yearly Meeting?

In the Discipline, what is the role of those ‘first named’ to a committee?

What are the guidelines for threshing meetings?

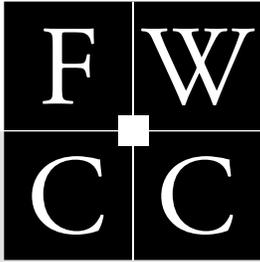
What are the responsibilities of Friends who represent Canadian Yearly Meeting to other Quaker bodies?

How do monthly meetings list their Young Friends, or do they list them at all?

... and from Johann Maurer:

What happened to the non-negotiables?

Connecting Friends • Crossing Cultures • Changing Lives  
Vincula a los Amigos • Sobrepasa Barreras Culturales • Cambia Vidas



Friends World Committee  
for Consultation  
SECTION OF THE AMERICAS

Comité Mundial de Consulta  
de los Amigos  
SECCIÓN DE LAS AMÉRICAS

## Annual Meeting 2006

Chiquimula, Guatemala  
March 16–19

*I've met new Friends, practiced my Spanish...savored reunions with known Friends, and heard some words that inspired and challenged me.*

From a first-time attendee at the 2005 Annual Meeting in Tempe, Arizona



Local Arrangements Committee

### BE PART OF THE WORLD FAMILY OF FRIENDS!

Experience worship, business and fellowship with Friends from across the Americas. Visit local Friends' churches, and opt for pre or post meeting excursions. All sessions conducted bilingually (English/Spanish). Information and registration materials available at [www.fwccamericas.org](http://www.fwccamericas.org) or by contacting the office. Registration deadline is December 5, 2005.

Friends World Committee  
for Consultation  
Section of the Americas

1506 Race Street, Philadelphia PA 19102, USA  
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[www.fwccamericas.org](http://www.fwccamericas.org)

# !!! News from C'nR - Check this Out !!!

The Consultation and Renewal Working Group (C'nR) is planning a visit to all Meetings and Worship Groups in Canadian Yearly Meeting sometime between September 2005 and May 2006. We have been asked by Yearly Meeting to listen to and consult with Friends and Attenders across the country and to recommend ways forward which will deepen and nurture our spiritual life. Our discussions will encompass how our Yearly Meeting may change in the foreseeable future because of increasing costs, the concern to leave as faint an ecological footprint as possible, the desire to make our Yearly Meeting a more vital part of the lives of Canadian Friends, and difficulties inherent in our current structure.

We hope in these consultations to include Friends and attenders who do not normally attend Yearly Meeting and who usually do not participate in discussions about Yearly Meeting. Ideally we would like to meet with each group for a full day if possible. We have sent a pamphlet by Elizabeth Cazden to each group, as it raises questions for us to consider about what kind of Society we are and how we organise it and what level of commitment we make to it. Below are the QUERIES we hope you will individually and collectively consider before our visit.

## QUERIES

From the Consultation and Renewal Working Group (C'nR)

### **A LIST: to consider first**

1. Is your Monthly Meeting or Worship Group a central and life-transforming commitment, or is it one of the activities that competes for your attention, allegiance and money?
2. How can we openly engage with the diverse Quaker theology within our Yearly Meeting?
3. What does our Quaker faith ask us to DO?
4. Where do you experience a "gathered meeting"? What would foster it?

### **B LIST: to consider after considering list A**

5. How can our Quaker practice involve everyone in every stage of life, from childhood to old age?
6. How does the structure of our organisation shape your experience of Quakerism? For example, bottom-up/top-down, local/regional, national/international.
7. How can we be faithful to our concern for the environment, live this out with increasing integrity, and maintain a Canadian Yearly Meeting?
8. How do relationships of Canadian Friends with other Quaker, Christian, non-Christian, and interfaith groups enrich the life of your Monthly Meeting or Worship Group? ☺

*Marilyn Manzer of Wolfville Monthly Meeting, is Clerk of the Consultation and Renewal Working Group (C'nR). Their web site is found at: <[www.quaker.ca/cnr](http://www.quaker.ca/cnr)>, and you can contact them at: <[marilyn@marilynmanzer.com](mailto:marilyn@marilynmanzer.com)>.*

# Around the Family

## Halifax Monthly Meeting

With great joy, Halifax Monthly Meeting welcomed Ruth Main and Heather Brown as members.

Halifax Monthly Meeting celebrated its fortieth anniversary in grand style this past June. Old and new Friends were welcomed, including Friends from New Brunswick and Wolfville Meetings.

Muriel Duckworth, of Halifax MM, was one of a thousand women from around the world who were nominated for the Nobel Peace Prize. These women have worked for years for peace and social justice in their own communities and countries as well as internationally. If they were honoured as they should be, our understanding of war and peace issues would change dramatically.

## Hamilton Monthly Meeting

A Memorial Meeting was held at the Meeting House on 25 June 2005 to celebrate the life of long-time Attender, Maria Kawerau.

Hamilton MM has taken under its care the film project of Chanda Chevannes, a filmmaker and attender at Toronto MM. Hamilton MM will provide for the financial stewardship of the \$5000 being donated by the Samuel Rogers Trust Fund to complete Chanda's documentary on Quakers in Canada.

On 6 July 2005, Martha Stephens gave birth to Maeve Roselin, a sister for Grace, who attends Hamilton First Day School. We warmly welcome Maeve.

On 6 August 2005 Diana Corinne Shepard, a Member of Hamilton MM, and Sean Peter Stephens were married.

On 10 October 2004 in New York City, Dan Cross, son of Peter Cross and Betty Preston, both Members of Hamilton MM, married Heather Klein.

## Kitchener Area Monthly Meeting

We send prayers and blessings to Gianne Broughton (long-time sojourner in Ottawa Monthly Meeting), who has gone to Bujumbura, Burundi, to help rebuild the American Friends Service Committee' peace programme

in the Great Lakes Region of central Africa.

## Ottawa Monthly Meeting

We welcome Dylan Conrad Purkis, son of long-time Attender Anna Van Der Kamp, and John Purkis. Dylan was born on 10 May 2005.

Eric Schiller is going with a Christian Peacemakers Team exploratory mission to Burundi, Congo and Uganda in October and November. Our prayers will be with Eric.

## Prairie Monthly Meeting

Prairie Monthly Meeting joyfully welcomed into membership:

- Carolyn Crippen (Winnipeg Allowed Meeting)
- Al Crippen (Winnipeg Allowed Meeting)
- Keith Barber (Winnipeg Allowed Meeting)
- Laurel Beyer (Saskatoon Allowed Meeting)
- Laurel Beyer (Saskatoon Allowed Meeting)
- Cate Friesen, Samuel and Chester Beardsell-Friesen

As well, the following Friends have transferred their membership to Prairie Monthly Meeting:

- Tamara Fleming
- Rick McCutcheon
- Margaret Stewart

On 10 July 2005, the Thunder Bay Worship Group celebrated the marriage of Mary Louise Hill and Andrew Cheatle.

## Toronto Monthly Meeting

For Friends interested in interfaith activities, news and resources in southern Ontario, here is a free on-line newsletter with links to longer articles and reports on the web. The publisher and editor is Leslie Gabriel Mezei, (416) 226-2869. To register for free subscription, click <[info@interfaithunity.ca](mailto:info@interfaithunity.ca)>. Anyone can send information on events, resources, book reviews, and reports on events you attended.

Joy Morris and her husband Dave, who live in Lethbridge, Alberta, are pleased to announce the birth of their daughter, Harmony Ruth Morris, on 6 August 2005.

# Around the Family

## Vernon Monthly Meeting

Peter Stevenson and Jesse Thompson undertook a very long bicycle trip this summer. They visited as many Young Friends as possible in British Columbia and Alberta to discuss Yearly Meeting and Friends in general. For a journal, map, and photos of their travels, visit: <<http://www.drawandtell.com/jtrip/jptripmain.html>>.

## Victoria Monthly Meeting

On 9 May 2005, Karel Rehak, of Mid-Island Meeting of Victoria MM, died at the age of 95.

Victoria Friends will miss Joe Awmack, who has moved to England with the intention of marrying Doreen Stein. Joe has been a longtime Friend and wonderful helper in so many ways.

On 9 July 2005 the Island Gathering of Friends, held every year in a different location, was hosted by Fern Street Monthly Meeting in Victoria, with the theme "Celebrating Diversity and Common Threads." About 28 Friends enjoyed fellowship and stimulating Special Interest Groups, worship, and meals in our lovely Meeting House garden.

## 2006 Quaker Youth Pilgrimage

For the Midwestern United States, 14 July – August 10 2006, the Section of the Americas is seeking 14 young Friends who will be ages 16-18 at the time of the pilgrimage, and two adult facilitators. For information contact Friends World Committee for Consultation, Section of the Americas, (215)241-7250, <[QYP@fwccamericas.org](mailto:QYP@fwccamericas.org)>. Deadlines for applications: adult leaders: 15 December 2005; pilgrim applicants: 15 January 2006.

## The Quaker Initiative to End Torture

The Quaker Initiative to End Torture Conference on Torture will take place June 2006 at Guilford College in Greensboro, North Carolina. Further information is found at <<http://home.ix.netcom.com/~quit/>>.

## Revised Schedule of Final Visits for Travelling Friend, Margaret Slavin

Margaret Slavin, of Peterborough Allowed Meeting, announces her final visits for her travels in the ministry

- Oct. 8-10: Western Half Yearly Meeting, Sask.
- Oct. 11-22: Saskatoon Allowed Meeting
- Oct. 23-29: South Kootenay Worship Group, Nelson
- Oct. 30-Nov.5: Fern St. Allowed Meeting, Victoria
- Nov. 6-12: Duncan Worship Group
- Nov. 13-19: Bowen Island Worship Group
- Nov. 20-26: Fraser Valley Worship Group, Mission
- Nov. 27-Dec. 3: Whitehorse in the snow
- Dec. 3-4: Fly home
- Feb. 2006: Ottawa MM and Killaloe WG

## Correction from the Last Issue

Sharon MacDonald recieved the Dorothy and Douglas Steere, not the Cadbury, scholarship at Pendle Hill.

## Found after Canadian Yearly Meeting

- a black GAP down vest, size large, (inside grey/yellow)
  - a navy blue MEC raincoat, size 14.
- Claim them: (905) 685-1022, <[cf-editor@quaker.ca](mailto:cf-editor@quaker.ca)>.

Monteverde Friends School, Costa Rica, seeks a director beginning July 2006 or earlier. See <[www.mfschool.org](http://www.mfschool.org)>.



## PLEASE - Fill out a CYM Evaluation Form !

If you did not complete an evaluation form before leaving CYM, would you please download one now, by following the link at <<http://quaker.ca/gathering/>>? After completing your form, simply follow the instructions to return it as soon as possible to Programme Committee. Your input is invaluable to the planning of satisfactory and effective yearly meetings.

**For this issue**

Layout ..... June Etta Chenard  
Editorial Support ..... Barbara Smith, Daphne Davey, Erika Koenig-Sheridan  
Graphics ..... Bruce Dienes, Donald Alexander, June-Etta Chenard, Rose Marie Cipryk, Steve Fick

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

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

Themes, deadlines and queries for upcoming issues

- Due date: 15 February 2006 (for March 2006 issue)  
Theme: Hallowing our daily lives; living mindfully
  
- Due date: 15 April 2006 (for May issue)  
Theme: Personal experience of faith: our own faith and that of other people; as well as personal response to the expression of a faith/beliefs different from our own

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