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 GOD CREATOR IX CHEL YAHWEH ALLAH QAMETA 

I AM ADONAI ISIS JESUS CHRIST GRANDMOTHER YHVH

In the Name
of God:

Listening
in Tongues

SOPHIA ELOHIM INNER LIGHT HOLY SPIRIT SAT-TAT-AUM

 OLODUMARE MOTHER EARTH BUFFALO WOMAN QUAN YIN 

The Canadian Friend

AUGUST, 2003
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Insert: Quaker Book Service Catalogue, 2003

Dear Friends,

In the pre-2002 CYM discernment workshop, when Linda Chidsey advised us to “listen in tongues,” my soul responded with a strong sense of “Yes!” In her introductory remarks, she said that she hoped we would each feel at ease enough to use whatever names we have for God and the language of our soul. It was the listeners who were asked to adjust, to ‘listen in tongues,’ if the label someone used was not their own label for the Divine. The same principle is used in Pendle Hill’s ‘meetings for learning’ and, during my two years there, this guideline greatly helped me become more open to statements and beliefs with which I had previously felt uncomfortable.

Recently, I attended another workshop, this one on clerking, and held in Orillia. It was led by Betty Polster, one of the “Friends you may meet at Canadian Yearly Meeting 2003” (page 7). Betty, who used to lead this clerking workshop at Pendle Hill, of course encourages the same open-spiritedness.

During the clerking weekend, I was aware of the relationship between spirituality and language, and how those are linked in the way we are – or are not – able to be present to each other. What happens to us when we don’t ‘listen in tongues,’ when we shut down and are no longer able to hear the person who is speaking? What happens to the speaker?

In *Friends Journal* (February 2002), Donna Glee Williams wrote:

*I cannot call you “God.”
That word was stolen
by an iron monster
with iron feet
who sewed my lips shut
with wire.
I may listen for you in the barrens.
I may press my ear into the earth.
I may sit silent so that I can hear.
But you will have to have another name.*

Until my experience with Linda Chidsey and Pendle Hill, it was ‘Jesus’ language that had been somehow stolen from me. It took a long time to overcome the experiences that had led to such closed-mindedness. I have roots in the Christian tradition, and it was a loss of connection with my spiritual heritage to have disowned it – while feeling open to almost any other. I felt an increased sense of completion when I was again able to ‘hear’ Jesus’ teachings, which had so called to me as a child. In this issue of *The Canadian Friend*, I am grateful to Rob Hughes and Katie Vaux for their articles on this topic, and to Pashta MaryMoon for her letter, which is concerned with the same dynamic.

Experiences of alienation still sometimes steal over me – usually when someone speaks often and at great length, especially during meeting for worship. I feel a sense of being preached at, and my mind automatically shuts down. How can such situations be addressed? I pray for increased guidance. Keith Maddock’s article, crafted around a beautiful tale by Tolstoy, is a welcome opportunity to further explore prayer and our own religious education.

Discussion during the clerking workshop also revealed a widespread hunger for further exploration of clerking. To help respond to that need, I volunteered to write a ‘Clerking Corner’ series, which I hope will make matters clearer. For, the more clarity we have, the more we are able to ‘listen in tongues’ and to do what Keith Helmuth calls ‘the long run work of building human solidarity’ (page 10).

As Ben Richmond wrote in *Quaker Life* (April 2003, page 13):

“The peace testimony is not a proposition or law, but an unfolding story that reveals itself as we respond to the whispered words of God”

In gratitude for all the whispered words,

June Etta Chenard

Learning to Pray:

QUERIES FOR RELIGIOUS EDUCATION

By Keith R. Maddock

Leo Tolstoy wrote a story about a bishop who traveled to a remote island, and encountered three old men gazing wistfully at the clouds. When the bishop asked them the reason for their sadness, they replied that they were at a loss how to serve God. The bishop then asked them if they prayed. The old men replied, "We pray in these words: "Three are we, three art thou, have mercy upon us." "I can teach you a better way to pray," said the bishop. And he proceeded to teach them the Lord's Prayer. It was a slow process. But the old men were elated when they thought they had mastered the words. Finally, their visitor bade farewell and sailed away.

The following night, some sailors noticed a bright light over the water to stern. It seemed to be moving rapidly in their direction, so they called the bishop on deck. When the bishop saw the phenomenon, he was amazed to discover that the light was an aura surrounding the three old men running over the surface of the water. As the pursuers drew nearer, they cried out, "We have already forgotten the words of the prayer you taught us. Please teach them to us again." This time, the bishop went down on his knees and asked to be taught by them. The wise ones returned to their island with the bishop, all enveloped in a radiant light.

Can prayer be taught?

According to one Christian storyteller,¹ Tolstoy adapted this story from an old legend to reflect on the Gospel of Matthew: "In praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him (Matthew 6: 7-8)." I have retold the story here to reflect on a philosophy for religious education.²

For the sake of discussion, let's begin with three queries that seem to be suggested by the story. The first asks whether there is a hunger for learning. The second

asks whether there are obstacles to learning. (I would not leap to the question of how such blocks may be overcome before they are, in fact, acknowledged.) The third query concerns the vocation for teaching. How does a person know if he or she indeed has a gift or a calling to teach others?

The queries presuppose a much broader question – how relevant religious education may be in a given context. We cannot take for granted, as our ancestors may have done, that our own culturally-conditioned religious ideas are universally relevant, or that the verbal and symbolic resources we draw upon are meaningful to others. Living in a multi-cultural society reflecting a diversity of faith traditions, we have become slowly and often painfully aware of the importance of listening and dialogue, as opposed to indoctrination and debate.

Why did the old men, who hungered for a deeper understanding of prayer, have difficulty remembering the words of scripture? We aren't told anything about his method of instruction, though the bishop probably used a traditional form of catechesis –encouraging his students to memorize the words verbatim. Noticing how satisfied they appeared to be with this small accomplishment, he took it as a sign that his mission was complete.

What is missing in this approach to teaching? Today, we have the benefit of modern textual criticism that has opened the way for a spiritual awakening –and recovery of the prayerful attitude that Jesus himself intended. The hunger for spiritual experience can be nourished and strengthened with a critical approach to tradition, and the longing for personal transcendence that people have experienced since the beginning of civilization can be fulfilled through genuine, practical concern for our neighbours. In other words, we have learned through trial and error that how we live and learn together (not our ability to memorize and conform) is the foundation for faith and understanding.

Our perspectives on the meaning of prayer may also reflect the progressive stages of human development. Regardless of how willing or reluctant we may be to abandon the religious ideas of our ancestors, at least we no longer need to feel they have to be borne as unopened or unexamined baggage. At best, they are food for the journey, nourishment for growth. As we assimilate this knowledge, we may even learn to appreciate the stories and the experience of people on different (though often parallel) cultural and religious pathways.

The “Lord’s Prayer,” a primary verbal expression of the Christian life, may be unintelligible to people who have roots in different traditions. The words represent the collective testimonies of ancient teachers and scribes for their contemporaries. With this fact in mind, the prayer may be read as a model of how real people through the centuries have sought a special intimacy with God to help them through the trials and tribulations of their daily lives. But we needn’t be afraid of the fact that words change in their usage and implied meanings over time. The “Father” paradigm of one culture, for example, may be understood differently in another. Alternative patterns of relationship –mother and child, friends, lovers, for example –may speak with greater power and immediacy to different readers in our time. Only the Spirit evoked or inspired by the word remains the same.

So the “Lord’s Prayer” can be appreciated for what it was intended to be – a model of verbal economy, affirming the humbling, thankful, intimate, and unmediated experience of divine love. Written in the same tradition that gave us the Psalms of David, the prayer suggests a multitude of questions and uncertainties –in spite of its positive form of address. It is packed with longing for assurance that we are not alone and that we may find answers for the deepest questions of our limited human experience.

QUERIES FOR LEARNING

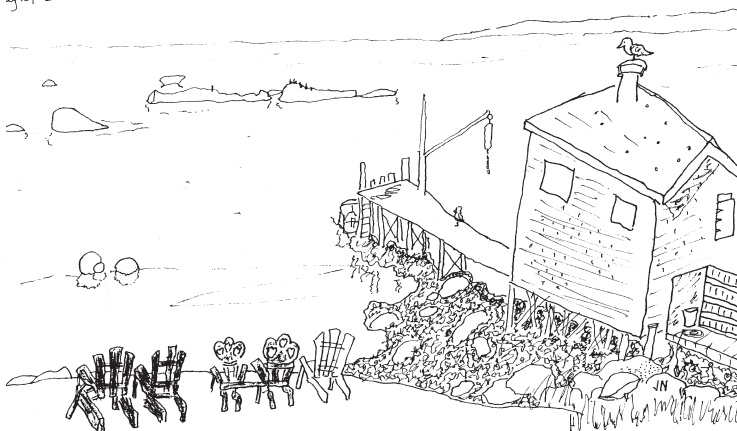
Words (not piled one on another in “Gentile” fashion, as Matthew describes them), reflecting a critical respect for tradi-

tion, the present context of their usage, and evoking hope for the future, are the tools of religious education. I have suggested three queries as aids for reflection, wherever and whenever we experience a longing for faith and understanding in these skeptical and changing times.

For religious communities, the queries may be expanded into other questions. First, is there a hunger for knowledge? Does the community serve and attract people who experience a longing for transcendence, or to recover a sense of meaning and direction in the Judeo-Christian story? Does the story encourage people to seek the meaning of life and hope for the future in their present circumstances, as well as in the written legacy of past ages? Do the scriptures excite people’s interest in the well-being of their contemporaries, and help them to formulate questions in the language of their own time?

Are there obstacles to learning? Do we live in an age when the idea of transcendence fails to excite the imagination? Are we suspicious of religious formulae because of their identification with oppressive cultural models? Does the Bible, originating from the ancient Near East, translate meaningfully into contemporary language? Is religious knowledge a threat to freedom of expression, or does it challenge us to re-examine the cultural norms of an affluent, materialistic civilization? To articulate such questions, in light of our empirical experience, may be a key to greater faith and understanding. Religious knowledge involves a broadening of awareness, a liberation rather than a narrowing of interpretation.

The third query concerns who is called to teach.



Janet Nunn

How can we continue to honour the tradition of our ancestors without taking our rightful place in its transmission? How has the tradition been passed on in ways that are liberating and nourishing for the spiritual hunger and mutual well-being of each generation? When we take up the mantle of teaching, do we ever cease to be learners? Can we learn from each other? What can adults learn from children, if anything at all? What can we learn from those who have been raised in different streams of tradition, or who have different styles of imparting knowledge? Learning frees us, in theological terms, to acknowledge and receive the creative power of God, to celebrate and express that power for living in the language, the cultural resources, and the diverse social patterns that make up our world.

As the holy men pursued the bishop over the waves, longing for the wisdom of tradition, were they aware of the incarnational meaning of their action? They were enacting what is known as a “theophany,” equivalent to the story of Jesus walking on the Sea of Galilee. In other words, God is not just the object of their pursuit, but also accompanies them in their quest for wisdom.

A QUESTIONING GENERATION

During the nineteen-sixties, religious educators were reflecting on a pedagogical shift from instruction to questioning. Harold Loukes, a member of the Religious Society of Friends, listed a number of familiar questions posed by young people of the period, including the following: Should morals be taught in schools? Why isn't the Christian faith widely accepted today? How far should a Christian go with regard to sex before marriage? How can you prove the presence of God? ... and so on. He commented, “These questions are, for the most part, honest enquiries, not posed in order to score a point, but to find out what we think.” He added that, before we answer them, we need to experience the questions from the point-of-view of the questioners. Learning to “think with them,” we can return “open-ended answers based on their categories and their experience.”³

If answers are simply given, young people may simply stop listening. They know, as most adults do, that there are no simple answers to queries of the Spirit. So Loukes continues, “For our part, we have been taught to suspect our own certainties and to recognize that many of our most positive assertions are really an attempt to shout down a vicious, doubting voice within our own souls.”

After recognizing that such penetrating questions are proof of a real hunger to learn, and that one of the chief obstacles to teaching young people is the over-zealousness of adults to teach what they know, Loukes turns to the problem of communication. Again, the first stage is establishing a framework of questions within which would-be teachers can assess their own readiness. The question whether young people are ready to speak about the things of God is turned on the teachers –are we ready to speak of such things? Have we experienced God in the basic day-to-day events of our lives that young people recognize as real?

Jesus was a wise teacher of his time. Not only did he provide a model for heart-felt prayer, he also recognized that teaching begins with questioning. “Ask and it will be given you; search, and you will find; knock and the door will be opened for you. (Matthew. 7:7)” He didn't leave it there, though. In the same chapter of Matthew, he continues, “Is there anyone among you who, if your child asks for bread, will give a stone?” Teaching begins with listening to the questions that are actually being asked, and then accompanying the questioners in their search for answers. In the context of the scripture passage, this is also the way of prayer: “If you then...know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! (Matthew. 7: 11).” □

By Keith R. Maddock, a member of Toronto Monthly Meeting, who retains copyright for this text.

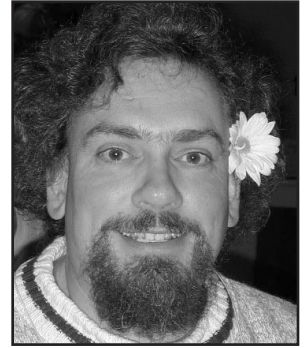
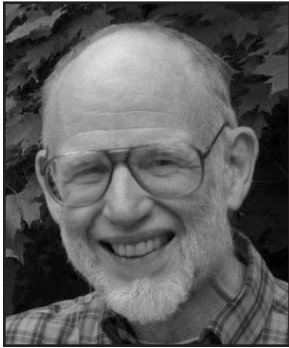
Footnotes:

¹Stories for Telling: A Treasury for Christian Storytellers (Minneapolis: Augsburg Publishing House, 1986).

²This essay has been revised from one written to complete a Master of Religious Education degree at Emmanuel College, Toronto, in 1989.

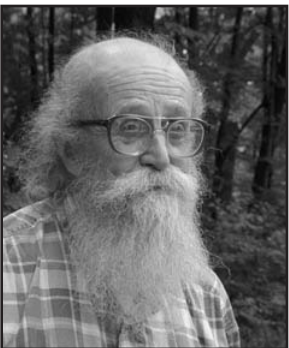
³Readiness for Religion, Pendle Hill Pamphlet No. 126 (Wallingford, PN: Pendle Hill, 1963), 11.

Some Friends You May Meet at Canadian Yearly Meeting 2003



On this page are the faces of some of the Friends whose work at Canadian Yearly Meeting (CYM) will facilitate our time together this summer.

Clockwise from the top, left corner: Chris Ravndal, Facilitator for CYM's 2003 'Contemplative Approach to Scripture' Bible study; Julie Paradis, Youth Programme; Bev Shepard, one of the CYM Recording Clerks; Alan Patola-Moosmann, one of the CYM National Listeners; Rose Marie Cipryk, another CYM National Listener; John Calder, Clerk of CYM, and a member of the Faith and Practice Development Committee (F&PDC); Dana Mullen, of the Quaker Book Service, and also a member of the F&PDC; Rick McCutcheon, Assistant Clerk of Canadian Yearly Meeting; Betty Polster, Clerk of the F&PDC; Tom Findley, Sunderland P. Gardiner Lecturer for CYM 2003; Kerry MacAdam-Radix, CYM Office Administrator; Sue Starr, Intergenerational Weekend. □



What Is the Moral Assignment?

Human Solidarity and the Quaker Peace Testimony

Part Two of a Two-Part Article, By Keith Helmuth

This was a contribution to the conference, "Friends' Peace Witness in a Time of Crisis," sponsored by Friends World Committee for Consultation, Section of the Americas 17 – 20 January 2003, Guilford College, Greensboro, North Carolina.

ECONOMICS AND HUMAN SOLIDARITY

When Ross Dobson, the Canadian architect and city planner, learned, at age ten, of his brother's death in North Africa during the Second World War, he asked his father what he should study to understand why such terrible things happen. His father replied, "Economics." If John Woolman were among us and were asked why war is now being made an institutional feature of American life, I think it likely he would reply with the same answer. And Martin Luther King would surely be asking in response, "What is the moral assignment?"

This question, it seems to me, requires an answer that moves the peace testimony into a larger context. The peace testimony is a particular witness that Friends have carried into the world. But we should recognize that it fits into an emerging vision on which many traditions are converging, each with its own particular approach to the question, "What

is the moral assignment?" Gregory Baum, Dominican priest and cultural historian, poses a similar question when he asks; "What is the primary spiritual discovery of the 20th century?" His answer is, "Human solidarity." My sense of this emerging vision is focused by these questions and Baum's answer. Human solidarity is like George Fox's "ocean of light." It is not an abstract concept or a philosophical ideal. It is an experience, immediate and penetrating, which when opened in the soul sets up a sense of integral relationship and an orientation of ethical action. Friends have had a long history of this experience and its orientation to action. I think it is fair to say Quakerism has been a pioneering influence in the emergence of human solidarity. The peace testimony has fostered and cultivated this sense of integrity in social and cultural relations. It has often brought the ethical mandate that flows from human solidarity, to the fruition of action.

QUAKERISM HAS BEEN A PIONEERING INFLUENCE IN THE EMERGENCE OF HUMAN SOLIDARITY

In practical terms, human solidarity means, front and center, the kind of economic arrangements that reduce inequity and extend basic

security. No particular ideology need be attached to this vision. There are, no doubt, a variety of arrangements that can move in this direction. But moving in this direction is the test that must be applied, and failure to move in this direction clearly identified as contrary to the ethics of human solidarity, contrary, as John Woolman would say, to "Pure Wisdom and Human Policy." In the context of human solidarity, the peace testimony opens up into a new sense of transcendence, a new sense of culture behind culture, a new sense of faith behind faith. This is a context within which the variety of theological understandings current among Friends can be aligned. It all comes down to the conviction that, as John Woolman puts it, God "hath an equal regard to all mankind."

ENGAGING ECONOMICS AS A MORAL DISCIPLINE

When the American Conference of Catholic Bishops issued a document of social teaching strongly critical of economic inequity, neo-conservative economists, politicians and corporate leaders told them to butt out, told them that religion had no business entering into economics and public policy. But Catholic social teaching has a long tradition on these matters and the neo-conservative objection is naively without foundation.

Quakerism, as well, has a long history of concern with the economics of human solidarity, but of recent times a reticence seems to have grown up within the Society of Friends on addressing economic issues. While some individual Friends have continued to concern themselves with economics, Friends organizations and collective bodies seem generally to have stayed well clear of policy issues in this area. Friends' reticence in engaging the problems of economics at a policy level may stem, in part, from the legacy of the Cold War when an ideology that purported to claim the moral high ground of social and economic justice pitted itself against free market capitalism. We know how badly most of the command economies turned out and how the leadership of many of these jurisdictions failed the moral claim with which their movement began.

But we also know how badly, in many respects, things are now going for human solidarity and biotic integrity with the drive for capital accumulation taking the virtually undisputed lead in world wide economic behaviour. Neo-conservative politicians, economists and corporate leaders are acting as if, having vanquished an economic ideology that claimed the moral high ground, the moral high ground, ipso facto, disappears. But, of course, it does not disappear. The reality of the common good, the questions around improving equity and advancing social justice do not go away. They land squarely in the lap of the victorious free market culture whether it likes it or not. There is nowhere else for them to go. It is the

nature of the case in this contest that the winner inherits the moral assignment. There is no other authority or leadership remaining to pick up the mantle and carry forward the obligation for human betterment. And this applies with particular cogency to the Religious Society of Friends, since it already has a long tradition of

...NO MORE INCLINED TO LEAVE ECONOMICS TO THE ECONOMISTS THAN ... TO LEAVE RELIGION TO THE PRIESTS

advancing human betterment, and whose membership includes many persons professionally involved in various aspects of the capital driven economy, the present writer included.

And so the time has come to clear out the hangover of the Cold War that put a heavy damper on thinking about the economics of human solidarity and social justice. Friends need a way to engage with economics in order to adequately respond to Martin Luther King's question of moral assignment. We need to engage with economics in response to John Woolman's warning and his hope that the seeds of "great calamity" "may not ripen to the ruin of our posterity." Because confusion is great, discouragement deep and often it seems like "the seeds of great calamity" have not only ripened but have re-seeded forests of misfortune, it is understandable that we might wish to take a pass on the difficulties of this engagement with economics. Isn't it more reasonable to leave it

all to the experts and the mathematical theorists who claim to know so much about the intricacies of it all? But economics is primarily a *social* science, not a mathematically exact science. It is, furthermore, a moral discipline as Adam Smith, the foundational thinker of capitalism, and his compatriots knew very well.

And being a moral discipline, economics is precisely the arena where religion enters most fully into the service of the world. It is the arena of analysis and action where Friends can discover a more fully rounded expression of the peace testimony as it develops within the economics

of human solidarity. Quakers should be no more inclined to leave economics to the economists than they are to leave religion to the priests. Economics has, in effect, become the modern world's established religion and now needs the same wind of reform that Quakers brought to religion in the 16th century.

If the ethics of human solidarity is the "moral assignment," can we pose a straightforward and helpful guide to action? To answer this question I turn to Aldo Leopold, a founding figure in conservation biology and the thinker who first formulated the "land ethic." In 1945 he wrote an essay under this title that was later published in a book of his writings called, *A Sand County Almanac*. In this essay he wrote as follows: "A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise." With this simple admonition, Leopold coined an ethical formula that has entered into the

foundation of ecological thinking and environmental ethics. It is an expression of solidarity at the level of the human/earth relationship. In a similar way, with respect to human solidarity, we can say: A thing is right when it tends to preserve the integrity, stability and beauty of the human community. It is wrong when it tends otherwise. In an age when human solidarity is a preeminent requirement for human survival in any meaningful and acceptable sense, this is the ethic, this is the moral template against which all public policy must be gauged and evaluated.

A PROPOSAL

With respect to this discussion, I have a recommendation. I am thinking of the project Kenneth Boulding, Quaker economist and social ecologist, initiated in his latter years—Quaker Studies on Human Betterment. I am thinking that, in addition to revisiting Woolman, we need to revisit Boulding's initiative and build a new, focused process of public policy analysis with regard to advancing human solidarity and the creation of ecologically sound human/earth relationships. I am thinking of something like a Quaker "think tank" with a range of members and participants. I am thinking of work that would both inform and support Friends, and work that could enter a national and international dialogue on the economics and politics of human solidarity. I am thinking that a project like this may help Friends revisit the peace testimony in a context that adds a significant dimension to its perspective. I am thinking of a project that could serve as a research

and information adjunct to Friends Committee on National Legislation, and help provide a balancing perspective for Quaker organizations that are oriented primarily toward the internal support of the Society of Friends.

It may be objected that such a project is really aimed at the long run, (This is true, it is.) and that what we need, with respect to applying the peace testimony, are actions which intervene immediately and effectively in the build up to war and in the loss of human solidarity. (I agree wholeheartedly.) But the long run is also important. If we ask how it is that dominant groups in our society maintain their rule, one of the

BUILDING HUMAN SOLIDARITY INTO A CULTURE OF ECONOMIC EQUITY AND ECOLOGICAL INTEGRITY

important answers is by their *control of the narratives of change* - by the telling of convincing stories about how things are changing and how we must respond and conform to these changes. In the long run, the advance of human solidarity is also a story about change, and it needs to be told in as many ways as possible, and as convincingly as possible, in order to counter the forces that wish to build and maintain a fortress of privilege. The question of who can tell the most convincing story about social and economic change is not a contest between objective, realistic economists and political leaders on the one hand, and unobjective, unrealistic humanitarians and environmentalists on the other. Both sides, for the

most part, are generally objective. But they are objective about different realities. Objectivity is not neutrality, not in history, not in science and not in public life. It is perfectly possible to be objective about the protection of privilege. And it is, likewise, quite possible to be objective about advancing human solidarity and ecological integrity. They are simply different realities. We make our choices. We decide how we will answer the question of "the moral assignment." Nobody escapes. Different folks just answer it in different ways.

The long run perspective is also important from the standpoint of faith. This is literally a matter of spiritual survival. If things are as ominous as they seem for the U.S. and its role in the world, and if, as seems likely, they are set to get even worse, both in political and ecological terms, we need ways to keep working for the vision we hold of human solidarity and ecological sanity, ways that may be of use when we, or those who come after us, emerge into a time of recovery and readaptation. If John Woolman were among us he would probably have some closely reasoned things to say about immediate, direct intervention against the build up for war: but I suspect he would also lend his mind and spirit to the long run work of building human solidarity into a culture of economic equity and ecological integrity. □

Keith Helmuth is a member of New Brunswick Monthly Meeting, and a Sojourning Member of Central Philadelphia Monthly Meeting.

What Do You Do at Meeting?

By Rachael Maxcy

When I get asked what Quakers 'do' I am always stumped for words. I'm a very verbal person but when asked to describe with words what one 'does' in Meeting for Worship, I always trip and stutter over my words. So in this little piece let me express some of my thoughts of answers via words to this question.

How does one describe what one 'does' in meeting?

Do I tell them that I do nothing and sit and 'listen'. However, it's not nothing, it's filled with the Spirit and with Light. Sometimes I do 'feel' the Spirit and other times, try as I might, there is no presence, no light, just nothing or not exactly nothing just the lists of stuff that I need to 'do' like go for a run, pick up some groceries on the way home, decide whether I should spend the afternoon reading a book which I've been meaning to read or phone a friend? etc...

I used to say that Meeting for Worship is like meditation and you clear your mind of all thoughts and open yourself up to God. I don't say that any longer because I have yet to be completely empty of all thoughts. My attention span is too short, due to all the reruns of Buffy the Vampire Slayer I've been watching to catch up on years without cable. Plus my mind is too quick to clear itself out for emptiness and nothingness. Instead I attempt to let my 'thoughts go.' I try to not hold onto them but not fight them entering my mind. I sense when my mind is ruminating over one thought and pull my attention back to my center and 'listen.'

In essence, what I try to do is listen to God. When I've 'heard' something from God it's not been through words or a voice, as much as I would like to hear the big booming 'voice of God' that will give me a quick and easy fix to all of my problems. Kind of like a fast food drive through window God, where you just pull up to the window, tell them what you want, need, desire, and what problems you have, then you pull up to the next window, handed all the answers by a smiling fast food Angel that says 'Thank you for shopping at Eternity. Have a nice life' and you drive away.

Instead, I sense God. I feel God's presence. Things entered that I know are not of me. I am not 'there'. When I listen to vocal ministry I try to listen to that of God in the words, but not necessarily the language being used. I love vocal ministry. I think vocal ministry can illuminate a meeting and take away one's self in a way, where you are not listening to the 'individual' but the Spirit within them. Even if the language is 'Christ centric' or whether it's more feeling oriented, I can still 'listen' not with my ears but within the Spirit within me. That's what I attempt to do in meeting, sometimes better than others, but I try.

One of the most profound things that Friends 'do' in Meeting for Worship is listen. We listen to the Spirit, to God, to the Light, to Jesus, to whatever you want to call it, within ourselves and in others. You hold others in the 'light' not intellectualize their words, but to listen to them with your being. So take away the words, the language, the intellect, the ego, and one is God. There are no quick and easy solutions to the listening and receiving. It's just something a messy and imperfect as people can be and I kind of like my 'messy Jesus' (as a F/friend has called it).

Rachel Maxcy is a member of Vancouver Monthly Meeting

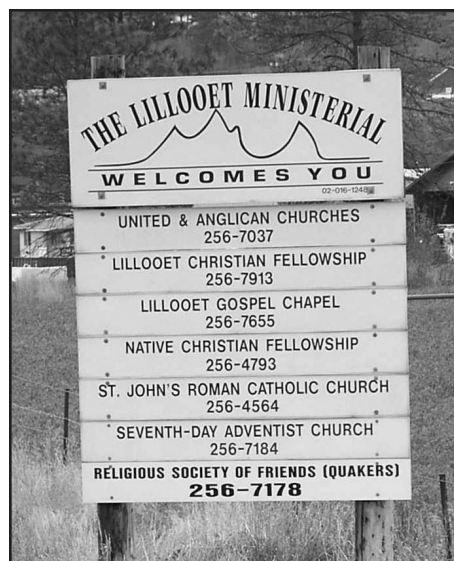


Photo by Bernard Schulmann

Quaker Ecology Action Network (QEAN)

By
Bryan
Dragon

The Quaker Ecology Action Network (QEAN) aims to “explore and share a Quaker faith perspective on issues relating to the human-earth relationship” (see our web page at: <http://quaker.ca/qean/>). In 2002, we circulated a questionnaire to Canadian Monthly Meetings (MM) and Worship Groups (WG) to find out what was happening among Canadian Friends on this concern. It went out to clerks and contacts in all the Meetings and most of the Worship Groups. Responses were concentrated in Hamilton (five), and Kitchener Area (four), making up nine of the fourteen responses.

The questionnaire asked several questions, the key ones being: “What was the nature of your [environmental] concern? What did you decide to do about it? What results have you had?” Further questions asked about the involvement of other people and discussion of the concern in the Meeting. Here is a condensed report of the responses:

Chris Springer, of Kitchener Area MM (KAMM), has been concerned about energy consumption. He super-insulated two houses, with substantial reductions in energy use. He rides his bicycle from 60% to 120% of the total car distance he drives per year. He discussed his concern a bit in his own meeting, but mostly at Yearly Meeting sessions.

Chris also reported on projects he promoted within the Meeting to reduce energy use in the Meetinghouse and to develop a more ecological landscape. Work on the Meetinghouse occurred during the 1980s, with a 50% reduction in energy consumption. The land-

scaping work occurred in the late 1990s.

John Prescott, of KAMM, is concerned about the destruction of natural environments. He is a supporter of Friends Committee on Unity with Nature (FCUN) and is active in the Guelph Field Naturalists. He is disappointed that QEAN has “gone off on its own rather than supporting FCUN, which is so similar.” [Note: The executive director of FCUN and the editor of the FCUN newsletter are members of QEAN and contribute to discussions over our email forum/bulletin board. –BD] John supports many environmental and conservation groups, and works on the Ontario Breeding Bird Atlas. His focus is on birds, mostly because he enjoys them, but also “because they are superb environmental ‘monitors’.”

Brent and Carol Bowyer, of Lucknow WG (LWG), have been concerned about energy consumption. They built a super-insulated post and beam house. They heat their hot water with a wood stove. Brent reports discussing their concern with individuals in the Meeting, but not with the Meeting as a whole.

Tony and Fran McQuail, of LWG, have been concerned about the nuclear chain (having the Bruce Nuclear Generating Station in their area), with land use, and with nutrition. They have developed their farm economy by using horses to work their fields and using certified organic pest and weed control methods. They are active in the Ecological Farmers Association of Ontario, and have worked for changes in agricultural policy through participation in New Democratic Party poli-

tics. They have trained apprentices in organic farming and in draft horse use. Their customers are also part of their educational efforts.

Don Woodside, of Hamilton MM (HMM), is concerned about environmental poisons, pollution, and energy consumption. He put up a "don't spray" sign on his lawn, and has had other people asking for them. He got rid of a vehicle, making them a one-car family now, and rides the bus, which gives him more chance to read.

Reuven and Ruth Kitai (HMM) have been concerned about the harm done by herbicides and insecticides. They have eleven acres of land, which they care for without using any herbicides or insecticides. They try to keep vegetation as natural as possible.

Susan Wortman (HMM) is concerned about our level of consumption, and the need to recycle. She makes every effort not to throw things away. She sends all kinds of things that would be fun for kids to daycare centres, and gives away unused clothes and books. She is careful to purchase fair-trade goods when she purchases things made in developing countries, and careful in her use of water; she uses ecologically friendly cleaners and detergents.

Helen Brink (HMM) reports her concern that humans are destroying the beautifully-balanced natural systems through hubris, greed, and short-sightedness. The Brinks grow an organic garden and keep a small flock of chickens. They eat sea-

sonally, and are largely vegetarian. They recycle as much as possible and wear second-hand clothes. They heat water with a solar collector.

Rex Barger (HMM) has a concern about the sustainability of life and healthy relationships. He seeks to be all-inclusive in his concern, passionate in beliefs, but flexible in expectations. He reports discussing his concern with his Meeting every chance he gets. Wherever he goes, he "takes frugally so he can give prodigally." The results: "Much joy!"

CONTINUING REMINDER OF THE NEED TO BE VIGILANT

Kathleen Hertzberg, of Toronto MM, reports a long-standing concern for the future of man in relation to creation. It is a concern which she shares with her Meeting. Her actions have been taken with vigilant local groups to raise public awareness. Living close to the largest nuclear power station in the world has been a continuing reminder of the need to be vigilant. She thinks that there has been some increase in the responsiveness [of government] to the concerns of citizens.

Bert Horwood, of Thousand Islands MM, reports his concern about every aspect of sustainable life in the biosphere. He studies deep ecology and teaches sustainability as a supporter and Associate of the Institute for Earth Education. He reduces consumption in various ways, from using the car much less

to using only fair trade organic coffee, buying locally grown organic foods, reusing clothing, books, paper, etc., "to the last shred," using low-wattage light bulbs, and so on. He gave up their outboard motor and joined the Green Party. He found the questionnaire 'very difficult to relate to,' and has offered some helpful criticism toward an improved version.

Shirley Bonney, of North Island Worship Group, is concerned for the well-being of the planet and her inhabitants. She has done what she could do about her concern through self-education, living more simply, and sharing information with others. She also has switched to organic foods, a limited amount of which she grows; and she buys fair-trade products, recycles in a major way, and composts (with only two cans of garbage picked up per year). In addition, she writes letters to newspapers and government, and supports organizations that are proactive on these issues. Shirley gets a lot of satisfaction from actually trying to live her values, but thinks her efforts probably have very little impact otherwise.

Arnold Ranneris, of Victoria MM, has directed his thoughts toward the spiritual basis of our concern for the Earth. As co-clerk and founding member of the Ecology Working Group that became QEAN, he worked toward the selection of the Yearly Meeting session theme "Care for the Earth" and the adoption of the minute on sustainability. He has been an FCUN member for ten years,

and has membership in the local KAIROS group. He is involved in the Greater Victoria Lay School of Theology and encouraged a course for winter 2002, entitled, "Spiritual Values for Earth Community." He also corresponds regularly with his MP, David Anderson, who is the Minister of the Environment. Arnold participates in the efforts of his own part of Victoria to develop a "Neighbourhood Plan," which is environmentally friendly. In his personal life, he attempts to live simply, riding a bicycle as much as possible for errands and outings, walking, and making use of low-energy ways of doing things.

Shirley Ince, responding for

Vancouver MM's Justice, Peace and Social Concerns Committee, reported on a number of people in the Meeting who are environmentally active: Dorothy Stowe, who was one of the founders of Greenpeace; Barbara Everdene, who reports to the Meeting on the work of FCUN; Andrew Gage, who works at West Coast environmental law; Ruth Walmsley, who has been active in preserving Clayoquot Sound; Mavis Dixon, an active volunteer in Vancouver, working on projects at China Creek (opposing development), Everett Crowley Park (removing invasive introduced species), and with the Aboriginal Friendship Society (to create habitat in a degraded inner-city park).

Most of the respondents said they had not discussed their concern with the meeting as a whole, though in every case, the concerns were decades old, and deep-seated. Some of the respondents showed evidence of despair, which, in the circumstances of our ecological crisis, is no cause for surprise. This is coupled with a lack of expectation (in three responses) to be able to make any further changes over time. If a way opened for something more, though, these people would take the initiative and seize it. QEAN would like to encourage meetings and worship groups to open dialogue about choices. □

Bryan Dragon is a member of Coldstream Monthly Meeting.

At the Safehouse

*All the bruised women
have taken their small
sons and daughters by
the hand and gone out
into glory this dazzling
autumn morning.*

*And the domestic abuse
hot-line on my desk is
still, is sprawled limp,
all its button eyes shut,
perfectly silent.*

*Consider the possibility.
Maybe our dear world
shines in this instant so
blue, so golden, that no
one is striking out at love.*

Gift from a Client with Stab Wounds and No Front Teeth Who Says She Is Going Out to Buy a Gun so She Can Kill the Landlord Who Got Rid of her Cats

*Before you go out today
I will thank you for your help:
For putting away groceries
For mopping up the basement flood*

*Again
Carefully
For kindnesses to the
Other women's small children.*

*But where have you learned
Kindness? Where on earth
Have you learned to be
Gentle enough to walk
Softly into my poem?*

These two poems are by Janeal Turnbull Ravndal, a member of Stillwater Monthly Meeting of Ohio Yearly Meeting (Conservative). Janeal plans to attend Canadian Yearly Meeting with her husband, Chris Ravndal, this summer.

The Birth of a Pamphlet

By Bert Horwood

There's a plain brown envelope in the mail. The address is handwritten. I wonder what news it may contain, and with rising anticipation I slit the flap and slide out the contents.

The dozen pages of close typed text tells me that it is a submission to our pamphlet committee and I feel relief that once again, the manuscript cupboard is no longer bare. My curiosity persists, though. What's it about? Will it be acceptable for publication? What twists and turns on the road to the press will this small handful of paper and ink lead us to follow?

Within a few days I've answered only my first item of curiosity. I read the text, acknowledge its receipt to the author, and then copy it for each member of the working group, known so wordily as "The Canadian Quaker Pamphlet Series Editorial Board." A few phone calls arranges our meeting to consider this latest offer.

The official name of the group may be grand, but we are an ordinary lot, as we settle to worship before discussing the merits of this text. I'm ready to bemoan the excessive use of the word "share" when the writer means any of "tell, give, relate, inform, or donate." Others on the board have their pet peeves ready too. But, wonder of wonders, this author writes with clarity and emphasis. It's so clear that we

move rapidly to considerations of substance. Can it be read in one sitting? What light does it shed on Quaker faith and practice? Will it interest, inspire, and stimulate readers in Canada?

We struggle to keep our own personal views aside because this discernment is not about whether we agree with what is said, but rather whether it is said in a way that will be helpful for our readers. The process is not without its light moments and the whole thing is enhanced by pouring great mugs of tea. Someone passing the sugar and the cookies reminds us that good temper depends on adequate blood sugar.

There is moment when it feels that sense of the meeting will be to not accept this text for publication. It doesn't seem to fit the series. In places the writing is undeniably dull. But one Friend is reluctant to let go of some of the points the author makes, and another knows readers who will be greatly helped by such a text. Besides, the author has included queries, and we like to publish pamphlets which can be used by Meetings for study and worship sharing. Gradually, the tone shifts towards acceptance. The spirit is at work through tea, cookies and open hearts.

We reach unity. We will accept this pamphlet with some specified rewriting. The clerk is instructed

to inform the author. We also decide who will work with the author and ready the text, when revised, for the press.

The embryo pamphlet has now passed the phases of curiosity and assessment. We need now to think creatively. The cover and layout offer plenty of opportunities for imagination. The press must be informed of what's coming, and the permissions and cataloguing processes started.

Over several months, or more, these things come together, and that final, wonderful editorial stage is reached: we can send the nearly-ready pamphlet to our eagle-eyed copy editor. She is our "comma queen" and, swift as lightning, spots split infinitives, and any other glitches that might spoil an otherwise lovingly prepared project. Being made correct, or at least as correct as we can, the whole work goes to the press and we have nothing further to do but to wait, sometimes months more, before this work of many minds can be inserted in outgoing copies of *The Canadian Friend*.

There's one other critical thing that must be done—pray that before too long another exciting plain brown envelope will arrive in the mail box. □

Bert Horwood, a member of Thousand Islands Monthly Meeting, is Clerk of the Pamphlet Series Editorial Board.

Iraq Medical Aid Project (IMAP)

The Iraq Medical Aid Project (IMAP), called *Care to Care*, is an exciting project being developed by Toronto Monthly Meeting (TMM), with other Quaker partners. It plans to link Canadian medical volunteers with Iraqi rural communities, in order to provide skill-training and much-needed medical supplies.

Currently, a sound logistical plan and an administrative framework are under development by a project development committee made up of the IMAP of TMM, Dale Dewar of Prairie MM, and Canadian Friends Service Committee.

Care to Care PROJECT DESCRIPTION

Initial discussions with Dale Dewar, M.D., of the Society for Rural Physicians in Canada (SRPC) led to the development of this project, which will involve a team traveling to Iraq in the autumn of 2003. The medical team will include:

- Dale Dewar, M.D., from Saskatchewan, who has previously travelled in Iran;
- Karl Stobbe, M.D., from Ontario, a professor of family medicine; plus
- three other members (another doctor, a midwife, and a project assistant).

Dale Dewar and Karl Stobbe have extensive personal experience as professors of family medicine. Several other medical practitioners have indicated interest in joining the team. The project will offer training in modules from the Critical Skills Workshop developed by the SRPC to Iraqi doctors, nurses, and midwives, with course components adapted to the Iraqi context.

This project will aim to provide the most needed materials and relevant skill training. An added component is the training of trainers within Iraq, so that these skills can be shared with other communities. Consultation with doctors recently in Iraq indicates that a particular focus on obstetrics training will be very helpful in addition to care of burns, facial lacerations and other injuries.

Care to Care FUNDRAISING PLAN

Our fundraising plan includes searching for support from other like-minded groups, as well as Quaker Meetings. Our goal of \$25,000 needs to be raised by September 2003. It is important that support for new projects, such as this, does not diminish Friends' commitment to on-going CYM and CFSC work. Thus, we ask you to reach out to those in the wider community to contribute to this project. For example, at peace marches, Toronto Friends hand out flyers on the Iraq Medical Aid Project.

DRAFT PROJECT BUDGET OF EXPENSES

• Air Fare and related expenses, per team member \$2,500 (x 5 members)	\$12,500
• In-country living expenses, per team member per wk \$200 (x 5 x 3 wk.)	\$ 3,000
• Translator(s) \$500 per week for 3 wk.	\$ 1,500
• Transportation/ communication \$250 per week for 3 weeks	\$ 750
• Training accommodations	\$ 200
• Teaching supplies	\$ 500
• Medical supplies	\$ 3,000
• Miscellaneous	\$ 500
• Cdn administration	\$ 1,000
Total (Draft budget)	\$ 22,950
Fundraising Goal	\$ 25,000

MAKING A CHARITABLE DONATION

Tax-deductible, charitable donations can be sent to Toronto Monthly Meeting (60 Lowther Avenue, Toronto, ON, M5R 1C7). The project development committee is interested in any ideas about fundraising, awareness raising, or strengthening the project. Please write to «quaker_aid@hotmail.com» or call (416) 515-9678 with comments and inquiries. □

Eleanor Andrew, a member of Toronto Monthly Meeting, is the clerk of the TMM's Iraq Medical Aid Project.

Reflecting on Hostility Towards Christocentric Language

By Rob Hughes

On 8 November 2002, Continuing Meeting of Ministry and Counsel of Canadian Yearly Meeting met with Friends from Ecumenical Committee (Central Region) who shared their concerns with us regarding occurrences of hostility shown towards Friends using Christian terminology or biblical references in Meeting. The next day, we approved the following minute:

9. Language issues: We resumed consideration of issues about the use of Christian and Biblical language, particularly in Ministry in Meetings for Worship, and reactions to that. This is a very complex issue. We are concerned that Friends need to "listen to where words come from" in others' ministry, without reacting negatively merely because a Christian or Biblical reference is made. Friends also need to be wary of framing their beliefs or language in an exclusivist way. Many Friends have been badly hurt by other religious groups that they have previously been associated with. The responsibility for sensitivity about this needs to be shared between the Friends who have been hurt, and their Meetings.

We feel that there is no opposition between true Quaker Universalism and Quaker understandings of Christianity as reflected among Canadian Friends. We will work to find ways to help all of us understand one another. Specifically, we will try to find names of resource people who can go to Meetings to facilitate discussions on the subject. We will also try to compile some resources, such as articles and pamphlets, that Friends can use. Rob Hughes will work on collecting such resources.

"Take time to learn about other people's experiences of the Light. Remember the importance of the Bible, the writings of Friends and all writings which reveal the ways of God. As you learn from others, can you in turn give freely from what you have gained? While respecting the experiences and

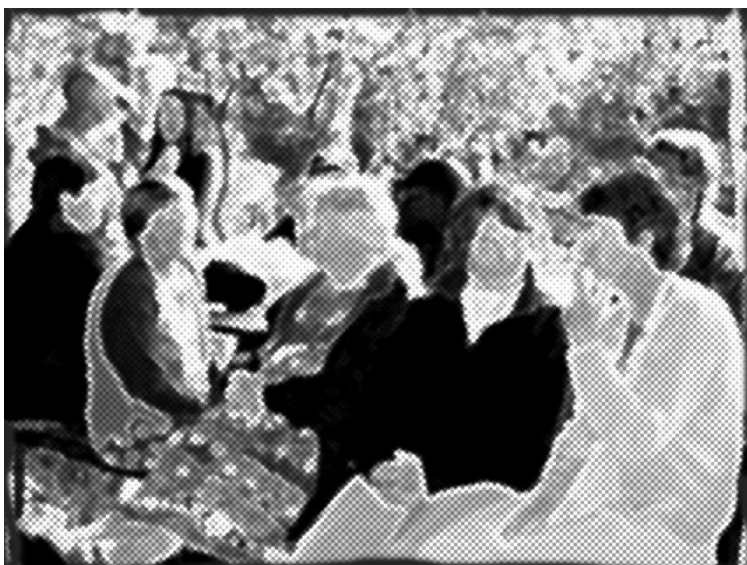
opinions of others, do not be afraid to say what you have found and what you value. Appreciate that doubt and questioning can also lead to spiritual growth and to a greater awareness of the Light that is in us all."

(ADVICES AND QUERIES, #5, FROM QUAKER FAITH AND PRACTICE, BRITAIN YEARLY MEETING)

Betty Polster, a Canadian Friend who has given much consideration to this concern, criticized the notion that Universalism includes everything except Christianity and noted there are many Christian Universalists. She suggested we consider:

- What do we mean by "Universalism?"
- How do we (Quakers) historically understand the Bible?
- How do we listen to ministry?

Anyone with suggestions for resources on this concern, which might be useful for Continuing Meeting of Ministry and Counsel to consider may either write to me at 4472 James Street, Vancouver, BC V5V 3J1; telephone me at 604-683-4176, fax me at 604-683-2621 or email me at «rhughes@smith-hughes.com». □



Am I the Only One Here?

By Katie Vaux

I know that the vast majority of Quakers worldwide are Christian in theology and belief. I know that George Fox, Isaac Pennington, John Woolman and Rufus Jones were all Christians. I know that Quaker theologians, from Robert Barclay to Elizabeth Watson, have always worked within a Christian paradigm. What I don't know is why I feel like the only Christian in Canadian Yearly Meeting.

Although the majority of Quakers are Christian, 'liberal' Quakerism seems to have brought Unitarianism, Universalism, Buddhism and Paganism into its fold. As a society that seeks to listen in tongues, I have heard language that crosses and incorporates multiple belief systems and worship experiences. What I have rarely heard is the language of Christianity: words like Jesus Christ, redemption, sin, Word, salvation, grace and passion.

Our roots, historical and theological, lie in Christianity. All of our testimonies grew out of the desire of early Friends to recapture the experience of early Christians. Why, then, are we so reluctant to bring Christian experience into our worship?

Is it because there are no Christians left in Canadian Yearly Meeting? Or is it because those of us who do identify ourselves as Christians are not empowered to use that language of Christian proclamation? If the latter is the case, why?

Jim Douglas, a Quaker pastor in Durham, Maine (a monthly meeting that, like Canadian meetings, belongs to both FGC and FUM), senses that the movement in 'liberal' Quakerism away from our Christian roots is not the result of deeply considered analysis, but rather out of a fear of being branded 'one of those Christians': Christians from the conservative, literalist, 'fundamental' denominations.

Like Jim, I too sense that the paucity of Christian theology and experience in Meeting for Worship is not the product of a process of discernment, but a knee-jerk response to what we associate with Christianity. The proclivity to lump all Christians together into the same group of 'fundamentalists' robs

us of the unique voice Quakers gave to Christianity.

Christianity as conceived and practiced by early Friends, sought to do the very things we continue to seek now: to detoxify the faith from the spiritually poisonous accretions of the institutional church and sectarian theologies. In separating ourselves from 'those' Christians, have we also separated ourselves from our own history and tradition? Have we thrown the baby out with the bath water?

By failing to recognize the Christian roots and foundations in the Quaker experience, we are failing to claim the Christianity that founding Friends envisioned and lived: a Christianity that claimed pacifism and justice, a Christianity that claimed community, a Christianity that proclaimed the Inner Light and the power of the Holy Spirit, a Christianity of simplicity and equality, of the authority of God before government, of the sacramental nature of all of life.

Quaker Christianity should not be confused with any other strain of Christianity; and yet if we listen in tongues, we embrace the kernel of ecumenism, which brings all believers together into a larger community of belief. If we listen in tongues, we may find the spiritual reality of all Friends embraces 'liberal' and Evangelical Friends alike.

My experience is that it is difficult for those who have given up on the Christianity of their youth to take another look at it. But then, that is exactly what George Fox did. I am not asking for Christianity to dominate the theological platform of liberal Friends, but simply for it to be given equal time as we seek to understand who we are as the Religious Society of Friends. I am asking Friends to consider their theological roots, and to be challenged by a Christianity that defies non-Friendly presumptions.

Queries:

- What do you think our Christian roots have to offer to spiritual seekers today?
- Why is that value not being perceived? □

Katie Vaux is a member of Wolfville Monthly Meeting.

Lit from the Same Flame:

REACHING OUT TO FRIENDS IN UGANDA

By Rosemarie and Bill McMechan

Bananas! Bananas! Piled high on bicycles, the heads of women, and heaped dangerously on trucks. When in season, every meal has bananas. Most Ugandan Friends live in the Mbale Region of Eastern Uganda, which is a banana belt. The rich red soil and the natural beauty of this area belie its lack of economic stability and its constant struggle to meet basic human needs.

In the past four years, CYM has funded projects for Ugandan Friends' work through the Canadian Friends Foreign Missionary Board (CFFMB), private donations, and the Canadian Friends Service Committee/ Alternatives to Violence Project (CFSC/AVP) project *Action Unites*. While coordinating and delivering these funds, we have established strong contacts with Ugandan Yearly Meeting and other Friends in Uganda.

Ugandan Friends are rebuilding the Meeting House and trauma-training centre at Masaba, which was destroyed in a mountain slide. They have also established a vocational training institute, organized community health and child care work, and supported a women Friends' group to promote literacy and adult education. The Ugandan Young Friends Association has initiated agricultural projects, and is building a revolving loans fund to encourage Young Friends to become self-sufficient. A Friends' Church is building a reservoir for capturing rainwater and installing a community mill for grinding maize. AVP training for nonviolence has been welcomed by Ugandan Friends and some of them have, in turn, trained others in Rwanda and Burundi. While the Mbale region has little armed conflict, Friends assist those stricken with AIDS and the accompanying deluge of orphans, and war casualties from other regions. Friends also value education very highly, and have made it a priority.

In 1999, Rosemarie and Bill McMechan participated in the Friends' African Great Lakes peace team and encouraged the development of AVP in Uganda. At the same time, they visited Ugandan Yearly Meeting and associated meetings, to find out more about several proposals under consideration by the CFFMB. Two years later Bill McMechan and Gianne Broughton visited Uganda to support the CFSC/AVP *Action Unites* project. They were impressed with the enthusiasm and steady improvements offered by project participants.

The challenging question of fundraising has been addressed many times. During 2000 – 2002, CYM (through the Friends Foreign Missionary Board) and private donations have contributed to:

- Makalama Vocational Institute \$2,193.00
- Evangelical Friends Church \$2,623.00 for peace and self-reliance education, street kids, and rural development.
- Butuwa Friends M.M. \$312.00 for Day Care Centre
- *Action Unites* , a CFSC/AVP Peacebuilding Project with CIDA support, gave Ugandan Friends \$20,000.00 for these projects:
 - o Youth Horticulture Group,
 - o Masaba Trauma Healing Centre,

**THE UGANDAN YOUNG FRIENDS
ASSOCIATION HAS INITIATED
AGRICULTURAL PROJECTS, AND IS
BUILDING A REVOLVING LOANS FUND
TO ENCOURAGE YOUNG FRIENDS
TO BECOME SELF-SUFFICIENT.**

- o Makalama Vocational Institute,
- o Women Friends Bakery and adult literacy,
- o AVP workshops and the Mbale United Peace and Development Office.

Year 2003 (Approved and pending payment)

- Makalama Voc. Institute \$500.00
- Evangelical Friends in Peace \$1,000.00 for street kids and social development
- *Ugandan Young Friends \$1,000.00 to establish a rotating fund for self-reliance*
- *Young Friends Farming Group \$500.00 to practice organic farming.*

At the April 2003 St. Lawrence Regional Gathering (Meetings from Eastern Ontario, Quebec, and Potsdam, NY), possibilities for twinning CYM or the Regional Gathering and a Friends' group in Uganda, such as Uganda Yearly Meeting, were discussed and a minute was passed approving this idea, in principle. Twinning would involve mutual enrichment of our spiritual life, information exchanges, and assistance in implementing projects.

We hope to hold a special interest group to discuss this proposal during the upcoming Canadian Yearly Meeting (August 2003). We know that Canadian Quakers are busy. Most of us are stretched financially, being involved in anti-war protests, Peace Force, Global Quaker Peace Network, QUNO, Christian Peacemakers, and so on. BUT twinning with Ugandan Friends is a family matter. Two of God's candles in different places, but lit from the same flame. □

Rosemarie and Bill McMechan are members of Wooler Monthly Meeting and Peterborough Allowed Meeting.



Quaker Book Service New Titles

The following titles have been added to our stock.
For a complete listing, see our 2002-2003 Book List, which is included in the centre of this issue.

Mail orders, enclosing payment, may be sent to: Quaker Book Service, Box 4652, Station E, Ottawa, ON K1S 5H8. Phone orders cannot be accepted. For orders coming from the United States, with payment made in U.S. dollars, pay only the catalogue prices. No extra payment is necessary for the postal charges printed since the exchange rate difference between the Canadian and U.S. dollar is sufficient to cover postage to the United States.

The Arrow over the Door

By Joseph Bruchac (Puffin Books, 1998) Based on

a true story, this book is told from the alternating viewpoints of a young Abenaki Indian, scouting for King George, and a Quaker boy. The story takes place in 1777, and describes the tensions existing among Americans, the approaching British army, and the Indians in the area. The book is intended for reading by middle-grade/junior high youth.

(89 pages)

(\$7.50)

Bringing God Home

By Mary Kay Rehard (Pendle Hill Pamphlet 362, 2002). Believing that "the family is a laboratory of God's love", the author writes of the influence that the L'Arche and Taizé communities had on her vocation as mother and religious educator.

(39 pages)

(\$6.40)

Brother Martin

By Beverly Shepard, with illustrations by Bethany Shepard (printed by SCE Publishing, 2001). Brother Martin was a monk, who had a gift with green growing things, who goes on a quest for the complete silence he feels is missing in the monastery. This book is designed for young readers.
(12 pages) (\$5.00)

Dealing with Difficult Behavior in Meeting for Worship

By a Task Group of the Friends General Conference, Ministry and Nurture Committee (Quaker Press of Friends General Conference, 1993, 2002). Their booklet begins with a brief look at historical writings on disruptive behaviour, followed by accounts of difficult situations and the manner in which they were handled, organized by the severity of the problem.
(27 pages) (\$11.20)

Grounded In God: Care and Nurture in Friends Meeting

Edited by Patricia McBee. This collection of articles from the *Pastoral Care Newsletter* covers the timeless and repeating cycles within the life of a meeting as well as the particular problems encountered today. The book would be especially of interest to persons with responsibilities for ministry and counsel.
(328 pages) (\$28.00)

Imagination and Spirit

Edited and introduced by J. Brent Bill, Foreword by C. Michael Curtis (Friends United Press, 2002). This anthology is a collection of excerpts from writings by Quakers. To be included in the book, the authors must have met one of two criteria: either the writers were published by a mainstream publisher (not a religious house), or had sold widely enough that their writing was well known.
(257 pages) (\$29.00)

Profession and Practice: Quaker Perspectives on Healing as Ministry

By Maureen A. Flannery (Pendle Hill Pamphlet 363, 2002). The author, a physician, teacher and writer, invites Quaker professionals to a way of practising that incorporates the wisdom of Quaker traditions

and affirms what is of value in alternative secular models. (36 pages) (\$6.40)

A Quaker Path

(Published by the Membership Brochure Working Group, Western Quarterly Meeting, Philadelphia Yearly Meeting) This pamphlet describes possible milestones along the spiritual journey from visitor, to attender, to member, for prospective Quakers.
(2 pages) (\$0.90)

Quaker Values: A First Day School Curriculum for School Ages 9-11

By Marsha Holliday (Quaker Press of Friends General Conference, 2002). This booklet presents outlines for 14 units designed to help children explore the basic Quaker values or principles that grow out of the experience of "that of God in everyone". It includes additional pages on resources for parents and teachers.
(84 pages) (\$23.95)

Quaker Lite 2 ½: The Lite Within

By Stan Banker (Stan Banker, 2002) A sequel to the popular *Quaker Lite* in the same style and format, this book pokes gentle humour at Quakers and their serious perspectives.
(88 pages) (\$17.55)

Simon's Gold

By Bobbie T. Teague (Wynden Books 2001) This book, suitable for younger readers, tells the story of the search for a cache of gold lost during the War of 1776. Two 12-year-old Quaker lads, one from the 18th century and the other from the 21st, work together to solve the mystery. The blending of past events and current settings adds insights into Quaker and Revolutionary history.
(83 pages) (\$20.80)

Year of Grace

By Margaret Hope Bacon (Quaker Press of Friends General Conference, 2002) The author brings to life a 76-year old Quaker grandmother who learns that she has a year left to live. The heroine weaves her year of grace into a rich tapestry of local activism and extended family togetherness, reminding us all of how adventurous old age can be.
(191 pages) (\$20.75)

Finding God

God often touches our lives in unusual and unexpected ways. The gift of the written word has been a powerful way for God to communicate through His servants, as can be seen in the scriptures and the writings of the early Quakers. In 1685, a small book was written by a woman in France, who said, "the reader who comes to this book – without prejudice – will find, hidden beneath the simplest expressions, a secret unction." She called the book:

Short and Very Easy Method of Prayer; Which all can practice with the greatest ease, and arrive in a short time, by its means, at a high degree of perfection

This book introduces a way of prayer that brings one to the feet of God. As she said, "This book has no other purpose than this: to invite the simple and the child-like to approach their Father ... a Father who delights in seeing the humble confidence of His children and is grieved by their distrust." The author of this book added, in the book's opening prayer: "Silent and All-Containing Word, it is really up to You to make Yourself loved, enjoyed and understood. You can do it, and I know You will do it in this little book, for it belongs entirely to You; it came wholly out of You; and it points only to You."

Bold words indeed.

This little book was discovered and embraced by early Quakers. Its writer, Jeanne Guyon, initially gave the book freely to "a few individuals who desired to love God with all their hearts." Today, I offer it, free, in the same spirit. To obtain a copy, please write to me:

Michael Lee Zwiers, 78C South Foster Avenue, Belleville, ON K8N 3P7

Cf Editor – New Address

The editor of *The Canadian Friend* has returned to St. Catharines, Ontario. **Please note the change of address to:**

June Etta Chenard
P.O. Box 23076 Midtown,
St Catharines, ON L2R 7P6.

Call for Editors for CYM Quaker Pamphlet Series

The Canadian Quaker Pamphlet Series needs a new Editorial Board to start in the fall of 2004. The Board works through its Monthly Meeting and reports to Home Mission and Advancement Committee. For further details, see the article on page 15 of this issue. To apply, write to:

Bert Horwood, Co-Clerk, HMAc
309-350 Wellington Street
Kingston, Ontario, K7K 7J7

Faith and Practice Development Committee

The Faith and Practice Development Committee has added three new sub-headings to our working chapter, The Meeting Community. The topics in this chapter are now: Worship, Ministry, Religious education, Caring for one another / pastoral care, Fellowship, Relationship to other CYM and Quaker bodies, Relationship to other faith communities, Membership, Meeting for Business, and Gospel order. Please send in extracts (especially for the last three sub-headings, which are new) by October first, to: Dana Mullen, 4 Greenboro Crescent, Ottawa, ON, K1T 1W5, or to «faithandpractice-form@quaker.ca». For more information, please visit:

«www.quaker.ca/faithandpractice».

Canadian Yearly Meeting National Listeners

Canadian Yearly Meeting National Listeners, guided by Continuing Meeting of Ministry and Counsel, 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 approach 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. We are not therapists yet we know 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.

All four National Listeners have experience in listening to issues around sexual abuse, as well as other concerns. Here is who we are and how to contact us:

- Alan Patola-Moosmann: Telephone: (604) 736-8596; Email: alanpm@telus.net
- Jay Cowsill: Telephone: (306) 652-2407; Email: jmc590@mail.usask.ca
- June Etta Chenard: Telephone: (416) 767 - 7730; Email: jchenard@pathcom.com (New phone number)
- Rose Marie Cipryk: Telephone: (905) 684-9924; Email: rmcipryk@cogeco.ca

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



POSITION AVAILABLE Dean of Pendle Hill

Pendle Hill invites applications for the position of Dean, starting in 2004. The Dean has overall responsibility for the administrative, spiritual and financial health of Pendle Hill's educational programs, especially the resident program.

Qualifications:

1. Seasoned Quaker with deep sensitivity to Quaker process, and with strong relationship skills.
2. Evidence of past leadership in a religious or educational community, and skill at consensus-building.
3. Experience in financial and curriculum management.
4. Ability to live on campus and be an active part of the community.
5. An advanced degree in a relevant area is desirable.

Information about Pendle Hill is available at: «www.pendlehill.org».

Contact the Dean Search Committee at Pendle Hill (338 Plush Mill Road, Wallingford PA 19086-6099) or at bscott@pendlehill.org for a full job description and application materials. The application deadline is October 3, 2003. This is a residential position, and compensation includes private housing. Pendle Hill is an Equal Opportunity Employer.



Letters to the Editor



(Please note that letters to the Editor may be edited for clarity and/or for length.)



I have sent a letter to the Prime Minister on a matter which should be of great concern to all Friends, calling for a Royal Commission on the status of the foetus. ... There are some potential benefits from biotechnology, but it is necessary to consider whether these come at too high a cost ... Already there are companies and quasi-religious institutions expressing intentions to clone humans, and the necessary technology exists. The present non-legal status of the foetus allows any such cloning. ... Rather than evading this controversial topic, Friends must consider their responsibility to future generations. I trust that in the Quaker tradition, Friends will take this issue into the Light. This may prove to be a seminal event in the development of human societies....

— John Nash, a member of Vancouver Monthly Meeting



I really enjoyed this past issue of *The Canadian Friend*; the stories really pulled me in, and I read it from cover to cover. I really support *The Canadian Friend* and the gifts it brings to Yearly Meeting.

— Gini Smith, a member of Yonge Street Monthly Meeting



The opinions and implied facts expressed in Janeal Turnbull Ravndal's poem, "IKEA" (December 2002) were, to me, disturbingly unfair. ... IKEA has been one of the most progressive companies in Europe in its explicit commitment to the values of sustainable development. ... Does she [the author] know something concrete about the conditions these specific rugs were produced under? Or does she just assume that Big Corporation IKEA is of course unjust to its suppliers? The sheer bigness of the IKEA store also seems, in the author's eyes, to be a bad thing ... and yet it is precisely through its large scale that IKEA can provide good design and efficiency in material use at low prices. I don't doubt that IKEA does not, in every instance, live up to its espoused commitments — but does every Quaker?

What especially troubles me is the attitude I see again and again among Quakers that all business activities, corporations, and the motives of the people involved in them are, at best, suspect, and that no attempt to differentiate among them is necessary. At a purely pragmatic level, if a consumer constituency which advocates greater corporate responsibility simply condemns all corporations regardless of what they actually do and try to do, what incentive is there for improvements or dialogue?

— Susan Holtz, member of Halifax Monthly Meeting (presently living in Toronto)



A growing percentage of Canadian Friends are some variation of non-Christo-centric, non-Christian, and/or Universalist, but there are few forums for us to discuss our particular approaches to Quakerism. *Quaker Universalist Affirmation Digest In Canada* (QUADIC) is intended to allow more of us the opportunity to share and affirm our Universalist approach and share insights, concerns, etc. I am a member of the Quaker Universalist Fellowship (QUF) Digest, which is primarily made up of U.S. Friends. I have often found this digest to be an 'island in the stormy seas' of being a non-Christian, but would like to see one that is more focused on the Universalist issues of Canadian Friends.

One of the things I like about the QUF digest is that it operates somewhat like an 'in writing' worship sharing group, emailed out only once every month or so — this is the format I would propose for the QUADIC group.

Please contact me if you are interested.

— Pashta MaryMoon (wc586@victoria.tc.ca or [250] 383-4065), member of Victoria Monthly Meeting

Classified Advertising in *The Canadian Friend*

Classified ads are available for 50¢ per word; 43¢, if they are in more than one issue. Send wording to «cf-editor@quaker.ca» and payment to «cf-businessmanager@quaker.ca». Copies of our full rate ad card are available on request.

The Clerking Corner

By June Etta Chenard

Over the Mother's Day weekend, Betty Polster led a clerking workshop in the old and beautifully renovated Simcoe-Muskoka Meeting House in Orillia, Ontario. It was attended by sixteen Friends, with representatives from Coldstream, Hamilton, Kitchener Area (Lucknow Worship Group), Montreal, Pelham Executive, Simcoe-Muskoka, Thousand Islands, Toronto, Wooler and Yonge Street Monthly Meetings.

BASIC ASSUMPTIONS ABOUT MEETING FOR WORSHIP FOR BUSINESS

We began by listing on a flip chart all the questions we would like to have answered over the weekend (and they did all get discussed and answered during the course of our time together). Next, we wrote all the basic assumptions about meeting for worship for business that we could think of. These included:

- 'God' exists; there is something that is more than just we who are here, though we are part of it.
- The Spirit of God communicates; Friends believe in continuing revelation.
- That of God exists in each of us, and we are instruments of this Spirit, God can work through us.
- A group has more channels open to perceive the answers being sought, and there are more possibilities because we are gathered in worshipful seeking.
- It is a process of testing concerns and leadings.
- It is a process to get our business accomplished.
- The spiritual becomes practical, and the practical becomes spiritual.
- If there is an earnest seeking for the truth, it will come out, though it may take more time than we expect.
- We aspire to unity, not majority rule.
- Our corporate business will be carried out in a loving and tender manner.
- Goodwill is the magic so we must each consider how we can contribute to fostering goodwill.

- Whoever is gathered is the meeting for worship for business as a whole, no matter who else may be missing.

- The 'ownership' of ideas and actions decided upon belongs to the meeting as a whole, not to the individual who brought them up or supported them.

- The role of the clerk is to listen and watch so as to help the group better discern the movement of the Spirit and to find the sense of the meeting.

- There will be ample time for silent worship at the beginning, between speakers and agenda items, and at the end of our meeting, since it is through the silent workshop that we can become aware of the moving of the Spirit.

IT IS THE RESPONSIBILITY OF ALL PRESENT TO ... MAINTAIN THE SPIRITUAL BASIS OF THE MEETING

- Speakers will wait to be recognised by the clerk.
- It is the responsibility of all present to do their best to maintain the spiritual basis of the meeting, and to support and care for the clerk(s).

During the course of our discussions, it became obvious that many Friends wish for more clerking guidance. Therefore, 'The Clerking Corner' will become a regular feature in *The Canadian Friend*. □

June Etta Chenard is a member of Pelham Executive Meeting, currently living in Toronto.

Gleaning from the workshop:
"FLIP CHARTS ARE THE CUTTING EDGE
OF QUAKER TECHNOLOGY."

Representative Meeting (Spring 2003)

Submitted by Catherine von Schulmann

Substantive issues and difficult tasks crowded the agenda of Representative Meeting, May 2nd and 3rd in Toronto. The dwindling financial reserves, the expectations we have of our clerks, our manner of outreach, and our relationship to wider Quaker bodies were all topics presented before us, demanding of each representative a great deal of prayerful consideration, mental energy and physical endurance of long hours of sitting.

About 30 Friends attended from around Canadian Yearly Meeting, wearing one or more “hats” (particularly Bert Horwood, who put on his Akubra* every time he needed to talk about HMAc). I was there for the first time, representing both Religious Education and Vernon Monthly Meeting. I admit that I attended Representative Meeting with some trepidation; hearing that it has sometimes been, well, tetchy. It is, after all, where major discussion of the budget takes place, and there are only one-and-a-half days to get through a great deal of business and reports, as well. But I was pleasantly surprised by the level of care and prayerfulness, which went into Friends’ communication at the meeting. This showed particularly when the issues were most difficult.

We started with a sharing of “news” from around the meeting. From all quarters, we heard of more public activity among Friends, sparked in large part by the US action against Iraq. The many peace vigils and workshops, and the cooperation with other faith and com-

munity groups has absorbed many meetings, but has also encouraged us to live publicly as Quakers, and to share our peace testimony with others who are unfamiliar with it. There has also been public activity around three speaking tours: Jane McKay-Wright and Helen Cross, Sarah Chandler and Dottie West, and Jane Orion Smith and Janet Ross Melnyk.

Nominating Committee requested that Canadian Friends examine our expectations of the role of Clerk for CYM. We emphasized that the Clerks need more support from the meeting, both in the way they are given the task and as they carry it out. We’d like to see incoming clerks be given time to learn the role under the care of a “presiding Clerk” (these are working titles only – this was a threshing session, after all), and a “past Clerk”, who also acts as a support to the Clerk presiding at Yearly Meeting. We’ve seen that CMM&C has played an important role in “buffering” clerks from extemporaneous comments, helping them to keep their focus though many days of meetings. And we’ve felt, also, that while the role of the Clerk is to serve the meeting, we attribute to them a lot of authority. How do we grapple with issues of authority, knowledge and power, and keep our testimony of equality? These are not simple questions: they have been circulating in Friends circles for generations, and will no doubt

continue to do so.

Saturday, we started (after silent worship) with the Treasurer’s Report. Dan Poisson explained very clearly that we have run a deficit the last couple of years, and that, combined with an uneven cash flow, we could run into trouble if our balance falls below what we need to buffer our balance sheet, which is approximately \$70,000. So our choices are a) to raise more money b) to adapt our giving habits so that money comes in more evenly throughout the year and c) to cut our expenses. The first two are not going to be resolved overnight, so CYM is looking at cuts, particularly to wider Quaker affiliations, in 2004. Nobody was happy about reducing money to CYM committees and their travel by \$15,000, or about halving the budget for support for FGC, FUM, FCUN and FWCC, but we accepted the budget, with minor amendments, and will bring it before CYM in session for final approval in August.

In more money matters, we agreed that the CYM trustees could (not necessarily should) assign undesignated bequests to CYM operating expenses. Until now, they were obliged to add capital to various funds and spend the interest, but our current financial situation, combined with very low interest rates, has led us to decide that, in the short term, this is a wise use of the undesignated bequest money which comes in from time to time. We also felt that, in the interest of continuity, trustees should continue to serve without specified term ends. The

Priority Setting working group also explained their quandary of trying to define a process, which seems already to exist under Finance Committee. Their work has been laid down, with our thanks for their pointing out that “when it ain’t broke, don’t fix it.”

We discussed the Membership Registry, and resolved to take the importance of accurate, consistent reporting back to our monthly meetings. An accurate registry will make many tasks in the yearly meeting easier, from finding people to bring forward for nominations to mailing out the right number of Canadian Friends.

Then we moved on to reports from ten committees. By this time, late on Saturday afternoon, it was easy to feel tired and frazzled. Thank goodness for action songs like “Little

Peter Rabbit had a Skeeter on his Ear”. And despite our sometimes flagging energy as we continued through the afternoon and late into the evening, the committee reports considered some very important issues. These included the use of the CYM gift for outreach, the location and timing of future Canadian Yearly Meetings in session, and the relationship of CYM to our office staff. It’s too bad that, by p.m., we still had four committee reports to go. I wanted to hear more, in particular, about the work of HMAc, and of Faith and Practice Development, but there wasn’t the time before Friends House closed up for the evening.

Looking back, it’s amazing to me how God can shine through Quaker process. We struggled for what seemed like ages on a minute in response to the offer of a further

gift toward CYM outreach, weaving back and forth in our deliberations. And in the end, we found unity in that session. I came away with great respect for Friends that I didn’t always agree with, and made a couple of (small f) friends in the meantime. We accomplished a great deal in a short time. Perhaps not everything we had set out to do, but then, as one Friend said in the meeting, “You do what you have to do to get the job done. We’re not going to get it perfect.” My thanks go out to my fellow Friends and the Light that guides them for making my first Representative Meeting a rich and worshipful experience. □

** Editor’s note: “Akubra” is the brand name of a well-known Australian hat.*

Testimony to the grace of God *in the life of Eleanor Segel*

Elly Segel was born Eleanor Ann Veeder on May 29th, 1933, in Rochester, New York. She had a BA from Oberlin, and a teaching degree from Harvard. She and Stan Segel, whom she met and married in the 1950s, had both become Quakers, and took part together in anti-war protests. Their three children were born before they left the United States in the 1960s.

Later, after Elly and Stan separated, Elly took a Master’s degree in Social Work at Carleton University, and from then on she held a number of jobs in this field, finding her work in rehabilitation particularly fulfilling.

Elly lived life fully, and in more dimensions than most of us experience. She loved this world passionately, travelling widely and adventurously, and never missing an opportunity to swim, to ski, to

canoe, to hike. Her engagement with the natural world was a source of renewal for her, and surely spiritually nurturing.

Music was another open door for Elly. She sang in various classical choral groups in Kingston for many years; she is remembered with affection by many fellow-choristers, who turned out in force to sing at her Memorial Meeting. The last concert in which she took part was scarcely two months before her death, when her lung cancer was taking a severe toll.

Her family was yet another door to the eternal for Elly. She and Stan had three children and eight grandchildren; she had a special relationship with each one, loving and respecting the individual talents and needs of each - and enormously proud of them all.

Elly cared passionately for justice, and whenever she saw injustice she campaigned vigorously against it,

in her work, and by letters to the authorities, by letters to the press, by organizing and attending meetings, by political involvement, by singing with the Raging Grannies, by waking the conscience of the Meeting and stirring it to action.

Elly's commitment to the Society of Friends was deep. She served on Home Mission and Advancement Committee, and for several terms on Canadian Friends Service Committee, with a particular interest in peace and international issues. She frequently attended Yearly Meeting, and was always active at the Monthly Meeting level. At a time when Thousand Islands Meeting had shrunk to a bare handful, Elly was one of those who, to use an old Quaker expression, "kept Meeting," attending faithfully for worship where there were often only two or three gathered together. When the meeting was struggling, she did not limit her service to roles for which she was specially qualified, even taking on the task of treasurer when no one else could be found, although the management of money was conspicuously lacking among her many gifts; but someone had to do it, and she muddled along adequately until relieved. At other times she served as Clerk and on Ministry and Counsel, to both of which she brought gifts as well as commitment.

So full a life seemed sometimes over full. Elly constantly mislaid her belongings, tried to do too many things at once, was unpunctual, sometimes seemed scattered. A Friend commented that had Elly been coming to her own Memorial Meeting she might well

have arrived after it began. But of the five stops that Elly had made between leaving her house and arriving late at her destination, probably one was to buy a special ingredient for a gourmet casserole she was bringing, three were to show care for someone and the fifth to fulfil an obligation. And she brought with her always the grace of humour.

Elly found the world good and wanted to make it better. One of the reasons she found it so hard to come to terms with her illness and approaching death was that she felt she had more to do to promote peace, abolish cruelty, alleviate poverty, ensure justice for all. These global goals were not within her reach. She would have been surprised had she known how much she may have helped towards them by the way she lived her life. Through all Elly's activities the grace of God shone out in her special gift for friendship. She stayed in touch with friends made throughout her life and through her multifaceted activities. Ministry of small things at her memorial meetings was a revelation to many there, showing how she had indeed made a difference to so many people in so many different ways, showing people how to have fun, encouraging some to live more adventurously, helping free others to more fulfilment and to more service, changing lives.

Elly spent the last weeks of her life at the house of her former husband, Stan, cared for by him and by her family and friends. She died on 20 February 2003. □

Jeremy Christopher Morse 25 October 1955 - 11 November 2002

Calgary Monthly Meeting was shaken when Jeremy died, at home, on a chilly November morning. Jeremy was known for great determination, independence, strong conviction, deep faith, and love.

Jeremy was born in Westchester, Pennsylvania to Tom and Laure

Morse. He was one of five sons, with brothers Jon, Geoff, Stephen, and Nicholas (deceased). As a youth, he spent many summers on Lake Pythonga in Quebec, where his time outdoors fostered a deep appreciation for nature. During these summers, he was introduced to heavy-horse hauling, and among

the fond memories he shared were summers working with his father, with horses, building log cabins. He was a loving uncle who spent many joyous hours outdoors with his numerous nieces and nephews.

In 1960 he moved to Montreal with his parents. Jeremy loved to learn. He attended Lower Canada

College, and earned a degree in economics from the University of Western Ontario. Later, he attended the University of Colorado in Boulder where he obtained his MSc. in telecommunications in 1990. During the early eighties he worked for Burroughs Computers, then Intergraph Canada, but his entrepreneurial spirit shone through and he later began his own consulting business. His work took him between Ottawa and Calgary until the mid eighties, when he adopted Calgary as his home.

Jeremy is remembered as a deeply spiritual person with a strong Christian faith. His parents weren't Quakers, but his maternal great-grandparents were Quakers from Pennsylvania. Jeremy attended many Quaker Meetings including Calgary, Toronto and Boulder Co. He became a member of Calgary Monthly Meeting in 1992. As a member he acted on his spiritual convictions as an individual and by serving on many ad hoc committees. He served as a member of CFSC on the Quaker Committee on Jails and Justice from 1997, and became clerk of that committee in 1998.

Jeremy brought a wave of welcome and fellowship wherever he went. Friends from Calgary Monthly Meeting recall his warm invitations for "Meet'n for Eat'n," which would follow Meeting for Worship. No matter how busy or engaged he was with worldly demands, Jeremy is remembered as one to be always eager to share his time for coffee and good conversation with Friends and friends.

One night a Friend locked

Jeremy's car. It was a cold winter night, and unfortunately, the engine was running. Faced with the situation and aware that he still had a few hours drive home, another person would have at least shown some annoyance. Jeremy simply laughed and said "This means I'll just have to spend a few more hours with my friends!" They enjoyed coffee, conversation and fellowship for several hours until the Auto Association arrived to access the vehicle and Jeremy could continue his journey. Many Friends agree that this recollection is only one of many examples of Jeremy's ever-readiness for fellowship.

Although some were aware that Jeremy had inner struggles, even some of his closest friends were unaware that he suffered deep depressions for much of his adult life. During one dark period, he hosted a family and community gathering, after which he confided with a Friend that he did not want his own problems to bring others down. Jeremy's ability to develop strong close friendships and be so active in the Quaker community and the world around him, despite being hindered by periods of inner darkness, required great personal and spiritual strength.

In 1988, Jeremy met Ann Houston. Their relationship grew and deepened, and they married in November 1999. Jeremy and Ann lived in Calgary, but sought a rural life and a simpler lifestyle than that experienced in the world of business and technology. Jeremy returned to his love of horses, and became a farrier. About a year after they were married, Ann and

Jeremy moved to a quarter section two hours southeast of Calgary in Vulcan County. They acquired a variety of animals, including a fine team of Percherons.

Jeremy was known for a special ability to communicate with animals, as well as people. Although he was not a large man, he could handle heavy horses from which other farriers shied away. Jeremy loved talking about and working with the horses, and developed a close companionship with his dog, Bear. Ann and Jeremy loved their farm and quickly became close members of the strong Vulcan community. In October 2001 they were blessed with a daughter, Emily.

Jeremy was a loving husband, a loving father, and a loving friend to a great many people. A neighbor and friend, Rev. Doug Barrie, presided at the Funeral Service, which was held at the Central Church of Christ in Vulcan. The church was filled with friends, family and many members of Calgary Monthly Meeting who were brought together in grief and loss from his death, and shared joy from memories of his life. Jeremy's spiritual journey brought him close to many people, and the Light in which he lived continues with us all.

Tributes in Jeremy's memory can be made in trust for his daughter, Emily Charlotte Morse, c/o MacLeod Savings and Credit Union, Box 305, Vulcan, Alberta, TOL 2B0. This would be helpful to Ann and Emily, as there will be no insurance possible since his death came about as a result of his depression. □

For Friends Who Love Chocolate

Nearly 50% of the world's chocolate production starts in the Ivory Coast. According to a BBC report made by TrueVision about cocoa farming (the first step in making chocolate) in the Ivory Coast of West Africa, thousands of children are being stolen from their parents, shipped there, and sold as slaves to cocoa farms. They earn no money for their work, are barely fed, are beaten if they try to escape, and will most likely never see their families again.

This has been well documented: In 1998, an investigation by the United Nations Children's Fund (UNICEF) uncovered a re-emergence of child slavery in the cocoa fields of the Ivory Coast. Two years later, a report by the U.S. State Department concluded that in recent years, approximately 15,000 children aged 9 to 12 have been sold into forced labor on cotton, coffee and cocoa plantations there. A June, 2001 document released by the Switzerland-based International Labor Organization reported that trafficking in children is widespread in West Africa. Save the Children Canada reported that 15,000 children between the ages of 9 and 12 have been sold into forced labour on cocoa farms on the Ivory Coast in the last few years. Most reports on the child labour practices on cocoa farms in West Africa indicate that children are often trafficked from Mali, Burkina Faso, Togo and Benin; then brought to the Ivory Coast and other countries in West Africa.

The International Institute of Tropical Agriculture (IITA) followed up these reports with an extensive study of 1,500 farms in the Ivory Coast, Ghana, Nigeria and Cameroon. The results, released in August 2002, indicated that 284,000 children are working on cocoa farms in hazardous tasks such as using machetes, and applying pesticides and insecticides without the necessary protective equipment. The IITA also reported that about 12,500 children working on cocoa farms had no relatives in the area, suggesting that they had been trafficked as slaves.

Following are some things we can do:

- become informed on this issue (get information from such places as: «<http://news.bbc.co.uk/2/hi/africa/2042474.stm>» and «<http://www.abc.net.au/worldtoday/s278326.htm>»);
- request that the government of Canada develop a national bill on child trafficking, and implement the 'cocoa protocol';
- urge governments in West African recipient and supplier countries to increase efforts to eliminate child exploitation;
- ask your local stores to carry Fair Trade chocolate products, and buy them instead of other products; and
- write to chocolate manufacturers urging them to demand

Update from *The Canadian Friend*

NEW BUSINESS MANAGER

Home Mission and Advancement Committee (HMAC) is pleased to announce the appointment of Seán Hennessey, a Friend from Argenta Monthly Meeting, as the new Business Manager of *The Canadian Friend*. Seán has been appointed for a one-year interim term. With deep regret, HMAC says goodbye to Rosemary McGruther, who is retiring from this position and who has served Friends faithfully and effectively for seven years. More information will be included in the next issue. Sean can be reached at Argenta, BC, V0G 1B0, or by e-mail at «cf-businessmanager@quaker.ca».

ATTENTION ALL MONTHLY MEETINGS AND WORSHIP GROUPS: 'REPORTERS' NEEDED!

It would be very helpful if someone in each monthly meeting and worship group would be the 'reporter' to submit pertinent brief news items for the 'Around the Family' section of *The Canadian Friend*. For each deadline (dates are always on the back cover) this person would send a brief report of their Friends' main news items (births, deaths, events of note, etc.).

WEB SITE OF THE CANADIAN FRIEND

You are invited to visit *The Canadian Friend* web site at: «<http://www.quaker.ca/cfriend/cfriend.html>».

PLEASE NOTE THE EDITOR'S NEW ADDRESS

The editor of *The Canadian Friend* has moved to St. Catharines, Ontario. Please note the change of address: PO BOX 23076 Midtown, St Catharines, ON L2R 7P6.

CORRESPONDENT WANTED

An inmate of Auburn Prison in Auburn, New York is looking for someone, especially in the Toronto area, to correspond with him. His interests include: current events, literature, and philosophy. For more details, contact June-Etta Chenard at: (416)767-7730 or «cf-editor@quaker.ca».

ethical practices of the companies from which they purchase cocoa, and telling them you are morally unable to continue purchasing their products until they do so. □

Around the Family

COLDSTREAM MONTHLY MEETING

Chio Kumagai died on 19 February 2003, 17 days after her husband, John. We offer our prayers to their children: Jack, Dave, Tom, Ruth and Tim.

In February 2003, Dereck and Kathryn (Kay) Collins-Thompson of London, Ontario, transferred their membership from Housatonic Monthly Meeting in Connecticut to Coldstream Monthly Meeting.

HALIFAX MONTHLY MEETING

Muriel Duckworth, Halifax MM was interviewed in the 16 March 2003 *Halifax Chronicle-Herald* for a full-page article, entitled, "A Peace of Her Mind." Muriel Duckworth has been working for the cause of peace since the 1930s. She remains, at 94, as passionate and uncompromisingly committed to the peace testimony as ever.

We are delighted to hear that Tammy Sutherland, of Halifax Monthly Meeting, has been awarded the Governor General's Medal from the Nova Scotia College of Art and Design for 2002.

HAMILTON MONTHLY MEETING

Bill and Dana Thurlow have transferred their membership from New Brunswick Monthly Meeting to Hamilton Monthly Meeting, where they now live.

NEW BRUNSWICK MONTHLY MEETING

New Brunswick Monthly Meeting has invited the other two Atlantic Monthly Meetings (MMs) to consider whether, in order to conserve costs, time, and energy, each of the three Atlantic MMs continue to appoint a representative for CYM Representative Meeting, but that in the future only one of the three would travel to Representative Meeting, perhaps on a rotating basis. The two other MM representatives, meanwhile, would act as correspondents.

OTTAWA MONTHLY MEETING

Best wishes to Emma Doucet and Sebastien Labelle, who recently married.

TORONTO MONTHLY MEETING (TMM)

Laurel Dee Gugler's new children's book, *There's a Billy Goat in the Garden* (with illustrations by Clare Beaton), has just been published by Barefoot Books 2003. Laurel also won

the 2002 Helen Sissons Canadian Children's Story Award for her story, *You and Me by the Olive Tree*, which reflects the diversity of the Canadian population.

On 18 May, Toronto Friends officially launched the Iraq Medical Aid Project (story on page 16) with a feast of Middle Eastern food, which had been prepared by Toronto Friends. Contributions for this much-needed project reached \$1100.

That same day, TMM approved a request by Lyn Adamson to be a released Friend, so as to do full-time peace work.

Found at Friends House in Toronto: a small basket with a pair of earrings and a tiny birds' nest necklace. Contact the Resident Friend at (416) 921-0368.

VANCOUVER MONTHLY MEETING

This fall, through the Mennonite Central Committee's Serving And Learning Together (SALT) program, Miriam Maxcy will begin teaching English to at-risk children and college students in Laos for one year. Vancouver Monthly Meeting has created a Special Designated Fund to help defray the \$3,900 costs for Miriam's work. Donations can be made out to 'Vancouver Monthly Meeting,' noting in the memo line that it is for Miriam Maxcy; and then mailed to: Vancouver Monthly Meeting (Quakers) 1090 West 70th Avenue, Vancouver, BC V6P 2X9.

VERNON MONTHLY MEETING

In May, Sarah Chandler visited Vancouver Island Monthly Meetings and Worship Groups. She spoke on the topic of "Indigenous Peoples' Rights are Human Rights: Seeking Justice for First Nations in Canada" and on the work that Quakers do for aboriginal rights, peace, and justice. Bill Eastman and Dottie Ross, each accompanied her on half of the tour.

170th Canadian Yearly Meeting Session

A reminder: From 2 to 9 August 2003, Friends will come together for the 170th Yearly Meeting session at Sedbergh School in Montebello, Québec. We hope that you may be part of this joyful gathering. We also ask for your prayers and support as we seek to build a network of spiritual insight that will further our life in the Spirit and enable us to more fully live our testimonies.

THIS ISSUE

Layout
Editorial Support
Graphics

June Etta Chenard
Donald Alexander, Barbara Smith
June Etta Chenard, Janet Nunn, Bernard Schulmann

YOUR ARTICLES, POETRY, DRAWINGS AND PHOTOS ARE NEEDED!

Submissions are needed, and do not need to be on the issue's theme. Please send them to the editor (address on inside front cover).

THEMES, DUE DATES AND QUERIES FOR UPCOMING ISSUES

- CANADIAN YEARLY MEETING (DUE DATE FOR SUBMISSIONS: 15 AUGUST 2003)
 - How can the Yearly Meeting best serve God, given continuing revelation?
 - Reports, images and reflections on the 2003 Yearly Meeting sessions in Montebello
- OUTREACH (DUE DATE FOR SUBMISSIONS: 15 OCTOBER 2003)
 - How do we continue the work of early Friends, who felt they had a duty to tell the world of their understanding of *the truth*?
 - Do we want to expand the membership of the Religious Society of Friends in Canada? If so, how do we do that?

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The Canadian Friend WEB SITE

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