

MINUTES

MINUTES OF CANADIAN YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS

Sunday Afternoon, August 5, 2007

Clerk: Beverly Shepard
Recording Clerk: Bert Horwood
Also at the table: Dale Dewar

1. Opening Worship: The meeting began with worship. The Clerk read a Sufi prayer from *The Interfaith Prayer Book* (p.38):

Most Gracious Lord,
Master, Messiah, and Saviour of humanity, We greet Thee in all humility.
Thou art the First Cause and the Last Effect,
The Divine Light and the Spirit of Guidance, Alpha and Omega.
Thy Light is in all forms,
Thy Love in all beings:
In a loving mother, in a kind father, in an innocent child, in a helpful
friend, and in an inspiring teacher.
Allow us to recognize Thee in all Thy holy names and forms, as Rama, as
Krishna, as Shiva, as Buddha,
Let us know Thee as Abraham, as Solomon, as Zarathustra, as Moses, as
Jesus, as Mohammed, and in many other names and forms, known
and unknown to the World.
We adore Thy past, Thy Presence deeply enlightens our being, and we
look for Thy blessing in the future.
O Messenger, Christ, Nabi, the Rasul of God!
Thou whose heart constantly reacheth upwards,
Thou comest on earth with a message as a dove from above when Dharma
decayeth, and speakest the Word which is put into Thy mouth as
the light filleth the crescent moon.
Let the star of Divine Light, shining in Thy heart be reflected in the hearts
of Thy devotees.
May the Message of God reach far and wide, illuminating and making the
whole humanity as one single brotherhood in the Fatherhood of
God.
Amen.

The Clerk explained that her use of a Sufi prayer in our opening worship was a response to the numerous expressions of interest in religious diversity that have been emerging. She has found many inspiring variations in the language of prayer, and hopes to use both prayers from other faiths as well as Quaker readings during our worship preceding business.

2. Introduction of Clerks: Beverly Shepard, Presiding Clerk, introduced Dale Dewar, Incoming Clerk, and Bert Horwood and Dan Cooperstock, Recording Clerks.

3. Roll Call: The Clerk invited Friends and attenders from each of our constituent Meetings to stand and be welcomed. Delegates from each Meeting are as follows:

Annapolis Valley Monthly Meeting: Barbara Aikman, Carol Bradley

Argenta Monthly Meeting: None

Calgary Monthly Meeting: Heidi Dick, Madeline Campbell

Coldstream Monthly Meeting: Jennifer Plaus

Edmonton Monthly Meeting: Wesley Glebe

Halifax Monthly Meeting: Mel Earley, Jessie Tellez, Betty Peterson

Hamilton Monthly Meeting: Glenna Janzen, (alt. Mona Callin)

Kitchener Monthly Meeting: None

Montreal Monthly Meeting: Julie Sullivan

Ottawa Monthly Meeting: John Dixon, Sue Moss, Reykia Fick

Pelham Executive Meeting: Fiona McMurrin, Rose Marie Cipryk

Prairie Monthly Meeting: Tom Findley, Patty Lembke

New Brunswick Monthly Meeting: Vince Zelazny

Saanich Peninsula Monthly Meeting: None

Simcoe-Muskoka Monthly Meeting: Vivien Abbott, Ed Abbott

Thousand Islands Monthly Meeting: Jo Vellacott, (alt. Dale Andrews)

Toronto Monthly Meeting: Kathleen Hertzberg, Gordon McClure, Anne Mitchell

Vancouver Monthly Meeting: Kirsten Ebsen, Rob Hughes

Vancouver Island Monthly Meeting: Arnold Ranneris, Sabra Peil

Vernon Monthly Meeting: Lesley Robertson

Wooler Monthly Meeting: None

Yarmouth Monthly Meeting: Jane Zavitz-Bond, Martha Laing, Julia Berry, Cheryl Berengratt Brown

Yonge Street Monthly Meeting: Gini Smith

4. Welcome to Visitors: The Clerk welcomed visitors from other Meetings:

Friends General Conference: Don Goldstein (North Pacific YM) and Emily Stewart (FGC Staff, Durham Monthly Meeting)

American Friends Service Committee: Oskar Castro

Britain Yearly Meeting: Christine Davis and Robin Davis.

We also welcomed Erin McDougall (representing Earlham School of Religion) and Andrew Esser-Haines (Central Philadelphia MM) who are travelling in the ministry.

We offer these Friends the freedom of the Meeting.

5. Witness to the Grace of God in the Lives of Friends:

We had moments of silent worship to remember the Grace of God shown in the lives of Friends who died since last Yearly Meeting:

Nuzat Amin (Toronto Monthly Meeting)
Oliver Henderson (Home Mission and Advancement Committee and Wooler Monthly Meeting)
Roman Hromnysky (Toronto Monthly Meeting)
Tessa Dienes (Annapolis Valley Monthly Meeting)
Rebecca Fillmore (Annapolis Valley Monthly Meeting)
Jean MacDonald Morse (Halifax Monthly Meeting)
Janet Nunn (Pelham Executive Meeting)
Dorothy Rewbotham (Yarmouth Monthly Meeting)
Ladney Richmond (Annapolis Valley Monthly Meeting)
Jessie Elizabeth Taylor Rossinger (New Brunswick Monthly Meeting)
Barb Zambon (Thousand Islands Monthly Meeting)

6. Births and Adoptions:

None were reported

7. Marriages:

We share the joy of marriages within our community.

Barbara Meyer and John Van Dyk (Edmonton Monthly Meeting)
Maria Recchia and Todd Watts (New Brunswick Monthly Meeting)
Anja Krebber and Yanick Champoux (Ottawa Monthly Meeting)
Janet Carrington and Jim Caughran (Toronto Monthly Meeting).

8. Agenda Committee:

Naming Committee presented the name of Jane MacKay Wright to sit on Agenda Committee. This name was approved. Representative Meeting has named Heidi Dick to Agenda Committee.

9. The meeting closed with worship.

Monday Morning, August 6, 2007

Clerk: Beverly Shepard

Recording Clerk: Bert Horwood

Also at the table: Dale Dewar

10. Opening Worship: The meeting began with worship. The Clerk read a Bahai prayer from *The Interfaith Prayer Book*:

O God! Refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy hand. Thou art my Guide and Refuge. I will no longer be sorrowful and grieved; I will be a happy and joyful being. O God! I will no longer be full of anxiety, nor will I let trouble harass me. I will not dwell on the unpleasant things of life.

O God! Thou art more friend to me than I am to myself. I dedicate myself to Thee, O Lord. 'Abdu'l-Baha'

11. Regrets: Written regrets were received from:

Stephanie Deakin, Jen Deakin and Alan Tatro, (Vancouver Island Monthly Meeting)
Christiane Ullmann (Vancouver Monthly Meeting), Betty Polster (Duncan Worship Group, Vancouver Island Monthly Meeting), Natalya Lowther, Margaret Slavin (Wooler Monthly Meeting).

12. Opening Minute: The Clerk read the opening minute:

Dear Friends:

What joy it is to be together at the beginning of a week which will be filled with treasures! We are here "Present in the Presence" - that Presence which surrounds us in all we do and which is indwelling in each of us. The week has barely begun, and already I have seen a small sleeping child arrive carried tenderly in his young aunt's arms, and I have laughed with the rich humour of one of our most seasoned Friends. Already we have danced and drummed and sung through an evening of pure fun, and we have wept for the loss of dear ones. As we undertake these 174th sessions of Yearly Meetings in Canada, the 52nd as a united Yearly Meeting, the 5th at King's-Edgehill School, we can be assured that such moments of blessing will happen again and again, as we carry out our business, learn, work, and play together, and seek to know and do God's will, Present in the Presence.

13. Welcomes: The Clerk asked first-time attenders to stand and be welcomed.

The Clerk recognized Oskar Castro who described his work with young men and women and war resistance through AFSC and his program contribution to this Yearly Meeting.

The Clerk read travelling letters received from:

Earlham School of Religion regarding the visit of Erin McDougall;
Bolivia Quaker Education Fund regarding the visit of Andrew Esser-Haines
Central Philadelphia Monthly Meeting of Friends regarding the visit of Andrew Esser-Haines was received but not read out;
Friends General Conference introducing Staff Visitor Emily Stewart.
Friends General Conference introducing Yearly Meeting visitor Don Goldstein.

The Clerk asked each of the above visitors to describe their interests and their contributions to our program.

14. Greetings Received: Dale Dewar read a letter of greeting and news from Britain Yearly Meeting.

15. Committee Reports: The Clerk called attention to distribution of the Committee Reports and Representative Meeting Minutes. We agreed to receive them.

16. Committee Clerks: The Clerk asked the clerks of committees to stand and introduce themselves along with a sufficient outline of their committee's work to allow Friends to ask questions.

17. Program Committee: Carol Bradley reported for Program Committee, giving the names of Friends who volunteered to coordinate those who offer services in support of our meetings.

Doorkeepers: Glenna Janzen

Meeting room set-up: Tracey McCowen

Refreshments: Celia Cheatley

Dining room check-in: John Dixon

Family night: Gianne Broughton

Clean-up: Don Goldstein

Food Co-op take-down: Vince Zelazny

Computer support: David Urban-Shipley

Evening baby-sitters (by arrangement): Elen Cheatley

First Aid: Kweku Dankwa

Residence liaison: Jacqueline Karsemeyer

Tenters liaison: David Stevenson

Food Co-op liaison: David Stevenson

Dining room liaison: Mona Callin

Carol also read the names of the many Friends who contribute to the services above.

18. Naming Committee: Arnold Ranneris reported for the Naming Committee and outlined the work of each group during Yearly Meeting in session. The following Friends have agreed to serve:

Epistle Committee: Jennifer Plaus, Erika Koenig-Sheridan, Kathleen Hertzberg, John Courtneidge, Jaya Karsemeyer.

Gleanings Committee: Caroline Balderston Parry, Jesse Husk, Molly Walsh, Jacqueline Karsemeyer, Jaya Karsemeyer.

Minute Review Committee: Mona Callin, Carol Dixon, Edith Miller

Correspondence Committee: Lesley Robertson, Sharon MacDonald (co-leader) Kathleen Hertzberg, Kirsten Ebsen, Arnold Ranneris, Jane Zavitz-Bond.

Periodical Reporting Committee: Keith McGowan (*The Canadian Friend*), Arnold Ranneris (*The Friend*), Fiona McMurrin (*Australian Friend*), Erin McDougall (*Friends Journal*), Sabra Peil, subject to consent, (*Quaker Life*).

We approved the above nominations.

19. Our closing worship had a memorial component which included reading the names of Friends who died since Yearly Meeting 2006, and also included remembrance of those killed in warfare, especially recognizing the anniversary of the bombing of Hiroshima sixty-two years ago this day.

Monday Afternoon, August 6, 2007

Clerk: Dale Dewar

Recording Clerk: Dan Cooperstock

Also at the table: Beverly Shepard, Kelly Ackerman

20. Opening Worship: The meeting began with worship. The Clerk read extracts from two sections of the new draft chapter of the Canadian Yearly Meeting Faith and Practice, *Faithful Living*:

Though some may be called to serve God in distant places and testing circumstances, the majority of us are called to be faithful witnesses just where we are, through our jobs, our family and other responsibilities and our contact with the earth and other living beings. Life is big enough for everybody to have a contribution to make, but it is too big for each of us to do everything. We need to value each other for our differing gifts and insights, recognizing that we are different members of one body, each with a special task (Romans 12: 1-21).

David Blamires, 2002

The problem, as I see it, is that a much stronger witness is required, one more consistent with the earlier witnesses whose stories we read and whose words we like to quote. The lives of Jesus, of George Fox, of Gandhi and of Martin Luther King had a consistency, a common thread running through them all. Jesus put it plainly: Lose your life for my sake, and thereby gain it. Gandhi, a Hindu, referred to this paradox in a Christian sermon he once delivered: "Living the life of Jesus means a living cross."

Murray Thomson, 1995

21. Reporting and Clearness - Camp NeeKauNis Committee: Bev Shepard reported for the Committee. She is the Camp's Administrative Director. A short video of life at Camp NeeKauNis is available to Meetings, and will be shown here later. Bev read reminiscence about growing up at Camp, written by Diana Shepard Stephens, co-clerk of the Committee. Bev also read an additional report from the Committee, which will be included with these minutes.

Several Friends offered their thoughts and asked questions, which Bev answered. We thank Bev and the Committee and the many other Camp volunteers for all of their work.

Friends offered their warm regards for the upcoming 75th anniversary reunion of Camp NeeKauNis, occurring later this month - August 17-19. We ask Correspondence Committee to write to them in this regard.

22. Budget: Dan Cooperstock, co-clerk of Finance Committee, explained the budget process and presented the draft budget, which has already been approved by Representative Meeting. We will return to this later in this week for approval of the budget by CYM in session.

A comment from the floor drew our attention to recent happenings at the General Board of Friends United Meeting which appear not to be consonant with CYM's recorded policies and practice and asked us to consider whether we should continue to support FUM financially. Some discussion ensued and will be continued later in these sessions.

23. Toronto Monthly Meeting – Federal Department of Peace Initiative: The following minute from Toronto MM was read:

Lyn Adamson distributed a supplement to the proposal that was distributed with last month's minutes, outlining ways that TMM can support this initiative. Lyn, who is currently Co-Chair of this initiative for Toronto, asks that she serve in this capacity as a representative of Toronto Meeting, that TMM offer the use of 60 Lowther Avenue as a mailing address, and that TMM forward a minute of support for this initiative to CYM for consideration this summer. The Meeting approves these requests and asks that CYM also support this initiative to create a Department of Peace.

Several Friends and/or Meetings are working on this grass-roots initiative. Brochures on this initiative are available. We lay this over until a later session, by which time interested Friends will have had a chance to review the details.

24. The meeting closed with worship.

Tuesday Morning, August 7, 2007

Clerk: Beverly Shepard
Recording Clerk: Bert Horwood
Also at the table: Dale Dewar, Marika Haspeck

25. Opening Worship: The meeting began with worship. The Clerk read from *The Interfaith Prayer Book* (pp. 12-13)

A Hindu view of prayer:

. . . Whose prayer is heard? Prayer should spring from the heart and should not be mere lip-homage. Empty prayer is like sounding brass or tinkling cymbal. Prayer that comes from a sincere, pure heart is at once heard by the Lord. . . .

Swami Paramananda

Peace Prayers

I desire neither earthly kingdom, nor even freedom from birth and death.
I desire only the deliverance from grief of all those afflicted by misery.
Oh Lord, lead us from the unreal to the real world from darkness to light from death to immortality.
May there be peace in celestial regions.
May there be peace on earth.
May the waters be appeasing.
May herbs be wholesome and may trees and plants bring peace to all.
May all beneficent beings bring peace to us.
May thy wisdom spread peace all through the world.
May all things be a source of peace to all and to me.
Om Shanti, Shanti, Shanti (Peace, Peace, Peace).
O Krishna, Lord of Yoga! Surely blessing, and victory, and power shall not fail for Thy most mighty sake.

Bhagavad-Gita, XVIII

26. The Clerk welcomed Marika Haspeck to the Clerk's table.
27. Welcome to King's-Edgehill School: Steve Porter, Director of Finance and Administration, welcomed us to King's-Edgehill School and brought greetings from the Headmaster who is on vacation. Steve called attention to the wonderful view from the grounds and the many fine improvements recently made to the facilities. He wished us well.
28. Federal Department of Peace Initiative (continued from minute #23). The meeting approved the Clerks writing a letter to the Working Group Toward a Federal Department of Peace supporting the initiative toward a Department of Peace.
29. Peace Minute from Thousand Islands Monthly Meeting: The minute from Thousand Islands Monthly Meeting approving their peace statement was read. We receive the statement "Toward a Culture of Peace" and ask that it be considered by the relevant Special Interest Groups meeting this week. The statement is attached to these minutes.
30. Ad hoc Committee on War Tax Concerns: Susan Stevenson, Clerk of Nominating Committee, explained the origin of renewal of work on War Tax concerns from Representative Meeting (Minute 07-05-17, *Reports for Canadian Yearly Meeting*, p.21, 2007). Don Woodside, Clerk of the inactive committee, worked to implement the

Representative Meeting minute. Because members of the original committee were unable to continue, he found it necessary to reconstitute the committee and consulted the Canadian Friends Service Committee for names of potential members.

Vince Zelazny, a potential member of the ad hoc Committee, reported on behalf of Don Woodside. The renewed ad hoc Committee investigated the current efforts to support a private member's bill to create an alternative to war tax, currently before Parliament. Canadian Yearly Meeting is named in the bill as a concerned body.

We agreed to ask Nominating Committee to bring forward names of members of the ad hoc Committee and to include, if possible, regional representation, recognizing at the same time the need for an action group close to Ottawa. We approve this committee for a two-year term with review at that time. When the committee foresees financial needs they should submit a budget request for consideration.

We thank the members of the original ad hoc Committee for their service.

31. International Campaign to Abolish Nuclear Weapons (iCAN): Dale Dewar, Prairie Monthly Meeting, presented a request from her Meeting that we should endorse the campaign for a negotiated nuclear weapons abolition. We approve this and ask the Clerk to write to the International Campaign to Abolish Nuclear Weapons indicating our endorsement.

32. Finance Committee Reporting and Clearness: Dan Cooperstock, Co-Clerk of Finance Committee, called attention to the published report, and reminded us of the ongoing need of the General Fund for donations, especially in anticipation of costs implied in the Consultation and Renewal report. He also said that the Treasurer has been working hard to reconcile fund balances. This technical matter is being well cared for.

Pauline McKenzie spoke briefly about her years in Finance Committee and as temporary bookkeeper and Interim Treasurer. She is laying this work down now and we expressed our deep appreciation for her many years of effort on our behalf.

In response to a question Pauline McKenzie explained that the large year-end fund balances are necessary to support Yearly Meeting operations in the first part of the fiscal year before donations come in. Barry Thomas, Treasurer of Trustees, described both the limitations and potential creative, but legal, uses for some of the Trust Funds. In particular, the Meeting House Fund interest has been supporting the general operating funds.

We express thanks to the Finance Committee for its faithful work.

33. The meeting closed with worship.

Tuesday Afternoon, August 7, 2007

Clerk: Dale Dewar

Recording Clerk: Dan Cooperstock

Also at the table: Beverly Shepard, Marika Haspeck

34. Opening Worship: The meeting began with worship. The Clerk read extract 48 from the draft chapter of the Canadian Yearly Meeting Faith and Practice, The Meeting Community:

Quaker process is putting into practice our faith in the direct guidance of God in our lives. It is an essential and integral part of our faith. In its corporate form it is uniquely Quaker, common to all branches of Quakerism, and the one thing which sets us apart from other faith communities. The practice of sitting together in worship to discern what it is that God wants us to do, individually and collectively, marked the very beginning of the Religious Society of Friends as an identifiable faith community. Some have attributed the survival of Quakerism to the nature of our corporate practices. Others see it as the only way in which we will continue to revitalize ourselves...

Quaker business meetings are a vehicle for Divine Guidance and unity is the outcome if we listen and are faithful to our Guide. Unity is that sense that we are gathered in the Spirit and that the way of Truth has become clear. As individuals we may not agree at all with the decision that is given us, but we know that it is right and that we must follow.

Gale Wills, 1998

35. Consultation and Renewal Working Group - Conclusions and Recommendations
- a. We receive this final report of the Consultation and Renewal Working Group. Beverly Shepard introduced the report, the processes that led to it, and the process we will follow to consider some of its recommendations this year.
 - b. We thank the Working Group for all of their work over the last three years, and lay the Working Group down.
 - c. HMAC, Religious Education, Publications and CYM Children's Program: We first considered recommendations K-4, K-5, K-6, K-7 and G-4:

Recommendation K-4: that Religious Education Committee be laid down.

Recommendation K-5: that the responsibility for religious education be given back to Home Mission and Advancement Committee.

Recommendation K-6: that HMAC be relieved of the responsibility for *The Canadian Friend*, the Quaker Pamphlet Series and oversight of the CYM web page.

We recommend that a new committee be struck to take responsibility for these programs (see recommendation K-7 below).

Recommendation K-7: that CYM establish a Publications and Communications Committee to oversee *The Canadian Friend*, the Canadian Quaker Pamphlet Series, and the CYM website. This committee would also work to develop our understanding and use of emerging technologies as they may meet Friends' needs for communication and Quaker education.

Recommendation G-4: that each year, through the regular nominations process, CYM name a Children's Program Coordinator who resides in the region of the upcoming annual sessions. The Coordinator would become an ex officio member of the YM Program Committee and be accountable through that Committee.

We were reminded that if these changes are made, nominations to the Home Mission and Advancement Committee would have to take into account the need for Friends who have expertise and interest in religious education. These five recommendations are approved.

d. Quaker Education and Visitation: We considered recommendations E-1 through E-6:

Recommendation E-1: that Canadian Yearly Meeting consider reprinting Deborah Haight's pamphlet "Meeting" and distributing it through the Canadian Friend. We also suggest making it available on the CYM website. We ask Meetings to use this pamphlet to explore together the meaning of their Quaker experience.

Recommendation E-2: that Canadian Yearly Meeting establish a Quaker Education Program for adults about Quaker faith and practice and about Canadian Yearly Meeting, and that Home Mission and Advancement Committee have oversight of this program.

Recommendation E-3: that the Quaker Education Program include development of a comprehensive resource base for use by Monthly Meetings, worship groups, and individuals. This resource base would contain study programs and audio-visual media developed by Canadian Yearly Meeting and other Quaker bodies, a list of Friends who could share their time and knowledge in various ways (including visiting), and logistical information for Friends who travel for the Program.

Recommendation E-4: that CYM establish a Visitation Program where experienced and knowledgeable Friends will visit Monthly Meetings and Worship Groups. The objective of these visits will be to increase Friends' understanding of Quaker faith and practice, including our practice of corporate discernment, approaches to conflict in meetings, and the organization and activities of Canadian Yearly Meeting.

Recommendation E-5: that a Quaker Education Program co-ordinator be hired to provide administrative support, co-ordinate visitor recruitment, and organize and maintain the necessary supporting resources for the program.

Recommendation E-6: that CYM ask its finance and fund-raising committees to set up a way of financing this Quaker Education Program so that individuals and Monthly Meetings can donate to it specifically.

We approve these six recommendations, with the understanding that E-5 and E-6 are part of the implementation. Hope was expressed that appropriate Friends would be led to the work of the Quaker Education Program.

e. Ministry and Counsel: We considered recommendations M-1 through M-6:

Recommendation M-1: that CYM Nominating Committee be responsible for submitting nominations for Continuing Meeting of Ministry and Counsel to Yearly Meeting of Ministry & Counsel, and that Monthly Meetings and their Meetings of Ministry and Counsel be asked to submit names to CYM Nominating Committee for their discernment.

Recommendation M-2: that Yearly Meeting of Ministry & Counsel and Continuing Meeting of Ministry and Counsel examine the descriptions of their purpose and function in CYM's *Organization and Procedure* to discern whether these descriptions are consistent with current needs and practices and whether either the practices or the Discipline need revision.

Recommendation M-3: that, when difficult issues arise that do not fall within the mandate of a standing committee, CYM establish ad hoc committees to work on them. Continuing Meeting may be asked to consult with these committees where appropriate.

Recommendation M-4: that Half-Yearly and Regional Meetings be encouraged to establish strong Meetings of Ministry and Counsel that would respond to the needs of Monthly Meetings and individuals when the Monthly Meeting is unable to do so. The long-term objective is that Continuing Meeting of Ministry and Counsel could be relieved of the responsibility for responding to local issues, while still acting in a nurturing role for local Meetings of Ministry and Counsel.

Recommendation M-5: that the National Listeners Program be evaluated by Continuing Meeting of Ministry and Counsel.

Recommendation M-6: that in three years time, CYM, Continuing Meeting of Ministry and Counsel and Yearly Meeting of Ministry & Counsel consider the wisdom of having Continuing Meeting of Ministry and Counsel function as a standing committee of CYM, rather than as a parallel meeting.

We approve these recommendations. Given the current parallel structure of Yearly Meeting of Ministry and Counsel with Canadian Yearly Meeting, recommendations M-1, M-2, M-5 and M-6 are subject to approval by Yearly Meeting of Ministry and Counsel. We hope that they will consider these recommendations at their closed meeting later this week, and report back to us.

Friends were also referred to Organization & Procedure sections 7.10 and 7.11 for an understanding of the current structure.

- f. CYM in Session and Regionalization: We considered recommendations A-1, A-2, B-1 and B-2:

Recommendation A-1: that CYM should continue to meet annually as one unified Yearly Meeting at this time.

Recommendation A-2: that CYM consider the necessary changes to enable less frequent national meetings.

Recommendation B-1: that CYM examine how Australia Yearly Meeting is organized, how well it works, and whether any well-functioning aspects of their structure could be models for CYM to deal with cost, distance, and associated vitality issues.

Recommendation B-2: that all Canadian Friends consider if they have a leading to take on some aspect of Yearly Meeting work. Thus groups of Friends in local areas with an interest or concern for a particular project or activity could assume responsibility. This could be through their Monthly Meeting, through a Half-Yearly Meeting or Regional Gathering, or some other grouping where they can work together easily. Accountability lines would need to be worked out for each project.

Recommendation A-1 is the current practice. We approve recommendations A-1 and A-2. Recommendations B-1 and B-2 are laid over to a further session.

36. The meeting closed in worship.

Wednesday Morning, August 8, 2007

Clerk: Beverly Shepard
Recording Clerk: Bert Horwood
Also at the table: Dale Dewar, Marika Haspeck

37. Opening Worship: The meeting began with worship during which the Clerk read from *The Interfaith Prayer Book* (p 8).

Tikun Olam

The Hebrew phrase *tikun olam* means “healing the world.” A central belief of Judaism is that each generation must pray and work in partnership with God towards universal harmony and peace.

Peace to you, ministering angels, messengers of the Most High, from the King of kings, the Holy One, blessed be He.

Enter in peace, angels of peace, messengers of the Most High, from the King of kings, the Holy One, blessed be He.

Bless me with peace, angels of peace, messengers of the Most High, from the Kings of kings, the Holy One, blessed be He.

Depart in peace, angels of peace, messengers of the Most High, from the King of kings, the Holy One, blessed be He.

17th Century Sabbath Prayer

Come let us go up to the mountain of the Lord, that we may walk the paths of the Most High.

And we shall beat our swords into ploughshares and our spears into pruning hooks.

Nation shall not lift up sword against nation - neither shall they learn war any more.

Isaiah

38. Welcomes: The Clerk welcomed Hollister Knowlton, read her letter of introduction from Quaker Earthcare Witness, and invited Hollister to greet the meeting.

The Clerk also asked other newly-arriving visitors to identify themselves and be welcomed. Karen Putney, of Tampa Monthly Meeting, brought us greetings and support from her Meeting.

These Friends were offered the freedom of the meeting.

39. Consultation and Renewal Report (Recommendations B-1 and B-2): The recommendations, found in minute #35 (f) above, were read.

These recommendations were approved.

40. Reporting and Clearness, Continuing Meeting of Ministry and Counsel: Rob Hughes, Sue Starr, Carol Leigh Wehking, Lesley Read, Erika Koenig-Sheridan, and John Calder gave a joint presentation. Sue Starr described the structure and work of Yearly Meeting of Ministry and Counsel and Continuing Meeting of Ministry and Counsel.

Carol Leigh Wehking described the role of Continuing Meeting in upholding the spiritual life of Yearly Meeting in session through being prayerfully present at

business sessions, by organizing numerous special worship opportunities and spiritual responses to Quaker or Bible Study sessions.

Lesley Read spoke about the pastoral care function of Continuing Meeting. This function spreads throughout worship opportunities, Meeting for Healing, a Special Interest Group this year on Spiritual Listening, appointment of listeners for Yearly Meeting in session, and a silent retreat pre-meeting session when requested. Continuing Meeting of Ministry and Counsel also provides a member for Canadian Yearly Meeting clearness committees for chaplaincy.

Rob Hughes outlined the relationship between Continuing Meeting of Ministry and Counsel and Yearly Meeting of Ministry and Counsel. Continuing Meeting works all year long but Yearly Meeting of Ministry and Counsel, where ultimate decisions are made, meets only during Yearly Meeting in session. This relationship is more cooperative than hierarchical. Good and frequent communications among these bodies and the Monthly Meetings of Ministry and Counsel is critical.

Erika Koenig-Sheridan described the meetings of Continuing Meeting in spring and fall. These meetings are currently held at various Monthly Meetings across the country. This has great mutual benefits, and Monthly Meetings were encouraged to invite Continuing Meeting to visit.

John Calder described the process of creating and processing State of Society Reports. He emphasized the spiritual nature of these reports and the need for discernment in writing them.

Sue Starr read the queries for clearness which are published in *Reports for Canadian Yearly Meeting 2007* (p. 62).

A Friend commended the State of Society Reports from Monthly Meetings published in *Reports for Canadian Yearly Meeting* to our reading. A Friend also identified a further need of care, namely the care of Friends who have additional needs, and their caregivers. A Friend expressed the view that creating special groups with ministry and counsel duties, replacing Elders and Overseer, has diluted the responsibility of every Friend to be ministers and counsellors individually and corporately. Another Friend called attention to the needs of Worship Groups for spiritual nurture and understanding of Quaker faith and practice.

A Friend said that our consideration of this report felt hurried in relation to its central importance. We are thankful for the work of Continuing Meeting of Ministry and Counsel.

41. Reporting and Clearness, Religious Education Committee: Katie Aven, Acting Clerk of Religious Education Committee, reported, assisted by Jon Karsemeyer. The Committee has a rotating clerkship and Katie Aven will be the contact person. The Committee has struggled with the burden of providing for the youth program at Yearly Meeting which prevents them from attending to other work

of the committee and welcomes organizational changes proposed in the Consultation and Renewal Report. The Religious Education Committee report included numerous recommendations which relate to all aspects of religious education and the implementation of the Consultation and Renewal recommendations.

We are grateful for the work of this Committee over the years.

Friends shared questions and concerns about the support for and oversight of the Children's Program Coordinator under the new structure. It was acknowledged that this is a gap that still needs to be addressed. A Friend also asked what else the Religious Education Committee could have done if it wasn't burdened with the responsibility of finding that Coordinator annually. It is hoped that a list of such activities could be carried over to HMAc.

42. We closed with worship.

Wednesday Afternoon, August 8, 2007

Clerk: Dale Dewar

Recording Clerk: Dan Cooperstock

Also at the table: Beverly Shepard, Kelly Ackerman

43. Opening Worship: The meeting began with worship. The Clerk read extract 61 from the draft chapter of the Canadian Yearly Meeting Faith and Practice, *Foundations of Faith*:

The thought of allowing Jesus of Nazareth, the Love of God reaching out to man, to work as it will within the framework of Eastern religious philosophies, and to humbly accept the result as the work of God, may be very difficult for many conventional Christians to accept, especially if they have not experienced the situation in the post-colonial East. However, to the Religious Society of Friends it should be an exciting adventure to watch, and if possible to help this process, for it is the extension to the world-wide stage of insights which early Friends found so exciting in their own lives, and proclaimed in the terminology of their day as "Christ Jesus has returned to lead His people Himself." Is it possible that it is not only in relation to Eastern religions that we could profit from some such resimplification? Could ecumenicity among the Christian Churches be founded on this simple acceptance of the fact of divine leading of others in the most diverse intellectual, creedal and institutional form? This might be a better path to warm trusting relationships than the attempt to find doctrinal statements including all and offending none.

Hugh Campbell Brown, 1966

44. Minute of Call – Jim Butler: Anne Thomas, Margot Overington and John Calder reported on the Clearness Committee for Chaplaincy for James Herbert (Jim) Butler. They recommend that Canadian Yearly Meeting record Jim's call to the ministry of

Quaker Chaplaincy. This is approved. We thank the Committee for their work. New Brunswick Monthly Meeting has established a Committee of Care for Jim.

45. Chaplaincy – Katie Aven: Clerk Bev Shepard reported that Katie Aven has completed the clearness process through her Monthly Meeting (Annapolis Valley) for Quaker Chaplaincy. Yearly Meeting is establishing a Clearness Committee for Katie, in accordance with our procedures.

46. Faith and Practice Development Committee: Molly Walsh reported for the Committee. The fifth and final draft chapter, Faithful Living, is now available. This completes the first phase of work. The second phase, including writing an introduction and the appendices, obtaining required permissions, reviewing all chapters, etc., will now begin. New materials for any chapter, submitted on the Committee's official form, can still be submitted, as long as they have been previously published elsewhere. The Committee is also giving thought to the question that has been raised about publishing Faith and Practice and Organization and Procedure together in one volume.

47. The meeting closed in worship.

Thursday Morning, August 9, 2007

Clerk: Beverly Shepard
Recording Clerk: Bert Horwood
Rachel Singleton-Polster was also at the table.

48. Opening Worship: The meeting began with worship during which the Clerk read from *The Interfaith Prayer Book* (p. 19):

Buddha's Discourse on Good Will

May all beings be filled with joy and peace.
May all beings everywhere,
The strong and the weak,
The great and the small,
The mean and the powerful,

The short and the long, the subtle and the gross.
May all beings everywhere,
Seen and unseen,
Dwelling far off or nearby,
Being or waiting to become:

May all be filled with lasting joy.
Let no one deceive another,
Let no one anywhere despise another,
Let no one out of anger or resentment

Wish suffering on anyone at all.
Just as a mother with her own life
Protects her child, her only child, from harm,

So within yourself let grow
A boundless love for all creatures.
Let your love flow outward through the universe,
To its height, its depth, its broad extent,
A limitless love, without hatred or enmity.

Then as you stand or walk,
Sit or lie down,
As long as you are awake,
Strive for this with a one-pointed mind;
Your life will bring heaven to earth.
Sutta Nipata, Pali text.

49. Welcomes and messages: The Clerk welcomed Rachel Singleton-Polster to the Clerk's table this morning and also welcomed Young Friends to the meeting. She introduced Jim Butler who was recorded yesterday as a Quaker Chaplain and also read a message of regret from Gini Smith.

50. Consultation and Renewal Report (continued from Minute 35):

a. Young Teen Friends and Young Adult Friends: We considered recommendations G-1 through G-3:

Recommendation G-1: that CYM employ a Youth Secretary on a part time basis. This person could be chosen by a hiring committee established jointly by Yearly Meeting Nominating Committee and Canadian Young Friends Yearly Meeting. We suggest that applicants for the position supply a recommendation from a Monthly Meeting, together with an indication of the Monthly Meeting's willingness to assume responsibility as the "employing committee" according to Yearly Meeting's Personnel Policy. (This includes arranging for the supervision, spiritual nurture and care for the individual in the position.)

Recommendation G-2: that CYM encourage and support more gatherings of Young Friends through 1) greater use of Camp NeeKauNis, 2) making available other venues that are practical for Young Friends to use, 3) provision of travel funds and 4) better use of current communication networks.

Recommendation G-3: that CYM appoint an experienced Friend to act as liaison between CYM and Canadian Young Friends Yearly Meeting. The role could include mentoring as needed.

A Friend expressed the hope that the mentoring mentioned in G-3 would be a mutual process. A Friend also pointed out that funds will need to be found as part of the implementation. It would be appropriate if two Friends, or one Friend and an accompanier, filled the liaison role mentioned in G-3. The Canadian Young Friends are currently supported by two mentoring clerks who they find on their own, and will likely continue to do so. Some readers found confusion in the boundaries among “youth,” “Young Friends” and “Young Adult Friends.” Marilyn Manzer, Clerk of the working group, said that the Consultation and Renewal Working Group intended “Young Friends” to refer to teens and Young Adult Friends with respect to G-1 to G-3.

We approve these recommendations.

b. Diversity: We considered recommendations C-1 through C-3:

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

Recommendation C-2: that local meetings and Yearly Meeting deliberately create opportunities for open dialogue about beliefs and expression of spirituality, thus enhancing our freedom to worship together and to minister to one another with a variety of spiritual language. We remind ourselves to “feel where words come from.”

Recommendation C-3: that our *Organization and Procedure* be revised so that it acknowledges our diversity, as described in C-1 above.

There was a rich discussion focussed on the nature of Quaker experience of Christianity and the teachings of Jesus, in relation to C-1. Many suggestions were made for rewording the recommendation and some Friends supported it as it stands. We were united on the importance of these matters but were not united on the recommendation at this time.

We approve recommendation C-2.

51. The meeting closed with worship.

Thursday Afternoon, August 9, 2007

Clerk: Dale Dewar
Recording Clerk: Dan Cooperstock
Also at the table: Beverly Shepard

52. Opening Worship: The meeting began with worship. The Clerk read extract 17 from the draft chapter of the Canadian Yearly Meeting Faith and Practice, *The Lifelong Journey*:

When Nori Sinclair went on a Quaker Youth Pilgrimage, retracing George Fox's footsteps during his travels in the southeastern American colonies in the 1670's, she kept a journal of her experiences and reflections.

"I have more clearly defined my perception of God as well as realized that God defies definition by my limited comprehension. I'm still challenged by the silence – so often I find it filled with my own worries and insecurities instead of the calming presence of God, but I do feel the importance of seeking that Presence in my life ...
"God is that which is good within us all. God is not some grey-haired old man up in the sky watching over us. God is the spirit that prompts right decisions, the space within us filled with love for all the things around us. And God is all around us – in the sunset, the frog and the leaves – all that is beautiful and necessary. But all this is just the tiniest portion of God's power, mercy and love for us all."

From the entry for July 19, 2002

53. A card from Betty Polster was read, expressing her regrets.

54. Budget: The 2008 budget was presented earlier. There was further discussion of the budget line donation to Friends United Meeting. We approve the budget and are open to a report back on the Friends United Meeting question from the Special Interest Group being held later today.

55. Chaplaincy Review Process: Anne Thomas reported that Rick McCutcheon has resigned from the ad hoc Committee performing this review. We approve adding Gale Wills to this Committee. The Committee now consists of Anne Thomas, Beverly Shepard, and Gale Wills. Anne briefly described the Committee's planned work.

56. Ad Hoc Committee on Sexual Ethics: Sara avMaat, clerk of this Committee, reported, and named the other members of the Committee. She gave a brief update on their work, beyond what is in their report in Reports for CYM. They have a conference call set up for September.

They were originally asked to draft a section on Right Relationships for Organization and Procedure. They find this title too broad, and would prefer to limit their work to sexual ethics. They are also unclear whether such a section would belong entirely in Organization and Procedure or perhaps partly elsewhere, such as Faith and Practice. They are continuing to consider these issues, and would welcome Friends' input.

57. Canadian Friends Service Committee (CFSC) re: Responsibility to Protect: This matter arises as part of a requested response to a statement on this issue from the Canadian Council of Churches (CCC). Gianne Broughton presented a report from the Special Interest Group (SIG) on Responsibility to Protect held earlier this week. This

report, and the synthesis report presented by CFSC to the SIG, will be attached to these minutes.

We approve the following three recommendations from the report:

- g. that the CYM clerks and other representatives of CYM use the first two parts of the synthesis report as their guide to act on our behalf in response to the Responsibility to Protect issue. Such response could be in writing or in dialogue with the CCC and other groups.
- h. that CYM ask CFSC to consider how an education program on nonviolent peacebuilding could be organized for Monthly Meetings, in response to the thirteenth evident in the Monthly Meeting reports.
- i. that CYM ask CFSC to facilitate further discussion on the issues raised by the concept of “just policing”.

We thank Gianne and the many Friends who have worked on this issue and these reports. Friends also expressed a hope that we could develop our own, pro-active statement.

58. The meeting closed with worship.

Friday Morning, August 10, 2007

Clerk: Beverly Shepard
Recording Clerk: Bert Horwood

59. Opening Worship: The meeting opened with worship during which the Clerk read: from *The Interfaith Prayer Book* (p. 24)

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict, and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find justice, peace and freedom. Unite us in the making and creating of the tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honour and praise. Amen.

From an Orthodox Christian Prayer Book

and from *Christian Faith and Practice in the Experience of the Society of Friends* No. 90.

I ask for daily bread, but not for wealth, lest I forget the poor.
I ask for strength, but not for power, lest I despise the meek.
I ask for wisdom, but not for learning, lest I scorn the simple.
I ask for a clean name, but not for fame, lest I condemn the lowly.
I ask for peace of mind, but not for idle hours, lest I fail to hearken
to the call of duty.

Inazo Nitobe, 'Thoughts and Essays', 1909

60. Yearly Meeting of Ministry and Counsel Response to Consultation and Renewal Recommendations: Rob Hughes, outgoing Clerk of Continuing Meeting of Ministry and Counsel, joined by Sue Starr, incoming Clerk, read minutes from Yearly Meeting of Ministry and Counsel relating to the recommendations approved by Yearly Meeting earlier.

2007-08-08 Reference Recommendation M1 of C'nR Report. YMM&C recommend to Discipline Review Committee that *Organization and Procedures 7.1.1 Responsibilities* be changed so that nominations for CMM&C come from CYM Nominating Committee for approval by YMM&C and that members of CMM&C choose a Clerk from their number as is the practice of standing committees of CYM. We also propose that YMM&C recommend that CYM Nominating Committee follow the guidelines in the CMM&C Handbook when considering names to be put forward for CMM&C.

2007-08-09 Reference M5 Recommendation from C'nR Report **Recommendation M-5**: that the National Listeners Program be evaluated by Continuing Meeting of Ministry and Counsel.

Friends in YMM&C support this recommendation and ask CMM&C to do an evaluation of the program and report to YMMC next year. We would like a Spirit-led evaluation to be sent out to the M&C contact list and invite communication from Friends who have used the Listeners (whose names will be kept anonymous) as well as the Listeners.

2007-08-10 Reference M2. **Recommendation M-2**: that Yearly Meeting of Ministry & Counsel and Continuing Meeting of Ministry and Counsel examine the descriptions of their purpose and function in CYM's *Organization and Procedure* to discern whether these descriptions are consistent with current needs and practices and whether either the practices or the Discipline need revision.

CMMC has already begun to seek clearness about the purpose and function of Yearly Meeting of Ministry and Counsel and CMM&C

- through consultation, research and writing about the 6 areas of concern,
- through review of their work and its description in O & P.

We were asked earlier this week to consider also a concern for Friends with diverse abilities, and for their caregivers. We ask CMM&C to continue this examination and discernment as requested in Recommendation M-2 and present a written report in advance of YMM&C 2008 so that we may be better prepared to consider this in our session next year.

2007-08-11 **Recommendation M-6:** that in three years time, CYM, Continuing Meeting of Ministry and Counsel and Yearly Meeting of Ministry & Counsel consider the wisdom of having Continuing Meeting of Ministry and Counsel function as a standing committee of CYM, rather than as a parallel meeting.

YMM&C and CMM&C will take consideration of the structure and function of CMM&C and YMM&C over the next three years. To begin this process of developing a Spirit-led and well considered response, we ask MM M&Cs to consider the following queries drafted by CMM&C that were included in the Reports for CYM:

1. How can YMM&C best serve CYM in session?
2. How might CMM&C carry out its role in this service?
3. What relationship within the YM Community would best support these?
4. What CMM&C activities during the year would best support this role, and support Ministry and Counsel in Monthly, Half-Yearly and Regional Meetings?

We approve the recommendations to refer the new nominations process to Discipline Review Committee for inclusion in the revised Discipline.

61. Consultation and Renewal Recommendation M-7: The Clerk read the recommendation:

Recommendation M-7: that Continuing Meeting of Ministry and Counsel, with the help of Monthly Meetings, revitalize the state of society reports by adhering to the process for preparing these reports as described in section 7.8 of CYM's *Organization and Procedure*. Meetings should be expected to note their strengths and also address any difficult issues, including ideas of how they intend to approach resolving them. This could be done through the use of queries.

We approve this recommendation.

62. Consultation and Renewal Implementation: The Clerk outlined the value of having a small group to coordinate implementation of the recommendations which have been approved, especially where implementation involves several different groups. We approve the establishment of an ad hoc committee to assist with implementation of the recommendations. We ask Nominating Committee to bring the names of one to three people, possibly including a Young Adult Friend, to the next Representative Meeting. The new committee will report to Representative Meeting and to Yearly Meeting as required.

63. Friends United Meeting Special Interest Group: David Stevenson, on behalf of Signy Fridriksson, CYM representative to Friends United Meeting (FUM), read the report of the Special Interest Group. The full report is attached to these minutes. The Special Interest Group presented three recommendations:

We recommend that CYM ask Nominating Committee to suggest names of Friends to form an ad hoc committee to review the involvement and participation of CYM in FUM. The committee's work would include reviewing the relevance of CYM's contributions to FUM's deliberations and activity, and the relevance and benefit of FUM membership to CYM.

We also recommend redirecting funds budgeted for a contribution to FUM in our 2008 budget to go to a specific project, rather than into FUM's general budget, which would more directly support their employment policy with which we do not unite. We suggest that the above-named committee determine this designation.

We recommend that CYM approve [drafting a] letter to FUM and its affiliated Yearly Meetings stating our concerns regarding the process by which the Richmond Declaration of Faith was reaffirmed and restating our concerns regarding FUM's employment policy.

We approve these recommendations and ask that the Clerks and representatives of the Special Interest Group complete drafting the letter and read it out for our information at a later meeting.

64. Clerking Yearly Meeting and Representative Meeting: The Clerk introduced the Representative Meeting minute (Minute 07-05-07 p.19 *Reports for Canadian Yearly Meeting of the Religious Society of Friends, 2007*) to combine the clerking of Yearly Meeting and Representative Meeting and to retain the position of Administrative Clerk. We approve this.

65. We closed with worship.

Friday Afternoon, August 10, 2007

Clerk: Dale Dewar

Recording Clerk: Dan Cooperstock

Also at the table: Beverly Shepard

66. Opening Worship: The meeting began with worship. The Clerk read extract 37 from the draft chapter of the Canadian Yearly Meeting Faith and Practice, Faith in Action: Testimony:

No action is without consequence. When we choose to submit to serious injustice or ignore injustice against others, we affect our own future responses and may set an example to others. When we choose to force a solution on others, whether physically or psychologically, that action has a ripple effect on those who witness it; some may be disempowered by it, some may see it as the way to behave. When we attempt a nonviolent solution, we affirm and reinforce our own internal strength and may leave an impression beyond what is immediately visible. Whether or not we gain our objective, our choice of a violent or nonviolent approach will leave ourselves, our opponents, and others in or around the situation altered in one way or another.

Jo Vellacott, 2000

and:

Death is but crossing the world, as friends do the seas; they live in one another still. For they must needs be present, that love and live in that which is omnipresent. In this divine glass they see face to face; and their converse is free, as well as pure. This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

William Penn, *More Fruits of Solitude*

67. State of Society Report: We heard the State of Society Report for Canadian Yearly Meeting, as drafted by Continuing Meeting of Ministry and Counsel and approved by Yearly Meeting of Ministry and Counsel. The report follows:

Reading over the State of Society Reports and preparing a summary is a spiritual exercise. As Friends at Yonge Street Monthly Meeting observed, “The exercise of preparing a State of Society Report is not just an opportunity for Friends to review the ways in which Truth has prospered among us, the result of such activity is a valuable tool to refer to as we discover our way forward in the Light.”

This is a summary of all the reports submitted to Canadian Yearly Meeting and received by Continuing Meeting of Ministry and Counsel. We urge Friends to read the full reports which can be found in Documents in Advance and take the time to pray for each Meeting and Worship Group. Together let us rejoice in their faithfulness and uphold them as they strive to more fully live as a beloved community in a chaotic and changing world.

Canadian Yearly Meeting is made up of over 50 Monthly Meetings and Worship Groups spread over this vast land. Some Meetings are long established and rooted in history; others are new ventures that require tender care. All Meetings cherish their older members and seek ways to be more present and welcoming to newcomers.

A strong theme in the reports is a hunger to more fully become the beloved community. This comment is typical - “We are thankful for a year of adventure and we pray that we

shall grow into a deeper experience of our Meeting as a gathered community striving to discern the will of God and joyfully show it forth together.”

All Meetings have at times experienced the challenge of reaching out to a member who feels hurt and alienated - “Our Worship Group is challenged. We care deeply about our situation and ability to nurture each other. We know that through wrestling with difficulties openly and honestly we experience growth, and for this we are thankful. We trust that we are being led to greater unity and understanding, and that through honest respectful communication we will grow in loving community which will lead us to the light.”

Others wrote, “We fall short because of our tendency to be judgmental toward others. Our lives, which are so often full of conflicting priorities, make it difficult to stay focused on the meeting community.” We all experience some measure of this failure and must remember the unfailing grace of God which gives us many opportunities to experience the healing gift of forgiveness and reconciliation.

Several Meetings spoke of the value of special times for retreats, regional gatherings and joyful celebrations. Such occasions helped Meetings grow in their understanding of the beloved community. As a Yearly Meeting, we were engaged in two important discernments – our response to the Canadian Council of Churches 'Responsibility to Protect' document and the report on Consultation and Renewal. This shared exercise gave many Friends across the country the sense of working together with others in the wider life of our religious society.

One cannot read these reports without being moved by the efforts of Friends, as individuals and as meetings, for justice, peace and the integrity of creation. No list could be complete, but this small sample gives a flavour. The Houlton-Woodstock cross-border Meeting holds with others a weekly vigil for peace. Ottawa Friends organized a significant conference against torture which involved several Friends from across Canada. After years of faithful care, Friends in Simcoe-Muskoka will see Foxfell Cooperative completed and inhabited in 2007. Muriel Duckworth of Halifax Monthly Meeting, in her 99th year, received her 10th honorary degree for a lifetime committed to peace and justice. Other Friends were involved in Alternatives to Violence and community peace projects. One Meeting hosted a windmill workshop to encourage alternative energy sources in the area. These events and many more testify to the life of the Spirit in our midst. Dear Friends, how can we keep from singing?

68. Recording Clerk's Concern: Dan Cooperstock asked whether “First Day” etc. could be omitted from the top of each session's minutes. We already also use the names of the days of the week and of the month there, e.g. “Sunday, August 5”. Removing “First Day” etc. was approved.

69. Epistle of Canadian Yearly Meeting: A draft of the CYM Epistle was read. Friends shared comments. A final draft will be presented for approval at our final session.

70. Friends World Committee for Consultation Triennial: Barbara Aikman reminded us that the triennial is starting in Dublin, Ireland on August 11. Our representatives there are Virginia Dawson and Rick McCutcheon. Friends were asked to hold this gathering in the Light.

71. Nominating Committee: Susan Stevenson, outgoing Clerk of Nominating Committee, presented the nominations. Martha McClure is the new Clerk. The nominations have already been presented to and approved by the Delegates Meeting earlier this week, with the sole exception of the name of Janet Ross for Religious Education Committee which was added subsequently.

The following nominations were approved:

Canadian Yearly Meeting Incoming Clerk: 2008 Anne Mitchell (Toronto)

Canadian Yearly Meeting Presiding Clerk: 2008 Dale Dewar (Prairie)

Canadian Yearly Meeting Mentoring Clerk: 2008 Beverly Shepard (Hamilton)

Co-recording Clerk: 2008 Bert Horwood (Thousand Islands)

Co-recording Clerk: 2008 Daphne Davey (New Brunswick)

Treasurer: 2010 Anne-Marie Zilliacus (Ottawa)

Camp NeeKauNis Committee: 2010 Jim Adamson (Toronto), John Milton (Hamilton), Leah Stuart-Sheppard (stc by MM - Toronto), Paul Sheardown (Yonge Street), Rebecca Ivanoff (Yonge Street)

Canadian Friends Service Committee: 2008 Don Alexander (Pelham Executive), Peter Attack (Toronto); 2009 Michael Paetzold (Wooler); 2010 Brent Bowyer (Kitchener Area), Penni Burrell (Annapolis Valley), Trevor Chandler (Vernon), Stephanie Deakin (Vancouver Island), Sheila Havard (Coldstream), Jesse Husk (Hamilton), Marianne McQuillan (Toronto)

Discipline Review Committee: 2010 Peter MacInnes (Annapolis Valley)

Ecumenical/Interfaith Committee: 2010 Suprabhat Dey (Toronto), Jim Butler (New Brunswick)

Epistle Summarizing Committee: 2010 Henny Nixon (Ottawa)

Home Mission and Advancement Committee: 2009 Joan Strauss (Vancouver); 2010 Jerrine Verkaik (Toronto), Fiona McMurrin (Pelham Executive), David Millar (Montreal)

Yearly Meeting Programme Committee: 2010 Nathan Dick (subject to MM consent - Calgary), David Stevenson (Vernon)

Records Committee: 2010 Harold Doan (Yonge Street), Harry Roper – corresponding (New Brunswick)

Religious Education Committee: 2008 Janet Ross (subject to MM consent - Toronto); 2010 David Grossman (Yarmouth), Jaya Karsemeyer (Toronto)

Quaker International Affairs Programme Committee: 2009 Joe Ackerman (Prairie); 2010 Rachel McQuail (Kitchener Area)

Ad Hoc Committee on War Tax Concerns: 2009 Don Woodside (Hamilton), Daphne Davey (New Brunswick), Murray Thomson (Ottawa), Jo Vellacott (Thousand Islands)

Representatives to:

Quaker Earthcare Witness: 2008 Tracey McCowen (Toronto)

Friends General Conference: 2008 Jaya Karsemeyer

Friends World Committee for Consultation – Section of the Americas: 2010 Rick McCutcheon (Prairie)

In addition, a Naming Committee has been appointed by the Delegates Meeting to find and appoint another Friend for Nominating Committee.

We thank the Nominating Committee for their work, and in particular thank Susan Stevenson for her work as Clerk of Nominating Committee for the last five years.

72. Nominating Committee – Clerking Rotation (re CYM 2006 #63): Susan Stevenson presented a proposal, first discussed last year, to change from the current six-year rotation of Incoming Clerk, Presiding Clerk, and Mentoring Clerk (with three Friends serving in each position for two years).

The new proposal is a four-year rotation, with only two Clerks serving simultaneously, either as Incoming and Presiding Clerks, or as Presiding and Mentoring Clerks (in alternate years). Each Clerk would serve for four years in total – Incoming Clerk for one year, Presiding Clerk for two years, and Mentoring Clerk for one year. In the alternate years when there is no official Mentoring Clerk appointed, mentoring could be sought informally from prior Clerks of Yearly Meeting, if needed.

This proposed change is approved. For this year, we have filled all three Clerk positions. The new proposal would start either in 2008 or 2009, at the discretion of Nominating Committee and the Clerks.

73. Special Interest Group – Friends United Meeting (continued from minute #63): The letter, to be sent by the Clerk to Friends United Meeting and Yearly Meetings within it, was read for our information, and will be attached to these minutes.

74. The meeting closed with worship.

Saturday Morning, August 11, 2007

Clerk: Beverly Shepard
Recording Clerk: Dan Cooperstock
Also at the table: Dale Dewar

75. Opening Worship: The meeting began with worship. The Clerk read from page 25 of *The Interfaith Prayer Book*:

Deep peace I breathe into you;
Old Irish Blessing of Peace

76. Epistle of the children 12 years old and under: We heard this Epistle:

There were eight children and three adults in the "twelve and under" youth programme plus a few, precious volunteers.

At the beginning of the week only two of us knew each other. Now we feel relaxed together and we don't want to leave. These are our good friends. We wish they were in our Meeting.

In crafts we made felt pouches out of wool. We also made lanterns to remember Hiroshima Day and placed them in a labyrinth. In the dark, the shining candles burned all evening.

Together we created a monster and then interviewed her. We found out she got married in a swamp near a Quaker Meeting House but we'll spare you the rest of the glorious (and gory) details!

We got to ask Elaine Bishop some questions about her life as a Quaker. We heard about Caroline Parry's travels in India and we saw a slide show from Gianne Broughton about CFSC service projects.

We played dodge ball, warp speed, musical laps and pass the rubber chicken. Without a lot of practice time, we learned the lines to our play for family night, a story from a Masai folktale.

Everyday we laughed a lot. We can work and have fun too. We wonder if adult Quakers know about "meeting for laughter"?

It was good to have time to talk about Quaker values. At the beginning of the week we sort of thought we were Quakers, mostly. Now, we feel sure we are Quakers.

77. Epistle of Young Friends: We heard this Epistle:

The young friends at 2007 CYM in Windsor Nova Scotia had a very fulfilling week. The teen facilitator was Cheryl Barendregt and with help from Julie Sullivan, they kept us busy with fun activities such as building bridges without talking, and watching a very interesting movie. It was called “The Secret”, and was essentially about the power of positive thinking and how it can change our lives. We had many discussions with Andrew Esser-Haines and Erin MacDougall, Bill Curry and Dale Dewar, Oskar Castro as well as Anne-Marie Zilliacus and Meredith Egan. On Sunday, Tuesday and Thursday we had the option to go swimming and all who participated had a great time.

Discussions with Oskar and Anne-Marie/Meredith were essentially pro-peace and many of the YF’s were deeply moved by our discussions.

Bill and Dale gave us their famous sex talk, need we say more.

And Andrew and Erin helped us understand our roots and position as Young Friends, and taught us many unknown facts about our history in Canada.

78. Epistle of Young Adult Friends: We heard this Epistle:

Eleven YAFs gathered this year on a patch of grass on the second day of CYM. We had not been programmed, and many of us came with committee business—y’know, “adult stuff.” But we gathered in order to meet one another and to share a few words about our spiritual journey. Several were returning to CYM after a prolonged absence of up to twelve years. Others were relatively new to Quakerism. All articulated that a spiritual yearning had contributed to the decision to attend.

Over the week we have attended business meetings, participated and escaped from adult programming, gone for walks into town, and sought the best culinary introduction to Canada for the American YAFs among us (poutine!). YAFs made up half the attendance at Canadian Young Friends Yearly Meeting for Worship for Business, served as Clerk and Recording Clerk and led Worship Sharing. YAFs Erin MacDougall and Andrew Esser-Haines came Traveling in the Ministry and presented to Young Friends about belonging in a faith community. In the larger Meeting for Worship for Business YAFs and teen YFs alternately took a seat at the Clerking table and enjoyed this engaged introduction to the work of Clerks from “the other side.” At lunch in the food co-op YAFs and YFs were seen lifting one another into the air as part of an ongoing balancing workshop.

The transition from teen YF to YAF can take many decades, and the way is not always easy. We are grateful to YFs for including us in their community. Finding one’s place in the Quaker community is an exercise in both belonging and alienation, as we see our spiritual home with new eyes.

79. Special Interest Group (SIG) Reports:

- a. Moral Economy Project: We heard a report from this SIG, which will be attached to these minutes.
- b. Biotechnologies: We heard a report from this SIG, which will be attached to these minutes.
- c. Quaker Initiative to End Torture (QUIT): The SIG asks that the Minute of Exercise of the QUIT Conference held in Ottawa earlier this year be received, and attached to these minutes. This is approved. The Minute was also published in *The Canadian Friend*. We join in affirming our desire to work towards an end of torture in the world. We support our Friends John Calder and Anne-Marie Zilliacus as they work with other Friends on this concern on torture.
- d. Seeking a Non-violent Defence Policy: We heard a report from this SIG, which will be attached to these minutes.
- e. Further late SIG reports may be sent in for inclusion with these minutes.

80. Epistle of Canadian Yearly Meeting (continuing minute #69): We heard the Epistle of Canadian Yearly Meeting 2007. We authorize our Epistle Committee (with the assistance of Signy Fridriksson and Elaine Bishop) to make, and our Clerks to approve, changes before it is finalized. The Epistle follows:

Epistle from the Canadian Yearly Meeting held at King's-Edgehill School, Windsor, Nova Scotia, August 4–11, 2007

Greetings to Friends everywhere from the 174th Yearly Meeting of Friends in Canada. This year marks the 52nd unified Canadian Yearly Meeting, attended by 160 Friends. A preceding silent retreat provided opportunity to centre and prepare hearts and minds for the transition from busy lives to a focus on worship.

The number of Young Adult Friends attending was quite notable and a cause for celebration for all. A Young Adult Friend was usually present at the Clerks' table, and we were twice eldered during ministry by Young Adult Friends, reminding all to approach business more worshipfully: an anchoring, deep, and nourishing experience.

We celebrated the grace of God in the lives of Friends who died during the past year. With the lighting of peace lanterns that our youth made we honoured the 62nd anniversary of the bombing of Hiroshima and the deaths of many in wars and disaster worldwide. Mid-week rain and windstorms challenged us to think creatively about sheltering those who cooked and ate outside, and two tents had to be rescued after they were sent tumbling by strong winds. These challenges were met with humour and good will.

Notable during the week were after-lunch multigenerational balancing exercises, special interest groups on a wide range of current concerns, many challenging but rewarding and deeply spirit-led business sessions, the Sunderland P. Gardner lecture “Sing and Rejoice”, given by Christine Davis from Britain Yearly Meeting, and evening presentations by Canadian Friends Service Committee.

During our morning Meeting for Worship for Learning, led by Elaine Bishop, we were led through a presentation of Canadian Quaker “Text, Context and Spirit”. Seeing our testimonies in the light of our shared concern for the earth, we felt the spirit among us. The peace initiatives, “Toward a Culture of Peace”; an act respecting conscientious objection to use of taxes for military purposes; an International Campaign to Abolish Nuclear Weapons; and a proposal toward a Department of Peace, contributed to our living peace testimonies. Year-long discernment by Friends throughout the Yearly Meeting on a Quaker response to the *Responsibility to Protect* document further strengthened our testimony.

After more than a decade of work on revitalizing our faith community, Canadian Yearly Meeting three years ago embarked on a process of Consultation and Renewal. We were gifted this year with a report containing some bold recommendations. The central recommendations on religious education and visitation were approved with joy. Others, including our relationship with our Christian roots, remain for Yearly Meeting discernment in future years.

We were much exercised in the spirit over our relationship with Friends United Meeting, due to the process by which the Richmond Declaration of Faith was affirmed, and by hiring practices that do not respect our testimony to equality. We feel the pain of being divided from others in the world body of Friends when our light leads us to different understandings on important issues. We continue to desire unity and community among Friends and look forward to a time when hurtful issues that divide us are resolved.

We have met with the theme “Present in the Presence” – building love and community; reminding ourselves where words come from; hearing beyond words; conscious that sometimes it takes a long time. We accept the challenge to be comfortable with being uncomfortable, and uncomfortable when comfortable: aware that we are not left alone, uncomfortable. In these distressing yet hopeful times, we have lifted our eyes “unto the hills” from whence comes our help.

The value of speaking texts aloud has been remembered by us during Meeting for Worship for Business; “the beyond is in the midst”. The text emerges from the context, as the context emerges from the text, spirit carrying all.

In the closing statement from our Consultation and Renewal Working Group, “we were reminded that worship is the central element in all that we do.... We are called to set aside our individual desires and listen to the guidance of the Spirit that unites us all.”

Through worship, love, and community, “way becomes open.”

In Light and Friendship,
Beverly Shepard
Clerk

81. Expressions of Thanks: Out of worship, Friends shared deeply their appreciation:

- for the Unity and community we have sought and found
- for the support, welcome and help we give to one another
- for our faithfulness in worship and business, including our discernment of when not to speak
- for the joy of service
- for our diversity and tolerance
- for those who have cared for us during the week in so many ways
- and for all those who have worked and continue to work so faithfully in the service of our Yearly Meeting and of the Spirit of Love and Truth.

82. Closing Minute and Worship: We closed with worship, during which the Clerk read the following minute:

We are coming to the end of a remarkable and wonderful week of living together as a small but precious community: Present with each other in the Divine Presence. Amid the discerning, learning, struggling, worshipping, worrying and having fun, we've experienced moments of great spiritual depth and of heights of inspiration. It's a little bit daunting to let go and return to our everyday lives, but we can take those moments with us. We need and want to go back to that larger world, where our other loved ones live, and where we can begin to live out the things we have learned and decided, but it is a wrench to leave this blessed community. We all take comfort in the knowledge that everywhere we go, whatever we do, we are still and always Present in the Presence. Blessings, strength and peace to all.

83. We rise to meet again at Augustana College in Camrose, Alberta, from August 9-16, 2008.

Canadian Yearly Meeting 2007 Appendices

Appendix 1: (re: minute 29)

Thousand Islands Monthly Meeting
TOWARD A CULTURE OF PEACE
A MINUTE CONCERNING OUR TESTIMONY FOR PEACE

For over three hundred years Quakers, members of the Religious Society of Friends, have testified and acted for peace. The Peace Testimony has sometimes been a source of struggle and disagreement. Friends (as Quakers more properly refer to each other) have

not always been in complete unity about their pacifism. As a consequence of changing circumstances, Friends have wrestled with the Peace Testimony, refined and restated it in each generation. But over all the centuries, the solid core of our witness has been largely unchanged.

Margaret Fell, on behalf of the Friends, first presented the Peace Testimony to King Charles II and his government in 1660.

All bloody principles and practices we do utterly deny, with all outward wars and strife, and fightings with outward weapons, for any end for any pretence whatsoever. And this is our testimony to the whole world. . . .

Her presentation went on to state the spiritual basis for this uncompromising position. Earlier, and in another context, George Fox spoke to the government (this time in the person of Oliver Cromwell and the Commonwealth Commissioners) saying that he (Fox) “lived by the virtue of that life and power that took away the occasion of all wars,” thus emphasizing that it was not sufficient to be against war, but rather that it was necessary to conduct one’s life in a peaceful and just manner.

The Peace Testimony in the 21st Century springs from the same source as in earlier times. That source is the spiritual experience of Quakers in a community of silent worship. Now, as then, we know from religious experience that every person is a child of God and that violence against the children of God is wrong. We are convinced that all persons deserve a place in the sun, and deserve to be able to live their lives free from the destruction and terror of war. We also know in the same way that it is wrong to teach our children to hate their enemies and to kill them on command.

This deeply felt spiritual experience matches the radical teachings on peace to be found in the Christian Gospels and in comparable teachings of other religions. To deny war and preparations for war creates discomfort because it defies the logic of vengeance. Submitting to violence, and caring for the welfare of one’s enemies are extreme departures from what the world considers normal. Pacifism also makes us vulnerable because it sets us apart from those who desire war. In the past, and still today, pacifists have suffered and died for their convictions. Many people are yearning for a more peaceful world, but they find that it is easier to support war than to face the consequences of pacifism. The path of peace is not an easy one.

Practical actions flow from these deeply religious foundations. We assert that right policies can flow only from the most profound ideals. A peace-loving people must first find peace within themselves and treat their neighbours in loving, compassionate ways. Peace begins at home with justice for all. To do this there must be an increase in the skills of non-violent action, skills to negotiate and arrange peaceful settlements of disagreements and disputes. Many Canadians are well aware of the need for such skills, and the inclination to use them in local and national disputes. The need is even greater internationally where the leaders of powerful nations find it in their interests to force their will on others by warfare. The legitimate needs and aspirations of people must have some realization. The price of peace is helping your enemies to be happy.

Our situation is much more complex than when Quakers first articulated the Peace Testimony because we now have our economy fed by production of war materiel. It was an easier prospect to beat swords into ploughshares than it is to convert battle tanks into farm tractors. There are no peaceful uses to which the manufacturing of cluster bombs can be put. Conscription of young men for compulsory killing has been replaced by conscription of compulsory finances through war taxes. The lust for power over others and the greed for profit are among the most despicable and pervasive characteristics of corporate and governmental militarism in the 21st Century.

The history of warfare shows that it has never succeeded in bringing peace. Violence feeds upon itself and warfare reproduces itself. War is not an effective instrument of policy. It simply does not work to achieve the goals stated for it. "A war to end wars," "Peace in our time" and "War on terror" are slogans whose emptiness is clear. Modern warfare has extended itself to ravage innocent people, dismissed as "collateral damage," another slogan loaded with irony and contempt for humanity. We reject the causes of war, whether real or imagined, and are outraged at its cost in human lives.

We respect the high ideals of humanitarian service which motivate many men and women who join the armed forces. There is need for well-trained and disciplined groups to serve the common good in relief of suffering caused by various disasters at home and abroad. There is also need throughout the world for such people to stand between warring factions while peace work goes on. This work, often assigned to the military, is ideally suited to well-equipped, well-trained, unarmed groups supported at public expense. We see a place for such non-violent peace forces as a sound replacement for Canada's military establishment.

Peace must be demonstrated in our homes, in our communities and nation. To do this we must first overcome fear and then practice peace. Spiritual practice is the source of courage which has sustained pacifists throughout the centuries. Once courage is found then we can practice A.J. Muste's advice, "There is no way to peace; peace is the way." We can refuse to be complicit in destructive life styles that destroy the earth's life support system and lead to injustices which promote conflict.

We bear witness to these truths and call on people of good will to join us to create a culture of peace.

Appendix 2: Special Interest Group Reports

a) Friends United Meeting

On August 9, 2007, during the CYM Sessions, several Friends gathered together to discuss concerns regarding Friends United Meeting (FUM) at the Special Interest Group facilitated by Signy Fridriksson, our CYM representative to Friends United Meeting.

After hearing brief comments from the 30+ attenders, Signy provided information and context that specifically addressed two pressing concerns, namely, 1) FUM's employment policy that is understood by CYM Friends to go against our testimony of equality and 2) FUM's reaffirmation of the 1887 Richmond Declaration of Faith at the General Board Meeting of FUM held in February, 2007, in Kenya.

After much discussion, the Friends gathered in the Special Interest Group were in unity on bringing recommendations to the larger CYM body.

Before identifying these recommendations, it is significant to note the following experiences of Signy with other FUM Friends. Signy has found it quite hard to carry the weight of dialogue with Friends who have caused such hurt and angst among CYM Friends and other Friends.

As well, Signy relayed to us the great steps taken as recently as last Fall (2006) when FUM Friends made a conscious effort to set aside theological and other differences and be present with one another with open, listening hearts.

Our Recommendations:

Although we recognized challenges in maintaining our membership in FUM, we were not in unity to recommend withdrawing our membership from FUM. The example of John Woolman was cited in our discussion, noting his diligence, patience, love, and persistence in remaining in dialogue and membership with his larger Quaker community as he expressed his particular sense of truth around not holding slaves. The importance of establishing and maintaining a relationship in order to remain in dialogue was emphasized.

Therefore:

1. We recommend that a committee be appointed by CYM Nominating Committee to review CYM's participation, relevance, and affiliation with FUM.
2. We also recommend redirecting the funds budgeted for FUM to go to a specific project, rather than into FUM's general budget, which would more directly support their employment policy with which we do not unite. We suggest that the above named committee determine this designation.
3. We recommend that CYM approve this letter to FUM and its affiliated Yearly Meetings stating our concerns regarding the process by which the Richmond Declaration of Faith was reaffirmed and restating our concerns regarding FUM's employment policy.

Letter to be sent:

Dear Friends of Friends United Meeting;

In our time together at Yearly Meeting, August 3 – 11, 2007 in Windsor, Nova Scotia, Canadian Friends laboured over our relationship with FUM, especially in light of the recent reaffirmation of the Richmond Declaration of Faith, made at the meeting in Kenya in February 2007, and the continuing employment policy that excludes many of us from service within FUM. Our valuing of community with Friends of different traditions and of the work of FUM programs throughout the world is tempered by our difficulties with processes and issues such as these.

When, in the 1980's, there was interest among some yearly meetings that FUM reaffirm the Richmond Declaration of Faith, our yearly meeting was quite clear that we did not agree. Our position has not changed, and we very much regret that the document was affirmed without full consideration by the constituent yearly meetings. From reading the FUM general board minutes, and reports of those present, it seems clear that unity was not reached. We question why it was felt necessary to affirm this document as a statement of faith for FUM when there was clear disagreement from some representatives. Our understanding of right ordering is that this should have been referred back to member yearly meetings for further study and seasoning.

We were distressed by reports of the message delivered as the devotional by Andrew Kurima, clerk of Uganda Yearly Meeting, prior to these deliberations. He quoted Romans 1:8-32, saying that homosexuals and even those who support them are worthy of death. Although in his later letter of apology he said that he was referring to spiritual death, we find these remarks hateful and completely unacceptable. We need to let you know that based on these remarks, every Friend in Canadian Yearly Meeting would be “deserving of death”, spiritual or otherwise, because we view homosexuality as being no more intrinsically good or evil than heterosexuality. Openly gay and lesbian Friends serve in positions of responsibility and respect within CYM. We ask that a clear statement be made by FUM condemning all acts of violence towards homosexuals or their allies, particularly because such violence exists and is acceptable within some countries where FUM has membership and projects.

Canadian Friends continue to be much exercised by the continuing policy of FUM that implicitly excludes Friends in committed gay relationships from service as employees of FUM. We believe this is in direct opposition to our Quaker Testimony of the equality of all people and, as well, that this policy is not in agreement with the Spirit of Christ. While FUM's employment policy is limited to employees and volunteers, such a statement validates attitudes of intolerance that can lead to violence towards gays, lesbians, bisexuals, transgendered and queer persons.

Due to our concerns, we have decided to designate our financial contribution to FUM for 2008 to a specific project, rather than to the general fund. We are also appointing a committee to review the involvement and participation of CYM in FUM.

As members of the FUM family, we feel appreciative of the great work that Friends of FUM have done in many countries, and of the efforts to carry out this work in a spirit of

partnership. We continue to desire unity and community among all Friends, and look forward to a time when hurtful issues that divide us are resolved. We invite Friends among FUM into further dialogue about biblical interpretation and Quaker process.

In the living Spirit of Christ,

Beverly Shepard,
Presiding Clerk
Canadian Yearly Meeting

b) Moral Economy Project

Twenty-six people attended the SIG on the Quaker Institute for the Future's Moral Economy Project. Brochures on QIF and a two page synopsis of its forthcoming publication entitled *A Moral Economy for Spaceship Earth* was handed out. Web-based educational materials will also be developed. A workshop is planned sometime in 2008.

A comment from those attending the SIG was that this publication needs to go out well beyond Quakers. It is hoped that people from CYM will be able to attend the workshop when it is planned.

c) Biotechnologies

20 people attended the SIG on biotechnologies. Anne Mitchell indicated that she plans to attend a World Council of Churches consultation on genetics and new biotechnologies in December. Those at the SIG indicated that it was important that Quakers come up to speed on these discussions and indicated their support to Anne as she prepares. It is important to develop a Quaker voice based on Quaker testimonies. It was agreed that Quakers need to be better informed on this topic. Anne invited those concerned to prepare 600-word articles on their concerns and hopes re biotechnologies for possible preparation of a small pamphlet and/or insertion in *The Canadian Friend* and as a resource to be taken to the WCC consultation in December. As well information about this consultation will be offered to *The Canadian Friend*.

Anne will provide information on the Consultation when she returns and, after seasoning with her Monthly Meeting, plans to bring forward a minute for action to the 2008 CYM.

d) Towards a Non-Violent Defence Policy

Those of us who met for this Special Interest Group did not feel constrained by the title to deal with policy issues alone, with the result that we dealt with the issue of alternatives to violence and how these might be promoted in Canadian society.

We began with a general discussion on "the current state of affairs" in Canada, which is rapidly losing its international reputation as a peace-keeper as it comes ever closer into the orbit of the present U.S. administration. This situation has increased the atmosphere

of threat in our country, and that supports the military recruiting effort, which has stepped up considerably since the election of Canada's "New Government". There was agreement that many young people who are currently in the military or contemplating taking this step are motivated, at least in part, by a genuine desire to serve, and that one important task in the project of moving towards a culture of peace would be to provide these young people with a non-violent alternative to service, both abroad and in Canada.

We came to the conclusion that such non-violent alternatives are unknown to the public at large, and feel that our task is to increase our own awareness and understanding of non-violent alternatives to military force, and the history of successful non-violent socio-political change. Then we need to share this knowledge, moving, when appropriate, beyond keeping silent vigil to engage in dialogue, countering received ideas about what constitutes "defence" to articulating the positive non-military examples and presenting the viability of alternatives. If we do not believe in them, no one else will.

A Friend from Florida, who is active with Friends Committee on National Legislation (FCNL, a US-based "Quaker lobby in the public interest"), told us about the war culture in her country. She contrasted the number of people who work for the Pentagon - 2.1 million - with the number who work for the State Department - 25,000, indicating how U.S. policy has virtually abandoned diplomacy as a means of solving international conflict. She told a story of how a group of elementary school children were asked to define "foreign relations"; one student answered: "'Foreign relations' means war." It would seem that Canada also is moving away from diplomacy towards direct military solutions. In part, this is driven by the defence lobby, including powerful corporations such as Lockheed Martin. When the question of replacing military force with police in such situations as Afghanistan was raised, this Friend stated the view that many of us hold, that peace and reconstruction work cannot be done by people in military uniform.

We then quickly came up with a list of ideas and sources of information on Alternatives to Violence. Gianne Broughton shared the vision of UN Peace-Building Training, which is built on four different aspects: power-based (the UN Security Council); rights based (the Universal Declaration of Human Rights, the Earth Charter); interest-based peacemaking, in which two sides are brought together by focusing on commonalities of interest; and compassion-based peacemaking, such as trauma healing. One hope for the future lies in the education of our children. McMaster University in Hamilton has a Peace Studies department, and hosts a national conference on peace studies for school curricula every September.

It is important to make peace resources more available to ourselves and others. The FCNL website provides access to many good materials, such as *The Peaceful Prevention of Deadly Conflict*. The Canadian Friends Service Committee (CFSC) Library is willing to lend out the film, *A Force More Powerful*, a historical study of the major changes that have been accomplished in various countries without the use of violence. We understand that a pamphlet following up on Murray Thomson's 2006 Sunderland P. Gardner Lecture, listing some Culture of Peace concepts and resources, will be available soon through CFSC. Christian Peacemaker Teams, Peace Brigades International, and the Nonviolent

Peaceforce are excellent examples of peace work currently in process. There are also excellent resources available from Mennonite Central Committee, the World Council of Churches Decade to Overcome Violence, and the United Nations Decade for a Culture of Peace. Many of these sources also provide training for non-violent peacemaking.

We believe that with information, training opportunities and direct experience, Friends can make significant contributions to the peace movement, our communities and a world in need of peaceful ways of de-escalating tensions, resolving conflicts, creating of mutually beneficial solutions, and building a Culture of Peace.

e) Responsibility to Protect

“Responsibility to Protect” or R2P is a concept for international policy that has been developed through several international commissions and United Nations (UN) processes since 2000, and was accepted as a general principle by the UN in 2005. It is intended to give the international community more effectiveness in responding to cases of massive human rights violations, war crimes and genocide. R2P redefines a state’s sovereignty as the responsibility to protect all of its citizens, including protection from threats that originate within the state. It insists that in cases where a state is unable or unwilling to protect, the international community, under the authority of the UN, has a responsibility to intervene and protect. Intervention is interpreted as including armed force “in the last resort”.

The Canadian Council of Churches (CCC), of which Canadian Yearly Meeting (CYM) is a member, has circulated a draft statement on R2P for discussion by its member churches. Last August, CYM asked Canadian Friends Service Committee (CFSC) to organize a discussion process with Monthly Meetings (MMs) in order to formulate a response to the CCC statement. Atlantic Friends Gathering and 7 MMs used a resource paper developed by CFSC’s Quaker Peace and Sustainable Communities Committee to discuss the statement and return written responses to CFSC. Gianne Broughton wrote a synthesis report which was studied by this special interest group.

The CCC draft statement consists of 18 paragraphs. The first eleven paragraphs call for prevention. Friends supported this and recommended strengthening this emphasis towards promotion of peace. The last 7 paragraphs describe what some churches believe is the last resort, including detailing limits on the use of military force for intervention. Friends would not be able to sign on to this part. The responses from Friends meetings were in unity that we could not support “military intervention in the last resort”. Thinking of military intervention as a “last resort” assumes that it is inevitable. It hinders non-military action such as non-violent inter-positioning. Insisting upon the spiritual imperative of respecting that of God in every person, Meetings showed the effectiveness of the wide range non-violent intervention strategies that are available. As one Meeting wrote, “the last resort for Jesus was self-sacrifice.”

Some MMs were hopeful for a form of “just policing” that could limit force and be accountable to a civilian authority. But such oversight is a challenge not yet met in Canada, let alone in countries where people are even more vulnerable.

Friends welcomed the change in emphasis from “state as absolute power” to “state as responsible for protection of its citizens” which is evident in the R2P concept. However, Friends were sure that “military intervention in the last resort” would be misused to justify war for other ends.

Recommendations:

We recommend that the CYM clerks and other representatives of CYM use the first two parts of the synthesis report as their guide to act on our behalf in response to the Responsibility to Protect issue. Such response could be in writing or in dialogue with the CCC and other groups. We note that the Thousand Island MM minute concerning our testimony for peace is consonant with the synthesis report.

We recommend that CYM ask CFSC to consider how an education program on nonviolent peacebuilding could be organized for MMs, in response to the thirst evident in the MM reports. We offered some ideas for the content of such a program.

We recommend that CYM ask CFSC to facilitate further discussion on the issues raised by the concept of “just policing”.

We did not find clarity on the questions of whether and how to compose a new Yearly Meeting statement to strengthen our testimony for peace.

Synthesis Report. (N.B. Only the introduction and Parts I and II are included here, for brevity, because those are the parts that were approved for use by our Clerks and representatives. The full report is available from the Canadian Friends Service Committee.)

Results of Discussions about Responsibility to Protect organized by Monthly Meetings during 2007

A report by Gianne Broughton, Co-ordinator, Quaker Peace and Sustainable Communities Committee, CFSC.

July 28, 2007

Introduction

In August 2006, Canadian Yearly Meeting asked CFSC to organize Monthly Meeting and Worship Group discussions to formulate a response to the Canadian Council of Churches (CCC) draft statement on the topic of “Responsibility to Protect”. CFSC’s Quaker Peace and Sustainable Communities Committee developed a discussion resource paper and invited Monthly Meetings and Worship Groups to use it at their convenience and send in responses. Some MMs were able to send a delegate to a preparatory meeting. Responses were received from Atlantic Friends Gathering, Halifax, Hamilton, Ottawa, Peterborough, Prairie, Toronto, Vancouver, and Yonge Street.

Responses showed Friends' thinking about how to build peace, including the issues of protection. Friends made specific recommendations with respect to the Canadian Council of Churches Draft Statement, and called for an expression of our own.

This report has three parts. The first indicates the range of Friends' thinking on the issue, quoting helpful, representative words from the MM reports, in order to present the authentic voices of the MMs. The quotations are marked off with quotation marks, but they are not attributed to a particular MM. The second part summarizes the recommendations regarding the CCC Draft Statement. The third points out what thinking we need to do in order to clarify next steps. This report has been seasoned through a teleconference and e-mail correspondence with MM delegates who confirmed that the intent of the reports of their MMs is well represented here.

Part 1 Range of Friends' Thinking

Friends used their direct experience of peacemaking, non-violence practice and conflict transformation to examine the notions of "military intervention as a last resort", and "just policing". There was unity in denying support for the first notion, and diversion with regard to the second.

Speaking of the call to care for that of God in every person, including those defined as "enemy", and often quoting the 1660 statement to King Charles II, Friends demonstrated the wrongness of military action in any situation. They also pointed out the need to be clear about the meaning of the word "military". Military force is different from police force, and both are very different from non-violent force. These differences are manifest in different assumptions about appropriate responses. For instance, "Military doctrine includes the policy that when a soldier is in danger, lethal action must be taken to protect that soldier. The use of less-than-lethal force is not an available option in these circumstances. This is very limiting when it comes to finding non-lethal ways of protecting civilians. Protection of civilians should not be carried out by the military."

Friends also demonstrated that the logic of "last resort" thinking is not acceptable. "... by setting a limit to oppression after which other countries can intervene, it suggests that up to that limit, it is allowable – which is not okay." How can we really know when a situation has reached, or will reach, the "last resort?" When do we give up on violence prevention or peace promotion? Thinking of military intervention as a "last resort" assumes that it is inevitable. "It precludes dialogue and the recognition of the humanity of the "enemy". It hinders non-military action such as providing food and other necessities to beleaguered people. The last resort for Jesus was self sacrifice."

Some MMs were hopeful for a form of "just policing" that could limit its use of force and be accountable to a civilian authority that insisted upon peacebuilding values. Almost all noted that providing such oversight is a challenge that has not yet been met in Canada, let alone in countries where people are even more vulnerable. Some MMs interpreted "just policing" as a phrase to describe the current UN-based practice, which has clearly failed. "We do not agree that "just policing" provides protection. Armed forces frequently enforce the status quo and further oppress the vulnerable group. In these circumstances,

there is no peace to be "kept" and the police are put into an untenable position. UN peacekeepers have experienced this in Kosovo and Rwanda, for example." The people of Esgenoôpetitj (Burnt Church), Kanesatake (Oka), and Ipperwash would question whether Canada has a "just police".

Friends called for renewed support for non-violent responses. The MM reports offered many constructive ideas. The work of Peace Brigades International, Christian Peacemaker Teams, Nonviolent Peaceforce and Amnesty International were often cited. "Why use troops that have been trained for war to keep peace? Why not use organizations that have been trained in peace initiatives?" Friends were very aware of how the international economy fuels war, both in relying on the arms trade and in exacerbating poverty. They advised that respectful support of local peacebuilding initiatives is paramount in non-violent response.

Some MMs indicated that they are willing to engage with our government. "We urge the Canadian Government to reduce Canada's complicity in violent military interventions and work to eliminate Canada's participation in the global military-industrial complex."

Friends welcomed the change in emphasis from "state as absolute power" to "state as responsible for the protection of its citizens" that is evident in the concept of Responsibility to Protect. They were also certain that the "military intervention in the last resort" concept would be misused to justify war for other, perhaps hidden, ends.

Part II: Regarding the CCC draft statement

Friends welcomed the emphasis on prevention, and also recommended strengthening this emphasis towards promotion of peace. Friends appreciated the evidence of dedicated work, reflecting a broad understanding of the seeds of war and an appreciation for the many actions that can be taken to prevent conflict.

Friends questioned how responding to the CCC draft statement would further our efforts to promote peace. What is the role of a CCC statement? What does participation in this process usefully offer to us and what can we usefully offer the CCC?

The CCC draft statement, though subdivided in its own way, can be analyzed to fall into two parts: paragraphs 1 to 11 call for and define prevention; paragraphs 12 to 18 describe what some churches believe is the last resort, including detailing limits on the use of military force for intervention. Friends could offer ways to strengthen the first part, showing how peacebuilding works, with examples that inspire.

Friends would not be able to sign on to the second part. The reports were in unity that they could not support "military intervention in the last resort".

In order to show their willingness to engage with CCC, while insisting that they could not sign any statement that supports military intervention in the last resort, one Monthly Meeting offered wording changes to two paragraphs (numbers 12 and 14) in the second part, primarily to clarify that military intervention, if used, will not solve the problem,

and to show what our commitment to nonviolence is. These wording changes are quoted here to honour the work that was done, and to share the clarity that is expressed. It also shows how hard it is to write about non-violence in the midst of a document that comes from a tradition that accepts military action: “force” is assumed to be armed and threatening violence, whereas the tradition of non-violence recognizes a “soul-force” which depends on different human motivations.

Original:

12. In calling on the international community to come to the aid of vulnerable people in extraordinary suffering and peril, *the fellowship of churches is not prepared to say that it is never appropriate or never necessary to resort to the use of force for the protection of the vulnerable. This refusal in principle to preclude the use of force is not based on a naïve belief that force can be relied on to solve intractable problems. Rather, it is based on the certain knowledge that the objective must be the welfare of people, especially those in situations of extreme vulnerability and who are utterly abandoned to the whims and prerogatives of their tormentors. It is a tragic reality that civilians, especially women and children, are the primary victims in situations of extreme insecurity and war.*

Changes:

12. In calling on the international community to come to the aid of vulnerable people in extraordinary suffering and peril, *the fellowship of churches realizes that the resort to military force for the protection of the vulnerable is the historic norm, and will no doubt remain entrenched in coming to the aid of those in desperate situations for years to come. However, military force cannot be relied on to solve intractable problems.* The objective must be the welfare of people, especially those in situations of extreme vulnerability and who are utterly abandoned to the whims and prerogatives of their tormentors. It is a tragic reality that civilians, especially women and children, are the primary victims in situations of extreme insecurity and war.

Original:

14. Churches may acknowledge that the resort to force for protection purposes in some circumstances will be an option that cannot guarantee success but that must be tried because the world has failed to find, and continues to be at a loss to find, any other means of coming to the aid of those in desperate situations. It should be noted that some within the churches refuse the use of force in all circumstances. Their form of responsibility is to persist in preventative engagement and, whatever the cost – as a last resort – *to risk non-violent intervention during the use of force. Either of these approaches may fail too, but they both need to be respected as expressions of Christian responsibility.*

Changes:

14. Churches may acknowledge that the resort to force for protection purposes in some circumstances will be an option that cannot guarantee success but that must be tried because the world has failed to find, and continues to be at a loss to find, any other means of coming to the aid of those in desperate situations. It should be noted that some within the churches refuse the use of force in all circumstances. Their form of responsibility is to persist in preventative engagement and, whatever the cost *to continue to use non-violent*

means in working towards a solution to the problems, even while others have resorted to military force. May their persistence help the world find ways to end the use of military force.

Several Meetings recommended that the CCC or Canadian churches continue to take constructive action such as keeping in touch with faith groups in our own and other countries, including groups within vulnerable populations. Empowering vulnerable groups to take responsibility for their own community is the core of preventive action. In addition to such community-based work, churches can search for opportunities to facilitate dialogues between parties in conflict, and insist that governments use constructive, preventive diplomacy that sustains dialogue.

f) Quaker Ecology Action Network (QEAN) and Ecology Concerns

Environmental concerns and actions are alive and well within our Yearly Meeting. Thirty Friends shared in this Special Interest Group. We shared some of the work of QEAN as reported in Reports in Advance for 2006-2007 and noted the changed attitude of government and community at large from one of needing to advocate around issues to being part of the solution-seeking network.

Participants who are active in Quaker Earthcare Witness, CFSC, the Earth Charter, Quaker Institute of the Future, and KAIROS, and those involved in Nuclear concerns shared their involvement and action. In particular we note the excellent work of Quaker Earthcare Witness (to which CYM belongs) and the reports via Tracey McCowan (CYM rep. to QEW) and Hollister Knowlton of QEW, and the excellent publications.

In our own Yearly Meeting, we are aware of the discernment going on in CFSC on environmental concerns. We are mindful of recommendations F-1 and F-2 on its structure and relationship with CFSC. We look forward to further discussion of these as part of the Consultation and Renewal process in CYM 2008.

We will continue our internal networking, and outreach to the Quaker community in ways that open to us in word, witness and education. Persons interested in QEAN should consult the website: www.qean@quaker.ca

Our time together concluded with a showing of the DVD "The Earth Charter", and a time of worship and thankfulness for the work going forward.

Appendix 3: (re: Minute 21)

Camp NeeKauNis Reporting and Clearness Report 2007

Introduction

Camp NeeKauNis came to be in 1930, when Albert Rogers of Toronto Meeting purchased a piece of property in historic Huronia. The land on which NeeKauNis now stands was once the site of bunk houses used by the employees of the Tanner Sawmill, and was bought specifically as a summer vacation spot for the children of boys' and girls'

clubs run by Toronto Meeting. It was immediately seen as an ideal camping place for Friends in general, and for gatherings of Young Friends in particular. The main building, Nelson-Hall, was erected by volunteers in 1932. It came under the care of Canadian Friends Service Committee until 1962, when the operations and ownership of Camp NeeKauNis were transferred to the care of Canadian Yearly Meeting.

Our facility is run by the Camp NeeKauNis Committee, a standing committee of CYM which is charged with the running of virtually every aspect of Camp: finances, physical development, programme planning, staffing, and publicity. The Committee also has its own Ministry and Counsel to see to the spiritual life of the Committee and Camp in general. The Committee members are very aware that NeeKauNis is the only Quaker camp in Canada, providing the one place in the country where Young Friends (and old) can meet in a camp environment. To facilitate the convergence of Canadian Friends, Camp offers \$500 travel bursaries to each of the Eastern and Western areas of Canada; sometimes it's seen fit for the money to be split between campers; some years, the bursaries haven't been used at all.

Camp NeeKauNis is a place beloved by many people. Even campers who haven't attended for years speak of Camp with a special warmth and fondness. Attendance at Camp has shaped, and often profoundly changed, the lives of Quakers and non-Quakers from all over the world. In Camp's 75 years, it has changed relatively little in its essence: the original structures are still used, along with newer ones; our beautiful view of the lake and woods, while ever-evolving, is comforting in its familiarity; through the years, we sing songs, perform talent night skits and play games that have stood the test of decades. The continuity at Camp is something that long-time campers cherish, something that makes us feel at home. Of course, there have been many changes at Camp, and we on the Camp NeeKauNis Committee know that many more changes are needed for Camp to survive and flourish in such a fast-changing society.

Visioning

As part of our continuing work and care at Camp, the Committee and other attenders regularly engage in active visioning for the future, determining what we want Camp to be and have, and recognizing what work needs to be done to achieve our goals. Our overall goals remain essentially the same:

Camp NeeKauNis will demonstrate respect for the Land, the People, and the Spirit. We intend to be a Quaker community that nurtures the spiritual growth of campers and staff. Our programs will cultivate a respect for the carrying capacity of the land we own and the ecology in general.

We will balance the interests of an accessible community that models simple living, improves its facilities and cares for its memories. We will have an ongoing commitment to building a core of skilled volunteers and stewarding our finances.

We want more people to make better use of our Camp premises and program. We are open to extending the season that Camp is in use. The sense of a quiet sanctuary away from the cares and woes of the world will be protected.

(From our Visioning Documents, April 2002 and May 2005)

Although we live toward our goals in small ways as best we can when we are at Camp, we see that there are a few fundamental things that need to happen to fulfill our vision. We need sustainability and stability in all aspects of our system: in terms of our human resources, both staff and campers; in terms of finances; and, once these are accomplished, in terms of our ecology and environment.

People Power

Camp NeeKauNis was built by volunteers, and it is staffed by volunteers. Every season, the labour of love put into Camp by its attenders is enormous, and much of the work done is led by members of the Committee. The Camp NeeKauNis Committee contains numerous subcommittees with specific functions. Many of those subcommittees are presently working on different strategies to increase our “people power” at Camp. Our Committee members are devoted and hardworking, but increasingly busy in our personal lives. As we all know, many hands make light work – but you have to get the many hands together first.

As Camp and its structures age, maintenance and upgrading require more work by more people. When Camp is in session in the summer, the daily running of programmes (preparing meals, caring for children, lifeguarding, clean-up, garbage and compost collection, grass mowing, etc. etc.) absorbs most of the time and energy of the staff. This does not take care of other maintenance and improvements, such as repairs to cabins and outhouses, renovations of main buildings, construction of new cabins and outbuildings, and so on. There are meetings held at Camp in the spring and fall for the dual purpose of Committee meeting and work; and there are additional weekends organized specifically for work projects. The first camp programme of our summer is a work week, where attenders pay no fees, but work full days – leaving Camp much improved. Our campers at other programmes also contribute to work projects while they are there, so as to be fully invested in the life of the space and the community.

Clearly, Camp would collapse without the people who volunteer. As is any camp, we are also dependent on paying campers to fill our programmes. In fact, our camper numbers fluctuate, sometimes quite dramatically, from year to year, and also from programme to programme. In the past, our publicity has mostly been through word of mouth among Quakers, attenders, and their friends, but nowadays this is not enough. Presently, we are working to increase our publicity through our Camp video and brochures, through articles and informational ads in *The Canadian Friend*, and through our website. This year, with our 75th Reunion celebration in August, we also hope to renew the love of Camp in some of our former campers.

Camp NeeKauNis has run many different programmes over the years, some of which have come and gone depending on the needs of attenders. At first, the Work Camp which begins the summer was specifically attended by teenagers ages 15-18; it has gone through different incarnations and is now all-ages. For a time, Camp ran a Mother's Renewal programme, with special child care and activities for moms. In 1988 and 1990, Camp was host to part of the Canadian-Soviet Peace Exchange Programme, facilitating friendships between equal numbers of young Soviets and Canadians. This summer will also see the second instalment of a Sustainability Symposium in which attenders can both discuss and learn hands-on about sustainable living. In the last four years, we have twice run a new programme called Friends Youth Development Experience (FYDE), concurrent with other programmes, which is designed to develop leadership and outdoor skills in 14- to 16-year-olds. This programme has specialized staff and equipment, and includes a week-long camping and canoeing stint in Algonquin Park. In many instances, these new young leaders have become excellent staff at Camp.

Part of our commitment to simplicity and community at Camp has been to keep fees low, making Camp affordable to as many people as possible. We have always been a non-profit outfit: our fee structure aims only to cover our operating costs, as special projects are funded by donations and drives. We receive no CYM income and gratefully accept all donations offered. Traditionally, our only paid staff has been lifeguards; our directors, kitchen help, child care and programme staff are all volunteer, which puts our fees much lower than they are at camps with salaried staff. It also ensures that our staff is there for the love of Camp, since there is no financial incentive! Strangely enough, we don't usually have trouble finding volunteer staff; it is the lifeguards that sometimes prove hard to recruit. As mentioned, we also do our own repairs and maintenance as much as possible. For Campers who still find the fees prohibitive, we offer subsidies from a separate bursary fund established by special donations.

Expansion and Physical Development

Camp NeeKauNis already hosts several groups outside its own programmes over the course of the year. There have been weekends for training groups, spiritual retreats, private family reunions, Quaker business groups, and refugee groups. The space was used for a meeting place for the Quaker Camping Network in 2000 and 2002, and Yonge Street Half-Yearly Meeting is held at Camp each June. Some of these groups pay full rates to rent the space; many do not. We hope to expand the use of Camp to include more paying groups to support the work that needs to be done. In fact, we have recently taken a big step as a Committee, one that has both increased the possibilities of our expanding vision, and put a larger burden on our finances.

In 2005, we were able to purchase the piece of property adjacent to Camp, along with the house on it, formerly belonging to the St. Amand family. We considered this a necessary move, since suburbia is spreading fast in the region, and we felt the need to provide a buffer for our space instead of leaving it open to the possibility of lots of new neighbours. Financially, this was not easily done, and required the use of special funds and many personal donations to be completed. However, our acquisition has inspired a great many new ideas for possible uses for Camp, and specifically the new space. Some are very far-

reaching and ambitious, such as building a Canadian Quaker Conference Centre; some are smaller and have already been put into practice, such as having a year-round Resident Friend.

Currently, Alicia Craig is our Resident Friend, and is one year into her three-year period, living at the house on the new property and providing continuity through all the different programmes. She is very knowledgeable and works on several different subcommittees to help revitalize the programming, organization and appearance of Camp. This situation seems to be an excellent use of the property in terms of flow: since each programme has different directors and staff, we do greatly benefit from a continuous organizational presence. However, although Alicia does not pay rent for use of the house, she is not paid by Camp. We cannot count on always being able to find such a Resident Friend with a moveable career to support him- or herself while living on Camp premises. Furthermore, we have considered that we may someday need income in the form of rent from the house.

Clearly, balancing the needs of Camp with the financial demands of increased taxes (not to mention the initial cost of the house) is a tricky business. At present, since the acquisition of the new property, we are finding ourselves with a financial shortfall in our operating account. We have always been reluctant to increase fees, trying to maintain our affordability, but we have this year been forced to make a new schedule for increases, simply to cover our costs. We merged our Family and Community programmes because our camper numbers could not support the two separately. We hope eventually to fill all the available weekends, and perhaps even non-programme weekdays, between May and October with groups renting the space, after we have made the necessary improvements.

There have been many renovations by our volunteers in recent years. Our Meeting House has received a sprung-wood floor and many new windows; our dining hall has a new roof and much work has been done to sustain aging foundation; our kitchen has new flooring, new steel countertops, replacement windows and a re-worked plumbing system. One of our next priorities is standardizing our cabins: they have been built mostly one at a time through the years, and are in different states of repair. All the cabins have running water; only the most recent have toilet and shower facilities. This in itself is not a problem - what we want to insure is that all cabins have the same degree of habitability in terms of things like a welcoming aspect, comfortable beds, and windows that keep out mosquitoes.

In Future

Much as we love Camp the way it is, we also have many ideas for some major changes that would affect our sustainability – not just of Camp, but in relation to our environment. Our Committee's collective dream is to see our ecological footprint shrink dramatically through initiatives like composting toilets, solar showers, all-organic food, perhaps even growing our own produce or generating our own electricity. We have also given thought to programme ideas such as making Camp a year-round facility, and even offering it as a location for CYM or other Quaker gatherings. Of course, this will depend on our people

power, and our accomplishment of the improvements we have identified as our goals. What we know for certain is that Camp raises the people it needs. Several generations have passed through Camp, and they have consistently produced people who are devoted to sustaining and improving all aspects of our beloved place, from the physical to the spiritual. These people are hardworking and passionate, and will see to it that Camp NeeKauNis flourishes for generations to come.

If you would like to experience a community of f/Friends and an unforgettable spirit of renewal, we would love to see you at Camp NeeKauNis.

Appendix 4 (re: Minute 79 c)

QUIT: Quaker Initiative to End Torture

April 27-28, 2007
Saint Paul University
Ottawa, Ontario, Canada

Minute of Exercise

In 1974, London Yearly Meeting of the Religious Society of Friends approved a minute that asked:

Can torture ever be justified? Once chattel slavery was considered an economic and social necessity; nevertheless it has now been abolished in most regions of the world. This has happened at least in part because of the revulsion which this offence to human dignity aroused. Should not torture arouse the same revulsion? Torture is not just a sporadic occurrence in this country or that, but a moral contagion which has spread throughout the world, even to governments which have been proud of their record of civilized behaviour. Torture is not only systematic physical ill-treatment but may also involve the misuse of psychology and other sciences and technologies. Is this evil one that will arouse us to action as our Society was once aroused by the evil of slavery?

It is two hundred years since slavery was abolished in the British Empire and therefore here in Canada. We are no longer the kind of people who condone this abomination. We are also not the kind of people who want to kill, imprison or condone torture by our troops, by law enforcement personnel, or through outsourcing to another country. We are not the kind of people who want our young men and women to become war criminals. Yet our government allows Canadian soldiers in Afghanistan to transfer prisoners to a government that is known to use torture – which is a war crime. We are not the kind of people who want to put justice aside and imprison people on flimsy or non-existent evidence. Yet there are people in Canadian prison under security certificate laws who have been there for years without ever knowing the charges laid against them. These are things that happen when we allow ourselves and our government to act expediently and out of fear and ignorance.

Some one hundred Friends and interested persons gathered on the campus of Saint Paul University in Ottawa, Ontario to look at some of the things that are happening in our name, at some of the laws that move Canada away from being a just society towards being an authoritarian, unjust society. It is this fear, and the acquiescence that grows out of it, that the Quaker Initiative to End Torture (QUIT) seeks to address. QUIT began in the United States by asking Quakers to acknowledge the problem of torture and to begin to work towards its abolition. A creeping erosion of human rights has led to the idea that torture may be permissible in certain circumstances. We cannot permit ourselves to think that way.

As John Calvi wrote in his introduction to the 2006 QUIT Conference program,

Our greatest dangers are denial and inaction. The greatest good will come by being faithful to the Light that guides compassionate work and restores our frail humanity in the face of unimaginable pain and systemic illness. We will begin in the silence of worship, waiting upon a leading to surrender our worldly obstacles, and continue in reverence, as the work is large and will take more than good intentions or a mere generation. We are hopeful because such work strengthens our spiritual muscles and disciplines our listening for the Divine in all.

In a Meeting for Worship held at the end of the conference, Friends paused to consider a Minute of Exercise to capture the real state of our hearts, “without evasion or embroidery.”

One person told her story of being a member of Amnesty International, and of learning about torture for the first time. She spoke of how denial was the reaction of some, a strategy to protect themselves from the horror of these stories.

In answer to the query, “Do our lives speak for justice and peace, and against the justifications and mindset that permit torture for the common good?” we saw that we are complicit by paying taxes to support a system that condones torture. This conference called us to look at some of the terrible things that have happened here at home and abroad, at the conditions in our prisons, and at the burden on our soldiers. We may be called to look at our own complicity, at how our own lifestyle plays a part in this. We have learned that we cannot be bystanders, that we must approach action through radical love.

John Calvi advised us: Let the act of witnessing change you so that you can become the anchor of hope and the way of peace. Hold the light as you see the pain. Then choose your inward and outward work.

The time is really ripe for us to speak out. We need to push for our government to follow the recommendations of the report on the “Commission of Inquiry into the Actions of Canadian Officials in relation to Maher Arar.” We need to speak out concerning the situation in Israel and Palestine, to build the political will to improve that situation. We need to reach out to other ethnic and faith communities and build a greater community,

one in which we can follow Gandhi's advice that even though there may be very little that we can do individually, we need to do it. We should give the best of what we have and let that become part of the work of others. In the doing of the work let us remember, in the words of Hector Aristizábal, to wiggle our toes, shake and dance.

We expressed thanks that the conference was a gift of peace, creativity, and steadfastness. Hector Aristizábal opened our hearts with his performance on Friday. His gift to us was to enter into the pain and terror of his own experiences, to feel release and catharsis through the experience as well as the healing of "divine madness" in the workshop following it. He showed us that creative solutions are possible. There was gratitude for the organizing committee of the conference, a large work, beautifully done.

Eric Kristensen, Clerk

Anne-Marie Zilliacus, Recording Clerk