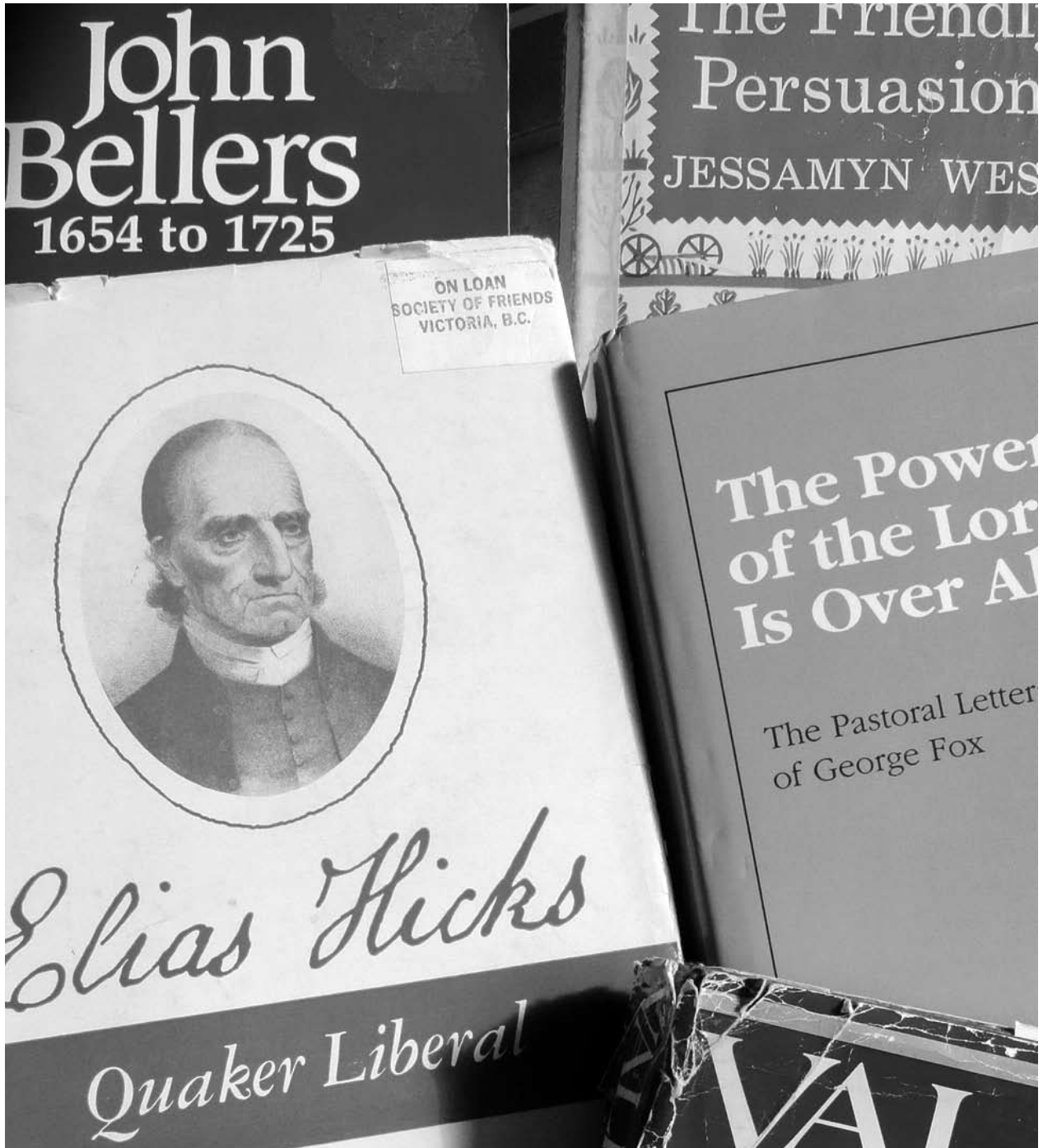


The Canadian Friend

Volume 108, Number 2

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Quaker Writers & Writers Who Speak to Quakers

The Canadian Friend

Editor's Corner

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Three authors who energized and captured my heart come quickly to mind. In my twenties, when I found strength to shed fundamentalist dysfunction with its definitions of God and sin, hell and judgment, I was grateful to discover Krishnamurti's book, *Think on These Things*. I later learned that this deeply spiritual and wise teacher, was on my grandmother's minister's list of Antichrists. I hid that book under my pillow at grandma's place, knowing for certain she'd be fearing for my soul.

Decades later, I still resonate with spiritual leaders who have courage to question beliefs that no longer match scientific truths. Writers and thinkers get my attention, who see science and Spirit together as manifestations of Divine unfolding. In a previous editorial, I wrote of my excitement at discovering *Darwin, Divinity and the Dance of the Cosmos*, by Rev. Bruce Sanguin. Thankfully, there are many who are telling and celebrating the *New Story* of cosmology. *The New Story*, as Thomas Berry coined it, embraces all species as God-nature and points to the folly of human self-importance. We need to get over ourselves and take our place alongside all God's creation.

Back in the '70s, I wrote a letter to the editor of the Nelson Daily News, titled *Trident is More than a Chewing Gum*. My peers and I were disheartened by the lack of awareness about the Trident nuclear base at Bangor, Washington. A young new editor placed it on the front page, but generally, older adults viewed our concerns about war, using non-disposable bags for shopping, or NOT shopping, with suspicion and scorn. We felt alone and isolated.

So it was with joy that I discovered a kindred spirit in a grandmother and an author. One morning in 1976 I heard an interview on CBC radio. The guest spoke of her newly published book: *Skyman on the Totem Pole?* and her love of the book, *The Secret Life of Plants*. Here was an elder who understood our interconnection with nature, understood the value of wilderness. Though an author of young-adult literature, Christie Harris - as Jane Zavitz-Bond says of Elfrida Vipont Faulds - wrote good stories that speak to adult and child alike. I was ecstatic to hear an elder speaking up for Earth, and for youth like we who also cared. I remember thinking how lucky to have a grandmother like her, never dreaming that one day, my daughter, would be her youngest grandchild.

Many years later, at Christie's Memorial, I read this excerpt from the *Secret in the Stlalakum Wild*: "Moran could merely show the nugget... machinery would move in. Fragile flowers would be trampled in the rush to the river. Slag heaps would pile up, grey and ugly. Greedy people would rush in, tearing up the whole region. Moran [hid] the gold nugget swiftly... she was not going to be rich. She was not going to be important. She was going to be something better. She was going to be worthy of the beauty the world had built up...[She had] found Spirit power. Love for living things was power wasn't it?" The book was named International Book of the Year in 1972. Christie was an author who helped her readers rethink and value the fragile gift of nature. She made a difference.

I marvel at the Light threads that weave this issue together, and thank all who enriched us with favourite books and authors. Special appreciation goes to our guest writers - Cynthia Bourgeault, Brent Bill and Stephen Angell - who took time to share with us.

With gratitude,

Sherryll-Jeanne Harris



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Cover Credit: All those wonderful books, the library of the Fern Street Meeting House, Victoria, BC, Sherryll and Gerald Harris.

Letters to the Editor

Please send your letters to: Sherryll Harris, Editor email: cf-editor@quaker.ca



Dear Sherryll,

What an inspired and inspiring issue of The Canadian Friend, on the theme of Aspects of Sustainability. We are thankful for these gifts of the Spirit.

Quaker Ecology Action Network was born in 2001 when several Friends realized the need to have a network, to share information and initiate action [that cares for our environment]. Friends have Quaker Earthcare Witness (QEW) which includes Canadians, but is primarily United States based. Our QEAN network noted its tenth anniversary this past year (2011). We reflect a little. The articles in the March 2012 issue show that ecological concerns are very much in the minds of Friends. In her article on page six, Fran Grady wrote: "To encourage and offer hope we are blessed by the Quakers." We are pleased to note that Canadian Friends are continuing to witness, as part of the wider spiritual network of Citizens of Planet Earth.

Arnold Ranneris, Victoria Meeting
Convener: Quaker Ecology Action Network

G'day Sherryll,

I just received my March 2012 Canadian Friend. It's a dandy. Much food for thought and encouragement. Very well done. My only wee quibble is that I'm pretty sure old Isaac Penington spelled his name with only three ns, not four. But he would probably be delighted to be quoted however his name was spelled.

Cheers,

Bert (Horwood)

Thousand Islands Monthly Meeting

Sherryll,

The March issue as a whole looks great, with great articles and a great editorial!

[Please note] Katie Aven-Gillis is the incoming clerk of Halifax Monthly Meeting. This should be corrected in the May issue, please.

Maida Follini,
Halifax Monthly Meeting

[Thank you Maida for this clarification. Ed.]



Members of the CFSC Quaker Aboriginal Affairs Committee at the March General Meeting of CFSC: L to R: Don Alexander, Jennifer Preston (Program Coordinator - QAAC) Penni Burrell (co-clerk) Lana Robinson and Linda Kreitzer.

A Journey with Books

Carol Bradley

Shortly after I joined what was then Wolfville Friends Meeting, I found myself wondering how to understand the spiritual journey to which I'd committed. Peggy Hope-Simpson lent me John Punshon's *Encounter with Silence: Reflections from the Quaker Tradition*! This wonderful little book, with its foreword by Matthew Fox, began to answer questions I had, even before I formulated them into words. Its divisions into *Silence in the Quaker Tradition*, *An Experience of Unprogrammed Worship*, *Starting to Worship Without Words*, and *Beyond the Quaker Meeting*, helped to ground my spiritual leading to Quakers, in a system that I understood from my Protestant upbringing.

I bought a copy of Punshon's book and both Peggy and I have lent our copies to others who have entered our group.

John Punshon was born in 1935, a British Quaker who is Professor of Religion at Earlham School of Religion. He has written other books and travelled widely in the United States, but this is the one that spoke to my need.

It also lets me segue into the second book I found so important. Horse-less, and temporarily dog-less, I was able to take a personal, mostly Quaker pilgrimage to Britain, from October 2009 to February 2010. Golden October saw me as Friend-in-Residence at Woodbrooke College. In darkening November I went north to Swarthmore Hall, near Ulverston, to help where I could there. The rains commenced and turned into floods. It was too wet to work in the garden or walk on the fells, and rather lonely, as the House Manager and his partner were very preoccupied. So, I bought a copy of Isabel Ross' biography *Margaret Fell: Mother of Quakerism*. During several rainy nights and many rainy days I read, while looking across at the dark, plain (in fact rather ugly) house that had sheltered this remarkable story.

One day I hitched a ride south to Sunrigg Common, on the Cartmel Peninsula. This is the site of a walled graveyard where many early Quakers are buried, including Margaret Fell. This green enclosure has no gravestones or mounds. It is next to a lovely, unknown, perfect stone circle.

The sun came out for the afternoon. Looking north to the Lake District hills, where early Quakers

would have struggled through the winter snows on their horses, and looking east over the Morecambe sands where at low tides they would have made the treacherous journey toward Lancaster, I began to understand their commitment to travelling in the ministry and just how hard it must have been.

I spent December at the Findhorn Foundation in Forres, Scotland, and came south in the snows of January to Kirkby Lonsdale, a small town on the edge of 1652 Country and the Yorkshire Dales. There was way too much snow and ice to walk on the fells, in the steps of George Fox's remarkable journey from Pendle Hill to Swarthmoor Hall.

I would have been lonely again had the Friends of Briggflatts Meeting not adopted me. Briggflatts is one of the oldest Meetings, and the second-oldest Meeting House, in Britain. At the time, interestingly, they were growing but had no birthright Quakers in their midst. The growth might partly be attributed to the Warden who lived in the adjacent house and whose children went to school in nearby Sedbergh town, but surely would be sustained by the welcoming qualities of the Friends. I looked in their little library for a copy of Punshon's *Encounter with Silence*, to send as a thank-you gift. Not finding one, I searched in the book shop at Friends House in London. None there either. Thus, my gift went from Quaker Book Service to Briggflatts Friends, and I hope it has been useful. Full circle!

Carol Bradley

Annapolis Valley Monthly Meeting

[Note: Isabel Ross' book, originally published in 1949 by Longmans, Green & Co., went into a Third Edition in 1996, printed in England by Williams Sessions Ltd., York. I don't know where it is still available. ISBN 1 85072 185 8]



Swarthmore Hall. Home of Margaret Fell

Authors and Books that Affected My Life

Dorothy Janes

I have found my sustenance in Friendly literature: *The Canadian Friend*, *Sunderland P. Gardiner Lectures*, *Quaker Book Service* and book displays at the FGC Friends Gatherings. Over the years I've accumulated two shelves of Quaker books and pamphlets. This list is just a tiny fraction of my Friendly reading but an important key to me as a Quaker.

The Friendly Persuasion by Jessamyn West was all I knew about Quakers when I arrived as a first time attendee in Toronto's Friends House in 1976. I saw the movie several years later and went on to read all of her books. *Double Discovery* was startling. She wrote about traveling in Ireland, the UK and on the Continent with her cousin, Richard Nixon, and his wife.

Guests of My Life by Elizabeth Watson. I can't find my copy. It must have been one of the ten I gave away to family and f/Friends when they were enduring the grief of loss. Elizabeth and George Watson and my mother, Grace Manuel, became close friends when I brought mother to an evening worship-sharing at Toronto Friends House.

In June 1964, Elizabeth and George Watson, three daughters, Carol, Jean, Sara, and Elizabeth's mother were driving home from their son John's wedding. The trip was to Chicago from Radnor Friends Meeting outside Philadelphia. Near Ohio "...the tire blew and the car went out of control". All of the family ended up in hospital with severe injuries. "But Sara was dead." Sara was twenty-three years old.

Elizabeth tells the story of her life-long climb through grief after this devastating family accident and the support she drew from six author/poets: Emily Dickinson, Rainer Maria Rilke, Katherine Mansfield, Rabindranath Tagore, Alan Paton and Walt Whitman. She says, "I was outraged at whoever ran the universe so unjustly... I was not sure I could ever trust God again....It was Emily Dickinson (who had lost a beloved nephew to typhoid fever) who spoke to me."

*I never lost as much but twice,
and that was in the sod.
Twice have I stood a beggar
Before the door of God!
Angels - twice descending
Reimbursed my store
Burglar! Banker - Father!
I am poor once more!*

[Florida] Scott Maxwell - *The Measure of My Days*, is not really a Quaker writer, but I found her book in a Quaker book store. I kept buying copies and giving them away.

I came to Friends in the midst of the influx of Vietnam draft dodgers. When I read *Letters of a Prisoner For Conscience Sake* by T. Corder Catchpool, about the awful conditions he endured in repeated incarcerations during World War One, I was overwhelmed by his steadfast faith. A recent re-reading gives me deeper insight into what our present war resisters are experiencing in these times

The Eye in the Door by Pat Barker is one of three novels in Barker's *Regeneration* trilogy about WWI. Often for me the deepest truths are learned through fiction and imagining my way into others' lives. This trilogy gave me that experience.

I came upon *Quaker by Convincement* by Geoffrey Hubbard, when I was readying myself to apply for membership in Toronto Monthly Meeting. It was the book I asked to be given when I was welcomed into membership.

There is still very little fiction written about pioneer Canadian Friends. I loved very much *Voyageurs* - the account of early Quakers in the USA and Upper Canada by Margaret Elphinstone, along with *Candles in the Dark* - an anthology of stories to be used in education for peace, and *The House that Love Built*. All are wonderful. At a Yearly Meeting many years ago I was with the younger Friends. I brought along this collection of stories to read. They were as sad as I was when I could hardly see through tears to read *The House That Love Built*.

Ursula Franklin's *The Real World of Technology* was so exciting to read. I used to try never to read anything with "technology" in its title, but I actually understood this one. When I told my oldest son, an electrical engineer about the author, he told me "I had her as a professor when I was in Engineering Science and she was one of the good ones!"

These authors and books mark some of the growing points on my journey in Friendship.

Dorothy Janes
Toronto Monthly Meeting

Book Review: Sheila Havard

A Peace of Africa – Reflections on Life in the Great Lakes Region by David Zarembka. Published by Mader Press, Washington, DC, 2011.

David Zarembka is an old hand in Africa and at peace building. In the 1960s this American Friend was teaching in Tanzania as a Peace Corps worker. In 1998 he was instrumental in founding the African Great Lakes Initiative (AGLI), which he has coordinated ever since. Canadian Friends Service Committee's partnership with AGLI goes back almost as long. David has been living with his Kenyan wife in the "Quaker" area (the eastern section of Kenya) for many years. He issues a steady stream of thought-provoking and controversial emails on a great many topics related to East Africa, and especially Kenya. To subscribe to these emails, contact dawn@aglifpt.org.

As a long-time fan of David Zarembka's newsletters, I jumped on *A Peace of Africa* the moment it appeared. It is a collection of essays based on the AGLI emails, so I would have wished for more new material and perhaps some common thread between the various episodes. However, I devoured the book eagerly and found it clear and easy to read. Points made are illustrated by vivid anecdotes of everyday life in the Great Lakes area. These make for a fascinating read in themselves.

David sets about to explode widely held stereotypes about Africa and Africans. He dismisses easy *either/or* solutions. It is this rejection of *idées reçues* that I most relish about his book, which he describes in the introduction as "not a work of certitude but of exploration". Examples abound. Wikipedia maintains that the average annual income in Kenya is \$938. Don't believe a word of it! Once you adjust the figure to take into account the informal economy and relative cost of living, annual income is many times that figure. Taken in by those pictures of emaciated African children? Be cheered, they only tell half the story, as evidenced by a photo of neat little fellows attending Lumakanda Friends Church in their Sunday suits. So you think micro finance may be the key to emancipating women? Beware of this overhasty conclusion. Micro finance tends to set up one woman to compete against another in an already overcrowded seller's marketplace, thus it undermines African communal values.

One form of stereotype is labelling and, being himself of mixed Scottish and Polish origin, and having mixed race children, David brings out the absurdity

of classifying people into ethnic groups. One of his children was identified as white on the birth certificate and the other as black!

At his best, David gives readers the chance to form their own opinions, as he does in his excellent analysis of the causes of the 2008 post-election violence in Kenya. He experienced this upheaval first-hand. Working with the Emergency Relief and Reconciliation Program of the Friends Church Peace Teams, David coordinated AGLI's relief efforts on behalf of displaced people. While Western newspapers were claiming tribalism as the root cause of the violence, David presents us with a more nuanced view and offers nine possible explanations, or combinations thereof: "ancient tribal hatreds" (a myth he debunks); the stolen election; class warfare; a youth rebellion; land issues; centralized government; the international community's role; and spiritual/religious reasons. All these theories have some merits. For us to decide! David concludes that Kenya's entire society is in need of restructuring. A solely political settlement will not bring about lasting peace.

David provides the reader with fascinating cultural insights, which make the book highly worthwhile for anyone intending to travel to the Great Lakes region of Africa. He ferrets out the belief systems behind cultural practices. Not content to be merely intrigued by a particular custom, he asks, "Why do you do that?"

One section covers AGLI's trauma healing workshops. Westerner volunteers work side by side with local people. This is trauma healing for both genocide victims and perpetrators. They also offer emergency relief.

In the final section, David takes a critical look at the West and at international NGOs. Deploring extravagance, waste, and materialism, he advocates "adequacy" - enough for all.

This is a fascinating book for the general reader with an interest in Africa and is of particular help in countering cultural bias. However, nothing beats seeing for yourself, "dwelling deep, that thou mayest feel and understand the spirits of people", to paraphrase one of David's favourite John Woolman quotes. The African Great Lakes Initiative offers both short-term and long-term volunteer positions.

A Peace of Africa can be ordered and the first chapter read at <http://www.davidzarembka.com/>.

Sheila Havard
Coldstream Monthly Meeting

Guest Writer Cynthia Bourgeault

A couple of years ago, I was making my way across Pennsylvania en route back to Maine, when something prompted me to pull out the CD entitled *Timeless Quaker Plainsong and Chant*. It had arrived several months before from Paulette Meier. I was immediately captivated, and listened to it more than a dozen times. I realized that Paulette had succeeded in encapsulating the essence of the Quaker contemplative and ethical tradition, in an immediately accessible and evocative form.

Now don't think that there is a Quaker chant tradition you've somehow managed to miss. This is a brand new creation. But it's a creation so *right* and sorely needed that there is indeed something timeless here.

What Paulette has done is take twenty-one core texts from an array of Quaker spiritual writings and set them as monophonic chants. These beautiful, haunting melodies are not simple to sing, but they are entirely manageable (it took me generally two or three listenings to have them by memory). Once etched in mind and heart, they present themselves as portals into the profound transformative *Wisdom* of Quaker mystical tradition.

As a teacher of meditation in the Christian contemplative tradition, I have used these songs to introduce the great Quaker witness to surrender, silence, and the "Light within", to a wider more liturgically oriented audience. But perhaps my greatest pleasure has been sharing this CD with my grandchildren, all birthright but non-practising Quakers, who are able to sing along and glimpse the power, wisdom, and beauty of the lineage from which they have sprung. My older grandchildren have already learned the essence of the Quaker *peace testimony*, and *voluntary simplicity* through the tuneful chants that Paulette has selected - particularly her very effective arrangement of the following, as a round:

"May we look upon our treasures our furniture and our garments, and try to discover whether the seeds of war are nourished by these our possessions."

It is very cool to hear a nine-year-old and a twelve-year-old singing this timeless wisdom in harmony. And the fact that I have just been able to call up this entire text by memory after more than a year since the last time I thought of it, simply by singing it again, gives some glimpse of the power of the instrument Paulette has graciously put into our hands.

[Cynthia Bourgeault is the principal teacher and advisor to the Contemplative Society - an ecumenical, not-for-profit association that encourages a deepening of contemplative prayer based in the Christian tradition. She is a retreat and conference leader, teacher of prayer, and writer on the spiritual life. Cynthia is passionately committed to the recovery of the Christian contemplative path. She has worked closely with Fr. Thomas Keating as a teacher of Centering Prayer, Fr. Bruno Barnhart, and other Christian contemplative masters, as well as in Sufism and the Christian inner traditions. She is the author of *Mystical Hope*, *The Wisdom Way of Knowing*, and *Centering Prayer and Inner Awakening*. You may follow her blog at: <http://www.contemplative.org/blog/winter-hermitage/>]

Timeless Quaker Wisdom In Plainsong

Gordon Thomson with Paulette Meier

"Plainsong", as the word implies, is the pure rendering of lyrics by the human voice unaccompanied by any form of musical instrument. For any Canadian Friends Historical Association members (CFHA) unfamiliar with a Quaker Meeting for Worship, this CD achieves a remarkable likeness to the experience of hearing spoken ministry arising out of a place of profound spirituality and stillness. The chosen phrases will sound familiar.

Paulette Meier has selected over twenty very brief passages - some only a sentence or two in length - drawn from authors such as George Fox, Margaret Fell, John Woolman and William Penn.

Many of us have read these passages, but it is fair to say that none of us has ever heard these phrases so lovingly rendered in the human voice. As in ministry, no two passages sound alike or speak to the same theme, but all of the founding Quaker testimonies are presented. In most cases a phrase is sung once, and then repeated. This technique serves to emphasize the wisdom being imparted and stimulate reflection. The effect is both calming and informative, and may be best described as an acoustic version of *Lectio Divina*.

[Excerpted by permission from *The Meeting House*, the *Canadian Friends Historical Association (CFHA) Newsletter*. Volume 3, August 2010.]

To order CDs, go to Paulette's website: www.lessonsongs.com. Single copies are \$20 (includes postage and handling). For multiple copy discounts, see website. For a digital copy go to www.cdbaby.com and search by name under 'Paulette Meier'.

George Fox by Keith Maddock

Near the end of his life, George Fox wrote in his journal that the moments of “darkness” or “temptations to despair” are when fresh insights may occur. “When all my hopes in them and in all men were gone so that I had nothing outwardly to help me, nor could tell me what to do, then, Oh then, I heard a voice which said ‘There is one, even Christ Jesus, that can speak to thy condition’, and when I heard it my heart did leap for joy.”

Fox could be compared to ancients such as Paul of Tarsus, who believed he had an encounter with the living Christ on the road to Damascus. As with Paul, it is unlikely that George Fox had much opportunity to reflect on his experience at the time. He felt such a sense of urgency, that he was driven to express himself with a passionate oral intensity, through a radically transformed mode of acting in the world, and finally, through a wholehearted submission to suffering for his beliefs.

It appears that George Fox learned to articulate his experience more effectively when he was isolated from friends and followers alike. The Truth became something more than an individual fetish for him in the jails, where the Spirit seemed to bring him clarity of mind. His early letters from prison continue to be classics of spiritual literature. It was through the intervention of more erudite contemporaries like William Penn, John Barclay and Thomas Ellwood, that his thoughts came to be disseminated in written form. In an introduction to the first edition of Fox’s Journal, William Penn alludes to the fact that Fox’s “rough and uncouth” demeanour often belied the depth of his spiritual insights.

As a beloved innovator, Fox encouraged many seekers during his lifetime and through succeeding generations, to trust their individual experiences of Truth, and to seek discernment of their meanings through a gathered worshipping community. Aware of the tendency of believers to focus exclusively on the written word, he stressed the need to witness openly from experience, while reflecting carefully on the distortions of literary interpretation over time. As a writer, Fox’s paradoxical legacy to Friends is to express their thoughts in writing as often as possible, but not to do so too readily or too often. In George Fox’s own words (1656), “Take heed of printing anything more than ye are required of the Lord God.”

Keith Maddock, Toronto Monthly Meeting

My Pick by Arnold Ranneris

A Quaker writer who influences me very much is Keith Maddock of Toronto Meeting. Keith’s writing is ministry. It grows out of his commitment as a volunteer prison chaplain, a resident Friend of Toronto Meeting, a teacher, and a person committed to ecumenical issues. His writing in a variety of Quaker and ecumenical journals has been the cornerstone of his service. Four excerpts from his writings have been included in the 2011 CYM Faith and Practice.

Keith is educated in theology, and read widely in Quaker history and spirituality. He has served as Quaker Writer in Residence at several Quaker Study Centres, including Woodbrooke and Earlham School of Theology, and specializes in writing for journals and Quaker pamphlets. Two of his Canadian Quaker Pamphlets (CQP) are *Spiritual Guidance Among Friends* (1999) and *A Rainbow of Opportunity: Friends and the Ecumenical Spirit* (CQP # 61) 2005). Two of his Pendle Hill Pamphlets are *Beyond the Bars: A Quaker Primer for Prison Visitors* (PHP #242) and *Living Truth: a Spiritual Portrait of Pierre Ceresole* (PH #379). Keith’s articles are also published in *Presence*, a Journal of Spiritual Directors, and Canada’s *Ecumenism*.

Of his many pamphlets, I probably most value *Spiritual Guidance Among Friends* (CQP #50). Here he explores discoveries made on a pilgrimage through the historical birthplace of Quaker faith. He shares insights on Quaker spirituality and aspects of his personal spiritual journey. Quaker writers such as George Fox, William Penn, Caroline Stephen and Rufus Jones have influenced his search: “I began to realize that George Fox’s vision of ‘a great people to be gathered’ includes me as well. The great people we often take for granted are the fruit of the Spirit.”

With helpful Queries included throughout, this is an excellent study booklet for new and seasoned Friends. Keith writes: “Quakers have resisted any creed or doctrine that sets a definite basis for unity. This is the Quaker cross - trying to harmonize individual experience with a unifying vision.”

Finally, I mention *WordPlay* - a monthly spiritual and literary newsletter available online at no cost. Subscribe (keithmaddock@yahoo.ca). We are fortunate and blessed to have Keith in the Canadian Yearly Meeting family.

Arnold Ranneris

Vancouver Island Monthly Meeting

Guest Writer Brent Bill

Authors often are asked what writers have influenced their writing. Depending on who's asking, I'll drop names such as John Irving, Anne Lamott, Scott Russell Sanders, and Haven Kimmel. But the writer that most influenced me - both my writing and my life - was Tom Mullen, former dean of Earlham School of Religion and beloved Quaker.

Thomas James Mullen was born August 2, 1934, in northwestern Indiana. After high school, Tom went off to Earlham College in Richmond, Indiana. There he first encountered Quakers, and met Nancy Kortepeter, whom he married in 1957. After graduating from Earlham, Mullen attended Yale Divinity School. Following Yale, he was the pastor of First Friends Meeting in New Castle, Indiana. It was there he wrote his first book, *The Renewal of the Ministry*. He followed that book with *The Ghetto of Indifference* in '66. That year he returned to Earlham College, where he served in a number of roles until his retirement in 1998.

He wrote prolifically while at Earlham College and Earlham School of Religion. His books include *The Dialogue Gap*; *Birthdays, Holidays and Other Disasters, Where Two or Three Are Gathered Together... Someone Spills The Milk; Parables for Parents and Other Original Sinners; Seriously, Life Is a Laughing Matter; Mountaintops and Molehills; Living Longer and Other Sobering Possibilities; Laughing Out Loud and Other Religious Experiences; and Middle Aged and Other Mixed Blessings*.

I first met Tom on a rainy autumn day in 1978. I was visiting Earlham School of Religion as I considered becoming a student there. When I came downstairs after visiting with the man who would be my advisor, there on the floor sat a fellow in blue jeans and not-new shirt, playing with my three-year-old son. Benji, as he was known back then, was vastly entertained by this fellow with his ready laugh, silly expressions, and willingness to play with a little kid. As we loaded Benji into the car for the trip home, I asked my wife, "Who was that?" "Tom Mullen", she said. "One of the professors." Well, Tom didn't look like one of the professors - at least my image of what a professor should look like. And yet he, probably among all the instructors I had there, influenced my life, ministry, and writing the most.

I had always been a reader (and harbored the desire of becoming a writer), so, when I learned that Tom was a writer, I picked up one of his books. When

I finished it, I picked up another. Then another. I read all of Tom's books and laughed out loud - as did most everyone who read them. At least those of us did who note the absurdity of life sometimes, and the silliness of earnestly making our way through them. After 1971, when he changed his writing tone to a lighter one, looking at the humor and foibles of every day life, most of his books were funny. But they also had a depth and spiritual nuance that too many readers (and especially critics) missed. They saw the funny stories, but failed to notice the deep spiritual layering that anchored them.

As a professor at Earlham School of Religion, Mullen initiated an emphasis on writing as ministry by introducing a course entitled *Writing for the Religious Market*. This popular course was the basis for the seminary's unique program in writing as a form of Christian ministry. The class (and the ones developed from it as the program continued) nurtured many writers. Some are famous and some are not. Among the better known are Quaker writers Phillip Gulley - the *Harmony* series, *The Evolution of Faith*, and New York Times best-seller Haven Kimmel - *A Girl Named Zippy*, and *The Solace of Leaving Early*.

I took Tom's class in 1979. It launched my writing career. While arguing with him one day over lunch about whether there was any value in rock-and-roll music (he was agin' it), he said that while my arguments did not convince him, he thought they were interesting and would make a good book. If I'd write it, he said, he'd see that some editors saw it. So I did and one of them bought it. *Rock and Roll: Proceed with Caution* became one of my biggest selling books.

One of the things I so loved about Tom was his sense of fun - from telling jokes to just having fun. He taught me how to use humor wisely and well. He didn't seem too bothered that I was a smart aleck. Indeed, he even seemed to appreciate that part of me and didn't act like it detracted from the possibility that I might be an effective minister and writer.

Tom encouraged me to find that part of my writing voice that had humor in it. It's a part of my writing voice that I've kept for many years, in varying degrees, depending on the book.

Tom became my writing coach, mentor, and friend. He instructed me both in writing ("get rid of clutter," "use your voice", "when in doubt, cross it out") and life. I could count on his counsel to be true and caring.

I often joked that I modeled my life after Tom's. Tom wrote, so I wrote. Tom married a woman (actually two) named Nancy, so I married a woman named Nancy. He had diabetes, so I got diabetes. He gave humorous after dinner speeches. I gave after dinner speeches. He taught writing at Earlham School of Religion. I taught writing at Earlham School of Religion. When he got Crohn's Disease though, I told him I was done imitating him.

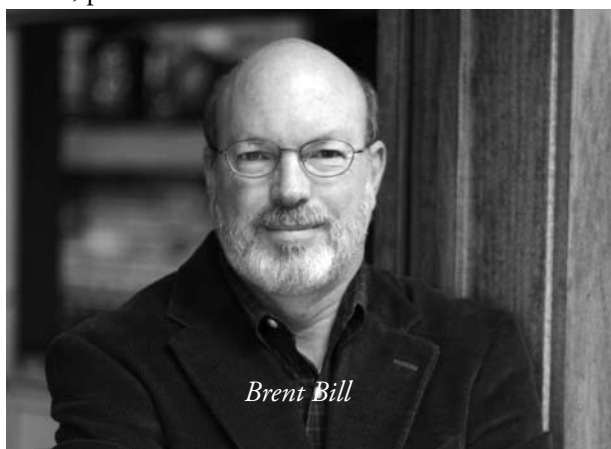
And while my life has not really been an imitation of Tom Mullen's, I could have done far worse than imitate him. His kindness, ready wit, caring, love of his family, generous Christian faith, attention to the craft of writing and so much more, made him a hero of faith to me. Tom was the kind of man and writer that I hope to grow into.

Tom retired in 1998 as professor of creative writing and from preaching. The school's annual Ministry of Writing colloquium, which brings leading authors of faith to campus, was founded in his honor. Every year Earlham School of Religion also awards the *Tom Mullen Ministry of Writing Fellowship*. The recipient spends the Spring Session at ESR working on a "publishable" manuscript, while attending one *Ministry of Writing* class.

Tom's beloved first Nancy died in 1999. His last book, *A Very Good Marriage*, was a testimony to their life of love and togetherness. *A Very Good Marriage*, and many of his other books, remain in print and continue to sell well.

Tom died of a massive diabetes-related stroke in June of 2009.

A wise prophet once wrote: "He is worthy of Paradise who makes his companions laugh." If that's the case, then if I get there, I'd like my room next to Tom's, please.



[Brent Bill is a Quaker minister, photographer and writer from Indiana. His latest book is *Awaken Your Senses: Exercises for Exploring the Wonder of God*].

Book Review: Frederic and Mary Brussat

Holy Silence

The Gift of Quaker Spirituality, by J. Brent Bill

J. Brent Bill is recognized as one of today's most important communicators of the spirituality of the Quaker tradition. He is the Executive Vice President of the Indianapolis Center for Congregations Inc. and the author of many books including *Imagination and Spirit: A Contemporary Quaker Reader*. In this inspiring paperback, he presents a graceful and substantive overview of the treasures of silence in the Quaker tradition:

"Quaker silence speaks to the spiritual condition in a way that nothing else does. This Quaker silence is not just for me or old men on oat boxes, or in classic movies, either. It offers a profound spiritual encounter for any woman or man hungry for a fresh way of connecting with God."

The book is divided into chapters: *Silence: The Quaker Sacrament; Turned Outside In: Spiritual Silence for Saints and the Rest of Us; A Thousand Clamoring Voices: Finding Silence in the Noise of Living; SoulCare: Practical Steps Toward Silence; Gathering: Practical Communal Silence; A Holy Hush*. Throughout this work, Bill scatters "Queries" (little questions and exercises) to serve as a catalyst to silence. One "Quietude Query" for example, is "Have I ever shared silence with someone in need? What made it feel like the thing to do?" Quotes also reveal the richness of Quaker tradition:

"True silence is the rest of the mind; and is to the spirit, what sleep is to the body, nourishment and refreshment" (William Penn).

"Quakers find in silence a deepening process bringing us into our hearts where we meet God, are empowered, and finally led to the service of others" (Roger J. Vanden Busch).

Frederic Brussat, Clergyman
Mary Brussat, Minister
New York City

Books and Openings

Ellen Pye

Knowing me for the readaholic I am, God will hide whatever S/He feels I need to become aware of in a book. Some kind of affirmation of whatever surmisings I may be harbouring will reveal itself between the covers. Circumstances will conspire to bring these books to my attention, or my finger will be irresistibly drawn to just the right one among many, on shelves or sale tables.

As can be imagined, I'm a rather eclectic reader as a result. Both Quaker and non-Quaker books can claim equal billing in having steered my course over the years. My first eye-opener was H.C. Andersen, as he is known in Denmark. He felt that he had been put on this earth by God to write his stories - more than his many plays and poems - not just for children but very much for adults, who hear in them an almost prophetic voice about our times.

The next sower of seeds of faith was Gerard Manley Hopkins. Some time later the books of Frederick Franck became important to me. First, he was my mother's dentist, who became an artist and a writer, and later a friend. He had a profound influence in preparing me for becoming a Quaker, without being one himself. His *Zen of Seeing* and later the *Book of Angelus Silesius*, especially, spoke to my condition. Leslie Weatherhead's *The Agnostic Christian* was immensely helpful in alerting me to the possibilities of that approach. *Jesus before Christianity* by Albert Nolan provided further helpful insights.

The first Quaker book to find its way to me was Jan de Hartog's *Peaceable Kingdom*. It was pivotal in leading me to the Society of Friends. Once I had found it, Douglas Steere's writings made me feel right at home. Not long after, Martin Buber's *The Prophetic Faith*, followed by his *Two Types of Faith* and the *Kingship of God* prepared me, as nothing else could have done, for an understanding of the writings of George Fox, his Journals, Epistles and Doctrinals alike. Later followed Isaac Penington, who warmed my heart. Douglas Gwyn's *Apocalypse of the Word*, introduced me to the unique way that early Friends approached and read the Bible. This is something I feel is not sufficiently well known and understood by Friends today.

More recently, I have been inspired by Lloyd Lee Wilson's two books, *Essays on the Quaker Vision of Gospel Order* and *Wrestling with our Faith Tradition*,

which made me feel as if I were in the company of a close friend, in deep conversation. *Knowing the Mystery of Life Within*, the selected writings of Isaac Penington, introduced by Melvin Keiser and Rosemary Moore, was a delight, only surpassed by the *Truth of the Heart* by Rex Ambler. Ambler's book now forms the background for the 'Light Group' - a discussion group in our Meeting.

Many Quaker writings come to us as pamphlets or very small publications that are difficult for a library to deal with as they are easily lost, but no less valuable. Sandra Cronk, as well as Adam Curle have moved me deeply over the years, as have scores of Pendle Hill Pamphlets; precious gems to brighten our path.

I wonder whether we are sufficiently aware of the treasure we have in our Quaker writings from across the centuries, or are we only interested in the most recent material? I wonder whether new Friends read sufficiently, widely and deeply from that treasure trove? So many seem more interested in non-Quaker books, which would gain in meaning if they were read with the background of a solid understanding of our own tradition.

I am dismayed at how little of our printed Quaker insight finds its way into the outside world. Richard Foster, Parker Palmer, and a few others also from a more evangelical perspective find their way into the secular book stores, but I have never come across other Quaker material there. When I served with the Canadian and World Councils of Churches I would regularly receive ecumenical journals containing book reviews of relevant books, but I looked in vain for ones written by Quakers. I'm sure they would have been welcomed, but can only think none were submitted. Do we hide our light under a bushel?

More and more books are coming out with a message that is remarkably congruent with our Quaker vision. However, authors seem to know little about us, and whatever they mention is often only partly correct at best. Quaker thought seems to be undergoing frequent and unnecessary reinvention. What we already know must be placed more prominently before the eyes of the world, beyond the Society of Friends, so that we are not just talking to ourselves.

Ellen Pye

Vancouver Monthly Meeting

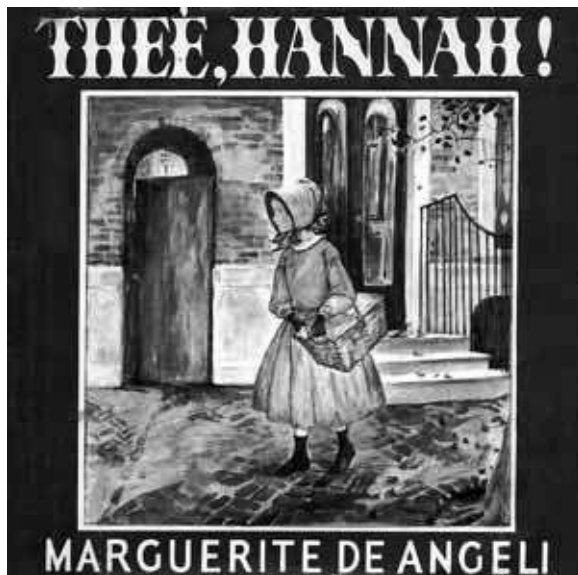
My Pick by Barbara Horvath

Although the author was not a Quaker, the book that had the earliest influence on my journey to the Society of Friends is *Thee Hannah!* by Marguerite De Angeli (published in 1940).

It was my first introduction to Quakers, read to me when I was probably eight or nine, Hannah's age in the book. More than enjoying the beautiful illustrations and the story as a whole, I was struck by the fact that a girl my age could be called upon to do something as important and dangerous as helping a mother and child escape slavery. The story made it clear that children were capable of taking significant action and making a positive difference in the lives of other people. It taught me that my decisions were important.

Thee Hannah! predisposed me to explore Quaker Faith when I was a young adult. I've returned to the book many times with my own children and grandchildren.

Barbara Horvath, Yonge Street Meeting



My Pick by Jane Zavitz-Bond

Books have always been part of my life. I was read to as a child and we often went to the library. Over the decades books were precious gifts or purchases. Books are my friends, and so are the writers who enriched my life when our paths met and we shared on the way. These friends greet me from the Dorland shelves on each visit to the Archives at Pickering College.

When asked at the Ottawa History Retreat to share a Quaker writer who had enriched our lives, I chose Elfrida Vipont Faulds' *George Fox and the Valiant Sixty*. I had many possibilities! Why did I choose this book?

Elfrida and I met in the Spring of 1949 after she spoke to the students at Earlham College. She encouraged young people to go out to the world with the message that each person can have personal experience of the eternal: to know that the kingdom is here now, within us, in the present. The young messengers in her book were valiant for Truth, even as they suffered to keep their joyous faith under the laws and attitudes of that era. She challenged us to, "Let your lives speak". (This became a Pendle Hill Pamphlet).

In 1957 Elfrida gave the Sunderland Gardner Lecture at CYM and visited among many Meetings. When she visited Sparta she spent the afternoon with me on July 18. Early the next morning my son was born. On Dan's twenty-fifth birthday I sat quietly in the coolness of the thick, whitewashed walls of the plain church, at Fenny Drayton-in-the-Clay. This was where George Fox grew up. Later, from Woodbrooke, I wrote Elfrida asking to visit her, just as she had come to me those many years before. We had tea at Green Garth, her home in Yealand Conyers. Elfrida told of sitting in that same church, when way opened to her to write the story of young George Fox. We walked to the Meetinghouse and she continued to tell me stories. Many of these are included in her *Story of Quakerism* for young people, which I read in an Ohio farmhouse in 1960.

She began writing for young people when her family housed a school under their roof during WWII, for children from frequently bombed cities. She reached young people, but her stories are also for older folks. Her writing is ministry. She is not talking down to youth. She is lifting us all up. Her stories of twentieth-century Quaker families, with girls as the main characters, appealed to many, including to my daughters.

Elfrida loved music and sang. She joined Margaret Fell in knowing that beauty, and enjoyment of the arts add to wholeness of life. She lifts our spirits and fills our hearts with those who went before, walking in the Light. She enhanced my life, and the lives of all who have read her books. I am thankful for having known her.

Jane Zavitz-Bond
Yarmouth Monthly Meeting

Influence of Story in Christian Literature

Sheldon Clark



The telling of story began long before Christianity. Plato's concept of the 'ideal' and Aristotle's thought that 'art is an imitation of nature' were instructive. The purpose of both religious and secular writing is to delight and to instruct.

Christian literature embodies salvation history. There is dramatic tension between the revelation of God's Truth and humankind's subversion of God's Truth for self-serving purposes. Themes, such as *Good vs Evil*, *Reason vs Passion*, *Truth vs Falsehood*, and the adversarial cycle of *God vs Humankind vs Nature*, have made the art of storytelling far from dull.

Christian literature revealed that life has meaning beyond existential fact. The individual, made in the image of God, is seen as of inestimable value. Christian literature incorporated the munificence of a Supreme Being as found in Hebrew scripture, and explicit in the Christ story.

Aristotle identified such literary elements as plot, character, theme, spectacle, diction, and poetry (melody) to inspire emotional reactions from an audience. In *Oedipus the King* Sophocles presented the human predicament as inexorable: human beings could not escape their fate. From a literary point of view, time, place and action were concentrated, the quest for ultimate truth was paramount, and the belief that one cannot escape one's fate, assumed. Playwright, actors, and audience were in triadic relationship as the quest for truth unfolded.

In Hebrew literature ultimate truth originated in the monotheistic shift. God was omnipotent, omnipresent, and omniscient. God was creator, judge and destroyer. In Christian literature it was God's Grace that saved the individual from pre-determined fate.

Stories from Hebrew literature, and then from Christian literature included the themes of Good vs Evil, and Reason vs Passion. Select stories, such as The Garden of Eden, Christ's Temptations, Noah and the Flood, and Christ's Passion, were not particularly concerned with the strictures of time, place, and action. The common objective was to reveal God as Creator, and humankind as God's beneficiary.

Christian storytelling expanded with the rise and fall of empires, the spread of Christianity, the brilliance of the Renaissance, and the philosophical and cultural upheavals that have marked and marred the human condition ever since the sixth day of Creation. Two thousand years later, the curtain is still up on The Story and is not likely to be brought down any time soon.

Gutenberg's printing press in 1439, and the translation of scripture into the vernacular, gave narrative theology renewed life. Ordinary people could not only reference the sacred stories, they could tell their stories themselves. Now they could challenge religious authority. Fresh winds of the Spirit gave birth to new heights in artistic storytelling.

Reformers saw that danger lay in permitting art to move from a means of uncovering God's Grace, to being an end in itself, capitalizing on human depravity. The Reformers, Quakers included, did not want to encourage the worship of false idols. Quakers held that art would distort God's Word. Quaker Truth, no doubt, was the correct one. Quaker journals (George Fox, John Woolman), Margaret Fell's *Epistles*, William Penn's *No Cross, No Crown*, and Robert Barclay's *Apology* were important in the development of Quaker history. Quaker artists such as Benjamin West, and Quaker storytellers, have been only truly recognized as recently as the twentieth century. Marguerite De Angeli (a non-Quaker, respectful of Quaker ways) wrote *Thee Hannah* (1940). Jessamyn West's *The Friendly Persuasion* (1945), Nobel laureate Jan de Hartog's *The Peaceable Kingdom* (1972), Daisy Newman's *I Take Thee, Serenity* (1970), and Brinton Turkle's *Thy Friend, Obadiah* (1982) are delightful examples.

The creative tension found in life and literature was exacerbated by the scientific revolution. Reason seemed to have achieved a temporary ascendancy over

Passion. It became fashionable to believe that that which could not be proven by the scientific method, was not worth bothering with. Reason answered questions. The notion that 'Spirit was caught, not taught' was just too mystical.

In 1817, Samuel Taylor Coleridge coined the phrase, 'a willing suspension of disbelief'. The idea was that a writer invited his reader to enter into a child-like wonder as the story unfolded.

In the book *The Christian Imagination*, Peter J. Leithart wrote:

"A 'suspension of disbelief' is elementary to reading fiction, but it is rarely recognized as an act of humility. To read well, we must become as little children....Humility before the author is not only a matter of minimal 'let's pretend' acceptance of his world. It also includes following the contours of plot, imagery, and character by which a work of fiction progresses. It means paying attention to what the author thinks is important, and noticing how he signals that it is important. It means paying attention to the metaphors, analogies, and symbols that the author is using to explain the significance of his story."

Readers are asked to enter into the imaginary with an author and suspend their disbelief on one hand, while retaining an element of suspicion on the other. In the first instance, readers are asked to enjoy the story. In the second instance, readers are asked to hold the story up to critical review.

If human beings have learned anything from history, then apparently, God's truth(s) and action(s) in the world, are sustenance for imaginary interpretation not creedal fossilization. God's revelations are inclusive, not exclusive, are not mindful of race, gender, age or any other stereotyping, that make one group 'in' and another group 'out' of God's special favor. Ultimately, God is, and God does, as God will.

The beauty of Christian literature is that it exalts story by expressing the essential conflicts in which humankind finds itself, with the caveat of God's Grace implied or stated. Madeleine L'Engle spoke truth when she wrote in the article, *Is It Good Enough for Children*, in *The Christian Imagination*: "...storytelling reflects a perfect balance between divine sovereignty and human responsibility".

God's image is found in the strange, the familiar, the profane, the sacred, and is revealed through story. The perfect balance has yet to be revealed, but fortunately, *Story* continues to unfold and is only bounded by the limits of imagination.

Sheldon Clark

*Member of Yonge St. Monthly Meeting,
attends Hamilton Monthly Meeting*

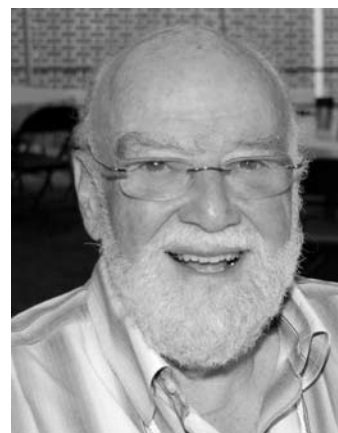
AWKWARD QUESTION

(In which we consider alternatives to textual idolatry)

Why have Friends not revised the Bible?

Early Friends said that scriptures could not be taken at their outward face value. They had to be understood in the same inner Light that moved the writers. With changes in modern life and advances in physical science, psychology and textual criticism, many Friends find it increasingly difficult to find the unity of spirit needed to locate the inward, spiritual truth of ancient texts. Where can we turn, if not to them, for spirit-guided writing that inspires the sacred within us; that comforts the afflicted and afflicts the comfortable?

The answer is to turn to the lovingly discerned texts of *Faith and Practice*. These, having been written, edited, and selected under repeated discernments by separate groups of Friends, are the modern scriptures. They are sacred texts, not objects of veneration, but rather excellent alternatives to textual idolatry.



Bert Horwood

Thousand Islands Monthly Meeting

The Camp that Love Builds by Beverly Shepard

"A place where I go to be loved." That's how someone from Toronto characterizes Camp NeeKauNis. A grandmother from B.C. says: "It is the perfect place for me to share special moments and create enduring memories with my grandchildren." A teenager calls it "a safe house...a place of love, hope, and freedom." These are just a few of the comments that campers have made about this place where Friends and friends of Friends have been coming for eighty years. Who wouldn't want to go to such a place? But beloved as it is, Camp NeeKauNis must do some changing. Buildings that are eighty or almost eighty, need repairs. Some need replacing. An aging population needs greater accessibility. The wish to make this wonderful place available to more people means we may need to provide more modern facilities.

The Camp NeeKauNis Committee of Canadian Yearly Meeting has been in a process of closely considering and seriously assessing Camp for the last few years. We've looked at our buildings, our waterfront, our woods, our programs, our staff and more. We've queried why people come to Camp, and why they don't. We've considered finances and human resources, philosophies and fantasies, dreams and hard facts. Most recently, committee members and other interested and concerned members of the Camp "family" met in two, day-long workshops, to begin to formulate a strategic plan for the next few years. We're not finished, but several things emerged from the gatherings. A major development is the preparation of an application for funds from the J. Ross Rogers bequest to CYM, to improve infrastructure. Such things as a central washroom facility, wheelchair-friendly walkways, a new dock, sunshade, and boathouse addition at the beach, are being considered.

Just as important are our guiding principles, our mission, and our vision. These have not yet been adopted by the full Camp Committee as policy statements. They capture much of the feeling that Friends, who gathered for the workshops, had about what is important to us at Camp, and what we hope for in the future.

Our Vision: NeeKauNis will be a welcoming, inclusive Camp with creative programming that is engaging and reflects Quaker values. We will foster a vibrant community where we come together in an atmosphere of spiritual refreshment. We will be accessible to all who want to come to a natural

setting, with facilities that are maintained, safe, clean, environmentally sound and sustainable.

Our Mission: Camp NeeKauNis is an inter-generational Quaker Camp. We bring people together to build an intentional community through work and play in a safe, inclusive, natural environment. We offer programs for all ages with a focus on youth and families. We nurture the spiritual lives of our community members, through Quaker testimonies of integrity, peace, simplicity, equality, justice and unity with creation.

Guiding Principles:

- * NeeKauNis will demonstrate respect for all creation: land, people, customs, and heritage.

- * We will remember that God is present in all that we meet.

- * We will be a Quaker - based community, which nurtures the spiritual growth of campers and staff.

- * Our programs will cultivate a respect for the carrying capacity of the land we own and for the ecology.

- * Our community will balance accessibility and improved facilities with simple living and care for our members.

- * We will build a core of skilled volunteers.

- * We will be faithful stewards of our finances.

- * We will endeavour to make NeeKauNis available and accessible to more people for more of the year.

- * We will protect the sense of a quiet sanctuary away from the cares and woes of the world.

The Camp NeeKauNis Committee is grateful that the Home Missions and Advancement Committee wishes to provide financial support for Friends from across the country to come to Camp. We are grateful that Friends closer to hand give countless hours of labour to make and keep Camp the beautiful and restorative place it has been for so long. We're thankful to those who come to direct and support our programs, for campers from infants to senior citizens. Our hope is for Camp to "live long and prosper", and for more and more Friends to be able to enjoy this unique and irreplaceable treasure of our Yearly Meeting.

*Beverly Shepard
Hamilton Monthly Meeting*



location

Camp NeeKauNis is on a hill above the shores of Georgian Bay. The cabins, outbuildings, woods, and enhanced waterfront provide the perfect location for kids and families to experience northern living within a community environment.

real world skills

Our camp is rooted in the Quaker principles of equality, cooperation, and respect. The interpersonal skills campers learn here will become an invaluable asset in their lives as well as something they can pass on to others.

campers : staff

Our camper to instructor ratio is one of the best and, depending on the camp, will range from 4 : 1 to 2 : 1. This allows each camper to participate in all activities with proper supervision.

camp experience

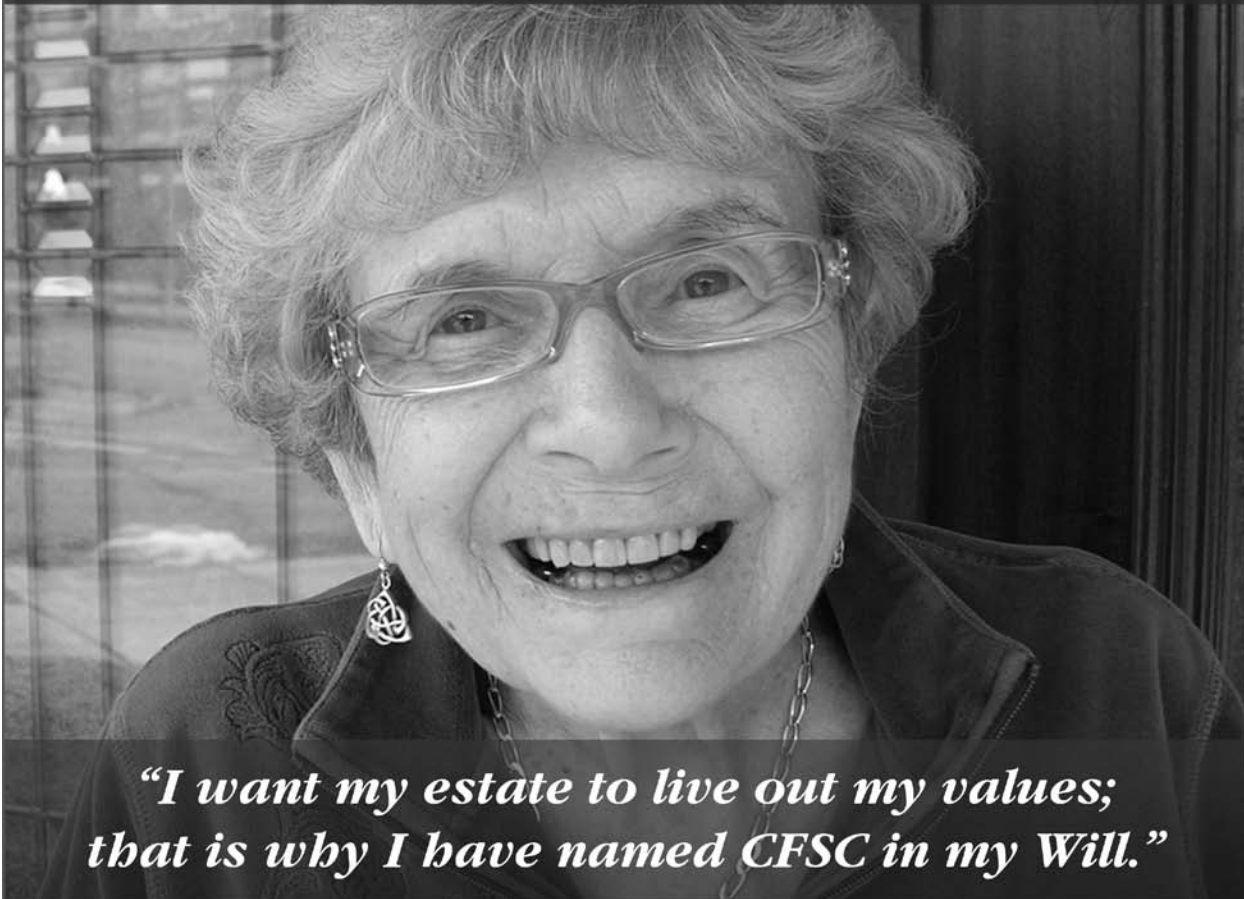
Everyone has a passion and ours is making sure each camper has an unforgettable experience. Campers will have the opportunity to spend time at the water front, in the sports field, playing drama games, and leaving camp spiritually refreshed.

Programs for families, children, young adults, and mixed groups are offered in a series of camps which provide opportunities for recreation, relaxation, and spiritual growth.

April 6 to April 9	Camp Opening and Work Weekend
May 18 to May 21	Camp Committee Meeting/Work/Training
June 1 to 3	Yonge Street Meeting
June 30 to July 7	Work Camp and Skills Training
July 8 to 14	Community Camp
July 15 to 21	Intermediate Camp (ages 12-13)
July 22 to 28	Junior Camp (ages 9-11)
July 29 to August 6	Family Camp (all ages)
August 8 to 18	Teen Camp (ages 14-16)
August 23 to 29	Work Camp Projects
August 30 to September 3	Refugee Camp
September 5 to 12	C.O.D. Camp (ages 55+)
September 14 to 16	Digital Film Camp
September 28 to 30	Young Friends' Thanksgiving Retreat
November 2 to 4	Camp Closing and Committee Meeting

For more information on camps and travel bursaries, or to download registration forms, please visit our website at www.neekaunis.org

Letting your life speak...



*“I want my estate to live out my values;
that is why I have named CFSC in my Will.”*

Mona Callin (Hamilton Meeting) has faithfully served Friends in many roles locally and nationally. Mona's legacy of service will continue through long-term support of Canadian Friends' witness for peace and justice.

Please contact Jane Orion Smith or Jennifer Preston to confidentially discuss how your bequest can help create a sustainable future for CFSC.

416-920-5213 or cfsc@quakerservice.ca



**Canadian Friends Service Committee
(Quakers)**

A Committee of the Religious Society of Friends (Quakers) in Canada

In November 2011, I was one of five Canadian Quaker election observers to participate in a mission to the Democratic Republic of the Congo (DRC). This was organized by the Canadian Friends Service Committee (CFSC). Unlike the DRC's first election after the Mobutu dictatorship, which received widespread international attention and assistance, the 2011 election lacked foreign visibility. The UN sent no observers. The Canadian government sent six.

We experienced the presidential and legislative elections first hand: the tension; the lack of preparation; the cheating; the determination of voters to vote against the odds; the conflicts and the fear. We joined a workshop of some one hundred trainees on November 26, before leaving at dawn on November 28 for our assigned polling stations.

Accompanied by a Congolese observer, we recorded what went well (generally the voting), and what went wrong (abnormalities, generally during the counting). CFSC subsequently issued a joint press release with Entraide missionnaire and Development and Peace. Both reports questioned the election results.

We were assured that our presence helped lend credibility to the process and reduce the chance of cheating. One letter of thanks said we had courage. Our meagre courage is nothing compared to that of theirs. May we be with them in thought and prayer during these volatile days.

Appreciation goes to our hosts who shouldered heavy responsibility for our safety when the situation deteriorated after electoral malpractice was confirmed. We learned much during our two-week stay, and were grateful.

I pay tribute to my fellow team members: Eric Schiller for his dogged persistence in getting to the root of abuses; Athena Madan, a trauma healing PhD student who shared her expertise; Dorothy Lander for caring so deeply about the advancement of women; John Graham Pole for his compassion with medical problems, minor and severe, and for establishing instant rapport with the compound children. Finally, thank you CFSC. Our presence would have been impossible without the CFSC partnership, and above all, without the strong support and accompaniment of Gianne Broughton, the CFSC staff person.

Sheila Havard, Coldstream Monthly Meeting

[Note: Recently the situation has deteriorated. People fear to leave their homes as the riot police patrol the streets. Businesses are closed. The main opposition candidate remains under de facto house arrest, surrounded by the army, still proclaiming that he has won.]



Members of the Canadian Friends Service Committee, in discussions during their March 2012 General Meeting at Friends House in Toronto. See participant names below from left to right:

Gianne Broughton, CFSC staff, Elizabeth Block, Toronto Monthly Meeting, Fred Bass, Vancouver Monthly Meeting, Samson Nachon, Vancouver Monthly Meeting, Sheila Havard, Coldstream Monthly Meeting, Evelyn Schmitz-Hertzberg, Yonge Street Monthly Meeting

Dick Cotterill, Halifax Monthly Meeting, Maggie Knight, Victoria Meeting, Tasmin Rajotte, temporary CFSC staff, Lee Web, Coldstream Monthly Meeting and Sarah Chandler, Vernon Monthly Meeting.

CFSC Spring Report Penni Burrell

A budget was adopted for 2012. Fortunately we have received several large bequests in recent years.

Among many items of business relating to the implementation of the United Nations Declaration on the Rights of Indigenous Peoples, Quaker Aboriginal Affairs Committee (QAAC) granted seed money to the Mohawk Language Custodians Association. This will fund a translation of the United Nations Declaration into Kanien'kéha, the Mohawk language.

QAAC witnesses to our Canadian Indigenous Partners. Having been thwarted in achieving justice through Canadian avenues, they are seeking justice through international mechanisms. We are called to support them in these forums. Our staff member creates partnerships and supportive connections with at least six international committees.

Concerns of Quakers Fostering Justice (QAFJ) were outlined in the Winter 2012 *Quaker Concern*. QAFJ bears witness to concerns regarding Bill C10, The Safe Streets and Communities Act.

Due to the Canadian International Development Agency's (CIDA) rejection of all recent proposals for funds, the Quaker Peace and Sustainable Communities Committee (QPASC) struggles with a reduction in staff time. The Committee and staff spent considerable time discerning responsible ways forward to sustain as many projects as possible. The committee recognized this funding cut as problematic for all Canadian civil society organizations.

Orion Smith, CFSC General Secretary, introduced us to an exciting, new, web-based way to create a sense of community, share documents, and meet electronically. WIGGIO (www.wiggio.com) is a free tool that we learned about. Two QAAC committee members will use WIGGIO to develop a fun (yes, fun) way for local Meetings to learn about the work of QAAC.

Our bonds were strengthened by a group-development process that Sara Chandler led us in. *Needs and Offers* asks each committee member to identify three needs, and three offers in the context of the Committee's work.

Steps are being taken to implement suggestions that our new Clerk, Lesley Robertson received, during one-to-one conversations with all twenty-one members.

Penni Burrell, Annapolis Valley Monthly Meeting

Clerk's Corner Carol Dixon

Faith and practice - it's the traveling not the destination.

I lived in Australia during the social and religious restlessness of the 1960s. Our local Methodist church, with two ordained ministers, and a team of lay ministers became sadly divided. Stan Hoy, one of the ordained ministers, began to question some of the church's traditional teachings, and to preach new ideas about the meaning of Jesus' ministry and the church's message for modern times. Stan's personal journey was set against the background of Bishop John Robinson's book *Honest to God* and Harvey Cox writing about the *Secular City*. Replacing the idea of God "out there" to the God "within all of society" resonated deeply in my soul. The questioning and new interpretations of who or what or where is God and what does God require of us, was a breath of fresh air in a time of change - both within the church and the society around us. Jesus became teacher about the here and now rather than the hereafter.

A few years after our arrival in Ottawa I visited the Quaker Meeting for Worship as a next step in the quest for meaning of the church in my life. Here I found a whole new theological system with a new lexicon for interpreting religious experience. I found a people who were both searching and finding. It was remarkable to me to realize how much value Quakers placed on shared discernment and shared theological responsibility. Even more remarkable was the idea that this collective wisdom could be more important than the declarations of some historic church hierarchy or even the Bible itself. *Quaker Faith and Practice* has stood out for me as a most important record of those historic and formative experiences of Friends. It has been central in shaping my own developing spiritual understandings.

Non-dogmatic, non-credal, experiential theology can be scary. It means I must share responsibility in the journey with those around me, to find and give meaning to who, where, and what God is. This will not be dictated by church authority or the Bible. We will find Spirit together through discernment processes, as Quakers have for over 350 years. Oh, the joy and challenge of being a Friend.

*Carol Dixon
Ottawa Monthly Meeting*

Bible Study: Radicalizing Spirit

CYM 2012 - Jeffrey Dudiak

George Fox and other early Friends opened up the Christianity of their day in an ambiguous way. Was their revelation a renewal of something old, or the introduction of something new; a deepening or a departing? The tensions among current, diverse branches of Friends, hang to some degree on which interpretation we prefer. However, is this a forced and false choice?

This study will address these tensions, not as forces of division, but as essential to the radicalizing spirit that is Quaker faith at its best. It will trace themes that animate Biblical literature, through their adoption by early Friends, and ask how these might address contemporary concerns.



A lifelong Friend, Jeffrey Dudiak is currently a member of Edmonton Monthly Meeting, where he has served as treasurer, as a member of Ministry and Council, and as clerk. Jeff is currently CYM's representative to Friends United Meeting, assistant clerk of the Friends Association for Higher Education (the association of Quaker colleges and professors), and is on the advisory board of the journal *Quaker Religious Thought*. He is Associate Professor of Philosophy at The King's University College in Edmonton, specializing in contemporary Continental* philosophy of religion.

Raised an evangelical Friend, but having spent most of his adult life worshiping with non-programmed Quakers, he has a love for both communities. Jeff has a concern for encouraging deeper understanding and greater cooperation among the different branches of Friends. His CYM Bible study/Quaker study for 2012 will reflect this concern.

[* A style of philosophy practised on the European continent as opposed to Analytic philosophy which is the predominant style of philosophy in North America.]

Sunderland P. Gardner Lecturer

CYM 2012 - Dana Mullen



When I first read the suggestion that all spiritual pathways involve a combination of *belief, belonging, and behaviour*, I was powerfully impressed by how interdependent these three elements are in the Quaker way of life.

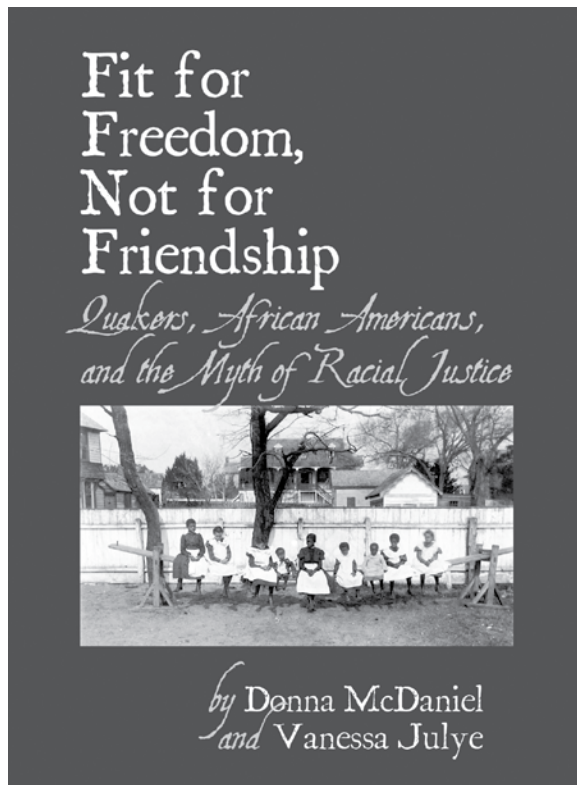
They are like a tightly woven fabric that cannot be untangled. At the time I was deeply engaged in the work of preparing our new Faith and Practice - a book we all hoped would be an expression of our Quaker identity as the Canadian Yearly Meeting of the Religious Society of Friends. I began viewing the selections in this book within the framework of the *Three Bs*.

For this lecture, I will focus on belonging to a Friends Meeting, and explore the interrelationships with belief and behaviour from our Quaker perspective. Why do we feel that we belong in this Society? How does belonging influence our behaviour and develop our belief? I find that I no longer think of faith and practice as separate categories; rather, I see Quaker living as the practise of our faith.

Dana Mullen became a Quaker in Halifax in 1965 and is now a member of Ottawa Monthly Meeting. When Ottawa Friends accepted responsibility for a Canadian book service in 1979, she was one of six to form the original committee, and she continues in that work. The history she wrote describing the first quarter-century of Quaker Book Service was published as *Going Forward Experimentally*. Dana has also served Friends in other capacities, including clerk of Ottawa Monthly Meeting and Representative Meeting. Work on our new *Faith and Practice* was an important part of her life for thirteen years. Initially she helped with the feasibility study, then continued on as a member of the Development Committee.

Her career in education took her to assignments in Ethiopia, the Sudan, the Canadian North, Sarawak and China. Since retirement from teaching at the University of Ottawa, she has particularly enjoyed being a reader and recording books for a blind scholar.

Dana and Vernon Mullen have recently celebrated their sixty-sixth wedding anniversary.



Fit for Freedom Not for Friendship is the first book to provide an in-depth narrative history of the Religious Society of Friends (Quakers), as it relates to the vexed central question of the history of the United States. How do African Americans and European Americans relate to one another? Relations can be manifested as death-dealing forms of oppression and injustice, such as slavery and segregation, and also as life-giving acts of liberation, fairness, and justice.

The authors of this book provide us with an orientation to their subject matter right up front. They say the claim that relationships between Quakers and African Americans were primarily ordered around issues of racial justice, is “a myth”. Their narrative is more subtle than their title. There are ample surveys of European, American, and African American Quakers who bore witness to freedom. The same is true of those who owned slaves in the seventeenth and eighteenth centuries, and those who doggedly opposed racial integration in Quaker schools in the middle of the twentieth century.

The initial chapter undertakes the ambitious task of describing both the considerable Quaker enmeshment

in slavery and the international slave trade. This spans from the time that European Americans in Rhode Island, Barbados, and elsewhere in the English colonies began embracing Quaker Faith in the 1650s. At the same time the anti-slavery movement arose among Quakers, with early opposers such as the four Friends who submitted a protest against slavery to their Pennsylvania Meeting in 1688. Their protest was deemed too hot to handle, and was sent to Philadelphia Yearly Meeting. The Yearly Meeting decided not “... to give positive judgment in the case, it having so general a relation to many other parts”.

The authors rightly discern that this last phrase meant that “...too many Friends of European ancestry profited from the labor of enslaved Africans”. The authors are unsure whether “Quaker enslavers . . . were generally kinder to enslaved people than non-Quakers”, but they note that “...several historians believe that . . . Quaker slave-holding practices were less severe than elsewhere”. This seems to be very much an open question; one that needs further research.

Early opponents to slavery were often condemned within their Quaker Meetings. Robert Southey and John Farmer were both disowned by their Meetings in the 1710s for insisting on publishing or reading aloud in Meetings, papers denouncing slavery. In 1738, Pennsylvania Yearly Meeting placed a newspaper advertisement “...disassociating Friends” from Benjamin Lay’s controversial, *All Slaveholders Apostate*. The authors also describe the “turning point” as the generational movement among Quakers that started in the 1750s. They give ample coverage to John Woolman’s and Anthony Benezet’s roles. Readers interested in this period may also want to consult a wave of new scholarly studies on this period, especially Maurice Jackson’s biography of Anthony Benezet.

Subsequent chapters address: the growing campaign against American slavery and Quakers’ role in it; the work that Friends undertook in relation to the freed slaves prior to the American Civil War; the ‘Civil War and its failed reconstruction; and the issues related to African American membership in the Religious Society of Friends. These chapters address the core issue identified in the book’s title. While there was an often impressive record of European American Quakers undertaking philanthropic and humanitarian work on behalf of African Americans, there was, with only rare exception, a corresponding unwillingness or lack of effort to include African Americans as valued members within the Religious Society of Friends.

Was it a matter of a spirituality that was not especially accessible to African Americans? There were African Americans who deeply appreciated Quaker spirituality. "Old Elizabeth", for example, treasured the "...remarkable overshadowing of the Divine presence" that she experienced in one Quaker Meeting. But many other African Americans sought out a more physically embodied spirituality, with singing and shouting. The authors' emphasise however, that the true explanation for the low numbers of African American Quakers lies elsewhere: "Many Friends did not fully accept people of African descent as 'fit' for membership in their society, or, for that matter to be their friends." African American Sarah Mapps Douglass for example, wrote searingly of the practice of her Philadelphia Quaker Meeting of segregating African Americans on a back bench in the Meeting House. Of European American Quakers, she wrote that "I believe they despise us for our colour". She also said, "Often times I wept, at other times I felt indignant and queried in my own mind, are these people Christians?"

The last five chapters deal with twentieth-century indefatigable historical digging, and of inspirational advocacy and pot-stirring, all at the same time. While this book is ground-breaking and has met a great need within the area of Quaker historical publication, there are of course, some areas of caution, and also some areas where further research will be most welcome. The book is mostly centered on the story of American East coast Quakers. The story of race relations among pastoral and evangelical Friends in the Midwest and the West garners little attention. Much of the authors' work, especially in the earlier chapters, is based on secondary sources, and the sources that their narrative rely upon occasionally seem a bit thin.

Future works grounded in primary sources, such as Elizabeth Cazden's forthcoming work on New England Quakers and slavery, will be certain to revise and deepen the story told here. Similarity in last names is always a potential pitfall for researchers into early American history. Thus, Betsy Cazden has noted, that the authors confuse eighteenth-century New England Quaker, Thomas Richardson (for whom there is no evidence of involvement in the international slave trade) with a Philadelphia Quaker, Francis Richardson, for whom there is such evidence. One particularly perplexing problem, is deciding who is, and who is not a Quaker, and determining with accuracy, which New Englander, with the last name of Wanton or Hazard, is Quaker. This can be a particularly painstaking process.

However, none of this should be taken to diminish McDaniel's and Julye's accomplishment in this labor of love. It is enormously helpful to have so much significant and thought-provoking information and insight about African Americans and Quakers in one volume. It is to be hoped that Friends, and scholars of Quaker history and race relations, will make much use of this wonderful work, at last available to what should be a very broad readership.

Stephen W. Angell
Oxford, Ohio, Monthly Meeting

[Stephen is the Leatherock Professor of Quaker Studies at the Earlham School of Religion, Richmond Ind.]

Comments:

Any examination of race and racism will provoke a variety of feelings among Friends...of both European and African descent. None of us would have described ourselves as well versed in Quaker history. We came to our exploration with new eyes. We did not set out to raise questions about the myths that have long surrounded Quakers as leaders of the Underground Railroad, and the most influential of abolitionists. In fact, the subtitle *Quakers, African Americans, and the Myth of Racial Justice*, did not emerge until after the first draft.

Our first goal was to do what one person described in thanking us "for persisting until this truth-telling is put before us so plainly". Another Friend thanked us "for holding our history to the Light" and expressed hope that Friends "...might do the same with our future approach to equality in the Society of Friends". An African American Friend sees an opportunity to deal with the hard parts of our history and thus begin to transform our culture.

The book challenges us all. Will we make excuses, be spiritually lazy, whine about 'negativity'? Or will we accept the challenge and muster the courage to see how we are being called to greater inclusiveness?

Donna McDaniel & Vanessa Julye
*Authors of *Fit for Freedom, Not for Friendship**

[Donna is a member of Framingham Friends Meeting, Framingham, MA, New England Yearly Meeting. Vanessa is a member of Central Philadelphia Monthly Meeting, Philadelphia Yearly Meeting. Excerpt taken from the *Freedom & Justice Crier*, Issue # 22, Spring 2010, reprinted by permission.]

Treasure from the Archives

"Books to Nova Scotia"

December 21, 1770

An ancient Minute from the Meeting
for Sufferings of Britain Yearly
Meeting

From Friends' House Archives in London,
England. Written out and submitted
by Kyle Jolliffe

Meeting for Sufferings

v. 32 → p. 437 → 438

"Books to Nova Scotia"

At. mtg 21/12/1770

The following report from the Committee
on Friends' Books viz:

The 19th of 12th mo. 1770 met
according to appointment. It having
been proposed to transmit some
Friends' Books to a Person of
Consideration at Halifax, in Nova
Scotia who seems desirous of
dispensing some Tracts relative to

our Doctrines in That of the
Neighbouring Colonies it is proposed
to send the following.

- 12 Benj. Holmes Ser. Call.
 - 12. Robt. Barclays Catechism
 - 12 Grounds of a Holy Life
 - 12 Rise & Progress
 - 24 Barclays Thesis
 - 24 S. Crisps letters
 - 12 John Jeffrey's letters
 - 24 Penn's Tender Counsellor
 - 2 ~~R~~ R. Barclay's Apology
 - 1 G. Fox's Journal.
- Wm. Wisson to carry copy of
the above to the next Meeting
for Sufferings

And this Meeting agrees thereto.
John Fothergill & Thomas
Wagstaffe are desired to
forward the said Books by the
first conveyance.

v. 28 pp. 433, 452

v. 37 p. 182, 4815


v. 38, p. 43 ← £500

relief

Books to
NS

NS. v. 43 p. 189

Quaker Book Service



The following titles have been added to our stock. For a complete listing of QBS books see our 2011-2012 Quaker Book Service Catalogue available on the CYM website: www.quaker.ca/qb

In Search of a Moral Economy by Marilyn Manzer. Sunderland P. Gardner Lecture, 2011. Canadian Quaker Pamphlet No. 71. Argenta Press

Marilyn Manzer tells of her life and educational experiences in social economics and the teaching of music as she deplores the lack, in our economic system, of morality and social inequity. (36 pp; \$7.50)

Seeing, Hearing, Knowing: Reflections on Experiments with Light, edited by John Lampen, Sessions of York, UK, 2008. Beginning with Rex Ambler's guided meditations, based on the writings of early Friends, sixteen contributors describe their experiences, practices and step-by-step processes in seeking the *Light* in their own spiritual search and discovery. (104 pp; \$17.50)

Quaking by Kathryn Erskine. The Penguin Group ("Speak"), Toronto, 2007.

A moving novel for young and old, of an intelligent but mistreated teenage girl, taken in by a Quaker family. She uses some tough street language as she gradually overcomes her fears and lack of trust in people while she seeks to promote peace in modern wars in the East in her school work. (238 pp; \$10)

You are Welcome Here; Quaker Testimonies; How Quaker Meetings Work; Quakers and Prayer.

FGC, Philadelphia. Bookmark-sized cards designed to introduce newcomers to Quaker Meetings.

(Set of 4 cards \$1.80 or \$.45 each)

Observations on War and other poems by Bonnie Day. Canadian Quaker Pamphlet No. 20. Argenta Friends Press, '84. Back in stock is this popular book of poems by Bonnie Day, a Toronto Quaker, writer, poet, journalist and active participant in the Civil Rights and Peace movements. (46 pp; \$4.00)

Living Our Testimony on Equality by Patience A. Schenck. PHP #415, 2011.

The author shares her experiences and insights on racial equality as she recommends action to welcome and support a community of all races in our meetings and lives. (36 pp; \$8.45)

Ordering Instructions

Mail orders, enclosing payment by cheque or money order, should be sent to Quaker Book Service, Box 4652, Station E, Ottawa, Ontario K1S 5H8.

Phone orders cannot be accepted.

For orders from North America		For orders outside North America
Please add the following mailing costs:		We require an extra 20% to be added to the total cost of the order to cover the extra mailing charges
Value of an order	Postage Add-on	
Up to \$9.95	\$2.50	
\$10 - \$19.95	\$7.50	
\$20 - \$34.95	\$10.00	
\$35.00 - \$59.95	\$11.50	
Over \$60	\$13.00	

Around the Family Around the Family Around the Family

Ottawa Monthly Meeting:

For fourteen years Ottawa Monthly Meeting has held a mid-winter, deeply satisfying, weekend retreat, usually embracing about twenty-five Friends. This year the Adult Religious Education committee chose the theme: *Living our History*. We invited Jane Zavitz-Bond to lead us. Our hopes were to explore Quaker history, personalities, critical turning points over the years, and to discuss or write our own Meeting's history. Participants were asked to shake up their memories and bring resources to share.

Jane began Saturday with a session called *You Are History*, which sparked rich times of self and group reflection. Each subsequent session was framed with queries and stories about World Quaker history, CYM, and local MM history. We dug into the *time capsules* that early issues of *The Canadian Friend* provide. To assist in our understanding we recorded a series of paper time lines along one wall. We also used the Quaker history skit from *Build It* and enjoyed our theme in new ways!

We have a 1000 word outline detailing this retreat to share with interested Meetings. It could be adapted as a series of regular sessions, or extracted for a shorter workshop. Meetings may consult with Jane and she may also travel to facilitate as time and health permit.

Our Anglican Centre site is only twenty minutes from downtown Ottawa, rural and ideal for both those who want to get away to the country or commute.

*Submitted by Caroline Balderston Parry
Ottawa Monthly Meeting sojourning in Montreal*

[Adult Religious Committee members also include:
Sybil Grace - Clerk, and Jane Keeler.

Contact - carolinebp@sympatico.ca for outline.]

Montreal Monthly Meeting: On January 22 we held a potluck and brainstormed answers to queries from CYM Publications and Communications Committee. Six inquisitive International Students from McGill attended Meeting on February 12. Our Meeting is now a member of the Quebec Green Church initiative. Claire Adamson and Tim Wu, demonstrated against the Arms Fair which sells long guns and is held six times a year in Montreal. David Millar is working on eco-justice concerns with QEW, QIE, interfaith Kairos, ROJeP and the FWCC World Conference in Kenya.

Halifax Monthly Meeting: Halifax Friends are interested in food sustainability, and consuming locally-grown foods. Our Social Concerns Committee arranged to sponsor a local organic farmer to speak to students in a public high school. While many of us in apartments are unable to raise food, two households in our Meeting are setting practical examples in food production.

Donna Smyth and Gillian Thomas of Ellershouse, Nova Scotia, have a flock of seventeen hens who deliver them eggs for breakfast, and for sharing with neighbors. Their flock has been increased by the hatching of eight new chicks! Ed and Kathryn Belzer, of Chaswood, Nova Scotia, care for a herd of goats, who presented them in January with five kids - a pair of twins, and three singlets! The Belzers allow the nanny goats to raise their offspring using only the extra milk to drink, and to make cheese. Surplus nannies are placed with other would-be goat raisers. The surplus bucks are sold for meat. Though they may not grow their own food, many Halifax Friends shop at the Farmers' Market to support local agriculture.



Jane Zavitz-Bond leading workshop



Anne-Marie Zilliacus and Jane Zavitz-Bond

Notice Board

The Quaker Historians and Archivists 19th biennial Conference at Pickering College, New Market, Ontario. June 22-24. All are welcome.

2012 QUAKER YOUTH PILGRIMAGE

To the United Kingdom and the Netherlands

Mid July to Mid August 2012

Seeking 14 young Friends ages 16-18

Application and information: www.fwccamericas.org

Contact Clerk, Quaker Youth Pilgrimage Program of FWCC
817E 9th St., Douglas AZ. 85607 - QYP@fwccamericas.org

Rare and out-of-print Quaker Journals,
History, Religion: Vintage Books

181 Hayden Rowe St., Hopkinton, MA 01748
books@vintagequakerbooks.com
www.vintagequakerbooks.com



Coordinator Wanted for the Food Co-op CYM 2012

Thursday August 2 to Saturday August 11, 2012 at Augustana University, Camrose, Alberta.

Would you like a way to take part in Yearly Meeting with work that places you at the heart (well, stomach) of the community, while earning a little money to help subsidize your attendance?

The CYM Food Co-op is also **looking for a second coordinator** to share the workload with an experienced coordinator. Food Co-op coordinators collaborate with the Local Arrangements Committee to purchase food supplies and make use of available menus, recipes and shopping lists. They manage food storage and use, direct volunteers to facilitate food preparation and clean-up, and ensure safe food-handling practices. The coordinators have a Coordinator's Manual containing menus, recipes and procedures for guidance. They are supported by the Food Co-op Organizer of Programme Committee, the Local Arrangement Committee, and a host of volunteers for site set-up and maintenance, financial control, food shopping, preparation, and clean up.

If you love good food and community, are physically active enough to spend hours on your feet, can lift the occasional heavy pot, have good communication and organization skills, can stay calm, in a spirit of good cheer when the spices are frying in oil, the beans are about to overflow, and six people want to ask you questions all at once, this is a most rewarding way to experience Yearly Meeting!

An honorarium of \$400 is available to each coordinator.

If interested, please contact the Food Co-op organizer, Nathalie Brunet, at mdnatbrunet@gmail.com

Job Opportunity: Associate Resident Friend

Toronto Monthly Meeting invites applications for an Associate Resident Friend to start summer 2012. This is a 34 hours/week position. Remuneration and accommodation with shared kitchen at a reasonable rate are provided, with four weeks vacation, statutory holidays, and up to 16 days for medical, compassionate, or personal reasons.

Applicants who are members of the Religious Society of Friends and/or are familiar with Friends' ways will be given preference. Two references are required. Please submit a resume with your letter of application. For further information and for the job description, please contact Ginny Walsh (walsh.ginny@gmail.com) or Kirsten Romaine Jones (krj_ghd@pathcom.com). The Personnel Committee will accept applications until the job is filled.

Visiting Among Friends

Sue Starr

When have you and your Meeting or Worship Group welcomed a visitor from another Monthly Meeting or Yearly Meeting? How did that visit touch you, offer you new understanding, or perhaps stimulate or support your spiritual growth? How did it influence the life of your Meeting? Friends, writing about travelling in the ministry and inter-visitation, have said in the FGC pamphlet, *Traveling Ministry*:

“Throughout our history Friends travelling in the ministry have helped deepen the spiritual life of individuals and Meetings. Seasoned Friends carried concerns of their Meetings, as well as news of family and Friends across this continent and to Meetings all over the world. Local Meetings nurtured the spiritual gifts of their members, helped discern clearness, and provided oversight for Friends when they felt called to travel in this way. Friends grew in the Spirit and stayed connected with each other across the miles.”

We hope that Friends in CYM may experience some of these blessings of visitation, and we invite you and your Meeting to take part in the creation of a Canadian Yearly Meeting Visitation Program, under the care of the Quaker Education Program.

We are also mindful, that we will be giving life to a recommendation from the Consultation and Renewal Working Group:

“...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 CYM.”

The Visitation Program encourages and supports:

1. *Friends who travel in the ministry with a concern.* These are Friends who will likely have gone through an extensive clearness process with their Monthly Meeting to confirm and season their leading and may be engaged in travel that will take them to many Meetings and Worship Groups over an extended period of time with a particular focus. Opportunities for these visits are often initiated by the visiting Friend.
2. *Friends who have gifts to share through visiting.* These are Friends who may have gifts of ministry in specific areas – Quaker process, Quaker history, discernment, vocal ministry, clerking, peace and social

justice work, supporting Meetings through a conflict process, creative arts, and youth work. We expect that this is the type of visiting that will be the focus of the CYM Visitation program. We have asked Monthly Meetings to identify among their members those who might be able to offer such gifts of ministry to other Meetings and Worship Groups. These visits will be initiated by the Meeting wishing to host a visitor.

3. *Friends who may be ‘travelling through’ or who wish to visit with a nearby Meeting*

We encourage Friends who are visiting communities where there is a Meeting or Worship Group to connect with Friends in that community, to worship with them, or simply to meet for conversation. Even a brief visit for Sunday worship can serve to enrich the experience of Friends who rarely see those from outside their Meeting or Worship Group. Some Meetings are located close enough to each other that dropping in to worship with another Meeting can easily be done without overnight travel.

Consider how you might benefit from welcoming a visitor with gifts of ministry to offer. We will be asking host Meetings to contribute to the cost of any visit. The Quaker Education Program has a small budget available to support those Worship Groups or Meetings which may find it difficult to cover the full cost. The Quaker Education Program Coordinator can assist a Meeting in identifying a visiting Friend who can meet the specific needs of the Meeting and can offer support to both visitor and Meeting throughout the process of planning, organizing, and carrying out the visit.



For information on CYM's Visitation Program:
Sue Starr: Quaker Education Program Coordinator
604-289-3611 or qcpc@quaker.ca
32776 Hood Ave., Mission, BC V2V 7R9

HMAC Notice

CYM Summer 2012 - Quaker Exploration

The Home Mission and Advancement Committee invites you to explore, engage, and reflect with us at CYM in session.

Who are the Quakers?
What is a Quaker?
What does it mean to be a Friend?
Who might know some of the answers?
What might the CYM community become?
What canst thou say?

Activities during the week:

- A *Quaker Knowledge scavenger hunt*: Be sure to pick up your *map* at the registration desk.
- A *Knowing Quakers* dance activity: Join us Tuesday evening and fill your dance card by connecting as many of the Friends present with the mystery descriptions on your card. Bring your scavenger hunt maps with you, and we'll share the knowledge. We may even dance. We will certainly play. Those who prefer witnessing to dancing are encouraged to come along too. All are welcome: children, elders, and everyone in between.
- *Collage Yearly Meeting*: Together we will reflect on the experiences of CYM this year, and imagine possibilities. Come and help create a CYM Query Collage, that you can take back to your Meeting as a visual reflection/report. We will consider what has been joyful at CYM during the week, and what we take home with us. Let's see what comes up when we ponder our future.

[Photo credit (left) Sue Starr by Stephanie Deakin, taken outside Nashville at FGC's retreat on Intervisitation.]

Members of CYM Program Committee: Clerk, Elaine Bishop, Winnipeg; Claire Henry, Halifax; Paul Sheardown, Yonge Street; Robert Kirchner, Edmonton; Nathan Dick Calgary; Nathalie Brunet, Annapolis Valley; Keith Barber as Youth Program Coordinator of Yearly Meeting, Winnipeg; Young Friend representative, Kelly Ackerman, Winnipeg. On the Committee by reason of position is the Clerk of Yearly Meeting, Carol Dixon, Ottawa; Graeme Hope of Continuing Meeting of Ministry and Council, Vernon; and Kerry MacAdam, Office Administrator.

Notes on CYM 2012

Remember: Canadian Yearly Meeting (CYM) in Camrose, Alberta, August 11-18. Registration deadline is July 27. Please register in good time so that we know how many Friends to expect.

We encourage all Friends to gather at Augustana Campus of the University of Alberta. This will be a time to reconnect with Friends from coast to coast, and to make new ones. It will be a time for all ages to worship, play, and discern together. We hope you will come!

Highlights:

- The pre CYM Silent Retreat, *Identifying the Common Ground of Our Faith*, led by Ellen Pye of Vancouver MM.
- Jeffrey Dudiak of Edmonton MM will lead us in Bible Study.
- The Sunderland P. Gardner Lecture, *Belonging* will be given by Dana Mullen of Ottawa MM. The lecture will be followed by cake.
- *Friends Across the Distance* is the theme of our children and youth program.
- Food Co-op will be available to welcome and nourish a maximum of seventy.

Augustana Campus has a deep concern for its impact on the environment. On Wednesday afternoon Friends are invited to tour the campus, and visit various projects that Augustana implemented to become more environmentally sustainable and responsible. As well, the lovely campus offers opportunities for refreshing walks. The Wednesday evening meal will be a locally-produced environmentally-aware feast, shared by everyone in the park-like setting.

Camrose is located in East Central Alberta, 100 km southeast of Alberta's capital, Edmonton. Highway 13 runs through the centre of Camrose from the Edmonton/Calgary corridor, 60 km to the west. Highways 26 and 56 end in Camrose from the east and south. Its altitude of Camrose is 740 metres or 2430 feet above sea level.

Should Friends choose to spend extra time out west, Alberta has many beauties to offer: five of Canada's UNESCO World Heritage Sites, including the amazing Dinosaur Provincial Park just 180 km from Camrose.

Submitted by Elaine Bishop, Clerk of Program Committee

“Give Us This Day Our Daily Silence”

Erika Koenig-Sheridan

Pierre Lacout spoke to the Quarterly Meeting of Switzerland Yearly Meeting in 1962, on “*De l’expérience carmélitaine à l’expérience mystique des Quakers*”. Several years later he addressed Friends at a FWCC Conference in Birmingham. The theme was *God and Spiritual Strength for Action-Oriented Living*. On both occasions Friends expressed much interest in his presentation, and in 1970, Quaker Home Service published his book in English as *God is Silence*. Since then it has been reprinted many times, translated into Spanish, German and Dutch, and remains one of the jewels of Quaker literature, loved well beyond Quakers alone.

From its opening sentence, “The most simple reality, God, is the one which humanity has striven hardest to complicate”, to its last, this little book is dense with wisdom, distilled from the writings of the great Roman Catholic mystics such as John of the Cross, Teresa of Avila, and the Quaker practice of silent worship. It comes out of the lived experience of its author. Lacout was both a Carmelite priest and a Quaker, with membership in the Lausanne Meeting since 1964. Although he returned to his spiritual origins, he remained attached to his “big Quaker family” until his death in 2009.

To me, Lacout’s central thought is simply this: speech divides, silence unites. When Meeting becomes contentious and the clerk calls for silence, who has not immediately felt its exquisite relief and healing power? Refreshed, we emerge from that wellspring more willing and able to listen to each other, for in the silence, in some mysterious way we became bound together. Who has not been distracted or stirred up by the words of some spoken ministry that seemed to miss the mark? But if I shut the door to censorious thinking and enter that deep Silence, I may find a balm that softens and tempers me. Then I am able to listen for the Silence in the spoken words.

Obstacles to such attentive listening are many: distracting thoughts and emotions, illness, emotional instability - “the subconscious and its phantoms”. This can be turned to good use. A Meeting for Worship occupied with bringing our thoughts, like wandering sheep, back to the pasture of the present, is time well spent.

Inward silence can become the ground of our daily lives, but it requires regular practise: “The Spirit blows where it will but it only fills sails already spread”. Some methods for preparing for silence might be: reading; keeping a commonplace book (a personal anthology of others’ writings that speak to us); listening to music; contemplating a work of art; or creating something beautiful. “Nothing is to be scorned, nothing excluded; hold on fast to any method that may prove fruitful.”

Pursuing a daily practice of silence is not just a false quietism or a solitary undertaking in which we shut ourselves off from others, but rather it is an extension of, and a preparation for, the corporate silence of the Meeting for Worship. A soul gathered in silent worship is never alone with God. It is always in communion with the soul of all other worshipers; “its silence plunges it into that inward light which lightens every person”. Further, we are not drawn to silence only to further our individual salvation, but to play our part in the betterment of the world.

Lacout, with typical modesty, gives the final sentence of his book to Gandhi: “It is better to put one’s heart into one’s prayer without finding the right words, than to find the right words without putting one’s heart into them.”

Erika Koenig-Sheridan
Ottawa Monthly Meeting

Pierre Lacout, *God is Silence*. Pocket edition by Quaker Home Service, 1994. First published as *Dieu est Silence* in 1969 by Editions Ouverture. Quaker Book Service is currently re-ordering this booklet.

Parker Palmer

Earleen (Shakti) Roumagoux

I have read Parker’s book so many times that I have certain lines memorized. In *Let Your Life Speak*, Parker speaks so deeply to me about vocation and life that I have been quoting him regularly. Yesterday, I told one of his stories to a Quaker who asked me to be on her Clearness Committee: “After a few months of deepening frustration, I took my troubles to an older Quaker woman known for her thoughtfulness and candor. She said: ‘I’m a birthright Friend and in sixty-plus years of living, way has never opened in front of me...but a lot of way has closed behind me, and that’s had the same guiding effect’.”

Palmer is not only a Quaker but one who has discovered his love of writing. Words are carefully chosen, sentences crafted, stories woven into the patterns of his personal learning. What flows from his writing is that one can easily learn from his experiences as he brings them to life on the pages.

Poetry flows through him. He uses the metaphor of the seasons as a way to honour our deepest need to be one with the healing power of Nature. The entire book reflects this experience: "The spiritual journey is full of paradoxes".

Palmer is exceptional in revealing and sharing his inner struggles. Of his 'outward bound' challenges he says: "If you can't get out of it, get into it!" Of his aspirations he says: "Vocation at its deepest level, is not, Oh, boy, do I want to go to this strange place where I have to learn a new way to live and where no one, including me, understands what I'm doing".

He writes in depth about his bouts with depression, for which I am grateful. It has been said that mental imbalance manifests itself in a member of every family, but generally people are happy to remain in denial. When it gets so big that we have to actually deal with it, we still *keep it in the closet*. Palmer breaks through this stigma. This alone makes his book worth reading.

He reveals truths of vocation and leadership, quoting many whom I admire. He shares what Rosa Parks said: "I sat down because I was tired". Parker Palmer writes of Rosa: "She meant that her soul was tired, her heart was tired..." Then of Annie Dillard he paraphrased, "...if you ride those monsters all the way down we break through to something precious - to 'the unified field, our complex and inexplicable caring for each other'." Finally he says, "Vaclav Havel claims that '...Consciousness precedes Being...' and '...the salvation of this human world lies nowhere else than in the human heart...'".

Parker Palmer and I are both educators. That's how we see ourselves and that is a big part of our vocation. I loved the lines: "Teaching, I was coming to understand, is my native way of being in the world. Make me a cleric or a CEO, a poet or a politico, and teaching is what I will do. Teaching is at the heart of my vocation and will manifest itself in any role I play". That is me. No matter what you ask me to do, I will end up teaching. I can't help it. He helped me laugh at myself. I am still chuckling.

Earleen (Shakti) Roumagoux
Victoria Friends

Last Words: by Michael Phillips

All the Quaker stuff, all the *God talk* that I've been doing, has stimulated, and reawakened my yearning for the numinous. John McPhee's book, *Annals of the Former World* contributed this: Geological time - "deep time" as McPhee calls it, compares uncomfortably with our *normal* daily, human, subjective perception of time. When you contrast the time scale of newspaper thinking, or our peculiar use of *forever* in historical contexts, with the geologist's perspective of millions, amounting to perhaps four billions of years, our daily perspective shrinks to pathetic paltry. But then, contrast geological time with the various time scales of the cosmologist: from ten-to-the minus-thirty-two part of a second, to fifteen billion years. Well...what's left of my life? The flickering of all earthly life, let alone human, is as ephemeral as a fart in a whirlwind.

So what does that make of our heavenly aspirations, of our yearning for the numinous, of our Mystical Experiences, of our Truths and moral judgments, of love?

Eternity transcends time. Eternity is immanent in all duration. Not simply an infinitely long duration, it includes and dissolves into itself all and any durations. It is complete in the present instant, and is the only sensible meaning to locutions such as 'before time began'. In that sense we say that now is forever.

The numinous - well God, is immediate, whole, and beyond all our perceptions, meanings, experience, and truths. On the other hand, why should we think that because we can recognize God's immanence in our deepest consciousness, and know the totality of being that underlies existence, this makes us privileged to be party to all the workings of eternity? What makes us think that the human carcass, its mysterious interconnected workings, its molecular couplings and burstings, its joints and junctures, its electrical sparks and silences, produces a significantly better insight into fundamental reality than that of a frog, a stone, or elementary particle, a star, a cluster of galaxies? Thus spaces or objects extremely large or small, durations extremely brief or long, insights into phenomena or into eternity: are all one.

Michael Phillips
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