

The Canadian Friend

Volume 108, Number 3

July 2012



The 2012 Youth Issue

Hopes & Memories * Past ~ Present ~ Future

The Canadian Friend

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting, and is published five times a year on its behalf by the Publications and Communications Committee. The Canadian Friend is sent to all members of Canadian Yearly Meeting and to regular attenders. It is funded from Meetings and members of Canadian Yearly Meeting, with assistance from funds administered by the Yearly Meeting to further the work and witness of the **Religious Society of Friends (Quakers) in Canada.**

- **Submissions:**

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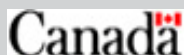
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We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.



Guest Editorial

Welcome to the 2012 Young Friends edition of the Canadian Friend. Youth within Canadian Yearly Meeting is an incredibly relevant and important topic for us all to consider.

How do we create a more welcoming intergenerational community? How do we help identify and make use of the unique gifts that each person has? How do we do a better job of inviting Quaker youth into community and into service?

We have a great opportunity and challenge in Canadian Yearly Meeting to make the changes necessary to support, encourage, and engage our youth, so that the Religious Society of Friends continues to be an important aspect of their lives.

Think about when you were a young person. If you grew up in Quaker Meeting think about what kept you here or what brought you back. If you didn't, think about what led you to Quakers. Think about the challenges you faced, all the other distractions and demands on your time. How did you prioritize your spiritual development and growth. Why did you?

Think about the young Friends who perhaps once were, or still are, in your Meeting. They could be young families, young professionals, college or university students, high school students, someone who is away traveling, teaching, seeking. How can you, yes...YOU, reach out? How can you connect with them on a meaningful and personal level? How can your Meeting support them in continuing to seek and learn? What are the obstacles to their participation in the Meeting? How can those obstacles be overcome?

I hope that you will read, consider, and enjoy the articles in this issue from Young Friends across the decades. Be inspired and engaged by their energy, questions, and journeys.

In Friendship,

Katrina McQuail





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Cover photo by Amanda McKinnon. Back Row: Grayden Laing, Chris King, Eric Preston.
Middle Row: Mayra Tavares, Helen Yang, Stephen Robins, Katrina McQuail, Ben Ivanoff, Patrick Royle.
Front Row: Victoria McKinnon Lazzaro, Rebecca Ivanoff, Natalie LoSole-Stringer, and Jocelyn LoSole-Stringer.

Reaching Out

Sherryll Harris

As always, there was a spine tingling moment. Charles Martin, co-clerk of Quakers United in Publishing (QUIP), pulled an old book from a Pendle Hill bookshelf. To his utter amazement, buried between its pages, was a letter written by his great-great grandfather, William Burgess, and published in the *Friends' Intelligencer*, November 30, 1900. The following excerpt that Charles read aloud was meaningful to all of us attending the 2012 QUIP conference.

"Slight differences of opinion on doctrine, or conventional forms and customs, which by many seem to be considered as dogmas of the church and essential to salvation, are not allowed to interfere with that friendly intercourse which toleration invokes and true charity demands."

Quaker authors, publishers, editors, bloggers, booksellers, Publication and Communication committee representatives from Meetings, sought to learn better and effective ways to publish Quaker thought, faith and essence, for all Quakers and non-Quaker readers alike.

There is concern that many Friends and attenders are not well versed in Quaker teachings. Apparently this is not a new problem. In the *Memoirs of Rachel Hicks* (1879), she wrote: "I wish Friends generally would read Friends' books much more than I fear many do. I grieve in the secret of my heart when I go into Friends' houses and see piles of books on the centre table, and I cannot find a Friends book among them!"

During panel discussions and presentations, we learned that promoting books in an age of book decline calls for innovative action. Promotion is a skill that writers need to learn when fewer publishers are investing in authors. More than ever before, a writer must find ways to become known. Getting a book to market, and keeping it there, is a big job. It demands effective placement of musings, along with riveting reviews. According to Liz Yeats, the administrative facilitator for QUIP, one needs to use all possible tools, such as websites, blogs, and videos on Youtube. One needs to create a buzz, a persona, and ultimately keen readers looking forward to the release of your book. "Book signings don't work well when people don't know your name," Liz added.

Author Eileen Flanagan recommends providing press kits to radio stations. Including a list of questions you want to answer makes it easy for stations to give you precious airtime before you present in their community. Eileen finds that Spirit opens Way when she chooses to support others. She builds networks with local libraries, Meetings, and bookstores. While helping with her book promotion all participants gain a higher profile. Eileen added that people who enter a Meeting House to hear her speak, are often encountering Quaker faith and thought for the first time.



I recalled a recent concern, published in the *Canadian Friend*. Ellen Pye of Canadian Yearly Meeting wrote: "I am dismayed at how little of our printed Quaker insight finds its way into the outside world....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? What we...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." Fortunately, Eileen is doing much to share our Light widely, and to mentor others to do the same.

During an afternoon session with Gabe Ehri and Martin Kelley of *Friends Journal*, they began with the question: "Who's your audience?" Answer: Those Quakers and non-Quakers who want to apply their faith to living in the world. Like Eileen Flanagan, they stressed the importance of creating secular conversations into which we can inject Quaker wisdom. We named the endless forms of media now available to us for communicating Quaker Faith and Spirit. While some may despair the loss of real hold-in-your-hand books, with real paper pages to digital technology, most are quick to say that social media options such as Twitter, can be useful promotional tools for a *real book*.

One's choice of media depends on the shelf-life of the material one wishes to publish. Take care to choose the appropriate vehicle for your information. Social media are tools to quickly build an interest in a topic. Get an article out online. Create a buzz about a thought. Ultimately, when it is a shaped piece, and published in your journal or book, then you will have keen readers waiting to snap it up.

Are we better informed now than we were before the explosion of social media? There was a caution to not become so fascinated, so distracted and engaged, by the growing ways to communicate, that we lose time for precious silence: time to let the Spirit guide and inform our lives.

Readers may recall that QUIP supported the publishing of *Spirit Rising – Young Quaker Voices*. At business meeting we moved forward on QUIP's commitment to funding the printing of a Spanish edition, for our Spanish-speaking Friends of the Americas. Several Spanish-speaking young people contributed and were involved in the editing process. QUIP also administers the Tace Sowle Fund, which assists Quaker authors and publishers in less affluent countries to publish material. Contributions to this fund are gratefully received.

QUIP could become more than it currently is. From various participants, I gathered the following impressions and suggestions. QUIP seems to be geared more toward networking than to being directly helpful for publications marketing. It does have potential to be more helpful for marketing, but QUIP would need to actively engage in marketing. One suggestion was that QUIP could be a cooperative resource for book reviews.

Presently QUIP has a website on which Friends' publications may be posted and linked. We invite all who publish in some form, to learn about QUIP and to join us. Help QUIP become stronger. Bring your expertise and join the conversation at Twin Rocks, Oregon, April 11-14, 2013.

While iPads and Kindles are changing publishing as we know it, I was rather tickled when travelling home, to overhear a young man – who was clutching a book – say to his girlfriend: "I feel like such a nerd carrying a book, but it's so darn good!"

Sherryll-Jeanne Harris

Reporter for QUIP

Vancouver Island Monthly Meeting

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Concern *by Peter Stevenson*

I am thankful to the Publication and Communication Committee of CYM for posting queries regarding communication (pg. 6). It is essential that we grapple with these issues and keep the following points in mind:

- 1] These "emerging technologies" and ways of communicating are brand new to Friends, and to our culture as a whole.
- 2] These tools are being widely embraced at an incredibly fast speed.
- 3] These tools are extremely powerful and are gathering immense amounts of data.

Although there has been and continues to be an impressive amount of community involvement in developing these technologies, I believe there are also large non-community players, whom we should be aware of.

For example, consider the two very common ways of communicating online:

Email uses standardized protocols for communicating. Anyone can write software that uses these protocols. These standards are developed by independent standards organizations. They are a basic part of the infrastructure of online communications.

Facebook is a private, for-profit corporation that makes its owners billions of dollars through directed advertising. All information passed through its system is centrally stored and is used for marketing. It has been charged by the US Federal Trade Commission with deceiving consumers by failing to keep privacy promises. That charge was settled out-of-court.

My concern is not with Facebook per se, and certainly not with social media generally. More and more of our personal information and communication power is being kept in the hands of large corporations that may not have our best interests in mind. The internet was built through community development, and there are open media projects based on this model. If this is an issue that Canadian Friends care about, I think we need to look at community-based alternatives. For example, there is a social-networking service called DIASPORA. It is non-profit and user-owned. You can find more information on some of these issues from the Free Software Foundation at www.fsf.org, or you may contact me with any questions. Thanks.

Peter Stevenson, Vernon Monthly Meeting

Queries re Communication

1] How can we use electronic communications technologies to build new kinds of connections between Friends and Meetings across the country? How can we create communities of interest as well as geographic communities? How can we reach out to isolated Friends using these tools?

2] How do our concerns about environmental sustainability and cost containment inform our decisions around virtual communication and committee work? How do we separate concerns about avoiding possible negative outcomes from the exploration of new positive actions, which only can happen if these new technologies are implemented?

3] How do we help to build readiness among Friends in CYM to embrace emerging technologies that can support and sustain our communication, our sense of community, our outreach to the world and our education of youth and adults?

4] How do we effectively engage in spiritual discernment using virtual technologies? What hesitation might Friends have about the implications of using such technologies? What training do we need to give committee members and Friends to participate in and to facilitate virtual decision-making processes? What parameters do we need for software to accomplish these goals?

5] How do we engage, serve, and draw upon the resources of Quaker youth as we build new capacities? How can we let them know that we are ready to help them set up a sufficient organizational structure to develop the Quaker future?

6] How do we meld together sufficient infrastructure (i.e., hardware, software, distribution, publication)? How do we provide training that is effective, reliable, secure, sustainable, affordable? How do we protect ourselves from intrusive unFriendly surveillance, yet at the same time be open to enquirers? Do we want to give CYM an effective, recognizable logo and have a consistent naming and archival system for emails, web sites, stationery, etcetera?

7] Your own query would be...?

*The Publication and Communications Committee
Canadian Yearly Meeting*

Working for Quakers

Katrina McQuail



I was led to apply for the position of Youth Secretary with Canadian Yearly Meeting; not gently nudged but pushed by the Spirit, regardless of my own insecurities.

This past year of service to my Faith community has been a challenge. I had heard that working for Quakers was both rewarding and difficult, but I had never really considered why. There are plenty of moments filled with joy, but that does not make it any less of a challenge. When you start working for a religious organization, you become “out” as a person of Faith. When I am working, when I am traveling, when I am socializing, I end up in situations where I have to explain the work that I do and why I do it. Since I work for Quakers, I am also often asked to give a brief explanation of who Quakers are and what we believe.

This is an opportunity to articulate my beliefs and my Faith. It is an opportunity to represent what I believe to be a welcoming Faith community. Without preaching or proselytizing, I am able to talk to people who have never before heard of Quakers. It is an opportunity for dialogue and a widening of perspectives.

When you work for a small, interconnected community that sometimes feels more like an extended family, you lose any anonymity you thought you had. My reputation precedes acquaintance. Being in a staff role means that when one speaks, more people listen and when one acts, more people watch. As the CYM Youth Secretary, I always feel that I represent the Quaker faith to the outside world, and represent Quaker youth to the rest of our community. At the same time, it is important that I not be considered the “voice” of the youth community, or that I speak for the youth community.

The first year of any program is full of opportunities for learning, living into the work and going where the energy is. I have had so many humbling opportunities to listen deeply, to seek out people and to invite people into conversation.

The Youth Secretary position has a supportive, vibrant and dedicated Committee, which helps to season, direct and nurture the work. I am incredibly fortunate to have support and encouragement, both formal and informal, for this work as well as for myself. The more accustomed to the job I become, the clearer it is that this is a calling. The YS position combines pastoral care, traveling in the ministry, eldering and speaking Truth to power, as well as handling logistics, planning, communicating, and creating a web presence.

We are still identifying what needs to be done, and how to structure the work to best plan for success. Canadian Yearly Meeting covers a large geographic area with a small population of Quakers, which makes it difficult to identify and find focus groups. Who and where are all the thirteen to thirty-five year olds? We know they are the people we want to focus on and work with, but if we don't know who and where they are, how do we reach out?

We also know success cannot rest solely on one person, whether staff or volunteer. If we want to make real, meaningful changes to how Canadian Yearly Meeting (communally and individually) treats and values each person, it is important to look at gifts instead of age or location. What is it that each and every one of us (Yes, you, reading this right now) needs to change or perhaps give up, to reach our goals? Change may or may not be comfortable, but it is necessary. Changing together not only makes the transition easier, it can open new ways of being and growing.

*Katrina McQuail
Kitchener Area Meeting*

Roped into Quakers *Adam Newlands*

I was washing dishes.

“We need someone from Ottawa Meeting to be on the Publications and Communications Committee,” Sylvia, my girlfriend and (at the time) Nominating Committee member, called from the other room. “Interested?”



I am an attender wishing to become more involved in the business end of the Society of Friends, and I am a writer/editor. The Publications and Communications Committee sounded like a good fit for me. Still, I was mildly hesitant. I hadn't read much Canadian Friend. I'm not a friend with a capital “F”, and I didn't really know what was involved in committee work.

“When do you need to know?” I called back.

“I'm in a telephone meeting now,” came the reply.

I reminded myself that Quakers are, after all, a Society of Friends, not an Association of Jerks.

“Okay,” I said, “Sign me up.”

Sure enough, the committee is a convivial organization. Last fall, after rounds of emails, Canadian Yearly Meeting committees convened at the Toronto Meeting House. Graced with healthy, hearty fare between our marathon meetings, we enjoyed a warm fellowship among friends and Friends alike, who came from across the country to take part in the varied business at hand.

I was asked by the Publications and Communications Committee if I would serve as its representative on the Personnel Policy Sub-Committee; so recently I again experienced a committee as a new member. I returned to Toronto for a meeting and once more I was impressed with the level of constructive effort needed to listen to others and generate consensus.

My step was light as I walked to the station to return home after a productive day - happy I could contribute to the continuing work of Quakers.

*Adam Newlands
Ottawa Monthly Meeting*

“Treat Earth as you would a loved one” by Amy Savage

I found it very heartening to meet, share ideas and worship with Friends involved with Earthcare, at the Quaker Earthcare Witness (QEW) annual meeting in Chicago, October 21 – 23, 2011.

Sometimes I feel pessimistic about the future because of the gloom and doom of biodiversity loss, rising global temperatures, flooding, and the unethical food systems that we see in the US. But I know that Friends, acting together, have faced great challenges before, and we will do so again.

One speaker explained the many problems with today's industrial agriculture: food waste in the midst of global hunger; monocultures; and concentrated animal-feeding operations. Friends can respond to these problems by buying food that is produced ethically and ecologically, encouraging composting, and by not eating foods that contribute to obesity. Another speaker shared with us the positive changes in the Chicago Wilderness Program, which is protecting lands, restoring habitat, and bringing children into the parks. I know my love of nature comes from my hands-on contact with nature in my childhood and is the reason I care so deeply about Mother Earth today.

Amy believes peace on Earth and peace with Earth are the same thing. “Ecological health is public health is spiritual health.”

Friends also reminded each other of the abolitionists who came before us. We still have vestiges of slavery in the US, but we have come a long way since the mid-nineteenth century. There were Friends who had slaves and there were Friends who ran stations on the Underground Railroad. Friends were sometimes divided. Many did not live to see the end of slavery, but those who knew in their hearts that it was wrong to own slaves did their best to end slavery, even when they could see no end to it in the near future. Many were willing to boycott products like sugar, that were critical elements in an economic system based on slavery. Just as slavery was the engine of the economy then, now it seems to be cheap labor in other countries and resource extraction – primarily fossil fuels.

If you know that eventually a family member will pass away, you will still love and care for him/her every day. It is equally important not to give up hope and to treat Earth as you would a loved one. Even though Earth is suffering, we should not assume all is lost and ruined. Every day, we must be mindful and work the good work to protect our natural world.

We must also have faith, like the abolitionists, and make changes in our lives and share those changes with others. John Woolman shared his experiences and life changes with Friends, one-on-one and with Meetings. Friends, don't hide your Light under a bushel! If you have a garden, invite some Friends to see it, have them taste a tempting carrot! If you have stopped eating meat, share your joy with a vegetarian meal. If you have started riding your bike, ride it to Meeting and encourage others to join you. It is important that we be joyful and welcoming (and sometimes charming or even sexy) in this process. We are not making sacrifices, rather, we are loving Mother Earth and liberating ourselves from unethical and evil practices.

Have our Meetings organized carpooling? Do our Meetings try to have vegetarian and/or local food potlucks? Do our Meetings compost food wastes? Have we made efforts to green our Meeting Houses? Have we started Meeting vegetable gardens? It sometimes takes a change of heart, a lot of volunteer time, and sometimes some fundraising to get things going. But if we have a vision, we can move forward!

Friends in QEW are organizing a youth activist environmental training; working with Costa Ricans to sustain small-farm agriculture; offering Mini-Grants to Meetings for sustainability projects; and working on a statement repudiating the Doctrine of Discovery before the UN.

I was reminded again at the QEW gathering that many Friends wear many hats and may be overwhelmed by responsibilities. When the Meeting has few members and is growing tired, perhaps you don't need to start a new project, but can join with Greenpeace or 350.org, or Tarsands Action or another established project.

*Amy Savage, Syracuse (NY) Friends Meeting
New York YM Representative to QEW*

[Excerpted with permission from *BeFriending Creation* Jan-Feb 2012. Amy serves on a subcommittee that awards scholarships to Young Adult Friends, needing financial help to attend QEW meetings. She currently lives in Albany, NY where she teaches Spanish at the post-secondary level].

The Kabarak Call for Peace and Ecojustice

The *Kabarak call for peace and ecojustice* was approved at Friends World Conference, Kabarak University, Nakuru, Kenya. *From the FWCC World Consultation on Global Change 2010-11 and participants' witness in the GC thread at the Friends World Conference 2012*

In past times, God's Creation restored itself. Now humanity dominates our growing population, consuming more resources than nature can replace. We must change; we must become careful stewards of all life. Earthcare unites traditional Quaker testimonies: simplicity, peace, integrity, community, equality, love, and justice. Jesus said, "As you have done unto the least... you have done unto me". We are called to work for the peaceable Kingdom of God on the whole earth, in right sharing with all peoples. However few our numbers, we are called to be the salt that flavors and preserves, to be a light in the darkness of greed and destruction.

We have heard of the disappearing snows of Kilimanjaro and the glaciers of Bolivia, from which come life-giving waters. We have heard appeals from peoples of the Arctic, Asia and the Pacific. We have heard of forests cut down, seasons disrupted, wildlife dying, of land hunger in Africa, of new diseases, droughts, floods, fires, famine and desperate migrations. This climatic chaos is now worsening. There are wars and rumors of war, job loss, inequality and violence. We fear our neighbors. We waste our children's heritage.

All these disasters are driven by our dominant economic systems – by greed rather than need, by worship of the market, by Mammon and Caesar.

Is this how Jesus asked us to live?

- We are called to see what love can do: to love our neighbor as ourselves; to aid the widow and orphan; to comfort the afflicted; to appeal to consciences; to bind wounds.

- We are called to teach our children right relationship, to live in harmony with each other and all living beings on the earth, in the waters and skies of our Creator, Who asks, "Where were you when I laid the foundations of the world?" (Job 38:4)

- We are called to do justice to all, to walk humbly with our God, to cooperate lovingly with all who share our hopes for the future of the earth.

- We are called to be patterns and examples, in a twenty-first-century campaign for peace and ecojustice, a campaign as difficult and decisive as the nineteenth century abolition of slavery.

We dedicate ourselves to let the living waters flow through us where we live, regionally and in wider world fellowship. We dedicate ourselves to building the peace that passeth all understanding, to the repair of the world, to opening our lives to the Light to guide us in each small step.

[This statement is a product of three years of world consultation, summed up after several months of compilation in a written report by listening committees, and finally three-days of discussion and seasoning during Friends World Conference. It was approved by all 850 delegates. "The Conference decided to give it the same status as the Epistle – highly unusual but appropriate for a once-in-a-generation decision," wrote David Miller, a delegate and member of Montreal Monthly Meeting.]



Karen Patricia Gregorio, delegate from Guatemala



Opinion *by Matthew Webb*



Last summer, I contemplated what it is to be non-violent in a world which enables systemic violence through class structures, and what a Quaker's role is within that system. Our commitment to the peace testimony is something that should be, and I think is, celebrated and respected all the globe over. The refusal to participate in war and our abhorrence of violence is an integral part of our identity. This notion of violence and what it means to the peace testimony comes out of the seventeenth century, but I believe violence is a lot more complicated today. Institutionalized forms of oppression provide psychological and systemic forms of violence that spur physical violence. Because of this, I think we Quakers need to re-evaluate our role as a non-violent organization.

All too often violence is mistaken for a physical act that causes damage to a thing or person. Whether an object or a person is hurt during an event is beside the point. It is the intention behind the event that really matters. A baseball hit out of the field that happens to hit a person or break a window is not violent, although serious injury can occur. However, a baseball hit intentionally at a person is an act of violence. It is violence when people engage with one another with the intention of diminishing a person's being. We have a myriad of activities in our society that could be considered violent which are not. Most of these are sports-related, like a boxing match. This is not violent because it is a challenge between two people who are attempting to determine who has the higher level of endurance. There is no intention of doing serious harm to the other even if this sometimes occurs.

Another activity that is often mistaken as violence is property damage, an issue of contention within our society which the media love to play up in order to

paint people who damage property as "bad". I refer here to what happens at protest rallies, like those at the G20 and the 2010 Olympic Games.

During the G20, we were offended by how the police treated the situation from the very start, but this was soon averted by reports of windows being smashed and a couple of police cruisers being set ablaze. During this time, the police didn't suffer serious injuries. The officers who tried to prevent the cars from being set on fire were unharmed. That was not the same treatment the protestors received from the police. Many concerned citizens did not have the benefit of 'benefits'. The responsibility for those *violent* acts can be claimed by members of the Black Bloc. Though there is a violent aspect to the Black Bloc, there are other sides to them that are often forgotten when they are portrayed by the media.

Reflecting on the February 13 protest at the Olympic Games, Harsha Walia, a migrant justice activist working on the west coast, gives a clear understanding of what it means to have the Black Bloc involved in a movement. He suggests that using the Black Bloc during a protest allows for the media and the State to condone more passive forms of protest, which helps get the movement's message out. Since part of the Black Bloc's role is an aggressive one, they are often the people who are able to provide security for other groups in the movement. Walia stresses that it is a tactic, alongside others, and as such, should be judged on its effectiveness within the whole of the movement, not solely on its own. When cops become aggressive, it is the Black Bloc members who will help others by getting in the way, distracting the police, and pulling their comrades to safety.

Contrary to the media's portrayal, the people involved are not acting for mere destruction; they are trying to draw attention to issues pertinent to the protest. The Hudson's Bay Company was one of the targets during the Olympics. Its negative involvement may have gone unnoticed by the public were it not for the smashed windows that got the public's attention. The fact that the media suggests that only those who engage in Black Bloc actions, support Black Bloc tactics, is an attempt to isolate and marginalise our comrades. In turn this weakens our argument by dividing our front. When dealing with violence that harms no-one other than soulless corporations, which disenfranchise a majority of people, we must stand up for those who commit "violent" acts. We must not dismiss, denounce, or distance ourselves from them.

I believe that Quakers should take a more aggressive stance against violence, shift from a “non-violent” policy to incorporation of an “anti-violence” policy. Andrea Smith explains the difference in *Upping the Anti*: Vol. 10: “Anti-violence is different [from] nonviolence. I use the term *anti-violence* because I don’t think nonviolence exists. I think that purist politics of nonviolence tend to look at certain forms of violence and not at others. I don’t use the term *nonviolence* because I think we are all complicit in a violent system. Anti-violence is non-negotiable because our goal is to create a society that is not based on violence. But that doesn’t presume to say which particular strategies people should adopt at a particular time.”

I believe the Quaker goal is to create a society that is not based on violence, yet our lives are currently immersed in violence. We depend on oil, the exploitation of workers in underdeveloped countries as well as in our own, and on institutionalized racism. These are things we can’t ignore. As these issues are a part of our lives and we are unable to avoid them, it is important that we start dismantling the system that is inflicting all this violence upon us.

Ways of doing this can include violent acts like damaging buildings, cars, or using various forms of sabotage. People may try to defeat oppression by fighting back and sometimes killing. Nobody needs to do these acts or is expected to do them, and it is not a Quaker’s role within a movement to do them. But when they are done in an attempt to diminish the amount of violence in the world, it is important that we stand in solidarity with those who perform them and not condemn them for actions that they believe are necessary.

Quakers, especially those in unprogrammed Meetings have the luxury of taking time to contemplate their and other people’s actions. I think it important for this time to be used to think about **why** these violent acts occur. In a world where systemic oppression and psychological violence are part of everyday life, it is physical violence that is a by-product. If we are serious about living in a world where peace is a reality, we must actively fight against those who impose violence on us. This means that we must not denounce those who participate in physical violence, but try to understand why that violence is occurring so we can stand in solidarity with them.

Matthew Webb
Coldstream Monthly Meeting

Peace News *by Koozma J. Tarasoff*

Alex Atamanenko, MP (BC Southern Interior) was joined at a press conference November 30, 2011 by fellow peace advocates, including Elizabeth May of the Green Party and Liberal Jim Karygiannis. They heralded the introduction of Atamanenko’s Private Members Bill to create a federal Department of Peace; May and Karygiannis co-seconded the Bill.

This historic event impressed me in three ways:

- 1] The professional and friendly manner of Alex Atamanenko and his office in getting this Bill tabled in the House.
- 2] The Liberals and the Green Party joined the NDP in this pioneering venture for a new architecture and vision for peace in the world.
- 3] The short talks emphasized the urgency of the Bill, the global nature of it (“Peace is everyone’s business”), and the need for a new way of looking at the state of our world civilization.

I spoke as follows:

“My ancestors, the Doukhobors, in 1895 destroyed their guns in a mass voice to the world, that the slaughter of human beings from the scourge of wars must stop, once and for all. Today, modern weapons of mass destruction, especially that of atomic bombs and robotics, threaten our world civilization with annihilation.

“... we need to envisage a world in a totally different way so as to invigorate Canada’s role as a peacekeeper and peacebuilder. The proposed Canadian Department of Peace provides the architecture for doing this — especially in promoting the transition from a war-based to a peace-based economy.

“With the late Dr. Martin Luther King, Jr., we can say, we have a dream not to be killed, and the responsibility not to kill another human being. We have a dream, and a vision, to pass along to the future generations, our hope to create a non-killing society.

Now let us support the Bill and make this vision a reality. For ‘Where there is no vision, people perish.’”

Koozma J. Tarasoff attends Ottawa Monthly Meeting

Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword.

Matthew 26:52
[English standard translation]

War Resisters International Conference “Countering the Militarization of Youth”

In June, three young Quakers attended the War Resisters International conference *Countering the Militarization of Youth*. The conference was held 8-11 in Darmstadt, Germany (just south of Frankfurt). It brought together delegates from all over the world: Britain, Chile, Germany, Sweden, Netherlands, Israel, Finland, Spain, South Africa, Venezuela, Colombia, USA, and Canada. Its aim was to foster an inter-regional network of cooperating anti-militarist organizations, and to strengthen European and international movements countering the militarization of youth.

The conference examined: implications of different methods along with demographics of recruitment and conscription; how militarization affects community spaces and entertainment; how it relates to education; queer/gender and the military. The conference also served as forum for discussion of resistance experiences in differing environments, among a variety of age groups.

About the Canadian delegates: Christel LeBlanc attends Halifax Monthly Meeting in Nova Scotia. She is a web and graphic designer and a recent graduate of the Master of Design program at Nova Scotia College of Art and Design (NSCAD). She is interested in the way visual rhetoric is used as a tool of military recruitment, and hopes to learn more about how media and communication design may be used to counter the increasing momentum toward a militaristic society in Canada.

Sheehan Moore attended Fredericton Monthly Meeting in New Brunswick but now resides in Montreal, where he is a fourth-year anthropology and art history student at McGill. His work ties together social movements, neo-liberalism, and notions of public/private space. He has come to appreciate the benefits of getting together with people of diverse backgrounds, to share and collaborate. He hopes to work with international delegates at the conference on issues of youth, militarization, and social movements.

Matthew Webb is a member of Coldstream Monthly Meeting in Ontario. He spent time at Peterborough Allowed Meeting and at Fredericton Monthly Meeting. He studied leadership and public

policy at Renaissance College in Fredericton and works with PowerShift 2012, which advocates for environmental change and youth activism in local communities. He believes the Canadian presence at this conference was especially important and that Canada must address and counter its growing trend towards militarization so it can start to rebuild its once-peaceful reputation on the world stage.

A draft program is available at: <http://wri-irg.org/programmes/militarisationofyouth/conference-programme>.

Christel LeBlanc blogged about the conference while it was happening. The location of the blog will be announced on the front page of Halifax Monthly Meeting's website. (www.halifax.quaker.ca). Feel free to contact the delegates at the emails listed below:

Christel LeBlanc: christellenaleblanc@gmail.com

Sheehan Moore: sheehan.moore@gmail.com

Matthew Webb: mptw1987@gmail.com

*Submitted by Christel LeBlanc
Halifax Monthly Meeting*



Quaker Youth – Voice of the 1940s

Why Quaker Relief? Kathleen Brookhouse



We are pacifists, and in the present war situation that is important; but our pacifism is an integral part of our philosophy of life [and] the relief work is also a part of the same philosophy. Our work represents a group of people who share our concern. This should affect all with whom we come into contact, and help the community generally to a better understanding of what we stand for.

Our work is a sharing of the difficulties and hardships that war has produced, rather than an alleviation from [same]. We wish to offer help to people as their friends; because we feel that in the final analysis, the material need is the least important. We are conscious of the spiritual problems and sufferings, which not only war conditions have produced; and we try to offer those in distress, through the medium of material relief, a real friendship and comfort that entails a personal giving on our part, quite beyond what we do materially. We appreciate that man does not live by bread alone. We believe that we have something worth sharing, that our fellows who are suffering, and who are affected seriously by the war, are living through a time which is our privilege and duty to share for their sakes and ours, and for the sake of the future of the community.

We are not a relief organization, but [we are] part of a dynamic organization of concerned individuals. Everything we tackle, from general policy to scrubbing floors, becomes a sanctified labour of love. We are prepared to do anything, however difficult or menial,

that comes within our scope, because we are concerned individuals, not just people doing relief work. My experience has been that this speaks to everyone who comes into contact with our work, far more than the actual results or words, and gives our work the stamp of real service and friendship.

In a world which is rapidly losing consciousness of personal concern, and in a state of total war, Quaker relief has a valuable message because the acknowledgement of the individual concern is the basis of all our activities as a religious society. Our whole aim is to succour and respect the individual personality. We have got to show how we can work efficiently in a modern world, and yet embody this essential principle.

No human society can exist without some element of material and spiritual stability. We are endeavouring to provide “home” for those who have been uprooted and rendered homeless. In that word “home” we envisage material help, sympathy and friendship, and a sharing of the problems of life, however small – with an eye to the future, in the hope that, in spite of the tremendous social upheaval, some good foundations for society can be laid. Looking at our work as a whole, I like to think of fifty or so small zones of stability, comfort and hope in a disturbed world.

The unique opportunity which we have, of getting to know, in a personal way, large numbers of people of all classes, is of incalculable value to our society. It enriches us as individuals by bringing us closer to our fellow men and helping us to understand them, and it should enrich us as a Society, both now and in the future.

Kathleen Brookhouse

For All Who Serve the Friends War Victims
The Star Relief Committee, No. 5, Sept. 1941 (pg.14)

[Excerpt reprinted with permission. Kathleen, known to us as Kathleen Hertzberg, of Toronto Monthly Meeting, was twenty-five when she wrote this article. The photo was taken in 1939.]

Memories of Quaker Youth of the 1960s

My first sixteen years were spent in California. From Quaker Meetings, I remember the warm relationships I built with adults in Palo Alto and Davis.

As I got older, since there were few people my age in my home Meeting, attending College Park Quarterly and Pacific Yearly Meeting became ever more important. Pacific Yearly Meeting in the 1960s was large. High school age attendees had their own dorm, with adult monitors. These gatherings were family holidays, a chance to be with friends, eat in the cafeteria, and learn about the wider world of Quakers.

The 1960s were highly political times in California, with lots of counter-culture experimentation, anti-Vietnam war protests, growing militarization, and super-patriotism. I felt like an outsider because my family's beliefs were so different from the mainstream. On the other hand, I felt like a counter-culture insider. I knew there were others like me and we banded together at peace rallies and Quaker gatherings.

Through Quaker connections, I did summer kitchen work at John Woolman School in northern California (age sixteen) and lived and worked at an institution for children with mental retardation, at an American Friends Service Committee Institutional Service Unit in Vermont (age eighteen). Both of these were mind-expanding experiences.

We immigrated to Canada when I was sixteen. My family settled in Victoria, BC, and I attended the Argenta Friends School. There, I found an educational community, where my Quaker experience, my family experience, and my practical skills allowed me to feel right at home.

After high school I returned to Victoria, back to the duality of feeling an outsider at the University of Victoria, and an insider at Meeting. I was able to travel across Canada on committee work and attend Quaker gatherings. I felt appreciated by older Friends, both for myself, and for the skills and wisdom I brought to the work.

*Nancy McInnes
Vancouver Island Monthly Meeting*



We left Europe behind. We were a family of four children and two parents, but right from the beginning I never felt deprived of extended family members, because we were Quakers. Wherever we went there were *family* members to greet us.

As a child, my most important feeling was one of belonging. I knew the kindness of adults I could trust, and the pleasure of playmates who understood me. Out in the rest of the world I felt a little different sometimes; had to explain myself to people who didn't understand our values. But inside Quaker circles I was simply cherished and accepted for being myself. I remember being told about "that of God" inside each person, which made sense to me. But, honestly, sometimes Meeting was long and boring. I had a dress I liked to wear because it had an intricate pattern that I could study endlessly to help pass the time.

My Quaker *family* made all the difference in the world to me as an adolescent. Adults who were courtesy aunts and uncles literally pulled me through those challenging years and helped me to understand things I was not open to hearing from my parents. Here are two examples among myriad stories I could share.

Yearly Meeting (CYM) in Winnipeg: I was sixteen. My family and I were camping and I had an argument with my father about whether we needed hot water for washing dishes. A short time later, Peter Newberry, who had witnessed the encounter, came to me and said, "Sylvia, I don't think your argument was about the temperature of the water". He helped to broaden my perspective and understand something important about love and relationships. At another CYM, Muriel Bishop supported me to make a major life decision about a job offer that I was pondering.

My Quaker peers also played enormously significant roles in those years and Camp NeeKauNis provided us with a safe place to experience community. I'll always remember, with great fondness, the Young Friends gatherings we held there, especially on Thanksgiving weekends.

*Sylvia McMechan
Kitchener Area Monthly Meeting*

Flower Power Flash Back



Sylvia McMechan, 1971

Opportunities in 2013 for Quaker Youth to Serve

The Quaker UN office offers young people the opportunity to experience international work. You may take part in all aspects of QUNO's work, from participating in UN meetings to writing reports and helping with off-the-record meetings. There are usually four Program Assistants at any one time (two in New York and two in Geneva). Applications open early in the year, for a start date during August or September.

www.quno.org/getInvolved/index.html



Evelyn Schmitz-Hertzberg

Young Friends today do not get the experience of international work camps, organized by Quakers. I am glad that I had the opportunity to participate in two international work camps, organized by Friends. In 1971, I was in Graz, Austria. Youth came from Canada, USA, Austria, Hungary, Poland, Spain, and Yugoslavia. We helped restore a Castle, where Johannes Kepler had worked. We had no common language other than young age! Our horizons were greatly broadened by the experience.

When I was twenty-one, I participated in a Quaker international work camp in Israel/Palestine. From it I have vivid impressions that have stayed with me all my life.

In the West Bank, just north of Ramallah and Jerusalem, 1970, I was a counsellor in a summer camp for Arab Refugee children from the West Bank and Gaza. Then we participated in a study conference with Israeli pacifists.

[These experiences] colored my understanding of people, and made me aware of how difficult it is to achieve peaceful coexistence. We must never take for granted, the peaceful, democratic, and multi-cultural society that we have forged in Canada. It is something to be thankful for. We need to work hard to continue to keep it viable.

Evelyn Schmitz-Hertzberg

[Photo taken at "Grindstone Island during the height of Flower Power! 1966".]

Youth of the 1970s in Argenta BC *by Peter Schramm*



I grew up in Argenta in the 1970s and 80s. We arrived in the summer of 1970 when I was five years old. Growing up there, was normal for me. However, after living in other places including big cities, I can see how extraordinary or different it truly was. Argenta, although small, with a population around one hundred, encompassed a multitude of ideas and experiences. There was a feeling of extended family there; a caring and communication outside of blood relations. The Quakers and elders were somewhat like a bunch of grandparents to me. I felt a sense of affection from them and if not that, then caring.

Although it was the 1970s it was basically still the 60s in Argenta and the Kootenay area. There were so many people from the counter-culture who had come because of the Vietnam War. It was a rather wild and crazy time, and the elder Quakers helped keep a lid on things. In the neighbouring Slocan Valley, with all the young people, draft dodgers and war resisters arriving from the United States, all sorts of communes sprang up. Quaker Liz Tanner, described the Slocan Valley as being "...like Argenta without parents". Quakers in Argenta helped a lot of draft dodgers and resisters leave the United States during the Vietnam War and many settled in the Slocan Valley.

The Quakers had a vision of living simply in community. They were willing to share with other counter-culture folks interested in living an alternative

lifestyle. Whether you were Quaker or not didn't seem to matter much. If you were interested in going back-to-the-land, you were generally more than welcome. We lived in a house rent-free, and paid \$2 a month for electricity. It was interesting living in a community where people were not profit-oriented. We had goats, cows, chickens and a garden, so the cost of living was minimal. Argenta had its own micro-hydro power plant, a community freezer, gardens, fruit trees, animals, and regular square dances which nurtured a strong sense of community. My family lived right by the road and people would drop by spontaneously, especially around dinner time. I can still hear my mother exclaiming, "just in time!" and we would sit down to eat and share stories.

The Argenta Friends School had students boarding from various parts of the world. From a kid's point of view, the teenage students looked like adults and a lot of the students were pretty freaky-looking, but they were a lot of fun and many were quite exuberant. Looking back as an adult, I realize that some students were having trouble fitting in elsewhere. At Argenta Friends School they were accepted and encouraged to be themselves. This seemed to be a real life-changer for many of them, because it gave them confidence to explore all kinds of whacky and wonderful things in the world. Many went on to do humanitarian and environmental work in the world, and I think the ethics and vision of the Argenta Quakers played a crucial role in their choice of life work.

For years, it had been in the back of my mind to make a film about Argenta. I was concerned that Quakers and other elders in the community were in their 90s, and if something wasn't done soon to get their oral history on record, it would be too late. I thought I'd best interview them. Unfortunately I did not get to interview Ruth Boyd and Helen Stevenson, two of the original Quakers who came to Argenta in 1952. However, I did make contact with their families and I have licensed interviews of five of the original Argenta Quakers, John and Helen Stevenson, Mary and George Pollard, and Ruth Boyd. (These interviews, by Peter Chapman in 1979 are in the Royal Museum in Victoria, BC.) I was able to have a long interview with Betty Polster, who, although not part of the group who arrived in 1952, was principal of the Argenta Friends School for many years.

The film covers the 1950s to the 1980s. It details an interesting combination of simplicity and almost, cosmopolitan living. I usually associate *cosmopolitan* with cities, but owing to the McCarthy era, the Vietnam War, and the “Back-to-the-Land” movement, Argenta had an influx of such interesting people that “cosmopolitan” seems appropriate. It felt to me as if we were enjoying the beauty of the land, the beauty of each other, the beauty of the world, and the beauty of possibility.

In researching for the film, I discovered former Argenta students. These include Jessica Mott, an economist at the World Bank in Washington, DC; Dan Lewis, Chief of Disaster and Post-Conflict Section, UN-Habitat, Nairobi, Kenya; Teresa Conrow, an international labour organizer based in Los Angeles.

While the Kootenays, where Argenta is located, retain a counter-culture flavour, land prices and the cost of living are rising; but wages aren’t necessarily good. I am wondering if this is gentrification, which I don’t consider good for community. From the 1950s to the 1980s, there was a lot of local food production and people were living more locally. Many families didn’t have TV, or they limited television viewing. Life in Argenta was not so dependent on fossil fuels.

Now there is a resurgence of interest in growing local food and concerns about food security. These issues were being addressed thirty to sixty years ago in Argenta, so I see it as all the more important to complete a film about Argenta for present-day audiences.

If you would like to see the work-in-progress, go to: *Argenta – A Community*, please see the web site: www.indiegogo.com/Argenta-A-Community.

The project is currently supported in part by funding and donations from Columbia Kootenay Cultural Alliance, (Columbia Basin Trust), Regional District Central Kootenay, and various Argenta Friends School Alumnae.

Peter Schramm lives in Nelson, BC

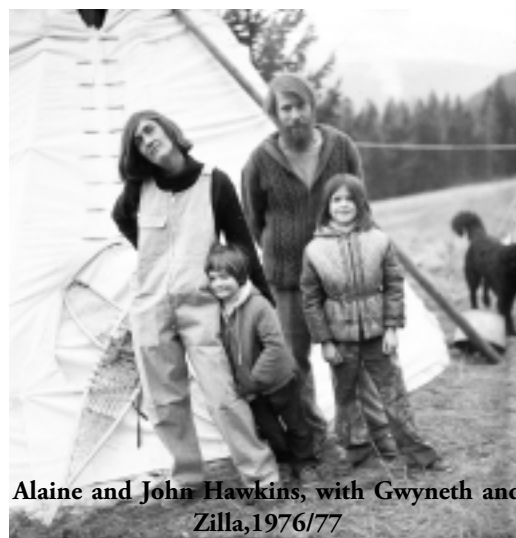
[Parts of this article were previously published in the Canadian Friends Historical Association newsletter, *The Meeting House* Vol. 2011-1. Reprinted with permission.]



First Argenta Meeting House and School building, 1961/62



Beguin Meadow, Argenta, BC. The graduating class of Argenta Friends School, June, 1973.



Alaine and John Hawkins, with Gwyneth and Zilla, 1976/77

[A Vietnam draft dodger I know, who was given shelter by Argenta Friends, says that Aldous Huxley’s book *Island* reminds him of his experience of Argenta. Ed.]

Quaker Youth in Kenya 2012...

Some journeys continue long after a person has returned home, touching and changing life in unexpected ways. I am certain that I will not realize all that I have gained from my journey as a delegate to the World Conference of Friends for months, if not years. I have been home for several weeks and I am still trying to digest my experience.



The conference took place at Kabarak University, outside of Nakuru, in Kenya. It was an eight-and-a-half day conference, but I stayed a month in Kenya so that I could take part in other activities. During my trip I faced many situations that challenged and shed new light on my beliefs and values. My first tangible experience with programmed Quakers was at a conference in Kaimosi for the *United Society of Friends Women*, a Friends' community in Western Kenya.

I welcomed the chance to spend time learning about a side of Quakers I knew little about, especially from Quaker women. At times I felt uncomfortable with the sermons; with the use of the Bible; with the more pronounced hierarchy; and with the Christocentric devotion given to God, for example the acceptance of Jesus Christ as a personal saviour.

Even though it is something I have difficulty understanding, I was also moved by this devotion. Many of the people I met, not just at the USFW

conference and not all from Kenya, felt with complete certainty, that there is *something* outside each of us that guides us through life; something in which we can place our trust and our prayers. They were not afraid to speak of their beliefs, but did not try to force them on others. Their easy reverence made me feel more comfortable with the existence of their views, even if I might not share them.

After the women's conference, I travelled with a Young Adult Quaker pastor to stay with her family, close to the Ugandan border. I visited a number of Friends' schools with Pastor Jane, and spent much time in the homes of women from her church groups. Before every meal or tea, and before embarking on a trip or going to bed there was a prayer. Coming from a branch of Quakers where most prayers are silent, and from a family where prayers are few and brief, I found many of these prayers very lengthy. Occasionally, to sooth my frustration I repeated "patience" over and over in my mind. I longed for the familiar silence that I share in fellowship with my home community of Friends, and I had to work to find inner silence. It may be a bit of a cliché, but we often do not realize the full value of something until it is gone.

When I arrived at the *World Conference of Friends*, programmed and unprogrammed worship were woven together. I could tell that many Friends felt just as uncomfortable with the silence as I did with prayers. A Friend told me that, when he explains silent worship to others, the word "silence" often causes confusion. He prefers to speak of "waiting worship". We wait for the Word; for the Message of the Spirit. Many Friends, raised in the programmed tradition, said that waiting worship was something they wanted to introduce into their churches, and to practise more often in their Quaker communities. They also encouraged those from the unprogrammed faith to take home aspects of the programmed tradition, and to incorporate them into their Meetings. I thought a lot about what I could bring home with me.

Music and dance are a large part of the services in Quaker churches in Kenya. The conference week was full of both. Music was not something I had directly associated with my practice as a Quaker, until I visited Kenya. Music is an important part of Kenyan Friends' worship, and it brought Friends together at the World Conference; especially Young Adult Friends (YAFs).

at the World Conference of Friends *by Jessica Klaassen-Wright*

After our scheduled days were over, YAFs gathered almost every night to share games, conversation, music and dance. Together, we learned songs and dances from many different nationalities. Key among these were Filipinos and Kenyans. Music built bridges over rivers that are difficult to ford. I was swept up in waves of companionship and emotion that I have rarely felt. Nothing mattered but this music, born in the Spirit, flowing through my veins, and the fact that I could share it with others. Without a doubt, this passion for worship through music, is what I wanted to bring home. I am still unsure how to do this.

At the conference we attended lectures given by different sections of FWCC (i.e., geographical sections like Asia-West Pacific or South and Central America). One of the most moving lectures was delivered by Noah Baker Merrill, a YAF from the USA. God called to Elijah at Mount Sinai, Noah reminded us, and just as God asked Elijah, Noah asked us to reflect on exactly what we are doing here. What do we want to accomplish together as a Quaker body? He quoted Ann Wilson, who spoke in Meeting to young Samuel Bownas, saying: "A typical Quaker, thou comest to Meeting as thou went from it the last time, and goes from it as thou came to it, but art no better for thy coming. What wilt thou do in the end?" This harkens back to the words of George Fox, spoken from the view of Margaret Fell: "What canst thou say?"

We are always looking back on what Quakers did in the past, on the great things they accomplished. What is it that we can do, here and now, to make the community of Friends stronger? To make the world more bearable? To change what we feel needs to be changed? What is our witness to truth now?

Meeting YAFs from around the world gave me hope for the future, but also made me wish that Canadian Young Friends (YFs) could come together to be a stronger, working whole. I feel that right now, we are divided, not just by geography, but by a lack of purpose. We need a spark, a push, to make changes, or to let our lives and work be a witness to peace and justice. A YAF told me not to get lost in the struggle to build YF community, but to look for advice and

help from other young Quakers around the world. We need to start in our individual communities and try to build excitement so that it can spread outward; take charge of our own gatherings, plan them, and attend them, even if hardly any YFs show up; tell everyone how great they were, so that more will come next time; plan Meetings at certain times in the year that are convenient for young people; have in-home Meetings in the evening or during the week.

Some young people coming into the Quaker tradition may need more guidance than is given in most Canadian Quaker Meetings. Having some programming in Meetings may be beneficial. CYFYM definitely has challenges, because of our geographical size. If we really want to grow as a community then our focus needs to be with our Meetings. I feel that there is so much potential here in Canada, and that we can really learn from other YF groups around the world.

I was amazed by how many YFs there are in Kenya. Hundreds and hundreds! So many people to share faith with. It made me feel envious, and a bit lonely, coming from a Meeting where my brothers and I are the only YFs, with occasional visitors. But I also realized, even though YFs are close to my heart, that I don't necessarily need other YFs to have a spiritual community in my home. I am lucky to have so many mentors in my Meeting, who are able and willing to give advice and to listen. I have a community that will hold me and care for me, if I but seek it out, and let me contribute what knowledge and nourishment I can.

If you would like to read more about the World Conference of Friends, or to read the lectures presented to the Meeting, please visit the conference website [<http://www.saltandlight2012.org/>]. The lectures can be found in the "Follow the Conference" tab.

Mirembe. "Peace" in Kiswahili, (Kenya's official language).

Jessica Klaassen-Wright
Saskatoon Monthly Meeting

**What is it that we can do, here and now, to make the community of Friends stronger?
What is our witness to truth now?**

John Roche —Two Spiritual Journeys— Carmen Spagnola

I was led to the Society of Friends in October of 2007, while writing a paper on early Quaker theology for a religious history course at the University of Victoria. The early Quaker movement sought to reform and rejuvenate Christianity as a whole, by leading it away from lifeless outward forms, toward the transfiguring power of the Inner Light. The more I read, the more excited, inspired, and hopeful I became about my own nascent spiritual journey. The writings of George Fox were especially nourishing and transforming for me. In addition to changing the way I thought about religion and Christianity, they gave me a small glimpse of the freedom, joy, peace, and love of a life lived in the Spirit. It was in this tender spirit that I sought out, and was warmly welcomed by the Fern Street Meeting.

Nearly four years have passed since then, and though my journey has been challenging, God has worked tremendous miracles of healing and transformation in me. Since I first arrived, I have regularly attended Meeting for Worship, taken part in Quaker classes, and continued my own personal study of Quaker history and spirituality. I've also attended Meetings for Worship in Kitchener, Ottawa, Saskatoon, as well as in Amsterdam, London, and Paris. I've come to know the Society better through periodic attendance at PESAC meetings and Friendly Eight gatherings. Though I've attended only two Meetings for Worship for Business, those small tastes, along with what I've read and been taught, are enough for me to know that it is a decision-making process that is in harmony with my values.

Throughout all of this, my spirituality has been constantly evolving. The foundation of my spirituality today is a continuous and persistent opening of myself to the boundless, healing, transfiguring, and guiding Light and grace that is within, and all around me. Spiritual practice is indispensable in helping me to learn to open to that Light. It includes personal and corporate silent worship, meditative reading of spiritual texts, singing, attendance at Twelve-Step meetings, walking meditation in nature, self-examination, as well as a faltering, and imperfect but persistent attempt to practise the presence of God at all times, in all places. This inner openness to that of God within me, rather than any self-originated effort or willfulness, is the source of any genuine outward manifestation of simplicity, integrity, equality, or peace in my life.

Central to my spirituality is the way of Christ, along with the Christianity of the Quakers, who continue to speak so profoundly to my condition. Above all George Fox, John Woolman, and Thomas Kelly speak to me. I call myself a Christian, though I recognize the validity of all the world's enduring religious traditions, and have been deeply nourished by the teachings of many non-Christians. *John Roche*

[Excerpted from John's letter of application to Victoria Friends Meeting. John was welcomed into membership and wrote recently from Taizé, France, that he has been accepted into a joint Master of Divinity-Master of Social Work program, at Waterloo Seminary and Wilfrid Laurier University. He begins in September.]

Long Dark Night Journey by Carmen Spagnola

When I was nine years old, I saw *The Power of Myth* with Bill Moyers. It was a conversation between Joseph Campbell, a mythologist, and Bill Moyers, a popular PBS interviewer. At first, the reason I was interested was because they filmed the series at George Lucas' Skywalker Ranch. As a huge fan of Star Wars, I hoped to get a glimpse behind the scenes. I may have even believed that Skywalker Ranch actually belonged to Luke Skywalker.

Soon I became entranced, as Joseph Campbell spoke casually and easily about 'the hero's adventure'. Also known as the 'mono myth', or the idea that, although each of us is engaged in our own journey, the arc of our story follows a universal narrative. In the course of an hour Campbell covered everything from Jesus to Star Wars, to Carl Jung, to the Native American wisdom tradition. He synthesized the universal journey into a very simple step-by-step process with three main parts: *Departure, Initiation, and Return*. Each leg of the journey involves a series of smaller steps. To me each step is utterly fascinating. For the purposes of this article, I will focus on Initiation.

Now, just for context, let's assume you're reading this because you have some sort of spiritual life; some inner landscape that you are still learning to navigate. But even so, you may not have actually heard the call of Spirit in your life. You may have been a Quaker your whole life, or you may have come to the Meeting from some other religious affiliation, but that may not mean you have felt a deep inner yearning to know God for yourself.

Quakers believe that at some point nearly everyone will seek to know “that of God” for herself. Personally, I have always believed in God even though I wasn’t raised in a religious household, or given spiritual instruction. I have always had the sense that there was something *Greater* at work in life. In elementary school, I asked for sleepovers on Saturday nights, with friends who went to Catholic Sunday school so I could tag along. I attended a private high school, where non-denominational chapel service was compulsory twice a week. I was asked to become a chapel reader. As early as I can remember, I have sought to discover what was “behind the curtain”. I wanted to poke around and find out what exactly the Divine apparatus was that seemed to be running the show from behind the scenes.

To be honest, I felt frustrated. I was seeking sincerely, so how come God seemed so hard to find? But I didn’t give up, even though I couldn’t explain the urge in me to keep seeking. It was as if there was a *me* ahead of me, who willed me forward and kept me hunting high and low for Spirit. I didn’t realize, that deep down inside myself I had “heard the call to adventure”, as Campbell put it.

I had already passed through the first stage: *Departure*. In my late teens and twenties, I read every psycho-spiritual book I could get my hands on. I studied comparative mythology in university. I tried meditation and yoga. At times I would ask the Universe for help and synchronicity would bring a teacher to me that same day. I would marvel at how efficient Spirit could be - ask and it is given, indeed! It was like Spirit left me bread crumbs leading me from one spiritual path to another and I became quite an intrepid explorer, soaking it all in. I felt held by Spirit and confident that I could manifest any future I wanted. Being that deeply connected to Spirit made me feel as though I had God on speed dial, a magic wand in my hand, and my best friend in tow at all times!

But then I walked head first into Initiation. Now, this can show up in a hundred different ways, depending on the person. Graduating high school, leaving home, your first term in college or first professional job, a major break-up, coming out to your parents or community, making choices over drugs, alcohol or sex. These are the challenges we face on the “Road of Trials”, according to Campbell. The biggest part of the challenge, though, is that we face them all alone.

The other thing that happens, the toughest part, is that our happy coincidences seem to dry up. Our helpful guides are nowhere to be found. Our confidence is shaken and our relationship with Spirit feels broken. We have spent all this time feeling held and supported by the Universe, by our parents, our friends, or community. Suddenly we are bereft of connections. We feel insecure, scared, and abandoned. St. John of the Cross famously described this as the “long dark night of the soul”. This is not the seeking of God and not finding; this is having been in relationship to God and then losing that relationship. If this happens to you, know that many mystics have written about it and have agreed on a few things that can be done. There are three responses to the *Long Dark Night Journey* that seem to be universally accepted: Prayer, Ritual, and Community.

Prayer can be a meditation, a conversation, an affirmation, a plea bargain. My personal opinion is, it doesn’t really matter how you do it, as long as you pray. If you pray about an issue as much as you talk about it, you are making progress toward the Light.

Ritual is important because, as Campbell says, “It puts you in touch with a plane of reference that goes past your mind and into your very being, into your very gut”. Ritual helps us express our half of the conversation with Spirit. You may want to incorporate writing in a gratitude journal, pull an affirmation card every morning, or light a candle to mark some quiet sacred time at home, when you are too busy for Meeting.

Community acknowledgement can sometimes be the healing. It may feel like a thin thread to hang on to, but having people around you who will simply listen without advice or judgment, can be a profound source of strength. Listening is a deeply kind act of ministry.

I have found that generosity of spirit in the Quaker community. To me, one of the coolest things about Quakers is that they are non-judgmental. You can talk about your long dark night journey without fear of seeming too ‘out there’. They’re good at listening and know that’s how to find “That of God” in any situation. Feeling heard can alleviate some of the pain of separation; so speak your truth. You may find that your separation is brief. It is nice to know whenever I wander out of range and my connection to Spirit wanes, I can always return home to a Meeting.

Carmen Spagnola
Victoria Friends

Voice of a Quaker United Nations' Youth *by Steven Heywood*

Typically, images in the media today are of conflicted young people. We are commonly seen as either an active danger or as passive victims in the UK, my home country. When they talk about youth, many people have images of the rioting and looting of last year in London, Birmingham and Manchester. Perhaps in Canada people think of recent riots in that other London, in Ontario. Others see mass unemployment and a lack of viable options caused by the vicissitudes of the global economy. On a more global scale, half of our media outlets present young people of the Arab Spring, as victims of oppression and a lack of freedom, the other half as mindless thugs under the influence of 'Islamists'. Both present them as an essentially faceless mass under the leadership of councils, made up of older politicians or military men.

This relegation of youth to the minor roles of victim or aggressor – youth to be either contained or looked after by more important, more mature adults – is not actually in line with most demographic trends. Under-thirties make up a majority of the population in many countries of the world, especially outside the most highly developed nations. Equally, problems currently under discussion – from the economy to the environment, to the restructuring of political systems – will be felt most intensely by young people, both now and in the years to come.

Thankfully, many young people are refusing to be bound by stereotypes laid out for them. They are engaging in political and environmental negotiations with gusto and creativity. They do so via petitions, mobilizations, protests, music and videos, social media, and writing. However, so far none of these youth movements has made any tangible progress, beyond vague goals like awareness-raising or bringing people together. Young people turned out in numbers for the Copenhagen climate talks but are now disillusioned by the lack of progress. The Occupy movement seems stuck in a permanent infancy, balancing on a knife-edge between serious, radical ideas, and various strands of lunacy and conspiracy theorizing. Preparations for the UN Rio+20 conference on sustainable development in June, are engaging large numbers of young people, but providing very few opportunities for youth too contribute meaningfully. Youth participation within the system, too often comes across as tokenism, with youth carrying the banners, singing songs, and

supporting policies to which they have had no input. Attempts of youth to work outside the system seem stuck somewhere between a primal howl of rage, and a desperate pleading to be listened to.

What I would like to see instead, is young people building an alternative. Put serious pressure on our current, unsustainable, banking model, through the utilization of alternative forms of economy, such as local currencies, time exchange schemes, job shares, and credit unions. Refuse to abide by the economic and social myths of previous generations. Expect participatory forms of education that promote sustainability and equity. Transform our environmentally destructive energy and food systems, through food cooperatives, support for local and city farms, and innovative ideas for reducing energy. Spread green technology.

The idealism of youth? Perhaps. But all great changes start as an ideal until they are put into practice. Young people need to realize that the current crises in economies, societies, and the environment, are not isolated incidents. They are part of the territory of an unbridled, inequitable, and unsustainable model. If we want change, we're going to have to make the change happen ourselves.



Steven Heywood

[From Birmingham, UK, Steven has taught English in China and worked for NGOs in Belgium and the UK. Currently he's a Program Assistant for Quakers, working on climate change issues at the UN.]

Letter from Bolivia by Christina Tellez

After graduating from Pearson College on Vancouver Island, I returned to Nova Scotia for a gap year, then worked for six months. In January 2012, I headed to Costa Rica to volunteer for five weeks in the Monteverde Friends' School, and to enjoy the wonders of the cloud forest and the vibrant Monteverde Quaker community.

Participating in school life was inspiring. I saw children running Business Meetings with a grace and understanding of community needs that is often elusive. Students, along with their teachers and mentors, have created a community of youth in which voices are heard and respected. I feel blessed to have witnessed youth working together to unravel personal conflicts during non-violent communication workshops. This work called for courage and gentleness that is often lacking in the adult world. Of my time in Monteverde, I will remember the gentle silence of the Meeting Room, the people I had the privilege of getting to know, the friendship I formed with an old acquaintance, and the tall, majestic trees, similar to ones I came to love during my time on Vancouver Island.

My travels took me from Central America to South America, where I met with three good friends from Pearson College. In Peru, we took in impressive white-capped mountains as we huffed and puffed our way through a quick change in altitude. Down the coast to a desert that I had not known existed, I had my first encounter with a large expanse of rolling sand dunes. Finally, I went on to the touristy Machu Picchu, which miraculously manages to maintain its mystery and allure, despite the 2,000 people said to visit the site every day.

The photos of us smiling, arms around each other, in the sunshine at the top of the mountain, capture the ideal adventure. But photos cannot show the times we were all so grumpy that things threatened to fall apart, the 4 am flooding of our hostel room, or the cold, ten-hour bus rides on mountain roads lacking guardrails. Nevertheless, we began to find the beauty in the seemingly-normal moments, and to value balance between the snapshots and daily life. Perhaps the most important lesson we learned, in our time together, was to dispel illusions we had about travelling, and to cherish the beauty of our whole experience, even if it may not fit into the perfect snapshot.

We continued on to Bolivia, where I am now. Bolivia is my father's country and it had been two years since I last visited. We explored places I had never been before, and others I hold dear in my heart. One by one, my friends went on their respective journeys home, leaving me to visit Huantapita, the Quechua community in Southwestern Bolivia, where my father was born.

Huantapita is another vibrant and flourishing community. Unlike many indigenous towns in Bolivia. Huantapita has a growing population of people who want to stay and live there. The community is propelling itself into a future which they are actively self-creating through various efforts, and with a strong sense of hope. They have been working for years to build a secondary school in their community. Financial resources, however, are limited. Despite the municipality ruling that they cannot begin a secondary school until they have the infrastructure, they applied to the state for a grade-nine teacher and offered their houses as classrooms. Huantapita is about a nine-hour walk to Potosi. With some walking and some going in large trucks, community members made the journey to the city to demonstrate their dedication to the cause and demand that a teacher be granted to them.

I am the third generation of my family to be connected to this compassionate and hardworking community. My grandmother founded the elementary school, my father worked with community leaders to bring electricity, and I partner with the community in searching for funds for their secondary school. As I write this, I send out Light that this dream of ours will soon become a reality.

I have been traveling for four and a half months, and still have another three weeks until I make my way back to Nova Scotia. It is hard to believe that a year has passed. With all I have seen and learned, and with all the people I have met, it does not seem so impossible.

I am looking forward to a summer surrounded by people I love, and another place to call home – Toronto. In the fall, I am off to adventure in Bar Harbor, Maine, at a small university called College of the Atlantic. Peace, Love, and Light.

Christina Tellez
Halifax Monthly Meeting

Youth Director Speaks for CFSC:

Lee Webb

One of the most exciting parts about being a young person in the Canadian Friends Service Committee is that CFSC is on the leading edge of civic activism in Canada. Through our program committees we work on some of the most vital questions facing society today: prisons and Native rights. We are also part of a larger community of citizens and organizations that do their parts in keeping the powers that be, honest. One way we do this is by participating in the Voices-Voix Coalition.

In April of 2010, *Voices-Voix* was formed to provide civil society with a platform to track, and counter, the harm that the federal government is committing to civil liberties in Canada. On May 11, 2012, I attended a meeting aimed at moving the conversation forward.

The day began with introductions and descriptions of the problems with our democracy that have been worsening over the last twenty years. While our government tends to continue to facilitate service delivery, it has become allergic to advocacy, especially regarding hot-button issues like Israel/Palestine. Advocates who do not support the government position have been characterized as terrorists (border security and the war on terror), pedophiles (internet privacy), or eco-radicals (the Northern Gateway Pipeline). We need to hear all views of Canada rather than suppress some.

At the same time, the government has been gnawing at the roots of that which keeps it accountable: the opposition, media, and civil society. In addition to decreasing the effectiveness of the census, the current government has: bullied and dismantled several oversight bodies; suspended and ignored parliament; disrupted and curtailed committees; and introduced several omnibus bills. An example of this is that when the federal *Access to Information Act* was passed, government replied to requests with complete information forty percent of the time. Under Chretien, this dropped to twenty-eight percent. Now, only fifteen percent of information requests are answered fully. In 2010 a report published in *Government Information Quarterly* ranked Canada's Access to Information regime last, among developed Commonwealth nations. Regardless of one's political beliefs, all of this makes it harder for the society to hold government accountable.

Voices-Voix is now looking for ways to show people how important the erosion of democracy is, before

any more serious harm occurs. It is also important for civil servants to ask more questions of the people they work for and to pressure their bureaucracies to be more responsive to keeping our democracy vibrant. The media representatives at the meeting told us that to get their editors' attention, letters and releases have to be well researched, rich with information, and that they need to provide an alternative vision of how the nation should be.

This coalition is using the omnibus budget-implementation bill as a testing ground for raising awareness. This bill, in addition to implementing several budget measures, tweaks numerous other laws and fundamentally rewrites the *Canadian Environmental Assessment Act* to allow political influence to enter the assessment process. In the short term, several organizations have picked June 4 as a day to draw attention to this bill. In an action called *Black Out Speak Out*, these organizations will black out their websites and redirect people to information on the budget implementation bill. They hope to hold a conference in the fall to invite activists, academics, and the concerned public to voice their concerns and come up with a vision of a better Canada.

CFSC joins coalitions because it makes sense to work together on common causes; working together gives us the opportunity to speak truth to power. As religious charities, we are called "to act justly and to love mercy" (Micah 6:8) and to foster justice and mercy in society. By speaking up, we hope to give voice to our partners so that those who are most in need will be heard. We would not be doing our job if we failed at this task.

As secure as many Canadians feel, the price of freedom is, among other things, vigilance. Friends and other faith groups have been persecuted for seeking a more just and merciful world. If we are to live our faith, we must continue this brave witness to prevent tyrannical governments from rising again. As a young CFSC director, I find it exciting to participate in movements that work today to create systems that will improve society tomorrow.

For more information on CFSC and Voices-Voix, please see quakerservice.ca and <http://voices-voix.ca/>

*Lee Webb of Coldstream Monthly Meeting,
attends Yonge Street Meeting*

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**Canadian Friends Service Committee
(Quakers)**

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

Quaker Book Service



The following titles suitable for children are in stock. For a complete listing of QBS books, see our 2011-2012 Quaker Book Service Catalogue on the CYM website, www.quaker.ca/qbs.

For younger children up to about age eight:

Allen Jay and the Underground Railroad (\$7.75) A Quaker boy in the 1840s helps black slaves escape slave hunters.

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Glory Boy (\$20) This mythical tale has messages of concern for the environment as expressed in stained glass windows.

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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

Age is Not a Factor

by Gabrielle Savory Bailey

I would like to bring to Friends what has been brought to my heart. I would like everyone to think about the first two or three things they would say when asked to describe themselves. If you cannot think of anything, how would your friends describe you? Perhaps you thought of your vocation, or that you are a parent, a student, a graduate, a friend, in or out of a key relationship, a good listener, an elder, an artist, a musician, a writer, and, or a peacemaker. If it is your birthday, perhaps you thought of your age first. If it isn't your birthday, you probably didn't.

In the past few months, I have had countless conversations and received many emails that go something like this: "I need ___ YAF for ___ committee, cause, event." This is a wonderful and immediate response to my position, and the number of requests I receive indicates that there is a real desire to include all generations, to be whole. This excitement is critical and deeply felt.

I invite you to imagine this scenario. What if someone walked up to you and asked you how old you were? Maybe they asked your name, too?

When you replied that you were sixty-three, they immediately asked you to be on a committee saying they were looking for two people, between fifty-five and sixty-five. How would that sit with you?

I have experienced a version of this. I can tell you it did not feel good, did not make me want to serve on that committee. I've also been told they were happy to have a young person on the committee, instead of stating that they were glad to have *me* on it. When identified as someone of a certain age, or as 'young', I [was] just a body to fill a slot. I want all people in the Meeting to serve as they are led. The tricky thing is that I do not have a pool of YAF from which to draw. I do not know everyone yet, and I may never. I can publicize the request, but this too is empty... I am working and praying for a way to make known what work needs to be done, to communicate widely [beyond] the people who always get asked, so that those who hunger for work that fits their needs, get fed.

Spirit works through us at all ages. Some of my most valuable moments with Spirit, have been with very old and very young people. What mattered was not their age but the lessons I learned and the gifts

we exchanged. God works through our gifts and our ability to receive those gifts. In order to see that work, to know God, I believe we have to listen, get to know and be open to our gifts, and those of others....This takes time and patience. It takes a conscious effort to be open and aware. It is also a tender matter to reveal one's gifts. It can be difficult to be vulnerable during that process.

So, with passion and desire to integrate our [Quaker] body, here is my question: How can this happen? How can we channel enthusiasm so as to integrate all ages?

How do we focus on knowing our gifts? I am sure you can think of some ways. For me, it usually happens through action. I know those best with whom I have labored. I get close to people when I work, travel, and/or worship with them, or share a project. In times of action, gifts come forward. There are leaders, organizers, editors, timekeepers, collaborators, brainstormers, ministers, people who can make a plan come together. But all these gifts are inspired by a goal and action.

Friends have a strong history of action. We have moved mountains. The gifts of the Spirit have made that happen...

The powerful thing that can happen when we look at gifts and get to know others in our community is that there is a much wider group from which to harvest gifts. I know that the same energetic, enthusiastic, generous people get asked over and over to do work, mostly because they will say Yes.

I believe this is how we experience burnout. If we use passion and gifts as the motor, and Spirit as the rudder, I wonder how many more people we could include so that the work is light and the blessings are many. I have faith that if the work is strong, if the groups are active and the word gets out, the right people will be led to the work.

In that vein, I ask you to get to know each other. Talk to people. What would happen if you went through your Meeting Directory and listed the gifts of each person in it? Could you do it? If you could not, maybe you would go out of your way to fill in the holes and get to know the people you left blank.

Please do not be shy about spreading the word about your work. We are all working together. I would

like to see [our] Yearly Meeting focus on gifts, rather than age, to continue the work of the Spirit. I leave you with a query:

How are we faithful to the leadings and gifts from God, nurturing those in ourselves and others, regardless of age, encouraging and supporting each other at each stage of life?



*Gabrielle Savory Bailey
Chatham-Summit Meeting*

[Gabrielle is the Young Adult field secretary for New York Yearly Meeting. This article is reprinted with permission from *The Spark* of NYYM, September 2011.]

[The poem by Julie Robinson (right) depicts Elizabeth Fry. She was a young adult of thirty-three when she began visiting Newgate prison.]

Poem *Julie Robinson*

An Essential Beautiful Risk

The very least she might expect is to have her
clothes torn off
but they make no gesture of violence.
Silence wraps about her
snug as her fur shawl.
Words come only when ready,
like eyes adjusting to darkness—
the necessity of this,
this act of faith.

Already a gagging stench.
She wants to filter it,
draw her neck scarf over her nose
but she chooses to let these women in,
be transformed even by their horrible odour.

The sun almost full up when she arrives,
the women gradually come into focus:
slung in hammocks,
disheveled and sleepy,
the floor matted with twisted rugs.
Only vague illumination signals the prisoner's day,
the windows too high, too small.

Woman to woman
she looks them in the eye.
They consider the dangling gold chain of her
pocket watch,
her white, so white lace-trimmed bonnet.
A child reaches up,
she lifts him to her hip.

No one has approached them gently before,
lingered with them, listening.
When told it couldn't be done,
curiosity and compassion,
a certain defiance,
urged her forward.

In the end,
something she said
or did not say,
moved them,
the way things move in silence.
Bone, for example, or tree root,
morphing ever so slightly.

Julie Robinson, Edmonton Monthly Meeting

It was a very windy day as *Supergirl* trudged her way home. She was hoping very much to get home and have a cup of cocoa by the fire. Her backpack weighed her down as she splashed through an old mud puddle. She smiled as she remembered why her nickname was Supergirl. It all started when she came home one day...

Lisa entered her house and, to her surprise, it was even colder than outside. Her mother was putting ice cubes on the kitchen table.

"Mom, what's going on?" asked Lisa.

"Oh, it's your sister. She has a very high fever and I'm trying to make her temperature go down," said her mother.

Lisa dropped her bag and ran to Ally's room. Ally lay on her bed. She didn't look too well. Her face was pale except for her red puffy eyes. Her hair was limp and matted. In one hand she held her stuffed bunny by its ear. A thermometer stuck out of her mouth.

"Oh, you poor thing," said Lisa, stroking her.

Just then, their mother came in. "You'd better go do your homework while I take care of her." Lisa was just about to argue when her mother gave her a don't-talk-back-I'm-in-a-bad-mood look. Lisa went to her room, still worried about Ally. Before she knew it, she was fast asleep...

Lisa woke up with a snort. She glanced at her clock. It read 9:35. Lisa pulled her blankets off and ran downstairs to get breakfast. She saw her mother waving goodbye to someone at the door. "Who was that?" asked Lisa.

"It was Doctor Joe. He gave Ally a special medicine to make her better. He said it was called *Eddie's Fever Medicine*". Lisa's mother clapped her hands together. She seemed a lot calmer now that the Doctor was going to take care of Ally.

"Mom, can I skip school today?" Lisa asked. "Fine", said her mother, "but you'd better help out".

Later on in the day Lisa was making soup for Ally. She remembered Ally's favorite was tomato. Lisa put it in a bowl and took it upstairs. Ally was pleased to have tomato soup but did not eat much of it.

Lisa decided to pick weeds from their mother's garden. While Lisa was busy, her mother popped her head out the door. "Lisa, can you give Ally her

medicine? I'm talking on the phone." Lisa climbed the narrow stairs and went into Ally's room. She was propped up with three pillows and had soup in her lap; her hair was still matted from not being washed. Lisa grabbed the little bottle of medicine from Ally's bedside table.

Ally groaned, "Do I have to take that?"

Lisa smiled at her little sister, "Yes, you have to!" As soon as Lisa gave her the right amount of fever medicine, Ally began a coughing fit.

"Was it really that bad?" asked Lisa.

Ally was coughing too much for her to answer. Just then Lisa's mother burst in the door, "What's going on?"

"I...I don't know! I gave her the medicine and she just started coughing!" Lisa stammered.

Ally was still coughing by the time Lisa's mother called Doctor Joe. He was there in a flash. He came into Ally's room and told Lisa to leave. Lisa was outside the door for just a couple of minutes when the coughing stopped. Lisa's heart skipped a beat but when Doctor Joe came out with a nervous smile, Lisa knew Ally was okay. "What happened? Why was she coughing?" Lisa said quickly.

"Uh... I don't really know," said Doctor Joe, "...yet."

Lisa's mother and Doctor Joe had a talk downstairs while Lisa sat beside Ally. She was sleeping. Later on, Doctor Joe left. It was very late by then.

"Honey, there's macaroni on the table for supper," said their mother. Lisa dished herself a bowl of macaroni and slumped down on her favorite chair in the living room. She thought of watching TV but she was still thinking about Ally.

The next morning Lisa's mother had given Ally her medicine. She didn't cough but wound up with a headache and a higher fever. Why was she getting sicker?

Later on Lisa noticed that Ally could barely move. Lisa picked up the small bottle of fever medicine and read it: *Eddie's Stomach Medicine*. Lisa's eyes popped out of their sockets. Stomach medicine! Doctor Joe had given Ally the wrong medicine! Lisa had no time to waste. She bolted downstairs, and went to the garage, took out her bike, and peddled to the pharmacy.

When Lisa arrived she got off, dropped her bike and ran inside. She searched in the *Eddie's section* and found, on the shelf, the **right** medicine. Lisa grabbed it and shoved out some money. Before the cashier could say "Bye", Lisa was out the door and onto her bike again. She reached home. Her mother was watering the garden "Mom! Look! Doctor Joe gave Ally the wrong medicine!"

Lisa took the medicine out of her pocket and read: "Give as much as needed". So Lisa and her mother ran into the house and upstairs to Ally's room. They dumped the whole bottle into her mouth.

Ally sputtered for a moment and then swallowed.

The next week, Lisa was playing ball with Ally, who smiled, "Good catch *Supergirl!*"

From that day on, Lisa's nickname was *Supergirl*.

– The End –



*Natalie LoSole-Stringer,
Simcoe-Muskoka Monthly Meeting*

[Natalie is in grade six and home schooled.]

Around the Family Around

WHYM 2012: Youth Epistle

Another wonderful Western Half Yearly Meeting has come and gone. Once again nature smiled on us. Friday and Saturday brought glorious heat waves; the kind that hurt if you forgot sunglasses.

Friday started with a frozen cabana due to one forgetful member leaving the door open. The day progressed with balancing and games – Quaker-approved, of course. That night, we were happily joined by a large Anglican youth group. We made our introductions over an intense game of 'duck duck goose'. They joined us at campfires, meals, and welcomed the chance to be with us.

Saturday left us with bruises, scrapes, and wonderfully dirty feet, most of the day having been spent playing Ultimate and soccer. We also discussed the transition period that a Quaker youth makes and how WHYM can help. Many of us feel a strong connection to Meeting and are interested in learning more about membership.

Sunday clouded over, but withheld any downpour. We visited the farm and lent our strength to weeding, planting, and stake-driving. It left us feeling strong, hungry, and useful – definitely the best of feelings. Family night was as awesome as ever, though the balancing was definitely a strong point. Sky Leurba and Angelica Dixon both showed off their fantastic strength and flexibility. As rain finally started to come down, we built the campfire and stayed up, singing long into the night.

Sleep at WHYM may come late, but next year's Half Yearly can't come early enough!

*Flynn Dixon Murdock, Sky Leurba, Emma Engler,
Annie, Takaro, and Shaun Bartoo*

Gleaning from Young Friends at WHYM: There was a concurrent gathering of Anglican teens at Sorrento during WHYM. One night as two groups of teens passed in the dark, a young Quaker shouted out: "Hark ,who goes there? Friend or Anglican?"

Around the Family Around the Family Around the Family

Montreal Monthly Meeting:

Claire Adamson presented a slide show reporting on the visit to the Centre for Resources on Non-Violence in Montreal. The CRNV was started by Joan Baez in California. It has a fabulous library collection of periodicals and books on peace. As a result of the Garver family's presentation on the Bolivian Quaker Education Fund, we look forward to sponsoring a student in Bolivia at a cost of \$50 per month for three years. Info at www.bqef.org.

Yonge Street Monthly Meeting: 2012 is an important year for Yonge St. Meeting as we celebrate our Bicentennial. It is 200 years since the establishment of the Monthly Meeting and the building of the Meeting House, where Friends have worshipped continuously for those years. On October 13, the commemoration will include a Meeting for Worship, a "reappearance" of Timothy Rogers, historical talks by Friends, and a harvest dinner. The committee has developed a logo for such items as mugs, magnets, bags and buttons. The proceeds will go to help with fundraising for our other exciting project.

Since last year, a task group has been working with a heritage architect to bring plans and cost estimates for improvements to the Meeting House, which would include greater accessibility and expanded space. We realize as we age, many of us who attend on Sundays will have increasing difficulty with stairs, and we hope that providing room for group meetings will help to serve the social justice needs of the community and benefit outreach.

Pelham Executive Meeting

Six members and attenders of Pelham Executive Meeting (Niagara) were represented in an art gallery show in St. Catharines. *Circle of Friends*, an art exhibition held during April, included works by (see photo L-R) Don Alexander, June Etta Chenard and Terry Nicholls. Also seen in the show were works by George Sanders, Barbara Bucknall and Sandy Fairbairn. A featured article in the regional newspapers quoted show curator and organizer Rose Marie Cipryk: "There is a most decided intersection between the Quaker world and the artist's world".

(Photo credit, Rose Marie Cipryk)

Prairie Monthly Meeting:

Friend Lenore Price of Wynyard, Saskatchewan (born in Windsor Ontario, September 12, 1924) had a severe stroke February 15. She was well cared-for, dying peacefully in hospital March 13, 2012. A Memorial Meeting with spreading of ashes will be held this summer at New Roots Community Land Trust.

Regina Allowed Meeting:

Alison Lohans has received the Regina YWCA Woman of Distinction award for the Arts. This honours her amazing contribution of publishing twenty-four books for children and young adults, as well as her devoted work encouraging children to write and make music.

Alison's most recent book, *Picturing Alyssa*, is about a Quaker child in her present difficult life and her time-travel friendship with a long-ago Quaker girl who turns out to be Alyssa's great-grandmother. *Picturing Alyssa* features the old-time Quaker Plain Language in the way Alison's grandparents used it with her. This book was short-listed for the Saskatchewan Book Awards.

Two days after the YWCA event, Alison was on her way to Labrador, to visit schools in western, central and coastal settlements of mostly Inuit children. She has visited many schools throughout Saskatchewan, including northern Reserve schools and several Hutterite Colony schools.



Youth Around the Family Youth Around the Family Youth Around

Grayden Laing of Yarmouth Meeting: “I was shooting a TV series in New Orleans. I visited the Friends Meeting there, which consists of five elderly men – three of whom were at Meeting when I attended. It was a real Quaker experience. When I got there, the Quakers were locked out of their building because it was a Methodist church and the person with the key to the room where they hold their weekly Meeting for Worship, had forgotten to open the room for them. We spent half an hour standing around chatting before the person arrived to let us in.”

Jessica Klaassen-Wright, Saskatoon Meeting: her experiences in Kenya were enriching and challenging. See her story on page 18 and 19. She and her family will soon be moving to Monteverde, Costa Rica, for one year. Isaac and Ahren will attend the Friends school and Jessica will work as a volunteer. Parents, Frank and Sharon will be on academic sabbatical. “

Hamilton Monthly Meeting first day school: We were very active in learning about and letter-writing on the case of Abousfian Abdelrazik, a Canadian citizen who was being denied entry to Canada by our own government (which had rendered him to Sudan, where he was jailed and tortured with the complicity of Canadian intelligence agencies). We discussed examples of Quaker civil disobedience. Mr. Abdelrazik went on a cross-country tour after his return to Canada. When he stopped in Hamilton he was clearly moved by the letter the children [from our Meeting] had sent to the Canadian government on his behalf. He thanked us profusely.



Lee Webb and Melanie Henry (above) were married in Newmarket. While their wedding was in Melanie’s United Church, they incorporated a Quaker marriage certificate and some Quaker worship into the service.

“We are living now in Newmarket and I have become somewhat involved with Yonge Street Meeting. Melanie is a doctor at the hospital and I commute to Toronto for school. We hope to find some way to connect with remote communities to start our careers.”

The photo is of Melanie and Lee on their wedding day February 18, 2012. Lee’s parents are left to right: George Webb and Joyce Holwerda, Melanie Henry, with her mother Myrna Joy and father Elihu Henry.

[See Lee’s CFSC submission on page 24]

Christina Tellez of Halifax Meeting:

Photo below, right: hiking in Huaraz, Peru. [Article on page 23.]



John Muller. Page 35



Amy Savage. Page 8.



My Lucky Number Five by Holly Joy Harris



Five has completely imbedded itself in my life. It is my guide and my luck, my drive and my inspiration. I realize this started in 2009. *Five* was no doubt making plans way before that, but the first time I became aware of *Five* was when I was twenty-two.

I have always been a dancer. Dance for me is a natural high and ever since I graduated from school, I searched for a type of dance-movement therapy that didn't seem to exist. I thought I would never find what my heart was looking for, but thinking back I realize that I probably wasn't quite ready.

Appropriately, five years after high school my lucky number appeared. I was given two books by friends. One was from the Clerk of Vancouver Island Monthly Meeting, Lynne Phillips. Both friends said, "I heard you are really interested in *Dance Movement Therapy* (DMT). You should read this book".

Now, I was really tired of people telling what they thought DMT was, and what I would like; so it took me a while before I finally decided to pick up those books. It turned out they were both the same book! *Sweat Your Prayers*, by Gabrielle Roth is subtitled *Five Rhythms Dance-Movement Meditation*. It explains that there are five rhythms: flowing, staccato, chaos, lyrical, and stillness. These rhythms are catalysts for wonderful change in many lives, including my own.

They were right. I was meant to read this book, and through it, to discover that I could become a teacher of this type of dance movement. The number *five* changed my life overnight!

Five could have stopped there but I think once I let myself open up to grace, there was no looking back. I said "Yes". Yes, to following something that may not make sense on paper, but never steers me wrong – like my gut. I think if we all actually paid attention to how we are feeling in any given situation, we would make much better decisions.

In 2011, my study of *Five Rhythms* was going very well. I was taking workshops dealing with emotions, the cycles in life, and the ego. Even though I was happy with my dancing, I discovered that the journey of becoming a teacher of the five rhythms could take years. I was not upset by this knowledge because, like any form of meditation, one cannot become a true teacher until you have let the practice teach you.

Now, there came the question of what would I do in the meantime? What could partner this practice? I knew I needed to be present and the answer would come.

Soon after, I was having dinner with a friend who told me about a psychic healer who had helped her. I decided perhaps she could help me with a health problem. It couldn't hurt to try.

The experience was amazing. The woman told me what to do for my health issue and that I would "take up the study of something that would use my hands, like acupressure".

Later, I was at my parents', hanging out with my Dad. He was sorting papers and asked, "Do you know whose this is?" He held up a business card for an acupressure school – that taught *Five Elements Acupressure*! None of my family had seen it before. Once again the number five appeared.

Remembering what the psychic had said about working with my hands, possibly in acupressure, and seeing the number five again, I took this as a sign and researched the school. I was thrilled. The course was perfect for me. I love the healing work of *Five Elements Acupressure* and f/Friends say I am helping them feel better.

One other thing: I study the Enneagram. I'm pretty sure my Special Someone is a wonderful *Five*!

If we are not open to the possibility that there is serendipity at play in our lives, we will miss out on our lucky *somethings*. I let in the power of *five*, what will you let in?

Holly Joy Harris grew up in Victoria Meeting

Healing Touch by Gilda Shannon

On a rainy Sunday afternoon in May, 2011, eighteen people from six families gathered in a room at First Metropolitan United Church, for a *Healing Touch for Families* workshop. They ranged in age from six to a grandmother in her eighties. Everyone learned tools and techniques to help themselves and each other during moments of stress, to create balance and well-being. This was a four-hour introductory workshop, designed for family groupings to explore ways of engaging energetically with each other.

A colleague and I developed this workshop, specifically to provide healing touch tools to families, so that people can learn together, in a safe fun way. Regardless of who we are in a family – child, parent, grandparent, aunt, uncle – we can all help each other learn, and grow together.

We created learning stations throughout the room to explore colour, sound, and magnetic forces. Participants explored the energy around and in their bodies. We used guided meditation and visualization to centre and connect with the earth and with Divine love and light. We used breath work, body movement, chanting, and guided mediation to ground ourselves. Everyone learned to assess someone's energy field, or aura, using their hands. With every interaction we set the intention that it be for the highest good of the receiver. In pairs, each person gave treatments to someone in their family based on information they learned during the assessment. Techniques included: *Soaking Prayer, Brush Down, Unruffling, and Sending Love Through Your Heart.*

Our body's natural state is health. Each of us has the capacity to heal, or move back to that natural state of health. Each of us also has the capacity to use our hands, our hearts, and our intention to help someone else heal.

While this particular workshop was created to be accessible to anyone, regardless of religious belief, it was sponsored by *The Healing Pathway* ministry of First Metropolitan United Church. My colleague and I are members of the *Healing Pathway* community in Victoria. *The Healing Pathway* is a curriculum created in the United Church of Canada to develop the gifts and skills of healing touch, or healing hands, within the Christian tradition.

Gilda Shannon, Victoria Friends

Last Words: by John Muller

The Other

There is an unreachable power
there is an unknowable light
there is an unteachable knowledge
there is an unwrongable right

there is an untouchable presence
there is an unbendable truth
a true, incorruptible sentence
be kind - love the other as you

there is an unshakeable beauty
there is an unchangeable grace
in all, a relatable suffering
we all stand in exchangeable place

there have been a thousand revisions
made to a story so simple and true
there have been a thousand divisions
applied to the power of you

but there is an inhuman softness
there is a warm radiant love
that comes from no consciousness living
and comes from no dead man above

I embrace this unparalleled comfort
I sleep well with unspeakable dreams
I have felt the unknowable other
in silence, exile and peace

there is an untouchable presence
there is an unbendable truth
a true, incorruptible, sentence
be kind - love the other as you.

*John Muller, Hamilton Monthly Meeting
Attends Meeting at Fern Street, Victoria*

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

Themes & Deadlines for upcoming issues:

October 2012	CYM issue
Deadline:	September 7
December 2012	Multi-faith
Deadline for submissions	October 1, 2012
March 2013	Spiritual Concerns / What's on Your Mind
Deadline for submissions	January 6, 2013



Artist :
Jocelyn Losole-Stringer
Simcoe-Muskoka
Monthly Meeting

Note from the Publications and Communications Committee

The pamphlet enclosed is the first in a new occasional series produced by Canadian Friends. More will appear in various forms as the series develops. Inspiration has come from the Canadian Quaker Pamphlet Series, published and printed for many years by Argenta Friends Press, under the care of Argenta Monthly Meeting. As the Press considers its future, we send our thanks as we all work toward preservation of the unique material it has sponsored.

We are considering a name for the new series. If you have suggestions, send them along to cqp-clerk@quaker.ca. Let us know how we might present the new series. We also take this opportunity to request ideas for manuscripts and topics for future presentation.

Publications and Communications Committee

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Return undeliverable Canadian addresses to:

The Canadian Friend, C/O Canadian Yearly Meeting
91A Fourth Avenue, Ottawa, ON K1S 2L1