

# The Canadian Friend

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Canadian Yearly Meeting 2012

# The Canadian Friend

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## Editorial

On the train from Vancouver to Edmonton I dined with a woman from England. When she learned the purpose of my travel she uttered a line which I had thought to be a joke: "I knew of Quakers who wore funny hats, but you say they're still around? What do they believe?"



I had laughed at the hat cliché, but upon listening to Jeffrey Dudiak during Quaker Bible Study, I realized that we wear a lot of hats; these days they are not so funny. Rather than speak of our unity they show up our differences. There is the liberal hat, the conservative hat, the programmed hat the unprogrammed hat, the universalist hat, the non-theist hat, the Christian Quaker hat, the Pagan hat. Beneath these hats there are some stubborn minds that righteously cling to the "right" way to be Quaker. Herein lies the root of dissension. Jeff noted: the Quaker vision is marred by the way we live our divisions.

It is ironic and sad that we are all-embracing, tolerant, and considerate of other faith groups – there is a Minute stating that all Quaker bodies are unanimous that we need to work with all faith groups. How can it be that we embrace other faith groups with open hearts but shun those with a Christian hat in our midst? We cannot seem to resolve conflict among us, though we are known in the world as leaders in conflict resolution. Consider the dichotomy of working in the world for peace and justice, while bogged down by conflict. Surely criticism of each other is not rooted in the Spirit; not rooted in love. What we need most is to seek and to live the radicalized Spirit of which Jesus spoke. Spirit rises above differences, and labels, to act out of love. This is a radical, non-polarized, unstuck place, rooted in and energized by Divine Love.

Isaac Pennington wrote: "Even in the days of the apostles, Christians were too apt to strive after a wrong unity and uniformity in outward practices and observations...it is not the different practice from one another that breaks the peace and unity, but the judging of one another...For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same Spirit and life in him...and this is far more pleasing to me than if he walked just in that tract wherein I walk."

A book was in the mail for me when I arrived home: *Letters to a Fellow Seeker* by Steve Chase. He and Jeff Dudiak are on the same page. Chase wrote: "I was less interested in people's theological beliefs about Jesus than in our collectively figuring out how to follow Jesus' way of living in our own lives and times – to love God with all one's heart, strength, and soul; to love and care for one's neighbours as one's self...[to] help each other follow Jesus' transforming Spirit-led way of life, regardless of different theological beliefs...I [am] convinced that deep spiritual renewal [is] possible in our world." Chase echoes the advice given by William Penn: "Seek to know one another in the things which are eternal...[then] our Meeting can be a channel for God's love and forgiveness".

Let us all be mindful of this truth: "There is a principle that is pure [within us]... proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, where the heart stands in perfect sincerity. In whomsoever they become brethren...". To these words of John Woolman, I say "amen". Sherryll Harris



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Cover: Trading card designed by Keith Barber of Edmonton Monthly Meeting

*Letters to the Editor*  
Please send your letters to: Sherryll Harris, Editor  
E-mail: cf-editor@quaker.ca



Salish Territories. She has been involved in the migrant justice movement for a decade.

Thanks a bunch,  
Matthew Webb

[Thank you for this clarification Matthew. Ed.]

Dear Sherryll,

I am enjoying the 2012 Youth issue very much. Congratulations to all the young writers. But I think that Matt Webb's support for the anarchist group, Black Bloc, is not a good idea. I realize that Matt is in favour of the causes of the Black Bloc, but not its violent methods. It is unrealistic to think that one can separate causes from the methods used to address them.

Destroying public and corporate property and rioting are not going to attract much sympathy from the public either. Wearing black hoods to hide identity is even less endearing. Even peaceful public protests can easily put people off, rather than gain their favour. Writing letters, using social media, meeting with officials and reporters, may be less exciting and dramatic, but in the long run could produce helpful change.

Michael Miller  
New Brunswick Monthly Meeting

Dear Editor,

I affirm and support most of Matthew Webb's insights, which he makes in his Opinion piece in the Youth issue. Yes, violence is complicated – maybe not more so than in George Fox's time, but that's a detail. Yes, to stand in solidarity with people who resist institutional violence is terribly important, as is not to denounce their actions as if they were the oppressors. His distinction between non-violence and anti-violence sharpens the point that "our goal is to create a society that is not based on violence". Violence against property is not the same thing as violence against people. When a child dies anywhere in this world as a result of policies that we are complicit in (and there are thousands of unnecessary deaths of children every day) surely we have been violent, compared to which the smashing of a store window is trivial. All this I agree with.

I did stop, however, when Matt noted that the attempt to dismantle a violent system can include "sometimes killing". Thank you for saying it out loud. Maybe now we can talk about it. What am I doing when frightening, drunken verbal fights break out on my street and I call the police, who arrive carrying guns? I am using a force which is prepared to kill.

My experience is that violent tactics create violent results. My assessment of Black Bloc strategies is that, far from supporting the movement as a whole, they have made it harder for the thousands of peaceful demonstrators to be heard. At the G20 they became, in my view, unwitting pawns of the police and the government. I demonstrated in Quebec City, but I will not participate again in a summit demo where we are unable to make a unified statement that our actions will be non-violent.

**Yes**, to thinking hard about why people act violently. **Yes**, to standing in solidarity with their heartbreak and determination to end oppression. **No**, to being ambivalent about our own commitment to nonviolence, both as a spiritual stance ("I refuse to kill the God in you") and as a strategy.

Margaret Slavin  
Peterborough Monthly Meeting

Dear Friend,

This may seem like a simple-minded question. It is one, that in my past forty-plus years as a Quaker, I should not have thought it necessary to ask. Some recent events and conversations, however, have left me wondering: is there still a place in Canadian Quaker [Meetings] for those who consider themselves *Seekers of Truth*, not *Those-Who-Have-Already-Found-It*?



I count myself a Seeker, as well as a universalist, experiential, inclusive Friend. I do not imagine that all Friends could, would, or should describe themselves similarly. Different conditions, different faculties, different experiences, different temperaments, lead us to a variety of spiritual perceptions and different ways of expressing them.

connection. It is consistent with the view that living *truth* is neither embodied in, nor excluded from any particular creed. It is a creative act of ongoing discovery, both individual and collective.

When a Friend witnesses sincerely, from his/her own experience, to a perception widely at variance with my own, I may find it unsatisfactory, simplistic, wrong-headed, or what you will. My own ministry will probably raise similar difficulties with other Friends. In both cases our course of action is clear: ministry that does not speak to our condition at the moment is to be put quietly aside in our minds. It may some day speak to us, it may never speak to us, it may at this moment be speaking to someone else.

My early history includes much Quaker influence, but it was primarily this openness of mind and spirit that brought me as an adult into the Religious Society

**“Is there still a place in Canadian Quaker [Meetings] for those who consider ourselves *Seekers of Truth*, not *Those-Who-Have-Already-Found-It*?”**

My responsibility is to listen and accept that my Friend is speaking the truth sincerely, as he or she now sees it. For me, worship is the act of bringing our complete selves to Meeting, in all our inadequacy and imperfection, each with a personal preoccupation (the bees buzzing in our individual Quaker bonnets), and lens through which to view the world. It is such vulnerability, such openness, that enables our spiritual

of Friends. I saw it as a place where people whose experience and seeking led them to a personal view of truth, [where they] could share that insight with others who saw different aspects of it. Sharing our differing insights might make us irritated, provoked and exasperated, but also tempered, enlightened and enriched. Is this still true of us as Canadian Quakers? In peace, Margaret C. Ford, Simcoe Muskoka MM.

Dear Sherryll,

My name is Ron Hofmann. I am an Attender at Vancouver Monthly Meeting. This was my first CYM. As with the Vancouver and the Western Half Yearly Meetings, the great attraction is the Friends one meets, and the very refreshing, engaged, authentic and enlightened community one finds. I am particularly grateful for having been able to meet and be inspired by a number of elders.

Given our vast Canadian geography, there are limited opportunities for meeting and [attending to the] many matters that demand attention. Busy days. From the organizational marvel that was the food co-op, to productive management of the Meetings for Worship for Business, it was a time of growth, through experiencing, seeing, and doing. I thank those who had any part in putting this event together and I look forward to my next CYM.

Ron Hofmann, Vancouver Monthly Meeting

Hello Sherryll,

When I learned that CYM was to be held in Camrose, Alberta, where distant cousins live, I decided that I would try to make the journey. As I live in a retirement residence I looked forward to ten days with *normal* people, especially Friendly people of all ages.

The agenda booklet was most helpful, enabling me to choose activities and plan my day to accommodate a back problem, and other personal challenges. Could I concentrate all day? I was able to put faces to names of writers in *The Canadian Friend*, and talk to like-minded Friends about mutual concerns, even if that meant missing the Bible study lectures! The young people were a real tonic, especially the ‘nearly’ two-year-olds. Being a volunteer – and to my surprise a ‘listener’ – helped [build] a feeling of belonging. I was reluctant to leave, but now am looking forward to seeing everyone in Ontario next year.

Best wishes, Heather Wheat, Peterborough MM



[Shape Note Singers: Jessica Klaassen-Wright, Marilyn Manzer, Ellen Pye – who led the Meditation mentioned below – Zaley Warkentin, Kenna Manos, Adrian Dolling, John Calder and Robert Kirchner]

## Meditation on a Tile Floor

Silent chapel - silent retreat.

Warm feet on cool tile floor - fired earthenware polished, glazed, smooth.

Deep carmine brick walls support dark laminated wood roof beams

Earth's elements - atoms and molecules  
harvested, mined, processed, shaped, coloured  
basic elements of nature - of the periodic table - made useful

A Friend's hands move over the piano keys  
A Schubert Impromptu flows through the room  
A dancer's silhouette in rhythm

Carbon, hydrogen, oxygen  
Earth's elements become divine.

Moments of beauty and mystery

*Carol Dixon,  
Ottawa Monthly Meeting*



# From Kabarak to CYM 2012 – a Journey by Ellen Pye

I traveled to the Sixth Friends World Conference at Kabarak University in Kenya, with no idea of what to expect. My previous contacts with the Friends World Committee for Consultation (FWCC) had been sporadic; my ecumenical exposure had largely been with the Canadian Council of Churches and the World Council of Churches (WCC). I use the word 'ecumenical' consciously, as I feel the FWCC is engaged in ecumenical work internally, between the different branches of the Society of Friends, as well as having observer status at the WCC.

For me, the daily, morning Plenaries were most significant, as the smaller group sessions I participated in were somewhat disappointing. For others, these were very meaningful. Programmed and pastor-led Friends would have experienced these plenaries as Meetings for Worship. There was exuberant music, dancing, vocal prayer, and preaching. For those of us from an unprogrammed tradition, this required some serious adjustment – especially for those who were asked to send in a prepared address ahead of time so it could be translated (into the main languages of the participants) to appear on screen while the plenary was in progress. This was not the way they would normally be giving vocal ministry, and they struggled with it to good effect, nevertheless.

Each section of the FWCC had one plenary under its care. The North American and European/Middle East sections made sure there was a meaningful stretch of time for what was called "Open" Worship (meaning unprogrammed). Since, for many Friends, this is an unfamiliar practice, there was an introduction to the principles [of silence between each Ministry]. This was just as well, as the very large, mainly African contingent, was used to applauding vigorously in response to what they heard. This was disconcerting for most other Friends and very disruptive during the unprogrammed sessions.

Yet almost all the speakers were clearly led by the Spirit in what they brought to these plenaries. Together, they created the different pieces of spoken ministry in a gathered Meeting for Worship – to build a unified message that is more than the sum of its parts. Many of the speakers were young adult Friends. They emphasized that being Friends, without additional labels, was what was most important to them. In a broken world, such as we live in today, we need to hear and obey the voice of our true Guide; neither lagging

behind nor running ahead. Only then can we be the salt and Light the world needs, in order to be healed of its brokenness and become the Kingdom in which all can live in right relationship.

There were moments of discord, harsh words of rejection that grated on the 'inner' ear: the challenges for us to reexamine ourselves. Yet these were mostly dampened by the deep worship that seemed to be the only right way to absorb them. In the end, negative intrusions did not affect the approval of the three important documents that came out of the Conference: the *Epistle, Kabarak Call for Peace and Ecojustice*, and *Weaving of Threads* – a Minute of Exercise. These may be found at the website noted below, and are strongly recommended. They speak to the conditions of us all, challenging and inspiring us as we move forward.

The next stage for me was to prepare for the (almost) silent pre-CYM retreat, with its theme of *finding common ground in the diversity of Friends*. Following on from the conference, I felt that thinking in terms of horizons, rather than boundaries with 'no-go' zones, and reaching for 'that of God' in ourselves as much as in others as a place to find unity; those could be helpful. Substituting 'that of Love' for 'that of God' (allowed to do so by the Biblical statement "God equals Love") we then would find a path leading us from "Let nothing separate you from the love of God" via "Let nothing separate you from love" to "Let nothing separate you".

I found re-reading *The Religious Case Against Belief* by James P. Carse and *Buddhism without Belief* by Stephen Batchelor, immensely helpful in my preparations.

The Quaker Bible Study at Canadian Yearly Meeting completed my months-long journey perfectly. It returned me home to my starting point. Now I see it clearly for the first time, with great joy and thankfulness.

"We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time."  
[T. S. Eliot from Four Quartets]

*Ellen Pye, Vancouver Monthly Meeting*

[Please see website: [www.saltandlight2012.org](http://www.saltandlight2012.org).]

## A GLIMPSE OF CANADIAN YEARLY MEETING

SUNDAY MORNING, AUGUST 12, 2012

**‘The Religious Society of Friends – the Friends Church – is about nothing if it is not about transformation’ in the words of one of our speakers. As Friends, we feel called to try to return to the conviction and simple faith of our Quaker ancestors and their transformed lives, so that we may once again become a prophetic people, speaking to God’s purposes in these times.”**

**[Read by Carol Dixon, from the Epistle of the Sixth World Conference of Friends (FWCC), April 2012]**

MONDAY MORNING, AUGUST 13, 2012



[Carol Dixon, Clerk, Susan Stevenson, Elaine Bishop, and Marilyn Manzer, recording clerk.]

**“Our Meetings for church affairs are held in the spirit of worship. This does not mean that laughter and a sense of humor should be absent from them. It does mean that at all times there should be an inward recollection – out of this will spring a right dignity, flexible and free from pomp and formality. We meet together for common worship, for the pastoral care of our membership, for needful administration, for unhurried deliberation on matters of common concern, for testing personal concerns that are brought before us, and to get to know one another better in things that are eternal as in things that are temporal.”**

**[London Yearly Meeting’s Church Government, 1980]**

# A GLIMPSE OF CANADIAN YEARLY MEETING

TUESDAY, AUGUST 14, 2012

**“The present and future life of the Religious Society of Friends, like its past, is bound up in sharing and participating in the wider life of the spirit, the community of faith of which we are a part and which, in spite of all predictions to the contrary, is growing stronger and more coherent in this supposedly irreligious age. We gain a great deal from our involvement with all these wider bodies – a broadening of our perspective, an opportunity to clarify our leadings and convictions, and the strength that comes from uniting with others who are called in the same direction, rather than trying to walk on our own. At the same time, we give much: from our unique Canadian experience to the wider Quaker bodies, from our peculiarly Quakerly testimonies to the Canadian Council of Churches to the World Council of Churches. We are not boasting when we say that our contributions are welcomed and sought out. We recognize this as a great responsibility and a calling as clear as any other.”**

**[Read by Clerk Ann Mitchell, Canadian Yearly Meeting’s *Faith and Practice* .3.87]**



Ann Mitchell, Kate Johnson - recording clerk, and Katrina McQuail

Item #4 – Discipline and Review Committee: Section 1.10 *Summing Up of CYM Discipline* amended to read as follows: This short history of the life of Friends and the development of Canadian Yearly Meeting since 1955 reminds us that the same God that Jesus exemplified and taught us to know is our centre.... As we have joined to bring our divisions together, we have grown into one faithful body, the Canadian Yearly Meeting of the Religious Society of Friends. Among us there is a diverse understanding of the divine expressed in both Christian and non-Christian ways. We seek the will of God together and “to feel where words come from”\*. We find guidance through the presence of God in our worship and through the inward experiences of others shared in the fellowship of the Meeting for Worship. This guidance is our empowerment to live a life in the Spirit and to work in the world for justice, peace and love.

[\* Papunehang of the Lenni Lenape, as recorded in the Journal of John Woolman C. 1762. *CYM Discipline*]

## HIGHLIGHTS – HIGHLIGHTS – HIGHLIGHTS – HIGHLIGHTS

Item # 34: Request from Peterborough Allowed Meeting to become a Monthly Meeting....With great delight we approve Peterborough Monthly Meeting....We appoint a committee to meet with Peterborough Monthly Meeting to welcome them and to meet with Wooler Monthly Meeting and assist with anything that is necessary to this creation and separation.

\* \* \* \* \*

Item # 36: Request from Toronto Monthly Meeting re Biotechnology, Genetics, and Faith: Toronto Monthly Meeting has approved *Queries on Faith and Genetics* and asks that Canadian Yearly Meeting also approve these so they can be forwarded to the Canadian Council of Churches as an appendix to their curriculum on faith and genetics. Anne Mitchell read the queries and we are asked to ponder these for a day or two before we consider them for approval. [See page 25]

WEDNESDAY, AUGUST 15, 2012

The clerk read from the introduction to Chapter Four – *Testimony: Faith in Action* – from *Faith and Practice*: Canadian Yearly Meeting of the Religious Society of Friends, page 106 as follows:

**“The Testimonies of early Friends created a community of faith at a time of political and religious turmoil. They were able to live their Testimonies as a people gathered, guided and ordered by God. We are their heirs. Their faithfulness set a direction and pointed to the future. As Canadian Friends we are seeking to learn more of what is required of us in our own days. We seek to be led by the same Inward Teacher and to be guided, in different times and circumstances, by the same Light within.”**

\* \* \* \* \*

Item # 43: Reporting and Clearness – Canadian Friends Service Committee (CFSC): Jane Orion Smith, general secretary of CFSC, reported on CFSC’s work. We are so grateful for the Light they shine into the world on our behalf. We heard that CFSC has had four proposals to Canadian International Development Agency (CIDA) turned down in recent years. Changes to CIDA’s processes have favoured larger agencies. CFSC will be monitoring the situation but not applying to CIDA again until the situation is resolved. This has meant the reduction of one staff member’s hours. Program committees have reviewed their processes this year to ensure they are not relying too heavily on staff to carry the committee’s load. Fundraising efforts have not quite met their targets but have been largely successful. Thanks were expressed from the floor for the healing ministry that CFSC has provided to Meetings that have experienced violence.

\* \* \* \* \*

Item # 45: Reporting and Clearness. Gianne Broughton offered a report on our recent work with Project Ploughshares. A poignant highlight is that Gianne made a presentation on our behalf when Project Ploughshares convened a meeting of church leaders on the concept of “just peace”. Gianne’s was the only presentation that reported actual community-based experience of people responding non-violently to violence in dire situations. The feedback from others present was that the Quaker contribution is essential for its proof that practical applications of non-violence are possible.

## THURSDAY, AUGUST 16, 2012

The Meeting opened with worship. The clerk, Anne Mitchell, read Advice & Query #27 from *Faith and Practice*: Canadian Yearly Meeting of the Religious Society of Friends as follows:

**Live adventurously. When choices arise, do you take the way that offers the fullest opportunity for the use of your gifts in the service of God and the community? Let your life speak. When decisions have to be made, are you ready to join with others in seeking clearness, asking for God's guidance and offering counsel to one another?**

\* \* \* \* \*

Item # 52: Report from the Sixth World Conference of Friends in Kenya: Graeme Hope noted that occasionally opportunities arise to bridge the theological divide among Friends, and this conference was one of them. There have been only six such conferences since 1920 with usually about 1000 Friends present. There were 850 present at Kabarak University, Nakuru, Kenya, with about 50% from Africa, 25% from the Americas and 25% from Europe and Asia-Pacific. CYM sent four delegates, Steve Fick (Ottawa MM), Jessica Klaassen-Wright (Saskatoon MM), Graeme Hope (Vernon MM) and Ellen Pye (Vancouver MM). Four other Canadian Friends also attended: David Millar, Anne-Marie Zilliacus, Jane MacKay Wright, and Lana Robinson. The conference lasted eight days with a plenary lecture each day from a different Friends' theological perspective. There was lots of music and dancing, usually begun by the Africans and drawing everybody else in. Small groups that met each day gave individuals the opportunity to address points of difference, such as homosexuality. There will be a document coming out from the conference.

David Millar asked us to note the *Kabarak Call for Peace and Ecojustice* and take it back to our Meetings. See what members have to add from their own lives. David told us the Friends World Conference was the result of three years of consultation on every continent. He learned, that he had much to learn from African Friends, because they are so far ahead of us in looking toward a world where community-building and the creation of peace are essential.

Friends are asked to read the *Kabarak Call for Peace and Ecojustice*, which was approved in April 2012 at the Friends World Conference. [Documents in Advance - pg. 27/28.]

## FRIDAY, AUGUST 17, 2012

Meeting for Worship for Business began with the Clerk reading from *Faith and Practice*: Canadian Yearly Meeting of the Religious Society of Friends 3.28 as follows:

**Community reminds us that we are called to love, for community is a product of love in action and not of simple self-interest. Community can break our egos open to the experience of a God who cannot be contained by our conceptions. Community will teach us that our grip on truth is fragile and incomplete, that we need many ears to hear the fullness of God's word for our lives. And the disappointments of community life can be transformed by our discovery that the only dependable power for life lies beyond all human structures and relationships.**

Parker J. Palmer, 1977

\* \* \* \* \*

Item # 61: Reporting and Clearness – *Quaker Earthcare Witness* (QEW): David Millar asked us to worship together and speak from the silence about what we are doing in our communities to witness our care for the earth. David also urged us to keep telling our stories on the QEAN (Quaker Ecology Action Network) listserve.

[refer to page 128 in Documents in Advance]

## Excerpts from Quaker Study with Jeff Dudiak



It happened then that Jesus passed through the cornfields on the Sabbath day. His disciples were hungry and began picking the ears of wheat and eating them. But the Pharisees saw them do it.

“There, you see”, they remarked to Jesus, “your disciples are doing what the Law forbids them to do on the Sabbath. Haven’t any of you read what David did when he and his companions were hungry?” replied Jesus, “...how he went into the house of God and ate the presentation loaves, which he and his followers were not allowed to eat since only the priests can do so?

“Haven’t any of you read in the Law that every Sabbath day priests in the Temple can break the Sabbath and yet remain blameless? I tell you that there is something more important than the Temple here. If you had grasped the meaning of the scripture, ‘I desire mercy and not sacrifice,’ you would not have been so quick to condemn the innocent! For the Son of Man is master even of the Sabbath.”

“radical”, that I hope to highlight in these lectures. For while he does attempt to justify himself, claiming for his precedents the superstars of Jewish history, and the stalwarts of Jewish religious life, Jesus here clearly does break the law, defiantly, and we know in retrospect the risks involved in doing so, as surely he himself, along with the others present, must have known at the time too. Jesus, here, is knowingly tugging on Superman’s cape, spitting into the wind, pulling the mask on the old Lone Ranger. Jesus is no idiot and no innocent; he is a keen reader of his times, knows full well that his message of gracious justice will provoke the ire and the opposition, to the point of violence of those who are benefitting from the existing system of ingracious justice. In the face of this intimidation, of this peril, Jesus doesn’t flinch. Against the imposition of an oppressive order, against the stoning of the adulterer in the name of God, against the intricately structured temple economy, Jesus preaches setting the prisoner free, giving all that one has to the poor, the remission of sins.

For those of us who want a radical gospel, an anarchistic and even revolutionary one, a courageous “over-against” opposition to the “powers that be”, that defies convention come what may, here is our Jesus. I love this Jesus. This Jesus is one of the main reasons I continue to call myself a Christian, despite the fact that far too often, even perhaps most of

**“I love this Jesus. This Jesus is one of the main reasons I continue to call myself a Christian...”**

Leaving there he went into their synagogue, where there happened to be a man with a shriveled hand. “Is it right to heal anyone on the Sabbath day?” they asked him - hoping to bring a charge against him. “If any of you had a sheep which fell into a ditch on the Sabbath day, would he not take hold of it and pull it out?” replied Jesus. “How much more valuable is a man than a sheep? You see, it is right to do good on the Sabbath day.”

Then Jesus said to the man, “Stretch out your hand!” He did stretch it out, and it was restored as sound as the other. But the Pharisees went out and held a meeting against Jesus and discussed how they could get rid of him altogether.

This story is among my favorites because Jesus here is at his radical best, in the two senses of that term

the time, the dangerous name “Christian” has been commandeered by precisely the forces that Jesus here defies. That the irony of Pharisaical Christians is lost on Pharisaical Christians (that is, on most of us), that this oxymoronic reality is not recognized as such, has to be one of the great mysteries and disappointments of the Christian era.

We Quakers have not been immune to this seduction. We, too, love our rules, insist on their purity, allow them to decide who is ‘in’ and who is ‘out’, and enforce them too often with self-righteous enthusiasm. But Jesus would have none of it. He likely wouldn’t put up with much of our nonsense, either. Most of us probably wouldn’t like him much. Still, this Jesus is one of the reasons I continue to call myself a Christian: not because I share this courage, but because I wish I did. [Continued on page 14]

### The Man With the Withered Hand: A Good Story

The 2012 Bible Study was grounded in Matthew's story of the man with the withered hand (Matt.12). Jeff Dudiak analyzed the story focusing on the tension between legally observant men, the Pharisees in the story and Jesus. Jeff explained the debate about Sabbath observance to demonstrate Jesus' claim that to obtain the largest value of the Law, it was required to break it. "I come not to abolish the Law but to fulfill it", as Jesus said earlier. (Paraphrase of Matt.5:17). This is a radical and difficult claim because the law is a safe and proven guide to conduct and to go beyond. It opens new and unregulated possibilities for good and bad.

Jeff then showed that the same tension was part of the early Quaker interaction with the norms of religion and society in seventeenth century England. Acting on spiritual leadings, early Friends went beyond rigid laws and customs better to fulfill their religious calling. Jeff challenged us to consider if the current conflicted state among Quaker groups across the world, requires us to go beyond our self-imposed limitations, entering into the same radical spirit that the Gospel exemplifies to better fulfill the Quaker promise.

We finally were brought to the beautiful point of seeing that the greatest fulfillment is love. **Laws, traditions, and customs all pale when love drives actions.** This is the ultimate meaning of the story of the man with the withered hand.

The lecture series demonstrated the power of a good story in the hands of a skilled interpreter. This story has power because of the conflicts, ambiguities and paradoxes in its plot. Shakespeare's *Merchant of Venice* is comparable. Tension between justice and mercy lies at the heart of the play. Its inconsistencies and ambiguities allow for endless explorations of the dilemma between these two virtues.

In the story of the man with the withered hand it is too easy to put black hats on the Pharisees and white hats on Jesus and his followers. There are layers of meaning yet to be explored. It interested me that Jeff did not pursue analysis of the miraculous and dramatic healing of the withered hand. In other places I have heard this story used to prove the divinity of Jesus by showing his ability to transcend nature. The debate about the Sabbath was scarcely mentioned on

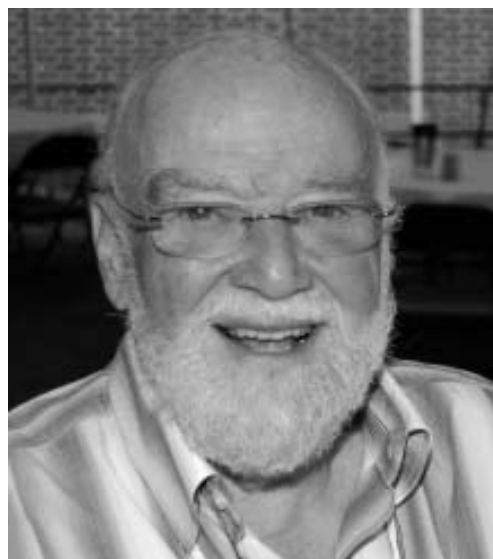
those occasions, probably because the men preaching it resembled the Pharisees in their ideas of Sabbath observance.

A person could use this story to launch an inquiry into the practices and conventions of Pharisees. Jeff did point out, in passing, that many learned scholars and caring men were Pharisees. They were not necessarily the villains the Gospels imply.

Finally, this story, as Matthew gives it, can be understood as part of a sting operation by Judean morality cops, who were attempting to trap Jesus in public displays of blasphemy. The story would support an analysis of proper and improper law enforcement. The Bible study session resonated with other discussions at Yearly Meeting, about our relationships with police.

This Bible study led us to think about going beyond our own cherished practices. Perhaps it is possible to be too respectable and too law-abiding. Certainly this is not a call to free-wheeling crime, but in the context of our experience of the Spirit, and our awareness of the needs of the world, I feel that our tendency to respect laws may be keeping us from the fulfillment to which our tradition calls us.

*Bert Horwood  
Thousand Islands Monthly Meeting*



# Radicalizing Spirit

Quaker Bible Study by Jeffrey Dudiak

Frankly, over the years, it has become harder and harder to admit to being a Christian for very many of us, even for those of us who still long to do so. But that is not because we are ashamed of the gospel of Christ, but because we are ashamed of all that has been perpetrated in the name of that gospel. The Quaker historian, Thomas Hamm, quotes an unidentified universalist Friend as saying: "The patriarchal Judeo-Christian tradition subjugated women, contributed to the imperialistic destruction of indigenous cultures, and fostered violence down to the present day". It is "...the source of pogroms, racism, sexism, slavery, colonialism, homophobia, oppression of the poor, and degradation of the environment", it is not surprising to ask another question: "How...can others claim to be Quaker and live a spiritual life devoted to such a Christ of constriction and oppression?" Tom Hamm points out that this is extreme even among universalist Friends. Indeed, Christianity has also often provided an impetus to positive social change, and hospice and grace to those most in need.

But, in our clearer moments, how can we not admit that these Friends have a legitimate concern? How could anyone with any kind of commitment to the way of the gospel – the way of love, peace, justice, and equality, [support such oppression]? Christianity has indeed become so sullied, so polluted by its implication in oppressive power structures, the name so monopolized by those who wish to benefit by enforcing them (whether sincerely or cynically), that it is hard not to be ashamed to be a Christian. Many of us quite understandably, and quite justifiably, run from that as from the plague it has so often become.

In a recent conversation I had with a thoughtful and sensitive Friends' pastor, he confessed to me that he thought that in America today it was perhaps impossible to be a pastor and a Christian, at least a true Christian; that is, impossible to be among those enforcing the power structures in which Christianity has participated and which it has perpetrated, if not initiated, yet live the grace of the gospel. He was seeing exactly the same thing as the Friends quoted above who were antagonistic to Christianity, even if his reaction is to try and redeem, rather than jettison, Christianity.

It has been my consistent experience that all Friends of every variety, although refracted through different lenses, have different concrete manifestations.

[Thus] we have fundamental choices to make. Do we call ourselves Christians for Christ's sake, and attempt to re-claim the institution of Christianity from those who would pervert it? Or, do we see Christianity as so corrupt that the only way of preserving these values is to reject Christianity, and the name 'Christ' that is inextricably bound with it? Do we re-brand these values universal and human values, and happily let the whole Christian thing go away? Is Christianity itself redeemable, or irredeemable? Evangelical and orthodox Friends tend toward the first option, though many are uncomfortable doing so. More liberal Friends tend toward the second option, though most do not follow this road all the way to the end. I don't think there is any easy or straightforward answer to these questions. I confess to going back and forth on them myself. It is important for me to call myself a Christian, but, given all that has been wrought under the auspices of this name, I hate myself every time I do.

One of the nicest examples of the attempt to negotiate these tricky waters is the letter to the Quaker communities "in the north", from the meeting of "elders and brethren" at Balby in Yorkshire in 1656, (the oldest church advice on Christian practice issued by any general body of Friends). After laying out a number of directives, referred to as "necessary things" in the title of the letter, which ranged from the arrangement and discipline of Meetings to advice to ministers, to care for the poor, to domestic and vocational matters, to the relationship of Friends to the state, the letter ends with the following postscript:

*Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all with the measure of light which is pure and holy may be guided, and so in the light walking and abiding these may be fulfilled in the Spirit, - not from the letter, for the letter killeth, but the Spirit giveth life.*

These directives are to be followed, not as rules or forms, but because they are necessary to the fulfilling of the Spirit in those who do. The Spirit requires forms, but is not stuck in them.

My suggestion is that we'd do well to understand the original impetus of the Quaker movement. It opens up and provides inspiration and parameters for subsequent unfolding of Quaker tradition. It reiterates, at a radicalized level, the same dynamic tension between a living relationship with God, and the

necessary, but potentially stultifying forms that we find in Jesus' encounter with the formalism of Jewish law. My suggestion is that we'd do well to understand early Quakers' attempts to fulfill [the tenets of] Christianity. But, they could only *attempt* such fulfillment.

*Jeffrey Dudiak  
Edmonton Monthly Meeting*

[To hear the complete Quaker Bible Study that Jeff presented to CYM, go to the audio file posted on our website at <http://www.quaker.ca/blog/posts/radicalizing-spirit-the-challenge-of-contemporary-quakerism-links-to-audio>.

Jeff is currently CYM's representative to Friends United Meeting, assistant clerk of the Friends Association for Higher Education (the association of Quaker colleges and professors), and is on the advisory board of the journal *Quaker Religious Thought*. He is Associate Professor of Philosophy at The King's University College in Edmonton, specializing in contemporary Continental philosophy of religion.]

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## Reflection by Sue Starr

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Bible study hasn't always been my first choice at Yearly Meeting. I have great admiration and respect for those Friends who study faithfully, and for those who love the Bible. It's just that I've often had trouble connecting what I heard in Bible study sessions to what I could do as a Friend on Monday morning. I've consistently chosen worship-fellowship over worship-study, seeking personal sharing over what I thought to be intellectual discussions.

This year, two things combined to bring me to Bible study sessions: Jeff Dudiak's title was fascinating, *Radicalizing Spirit: The Challenge of Contemporary Quakerism* (sounds like something for today, or Monday morning); I committed to write a daily blog on my time at Yearly Meeting, so that Friends not here in person might be able to share in some of the experience of our annual week of Spiritual Community.

Jeff suggested that to **fulfill** the law we need to go beyond obligation. Fulfillment means our relationship with the law is transformed. It becomes inner, inscribed on the heart. Law fulfilled is a matter of the heart. Fulfillment is excessive, breaking boundaries – freeing.

*What will Monday morning look like, I wondered, if I am intentional about fulfilling the law rather than 'keeping it' – excessive? freeing? This was a possibility I wanted to ponder.*

We were asked to consider that the relationship between Quaker faith and practice and Christianity is similar to that between Christianity and Judaism. Can we look at Quaker beliefs and practice as the fulfillment

of [the gospel of] Christianity? Jeff spoke of growing up with evangelical Friends, and hearing as a child, "Be not afraid of the Gospel of Christ". He wondered if when we don't want to be counted as Christian, we are not ashamed of the Gospel, but of what has been done in its name. Perhaps we are puzzled at how others can claim to be Quaker and Christian?

*With this, I remembered my own search to find a faith community when I could no longer feel connected to some who call themselves Christian, and I am grateful for an opportunity to explore this relationship again.*

Christians are called to give the Kingdom concrete form. The Quaker faith was born of disillusionment with the forms that Christianity had taken. Some Friends even thought there shouldn't be set times for Meetings; thought that Spirit would move ~~us~~ when it was time to worship.

Early Quakers attempted to fulfill [the teachings of Christ] just as Christianity was an attempt to fulfill [the teachings of] Judaism. Jeff reminded us that we need not make a choice between blind obedience and rejection.

*I think I'm back to the question about Monday morning. How do I do this? What does it look like? This leads me to explore these patterns in other world religions.*

On the third day, Jeff spoke to us of faith and the future, suggesting that we can transform 'what might be' into 'what is'. He asked: "Are we too worldly to believe that a better world is coming?" He encouraged us not to reduce faith to belief, to strip from it what is most important. For the impossible things we have faith, and faith is only faith if it transforms the world. We were reminded that we are here to do the business of CYM. This is our project, and 'project' means to throw oneself forth, into the fire that is not there yet.

In closing he offered some puzzling thoughts: "What is not the case is as important as what is the case....Human reality must be what it is not, and must not be what it is" (Jean Paul Sartre). "Let us tie to Spirit the tension between what is and what is not.... Let us consider 'what was', 'what is', 'what might yet be'.... "Time is a measure of change."

*There I was, left in liminal space (the place of possibilities).*

Day four began with a confession. Jeff admitted that his motivation in this study was to promote respectful, open dialogue and mutual learning at a spiritual level, in the face of what has been and still is antagonism among Quakers. He spoke of being raised in an Evangelical Friends Meeting and finding there the same depth of spiritual struggle, the same sense of a community of love, even though there was different language. He acknowledged that there were, and are, important and serious differences between the branches of Friends, and went on to say that still, Spirit is at work. He spoke of feeling troubled and hurt when he hears Friends maligning others, sometimes even during Meeting for Worship.

Jeff suggests that unity of agreement is the cheapest form. A deeper unity comes when we don't agree, but are committed to one another in spite of disagreements. This is the most stringent test of unity. He went on to observe that we have given up on unity, and unity of agreement given up leads to loss of unity in relationship.

Liberal Friends tend to the fruits of the tree; Orthodox Friends tend to the roots. Clearly we need to do both. We must tend to the roots or there are no fruits. We must tend to the fruit, or we lose the sustaining roots.

Out of the silence a Friend spoke of being a Quaker married to a soldier, and the rich dialogues that are theirs; they don't have to change the other, just themselves.

*I was left with a feeling of gratitude for Jeff's willingness to speak his truth in our community.*

On the final day, Jeff spoke again of the relationships among Quakers today. He said, "What we think we know is at the bottom of what divides us". Liberal Friends trust their own experience. Orthodox Friends depend on the Bible. Religious claims outside of science are suspect to liberals. He reminded us again of the concept of fulfillment, and asked us to consider if knowledge itself needs to be fulfilled.

Corinthians 1, chapter 13 – the hymn to love – is familiar to most. Even if we don't read the Bible, we've been to weddings. This passage has a lot to say about knowledge.

How do we move from 'seeing through a glass, darkly' – from the enigma, from partial knowledge – to 'knowing as I am known'; from what is the case, to what is to be accomplished; from childish, partial knowledge, to full, adult, clear knowledge in perfect Light?

The incomplete is not completed, but fulfilled. The perfection of knowledge is not supreme knowledge. Knowing is displaced by something that is not knowledge at all. It is replaced by Love.

Jeff elaborated: "I could tell you all about my mother, and so could my brother, and then if someone asked you if you know my mother, you would likely respond, 'No, - I know about her.'"

This is why Christian Education, and Quaker Education as it looks to fulfillment, can't be about knowing different facts, but about knowing in a different way. Knowing 'about' is not irrelevant, but we only participate in the Spirit of God when our knowledge is Love". He left us with William Penn: "Know each other in that which is eternal."

*As we sat in silence, tears came, and I was reminded of a quote from last year's Quaker Study, "The manifestation of holiness is in relationship". There was a sense of those I know and love – family, Friends and friends. I could feel their presence. I wondered what being faithful will mean in these relationships; how they will be fulfilled. When I looked around, many others were wiping their eyes.*

*Sue Starr, Prairie Monthly Meeting*



Sue and Katrina talking with Jeff

## Reflection by Katrina McQuail

I find it is always a long, painful waiting game leading up to Quaker gatherings. As I look forward to the joy of reuniting with known F/friends and meeting new F/friends, the wait for the shuttle from the airport to the site is next to unbearable.

Highlights were: Monday night sharing about Meetings and membership – gracefully facilitated by members of the Discipline Review Committee; Bible study that was engaging and thought-provoking; Dana Mullen's *Sutherland P. Gardner Lecture*, that beautifully connected with the morning Bible study. Though the week did not begin with an official theme, I believe an unofficial one was felt – something along the lines of *Meaningful Belonging*.

There were lots of innovations by youth. The introduction of Quaker Trading Cards by middle young Friends group was wildly successful, and provided a focus for the week. Everyone took on different roles: thinking up the appropriate Friends/ icons for the trading cards; designing, printing, and selling them for donations to CFSC. The Canadian Young Friends Yearly Meeting for Worship (CYFYM) for Business was efficient, productive, and fun – even though we had to meet after 9 pm.

We officially launched the 2013 Youth Challenge! This is to support as many younger Friends (under thirty-five) as possible, to attend CYM in session 2013 at Kemptville, ON. It was well received and expanded. Program Committee is hoping that we can bring as many as 200 to Yearly Meeting 2013. Mark your calendars for August 16-24, 2013. Make your donation to support the initiative. Tell everyone you know.

[I suggest that Friends need] to prepare for change: in scheduling, change in programming, and change in how we come together as a community. Program Committee is excited and eager to engage with how to create a CYM 2013 program that will serve all of our needs better.

Spirit moved throughout the week in quiet, but noticeable ways. It was with a sense of deep gratitude that I departed from Yearly Meeting. I am already looking forward to next year, and the opportunity for us to inform and challenge our traditional way of coming together, by listening to Spirit for courage and openness. It will be an occasion where we can follow the words of William Penn "let us then try what Love will do..." (*The Fruits of Solitude*).

## SIG Report by Bill Curry

We began the Special Interest Group (SIG) *Compassion and Forgiveness*, by reading a background paper prepared by Jim Prentice of Vancouver Island Monthly Meeting. The paper suggested that the next step in determining the truth of 9/11 is to offer forgiveness and compassion to the perpetrators of the event, and those who may have misinterpreted, misrepresented, or hidden the facts.

Questions arose: To whom are we offering forgiveness? Would this action expedite the continued pressing for facts, under Freedom of Information legislation, or through other channels? Isn't the ongoing suffering and oppression which continues as a result of 9/11 just as worthy of our attention, as are the conflicting beliefs about what happened on that day? The people who are suffering the most oppression, as a result of 9/11 are Muslims – both within and outside the US. The anti-Muslim sentiment which is growing in North America is an essential ingredient for the impending war with Iran. Without it, war is unlikely.

Quakers, with their history of peacemaking, are ideally positioned to act as a catalyst to increase understanding and compassion between Christians and Muslims. **We urge Quakers throughout North America to explore ways that they, as individuals, Monthly and Yearly Meetings, and as members of wider Quaker bodies, can promote forgiveness, compassion, and understanding between Christians and Muslims.**

*Bill Curry [below left, Prairie Monthly Meeting]  
Jim Prentice, Vancouver Island Monthly Meeting*



[This discussion may be online on the CYM-ecumenical list. For further information contact David Millar]

## In Conversation:

Barry Crossno of Friends General Conference spoke to Sue Starr at CYM

Being here with all of you, I see that there is a really strong interest in youth ministries, in engaging young adults in a meaningful way. It's very heartening. There seems to be an openness to the idea that there may be better ways to do this than in the past. For someone coming from outside, this feels Spirit-led, grounded and positive. I'm really glad to see that. Too, the discussion around youth membership is incredibly important. By having this discussion at the Yearly Meeting level, CYM is providing important leadership for all Friends.

I was also a bit surprised at what seems to be a paradoxical belief – that the culture of CYM needs to change and that it's unchangeable. I think I heard that voiced around resources, and then heard CYM has about 1200 members and about 200 contribute financially. On one level, it's beautiful that CYM has 200 people actively contributing. From another perspective, it sounds like CYM Friends have only tapped 1/6<sup>th</sup> of the potential. Are there resources still untapped that could help Friends experience and live more fully the Quaker way?

**“... it [seemed] very seamless to talk about spirituality and the political in areas from synthetic biology to individuals charged with public safety. I found that very interesting.”**

I felt there was a lot of energy for interfaith cooperation. Almost everyone has talked about ‘how do we?’ not ‘how could we?’ Here, too, it [seemed] very seamless to talk about spirituality and the political, in areas from synthetic biology to individuals charged with public safety. I found that very interesting.

Two things puzzled me a little. I sensed, early in the week, a willingness to allow matters to be prolonged in a way that didn't always seem helpful, although that was less often as the week progressed. Friends would refer to talking about a subject more in the years ahead. Sometimes that's the best way. It's also been my experience that **the length of processing and a good process are different**. Therefore, I wondered about the discussion concerning alternative youth membership being seasoned in the upcoming years. I wondered what a prolonged discussion or seasoning, might mean for the current generation of young Friends. Are there ways this could be seasoned without the process taking years?

As an example, for many years Friends General Conference (FGC) was seen only as ‘The Gathering’. As Friends began to learn more about the half dozen or so other major programs that we have, minds and the resource-base changed. As a result, we've been able to serve Friends much more fully in recent years.

You know, the Valiant Sixty created a worldwide movement. The numbers went from hundreds of Friends to fifty or sixty thousand people in about twenty years. Our resource base as Friends is not our limitation. It's our mindscape that's the limitation – and demographics are on our side. Many want what we have.

So how do we conduct ourselves in ways that we transmit something of value? Seeing CYM put resources into that place is very heartening.

*Barry Crossno, General Secretary of Friends General Conference was the FGC visitor at Canadian Yearly Meeting. Barry is a member of Dallas Friends Monthly Meeting, Dallas, Texas, and resides in Swarthmore, Pennsylvania.*



## Youth Secretary Reports:

The first year of the Youth Secretary position is coming to a close. It has been an intense and busy year with lots of opportunities for joy, learning, and coming together. The reality of the work is that there is enough for each of us to do a piece, with still more left over.

The Canadian Young Friends Yearly Meeting (CYFYM) is currently in disarray. There is lack of knowledge about what decision-making power it has, as well as where it sits in relationship to CYM. There is no ongoing nominations committee throughout the year. This year the clerks have been non-communicative – though in part I believe that is because they don't know what they should be doing. They need help to understand the structure of Yearly Meeting and how they fit into it. I think there is also a lack of clarity regarding the role of CYFYM and what they have the power to do and be within the Yearly Meeting. The structures of CYFYM, CYM, and Ministry and Council needs to be clarified.

I hope and trust that Meetings have been taking the opportunity to discuss membership and what it means to them, as well as considering the idea of transitional membership. I have been able to be involved in conversations about membership with some Meetings in Ontario. I hope this conversation will continue at Half Yearly or Regional Gatherings. Let us continue to share our understanding of the meaning of membership, but also consider whether a transitional membership is possible, and whether the Half Yearly Meetings or another body of CYM have the capacity to hold it.

There is much work to be done. Realistically, the amount of time designated for the work, and the geographic distance between us, create a huge challenge. Also, it is essential to help Meetings see the position [of Youth Secretary] as a resource to support their work, and not as a person who is supposed to be doing their work.

*Katrina McQuail, Youth Secretary*

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The Youth Secretary Committee currently consists of Marilyn Church, Virginia Dawson, Hannah Ivanoff (all from Yonge Street Monthly Meeting), Jane Orion Smith (Vancouver Island Monthly Meeting), and Janet Ross (Atlanta Friends Meeting). We have had monthly face-to-face or Skype meetings of the whole committee, and some sub-committee meetings as well. We are glad to be based in close geographic proximity

to each other during this building phase. The initial recommendation of the Consultation and Renewal group was that a Monthly Meeting have oversight of the Youth Secretary (YS) position. This is not realistic in terms of CYM finances, but at the moment, our regionally based committee is very helpful with logistics and support for the YS.

Our committee's work – over the year since the hiring of the YS in May, 2011 – has focussed on building the foundation that will firmly support the Youth Secretary. That means there has been much time spent on administrative tasks, such as budget and employment standards. The Personnel Policy of CYM has been followed faithfully in establishing the position, and we have worked to secure the funding needed for the next two years. Our first application was to the Samuel Rogers Memorial Trust. We are grateful for the funds that this trust has given to support the YS. The second was to the Joseph Rogers Memorial Bequest, submitted in conjunction with Home Missions and Advancement Committee (HMAC), to fund the Quaker Renewal Project (the Youth Secretary and the Quaker Education Program) until the end of 2013. That request was approved at the spring Representative Meeting.

In late March, Katrina McQuail and Sue Starr facilitated a joint meeting of the (HMAC) and representatives from the YS Committee, to examine the roles and objectives of these two committees: how they differ, how they overlap. This was a very fruitful session held during the regularly scheduled HMAC meeting at Friends House in Toronto. Both committees have made a commitment to maintain clear communication and to work together as we move forward with this Quaker Renewal Project. We do not wish to have HMAC add the oversight of the YS to its workload.

At the same time as the foundations are being secured, the Youth Secretary is consolidating her network, pinpointing with ever increasing clarity the problems that need addressing, while planning for the future. We ask again that Monthly Meetings contact Friends or Attenders between the ages of thirteen and thirty-five, to tell them about the work of the Youth Secretary and to direct them to the website ([young.quaker.ca](http://young.quaker.ca)). We look forward to older Friends' considering how to build an inter-generational community that nurtures, supports and respects the gifts of everyone.

*Marilyn Church, Yonge St. Monthly Meeting*

## Special Interest Groups (SIGs): Living the Peace Testimony in an Urban Environment: Quakers, Community Safety, and Right Relationship with Law Enforcement by Elaine Bishop

The initiative for this SIG was stimulated by current discussion within Canadian Yearly Meeting about the safe nurturing of children in our care. Last October, Program Committee discussed CYM's 2011 decision that people working with our children and youth, be required to have police and child sexual abuse registry checks prior to volunteering or working for Friends. There was a very strong statement from one voice stating that the police and child abuse registry-organizations are a *de facto* part of paramilitary government systems in Canada.

This argument perceived policing and related procedures, such as record-checks, as a paramilitary presence at all levels of Canadian government. It was suggested therefore, that use of registry checks places Friends in breach of Quaker peace testimony. (After my research on Quaker peace testimony I no longer use the definite article 'the' before the phrase, as my research and experience suggests that there are many Quaker peace testimonies, not just one).

How does Quaker peace testimony perceive this relationship between Quakers and the police? For me these are complex issues, in which I simultaneously live a number of different perspectives. I live and work in one of the poorest urban areas in Canada – North Point Douglas in Winnipeg. My work involves addressing issues of community safety in a community where gangs, drugs and violence – although becoming less frequent as a result of community safety work that we are doing – remain a daily fact of life. In my community, some at least, perceive the police as untrustworthy and as a potential enemy.

I know some wonderful police officers. The Winnipeg Police Service (WPS) co-sponsors an annual community event that we, the North Point Douglas Women's Centre, put on. I also work with survivors of police violence. Many of these are Aboriginal. Many Aboriginal people I know, assume that they can expect racist treatment from the police.

At this time in Canada, we are keenly aware of, and concerned about, the misuse of power by RCMP and other police forces, including their use of Tasers. So I understand the question about whether or not policing, as currently present in our cities, provinces, and country, is a *de facto* paramilitary force. Yet, I contacted WPS when my house was broken into recently. Also in my work opposing violence against

women, and seeking an end to the issue of missing and murdered Aboriginal women, I demand integrity and action from them. One of the most innovative proposals for wrap-around-care for marginalized people, to reduce the number being arrested, was suggested by the Police Chief from St. Albert, SK. So I live in the midst of a conundrum.

Twenty-two people attended this SIG in Camrose. Our stories illustrated both exemplary, sensitive dealings with authorities and ways in which racism, sexism, poverty, addiction, abuse, and indifference to the democratic rights of citizens, have infused our dealings with peace officers and other agents of the legal system. How do we live Quaker peace testimony in urban environments when engaging with these structures? We heard about the trauma experienced by those working within police and legal enforcement structures. How are we called to minister to them?

We raised more questions than responses: How are we called to transform our day-to-day relationships with these systems? Can we reclaim some of our witness in small actions that humanize our relationships with those who are marginalized, and with those policing our communities? Can we get policing to support community safety? What transformations are needed to base such policing in restorative justice and restorative relationships? How do we hold our structures and ourselves accountable in the fields of policing and law enforcement? How do we ensure that democratic responsibility and the right to non-violent dissent is affirmed and enabled, not constrained by policing or law enforcement? These are some of the questions with which an urban Quaker peace testimony needs to engage.

CYM approved our minute asking that Yearly Meeting and Canadian Friends Service Committee work with us to further explore this issue. We have established an e-list that will allow us to stay in touch. We welcome others to join by contacting the CYM Youth Secretary (katrina@quaker.ca) or Elaine Bishop (e.bishop@shaw.ca). We are committed to learning and look forward to exploring these issues in day-to-day life in our communities, and around the world wherever we are called to be.

*Elaine Bishop*

*Winnipeg Monthly Meeting*

I agreed to convene Meetings for Worship for the Friends for Lesbian and Gay Concerns (FLGC) in the evenings from Monday to Thursday.

During CYM, and similar gatherings in the past, I've been on my way to bed at 9:10 pm. However, since I had made this commitment, I was mindful of my daily activity level, so that I could be ready for fifty minutes of silent worship in the late evening.

I think taking this responsibility really helped me consider what was most important to me every day, and what I needed to let go in order to be fully present for other experiences. Not only did this help me stay fresh for the four Meetings I convened, but also for Quaker Study, Meetings for Business for Worship, Special Interest Groups (SIGs), and other activities. Instead of going to CYM with the best intentions of pacing myself and then being overcome with too much enthusiasm, I actually paced myself appropriately. I missed things, but I also made it through the week without exhausting myself.

On the first and second evenings of the FLGC Meeting for Worship, I sat in solitude for the whole fifty minutes. I worried a bit, as I'm wont to do. Had my directions to the room been clear? Was the room too inaccessible for those with mobility problems, or not private enough for people's comfort? I also knew that I should not give in to the temptation of an early bedtime. I knew I wasn't alone at the gathering even though I was alone in the room, and I didn't want anyone who might attend later in the week to be greeted by an empty room.

I was not alone in the room on the third and fourth evenings, and appreciate those who came to worship or to talk. I hope that a gathering was arranged for Friday, even though I couldn't convene it.

I found that convening a handful of small Meetings had a profound effect on my week as a whole, and I'm very grateful for it. Hopefully I'll have an opportunity to do something similar in the future.

*Mark Stanley*  
*Saskatoon Monthly Meeting*

As part of the developing Canadian Yearly Meeting's Visitation Program, a small group gathered on Friday afternoon for a special interest group, to explore aspects of visiting among Friends. Participants were challenged to respond to the following queries. How would you answer them?

- What 5 – 10 words describe your experience of your Meeting or Worship Group community?
- What would you say to someone you wanted to visit your Meeting?
- Think of a Meeting or Worship Group that you might be interested in visiting. What would you ask them in preparation for your visit?

We also discussed plans for nurturing the Visitation Program and were grateful for the presence of two Friends with experience with traveling ministry.

\* \* \* \* \*

### Where There's Hurt – Listening with Compassion

This special interest group was offered in continuation of the development of resources for working through conflict. I read a quote recently: "Most people do not listen with the intent to understand; they listen with the intent to reply". Listening with compassion goes beyond listening to understand. As Friends, we talk of seeing that of God in others, of listening deeply for Spirit speaking. Yet even when we are listening fully, and feeling truly grounded in ourselves, how do we let others know that we are listening deeply? Most find it particularly difficult when our own hurts and vulnerability are triggered in these conversations.

We reflected on experiences of being deeply heard; explored what blocks us from truly listening; gained some practical experience testing out a new resource (Friendly Response Cards).

For more information on the cards, and on learning sessions (*Being Peace*, *Being Quaker* offered by SKYPE this winter) contact Sue Starr, Quaker Education Program Coordinator, qepc@quaker.ca, 604-557-3611.

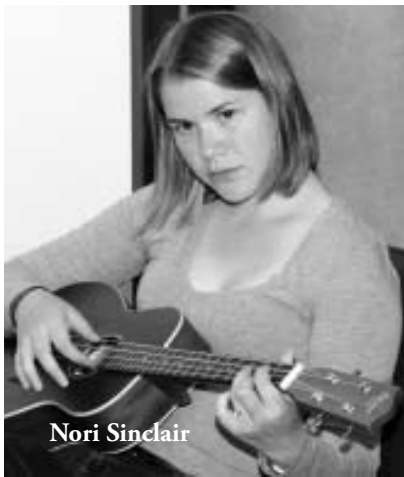
*Sue Starr*  
*Prairie Monthly Meeting*



Maria Powers, Ben Von Schulmann in the food co-op



Heidi Dick with grandchildren Fin and Johanna



Nori Sinclair



Jesse Thompson and Effie Stevenson



Kerry MacAdam



Jane Zavitz Bond, Sheila Havard



Bert Horwood



Pedro Mora, Linda Taffs

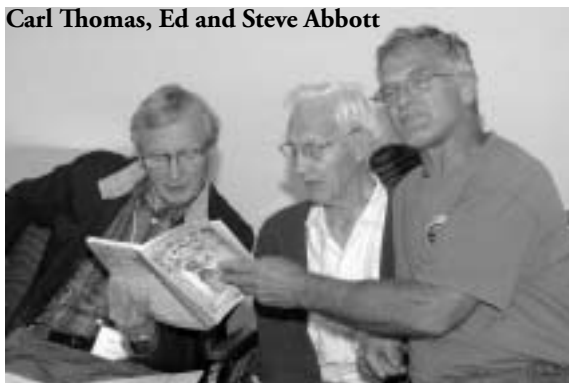
Photo below by Janet Lehde



Robert Smith-Jones



Carl Thomas, Ed and Steve Abbott



Jane Zavitz-Bond and Ed Abbott



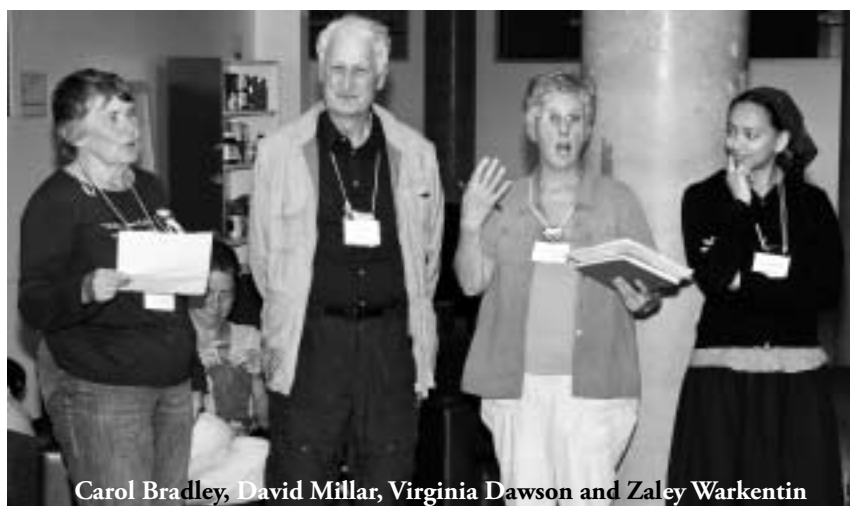
Thomas Mathieson



Credit - Jan Lehde



Daniel Von Schulmann



Carol Bradley, David Millar, Virginia Dawson and Zaley Warkentin

## Reflecting on the Sunderland P. Gardner Lecture: Belonging



Dana Mullen giving the SPG Lecture - 2012

### My Impressions by Nancy McInnis

Dana wove together her history of becoming a member of the Society of Friends, with the story of the development of the first Canadian book of *Faith and Practice*. Having only known Dana in the context of the *Quaker Book Service* at Canadian Yearly Meeting sessions, I thought of her as a quietly competent presence. I was delighted to learn of other aspects of her character. For instance, as a young adult Dana attended a college in Massachusetts where Sunday attendance at the college chapel was obligatory. She and a friend realized they could absent themselves to attend other churches in the area, and still answer in the affirmative if asked if they had attended Sunday service! One Sunday Dana and friend found themselves at a nearby Quaker Meeting. As they were leaving, a Friend engaged them in conversation and offered a Howard Brinton pamphlet. Dana gave the collection money she had brought and took away the pamphlet. Although recognizing she was not ready to make a commitment, she had a clear sense that she had found her place.

Dana married Vernon Mullen, became a Canadian, and together they embarked on a twenty-year career of teaching overseas. Although Dana had become a member of the Religious Society of Friends, she had not resided long in the area of a Meeting.

On returning to live in Canada, turning “belief” into “belonging” took time, patience, and practise. Dana sees “belonging” as the opportunity for testing personal leadings and perspectives. It also provides support in paying attention to the inner teacher, while tackling problems together through Meeting for Business. Being a fan of Meeting for Business, I really appreciated her description of the important role it has played and continues to play in Quaker Meeting. She likens our participation in Meeting for Worship for Business to a marriage – the bond between participants allows the demonstration of faith in action, while the undergirding worship allows unity in diversity. Dana believes it is a given, that we not only belong, by choice, but are also “belonged by” God and Creation.

I was fascinated by her description of Quakers being disowned in earlier times. According to Dana, they were not allowed to contribute financially, which was a prerequisite for being a member and participating in Meeting for Business. However they were still welcome to attend Meeting for Worship. Thus, disowning effectively returned the person to attender status. Dana asked the question “Are Meetings’ members who do not attend Meeting for Business effectively disowning themselves?”

The new *Canadian Faith and Practice* was received in final form on August 8, 2011. It took thirteen years from considering feasibility to completion. Dana was a member of the small committee that shepherded *Faith and Practice* through many calls for contributions, drafts and revisions. She credits this process with informing and inspiring her thinking about belonging. “Who we are, whose we are, and by whom are we gathered?” She hopes that we will use the *Canadian Faith and Practice* as a resource for work with inquirers, and for our selves as a basis for exploration of our beliefs, belonging, and behaviour.

*Nancy McInnis*

*Mid Island Allowed Meeting*

*Vancouver Island Monthly Meeting*

### What Does Membership Mean?

Membership in the Religious Society of Friends arose as the principle theme at this year's Yearly Meeting in Session. Dana Mullen's rendering of its meaning, in her Sunderland P. Gardener lecture was, for me, the centerpiece. She drew on her own experiences, both as an Attender, and then in membership from early adulthood to her present place as one of our beloved elders. She walked us through what it means to be a Friend in Canada today. Part of that experience was her long service on the committee that coordinated the development of our new *Faith and Practice*. Dana sees it as an expression of "Belief, Belonging, and Behaviour" that is distinctively Canadian.

So much of what Dana shared resonated with me, but the beauty of this lecture was its breadth and depth. What caught my attention will be different from what catches the attention of each of you. It is a thought-provoking, deeply understandable overview of the history and present-day aspects of being Quaker.

I am reminded that the need to recover an understanding of membership, was one of the central concerns that emerged as the Consultation and Renewal Group visited our far flung Meetings. and Worship Groups in 2006.

Even if you were present, and certainly if you were not, I hope everyone in every Meeting and Worship Group, newcomers and old timers alike, will read or listen to [Dana's lecture], use it in your own meditations on what it means to be a Friend or Attender. It is on the Yearly Meeting website and it will be published as a pamphlet. This lecture was truly a gift for us all to share.

*Gale Wills*

*Vancouver Island Monthly Meeting*

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Overheard:

*Spirit is leading me **not** to be an arrogant unprogrammed Friend.*

[Graeme Hope, Vernon Monthly Meeting]

### Queries on Faith and Genetics:

Quakers believe that "there is that of God in everyone". Many also believe that God is also in the natural world. In the 21st century, as we contemplate the rapid development of biotechnologies and genetics, how should Quakers respond?

During the 1700s, Quakers adopted a set of queries as a form of guidance, intended to help them direct their thoughts when seeking their way in the world. These queries were augmented and reworded as time passed. They have proved their worth to the present day. Using the same approach, the following Queries on Faith and Genetics are offered for worship, prayer, discernment, and discussion.

#### Queries of a General Nature:

1. How does God's presence in each one of us act as teacher and lead us to act in ways that lead to the betterment of people?
2. The potential to do good in the world and leave it better is present in all of us. As we live out that potential, how can we take into account self interest?
3. What must people of faith do to protect, and to maintain hope, for the potential good that can come from genetics and technological development?

#### Queries bearing on Genetics and Technology:

4. What criteria should we use to judge the positive and negative aspects of genetically related technological change?
5. As your congregation (Meeting) studies and prayerfully considers technological change, how do you include its impact on reproduction, on men's and women's bodies, their role in families, and society, and on those with special needs?
6. How can we evaluate the positive and negative effects of reproductive technologies on the lives of individuals, on families and on society?
7. What are the advantages and disadvantages of particular technologies for individuals, families, local and global human society, and for all other life?

We will forward these queries to the Biotechnology Reference Group of the Canadian Council of Churches to be attached to the Curriculum on *Faith and Genetics* currently being finalized. The faith groups involved in this project have each been invited to contribute an appendix expressing their particular perspectives on the issue. We also ask Friends to consider this document in their own communities.

## Special Interest Group: Enbridge Northern Gateway Pipeline *by Janet Lehide* – Belonging Through Renewed Social Activism –

My journey in social activism was passionately rekindled this year. It's been over thirty years since an issue has grabbed and tugged at my heartstrings as much as protesting the American occupation of Viet Nam, and nuclear missile proliferation in the 70s. This August, during business Meeting at CYM, I presented a report from the Special Interest Group (SIG) opposing the Enbridge Northern Gateway Pipeline. This was an enriching and timely experience that continues to flourish.

Today I realize that one person can plant an ideological seed and this will create a life of it's own. Change can occur when supported by like-minded people, with passion and care for the Earth's diversity of creatures, waters, and lands that sustain us all.

In the spring of this year, I attended a rally in Comox, British Columbia, that was in conjunction with the Joint Review Panel for the proposed Enbridge Northern Gateway Pipeline. This pipeline, and its associated oil supertankers is being proposed to cross parts of northern Alberta and the breadth of northern British Columbia. At that time, I sat in on the Review hearing and listened to two presenters give oral statements. Presenters, and the rally, were moving and inspiring. The speakers were passionate. The singers were incredibly astute in creating word pictures. Yet,

Since this epiphany, I decided to share my opposition to the Enbridge pipeline with Friends in the form of a Special Interest Group (SIG). Thanks to Nancy McInnes' suggestion, I first presented this SIG at Western Half Yearly Meeting in May, "to test it". Twenty Friends watched the video: *Oil in Eden*, discussed the issue, and suggested a statement be written opposing the pipeline. Andrew Gage, a Friend who works with the West Coast Environmental Law Office in Victoria, BC, gave support and assistance to my presentation.

Following WHYM I felt that my concern, to oppose the pipeline, was well seasoned and considered, so I applied – rather late and skeptically – to present the SIG at CYM in Camrose, Alberta. I'm well acquainted with Western Friends, but to take this to CYM was very intimidating at first. Yet, to my amazement, my SIG was approved.

I had the basics of my presentation in mind, with the intention of educating Friends to my concern, and offering a means to collectively oppose the Enbridge pipeline. All the right help and support came to me and stayed right through Friday morning, during my presentation to CYM Meeting for Worship for Business.

**"From the moment I set up my SIG display at CYM... magic took over."**

what truly pulled at my heart was the song by a young Aboriginal girl from the Vancouver area, singing to gathered supporters about her love of the Coast, and it's abundant waters, pleading for the pipelines to never happen.

I realized that I never, *ever*, want to have to explain to a grandchild, or any young person, why I did nothing to oppose Enbridge Pipelines Inc. from destroying the many rivers in the BC Interior; the delicate and interdependent BC Coastal marine environment. I don't *ever* want to have to tell anyone that "there used to be great clamming" at such and such, or "that *was* a good spot for jigging cod", or that I love eating red snapper but there are very few left since rampant oil spills devastated the BC Coast. "**Never**", I told myself. Thus my social activism was regenerated.

From the moment I set up my SIG display table at CYM the magic that passion creates took over. I laid out printed media information; a petition to ban the oil tankers on the BC Coast; the Kairos paper, *Ethical Reflections on the Northern Gateway Pipeline*, provided by Orion Smith from CFSC – a must-read available on the Kairos website. David Millar, with Quakers Ecology Action Network (QEAN) dropped by with some relevant information and Bill Curry offered brochures on Aboriginal issues related to the pipeline. I met people at every turn who offered me support and help. Thanks to Kelly Ackerman and other Friends, I learned to access the computer system and print the SIG report. Thank you to Cheryl Barendregt who brought lunch to me in the lab when the final draft of the report was being created on Wednesday.



## GOOD NEWS - GOOD NEWS

# The Canadian Peace Initiative

*Theresa Dunn*

The Canadian Peace Initiative (CPI) is committed to establishing a Department of Peace that would work to build an architecture of peace within Canada, and to provide leadership in global affairs. There are now fourteen chapters across Canada and CPI is a founding member of the Global Alliance for Ministries and Infrastructures of Peace. In 2007 CYM added its endorsement to the initiative. Currently both national co-chairs are Quaker. Our supporters participate in Peace Festivals, and prepare articles for local media, as well as write letters to editors and MPs.

Several Parliamentary initiatives, with help from some NDP, Green, and Liberal Party members, have brought the initiative to the House of Commons for discussion. An Act to establish a Department of Peace (Bill C-373) was reintroduced in November 2011. The Canadian Peace Initiative is proposing nothing less than a cultural transformation, and that will require every person to envision and commit to a culture of peace.

Such an ambitious plan requires both leadership and a strong financial base. In 2012 we have undertaken public consultations on Bill C-373 in Vancouver, Hamilton, Toronto, and Winnipeg. In November 2012, CPI will host the Annual General Meeting in Ottawa. A member of the *Arias Foundation* from Costa Rica is interested in being our keynote speaker. As a representative from a country that has established a *Department of Justice and Peace*, his experience would provide a vital part to the discussions. You can help make this happen with your financial support. We ask you to consider adding CPI to the many good services you support.

For more information contact Theresa Dunn at 613-623-6066 or [therdunn@sympatico.ca](mailto:therdunn@sympatico.ca). See [www.departmentofpeace.ca](http://www.departmentofpeace.ca)

*Theresa Dunn*

*Ottawa Monthly Meeting*

Twelve Friends from across Canada attended my SIG. Friends gave me wonderful feedback, and on a Greyhound ride west, Fred Bass of Vancouver Monthly Meeting helped with the report, and shared tips for future public presentations which I'll keep in mind forever.

Now some of you may know me – others of you may think you know me – as a soft spoken, quiet, introverted, rather scattered person, who happily lives in solitude. Yet, when I'm fully passionate about something, or someone, I am on-task, focused, gathered in wits and spirit, ready to engage others. This is what I felt when I stood before the Meeting for Worship for Business on Friday, the last day for business at CYM, and saw all the Friends looking up at me as I read the Enbridge SIG report. I truly felt the utmost love and compassion for my concern about the Enbridge pipeline. This is what Spirit and God feel like when there is an issue of concern and it is listened to deeply with great intention.

I brought a well-crafted, seasoned report to the floor. It was inspired by passion for care of our lands, the coast, and for my adopted country, that I feel such a part of.

Currently, the SIG report's 'statement' has become a letter from CYM's presiding clerk, Carol Dixon, and is being emailed to provincial and federal government leaders, ministries, associate groups, CFSC and Kairos. I also think our CYM letter will be sent to Enbridge Pipeline Inc. I am so very thankful for all Friends' support and I feel truly blessed with belonging.

*Jan Lehde; Mid-Island Allowed Meeting (Nanaimo)  
Vancouver Island Monthly Meeting*

## Notice Board

### **FOLLOWING THE SPIRIT IN DEMENTIA, DELIRIUM, COMA + END OF LIFE**



*Someone Is always  
home . . . and  
Communication Is  
always possible. . .*

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### **WCTS Announces Themes for 2013**

**What Canst Thou Say (WCTS)** is a worship-sharing group in print for Quakers with an interest in mystical experience and contemplative practice. WCTS is produced cooperatively by a group of volunteers, Friends who, themselves, have felt the movement of the Spirit and who wish to deepen their understanding by interacting with others. WCTS is produced quarterly both as mailed hard copy and emailed pdf files. The themes of the upcoming issues are:

**November 2012: Children's Physical Spirituality**  
**February 2013: Prophecy**  
**May 2013: Rising from Despair**  
**August 2013: Literature as Revelation**  
**November 2013: Trials and Temptations**  
**February 2014: Spirit-led Writing**

WCTS has a vision—we want to tell the world God is much more various and wonderful than our skeptical culture allows. We hope to help Friends be tender and open to the Spirit. We need your experience—it may be just what someone else needs to know! For more information on subscriptions, queries, and deadlines for upcoming issues, see the WCTS website: [whatcanstthousay.org](http://whatcanstthousay.org).

## HMAC Notice

Education Grants and Loans encourage expanded awareness, visioning, and discernment within the context of supportive Quaker institutions and communities. Home Mission and Advancement Committee (HMAC) offers various grants and loans, or supports referrals to other funds, for members and attenders of Canadian Yearly Meeting who wish to pursue educational opportunities in various contexts. We have chosen to interpret "education" in a fairly broad sense. Examples include attendance at the Friends General Conference Gathering, Pendle Hill, and various Quaker-related conferences. In some cases the Pendle Hill scholarship has provided the space and supportive nurture for writing or artistic projects.

Applications for financial support from these funds must be accompanied by a Minute of Support from the applicant's Monthly Meeting. Applications are normally reviewed at the next scheduled HMAC meeting (Oct. / March each year). However, applications may be fast-tracked when time constraints outside the applicant's control require an earlier decision. Friends receiving grants/loans from HMAC are expected to submit a report to HMAC and, either write an article for *The Canadian Friend*, or share through another medium (e.g. blog, workshop, or video).

Friends may be awarded an educational grant or loan only once in any three-year period. A combination grant and loan may be awarded. A Friend may only receive the Pendle Hill Scholarship once. Monthly Meetings are asked to especially encourage young Friends, and those who have not previously been involved with Quaker education to apply.

For complete information on Education Grants and Loans go to the CYM web page and follow the links from the EDUCATION box. Applicants may also phone or write the HMAC Grants & Loans Officer, Brent Bowyer, RR2, Wingham, Ontario. N0G 2W0 (519-357-1883).

### **Education Grants and Loans:**

Quaker Studies Fund  
Pendle Hill Scholarship Fund  
(One week may include short educational workshop)  
Dorothy Muma Memorial Bursary (limited to residents of Ontario or Quakers wishing to pursue a leading in Ontario)  
Quaker Youth Pilgrimage (bi-yearly – next in 2014)  
Referrals to other funds

# Letting our lives speak...



*"We support CFSC because we feel its programs and projects address the root causes of violence and inequality while respecting ecological sustainability."*

Tony, Rachel and Elliot (Kitchener Area Monthly Meeting) represent three generations from a Quaker family that generously supports CFSC's witness at home and abroad with financial gifts and through service.

Join the McQuails and become a monthly donor, or make an annual gift, to help realize CFSC's vision of a world in which peace and justice prevail. Visit <http://quakerservice.ca/what-you-can-do/donate/> or contact us at 416-920-5213 or [cfsc@quakerservice.ca](mailto:cfsc@quakerservice.ca)



**Canadian Friends Service Committee  
(Quakers)**

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

# Quaker Book Service



The following titles have been added to our stock. For a complete listing of QBS books, see our 2012-2013 Quaker Book Service Catalogue available on the CYM website, [www.quaker.ca/qbs](http://www.quaker.ca/qbs).

*Grief, Forgiveness and Redemption as a Way of Transformation* by Elsie Pryor. Pendle Hill Pamphlet 416, 2012. The author explores the spiritual aspects of grief, recovery from grief, and the blessings of acceptance. Discussion questions are included. (35 pp; \$8.45)

*It's Never too Late to Have a Happy Childhood* by Gordon McClure. Self-published, 2012. This is a compilation of 150 short narratives, poems, and images drawn from the Canadian author's memories of his family and a long Quaker life. (159 pp; \$10.95)

*Consider the Blackbird, Reflections on Spirituality and Language* by Harvey Gillman. Quaker Books, London, UK, 2007.

A British Quaker, Harvey Gillman tells of his lifetime spiritual journey through the language of poetry, philosophy and different religions, always inspired by a blackbird's song. (131 pp; \$30.00)

*The Long Road that led me to Quakers* by Edward Abbott. Canadian Yearly Meeting, 2012. Ed Abbott tells of his treatment as a conscientious objector in the early days of World War II in Canada as he was finishing his medical training. In 1944 he went to China with the Friends Ambulance Unit. After the war he and his wife Vivien practised medicine in rural India. (27 pp. \$5.00)

*It's the Economy, Friends: Understanding the Growth Dilemma* edited by Ed Dreby, Keith Helmuth & Margaret Mansfield, Quaker Institute for the Future Pamphlet 5, 2012. A collection of essays by the editors and others, addressing the problems of unlimited economic growth on a finite planet. The first volume of a two-part Quaker publishing project. (105 pp; \$10.00)

*Snakes and Ladders: A personal exploration of Quaker work on human rights at the United Nations* by Rachel Brett. The 2012 Swarthmore Lecture, Quaker Books, Friends House, London, UK, 2012. The title illustrates the ups and downs of political human rights bodies at the United Nations, especially at the Quaker UN Office in Geneva, where Quaker concerns are expressed at an international level. The author is a human rights lawyer. (105 pp. \$20.00)

## Ordering Instructions

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

*Phone orders cannot be accepted.*

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

## Book Review *by Elaine Bishop*

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*Voyageurs* by Margaret Elphinstone,  
Canongate, August 2003.

Counter-act the federal flood of propaganda about the War of 1812, by reading and publicizing one Quaker view. *Voyageurs*, written by Glasgow (Scottish) Quaker, Margaret Elphinstone, tells the story of Mark Greenhow, a young Cumberland, England Quaker, who journeys to Upper Canada in search of his sister, Rachel. She had gone to Upper Canada as a travelling companion to their aunt, and felt called to travel in the ministry to scattered Quakers. After hearing nothing of Rachel for a year, the family learns that she has been disowned, in Upper Canada, for marrying a "Scotchman" who worked for a trading company in the Michigan Territory. Rachel disappeared into the bush during the war of 1812.

The story has adventure: Mark joins a crew of voyageurs during part of his journey. He is tested in his witness to Quaker peace testimony. Yonge Street Meeting House is featured, including a scene in which Mark counts the panes of glass in the men's Meeting [room](#). Mark meets, and comes to appreciate some First Nations people, and he survives a winter in the bush.

I love Margaret's writing. It often includes very strong women. During her research, Margaret paddled some of the voyageurs' routes, to get a sense of the challenges they had. She also visited Quakers in Michigan and Ontario.

I am especially fond of *Voyageurs*, because when Margaret was working on it, I was researching Quaker peace testimony and land. She and I met monthly with a writing group at the best organic restaurant in Glasgow, to commiserate with, and support one another.

Purchasing Margaret's book through Quaker Book Service is a wonderful small step to counteract the other view of the war of 1812.

Noted in Quaker Book Service at Canadian Yearly Meeting: *Voyageurs* was recommended by [the late] Dorothy Janes, Robert Kirchner and me.

*Elaine Bishop*  
*Winnipeg Monthly Meeting*

## Preserving our Canadian Quaker Heritage

While the wasps and I were savouring food-co-op fare, I got CYM Archivist, Jane Zavitz Bond, a mine of knowledge of Quaker history, discussing the archival holdings at Pickering College. She spoke for Records Committee in the Reporting and Clearness session. Confusion reigned concerning *what* records Archives requests and *how* Monthly Meetings deposit them. Here are some tips.

### **Important items:**

- MM minutes: deposit with attachments, annually, on acid-free paper, paginated and printed two-sided. Include date, place, attendance, clerk's signature, and when accepted/approved by business Meeting. Email pdf.
- Related materials, filed chronologically, including significant correspondence, newspaper clippings, and publications.

### **Also of interest:**

1. MM histories, including Worship Groups, updated every decade, with photos and maps.
2. Pictures of Meeting, members, events, appropriately identified.
3. Friends' biographies/autobiographies. (These really flesh out sometimes dry minutes).
4. Friends' creative materials, e.g. photographs of artwork with artist's comments.
5. Printed/published fiction and non-fiction.

Friends are clear that hard copies are essential since electronic records become obsolete. Once a system is established, depositing will not be onerous. Some MMs appoint archivists to provide oversight. Send to:

The CYM Archivist, Pickering College  
16945 Bayview Avenue, Newmarket ON, L3Y 4X2  
905-895-1700, extension 247  
[cymarchives@pickeringcollege.on.ca](mailto:cymarchives@pickeringcollege.on.ca)

Or 519-775-2463 – [jane.zavitz@gmail.com](mailto:jane.zavitz@gmail.com)

### **Access to the Archives is by appointment only.**

In Jane's absence the Library Technician will happily welcome visitors on working days.

*Sheila Havard, Coldstream Monthly Meeting*

## Opinion *by Becca Ivanoff*

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

[Camp NeeKauNis mission statement 2011]

The concept of community has been on my mind for many months, partly because of my role as director of Community Camp at NeeKauNis this summer, but also because of my renewed involvement with the Camp community.

Camp is a beautiful place, not only because it is located on the bluffs overlooking Georgian Bay, and surrounded by forest, but also because it is a place where we can love ourselves. We mindfully work, eat nourishing meals, relax, worship, and smile with our fellow campers. We learn that we have love within us. We also learn about the Love that is within all of us. As George Fox wrote, there is "that of God within everyone". This Inner Light is something that connects us all. It is a bond that links us all together. Through work, worship, and play at Camp, we become aware of this link and nurture an inner awareness. We learn to let go of ego, and to move away from individual concerns. Camp is consequently a beautiful place to practise living communally.

If we love ourselves, we love others, and we love the community as a whole. Then we will always be working to put love into action. Philosopher Erich Fromm writes, "Love is the active concern for the life and growth of that which we love". As a Friend, I greatly appreciate the idea of love as active. I believe that if we actively work on loving, then our Camp community will be the nurturing, fun, and safe place we hope it to always be.

Practising inclusive community can be challenging, but I agree with bell hooks when she writes "perhaps the most common false assumption about love is that love means we will not be challenged or changed". I love going to Camp NeeKauNis for these reasons. Yes, I am challenged, and hopefully I grow and change while staying at Camp. Sometimes, I've seen it happen over this summer, feelings can be hurt and anger can well up within us, but if we centre down and make peace with these feelings, then we can turn them into

understanding and compassion. I know I need my community to remind me of this. I also need to be reminded of the bond that links us all. I hope I can help to nurture this community, so that it is a safe place for others to be challenged, and to grow into love. Let us speak plain truth; be inclusive; make no disparaging remarks about one another; challenge each other to create a loving community, and continue to listen to the Inner Light that joins us all, and compels us to live with integrity, peace, simplicity, equality, and justice.

*Becca Ivanoff* [below left]

*Yonge Street Monthly Meeting*



## Letter from a Head Cook at Camp NeeKauNis

*Dear Teen Campers and Staff: For the last few days, in every quiet moment, I have been thinking about the blessings of this Camp. Your energy, your love, and your enthusiasm have renewed my spirit and touched my heart. I can't say I have ever met a better bunch of Teens. To go home after ten days, and have my only complaint be that 'sometimes the napkins didn't get put away', is nothing, compared with the gifts you have given me. You have given me faith in the future, a renewed spirit to volunteer, so much love, laughter and joy. Thank you, to each one of you, for all that you have done to support, encourage and thank the kitchen team – the best team I have ever worked with, I might add. Thank you, even for the cheering. It sure does make me blush, but it filled my heart with a happiness that will carry me through the year. You are AMAZING."*

*Amanda McKinnon*

*Simcoe-Muskoka Monthly Meeting* [above right]



### 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](http://www.neekaunis.org)

# Song for Yonge Street Meeting's Bicentennial



Chorus:  
Two hundred years, two hundred years  
Two hundred years and still it stands!  
(repeat)



Verse 1:  
In eighteen-two some Quakers migrated and settled in Yonge Street,  
From warring ways they did retreat, and so they gathered in Yonge Street.  
And then to worship there as Friends, they built a quiet place to meet.  
Two hundred years and still it stands.



Chorus:  
Two hundred years, two hundred years  
Two hundred years and still it stands!  
(repeat)

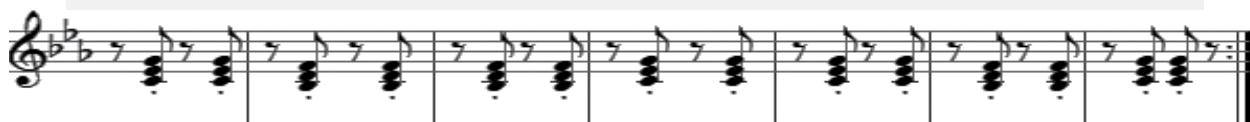


Verse 2:  
In eighteen-twelve they built the meetinghouse and gathered there within,  
Next to the meetinghouse wherein, Friends to this day bury their kin,  
And there they tend to the Light of the Spirit within  
Two hundred years and still it stands!



*Written and led at CYM by Katharine Carmichael of Edmonton Monthly Meeting*

[sung to tune of *What Shall we do with a Drunken Sailor*]



## Happy Birthday and Blessings!!



## Pelham and Yonge Street Joint Half-Yearly Meeting held June 2012

### BAPTISM

Friday:

We come together in the rain –  
The holy water –  
Scurrying, laughing,  
Grateful,  
Seventy or more:  
Tiny and toddling,  
Young and brimming,  
Mature and bustling,  
Elderly and slowing.  
We greet and embrace old friends,  
Meet and make new ones, and  
Share a meal in Quaker communion.  
Quieter, we gather to listen and imagine.  
How do we affirm the commitment and love  
Of our young?  
Caring, connected, but on the move,  
They are trying to say,  
We don't yet know where we will be  
Or even where we are on the earth,  
But the Quaker Way is how we are  
And where we want to be.  
We rejoice,  
Offer our reservations,  
And name the gifts such love can bring.  
We gather children and selves and go to bed,  
Still in the rain, still blessed.

Saturday:

So many of us!  
So glad to be here and together!  
Are we eighty now?  
Breakfast is a cheerful orderly chaos:  
Thanks be to the cooks.  
Morning worship-service is washing the dishes.  
Children again bestowed with grace-full guides,  
Older young Friends now a gathering of their own,  
The rest of us join to listen to two men,  
Two generations apart but with like hearts,  
Like passion,  
Wanting to change lives,  
To think of ways of persuading young men and  
women

That peace is the way,  
And peace cannot be found or furthered  
With military might.  
In groups of four or five we ask each other,  
What can we do?  
And give some answers.

At lunch we have burgeoned –  
Ninety or more!  
Talking, laughing, joyful with new friends  
And old,

We are not really bothered by the rain  
That holds us close together.

In the afternoon,  
Both our groups gathered as one,  
We remember and celebrate lost Friends:  
Glad that they lived, sad there are so many  
Now gone from our community.  
Thanks be to the children among us.

We close our afternoon,  
In separate gatherings now,  
With the necessary business that keeps us healthy  
As Friends who have chosen to live our lives  
Together in many ways.  
We take our time, and we do it well,  
Respecting each other, each moment.

Sunday:

Our baptism is ended.  
There are many of us, so  
Much rain was required.  
Now the sun ventures out to release us  
To worship  
To work,  
To share our final communion,  
To hug and say farewells and make promises,  
To depart.  
We return, blessed and renewed,  
To our other lives  
And our futures.  
Thanks be to us all.

*Bev Shepard  
Hamilton Monthly Meeting*

## Around the Family Around the Family Around the Family

### Younge Street Monthly Meeting Celebrated



The Meeting House turned 200 on October 13, 2012. There was a visit from Timothy Rogers from c.1812; historical artifact displays; and a special commemorative book for sale, followed by a harvest dinner and keynote speech by Seth Shaw, historic preservation planner and Clerk of Ohio Yearly Meeting (Conservative).

**Vancouver Island Monthly Meeting;** Victoria Friends hosted two marriages in the summer: Maggie Thompson and Vick Farley (below), July 14, 2012; Carmen Spagnola and Ruben Anderson (below right), August 25. We welcomed Jeneanne Kallstrom and Carol Mac Isaac into Membership. Linda Hill, member of Duncan Friends Meeting, celebrated the tenth anniversary of *Inclusive Leadership Adventures*. Victoria Friends are hosting the CYM Publications and Communications Committee Oct. 19-21.



**Yarmouth Monthly Meeting:** welcomed and shared blessings for Della Jane Berg, during Meeting for Worship on August 26th. Born to Ellen Laing and Aaron Berg, at home in Portland, OR, on June 14, 2012, Della is the first grandchild of Ken and Martha Laing, and great-granddaughter of Jane Zavitz-Bond. We rejoiced, with thanks, for Della's presence among us and will hold her in the Light as she grows.

On Wed. September 19, 2012, the Meeting served the 100 Mile Harvest Dinner of local foods, for 250 people. The funds earned support Mary Edgar's Ugandan workshops against violence, for organic gardening, and for crafts that augment women's income. The local community supports, as it feasts and shares fellowship. Our Meeting House is **not** a museum. This was also demonstrated during *Doors Open* at local heritage buildings on Sept. 29th.

**Toronto Monthly Meeting:** would like to let other Meetings know about the "scrupling" – another weird Quaker term – session that we organized on the subject of the erosion of democracy. Scrupling is an old Quaker practice where we listen to each other, share our concerns and examine our consciences. It is not a debate, it is not a panel discussion, it is not an argument. John Woolman refers to scrupling in his Journals when discerning slave holding. We decided that scrupling would be an appropriate process to follow in addressing a concern that TMM has, namely the erosion of democracy. While it is the constitutional mandate of the Government of Canada to promote peace, order, and good government in the country, it seems that actions of the present government do not represent or promote the interests of the people of Canada.



## Around the Family Around the Family Around the Family



Jaya Karsemeyer and David Bone's wedding August 2012 at Toronto Monthly Meeting

Front row: on the far left is my Aunt Andrea Morrison St. Laurent (my mum's sister); Olivera Bone (Dave's mum); Natasha Oniszcak (Dave's sis); Jacqueline Karsemeyer (my mum); Istra Middleton (child of the Meeting, waving the flag, daughter of Selenia and Tim); Frances Morrison (mum's sis, mother aged 91); Nicolle Brown (my brother's fiancée); Jacob Karsemeyer (my bro); Monica Walters-Field. Back row: Dan Bone (David's father); Susan Blayney (Dan's wife); Jon Karsemeyer (father of Jaya); Jaya and David Bone.

### Peterborough Monthly Meeting:

Heather Wheat (right) "...arrived as an Attender of Peterborough Allowed Meeting and [happily] left as an Attender of Peterborough Monthly Meeting."



Vale Abbott, Kathleen Lich, Elise Gordezky, Rebecca Ivanoff, at Camp NeeKauNis



**New Brunswick Monthly Meeting** Ministry and Counsel met June 17 for Business Meeting in Fredericton. M&C includes one member from each of New Brunswick Monthly Meeting's geographically scattered worship groups. At a recent Meeting for Worship for Business, almost all members managed to attend.

Back row:: Ellen Helmuth (Halton-Woodstock Worship Group), Daphne Davey (Prince Edward Island Worship Group), Julie Kronenberger (Fundy Friends)

Front row: Michael Miller (Fredericton WG), Lesley Read (Sackville WG). Missing was Doris Calder (Saint John WG).

## HIGHLIGHTS SATURDAY, AUGUST 18, 2012

The Meeting opened with worship. The Clerk read from *Faith and Practice*: Canadian Yearly Meeting of the Religious Society of Friends, section 3.32, as follows:

**Meeting is not a place of shelter from the world so much as a place where we are shaped in order to become God's instrument in the world. The primary reality is our relationship with God, and the world is an arena in which that relationship is lived out. Lloyd Lee Wilson, 1993**

Item # 71: Report of the Special Interest Group to consider how to respond to the epistle from Ramallah Friends Meeting, regarding the Boycott Divestment and Sanctions (BDS) campaign to promote peace in Israel and Palestine. Gianne Broughton reported While some Friends would like to see faster movement on this issue, all present feel it important that we fully understand how to live up to a corporate commitment to BDS. Because the strong preference of Friends is to “get this right”, we approve the second option from the report: that CFSC circulates the draft and information to Monthly Meetings for feedback; summarizes the feedback; brings the summary to Yearly Meeting 2013 for a decision. We ask the clerks of Yearly Meeting to immediately write a letter of support to Ramallah Friends Meeting to tell them of our concern, and our intention to take further action. We also ask the experts among us, such as CFSC and Maxine Kaufman-Lacusta, to provide specific and clear information as to how to live up to the terms of this BDS. We also hope that we will find meaningful ways to help the Palestinians and Israelis who will be harmed by the boycott. We thank Gianne, and the special interest group, for their work to guide us on this complex and important issue.

\* \* \* \* \*

Item #78: Clerk's Closing Minute: This has been a week of renewed energy, with new potential for the life of our Yearly Meeting. It has included a revived appreciation for our diverse Quaker family, both from delegates to the April 2012 *Friends World Conference* held in Kenya, as well as from insights gleaned from our Bible study lectures. We gained better understandings about our relationships with each other from the SPG Lecture. The 50 Youth Challenge project under way for next Yearly Meeting promises a wonderful new energy for all of CYM. We have re-envisioned our engagement in both Ecumenical and Interfaith work, through re-commitment to the World Council of Churches, as well as through proposed energized communications for Canadian Friends working in Interfaith forums. We also celebrate Peterborough Allowed Meeting becoming Peterborough Monthly Meeting.

We take these inspirations with us as we return to our families and our Meetings, anticipating the year ahead, and our Yearly Meeting next year, August 16-24, 2013, in Kemptville, Ontario.

## Hear Ye, hear ye! Quaker Trading Cards!

Quaker Youth made some amazing Quaker Trading cards at CYM Camrose this year. I thought I would design a game in which these cards could be used. I observed they favored fairly complicated and cerebral/silly games late at night. I will soon have the rules (sorry, Elders at Balby) and a weekly card set up at <http://qtcg.weebly.com>. I have lots of room for card ideas. If Friends wish to contribute pictures or ideas I would be happy to format them. The simple cards – made in a few days at CYM – raised over \$350.00 for CFSC!

**I would gladly send out cards to people who promise to donate to CFSC.**

Keith Barber, Youth Leader from Winnipeg Monthly Meeting.





## Last Words: In Praise of CYM Roommates *by Barbara Horvath*

### In Praise of CYM Roommates

Throughout the many years I have attended CYM sessions, I have never asked for a single dorm room. Admittedly, my perfect record was broken the year we met at Kemptville. I was able to camp but didn't find anyone to share my tent.

In the early years, I arranged to share a room with someone I knew. But recently, I have tossed caution to the winds and let Kerry pair me up. Time and again, I have made new friendships and shared stories, explored spiritual journeys, and experienced the mundane routines of sharing a room.

Some of these roommates I "knew" but viewed from afar with awe, or expected we would have nothing in common. Others were first-timers at CYM who appreciated an on-going orientation to the events and business of CYM. My roommates and I don't "hang out" throughout the day, we go our separate ways, attend different special interest groups and worship groups, then come together at night to compare notes and share impressions.

Without exception, my roommates have added to my enjoyment of Canadian Friends. I hope they've felt the same way about me..

*Barbara Horvath*  
*Yonge Street Monthly Meeting*



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Editorial Support:

Steve Fick, Gerald Harris, Diana Mitchell, Michael Phillips, Margaret Vallins, R. Claire Weintraub

**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:

## Themes & Deadlines for upcoming issue:

December 2012

March 2013

Deadline for submissions

May 2013

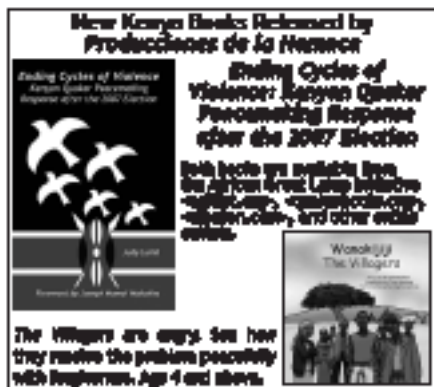
Spiritual Concerns / What's on Your Mind

Multi-faith

January 5

Spirit in Art

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## Note from the Publications and Communications Committee

Publications and Communications Committee is pleased to announce the engagement of Islandside Studios of Toronto as Web Developer. This is as a result of the recent Request for Proposals. We thank all those who were interested in and involved in the Request in any way, and trust to see the new site active by mid-2013.

The current site and all information at [quaker.ca](http://quaker.ca) will remain active until full changeover. Any changes and problems with the current site should continue to be forwarded to Bruce Dienes at [webminder@quaker.ca](mailto:webminder@quaker.ca). P&C members will gradually be contacting committees and groups that have material on the site, to determine if it is still current or should be archived. Any questions to the Webminder or to [pubcom-clerk@quaker.ca](mailto:pubcom-clerk@quaker.ca).

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