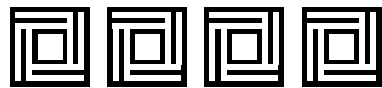


MEETING



by

Deborah E. Haight

INTRODUCTION for the 2008 reprint and Web publication

Meeting was originally the Sunderland P. Gardner lecture given by Deborah Haight at Canadian Yearly Meeting in 1987 and published as No. 26 of the Canadian Quaker Pamphlet Series.

Canadian Yearly Meeting 2007 requested this reprint, as recommended by its Consultation and Renewal Working Group (C'nR) because

Too few Friends have experienced either the spiritual community or the profound sense of a spirit-led Meeting for Worship for Business that can occur at Yearly Meeting. Very few have any understanding of the work of our various committees. We found that many Friends in local Meetings felt that Yearly Meeting was not highly relevant to them, although intellectually they knew it was important to be connected to other Quakers.

Many individuals experience much satisfaction with belonging to small worship groups and many such groups seem quite content with their relative isolation and smallness. Because of smallness, isolation and the scarcity of experienced Friends in many of these groups, there is a lack of knowledge about both Canadian Yearly Meeting and the Religious Society of Friends. Not enough of us have had opportunities to meet, listen to, or work with Friends who have a breadth of knowledge about and a long-time commitment to Quakerism." (from the *Conclusions and Recommendations* of C'nR, preface to Recommendation E-1).

In *Meeting*, Deborah Haight draws on a lifetime of Quaker experience to describe how the spirit-led faithful lives of Friends are supported by the faith, practices and traditions of Friends which create the blessed community that she calls "Meeting." She describes "Meeting" in a sense that is more than a gathering or an organizational unit for Quakers.

Deborah Haight was born in 1911 into a Quaker family in the Conservative tradition in Norwich, Ontario, near the Norwich Friends meetinghouse. Her youth was nurtured by the Friends' community that she defined as "Meeting," and by her monthly meeting and yearly meeting in which she played active roles from an early age. She trained as a teacher and taught in several communities, including the National School for the Blind in Brantford, while at the same time studying for her BA in biology at Queen's University, which she earned in 1935. In 1947 she moved to Ottawa and became a bio-scientist in the Department of National Health and Welfare. She was one of the founding members of Ottawa Friends Meeting, which became a monthly meeting in 1958. Following her retirement, she moved to Woodstock and later to Norwich to continue an active and productive life—travelling, learning, mentoring, and worshipping among Friends. Deborah passed away peacefully in 2004 at the age of 92 in the home where she was born. Her Memorial Minute is recorded in the Reports for CYM 2004.

Deborah Haight's deep sense of Meeting as being more than a gathering, more than an organization, and in fact more than a community, is revealed in this pamphlet by relating to her Quaker background and experience. To her, Meeting meant *being* a body of people joined together by common purpose and values, and grounded in divinely guided spirituality. She also describes her sense of Meeting as the primary community and "the body of committed mutual caring." She says that "never to grasp this corporate sense of *being* Meeting jeopardizes our life as a religious body."

The pamphlet shows the spiritual strength she drew from the Bible and Christian writings, and in it she also affirms universality and says:

There is a universality in the very nature of what may be described as divine-human relationship. It is not specifically an experience of Friends nor, for that matter, is it always recognised as Christian.

Her deep respect for Young Friends is evident in the pamphlet. She says:

I had grown up in the smaller Canada Yearly Meeting at a time when there was care taken to involve quite young members along with experienced older Friends in most committee work, so we felt very much part of the whole Yearly Meeting in and out of session. As Friends, at least as far as I was aware, a person was just as much a person if a boy or a girl, a man or a woman, a child or an older person, as any other.

She practiced what she preached.

Gordon McClure, also a founding member of the Ottawa Meeting, recalls:

Deborah was very important in the beginning of Ottawa Meeting and in the life of my family and me. Two things seem especially important—the role of children in the meeting and her view of membership. Children and youth were expected to act as fully responsible for the meeting as older Friends, welcoming newcomers and serving on monthly meeting and yearly meeting committees at all levels, including Ministry and Counsel. Deborah also believed that although Friends may be away from meeting, even for years, they should always be welcomed back without question.

Andrew McClure, who was a child when the Ottawa Meeting was being founded, remembers Deborah Haight fondly:

As a child growing up in Ottawa Meeting, most of what I learned about Quakerism came from the examples set by experienced friends like Deborah. She always treated children as equals, addressing us by our first names and expecting us to address her by her first name, soliciting our views and opinions, and exhibiting a genuine interest in us. When membership issues came up, Deborah pointed out that Ottawa Meeting did not have different classes of membership; that many of the early Friends' meetings, especially in times of persecution, were led by children; that birthright friends did not have to apply for membership; and that the meeting should be hesitant to read out inactive Friends who often returned to meeting, sometimes many years later.

Because of Deborah and other experienced Friends, I felt responsible and empowered as a child and young adult—an equal to the adult members, in stark contrast to my experiences in the larger society. Beyond the more common activities arranged by adults for Young Friends, such as work parties, this led to my active participation in the monthly and yearly meetings, and fostered a tendency to ask difficult questions and question authority—something that Deborah encouraged in her quiet way. Deborah's example and that of some of the other "old" Friends I knew as a child led to me absorbing much of Quaker history, teachings and practice, and having a clear sense of purpose and Quaker values as a Young Friend.

C'nR reported concern that

Many worship groups have moved their centre away from Quakerism and some are deeply divided regarding traditional Quaker practice and testimonies. There is a prevalent lack of knowledge about corporate discernment. We wonder if the understanding of this

foundational tenet of Quakerism—that we find and follow the will of God as a worshipping community—is slipping away from Canadian Friends. . . . The lack of understanding of “gathered meeting” and the disinterest in the meeting for worship for business at any level raise questions about how we can continue to function as a Religious Society of Friends. (from the *Conclusions and Recommendations* of C'nR, preface to Recommendation E-1).

Deborah Haight’s insights and words of wisdom on many aspects of Friends’ ways are as relevant and wise today as they were in 1987. Indeed C'nR chose well when it recommended the reprinting and rereading of *Meeting* as a source of learning and a reminder of the importance of our values, customs and practices, which are essential to being a spiritually grounded Quaker community—in her words, “*Being a Meeting.*”

Home Mission and Advancement Committee, May 2008.

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## **Excerpt from the INTRODUCTION to the Sunderland P. Gardner Lecture at Canadian Yearly Meeting 1987**

Sunderland Pattison Gardner, of Farmington Meeting, Genesee Yearly Meeting, was born in 1802 and died in 1893 after devoting his life to Friends. He was a recorded minister and travelled constantly in the ministry. His preaching ability was widely recognized as is evidenced by the fact that nearly one thousand people assembled to hear him preach at Pelham Half Year’s Meeting of Genesee Yearly Meeting in 1889. Shortly after his death the lecture was instituted in his memory.

Deborah E. Haight, who is presenting the 1987 Lecture, is a member of Ottawa Monthly Meeting. Deborah grew up among Friends in Norwich Monthly Meeting, Ontario, but spent a good part of her adult life far from a Friends meeting. She was one of the early members of the newly formed Canadian Friends Service Committee, and in the early 1950s was one of those in Ottawa who gathered to eventually form the first new monthly meeting in the united Canadian Yearly Meeting.

Barry H. Thomas

## MEETING

Dear Friends and friends, equally dear to me. This much anticipated hour has come. As is our custom, we have paused for a period in silence because we have confidence that thus we can be gathered into a sense of divine Presence. We feel this need of the quiet as much in preparation for listening as for speaking. Moreover, the tuning in is as much a need of the heart as of the mind if there is to be fruitful communication. You warm my heart by your presence. Together we witness to an enveloping Love that is both in us and beyond us - both immanent and transcendent.

I have said, “this much anticipated hour”, for several of you have encouraged me by telling me that you were glad I had agreed to speak and were looking forward to what I can say. For my part the anticipation has seemed very long and fraught with reluctance as much as with eagerness. I would like so much to meet your expectations but all the time I feel so at a loss for the language that will assure your hearing what I think I am saying. Of course the task would be easier if I had not chosen as title about the most heavily freighted word of the many that have come to have meaning peculiar to the Society of Friends: **Meeting**, the simple, unadorned, ordinary word “meeting” made by us an extraordinary word.

If you are new amongst us, you must have realized quite soon that our usage of this word is rather different, even at times confusing. It is quite possible indeed, to be with us a long time without grasping the full usage. It is equally possible for us to go on for a long time using the word in the different senses to which we are accustomed without realising that more than half the time we are not really heard.

The easier half to grasp is the usage of **Meeting** to refer to a coming together at a given place and time for any one of a number of designated purposes: worship, discipline, business affairs, celebration of marriage, memorial to the life of one deceased, planning for and commitment to service to others, and so on. The less easily recognized but to my mind the primary usage is that of **Meeting** as a body of people, a community. It is this corporate sense that I hope to turn our attention to most specifically. I would like to suggest that this sense of **Meeting** is the primary continuity that accounts for us being the **Religious Society of Friends** for more than three centuries. I will even suggest that to lose or never to grasp this sense of **Meeting** more than anything else jeopardizes our life today and tomorrow as a religious body.

Let me try a simple differentiation between these two usages: for the easier we say we **go to Meeting**; for the other we say we **are the Meeting**. In the first sense we assemble and disperse; in the second, we live, day in and day out, acknowledged by, known to one another. For the first usage, we need a calendar, clocks, and maps; for the second we need to be named; we need to know who we are, and whose we are; we need to know by whom we are gathered.

With **being a Meeting** comes a sense of belonging, of being members one of another, a sense that need not be lost when circumstances prevent **going to Meeting**. The converse of Meeting, in the corporate sense, can be alienation, estrangement, inner isolation, indifference. The corollary of **being a Meeting** is sensing our ultimate belonging to God, being awakened to true “worthship”, being called by God.



Parenthetically, may I share with you my discovery that it is easier to speak with children about what worship is if you go back to the Old English roots of this word: *weorth* from which is derived **worth**, a concept learned quite early in the use of our language, and the suffix *scipe* - **ship** that we build quite easily into hardship, friendship, scholarship and so on, and “worthship”. It has helped me as well as the children, to sort out that being concerned to worship is being concerned with ultimate worthwhileness.



In beginning to try to define our primary usage of **Meeting** I tried saying “community” as a starter even though in my mind it is not an adequate synonym. You will readily agree, I expect, that our ordinary usage of community does not imply belonging to one another and to God, and is not concerned necessarily with ultimate worthwhileness, both of which are implied in **Meeting**. **Meeting**, you see, means to us more than community: it is a richer word.

Initially I also tried the definition, “a body of people”. My closest collaborator in this effort, my amanuensis, at my service with word processor rather than with quill pen, I discovered, found the expression quite meaningless. I had hoped to go on to say that **being a Meeting** in Friends’ usage helps illuminate the metaphor, **the body of Christ**, as used in the New Testament. Here I was stalled once again for lack of common language.

This young person, an ecological research scientist, born at the close of World War II, entirely without a religious home environment, has come amongst us, a seeker, and been accepted into membership, in adult life. During a turbulent adolescence in the Vietnam years in the United States, she was exposed to use of biblical quotations in the atmosphere of high-pressure attempts at soul-saving with consequent almost entirely negative attitude to the Bible. Is there

any lively Friends Meeting, or Worship Group, in Canada today that does not have her counterpart?

As she, Sylvia, begins to grasp the idea of this corporate sense of Meeting and think of it as the converse of alienation, these are her words,

In these days when we encounter the tragedy of young lives devoid of any sense of belonging, bonding to the unhearing and unresponsive television, finding it difficult to make any meaningful connections with each other or any other humans, can we think of anything really more vital for our consideration?

Hurrah, one hearer at least of what I am trying to say!

Of the other three strongest supporters of this effort of mine, all were born at or near the close of World War II - two in Western Canada, one in England; a sociologist, a librarian, a biological scientist gone on to post-graduate studies in religion. Many similar others within Canadian Yearly Meeting, also young to me, come flocking to my mind. They are followed rapidly by many more, just a few years older, whose most impressionable formative years were during World War II. Most have come in adult years to Friends. All have had an introduction to the Bible, if any, quite different from mine.

One I remember particularly, also with non-religious upbringing, discovered the Bible while a university student in Ottawa. It was so exciting to him, he could not lay it down and would continue with it on his knees under the desk during some lectures. It indeed brought Good News to him! He later also discovered our Friends Meeting, in both senses of our usage, and was

accepted into membership. Now some ten years later, father of two sons, he is a full-time sharer of his happy, life-fulfilling discoveries, serving the Society in various capacities.



I have digressed to speak of these my helpers because they are typical of a high proportion of very active and concerned members of our Yearly Meeting. Most of them are parents of the present-day children growing up in our Meetings. Many have come not only for their own sakes but very particularly for the sake of their children. Over and over I am asked by them to say what it was like to grow up in a Friends Meeting. It is really to accede to this request that I have consented to this undertaking, so I now dedicate the **Sunderland P. Gardner Lecture 1987** to all of you young adults who have been led to us in the post-war flux of people world-wide.

Though you may not realize it, you are the strong backbone of the body of people known to the world since 1955 as **Canadian Yearly Meeting**. You may not realize either that the changing character of Yearly Meeting in Canada is due in part to your coming from many different cultures, and so many of you, from other religious practices, or none. You and **Canadian Yearly Meeting** have come to adulthood in the aftermath of the ferment of World War II. Your children are growing up not only within this young Meeting but also in this — for the same reasons — new Canada.

The changing character of Yearly Meeting is due also in part to the union of the three component Yearly Meetings you see named each year on the first page of the printed minutes: two named **Canada Yearly Meeting** and one named **Genesee Yearly Meeting**. Each of these bodies brought to the union special strengths out of their heritage. The melding of these special strengths had barely begun when the population flux I have referred to overflowed the process. Of course this is not really new in the experience of Friends in Canada. In our whole two-century history we have been either ourselves moving in amongst other immigrants to a new land or being moved in upon — usually in the ferment or aftermath of war. Given the traditional testimony of Friends concerning war and peace, this observation about our history has more than a little significance. It means that as a body of people — **a Meeting** — we develop a character recognizable to our neighbours. Active participation in peacemaking as a way of life is one of our characteristics that is strengthened because we are joined by those who have experienced the aftermath of war and are prepared to pay the costs of peace-making.

It is quite possible that some, relatively new to our Society, are unaware that all who hold membership in any Monthly Meeting within any Yearly Meeting structure are thereby also part of the Yearly Meeting. So it is that, whether or not you are attending Yearly Meeting in annual session here in Newmarket this week, if you are in any component Meeting, you are included in the body of people that I speak of, and to, when I say **Canadian Yearly Meeting**.



Formerly, and well within my memory of **Canada Yearly Meeting**, in which I grew up, the Address to Absent Members was the most prayerfully composed and deeply concerned message that went out from Yearly Meeting in annual session. There was an awareness of the privilege and responsibility of attendance and participation. Friends were absent with regret. They were missed with loving concern. In other words there was a strong sense of the body as a whole —

the **Meeting**. There was a strong sense, too, of its life being centred in Christ as its head and its authority.

Forgive me if I overemphasize my point: but do you see, too, that there cannot be absent members at a Yearly Meeting that is just an annual event, no more than there could be absent members at a conference, or a convention at which you are either there or not there? This differs. At the sessions of a Friends Meeting — be it Monthly, Quarterly, Half-Yearly or Yearly — as a member you fulfill your privileges and responsibilities yourself; or if unavoidably absent, it is with regret. If matters have been dealt with in your absence contrary to your view of the matter, you take upon yourself a share of the responsibility, and also you recognize that you are not in a position to unduly criticize because you were not present to take part in the divinely-guided decision-making process. The best one can do, if unavoidably absent, is to be prayerfully present.

The limited concept of Meeting as just the “go to” Meeting minus the body-of-people sense can let creep in a mistaken concept of Meeting in session being a delegated event. It still seems to me regrettable that at the time of the merger, Canadian Yearly Meeting chose to adopt the usage of “delegate” from one of the three uniting Yearly Meetings rather than the slightly less misleading term “representative”, used by the other two, for those who were assigned essentially messenger responsibilities between the smaller bodies and the larger; as for example, between Monthly Meetings and Quarterly or between Quarterly and Yearly Meetings in session.

Though it is several years ago now, I am still sorry for failure to discover, before the closing day of our annual sessions, that my room-mate, attending for the first time, had not spoken to business all week, in spite of concern to do so, because she was not the “delegate” named by her Monthly Meeting. A relative newcomer to our country, with considerable experience as a Quaker in another language and culture, she had interpreted our use of “delegate” as being the usual in democratic organizations, and, therefore, a variation in Friends’ practices, here in Canada, she would have to get used to. Quite understandable. Such a regrettable incident is less likely to occur now that we program an orientation get-together for first-time attenders at Yearly Meeting. Nevertheless there is still need to be sure that all new members of Monthly Meeting are aware of their privileges and responsibilities in the larger bodies.

A little loose-leaf book called Canadian Yearly Meeting -Organization and Procedure is usually presented to new members. It is also available through Quaker Book Service. This portion of our **Discipline** — our book for learning our ways - is continually under revision. As someone has well emphasized, there are features of Friends’ understanding which must be said clearly in these times, when so much of what formerly did not need to be said because it was taken for granted is now in danger of being lost.



Some twenty years ago when I felt continually frustrated and inadequate on this score in our young, inexperienced Meeting, there appeared a fresh publication, entitled *Catholic Quakerism — a Vision For All Men*, which I eagerly read. It was years later that I met its author, Lewis Benson, when he came to Camp NeeKauNis to help lead groups there in search of understanding fundamental things which are in danger of being lost.

This evening I want to give tribute and express gratitude for the diligence with which Lewis Benson continued from that early publishing to share the riches his personal search led him to. One year ago this week Lewis died at age eighty. The fruits of his labour live on.



Chapter Three of his Catholic Quakerism — A Vision For All Men is entitled, “The Quaker Conception of Christian Community and Church Order”. Just now I was alluding to the confusion that can arise from our borrowing from democratic organizational procedures the term “delegate” and how newcomers to Friends may be with us for some time before chancing to discover that we endeavour to function under *theo* (god) *cratic* rather than *demo* (people) *cratic* principles and therefore under different discipline. In this chapter, Lewis Benson illuminates this very challenging distinction.

A non-Friend who throws penetrating light upon this distinction is Teilhard de Chardin, the French Jesuit priest, and palaeontologist. My acquaintance with his unique mind and spirit began when I was loaned his *The Phenomenon of Man* by a member of our Meeting. Later, on my way visiting former Ottawa Friends around the world, I found and bought several of his books in Friends Book Centre in London. Back in Ottawa, at my volunteering job in Canterbury House, an Anglican bookstore, I added several more titles including *In the Field with Teilhard* by American Friend and archaeologist, George Barbour, father of Hugh Barbour. For the Lenten weeks, 1986, I decided to forego media listening and to read all my dozen or more Teilhard volumes, exercising my strong preference to read an author first hand rather than to read about him.

A wee volume, entitled *Building the Earth*, is thought by some to be the very heart of Teilhard’s vision. In it he expresses succinct views of democracy, communism, and fascism and their respective strivings for universalism. Of democracy he says, in failing to respect man’s personal integrity, it, rather than freeing man, has merely emancipated him. With emancipation each cell of society has thought itself free to be its own centre.

I feel grateful for the patterns of thought passed on to me in growing up as a Friend, that have made the biological sciences so attractive to me, and through them have kept my mind open to a thinker such as Pierre Teilhard. It is refreshing to me to set the views I have of the Society of Friends with its inherent Catholicism — that is, its universalism — alongside the Teilhard vision of mankind, the earth and the cosmos.

Another who, like Pierre Teilhard, survived the trenches of World War I, in body and spirit, was John Macmurray, a Scottish scientist by training and philosopher by profession. We have in the Quaker Book Service his Search for Reality in Religion, a Swarthmore Lecture, in which he tells of being raised in the Calvinism of the Scottish Church, and eventually, at the end of his public life, seeking the fellowship of the Society of Friends, and being accepted into membership. In rejecting “community” as synonym for Meeting because in our ordinary usage it does not imply belonging to one another and to God, and does not be concerned necessarily with ultimate worthwhileness, I did not have in mind John Macmurray’s usage which is all of those; in other words his use of community is an excellent synonym for **Meeting**. In his words “any real community is a community based on love”. Much better than I can convey in this brief hour, he seems to support my thesis that to lose or never to grasp this corporate sense of Meeting jeopardizes our life as a religious body. As he sees it “our main task as Friends and Christians is to become a real community in the world, not for our sake but for the sake of the world”.



There are present tonight, as well as in Pickering College this week, a good number of Friends whose present homes and occupations are out-of-reach of regular “go to” Meetings. I have had

that experience most of my early adult years. For want of a better label we have been called “isolated Friends” though there is some kind of contradiction in the expression. My special appreciation of and concern to emphasize Meeting in the corporate sense may indeed be related to that part of my experience. I always knew I was a Friend. Close personal small-f friends, also away from home for educational and occupational reasons, sometimes spoke enviously of their realization that I seemed to know that I belonged, that I was somehow anchored in a way they were not, despite their having nominal church membership. It was one of those things about oneself that others seem to discern and you do not know quite how they do. Neither they nor I would have labelled me an “isolated Friend”.

From the time of beginning to record membership in the Society of Friends there has been wisdom at work that keeps that process within the precincts of where individuals are known to one another — and that does not necessarily mean within geographic or political precincts. This precinct for recording membership came to be known as the **Monthly Meeting**, and the practice went wherever Friends went, at least within the English-speaking world. It is firmly established in Canadian Yearly Meeting. Never mind being fussy about “go to” Monthly Meeting not always happening monthly! That body of people who know each other well enough to record their commitment: that is, the **Monthly Meeting**, if living up to its commitment to the mutual caring for one another, does not allow its members to become “isolated” from affection and concern, even though circumstances may be such that a member lives half-way around the world. Moreover, it does not relegate the maintenance of the bond of fellowship to a committee. The belonging is to the Monthly Meeting body.



There are a good number also in attendance this week, I believe, who are in small Worship Groups that may be forming around there being a very few Friends, or even just one, or a nucleus of non-Friends who desire to worship in the manner of Friends. My own post-war migration, within my own country, had taken me to Ottawa, foreign territory for a Friend. Having no thought of a Meeting forming, after six years I found it happening around my being this “isolated” Friend. Sometimes I think the question might be raised when an applicant for membership is being interviewed by the Meeting, “Do you feel ready to assist in the birth of a new Meeting? It may be your unsolicited privilege sometime”.

A Worship Group begins something like this. It grows out of experiencing with one or more individuals a sense of being deeply comfortable with one another; of being unusually free to be ourselves, unmasked; of it seeming quite all right just to be quiet together and maybe even to quite forget our outward selves for awhile. If we are familiar with the words of Jesus, “Where two or three are gathered together in my name, there am I in the midst”, we begin to sense a truth in these words that we can identify with. If we are familiar also with the context of these words:

Again I say unto you that if any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father which is in heaven, for where two or three are gathered together in my name, there am I in the midst of them. Matthew 18:19, 20.

we may find ourselves searching for the deeper meaning of “asking together”, and “in the name of”. We are likely to find ourselves pondering ultimate values, real worth. We realize we are gathered in worship.

We find we want to meet again and again, even though the experience may have been in some ways disquieting. We may return to our former selves with an urge to do something like spring housecleaning. Or it may be like seeing home with new eyes when we have been away: some things previously valued no longer seem worthwhile and can be discarded; other things may be more deeply treasured than ever before.

As we continue to meet regularly we begin to know each other in ways that are enduring; we begin to look forward to these times of being concerned together for ultimate worthwhileness. We become aware that we are meeting for purposes beyond our finite selves. The initial meeting for our own sakes is being transformed into meeting for God's sake. If we are privileged to have little children with us, their entering into the peace that grows in the trusting quiet can reveal to us better than any other criterion that we are indeed worshipping together. In due time there is a realization that an infant body has been born — a **Meeting** — ready to be named, to be recognized in a family of Meetings.



It is sometimes said that a person first becomes a Friend and later discovers others or is discovered, and then his or her being a Friend is recorded. Much the same may be said for a Worship Group. The reasons for, and the importance of, being recognized and recorded are much the same in both cases. There comes a time, we might say for “going public”,

for outward witnessing to an inward happening; it is a time for making commitment in the name of Friends. In either case there is no obligation or pressure from the outside to do so. Both with the individual and the Worship Group, the experience could go on, unlabelled, indefinitely. There is a universality in the very nature of what may be described as divine-human relationship. It is not specifically an experience of Friends nor, for that matter, is it always recognized as Christian. So it would be somewhat deceptive for either the individual or the Worship Group to call themselves “Friends” before being so acknowledged.

There are both extra- and intra-Society reasons for acknowledgement. Outside the Society, in the larger community, our name, **The Religious Society of Friends (Quakers)**, is known to the extent that we are given certain privileges and responsibilities in this name. These are described in our book of Discipline. Also when we want to make testimony or to witness to our corporate convictions on matters pertaining to the welfare of non-Friend neighbours, near and far in the world, we need to do so under one name, so that our words and actions are open to examination for their consistency. It seems appropriate also that we can be spoken to and about as a named body of people; that we can be appealed to, and consulted.

The major, felt difference for the Worship Group evolving into a Friends Meeting is, however, of another order. The Meeting for Worship is now announced to the public. Place and time are made known. It is no longer a matter of phoning around to say in whose home it is convenient to meet this morning or next week; or that for this or that good reason, we will not hold Meeting today. We have made a public commitment; someone God-willing will be there! Moreover, *anyone* — any Tom, Dick or Harry; or Susan or Deborah — that comes along, will be received as a fellow worshipper.

If freedom to worship according to conscience in this manner is illegal, we still will meet *openly*, as announced, even though as in seventeenth century England, this means that all attenders may be thrown into jail. High prices have been paid in the name of Friends. High prices are still to be

paid in many parts of the world. Hard won rights are lost through abuse or neglect.

These examples of extra-Society reasons for acknowledgement have to do with integrity. We want to be honest. We want to be trustworthy. At the same time we strive to be radically obedient to the will of God as we perceive it. These characteristics are, in our experience, foundation stones in building human relationships into true community.

There is a very grave aspect of decision to, as I have put it, “go public”: that is, the pastoral care implication. Telephone listings, announcements, the name on the door, all are associated in the public’s expectations of churches in providing helping services. “Friend” in the name raises specific hope to the stranger to all churches. There is no cut-off time for phone calls. The public, that thinks of churches as one-day-a-week places, also thinks of churches as being available to help in crises twenty-four hours a day, seven days a week.

There is no screening of who may come to public Meeting for Worship. Anyone who comes may understandably assume that everyone else there is a Friend. Anyone who offers vocal ministry may be listened to and quoted as a Friend.

Urgent need for counselling on the part of strangers, attenders and members may require the observance of strict confidentiality, such as the ordinary good-hearted individual has not been disciplined to observe.

Pastors in Friends Churches and resident Friends I am sure, are without exception, more than familiar with these facts. Meeting members of Ministry and Counsel are wellaware of how inadequate they may find themselves to be. Trained practitioners in any of the helping professions may regretfully find themselves needing to withdraw from active roles in their Meeting, because instead of finding much needed spiritual refreshment and renewal, they are unintentionally drawn into serving more in their already full-time capacities.

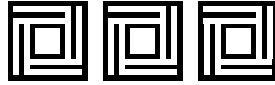
These are dilemmas better faced perhaps amongst Friends with prepared pastors; perhaps, on the other hand, better shared by Meetings where several individuals help protect any one person from “burn out”. Earlham School of Religion exists to face specifically these requirements for equipping persons to serve in such a variety of ministries.

More than in any other area, this of counselling and giving pastoral care requires intimate knowledge of our whole community that we may both give and receive where special expertise is necessary. In Ottawa, members of the Meeting have joined other Pastoral Care Teams oriented to learning to provide support to their members. Some of us have taken courses in Saint Paul University’s Institute of Pastoral Care. Much remains for us all to do to be better equipped to meet needs.



Let us turn to the intra-Society reasons for acknowledgement as Friends and Friends Worship Groups. We need one another as we need family. We even need to be needed. Still these are not our primary reasons. To be a Friend is not an end in itself, nor does the Society of Friends exist as an end in itself. Then why be a Meeting? At the opening of this hour, after entering into the silence to allow for awareness of divine Presence, it was suggested that in our enjoyment of one another’s presence, we witness to an enveloping Love which is both immanent and transcendent. That is what we meet to celebrate. We meet primarily for God’s sake rather than for our own

sakes. It is here when we approach a matter of theology that listeners and speaker become most in need of divine guidance. No words are adequate in any language for speaking of God, as the children of Israel knew and said. Maybe we need to pause and ponder these matters for a minute or two.



To quote Errol T. Elliott:

The difficulty of words should not suggest brushing written theological and doctrinal discussion to one side as unimportant. Far from it! Not many of us are or need to be theologians in the scholarly sense of that word. That degree of theology has not marked deeply the history of Friends. They have emphasized the inner life, the personal, wordless experience of God. Though we can be thankful for Friends who help us in the realm of discerning thought, known as theology, we are not required to wait for a full understanding of their work . . . Faith and experience are something like sunshine. We continue using sunshine though we cannot define it.

Errol Elliott wrote this in 1975 near the close of his ninety-some years and near the end of his small autobiographical book, *Life Unfolding: The Spiritual Pilgrimage of a Quaker Plainsman*. Though it is at present out of print, Quaker Book Service used to carry it, so, hopefully, you may find it on your Meeting library shelves. Errol Elliott is a dear memory to those of us who were Young Friends, from three Yearly Meetings, together at Camp NeeKauNis in the late Thirties, when he and his small family were our chosen study-course leaders. At that time he was pastor of a very large Friends Church in Indianapolis, Indiana. When I next met him, he was a vital octogenarian on the staff of Earlham School of Religion. That was in 1970 when I had the privilege of an autumn term as special student at ESR. I had chosen to use a twentieth-year furlough from Public Health Laboratory service, to take a journey deeper into the territory of Friends rather than usual travel.



I gladly add my thanks to Friends and others who help us in the realm of theology, especially to the contributors to the pamphlet series, *Quaker Religious Thought*. Meeting libraries may wish to subscribe to it, if not already doing so. Many back issues are still available. In relation to our theme of Meeting, QRT #47 (vol.18, no.1) is entirely devoted to *Early Quaker Ecclesiology*, by Donald S. Nesti, a Roman Catholic, then studying at Woodbrooke. Comments are by Charles F. Thomas and Arthur O. Roberts. In his final response, Donald Nesti says:

This ministry of corporate obedience was founded on Christ who was acting in and through each person in the meeting.

For me, it is these principles of corporate obedience which give freshness and strength to early Quaker understanding of sacramentality.

When each person becomes a mediating sacrament of God's presence, then the entire body (Church) through its faithful listening and responding to the various personal experiences of God's love becomes a visible corporate witness (sign) of that love in fellowship and holiness. Through the diversity of human instruments the infinite dimensions of the mystery of Christ shine forth; through them grace is communicated and made tangible. This type of sacramentality is far from easy to live and sustain. It is much

simpler, as early Friends indicated, to relegate one's form of sacramentality to external rites rather than to accept persons and the relationships between them as sacramental. Sacramental relationships such as these require a highly developed asceticism based on patience and respect for the dignity of each person — a patience and respect which are not achieved by mere human effort. They require a God-given belief that something of the divine resides in and works through every person no matter how repugnant that person may seem. This is what I understand to be the meaning of early Quaker sacramentality.

The words, “patience and respect for the dignity of each person”, turned my mind at once to a favourite painting and the scriptural passage that inspired it: “*Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*” *Revelation 3:20*. Epitome, it has long seemed to me, of divine-human respect - - the true source of human-human respect; acknowledgement, too, of human free-will divinely willed.

There is an explanation here, I think, for the quite pervasive attitude among Friends that, unless understood in this way, can seem like unwarranted tolerance. It affects family life, all interpersonal relationships, both among Friends and with non-Friends; even both the recording and the reading of history. It clearly depicts a view of human nature contrary to that promulgated by the born-in-sin view. This illustration helps answer why the absence of high-pressure proselytizing among Friends; why the absence of heavy authoritarianism in home, school or Meeting.

As we look further into the context of this passage we find it was to be written to the angel of the church in Laodicea, *Revelation 3:14-21*. The Laodiceans, you remember, were those Christians who were neither hot nor cold. They were being censured for poverty of spirit while complacent with riches.

This appears to be an illustration of an inner disturber as well as an accessible companion, one with whom we may partake of nourishment, provided we make the response and open the door. Moreover this comes as a message to a church — may we interpret “to a Meeting”?

In our twentieth century, Western culture, we readily think in terms of the individual; we tend to wear ear-muffs and put on blinders when interrelationship — corporateness - is under consideration. It seems easier for us to see collectives; and to think up institutional organizations with hierarchical, outside authoritarian power structures rather than inner-directed and -empowered bodies. This propensity to individualism and collectivism is, I suggest, one of the blinders we put on when we read the Bible. This is perhaps fully as much responsible as is unfamiliar language, for our failure to be really excited and delighted by the metaphor of the Kingdom used so freely by Jesus when he tried to disturb the entrenched institutional legalism that he confronted among the people of his day.



In my childhood, we did not have conventional Sunday School or First-day School as some would have liked, nor yet “Children’s Meeting” as some now are hoping to introduce in place of First-day School. But we did have First-day afternoon **Reading Meeting**. I have been reminded of those days as Sylvia and I have shared reading aloud in our eagerness to explore together what

**being a Meeting** is all about. We say “yes” to Parker J. Palmer’s pamphlet, *Meeting for Learning*. Writing from Pendle Hill, he comments:

Much of what I want to say about education in a Quaker context can be organized around one of Quakerism’s most central, concrete yet spacious images: the image of ‘meeting’.

After listing, as we also have done, various “go to” Meetings, he says,

I remember the jogging my mind got when I realized that the use of ‘meeting’ in all these contexts was no accident; that Friends believe all meetings can and should be held in the same spirit that informs worship.

In Canada we have no study centre for **Meeting for Learning** such as Pendle Hill, or Woodbrooke or Earlham School of Religion. We have memory of our one-year experience at Hawthorne Hills, which taught us that at least for now, and perhaps for always, a different pattern suits us — several small, flexible, affordable Pendle Hills with mobile resources. We have studied together at Camp NeeKauNis as Young Friends since I was young. We search together in Retreats and Regional Gatherings. Ottawa Meeting’s contribution to this end is the Quaker Book Service which helps make accessible to us, resources in Quaker thought from the Society of Friends the world over.



Turning our minds again to new Friends and new Meetings: though not the primary source of their new life, these kinds of resources are helpful. As John Punshon has said recently, “They are pointers to where God may be found.” In speaking of resources for renewal, at the Triennial gathering of Friends United Meeting this June, he makes the important distinction that,

in our heritage, taking as we do the New Testament as our pattern, it is the Holy Spirit who leads us, so the most significant gift of all for the service of the church is that of spiritual discernment. Our leaders are those who discern.

This relates I think, significantly to the **Rise of New Meetings**. Though my paper with that title, submitted in 1970 at ESR for requirement in Hugh Harbour’s seminar in Quakerism did not get it said too clearly, that was the most important observation I really wanted to make. The interviews I did, in preparation for that paper, with people who had participated in the rise of a new meeting — some programmed, some unprogrammed, some rural, some set off from city Meetings grown too large, some in areas entirely new to Friends as in the case of Ottawa Meeting that had begun in my home in 1954 — all had one thing in common: some one person or a couple had been faithful to their announced commitments to meet, even though at times alone, and this for many months or even years, as others came and went. These individuals, as in my own case, did not feel themselves to be, nor were thought by others to be, the founders of a Meeting. As new layers develop in the growth of the Meeting, new people remember themselves as first-comers. The truth of the continuity lies in the mystery of the inner promptings in obedience to which people are gathered. It was a pleasure to meet Hugh Barbour again this March in Toronto, at the fiftieth anniversary celebration of the Friends World Committee for Consultation, and to tell him that I am taking the 1970 unfinished paper a step farther. He contributed at once a quotation from Martin Buber: “All life is meeting.”



An aside. It was fun to have the opportunity of saying, “Welcome to Canada, Hugh Barbour.” I cannot resist mentioning his Canadian connection. I hope he will not disapprove. You must all know the composite painting of Canada’s Fathers of Confederation sitting around the table. But do you also know the recent reproduction in which descendants’ faces and figures replace those of the 1867 Fathers? There sits Hugh Barbour looking just as he did in Toronto, right in the centre foreground, in the chair of his grandfather, George Brown. Very nice!



The fall of 1970 was an exceptionally fortunate time to be in Richmond. It was the tenth anniversary of ESR, and also the year of the St. Louis Conference of Friends. Both occasions yielded papers of long lasting value to all Friends: two are amongst resources I recommend for further study on this subject of Meeting. One is *The Three M’s of Quakersim: Meeting. Message. Mission.* “Meeting” was given by Hugh Barbour. It is available directly from ESR. The other, *The Church in Quaker Thought and Practice*, is edited by Charles F. Thomas, whose in-depth course on worship I had the privilege of taking that Fall. It includes a study guide. It is available through Quaker Book Service.

Before leaving references to ESR, I want once again to quote Errol Elliott because this year many in Canadian Yearly Meeting who are unfamiliar with the development of Friends United Meeting from the former Five Years Meeting of Friends have been conscientiously striving to understand the background of the historic Richmond Declaration and the decision-making body that made it.

The Five Years Meeting of Friends! Among the larger fellowships of Friends there was nothing else similar to it. It was no less than an attempt to make a “Meeting” in the historic connotation of the word, out of the far-flung and diverse bodies of Friends, chiefly in the Midwest and Far West. The concept of a Meeting had been accepted for a local body, then expanded into Quarterly and Yearly Meetings among all Friends, but could the latter, in principle and practice, be brought together into something more than an association — into a larger Meeting?

Errol Elliott brings out so clearly the distinctions between the various “larger bodies” as we sometimes refer to them, that his little book seems to me to be an almost indispensable handbook for us. How I wish that *Life Unfolding* could be brought back into print! Perhaps George Gorman, then General Secretary of Friends Home Service Committee, London Yearly Meeting, can help that come about. He is quoted on the back cover:

May I say straight away how very much I enjoyed what Errol Elliott has written. His very wise, warm, friendly and sensitive spirit shines through each page.

As one to whom the ordered type of meeting came as a tremendous shock when I first encountered it in 1947, I wish I could have read this book then, as it would have helped me understand the different and yet very similar approach to the religious life of the world Society of Friends that exists.

Friends of all kinds will be greatly in Errol’s debt for the sincerity and frankness with which he has written.





I feel personal indebtedness to George Gorman. To date he has been my one and only instructor at Woodbrooke. While on my journey visiting former Ottawa Friends and others around the world, I registered, while in Australia, for his one-week course on worship. I felt wonderfully privileged when I was invited to stay on for the following week to join in the summer course for Elders and Overseers from half of the Meetings in **London Yearly Meeting**. It had been really disappointing to me when I had found out in Australia that London Yearly Meeting would not be held that year (1974) in London in June but instead in York in August at the very same time as **Canadian Yearly Meeting** would be meeting for the first time in the Maritimes. Not hard is it to guess which choice was made by this Canadian, for the first time off the North American continent, by then near ten months away.

Fine as it no doubt would have been to attend the sessions of London Yearly Meeting, it could not have compared with that one week at Woodbrooke in giving me acquaintance with that body of Friends known as London Yearly Meeting. What a range of Meetings there are within its limits — large, small, rising, declining, urban, rural, traditional, innovative, discouraged, hopeful; and in all that variety, really trying to be sensitive to and supportive of one another! There can be no place like England for enjoying and appreciating English folk! Since that remarkable experience, it has not bothered me anymore to be told here by folk from there, “In England we do thus and so”. My response either aloud or to myself is, “Of which Meeting were you thinking?”

In Scotland, in the few Meetings I visited, I felt an indefinable sense of kinship with Canadian Friend experiences. In Edinburgh there is a dear Friend who first found Friends, as a searching teenager in Ottawa and participated in our Meeting’s emergence. To a slightly lesser degree than in Scotland, I had sensed kinship in New Zealand, enhanced there, too, by my being again with former participants in bringing Ottawa Meeting to life. My four months in Australia revealed so much in common in our two Yearly Meetings. Visiting parents in South Africa of more former Ottawa Meeting Friends, then resident in Australia, was my guide to a brief but unforgettable three weeks with Friends in that troubled country. Their faithfulness to their commitments and convictions can be a challenge to us all to try more and more to live up to ours.

That year was somehow like a gift to the spirit in return for the giving that is both joy and anguish in experiencing intimately the rise of a new Meeting.



It was a very deliberate choice on my part to spend my short furlough in 1970 at ESR rather at Pendle Hill. Thirty years previously I had had a summer term at Pendle Hill when Howard and Anna Brinton were pouring their strong, vibrant colours over that young ten-year-old venture. Canadian Friends had begun to sponsor one Friend to go for a term each year. Arthur Dorland and Louise Rorke, then editor of *Canadian Friend*, had preceded me. I was the last to go because of the war. There was, in fact, a conflict for my national sympathies and pacifist convictions to struggle with, in the summer of 1940, when Canada had been at war for a year and the United States was still not directly involved. At Pendle Hill, however, there was full involvement for they were already receiving refugees from Europe.

My small paper for Howard Brinton’s course on Quakerism, I recall, was on the subject of three branches of Friends in Canada. My “Young Friend” emphasis was, of course, on what we were doing together, both in the Canadian Friends Service Committee since 1931 and at Camp

NeeKauNis from 1932. The divisions among Friends is not a good subject for the curious outsider or the bewildered newcomer to dwell upon; or for that matter for the sensitive descendants of Friends of those troubled times. Memories are too selective; and even the most unbiased historian is dependent on inevitably biased recording. We owe a great debt to our wonderfully conscientious historian, Arthur G. Dorland, for his history *The Quakers in Canada*, and for his warm and generous personal accounts in *Along the Trail of Life*, both of which are available in Quaker Book Service; and also for his *Of Early Days and Quaker Ways* still in many personal and Meeting libraries. There is a centenary to be celebrated: Arthur Dorland was born July 30th, 1887.

Who better than our present Young Friends to celebrate that long, young life with their proposed history of Young Friends in Canada? Arthur Dorland was among the first young people in the three Yearly Meetings to designate themselves “Young Friends” as they began building bridges of understanding between estranged bodies of Friends. How exciting it would have been to him to see Young Friends of the world gathered in 1985! If there are any who have not yet heard about that remarkable assembly, I hope you will pick up their *Epistle to All Friends Everywhere*. Two Canadian Young Friends were among the 300 there.

Those young people faced, head-on, the astonishment and disbelief in one another’s ways such as is illustrated in the following small incident. A couple of strangers, who came to Meeting one summer Sunday morning in Ottawa, sat for awhile in the silence, then got up, walked very firmly across the room and out! Being the “welcomer” on the door that morning, I slipped out to let them say if there was a problem. They were from the mid-western States where the public Meeting for Worship in their Friends Church is programmed, with hymns, spoken prayers, and a sermon delivered by an appointed pastor. They had never heard of such a practice as ours in the name of Friends and would have none of it — not even for one hour! I was by that time accustomed to relative newcomers to the Society coming to us from overseas where they had first met with Friends in Meetings for Worship based on silence, declaring equally emphatically that those in America who held programmed Meetings and hired a pastor could not possibly be Friends.

In each case the concept of a Friends Meeting was based only on the “go to” Meeting with whatever ritual was practised there. The **being a Meeting**, being a body of people, similarly obedient to a divinely-led way of life, had not yet been developed in their concepts or experience, it seemed.

By the end of the week together in 1985, the 300 Young Friends of the world wrote:

We have been challenged, shaken up, at times even enraged, intimidated, and offended by these differences in each other. We have grown from this struggle and have felt the Holy Spirit in programmed worship, singing, Bible Study, open times of worship and sharing, and silent waiting upon God.

“Lead on, Young Friends of the world!” can be our response to their Epistle; “We have confidence in you.”

Our confidence in you, Canadian Young Friends, is accompanied by a concern that you will be divinely guided in the transition, that inevitably will come soon, into new adult roles in your personal lives. By the very nature of our country and our limited number of Friends, there is considerable likelihood that you, like so many of us before you, will be living for extended periods away from Meetings to go to regularly. I trust, however, that you have already grown

into a strong sense of belonging to that small body, your Monthly Meeting, where your membership is held. I trust, too, that you are fully aware that thereby you are also responsible and privileged part of those concentrically larger bodies of Friends, your Quarterly or Half-Yearly Meeting and your Canadian Yearly Meeting. You already have some skills in and understanding of Friends' ways in coming to decisions. Someday you may be the foreign particle in the oyster around which the pearl will form, as I sometimes describe my role in the rise of Ottawa Meeting.

I wonder if you have sometimes done something you are a little bit glad and a little bit sorry that you did. I still have one memory like that from days of being an active Young Friend. While we are on the subject of **Meeting**, perhaps is the time for me to make a public confession. You will no doubt find the evidence when you search the archives for the early minute book. You will see that in the early years Young Friends were conducting their meetings according to democratic, parliamentary procedure: electing president, secretary, treasurer; coming to decisions by majority vote, writing up minutes after the meeting, etc. I had grown up in the smaller Canada Yearly Meeting at a time when there was care taken to involve quite young members along with experienced older Friends in most committee work, so we felt very much part of the whole Yearly Meeting in and out of session. As Friends, at least as far as I was aware, a person was just as much a person if a boy or a girl, a man or a woman, a child or an old person, as any other. Of course, even in the general community, "teenagers", "juvenile delinquents", and "senior citizens" had not yet been invented. This being the background out of which I came to some office in our Young Friends Association, it seemed to me desirable and I proposed using our Friends' practices: naming a clerk to gather the sense of the meeting, a recording clerk to help make the minute and read it back for all to hear and approve, and so on.

That bit I am glad about the same as I am glad that I suggested that right from the beginning in our infant Ottawa Meeting we proceed in the manner of Friends even before we were a recognized Monthly Meeting, of course noting that fact in our permanent style, hard-cover minute book. Practising is so much better than just reading about how to do anything. Now for the bit I am a bit sorry about. I suggested we call our annual meeting, "Young Friends Yearly Meeting". Well that has been open to misinterpretation for it is really a "pseudo" yearly meeting rather than an integral part of the simple structure of our Society. It is important to know how and why it came about. It is important for Young Friends not to allow it to usurp your own place in what I describe as the concentric circles of bodies of Friends, in all of which you will want soon to be exercising adult privileges and responsibilities. Moreover, I feel strongly that care needs to be taken to avoid the temptation "to get stuck" with being a Young Friend, not only for your sake but for the sake of the younger ones following you, and for the sake of the whole Society.

My confession has been made. My consolation is my confidence that people who are coping well with bilingual and multi-lingual gatherings as you are will find a clarifying solution.



Early in this talk, I said I had acceded to requests to tell what it is like to grow up in a Friends' family and Meeting. I may seem to have side-stepped the question. Let me hasten to assure you it was not that my enthusiastic supporters have not tried to hold me to that emphasis. Last year I yielded somewhat and gave a talk in Ottawa Meeting, entitled, *A Canadian Friend with a*

*Quaker Heritage*. They had expected a repetition of that plus more of the same. In fact they seem to want to boil me down and make an extract of me, a kind of distillation to be passed around. Curious feeling, it gives one! Maybe they will have better success another time. Though patterns of family life are different in this last quarter of the twentieth century from what they were in my childhood in the first quarter, I do agree there are distinctive characteristics worth attempting to reflect across the century. In fact it seems as if I have been more concerned this time to be a reflector of light from sources back of me —lights that begin to flicker, but which, given attention, may become strong again. Any account of my childhood would seem to me to be superficial if not underlaid with some understanding of **Meeting** as the primary community for my immediate family as also for their forebears over many generations.

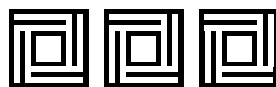
Actually I felt I had to start with the foundation. In trying to get started I had said to Sylvia that I cannot remember when *Meeting* began to have meaning for me in both senses, anymore than I can recall learning *mother, father, or family* or when I began to know that I am *Deborah*. Nor can I readily say how or when I began to know that there is another *Presence* that is especially experienced in relation to **Meeting**. I do know that it grew in our home as much as in the Meetings in the Meeting House in Norwich to which I was taken regularly from conception. In fact I am always quite puzzled as to how being a Friend and being part of a Friends Meeting can be translated into meaning for children or adults if not linked inseparably to a way of life, an every-day-of-the-week way. Nor do I know how the rich, deep meaning can be experienced except in relation to other persons and most of all to the Creator of persons. To be a Friend is something you cannot be alone.



Now it is time to close. Whether or not the ever-changing Religious Society of Friends keeps its extraordinary usage of **Meeting**, I trust this may have been some help in keeping fresh the historical connotation so that the concept at least may be available to thoughtful readers of our literature. The distinctive features of the “go to” Meetings, in either structure or ritual, I sincerely hope will attract rather than repel. God willing, I wish for many to experience the fullness of life in the divine-human, three-way **Meeting**.

The closing words of the *Epistle to All Friends Everywhere*, issued in 1985 by the World Gathering of Young Friends, are:

We call on Friends to rediscover our own roots in the vision and lives of early Friends whose own transformed lives shook the unjust social and economic structures of their day. They treasured the records of God’s encounters with humanity found in the Bible, and above all, the life and teachings of Jesus Christ. And we call upon Friends across the earth to heed the voice of God and let it send us out in truth and power to rise to the immense challenges of our world today.



## RESOURCES

Hugh Barbour

“The Meeting: the nurturing ground of Quakerism” in *The Three M's of Quakerism: Meeting. Message. Mission*, Tenth Anniversary Lectures, Earlham School of Religion, Richmond, 1971

Lewis Benson

*Catholic Quakerism: a vision for all men*, Philadelphia Yearly Meeting, 1966 (QBS)

Canadian Yearly Meeting

*Organization and Procedure*: Canadian Yearly Meeting of the Religious Society of Friends, Toronto, 1969, 1981 (QBS)

Arthur G. Dorland

*The Quakers in Canada: a history*, Ryerson, Toronto, 1968 (QBS) *Former Days and Quaker Ways: a Canadian retrospect*, Mika, Belleville, 1972 *Along the Trail of Life*, Mika, Belleville, 1979 (QBS)

Errol T. Elliott

*Life Unfolding: the spiritual pilgrimage of a Quaker plainsman*, Friends United Press, Richmond, 1975

The Bible

King James Version

John Macmurray

*Search for Reality in Religion*, Swarthmore Lecture 1965, Quaker Home Service, London, 1984 (QBS)

Donald S. Nesti, C.S.Sp.

“Early Quaker Ecclesiology” in *Quaker Religious Thought* 47 (Vol 18:1), 1978

Parker J. Palmer

Meeting for Learning: education in a Quaker context, *Pendle Hill Bulletin* #284, 1976

John Punshon

*Patterns of Change: the Quaker experience and the challenges of the contemporary world*, Johnson Lecture 1987, Friends United Meeting, Richmond

Pierre Teilhard de Chardin

*Building the Earth*, Dimension Books, Wilkes-Barre, Pa. 1965 *Phenomenon of Man*, Harper & Row, New York, 1959, revised 1965

Charles F. Thomas, editor

*The Church in Quaker Thought and Practice: a study in ealesiology*, Faith and Life Movement, Friends World Committee for Consultation, Philadelphia, 1979 (QBS)

World Gathering of Young Friends, 1985

*Epistle to All Friends Everywhere*

### Study Centres:

Earlham School of Religion, National Road W., at College Ave., Richmond, IN 47374

Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086

Woodbrooke College, 1046 Bristol Road, Birmingham B29 6LJ, England

Quaker Book Service (QBS) Box 4652 Station E, Ottawa, Ontario, Canada K1S 5H8

In preparing this lecture I took from my shelves many other volumes — by Friends and writers who became friends. Although not directly quoted in the text they have been my encouragers, too:

Compiled by the late Edward Backhouse. Edited and enlarged by Charles Tylor with a biographical preface by Dr. Hodgkin Early

*Church History — to the death of Constantine*, 5th edition, 1901

Gregory Dix

*The Shape of the Liturgy*, London, 1945

Northrop Frye

*The Great Code: the Bible and literature*, Toronto, 1981

William R. Inge

*Christian Mysticism*, London, 1899

London Yearly Meeting

*Christian Faith and Practice in the Experience of the Society of Friends*, London, 1960 (QBS)

E. L. Mascall

*The Christian Universe*, The Boyle Lectures 1965, London

William Taber

The Prophetic Stream, Pendle Hill Pamphlet #256, 1984 (QBS)

Alec R. Vidler

*Christian Belief: an exposition of the basic Christian doctrines*, London, 1950

Wider Quaker Fellowship

The Wider Quaker Fellowship is an association of seekers, the majority not members of the Society of Friends, united by their interest in the Quaker approach to life.

The Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102

Douglas J. Wilson

*The Church Grows in Canada*, Toronto, 1966

#### **POSTSCRIPT, WITH THANKS TO:**

**Sylvia A. Edlund**, my amanuensis, sharer of my part-time apartment in Ottawa; good friend since coming to Ottawa Meeting in 1974.

**Bill Smith**, her assistant; also, like Sylvia, eliciting words as well as putting them into computer; along with wife, **Nancy**, staunch friend since their marriage under the care of Ottawa meeting in 1969

**Oksana Shewchenko**, graphic designer, manager of the conversion of the computer-stored lecture to a pamphlet.

**Carol Ross**, manager of Argenta Friends Press, and the production of the pamphlet for the *Canadian Quaker Pamphlet series*.

**Constance Mungall**, Ottawa Friend, liaison between Argenta Press, **Canadian Friend**, and author.

**Anne Thomas**, Ottawa Friend, adviser, and supplier of resource materials; along with husband, Barry, daughter Helen and son, Simon, testimony to the reality of Meeting.

**Gerald R. Turnbull**, Ottawa Friend, resident in New Zealand; supplier of resource materials as well as sharer for many years of mutual concern that Meetings not lose their essential life and meaning.

**Johan Maurer**, Ottawa Friend, resident in Richmond, Indiana; always an inspiration, as with his life he witnesses to the joy of discipleship.

**Anna Louise MacPherson**, sister, who shares our exceptionally long heritage in the Society of Friends; who in her way, like me in another way, has let the crucible of life be the testing ground for the validity of our faith first nurtured in Norwich Meeting.

Signed : **Deborah E Haight**

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## The Sunderland P. Gardner Lecture

The Sunderland P. Gardner lecture is given annually at Canadian Yearly Meeting. Sunderland Pattison Gardner, born in 1802, was an outstanding figure among Canadian Friends. He ministered with great plainness and vigour. Day or night, he was ready to travel in all weather to be with those who were sorrowing. In one year he estimated that he had travelled over 9,000 miles in the course of his visits among Friends. He left behind him a legacy of great tenderness.

adapted from Arthur Dorland's *The Quakers in Canada: a history*

Deborah E. Haight, Sunderland P. Gardner Lecturer for 1987, delivered her lecture in the Yonge Street Meeting House, Newmarket, during the sessions of Canadian Yearly Meeting. In choosing to explore the full meaning of Meeting in Friends' usage, Deborah has drawn upon a lifetime of experiencing Meeting.

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This is the twenty-sixth in a series of pamphlets on subjects of interest to Canadian Friends. It is published by the Argenta Friends Press, and more copies are available through them.

If you have a manuscript of interest to Canadian Friends, please write:

Canadian Quaker Pamphlets

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