

The Canadian Friend

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Personal Experience of Faith



- Portrait of Victoria Monthly Meeting •
 - Opening ears and hearts •
 - Why peace teams risk their lives •
- Our 2006 Pre-CYM workshop stands out •
 - Jesse and Peter's bicycle trip •

The Canadian Friend

May 2006
Volume 102, Number 2

From the editor's desk ...

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Since our last issue, we have grieved the death of Friend Tom Fox, and rejoiced in the release of Harmeet Sooden, Jim Loney, and Norman Kember. Like many others, I have been following the debate about the role of peace teams in trouble spots around the world and at home. Lyn Adamson, a released Friend working on peace issues, has written a well-considered and clear article for us about this question.

In consideration of this same topic, on April 4, 2006, in a *Christian Peacemaker Team* posting, Peggy Gish wrote, "We are not certain where God will lead us but we find courage and hope when our friends warn us, challenge our assumptions, or push us to be clear. Because as they do so, they also offer their continued support and love."

When we live with open ears and hearts, as Ellen Pye suggests, we notice that everyday life with our family and friends can also challenge our assumptions or push us to be clear.

Certainly this has been the case for me concerning the recent questions that arose following a decision not to publish a particular ad in *The Canadian Friend*. Some of the many responses that came in about that are to be found in the "Letters to the Editor" section in this issue.

In my old *Christian Faith and Practice* that was given to me when I became a member, I recently read again:

324. *The example of John Woolman reminds us of the way in which admonition should be received:*

Last night in my Sleep I thought I was in a room with thee, and thou drawing thy chair near mine, did, in a friendly way, tell me of Sundry particular failings thou had observed in me, and Express'd some desire that I might do better. I felt inwardly thankful for thy care over me, and made little other reply than to tell thee I took it very kind. Almost as soon as I woke I remembered it, and though I could see some things in which I had not done as well as I might, yet the particulars thou pointed out were gone from me, nor can I yet remember them.
Letter to John Smith, 1760

I feel grateful to all those who offer continued support and love, helping me find greater clarity around important questions.

June-Etta Chenard

The Canadian Friend can be viewed online at: <http://www.quaker.ca/cfriend/cfriend.html>.

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THE COVER PHOTO OF MID-ISLAND ALLOWED MEETING FRIENDS WAS TAKEN BY RUFUS STEWART AT CHARLOTTE CAREY’S HOME IN PARKSVILLE AFTER MEETING AND POTLUCK.

IN THE BACK ROW, FROM LEFT TO RIGHT: ANN GRAHAM WALKER, BOB NEWALL, LUC DOWNS, LAURIE TRIDDY, CHARLOTTE CAREY, JANET LEHDE, CHERRY PATTEN, NANCY McINNES, MARGARET-HEATHER DIXON, AND IN THE FRONT ROW: RUTH CHASE AND JOY NEWALL

Opening ears and hearts

... impress on us how the presence of the Holy Spirit causes our hearing and understanding to be infinitely improved

BY ELLEN PYE

Every now and again, I ask myself why so much of my life was spent moving from one country to another. Born in England of Dutch parents, I lived in Denmark, Holland and Norway during my childhood, with lots of exposure to English on the way, then high school back in Holland. After some years in various places in Southern Africa and finally Canada, the trek now seems to have come to a halt. En route, I had to learn Norwegian, French, German, English, Latin and Greek. What was the point of that, seeing I never had much call to do something useful with those languages in the end? Lately, it has dawned on me that the multilingual experience in itself has taught me something.

I was two years old when the family moved to Denmark, so I started to talk both in Dutch and in Danish, the latter for use 'outside,' and Dutch always the home language, except when the home help came

into the room, at which we would all switch into Danish, in mid-sentence if necessary, so she would not feel excluded. Each subsequent move to yet another country and language meant more switching, with Dutch at home the constant.

Trying to do the switching by going from a word in one language to the corresponding word in the other just didn't work; I now realise that, instead, I would go from words in the one language, to what they stood for, forming an image of that in my mind, the next step being to reformulate that in the other language. This is probably why I still seem to think 'in pictures' rather than words.

Over the years, I've come to realise that this is pretty much what good translators do, to translate the sense rather than the individual words. You also have to learn both languages reasonably well to prevent things getting lost in translation. It helps to know

something about the culture and world view that a language is an expression of, and to recognize that intonation plays an important part in communication. For myself, I know that I have not been able to lose the rather emphatic tone that is characteristic of Dutch in the way I express myself in English, even though my vocabulary and syntax in what is now my almost-first language, English, is reasonably correct much of the time. To the listener, this colors what I say with an unintended hue. I, in turn, find it confusing to have destructive words addressed to me in the very, very polite and sweet tone of voice that tends to characterise spoken English.

In order to feel at home in the wider world, it is helpful to know other languages, even if our mother tongue remains the one in which we express ourselves the most clearly and fully. Often, our understanding of a foreign language is a little better than our

ability to express ourselves in it, except when it comes to idiomatic usage and metaphors. These can be minefields of potentially disastrous misunderstandings, unless we keep that in mind and try to find out what the other speaker may have meant when something sounds outrageous or makes no sense. If I really try to be in meaningful communication with someone, I need to put in the effort to translate her/his foreign language into my own, as truthfully as possible, without making any assumptions beforehand; instead of translating word into word, I need to proceed from the words in that language, to what they are meant to convey, to how I would say that in my own.

Much is made in some quarters of 'speaking in tongues,' referring to a crucial event described in the New Testament (Acts 2), when the Holy Spirit filled the followers of Jesus in the midst of an assembled multilingual crowd and they spoke in languages other than their own. While it does mention this speaking taking place, much more emphasis is placed on the fact that each person present heard the followers of Jesus speak in the very language the hearer was born to, this being stated three times to make sure that the reader doesn't miss the point. Personally, I would like that passage to be printed in neon lights, to impress on us how the presence of the Holy Spirit causes our hearing and understanding to be infinitely improved; people become willing to translate, willing to listen with love for what they can receive as a gift in what is

said, rather than, driven by 'ego,' sifting it for something to find fault with, to deny and to condemn, often distorting what was said in the process.

Where might that distortion come from? I think that in the course of our lives we hear certain words and expressions used in contexts that have painful connotations for us, having been said by people who hurt us or we saw hurting others or in a threatening or insulting tone of voice. When we hear them again, or anything that resembles them, even years later, those negative feelings are instantly reawakened and we recoil in fear and pain. The overtones and undertones generated by those earlier experiences ring out and turn words that are now being spoken harmoniously into grating dissonance, and so we stop our ears in dismay and sometimes angry rejection. Yet, if we stand still in that which is pure, until we see ourselves (and our defences against memories of past experiences). All that will be hushed and gone, and we will be able to hear what the other is really saying. (This is a very free interpretation of George Fox's Epistle XXII.) We will have given the Holy Spirit the opportunity to turn us into willing translators also.

We need to be constantly aware that our ears can and will deceive us. I'll never forget overhearing two Friends discussing some spoken ministry that had been given during the Meeting for Worship we'd just come out of, and being thoroughly puzzled by the fact that

I had heard something quite different. There is no knowing who had heard aright!

Religions, faiths, are like meta-languages, each one in its own way trying to express what cannot be captured in words and yet having to use words to do so. The outcome is often garbled and highly flawed in many places, because human beings make mistakes in translating the ineffable into words, even when they try and do so in the Spirit of Love and Truth. Plenty will be lost in translation, even when it comes to fully understanding our own faith, which to me is the ultimate task of a human life. When we then try to listen to those of other faiths, or those who interpret our own differently, we really are back in that minefield of potentially disastrous misunderstandings, unless we come in the Spirit that gives everything forth, willing to translate, to hear with love, having turned down the volume of our own undertones and overtones, the static that deforms.

One of the Taize chants sings: "Where there is Love, there God is." St. Francis gave us a variation on that theme: "Where there is Love, there is neither fear nor a lack of understanding." May God be in our hearts and understanding and purify our ears. ☞

Ellen Pye is a member of Vancouver Monthly Meeting.



Victoria Monthly Meeting

By Arnold Ranneris and Pashta Mary-Moon
with contributions from Janet Lehde, Nancy Dalby,
Meg Bonney and Adrian Dolling

Those of us who are part of the Meeting on Vancouver Island have a heritage that goes back to 1907. At that time a provisional meeting was begun in a rented downtown Victoria location. Coming from various places, mainly in the U.K., these Friends felt ties more with England than faraway Canadian Yearly Meeting (CYM). Thus by 1913 they raised funds among themselves and Friends in the U.K., to build the fine Meeting House we now have on Fern Street in Victoria, British Columbia.

Over the next 43 years, until union with Canadian Yearly Meeting in 1955, it is an irregular story. These years of boom and bust, war and depression, saw many Friends come and go. At times a single Friend maintained wider connections. One Friend, Martha Vallance, was at the 1955 Meeting, and it was probably her steady presence that kept the connection with CYM and the budding

Canadian Friends Service Committee. Finally, increased

social awareness during the 1960s and the Vietnam War gave rise to a new generation of Friends who were drawn to our testimony for Peace. Then in 1970, the first Yearly Meeting held in the West (Saskatoon), resulted in continuing personal connections with CYM.

Victoria Monthly Meeting (VMM) has long had Friends in membership elsewhere on Vancouver Island. Originally they commuted to Victoria, and eventually began meeting as separate worship groups in various homes during the 1970s. In the 1990s there was a stronger intention on the part of these Friends to connect and serve on VMM Committees. In 2001-2002, Saanich Peninsula Friends decided to form their own Monthly Meeting. We collaborate with them on a number of shared concerns.

Victoria Monthly Meeting now encompasses four groups that meet regularly: Victoria (Fern Street), Duncan, Mid-Island (Nanaimo-Port Alberni area), and North

Island (Courtenay, Campbell River area). We have begun to rotate the location of Meetings for Worship for Business among the three larger groups. An annual Island Gathering is held each year in one of the three locations. Each Meeting has its own sense of identity, pastoral care oversight, and worship frequency. Matters of finance and membership remain with the Monthly Meeting, as does a Ministry and Counsel Committee that includes all groups.

One Clerk's questions and reflections

- How do we redevelop our Monthly Meeting's structure to better encourage and support the growth of all the worshipping groups?
- How do we distinguish which responsibilities (such as social concerns) are Monthly Meeting's, or local worshipping groups, and bring local seasoning to Monthly or Yearly Meeting concerns?

- What do we call ourselves now? Particularly Victoria - Fern Street Meeting is confused as to whether we are Victoria Monthly Meeting or in reality Vancouver Island Monthly Meeting? (Excluding Saanich).

- We think about distributing committees while offering local support from Ministry & Counsel, while other committees are attached only to local worshipping groups (e.g. our PESAC Committee is based in Fern Street).

- We think about scheduling our business meetings to suit the booking schedules of local groups, and wonder how we can best bring local seasoning to our business processes.

A Member's reflections

Mid-Island Allowed Meeting (MIAM) meets twice a month. It gathers Friends from Nanaimo, Parksville, Qualicum, Ladysmith, and Port Alberni, with an average of fifteen people worshipping together at either Bethlehem Retreat Centre or in individual homes. MIAM does its own business as needed, but the restructuring of VMM allows us to be more involved with Monthly Meeting responsibilities, learn more of Friends' ways, and build a closer sense of community on the Island.

A variety of spiritual approaches, including Buddhist meditation, as well as Christian practices, help to enrich and complement Friends' ways. Individuals have been led to be involved with a number of meetings such as Western Half-

Yearly, CYM and FGC. Friends in Victoria and Duncan also contribute to local groups like KAIROS, the recent establishment of a Vancouver Island Elizabeth Fry Society, and the Nanaimo Interfaith Committee.

Duncan Worship Group

From the 1960s to the 1990s, Friends in the Duncan area traveled to Victoria or traded meeting locations with Friends up-Island.

Meetings have included Friends from Quadra Island to Duncan. In the mid-1990s Duncan Friends decided that they were enough in number to form their own Worship Group. They met in homes and eventually found space at Providence Farm. DWG tends to be an older group with a few vibrant young people who are busy students. There are active study/discussion groups (presently one on Quaker history). Some members have served on Yearly Meeting committees. Meetings for business are now held as needed. Friends in DWG are connected to the local community through individual involvement with the Earth Charter, mental health groups, Hospice and KAIROS.

North Island Group

North Vancouver Island Friends gather from Courtenay and Campbell River. They meet twice a month in homes. Their worship experience is enriched by fellowship, discussions and visitations from the wider community of Friends. They keep connected to

the larger Island Meeting by *The Island Friend* (newsletter), email, and the Island Gathering.

Victoria (Fern Street) Meeting

We are a distinct worshipping group, with the privilege of having Meeting for Worship every First Day. We reflect on our heritage.

For more than ninety years Friends have sought to live their lives in the Light, within these wood-paneled walls. Our Meeting House and garden, used continuously since 1913, provide a quiet and calm setting for 35-50 regulars, travelers, visitors, and enquirers.

Our Meetings for Worship are quiet with occasional spoken ministry. In the "transition time" that follows, Friends are invited to share thoughts that are important but do not fit as ministry. Finally, during announcements we voice Quaker, social and personal concerns. A lively refreshment time follows for visiting and mingling.

The Meeting House continues to anchor the Quaker presence on the Island with its Meeting records, library, and resident Friends. We have a full range of committees to care for the Meeting, an informative bulletin board, and a well-provided library with pamphlets and leaflets for enquirers. We are blessed to have all this as part of our heritage.

We are fortunate to have Resident Friends who care for the Meeting House and garden and are pleased that the Meeting House is used by outside groups, including Storytellers, Buddhists, Sufis and Amnesty International.

A View of the spiritual life of the Meeting, with a focus on the worshipping group at Victoria (Fern Street) Monthly Meeting

One Friend's reflections: our changing world

In a sense Victoria Monthly Meeting is returning to the pre-1960s situation but for somewhat different reasons. As with many other Faith communities, our Meeting is being changed by the shift in general population-age demographics. Many of our long-term members are aging and desire to be released from service. A recent spate of deaths among members and long-time attenders was quite overwhelming. Middle-aged Friends are still raising families, and/or caring for their older family members, while many of the younger adults have to leave the Island to find work. The inability to maintain a steady children's program means losing that particular "sense of community" that comes from watching young Friends grow up in the Meeting. Committed Friends are often away for lengthy periods of time for work and social concern commitments. Also many Friends find spiritual growth or outlets for living our testimonies in a variety of non-Quaker organizations. This brings an appreciated diversity to the Meeting, but also reduces the time and energy to address concerns specifically as a coherent Friends' community.

It is amazing how life itself, and

that of the Meeting, has changed in a few short decades within this "newly globalizing world." We struggle to understand what "Quaker community" *means*, and how to maintain or re-invent it amidst such drastically changing circumstances. How do these changes affect the spiritual life of the Meeting?

Meeting for Worship

There is a certain kind of "richness of ministry" that is lost with reduced numbers of experienced Friends' and long-term attenders. However, there is another kind of richness that comes from the growing diversity of spiritual approaches, and the expanding list of social concerns and new testimonies from those who return home from service elsewhere. Perhaps our ministry does not challenge us as directly as in the past, but certainly it has more diversity. Meeting for Worship remains a very significant spiritual core experience for those of us attending, even if irregularly.

Outside Meeting for Worship

Gradually, over the last decade or so, we have lost many of the ways that deepen our connection with each other, and build awareness of Quaker history and

ideals (although Arnold Ranneris faithfully continues to provide some). Between illness, distance, and other commitments, it is harder to get people out for special events such as potlucks and Island Friends Gatherings. But attempts are being made to revive these ways of building community. We continue to work towards having an appropriate percentage of younger members involved in our M & C Committee, and encourage the new perspectives they may offer on the evolving spiritual life of the Meeting. Victoria (Fern Street) Friends are definitely more active in CYM in a variety of ways, but as our membership ages and life-demands grow (as well as concerns about the ecological impact of travel) it becomes more challenging for us to contribute as fully as before.

Finally, it is not clear to us how our Meeting will survive beyond the next couple of decades. However we firmly believe that Quakerism, via its own evolution, will continue to have a deep and significant contribution to make as we find new ways to keep our beloved Meeting "alive."

Arnold Ranneris, Pashta Mary-Moon, Janet Lehde, Nancy Dalby, Meg Bonney and Adrian Dolling are Friends in Victoria Monthly Meeting.

Some thoughts on Quaker “otherness”

By Kyle Jolliffe

What interests me more about the topic “Quakers and other Faiths” is not how unprogrammed Quakers interact with other branches of Quakerism or other churches, but the distinct “otherness” which has existed since the founding of Quakerism in England in the 1650s. Since those early days a very individual religion which eschews very programmed church services led by trained ministers or a “hireling ministry” has survived and made its own special contributions to the religious life of Canada and elsewhere. A good example of this “otherness” can be found in a slender book entitled *Spiritual Life ... Personal Thoughts* privately published in 1932, by Charles Zavitz.

He was a scientist and college professor and a prominent member of Genesee Yearly Meeting (a predecessor of Canadian Yearly Meeting) in the early twentieth century.

For Zavitz, “Even very highly organized and fully programmed church services are of but little avail unless the individual members are vitally influenced by the Divine Spirit within themselves. ‘God is a Spirit: and they that worship him must worship in spirit and in truth.’” He wondered why so many professing Christians “deprive themselves of so much Spiritual Power by adhering to many non-essentials which divide into many individual churches and sects which cause so much confusion and competition and sometimes strife and even bitterness? Jesus said ‘Behold, the Kingdom of God is within you.’”

Obviously someone like Charles Zavitz deeply felt much more in tune with silent worship in the Quaker style than a more programmed form of church services. I personally find the tone of his words to be sincere but a touch too formal, and like something more evocative written in 1916 by Thomas Kelly (1893-1941), author of the Quaker classic, *A Testament of Devotion*.

At the time, Kelly was teaching at Pickering College, the Quaker boarding school in Newmarket, Ontario. In a letter to his family back in Wilmington, Ohio, he told them about going one Sunday to the

Methodist church in nearby Aurora.

After arriving just in time to hear the opening music, he described the church organ as “dinky” and called the preacher “awfully funny.” Kelly said that the preacher “put the emphasis on the wrong words, and made gestures most elaborately, but at times entirely useless.” He acknowledged in his letter that he probably shouldn’t have talked about the meeting, but said that he didn’t appreciate it perhaps because it got on his nerves. He concluded his description of the church by saying that “there is a lot more rot surging up in my heart to say about the place, but my conscience forbids.”

Those familiar with the story of the life of Thomas Kelly know that it was one of an intense religious quest which ended in a sudden death from a heart attack. Perhaps somewhere in the middle of the spectrum between Thomas Kelly’s trying experience that long-ago Sunday and the lucid words of Charles Zavitz lies the experience of many Friends and attenders. In my own experience I have seen people embrace different and distinct aspects of Quakerism. Some love the silence of the worship and/or the vocal ministry that takes place. Others value the Quaker meeting for business process. Some also delve into the rich and diverse writings of Quakers. And many thrive on the fellowship of other persons with similar social concerns.

Of course, it is not an easy thing to weave together in a meeting or worship group what has attracted people to Quakerism. Many more come as “seekers” than as “stayers” to our meetings. Sometimes personality conflicts deeply divide us. In the end, though, there is more than enough to create a Quaker faith separate from other faiths, in which the following words of Isaac Pennington (1616-1679) still resonate:

“And O, how sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances to their Master.” ☞

Kyle Jolliffe is a member of Yonge Street Monthly Meeting.

The rescue of James Loney, Harmeet Singh Sooden, and Norman Kember in Iraq, and the death of Tom Fox, has focused attention on the Christian Peacemaker Teams. Not all the attention has been flattering. There have been questions raised about the role of nonviolent peacemakers in a conflict zone. Critics have suggested that peacemakers are naive and cannot make a contribution. It is important to understand the benefits of the presence of nonviolent peace teams in order to understand why they are there.

Making space for peace through their presence

In his lifetime, Gandhi developed the concept of the 'shanti sena' or peace army. This vision has contributed to the formation of many peace team organizations based on nonviolence. At any one time there may be hundreds of peace team members placed in a dozen or more conflict zones, each person working within this framework of making space for peace through their presence.

Each organization has its own safety protocols, its own criteria for selecting volunteers and for choosing deployments. Each provides training and support for its team members, and although there are many commonalities among these peace teams, there are also features unique to each group.

Many of us passionately believe in the power of nonviolent presence. This passion has led to the formation of the newest peace team orga-

Why PEACE TEAMS risk THEIR Lives

(Adapted from an opinion editorial in the *Toronto Star* on March 29, 2006)

By Lyn Adamson

nization, the Nonviolent Peaceforce (www.nonviolentpeaceforce.org), which has placed 25 team members in Sri Lanka. NP has plans to expand this unarmed presence to many other conflict zones where there is a need.

Like CPT in Iraq, Nonviolent Peaceforce teams live and work in Sri Lankan communities most threatened by violence stemming from Sri Lanka's decades-long civil war. Without an international presence, people in conflict zones like Iraq and Sri Lanka will be left to suffer the ill effects of the occupation and the armed chaos alone.

The most important aspect of international peace teams' presence in conflict zones is its message: there are internationals, including Americans, Britons, and many others, who care about what is happening to you, who are working to get the word out about what you are suffering and to put pressure on for due process and respect for international human rights. They are doing this through nonviolent presence, and are willing to take some risks to do this.

We can never know how many Iraqis have been moved in a positive way by CPT's presence, although we do know that their work has encouraged the formation of a Muslim Peacemakers Team, which is working at bridging the Shia-Sunni divide.

This is a role that cannot be played by the military or police; that is, working with civil society organizations to develop the social infrastructure so needed to rebuild a war torn country, and showing international support for threatened individuals, organizations and communities.

In Sri Lanka, Nonviolent Peaceforce is seeing the beginnings of a re-emergence of civil society in communities where fear of violence had driven it underground. Dialogues between different groups caught up in the conflict have begun to replace communal violence.

Nonviolent Peaceforce has reviewed its work in the field many times and will continue to do so. Other peace teams go through the

(continued on page 12)

TWELFTH ANNIVERSARY OF Havana Quaker Unprogrammed Group

By Mercedes Soca Gil
Translation: Teresa Dovalpage

The Havana Unprogrammed Group was officially established twelve years ago, on 27 March 1994. In 1991, Heredio Santos, a pastor from my childhood church in Banes, had suggested that I found a Programmed group in Havana. Pastor Santos had given me a copy of Rufus Jones's book, where I discovered the early Quaker testimonies and worship practice. Then I also realised that silent worship spoke more deeply to 'my (spiritual) condition,' quoting George Fox. This was the beginning of a process that

ended up, two years afterward, with our group's official recognition.

In 1993, we made contact with Margaret de Rivera from

Orland Monthly Meeting, in Maine. She had come to Cuba as a member of the *Pastors for Peace* caravan. Along with others, my partner, Juan Vazquez Martin, and I, fasted for eight days in front of United States Interest Section in Havana. We did so to express our support for the caravan members, who had been stopped at the U.S./Mexico border. After we shared with Margaret de Rivera the idea of creating a silent meeting, she promised to return the following year with books that would help us start.

In February 1994 we decided to bring our project to the attention of Cuba Yearly Meeting. We were not able to attend that meeting, which took place in the Eastern region, due to transportation problems. We

sent our application and Pastor Santos read it. At the beginning, many people were against it, but others said that nothing in the Quaker discipline prevented the creation of our meeting in Havana. Finally, by consensus, they accepted our group as an experimental project.

In March 1994, Margaret de Rivera returned to Cuba with lots of books and a great dose of enthusiasm. We had had some previous meetings with other people who were interested in our project. On the

twentieth of March, a lecture on Quakerism was given at the Episcopal Church in Havana. On the twenty-seventh, we founded the Havana group as "experimen-



PHOTO BY MERCEDES SOCA GIL

tal." Later on, it was called "Havana worship and study group." Five years ago, when a programmed group was founded in Havana, the Yearly Meeting accepted us as the "Havana Unprogrammed Group."

From the beginning, we were supported by Rev. Juan Ramón de la Paz, Dean of the Episcopal Cathedral, and Rev. Raúl Suárez, director of the Martin Luther King Jr. Center, both from Havana.

During these twelve years, we had been growing stronger spiritually in the Christian faith, thanks to the individual and collective unprogrammed worship experience. In my opinion, Quaker mysticism is very similar to the early Christians' faith. Also, I discovered Quaker literature, which is both fresh and wise.

(continued on page 12)

GOING in the RIGHT DIRECTION at a REASONABLE CLIP

BY ED ABBOTT

As a boy I frequently accompanied my father in the horse-drawn cutter over snow-covered roads beneath a star-studded sky, as we returned from the evening church service. Sometimes, when impatient with our progress on the six-mile trip home, I would rattle the reins on the horse's back or reach for the whip. Dad's words have remained with me: "There is no need to rattle the reins or use the whip if the horse is going in the right direction at a reasonable clip."

I am now long retired from my work as Medical Officer of Health. I recall how valuable Dad's advice was in dealing with staff over the years. There is no need to exert authority if one's programme is going in the right direction at a reasonable clip.

Once the Municipality hired an American efficiency expert to report on all departments. His report on the Health Department was critical of me for not keeping staff on a tight rein. When I went before Council, I told of Dad teaching me to drive the

horse, saying, "There is no need to rattle the reins or use the whip if the horse is going in the right direction at a reasonable clip."

"That," I said, "is how I run my department."

Council members, who had grown up in rural Ontario, agreed, and I heard no more from the efficiency expert. 🐾

Ed Abbott is a member of Simcoe-Muskoka Monthly Meeting.

(continued from page 10)

same process. Is the benefit worth the risk? Do we believe that the only ones who should take risks for peace are armed men and women in uniforms?

We know that active nonviolence has transformed violent conflict in many parts of the world: in India, in the U.S. civil rights movement, in the campaign against apartheid. Lives have been lost in these struggles. These must be measured against

the gains that have been achieved. Ultimately society must put an end to war. To do so we must build a culture of peace and respect for human rights. We cannot attain this by staying inside a bubble of safety. Taking risks will be necessary.

Gandhi challenged us to 'be the change you wish to see in the world'. Gandhi also said: 'Nonviolence in my lifetime is at the same stage as electricity was in Edison's time: to be refined'. We all know too well

the devastation of war. We would do well to support the development of nonviolent alternatives, and to see what can be accomplished by them. 🐾

Lyn Adamson, a member of Toronto Monthly Meeting, is a Nonviolent Peaceforce International Governing Council Member and Secretary. She is also a released Friend engaged in peace work supported by Toronto Monthly Meeting. To support this work send cheques to: Toronto Monthly Meeting, c/o Friends House, 60 Lowther Avenue, Toronto, M5R 1C7

(continued from page 11)

Over the years, we have come to call ourselves Universalists, due to a new perspective of being more inclusive, and to the perception of "that of God" in us and beyond. This new spiritual condition has created conflicts between our group and our Yearly Meeting, which is Christocentric according to its *Faith and Practice*.

What can we do, from a practical standpoint, to develop our Havana Unprogrammed worship group, and those who come to be guided by the Light? We need help and advice about how Quakers proceed in cases like this one. We believe if the Religious Society of Friends could solve these diversity problems, it would also be setting an example for the rest of the world. 🐾

CONTACT: MERCISABEL@YAHOO.CO.UK

Our 2006 Pre-CYM workshop STANDS OUT!

BY CAROL BRADLEY

Thanks to the suggestion of interested Friends and Meetings, we were able to secure noted Quaker activist George Lakey as leader of our pre-CYM workshop for 2006, and we truly hope that many Friends will make an extra effort to attend.

George is a member of Central Philadelphia Monthly Meeting, under whose oversight he has been conducting a Ministry in Nonviolence since 1991. He has served Friends in many ways: as keynote speaker for a number of Yearly Meetings in the U.S. and Europe, as a frequent leader of workshops for Friends General Conference and other Quaker groups, and as a retreat leader for Monthly and Quarterly Meetings. Formerly on the Pendle Hill staff, he was also a guest teacher at Woodbrooke College in England. He has been a guest lecturer at Wilmington, Bryn Mawr and Earlham colleges, and has taught courses at Swarthmore and Haverford colleges.

In daily life, he is director of Training for Change, an international training center for nonviolence in Philadelphia (<http://www.trainingforchange.org>). Trained as a sociologist, he is the author/co-author of six books, and has given leadership to a wide range of social change movements. His sixth book treats organizational development: *Grassroots and Nonprofit Leadership: A Guide for Organizations in Changing Times*, (1996). On the personal side, at sixty-eight, he is very much a Quaker, and a father and grandfather, in an interracial family.

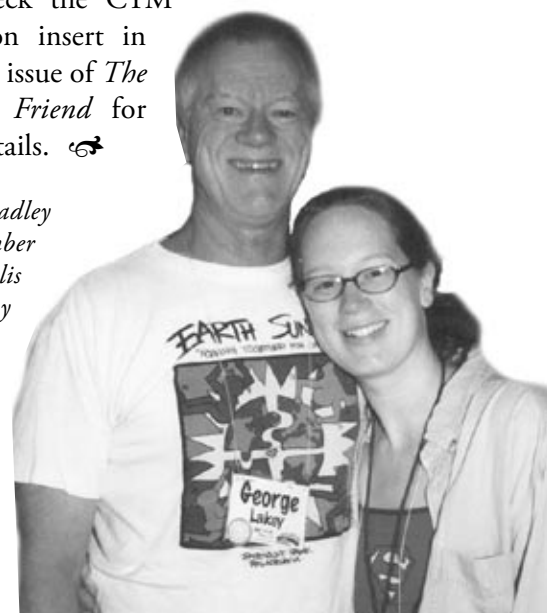
Canadian Yearly Meeting is very pleased that he has agreed to come to Winnipeg to present "The Power of Positive Anger." Quakers understandably worry about encouraging anger. In the current world, though, anger at the injustices that seem to prevail is better acknowledged, not suppressed, lest it turn to despair and depression. Positive use of our anger assists our actions for positive social change. George will work with us to think freshly about anger, its place in our lives and in

movements for justice and peace. Using prayer, small groups, experiential exercises, and video, Friends attending will have the chance to consider new, positive ways of tapping the energy which anger represents. George's experience in helping groups develop in this way is a great boon for us.

We hope that his daughter, Ingrid Lakey, will be able to assist him. She is a radio producer for National Public Radio. Educated in a Friends School, she has lectured at Pendle Hill and currently teaches First Day School for high school age. She performs with Tribe I, an interracial gospel group.

The workshop runs from 9:00 a.m. on Friday morning, August 11, to 5:00 p.m. that evening, and again on Saturday, ending at 4:00 p.m. A workshop fee of \$120 covers the presenters' costs of travel and accommodation. We are very grateful to them for making their time freely available, so that a workshop of this quality can be offered very inexpensively. If you plan to stay and eat at Canadian Mennonite University during the workshop, show this on your registration form. Please check the CYM Registration insert in the March issue of *The Canadian Friend* for further details. ☞

*Carol Bradley
is a member
of Annapolis
Valley
Monthly
Meeting.*



What Quakers believe – and sometimes do!

By Eric J. Schiller

Some say that finding out what Quakers believe is like nailing jelly to a wall. Ask a Quaker what he/she believes and you are likely to get reflective pause – and then quite possibly you may soon hear what Quakers do not believe: no creed, no clergy, no rituals, no holy scriptures.

I have recently met some inquirers who wanted to know what Quakers believe, and as a result of these meetings I have come to realize that the above approach not only is ineffective, but it is not true. There are in fact solid tenets that most Quakers believe – and that they try to put into practice. In the following I will try to outline my list of what most Quakers believe. I expect that there will not be unanimous agreement on the following list. It is certainly true that Quakers have no authoritative pope speaking for us all. However let me see if there are some tenets upon which most of us can agree.

1. We tolerate diversity

Quakers certainly have evolved from the days of George Fox, its founder. When he proclaimed the authority of the “inner light of Christ” that could lead us into all truth, he seemed to be implying that the ongoing search for truth could

lead us into hitherto undiscovered paths.

As a result, Quakers today have within their ranks a wide variety of religious opinions. One of the most striking evidences of this is the free intermingling of “Christocentric” Quakers and universalistic Quakers. Christocentric Quakers generally trace their faith and practice back to the life and teachings of Jesus.

**We seek this light and
wait for the inner leading.
It is this continual quest
that gives meaning to
the silent waiting,
which constitutes
much of our worship.**

Universalistic Quakers find their religious inspiration from a variety of other sources, religious and even secular. The amazing thing is that these two seemingly different strands of Quakers cohabit in dynamic mutual acceptance. Christocentric Quakers do not force their views on the others, and universalistic Quakers respect and accept the views of their Christianized fellow members.

2. We have a realistic view of human nature

Quakers do try to emphasize the capacity for good in human beings. The statement of George Fox, that “there is that of God in everyone,” is frequently quoted. In fact, as a consequence of this belief, we are exhorted to “walk cheerfully over the world, answering that of God in everyone.”

However, this does not mean that Quakers deny the dark side of human nature. We are too familiar with the ways of the world to come to the conclusion that all is sweetness and light out there. We are called to struggle against the vast sea of darkness that exists, while attempting to always focus upon the candle of light in the darkness.

Quakers therefore do not share the outlook of some New Age philosophies that overlook the failings of humankind. Instead we try to confront these failings both in ourselves and in the larger society.

3. We follow inner spiritual leadings

George Fox spoke of the inner light of God, which leads us into all truth. We seek this light and wait for the inner leading. It is this

continual quest that gives meaning to the silent waiting, which constitutes much of our worship. This inner light is often distinct from the callings of the world and the latest popular trends. As a result, Quakers can often be said to be “marching to a different drummer.” This often can mean taking unpopular decisions and following it up with unpopular actions.

4. We believe in putting into practice that which we say we believe

Quakerism is not a spiritual debating society – though we do often debate issues vigorously. It is also not a quietist withdrawn society, though we do regularly withdraw to listen to the inner light that is within us all. When the light has shone and the Spirit moves, we are then compelled to apply what we have learned. It is therefore a fearful thing to truly wait for light and wisdom, for the urging to faithful action will soon follow.

5. We try to speak the truth – even to the powerful

Quakers are known for their “plain talk.” Not having preachers and prepared sermons, we seek to hear the truth spoken forcefully.

Though we strongly believe in the separation of church and state, this does not mean that we will not speak out forcefully to our political leaders when needed. We should also not be afraid to applaud government leaders when they do works that genuinely support the peaceful development of humankind.

6. We try to live simply

A characteristic strand in Quaker testimony is our effort to live simply – reducing our consumption of the world’s resources, reducing environmental harm, and labouring for a just distribution of the world’s resources for all the world’s peoples. We are far from perfect in this ideal. We are all caught up in an increasingly affluent society, surrounded by a world of terrible poverty. This troubles us and the urging of conscience compels us to be more modest in our lifestyle.

7. We believe in the peace testimony and strive to practice it

The peace testimony of Quakers is a result of their attachment to inner spiritual values. We believe that the Spirit of God is the spirit of peace. This spirit that animates us is a spirit of love. It cannot therefore result in belligerence and war. Spiritual motivation that leads to war is an aberration – it does not come from the spirit of light. This understanding of “Spirit” fits well into the original Christian tradition, but it is not exclusive to it. Many other strands of religious thought lead to the same conclusion. In this way, both Christian and non-Christian Quakers are in agreement. Peace then is the touchstone of all religious thought. Violent actions cannot proceed from the inner light and such actions are to be opposed and resisted. Peace is the way!

Conclusion

These then are a cluster of belief-principles that Quakers gather

around. They have evolved over centuries of religious experience. We do not consider these principles to be uniquely ours. We rejoice when others come to the same peaceful understanding of the divine. We willingly work and cooperate with all like-minded souls. Moreover, our beliefs are not divorced from this world. When confronted with injustice, exploitation, and the violence that maintains these unjust systems, we are ready to act to oppose these dark impulses in human nature.

In his book, *The Kingdom of God is Within You*, Tolstoy said that there are three levels at which we understand Truth. The first level is personal. Here we understand truth as result of our particular situation based on family, upbringing, and our own circumstances. The second level is the group level. Here we attach ourselves to the particular grouping that is dominant in our lives. This may be nationalistic, a religious grouping or some other primary group to which we have joined. However there is a third level of truth which is above all of these; it is universal, ineffable, and beyond all of our worldly groups and categories. Our group’s belief systems can at best be a faint reflection of this greater overarching truth. It is with this realization that all of our belief systems must be humbly held, for we do not have absolute truth within our own particular grasp.



Eric J. Schiller is a member of Ottawa Monthly Meeting.

From the Remonstrantse Kerk to the Religious Society of Friends

By Lies Smit

EDITOR'S NOTE: WHILE GOING THROUGH SOME OLD FILES GIVEN TO ME BY THE PREVIOUS EDITOR, I FOUND THIS UNDATED MANUSCRIPT, WHICH I WOULD LIKE TO SHARE WITH YOU. IT HAS BEEN EDITED FOR LENGTH AND CLARITY.

Friends asked me to write about what motivated me to become a Quaker, and to tell about my spiritual journey. First, I thought that I could not do it. It took some more urging before I was able to make an effort and try to share some of my thoughts.

I was born in Holland in 1920. My parents would have preferred to stay in the existing church, but these churches were not ready for a new and open way of looking at things eternal. [So they] belonged to the Remonstrantse Kerk. It was founded in 1619 and their declaration of faith sounds like this:

The fellowship of members of the Remonstrantse Kerk is a fellowship in faith, rooted in the teachings of Jesus Christ, and who, true to its principle of religious freedom and tolerance, wants to honour and serve God.

The Remonstranten believed that God speaks to every human being, and that his love is embodied in Jesus Christ. They believed in the universal love of God and did not hold that some are chosen and some are not. They wanted to read and study the Bible and thus understand it more fully, and they wanted to keep an open mind. Being free them-

selves, they wanted to honour and acknowledge other Christians and other faiths.

I went to Sunday School, which was much like our First Day School. It amazes me how much comes back to me. These days when I come home from grocery shopping, I cross a little footbridge and by that time I am pretty tired. Then I start singing all the hymns I learned in Sunday School, and which I thought I had forgotten. One after the other, they come to life.

When we were older, we had confirmation classes and our minister allowed and taught us to ask questions and think for ourselves. He introduced us to different religions, and invited their members to come and speak to us. Also, we visited different churches and a synagogue. It is a blessing that we were not restricted to an orthodox way of thinking and many of the values that I held dear are still dear to me.

One evening, he invited a Quaker to come and speak to us, and that was how I was introduced to Quakerism. Her name was Maria Van Everdingen and later we became friends. We talked about the manner in which Friends worship and also about how, during the Spanish War, Friends helped both sides with humanitarian aid. I had some questions about whether Friends were able to help Jewish people in Germany. After our talk about Friends and Friends' ways, she told me that there was quite an

active group of Young Friends in Amsterdam, and suggested that I go and find out more about Friends. That I did.

Young Friends (teenagers to thirty years) met once a month on Saturdays, went to meeting on Sunday morning, and in the afternoon there was a discussion group in the home of one of the Friends. This way, Young Friends and older Friends got to know each other well.

Then war broke out and during the Occupation I was not able to go to meeting. Correspondence was also difficult because of the censorship, and towards the end there was no mail at all. After the war, I got diphtheria and became paralysed for half a year, and then slowly regained the use of my legs. My parents looked after me and, as a bonus, I met Dick, my husband-to-be. His brother was a friend of my brother. Dick was a marine engineer, waiting for an assignment on a ship to Indonesia and the Far East.

[Around that time] Friends sent me one of the parcels that had come to the Quaker Centre in Amsterdam. They felt that I should have one. It came from three students in the United States, and it contained what was so badly needed: toothpaste, a toothbrush, needles, thread, peanut butter, and maple sugar. The people who decided on the contents certainly knew what they were doing.

One of the students was Margaret

Watson, a Canadian exchange student who later joined the Society of Friends. We kept corresponding, telling each other when we were getting married and, later, about the births of our children.

After Dick and I were married (by proxy), I sailed to Indonesia and met Dick in Djakarta to continue on to Surabaya. Later on, we moved to the country. While we were in Indonesia, we considered emigrating to either the United States or Canada. Margaret encouraged us to come to Canada, saying that engineers were needed, and that we would be welcome to stay with her until we found a place of our own. We decided to take her up on her offer. And there we were in 1953, being welcomed by Margaret and Alex Watson and their family!

The very first Sunday, we went to meeting. Margaret had not been to a Friends' meeting before and informed me that I had to wear a hat. I said, "But I don't have a hat." However, she insisted, and I took my winter hat. Margaret Smith met us at the door and said, "You will find Friends much the same [the] world over." So, no hat.

I remember very clearly the first time we went to meeting for worship in Toronto. I strongly felt that this was the way I wanted to worship and the way I wanted to live. Friends' belief in simplicity appealed to me. I still feel strengthened and encouraged to live the way Christ teaches us.

However, I am a doubting Thomas, taking heart in the saying of an old monk who said, "Doubt is merely the seed of faith, a sign that faith is alive and ready to grow." One experience, though, will stay with me

forever. One night years ago, I could not sleep. I was worried and desperate. I asked God to please hold my hand, and instantly there was peace.

We started to attend meeting for worship regularly. It took us a long time to get to know Friends. Everybody was so busy and there did not seem to be time to reach out. Also, culture shock and our shyness did not help. Only after we went to Camp NeeKauNis did we feel part of Toronto Monthly Meeting.

After careful consideration and struggling with the Peace Testimony, I applied for membership.

John and Nancy Pocock met with [me] and I was welcomed into membership.

I served on many committees, be it Monthly Meeting or Yearly Meeting. Dick and I served on the NeeKauNis Committee. It is encouraging to see NeeKauNis blossom, and to watch the younger generation take over.

We took part in Canadian Friends Service Committee. During the Vietnam War, one of our tasks was to see that medical supplies reached all sides of the conflict. The supplies for South Vietnam could be mailed in the main post office via the Red Cross, but for North Vietnam and the National Liberation Front, we needed to find another route. The ship, *Alexander Pushkin*, was willing to take the medical supplies to Moscow, and the Russian Red Cross saw to it that they reached their destination. Kathleen Hertzberg,

David Newlands and I travelled to Montreal, where the *Alexander Pushkin* was moored in the harbour. After delivering the supplies, we were invited to take part in a genuine Russian lunch.

We also attended lectures given by Friends at the Royal Ontario Museum, one of the few times Friends reached out to the community. I attended a study group at Pearl and Leroy Jones's home, and appreciated the encouragement of Leroy, whom I could always ask for advice.


One of the concerns I worked on was the need for a senior citizens' residence with different levels of care. For years, we planned, and [eventually] it seemed the right time, with government support available, and many Friends in favour. But there was no unity, and the project did not get off the ground. I still feel sad about it. Despite this disappointment, I feel that being a member of Toronto Monthly Meeting has been a privilege indeed, and a growing experience. Friends share on a deep level and I am often moved by the fact that after a meeting we arrive at a better decision than we would have arrived at on our own, especially after controversial issues. We have many Friends who are shining examples and who show us the way.

In difficult times, we support each other. I still feel that compassion is the strength and soul of religion. I am grateful for the support of the Meeting and individual Friends. I pray that younger Friends will support each other in the way I have been supported. Being a Friend is a rich and rewarding experience. ❧

Lies Smit was a member of Toronto Monthly Meeting, who died in 2004.

"Greening" Canadian Yearly Meeting in session

By the Programme Committee of Canadian Yearly Meeting

ur Friend Bert Horwood wrote eloquently in *The Canadian Friend* that we as Quakers must learn to live our Earth Charter beliefs, and get right ourselves with our slavery of the Earth's systems and bounties. He has challenged us, through Programme Committee, to make our yearly sessions more Earth-Friendly.

This will take the help of many Quakers, and of our host sites and Meetings. The Committee is not a vast bureaucracy, just six volunteers from Atlantic to Pacific. We meet twice a year, once in the fall (usually at our site for the following year), once at CYM. Supported by our office in Ottawa and volunteers who often do the same chores year after year, our work is challenging. A Friend who served when CYM was always at Pickering College commented on the new complexity, because we move across the country always searching for sites that fit our requirements for accessibility, dates, and affordability, among many other factors. Making CYM-in-session more Earth-Friendly will require change that some will want, and some are not yet prepared for. Some will test our individual and corporate love for the Earth. Is it greater than our fondness for our pocket-books?

On behalf of the Committee, I apologise for the styrofoam cups used in 2005 during snack breaks. We wanted to cater the breaks ourselves to save costs, and were unsure what dish-washing facilities were available. But all registrants had received a note from Kerry asking you to bring a napkin and mug, as well as your towels. Some of you did! In 2006, we will again ask this, but napkins and mugs will be available for sale at a modest fee for those who don't.

Photocopying: There was some reduction in 2005. It took extra foresight on the part of those needing copies, more volunteers to run to print shop or copier. A need for foresight and extra work arises

often when we are becoming "greener." It is very clear that convenience is quite an enemy of Earth care! To cut down more in 2006, Committee Clerks and SIG organizers are asked to reduce the number of copies they will need, to use Documents in Advance, bulletin boards, and *The Canadian Friend* as much as possible.

Another consideration: Provinces and municipalities vary in their stringency on recycling and composting, as do host facilities. Responsibility for recycling mostly falls to the meeting(s) that form Local Arrangements Committee, working with the host facility. That can be a stretch for a meeting. For instance, Camrose is over an hour away from Edmonton. With no Quakers near the town, arrangements were very difficult.

Now, harder topics. Should we continue to hold CYM-in-session every year, sending folk in airplanes and cars across long distances? Whatever your opinion, 2006 is a particularly good year to attend, to discuss the preliminary report from the Consultation and Renewal Committee (C'n'R). 'When' and 'how' we meet may be part of it. Our host, the Canadian Mennonite University (CMU), the simple campus of a sister Peace Church, is in Winnipeg, the exact centre of our country. Registration will be about as simple and reasonably priced as the Committee is able to make it now; travel assistance is available. CMU is able to provide vegetarian menus, but as on most campuses the kitchen is not controlled directly by the university; it is run by a national company and has standard procurement practices.

Another hard topic!
Will Quakers eat more simply
when they are at CYM?

Our Food Co-op feeds about 80 people a wonderfully varied menu. It is at, and probably beyond,

the capacity of a temporary outdoor kitchen. In its original form, the Food Co-op was simply an opportunity for people who camped to share, informally, pots of food they had prepared for their families on their own little camp stoves! It has evolved into two fully equipped cooking and clean-up systems, one on each side of the country, with paid coordination, a full three-sink washing system, rented picnic tables, tarpaulin roof, rented refrigerators, etc. Why? Its much increased size. As well, requirements for sanitation and health are now much more stringent; no one wants food poisoning.

Could we all eat at the Food Co-op and not use the dining hall at all?

Most campuses have contracts with corporate unionized food service providers that do not allow auxiliary kitchens, so our supply of sites is very narrow in any case. Provisioning the Food Co-op with substantial amounts of local and/or organic food is very demanding for the Local Arrangements meeting. Preparing meals and cleaning up is wonderful community building; people establish great friendships over the pots and dish pans. But it does take time from the business of CYM. We could all eat together but it needs to be considered carefully.

We might indeed require sites to use free trade and organic products in their dining rooms, and to label foods that may contain genetically modified material. Such short term changes to food procurement procedures will add costs which the Committee has been reluctant to request in the past. It will increase costs for those eating inside; or CYM may need to subsidize meals. Like CMU, many campus kitchens already cater to increased vegetarianism among the students who are their regular customers, and they are becoming quite helpful with our requirements. How much more stringency will Quakers pay for?

If, however, we were to choose to eat much more simply, we might have simple fixed menus prepared for us all in the dining hall. Then we would be able not only to improve our social justice quotient, and to eat all in one group, and to consume more organic

and local food, but also to lower the costs of registering at CYM. How many Friends (and their children) might be prepared for porridge and milk for breakfast, beans and rice for lunch, salads and pasta for supper, and no Food Co-op? Programme Committee receives more negative feedback about food than anything else, year after year, but indeed the choice and quality with which we are presented, either in dining halls or Co-op, has far, far surpassed what most of the world's people enjoy, and in some instances what we prepare for ourselves at home!

As a Committee, we are "playing" with other possibilities to lessen CYM's Earth impact and costs. We think it would be great if a Transport Committee set itself up and negotiated group discounts by air, train or bus for Friends going to CYM, or better yet, chartered two buses at opposite ends of the country and picked up folk along the way!

We think it would be even greater if a Meeting in a medium-sized city set out to organize a "billeted" CYM around a large urban facility where we could cook and eat, everyone together. Folk could be put up in spare bedrooms of family and friends, and in tents in backyards. We could use public transit daily. How about it? Ottawa? Hamilton? Victoria? Halifax? Winnipeg? What help from neighbouring Meetings, the Committee and the office would you need to make this feasible? What would be the earliest year you could do it? Clerks and Committee Clerks, how would it impact CYM in session?

Can someone locate a large public or private summer camp, preferably in Ontario, which would give up nearly two weeks of its summer season to host us in 2009? Then we could cook and eat all together. Camp NeekauNis unfortunately is not large enough, nor sufficiently accessible.

Programme Committee truly hopes that you will take these thoughts into your hearts and minds, and give your feedback, either to us or the C'n'R committee or Clerks of CYM. During CYM 2006 and 2007, many opportunities will arise for discussion. Ways will open that we haven't even dreamed of yet, if we keep John Woolman's gentle techniques in front of us as we set out to practice the Earth Charter. ☞



Jesse and Peter's bicycle trip

By Jesse Thompson

June 5th, two days after leaving home in Prince George, Peter and I passed the most beautiful place on Earth. At least, that is how we would think of the view we saw as we climbed, pushing our bikes, towards McLease Lake that morning.

The feeling, the motion behind what became a two-month long bicycle trip through BC and Alberta began at the 2004 Canadian Yearly Meeting in Windsor. There was much energy and enthusiasm in the Young Friends' community due to the upcoming World Gathering of Young Friends. The question was asked: "How can we make this year important and meaningful for the growth of all Young Friends, not just the few able to attend the World Gathering?"

Peter felt a leading to visit Young Friends with the intention of building connections, and help-

ing to discern what it is that Young Friends desire from their Quaker communities and how to make that vision a reality.

Peter and I both felt best traveling by bicycle. Though it would limit the amount of people we could see, we would be moving through the world in a more sustainable manner than if we'd taken the bus or flown. We decided to concentrate on visiting Young Friends in BC and Alberta. In the end, this ended up being only British Columbian Young Friends.

In each community we visited, we met with Young Friends, Young Adult Friends, and any others who were interested in contributing to the discussion.

We met with people who felt their most genuine and fulfilling connections were with other Young Friends and longed for more con-

nection and community, and others who, while enjoying CYM and Half-Yearly Meeting, were content with the level of their interactions with other Young Friends. The majority fell somewhere in between, but again and again we heard the desire for more connection and, especially more communication throughout the year and between gatherings. Two themes recurred in our conversations: the desire for a web site, and the desire for more frequent and regional gatherings.

The web site was collectively envisioned both as an on-line community with methods for communication such as chat rooms and message boards, and as an information source. At the 2005 Yearly Meeting, steps were taken towards making this a reality. There is now a Canadian Young Friends web site at yf.quaker.ca. Thank you to Marika, who is currently acting as the webminder for the site.

During Yearly Meeting, though regional gatherings were discussed no firm plans were made.

**Young Friends
who attended the
memorial gathering
for Chris Cheetly
all spoke of
how beneficial they
found the gathering and
expressed the thought
that perhaps it could
be used as a model of
how regional gatherings
might be organized in
the future.**

The morning of June the fifth was cold as we walked our bicycles up that hill through a misting rain. It was about half way to the top

that we saw the most beautiful place in the world. A waving light green field stretched out before us, dotted with clumps of poplars. The field dropped away abruptly down to the Fraser River, and on the opposite shore the day's first golden rays shone off the steep cutbanks. One week later, we had made it to Nanaimo and had experienced our first meeting with Young Friends.

Over the course of a month and a half, we visited close to twenty Young Friends in ten communities. We were both very grateful for the generosity and kindness of those we visited and stayed with. In the end, we experienced a deeper connection with people across British Columbia and, as we traveled through mountains, deserts, rain and dust, a greater connection to the land we both grew up in. ☞

Jesse Thompson is an attender of Prince George Allowed Meeting.

Home Mission and Advancement Committee

**invites applications for
the position of**

**EDITOR OF
*THE CANADIAN
FRIEND***

**Extended deadline
for applications:
15 June 2006**

**Starting date:
16 October 2006**

For further enquiries or
to receive an information
package, please contact:

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St. Catharines, ON L2R 2J8
Telephone: (905) 684-9924
E-mail: rmcipryk@cogeco.ca

Sylvia Graves has been named Interim FUM General Secretary

Sylvia Graves has answered the call as Interim General Secretary of Friends United Meeting (FUM) beginning March 6, 2006. She follows Retha McCutchen who retired 28 February 2006, after 11 years of service.

Sylvia was recorded as a Minister of the Gospel by Western Yearly Meeting (WYM) in 1997, has led retreats and workshops, filled the pulpit in meetings of WYM, and been a camp director at Quaker Haven, Indiana.

Married 38 years to Dale Graves, they are the parents of two grown children: Eric and Maria. Sylvia and Dale have recently returned from serving on an FUM work team in Belize. She has attended all but one FUM Triennial in the past 25 years, including the 2002 Triennial in Kenya.

Her vision during her tenure is "to join hands across theological and journey differences to do the work of the church rather than doing the work for the organization. The organization needs to support the ministries of our believers." ☞

Encountering Elizabeth Fry: A poet's reflection

By Julie Robinson

The journal¹ of Elizabeth Fry has fed the imaginations of activists, reformers, feminists and thinkers of religion since its publication in 1848. My own reading of her journal has inspired the following series of poems. For each poem I have provided some brief contextual information. My hope is that these poems might encourage someone to discover or rediscover Elizabeth's evocative and stimulating story for themselves.

I.

My Dream
The shore is alive.
Night tide widens
like a mouth at the beginning
of speech.
Water creeps.
My white gown flaps,
my body currents
down the throat of sea
into belly of a name.

What name?

In the dark, almost womb,
a pounding in the mouth,
in ears that can't hear,
in the pulse
tapped out
from my heart
before speech—

The name,
unutterable as light.

Elizabeth noted in her journal on April 21, 1798, that she had never missed a week or a few nights without dreaming she was nearly washed away by the sea, terrified at being drowned, hoping to be saved. She recorded the dream when she

realised it was no longer recurring. She interpreted the dream as the want of true faith and wrote: "The day when I felt I had really and truly got true and real faith, that night I dreamed the sea was coming as usual to wash me away, but I was beyond its reach; beyond its powers to wash me away; since that night I do not remember having dreamed that dream." (p. 47) Her experience in the dream of being swallowed by water evoked the Jonah story in my mind and in composing the poem I attempted to juxtapose the darkness of immersion, where God supposedly is not, with the Quaker idea of that of God in everyone or inner light, or an encounter of the ineffable God even within oneself.

In Elizabeth's journal we see her struggle to articulate this encounter. In February she wrote, "I have felt that there is a God... like a refreshing shower falling upon earth, that has been dried up for ages." ([February 4, 1798] p. 36) She possessed no systematics and very little theology, yet she acknowledged an emotional, even corporeal, need for faith. She remembered this need later on and it is, I believe, the reason she introduced religious instruction to the women inmates at Newgate.

II.

My Mind Feels Flat Though I Want True Faith

I feel my face taut
my back as stiff
as the rod and staff
of old testament comfort—
the smooth black book
open upon my palms
its rice-paper weight negligible
in spite of the magnitude
of its contents

*my voice rings a black ink
in the white suffering of that room—
Bob's room
his body afloat
upon a scatter of dark leaves
patterned in upholstery
and I edged on a stool beside*

*at first I do not hear
his reedy whine
nor the quick crack
of wet wood burning
but the word on death
comes to an end and I sit
my hand on his quiet arm
for some time afterward*

The first acts of charity Elizabeth recorded were her visits to a dying servant named Bob. She read to him from the New Testament, sat with him and eventually witnessed his death. A phrase that occurs periodically throughout her journal is “my mind feels flat” or “feeling flat.” I understand this expression to indicate an inner impasse, a lack of inspiration or direction. It is not an enduring state, but one with which most of us may be familiar, and perhaps it is at such points in our journeys when the practice or even happenstance of silence is most soothing.

The spirit that moved Elizabeth to comfort Bob is the same spirit in which she opened a school for impoverished children (up to eighty at a time, teaching them herself) and in which she eventually entered Newgate. In her journal we see Elizabeth begin her reflection on faith while simultaneously finding occupation in the clothing and teaching of those less materially fortunate, and prior to her commitment to any specific religious expression. (She had not yet chosen Quakerism for herself.) This leads me to wonder about the relationship between faith, the offering of ourselves to others, and an ethos of silence within which our lives may grow.

III.

*Slight Harriett Skelton
What she sees now
is not the small quadrangle
of mingling prisoners her eyes
have fixed upon
through one narrow window
of the condemned
cell.
Nor does she hear
the din of disgruntled convicts
filtering through iron gratings
of the interior.*

*The cold in her hands
is not a brisk winter wind
chilling through thin worn cotton.
It is not her feet
that will take her beyond
though they mark a damp stockingless
pace across stone.*

*She no longer remembers
the aberration in her routine—
she needed flour, thread,
how did she pay?—
that tipped her into the funnel
of dread
that is Newgate.*

*She does not imagine
tomorrow's scaffold,
or even her husband.
It is six o'clock
and she has
not one moment
to spare.*

Elizabeth's daughters, in the course of editing her journals, included saved letters from women convicts who had been so touched by Elizabeth's efforts that they were moved to thank her in their last hours. One woman concluded her letter to Mrs. Fry this way: “It is now past six o'clock, I have not one moment to spare; I must devote the remainder to the service of my offended God.” (p. 306)

When Elizabeth first met the women prisoners in Newgate (she spent a great deal of energy convincing those in authority that she would indeed survive this encounter), she found what the inmates themselves described as “the most wretched of the English nation,” (p. 350) that is, women and children of desperate appearance, wanting in clothing and cleanliness, loud and vulgar, often fighting for food, gambling, etc., congested together with no separation or organisation among them.

Her first concern was to divide the women into groups, first by crime and then into manageable smaller groups, and assigning monitors, chosen from among themselves, to each group. She enabled the women to choose a school teacher from among themselves and arranged for the donation of educational materials. To address the problem of order, the women drew up a list of rules and agreed by a show of hands to follow these rules and acquiesce to the consequences of infraction. Secondly, Elizabeth saw that cloth and sewing items were provided so that the women might begin to produce clothing for themselves and, later, for troops. In this latter case, she arranged for the payment of wages and the putting aside of a portion of the earnings for each woman inmate. This last effort was provoked by the fact that most offenders were driven into crime by sheer poverty. Training the women to sew and knit and to put by savings was a method of providing the women with a small means and a livelihood. Here, I offer, Elizabeth engaged in a critical revisioning of the very structures of her society.

IV.

*As to a Marriage Feast
See these yellowed women
of gnarled skin, overgrown hair?
An eden of flowers,
grasses shadow-patterned by sunlight
through fruit-rich trees.*

*The smell of their underground
stone-damp breath?
Cardamom, cinnamon and sweet rice.*

*Their parched hands?
Offerings of new wine.
Dissonant voices?
Birdsong.
This is the day
the Lord has made
let us rejoice
and be glad in it.*

Elizabeth also initiated a group of volunteer women to read, primarily but not exclusively, from the New Testament to the inmates as they worked. A New Testament quotation pinned inside the Ladies' Committee Room at Newgate was “Go Upstairs as to a marriage feast.” (p. 306) I imagine the room to be a place where a volunteer could leave her belongings, gather her materials and possibly centre herself in a few moments of silence before taking up her post as reader. I also imagine seeing Christ celebrating among friends, and turning the water into wine. I hear in the phrase, “go upstairs as to a marriage feast” the invitation to participate in transformation. It required of the volunteer a mental and emotional re-creation of the place she found herself in.

To close, Elizabeth appeared confident that her offering of both religion and industry had merit. Why? Because she herself could testify to them. Her almost twenty-year longing for true faith and meaningful activity were consummated in a transformation, which she in turn offered to others. I wonder if the Quaker notion of silence as perhaps a physical, emotional, even psychic resting place could be described as a womb within which faith — a spiritual journey — begins, continues to grow, and from which faith emerges into the world in the form of good works. ☞

NOTE: ¹ALL QUOTATIONS ARE FROM *MEMOIR OF ELIZABETH FRY* VOL.I. LONDON: JOHN HATCHARD AND SON, 1848, REFERRED TO IN THE TEXT BY DATE OF ENTRY (IF APPLICABLE) AND PAGE NUMBER.

Julie Robinson is an attender (with the intention of becoming a member) of Edmonton Monthly Meeting.

Statistics about Quakers in the World

According to statistics of Friends World Committee for Consultation, in the year 2000, this is where Quakers lived:

- Africa: 45%
- Americas: 45%
- Asia, West-Pacific: 4%
- Europe and Middle East: 6%

Grand Total: 339,933 members

(Printed in the *Island Friend*, Feb./March 2006)

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Canadian Friends are invited to apply for a scholarship to attend the Quaker Hill study centre for eight days as a sojourner. All fees, including travel (less \$100) are covered by this scholarship. Applications must reach the HMAC Grants and Loans Officer by June 15, 2006.

For further information and an application form, please contact:

Marilyn Church

310 Park Avenue,

Newmarket, ON L3Y 1V2

Telephone: 905.836.5815

E-mail: hmac-grantsloans@quaker.ca

OR visit the HMAC section of quaker.ca, under Education.

Canadian Yearly Meeting national listeners for adult and young Friends

Canadian Yearly Meeting National Listeners are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, or any other topic a Friend may need to discuss.

If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may contact a National Listener. Knowing the healing that comes from simply being heard, we offer you a safe and confidential space in which to speak.

National Listeners for Adult Friends

• **Ed Belzer:**

Tel: (902) 384-2730 E-mail: belzer@ns.sympatico.ca

• **Rose Marie Cipryk:**

Tel: (905) 684-9924 E-mail: rmcipryk@cogeco.ca

• **Jay Cowsill:**

Tel: (306) 652-2407 E-mail: jmc590@mail.usask.ca

• **Dorothy Janes:**

Tel: (416) 929-8812 E-mail: dorothyj@idirect.com

National Listeners for Young Friends

• **Nat Egan-Pimblett:**

Tel: (604) 826-8859 E-mail: data_dyne@hotmail.com

• **Julie Paradis:**

Tel: (403) 284-5946 E-mail: turtlekate@telus.net

• **Peter Stevenson:**

Tel: (765) 983-2054 E-mail: stevepe@earlham.edu

Whenever possible, please contact listeners first to arrange a mutually convenient time to speak later.

Book Reviews...Book Reviews...Book Reviews

The Winter Road

Terry Hokenson

Ashville, North Carolina: Front Street, 2006

Reviewed by Barbara Bucknall

This is a first novel, written for a teenage audience. Seventeen-year-old Willa, grieving for the death of her older brother and feeling that her father no longer cares for her, has problems at school that can't be counseled away.

One thing she can do is fly an airplane, and she takes her uncle's plane when her uncle is too drunk to fly it himself, to fetch her mother from an outpost in Northern Ontario. However, she crashes the plane and has to make her way through the frozen wilderness, using all her survival skills, which are described in minute detail.

It takes her three weeks to find a Native community along the winter road of the title. When she calls her father, he is so glad to learn that she is alive that it thaws the frozen emotional tension between them.

Terry Hokenson mentions early on that Willa had attended Quaker Meeting until she was fifteen but he makes so little of it that I wondered why he had mentioned it.

Then I got a clue from the heading of chapter six: "A Way Will Open." In Quaker terms, that is what the whole book is about — waiting for a way to open.

But no passive activity is involved. Rather, it is a question of making progress one step at a time. Each physical step is accompanied by an emotional step, as the memory of

the survival skills their father taught them brings her closer to her father and brother.

At the end, she is a complete survivor. ☞

Barbara Bucknall is a member of Pelham Executive Meeting.

Wrestling with our faith tradition: Collected public witness 1995-2004

Lloyd Lee Wilson

Quaker Press, 2005

Reviewed by Arnold Ranneris

In 1993, a book with the unlikely title of "Essays on the Quaker Vision of Gospel Order" was published, became a modest success, sold out, and was reprinted. Somehow it spoke to the need of Friends to have messages from a "classical Quakerism" viewpoint. Lloyd Lee Wilson is a convinced Friend in the North Carolina (Conservative) Yearly Meeting. He had dedicated himself to "public witness" among Friends from 1995–2004. Now in 2005, we receive this collection of ten addresses, five in the category of "Faith" and five in "Practice."

These essays explore three areas: a listening spirituality based on silence, the direct experience/relationship of the person with God and Christ, and membership in a worshipping community that hears and obeys the voice of God. Lloyd Lee is rooted in the spiritual practice of Bible study. I recall him during his 1982 visit to Canadian Yearly Meeting at Pickering

College with his black Testament ever present with him. This visit, incidentally, gave the title of one of his addresses: "Why Do You Still Read That Old Thing?" He explains: "I was taking a short walk one afternoon during a break in the formal sessions, my Bible under my arm as usual, when a twenty-something Canadian Friend approached me and struck up a conversation. After some preliminary greetings, she got to the point. Pointing to my Bible, she asked, 'Why do you still read that old thing when there is so much more modern material available? ... I've been answering that same question in many forms, for the fourteen years or so since that day. Tonight I can give you a progress report.'"

Some chapter titles show the broad scope of titles: A Confession of Faith, Encounter with the Taproot, Biblical Basis for Quaker Peacemaking, Gathered With One Accord, Friends' Testimonies in the Marketplace. They are conversational, yet penetrating in tone, getting to the roots and marrow of Quakerism.

Francis Bacon, in his 16th Century essay "Of Studies" on study and reading, says, "Some books are to be tasted; others are to be swallowed, and some few to be chewed and digested." This book falls into the latter category. It is recommended for those who want this grounding. It makes for good personal reflection and study as a group. ☞

Arnold Ranneris is a member of Victoria Monthly Meeting, and of the CYM Faith & Practice Development Committee.

Book Reviews...Book Reviews...Book Reviews

A Very Good Week Behind Bars

Janeal Turnbull Ravndal
Pendle Hill pamphlet 380, 2005
Reviewed by June-Etta Chenard

Janeal Turnbull Ravndal, a law-abiding, 67-year-old grandmother, has written an inspiring account about spending a week in Philadelphia's Federal Detention Center, for having blocked an entry to a courthouse, protesting the U.S. invasion of Iraq, in early 2003.

Janeal's account is a demonstration of the power of positive thinking and the importance of art as inspiration. These lessons shine through her talented writing, humble honesty, and creative sense of humour.

"When the first strip search began I called on my Grandmother Turnbull, who apparently had had no shame about her sagging old body, to come along as my guardian angel."

From the beginning, she and the other women kept strong through singing. "Every morning one of our number sang a jubilant "Good morning, good morning, we're all in our places with bright shiny faces" through her cell door into our corridor. Such spirit more than made up for the absence of private toileting and clean underwear."

Creative use of scrounged materials allowed them to have art. "When the news was shouted down the hall that toothpaste works as glue, I began tearing individual letters of the alphabet from magazine ads and newspaper headlines and pasted the motto,

"GOD BLESS THE WHOLE WORLD —NO EXCEPTIONS" on the metal strip at the end of our bunk, facing anyone who looked in.

And afterward, writing, "Now the daily homework is to continue, in this more complicated world outside prison, a journey toward faith, away from fear."

I would say this is required reading for anyone contemplating civil disobedience!

Fire of the Heart: Norman Morrison's Legacy in Vietnam and at Home

Anne Morrison Welsh
Pendle Hill pamphlet 381, 2005
Reviewed by June-Etta Chenard

It was a gift to read this story, so many years later, by the wife of the man many of us in North America would never forget — the Quaker who held his child until moments before his self-immolation in the Buddhist tradition, done to protest the horrors of the Viet Nam War (called the American War in Viet Nam, we find out).

By 1965, as he sought to follow his inner guide, which he felt he dared not ignore, the U.S. violence in Vietnam had become increasingly unbearable to Norman Morrison, the devoutly radical Quaker.

Anne tells of suddenly being catapulted into living with the consequences of his decision — "caught up in a whirlwind of challenges: relating to the media, responding to letters, phone calls and visits, as well as

attending to the children's needs."

She recounts a trip to Vietnam, made with her children 34 years later, and of her forgiveness, acceptance, and gradual recovery from the wounds of his act.

"When I looked into the eyes of the Vietnamese people and saw the love they still have for Norman, I knew without doubt that something beautiful had risen from the ashes of agony and loss. Because his death, terrible as it was, was an act of love and courage, it conveyed an unspeakable beauty. Norman has become a part of the heart and history of Viet Nam, and his act has become part of the Great Mystery of life."

This pamphlet, offering many important insights into Norman's leading to give his very life for the Peace Testimony, and the resultant impact on his family, is highly recommended. ☞

Wider Visions

Photographs by Mike Hoyle;
Words from Quaker Experience
Quaker Books, 2005
Reviewed by June-Etta Chenard

The beauty of ordinary life itself, captured in Mike Hoyle's photos, is an exciting complement to excerpts from Britain Yearly Meeting's *Quaker faith and practice*.

No air-brushed, plastic-looking models are presented here; rather, we are treated to everyday people in scenes of everyday life, albeit often from a creative and unorthodox viewpoint.

Wider visions, indeed. Page after page of often strange, at times, disturbing; always, beautiful, photos — consciously minister through being paired with the spiritually-based texts.

These photographs would be fascinating enough if we saw them on their own. To have them carefully matched with Advices and queries, quotations from Margaret Fell,

John Woolman and other Quakers, breathes fresh life into the familiar writings.

For instance, one page has a photo of a smiling man alone in a work room, looking as if he is about to sand the old piece of furniture in front of him. Below the photo, we read Advices and queries 33: "Are you working to bring about a just and compassionate society which

allows everyone to develop their capacities and fosters the desire to serve?"

The unexpected juxtapositions in this lovely volume offer many new and surprising perceptions, often as if reading the words for the first time, or hearing ministry within meeting for worship. ☞

June-Etta Chenard is a member of Pelham Executive Meeting.

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invites applications for the position of

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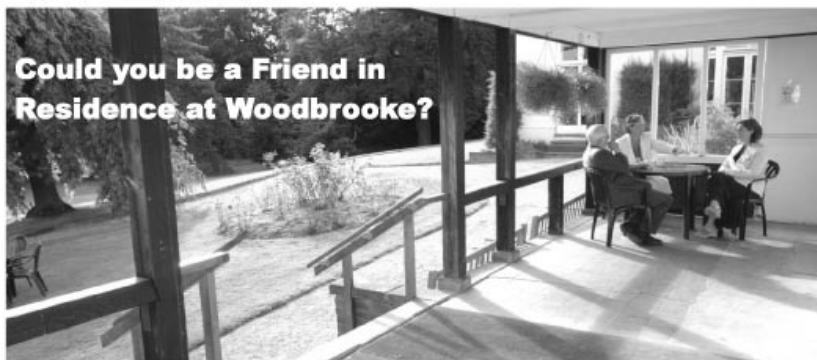
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**Could you be a Friend in
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Letters to the Editor

To: June-Etta Chenard,
Editor of *The Canadian Friend*,

I am writing with regards to a very strange letter I received today. It is from one Licia Kuenning of Farmington, Maine and starts, "The message in the box below was given to me by Christ, and I was told to publish it." It also says the letter is not being published by CF, neither as an article nor as a paid advertisement.

I am curious to know why its publication has been prevented and why such an opportunity is not being acted upon to open a dialogue about the definition of prophecy, the idea of a living word and the role of living prophets. Whether the prophesy itself is to be believed or not is of less consequence (and for readers to discern) than the importance of supporting both freedom of speech and not shying away from a controversial, and highly topical, piece of writing.

Perhaps I have misunderstood the situation or there is protocol that I don't understand. I hope you can let me know sometime soon.

With love,
Jaya Karsemeyer,
Toronto Monthly Meeting



Dear Ms. Chenard,

I am sending you a copy of the letter I have sent to Licia Kuenning. If only it were possible to make heaven on earth!
Shirley Steele

Dear Licia,

Thank you for your communication dated March 15, 2006. In reading it, I recognise your very sincere efforts to have Christ's message to you published by *The Canadian Friend*. You have, of course, a right to ask for this. They, however, have a right to refuse. As I am not a member at the Montreal Meeting, my influence in this matter would be negligible. However, in case they have not yet returned your cheque, I will enquire about this.

Respectfully,
Shirley Steele
Montreal Monthly Meeting



Dear June Etta Chenard,

I thought Friends would be interested to know how I have responded to Licia Kuenning, with whom many of them have had contact in recent months. Here is my letter to her.

In the Light,
Beverly Shepard

Friend Licia,

I am writing to you as clerk of Canadian Yearly Meeting in the hope that we can clear up a few points that remain unanswered between you and Friends in Canada.

First, you are quite right to expect an explanation for the rejection of your paid ad containing your prophecy. The business manager who returned your cheque would have provided one at the time but

felt that perhaps someone other than he would be more appropriate as the correspondent. It is not the case that *The Canadian Friend* should or does accept any advertisement simply on the basis that the advertiser is willing to pay. *The CF*, our main publication, is certainly read outside of our Yearly Meeting. Everything which is published in it, even paid ads, will be seen as reflecting the policies and ideals of the magazine and thus of CYM. Thus, every potential ad is carefully considered to discern whether in fact it does reflect CYM faithfully. The editor and business manager of *The Canadian Friend* brought your ad to numerous other Friends and laboured with them about whether to print it. In their prayerfully-considered opinion, your ad did not meet that simple but important criterion, and so the decision was made not to publish it.

(I was not part of that deliberation, but I have talked to a number of Friends who have received your prophecy in the mail, and they have said (among other things) that the idea of death being an "evil" is contrary to their beliefs. Certainly I would say that it is contrary to Christ's teachings.)

Second, you accused me in your letter of asking you to make a case for wanting to publish your prophecy, which was inappropriate as it amounted to asking you to defend your leading. Please understand that I did not ask that. I suggested you had not made a case for me to rescind a decision made after due

deliberation among a number of Friends, namely that we would not distribute our YM directory outside of the Yearly Meeting. In fact, I wrote to Monthly Meetings across the country explaining this situation and asking that they not share the directory outside our Yearly Meeting, with you or anyone else, and in that letter I mentioned that you had a prophecy you wished to make known and that anyone who wished to know it could contact me and I would put you in touch with that person.

Third, I think you should know that the postal mailing you did among Canadian Friends has not, from everything I have heard from other Friends, received a very sympathetic hearing, probably because you began it with an excoriation of various Friends who are known and trusted in our Yearly Meeting. You made false accusations in some cases and in others denounced actions which had been performed faithfully and in accord with our own witness. This is not a likely way to influence Canadian Friends positively toward your message.

I have written to you because I, along with several other Friends in CYM, felt that there was unfinished business between us (CYM and you), but I have no wish to continue this correspondence further. Please do not respond to this letter, or if you do, do not expect a further response from me or the staff of *The Canadian Friend*.
in peace,

*Beverly Shepard,
Hamilton Monthly Meeting, and
Clerk, Canadian Yearly Meeting*



On 8 April 2006 there was a meeting of the eight members of the Home Mission and Advancement Committee, which has oversight of *The Canadian Friend* (CF). At this time, worship and a deep discussion took place on the issue of Licia Kuenning and her ad which was not accepted for the CF.

We feel that we communicated adequately with Licia, even though she did not like the response.

*Home Mission and Advancement
Committee, Canadian Yearly
Meeting*

[EDITOR'S NOTE: LICIA KUENNING'S CHEQUE HAS BEEN RETURNED BY THE CANADIAN FRIEND BUSINESS MANAGER, THOUGH THIS DID TAKE AWHILE. THE BUSINESS MANAGER WORKS ONLY A FEW HOURS A WEEK.]



I am writing to you in protest of the ad for the army you say that it is a something you enjoy but people are being killed and injured. Also the Government is supposed to represent the Country but if you say that it is from the Government of Canada then it is like saying it is from the whole of Canada which it is not.

Hope you can email me soon at this email abruhn@vcn.bc.ca

A young Canadian Quaker

*Anya Bruhn,
Richmond B.C.*

(EDITOR'S NOTE: THIS LETTER IS A

COPY OF A MESSAGE SENT TO THE GENERAL E-MAIL ON THE GOVERNMENT OF CANADA WEBSITE BY A NINE-YEAR-OLD YOUNG FRIEND.)



Dear Editor,

Having lived in Denmark during World War II, I feel the article [March, 2006, *The Canadian Friend*] about the Danish Jews needs some fine-tuning. Admittedly, I was only a small child then, especially at the beginning of that war, but my father was actively involved in the resistance to the occupation, beginning with helping [people] escape to Sweden. Danish Jews were comparatively small in numbers, which made organising that escape feasible; also, Sweden was just across a narrow gap of water and due to the black-out, the Danish coastline was in darkness during the night. Even then, some Jews were captured due to betrayal by Danes.

When the Nazi's invaded Denmark, there was no resistance, as Denmark had no military. I don't think the royal family would have had a chance to get out, even if they had wanted to. The invasion came with little warning. Denmark expected to remain neutral, as Sweden actually did (although it allowed the country to be used as a corridor for the Nazi's to invade and later to terrorize Norway).

It was during the occupation that King Christian would ride his horse in Copenhagen, daily, as a silent symbol of opposition. His government did not go into exile, but comparing what they did with what the leaders of other countries did, is (as most comparisons) odious, as their circumstances were

quite different. According to my father, Danes may well have been too easily compliant and ready to toe the imposed line, at least initially.

The occupation in Denmark was far less harsh than elsewhere, the carrot being used rather than the stick. Danish men were not forced into slave labour in Germany as the Dutch were. The Nazis paid well for what they wanted there, instead of bringing the occupied population to a state of starvation in short order. In Holland, government officials, academics and writers who were known to be opposed to Nazi policies were shot in the first few days after the country capitulated in the face of the destruction by fire-bombing of most of Rotterdam, and I doubt that its by then departed leaders would have lasted any longer.

The Jewish population of the Netherlands was always considerable. Even if they had wanted to, the Dutch could not have organised an escape [for large numbers of Jews], as a look at the map will show: where would one escape to, with the surrounding countries all under Nazi rule and a coast line that was militarised from one end to the other? The only thing that could be done was for the Dutch to hide them, which many did, at great cost; but there, too, there was betrayal as well as courage and self sacrifice.

War is a time of horror and confusion, with most guide posts gone in a moral landscape that has suddenly become unrecognisable. People have to make crucial choices

in a state of tumult and trying to second-guess them in hindsight is unlikely to give a true picture. It can be as misleading to ascribe noble motivations to some as it is to ascribe less admirable ones to others under such circumstances. Often they are mixed and contain more shades of gray than black or white. All we can do is to hope and pray

that we will never be confronted with such horrendous choices and that, if we are, we can ourselves have 20/20 vision in the moment itself and muster the courage to lay down our lives and comfort when this is required.

*Ellen Pye,
Vancouver Monthly Meeting*

I Wonder

By Stewart Netherton

*Could it be that I'm a Quaker, it's rather hard to tell
Been meeting with some Friends now and things are going well
It's something like a year or so but doesn't seem that long
Since first I met these people who have carried me along
The way they have walked for years of silence and of peace
Of waiting quietly on the Lord, their vision to increase.*

*I'm not quite sure I'm like them or if they're more like me
For all our thoughts and hopes and prayers have similarity
Which might suggest that somehow we have walked this way together
Without our having knowledge of how or when or whether
Our separate paths would meet like this because our destination
Was just the same and had been ever since our first creation.*

*'Tis said He works mysteriously His wonders to perform
That it should take this many years and all these twists and turns
To finally discover the cure for my concerns that god was always so remote
Concealed in pomp and creeds and lavish ceremonies and lost in tangled weeds
Of great complex theologies that just confound the mind.*

*But now among these Friends of mine what is it that I find?
That God is in simplicity, in peaceful turn of mind
In quiet waiting silence, in which shared truths occurred
And so it well could be that the thought's not so absurd
Maybe I am a Quaker, maybe I've found the Word.*

(This poem was submitted by Ed Abbott)

Stewart Netherton is a member of Simcoe-Muskoka Monthly Meeting

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The following titles have been added to our stock. For a complete listing of QBS books, see our 2005-2006 Quaker Book Service Catalogue (CF: October 2005). Our Book List is also on the CYM website: < www.quaker.ca/qbs >.

A Hidden Wholeness: The Journey Toward an Undivided Life by Parker J. Palmer (Jossey-Bass, 2004). Today many people live lives that are not congruent with their inner truth. The author describes how working in "circles of trust" can help them to reclaim their integrity and begin to foster wholeness in their work-

places and their world. (208 pp; hard cover, \$32.95)

Patterns and Examples:

Experiencing the Spirit of Other Faiths: A Quaker View edited by Peter Jarman and Eva Tucker (Hampstead Interfaith Group, 2005). This anthology describes the experiences of several Quakers who have explored and experienced a little of the power and beauty of other faiths. (155 pp; \$22.50)

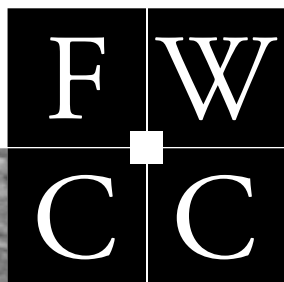
Wit and Wisdom by Isabel Showler, edited by Jim Caughran. Humour can be a good teacher. The author shares some jokes with us. After each piece of wit, she

comments on the wisdom the story contains for her life. (27 pp; \$2.00)

Wrestling with Our Faith

Tradition by Lloyd Lee Wilson (Quaker Press, 2005). This book chronicles the vocal ministry offered by Lloyd Lee Wilson at Friendly gatherings and yearly meetings from 1995-2004. Lloyd Lee Wilson is a minister of the gospel, writer, educator and activist. His travels in the ministry and publications are under the care of Rich Square Monthly Meeting and North Carolina Yearly Meeting (Conservative). (231 pp; \$30.35) ↻

Connecting Friends • Crossing Cultures • Changing Lives
Vincula a los Amigos • Sobrepasa Barreras Culturales • Cambia Vidas

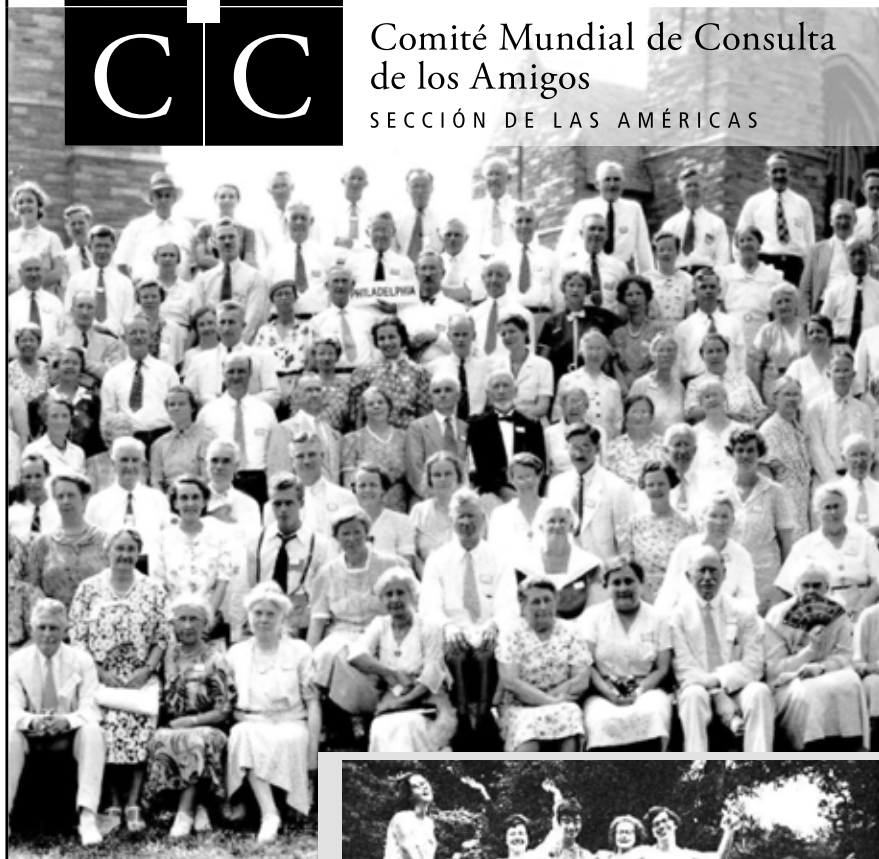


Friends World Committee
for Consultation

SECTION OF THE AMERICAS

Comité Mundial de Consulta
de los Amigos

SECCIÓN DE LAS AMÉRICAS



ABOVE:

1937 Friends World Conference
Swarthmore & Haverford, PA

RIGHT:

1967 Friends World Conference
Greensboro, NC



The FWCC Founders Fund

As part of FWCC's recently announced \$2.5 million campaign, the Founders Fund recognizes family members and friends who were instrumental in the first 30 years of FWCC's history.

We welcome information and memories about Friends who attended one of the following World Conferences:

1937 (Swarthmore and Haverford, PA)

1952 (Oxford, England)

1967 (Greensboro, NC)

Established with a generous challenge gift in memory of J Passmore and Anna Griscom Elkinton, the goal of the Founders Fund is to raise \$300,000 to provide long-term funding for FWCC programs. For more information, please contact us!

THE CAMPAIGN FOR FWCC SECTION OF THE AMERICAS

- ❶ Bridging boundaries among Friends in the Americas
- ❷ Strengthening Friends' work and witness in Latin America
- ❸ Investing in the future of FWCC by building a quasi-endowment
- ❹ Building the annual fund

**Friends World Committee for Consultation
Section of the Americas**

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Around the Family

Coldstream Monthly Meeting

Ed and Vivien Abbott of Simcoe-Muskoka Monthly Meeting were the facilitators at our annual Ministry and Counsel retreat in February. They graciously shared their experience on the topic of Community. We were happy to have such seasoned Friends with us.

In January we gathered in the Meeting House for a Twelfth Night supper, an evening of joy through the sharing of food and talents.

A second sewing day was held in March to make dresses for Sheila Havard to take to girls in the orphanage in Bududu, Uganda, when she returns there next summer.

Edmonton Monthly Meeting

Barbara Meyer and John Van Dyk were married under the care of Edmonton Monthly Meeting on 14 January 2006 at the Dutch-Canadian Centre in Edmonton. Family members and friends of Barbara and John joined with members of Edmonton Monthly Meeting in the special Meeting for Worship for Marriage and the reception which followed.

Hamilton Monthly Meeting

Larry Pogue, a member of Hamilton Monthly Meeting, died on 2 November 2005. There was a very moving Memorial Meeting after Meeting for Worship on 4 December 2005.

A group of monks from the Draepung Gomang Tibetan Monastery in India recently visited in the Hamilton area. They attended a potluck supper with Hamilton Friends, where they exhibited examples of their sacred art, performed Tibetan Buddhist chanting, and Tibetan dancing. They provided a slide programme of Tibetan life and culture, including information about the monastery and the monks who live there. We were able to arrange for their visit to coincide with a Young Friends retreat. It was an extraordinary and rich experience.

On February 23, a successful peace event, "Working for peace in the twenty-first century," was facilitated by Hamilton Monthly Meeting's Peace and Social Action

Committee. Representatives from five local peace advocacy groups joined Hamilton Friends in an exploration of various position statements. Also, the Axworthy-Roche letter on establishing a Federal Department of Peace was read. During the discussion period, participation by other group representatives included Peace Brigades International and Physicians for Global Survival.

Ottawa Monthly Meeting

We welcomed Virginia Reinecker into membership. The Dixons hosted a welcoming dinner for her, and for David Jackman who had recently had his membership transferred here. The welcoming committee was John and Carol Dixon, Signy Fridriksson, Steve Ficks, Linnea Rowlatt, Tom Lips, Sue Hill, and Winnifred Tanner. The Quaker Book Service has presented books to these Friends.

Thousand Islands Monthly Meeting

Nancy Clark, a long-time member of Thousand Islands Monthly Meeting, sojourning at Thunder Bay Worship Group, died on 24 March 2006. We give thanks for the many gifts she brought to these Meetings.

Toronto Monthly Meeting

We are sad to announce the death of our dear Friend Isabel Showler, on 16 February 2006. A Meeting for Worship on the occasion of the death of Isabel was held on 25 February at Friends House.

Victoria Monthly Meeting

We continue to evolve as a Monthly Meeting, to encompass the Island Worshipping Groups. (Except Saanich MM which is separate). Each worship group in Victoria, Duncan Mid-Island, and North Island now have their own Meetings for Business, prepare their own State of Society report. All meet twice a month, except Victoria, which meets weekly.

All groups have connections with the local KAIROS Group in their communities, and most have connections with the growing War Resisters Campaign. A peace witness is evident in each. Victoria Meeting has connections with the Department of Peace (in Canada) initiative, which is based in Victoria (<<http://www.departmentof-peacecanada.com>>). We have each had meetings around

Around the Family

the Consultation and Renewal for Canadian Yearly Meeting (CYM), and have been stimulated by these considerations. Two Meetings have had discussions about the Earth Charter and CYM queries. These queries can be obtained from <jscull@shaw.ca>.

Duncan and Victoria Meetings have regular Meetings for Learning: Duncan, on Quaker History, and Victoria, around Jim Pym's book *Listening to the Light* and Marcus Borg's *The Heart of Christianity*.



Christian Peacemaker Teams Diary, February 2006

By Jane MacKay Wright

In November 2005, I joined Christian Peacemaker Teams (CPT) in Kenora, Ontario, where a team is working to shed light on mistreatment of First Nations people. In response to information from the Anishnaabe Coalition for Peace and Justice in Kenora about unjust and violent treatment of Anishnaabe people by town police and other officials, CPT began work on a program of human rights documentation last September. The team also met with church and community leaders to discuss these concerns. First Baptist Church in downtown Kenora generously offered CPT a place to stay and work. Soon after my arrival, the team filled the church auditorium for a dinner event where Aboriginal friends and non-Aboriginal church people were invited to get to know one another. Coalition member Laura Calm Wind spoke and showed pictures illustrating her people's history of the area. The last Sunday we were in Kenora, we spoke of our individual spiritual journeys with CPT at a moving First Baptist service.

In late November, we learned with great sadness and concern that four of our colleagues had gone missing in Iraq. We organized a public vigil in Kenora in honour of missing Aboriginals in Canada as well as our colleagues in Iraq, and also held several evenings of silent worship. We were overwhelmed by sympathy from everyone we knew there. Jim Loney, one of the four who was missing in Iraq, worked with CPT in Grassy Narrows and Kenora;

his many Anishnaabe friends were devastated by the news. More recently CPT has returned to Kenora with renewed energy, and have begun nightly street patrols to help reduce violence against First Nations people.

[Editor's update note: One of the kidnapped CPT members, Tom Fox, was killed, while the other three: Harmmeet Sooden, Jim Loney, and Norman Kember, were freed.]



Obituary of Elizabeth Grill Watson

Elizabeth Grill Watson, well-known to many Canadian Friends, died on 24 February 2006. A distinguished Quaker theologian, she had a profound impact on the Society of Friends as a speaker, writer, and workshop leader. She was called to ministry and her words gave expression to her commitment to justice and her knowledge of process, feminist, liberation and earth-centered theologies. Much of her work explored the theological dimensions of current issues, and her special interest in women in the Bible.

Elizabeth was born in Cedar Rapids, Iowa, on 7 January 1914. She is survived by her husband George, daughter Jean McCandless, son John Watson, daughter Carol Watson, nine grandchildren, and four great-grandchildren. A memorial service was scheduled for 22 April 2006, at Minneapolis Friends Meeting.

Trilliums

*God
Opened Her hands
And poured forth the light
And it splashed and sprayed
And rained down through the trees
And now it gleams
White and dazzling
On the forest floor.*

*— Bev Shepard,
Hamilton Monthly Meeting*

For this issue

Editor June-Etta Chenard
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Please help! Your articles, poetry, drawings and photos are needed!

Submissions are needed, and do not have to be related to the issue's stated theme. Material from Young Friends is always especially welcome. Please send all submissions to the editor, whose contact information is on the inside front cover.

Themes, deadlines and queries for upcoming issues

- **Due date:** 15 August 2006 (for October issue)
Theme: **Canadian Yearly Meeting in session**
Articles, drawings, photos, reports about our yearly gathering.
- **Due date:** 15 October 2006 (for December issue)
Theme: **Portrait of Canadian Friends**
Short biographical sketches of various Canadian Friends will highlight this issue.

The Canadian Friend can be viewed online at: <http://www.quaker.ca/cfriend/cfriend.html>.

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