

The Canadian Friend

Volume 103, No. 1

March 2007

Tales of Young Friends



**** ALSO INSIDE ****

Visiting Isolated Friends

Bringing An End To Torture

Where Are Our John Woolmans?

Our New Column: "Long Distance Calling....."

The Canadian Friend

March 2007
Volume 103, Number 1

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*** Articles, Poetry, Photos and Drawings**

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From the editor's desk.....

What is a Young Friend? Are you one? Were you one?

I confess I've been unclear on my own status since first coming to Friends in my late teens. It's an age when many of the kids raised in Meetings were drifting away from Friends, but more than a touch younger than our average adult seeker. So I was never really a teen Friend, but on the other hand it took the better part of a decade before people at gatherings stopped trying to figure out who my parents were.

Canadian Young Friends Yearly Meeting once defined itself as being for Friends up to the age of 35, and for those who are "young at heart". This sounds like a very expansive definition, but muddles the situation further. Where do you belong if you, like myself, have some years of qualification left under the chronological test, but suspect that you were likely "middle-aged at heart" from some point shortly after birth? Where do you belong when even in your childhood it was clear all that separated that stoic toddler from a life of chartered accountancy was time?

Some radicals have opined that we should have a Middle-Aged Friends Yearly Meeting as well. Maybe even a Senior Friends Yearly Meeting, although at that point someone generally makes the unkind suggestion that perhaps we already have one of those.....

Welcome all, to the little issue that grew:

Find within some proof, that even though they are a small group, within a tiny religious society, from a sprawlingly inconvenient country, Young Friends are a remarkably diverse bunch with a multitude of gifts. It was great fun seeing the contributions which came out of the woodwork, as Young Friends set out to take over The Canadian Friend. I hope you enjoy it too.

Many thanks,

Keith Macgowan

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

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The cover photo, from a Young Adult Friends retreat in Toronto, comes courtesy Rebecca Ivanoff.

Journeys and Next Steps

By Katrina McQuail

I struggle with being a Quaker and my involvement in the Quaker community more and more each year. This is probably because I've been exposed to many variations of Quakerism, and much dissent, pious self-righteousness and exclusive behaviour within the Quaker community. It's also probably because I'm thinking about where to apply for membership and having more conversations with people about what being a Quaker means.

I'm a May 2006 graduate from Earlham College, a small, liberal arts, Quaker college in Richmond, Indiana, USA. Richmond is a major centre for Quakers, and tends to reflect the more programmed, Christian side of Quakerism. But that isn't why I've been running into these behaviours. I used to love being involved with Quaker activities; it wasn't about who was doing more, or whether or not you were a "better" Quaker than me - it was about group interaction, asking hard questions, reaching deep within your soul and searching. I love the searching aspect of Quakerism, probably because that is very much where I am in my life.

I am a life-time attender of Camp NeeKauNis in Ontario. I am a long time semi-attender (though less than I'd like) of Canadian Yearly Meeting. For much of my life I was incredibly active within the Ontario Young Friends, and am currently somewhat active within the Ontario Young Adult Friends. I am also very involved with Friends General Conference Gathering and was fortunate to attend the World Gathering of Young Friends in 2005 as a Canadian Yearly Meeting Delegate. Before I came to college, I attended weekly Meeting fairly regularly, organized retreats, worked at Camp NeeKauNis, and was a counsellor at FGC. Since being at Earlham, my Meeting attendance has dwindled and my involvement in Quaker activities has almost ceased.

I have to ask myself why, and the only answer I can come up with is that some part of me does not feel fulfilled by the opportunities provided to me in Richmond, and my "home" meeting is currently too far away for me to be a leader, or often even a

participant. In some ways I came to Richmond closed to the opportunities available to me. I was so entrenched and involved in my Quaker community at home that I was not interested in getting involved here. And then, when it became too hard for me to maintain my level of involvement in Ontario with the rigor and academic demands on me at Earlham, I just let go, instead of transferring my energies and involvement to a Quaker group here. I miss it, and want to get reconnected, but I want it to be an experience of excitement about attending Meeting, and wanting to stay around afterwards for fellowship and inspiring ideas for other activities.

Now I'm at that transient point of my life, an experience I expect that many young adults have. I've graduated from college/university, and the next few years are not very planned out. I need a job, so I go to where that job is. Or I'm traveling, and then it's next to impossible for me to get connected with a community or feel like I have a place with a Meeting. This state leaves me with much to think about. How do we create a community for our transient Young Friends? How do we make it so that when we find a place to "settle" or call home for a while, we have the desire to get connected to the closest Meeting?

I'm currently thinking about applying for membership with a Meeting. I have been a "member" (by birth) of Kitchener Area Monthly Meeting, and I love them and my home worship group. However, I have not been there in so long I only know half the faces, and feel less of a connection to some of them than I do to members of Yonge Street Meeting where I attended more recently. How do I put together a Clearness Committee to support me in the process of applying for membership? Do I select people that can physically meet with me, or people that know me well or can challenge me, but may only be able to meet by phone? Knowing that I will probably not be in Canada for another year (I have grand hopes of traveling 2007-08), and not knowing where I will find myself when I do, how do I select a Meeting to ask for membership? Should I look for a Meeting that has a wealth of young people with whom I might be

drawn into a community? Should I try and populate a Meeting that is struggling? Do I select a Meeting where I share similar beliefs and values, or should I find a Meeting that challenges my ideas and pushes me out of my comfort zone?

I want to belong to a community that is active - out there living their beliefs, questioning what their beliefs are, and why they hold them. I am a firm believer that Quakerism is both a religion and a way

of life. I think that anyone can be a Quaker, and I can not wait to come back to a community that is less interested in how we are different, and more interested in how we can work together, using our differences to accomplish greater positive change in the world.

Katrina McQuail is a Young Adult Friend living in Richmond, Indiana, whose home Meeting is Kitchener Area Monthly Meeting.

Being Young, Quaker and English

by Daphne Davey

As a young seeker, I found Friends when I was fourteen. I clearly remember the first day I walked into the Meetinghouse. I breathed an inward sigh of relief: I had "come home." Although it was another eight years before I became a member, I truly felt a Quaker from that first day.

I have great memories of those teen years as a Young Friend, nurtured so wonderfully by the adults. At first, I attended First Day School, but one day I felt I belonged to the adult meeting and joined the full hour of silent worship.

My meeting, Harrow Preparative Meeting (about the size of Ottawa MM), was part of a group comprising Westminster Monthly Meeting. It was a hive of activity, with concerts (I played the flute at one), country walks, trips to join protests, and many opportunities for learning from social activist events. I also attended Junior Yearly Meeting once.

Westminster MM organized a Young Friends summer camp that I attended twice. But perhaps my best memories are of the work camps they organized. There, Young Friends could get a taste of Quakerism in action, learn much about the social conditions around them, and interact with a wider circle of Young Friends.

Of the work camps I remember, the settings included a home for unwed teenage mothers (run by Friends); the rehabilitation department of a hospital; a bed-sit room in a boarding house; and a seniors' housing estate. We rolled up our sleeves to clean and scrub, scrape and paint, move furniture, and cut

grass. After the work, we enjoyed luscious, hearty meals and lots of socializing. And we didn't forget Meeting for Worship.

Given that forty years have passed since then, it says much for the impression these experiences made on me, that images of the places and people from those work camps come clearly to mind. I shall never forget, for instance, the refugee mother and daughter living together in a one-room bed-sitter, too timid to venture out. Even having their room redecorated by us Young Friends was traumatic enough. Or the feisty 80-something senior citizen who wasn't about to reveal her age to the reporter covering our work camp story for the local rag. Or the teenage mums in the Quaker-run hostel, happy to show off their babies, finding tender support from Friends at a time when society at large was unwilling to see that of God in each one of them.

Daphne Davey is a member of New Brunswick Monthly Meeting (Prince Edward Island Worship Group).

CORRECTIONS

In a book review in our October issue, the publishing information listed was incorrect. It should have read:

Title: Constructive Spirit: Quakers in Revolutionary Russia
by David McFadden and Claire Gorfinkel
Publisher: Intentional Productions, 2004

Sporadical,

The Young Friends Sporadic Publication!

What do a deeply spiritual poem, a Beatles song, and a CYFYM epistle have in common? That's easy! They are all submissions to the most popular Canadian Young Friends magazine around, The SPORADICAL! Well, we really should say the only CYFYM publication, but it certainly is the most popular!

Sporadical is the publication of Canadian Young Friends which they take sole responsibility for creating, publishing—and reading! Each CYM, editors are named, and then magic ensues. Young Friends (now referred to as YFs) send in their poems, jokes, drawings, and writing, and we, the editors, put it all together, photocopy it, and send it off to about 50 YFs across Canada (and even some living abroad!). Then they read it, laugh a whole lot, and send us more submissions!

Sporadical started many years ago, when YFs decided they needed a way to keep in touch across the country and between gatherings. So started the Quaker Seed: Pagal Howa, later known as the The Albatross, The Radical Spore, Sporkadical, and most recently the Sporadical. Since then the Sporadical has been, well, sporadic, but nevertheless a great communication device for YFs. YFs find it hard to keep in touch spiritually when the breaks between gatherings are so long, and often there is only one YF in a Monthly Meeting—so Sporadical does its best to keep the ties between YFs strong, and keep YFs involved locally and nationally in Meetings.

From The Canadian Friend, October 1931

Minutes of Young Friends' Meeting:

There was discussion regarding the Young Friends page in the "Canadian Friend". It was agreed that this should be used more regularly and that articles which would stimulate discussion be written on subjects of importance to Friends.

So who makes this magazine happen? At the moment its editors are, as known to Sporadical subscribers, Ridiculous Rachel Singleton-Polster and Marvelous Maggie Knight. These two YFs, both members of Vancouver Island MM, are active YFs who love keeping other isolated YFs in the loop on just about any topic that is somehow related to Quakerism. This is Rachel's first year as editor, and she is really enjoying the job, particularly finding Quaker jokes for the magazine, like this one from a recent issue: "Why do Quaker's pants keep falling down? Because they wear their belt buckles on their hats!". Rachel also enjoys drawing crazy pictures and generally spicing up the page with her artful scribblings! Maggie is into her second year as editor and enjoys the more complicated parts of the magazine, like making the pages look nice together, and checking for little errors. Maggie excels at this because of her love for journalism, which she hopes to do full-time at some point in her life. She relies on Rachel for F/friendly reminders about Sporadical work, which sometimes gets lost in a mountain of grade 12 homework.

Sporadical is always looking for submissions, so if you are a Young Friend, or have something to say to Young Friends, then send it to us at sporadical@yf.quaker.ca, or contact either Rachel or Maggie. Also, if you are, or know of, a YF who isn't subscribed to the Sporadical please let us know and we can update you with all our most recent issues. Subscription doesn't cost you anything, save a few laughs (and maybe tears) reminiscing about gatherings with YFs past.

So get right on it, send us your submissions now and be a part of the nation-wide Young Quaker movement known as the 'SPORADICAL'!

Rachel Singleton-Polster (who lives in Duncan) and Maggie Knight (from Victoria) are Young Friends in British Columbia.



Where Have All the YAFs gone?

by Andrew Gage

Recently a Friend rose in Meeting and told how her daughter, then in her mid-teens, had attended her first Meeting for Worship. The daughter had looked around at the grey heads and pronounced that this was a “dying faith.” Where, the Friend asked, are younger Friends?

I came to Friends at the age of 22 and am now 34, having seen many committed Friends my own age come and then disappear from our community. I’m the Young Adult Friend (YAF – a Friend between 18 and 35) who didn’t get away. I stayed, met my wife in Meeting, and have become progressively more involved at both the Monthly Meeting and Yearly Meeting levels.

There is no doubt in my mind that Canadian Friends have difficulty attracting new members generally; while Friends’ distrust of evangelism is understandable, it sometimes seems to be taken to extremes, meaning that would-be Friends, both young and old, are left without a clue that we even exist, or how to find us.

However, there is an equally important question of why so few YAFs stay even after they do find us. There are obvious exceptions – but in general we seem to lose even committed young members.

The answer to this question may be found in considering what it is that Quakers have to offer YAFs. Meetings and Quakers provide a number of things to individuals – of whatever age. Obviously these are different for different people, but four of the important needs are:

- A vision and way of understanding spirituality
- Shared worship
- Community
- Mentoring of new Friends

I think that many young people are looking for new ways to understand the world – a Vision. For myself, and I think some of the other YAFs who have stayed, the vision of early Friends, and some modern

Friends, of a life and society ordered by God’s power, is an inspirational challenge to the materialism of secular society. It’s not a vision that tells someone what to believe, so much as how to discover how to live.

At the same time, I think that the Religious Society of Friends in Canada, as a whole, has no real sense of who we are. We confuse the Quaker rejection of creeds with a rejection of a unified vision – fearing that an unapologetic faith might exclude someone or offend someone else. At times social activism seems to be the only unifying vision of Canadian Quakers – and that vision is one that a YAF can get in any number of places in our society.

YAFs (and others) who are looking for a clear Quaker vision are left struggling to piece together a sense of what it means to be Quaker from the experiences of past and present Friends. The value of personal experience and diversity cannot be an excuse for not providing new Friends with tangible direction and examples.

In one Meeting, a small group of mostly YAFs talk excitedly about discovering an approach to “God-led social action”, but feel discouraged that they have no effective model to follow. Other YAFs leave, unable to find out what Friends can offer their spiritual journey.

There is no doubt that shared Worship is a key part of our lives together. It offers a calm place in a busy world from which to listen for that still small voice. My first openings that I was meant to be a Quaker arose from the sense of jangling that I started getting when I missed the occasional Meeting. I suspect that all YAFs who stay Friends would point to Worship as an important part of why they are Quaker.

I reject the convenient stereotype that young people are not interested in mystical or religious experiences. Where the religious experience is dynamic and includes the young seeker as part of a vision, it can be very attractive to young people. George Fox began his ministry when he was 24. The

majority of the early Quaker preachers known as the Valiant 60 were under 25. While many modern young people are captivated by the materialism of modern society, there are many others who are desperately looking for a spiritual home.

I worry though, that Meetings do not always do the work necessary to encourage gathered Meetings and to help new attenders, including young people, to centre into the silence. For individuals this work includes personal spiritual practice, holding the space for a gathered Meeting, upholding those who are called to Minister, etc. For Monthly Meetings as a whole, it can mean discussing and exploring how we worship – through personal mentoring and through adult education. Giving newcomers a pamphlet about silent worship is only a first step, and does nothing to address any problems that a newcomer, or a seasoned Friend, may experience in the silence.

Community is often listed as one of the Quaker Testimonies, and is very attractive in our increasingly isolating society. As we lose a common vision of the Quaker relationship with God, we may find ourselves relying more on secular, less worship-filled, type of community, rather than a called community.

However, while community is important, the kind of community that Friends Meetings generally provide is not, by itself, attractive to most young people. What 20-something person enjoys hanging around with people who are predominately 50+? It's not that young people necessarily have anything against older people – but even those rare young people who fully appreciate the value of inter-generational relationships will probably want to spend some time hanging out with Friends closer to their own age.

This realization helps explain why I have had many of my strongest experiences of community amongst Friends at YAFs events. About five years ago, Vancouver YAFs held monthly potlucks and numbered around 20. Since then those events have fallen away, and the YAFs who regularly attend Meeting is probably less than 10.

Community, including intergenerational community, is important to YAFs. Moreover, regular YAFs events can help provide the community that young people are looking for. However, if the main thing that Quakers do is provide community, then

YAFs can probably find communities elsewhere.

A Mentoring relationship with a weighty Friend can be invaluable for a young person. Not only does such a relationship introduce the YAF to a vision, spiritual education and insights into how to worship, but a true weighty Friend can also provide a practical example of how spiritual practice can transform one's life. I continue to treasure my relationship with Friends who helped me understand what a God-led life might look like.

At the same time, however, Monthly Meetings should not assume that mentorship will occur or that the mentors who appear will be the right ones. Many years ago a good F/friend – then in her early 20s – who had recently come to Meeting was invited by a long-time attender to participate in using drugs to discover new spiritual experiences. My wife and I had a less extreme experience soon after moving to a new Meeting when we were invited out for lunch by a Friend who used the opportunity to complain at length about a wide range of personal and health problems. The Friend in this last case viewed herself as something of a mentor for young people and inflicted a similar treatment on a number of YAFs. Such experiences are enough to drive new attenders away from any Meeting, and are ultimately the responsibility of the whole Meeting.

I do not mean to suggest that YAFs will not find a spiritual home in Quakers, but currently there are a number of ways in which Canadian Yearly Meeting is not adequately meeting the needs of YAFs. Part of the answer is getting our own house in order: discovering who we are as a religious community, rather than pretending we're just a social club for people who might occasionally think about spiritual things and leftist causes. Part of the answer involves setting up spiritual education and mentoring for YAFs and others. YAFs need to take a lead role in creating YAFs programmes that will answer the needs of young people.

It is my prayer that in the coming years it will be clear that Quakerism is not a dying religion in Canada, but a dynamic and resurgent one.

Andrew Gage is a Young Adult Friend living in Victoria, B.C., and is a member of Victoria Monthly Meeting.

Quaker Inter-Faith

By Erin McDougall

As a recent resident of Pendle Hill and a student at Earlham School of Religion, I have found myself deeply involved in the world of Quakerism in the last year. I have always considered myself a Quaker, but until the last year I could have been categorized as a liberal, unprogrammed, non-practicing Quaker. Essentially, I was culturally Quaker but had very little idea of what it meant to live in faith.

I have had many conversations in the last year that have focused on the nature of Quakerism and the struggles it faces at this point in time. A couple of months ago I had a conversation with my grandparents, Ed and Vivien Abbott, which left me with more questions than answers. Our conversation was about interfaith dialogue and the need for what my Papa calls "spiritual unity" within the world and all religions. This does not mean everyone has to believe the same thing, but that we need to work at understanding how similar our belief systems are, instead of trying to define them according to what we disagree on. I agree wholeheartedly with him. But I think that inter-faith dialogue needs to happen with non-"faith" groups as well: religion with science, Atheism with God-centered religions, eclectic belief systems with fundamentalism. There is so much more that is similar about our human experience than different. But by focusing on the differences, we divide ourselves, excluding others and ourselves and build walls where there needn't be any.

The farther into the world of Quakerism I get, the more I hear about the conflicts and the feeling that (within North America) Quakerism is dying. What I find most disturbing about these conversations is that they are often coupled with discussions about how Quakerism needs to become more exclusive as a faith.

Something that has been becoming more and more deeply embedded in my understanding of Quakerism is that it would be folly to become more exclusive in order to "save the Society". This is one of my deep truths, something I find myself passionate enough about to engage dear f/Friends in

conversations that trouble me deeply on a soul level.

I have been upset and disturbed by the fact that I have more conversations about "what makes a person a Quaker" and how many Quakers aren't "valid" Quakers at a liberal Quaker university than I have at any other point in my life. Perhaps this is because I am having more conversations about Quakerism as a whole. But until now, I did not realize how widespread this idea is. And it hurts my heart.

Quakers are often involved in interfaith work and bridging some of those communication gaps as a spiritual practice. There is something about this that is hard for me to fathom. We speak of bringing other religions together while our Society crumbles around our ears in North America. FUM, FGC, EFI, Conservative Friends, etc. How different are these groups from the original Hicksite/Orthodox split? FGCers talk about the difficulty with Christian language in FUM groups; FUMers have dialogue about how one is not truly Quaker if they are not Christian. Unprogrammed Quakers invalidate programmed worship ... it goes on and on. It's one of those "spot what's different" pictures and we are in the middle of it in a nightmarish sense.

As Quakers, we are righteous about being able to accept all others' beliefs. We speak of "walking cheerfully over the earth and answering that of God in everyone". Everyone is equal, everyone's experience of the Divine is valid. Except yours. And that one. And that other one. As sects within Quakerism, we accept all other faiths as long as they stay on the other side of the fence. There is an unconscious sense that you can believe what you want, that it's valid and good but in order to be Quaker, you must be this. And "this" varies from group to group, Meeting to Meeting, individual to individual. "This" needs to be varied, as "God" definitions and religion definitions are unique to each unique individual. The problem begins when we start having dialogue about what makes a Quaker a Quaker, and start drawing lines in the sand to define ourselves by what we are, and they are not. Finding a Meeting that speaks to self is important, but it

shouldn't be necessary to believe what the other people believe in order to be in dialogue with them.

People speak of not having enough Christ language, having too much, of being too political, about what living our faith looks like, about how we should be living our testimonies. (And this doesn't even begin to deal with the conversations about people who identify as Jewish-Quaker or Quaker-Muslim, etc.) These conversations are inevitably critical and focus on the other, rather than self.

Some of my good F/friends have had conversation after conversation about what being a Quaker means. I was having a conversation like this lately and both of the Friends I was talking with expressed a belief that one was not a valid Quaker if they were culturally Quaker but non-practicing. How can we judge the measure of God within another? How can we judge another's experience of the Divine and invalidate different opinions and still stand by the testimonies of peace, integrity, community and equality?

I do not know the answer to this heartbreaking trend I am witnessing daily. I do not know how to fix it or make it right, or speak my understanding of Truth to Power in this situation. I don't want to invalidate another's experience of Quakerism, but I feel troubled to the depths of my soul by what seems to me to be a very fast way out of alignment with God for the Religious Society of Friends. The most I can say is that I believe strongly in inter-faith dialogue, not just outside the walls of Quakerism, but within them. We need to be engaging each other in a spirit of inter-faith community building. We need to learn to speak each other's God languages (and non-God languages for those Friends who do not believe in God). I believe that it is in this very act that we will find strength in our religion once again. In the ashes of self-righteousness and judgment, we will forge relationships over "insurmountable" differences and learn to draw circles big enough to include each other in them.

Erin McDougall is a Young Adult Friend living in Richmond, Indiana.

Exciting Youth Leadership Program At Camp NeeKauNis!

by Ravi Joshi

The Friends' Youth Development Experience (FYDE: "fee-day") is a unique project for a group of 8-10 teens around the ages of 16-17 years. The aim of the program is to develop a variety of skills through a co-operative camping experience, the ideals of which are based on Quaker values. Our program is strongly rooted in the belief that common Quaker values (such as simplicity, integrity, and equality) go hand-in-hand with the values and ethics of camp counselling, wilderness outtripping, and community leadership. The goals and objectives of this program reflect what it is about this Quaker based leadership training experience that sets it aside from other existing outdoor programs. At the same time, the experiential education model of learn by doing, similar to other models of outdoor leadership programs, will be used.

Details regarding applications, fees, and registration are all available online at www.fyde.neekaunis.ca.

Ravi Joshi is a Young Adult Friend in Toronto.



Friends and Appeals

by Peter Stevenson

There have been appeals for money around my family's house for as long as I can remember, and generally they went straight from the envelope to the paper recycling bin. When I was sixteen, I participated in a Friends United Meeting work camp and Triennial in Kenya, and when I returned home, I began receiving my first funding appeals of my very own. When my parents found out, they frowned and said that "they shouldn't be asking money from a sixteen-year-old". However, as I began making my own money and as I began to see myself as an adult, I started thinking about giving.

When I later became a member, I couldn't hold off any longer, for I knew that giving financially to the Meeting is an important aspect of Quaker membership. But where to give? My Monthly Meeting, Yearly Meeting, Friends General Conference, Friends United Meeting, and Friends World Committee for Consultation all want money. Plus their individual projects—The Canadian Friend, Canadian Friends Service Committee, and the individual missions of FUM all have their own appeals they send out. Looking to the future, the Consultation and Renewal Working Group report

suggests more appeals, and in a few years I expect I'll be getting requests for money from the Quaker college I currently attend. That's a lot of organizations to feel guilty about not supporting. But as I began to look at the financial structure of these organizations, I realized that there is one Meeting that I could donate to where the money would go to all the right places: my Monthly Meeting. Plus, it's the Monthly Meeting that I'm a member of, and it's my Monthly Meeting that should be my core spiritual, even covenantal, community. If my Monthly Meeting gives to the Yearly Meeting, and Yearly Meeting gives to wider Quaker bodies and supports its own committees, then why is everyone asking me for money? Why doesn't everyone just give to their Monthly Meeting?

I have heard two main responses to this, one organizational and one personal. At the organizational level, the Consultation and Renewal Working Group has reported that people simply give more money when they are asked, and the more specific the project is, the more they give. What ever happened to give "according to your means" 2 Cor: 8? The appeal paradigm just creates the scenario of whoever has the best ad campaign gets the most donations.

Mrs. McFee

by Thea Walmsley

There once was a woman named Mrs. McFee,
Who never had ANYTHING to do, you see,
So when one day she was taking a walk,
Mrs. McFee heard some loud cheerful talk!
When Mrs. McFee looked 'cross the street,
She saw lots of kind-looking people to meet!
So she crossed the street, carefully,
And thought: what kind people to be friends with me!
She suddenly stared up at a small baby grouse,
For he perched upon a sign reading "meeting house"
She went up to someone and heard herself say
I'd like to become a Quaker today!
And to this day Mrs. McFee,
Has never missed one meeting you see.
The End

Thea Walmsley is a Young Friend (age 9) in Burnaby, B.C.


The second reason I have heard is that each Friend has the right to give his money to wherever he desires, and that if someone has a particular interest in a committee, like NeeKauNis or FGC, then he should be able to donate directly to that committee. This leads to another dangerous situation, where the committees that have the wealthiest supporters get the most money. For a secular example, often when a family member dies, the surviving family will donate money to a health foundation related to the deceased family member's illness. According to Statistics Canada, about five thousand people die a year from diabetes and about five thousand from suicide. Families that have diabetes in them have the large Canadian Diabetes Association to provide support. However, suicide, which falls disproportionately upon low-income and aboriginal families, is almost entirely unrepresented among Canada's national NGO's. There is no such thing as the Canadian Suicide Prevention Foundation, probably in part because of financial inequalities among bereaved family members.





I have also heard from Friends who live too far away to attend their Monthly Meetings that they don't want their meeting to decide where their money

should go since they aren't a part of the decision. To me, all these responses indicate a lack of faith in our corporate process. Friends have always believed that corporate discernment trumps individual choices. If you believe that CYM needs more money, then bring it up in your Monthly Meeting. If everyone donates all they can to their Monthly Meetings, and their Monthly Meetings can't afford to give more to CYM, at least we know that that's our financial limit and we won't need to waste money and energy on appeals.

When Friends make decisions in spirit-led worship, whether about money or about anything else, we need to take these decisions seriously. How many of us sit in waiting worship when we donate money individually? How do you decide where to donate your money? At the very least, I urge you to take the time to sit in silence before donating, so money doesn't end up going to whoever has the best ad campaign, but goes where it needs to go, led by the Lord himself.

Peter Stevenson is a Young Adult Friend living in Richmond, Indiana, and is a member of Vernon Monthly Meeting.



Camp NeeKauNis is a Quaker camp on the shore of Sturgeon Bay Programs for people of all ages offering an experience of caring and sharing in the spirit of Quakerism, in worship, play, work, and reflection. We welcome both children and adults as campers at a variety of camps available to a wide range of ages and family lifestyles. Camp can be a joyous and rejuvenating time for an adult, and an experience a child will treasure for life.

Camp NeeKauNis also offers a variety of volunteer opportunities. We seek creative, spiritual and fun-loving volunteers and counselors with skills in; pottery, drama, water craft, conflict resolution leadership, photography, noncompetitive games, crafts, music, and sports.

Work Camp - March 9 - 18
Camp Visioning/Work Weekend - May 18-20
Work Camp (age 16 +) - June 29-July 8
Intermediate Camp (age 12-13)- July 10-20
Camp Open House - July 21 2 p.m.- 6 p.m.
Family Camp (all families)-July 22-Aug. 1
Junior Camp (ages 10-11)- Aug. 4-Aug. 14
Camp 75th Year Reunion -Aug. 17-Aug. 29
Senior Camp (ages 14-15) - Aug. 23-Aug. 30
Carry On Discovery (COD) - Sept 5-12
Sustainable Lifestyle Symposium - Sept 14-16
Sustainability Workshop—Sept 17&18
Camp Closing Work Weekend - Oct 12-14

CAMP NEEKAUNIS
40 NeeKauNis Road
Waubauskene, Ontario L0K 2C0
Phone: 705-538-2357
www.hwcn.org/link/hmm/nkn/

At Camp NeeKauNis we respect the land, people and spirit while balancing simplicity, memories, and changes with care.

It is our mission to nurture the spiritual life of Friends through programs and facilities which reflect the Testimonies of Friends. These include Peace, Equality, Integrity, Simplicity and Community.

For fees and information visit the NeeKauNis Website www.hwcn.org/link/hmm/nkn/

Your Truth or Mine

by Rick Juliusson

Do not call me a liar,” I menace. “I’m telling you the truth.”

“No, I know the truth,” he counters. “I saw the truth.”

My 4-year old and I are arguing in the middle of the cafeteria at Pacific Lutheran University about a matter of grave importance: his juice. At his request (and while his mother wasn’t looking) I mixed all four juices together to make a cacophony of flavours in a cloudy, swirling froth. Galen’s sure I only put in two.

I’ve tried reassuring and gently explaining, tried brushing it aside and telling him to let go, but by now I have somehow identified this crowded, noisy cafeteria as the golden opportunity to teach him a lesson about trust and accusations.

“Do not accuse me of lying,” I hear my dad’s stern voice come out of me. “The truth is I put in all four juices.”

“I saw you put in two. That’s the truth,” he maintains.

We sally back and forth a few times, frustration and anger and defensiveness escalating, when suddenly a memory from Austin, Texas three years ago comes to mind. It was a threshing session about the pros and cons of a potential property for a new meetinghouse that I knew was perfect. After suffering through some older Friends doubts and fears, I passionately and convincingly explained the eighteen or so reasons why this was the right choice. I sat down, relieved and exhilarated by the strong expression that would surely make it all clear. Then out of the silence, an elder gently said, “Thank you, Friend, for your portion of the truth.”

Suddenly I realize that I’m calling Galen a liar just as much as he’s calling me one. I finally listen to his words – “I saw you only pour two” – and realize that it’s entirely true to him. The golden teaching moment, it turns out, is all for me, and I share it with him.

“Galen, I’m sorry. I see that you are telling the truth. You only saw me pour in two juices, right? Well, what happened is that you somehow didn’t see me pour in the other two, but I did. So we’re both telling the truth.”

And just like that, the argument is over. I’ve respected his truth and he instinctively reciprocates by trusting mine. The cup isn’t half full (or half-empty) with one of our versions, but is now overflowing with our mutual understanding and respect. And with a disgusting mixture of cranberry-orange-apple-grape swamp water that Galen thinks delicious. I’ll let that remain as his truth.

Rick Juliusson is a member of Vancouver Monthly Meeting. This story originally appeared online in FGConnections.



Cartoon by Shaun Bartoo, age 12 Burnaby, BC

Creation

by Jen Deakin

Recently I've been thinking a lot about life and creation: Are they gifts to be explored and experienced? Or is life a diamond in the rough, where we're placed on earth to work through the hard times, stress, toils and snares, so we can then embrace joys and happiness. I'm proud to be in a time when we can choose many, many ways to express ourselves.

We live each day with a different understanding of our lives, and of the people we love. Each day we celebrate that by little things we do: sharing moments with others, saying thank you, holding someone's hand.

I've learned how to love unconditionally without borders, and I am grateful. Above all I thank God for the ability to be able to do that. I also thank God for each day, and each learning experience.

Jen Deakin is a Young Adult Friend living in Langford B.C., and is a member of Victoria Monthly Meeting

The Canadian Friend, December 1905: "A Young Quaker"

I'm a young Quaker, but you should call me a "Friend,"

A follower of Fox, a believer in Penn:

I belong to the church of John Bright and E. Fry,

And hope a good Quaker to be till I die.

I like to be a Quaker, for a Quaker is plain,

And he scorns any cheating that might bring him gain,

And his prayers although silent, shall ever ascend

For God's blessing to fall on the children of men.

Would you like to know what I'm a young Quaker for?

Well, they never kept slaves nor killed men in war;

They are led by the Spirit all the way through,

So don't you think you'd better be a good Quaker too?

To the Black Woman on the #15 bus, September 16th, 2004

by Grace Wolf

I'm sorry I stared at you for a long time:
the staring
made you lower your head and be silent.

You'd just moved over for the old Chinese man,
his plastic bags full of bottles
to sit down next to you; and when he didn't notice,
You told him "sit down!
And rest a minute"

I want you to know: I did not stare in
ignorance
nor to shame you,
nor to question your choice

I stared because
when I see Truth
and Compassionate
Kindness
shooting out of somebody's eyes
and
mouth
and very pores! I
Stop
and take notice

Grace Wolf is a Young Adult Friend in
Victoria, B.C.

CYM IDEAS BREWING...

All Young Friends: We hope you can all make it to Canadian Yearly Meeting at Kings Edgehill School in Windsor NS, From Aug 3 to Aug 11 2007. Mark your calendar now! Some Young Friends have already suggested some interestin' activities such as using a clay oven for pottery/ ceramics/ clay statues of Quaker Superheros, etc. Would YFs like to bounce around some ideas? Here are some received so far.

Idea #1: Clay Oven Pottery

What supplies will be needed? A kiln/oven, clay, glaze, potters wheel?? We'll need an experienced potter.

Idea #2: Wednesday afternoon CYM field day:

Instead of a Picnic some YFs have suggested a Games/ Sports/ Challenges afternoon with a BBQ . What kind of games/challenges -- any suggestions? Would CYFYM like to take the lead for the Wednesday afternoon event ? Program Committee and Local Arrangements Committee will assist with supplies and facilities if YFs can be the organisers.

Suggestions and Ideas please! Contact Mel Earley (melearley@gmail.com) or Carol Bradley (programme-clerk@quaker.ca)

Cool Opportunities for Young Friends

by Amy Jean Singleton-Polster

Gatherings:

- * Canadian Young Friends Yearly Meeting: Held yearly concurrent with Canadian Yearly Meeting, this gathering is a must for all Canadian Young Friends.
- * FGC: A fantastic week-long event for Friends of all ages. The high-school programme is huge compared to CYFYM and there is a seemingly endless list of activities! The next gathering is June 30-July 7, 2007, River Falls, Wisconsin. Check it out at www.fgcquaker.org
- * EMEYF: Europe and Middle East Young Friends gathering for ages 18-30ish, usually held in the spring. The next event is in April in Moscow! emeyf.quaker.eu.org

Schools:

- * UK: Friends' School. One of 9 Quaker schools in the UK, Friends' school is located in Lisburn, Northern Ireland. This school does boarding and day school for students aged 11-18. www.friendsschoollisburn.org.uk
- * Ireland: Newtown School. Located in Waterford, Ireland, Newtown is a day and boarding school on a beautiful campus. A short meeting for worship is held every day and members of Waterford Meeting are still influential in the school. www.iol.ie/%7Enewtownw/index.html
- * Australia: The Friends' school. Located in Hobart, Tasmania, it teaches grades K-12 under Quaker principles. The school offers grades 11 and 12 in the International Baccalaureate programme. www.friends.tas.edu.au/home.php
- * There are numerous day schools and boarding schools for K-12 and high school in the USA and also Friends' schools in Africa, Palestine, UK and more. Check out www.friends.org.uk/quakers/qschools.htm

Universities: (just a few of many!)

- * Earlham College. A liberal arts college in Richmond, Indiana USA. Scholarships are available. www.earlham.edu
- * Friends University. A non-denominational Christian University in Wichita, Kansas. Originally run by Quakers, now run by an independent board, with Quaker members on the Board of Trustees. www.friends.edu
- * Guilford College. A small liberal arts college in

Greensboro North Carolina. About 10% of the student body are Quakers. www.guilford.edu

* Haverford College. A well established liberal Arts college in Philadelphia, Pennsylvania. It consistently ranks among the top 10 liberal arts colleges in the USA and although no longer Quaker run, the Quaker philosophy still influences college life. www.haverford.edu

* Swarthmore College. A liberal arts college just outside of Philadelphia, in Swarthmore, Pennsylvania with Quaker origins. www.swarthmore.edu

* Woodbrooke Quaker Study Centre. A Quaker Study Center (DUH!) in Birmingham, UK. One can work, study, or just visit Woodbrooke, and its close location to the Cadbury factory, among other things, makes it well worth a short or long visit! www.woodbrooke.org.uk

Special Events/Opportunities:

- * Quaker Youth Pilgrimage. Held every other year, (the next is in 2008), a group of approximately 25 Young Friends from around the world travel in either the USA or Europe to retrace the steps of founding Quakers. This life-changing pilgrimage is absolutely amazing. You will come away with Friends that will last a lifetime. fwccamericas.org/whatwedo/youth.html
- * World Gathering of Young Friends. The World Gathering of Young Friends brought together Quakers from all around the world ages 18-35. This is a deeply spiritual event. Although the next WGYF might not be until 2025 (hopefully sooner!) check out the epistle, photos and even audio recordings from the gathering in 2005 at www.wgyf.org
- * Youth Quake: A national conference in the USA (Canadians are welcome!) usually held after Christmas, every three years. It is open for Quaker Youth ages 14-20 and comes highly recommended by American Young Friends! Check out www.youthquake.org
- * Woolman semester. A high school semester in California with focus on peace studies, outdoor activities, academics and much more! Financial assistance is available. Students can attend for grades 11 or 12, for a term. www.woolman.org/woolman.html

Work/Volunteer opportunities:

* Woodbrooke Quaker Study Centre: Opportunities to be a Resident Friend or Gardening Friend at this great study centre in Birmingham UK are available for older Young Friends. Check out www.woodbrooke.org.uk for more info!

* CFSC Internship. Time is spent in Toronto at Friends House and also in Southern Ontario working on service projects. Applications are for anyone between ages 20-29 and interns would be expected to make a 3 month commitment. A monthly allowance is provided. Check out cfsc.quaker.ca

* QUNO. Programme Assistant jobs are available for Young Friends to apply for in either Geneva or New York at the Quaker United Nations Office. The job is a one year commitment and more information is available at www.quno.org

Amy Jean Singleton-Polster is a Young Adult Friend living in Vancouver, and a member of Victoria Monthly Meeting.



Katrina McQuail and Amy Jean Singleton-Polster atop Pendle Hill at the World Gathering of Young Friends 2005

HMAC Education Funds

In the summer of 2005 Canadian Young Friends Yearly Meeting approved grants to send Peter Earley of Halifax and Galen Fick of Ottawa to Pendle Hill, the Quaker study centre in Pennsylvania in November. These two Young Friends wanted to learn more about clerking a Meeting and Pendle Hill was offering a clerking workshop. But the grant from CYFYM only covered the registration fee for the workshop. They had to find the money for their travel expenses from other sources. And this is where their home Meetings and Home Mission and Advancement Committee came in to offer help.

The Home Mission and Advancement Committee (HMAC) of Canadian Yearly Meeting has various funds to help Friends and Attenders deepen their understanding and experience of Quakerism. If you'd like to find out more, go to the HMAC pages of the Canadian Yearly Meeting website or contact the current Grants and Loans Officer of HMAC: Fred Holtz, 116 West Lodge Avenue Toronto, ON M6K 2T5 416-538-0802 hmac-grantsloans@quaker.ca

From the Canadian Friend, 1941, by Ruth Orvis, Young Friends Editor:

It has been some months since we had a look at the problem of our Young Friends and their relationship to their Monthly Meetings. To me this was an important concern two years ago but we seem no nearer a solution.

Te (sic) begin with we admit that the responsibility of being a Quaker is a great one. Some of our older Friends have had to steer our Quaker ship through some very troubled seas and have, therefore, developed a paternal attitude toward it and are unwilling to relinquish authority to any who have not proved themselves to have a good steady sense of responsibility, for fear our ship will strike once again on other rocks or even on the same rocks.....

Reflections on the Joys and Challenges of Young Friends Retreats in Ontario:

by Rebecca Ivanoff, with input from Aden Spurr, Katrina McQuail, Erin McDougall, and Ravi Joshi

Young Friends retreats are an excellent way to build community, find commonality, ask hard questions, play and worship together. These Young Friends gatherings are a gift to many young Quakers and their friends, as well as to the future of the Society of Friends. However, in Canada, retreats have their own special challenges. Over 10 years of attending and helping to organise Young Friends' retreats in Ontario, I have seen that most of these challenges arise from how we are few in numbers, exceptionally spread out geographically, and also from the way in which Young Friends are organised.

When we gather together, we are embraced into a community that many of us have known since we were little; these are some of our best friends and we know they will be for our lifetime. We are friends in both senses (both small and capital F) and retreats provide a place to explore friendship and what it means to each of us. But many questions arise from these gatherings. How do we allow the organic and spontaneous forming of friendship, while actively fostering Quaker values? How do retreats create a sense of shared purpose and spirituality?

When we come together, having spent many months away from each other, and having spent much time, effort, and resources to get together, we often just want to hang out, talk, laugh, tell stories informally, and share fellowship during meals and games, such as wink or board games. We crave a few moments to catch up with individuals, and we crave the group experience. The more structured events sometimes seem to infringe on these experiences. What is the balance? I, personally, have always loved the work projects at retreats. We have so much fun, lending a hand and giving back to the Monthly Meeting where we are staying. How do you fit everything into just one short weekend?

At retreats, a community that provides a relaxed and open environment in which people feel accepted is formed very quickly. But how do we create a

community for three days in which we feel comfortable enough to be challenged and to challenge people? Also, how do we create a space that is welcoming to people who are not as quick to open up and form friendships? It can be an overwhelming experience to attend a retreat where there are many people, intense relationships, lots of spiritual searching and growth, and sleep deprivation. Retreats are both a point of first contact for many young people to Quaker values and community, as well as the reason many 'birthright' Young Friends remain within the community. How do we make retreats a genuine experience of Quakerism?

How do we encourage mentoring of Young Friends by older generations of Friends? Many other religious youth groups are led by older leaders in the community. Young Friends are fairly unique because we are independent and self-organised. How do we ensure that Young Friends create a safe space without putting limitations on the retreat experience? How do we balance the need for structures and outside support, while keeping in mind that in the past we have felt the need to nurture a feeling of ownership within the Young Friend group itself? Young Adult Friends need to take on a mentoring role within the Young Friend community, but older adult Friends also need to be involved. This means not only the parents of Young Friends, but all Friends.

I strongly believe there is a need for both Young Friends (YF) retreats and Young Adult Friends (YAF) retreats, because we have differing needs and questions. It is not necessarily an age difference, but more to do with where you are in life. However, I also feel that YAFs need to be present at YF retreats. That, however, raises the question of how often retreats can happen. If YAFs need their own retreats as well as to be Friendly Adult Presences (FAPs) at YF retreats, then that is a lot of time commitment, especially when we are either in school or working.

I truly love the reception a group of Young

Friends receives from a Meeting on First Day on a retreat weekend, especially when we attend small rural Meetings. I watch as Friends marvel at the clusters of Young Friends that drag themselves to Meeting First Day morning, often exhausted from the weekend they have just spent together. I would like to think that seeing this dynamic and loving group truly revitalizes the Meeting and gives some hope for the future of Friends. My experiences have lead me to believe that Young Friends Retreats endeavour to create a community and fellowship within a safe, loving and

supportive environment, one which provides the fertile soil for the growth that is needed in the Society of Friends. The questions I raise are presented in an effort to make retreats a richer, fuller and more Quaker experience. I hope that each one of you who reads this reflects on your role in helping to answer these questions.

Rebecca Ivanoff is a Young Adult Friend living in Richmond Hill, ON, whose home Meeting is Yonge St. Monthly Meeting.

Some Tips on how to Organise a Young Friends' Retreat

by Rebecca Ivanoff and Katrina McQuail

Retreats have helped the Young Friends in Ontario create an exceedingly supportive and close community, but that does not mean they are easy to set up or something to be taken on lightly. They require thoughtful organisation and communication. Below are some tips on organizing retreats that we have found useful within the Ontario Young Friends.

Define the Event: The idea for an event can come from a group of Young Friends (such as the regional group) or from someone who would like to host a Young Friends retreat (an individual YF). The group or the particular YF needs to define the event. What activity do you have in mind? Do you want to get together to attend a special event? To be together with no particular purpose in mind? To visit a cultural or other centre of attraction? To do service work? Do you want the retreat to be focused around a specific Quaker testimony? This may help you pick a speaker, etc. Do you want to have a theme for your gathering, such as a spiritual retreat? Or a work-weekend? Keep in mind that a retreat is different than a party to which Young Friends and others are invited.

Responsibility: Who will take responsibility? Which YFs will participate in the planning and accept responsibility for some of the jobs to be done: food,

planning, publicity, FAP (Friendly Adult Presence) recruitment, work project, speaker, contacting the Meeting? Do you have adults you would like to ask to be FAPs for the event? Do you have/want FAPs to help support you in the planning process? Perhaps an older Friend could be chosen to act as a mentor in regards to the planning and organization of the retreat?

The Date: For an event, you must make sure you plan in advance. Pick several possible dates—ask around about school vacations, conflicts with other activities. When was the last YF event—do people have the need and the time to get together again? Do you need to check to make sure the space is available? Are reservations needed? The Ontario Young Friends have been having three retreats a year; October, January, and April.

The Location: Suggest places the group can stay—in a Meetinghouse? In someone's home? Can you arrange the necessary transportation to and from the event? Can public transportation be used to get there? Will transportation be needed during the event? (Additional FAPs required, or FAPs with cars).

Activities: What kinds of activities do you want to have? In the past, the YFs in Ontario have always had a work project on Saturday morning at the Meeting House, as well as a speaker on the Saturday night.

Speakers have been Friends from the local Meeting, a particular YF, or a spiritual leader or activist from the local community. The Ontario Young Friends also have a Meeting for Worship with a Concern for Business.

Expenses: Estimate the costs. Will participants pay a small amount to cover costs of the event? Will you ask your Monthly Meeting for financial assistance? Who will pay for gasoline if cars are used for transportation? Will FAPs have to pay their own food and entry fees, or will the YFs subsidize their stay for the event? What meals will you provide and which will youths be expected to pay for themselves? The Ontario Young Friends have a \$20 participation fee; with financial assistance given upon request for both participation and travel costs.

Support: Enlist a Monthly Meeting as a sponsor of your event by going to their Business Meeting with a proposal. Receive their support and involve them (at least keep them apprised) of the planning of the retreat.

Friendly Adult Presences (FAPs): Recruit FAPs - "Friendly Adult Presences" – adults invited to be present at a specific youth event. It is suggested that you have at least two adults over the age of 21. During all youth events no fewer than two FAPs should be present at all times -- one male and one female -- throughout the duration of the event. Although not a necessity, FAPs will probably come from the sponsoring meeting.

Consider finding FAPs who are not parents of the participating youth if possible. Inform a prospective FAP about their roles and responsibilities. Make sure you have enough drivers and cars. Make clear what a FAPs financial obligation will be.

Additional Roles and Responsibilities for FAPs: FAPs should be interested in being involved with teens and be prepared to have fun! One FAP needs to collect and retain emergency medical release forms (with YFs health card numbers, parents' release, list of allergies, etc). The youth are their own program creators. They have the ownership and responsibility for their success or waning. Adults present at youth events will facilitate, suggest, enable, and encourage when needed. They are a presence of support. Adults will "step in", direct, guide, offer advice and counsel

only if need arises. (Generally this comes at the request of an organizing YF).

Publicise: Make a list of information that needs to be on publicity. Plan a flyer that tells all the important information. Who, where, what, when? What they need to bring: spending money, special clothes, bedding? Provide necessary maps to the event. Identify a contact person on the flier. Give a sign-up date deadline. Mail/email publicity well in advance of event. Send to local Monthly Meetings inviting their Young Friends.

Event: Have fun; create community!! Have a guideline setting meeting the first night, so that as a community you can talk about and set the guidelines that will help create a safe space (no drugs, alcohol, exclusive activities, respect, etc). Establish a gatekeeper's list (with name, destination, time out and time in) for people leaving Meeting property. Set up a timetable where people can sign up for at least 2 dish teams over the weekend. Have a discussion about when and where the next retreat will be held, and who will be organising it.

Someone may want to write an article about the event, or the group may decide to write an epistle to tell Friends about their event and what happened at it. Perhaps a report could be sent to the Canadian Friend for a "Friendly YF News" section!

Rebecca Ivanoff is a Young Adult Friend living in Richmond Hill, ON, and whose home Meeting is Yonge St. Monthly Meeting. Katrina McQuail is a Young Adult Friend living in Richmond, Indiana, whose home Meeting is Kitchener Area Monthly Meeting.

From The Canadian Friend, September 1932. Epistle of Canadian Young Friends' Conference:

"We the Young Friends of Canada, in session for our first conference held at Camp Neekaunis (meeting place of friends) extend greetings.

We believe this lovely ten acre Camp near Waubaushene will be the means of binding together all groups of Young Friends."

A Young Friend on CFSC

by Peter Earley

I'd say I'm normal for a 17 year old, in the sense that I think I suffer all the same problems anyone else my age does: schoolwork, band practice, finding time to hang out with friends and all the other great stuff that goes in a high school world. What I feel separates me from the norm is the time I have spent serving on Canadian Friends Service Committee (CFSC). I have been given a new and much broader perspective on a lot of issues that are current with people my age.

The opportunity to serve on CFSC was first presented to me at Canadian Yearly Meeting 2004 in Windsor, Nova Scotia. During the course of this Meeting I was asked by the Canadian Young Friends Yearly Meeting Nominating Committee if I would be interested in serving on CFSC as the Young Friends representative. At the time I really didn't know much of what went on at a CFSC meeting, but after a few talks with various Friends I got a vague idea and decided that it was definitely something I would like to experience.

The thought of CFSC really vanished from my mind until a few months later when I received an email about the upcoming meeting. At this point I started to get very nervous. I still had just a vague idea of what CFSC did, and I had yet to have any idea of what I, as the YF rep, would be responsible for. After a flight that seemed to drag on forever, and a subway ride that I thought would never stop, I finally arrived at Friends House in Toronto. I immediately checked in with the Resident Friend and went to sleep. The next morning I awoke to the hustle and bustle of a large group of Friends trying to get in their morning coffee and toast while carrying on several conversations at once. I felt right at home. Later in the day as we settled down to meet for business, I got my first taste of the work CFSC does. I must say, with all

the acronyms, numbers, and names being thrown around it was a little overwhelming at first and, mind you, it stayed that way for some time. During the morning session, as new members, we were told we should decide which standing committee we would like to sit on as soon as was possible, and that the afternoon session would give us a chance to check out each committee. Therefore it was no surprise that new members were approached during lunch by various members of each committee, who proceeded to sum up their favorite points about whichever committee they were on, between bites of the wonderful food that always seems to come from the kitchen at Friends House. The second day of this meeting was really where I started getting a grasp of what went on at a CFSC meeting, and realized, just as I predicted, it was something I definitely enjoyed.

.....I assumed that when I showed up I would be treated like a teenager who walks into a boardroom only to face the stony expression of some middle management type. Thankfully I was not....

When asked to write an article about CFSC from the perspective of a youth I was initially at a loss, because I'd quickly found during my first CFSC meeting YF's are treated with as much respect as any other member of the committee. This was by far the most amazing thing for me. As this was my first meeting regarding Quaker service, I assumed when I showed up I would be treated like a teenager who walks into a boardroom only to face the stony expression of some middle management type. Thankfully I was not, and my experience has yet to be anything close to that. What makes it unlike most of the experiences in my high school life, is that this is one situation where every person in the room has consciously chosen to be there. This is why I love CFSC so much; unlike a lot of things there is an infinite willingness to do.

Peter Earley is a Young Friend living in Halifax, where he attends Halifax Monthly Meeting.

From The Canadian Friend Archives

Clippings courtesy Kyle Joliffe

From March 1937, titled "A Young Friend Watches": For two months now we have been intensely interested in the issuance and response to "The Greatest Hope of the Society" as found in The Canadian Friend. We also noted that only two Friends thought that the greatest hope lay in their young people, and, as far as we can judge, these Friends are not known, visibly anyway, to us. For these Friends and for others who did not voice an opinion, we wish to acknowledge the responsibility they have given us.

We, as Canadian Young Friends, are not insensible to the spirit of Quakerism. We may do things that at times, to you who are older, seem anything but Quakerly; we possibly have broken down barriers that have withstood at least a generation; we have made moves that may have seemed rash and not properly thought out and we may have appeared to be careless with an older person's opinion. But we beg of you, have faith in your Young Friends.

If you could gather with them at some of their informal meetings or even their business meeting you would probably be amazed at the amount of common sense and worldly knowledge that they can propound. If you could be with them at some of their worship meetings, especially at Camp Neekaunis where they know the responsibility of the Meeting is all theirs, and you could hear the splendor of those young Quakers' thoughts; if you could be near as some one of them lends a hand in that quiet Friendly Fashion, why then you would have more faith in your Young Friends.

From October, 1953, excerpt from a description of a panel discussion: ...Another question was "Why are Young Friends in Canada so inactive?" We found that the lack of activity was the result of the different Meetings being distant and scattered and also an unfortunate lack of interest on the part of Young Friends.

From October 1912, by F.J. Sutton and May Milligan, President and Secretary of the Young

Friends Christian Association: On looking over the minute of the Yearly Meeting of Friends held June, 1912, I notice that no mention is made of the meeting held by the Young Friends. As this is probably an oversight, I take this opportunity of letting the members of Canada Yearly Meeting of Friends know that the Young Friends Association is a live and growing concern and that their object is to make the Yearly Meeting of 1913 the largest and most enthusiastic in our history.

From December 1924, "Young Friends Activities": A carload of young Friends from both branches in Norwich attended Genesee Half-Yearly Meeting held at Coldstream, Oct. 25-26. They helped the Young Friends there in the program of their Meeting. This is once that the three groups of young Friends have met together and a very favourable report is given of the fellowship.

WANTED - Fifty young Friends to pray daily for the work, in Kingston Monthly Meeting. Our God pays big dividends. Send your name and address to Kenneth C. Hill, Burgessville.

The Junior Fellowship Class and the Intermediate Class one S. S. at Wooler met for a social evening at the home of Edith and Cora Valentine. The time passed very quickly in games, contests, music, etc. The mystery supper which the girls served caused much merriment. "Something useful and cheap" had served to them a "toothpick" and "a temptation of old" was an apple.

From July 1927, by John H. Hobart: Dear Friends - It is difficult for me to give you any message so soon in our new year. I have however, for some years past, felt a very real concern for the future of Quakerism in Canada.

Following the war, first in England and later in the United States, the Society seemed to take on a new life of fresh vitality: Quaker ideals were translated into action over a battle-scarred Europe and the Quaker message made an insistant appeal to many

thinking men and women, who, disillusioned by the war, were seeking a new and more Christ-like way of life.

Although there were and still are, signs of an awakening interest, we in Canada, seemed to have missed this new enthusiasm. As Young Friends, the future of Quakerism in Canada is in our hands. Have we as a Society a definite contribution to make to the spiritual progress of this country, and if so, are we making that contribution worthily? In answer to the first part of the question, I believe that we have a unique contribution to make. The second part of the

question is a direct personal challenge - dare we accept it?

The task is no light one, the way a little uncertain; it calls for the exercise of a divine faith and the courage of our youth, and above all, we must every one of us shoulder our share of the responsibility and help.

Kyle Joliffe is a member of Yonge St. Monthly Meeting. He is also the author of a history of Young Friends in Canada, "Seeking the Blessed Community", available from Quaker Book Service.

A Simply Extraordinary Place To Grow Up

by Diana Shepard Stephens

My first trip to Camp NeeKauNis in Waubaushene, Ontario was when I was two months old. Twenty-eight years later, I've never missed a summer. Somehow, I've always found a way to make it to at least one programme. Yes, it's partly habit – summer wouldn't be summer without Camp – but it's more than that. Camp helped raise me, teach me, shape me. I would be an entirely different person without it - and, I think, a much lesser one. Every time I get back to Camp, I feel my better self renewed.

I don't remember my first few Family Camps as a baby, but it's clear from the photos that I enjoyed myself. As a toddler, I spent at least one whole camp topless. I was best friends with a little boy who later brought his own little friend to Camp and broke my heart (well, ticked me off anyway). I was intimately familiar with all the important parts of Camp: the climbing set, the swings, the path to the beach, the art room, the kybos. My dad was the king of swingset rides, purveyor of the famous Tornado. I played hard and had the wind knocked out of me for the first time falling off the monkey bars into the sand – a terrifying but strangely exhilarating experience.

There were many other firsts for me at Camp, especially since I was a Homeschooling kid. It was the first place I stayed without my parents for more than one night, for Junior Camp. There, I also went to my first dance - my cabin-mates even lent me lip gloss – and got my first crush. Camp is where I learned to play badminton (at age 10 my serve was dubbed "the 1000-watt serve"), soccer, Ultimate, euchre, Speed,

and all varieties of Wink. At age 11, for Talent Night, I performed my first self-choreographed dance with a dear friend – she is still my dear friend today, and I'm still choreographing. At Intermediate Camp, I had my first official boyfriend (we lasted 3.5 days) and subsequently my first kiss. Camp is the first place I ever slept under the stars, skinny-dipped, cried for happiness, fell in love. The things we do at Camp are simple, universal things, but somehow extraordinary when surrounded by the layers of beauty.

Beyond rites of passage, life lessons are eloquently learned at Camp. As child care staff, I passed along to my charges all the piggyback and spinny rides I'd been given by my many Camp parents. As kitchen staff, I learned that doing work well is much easier and more satisfying than trying to avoid work. I learned what it is to bond with your friends – bond so that you know that right then, your friendship is the best and most important thing in the world. I learned that when the planets align just right, those bonds can encompass a whole group. That even deep pain, suffered together, holds joy as well. That given the right atmosphere, we can all access within ourselves infinite wells of kindness, generosity, empathy, and love.

It seems fitting that last summer, on August 6th, I celebrated my first wedding anniversary with my husband at Camp. As you probably guessed, we can hardly wait to take our children there someday, to begin their simply extraordinary Camp education.

Diana Shepard Stephens is a Young Adult Friend living in Guelph, and a member of Hamilton Monthly Meeting.

200 years of Abolition

by Monica Walters-Field

I am writing to remind Friends of the upcoming two hundredth anniversary of the first significant legislation passed in the British Parliament that led to the abolition of slavery.

On March 25, 1807 a law was passed that abolished the transatlantic transportation of Africans for slavery to British Colonies. Though this legislation did not abolish slavery, it was an important first step to abolition.

It is important to note that individual Quakers in 1688 in Germantown, Pennsylvania started what was to become the abolitionist movement by protesting the notion among Friends and the wider communities that one human being could own another. A cause which British Quakers would continue to champion in parliament, 9 of the original 12 members of the British Anti-Slavery Society being Friends.

Though sadly there is no national platform to commemorate the ending of this tragic and unjust part of history, it is important to celebrate the ending of the slave trade and to recognize the brave contributions abolitionists, both black and white, individual and groups, gave to this end.

As a descendant of the transported Africans and as a Quaker, it is my hope that Friends will include in their plans events that will not only commemorate the anniversary of the end of the slave trade but will also formally and publicly recognize that the legacies of the transatlantic slave trade reverberate still in terms of the unequal treatment and discrimination of people.

I hope this serves to open the door to contemplation, dialogue and worship within Monthly Meetings on this matter.

Monica Walters-Field is a member of Toronto
Monthly Meeting.

Where are our John Woolmans?

by Bob McInnes

I'm beginning to see a remarkable parallel between people's reaction to the revelation of climate change causes and effects and a diagnosis of cancer. For the cancer patient there is usually a period of denial, followed by a frantic search for "cures", and ultimately, in most cases, a resignation to one's fate. In the example of climate change, what is at stake for most people in North America is their privileged way of life, dependent on high energy use, heavily fossil fuel driven.

There are powerful interests preaching denial, including such heads of state as George W. Bush. Few of us can really visualize the drastic changes required in our life styles to stop the human aggravation of this trend. In George Monbiot's "Heat: How to Stop the Planet Burning", he suggests "air travel will have to end, renewable energy sources - but not nuclear ones - will have to provide all our power; while our homes will be turned into insulated castles capable of withstanding the most severe meteorological assaults".

So are Friends still in the denial stage? I fear so, especially when I look at the organization of our Yearly Meeting. It is largely dependent on the jet plane to function. Efforts to curb travel have been minimal and insistence on one annual national gathering continues. In reading a summary of the C'n'R report, I feel more furniture shuffling on our "Titanic" rather than any serious redirection.

I still have hopes that Friends might provide the spiritual leadership that a radical reorientation requires. Where are our John Woolmans?

Bob McInnes is a member of Saanich
Peninsula Monthly Meeting.

Wars and the Peace Process

Anthony H. Richmond

In his Swarthmore Lecture (1993), Sydney Bailey emphasized that as Quakers, we must recognize that the road to peace is a long one. According to Project Ploughshares, in 2005 there were 32 active armed conflicts around the world, the majority in Africa and Asia. This was despite the fact that since 1996, the same number of conflicts had ended.

Although the immediate threat of a nuclear holocaust has receded with the collapse of the Soviet Union, other types of war have proliferated: power struggles of ethno-religious and tribal groups responding to global forces, and reaction of major powers to the threats these represent. Today, even the use of tactical nuclear weapons, or other weapons of mass destruction, cannot be ruled out, and space research continues to explore the practical possibilities of ballistic missile defense and offense.

From Machiavelli to Mussolini, from Clausewitz to Churchill, from Hegel to Hitler and from Theodore Roosevelt to George W. Bush, war has been regarded as a natural and necessary extension of diplomacy and politics, in pursuit of sovereignty, and the defense of national interests. For many, war is even a moral imperative; it is regarded as a righteous pursuit of individual and collective destiny, a crucible that forms a nation. The US 'war on terrorism' is the latest manifestation of this.

The United Nations has established various tribunals and the International Criminal Court to investigate crimes against humanity. However, the global community has not succeeded in fulfilling the aspirations of those who established the United Nations after World War II, which was to abolish war as an instrument of policy altogether.

There will be no global security, and no peace for the U.N. to keep, until steps are taken to de-militarize the world system. The U.N. Commission on Global Governance in 1995 proposed a de-militarization fund to provide assistance to developing countries in reducing their military commitments. Eventually, the arms trade must be eliminated and made extinct. The

'military-industrial complex', identified as a serious danger by President Eisenhower in 1961, should be an anachronism in the 21st century.

The contemporary global system is in a state of transition. Partly as a reaction against the threatening nature of rapid change and the insecurity generated, people are reverting to old sources of collective identity and moral support, including those based on language, religion and territorial attachment. Nationalism, in whatever form it takes, peaceful or militant, requires us to make a distinction between ourselves and the 'others'. J.P. Sartre said 'L'enfer c'est les autres'. It would be fairer to say 'L'enfer c'est nous-mêmes'. We make our own hell here on earth when we allow our humanity to be over-ridden by Ballistic Missile Defense technology, corporate economic interests, the desire to revenge past atrocities, and misguided efforts to overthrow tyrannical regimes by military force. As Mohammed Elbaradei noted in his 2005 Nobel Peace Lecture, the nations of the world are spending \$1 trillion annually on armaments, but only \$80 billion on aid to developing countries. Poverty remains one of the main root causes of violent conflict although there are many other contributing factors.

What can we as Quakers do to advance the cause of peace? We can lobby politicians, i.e. "speak truth to power", although those in power are less inclined than ever to listen. As individuals we can witness by refusing to participate in war and supporting those who resist. We can refrain from working or investing in companies that manufacture arms. Some may decide to withhold a proportion of their taxes that pay for the military. We can actively support those who are working to assist the numerous refugees, displaced persons, the injured and those traumatized by the wars that have ravaged their country. Above all, we must maintain and proclaim our traditional "peace testimony" without discouragement.

Anthony Richmond is a member of Yonge St.
Monthly Meeting.

Visiting Isolated Friends

by Jane MacKay Wright, with inspiration from Fred Holtz

When I sold my house in Toronto and moved to Manitoulin Island, I became an Isolated Friend. Since I was serving on Home Mission and Advancement Committee (HMAC), which has a history of concern for Isolated Friends, I thought I would look up some of the other Isolated Friends in my new “neighbourhood.” Bette Logan, who resides in Toronto but likes to travel, agreed to come with me. It was the fall of 2004, and in the north one pays attention to weather, especially when winter approaches. As it turned out, the snow found us, but the warmth and generosity of Friends we visited made up for the wintery driving.

We had been able to reach most of the people on our small contact list by phone and set up dates for our visits. Our first stop was the home of Kathie Horne in Parry Sound. I had known Kathie when she was active in Toronto Monthly Meeting and I looked forward to seeing her again. We had a wonderful visit, catching up and sharing news of Toronto Friends. The day we visited happened to be Kathie’s birthday, so we brought a sugary cake and all ate a big piece. We decided to get together again, and I returned later that summer for a series of Meetings for Worship at Kathie’s home. Though a notice in the local paper inviting inquirers to join us didn’t stir any responses, I did get Kathie back on the list to receive The Canadian Friend and connected her to a Friend from Toronto who visits Parry Sound regularly.

After our visit in Parry Sound, Bette and I continued north to Sudbury. When we got to the city, the roads were a slippery, slushy mess. The next morning, a Sunday, the slush had melted and the skies were clear. We made our way to the home of an elderly woman who was one of six remaining members of Canadian Yearly Meeting under the care of HMAC. I had arranged that we would hold Meeting for Worship with her. Later, over coffee, we learned that she had worked around the world for the United Nations as a translator, and had come to Sudbury as a Professor at Laurentian University. We were fascinated by the very interesting life this elegant woman had led. She had joined Friends during the Vietnam war when teaching in the United States.

Bette and I then proceeded downtown to meet John Rutherford and his partner Diana O’Donnell, who own and operate the Black Cat, a cafe-bookstore in the centre of Sudbury. We followed the couple to their favourite restaurant where they treated us to a very pleasant lunch. John has been a member of Iowa City Meeting, but had not had time recently for attendance at Meeting for Worship. However, the couple and their family appreciate being able to stay at Friends House when they are in Toronto. We were engrossed in conversation when our hosts looked out at the grey weather, commenting that it looked like snow. Bette and I set off without delay on the two and a half hour journey to my home.

It was very good having Bette with me, not only for the companionship, but for her shared interest in everyone we visited. We had lots of time for conversation a day later as we drove to Sault Ste. Marie, a drive of over four hours from my home. As we drove farther along the Trans Canada highway, snow started to fall. Eventually we were again in the middle of a blizzard. That evening we carefully made our way to the home of Patrick Capper, another Isolated Friend who holds membership under the care of HMAC. We think he was surprised to see us making our way through a snowstorm to visit him. He welcomed us warmly however, explaining that he was raised as a Quaker in Britain and had wanted to retain ties with Friends, although there had been no Meetings for Worship in Sault Ste. Marie for several years. He had come to the city originally as an engineer with Algoma Steel, and was about to retire. We were interested to learn about his enthusiasm for pennyfarthing cycles, and that he had met Jack Smit, a Friend living in Elliot Lake, when preparing hiking trails. Snow blew around us the next morning as Bette and I left Sault Ste. Marie, but by the time we reached Manitoulin Island it was clear again.

It has been some time since we got together, but as winter arrives again I think of this first excursion to meet some of my new “neighbours”.

Jane MacKay Wright is a member of Toronto Monthly Meeting.

The Stick in 'Smail's Bundle

by Terron K. Dodd

Timbuktu is a city, and in common with cities everywhere it is full of noise, not of machinery, but of people working and playing and celebrating and arguing. You don't have to go very far out into the desert, though, before you find a silence so overwhelming that few people could fail to be aware of a presence much greater than humans and all their activities. People who spend much time in the desert are apt to think a lot about God.

In the desert to the north of Timbuktu, not too many miles distant and not always in the same place, lives a Tuareg keeper of flocks by the name of 'Smail. I think he is some kind of relative by my daughter's marriage. We went to visit him while I was in Timbuktu, maybe just to see a real desert nomad's camp. When we got there just his wife and daughter or granddaughter were home. When he arrived, he got out a small bundle of rolled up cloth and opened it. Inside was a stick he had cut somewhere and kept because it had a meaning to him. It was maybe 3/4 inch in diameter and about ten inches long. Near one end small branches grew out of it, but they curved back and, near the other end, wrapped themselves around each other and around the trunk from which they grew. He said (through two stages of interpretation), "This reminds me of the human race. They all started out from the same beginning and maybe someday they'll all get back together."

If only the leaders of nations had the wisdom of a desert shepherd who travels by camel or by foot and cannot read nor write.

Terron K. Dodd lives near Whycocomagh, Nova Scotia. His membership is under the care of HMAAC.

Faith and Practice Progress Report

From Molly Walsh, Clerk

The Faith and Practice Development Committee held its November 2006 meeting in Ottawa, following Representative Meeting. Our fifth and final draft chapter, "Faithful Lives", is now in the hands of Monthly Meetings. The committee eagerly awaits your responses to this draft so we can prepare our brochure for distribution at CYM in August. The deadline for responses is March 30, 2007. As usual these can be submitted by e-mail or Canada Post (see addresses below). Here is a list of the draft chapters which will make up the body of the book.

Faith in Action (2002)

Foundations of Faith (2003)

The Meeting Community (2004)

The Lifelong Journey (2006)

Faithful Lives (2007)

In the fall of 2007, the committee will review the entire project and consider the addition of an introduction and a brief history of how Canadian Yearly Meeting's Discipline has evolved. Determining the final shape of the book (format, graphics, etc.) will be our next great challenge. We are excited by the progress which has been made and we are grateful for the keen interest shown by many Meetings and individuals.

Addresses for submission of material and responses:

E-mail zilli@interpares.ca

Post: Dana Mullen, #2003-3360 Southgate Road, Ottawa, ON K1V 9A6

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Torture

by Anne-Marie Ziliacus

Torture is a painful concern to many Friends. When the Quaker movement began in England in the 17th century, many Quakers spent years in abominable prisons rather than deny their faith. This history laid the basis of the Quaker approach and gives strength to our work.

Last year saw the beginning of the Quaker Initiative to end Torture. In the months since that founding conference, Friends all over the US have been doing public education on the topic of torture, taking leading parts in the demonstrations to close Guantanamo and the School of the Americas (SOA), and were very involved with the demonstrations on January 11th against the policy announced by the American president to increase troops in Iraq.

The vast majority of Canadians are also steadfastly opposed to torture, but they need to have a way to ensure that this opposition strengthens Canada's weak commitment to preventing torture. It is untenable that the Federal Court of Canada ruled in October 2006 that it was lawful for Mahoud Jaballah, one of the men detained on a security certificate here in Canada, to be denied protection as a refugee even though "there is the possibility that Mr. Jaballah will be subject to torture or even the death penalty if he were to return to Egypt," and upholding the statement by immigration ministry delegate R.B. Thornton that the alleged "danger" that Mr. Jaballah is supposed to pose to Canada "outweighs the risk... that he faces upon removal to Egypt".

It is up to all of us in Canada to look at our own conscience and ask ourselves what we are willing to do to end this human rights nightmare. To help us, there will be another QUIT conference, hosted by Ottawa Monthly Meeting (with funding from Canadian Friends Service Committee and the social justice organization Inter Pares) April 27th to 28th 2007. It will be a call to Canadians to act to preserve, defend, maintain and extend civil liberties and human rights before they disappear, before they are whittled away incrementally.

John Calvi, who is the moving force behind QUIT,

will be the facilitator of the April conference in Ottawa. He will be joined by Hector Aristizabal, a Colombian actor/psychologist who is a survivor of torture. Hector works with the Theatre of the Oppressed and has done a lot of work in opposing the SOA. At the conference he will perform his theatrical play "Nightwind", which depicts the night his life was forever changed by his capture, imprisonment and subsequent torture at the hands of SOA graduates.

Each of us has an individual responsibility to act to bring an end to torture. We need to counter the rising complacency around torture as we see more and more of it in media, which trivializes torture and ignores the fact that Canada is holding people on security certificates and allowing Canadian troops in Afghanistan to transfer prisoners of war to the Afghan government. How can we abolish torture when it is seen as a form of entertainment? Utne Reader just published an article on a virtual reprise of

Classifieds

For rent in Argenta, BC. In small homesteading community, near Argenta Meeting. 3-bedroom home, wood/electric heat, garden, greenhouse, rootcellar, hot tub, surrounded by forest and mountains. \$650/mo. 250-366-4372.

MAKE FRIENDS, MAKE MUSIC: Friends Music camp at Olney, ages 10-18. 2 or 4 week summer program emphasizing musical growth, caring community. For brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387, U.S.A.

Could you use old copies of The Canadian Friend for outreach? We have extra copies of some back issues, and we'd be happy to send you some if you have an outreach idea they'd be useful for. Contact Seán Hennessey at:
cf-businessmanager@quaker.ca or The Canadian Friend, Argenta, B.C. V0G 1B0

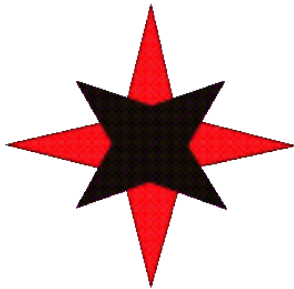
the Stanley Milgram Obedience Experiments, which asked students to control torture on a person in another room, not knowing that the torture was faked. Apparently virtual torture experiences like the ones in the new study can lead to the same kind of trauma that participants in the original study underwent.

The April conference will be an opportunity for Friends to come together to work on this issue along with people from other faith communities, people who work in social justice organizations, and students. As Quakers, the abolition of torture is a spiritual concern, not just a political action, and we will have to be in it for the long haul, knowing that it could take as long as the work to abolish slavery. This conference will concentrate on the spiritual base we need to sustain this work, the hard work of addressing the worst parts of our humanity. Torture cannot be condoned.

For more information on the April QUIT conference in Ottawa, contact Anne-Marie Ziliacus.

Anne-Marie Ziliacus is a member of Ottawa Monthly Meeting.

Canadian Friends Service Committee



Employment Opportunity Office Administrator

CFSC will be seeking a new Office Administrator (half-time position) in 2007, to start no later than 30 September. The position is located in Toronto, ON. Interviews will likely be in May. To receive an application package for this position when available (likely end of March), please email
<personnel@cfsc.quaker.ca>



LONG DISTANCE CALLING.....

By Margaret Slavin

Do I have to believe in the peace testimony in order to be a Friend?

Not according to our Organization and Procedure. "Suitability for membership is not determined by tests of creed or practice", and "Unity is essential upon the spiritual and practical nature of Christianity, the reality of direct divine communion in worship, and the presence of the Inner Light, or that of God, in everyone". No mention is made of having to be a pacifist before you can be a Friend. Pacifism is a testimony, or flower, from the root experience of Inner Light. Like all our testimonies, it is a discovery, and needs to be rediscovered and re-owned by each individual and each generation. At present many Friends are engaged in reflection on "Responsibility to Protect". Friend Dick Preston in a discussion paper asks anguished questions: "Is the categorical denial of the use of weapons, by anyone, a withdrawal from the contemporary world, in principled hopes that the destroyers and the survivors will somehow be led to listen more effectively to the divine? What of the millions of victims? Are they loved, but worth less than our abstract principles of utter non-violence?" Can armed intervention, then, ever be right? Or is this just one more way of avoiding the hard work of waging peace? Societies break down when there is not enough justice: food, shelter, hope and respect. Friends have noted the recent difficult declaration of the Mennonite Central Committee: "We will not call for humanitarian military intervention. ... We would remain silent, not to disengage or avoid action or to legitimate violence, but in recognition of the tragic and ambiguous nature of the situation." (Peace Office Newsletter, Vol. 36, No. 3) The closest we Friends have come to this is the line in the peace statement approved last August that says: "Military solutions simply do not work." The peace testimony is not a "belief" but an ongoing spiritual struggle, made sharper by the terrible conflicts of our time.

**Do you have a question? Send it to
writeaway@nexicom.net or mail to 206
Perry St., Peterborough ON K9J 2J2.**

Our thanks to Sue Dymont for the column logo.

Coming Together as Friends

by Rose Mae Harkness

"Prayer Spiritual Power" was the theme of the St. Lawrence Fall Regional Gathering held October 13-15 at Waupoos Farm, near Ottawa. Friends from Montreal, Thousand Islands, Peterborough and Ottawa attended. The programme developed by Thousand Islands Meeting permitted us to explore together various forms of prayer.

On Saturday morning, a form of body prayer (called paneurhythmy) was led by Rosemarie McMechan. This form of dancing prayer, developed in Bulgaria, continues to gather several thousand dancers each summer to a mountain setting for a joyful celebration of life. It was raining, so we had to enjoy life inside the lodge at Waupoos. Following a period of silent worship, Bert Horwood introduced an exercise in which we looked at our inhibitions and reservations about prayer. Bert also led us in a meditation workshop based on Rex Ambler's book, "Light to Live By" (available at Quaker Book Service). Bert was also responsible for two labyrinths set up at Waupoos and an introduction to using them as a form of prayer/meditation.

After a shared lunch, we had a choice of a labyrinth walk, worship sharing on prayer or a discussion on emerging forms of prayer with Jean Dean. All of these periods were a blessing which we brought to our business meeting in the late afternoon. One item of business was an update from the McMechans on projects which Canadian Friends have supported in Uganda. This year the two Friends churches in Uganda have formed the Ugandan Friends Service Committee, something the McMechans have encouraged in their work with Ugandan Friends.

Before supper with the local Roman Catholics who meet for a mass at Waupoos on Saturday afternoon, we shared in a community vocal prayer for healing led by Marguerite Kluensch. In the evening Steve Fick helped us to experience the spiritual benefits of beauty and wonder in singing chants, several of them written by Bev Shepard of Hamilton Monthly Meeting. This

Fall Representative Meeting

by Carol Bradley

Friends from Meetings across Canada gathered in Ottawa to conduct the business of Canadian Yearly Meeting, in the first of its two meetings between sessions of CYM as a whole. In attendance were representatives from most Meetings, and from most Committees. Susan Stevenson as Clerk helped us consider feedback to the Consultation and Renewal Committee about the interim recommendations that affect Representative Meeting. Other important matters included privacy issues concerning Minutes and mailing lists, and announcement of a new draft chapter of Faith and Practice for March. We were reminded that the Youth Program for CYM 2007 in Windsor, Nova Scotia, is in need of an overall coordinator. We completed our agenda on Saturday and met with Ottawa Monthly Meeting in worship on Sunday morning. Sincere thanks were expressed for Ottawa's wonderful hospitality, as dates were set for meeting in Hamilton May 4 to 6, 2007. Please see the Representative from your Meeting for details on these and other issues.

led to the singing of rounds in both Latin and English. As several of us prepared to return to Ottawa, those remaining for the Sunday programme were busy rearranging chairs for circle dancing.

While the adults had enjoyed a day of spiritual refreshment, the children were involved with a number of adults in a variety of activities too. The food for the week-end was coordinated by Montreal Friends (it was delicious!) while Carol Dixon did the registration - very efficiently! All in all, this gathering was a happy, spiritually deepening time. I was impressed by the generosity of spirit of all who contributed to make it a very worthwhile experience for Friends.

Rose Mae Harkness is a member of Ottawa Monthly Meeting.

Emerging Gifts

by Peter Stevenson and Margaret Slavin

(Report from the weekend consultation of Emerging Gifts, sponsored by the Travelling Ministries Program of Friends General Conference, and held in Pittsburgh, PA, November 10-12, 2006)

In terms of the purpose of this weekend, if it was to come up with wisdom, I think we fell short. If it was to open a line of thinking and some dialogue, it worked. Here are some underlying ideas that either brought about the consultation or were brought up during it:

1. Everyone has gifts.
2. People's gifts are not being used for the service of their Meetings. Too often they are lying dormant.
3. The responsibility for naming and nurturing gifts ultimately falls on the Meeting.
4. There was a desire for Meetings to provide accountability for people developing their gifts.
5. In order to do these things we need stronger Meeting communities.

Discerning gifts: Everyone has gifts that they bring to their Meetings, whether it is being confrontational or a good listener, or perhaps it's a gift for working with children. It can help, especially if a person in Meeting or in your life in general, is annoying you, to look at their behaviour as a gift. It keeps your vision fresh and your heart open if you do this. It was often said during the consultation that everything was a gift. But if everything is a gift, where is the role of eldering? And how can we discern what is appropriate behaviour?

Naming gifts: Once you genuinely do see the person's behaviour as a gift, or perceive the gift in it, it is helpful to tell them this. E.g. You have a gift of presence," rather than, "Why don't you ever give vocal ministry?" When Meeting names and nurtures gifts, people have more support in developing their gifts for service to the Society.

Apparently there is a Friends' tradition of formally naming gifts, with the most attention having been given to naming the gift of vocal ministry. The gift, whatever it is, in this tradition would be consecrated—a form of taking it seriously—and there

has been a tradition of releasing Friends to live into this gift, of eldering Friends who are perceived to not be making space for the care of their gift, and so on.

Some of this formality, or most of it, feels foreign, and perhaps needs to be treated with caution. Everyone has gifts—everyone is called into this life to live out some things we need to do. Let's not get too much ego involved here and let's not run away from challenges either. Let's stay steady and on course, and let's help one another to do that, whether individually or as a community. Another word for this is simply respect.

Nominating Committee and being approached by same: Here, three things come into play:

1. filling slots
2. discerning and naming gifts
3. acknowledging leadings

Nominating committees need to get to know people and try to match up gifts and positions, encouraging the fainthearted but respecting those who have the gift but no sense of leading for particular work. There is no shame in either leaving a position unfilled or in a person's deciding to take a job because "somebody has to do it." In the latter case, if the person has a strong leading (passion?) to have that program go forward, they may well accept a tedious piece of it and do it with joy because it advances the larger cause.

It was said at the consultation that we cannot name gifts if we don't know one another. I must say that I think many Young Friends don't feel like they are really active participants in their meeting communities. When we grow up in a meeting, what are we growing into? Is it really a corporate faith community? The idea that the role of our meetings is to support our individual spiritual paths is becoming more and more prevalent. I suspect this is related to our reluctance to provide accountability for our gifts: "You have your own spiritual path. I don't want to impose anything on you." I suspect this is also related to Young Friends not feeling connected with their Meetings.

Book Reviews

The Ursula Franklin Reader: Pacifism as a Map

Author: Ursula M. Franklin

Publisher: Between the Lines, Toronto, 2006

(370 pages)

These assembled writings on pacifism reflect Ursula Franklin's Quaker faith and practice, creative problem-solving skills, and her life experiences as a scientist, educator, citizen and humanitarian.

Following a very lengthy introduction wherein Michelle Swenarchuk seeks to illuminate the principles that inform the author's alternative projection of the world, the book is divided into four main parts. It encompasses a total of 40 articles, including unpublished papers and manuscripts, as well as previously published material. These are followed by a special section called "From Ursula's bookshelf" with a list of "the books with all the marks and slips sticking out—the works much consulted and checked."

In true Quaker style, these articles, which feature Ursula's feminist, environmentalist, pacifist, and creative social thinking, always bring the focus back to the individual rather than leaving it to the experts and the politicians.

Her analysis, insights, and pertinent queries help us find a more pacifist direction at this time of living in "violence as an environment." She feels the need for community, and for clarity of vision and knowledge, are basic tools in following such a direction.

Her advice for a possible new order has a focus on education, research and planning. It is based on citizen politics, their definition and character, and the important differences between them and the politics of political parties. She writes, "These years also convinced me that all citizens, but particularly those who want to challenge the status quo,

need a sophisticated pedagogy, appropriately fashioned and taught within the full context of a technological society ... If a society is to move towards peace and greater social justice, we need corresponding moves in the priorities of education and research."

One article, "Speaking truth to planning" was first published in Friends Journal in 1978, after her talk at Friends General Conference. It is one that has a basis of having pacifist-minded citizens help shape the politics of the places in which they live, and reminds us "that planning is one of the arms of power, reaching into the future ... convinced that it is possible to develop a non-violent approach to planning ... making plans that do not result in oppression, that do not violate the spiritual or political freedom of others".

This book does act as a map, filled as it is with page after page of articulate plans on how and why pacifism can work, and how and why we must persevere in this direction. "What does it take, not to avoid war, but to promote peace? ... How does one move towards justice? Step by bloody small step."

Ursula Franklin's fire and enthusiasm, along with her articulation of the small steps, can well serve as an enriching guidebook for activists. I encourage everyone who has ever considered pacifism as a possible map to a saner future to read this rich collection.

Review by June Etta Chenard, Pelham
Executive Meeting

Need information on Quaker History?

**Your group can borrow
books just by emailing
<religiouseducation-clerk@quaker.ca>
Postage free.**

New to QBS

The following titles have been added to our stock. For a complete listing of QBS books, see our 2006-2007 Quaker Book Service Catalogue, which was included in the July 2006 edition of The Canadian Friend and is also available on the CYM website, www.quaker.ca/qbs.

The Ursula Franklin Reader: Pacifism as a Map by Ursula Franklin (Between the Lines, Toronto, 2006). Here are comprehensive talks on peace, technology, women's issues and education, drawn from over forty years of research and training by a leading Canadian Quaker, physicist, Massey lecturer, and Pearson Medal of Peace recipient, with a wide background introduction by Michelle Swenarchuk, the Executive Director of the Canadian Environmental Law Association. (Ed: See full review in this issue) (\$24.95)

The Quaker Bible Reader edited by Paul Buckley and Stephen W. Angell (Earlham School of Religion Publications, Richmond, Indiana, 2006). A book for Friends, as Paul Buckley says in his Introduction, on "how to read the Bible... There just isn't one way for a Quaker to read scripture... The Religious Society of Friends has spawned a wide variety of


approaches...outwardly different, but each firmly rooted in Quaker Faith and Practice." Thirteen chapters present penetrating interpretations by a range of Quaker-related authors, from Don Smith, an astrophysicist, to Janet Ross, a Hebrew scholar and professor of theology and comparative religion, now teaching at McMaster University in Hamilton, Ontario (290 pp; \$29.90)

The Mystery of Quaker Light by Peter Bien (Pendle Hill Pamphlet 384, 2006). Peter Bien explores the theology and poetry of Friends' favorite religious symbol. Light has been the central metaphor in religious lives and worship throughout the ages (30 pp; \$7.50)

Portrait in Grey: A Short History of the Quakers by John Punshon (Quaker Books, London, 2006). This is a revised edition of a popular study of the distinctive history and way of life of Quakers, as the Religious Society of Friends developed and expanded around the world, and it describes how Friends have contributed to intellectual, business and social life. (320 pp; \$30.00)

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Where the Friends Are

For a hint, look at the bottom of the page. Answers will appear in the next issue.

Across

1. The most bilingual province
3. Our anglicized Berlin
4. Exporter of some Currys?
5. Teutonic
7. Manila's islands
9. Former York
10. The peaceful ocean
11. Satiric slogan: As _____ as possible under the circumstances
13. So nice they named it twice
14. Where you'd find the Tricolore
17. Famed for reggae
19. Country with the most Quakers
20. Large prairies
23. Original Yearly Meeting in Europe
24. The only peninsula in CYM
25. Federalist Alexander or Skater Scott
26. Where the kangaroos roam, and the quoll and the bandicoots play
27. Stoker of Flames
28. Largest city in the americas
29. Chilly creek
32. The smaller china
33. Type of saddle
34. Not Southern
36. Bujambura is it's capital
38. Everest co-owner
39. Spanish savior
41. "City of Champions"
43. Smallest of the great lakes
44. Scattergood territory
46. After England, but before underpants
47. River in "Heart of Darkness"
50. Delaware city
52. Mountain Gorilla hideout
53. Updated Albion
54. Country that invented \$5 bills?
56. Surrounds Columbus
57. Cook's successor
58. Variety of ink
60. Elizabeth Gray Vining's most famous teaching job was here.
61. Europe's most peopled island (short form)
62. Inca centre
63. Victoria's Bytown
64. Setting of "The Mosquito Coast"
65. AKA New Zealand

Down

2. Birthplace of dynamite
4. Oldest Meeting in Canada
5. Belize Neighbour
6. Do the Quakers here all live in La Paz?
8. City of brotherly love
12. Hyundai home
15. Silver to Cicero
16. The prairie state

18. Angry country?
21. State once called "a valley of humility between two mountains of conceit"
22. Where Orange is popular
27. In the middle of things
28. Where Quakers found the cloud forest
30. Where Smurfs came from
31. Comes before baby bears B and C?
34. Obstacle between North America and Japan
35. Home to Khmers
37. Between the ranges
40. Big name in dressing
42. Lower than 56 across
45. CYM's valley
48. Country famous for its spam
49. Where Zanzibar moved to
51. Source of the Nile
55. The longest street
59. It is often baked

Created by Puzzlemaker at
DiscoverySchool.com

Quaker Trivia

1. What is the Norwegian Quaker service organization called?
2. From what independant Meeting did Friends come to Canada to found Halcynia Monthly Meeting?
3. What's the activity referred to as "Waiting upon the Lord" now commonly called?
4. Which month was 1st month to the early Friends?
5. What province has a hockey team called the Quakers?

Answers on page 37

All the answers refer to either Yearly Meetings in Canada, or countries where Friends live. Warning: This puzzle may contain really bad puns. Those with an allergy to in-jokes may wish to consult their physicians first.

AROUND THE FAMILY

Young Friend Updates

(compiled by Katrina McQuail)

Chris Abbott is living on Saltspring Island in BC (along with Corey and Kevin), and is finishing his last year of high school and considering his options for next year. Kevin Abbott is in grade 7, loving playing football and getting used to the island life. Corey Abbott is in high school and continuing to create beautiful things out of all sorts of material - paper, beads, etc. Ayesha Amin is at Long Island U, in NY, studying International Studies and French. Plans to graduate in '09.

Don Bowyer is living in Toronto, wondering what comes next. Marcus Bowyer was hired by the OPP in September (look out Ontario) and is marrying Tanya Altman in October 2007. Chris Bowyer is living in Leamington, ON, working in greenhouses and attending a Unitarian Church. Teresa Bowyer is studying Art and English at Concordia University in Montreal. Colin Brisco is living in Newfoundland; graduated from the adventure tourism program at College of the North Atlantic, starting a bike shop (Cycle Solutions) with a coffee shop in Corner Brook. Kofi Broughton is living in Ottawa, in his last year of HS, planning on going to university for Biochemistry or Kinesiology. Julianna Buck is living and working in Toronto. Engaged and getting married in October 2007.

Ethan Chiddicks has invented a time machine and is now working on a garlic press that isn't impossible to clean. Elias Chiddicks is finishing high school next year and thinking about his post-secondary options. Grace Coleman is in her third year at U. Wisconsin, studying International Studies and Psychology. Working on the side. Justin Coutts is living in Sparta/Guelph, working on his GED. Melissa Curtis is kicking it in Sparta. Finishing up high school, planning on attending Guelph University in the fall.

Race D'Atri is going to school in Toronto and living in a trailer. Sarah Dick is living in Calgary, taking the Education programme at the U there. Scott is in

Edmonton doing a fine-wood-working program so they are doing the long distance thing! Nathan Dick is living in Calgary completing his degree in computer science. Caitlin Dick is active playing basketball and attending Lakeland College in Lloydminster, AB. Ben Dorman is living in Montreal, getting into the acting and snow boarding scene.

Sam Egan-Sheardown is living in Richmond Hill, attending the Toronto Waldorf School. Rachel Egan-Sheardown is in her first year of HS at the Toronto Waldorf School.

Galen Fick is going to U of Guelph, playing and coaching water-polo among other things. Reykia Fick graduated from Trent in '06, in International Development Studies and International Political Economy, about to start traveling around Central America with her sister Lilia. Lilia Fick graduated from the Meeting School (HS).

Gabriel Gosselin is studying Communication Studies and Computer Science at Concordia University in Montreal. Kelly Graham is in her last year at Westtown HS, in Pennsylvania. Kendra Graham is attending Aldershot HS, working at Tim Hortons and figure skating a lot.

Marika Haspeck is working at the Kelowna Motor Inn, heavily involved in all aspects of theatre (sets, rehearsing, etc), planning to go to U of A in Edmonton in the fall for a conjoined BMus and BEd. Daphne Hemily is going to school in Montreal, doing her usual 100,000 things while being amazing. Julie Hemily is working on an upper-class horse farm in the middle of nowhere, near Ottawa. Etienne Hennessey-Lemieux just got back from BC, looking for a job to support his travelling habit. Declan Hill will soon complete his PhD at Oxford and will be publishing a book based upon his work. Katherine Hope is living in Vernon and preparing for an extended trip down to New Zealand to work and visit with relatives. Liam Husk is living in Ottawa. Jesse Husk is living in London, doing her masters in Psychology???

Rebecca Ivanoff graduated from University of Guelph in anthropology and ecology, living in Richmond Hill and working at a vet clinic, while wondering how best to help out in this world. Hannah Ivanoff is attending University of Guelph, living with great housemates and studying International Development. Ben Ivanoff is living in Richmond Hill, is in Grade 10 at the Toronto Waldorf School, playing lots of music (bass and piano).

Ravi Joshi is living and working in Guelph (with Grayden), doing computer and web stuff. NDP!

Chris King is living in Toronto, going to high school. Maggie Knight is serving on Camp Committee when funds allow her to make the trek out, and is the grammar queen who needs to be prodded to remember to do anything for Sporadical. Facing the challenge of grade 12 academics combined with too many extracurriculars--yearbook, choir, soccer, and lots and lots of environmental and social justice activism. Oh, and university and scholarship applications. Matt Kreher just came back from Guatemala. Studying Physiology and Psychology at the U of Western Ontario, living in London. Sarah Kreher just came back from Guatemala. She's in her senior year at North Toronto Collegiate Institute (HS). Jordan Krugel is living in Toronto, attending George Brown.

Grayden Laing is living and doing his art in Guelph. Check out his website. LN Laing is living with her longtime boyfriend in the Western United States. Elizabeth Lamme is in her last year studying Psychology at SUNY Geneseo, working as a Domestic Violence Program Assistant. Justin Lewis is in his first year at U Louisiana, working at a ritzy restaurant.

Erin McDougall is in her first year at the Earlham School of Religion, nurturing herself. Emily McDougall is finishing up her university degree, dreaming about/planning travel and exploring the joys of textiles (knitting, sewing, etc). Katrina McQuail is living in Richmond, IN. Graduated from Earlham (Business and Non-profit Management), working as the assistant to the President of Earlham. Rachel McQuail is just finishing up at U Waterloo, engaged to Robin Sanders, wedding set for June 2008.

Thinking about what she wants to be doing next. Doug Morris is living in Toronto.

Sara Nasr is the new Assistant Resident Friend at Toronto Meeting's Friends House.

Maureen Pauly-Hubbard is at U Wisconsin, studying English, Psychology and Religious Studies. Planning to Graduate in '09. Helen Pauly-Hubbard is attending Olney Friends School in Ohio, doing gymnastics and playing cello! Emma Pauly-Hubbard is in her first year at Beloit College, major undeclared. Lily Pepper is studying Philosophy at McGill University. Anna Peters Wehking is back from British Columbia, thinking about next steps. Luc Peters Wehking is in Hamilton, busy being a pool boy. Francis Prescott is attending the U of Guelph, studying Political Science and Psychology. Will Prescott is living in Guelph. David Purkis is going to York University, looking at Mass Communications. Thinking about taking a year off to travel.

MacKenzie Ring graduated from U of Windsor in Theatre, is currently traveling the world. Alec Ring is going to Ryerson, studying Engineering. Jon Rossiter is engaged and is doing the Co-op program in Mechanical Engineering at U of Waterloo.

Justin Sainsbury is living in Guelph, finishing up high school. Ben Shepard is living in New Brunswick, loves the ocean and nature (goes on hikes to climb rocks, watch tides and seabirds, etc.), is in the construction business but hopes for a change; he is a website designer but hasn't got his business up and running. Emily Shepard is about to take an advanced course in teaching English as a foreign language, which she has already done, including a year in Japan; she's presently living in Hamilton and working for the Ontario Ministry of Labour, where she is greatly appreciated; she's very involved in local environmental groups and loves to knit. Diana Shepard and Sean are happily married and celebrated their first anniversary at Camp; she's teaching French in the elementary panel for the Upper Grand River Board of Education but hopes to get a secondary posting for next year; she is in a belly-dancing troupe; Sean is a manager at Chapters; they live in Guelph and love it. Beth Shepard works at a bakery in Guelph which as much as possible uses organic, local or fair-traded, whole grain and natural foods; she

lives in a little house with a co-worker and tries to get in some art (a long-time love) and crocheting when she can; she sings in a chamber choir and has also done belly-dancing. Nori Sinclair is attending Mt. Royal College in Calgary, hoping to pursue a degree in Journalism/Communication Studies. Living in rez, but intends to find an apartment for the fall. Will likely be home (Nanaimo, BC) for part of the summer. Wants to finish a degree in a few years and longing to travel more. Calgary is cold, btw... Amy Jean Singleton-Polster is heading off for exchange to Cape Town University in South Africa from UBC for a semester. Rachel Singleton-Polster was acting in her school's production of Annie, playing rugby, doing ballet, and working hard at school so she can get into Pearson College. She is one of the editors for the Sporadical, one of the YF reps on Programme Committee for YM, a YF listener, and on CYFYM Nominating Committee. As for the rest of her spare time she loves sailing, backpacking, rock climbing, running, reading, and just having fun. Jesse Smith is getting his Masters in one year in Ottawa. Jagger Smith recently married Sarah in October 2006, living in Ottawa, getting his Masters. Rob Smith is attending university in Ottawa. Aden Spurr is living in Vancouver, BC. Looking for an apartment, while living in a hostel. Working at Robert Held Art Glass studio. Tristan Spurr is working at the Orillia Bike Shop, biking, and living at home. Sarah Jane Spurr is just back from travelling the world, working near Orillia, ON. Jillian Spurr is attending HS in Orillia, living at home. Ben Spurr is going to university in Toronto; playing music with his band, The Coast. Peter Stevenson is in his second year at Earlham College. Sam Stevenson is living in the woods in New Mexico. Rye Stevenson is currently living in Quebec City. Emily Stewart-Wilson is living in Richmond Hill, ON, going to the Toronto Waldorf School. Graeme Stewart-Wilson is living in Richmond Hill, ON, in his last year at the Toronto Waldorf School. Marc Summer-Smith is studying Philosophy at the University of Toronto and working as an Automotive Tuner at Neetronics.

Eppa Turniwan is currently living in Calgary going to school for massage therapy. She moved there in Dec '05 after graduating from St Francis Xavier University with a BSc in Human Kinetics. She finishes massage therapy in March and then is

travelling to Hawaii with her father. Is thinking of getting into the film industry after that.

Ivan Verlaan is going to York University, in Film/Cinema Studies, living in Toronto. Peter Versteeg is going to be a father in May, living in Ottawa. Bethany Von Bezold is attending a midwifery program in California for 2 months, then to British Columbia to work at Camphill before heading back to California to work at a summer camp. Making plans to go to university in the fall.

Alan Walsh is finishing up his last semester at Swarthmore in PA (in Mathematics and Statistics and Economics), looking for jobs. Tom Walsh is doing an M.Sc. in Computer Systems at the University of Toronto. Chris Wilk is getting married in June, and still works at Stantec Consulting... and umm... went to Kuwait a few months ago to train some people at the Ministry of Public Works on pavement testing equipment.

Chris Yang just got back from China, will be living in Guelph. Sarah Young is at Queen's Canada in Ottawa, in her 2nd-to-last year of Geological Engineering. Aynsley Young is at Queen's Canada in Ottawa, finishing up her last year Nursing, Astronomy and Astrophysics.

Coldstream Monthly Meeting

In early November, Coldstream Meeting was pleased to host the Continuing Meeting of Ministry and Counsel. It was gratifying to share meals and fellowship with Friends from disparate parts of Canada.

Sheila Havard, who has been an AGLI work camper in Bududu, Uganda for the past two summers, made a return trip to Uganda in December. Sheila never travels lightly on her ventures, and this trip was no exception. Included in her 80 pounds of luggage was a fax machine, seeds, dresses sewn by Coldstream Meeting

Trivia Answers

From page 34.....

1. Kvekerhjelp
2. Fritchley General Meeting, at the time an independant group of Friends in the UK.
3. Meeting for Worship
4. March. Early Friends used numbered months instead of using pagan names, and prior to 1752 England and it's colonies started their calendar year with March.
5. Saskatchewan - The Saskatoon Quakers play in the North Saskatchewan Junior Hockey League

women, and medicine. She reconnected with friends she has made in Uganda, and visited the site of a planned water tank, a project financed in part by Coldstream Meeting. Sheila also donated the cost for extra large eaves troughs so when heavy rains come, the water can be collected. Christmas found Sheila, along with her personal porters, making the trek up Mt. Kilimanjaro.

On Dec. 6th, the second annual Twelfth Night dinner was held. Besides enjoying a pot luck supper together, Friends and guests shared their various talents in the form of stories, poems, personal thoughts and writings, skits, personal anecdotes, and songs.

Edmonton Monthly Meeting

At its September Meeting for Worship for Business, Edmonton Monthly Meeting joyously welcomed Julie Robinson into membership. Julie is a poet and lives with her partner, Jeff Dudiak, a member of Pelham Meeting, and their son York, who is 6.

Hamilton Monthly Meeting

There were fifteen participants at a retreat November 11th. It began with breakfast and ended with a simple supper, and encompassed worship, large group discussions, small group discernment, free time for walks, rests, and informal talks with f/Friends, and a Claremont Dialogue. The subject of the retreat was the Life and Health of Our Meeting. The next retreat will be in the spring, and the theme is based on the Foolishness of God and our call as Quakers to this Foolishness.

Montreal Monthly Meeting

Montreal Monthly Meeting is pleased that its membership is growing. David Millar (formerly of Victoria Monthly Meeting) has recently had his membership transferred to Montreal.

Chantal Fournier has been accepted into membership of Montreal Monthly Meeting. She was welcomed at a small gathering following Meeting for Worship on January 21st.

Both new members are actively involved in the life of the meeting.

New Brunswick Monthly Meeting

Effective immediately, Daphne Harker has legally changed her name to Daphne Davey.

Louis Paul, of Woodstock-Houlton Worship Group, died November 7.

Marilee Reimer, Doug Hatfield and Rita Hatfield were welcomed into membership in New Brunswick in the fall.

Pelham Executive Meeting

In mid-January in St. Catharines, Friends from Pelham Executive Meeting gathered for a winter retreat to review the Interim Report of the Consultation and Renewal (C'n'R) Working Group. After identifying topics that were of particular interest to members present, discussions focused on those areas. Notes from the meeting are being taken to a Meeting for Worship for Business where the meeting will decide on what form a meaningful input to the C'n'R process might be.

Toronto Monthly Meeting

Eva Kantor celebrated her 98th birthday on 30 September. Eva is an Associate Member of Toronto Monthly Meeting, having come from Buenos Aires where she was a founding member of the Quaker group which met from 1943-1983.

Vernon Monthly Meeting

Bob Haspeck, a long-time attender of Vernon Monthly Meeting and Western Half Yearly Meeting, died on October 13, 2006. A memorial meeting was held for Bob in Vernon on October 22, 2006.

Trudy Wensveen, at 91 Vernon Meeting's oldest member, has moved to Golden, BC.

Victoria Monthly Meeting

We welcome two new members: Toni Bacon and Jen Deakin.

We have a new Worship Group, in Powell River on the Sunshine Coast.

Victoria Monthly Meeting will soon be changing

its name to Vancouver Island Monthly Meeting, once all arrangements have been made. The part of our Meeting located in Victoria itself is also changing its name. Formerly called Fern St. Meeting, it is now known as Victoria Friends Meeting.

Victoria Friends Meeting continues study groups on Quakerism, currently looking at Marc Forger's pamphlet "Toward a New Vision of Justice".

Lana Robinson of Duncan Worship Group is the new Sub-regional coordinator for the Vancouver Island and Gulf Islands part of the KAIROS Network.

Our annual Island Gathering had 35 persons in attendance, around the theme: "Toward Community". We met at Victoria Meetinghouse.

Yonge St. Half-Yearly Meeting

Yonge Street Half-Yearly Meeting (HYM) was held the 28th day of Tenth Month at Yonge Street Meeting House. The day was a celebration of the bicentenary of Yonge Street Monthly Meeting through worship, fellowship, and presentations of historical episodes. Two re-enactments assisted us in putting ourselves into the past: one that included William Penn regarding the relationship between Quakers and First Nations peoples, and the second of Timothy Rogers, a Quaker instrumental in the establishment of settlers at Newmarket and of the Yonge Street Meeting. The re-enactments followed morning worship in which a Friend read from the queries of the men's and women's Meetings for Business of 1806 and from the queries now in use by Canadian Yearly Meeting (CYM). Before and after worship and at lunch and dinner, Friends met, talked, and browsed at the Quaker Book Service items, a display about the privatisation of water, and the Fair Trade coffee, tea, olive oil and chocolate available.

HMAC

Web Oversight Committee (WOC) of Home Mission and Advancement Committee is pleased to announce that the selection process for a web designer has been completed. The new face of quaker.ca will be designed by Bruce Dienes, our current webminder. WOC welcomes ideas for content: quotations, pictures, images, etc. suitable to be put on the website. Submit to woc@quaker.ca.

Friends General Conference

FGC has begun collaborating with youth workers from Pendle Hill and Philadelphia Yearly Meeting to foster strong connections among Young Adult Friends (YAFs, ages 18-35) both locally and nationally. For more information contact emilys@fgcquaker.org or visit <http://www.quakeryouth.org>

Canadian Yearly Meeting National Listeners

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. Listeners seek to be present from a place of spirit-centred openness, to hold the caller and the situation in the Light, and to listen with tenderness. Knowing the healing that comes from simply being heard, we offer you a safe and confidential space in which to speak. One call might be all you need. If not, we have the task of discerning with you what a next step could be: whether a committee of care, of clearness, or of oversight might be appropriate; or how to find other possible resources.

The National Listeners for adult Friends are:

- * Ed Belzer (902) 384-2730
E-mail: belzer@ns.sympatico.ca
- * Dorothy Janes (416) 929-8812
E-mail: dorothyj@idirect.com
- * Lesley Robertson (250) 763-5698
E-mail: lessismore@telus.net
- * Jay Cowsill Telephone: (306) 652-2407
E-mail: jmc590@mail.usask.ca

Additionally, the following National Listeners for Young Friends are now also available:

- * Kelly Ackerman (204) 774 2282
E-mail: quakerkello@gmail.com
- * Rachel Singleton-Polster (905) 685-1022
E-mail: twinflower@telus.net

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

The Canadian Friend

March 2007
Volume 103, Number 1

For this issue

Editor: Keith Macgowan

Editorial Support: Stephanie Deakin, Sherryll Harris, Judith Monroe

Some of our uncredited contributors and correspondents: Don Alexander, Rose Marie Cipryk, Kate Collins-Thompson, Daphne Davey, Graeme Hope, Susan Moss, Arnold Ranneris, Lana Robinson, Holly Turner, Molly Walsh

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 particularly welcome. Please send all submissions to the editor, whose contact information is on the inside front cover. Written submissions should typically be between 15 and 650 words.

Themes, deadlines and queries for upcoming issues

* Due date: March 15, 2007 (for the May issue)

Theme: **MENTAL HEALTH ISSUES: FEELING DESPAIR, FINDING HOPE**

"Try to find a spiritual wholeness which encompasses suffering as well as thankfulness and joy. Prayer, springing from a deep place in the heart, may bring healing and unity as nothing else can. Let meeting for worship nourish your whole life. What has been your experience or your Meeting's experience in dealing with mental health issues? Where have you felt despair? Where have you found hope?" - Quaker Faith & Practice 1.02.10

* Due date: May 15, 2007 (for the Summer issue)

Theme: **QUAKER WAYS AND CULTURE**

Looking at the weird or wonderful things Quakers do, not because of belief, but because they've always been that way.

* Due date: August 26, 2007 (For the October issue)

Theme: **CANADIAN YEARLY MEETING IN SESSION**

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The logo for Canada, featuring the word "Canada" in a stylized serif font with a small crown above the 'a'.

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