

The Canadian Friend

Volume 103, No. 3

Summer 2007



IN THIS ISSUE

Dealing with Conflict in our Meetings
Consultation and Renewal Recommendations
Quaker Crostic Puzzle

The Canadian Friend

Summer 2007
Volume 103, Number 3

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting, and is published five times a year on its behalf by the Home Mission and Advancement Committee. The Canadian Friend is sent to all members of Canadian Yearly Meeting and to regular attenders. It is funded through quotas and free-will donations of the membership to further the work and witness of the Religious Society of Friends (Quakers) in Canada.

* Articles, Poetry, Photos and Drawings

All submissions are always welcome, and not need share the theme of the issue. Please send to:

Keith Macgowan, Editor

E-mail: cf-editor@quaker.ca

Telephone: (250) 478-2226

992 Haslam Ave.

Langford, BC V9B 2N2

* Advertising

Send camera-ready or clear, readable copy to the editor, preferably by e-mail. Advertising rates and details are available on request.

* Subscriptions and Donations

Subscription rates for one year are: \$28.00 for Canada, \$39.00 CD for the U.S., \$49.00 CD for other countries. Single copies are \$5.60; with insert, \$7.60. We welcome donations to help cover the costs of publication and distribution. Please contact:

Seán Hennessey, Business Manager

E-mail: cf-businessmanager@quaker.ca

Telephone: (250) 366-4372

Argenta, BC V0G 1B0

(Cheques are payable to The Canadian Friend.)

* Reproduction

Copyright © 2007 is held by Canadian Yearly Meeting. Please request permission before reprinting excerpts longer than 200 words.

* Publications Mail Registration No. 09887

PRINTED ON RECYCLED PAPER

The cover is printed on 60%, and the pages on 30%, post-consumer recycled paper.

NEW ADDRESS? PLEASE LET US KNOW.

Please send updated address information to:

Canadian Yearly Meeting

91A Fourth Avenue, Ottawa, ON K1S 2L1

E-mail: cym-office@quaker.ca

Tel: (888) 296-3222 and (613) 235-8553

From the editor's desk.....

Welcome to the pot-pourri introduction for a pot-pourri issue. Today we bring to you:

* A correction: Margaret Slavin draws your attention to an error in the poetry pamphlet, "Poems From the Journey" (which was included as an insert in the May issue). On page 4, the line "in this place of your" on the right side of the page should have a neat line drawn through it. The line is correct where it appears in the left hand column. The pamphlet editor hopes that now that you've turned to page 4, that you will read and enjoy this lovely poem - perhaps, if someone else is there, with two voices. And then, of course, all the other poems.

* A warning: watch out for the "diversions" section. Our puzzle contributors are getting increasingly clever and devious.

* A credit (or two): The cover photograph is of Jane Dimnik (Prairie Monthly Meeting) looking out from the front of the Coldstream Meetinghouse. The artwork below is by Alfred Muma, of the Powell River Worship Group (Vancouver Island Monthly Meeting).

* A plea: Are you an artist or a photographer, like those mentioned above? The Canadian Friend has need of your talents and invites your contributions.

* A wish: I hope everyone has finds some times to enjoy the season. Perhaps even if the season doesn't seem to be enjoying you back.

Many thanks,
Keith Macgowan



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

In This Issue.....

News and Views

- Dealing with Conflicts in our Meetings
by Rob Hughes - page 4
- Reflections of a Resident Friend
by Alicia King - page 6
- Goodbye, Bud
by Jack Ross - page 7
- Interfaith Summer Institute
page 7
- Ixmipuilpan Revisited
by Ruth Malloy - page 8
- Nous Avons Tous Notre Part de Responsabilité
by Chantal Fournier - page 9
- Quaker Initiative to End Torture: Minute of Exercise
page 10
- Reflecting on the Environment: Christian Perspectives
by Dorothy Wilson and Elaine Gareau - page 11
- Dream of Peace - Made in Canada
by Hugh MacDonald - page 12
- Where We've Been: Expo '67 Forty Years Later
by Kyle Joliffe - page 13
- Photo of Mordecai and Harriet Starr
page 13
- Spring Representative Meeting
Report by Ellen Pye - page 14
- Naming the Days
by Dan Cooperstock
- By The Numbers
by Daphne Davey - page 15
- Historic Ruling on Conscientious Objection
by Jane Orion Smith - page 16
- The Responsibility to Protect
by Jesse Husk - page 16
- Introducing Quakerism
by David Greenfield - page 17
- Long Distance Calling....
by Margaret Slavin - page 17

Special Feature

- Consultation and Renewal Recommendations
page 18-21
- Bamfield
by Alfred Muma - page 21

Reading and Reviews

- No Extraordinary Power
review by Bert Horwood - page 22
- Bury The Chains
review by Jane Orion Smith - page 22
- The Liturgies of Quakerism
review by June Etta Chenard - page 23
- New to QBS
page 24

Diversions

- The Quaker Rap
by Kathleen and Anne Graham - page 25
- Puzzle: Quaker Crostic
by Minta Vernon - page 26
- A Wry Comment from the UK....
page 27
- 'Tis a Gift to Complex
page 27
- Trivia
page 27

Around the Family

- Monthly Meetings
Page 28
- Other News
page 28

Departments

- Classifieds
page 6
- Letters (with artwork by Grayden Laing)
page 30
- Advertising in The Canadian Friend
page 31
- Credits, Upcoming Themes and Deadlines
page 32

Dealing with Conflicts in our Meetings

by Rob Hughes

One would expect Quakers to be effective at resolving conflicts in our Meetings. The peace testimony is one of the defining traits that marks us as a “peculiar people”. Although we spend considerable time and energy pursuing concerns for world peace, we seem to be at as much a loss as any other religious group in coping with conflict in our communities. Early Friends had to balance the tensions between following individual leadings and seeking corporate discernment. In the 19th century, Friends in North America went through internal dissensions that split Meetings and Yearly Meetings and left painful divisions that are with us today. Friends are not immune to conflict.

In AVP (Alternatives to Violence Project) workshops I identified my own personal reaction in dealing with conflict is a “conflict avoider”. Left to my own devices, my inclination has always been to run in the opposite direction from conflict whenever possible. I suspect that many Friends are similar. However, experience has taught me that ignoring or running from conflict, while it sometimes allows for tempers to cool off, often allows conflict to escalate.

In the Fall of 2005, Ministry and Counsel of Vancouver Meeting thought it would be helpful to the Meeting to have written guidelines setting out a process for resolving conflicts. Ironically, further work on this concern was delayed because a serious conflict broke out in the Meeting that took much of M&C’s attention for the next few months. This reinforced the need for having guidelines in place and the work was resumed in earnest last spring. We recognized the development of guidelines was going to be a slow process of discernment and seasoning that M&C could initiate, but needed the entire Meeting to be involved with and adopt as its own.

Rather than trying to reinvent the wheel and draft our own guidelines from scratch, we looked to see what resources were available. The most detailed guidelines we found were in a protocol from Portland Friends Meeting in Maine. Three Friends from Portland Meeting attended CYM in 2004 and led an

instructive workshop on their experience of developing the protocol and presented a mock conflict for resolution following their protocol. This gave Vancouver M&C a clear model to examine. We decided to work with the Portland Protocol and see what changes were needed for our Meeting. We circulated copies of the Portland Protocol through our Meeting, and M&C sponsored several sessions to discuss what we wanted to see in our guidelines. M&C then took all of the comments and drafted additional material to include in our guidelines. M&C presented a draft of the guidelines to Monthly Meeting, and it was minuted that they would be discussed at a future Meeting for Worship for Business.

We grappled with concerns such as:

- * How to deal with persons who have mental health or personality disorders?
- * What kinds of decisions are appropriate for M&C, and what decisions need to be made at Monthly Meeting?
- * What information needs to be confidential and what needs to be public?
- * How to limit behaviour that escalates conflict?
- * Is it ever appropriate to ask someone not to attend Meeting?
- * What to do if the conflict involves a member of M&C or the Clerk of Meeting?
- * After M&C takes action, what happens if Friends disagree about the actions taken?

One observation was that while the Portland Protocol was useful in dealing with situations of abuse, it did not provide simple, practical steps for the common, garden-variety disputes that occurred in our Meeting. The Portland Protocol broadly defined abuse as that which “occurs when one person has cause to know that certain behaviour is hurtful, threatening, or offensive to another person and yet engages in that behaviour with respect to that person”.

What we drafted for situations not involving abuse was inspired by the practice outlined in Matthew 18:15-17. It emphasizes taking personal responsibility for resolving conflict before asking M&C or the

Meeting for help. For conflict situations that do not involve an issue of abuse:

- a. Prayerfully hold the situation and all of the persons involved in the Light;
- b. Speak directly to the person you are in conflict with;
- c. If that does not work, take the matter to the Clerk of Ministry and Counsel (or another member of Ministry and Counsel if it involves the Clerk of Ministry and Counsel or a family member of the Clerk). Ministry and Counsel will then appoint a Friend to act as a third party between you and the person you are in conflict with;
- d. If that does not work, Ministry and Counsel will bring the matter to Monthly Meeting for consideration.

We are grateful to Portland Friends Meeting for the use of their protocol that served as a template for the drafting of our guidelines. Their experience was as useful in suggesting the process for drafting the guidelines as it was in the substance of the guidelines. Nothing was omitted from what they had written, but we added where we felt it was helpful. Hopefully, our experience may be helpful to other Friends Meetings in CYM. While it is helpful to have a previous written document as a starting point, it is not possible to take shortcuts with the process of adopting your own set of guidelines.

The section "Our Attitude in Confronting Instances of Conflict or Abuse" was a significant part of the guidelines. The best conflict resolution process in the world will not work if the people involved do not enter the process in an attitude of willingness to resolve the conflict and be open to the Light. The Meeting asked M&C to draft a statement stressing the importance of a spirit of forgiveness to include in this section.

The guidelines are not carved in stone but are intended to evolve over time to meet changing needs based on our experience. Now that we have adopted the guidelines, we face the challenge of familiarizing ourselves with them and seeing they are used. Copies need to be prominently displayed and periodically referred to. New members will be given a copy when they apply for membership. We hope they can be posted on a future Meeting website. As the guidelines note:

"We recognize that without such a process at Vancouver Friends Meeting when the next case of conflict or abuse occurs, we are likely to experience avoidance, prejudice, gossip, confusion, distrust, and more conflict."

"Finally, with the adoption of these guidelines, we affirm that Friends have conflict resolution processes that are likely to work, and we accept our duty to utilize them, to seek the truth in love, and to address behaviours that do much to rend our community or harm a member and little to further anyone's life or spiritual well being."

The guidelines close with the following passage from the postscript to an epistle to 'the brethren in the north' issued by a meeting of elders at Balby, 1656 that expresses our intent as to how the guidelines be used:

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

Some Resources on Conflicts in Meetings:

Friends General Conference. *The Wounded Meeting: Dealing with difficult behavior in meeting for worship; meeting the needs of the many while responding to the needs of the few.* Friends General Conference Pamphlet c.1993

Loring, Patricia. *Listening Spirituality (Vol. I): Personal Spiritual Practices Among Friends and Listening Spirituality (Vol. II): Corporate Spiritual Practice Among Friends.* c.1999. [This includes a chapter of the Portland Friends Meeting Protocol]

Quakers and Conflict: An Oxymoron, by Susan Robson, Friends Quarterly, October 2006, pp. 156-163

Vancouver Monthly Meeting Guidelines for Conflict Resolution can be obtained by emailing Rob Hughes at rhughes@smith-hughes.com.

Rob Hughes is a member of Vancouver Monthly Meeting and of CYM Continuing Meeting of Ministry & Counsel.

Reflections of a Resident Friend

by Alicia King

I have been coming to Camp NeeKauNis since I was six years old and my first experience of camp was one that I remember to this day. My family came up from the States as part of the Canadian/American Family camps offered during the sixties. I remember my parents loading us into the station wagon and heading north. The drive was long, and I was so happy when we finally pulled into the drive with a sign that said "Camp NeeKauNis, A Quaker Camp".

As we drove into camp after a long day's drive I remember feeling a sigh of relief at seeing a swing set on the hill – a place where I could play! The trees seemed really tall and green and as I stood on the hill I could see the bay and I remember how blue the water looked surrounded by all the green. My family unloaded the car and we settled into our cabin. We were given a quick tour of camp and then the bell rang calling us to attend our first meal at camp.

At our first camp meal I sat in silence holding the hand of someone I had just met, and while I don't remember much, I do remember that I felt very much at ease. I was a little young and was not invited to wash the dishes with the dish team. My family returned to camp the summer after I turned eight. That summer, even though I was just eight years old, I asked to be signed up to a dish team so I could help wash dishes. I liked the feeling of being a part

of the community by sharing in the task of helping to clear the tables and wash the dishes. We would sing songs and talk about things that we had done during the day and planned to do for the next few days of camp.

One of the work period projects at camp that summer was the building of the meeting centre. I actually enjoyed work period, again feeling that sense of being a part of the community. I spent the work period carrying rocks to build the back wall of the meeting centre. I look at that wall today and remember with fond memories my contribution to the place we gather to worship and play. I remember many hours of folk dancing and meeting for worship.

Through the years my family continued to attend family camp every few years. As a teen I started to attend camps as teen staff in the kitchen. As an adult I continued to volunteer at camp mostly in the kitchen. Being at camp through the years as I was growing up offered me the opportunity to meet a wide variety of people, learn a lot of new skills and grow spiritually. I have brought my children to camp to share the rich experiences I have enjoyed both as a child and now continue to enjoy as an adult. The friends I have gained over the years I still cherish, and many I continue to know as lifelong friends.

I began serving camp as the volunteer Resident Friend in spring of 2006, living in the newly acquired camp house. I will continue to serve as the resident friend through the next few years with my husband Raymond King, my daughter Kathleen, and Raymond's son Chris. Raymond and I look forward to serving camp knowing that our children also benefit greatly from the wonderful community life. We feel very blessed to be here and to be of service to camp and to be a part of the Quaker camp community.

Alicia King is the Resident Friend at Camp NeeKauNis.

Classifieds

**BARGE HOLIDAYS in
France on one of the most
attractive river navigations.
Highly recommended.
www.johannacharters.com.**

Goodbye, Bud

by Jack Ross

In May 2006 I became a resident of a retirement home for seniors in Nelson B.C. when Dottie could no longer provide the day and night care I needed at home in Argenta. Transportation between Argenta and Nelson is difficult in ordinary weather, and in winter it is often impossible. In sum, I am often lonely, and treasure new friends all the more. Bud helps. He is a man who has become a highly valued friend.

The facility in Nelson consists of six connected "cottages" of the Public Private Partnership type, each cottage serving around 20 persons at least 65 years of age. Men and women are almost equal in numbers. There are also infirm residents who never leave their room. The dining room of each cottage houses many activities in addition to feeding residents. My place in it is shared with three other men, at one small square table. Places are not assigned but men generally sit separately. Other men were scattered among women. Bud was seated at my right, one man on my left and another to his left.

Bud, like many of us, was brought to his place in a wheelchair. He was about 90, thin, slow, and his voice was barely audible. He ate very slowly, and usually needed help.

I have worn a hardhat for many years and I am certain that it has saved me from serious injury many times. Nevertheless I am one of only two in my cottage who wear one, which probably was one reason why Bud treated it with such importance. So when I removed it at meals Bud was happy to be involved. His thin bony face slowly acquired a look I can only describe as radiant. I would then lower it slowly toward the floor, so that Bud could manage it. Bud let me know by gestures how to hand it over to him. He spoke no sound but by his expression it was clear that no other way would do. And he would be grinning when he sat up, happy to have something to do that I thought important. It had his whole being in it. He reached my heart.

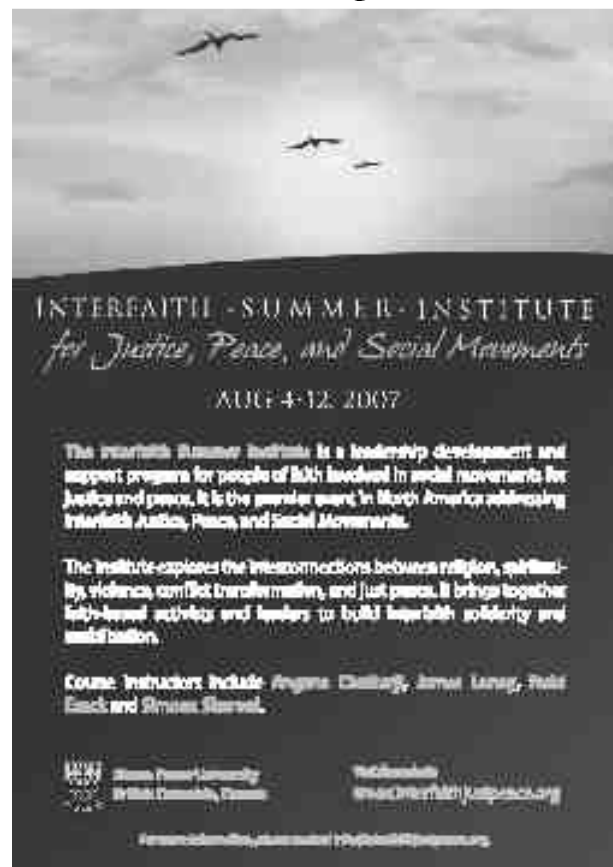
More than once he had the experience of devoting

several minutes to placement of my hat exactly where he wanted it to be, when a well-meaning staff member intervened with some phrase like "Here, let me do that". One day after that sort of intervention Bud gently put his hand under the table where the hat might be. I took his hand and held it for a minute.

I think maybe we were moving toward a comedy routine based on silent exaggerations. I get a lot of stares because of my hardhat, even from people who themselves live with the threat of injury from falls. So I began to show Bud my idea for a candle fixed to its peak. The next day Bud did not show up for breakfast. I asked several staff members and gradually found that he had a heart attack and died in hospital. A light has gone out, a memory has begun.

Goodbye Bud.

Jack Ross is a member of Argenta Monthly Meeting.



Ixmiquilpan Revisited

by Ruth Malloy

It started with an article in Seventeen magazine. An American high school student had spent a summer in an American Friends Service Committee work camp in Mexico, delivering babies and raising living standards in an impoverished village.

It sounded like something I wanted to do and I applied. AFSC gave me a scholarship. In 1955, I rode several buses from eastern Ontario to Ixmiquilpan, 100 kilometres north of Mexico City.

I didn't know anything about Friends then, but the experience opened up a new world for me. Many of the other 20 or so campers were conscientious objectors and they spoke about alternatives to war. I learned about decisions based on consensus. While we spent our weekdays working in different villages, we got together on weekends in Ixmiquilpan for showers, meetings, and meditation.

The meditation was wonderful because no one told me what to pray. I also appreciated the local Catholic priest telling his flock, "Look at Los Amigos. You should treat the Indians like they do." He wasn't threatened by us.

In Xuchitlan, my village, we tried to give the people much-needed confidence in themselves. The elders said they wanted the church repaired so we repaired it. I ground corn for the government's school-lunch program. The Otomis lived in huts made of



Children 52 years ago, with workcamper Kater Nelson lining them up for play. Their clothes are rags. Few wore shoes. And few were girls.

cactus and cooked on the ground. Their toddlers sometimes fell into the fires so we encouraged the making of stone stoves.

We also introduced fruit trees, mainly fig, because fig trees don't need a lot of water. Before the government helped these people, their only water was from the twice-a-year rains, caught in an earthen depression, and used by humans and animals alike.

Almost every morning in winter, we saw processions carrying the dead. The cemetery was behind the cottage where three of us lived with the government workers. Most of the deaths were from pneumonia and with only 2000 people living in our village, the death rate was very high.

I left after four months because of a throat infection from the dust but the experience led me to join Toronto Monthly Meeting later. I never forgot Ixmiquilpan which had given me so much and over the years, I often wondered what was happening in our valley. Had we helped the Otomis? It wasn't until recently that I was able to return.

When I did, we drove along four-lane highways and Xuchitlan had a paved road. It now has a regular source of deep well water and each house has electricity. The cactus houses are all gone and no one cooks on the ground. The huay that caught the rain water is now a soccer field. Although they didn't know us, people came to greet us, unafraid.

We found three schools, not one, with children wearing uniforms comparable in quality to those in Toronto. I asked about the people I knew. I had taken pictures of them but no one recognized them. The oldest person we found was fifty-five. She would have been three when we lived there. We visited one house – 500 meters away. The owner drove there from the village square in a fancy truck. The family used a stone stove even though they had a gas stove, "because gas is too expensive". They had a refrigerator. No one carried heavy jugs of water. I found hundreds of fig trees and lots of fields of vegetables. There was now pride in being Otomi.

Several decades before, the government started sending waste water from Mexico City to our valley. "When this first started, they tested the water and found it bacteria free," said Dick Ramsey, one of my fellow campers who now lives in Mexico. "But it's not tested for heavy metals." The canal did have a foul odour but it wasn't as bad as expected!

Before the waste water arrived, the people could only grow cactus from which tequila is made. The children used to arrive at school drunk because only cactus produced a liquid. Today, Ixmiquilpan has so much water, it has opened at least three water parks near Xuchitlan. These were the largest swimming pools I've ever seen, and cater to tourists from Mexico City.

But the population of Xuchitlan is still only about 2000 people. It has not grown because of the migrations to the U.S. which has made much of the development possible.

The perpetuation of the fig trees meant for sure we had achieved something. I don't think we can take credit for the improved stoves. The government did a lot of work here. I was very pleased to see most of the changes. But there are still problems, especially with an economy dependant largely on emigration and waste water.

Ruth Malloy is a member of Toronto Monthly Meeting.



Ruth Malloy (right) with Louisa whom she met in Xuchitlan.

Nous Avons Tous Notre Part de Responsabilité

Chantal Fournier

Les manchettes des journaux sont pleines de commentaires, d'analyses de toute sorte sur la tuerie de Virginia Tech. Encore une fois le débat sur les armes à feu est relancé. Une automobile, la cigarette cause autant de dommages...Au delà de ce sempiternel débat, une question se pose: pourquoi cet homme qui vivait une grande isolation, n'a pas eu le soutien de sa communauté?

On ne parle pas ici de quelque solitaire qui demeure fonctionnel en société mais d'un être écorché qui a déjà montré des signes de malaise, qui n'est pas apte à fonctionner avec ses pairs.

À regarder le rassemblement des gens qui ont priés pour ceux qui étaient morts dans la tuerie, je me posais la question combien était prêt à apporter un réconfort à cet homme lorsqu'il était vivant ?

S'il y a «de Dieu en chaque personne» comment peut-on ignorer la douleur et la détresse de quelqu'un que l'on côtoie chaque jour?

Je demeure convaincu que la douleur va s'apaiser pour ceux qui ont perdus des collègues, des camarades. Chacun va retrouver ses petites habitudes et son train-train quotidien. La belle solidarité montrée aux médias lors du rassemblement sera du passé et les élèves et professeurs au prise avec de la colère, du désarroi seront encore une fois isolés face à leurs problèmes et se sentiront terriblement seuls dans petite communauté de 20 000 personnes ...

La Société des Amis met l'emphase sur le sens de la communauté, sur le respect de la vie humaine, sur l'action dans notre quotidien; si toutes les communautés religieuses agissaient de même verrait-on de pareils tueries se répétées? Laissez-moi en douter!

Chantal Fournier est membre du Montréal Monthly Meeting.

QUIT: Quaker Initiative to End Torture

April 27-28, 2007

Minute of Exercise

In 1974, London Yearly Meeting of the Religious Society of Friends approved a minute that asked:

"Can torture ever be justified? Once chattel slavery was considered an economic and social necessity; nevertheless it has now been abolished in most regions of the world. This has happened at least in part because of the revulsion which this offence to human dignity aroused. Should not torture arouse the same revulsion? Torture is not just a sporadic occurrence in this country or that, but a moral contagion which has spread throughout the world, even to governments which have been proud of their record of civilized behaviour. Torture is not only systematic physical ill-treatment but may also involve the misuse of psychology and other sciences and technologies. Is this evil one that will arouse us to action as our Society was once aroused by the evil of slavery?"

It is two hundred years since slavery was abolished in the British Empire and therefore here in Canada. We are no longer the kind of people who condone this abomination. We are also not the kind of people who want to kill, imprison or condone torture by our troops, by law enforcement personnel, or through outsourcing to another country. We are not the kind of people who want our young men and women to become war criminals. Yet our government allows Canadian soldiers in Afghanistan to transfer prisoners to a government that is known to use torture – which is a war crime. We are not the kind of people who want to put justice aside and imprison people on flimsy or non-existent evidence. Yet there are people in Canadian prison under security certificate laws who have been there for years without ever knowing the charges laid against them. These are things that happen when we allow ourselves and our government to act expediently and out of fear and ignorance.

Some one hundred Friends and interested persons gathered on the campus of Saint Paul University in Ottawa, Ontario to look at some of the things that are happening in our name, at some of the laws that move Canada away from being a just society towards being an authoritarian, unjust society. It is this fear, and the acquiescence that grows out of it, that the Quaker Initiative to End Torture (QUIT) seeks to address. QUIT began in the United States by asking Quakers to acknowledge the problem of torture and to begin to work towards its abolition. A creeping erosion of human rights has led to the idea that torture may be permissible in certain circumstances. We cannot permit ourselves to think that way.

As John Calvi wrote in his introduction to the 2006 QUIT Conference program,

"Our greatest dangers are denial and inaction. The greatest good will come by being faithful to the Light that guides compassionate work and restores our frail humanity in the face of unimaginable pain and systemic illness. We will begin in the silence of worship, waiting upon a leading to surrender our worldly obstacles, and continue in reverence, as the work is large and will take more than good intentions or a mere generation. We are hopeful because such work strengthens our spiritual muscles and disciplines our listening for the Divine in all."

In a Meeting for Worship held at the end of the conference, Friends paused to consider a Minute of Exercise to capture the real state of our hearts, "without evasion or embroidery".

One person told her story of being a member of Amnesty International, and of learning about torture for the first time. She spoke of how denial was the reaction of some, a strategy to protect themselves from the horror of these stories.

In answer to the query, "Do our lives speak for justice and peace, and against the justifications and mindset that permit torture for the common good?" we saw that we are complicit by paying taxes to support a system

that condones torture. This conference called us to look at some of the terrible things that have happened here at home and abroad, at the conditions in our prisons, and at the burden on our soldiers. We may be called to look at our own complicity, at how our own lifestyle plays a part in this. We have learned that we cannot be bystanders, that we must approach action through radical love.

John Calvi advised us: "Let the act of witnessing change you so that you can become the anchor of hope and the way of peace. Hold the light as you see the pain. Then choose your inward and outward work."

The time is really ripe for us to speak out. We need to push for our government to follow the recommendations of the report on the "Commission of Inquiry into the Actions of Canadian Officials in relation to Maher Arar". We need to speak out concerning the situation in Israel and Palestine, to build the political will to improve that situation. We need to reach out to other ethnic and faith communities and build a greater community, one in which we can follow Gandhi's advice that even though there may be very little that we can do individually, we need to do it. We should give the best of what we have and let that become part of the work of others. In the doing of the work let us remember, in the words of Hector Aristizábal, to "wobble our toes, shake and dance".

We expressed thanks that the conference was a gift of peace, creativity, and steadfastness. Hector Aristizábal opened our hearts with his performance on Friday. His gift to us was to enter into the pain and terror of his own experiences, to feel release and catharsis through the experience as well as the healing of "divine madness" in the workshop following it. He showed us that creative solutions are possible. There was gratitude for the organizing committee of the conference, a large work, beautifully done.

Eric Kristensen, Clerk

Anne-Marie Zilliacus, Recording Clerk

Reflecting on the Environment: Christian Perspectives

by Dorothy Wilson and Elaine Gareau

Climate change, greenhouse gases, energy use and overuse in the developed world... The environment is on everyone's mind as we grapple with the role our government should play nationally and on the world stage, and what we should be doing as individuals.

Kairos: Canadian Ecumenical Justice Initiatives, is a dynamic church-based social justice group, representing 11 different churches and church organizations (including the Religious Society of Friends) who are working in partnership to promote human rights, justice and peace, viable human development, and ecological justice. After coordinating campaigns related to water over the last two years, Kairos is changing its focus to energy in 2007. The thrust of the new campaigns will be to encourage the government to create a just and sustainable energy policy.

From October 12-14, 2007, the Great Lakes-St. Lawrence Region of Kairos is hosting its annual

conference at the Mount Mary Retreat Centre in Ancaster, Ontario. The theme of the conference "Just Power - Sustainable Energy for Today" will inspire all those who want to look at the issues from a faith-based perspective. Ian Thomson, the keynote speaker, is the Program Coordinator for Corporate Social Responsibility at the national Kairos office in Toronto. Workshops will be given on topics as varied as "Transportation and the Future of Cars", "The Green Rule", "Peak Oil and Powering Down". Also included in the conference is time for worship, an AGM and opportunities for networking with like-minded people. Registration information can be obtained from Kairos at www.kairoscanada.org or locally from Gail Lorimer (Hamilton-Burlington Kairos) at 905-634-7654 or Dorothy Wilson (Oakville-Mississauga Kairos) at ah_wilson@sympatico.ca

Dorothy Wilson is the co-chair, and Elaine Gareau the publicity coordinator, of the 2007 Kairos Great-Lakes-St. Lawrence Regional conference.

Dream of Peace - Made in Canada

by Hugh MacDonald

Sometimes I sit and in my mind
set sail for carefree days
I first play-acted man
on an aging frigate ship.
I was so frigging cocky then
a grand important little man.
Shins scarred from steel hatch tops
bellies warmed by tots of Navy rum
we slipped through grimy Chatham locks
where Nelson's stout ship Victory
first ventured puffed up, out to sea.
A mere cadet I was, yet oh so proud
my head held high, face grim, below
our little nation's learner flag
Canada writ in golden yellow thread
atop my snug and well-pressed sleeves
a ticket into any house or pub in town.
And every man would buy me drinks
and bonnie girls would wait in line
to have their clumsy sailor dance with me.
They taught me stirring history
of the last and horrid murderous war
and how we far-off kind colonials
sacrificed our pink-cheeked young:
Our convoys bought the Brits some time
and brought much needed goods of war
from Halifax, holds stuffed full with
a generation bound to fight and die
leave body parts and buggered minds
in ruined fields of terror and despair.
Then Pearson won that guilt-born prize
the Suez crisis came and went away
and peace held reign for years and years
and Canada carved its righteous cause
in hearts and minds around the globe
the land where decent people lived
earned their keep and stood their ground
for what they felt was good and just:
John Peters Humphrey's pen declared
for all the world on human rights.
Our U.N. soldiers gave up time and home
to sail to foreign soils to stand for peace.
They seldom felt the need to fire a shot
and showed a dozen warring nations
ways to map the rocky road to peace.

We never felt the need to undermine
or bend a neighbour's will to match our own.
And so I cannot help but feel a pang
when Canada's new government
speaks slogans, cant and platitudes
brags of wars for freedom, wars for peace
proud and pleased to mimic certain liars
and puppets who issue codes of fear,
to prop up Fascist advocates at home
rights exchanged for "homeland security"
who've fought against philosophies
instead of the evils that nurture them.
Who'll kill for "democracy," the license for greed
—especially those poor who seek their share—
who train, arm, and support tyrants,
on various unamerican soils
to benefit corporate shareholders,
the same tyrants who later turn on them.
Where goes the Canada that we love?
And where is the theoretical America
mythological America
the land of marching bands
and flagging stars and stripes
the friend of the poor and the lost?
The privileged few have broken it,
spread terror among its people
like a pickpocket distracts his prey
to plunder and dismay, to bring to ruin
the good and noble name America
separating the layers of its people
like its bankers who sort the planet
into separate and alien worlds.
Our peaceful nation urged theirs not to fight
since peace can only come from making peace
from lifting all the world from its despair
and offer all on earth a decent share.
Abuse is the parent of worse abuse
and war leads only to another war.
As I'm no longer young and know
how quickly lives and nations pass away
I'm here and am inclined to speak the truth
that if our ways are ones to emulate
we must insist on doing what is right.
no matter what the losses, what our cost
before what's strong and free's forever lost.

"Dream of Peace - Made in Canada" reprinted with the kind permission of the author. Our thanks go to Ed Belzer of Halifax Monthly Meeting for bringing this poem to our attention. For more information on Hugh MacDonald, go to <http://www.poets.ca/linktext/direct/macdonah.htm>

Where We've Been: Expo '67 Forty Years Later

by Kyle Joliffe

It's hard to believe how fast the time has gone by. So many of us visited the Expo '67 World's Fair in Montreal in the summer of 1967. We went as children, packed in a gas-guzzling car with parents who are now elderly or sadly no longer with us, to see the Fair with the theme "Man and his World". This theme was an attempt "to examine in depth the condition of man on earth". It almost goes without saying that to use "Man" in such a public context today, instead of humanity or human being, would bring protests about it not being gender inclusive language. But looking back now at Expo 67 it has a kind of quaint and innocent feel to it, being a world far removed from our doomsaying contemporary issues of terrorism and global warming.

The February-March 1967 issue of *The Canadian Friend* devoted almost a whole page to the Fair. The article was written by two Friends from Montreal Monthly Meeting, Rowan Emberson and Karin David, who proudly wanted to describe beforehand to Fair visitors "something of its aims and the variety of its parts". So they pointed to the five sub-themes of "Man and his world", all to demonstrate "the achievements of man in culture and science". There was "Man the Explorer", "Man the Producer", "Man the Creator", "Man the Provider", and "Man in the Community".

The Fair had pavilions with displays from various countries, famous artworks on display, and performances by orchestras, opera and ballet companies. And there was a Christian pavilion too, sponsored by seven major Canadian denominations "in the spirit of ecumenism". This pavilion was divided into two parts, "the first to bring man face to face with man, then lead through a garden to the second, a plain room where the visitor will be confronted with silence". So Quakerly, if I may say so. And as with other World's Fairs, there was an amusement area, La Ronde, to "blend education with recreation". These Montreal Friends described La Ronde as

"being conceived as combining the best features of Copenhagen's Tivoli Gardens and Disneyland, while adding even more. if such a thing is possible".

I went online to see pictures of what the Fair looked like forty years ago and what it looks like today (a mostly forgotten and abandoned place). That exercise still didn't help me to remember much. But we can perhaps today capture a bit of the Fair's spirit, by thinking of it as a time when we freely invited the world, in our country's centennial year, to see the best we could offer them. In this regard the last paragraph of this long-ago article from *The Canadian Friend* is worth repeating:

"None of us here would deny that Expo '67, many-sided and varying in taste as it will be, will involve competition and nationalistic display, but much effort is being spent on making it a place for international meeting, sharing, joining, in a tribute to all men, of all nations. We hope many Friends will want to come, to visit us, and it."

Kyle Joliffe is a Quaker historian.

Featured photo: Mordecai and Harriet Starr (mentioned in our December 2006 issue), on the occasion of their 50th wedding anniversary, Dec. 19, 1927.

Mordecai Francis Starr (Dec. 17, 1856-June 18, 1934). Married Dec. 19, 1877. He often said he was "his own boss for only two days." Harriet Frances (Stephens) Starr (Aug. 28, 1857-Aug. 3, 1945).

Photo courtesy Stuart Starr.



Spring Representative Meeting

Report by Ellen Pye

Representative Meeting was held from May 4th-6th in Hamilton, where sunshine and gentle breezes greeted us. The group that gathered was smaller than usual, many Friends being unable to attend. We heard news from many Monthly Meetings: some were in the process of finding or getting used to new locations for Meeting for Worship, others were pleased to welcome new members; one Meeting had had moving experiences with its silent vigils with 'Women in Black'.

The issue of privacy as it affects Yearly Meeting directories had proved beyond the ability of Yearly Meeting to resolve, as different provinces have different regulations, so it was decided that Monthly Meetings would have to assume responsibility for ensuring that names featured on their lists (from which the YM Directory is made up) had met with their local requirements for being listed.

A Call to Chaplaincy was recorded and a request for a Clearness Committee for a Friend who felt similarly called was received.

Finance Committee reported that the deficit this year was less than had been feared. Although the Budget for 2008 would show a much smaller deficit than previous years, it was pointed out that, in addition to the increase in contributions from Monthly Meetings, there was a need for individual Friends to donate more to CYM, so that future budgets would no longer show a shortfall. Applicants for membership in the Society of Friends need to be told clearly that they are not only becoming members of a Monthly Meeting. They will also be joining the much larger community of Friends, through the Yearly Meeting and Wider Quaker bodies such as Friends' World Committee for Consultation, Friends General Conference and Friends' United Meeting, with the obligations this entails.

This year FWCC is celebrating its 70th Anniversary as a vehicle for understanding between the various branches of our Society, as well as addressing some of the world's most pressing problems. A fund-raising campaign is underway to allow Latin American Friends to fully participate in this year's Triennial (to

be held in Dublin, Ireland), which has 'Finding the Prophetic Voice' as its theme.

The C'n'R Group has completed its final report, which can be found on the CYM Web site; it will also be available soon in a separate booklet.

The meeting finished early, before supper on the Saturday. This gave us time to enjoy the warm hospitality Hamilton Monthly Meeting had extended to us. We were most grateful for their good care of us, from the transportation to and from the Meeting House to the well organized billeting and the nourishing lunch that was provided after Meeting for Worship on the Sunday.

Ellen Pye is a member of Vancouver Monthly Meeting.

Naming the Days

by Dan Cooperstock

I have a minor testimony against our practice of using only numeric names for months, and for the days of the week (e.g. First Day, First Month).

My understanding of why that practice originally developed among Quakers is that it was because the usual names for the days of the week and the months are largely "pagan" names, e.g. Saturday is named after the Greek god Saturn and March is named after the Roman god Mars.

So, what's wrong with pagan? Well, I guess it's that it's not Christian. While that may have been a big deal for early Quakers, now we accept other religions (including ancient ones) a lot better. Remember "Be open to new light, from whatever quarter it may come"? There are many pagan or Wiccan Quakers, just as there are Jewish Quakers, Buddhist Quakers, etc. So, why shouldn't we use pagan names for the days or months?

Perhaps it's time that we can give up this affectation.

Dan Cooperstock is a member of Toronto Monthly Meeting.

By The Numbers

by Daphne Davey

As I type this, the old foundation of my little farmhouse is being noisily bulldozed out by men and machines, with my boy cat watching in fascination from the sidelines and my girl cat tunnelled head first under the hay bales in the barn loft. I have a weird feeling that my house and I might at any moment fall down into the cellar, having lost our support. In due course, a new, strong foundation will be poured and the house, the cats and I will settle back onto it with a big sigh of relief.

Inevitably, I have also been thinking metaphorically about what a foundation represents: a base offering security and support in our lives, and in a sense a point of departure for growth – in the case of a house, the first thing that has to be built in order to "grow" the house on top of it. So is it a stretch to try and correlate the purpose of a foundation with the purpose of the annual gathering of statistics for Canadian Yearly Meeting? Not necessarily.

Over the centuries, Friends have conscientiously kept vital statistics, including records of members, births, marriages and deaths. Today's researchers no doubt bless these earlier Friends for providing such a rich resource of material. What can we learn from the picture that emerges from these records, besides facts and anecdotal information on individual Friends and their meetings? Might we, for example, also be able to trace certain trends in the development of the Religious Society of Friends, such as "spikes" (up or down) in membership statistics (perhaps after a new religious movement has swept over the country, bringing a positive or negative influence)? Especially, the demographics will come into focus: an increase in our ageing population but perhaps no equivalent growth in Young Friends or Young Adult Friends.

This information is important, for several reasons. First, of course, we are continuing a time-honoured tradition of keeping good records so that future researchers (think the twenty-second century!) will bless us. Second, our CYM committees exist to serve Friends, so if they have a sense of exactly who those Friends are they can tweak their mandates (and funding) to more appropriately match the need for

their services. Third, Monthly Meetings – the core units of our Society – can review their own practices to better meet the needs of their members, attenders and enquirers, based on the information available through the CYM Statistical Report.

I have just completed my first report as CYM Statistical Secretary. I greatly enjoyed the process, communicating with Friends (some of whom I hadn't seen for many years and was now chatting to). I found myself feeling deeply for every Friend in the Monthly Meetings and worship groups across the country, as I uncovered an interesting range of emotional responses to the call. It became clear that some had struggled valiantly to provide the information requested, lacking local records, lacking time, lacking access to other knowledgeable Friends, lacking perhaps a conviction that this exercise was even necessary.

But without doubt the sweetest experience was working with a Monthly Meeting that found itself divided on issues related to the statistics. Before they held the meeting for worship for business at which they had wisely scheduled the problem to be discussed, I was in communication with two not-yet-united Friends. Offering my long-distance input as best I could in the hopes that this might help to resolve things was difficult, because I found myself missing two crucial elements: being there with that Monthly Meeting to listen to Friends as they held their discussion, and doing so through worship.

Nonetheless, all was not lost. On the same Sunday that they were meeting, I was also worshipping here on Prince Edward Island. And, to my eternal credit, I actually remembered to hold those Friends very strongly and with all my love in the Light, that they might come to unity.

And they did. And I felt joyous. And we laughed about it after. And I got my report to the CYM Office in the nick of time.

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

Historic Ruling on Conscientious Objection

By Jane Orion Smith

In a decision issued in November 2006, the Human Rights Committee definitively established that conscientious objection to military service is protected by Article 18 of the UN International Covenant on Civil and Political Rights (ICCPR). Information on this historic decision can be read in a briefing paper issued by the Quaker UN Office-Geneva at:

<http://www.quno.org/geneva/pdf/humanrights/BP2007CO-KoreaDecision.pdf>

The case was brought forward by two Jehovah's Witnesses from the Republic of Korea. They had refused to perform military service and were imprisoned for their stand. Korea uses conscription and has no provisions for conscientious objectors. These are the first individual cases under the Optional Protocol to ICCPR in which the Human Rights Committee has considered, on its merits, a central claim that Article 18 requires a State to accommodate conscientious objection to military service, and that although limitations may be permissible within those accommodations, they will have to be justified in each case and that any restrictions must not impair the essence of the right in question.

The Human Rights Committee is the body of independent experts that oversees the implementation of the ICCPR. All States which are parties to the Covenant report to the Committee on a regular basis. The Committee questions them and makes Concluding Observations highlighting improvements needed as well as progress made.

Although only directly applicable to the Republic of Korea, all 160 states party to the Covenant need to take account of this, as the Committee's authoritative interpretation of Article 18 as it pertains to rights of conscientious objection. There is very limited jurisprudence (legal interpretations or decisions) regarding conscientious objection to military service, and so this ruling will be very important to individuals and groups who are seeking to secure such protection in so many countries.

(Information drawn from the QUNO Briefing Paper)

Jane Orion Smith is a member of Victoria Monthly Meeting, sojourning at Toronto Monthly Meeting.

The Responsibility to Protect

by Jesse Husk

In response to CFSC's call to Monthly Meetings to consider the document "The Responsibility to Protect", Hamilton Monthly Meeting held a potluck and discussion evening on November 30, 2006.

While our individual responses to the document varied, several common themes emerged. The responsibility to protect document, as its core premise, emphasizes a sense of global responsibility. While sovereign states are generally autonomous, sovereignty implies responsibility for the welfare of one's citizens, and under situations where the state is unable or unwilling to protect its own citizens, that responsibility must be taken up by others outside that state. This global concern for the general welfare of all people, regardless of nation, seems in keeping with Quaker values and the United Nations, despite its shortcomings, seems best placed to act upon these principles equitably. Further, with the document's emphasis on prevention as the primary responsibility, there is much to be valued in the approach outlined by the responsibility to protect.

However, there are also elements of this document that are deeply troubling to some. In particular, the presumption that military force may be necessary to fulfill the responsibility to protect. Finding alternative means of fulfilling this responsibility could be aided through individual action, and through government action, perhaps through the creation of a government office who's primary mandate was international peace work (a lobbying project HMM is currently supporting). Local action is equally important, as peace work begins with our own lives in our own neighbourhoods.

Jesse Husk is a member of Hamilton Monthly Meeting.

Introducing Quakerism

by David Greenfield

"When we introduce Quakerism to the public, we believe it would be helpful to stress that we are a religion with three dimensions, those of worship, community and service. We are not a meditation group, or a personal growth and self-improvement group of individuals pursuing spiritual growth in the absence of community. We are a fully matured religion with worship, community and service. In worship, we experience communion with the Divine, where we are strengthened in an exchange of love between God and the faith community. In community we experience the collective love and spiritual action of being a meeting of worshippers, and in service we take God's desire for universal wellbeing out to the wider world in the form of concrete action in the social sphere.

The personal experience of the Divine, the life of the meeting, and action in the wider world, are all deeply intertwined and a part of what we are."

The quote above is from a draft document prepared by David Greenfield (Saskatoon A.M.) for a working group looking at the Consultation and Renewal recommendations. Dave's draft, including this quote, formed the base of the working group's report to CFSC. The members of the working group (Stephanie Deakin, David Greenfield, and Maxine Kaufman-Lacusta) were moved and inspired by this brief description of Quakerism, and feel led to share it with others. We emphasize that this is coming from the three of us as individuals, and we do not purport to speak for any group. We hope that others, reading this, will feel more connected to their faith and practice, and will find in it an easy and clear way to begin to explain Quakerism to others.

David Greenfield is a member of Prairie Monthly Meeting.



Long Distance Calling.....

by Margaret Slavin

I come to Meeting for peace and spiritual refreshment, and instead I run into tensions. Shall I look around for a different spiritual home? I am drawn to Quakerism, but I think this particular group is dysfunctional.

If you personally are going through a very fragile bit, it may be necessary to go away for a while, or to seek other sources of nurture, either as a permanent shift to a different spiritual home, or as a supplement to what your Meeting can offer.

But you know, ultimately, growth comes through engagement, and spiritual paths have rocks and earthquakes as well as green grass and birdsong.

Here are practical Friendly traditions which in my experience are too seldom used:

Speak to a member of Ministry & Counsel, or preferably write a confidential note to them. If your group is too small to have an M&C, write to the Clerk or Contact Person. State your feelings and the situation as you see it. Most groups will take such a written statement seriously, especially if you continue to attend Meeting for Worship regularly. If you feel it has fallen on deaf ears, repeat and update your note every six months or so. Hold the process in the Light. Things will shift.

Reach out to the person or persons who feel most intimidating. Don't try too hard to understand them; just ask after their families and after their week. Then listen.

Request a committee for clearness, again through M&C, or else set up your own.

Spill out your feelings to 2-3 people in confidence, whose job is not to advise but to reflect back what they hear.

Are you yourself giving space to others, especially to newcomers and those younger than you?

Love yourself but also, when divine energy gives you the strength, love your neighbours.

Send your question to writeaway@nexicom.net or mail to 206 Perry St., Peterborough ON K9J 2J2.

Consultation and Renewal Recommendations

The following are the final recommendations contained in the report from the Consultation and Renewal Working Group. These recommendations will be presented to Canadian Yearly Meeting in session this summer. Please note: these recommendations are effectively excerpts from the report. It is important that Friends also understand the background and rationale for these recommendations, which is best done by reading the complete report. It is available at www.quaker.ca and will be printed and mailed out to Monthly Meetings prior to Yearly Meeting. It is also available from the CYM office upon request.

A. CYM IN SESSION

A-1: that CYM should continue to meet annually as one unified Yearly Meeting at this time.

A-2: that CYM consider the necessary changes to enable less frequent national meetings.

B. REGIONALIZATION

B-1: that CYM examine how Australia Yearly Meeting is organized, how well it works, and whether any well-functioning aspects of their structure could be models for CYM to deal with cost, distance, and associated vitality issues.

B-2: that all Canadian Friends consider if they have a leading to take on some aspect of Yearly Meeting work. Thus groups of Friends in local areas with an interest or concern for a particular project or activity could assume responsibility. This could be through their Monthly Meeting, through a Half-Yearly Meeting or Regional Gathering, or some other grouping where they can work together easily. Accountability lines would need to be worked out for each project.

C. DIVERSITY

C-1: that Canadian Friends openly recognize the Christian tradition of our Religious Society of Friends and its continuing nurture for many of our members and attenders. We ask local meetings and Yearly Meeting to find ways to engage more deeply with the Christian roots of Quakerism. This does not mean overlooking the current breadth of belief and

conviction among those who are not Christian – both Christian and non-Christian beliefs have a part in fostering the loving community and inspirational diversity we now experience and value corporately.

C-2: that local meetings and Yearly Meeting deliberately create opportunities for open dialogue about beliefs and expression of spirituality, thus enhancing our freedom to worship together and to minister to one another with a variety of spiritual language. We remind ourselves to “feel where words come from”.

C-3: that our Organization and Procedure be revised so that it acknowledges our diversity, as described in C-1 above.

D. MEMBERSHIP

D-1: Friends are reminded to learn and use the Discipline. When an attender shows an interest in participating deeply in the life of the Meeting, Friends should invite them to consider membership and ask them to read our “Organization and Procedure”, as well as “Christian Faith and Practice in the Society of Friends” and “Advices and Queries”. Meetings should ensure that these three parts of our Discipline are well known and easily accessible to all Friends.

“Organization and Procedure” is available online at www.quaker.ca.

D-2: that Yearly Meeting, Monthly Meetings and regional meetings hold open discussions about the meaning and the process of membership and how it relates to our Quaker identity.

D-3: that Monthly Meetings assure that prospective members have an awareness of the variety of expressions of faith among Quakers. This should include an understanding of the Christian heritage and continuing tradition within the Religious Society of Friends.

E. QUAKER EDUCATION

E-1: that Canadian Yearly Meeting consider reprinting Deborah Haight’s pamphlet “Meeting” and distributing it through the Canadian Friend. We also suggest making it available on the CYM website. We ask Meetings to use this pamphlet to explore together

the meaning of their Quaker experience.

E-2: that Canadian Yearly Meeting establish a Quaker Education Program for adults about Quaker faith and practice and about Canadian Yearly Meeting, and that Home Mission and Advancement Committee have oversight of this program.

E-3: that the Quaker Education Program include development of a comprehensive resource base for use by Monthly Meetings, worship groups, and individuals. This resource base would contain study programs and audio-visual media developed by Canadian Yearly Meeting and other Quaker bodies, a list of Friends who could share their time and knowledge in various ways (including visiting), and logistical information for Friends who travel for the Program.

E-4: that CYM establish a Visitation Program where experienced and knowledgeable Friends will visit Monthly Meetings and Worship Groups. The objective of these visits will be to increase Friends' understanding of Quaker faith and practice, including our practice of corporate discernment, approaches to conflict in meetings, and the organization and activities of Canadian Yearly Meeting.

E-5: that a Quaker Education Program co-ordinator be hired to provide administrative support, co-ordinate visitor recruitment, and organize and maintain the necessary supporting resources for the program.

E-6: that CYM ask its finance and fund-raising committees to set up a way of financing this Quaker Education Program so that individuals and Monthly Meetings can donate to it specifically.

F. ENVIRONMENTAL CONCERNS

F-1: that the Quaker Ecology Action Network continue in its present form and that if it feels need for more structure, it explore this with Canadian Friends Service Committee.

F-2: that CYM examine the nature of our relationship with Quaker Earthcare Witness and discern whether to retain membership, and if so, whether it is more effective for CYM or CFSC to be the member. CYM might ask QEAN and CFSC to undertake this discernment.

G. YOUNG FRIENDS

G-1: that CYM employ a Youth Secretary on a part time basis. This person could be chosen by a hiring committee established jointly by Yearly Meeting

Nominating Committee and Canadian Young Friends Yearly Meeting. We suggest that applicants for the position supply a recommendation from a Monthly Meeting, together with an indication of the Monthly Meeting's willingness to assume responsibility as the "employing committee" according to Yearly Meeting's Personnel Policy. (This includes arranging for the supervision, spiritual nurture and care for the individual in the position.)

G-2: that CYM encourage and support more gatherings of Young Friends through 1) greater use of Camp NeeKauNis, 2) making available other venues that are practical for Young Friends to use, 3) provision of travel funds and 4) better use of current communication networks.

G-3: that CYM appoint an experienced Friend to act as liaison between CYM and Canadian Young Friends Yearly Meeting. The role could include mentoring as needed.

G-4: that each year, through the regular nominations process, CYM name a Children's Program Coordinator who resides in the region of the upcoming annual sessions. The Coordinator would become an ex officio member of the YM Program Committee and be accountable through that Committee.

H. ELECTRONIC COMMUNICATION

H-1: that CYM thoroughly thresh the subject of electronic communication and agree on written guidelines or protocols regarding the use of email, websites, web-based learning and teleconferencing.

H-2: that consideration be given by all decision-making bodies within CYM to methods of archiving records originating in an electronic medium.

I. FINANCES

I-1: that representatives to Representative Meeting and Yearly Meeting be sure to report specifically on CYM finances to their Monthly Meetings, and that Monthly Meetings and Worship Groups find ways to discuss CYM finances.

I-2: that Finance Committee continue to seek presentation formats that are concise, clear, and as easy as possible for Friends to understand, bearing in mind that many of us are financially illiterate.

J. CONFLICT WITHIN MEETINGS

J-1: that responsibility rest with Continuing Meeting of Ministry and Counsel for finding resources and

assistance for meetings in conflict.

J-2: that the Quaker Education Program recommended above (see section E) include a strong section on Friends' approach to addressing conflicts in the Monthly Meeting or Worship Group.

J-3: that Continuing Meeting of Ministry and Counsel consider holding a pre-CYM workshop on Friends ways of dealing with conflict in our Monthly Meetings and Worship Groups that could later be conducted at regional gatherings or in Monthly Meetings.

K. CYM STRUCTURE

K-1: that the Records Committee be laid down and that a new Board of Records and Archives be established, reporting to Yearly Meeting through Representative Meeting.

K-2: that the size and membership of the Board of Records and Archives be recommended to Yearly Meeting by the Nominating Committee in consultation with the Trustees and the current Records Committee. We suggest that the members of this Board reside within reasonable travel distance from Pickering College; that the term of office for members be no less than five years, renewable as appropriate; and that persons who are not Friends but have expertise in archival work be eligible to serve (with the exception of the position of clerk), filling no more than one third of the positions.

K-3: that Ecumenical/Interfaith Committee be laid down.

K-4: that Religious Education Committee be laid down.

K-5: that the responsibility for religious education be given back to Home Mission and Advancement Committee.

K-6: that HMA be relieved of the responsibility for the Canadian Friend, the Quaker Pamphlet Series and oversight of the CYM web page. We recommend that a new committee be struck to take responsibility for these programs (see recommendation K-7 below).

K-7: that CYM establish a Publications and Communications Committee to oversee the Canadian Friend, the Canadian Quaker Pamphlet Series, and the CYM website. This committee would also work to develop our understanding and use of emerging technologies as they may meet Friends' needs for communication and Quaker education.

K-8: that CYM lay down the position of general secretary. This does not imply that this position could

not be re-instated in future if needed.

L. REPRESENTATION ON WIDER BODIES

L-1: that we maintain our membership in Friends World Committee for Consultation, Friends General Conference, and Friends United Meeting.

L-2: that CYM examine the appropriateness of our participation in the World Council of Churches.

M. CONTINUING MEETING OF MINISTRY AND COUNSEL

M-1: that CYM Nominating Committee be responsible for submitting nominations for Continuing Meeting of Ministry and Counsel to Yearly Meeting of Ministry & Counsel, and that Monthly Meetings and their Meetings of Ministry and Counsel be asked to submit names to CYM Nominating Committee for their discernment.

M-2: that Yearly Meeting of Ministry & Counsel and Continuing Meeting of Ministry and Counsel examine the descriptions of their purpose and function in CYM's Organization and Procedure to discern whether these descriptions are consistent with current needs and practices and whether either the practices or the Discipline need revision.

M-3: that, when difficult issues arise that do not fall within the mandate of a standing committee, CYM establish ad hoc committees to work on them. Continuing Meeting may be asked to consult with these committees where appropriate.

M-4: that Half-Yearly and Regional Meetings be encouraged to establish strong Meetings of Ministry and Counsel that would respond to the needs of Monthly Meetings and individuals when the Monthly Meeting is unable to do so. The long-term objective is that Continuing Meeting of Ministry and Counsel could be relieved of the responsibility for responding to local issues, while still acting in a nurturing role for local Meetings of Ministry and Counsel.

M-5: that the National Listeners Program be evaluated by Continuing Meeting of Ministry and Counsel.

M-6: that, in three years time, CYM, Continuing Meeting of Ministry and Counsel and Yearly Meeting of Ministry & Counsel consider the wisdom of having Continuing Meeting of Ministry and Counsel function as a standing committee of CYM, rather than as a parallel meeting.

M-7: that Continuing Meeting of Ministry and Counsel, with the help of Monthly Meetings,

revitalize the state of society reports by adhering to the process for preparing these reports as described in section 7.8 of CYM's Organization and Procedure. Meetings should be expected to note their strengths and also to address any difficult issues, including ideas of how they intend to approach resolving them. This could be done through use of queries.

N. REPRESENTATIVE MEETING

N-1: that CYM ask Monthly Meetings to appoint representatives to Representative Meeting who are willing to engage in various information sharing activities within the Monthly Meeting such as writing articles for a Meeting newsletter, visiting worship groups, holding special study groups on issues arising from Representative Meeting, and at least, write a report to attach to Monthly Meeting minutes.

N-2: that Monthly Meetings and worship groups (which are not already doing so) enhance opportunity to disseminate knowledge about CYM by establishing mechanisms for their representatives to Representative Meeting and their delegates to Yearly Meeting sessions to report and discuss Yearly Meeting concerns.

N-3: that all Friends have the opportunity (whenever possible) to know the items to be included on the Representative Meeting agenda so that those with an interest may give input through their representative. We further recommend that Representative Meeting consider posting the agenda and reports for Representative Meeting on the CYM website at the same time that it is sent to Representative Meeting members. This could facilitate the communication process.

N-4: that all Yearly Meeting Committees provide regular written reports in advance to Representative Meeting, but only report verbally when they have a matter requiring a decision. This would require that the clerk make time on the Representative Meeting agenda for people to ask questions on the written reports.

O. YEARLY MEETING CLERKS

O-1: that CYM empower a committee to make decisions that need timely implementation between sessions of CYM or Representative Meetings to keep CYM functioning. We recommend that this committee be comprised of the CYM clerks plus the clerk of Representative Meeting and the CYM treasurer. Any decisions taken by this committee would be reported to the following meeting of either CYM or Representative Meeting.



"Bamfield" by Alfred Muma

Book Reviews

No Extraordinary Power: Prayer, Stillness and Activism (Swarthmore Lecture, 2005)

Author: Helen Steven

Publisher: Quaker Books, London, 2005

This little book speaks so well for itself that I have decided to review it only briefly and urge readers to obtain their own copy. Beautifully and simply written, the book treats the process and fruits of prayer as ordinary, everyday things rather than something reserved for extraordinary moments and specially gifted people. "Ten Tips for Practical Praying" begins encouragingly with advice "Relax and don't worry about it. Throw away guilt if you find prayer difficult." and ends with "Above all enjoy yourself".

But Helen Steven has not written a primer on prayer, even though the book works for that purpose. She has written a closely integrated account of the influence of prayer on activism and vice versa. She weaves the devotions and ecumenism of the Iona Community into her life as a social and peace activist around the world. She distills the sharpest essence of Gandhi, King and contemporary Friends into patterns of non-violent action while at the same time grappling with deep theological questions, like to whom are prayers directed, and the nature of the answers to prayer. She promotes an image of Gospel love as sinewy, demanding, persistent and always renewing. This tough love asks its followers to run risks and accept hurt in the actions it calls forth.

The book is easy to read, not only for its graceful prose, relevant quotes and delightful anecdotes, but also in having a very clear print face. There are excellent appendices on the Iona Community, contact information on retreat centres and activist sources, and a nicely selected bibliography. Highly recommended for individual reading or for group study. I hope the Quaker Book Service in Ottawa will be flooded with requests for this one.

-Bert Horwood, Thousand Islands Monthly Meeting

.....

Bury the Chains: Prophets and Rebels in the Fight to Free the Empire's Slaves

Author: Adam Hochschild

March 25, 2007 marked the 200th anniversary of the end of the British slave trade. This meant not the end of the enslavement of African peoples, but the end of British participation in the trade of them.

This book reveals detailed accounts of the building of the first, broad-based human rights campaign that used many of the tools we still use today to effect change – petitions, testimonials of experience, political lobbying, posters, speaking tours, etc. Quakers, a well-honed network of already convinced anti-slavery advocates with skills in publishing and organizing, were the backbone of the movement when the base started to broaden in the 1780's with the addition of some Anglicans and members of the so-called Clapham Sect, a group of evangelical communarians of sorts. Hochschild strongly credits the Quakers (who made up 9 of the 12 members of the first British Anti-Slavery Committee) with the strength and success of the movement, and for being at first the only church officially opposed to slavery (and who held this distinction for many decades).

Whilst Hochschild extols the virtues of Friends in the anti-slavery movement, he does not question their motives. Friend Vanessa Julye has found in her research for her forthcoming book "Fit for Freedom, Not for Friendship" that slavery was opposed by many Quakers because slaveholding was considered a sin and therefore it became, in a sense, a blemish on one's soul to participate in slavery. Friends did not generally see people of African descent as equals – spiritual or otherwise – and had a fairly paternalistic attitude towards them. Such paternalism is implied in Hochschild's book when he writes about the founding of Liberia, a homeland for former slaves in Africa.

Hochschild has a rare ability to transport readers to the time and experience of this important period of human social development. Some might consider his work overly detailed and

drawn out, but it functions well as a kind of documentary of the struggle for the freedom of a people by another people (one that was, essentially, benefiting from their oppression). An important notation in the book is the role of working peoples, who themselves faced harsh conditions, in responding to the call for the end of the slave trade. Indentured servitude, after all, was not an experience restricted to people of colour. As well, it is seldom mentioned that enslaved people themselves had a critical role in their own liberation (such as by massive revolt in Haiti).

As I read the book, I came to understand the immense challenge of ending slavery, which was a fundamental part of global economics at the time. Today's challenges are no different in that they require long term commitment by generations of people who are organized, focused, and who reach out to broaden the movements of support across many boundaries. The ending of the slave trade was, frankly, unthinkable to many (let alone the ending of slavery which came in 1833 in the British Empire), yet it happened. This said, slavery never really ended, and even today we see a global trade in humans for sex and cheap labour that requires address. Perhaps by remembering our past, we will be better equipped to address the challenges of the present which include the modern slave trade and a society that thrives on manufacturing low-waged jobs (its own form of indentured servitude) to fuel our desires.

(For those interested in doing more reading, CFSC has produced a Resource List in relation to the bicentenary of the end of the British slave trade. Friends can find it in the "resources" section of www.cfsc.quaker.ca.)

- Jane Orion Smith, Vancouver Island Monthly Meeting, sojourning at Toronto Monthly Meeting
.....

The Liturgies of Quakerism

Author: Ben Pink Dandelion

Publisher: Ashgate, 2005 (138 pages)

The provocative title immediately brings a question to mind: liturgies? of Quakerism? In answer, this fascinating book provides a thorough

look at the roots and history of who we are as Friends, how we got to be that way, what our liturgies are, and how they got to be that way.

If you have ever felt confused about how Quakers got from the united ways of early Friends to the many branches of Quakerism we have today, this may be just the reference you need. Pink Dandelion's analysis of Quaker worship traces "the original seventeenth century Quakers' understanding of 'the liturgy of silence', and what for them replaced the outward forms used by other parts of Christianity ...". He "explains how early Quaker understandings of 'time', 'history', and 'apocalyptic' led to an inward liturgical form".

Have you ever wondered about the Gurneyites, Wilburites, programmed, unprogrammed, evangelical, conservative and liberal Quakers; the Richmond Declaration of faith; how we became separated or joined; or how today's liberal Quakers have become secularised as they continue to move further away from their Christian roots? With careful scholarship and extensive extracts from historical Quaker texts and biblical quotations, this author excels at bringing clarity to complex issues such as these and many others.

Though he is mainly concerned with Quaker liberal and unprogrammed traditions, he also examines conservative and evangelical Friends. A chapter entitled "Present-Day Practice" is divided into sections: on the Evangelical Friends Church, Conservative Quaker Meeting, and the Liberal Quaker Meeting. This chapter clearly shows the similarities and differences between the liberal Quaker practice and other modern day branches of Quakerism. The next two chapters elaborate on the experience of liberal-Liberal Quakers, and examine liberal-Liberal theology.

A concise summary of the events and practices that shaped who we are as Friends, this publication is a major resource in clarifying our understanding of Quakerism. I consider it to be an important resource for anyone wanting to more deeply explore Quakerism, either on their own or within their Monthly Meeting. I think it would be an excellent text to explore in a Quaker study group.

- June Etta Chenard, Pelham Executive Meeting

New to QBS

The following titles have been added to our stock. For a complete listing of QBS books, see our Quaker Book Service Catalogue, which is also available on the CYM website, www.quaker.ca/qbs.

Worship in Song: A Friends Hymnal (Quaker Press of FGC, Philadelphia, 1997) This Large Print Edition, spiral bound, of familiar hymns and songs makes it suitable for group singing around the piano. (The smaller-sized spiral bound version is no longer available.) (359 pp; \$52.50)

Turnaround: Growing a Twenty-First Century Religious Society of Friends by Benjamin Lloyd (Pendle Hill Pamphlet 387, 2006) Actor and teacher, the author looks at the need for the Religious Society of Friends to grow, to continue renewing itself. He examines Quaker traditions and current practices, and he considers ways to promote membership and to help the Society to grow more effectively. (31 pp; \$7.50)

Endeavours to Mend: Perspectives on British Quaker work in the world today edited by Brian Phillips with John Lampen (Quaker Books, London, 2006) Friends can be proud of Quaker work by its "ministry of presence" in international hotspots of violent conflict. Here also is a fruitful discussion of

idealistic pacifism versus participatory peacemaking: an account of both faith and practice. (128 pp; \$25)

Guide to Quaker Practice by Howard H. Brinton (PHP #20, 2006) A new edition with new foreword summarizes developments and customary procedures. Good for enquirers and all Friends. (72 pp; \$12)

Twelve Quakers and Evil (Quaker Quest Pamphlet 4, 2006) **Twelve Quakers and Simplicity** (QQP 5, 2006) **Twelve Quakers and Jesus** (QQP 6 2006) Three from this series, each by 12 thoughtful authors. (Each pamphlet: 36 pp; \$6.25)

Support for our true selves: Nurturing the space where leadings flow by Jeremy Spinks (Australia YM, 2007) The 2007 Backhouse lecturer speaks of the happiness of simplicity and of a life "uncluttered by unnecessary possessions" to give time for growing into our full potential. (74 pp; \$10)

Practicing Peace: A Devotional Walk through the Quaker Tradition by Catherine Whitmore (Ave Maria Press, 2007) Catherine Whitmore, Quaker author of the popular anthology *Plain Living*, shares stories of successful nonviolent movements throughout history, with quotes from over 350 years of Quaker teachings on peace. (272 pp; \$19.45)

Quaker Book Service



Mail orders, enclosing payment, may be sent to:
Quaker Book Service, Box 4652, Station E,
Ottawa, Ontario K1S 5H8.

Phone orders cannot be accepted.

For orders from Canada:

Please add the following mailing costs.

Value of an order up to \$12.50	- postage \$2.00
Orders between \$12.55 and \$20.00	- postage \$4.00
Orders between \$20.05 and \$50.00	- postage \$6.00
Orders over \$50.00	- postage \$8.00

For orders from the United States:

With payment in U.S. currency, you pay only the catalogue prices. No extra payment is necessary for the postal charges since the exchange rate difference between Canadian and U.S. currency is sufficient to cover postage costs to the United States.

For orders from outside North America:

We require an extra 20% to be added to the total cost of the order, to cover the extra mailing charges.

The Quaker Rap

by Kathleen and Anne Graham

There once was a Quaker, who loved to rap
And when the Spirit moved her, her feet would start to tap
The Quaker is me, and I'm here to say
A few choice things about the Quaker Way.

Now, Quiet to the LEFT - and Silence to the RIGHT
Commune with the Lord with all of your might
Here in the house, where there is no steeple
There's something sacred in all God's people.

We meet in stillness to find a deeper sense
of the Spirit all around us - that's God's presence
And we are all equal, in our God's eyes
He loves each one of us, and that's no lie

Now, Quiet to the LEFT - and Silence to the RIGHT
Commune with the Lord with all of your might
Here in the house, where there is no steeple
There's something sacred in all God's people.

True religion leads to respect for the earth
And all life upon it, it ALL has worth
Sometimes we live in joy, sometimes in strife
But religion is about the whole of life.

Now, Quiet to the LEFT - and Silence to the RIGHT
Commune with the Lord with all of your might
Here in the house, where there is no steeple
There's something sacred in all God's people.



Quaker Rappers from Coldstream Monthly Meeting. From left to right: Margaret Sanders, Tina Downham, Kate Collins-Thompson, Angela Graham and Mary Petrie

Quaker Crostic

by Minta Vernon (Answers will appear in the next issue)

A.	2	129	11	3	38	28	13	5				
B.	20	8	10	7	63	16	21	27	42	34	37	
	41	36	94	26	17	9	50	48	81	30		
C.	71	23	137	103								
D.	112	56										
E.	132	12	47	119	43							
F.	113	67	70	44	96	80						
G.	104	1	35	90	147							
H.	91	52	78	106	15							
I.	14	55	92	135	25							
J.	77	111	59	6	86							
K.	99	142	84	19	69							
L.	125	32	146									
M.	95	144	108	46	31							
N.	105	107	126	82	101	130	22					
O.	110	128	118	79	54							
P.	24	29	88	138								
Q.	115	97	58	62								
R.	114	89	131	66								
S.	72	116	61	73	53							
T.	57	143	141	122								
U.	45	133	87	76								
V.	120	127										
W.	74	123	109	68								
X.	145	134	40	140	83	98						
Y.	65	51	93	4	121	100	85	18				
Z.	102	39	124	49	139							
Z ₂ .	60	30										

CLUES

A. "Be _____ in all countries"

B. American Quaker poet

C. "we do not lay upon you as a _____"

D. Author of 1676 Apology (initials)

E. "_____ country my country"

F. Testament of Devotion author (first name)

G. Nationality of Pierre Ceresole

H. "That will _____ thee how to live"

I. "wear it as long as thou _____"

J. "_____ cannot kill what never dies"

K. "Speak _____ to power"

L. "_____ is a spirit"

M. "Then , oh then, I _____ a voice"

N. "Death is but a crossing of the world, as Friends do _____"

O. "It was a small _____ in him"

P. _____ Fruits of Solitude

Q. "There is one, _____ Christ Jesus"

R. Inventor of safety pin

S. Fox gave his _____ to some shepherds.

T. "The Spirit giveth _____"

U. "He laboured much to _____ Truth"

V. Initials of Quaker member of CPT murdered in Iraq

W. "To leave some _____ of my life"

X. Undersecretary of first League of Nations

Y. "Be still and cool in thy mind from thy own _____"

Z. "His house was _____ to the ground"

Z₁. "I might not _____ and drink to make myself wanton"

Z₂. Wife of George Fox (initials)

Z₃. Home of the Fells, and a Quaker college (first initial)

A Wry Comment from the UK.....

The following was spotted in a review by Clare Marie White of the book "George Fox in Barbados", which appeared in the November 3, 2006 issue of *the Friend*:

"Fox himself was also concerned about hearsay of polygamy, incest, cruelty towards slaves and, perhaps worst of all, bad record-keeping amongst the Quaker community."

'Tis A Gift To Be Complex

Author Unknown
(Sung to the tune of "Tis A Gift
to be Simple)

"Tis a gift to be complex, 'tis a gift
to be obtuse,

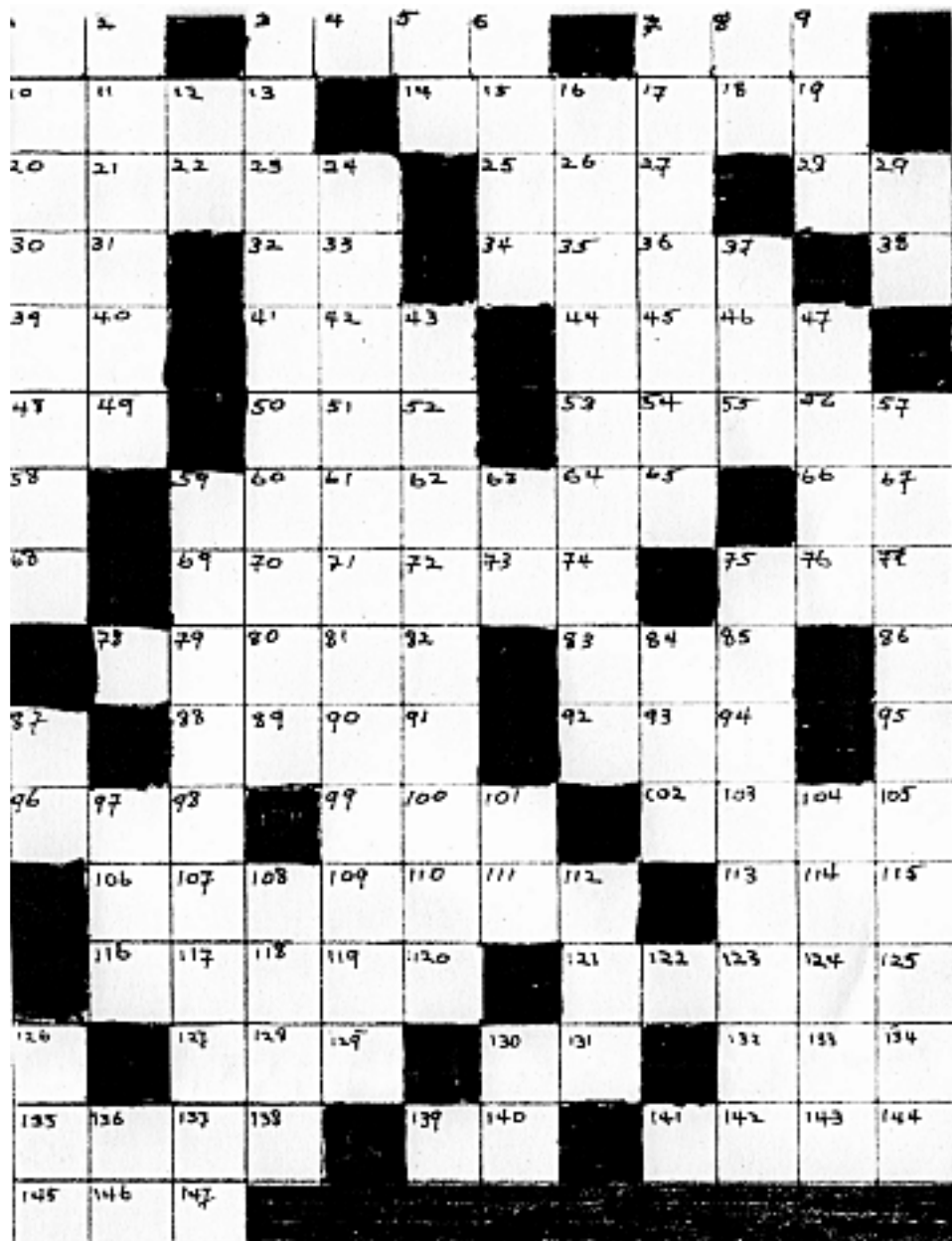
"Tis a gift of verbosity that
all Friends like to use,
And when we find
ourselves with the talk at
an end,
We'll think of a reason to
start up again.

When true complexity is
gained,
To go on for hours we
shan't be ashamed,
To sit here and starve
would be our delight,
If we could talk and
discuss with no end in
sight.

TRIVIA

1. Why is Lobo Monthly Meeting not around anymore?
2. Who was Pennsylvania named for?
3. Which two US presidents were Quakers?
4. How old was George Fox when he began his ministry?
5. Where did the founding members of Argenta Monthly Meeting come from?

Answers on page 30.



AROUND THE FAMILY

Hamilton Monthly Meeting

Hamilton Meeting held a retreat at Mount Mary in Ancaster, Southwest Ontario, from Friday evening March 30 until after lunch on Sunday April 1 2007. As April 1st is known as April Fools' Day we chose "Called to Foolishness" as the theme for the weekend. We focused on the "Foolishness of God" as written about in Paul's first letter to the Corinthians verses 18-31, using the story of St. Francis of Assisi as an illustration, and also on the foolishness of the First Nations' Trickster.

Mount Mary has beautiful grounds, home to many ancient trees and a small family of deer. We were fortunate to have several musical friends among us who provided some beautiful, peaceful music for us. Altogether a spiritually rich and rewarding weekend.

New Brunswick Monthly Meeting

A memorial for Elizabeth Rossinger will be held on July 28 in Fredericton, at the agricultural research station experimental farm where she was born.

Friends connected with the former Hampton Worship Group have begun meeting regularly for Worship.

Toronto Monthly Meeting

At a series of bake sales in 2006 First Day School raised \$395 for the Chatamilu Primary School Project in Kenya. The money will be sent to Vancouver Monthly Meeting and then on to Kenya. Proceeds from the sale of the FDS cookbooks, launched in mid-May, will also go to support the school project.

Vancouver Island Monthly Meeting

We welcome Grace Wolf into membership.

The Environmental Justice Camp held in Victoria May 13-19 sponsored by the Anglican Diocese had

leadership from our Friend Stephanie Deakin, and support from CFSC. It brought together people from across Canada to explore some dimensions of active concern around ecological justice.

It was 100 years ago that the first Friends Meeting was held in Victoria (1907). In 1913, those early Friends built the Meetinghouse which we continue to enjoy.

Wooler Monthly Meeting

Wooler Meeting was happy to welcome Michael Paetzold into membership in March, 2007.

Yonge St. Monthly Meeting

Friends were delighted to welcome David Jackson into membership, and Rebecca Ivanoff into full membership.

Canadian Young Friends YM

The Young Friends of Canada have been working to develop and create a fun and interesting website (<http://yf.quaker.ca>) to keep everyone up on the newest events and activities happening across the country. At this time our site is still in the construction stages as there are so many things that could easily be adapted and played with. It would be beneficial to the YFs and the webminder if everyone who has an opportunity takes a look at the site and sends in suggestions and ideas for the site. From images, to page ideas, to random thoughts and ideas, send in anything that might help to create a much more fun and interactive site, where we can keep up to date on upcoming events, and tell others what we're up to. If you have anything you'd like to recommend or suggest, please feel free to email webminder@yf.quaker.ca

Continuing Meeting of Ministry and Counsel

Continuing Meeting of Ministry and Counsel is setting up an informal email list for discussion about how Meetings and Worship Groups can respond to Friends who experience depression. Friends who are

interested in participating may contact Rob Hughes at rhughes@smith-hughes.com.

Canadian Yearly Meeting **National Listeners**

Canadian Yearly Meeting National Listeners are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, or any other topic a Friend may need to discuss. If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may contact a National Listener. 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: Telephone: (902) 384-2730
E-mail: belzer@ns.sympatico.ca
- * Dorothy Janes: Telephone: (416) 929-8812
E-mail: dorothyj@idirect.com
- * Lesley Robertson: Telephone: (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: Telephone: (204) 774 2282
E-mail: quakerkello@gmail.com
- * Rachel Singleton-Polster: Telephone: (905) 685-1022
E-mail: twinflower@telus.net

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

Faith & Practice Development **Committee**

The members of the Faith and Practice Development Committee met at Toronto Friends House on May 6th and 7th. We are pleased to report

that we will be distributing our final draft chapter, Faithful Living, at CYM in August of 2007. This chapter proved challenging as we wanted with this chapter to honour the memories of so many Canadian Friends who are no longer with us. We hope you will be pleased with the final result.

But there is much hard work that remains. We need to review our work to date and compile it into a final draft volume. We anticipate this may require some changes in the flow of the material and some additional material to fill in gaps. We also plan to provide an introduction, bibliographic material, and appendices.

Slowly but steadily we are moving towards our goal. We are thankful for the support of many meetings and individuals who have helped us move forward in this work.

From Friends World **Committee for Consultation**

Our prayers go out to the residents of Greensburg, Kansas, home to several Quaker families, whose small town was 95% flattened by a tornado. Greensburg is 10 miles from Haviland, home of Barclay College, where Evangelical Friends Church Mid-America YM will hold its annual sessions this year. Barclay College was used as a staging area for Salvation Army, Red Cross and FEMA operations. Donations may be sent to Friends Disaster Service, c/o Bill Edwards, 7137 SE Hwy 66, Riverton, KS 66770, or to Friends Disaster Service, c/o Tom Hoke, 925 Walker St., League City, TX 77573.

Canadian Friends Historical **Association**

CFHA annual meeting will be held at Sharon Temple, Sharon, ON, on Sat., Sept. 15, 2007. "Canadian Friends Peace History." A full day is planned, all are welcome!

For further information and registration: phone 905-895- 1700/ext.247; email cfha@pickeringcollege.on.ca or Call Ruth J. Maclean: 905-898-8119. Registration is essential for the catering.

Letters.....

Old and Heedful: Reading the March 2007 Canadian Friend.

When the mail arrived with the first 2007 edition of the Canadian Friend, absent-minded I tossed it aside "for later". I must confess at times I skim and skip through magazines, and the Canadian Friend is no different.

Later, while sipping afternoon tea I casually flipped through this grey covered magazine, starting with "From the editor's desk". My interest peaked when I read: "Where do you belong if you...were likely 'middle aged at heart' from some point shortly after birth? Wanting to know who these young

Friends are and what they are saying, I read on. This edition is not a skimmer or skipper, it is an in-depth thought stimulator.

On the theme, "Tales of Young Friends", Young Friends, Young Adult Friends and Older Friends voice their concerns, spiritual depth, yearnings, questions, joys, enthusiasm and abilities.

Every contribution has a different message for all Canadian Quakers, however we define our age, wherever we are in our spiritual journey.

Thank you to the Editor and the contributing team for this insightful edition of the Canadian Friend.

- E Daisy Anderson



A depiction of Young Friends, by Grayden Laing.

Trivia answers from page 28: 1. It became two Monthly Meetings: Goldstream and Yarmouth; 2. William Penn's father; 3. Herbert Hoover and Richard Nixon; 4. 24; 5. Tracy Monthly Meeting (Northern California)

The Canadian Friend

ADVERTISING

RATE CARD

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting, published five times a year on its behalf by Home Mission and Advancement Committee. *The Canadian Friend* is sent to all members of Canadian Yearly Meeting and to regular attenders. It is funded through quotas and free will donations of the membership to further the work and witness of the Religious Society of Friends (Quakers) in Canada.

INFORMATION, RATES AND DUE DATES

INFORMATION

Given the publication's countrywide, free distribution to every member and regular attender of Canadian Yearly Meeting, placing an advertisement in *The Canadian Friend* (CF) puts you in touch with all members and regular attenders of Quaker Meetings and Worship Groups across Canada.

RATES

Full Page: \$160; if included in more than one issue per year, \$145
 Half Page: \$100; if included in more than one issue per year, \$85
 Quarter Page: \$60; if included in more than one issue per year, \$55
 Per Word: \$0.50 for classified ads; if in more than one issue per year, \$0.43

Notes: Our low advertising rates are for camera-ready copy. If material is not camera-ready, costs may be higher. There is a one-time only \$20 fee for photographs. Canadian Yearly Meeting (CYM) and CYM committees pay 50% of all quoted prices.

DUE DATES IN 2007

	Vol. 103 #1	Vol. 103 #2	Vol. 103 #3	Vol. 103 #4	Vol. 103 #5
From you to CF	Jan. 15	Mar. 15	May 15	Aug. 26	Oct. 15
Published date	March	May	July	October	December

TO CONTACT US:

Please send **rate enquiries and payments** to *The Canadian Friend* Business Manager:

Seán Hennessey, Argenta BC Canada V0G 1B0

E-mail: cf-businessmanager@quaker.ca Telephone: 250-366-4372

Please send **your ads and any technical enquiries** to *The Canadian Friend* Editor:

Keith Macgowan, 992 Haslam Avenue, Langford BC Canada V9B 2N2

E-mail: cf-editor@quaker.ca Telephone: 250-478-2226

The Canadian Friend

Summer 2007
Volume 103, Number 3

For this issue

Editor: Keith Macgowan
Editorial Support: Stephanie Deakin, Sherryll Harris, Judith Monroe

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: August 26, 2007 (For the October issue)
Theme: **CANADIAN YEARLY MEETING IN SESSION**

Due date: October 15, 2007 (For the December issue)
Theme: **A QUAKER VIEW OF SIN**

Due Date: January 15, 2008 (for the March issue)
Theme: **MINISTRY: A SPOTTER'S GUIDE**

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

The Canadian Friend acknowledges the financial support of the Government of Canada through the Publications Assistance Program towards our mailing costs.

The logo features the word "Canada" in a large, serif font. Above the final 'a', there is a stylized crown or maple leaf symbol.

PUBLICATIONS MAIL AGREEMENT NO. 40012338
REGISTRATION NO. 09887
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
THE CANADIAN FRIEND
ARGENTA BC V0G 1B0