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The Canadian Friend



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The Canadian Friend

The Canadian Friend (ISSN 0382-7658)

IN THIS ISSUE

is the magazine of Canadian Yearly Meeting,	Vigil at the School of the
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and free will donations of the membership to	Margaret Slavin
further the work and witness of the Religious	A Letter to Canadian Frie
Society of Friends (Quakers) in Canada.	Chuck Fager
• Articles, Poetry, Photos and Drawings	The Role of Faith in Heal
All submissions are always welcome, and do	Wendy Read
not need to be on the theme for the issue.	Sermon in Providence Bay
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June Etta Chenard, Editor	Taking to the Streets
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Telephone: (905) 685-1022	A Left-Handed Life
160 Highland Avenue	Michael Phillips
St. Catharines ON, L2R 4J6	Awakening
• Advertising Send camera-ready or clear, readable copy to the editor (address above). Advertising rates and details are available on request.	<i>Keith Maddock</i> Apart <i>Janeal Ravndal</i> Sympathetic Attender of C <i>Catherine Raine</i>
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The Canadian Friend can be viewed online at: «http://www.quaker.ca/cfriend/cfriend.html».

Dear Friends,

As I write this editorial, Canada's so-called "Antiterrorism" legislation is much on my mind (after the January raiding of an Ottawa Journalist's home and office) as well as the ongoing, seemingly increasing level of violence in the world. I ponder Advices and Queries 34: "Remember your responsibilities as a citizen for the conduct of local, national and international affairs. Do not shrink from the time and effort your involvement may demand." and Lloyd Lee Wilson's words written in 1993: "Meeting is not a place of shelter from the world so much as a place where we are shaped in order to become God's instrument in the world."

It is my hope that *The Canadian Friend*, which binds us together in the Spirit of Friendship, also helps shape us to become God's instrument in the world. This issue offers many examples of Friends' faith and courage in the Spirit, wherein we can find renewed spiritual strength and determination.

The mute testimony of the empty benches in the powerful cover photo by Jane Zavtiz-Bond sets the tone for an issue that challenges us, symbolising the ongoing witness of those who came before us, as well as those who continue that witness today. Donald Bowyer tells of the continuing presence of Friends and others in the annual vigil at the School of the Americas; Bert Horwood writes of taking his witness for peace to the streets; and Jane McKay Wright shares with us a powerful sermon she gave at the Providence Bay United Church. (As we go to press, Jane is once more back in Iraq, with many Friends holding her in the Light and in their prayers.)

An open letter to Canadian Friends from Chuck Fager offers some provocative questions on such matters as how we might work with U.S. peace activists and refugees. Another thought-provoking article by Wendy Read reflects on the role of faith in healing the traumas of childhood abuse.

There are some corrections in this issue, as well. Meredith Egan wishes to clarify mis-perceptions concerning "a great Canadian Friend's myth", while I, apologising for a mistake in the ending of the last issue's article about what various CYM committees do, offer the corrected ending–once again on page 19.

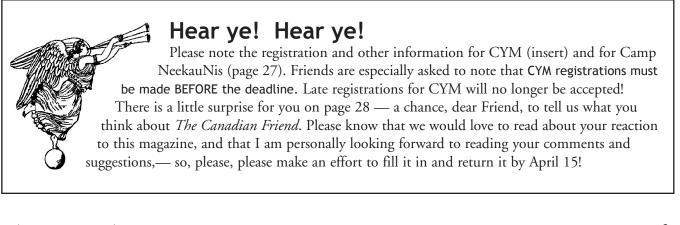
We have also given images of universal appeal through the beautiful word pictures of Michael Phillips, Keith Maddock and Janeal Ravndal, and through Margaret Slavin's examination of writing and peace—and as she considers whether writing is work.

There are special delights here for book-lovers as we have been blessed with a number of book reviews, plus a special treat. A long-standing example of faithful service is exemplified by Dana Mullen, and it is a pleasure to include her pamphlet reflecting on a quarter-century of experience with the Quaker Book Service.

So, dear Friends, as you see, we are once again blessed with abundance. I give thanks to the many inspiring writings and images presented here. Their message to me is to see what there is for me to see, feel any fear and uncertainty as it arises, ask to be shown what is required of me, and then put one foot in front of the other as best I can. As Dorothy Day wrote, "I am not called to be success-

ful; I am called to be faithful."

In Friendship, June Etta Chenard



Vigil at the School of the Americas By Don Bowyer

On 20 November 2003, 90 high school students, teachers, priests, university students, workers from Guelph, Kitchener, London, Montreal, Ottawa, and Toronto areas boarded vans and drove south to the gates of the School of the Americas in Fort Benning, Georgia to take part in the annual vigil outside of the army base's gates.

For 56 years, the School of the Americas (SOA) has been a combat training school for Latin American soldiers. Graduates from this school have consistently used their training to wage war against their own people. Hundreds of thousands of Latin Americans have been tortured, raped, assassinated, "disappeared," massacred, and forced into refugee by those trained at the School of Assassins. (www.soaw.org)

The assassination of six priests in El Salvador in 1989 sparked the birth of SOA Watch, an independent watchdog organisation that seeks to close the school. SOA Watch uses vigils and fasts, demonstrations and non-violent protest, as well as media and legislative avenues to work towards closing the school and to work towards changing US foreign policy.

2003 was my third year participating in the vigil, my second one organising with the Toronto group. Along the route to the school, the group does non-violence training in some of the oldest cathedrals of Detroit: St. Peter's, St. Paul's, and St Anne's. In Georgia, the groups spend a night with the rural community of Jubilee Partners and an urban community Open Doors.

Jubilee Partners (www.jubileepartners.org) is based on a 250-acre farm, two hours east of Atlanta. The community works with refugees, orienting them to US living. Jubilee also works with people on death row, visiting and sometimes burying inmates.

Open Doors (www.opendoorcommunity.org) is an urban intentional community along the lines of the Catholic Worker movement, working with Atlanta's homeless and those who are in prison. The SOA trip exposes the participants to the diverse ways people in the US and Canada are promoting social justice, from intentional community projects to the non-violent street vigils and protests.

The SOA vigil has been growing since its beginnings in 1990. 8000 to 10,000 people participate each year. Saturday is a rally outside of the gates, and a benefit concert in the evening. Street theatre, speakers like Starhawk and Amy Goodman of Democracy Now!, and musicians like Pete Seeger and Pat Humphries worked the main stage. Apartments along the road housed a Catholic Worker serving food, and Atlanta Indymedia with its media center.

Sunday, led by black robed, masked casket carriers, a funeral procession moves down the road to the fort gates while the names of the disappeared and murdered are read out loud. As each name is read, the procession sings out "Presente", and raises crosses, stars of David, pictures and banners. As each person comes to the gates, the symbols are placed on the gate fence. Facing three to six month jail sentences, about 50 people walked around or over the fence onto the army base in acts of civil disobedience. The procession is about three hours long. The impact of listening to the seemingly endless list of names is deeply moving. At the end of the day, the gates are completely covered in the decorations. Many of the participants climb up on the gate's sign and in the garden in front of the gate to pray and be contemplative as the processors pass by.

The vigil has been a great source of hope and strength for me. I feel revitalised around the positive mass of people who work on in the face of increasingly hostile police and government policy. It is a privilege to see people grow, to see the sparkle in people's eyes as they make connections between their lives and the stories being shared.

I hope that our group will keep trying to build broader coalitions, and reach out to the communities that are directly affected by the school's graduates. Back in Toronto, a memorial service was held in San Lorenzo church by the Salvadorien community for the massacred Jesuits, but not much work was done to connect this community to the vigiling group. I hope in the future that Central and South American community, and others affected by US and global colonial policies will be part of a more diverse movement, joining with the activist communities to help transform US foreign policy and shut the School of the Americas down. *

Donald Bowyer is the former Associate Resident Friend of Toronto MM and currently living at Jubilee Partners in Comer, Georgia.

Young Adult Friends Retreat Epistle

Our work is based on this thought: "What you have inherited from your forefathers you must acquire for yourselves to possess it". That is to say, each generation of young Friends by its experiments must discover for itself the truths on which the Society is built if it is to use those truths and to continue to enlarge the work of the Society. Hence, the occasional separate meetings of younger Friends and our desire to have means of expressing corporately our own experience.

Young Friends Committee, 1926 21.04, Quaker Faith and Practice, 2nd Ed.

On the weekend of 7, 8 and 9 November 2003, a mysterious (and eclectically decorated) van made its way through the rush-hour traffic of Southern Ontario, picking up Young Adult Friends (YAFs) along the way. YAFs came from Kingston, Guelph, Toronto, Hamilton, and even Winter Park, Florida. Once filled to capacity, the van headed through flying snowflakes toward an undisclosed location "outside Kitchener".

We were welcomed into the home of Brent and Carol Bowyer at 10 pm. We filled our stomachs with hot pumpkin soup and bread, and fed our spirits with good company in the warm glow of the farmhouse kitchen and its wood stove. A cozy sleeping nest had been prepared for us in the loft of the shed (insulated, like the house, with used freezer lids!). Over the course of the next day-and-a-half, under the subtle guidance of Don Bowyer, our group enjoyed worship sharing, sunny hiking through the new snow, moving and stacking next year's firewood, playing cards, watching the lunar eclipse, singing folk songs with Tony, Fran and Rachel McQuail and Shelley Paulocik, attending Meeting with Lucknow Worship Group, going on a horse-drawn hayride at Meeting Place Farm, sharing meals, and discussing issues both profound and ridiculous.

Some of us had known each other for years, and some of us had never met. Some of us had grown up in Quaker meeting, and some of us had discovered our places in the Quaker community relatively recently. But from the moment we were assembled, we felt a comfort in being together, both building on a shared past and discovering our separate histories. We felt this strongly during the worship sharing session on what Quakerism means to us and the role of the YAFs in the Society. The ideal location and the generosity of our hosts combined with extraordinary luck in timing and weather to create



a feeling in all of us that we were part of something magical and blessed. We left each other with a sense of gratitude, contentment and hope, looking forward to the next gathering, wherever it may be. *

Go now in peace May the spirit of love surround you Everywhere You may go.

From left to right: Freddy Lara, Kate Johnson, Doug Morris, Don Bowyer, Diana Shepard, Jesse Husk, and Jessie Starling Front: Emily Shepard

A History of Penn's Field (Pennfield), New Brunswick, from an 1893 Saint Croix Courier, St. Stephen, NB Submitted by Martha McClure and Vince Zelazny

"[The leader of the Pennfield colonists,] Joshua Knight, came from Abbington, a suburb of Philadelphia. With other members of the Society of Friends, he had sought protection in New York; and his abandoned property was confiscated by the Whig authorities.

"Early in 1783, the following ad was published in New York":

Notice is hereby given to those Belonging to the Society of people commonly called Quakers, and to those who have had a Birthright among them, and now wish to promote that Society, and have made A Return of their names in Order to be removed to the river St. Johns in Novascotia, that it is the request of some of that Society that they will call at No. 188 in Water street....[on the river St. Johns]: in so doing they will oblige Several Well wishers to that Society.

"In answer to this, 49 people agreed to settle and adopted": *Rules and regulations for the Government* of the society of people called Quakers, who settle together on the river St. Johns Novascotia, to be entered in their book of records as a standing rule to them, and Kept inviolate by every Member of Said society.

- Article 1st. that a proper Book be procured by said society in which their proceedings shall be recorded, and that a Clark be appointed annually to make a fair entry of the Same.
- 2nd. That every publick matter which concerns the society in general, shall be Determined by a Majority of votes of the members of the society who are arived to the age of Twenty one years.
- [Article 3 was skipped.]
- 4th. That no slaves be either Bought or sold nor kept by any person belonging to Said society on any pretence whatsoever.

[Articles 5 and 6 were also skipped.] The *Saint Croix Courier* goes on to say:

"This document was written 50 years before the abolition of slavery in the British West Indies, and 80 years before the Emancipation Proclamation in the United States. The fact that slavery then existed in New England, and that some of the New York loyalists who settled in other parts of Nova Scotia brought slaves with them, makes its anti-slavery declaration the more remarkable."

"'No slave master admitted'", to my mind, makes that page one of the most magnificent in all our history, or in any history." -- W.F. Ganong

Later in 1783, an ad announced that those Quakers who wished to settle in "Nova Scotia" meet at the house of Joshua Knight in New York.

That October, "A vessel bringing the Quakers and their goods probably accompanied one of the later fleets sailing for St. John. It may be surmised that the agents had chosen Beaver Harbor as a place of settlement in preference to any lands they found available on the St. John River, and made their report to that effect when the ship arrived.

"Their new settlement was called 'Penn's Field', in honor of the founder of Pennsylvania.

"The story of their journey, and of their arrival at Beaver Harbor, is unknown to the writer, and further information on the subject would be gladly received."

Martha McClure and Vince Zelazny are members of New Brunswick Monthly Meeting.

Writing and Peace—Is Writing Work? By Margaret Slavin Dyment

In 1985 the National Film Board sponsored a series of interviews with women who were peace activists at the time, and called it Speaking Our Peace, P-E-A-C-E. We were blessed at that time with a number of outstanding women who were speaking out against nuclear weapons, among them Rosalie Bertel, Marion Dewar, Ursula Franklin, Muriel Duckworth, and Margaret Laurence. A 55-minute film was made which is still available, but also there was a series of short clips from the interviews with these women, which do not form part of the main film and which I am not sure are still available for viewing at all. Among these was a nineminute outtake from the interview with novelist Margaret Laurence.

You probably know in general the outlines of Margaret Laurence's life: the part that interests me most is that she wrote her novels one after another, repeating when anyone asked her that the voice of the woman in her current novel just started up in her head and she then faithfully wrote it all down. She was a shy, passionate woman, who shook so much when she had to read in public that she required a lectern to hold her pieces of paper still enough so that she could read. One day, the papers reported that Margaret Laurence said that she had finished writing her novels. (Jane Rule made a similar announcement a few years ago.)

Laurence said that the voices in her head had grown still. She knew that her work as a writer was done.

Then, suddenly it seemed to me, her own voice was heard everywhere, speaking out for an end to the buildup of nuclear weapons, and for compassion and for peace. I had never known that part of her life, not even from her writings, that she had an opinion one way or another about the political direction of the world. But she did, and suddenly she was heard. In the part of the interview with her that remains in the longer film from Speaking Our Peace, which I was able to revisit a few days ago, Laurence sits behind her writing desk, looks very fiercely into the NFB camera, and says this: "It seems so strange to me that some of the peace groups and many individuals such as myself are said by some people to be taking part in subversive activities. If peace is subversive, in God's name what is war?"

At Trent University near which I now live, and where Margaret Laurence was an early chancellor and writer in residence, there is a lecture series named after her and she has become a sort of sugarcoated icon—I myself had forgotten her passion, until I saw her again in this film and revisited her voice. "We have the imagination," she said, "to think of what might happen in a nuclear war. If anything, it is the hawks who are

naïve, or blind." Now that I have seen the film again, I understand why it is that the other, shorter segment has stayed with me so vividly over the 17 years since I saw it. It is the intensity with which this writer looked out at her audience and said, from a lifetime of accomplishment, what she had to say. In the shorter film, she was asked about the contribution of writers, about how writers can decide to take the time-waste the time-to make a novel or a poem or other piece of creative writing, when the world is burning and there is so much else to do. I am paraphrasing, but what I remember her saying, transfixed as I was in that fierce glare, is this: "Never believe that when you are writing you are not doing the work of the world."

I knew all along that in any repressive regime, the poets become underground heroes, and that ordinary people risk their lives to hear what poets have to say. I knew all along that we humans are story tellers, and that the stories we tell shape our understanding of ourselves and the society that grows from this for us to live in and for our children to grow up in. I have wondered for a long time why we humans, especially we here in the western world, have dreamed into being a world of consumerism and of environmental rape and latterly of willingness to bomb every little nation that

protests this into terribly dangerous submission. And I have marvelled, constantly, at the creations that flower into being when people decide to write from their hearts and listen to the inner rhythms and wisdoms of their deepest selves. What I hadn't understood was that we are in a peculiar time, perhaps one that has come before but which has been resisted before too, when we mistake reason for the dominant mode against which all else must be measured, instead of understanding that it is only half of what we know, and must be held

against heart knowledge and intuition, the two sides of our heads working together.

The left brain cannot, by its nature, invent a new pattern. For a new way of seeing things we rely upon the right brain and its, again by definition, unreason-- the wild mind, our stupid emotions and our embarrassing memories. It's not a matter of left and right in the sense of politics. Emotion is not to be trusted over reason or incoherence over grammar. To write well the two must work together.

Our logical apparatus cannot,

by its nature, invent a new pattern. It exists to keep us steady, in line, and to twist off new growth. What I am fumbling toward here is that, if we are to survive in a world that cries out for new patterns, that when we take the time to play and work at our writing, in a real and solemn sense we are doing the work of the world. *

Margaret Slavin is a member of Wooler Monthly Meeting. This piece was presented at the Victoria School of Writing, July 2002. Friends interested in seeing the whole speech (8 pp.) Please email request to <writeaway@nexicom.net>

A Letter to Canadian Friends from Chuck Fager

Dear Friends,

Recently I visited Friends in Ontario, to talk about peace concerns.

I came from Quaker House, in Fayetteville, North Carolina, which has been here since 1969, up close and personal with the U.S. war machine. Two years as Director there here have given me much to think about, some of which has felt important to share with Canadian Friends in particular.

My appeal to you is a plea. A call for help, a call which has several aspects.

Consider this bit of background, which I hope does not sound too apocalyptic: Canada now seems to me the remaining outpost of the once-noble experiments in democracy and human rights launched, however haltingly, in North America from Europe three hundred-plus years ago. This means you. The ball is now in your court.

Below your border, plutocracy, captive media, "manufactured consent" and militarist madness are all but untrammeled. The machinery of full-scale repression has been clanking steadily into place, only awaiting the signal to turn its sights on us middle class "respectable" dissenters. Such freedom as remains on this continent will increasingly be in exile from the states—today culturally and politically, tomorrow, I fear, physically as well. And where can it go but north?

So my initial appeal to you is two-fold:

First, please work to keep Canada as free, open and peaceful as it is. Yes, we know it's not perfectly so; but by comparison...

And second, get ready.

Ready for what? Two things: For one, prepare to live Matthew 25:35 "I was a stranger, and you took me in."

Many of you Canadian Friends were once U.S. citizens. Those of you I've met are now strong Canadian nationalists, which is proper.

But please, ex-Americans, don't forget your origins. New U.S. emigrés will soon knock at your doors.

Some may be young people fleeing the draft (the pressures for its return are steadily building, denials notwithstanding). If/when the draft returns, there will be many such. Others may be soldiers refusing orders to perpetuate violence and killing.

But other exiles will be older: our now-ruling circles aim not only to run the world, but also to dominate and "cleanse" domestic public discourse. Thus, I foresee successors to the intellectual refugees in the 1930s, who fled totalitarian Europe for safer shores. Some of these may well seek sanctuary among you. Can you prepare to absorb them, and give their energies and voices an outlet?

Along with people, expect to see ideas seeking asylum among you as well. Take health care: here the profit propaganda machine has pretty well driven all community-oriented alternatives from the field. Canada is the one visible, nearby, working alternative. Can you not only preserve a working system, which will be hard enough, but also maintain safe political and cultural spaces for the undergirding ideas, against the day when the U.S. is finally ready to climb out of our medical morass and learn them?

We are told it is much harder for U.S. exiles to find refuge in Canada today. If so, I urge Friends with contacts in Ottawa to begin working now to open or expand your laws. This work will be quiet, even stealthy; your government will not openly defy the 800-pound gorilla. But it needs to get started without delay.

There is yet another side to this question of refuge, for U.S. peace activists who resolve to stay. We live surrounded by a thickening wall of nonstop propaganda; we know it, we try to find chinks, but it's hard, and exhausting. One chink for me is CBC Radio online.

In this context, could Canadian Friends follow the U.S. Army's example, by finding ways to offer us "R&R"? Can you help us get away for even a week or two, to unwind and breathe some freer air?

If this sounds trivial, it is not. For me it's quite serious and personal: the comparative safety of Canadian cities and countryside relaxes and exhilarates me. It also nurtures my hope, showing that a safer, saner society is possible.

I wonder if this is something that is difficult for Canadians to hear from one like me. I know that for many Canadians there is a generalized hostility to all things American, lumping all of us together with the government and its policies. There is plenty of substance to what's behind the hostility. But please! To the extent that this is so, I appeal to you to do the work of distinguishing the U.S. government from its victims—its advocates and minions, from the resistance. Can you hear that we in the resistance need your help? And that such aid is in our mutual best interest?

Of course, it would be just more Yankee cultural imperialism, something with which I continue to struggle, if I only asked you to obsess on our U.S. misfortunes. So the other thing I hope you will "get ready" for is strengthening your own long-term individual and corporate peace witness, which I know is already extensive and varied.

While visiting Ontario meetings, I offered some ideas for long-term Quaker peace work, what I call the "Hundred-Year Lamb's War" (or, if Bible language is difficult, a New Century of Peacework), a strategic outline I hope Canadian Friends will consider and subject to constructively critical analysis from your perspectives.

This outline projects three long-term goals, for which a century seems not too long:

1. Making the U.S. again a law-abiding member of the world community, respecting human rights both within and outside its borders. There I go again, talking about US in the U.S.; but keeping Canada free and Canadian, will be crucial not only to yourselves, but to regaining liberty in the States as well. House next door on fire;

2. Enabling the three great monotheistic religions to conduct their rivalries without violence and terror; and

3. Shaping Quakers, our meetings and Yearly Meetings, into meaningful players in these two missions, able to go the distance.

For more about this strategic outline, see, "A Quaker Declaration of War," at: http://www.quakerhouse.org, or the Kimo Press booklet of the same title.

In fleshing out how to move actively toward these long-term goals, I welcome the chance to enlarge my own vision, to learn of Canadian Friends' struggles and leadings, and from them to how to see our own more clearly.

Finally, it might seem that I haven't said much that could be considered overtly "spiritual" or religious.

But don't be fooled: the third goal of the Hundred Year Lamb's War, shaping Quakerism into a long-term player, will be a spiritually-based and Spirit-motivated effort, or it will be nothing. The key to becoming such a player is to build our meetings, make them stronger, deeper -- and more numerous! (By the way, where are your Canadian Quaker evangelists?)

It is increasingly clearer to me, as this threatening "New American Century" confronts the saladins of holy war, that if we're to survive these perils, we're going to need all the Friends we can get.

And for us down here, in very important ways, that means you. *

Chuck Fager is a member of State College, PA Monthly Meeting, which is a member of both Baltimore and Philadelphia YMs. He now attends Fayetteville MM in North Carolina, which is part of both North Carolina YM-Conservative and Piedmont Friends Fellowship.

You can reach him by e-mail at: «qpr@quaker.org» and visit the Quaker House website at: «http://www.quakerhouse.org». The GI Rights Hotline: 1(800) 394-9544 can also be accessed from Canada.

Canadían Yearly Meetíng National Listeners

Canadian Yearly Meeting National Listeners, guided by Continuing Meeting of Ministry and Counsel, 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 approach 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. Though we are not therapists, we do know 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.

All four National Listeners have experience in listening to issues around sexual abuse, as well as other concerns. Here is who we are and how to contact us:

- Alan Patola-Moosmann: Telephone: (604) 736-8596 (Please note: Alan has no e-mail at this time.)
- June Etta Chenard: Telephone: (905) 685-1022; Email: jchenard@vaxxine.com
- Rose Marie Cipryk: Telephone: (905) 684-9924; Email: rmcipryk@cogeco.ca

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

My W

The Role of Faith in Healing the Trauma of Childhood Abuse By Wendy Read

r or those of us who have to struggle as adults with the impact of childhood abuse, our faith can be a significant, though oft-overlooked, resource for healing. Faith lends strength and courage for negotiating the difficult terrain of memories and flashbacks, and – if we allow it - it can guide our search for meaning and wholeness.

Truth is a key tenet of faith. Not only are we seekers of truth about the nature of our world and our Creator: we must also attend to the truth of our own lives. This is no easy matter when the truth has been kept hidden for so long, and when there is pressure from abusers, family members, and even well-meaning friends to keep the truth covered up. Indeed, it is a matter of faith, to plumb the depths of one's being and bring to the surface memories and feelings that at first appear too painful and too overwhelming to assimilate into consciousness.

Facing the truth about childhood abuse sets us free from the silence, secrecy and lies

that we have had to live with. Knowing truth, breaking silence, and claiming power are risky acts. One's faith community can offer much-needed support and reassurance, and the steady reminder that by faith comes healing and new life.

Most faith traditions have much to say about forgiveness. Very often it is assumed that the only right way for people of faith is to forgive all wrong-doing. But this is too simplistic, especially in the context of childhood abuse. We are more likely to feel furious and revengeful towards our abusers than to feel forgiving. Feelings of rage have first to be channeled into safely and creatively speaking the truth. Justice is necessary before forgiveness can be imagined, and without proper repentance on the part of abusers, forgiveness might never be possible nor even appropriate. As for revenge, and the desire to overthrow the power of abusers, the most subversive act is to heal. And otherwise, leave revenge to the Creator.

Another important aspect of

FAITH IS THANKFULNESS.

Understandably this does not always come to mind for people who have endured abuse, and there is never any reason to give thanks for being abused. Yet if nothing bad had ever happened, if there had been no exploitation or violation, then thankfulness might possibly be the most natural thing in the world to feel. If even after what happened we can find a way to say "Thank you" for some small thing every day, then an important part of our humanity is restored. Giving thanks brings back some of the dignity that was stripped away, and although it is not easy it helps us to practise trust.

When silent screams stored up in the decades of my life break the bonds of fear and betrayal, I am set free to choose bitterness or faith's healing balm;

When long starless nights offer no hope and the day's sun shines mockingly on my despair I can still know the embrace of another's prayer;

When justice waits for truth to be believed promises of restoration go unfulfilled, yet I can wait in the company of friends;

Thus by faith I give thanks to the Holy, for the goodness of life now, in the blessing of deep peace known anew today.

In faith, thankfulness tumbles over inside and out, spreading joy where fear once ruled, singing "Yes" to the Source of Life. **

Wendy Read is an attender of Victoria Monthly Meeting.

Sermon in Providence Bay United Church By Jane McKay-Wright

IN JANUARY I WILL BE GOING TO IRAQ FOR THREE MONTHS TO VOL-UNTEER AS A WITNESS FOR PEACE, AND TO WORK TO REDUCE VIOLENCE.

I am a member of an ecumenical group called Christian Peacemaker Teams (CPT) who at present have permanent violence-reduction projects in Iraq, in Hebron (West Bank), in Colombia, and in Grassy Narrows, Ontario. I will be one of a six-member team located primarily in Baghdad.

We do this work because we are committed to active grass-roots peacemaking, and you would be surprised how effective it can be. Calming tempers, listening to grievances, and openly photographing a violent confrontation can give pause to those engaged in conflict. Christian Peacemaker Teams are interested in transforming conflict, working at its roots to foster dialogue among parties in dispute. We want to reduce fear and strengthen relationships among people. It is important also for us to witness what ordinary people are experiencing in places like Iraq, and to report what we know to ordinary people in Canada and the United States.

Christian Peacemaker Teams has had a presence in Iraq for over a year. I made a two-week visit there in October 2002. What I saw then was a country impoverished by United Nations economic sanctions, a country still suffering from the destruction of the 1991 war, with bombing by the U.S. and the U.K. still continuing, even then, on a sporadic basis. It was a country also under the tight control of Saddam Hussein's brutal dictatorship. I could not imagine how life could get worse for the Iraqi people, but it did.

Christian Peacemaker Teams is a faith-based organization, founded in 1993 by Mennonites, Quakers, and Church of the Brethren USA. Participants from the United States and Canada now come from many churches, both Roman Catholic and Protestant... We believe that Jesus' call to be peacemakers and to love our enemies has been too often ignored, and that there is a role for active Christian peacemaking. Many people take for granted the role of soldiers in areas of conflict around the world. We in Christian Peacemaker Teams are willing to devote the same discipline and selfsacrifice to non-violent interventions.

Let me speak a little about what war has brought to Iraq and what my work may

ENTAIL. In the past months, team members in Baghdad have been recording the experiences of families in Iraq. The following was told to CPTers David Milne and LeAnne Clausen in October of this

year by a boy in his teens. His family was able to get information about their relatives only through lists provided by Christian Peacemaker Teams who are working with the mosque in their district.

"At 2:30 a.m., U.S. troops came to our house, and ordered our entire family outside. They broke the locks to our cabinet and threw the contents onto the floor, even though our father gave them the cabinet key so they wouldn't have to do this. They took our money and a gold wedding necklace belonging to my mother. My father, cousin, older brother and I were tied and taken away....We were tied at our wrists with plastic ties behind our backs the entire night. In the morning we were put out into the sunlight, as a type of punishment. We asked for shade, but the soldiers refused. (Temperatures at the time were 110-120F)... The first day, our hands were still tied behind our back. Because of this we were unable to drink any water. [The soldier]) refused to retie us so we could drink. We asked if just one of us could be re-tied with his hands in front of him so that he could help the rest of us to drink. The soldiers refused. The soldiers re-tied us with the plastic ties in front of us on the next day... Another day, I asked a soldier for water, because I hadn't had anything to drink for the entire day in the sun. He beat me on my back and chest, while another soldier kicked me in the back."

After saying this, the boy then

asked his mother to leave the room so he could tell the team members something privately, something he couldn't even tell his mother. I will spare you the details. He was released wearing only his underwear and was forced to walk back home in broad daylight. "The officers told me upon my release, 'Don't tell anyone about what happened here, or we'll come pick you up again." His father, brother, and cousin still remain incarcerated at various prison camps throughout Iraq.

There are other stories, one of a low-level employee at the Ministry of Agriculture in Baghdad who was reported to the Coalition Forces by someone who held a grudge against him, and whose home was raided three times, once with a helicopter hovering overhead.

"The soldiers searched the whole house-even the toilet-and interrogated my neighbours. They found nothing in the house and all of my neighbours said I was innocent. The commanding officer apologized to me...but then he said he didn't have the authority to let me go, so he arrested me...The soldiers took me to their base in the Al-Shaab district of Baghdad. They kept me alone in a room with my hands zip-tied behind my back for two days, feeding me only one spoonful of Army rationed food per day and giving me a total of two glasses of water during that time. During these two days, some interrogators beat me frequently, shoved me around, stood on my back, and pried off one of my toenails..."

This man told the team also that he was threatened he would be transferred by the U.S. military to the prison in Guantanamo Bay. His is a very long testimony, and includes reports of torture by electric shock, and demonstrations against U.S. forces by Iraqis being held prisoner.

Another experience was that of a man imprisoned by Saddam Hussein's government for refusing to serve in the armed forces. He is unable to get identification papers; he is still unemployed; and help for his mental trauma is not available. In a further case, CPT team members learned of an incident where U.S. soldiers entered a house from two different sides, opened fire and killed four of their own. Then, distraught, the U.S. soldiers came out of the house; shot dead three Iraqi men who were sitting handcuffed in the yard; and ordered the house destroyed by helicopter and tank fire. These are not the only instances where homes were ransacked by U.S. soldiers, where money and valuables were removed, and family members taken away. One woman concluded that during Saddam's reign, no one came searching in their house like this.

Last July, Holy Mary Orthodox Egyptian Coptic Church in Baghdad, built in 1668, was sacked by U.S. forces. The assistant to the priest described what happened:

"Some of the soldiers desecrated the altar by walking all over it with their boots, while others hammered on the brick walls of the church, damaging the bricks...Yet another group of soldiers broke down the doors to several church offices. In one of the offices, they pried open a small locked cabinet. They confiscated the passports belonging to the five [church officials] as well as 4.15 million Iraqi Dinars (\$2,075 U.S.) and \$5,100 U.S. of church money that was stored there. The money was being saved to buy books for the church library and for the future construction of a new church...The soldiers then detained us for one night at a U.S. base in central Baghdad, then another night at a U.S. base near al-Shaad stadium, where they questioned us one by one. After holding us at the Baghdad International Airport for two nights, U.S. soldiers took one of us to Abu Ghraid and the other four of us to Al-Rasafah prison....I have spent three months now trying to get our property back from the U.S. forces, but neither the money nor the passports have yet been returned. In this process, U.S. Military representatives sent me to eight different military bases..."

As for myself, I remain unconvinced that military action is the way

TO PEACE. It is my view that we need to discard violence even in difficult international conflicts. As Christians, the example of Jesus is our strength, and our challenge. He taught us, "Blessed are the peacemakers: for they shall be called the children of God." I think it is appropriate now, in the Christmas season, for me to feel called to action, as we celebrate the birth of the Prince of Peace. Of course, not everyone is called to do this kind of active intervention. But the life of Jesus has lessons for all of us....

But I want to give the last word this morning to Sheik Al-Adhaim, Imam of Abu Hanifa Mosque in Baghdad. When Christian Peacemaker Teams visited him, he told them that if people motivated by religion work with one another then solutions can be found that serve all. "We must guide others to peace and security and treat them kindly" said the Imam. *

Jane McKay-Wright, a member of Toronto Monthly Meeting, is again in Baghdad for three months of volunteer work with the Christian Peacemakers Team. Note: All testimonies quoted are from team e-mails from Iraq during November 2003, and are published on CPTnet at: «http://www.cpt.org/subscribe.php»

Christian Peacemaker Teams can be reached at P.0. Box 72063, 1562 Danforth Avenue, Toronto, ON M4J 5C1; and by telephone at: (416) 423-5525.

Taking to the Streets By Bert Horwood

It's lunch hour on Friday. I'm standing with a peace sign in front of Kingston's City Hall. There's cold rain blowing in my face and I wonder, not for the first time, what I'm doing here. The voice of a Friend echoes in my mind's ear, "You aren't accomplishing anything with that vigil." I feel the futility. What good can it possibly do, week after week, to stand here with a dozen or so other vigil keepers in weather of every description while an uncaring world goes on with its crazy course?

I don't always feel this way. Sometimes drivers honk as they pass. There was one wonderful day when a happy six-year old walked down our line carefully reading each sign aloud to her parents. Even a hostile reaction has meaning, such as the occasion when an angry woman yelled at us, "What don't you people get jobs?" And one of the vigil keepers, a nun, replied gently, "This is our job." And then had a conversation with the woman.

But still, I feel an abiding sense of uselessness. The vigil is not making any observable difference in those issues of peace and social justice which we bring to public notice. I know that many others in similar demonstrations must feel the same, and I hope it will be helpful to describe our vigil and further explore the complex realm of motives and satisfaction in taking a message of silence, peace and non-violence out of the meeting room and onto the streets.

Our vigil is organized primarily by the Sisters of Providence. Sister Pauline Lally is "in charge" but she practices a Quaker-like equality which makes the vigil our common enterprise. The vigil is silent, except for special occasions, and most of our signs and special events are organized by the vigil keepers themselves with Pauline presiding in a remarkably clerk-like way.

The vigil began in 1995 to mourn the cuts the Harris government was making to social programs and to express solidarity with those most hurt by them. Our concerns have changed over the years, but the general message is always one of peaceful awareness of hurt to people and the land. Our signs reflect care for peace, environment, health care, and similar issues. The vigil keepers come from various faiths and centres of concern.

Each week we open with a prayer which we wrote collectively. It reads:

We long for a world that respects all of humanity and all the earth. And so we stand in silent, non-violent solidarity with all those affected by governments and corporations that put profits before human kind and indeed before all creation.

Together

in this vigil we bring before us injustices affecting our world.

In gentle awareness we present these concerns to the Divine Light which permeates the universe.

Thus, we stand in hope.

I joined the vigil with an innocent expectation that our regular presence on the streets would open the hearts of authorities and help to simulate changes leading to more caring and just policies. This expectation has not been realized. It is hard not to feel that I have been naive and unrealistic.

Our common cultural stories, like the boy with his finger in the dike, describing small heroic efforts which lead to dramatic changes, contribute to those expectations. So does the oft repeated statement, attributed to Margaret Mead, "Never doubt that a small group of thoughtful committed citizens can change the world, Indeed it is the only thing that has." These claims have not stood the test of 7 years of vigil keeping.

But not all influences are visible. The impact of a quiet vigil like ours may be real but unseen. That is why our prayer ends with the word "hope." Hope is a virtue which sustains many a heart when evidence and the logic shout, "failure!" That is how I learned to value my presence on the streets as a spiritual rather than a political exercise. And learned to take a spiritual view of its results.

With this insight I began to make a point of smiling and making eye-contact with passers by. Some people respond warmly, and accept a leaflet, or stop to talk, or simply smile back. But others, stiffly look away and hurry past the silent line, faces blank. I suspect that this chilly response is as important as a warm one. It shows that our message has struck home, even if it is rejected for now.

More recently I have come to see my presence at the vigil as something that I do for myself as much as for others. It is a way in which I can be a witness to truth. I testify in public every day I stand there. In a very small way I join the ranks of the marchers for justice in all times and all places. In many respects it doesn't matter if we do not move mountains, or even influence our city council to do better today. By our testimony and willingness to put ourselves into the public eye, to risk ridicule and the ravages of weather we send a message which inevitably alters the structure of civil society. Spiritual influences are not often dramatic. Sometimes the still small voice only murmurs and murmurs, wearing away its opposition like water running over stone. Thus I take to the streets in hope. *

Bert Horwood is a member of Thousand Islands Monthly Meeting.

A Left handed Life Wrist cocked, a heron's foot. Pen drags hand over ink smearing words. I mark all I touch with formless smudges. How dare I glory in the light? Preposterous. Grubby boy, smudged stranger.

Dare. Dare hard. Damn right.

- Michael Phillips is a member of Argenta Monthly Meeting.

Volume 100, Number 1

Awakening (A Sonnet for the New Year)

My soul, beneath the microscope of science, history, precise mythology, and doctrine, rejoices in the web of life — so intricate, that it confounds the power of conformity; and rises on a timeless mystery that revels in the ancient lore of being more or less than seems:

content with being more only when the less is lesser joy; content with being less only when the less, in its humility, is daily blessed and watered with abundant grace.

- Keith Maddock is a member • of Toronto Monthly Meeting.

Apart

Something of song a hummed alleluia hangs on in these daffodils picked hurriedly by the road as I left for work this Easter morning.

Thief that I was I picked first the ones bent to the ground by their own weight in gold and yesterday's rain and then, boldly, the buds.

In an old pottery coffee pot They stand now on the dining table in a house for battered women and children opening, singing stems all gracefully tall.

- Janeal Turnbull Ravndal, who visited with us at CYM 2003, is a member of Stillwater Monthly Meeting of Ohio Yearly Meeting (Conservative).

A Sympathetic Attender of Quaker Meetings...

By Catherine Raine

...TELLS HOW SHE CAME TO FRIENDS BUT IS NOT A MEMBER YET. When I was ten my pastor baptized me by total immersion in a pool behind the altar. I was one of a batch of white-robed Baptist initiates from my Sunday School class. When my turn came, I descended four blue-painted steps to the waiting minister who was waist high in water, and clutched his hands as I was briefly, awkwardly dunked backwards. Then I ascended the stairs on the opposite side and dashed, dripping, to a ladies room thoughtfully equipped with blow-dryers and a rack for hanging robes.

Baptists emphasize voluntary baptism as a public proclamation of personal conviction, but in my case I felt socially obliged to join the parade into the baptistry. In my Missouri hometown at the northern frontier of the Bible Belt, Baptists were the establishment class. There was pressure to process the youngsters into this group. So a few months before our proposed baptism date, the Reverend summoned my peers one by one to his study and asked, "What does Baptism mean?" I knew the rote answer I was supposed to give, which was, "Accepting Jesus Christ into my heart as my Lord and Saviour." And I did repeat these words exactly. But my heart didn't truly embrace Him, and I couldn't make eye contact with the pastor, a perfectly kind man with lovely white hair. That moment of insincerity in the study was an unconscious opening into which my need for genuine faith later nudged me towards Quakerism.

As a teenager, I grew more fervent, even dreaming of becoming a missionary like Lottie Moon. I joined Acteens, a girls' mission group. We travelled to Native American Reservations in Oklahoma and South Dakota, and to deprived areas in Hawaii, Kansas, and Missouri. We taught Vacation Bible School, performed morality plays with felt puppets, and offered testimonials to sister congregations. We sang "Rise and Shine and Give God the Glory," and "Pass it On" and staged yet more puppet shows for Vietnamese refugees, who must have thought we were nuts. I went to an Acteens Convention in Dallas, where I attended a workshop on "Christian Grooming" led by a former beauty queen. (Can CYM boast a session to rival this one?)

Once I started university, my zealous past

became uncool, even though I missed the communal fun. After taking some Anthropology courses, I was particularly ashamed of how Acteens had subjected Native Americans to irritating Evangelical puppetry. When I attended my grandmother's church during spring break, I antagonized the Sunday School by asking, "How do we know for sure that our beliefs are right and the people we are evangelizing are wrong?"

In university, I joined Amnesty International and learned that Missouri has the death penalty by lethal injection. AI contacts led me to the Missouri Coalition to Abolish the Death Penalty, which numbered many Friends in its ranks. One Quaker couple lost their son to gun violence. They insisted that they did not want the state to execute their child's killer.

Dedicated abolitionists sparked my curiosity about the Religious Society of Friends, but I didn't attend a meeting until I returned to Missouri after three years of graduate school in Scotland. I was twenty-six and struggling with decisions about where to live, what career to follow, and how to cope with my father's terminal illness. I gratefully accepted the comfort Penn Valley Meeting offered during my dad's final months and death.

Contact with Quakers and their commitment to social justice helped lead me to two years of service in Baltimore as an AmeriCorps volunteer. I quit my job as a university composition instructor and taught adult literacy and G.E.D. courses instead. From Baltimore I then returned to Scotland, where Stewart, a member of Glasgow Meeting, and I were married under the care of the meeting. Our wedding ceremony was one of the most moving experiences of my life. I cherished the words of the guests and enjoyed the simple, open pattern of the worship service.

When we immigrated to Canada in 2002, we stayed at the Toronto Meeting House for our very first two weeks. The hospitality of the meeting really eased the trauma of such a radical change. Don Bowyer, one of the Resident Friends, baked bread and played cards with us. Many Friends offered employment advice and gave us a series of providential housesitting assignments

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A Great Canadian Friends' Myth By Meredith Egan

ear *Canadian Friend* (the very informative periodical), and (more importantly) Canadian Friends,

While devouring your fabulous periodical last month, I noticed that the lovely Bev Shepard got down and dirty and spoke of the F-Word (which we don't encourage in our house), the need for more Canadian Friends to Financially Support the Canadian Yearly Meeting (CYM) with money to do the work of CYM....

So, I reached for my cheque book. But alas! I noticed that while F is for Finances, O is for Oversight, or Oops! or Oh my gosh ! – if Bev and June Etta (the lovely, capable editor of CF) don't know, imagine how many other Canadian Friends are also mistaken? I set aside my cheque book to write you...

You see, in the informative article, Bev outlines the very important work of CYM so that readers may be aware of why they should support CYM financially. She mentions *The Canadian Friend*, then Canadian Friends Service Committee (CFSC). I agree, being a Committee Member of CFSC, that CFSC does fine, fine work. Very Important Work (hereinafter referred to as VIW — a new acronym for Friends) She accurately reports that this is work of CYM — however, it

is implied in the article that monies sent to CYM support the work of CFSC... And there is the "Oops!"

This is a myth...A Great Canadian Friends Myth believed by many Canadian Friends for years. You see, monies given to CYM do not fund CFSC programs.

CFSC raises its own money to do its VIW (other than the travel budget for members of CFSC to attend meetings). I am astounded at how little Canadian Friends give to CFSC, and the amazing work done with so little money, which convinced me to enquire about Friends in the first place. CFSC is expecting an unplanned deficit budget for 2004–2005, and we are determined to fix it. And so Canadian Friends, whom we serve, have to ask themselves a very serious question or two.

Do Canadian Friends want all the VIW of CFSC to continue, and if so, will they support it financially? Or, are we doing too much work for Canadian Friends (and our other loyal supporters) to pay for? If too much, what do we stop doing? International Development projects bringing sustainable incomes to people in the Third World? Peace work in Canada and elsewhere? Advocacy and education in Aboriginal affairs? The important work (a bit of bias showing here) of justice advocacy and education, in our quest for penal abolition and just living?

As we discern our solutions, we hope that you will consider checking to see if you or your Meeting directly support the work of your service committee, and if you/they don't, could you ask whether you/ they might be called to do so. Or, if you do give directly to CFSC, whether you might increase your giving, and allow all of our VIW to continue.

Thank you for allowing me to do my small bit to dispel A Great Canadian Friends Myth. Read the latest *Quaker Concern* and consider sending a donation (tax creditable!). I will know when the cheques inundate Anne, our Very Able Office Staff, that you have, in fact read this; and Jenn, the Meticulous Bean Counter, will tell me that we have set the understanding right.

I will reach for my cheque book now, and write separate voided cheques for CYM and for CFSC, so that direct deductions to them both can begin, and all the important work of Canadian Friends may continue. I hope you will reach for yours, as well. *

Meredith Egan is a member of Vancouver Meeting.

IMPORTANT NOTICE FOR CYM — THIS IS A CHANGE!

Friends' tendency to often register late - sometimes very late - for the Canadian Yearly Meeting gathering has been causing problems of logistics and stress. It has therefore been decided that the deadline for CYM registration will be enforced. Starting this year, please note that **late registrations for CYM** will no longer be accepted.

What Do All These Committees Do? Edited by Marilyn Manzer and Steve Fick for Nominating Committee

DISCIPLINE REVIEW COMMITTEE: We write and revise sections of Organization and Procedure as directed by Canadian Yearly Meeting. We also review CYM Discipline to ensure that it is correct and reflects current practice. A member should be a Friend with a good understanding of Quaker process, sensitive to current practices, and with an interest and skill in writing and editing. Much of our work is done by correspondence. We have two meetings a year: a full-day meeting in the spring, and a shorter meeting at the beginning of Yearly Meeting in August. It is preferable that members attend Yearly Meeting, since this is where proposed changes are discussed. Clerk: Marilyn Thomas (cthomas@wwdc.com).

ECUMENICAL-INTERFAITH COMMITTEE acts as a form of prayer and support for Canadian Friends who are carrying the concerns of ecumenical and interfaith work, both within other Quaker bodies and within the wider faith community. The committee works with other Friends Committees. It meets in three sections --

east, west, and central -- throughout the year. Once a year, the clerks of these three sections meet to review reports and to plan the general ecumenical-interfaith meeting held during Yearly Meeting. Those who represent the Society of Friends on outside bodies are not required to attend Ecumenical-Interfaith Committee meetings, but should feel free to bring issues to this committee for seasoning in preparation for Yearly Meeting. Ecumenical-Interfaith Committee has been asked to work with CYM Finance Committee to find creative ways to increase CYM funding for our representatives to bodies outside our Yearly Meeting. Contact person: Gini Smith, Yonge St. MM.

PROGRAMME COMMITTEE: We plan and oversee the annual sessions of Canadian Yearly Meeting. We coordinate the efforts of the bodies responsible for the various components of Yearly Meeting. Our specific tasks include: site selection, liaison with site administrators, scheduling of daily events, arranging the Sunderland P. Gardner lecture, local arrangements, Bible and Quaker study, evaluation. We meet twice each year — at Yearly Meeting in August, and at or near the site of the upcoming gathering in December — and there is travel support from CYM. Clerk: Jay Cowsill (jmc590@mail.usask.ca).

Membership on a committee offers Friends the opportunity for year-round involvement with the work of Canadian Yearly Meeting. Most committees require some travel, and all need members who are able to devote some time to committee work between meetings. Most committee members find the work personally rewarding. They experience fellowship, challenges, and learning opportunities, and know that their service is furthering the work of our spiritual community. *

Marilyn Manzer is a member of Wolfville Monthly Meeting and Steve Fick is a member of Ottawa Monthly Meeting.



(continued from page 17)

while we waited to move into our house.

Gratitude for Friendly assistance also includes appreciation for the Society's general beliefs and social activism. I admire the legacy of Quakers, how they stand up for civil rights and justice. I like the democratic worship structure, the chance for silence, and most of all the Quaker belief that there is that of God in everyone.

With so much to praise, why am I not a member of the Religious Society of Friends? While I don't miss Baptist theology, I do miss the hymns. And sometimes I get impatient with ministry which seems to lapse into endless monologue. Be that as it may, the deeper reason I haven't joined lies within. I have trouble settling into the silence, as it fills me with self-doubt and desire for true faith in that divine-in-all precept, which so contradicts the sinfulness-in-all (especially thou) theology in which I was immersed. So unless I can truly redeem "a wretch like me", I want to keep waiting for the silence to drown out the Calvinist chorus which rings in my ears. *

Catherine Raine is an Attender of Toronto Monthly Meeting.



Woodbrooke Quaker Study Centre

Ferguson Quaker Fellowship

We invite applications to become the second Ferguson Quaker Fellow.

This new fellowship enables a Friend with substantial experience in their field to reflect on their work, undertake further research or thinking as appropriate, draw lessons from it and share them with a wider audience. It is intended to enrich the Society's spiritual understanding of global, social, moral or political issues and to spread Quaker insights more widely.

You will be highly motivated, able toorganise your own work and a good communicator. You need not come from an academic background—we are interested in practical outworkings of Quaker faith. Your particular interests will determine the shape and outcome of the Fellowship—subject to negotiation, you may give seminars, run workshops, or maybe write for publication. Woodbrooke offers an ideal environment, with support from knowledgeable Quaker staff and access to a wide range of resources.

Appointments will be made for September 2004 or January 2005 onwards, and will normally last 9-12 months.

Want to know more? Contact us: Administration (FQF) Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham, B29 6LJ. United Kingdom Phone: +44 (0)121 472 5171 E-Mail: enquiries@woodbrooke.org.uk

Friends World Committee for Consultation – Section of the Americas: Reflections from my First Year as CYM Representative By Shauna Curry

year ago, when selected to represent you/Canadian Yearly Meeting (CYM) to FWCC - Section of the Americas, I had a deep sense that my community knew something that I didn't. I had returned from my cycle journey knowing I wanted to be more actively involved with my Quaker community but wasn't sure where or how. I also knew that I wanted to somehow find a way to keep connected to Latin America. This last year has been a wonderful series of discoveries with FWCC. Thank you.

FWCC PEACE CONFERENCE

The January 2003 Peace Conference played a pivotal role in my introduction to FWCC and my larger Quaker community. Seeds planted within me, many of which have already born fruit, will continue to grow throughout my life.

One "Ah-ha" moment was learning that early Friends came to Worship expecting to be transformed. What is my expectation? How can I prepare myself so that I too am coming to Worship expecting to be transformed? And, will you join me?

Thank you to the FWCC Peace Working Group, for sponsoring my participation as a Young Friend and workshop presenter. Our two Canadian Representatives were Andrew Gage and Anna Peters-Wehking.

FWCC ANNUAL GENERAL MEETING, MARCH 2003

As my first true orientation to

FWCC, I participated primarily as an observer. It was wonderful to already feel at home with faces I had met at the Peace Conference and I am thankful for moments of mentoring from, and fellowship with, Rose Mae and Barbara. I cherish the presence of our Latin American Friends.

This year's AGM will stand out from others because it was the weekend after the war on Iraq began. Freedom Iraq it said across all the CNN TV screens in the hotel. I felt as though I were in a bubble, without access to information. I returned to Canada in deep pain - grieving the war, the results of war, the propaganda, and the lost opportunity we had as Friends gathered together from across North and South America.

How might we have created the space to truly listen as gathered Friends, while honouring the process required to "do our FWCC business"? I look forward to furthering my understanding of how we collectively enable powerful openings for the Spirit to move within and among us.

PEACE WORKING GROUP

At the Annual General Meeting, thanks to gentle prodding from an elder, I responded to a call to participate in the continued work of the Peace Working Group (WG) and look at our role in Interfaith work. Please check that your Monthly Meeting has returned the questionnaire sent by FWCC to gather information on current interfaith activities. Thank you.

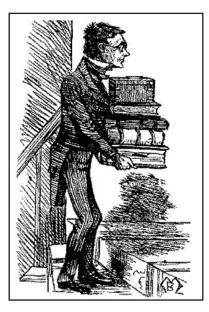
WORLD GATHERING OF YOUNG (ADULT) FRIENDS

Wow! Twelve years ago-thanks to Canadian Friends-I had the incredible experience of participating in one of three FWCC international youth gatherings held that year. Now, I would love to see a contingency of Canadian Young Friends participate in both planning and attending the World Gathering of Young Friends, 2005. From the discussions we've had at Western Half Yearly Meeting and CYM, I know there is ample enthusiasm!

FWCC TRIENNIAL, JANUARY 2004

I look forward to representing CYM, together with Barb Saikman, at the FWCC Triennial in New Zealand in January. You can help prepare by reflecting on the Triennial material (sent to your meeting) - individually or with others. If you have any thoughts, please contact either Barb (bsaikman@glinx.com) or me (shaunacurry@telus.net). Know that any engagement you have will be part of our gathered collective consciousness. Thank you! *

Shauna Curry is an attender of Prairie Monthly Meeting.



THE HARLOT'S BIBLE AND OTHER QUAKER ESSAYS, 1996 – 2002 By Chuck Fager Kimo Press (2003) Reviewed by Barbara J. Bucknall

The opening pages of this book are not exciting. It is discouraging to read as an example of a Quaker story an account of a perfect little girl who died and went to heaven. But if one perseveres beyond page fifteen, one discovers much that is far from dull. For instance, it is fascinating to learn more than is generally known about the Quaker background of Richard Milhous Nixon and how this brought about his downfall. Chuck Fager has challenged established authority as a Conscientious Objector, but in this book he also challenges accepted Quaker opinions. In particular, he corrects common ideas about the uniformity of the Peace Testimony. I had not

known before reading him that hot Quaker government of Rhode Island used armed force or that George Fox approved of the use of force by the civil authorities. Fager has many

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interesting contributions to make to Quaker history, with the help of the Bible, as well as others' studies.

But the passages of most personal interest occur at the end, with his experience of divorce and of a sense of sin, followed by "The Harlot's Bible" of the title page. The Harlot in question is a Finnish transsexual, a former Lutheran theology student, who ended up as a Quaker and a prostitute. She feels that she performs a real social service and strives to render this service with Ouaker integrity, going to some trouble to pay income tax on her earnings. She has retained her love of the Bible and feels close to Jesus with his sympathy for loose-living women. Chuck Fager feels that sympathy, too, and is sorry it is not more widespread in Quaker circles. The conclusion of this short book is very different from the beginning. *

Barbara J. Bucknall is a member of Pelham Executive Meeting.

For a Culture of Life

By Konrad Raiser WCC Publications «www.wcccoe.org» (2002) Reviewed by Jim Adamson

This small book was a difficult read for me as I was not familiar with the work being done by the World Council of Churches (WCC). Konrad Raiser is a minister, theologian, and the recently retired general secretary of the assembly of the WCC and its central committee. Part I of the book is titled "Transforming Globalization". In it, Raiser gives a detailed analysis of globalistion's meaning, historical roots, evolution and impact. Significant responses of WCC assemblies over many years are summarized, providing the background for the central committee's recommendation in 2001 that the WCC should focus on the search for alternatives to economic globalisation based on Christian values. Many supporting Biblical references are given. Raiser points out that the most articulate responses from a religious perspective to globalisation have come from the ecumenical movement of the Christian churches; however this movement reaches a limited segment of the world religious community.

Part II, "Toward a Culture of Reconciliation and Peace", is a carefully reasoned argument about this goal. In it there is an exhaustive analysis of considerations involved in peace and justice.

Some of the many ideas mentioned by Raiser include:

- 1. Globalisation needs to be challenged to be a force to serve the common good.
- 2. The free market should become an instrument to serve human needs.
- 3. We must acknowledge that we are all co-inhabitants sharing one earth.
- 4. There is a responsibility to uphold the rights of all people to participate in the economic, social and political decisions which affect them.
- 5. There is a need for a new culture that overcomes the secular separation of religion and politics

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in order to make the religious heritage of solidarity, care and compassion a part of global governance.

- 6. Global civil society needs politically engaged spirituality.
- 7. The love of power needs to be replaced by the power of love.
- 8. A search for peace belongs at the centre of the church's mission.
- The ethos of non-violence is rooted in spirituality which, in New Testament terms, is described as forgiveness, compassion, humility and not insisting on being right.
- 10. The "Decade to Overcome Violence" will draw the churches closer in active witness for peace and reconciliation. Reconciliation involves a change of heart and mind, both on the personal and communal levels.
- 11. Transforming globalisation and violence requires new cultural, moral and spiritual energies.

Almost every page is packed with considerations of aspects of these and other ideas, with views of many thinkers on how to change direction to a better world. An example of the depth of the discussions is the quoted description of "forgiveness" attributed to Geneviève Jacques (*Beyond Impunity: An Ecumenical Approach to Truth*, Justice and Reconciliation, WCC 2000). Essential dimensions to be taken into account include:

- Forgiveness is not a legal category.
- Forgiveness is not to forget.
- Forgiveness is an act of liberation.

- The capacity to forgive is a gift.
- Forgiveness is part of the struggle for justice.

Each of these dimensions is given an explanatory paragraph, as are all the ideas mentioned above and many more. You will have to read this book to appreciate it! *

Jim Adamson is a member of Toronto Monthly Meeting.

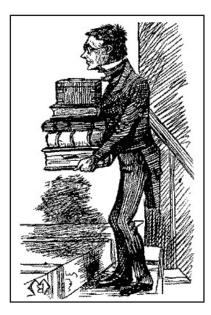
Some Fruits of Solitude: Wise Sayings on the Conduct of Human Life

By William Penn; Edited into today's English by Eric K. Taylor Herald Press, Waterloo, ON (2003) Reviewed by Arnold Ranneris

This book might be considered "the Quotable William Penn", but it is much more. It gives us access to the spiritual side of William Penn, who is most often remembered for his social and political achievements, such as the establishment of the colony of Pennsylvania. His contemplative side is wonderfully brought out in this book, by the editor who is a technical writer and teacher of English as a Second Language.

The publisher, Herald Press, is a Mennonite press.

The Historical Introduction by Eric Taylor puts the collection into the context of William Penn's active life. During two periods of enforced solitude, Penn gathered his nuggets of wisdom and arranged them into two books under topics such as "Government", "Truth-seeking", "Self-Control", "True Religion". The editor notes in his introduction,



"The fruits of solitude that Penn offers us in this book are no Ivory Tower musings, but a product of a lifetime of suffering and labour for his faith, and insights from one who both held significant worldly power and saw firsthand its abuses."

Following are some examples from this treasury:

On Education: "The rules of the natural world are few, plain, and most reasonable. We would be happy if we studied it and lived in harmony with it."

On Friendship: "Friends are true twins in soul; they sympathize with everything and have the same loves and aversions."

On Forming Opinions: "Truth never lost ground by being examined, because she is most of all reasonable."

And the well-known saying: "The truest end of life is to know the Life that never ends."

This is a book to have with others of a reflective/devotional nature. It can be perused at random, or systematically gone through as a discipline over a period of time.

The rendition into "today's

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English" by Eric Taylor has made the original wisdom even more relevant. This is "practical religion", by an author who spent his life living the truth as he experienced it. *

Arnold Ranneris is a member of Victoria Monthly Meeting.

CHAROLOTTE'S QUILTS A STORY OF ELIZABETH FRY (ON CD) By Caroleigh Wehking Self-published, 2003 Reviewed by Rose Marie Cipryk

"There were women who claimed they'd rather be brought up in front of the Chief Magistrate rather than Mrs. Fry. She didn't scold or punish. She quietly showed us what we could do. She believed in us and treated us with courtesy."

Caroleigh Wehking weaves the ministry of Elizabeth Fry's prison work into a riveting story that rolls out of the mouth of inmate, Charlotte, who is a hapless, dejected soul, like the rest of the women in Newgate prison. She reveals that, in the relatively short time that Charlotte knew Mrs. Fry, from 1812 to 1814, Mrs. Fry transformed the women's prison as she brought the light of God and human decency to these women who "had never been treated with manners before. It made everything feel different. We had to have clean hands and clean faces and clothing that covered us. And we were given something to do with our hands. We learned to sew and knit, and even got paid for our work."

Caroleigh shows her skill in sketching character by giving Charlotte a few well-chosen words that create in the listener's mind the image of Elizabeth Fry as a woman of deep faith who has the strength of connection with spirit to live a life of service that made a huge impact on the lives of many women prisoners. That work continues to this day through the services of the Elizabeth Fry Society. When Pelham Meeting was invited by the Multifaith Council of Niagara to present "Quaker 101" to an evening gathering, our Meeting chose to invite Caroleigh to tell her story, "Charlotte's Quilts", as part of our presentation.. We felt this story could convey to people of various religions the desire and intention of Quakers to live out of their faith. Caroleigh's story so ably creates just that sense of committed work that breathes life into the Quaker understanding of "that of God in everyone" including those who are downtrodden. From Caroleigh's

biography (www.canscaip.org/bios/ wehkingc.html), comes this quote: "I believe in the truth to be found in stories and in their power to forge connections between people." We listened closely as Caroleigh wove a spell over us and touched us in that place where people of all faiths come to know the light. Muslims, Jews, Christians, Hindu, Baha'i-we were all suspended in that magic place a good storyteller creates. Caroleigh did indeed forge connections in that Multifaith gathering and pleased many of us by announcing that her story would soon be available on CD. It is now available for \$10, plus \$2 postage, from Caroleigh at 47 Peel Street South, Dundas, On, L9H 3E8, or <clwehking@hwcn.org>.

Although this story is captured on CD, Caroleigh continued to research the work of Elizabeth Fry while in Australia at the Australian National Storytelling Conference/Festival last September. She was able to confirm the validity of her fictional story. Caroleigh found enough new information to produce several more stories which she plans to make into a series. *

Rose Marie Cipryk is a member of Pelham Executive Meeting.

From Draft Chapter – The Meeting Community – for the New CYM Faith and Practice

60. Some who have had little experience of Yearly Meeting may wonder what the attraction of this gathering may be for those who love to attend. These are some of the opportunities as I see them: to practice following the leadings of the Spirit in a week-long intentional Quaker community; to learn from our mistakes and try again until we get it right; to tell our stories to a sympathetic audience; to concentrate on the work that we understand God wants us to do; to laugh and dance and sing in celebration of our shared faith and inter-relatedness; and to take part in daily corporate worship.

– Margaret Chapman, 1995

Sing and Rejoice and Have Hope: American and Canadian Friends Building Peace Together Report By Rose Mae Harkness

In October, the St. Lawrence Fall Gathering held near Ottawa, was combined with the FWCC Lower Great Lakes Regional Gathering. We welcomed Friends from Lake Erie, Ohio and Ohio Valley Yearly Meetings, and a few Canadian Friends from meetings in southern Ontario. We worshipped, struggled together on serious issues, sang with Bev Shepard and Caroline Parry, did folk dancing with Rose Mary Coffey from Pittsburgh MM, took a nature walk with Jenny Wright, prepared and ate healthy meals together, and held a business meeting as well.

The theme followed that of the FWCC Annual Meeting, Rejoicing in the knowledge that God is at work in "this thick night of darkness that may be felt" (George Fox). Friends were asked to bring statements, photos and other items from their meetings which were hung on a Peace Line across the main meeting room. All of these provided hope and ideas for action.

There were two after-breakfast talks: one by Bill and Rosemarie McMechan showed us the lives of Ugandan Friends and how we might build a stronger linkage with Uganda Yearly Meeting. This led to the two Young Friends present making cards and book marks which raised \$20.00 to help put a roof on the Ugandan Yearly Meeting House. FWCC Field Secretary, Susan Lee Barton, spoke about building bridges among the diverse groups of Friends in the Section of the Americas. Some Friends did not know that the creation of CYM in 1955 brought three streams of Quakerism (programmed, conservative and liberal) together, and that there are now two Evangelical Hispanic Friends Churches in Toronto.

Murray Thomson clerked the adult programme which began with a panel of David Jackman on the work of QUNO and the UN, Colin Stuart on signs of hope in the Middle East and Rosemarie McMechan on AVP and peacemaking in Uganda, Ben Richmond's talk on his spiritual journey in being a peacemaker was read, as he could not be with us. The reports of small groups on these talks were rich with hope and love, and included many ideas for action.

I David Male of Ohio Yearly meeting reminded us that we need to overcome the seeds of war within our own hearts. He called for a meaningful discussion of the difference between war protesting and peacemaking. "Where does our true security lie? We can feel secure in our relationship with God."

II The group considering a stronger linkage with Uganda Friends gave us a few practical suggestions: help purchase a maize mill for women; help put a roof on the Meeting House and support Canadian Young Friend(s) to participate in a '04 summer work camp.

III The group on the Middle East also offered some ways for peaceful support in the tensions between Palestine and Israel 1. Contribute a \$2000-\$3000 scholarship for Ramallah Friends School; 2. Offer moral encouragement for anyone resisting military incursion through "Adopt a pilot" or others refusing to serve in the occupied territory. 3. Support Maxine Kauffman-Lacusta, a member of CYM, in her work; 4. Spread stories of hope e.g. Israeli women who peacefully monitor checkpoints. 5. Be better informed with articles by Avraham Berg, Tikkun magazine etc. Ideas for fostering hope and reconciliation in North America were offered also.

IV The group working on building support for the United Nations made a number of recommendations that FWCC be the body under which the QUNOs work, e.g.: 1. Encourage efforts by the UN to fix broken UN processes addressing issues such as nuclear non-proliferation treaties, small arms dissemination and environmental issues; 2. Take actions to emphasize the important role of the UN and counter media perception of the UN as irrelevant; 3. Identify Friends able to visit, educate and engage meetings in the work of QUNO; 4. Develop and undertake local and international fundraising events e.g "Walk for a Cure to War" to stress the positive role individuals can play to prevent outbreaks of the contagion of war.

This group also asked for a Canadian equivalent of

Friends Committee on National Legislation to permit joint work with American Quakers and to encourage the Canadian government to create a federal Department of Peace. A minute approving the idea of a dynamic Peace Centre and a renaming of the War Museum to the War and Peace Museum was written to be taken to CFSC. We agreed to report at our spring gathering on any progress on these recommendations.

Our final worship was blessed with inspired ministry. *

Rose Mae Harkness is a member of Ottawa Monthly Meeting.

The Clerking Corner: Phases of a Typical Quaker Business Meeting By June Etta Chenard

I have found no better 'formula' regarding the phases of a typical Quaker business Meeting, than in an article from "*The Friend*" 9 December 1994:

A business Meeting, if held truly 'in the Spirit', and according to 'Gospel order', would have the following phases as indicators of quality:

* 'threshing': a preparatory phase which includes waiting in silence and in which facts and feelings are set out fully;
* true ministry, arising within silence, and charcterised by knowledge, wisdom, reference to past experience and tra-

dition, and evidence of discernment;

* true worship, also arising in silence, and leading to a recognition of inspiration, real agreement, concord, a sense of unity, rightness, unity with our traditions;

* the recording of the minute;

* joy, excitement, and even relief, that the right decision had been reached.

Other suggestions which may be of help concerning how to proceed with Quaker business meeting include:

* First, begin with a period of silent worship.

- * To begin the threshing period, the clerk will:
 - clearly define what the meeting needs to decide;
 - present possibilities and options;
 - perhaps offer a recommendation.
- * Turning to general consideration, individuals then: - ask question;s
 - request clarification;
 - express initial concerns;
 - offer tentative expressions of being for or against the recommendation;

- * During the sharing of concerns, each one seeks to:
 - remain in worship throughout;
 - be open to hearing —to the best of their ability— not just the words, but the intent of the heart of each person speaking;
- take all concerns into account;
- hold in abeyance one's own particular views;

- discern God's will more than to stick to their own preconceived idea of how it *should* be;

- remember that each person's truth combined yields a larger truth;

- make an effort to find the sense of the meeting.

* Next, the Clerk moves toward closure by testing out the sense of the meeting, and then:

- the group modifies or approves that statement;
- there may be more sharing of concerns;
- Friends agree that this is the sense of the meeting, or, if needed, the Clerk continues to test to discern the leading of the Spirit until the sense of the meeting is found.

A perceptive clerk watches body language—nods, head shaking, fidgeting—which seem to indicate satisfaction or dissatisfaction with the direction in which the meeting is heading.

The clerk may find it necessary to be in a constant state of prayer during the meeting. *

June Etta Chenard is a member of Pelham Executive Meeting.

Readership Survey for *The Canadian Friend* Please return this form <u>before 15 April 2004</u> to: 160 Highland Avenue, St. Catharines ON L2R 4J6

Dear Friends, if you are a regular reader of "The Canadian Friend", PLEASE help us to better serve you and better meet your changing needs by taking a few minutes to complete this survey.

11. Do you ever submit articles, poems, or graphics to The Canadian Friend? **T** Yes 🗖 No If not, what might help you do so? _

1. What do you find most useful about <i>The Canadian Friend</i> ?	12. Do you share your copy of <i>The Canadian Friend</i> with others?
2. What do you find least useful?	13. Do you ever photocopy articles from it for other people? □ No □ Yes
3. What do you find most enjoyable about it?	14. Do you ever look at <i>The Canadian Friend</i> on the web?
4. What do you find the least enjoyable?	Yes INO
 5. How much of <i>The Canadian Friend</i> do you usually read: All of it Maybe about half Only a little None of it 6. Overall, how valuable do you consider the information in <i>The Canadian Friend</i>? Very valuable Somewhat valuable Not very valuable Good to clean windows 7. Please rate your interest in the following broad categories: (+ No interest ++Moderate interest ++++High interest) Around the Family: Articles on theme or other feature articles: Book reviews: Clerking Corner: 	If yes, what do you think of it?
 Descriptions of new titles in Quaker Book Service:	If so, how often? 19. What is your age? Under 20 21-30 31-40 41-50 51-60 61-70 71-80 81-90 90+ 20. What is your gender? Male Female 21. Where do you live? Male Central Canada Eastern Canada Elsewhere Central Canada 22. Please share any suggestions and/or comments about <i>The Canadian Friend you'd like us to know:</i>
 9. Do you think classified ads might become popular in <i>The Canadian Friend</i> as they are in other Quaker publications? Pes No If so, would you consider placing one? No Yes 10. Do you regularly read any other Quaker magazines or newsletters? No Yes If yes, please specify up to three favorites: 	Please return this form <u>BEFORE 15 April 2004</u> to: June-Etta Chenard, 160 Highland Ave., St. Catharines ON L2R 4J6 <i>THANK YOU for your feedback.</i> Your assistance will be used to help <i>The Canadian Friend</i> grow and improve! If you want more room for your answers, please use another sheet of paper. Pdf copies of this form are available from «cf-editor@quaker.ca»; please write "CF Reader Survey" in the subject line when you send your request. The forms can then be returned by regular mail or e-mail.

ELAINE FLORENCE WOOD 11 September 1911 to 23 July 2003

ELAINE WOOD, KNOWN TO SOME FRIENDS AS ELAINE HORST, was among the first of the small group that gathered in the Kitchener area for worship after the manner of Friends – back in the early 1960's. Thus, she was a founding member of the worship group under Hamilton Monthly Meeting and of the resulting Kitchener Area Monthly Meeting. She was the last continuing member from those early years. For the past forty years, Elaine lived in Stratford. By 1980 she had started the small worship group there that met at her home, later in a retirement complex, and more recently, again, in her home.

Born in England and educated in England and Germany, the range of Elaine's occupational and personal interests was evident even before she came to Canada. She was a teacher, social worker, actress and volunteer. She had a strong commitment to and involvement with a number of community social service organizations. Elaine cherished her time with the Stratford Festival and the parts she played on the stage there and in other theatres and on television. She enjoyed both traveling and offering hospitality. In all her activities, she expressed her joy in life and enthusiasm for interesting people and places.

Her family included her daughter Judy Dugan, her late grandson Mark Dugan, her late daughter Valerie, her late husband Frank, her stepchildren and their children. As well, she had many friends in Canada and England.

Elaine's early experience with Friends was in Britain, and she was an ambulance driver during the Second World War. She was committed to the peace testimony. She was active in attending meeting in Kitchener even for several years after her move to Stratford and the beginning of the worship group there. For a number of years Elaine served as a member of Ministry and Counsel for the monthly meeting. She valued this experience, not only as an opportunity to be useful to the meeting, but as a place of fellowship.

Elaine approached the closing period of her life with cheerfulness and straightforwardness, and was able to

be at home, with some assistance, until the final few weeks of her life.

Elaine described herself as a character actress, but it is her own character, and her positive appreciation of the world around her, that we remember with thankfulness. *

PROGRESS REPORT FROM THE FAITH AND PRACTICE DEVELOPMENT COMMITTEE By Molly Walsh

IN MID-NOVEMBER, THE SIX MEMBERS OF CANADIAN YEARLY MEETING'S (CYM) FAITH AND PRACTICE DEVELOPMENT COMMITTEE MET IN OTTAWA to prepare an initial draft chapter on The Meeting Community. This was mailed to meetings and worship groups in mid-December. Clerks have been encouraged to arrange discussions of this material and provide feedback for the committee by 12 March 2004.

Our spring working session will take place in May at which point the draft chapter on The Meeting Community will be finalized to distribute in pamphlet form at CYM in August. We also will begin compiling excerpts for the next chapter under consideration, Stages of Life (Childhood, Youth, Maturity, Aging, Dying).

With the completion of The Meeting Community, the committee will have produced 3 Draft Chapters in pamphlet form (the other two being Foundations of Faith and Faith in Action). In addition to Stages of life, other chapter which are projected will cover CYM History, Social Relationships and Faithful Lives.

Our work is enhanced greatly by contributions from Friends across Canada. We encourage your feedback and participation as we join together in the exciting work of creating a Canadian Faith and Practice.

You may contact us by regular mail c/o: Dana Mullen, 4 Greenboro Crescent, Ottawa, ON K1T 1W5; or by e-mail at: «zilli@interpares.ca». *

Molly Walsh is a member of Montreal Monthly Meeting.

Around the Family

WESTERN HALF YEARLY MEETING

Join Friends from the western half of Canada at Sorrento Centre, Sorrento, British Columbia, from 21 – 24 May 2004 for a weekend of fellowship, worship, education and, above all, fun for all ages. A balancing retreat is planned for May 21. Registration material will be sent to western Monthly Meetings in March. For more information contact: Graeme Hope, Clerk, e-mail: «graemehope@shaw.ca»; phone: (250) 573-5779 OR Keith Macgowan, Registrar, e-mail: «yj810@victoria.tc.ca» 992 Haslam Avenue Langford BC V9B 2N2; phone: (250) 478-2226.

QUAKER WRITERS, EDITORS, AND PUBLISHERS are invited to join QUIP (Quakers Uniting in Publications), an international "self help" organization of theologically diverse Friends concerned with the ministry of the written word. Next annual meeting at Quaker Hill, Richmond, Indiana, April 22-25, 2004. Theme: New Ways of Reaching Our Market in a Changing World. Contact Graham Garner at: «grahamG@fgcquaker.org». Website: «www.quaker.org»

Correspondence for Isolated Friends

Home Mission and Advancement Committee (HMAC) has had offers from a number of Friends to correspond by mail with Friends who are geographically isolated or otherwise unable to participate in the activities of their Meetings. If you are an isolated Friend who would enjoy receiving and exchanging letters with these Friends, please write to Bert Horwood, Co-Clerk of HMAC, (309-350 Wellington Street, Kingston, Ontario, K7K 7J7). Isolated Friends who prefer to correspond electronically will find numerous enthusiastic correspondents on the quaker-c e-mail list, courtesy of Earlham College, at: «http://www.earlham.edu/mailman/listinfo/quakerc/». Also, the CYM website «www.quaker.ca» is an excellent source of information, activities and links.

"VISITS WELCOME" LIST

Home Mission and Advancement Committee (HMAC) is creating a list of Friends who live in more remote places and who would enjoy visits from traveling Friends—after advance notice, of course. This list will be made available only to members of Canadian Yearly Meeting upon request; it will not be made public. If you are an isolated Friend and would like to be listed in this way, please notify Bert Horwood, Co-Clerk of HMAC, 309-350 Wellington Street, Kingston, Ontario, K7K 7J7 <horwoodr@educ.queensu.ca>.

Welcomed into Membership:

• VICTORIA MM welcomed Maggie Thompson and Peter Seale into membership. They also welcomed Tom Grauman, Wendy Neander and family, who transferred from Edmonton MM; and Jean and Ian Carr, who transferred from Prairie MM.

• WOLFVILLE MM welcomed Penni Burrell of Kentville as a new member, on 17 December 2003.

Celebrating her 90th Birthday

On 9 November 2003, Friends celebrated the 90th birthday of Edith Adamson, Victoria MM. In 1978, Edith was one of the co-founders of the Peace Tax Fund, which, in 1993, became a separate body as 'Conscience Canada'.

CONSCIENCE CANADA & THE PEACE TAX TRUST FUND Income tax season is upon us and here is information to help you should you be moved to witness for peace in this manner when you file your taxes. Since 1982, Conscience Canada has maintained a Peace Tax trust fund in which peace trusters have deposited the military portion of their taxes as a protest against paying for war. Until a CO Bill has passed into legislation, Conscience Canada provides a positive option for Conscientious Objectors to Military Taxation (COMTs) to deposit the military portion of their federal income taxes into a Peace Tax Trust Fund as a formal objection to paying to kill. We suggest the following procedure:

1. Complete your Income Tax Form as usual, down to Balance Due.

2. Go back to Net Federal Tax line. Calculate 7.8% of the amount you entered on this line.

3. Make out a cheque for this amount to Conscience Canada Peace Tax Fund In Trust, and send it to Conscience Canada, 901-70 Mill Street, Toronto, ON M5A 4R1. Please specify if you want the interests on your deposit kept segregated or if they can be used for the work of Conscience Canada. If you have all your taxes deducted at source, as 85% of taxpayers do, you can deposit a symbolic amount in the Fund. Be sure to make a copy of your cheque before you mail it in.

4. Write a letter to the Minister of Finance explaining why you wish to have your taxes supporting peace rather than killing, teaching others to kill, making and selling lethal weapons and preparing for war. Indicate that you have directed the military portion of your income taxes to the Peace Tax Fund in Trust (or have sent a symbolic amount to the Fund). Make eight copies of this letter.

5. Send the following to your local Tax Centre:

* your completed Income Tax form, your cheque to the Receiver General for the Balance Due (less the amount of the cheque derived from step #3),

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- * a copy of the cheque in #3, and
- * a copy of your letter to the Minister.

6. Send the original letter to the Minister (House of Commons, Ottawa, ON K1A OA6—no postage required), your MP (you can find their name on our website), and a copy to Conscience Canada for possible use in the newsletter.

7. Send other copies of your letter (postage free!) to the federal politicians: House of Commons, Parliament Buildings, Ottawa, ON K1A 0A6 (no postage required), or email all of them (addresses available on our web site).

- * John Manley, Minister of Finance
- * Stephen Harper, Leader of the Alliance Party
- * Gilles Duceppe, Leader of the Bloc Québecois
- * Bill Blaikie, Parliamentary Leader of the NDP
- * Joe Clark, Leader of the Progressive Conservatives
- * Svend Robinson, MP
- * Elinor Caplan, Minister of Revenue

* Finance Critics: Pierre Paquette (Bloc Québecois), Charlie Penson (Alliance), Judy Wasylycia-Leis (NDP), Scott Brison (Conservative)

* Revenue Critics: Gilles Perron (Bloc Québecois), Rahim Jaffer (Alliance), Lorne Nystrom (NDP), Bill Casey (Conservative)

8. You may also wish to write to your local newspaper and/or to Canadian magazines of your choice. Send your letters addressed to the Editor.

Visit the Conscience Canada web site at: «http:// members.shaw.ca/consciencecanada/index.html»; contact them by sending an email to: consciencecanada@shaw.ca», or telephone them at: (416) 203-1402.

Message of Gratitude

Linda Foy and Brian Miller wish to thank all those f/Friends who responded to the (unexpected) appeal for support when Brian broke his leg in November. The donations were very much appreciated. Linda says that because she currently finds herself with lots of paid work, and because Brian will probably be back to work sooner than expected, she felt led to give half of what came in to CYM. She hopes no one will mind.

World Gathering of Young Friends,

August 16-24, 2005 in Lancaster, England

We are looking for Young Friends who will be between the ages of 18 and 35 at the time of the World Gathering. You are invited to start thinking about joining YFs from around the world. Keep your eyes on *The Canadian Friend*—we will continue to post updates here.

We are also looking for Adult Friends with the interest, experience and energy to work with enthusiastic Young Friends to develop a fundraising strategy. We want to be able to help as many Young Friends from Canada as possible to go to the World Gathering, while at the same time contributing to a travel budget to assist Friends from the majority world. Nori Sinclair (e-mail: «nori@island.net) is our Canadian point person; contact her for more information or to be added to the list. Sarah Dick is our Canadian Liaison with the organizing committees.

Amnesty International Award

"Too Many Reasons To Die", a documentary aired last year on CBC Radio One's *Dispatches*, has won the latest Media Award from Amnesty International. Produced by Declan Hill, the documentary investigates the culture of death in a part of rural Turkey where ritual, honor and tradition conspire to kill women. You can listen to this story online at: «http://www.cbc.ca/



dispatches/sept02june03.html#jun4». We extend congratulations to Declan, *Dispatches* and all who contributed to the success of this piece.

CONGRATULATIONS TO LYNNE PHILLIPS

Members of Representative Meeting send our sincere congratulations to Lynne Phillips on being chosen as co-Clerk of Friends General Conference Gathering 2006, and our warmest wishes as Lynne and her co-clerk, Margaret Sorrel (University Meeting, Seattle, North Pacific YM), undertake the work ahead. The selection of you as co-Clerk is undoubtedly a wise and appropriate one. Please be assured that you have the support of your f/Friends in Representative Meeting. Blessings and peace, Many loving Friends

Deaths

HEATHER WOLF GAGE, infant daughter of Grace Wolf and Andrew Gage of Victoria Meeting, was born and died immediately on 4 October 2003. Grace and Andrew wish to express their appreciation for everyone's thoughts and prayers during this difficult time.

ANNIE MOLNAR, with membership under HMAC, died late last December. Annie suffered from a neural degenerative disease, and had been living in a chronic care home in Ottawa.

ELSIE CUTLER, of Coldstream Meeting, died at the age of 96 on 27 January 2004, and a memorial meeting after the manner of Friends was held in the Meetinghouse on 31 January, 2004.

DEBORAH ELIZABETH HAIGHT, a member of Ottawa MM, died 30 January 2004 in her home in Norwich Ontario. A memorial meeting after the manner of Friends was held in Norwich 4 February 2004.

The Canadian Friend

For this issue

Layout Editorial Support June Etta Chenard Barbara Bucknall, Barbara Smith

Please help! Your articles, poetry, drawings and photos are needed!

Submissions are needed, and do not need to be on the issue's theme. Please send them to the editor (address on inside front cover).

Themes, deadlines and queries for upcoming issues

• Due date — 15 May 2004 (for August issue)

Theme: Diversity in the community of the Religious Society of Friends

Do Friends truly welcome all people into our community? If so, why is there not more diversity in our members and attenders? Considering our Advices and Queries # 16, 22 and 33, how might we increase representation of those not presently among us?

• Due date — 15 August 2004 (for October issue)

THEME: OUR FINANCES: LOOKING CLOSELY AT OUR TREASURES

"May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions." – John Woolman

Do you keep yourself informed about the effects your style of living is having on the global economy and environment?

Acknowledgements

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