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*Why I Am a Member of the Religious Society of Friends:
What Makes a Quaker a Quaker?*

The Canadian Friend

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Cover photo: *Ed Abbott and a young Friend (Canadian Yearly Meeting, 2002)*

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Dear Friends,

The first line in the introduction of *Advices and Queries* says: “As Friends we commit ourselves to a way of worship which allows God to teach and transform us.” Following the theme of this issue, “Why I Am a Member of the Religious Society of Friends, and What Makes a Quaker a Quaker” several Friends tell us about their commitment to the Religious Society of Friends’ way of worship.

Some Friends, like Dana Mullen, have taken a long road to membership. Other Friends, like Dan Poisson, returned to Friends from having had an early association with a grandparent or other person close to them. (Dan’s francophone humour often delights me, an example of which is his referral to himself as an ‘after-birthright Friend’.) Keith Maddock also shares a touching account of the importance of his relationship with his grandfather, and how it relates to the Torah and finding his spiritual home with Quakers.

Molly Walsh offers us delightful metaphors of pies and carrots in her account of how ‘the carrot of Quakerism’ draws her onward and guides her and helps her to stay on the road she has chosen. She begins her article by saying that it is because of the Vietnam War that she is a Quaker. Margaret Slavin and Rose Marie Cipryk tell us of Pelham Executive Meeting’s witnessing against war at this time.

There are probably as many reasons why long time attenders do not commit to membership as there are long-time attenders. Nori Sinclair shares with us a courageously insightful sorting out of where she is as a Quaker, and her reasons for not yet becoming a member.

Arnold Ranneris writes of how we are formed as people of faith, and the important role of the *Advices and Queries*, and of Faith and Practice in his life.

In addition to writings that examine why we are members, other Friends offer ideas that we can consider in order to be taught and transformed. Friends from Friends World Committee for Consultation send a timely request for Canadian Yearly Meeting Friends reflecting on diversity, since the theme of Canadian Yearly Meeting 2004 is ‘Meeting the challenge of diversity’. Declan Hill offers a provocative look at some of the things that may make a Quaker a Quaker, and invites suggestions or plans of action to improve our Meetings. Margaret Slavin sends her queries about creative gifts, a useful submission for all those who will be visited during her travels to all Friends across Canada. Jane McKay-Wright’s Easter Sunday letter is an informative account of her perceptions during her three-month presence in Iraq as a member of Christian Peacemaker Teams.

The topic of “Why I Am a Member of the Religious Society of Friends, and What Makes a Quaker a Quaker” might also be valuable at the level of Monthly Meetings and Worship Groups for it brings us to the essence of why we commit ourselves to Quakers, and not another religious affiliation.

In Friendship,
June Etta Chenard

Taking the Long Road to Membership

By Dana Mullen

I remember that, after attending my first Quaker meeting for worship, I said to myself, “I’m not ready to be religious yet, but when I am, this is what I want.”

Of the vocal ministry that day, I recall only the statement that the coming week would mark the 300th anniversary of William Penn’s birth. Rather than spoken words, it was the silence that had gripped me, although I had no idea why.

A nineteen-year old in the full bloom of youthful rebellion, I took away with me a pamphlet recommended by the kindly man who greeted me. It was Howard Brinton’s *Guide to Quaker Practice*. I read it, was favourably impressed by the concept of the Inward Teacher and the description of a way of daily living that matched that teaching, and put the pamphlet away.

From time to time during the next ten years, I came across the pamphlet and read it again. Then, when my husband Vernon and I were teaching in the northern Sudan, circumstances drove me to feel a need to find a spiritual direction for my life.

It happened that I saw a review of a recently published book, *The Quaker Approach to Contemporary Problems*, a collection of essays by British and American Friends about Quakers’ work and influence. I ordered it from London through Khartoum’s English-language bookshop. Once again, I was impressed by the integrated lives of some remarkable people; their spiritual convictions prompted them to constructive, compassionate action.

One book led to another, then to personal contacts and eventually to some priceless advice from a Friend to whom I had written. Knowing that I would not be living near any Meeting in the foreseeable future, she suggested that I join the Wider Quaker Fellowship.

So began my connection with a Quaker association. Several times a year, whether I was in northern Canada or southeast Asia, a packet from Philadelphia provided me with reading material about Quaker life and witness.

All the while, I was slowly moving towards conviction. It was not, however, until we spent a year of study and teaching in Halifax that I could attend a Friends Meeting. Near the end of that year, I applied for membership. I have a vivid memory of sitting quietly with Friends in that small Meeting, after learning that they had accepted my application, and feeling a sense of benediction. That day was a little over twenty years after I had said to myself, “When I’m ready, this is what I want.”

**My immersion in
all those wonderful books
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What I had yet
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One might say that I had reached the first stage of being a Quaker. Probably my progress was delayed by the fact that our work overseas again took me far from a Meeting. My immersion in all those wonderful books had shown me the best of Quaker living. What I had yet to experience was the reality of ongoing Meeting life.

More than ten years later, I was at last able to join in meeting for worship every week, stilling myself to pay attention to the Inward Teacher. I confess, though, that I was sometimes shaken by the clash of personalities, the stubborn conflicts that I encountered. It wasn’t like the books! Only gradually have I understood that living through such difficulties can contribute to our spiritual development. The Meeting has given me a place to grow, where I can continue learning to be a Friend. ♣

Dana Mullen is a member of Ottawa Monthly Meeting.

Membership Implies a Desire to Enter Joyfully

By Nori Sinclair

"MEMBERSHIP IMPLIES A DESIRE TO ENTER JOYFULLY INTO THE ACTIVITIES OF THE SOCIETY, TO ATTEND ITS MEETINGS FOR WORSHIP AND BUSINESS, AND TO GIVE SERVICE THROUGH ITS COMMITTEES AND OTHERWISE AS THE WAY OPENS, AND TO SHARE FINANCIALLY TO AN APPROPRIATE DEGREE."

-(90) III – 43 Canadian Yearly Meeting Organization and Procedure

When I turned nineteen in February 2003, I received a letter from Ministry and Counsel (M&C) of Victoria Monthly Meeting asking if I wanted to be considered a Member or an Attender. M&C has a practice of asking birthright Quakers to confirm their membership once they reach the age of nineteen and, as I was born into the Society of Friends—a third generation Quaker on my mother's side, it was time for me to decide whether or not to confirm my membership. I was in England when I received the letter and was dealing with a lot of things to do with being away from home while feeling quite alone, so I wasn't able to respond at the time. I put the letter in with my other letters from home, and I haven't answered it to this day.

When I came home, I continued to ignore the letter, but it wasn't because I didn't think about membership. In fact, I've been thinking about it for years, off and on. When I saw that the theme for the next Canadian Friend was "membership", I felt it was a perfect opportunity to sort out where I am as a Quaker.

I remember my sister commenting when she got that same letter from Victoria Monthly Meeting that she would like to be a "member who doesn't attend." That may sound like a contradiction in terms to many Friends, but I feel like I understand what she meant. To many Young Friends who are birthright Quakers, the meeting is our extended family. Especially in smaller meetings, it's like acquiring additional sets of aunts, uncles, cousins and grandparents. Perhaps it's that feeling of family that helps confirm my sense that in my heart I am a Quaker. I probably always will be. I may not be the most well-read and knowledgeable Friend,

but I have a strong sense of what Quakerism is through the lives I see Friends living, and I think that is more important in terms of understanding Quakerism. I see the faith in their lives, the good they bring to the world. I want to be a part of that.

It has been a blessing to be a birthright Quaker; belonging to such an amazing group of people is part of my identity. I think that when I thought about becoming an attender, perhaps I felt that to "downgrade" my status from member (even if it wasn't an official membership) to attender would be to lose part of myself. Plus how can I be called an attender if I only rarely attend my local meeting for worship?

Up until about three years ago, though, I did attend our local Allowed Meeting regularly. When my attendance lessened, it wasn't because I didn't feel like a Quaker anymore. I was still attending Half-Yearly and Yearly Meetings, and loving them. The simple reason for my avoidance of Meeting for Worship was that I hated how early I had to get up, not being a morning person, and usually I didn't feel strongly tempted to get out of a warm bed to get to Meeting. The more complicated and perhaps more honest reason had to do with the anxiety attacks I was having at the time. They were aggravated by the silence of Meeting, so Meeting no longer felt safe to me. I didn't often get myself to meeting; there wasn't much appeal to being both sleepy and panicky!

A lot of my anxiety and my thoughts about membership were brought to the surface in the summer of 2002, when I went on the Quaker Youth Pilgrimage to the United States. It made me realise how little Quaker history I knew but, despite that, I still felt a profound sense of spiritual belonging with the other young Friends. I challenged my anxiety every day on that trip, but even now I still haven't overcome it completely. I'm still afraid of the silence, of the anxiety attacks.

I feel quite strongly that I do want to become a member of the Society of Friends. I want to be connected to the good works Friends do. Even more than that, I want to be a member in the sense that I am truly

a part of those actions, not just sharing in the credit. I feel like I'd love to be a member right this second, but when I first started thinking about membership I promised myself I wouldn't apply until I had experienced a profound spiritual presence during Meeting. I don't think that any of the service work or the way of living of many Friends would succeed so well without that presence, those leadings. I don't think I'll ever be the type of Quaker I want to be until I connect to that spirit and for that to happen, I need to move beyond

the anxious silence to a worshipful one. Quite simply, I don't think I'll find peace in Meeting until I actually get out of bed and attend.

I realise that I'm not ready to be a member of the Society of Friends, but I am ready to be an attender. This Sunday, I will challenge myself and I will go to Meeting, wearing my new "attender" label with pride. And when I finally feel ready to be a member, I will be a member with all my heart. ♣

-Nori Sinclair is an attender of Victoria Monthly Meeting.

Queries about Creative Gifts

By Margaret Slavin

♣ Have you changed? How did it happen? What changed you?

♣ During your life so far, what in society has changed for the better? What brought about this change?

♣ What has changed for the worse? What brought about this change?

♣ When you have a decision to make, at what times have you experimented with expectant listening as part of your process?

♣ At what times have you seen expectant listening used as part of the decision-making of groups, such as your Meeting? When have you seen a "third way" open that had not been seen before?

♣ When you are being creative, what is it you do?

♣ Is there a part of your life which you would call definitely not creative? What is it?

♣ Do we need both creative work and non-creative work, or could we get along without one or the other? Which?

♣ During silent worship, have you have had the experience of finding unexpected wisdom or clarity? Remember such a time.

♣ In trying to change a social or personal injustice, have you run up against feelings of despair, grief, frustration, anger? Do such feelings empower you or stop you? Remember an example.

♣ In work you have done for social or personal justice, can you remember a time when you felt lifted into joy, fun, a sense of well-being? What were you doing when that happened?

♣ What happens when you tell truth to power? When you answer that of God in other people? What do you understand as "that of God" in governments, in corporations, in institutions (such as: the Bush Administration, diamond companies or the arms trade, the school system, the correctional system)?

♣ When you bring your creative and spiritual gifts to social issues, what changes take place in your approach? What changes take place in your approach to personal difficulties? In your experience, if you can approach a difficulty from a place of creative joy and spiritual centredness, how does it affect the outcome?

Of Carrots and Belief System Pies: Why I Am a Quaker

By Molly Walsh

The short answer to why I am a Quaker is because of the Vietnam War. In 1968, while participating in an overnight peace vigil in a downtown Cleveland Church, I came to the unsettling conclusion that I had to become a pacifist. The most dedicated pacifists I knew were the Quakers. I had observed, during the war, how these quiet committed people practised what they preached. Years later I heard Jan de Hartog speak at the Friends World Committee for Consultation Triennial. In describing what it means to be a Quaker he said, "You cannot define a Quaker...to understand Quaker beliefs, you must encounter one."

Indeed I had encountered one Quaker (a student of my husband's in Cleveland) who took me to my first meeting. It wasn't easy the first time to sit still in silence. And so the transition occurred gradually. After arriving in Montreal in 1970, I began to attend Montreal Monthly Meeting regularly. When one member queried me about my belief system, I explained how it resembled a pie with different slices representing various segments of my beliefs:

- one quarter was for Buddhism, which preached rejection of worldly goods;
- one quarter for the esoteric mystical part of my Catholic roots I still clung to;
- one quarter for Unitarianism with its appealing non-trinitarian approach to the

creator; and

- one quarter for Quakerism with its emphasis on pacifism and the inner light.

In time, of course, I came to realise that my belief-system pie could be Quaker and I could add whatever ecumenical flavours or spices I wanted to suit my theological taste.

The eclectic, non dogmatic nature of Quakerism had a strong appeal to me. I had grown up, heavily marked by Catholicism with its emphasis on priestly authority, sin and redemption. During my twenties and early thirties, I had rejected this for a bland intellectual humanism. With the Quakers, I was offered a chance to construct and tailor a coherent system of beliefs based, not on hierarchy and ritual, but on continuing revelation and experiencing the transcendent as an inner guide.

In reflecting upon the theme of how I was drawn to Quakerism, I uncovered another food metaphor in addition to my belief system pie. With the season of planting and growth approaching, I was led during a morning meditation to think about carrots. Carrots are nourished in the earth below the topsoil. In a field of carrots, you see only the leafy green feathery tops blowing in the wind. But what is important is what's growing below the surface. So, too, our spirits are nourished by what occurs within the rich soil of our inner lives,

our daily and weekly worship. Carrots, quietly growing under the surface, remind me of an old British folk tale called "Tops and Bottoms" featuring a goblin who tries to outwit a farmer by driving a bargain to take the "tops" of his harvest and leave the "bottoms" to the farmer. The goblin, of course, expects to gain a field of wheat or corn but the farmer plants carrots and successfully upsets the goblin's scheme. Our outer selves, our public selves, are like the leafy green tops of carrots and other root vegetables, but what really matters is what's growing beneath the soil in our inner selves during our quiet times. I have heard it said that it is hard work to be a Quaker. And I am sure most Quakers would agree. It is useful to question what it is that guides us on our life's journey. As I continued to ponder on carrots during worship, I realized that folk wisdom holds that carrots sharpen one's vision, particularly in the darkness. And when I think of carrots, I am led to realise that as I journey and occasionally falter along my path it is the carrot of Quakerism which draws me onward and guides me and helps me to stay on the road I have chosen. 🍷

Molly Walsh is a member of Montreal Monthly Meeting.

For All Those Reasons, That's Why I Am a Quaker

By Dan Poisson

I belong to a generation when Friends were either Birthright or Convinced. Jokingly, I refer to myself as an After-Birthright Friend.

My maternal grandfather was a Friend. My parents dropped the hat. I picked it up. Until my fifteenth birthday, I was an Associate Friend. Fifteen was the minimum age for full membership then. Forty six years later I am still a Friend. A totally different one in many respects but as much a Quaker as a Quaker can be. Why? The Religious Society of Friends is unique in the sense that, like with my family, I grew up from being a baby to a young teen, from a young adult to an adult, and now a young senior. All along I was and feel very much at home in both my families. The biological one and the spiritual one.

Ed Abbott reminded us recently that Revelation is ongoing rather than being complete and finished. So true.

If my memory is any good the first book I ever bought was the Bible. I was, maybe, 10 years old. Today there are nine Bibles on my bookshelves. Different versions. Seven in English; two in French. The Bible is an amazing and fascinating book. Even for a Quaker.

When I was a young teen I believed the Bible was The Word of God. When I was a young adult I had my doubts. Later studies in Religious Sciences and Theology confirmed my doubts. The Bible is still the book I read the most. It doesn't matter how often I read it, there is always a new understanding. Because Friends have no creeds and no dogmas I

never had to comply with a set of Quaker "biblical" beliefs. I was as much at ease as an "evangelical" Friend then as I am today as a non-Christian Friend. Open, as ever, to the ongoing Revelation. Where else, outside our Religious Society, would I have been allowed to travel that road?

Our Testimonies are based on Christian principles. But one doesn't have to be a Christian to live by our Testimonies. However, one cannot really be a Friend without adhering to them. In my long spiritual journey, from being a Christian to a Liberal Christian to a non-Christian, I never questioned our Testimonies. They, with our Queries, are very much my Quaker "creeds".

I am a Quaker because I strongly believe in the Inner Light. The Inner Light that makes the Revelation ongoing. I don't have to ask a salaried, professionally trained, clergyperson to tell me what to believe. I don't have to cling to a specific passage in the Bible to confirm a belief, a creed or a dogma. Our *Quaker Faith & Practice* is not a set of rules governing the life and/or beliefs of the Religious Society of Friends or the life and beliefs of its members. The Inner Light is.

I am a Quaker because I strongly believe in "that of God" in every one. My neighbour's life is as precious as my own life. My neighbour is God's child as much as I am also a child of God. God created man and woman in his image, meaning all human beings are of equal worth.

This revelation, at the very beginning of the Hebrew Bible, is so revolutionary that it is not

yet fully understood or accepted so unconditionally as it is within our Religious Society.

A famous Rabbi was asked by one of his students if he could recite the entire Torah standing on one leg. The Rabbi, standing on one leg, said: "God is One. Love your neighbour as yourself. Everything else is literature." Jesus, later on, never taught anything different. Our Testimonies, part of the literature, express, in many more words, the very same Truth.

I am a Quaker because it still challenges me, more now than ever, spiritually and intellectually. Sometimes it upsets me.

Lloyd Lee Wilson in his book *Essays on the Quaker Vision of Gospel Order* refers to the "spiritual salad bar" approach to spirituality which attracts some "spiritual refugees" to our Society of Friends. The long-standing and genuine Quaker respect for other spiritual paths, which fostered a healthy ecumenicism, is being supplanted by a new syncretism which respects neither Quakerism nor the other paths which individuals attempt to blend in. What has changed in recent years is that a growing number of Friends, mostly new to our Religious Society, have mistaken Quakerism's lack of dogmas and creeds for the lack of a firm and distinct belief system. Sweet music to my ears as I still struggle with Joseph John Gurney, Elias Hicks and John Wilbur. I am still very much a "Hicksite" Friend even if I keep a dual membership with the Evangelical Friends Church (Eastern Region) from
(continued on the next page)

Faith and Practice in the Spiritual Formation of Friends

By Arnold Ranneris



As people of faith and Friends, we are formed in many ways—by our corporate meetings for worship and business, our individual practices of waiting on the Spirit, by study and fellowship, by living the Testimonies, to name a few. One practice which has been very formative for me is the systematic use of our discipline especially the *Advices and Queries* and *Christian Faith and Practice in the Experience of the Society of Friends* (London Yearly Meeting). I do not know how many times I have read through these, or listened to the *Advices and Queries* read in Meeting. These have grounded me in the essence of Quakerism, and become spiritually formational.

A “Faith and Practice” (and there are many versions) is a unique Quaker way of exploring and expressing faith. Other churches and faiths typically seek to come up with definitive statements to which members are expected to adhere and apply in their lives. Friends have avoided the confinements of this approach in favour of developing an anthology of insights and openings. These are revised periodically as are the *Advices and Queries*, to allow for new expressions of faith.

The current work to develop a Canadian Yearly Meeting anthology was formally approved at Yearly Meeting 1998. The Committee to carry this forward was appointed in 2000. I was very pleased to be asked to serve. We began work as a committee in the autumn of 2000 assembled around the dining room table at Friends House, Toronto. We moved forward experimentally,

developing an outline and process which would be inclusive as far as possible of input from Friends across Canada. We decided that the emphasis would be excerpts of Canadian Friends, and yet allow for other-than-Canadian Friends, as seemed appropriate. Our committee would function largely as a steering and editorial committee. We moved forward in the faith that spiritual guidance would be given, and it was! Now into our third chapter, we feel we have been guided as a committee and as a Yearly Meeting in this project.

One of the true excitements has been finding and reflecting on excerpts by Canadian Friends, many of whom we have known personally in our midst. We are inspired by the way in which the Holy Spirit has been active in the lives and witness of Canadian Quakers. To the query, “What do Friends believe, or have found to be true?” We have a liv-

ing anthology for personal reflection, and for sharing with others. We hope that Friends are availing themselves of this opportunity.

For me, the words of William Littleboy (*Christian Faith & Practice* #82) have a ring of truth:

“God is above all the God of the normal. One of the attractions of the Quaker approach to me is the way in which truth is revealed in the daily round, as well as in the mystical. Guidance comes as part of our daily bread.” ♪

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

(continued from the previous page)

the time of my rebellious years.

If Quakerism did not exist I would not know where to go. It is the only spiritual place I know of

where I can be, sometimes, totally confused, or so sure of my beliefs, or full of doubts. For all those reasons, that’s why I am a Quaker. ♪

Dan Poisson is a member of Yonge Street Monthly Meeting.

Linking Torah: Finding the Way Home

By Keith Maddock

Coming from a small Protestant family has some advantages. I didn't feel pressured to conform to family traditions for one thing—and no one was holding the example of a successful, distant relative over my head. On the other hand, I must confess to feeling adrift at times, as though the family I came from were isolated in time from the rest of the human community. From an early age, I began to collect what snippets of information I could find about my forbears. Only one of my grandparents was

tradition, although my Christian ancestors had very good reasons for adapting the story to their own circumstances. Before the time of family albums or carefully maintained records of genealogy, families and communities relied on oral traditions to pass on their heritage to future generations. These accounts involved stories of specific ancestors who made a difference in their time, and bequeathed to the future a certain amount of prestige along with their names. Successive generations could then continue to build on the

cultural foundations they established and preserved with such care.

When the temple priests of King Solomon's time discovered the value of preserving

the memories of their community on scrolls, a few prominent names stood out. One, of course, was King David—the shepherd who became king during the previous generation and united the people after a long period of social disorder. Many of the more remote ancestors, including Abraham, Isaac, Jacob and Joseph, tended to bear David's heroic stamp. They became prototypes of a future king of Israel. Most important of all, though, was an ancestor by the name of Moses—the liberator and lawgiver who walked with God as no one had ever done before or since. Not only

was he a patriarch of future generations, he also became a spiritual leader of his people for all time. Moses gave them a sense of continuity with the past and with the future.

The scribes who recorded the first five books of their sacred family history had this in mind when they began their task. Without any precedent to go by, their techniques of linking one collection of stories, laws or sayings to another was sometimes rudimentary. But then other scribes came along with more refined editorial skills, and eventually the Torah assumed its present shape.

Eventually, the compilers of the books attempted to trace their history from the beginnings of Creation, through the Creator's special relationship with the community of Israel. It was an ambitious project, and required going beyond historically verifiable facts. Narrative consistency depended on the unity of the books as "Holy Scripture," or Torah—the spiritual history of a people destined to carry out a great mission. Beginnings and endings provide clues regarding their concern to define the authoritative, religious parameters of the people's experience in history.

Genesis, the first book, starts with the words, "in the beginning;" a time clause signalling a pre-historical narrative—not "once upon a time," but more like "when time began." The beginning referred to is cosmic time, the creation of everything out of chaos. The Creator's new act is

**...feeling adrift at times, as though
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the rest of the human community.**

alive at the time I was born, and the deceased ones were hardly ever mentioned. Early memories of my maternal grandfather, however, still help to give me a sense of connection to a generation of immigrants from the "old world," as well as to the earth itself. He was an avid gardener and a mason. He made things grow, and he built houses for his own and other families who came to live in our town. If I ever get around to writing my autobiography or family history, it will probably refer often to his early influence.

The story of "Linking Torah" rightfully belongs to the Jewish

declared to be “good.” Within this value-laden context, the creation and spiritual development of humanity is traced through mythical and legendary precursors to the Hebrew nation. They were patriarchs, and also matriarchs, chosen by God to receive and maintain a special covenant. As long as this relationship was remembered and honoured by the community, their existence would continue to be “good.” The “beginning” of Creation is also the beginning of Torah, as Torah defines the spiritual context in which the history of Israel is to be understood.

Genesis merges with Exodus as cosmic time gradually merges with history. The first book ends with the conclusion of a story cycle, Joseph’s death and burial. The covenant people, in spite of all their original promise, have fallen on hard times—the hard reality of historical consciousness. But the storyteller does not leave the people without hope. Before Joseph died, he had a vision of prosperity for “Ephraim’s children of the third generation.”

Before resuming the narrative, Exodus pauses to review the events that happened from the time Joseph’s brothers arrived in Egypt. The brothers are named and referred to as “sons of Israel.” By implication, they were the founders of the tribes who swore to take Joseph’s bones out of Egypt into the Promised Land. Then Exodus continues the narrative on an upbeat: “the descendants of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong; so that the land was filled with them.” (1:7)

Here the writer echoes God’s first commandment to humanity to multiply and to fill the earth, linking that command with the promise of a

new homeland—central to the covenant theme of the book of Exodus. The chosen people were, from the beginning, too great to be confined as slaves in an alien land. So the connective links mark the end of a legendary era and anticipation of a new age consistent with God’s original intent. After the initial review, the story resumes by referring to a new king in Egypt and a significant historical conflict in which he was involved.

Although it began as a narrative, Exodus concludes with a link to Leviticus. The two books find common ground as interpretations of the Law, received and handed down to the people by Moses. At the conclusion of Exodus, Moses is identified as the first prophet and interpreter of the sacred Scriptures. He is depicted carrying out the most significant corporate response to the giving of the Law—the construction of a tabernacle to house the tablets. This tabernacle becomes the focus for a corporate faith, and a reminder of their God’s continuing presence. The storyteller affirms that, “throughout all their journeys the cloud of the Lord was upon the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel” (40:38).

Leviticus immediately takes up this motif with an account of Moses being summoned to the tabernacle by God. Moses continues to be acknowledged as mediator between God and the people, even after the revelation on Mount Sinai. This book then deviates from the narrative style to specify a code of social and religious rules, designed to ameliorate

and structure the people’s nomadic existence. It concludes by reaffirming the consistency of its content with the context of story: “These are the commandments which the Lord commanded Moses for the people on Mount Sinai” (27:34).

This reference to Sinai anticipates the resumption of the narrative

...connective links mark the end of a legendary era and anticipation of a new age consistent with God’s original intent.

in Numbers. God speaks to Moses again, this time at the door of the tent that Moses raised over the tabernacle. There can be no encounter more meaningful and intimate than this one. It signals a crucial moment in history. We are even told the day and the year it took place, a calendar date related to the flight from Egypt. As God’s time breaks into human history, the people mark the occasion with an almost predictable act—by taking a census. We need to probe a little more deeply into the story line of Numbers to appreciate the full significance of this census. While otherwise counting heads with the utmost care, the tribe of Levi remains unnumbered (1:47). This tribe is singled out for a non-quantifiable role in the community, to be guardians of the tabernacle and preserve it for subsequent generations. As Numbers continues the story of Israel, it includes more regulations to meet the challenges of survival and fidelity to their ancestral Spirit. It ends abruptly on a note of affirmation, reminiscent of the conclusion to Leviticus: “These are

the commandments and the ordinances which the Lord commanded by Moses to the people of Israel in the plain of Moab" (36:13).

Next, Deuteronomy converts the statement back into a narrative mode, "the words that Moses spoke to all Israel beyond the Jordan in the wilderness" (1:1). By alluding to specific locations, there is a heightened feeling of anticipation. The story draws closer and closer to the Promised Land—the end of their journey. We are reminded once again that it was through Moses that God spoke to the people. Moses is the authoritative interpreter of Torah, and the guide who points the people in the direction of their new home. Deuteronomy, we are told, contains Moses' final instructions, "according to all that the Lord had given him in commandment to them" (1:3). The account of Moses' death at the conclusion of this book serves as a distinct end to a chapter in the history of creation, from "the beginning." His death also serves as a definitive cap to the Torah. Some interpreters have said that all the rest of Scripture is commentary. But we might want to add that what follows is also part of history, history retold with special warmth in light of Moses' unique encounter with God. So the final book of Torah concludes with the confident, forward-looking assertion that, "there has not arisen a prophet since in Israel like Moses" (34:10-12).

My maternal grandfather taught me to enjoy the fruits of the earth. He also taught me the rudiments of building for the future, a lesson I often wish I had attended to more carefully. Being the only link

with my all-but-forgotten lineage, he often serves as a prototype for whatever legendary ancestors may emerge out of my life experience. In a sense, my grandfather was a spiritual guide, pointing to an "old world" faith that combines practicality with a sense of belonging in this busy and often alienating world.

How my personal search for a way home links with Torah is perhaps best illustrated by a Sufi tale. Harun al-Rashid was once walking

...a spiritual home of my own with a small, and sometimes drifting, remnant of the covenant people known as Quakers

through a plantation when he saw an old man planting date palm saplings, and asked what he was doing. When the old man told him, the caliph asked how many years it took a date palm to bear fruit. "From ten to thirty years—some take as long as a hundred years," said the gardener. "Then you won't be able to eat the fruit of the trees you are planting," said Harun. "Perhaps not, but we can eat from the trees planted by our forbears," came the reply, "So let us plant for those who come after us". The caliph was so impressed with these that he gave the old man a bag full of gold coins. The old man responded, "Praise to Allah, for the saplings I have planted have already borne fruit!" Pleased to hear this, the caliph gave him, another bag of coins. Said the old gardener, "Praise be to Allah, as a rule trees only bear fruit once a year, but mine have already produced two crops in one year! With a sense of humour typical

of Near Eastern spiritualities (which I suspect my English grandfather would have approved of), the caliph threw the man a third bag of coins and said to his servant, "Quick, let's get away from here before the old man leaves us penniless!"

When I came upon the reflections of a seventeenth century Englishman named George Fox, who had a vision in which he was transported "up through the flaming sword into the paradise of God," I was moved

by a spark of recognition. Here was a story linking Torah in one person's spiritual journey from isolation into the security and freedom of a spiritual home. I found a spiritual home of my own with a small, and sometimes drifting, rem-

nant of the covenant people known as Quakers—sharing their corporate testimony to the goodness of creation and their passionate anticipation of a new "beginning"—a return to the still point of time where we all began. "Watch all, therefore, and see what ye do possess," wrote George Fox. "For all who gave forth the Holy Scriptures, who dwelt in the fear of God, they possessed the Life, which these words proceeded from, and the secrets of the Lord were with them".¹ ♣

Keith Maddock is a member of Toronto Monthly Meeting.

Footnote¹—George Fox, No More But My Love: Letters of George Fox, Quaker, selected and edited by Cecil W. Sharman (London: Quaker Home Service, 1980) p.23.



It Is Almost the Season

By Declan Hill

It is almost the season for State of the Meeting reports. And if they follow the usual Canadian Quaker tradition, they will be full of lies. Not bad lies, not black is white, Hitler was good, kind of lies. But the lies that you get in those family Christmas letters that some people persist in sending out. The kind that describe the son's battle with alcoholism as, "Gerd is embracing all the challenges his lifestyle brings...". The average Friend's State of the Meeting missive will describe us as a group of thriving Meetings with good family programs, active outreach and social ministry. The truth is far worse: we are in crisis. Our Meetings spend much of their time in divisive arguing. Our service organisation (compared to the Mennonites) is insipid and unoriginal. And our families and young people amongst us are unfulfilled and leaving for other churches or Sunday morning television.

At almost every First Day we can find someone declaring that if the world were more like us Quakers it would be a far better place. Whereas in actual fact, if the world were run like a Canadian Quaker Meeting it would be full of squabbling, embittered people who are unable to run a jumble sale without having at least three arguments.

Why? And is there anything that can be done?

One question to ask is, is it worth it? Do Quakers have much to offer the rest of the world that could not be found by a well-disposed agnostic in any left wing denomination of Christianity? A pro-development Anglican Church, a devout Buddhist temple, a Unitarian congregation—they are almost the same as us, are they not?

This argument is to seriously underestimate who we are as Quakers. We have a unique treasure that could be a gift for many people. Quakerism offers a chance to pursue spirituality without priests or a holy caste. It offers a direct link to God unmediated or divided by any structure or class.

We are spiritual keepers of a rich and extraordinary form of worship.

There are few other places in the world that offer their believers a direct and pure path to God. We need not only preserve this form of worship, we need to make it grow. So how then do we get ourselves in right order with each other and with God's spirit?

**The first is to place God
and God's spirit
back at the centre
of our Meetings.**

We come to Meetings neither to hear political messages, nor to hear our Friend's comments on the latest CBC radio documentary. Rather we come to Meeting to worship. But we have developed a culture where many of us pray the abridged version of Thomas Aquinas's prayer, "Oh Lord strike me down as you did St. Paul, but just don't do it here. It would be embarrassing to do so in front of all those people."

How to do that then? One small way might be to declare a series of Jubilees in our Meetings. The ancient Jews used to have a tradition that every seven years all debts, arguments and quarrels were forgiven. It is time to consider whether some Meetings would not be wise to take up this tradition. How many times have we sat in Meetings where the Spirit is effectively blocked by the most recent upsurge of an interminable feud between two people or factions of the Meeting? Jubilees could be declared once a year, where every Member of the Meeting has to go to the other and offer an apology or an expression of remorse. The other party is Spirit-bound to lay down the quarrel in a gracious manner.

Our Business Meetings need reforming. A mentor

once said, “Don’t bother with the Quakers. Go worship with them on Sunday and then leave. Don’t do business with them: they will waste your time and energy.” The man who said this is a Quaker who has achieved considerable success in both his business and personal life. He was not speaking with rancor or malice.

He was simply declaring what he saw as a fact: doing business along Canadian Quaker lines results only in interminable committee meetings, wasted time and little results.

It has also bred an odd attitude to “work.” “Work” as seen by most of us has little to do with actually getting anything done. Rather it is spent at committee meetings giving advice to another committee that will report back to the business meeting, which will then turn back to the person who is doing the actual work several months later. It is all like a rather bad light bulb joke, “How many Quakers does it take to change a light bulb?” (“Fifty. One to change it. Thirty to sit on the Business Meeting to seek clarity on whether light is necessarily better than dark. Five to sit on the Ministry and Council to discuss whether effective means have been made to “reach” the light bulb. Five others to sit on House and Premises committee. And five others on the Visiting committee to discuss writing ‘get well’ cards to the four Friends who fell over in the dark, in the three months the Meeting was discussing changing the light bulb.”) Yet, it is worth considering if our way of doing work has necessarily always been the way of Quakers.

The paralysis that sinks into most Canadian Meetings, compared to the vitality of earlier Friends, show that it is not. Another example is in Bolivia, which is now home to the second largest number of Quakers in the world. The Meetings there have adopted a native Aymara tradition of delegating one person to do all the work in a particular field. So, for example, one person may be led by the Spirit to do Outreach work. Rather than organizing a committee which instantly bogs down with schedules or

past bitterness, a Bolivian Meeting delegates that one person to organize and work on Outreach. At the end of the year, the person’s work is evaluated by the Meeting. This method has its problems and challenges but, judging by numbers and the enthusiasm of their Meetings, it may be a more effective manner than our own.

Another suggestion—declare a time limit for Business Meetings. Now, they are interminable. At Toronto Meeting, for example, they sometimes run up to four hours. This is an impossible amount of time for a young parent or a busy professional to spend. So it creates an ironic situation where many of the people most proficient in business are perforce absent from Business Meetings.

We are not always effectively ministering to each other. When was the last time a fellow Quaker remembered your birthday? Or helped with a family crisis or illness? Again to use a Bolivian Quaker Outreach initiative: Professor Hal Thomas, a Friend who teaches at the evangelical university in Santa Cruz, did a study on why people convert. He discovered that the great majority of people join religious communities not because of changing spiritual values or because of a profound “religious” experience but because members of a spiritual community helped them through a crisis in their life. The lesson is clear.

If we want more people to become, or remain, Quakers, we must ensure that we have the internal infrastructure that can support members through crises in their lives.

Now it is possible to argue that we already have that infrastructure in Visiting Committees and Ministry and Council. But the truth is that those committees for the most part are so removed from doing the real work as to be practically useless. What thinkest thou, Friend? Do you have any suggestions or plans of action to improve our Meetings? I look forward to hearing about them.
In peace, Declan Hill 🌿

Declan Hill is a member of Ottawa Monthly Meeting.



Five of the eleven FWCC observers to the World Conference Against Racism in 2001, were present for the Triennial: Ernie Buscemi, New York YM; Sarah Chandler, Canadian YM, CFSC; Esther Cowley Malcom, Aotearoa YM; Emily Mmereko Mnisi Central South Africa YM; Mkoko Boseka, Congo YM; and Vanessa Julye, Philadelphia YM, AFSC.

A Request for Canadian Yearly Meeting Friends Reflecting on Diversity

In response to suggestions from Quaker Aboriginal Affairs Committee and Quaker United Nations Office New York, the Friends World Committee for Consultation (FWCC) world office decided to send a delegation of Friends to the 2001 World Conference Against Racism (WCAR) in Durban, South Africa. Delegation members present at the Auckland Triennial met to draft a report and statement in follow-up to this experience. The following statement was presented at the end of the general meeting session on Racism and Indigenous Issues:

We, the FWCC delegation to the WCAR are grateful to Friends for their love and support and for providing the opportunity for us to participate in this conference.

Prayer, fellowship and our belief in the Quaker testimonies of equality and seeking that of God in every person, allowed us to develop a loving community among ourselves, which strengthened and empowered us to do the work of the conference, even through the most difficult times.

Our actions and the way we conducted ourselves as a multi-ethnic, multicultural group of Friends reflected our Quaker ideals to others. We came as we would like the world to be, as a group of people from many different ethnicities, united in our Quaker testimonies.

While in South Africa, we witnessed racism at the local level and we chose to act.

Dear Friends, we ask you also to act as we did in Durban by returning to your yearly meetings and seeking to prayerfully discern how your yearly meetings address the issues of racism.

We invite Friends everywhere to reflect deeply on our commitment to "looking for that of God" in every person. In doing so, we will all be transformed.

It is with deep hope and sincere prayer that the delegation to the WCAR asks Friends, in the process of reflecting on Diversity at CYM 2004, to hold in the Light this request and to act upon it, as led. ☞

Guidelines for the Susan Bax Memorial Fund for Women Travelling in the Ministry

SUSAN BAX, A CANADIAN FRIEND, LEFT A BEQUEST TO FRIENDS WORLD COMMITTEE FOR CONSULTATION (FWCC) SECTION OF THE AMERICAS FOR WOMEN TO TRAVEL IN THE MINISTRY. The Fund will be in existence until the bequest has been used for the purposes indicated below. Monies from the fund are for paying the actual costs of travel only, and are available for women who are members of the Religious Society of Friends within the FWCC Section of the Americas.

Applications may be made to FWCC for ministry in two categories as follows:

A. Women in the Section of the Americas who are spiritually led to undertake travel in the ministry consistent with the mission and goals of FWCC may apply. This form of travelling in the ministry, which follows the tradition of the Religious Society of Friends, is recognized by most yearly meetings and churches within the Society. It is not necessary that the woman applying be a recorded minister, but she would follow the historic process of seeking clearness from her local monthly meeting or local church and approval from her yearly meeting or regional/national church before applying to the FWCC Section of the Americas office.

B. Women who are FWCC representatives to the Section of the Americas and need financial assistance to attend annual meeting. Special consideration for women under 40 years of age will be given.

The Susan Bax Memorial Fund will be administered under the direction of the Executive Secretary of FWCC Section of the Americas. A selection committee of three FWCC Representatives may be called upon in the selection process. Care will be given to ensure funds are available each year for requests under section A.

Applications for funding will be considered two times each year—in January and in July. Applications should reach the Section Office in the month preceding each of these months, i.e. December or June. Under extraordinary circumstances, the selection committee may waive its usual process in considering an application.

The amount of the grant will be determined by the selection committee in light of other funds available and the ministry being undertaken. In general, an applicant is expected to find additional sources of funding, and will be limited to one grant each year.

Applications for a grant from the Susan Bax Memorial Fund should include:

- *Full name and address of the woman requesting support.*
- *A brief personal history with the name of the Friend's meeting or church in which membership is held.*
- *A statement describing the applicant's spiritual leading and the discernment process undertaken before applying for support from the Susan Bax Memorial Fund.*
- *Letters of support and references from the Friend's monthly meeting/church and yearly meeting/national church.*
- *The reason for the request, including an explanation of how the proposed travel is consistent with the concerns of FWCC and how it is promoting these concerns.*
- *The amount of the request and a budget for the travel to be undertaken as well as an indication of personal funds that will be used and the response to requests for financial support from the Friend's monthly meeting/church and yearly meeting/national church that will be applied to the ministry to be undertaken.*
- *The expected date at which a report on the travelling ministry will be delivered to the FWCC Section office. An assessment by the applicant's local support committee should also be included.* 🐾

Responsibility to Resist

By Margaret Slavin and Rose Marie Cipryk

Many Friends know by now that we have, in our midst in Pelham Meeting, a young man seeking refuge. We experienced a blessed intersection of the visit of Margaret Slavin with the arrival of Brandon Hughey. The following excerpt from Margaret's journal (#9) tells the tale of his arrival.

On Friday, March 5, a few Friends gathered for potluck at the home of Rose Marie Cipryk and Don Alexander in St. Catharines. The mood was sombre. We set out extra chairs. We put the food on the table, lit candles, and waited. We knew that a young man was crossing the border between his country and ours, and that he knew he might never be able to go back. We knew he was AWOL from the U.S. military, and that was just about all we did know. We knew that Canadian Friends Service Committee is not recommending the action he was taking, and that Friends' sources do not counsel soldiers to break the law. They do counsel them to pay heed to their conscience. A phone call from the peace organizer travelling with him let us know that they were on their way, and that they were bringing with them a journalist from Indianapolis-- and a crew from the CBC! [The story is on: www.cbc.ca/disclosure].

In the car approaching the border, the young journalist was praying. "It seemed the right thing to do," she said, as she sat beside me later, both of us balancing plates of food on our knees. I remembered then our mood at the time of her prayer. The CBC crew set up for interviews in the basement bedroom. A fellow came up the stairs, apologised, and said that our conversation and footsteps were being picked up by the sound equipment. "Let's go into silent worship," said Don, and we did. The worship felt immediately gathered--we needed it, after the excitement of the arrival of this lanky, polite young man, who has so recently turned eighteen. The deep silence was just right for us and just right for the crew downstairs. As Rose Marie joked afterwards, "Now would Chuck Fager say that we were following our

own leadings or being led by the media?" We hadn't planned this potluck as a welcoming committee, but when the boy came into his first home in Canada, it felt good that he was greeted by eight Quakers, sitting in candlelight, sharing a "meeting for eating".

A legal defence fund is planned as the young man sets out to struggle for the right to remain here and not to be shipped to Iraq to fight in a war he believes ought never have been begun. Actually, if he goes back to the States now, his immediate future is prison. (This is the end of Margaret's journal excerpt.)

On 4 April 2004, Rose Marie wrote: "Thank God Brandon is downstairs in my house and not in Iraq." Goosebumps rise on my arms as I listen to the grisly news reports from Iraq. This blonde-headed, good-looking young guy has brought the news home to us.

The apparent legal situation for Brandon Hughey and Jeremy Hinzman is that it's difficult for U.S. citizens to claim refugee status in Canada, which is the legal direction they're taking. Their lawyer, Jeffry House, is a resourceful man who is in for the long haul. Their chances of remaining in Canada rest considerably on the political climate and the will of the Canadian people. These young men have said, "Look! The Emperor has no clothes." Will Canadians support their vision and protect them from their powerful motherland which is eating its young in a conflict shunned by the international community?

Further information can be gained at: <http://www.brandonhughey.org/>; www.jeremyhinzman.net; and <http://www.lawreports.co.uk/civfebe1.5.htm>. ♣

Margaret Slavin is a member of Peterborough Allowed Meeting, and Rose Marie Cipryk is a member of Pelham Executive Meeting.

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the Canadian people.**

The Life of Kathleen Amy Starr as Recalled by Her Siblings

By Margaret, Edwin and Mark Abbott

Kathleen Amy Starr was the first of the six children of Frank Vale Abbott, a dedicated Anglican country clergyman from England, and Margaret Agnes (Marjorie) Abbot, nee Laycock, from Ireland. Kathy was born on 24 June 1915 in their home in High Prairie, Alberta. Several months later they moved by horse and buggy to the Grande Prairie area where a house for the minister was under construction for them at Beaverlodge. Pending its completion they stayed temporarily in the two-room pioneer shack of a man named Bert Elcomb.

When railway construction reached Grande Prairie, they were moved into this growing center, and Kathy's brother, Ed, was born in January 1917; Harold, in October 1918; and sister Margaret, in September 1920. As Frank was a country minister, their family did not stay long at one location. In 1920 they moved to Smithers, British Columbia, where Frank was again given charge of a number of settler congregations. While in Smithers, Frank's parents came from England to live with them.

The stresses of pioneer living conditions, along with bearing and caring for four small children, told on Marjorie's health, and finally brought about the decision to return east where adequate medical services were available. Marjorie's sister Kathleen, for whom Kathy was named, along with Kathleen's daughter Isobel, came to accompany Marjorie and the three smallest children on the train to Toronto. There Marjorie and baby Marg were accommodated with Marjorie's mother and family, and the two boys were sent to the Irish Immigration Home in Hespeler. Kathy stayed on at Smithers with her father and grandparents until her father could be relieved of his parish commitments.

It was a joyful day in 1922 when the family was reunited, and drove in a Model-T Ford touring car to Morpeth Ontario. Frank was given responsibility for the church there, and for two others nearby. Each day, breakfast was followed by a Bible reading and prayer, led by the parents. At Morpeth, Kathy and Ed began

school in the two-roomed school house. When the fifth child, baby Frankie, was born at home, the children were sent to their grandparents who now lived close by. An unforgettable time was when Kay and Ed, while walking another child home from school, took a short cut that became a long cut because of a swollen creek. Meanwhile their distraught mother, drenched by rain, searched the muddy fields by lantern light, fearing the worst. When a neighbour brought Marjorie information of their safe return, she fell on her knees in thankfulness to God.

In 1925, the family moved to Toronto when Frank took some church deputation work. Then began a series of childhood infections—measles, mumps, and chicken pox—that kept us quarantined for several months and resulted in the sad loss of our eleven-month old brother, Frankie, from pneumonia.

In 1927, our father accepted an appointment to the country parish of Ivy, Thornton and Utopia in Simcoe County. While living opposite the church a quarter mile south of Ivy, Kathy and the other children attended the two-room village school. As the oldest she was ever the constant guardian of her brothers and sister. At home, in addition to school homework, Kathy and the other children shared household duties as they set the table for meals, helped prepare meals, washed dishes, brought in wood and water, emptied ashes, cleaned oil lamps, fed chickens, etc. There were no organized sports so, apart from listening to the battery radio the children amused themselves with games or reading, and sleigh riding and skating in winter. Saturday night was bath night in a tub shared by all four, with the girls going first. On 1 January 1928, the children were sent to the neighbours for the night when their sister Helen (Brink) was born. Another neighbour was there to welcome the newcomer when the doctor from Thornton arrived after the baby.

When Kathy finished the senior fourth class (Grade VIII), her parents, anxious that their children should have the best education possible, arranged for her to go

to Havergal College for secondary education. The service motivation of her parents had been firmly rooted in their daughter so, on completion of her high school studies, she entered nursing training at Wellesley Hospital in Toronto. From her private nursing practice she had, for the first time in her life, a little spending money. Generosity was part of her nature and she bought a wool gabardine coat for Ed. It served him throughout his college days and is even now preserved, for sentimental reasons, as a bathing robe at Lake Muskoka. She bought him a fedora hat so he could hold his own with contemporaries at university.

Kay also provided a home for Marg during all her university years, and got her a winter coat and other clothes. Ed stayed with Kay for a time too, during some of his medical course. Eventually, Kay qualified as a Public Health Nurse, and then as a supervisor of nurses, and finally as director of Public Health Nursing Service. While serving at North York she made her home in Weston in a small house Ed had renovated. There again she reached out to help her siblings. She provided housing for Harold on his return from overseas and, after his marriage to Jean, Kay shared her house with them for a while. When Helen was about to go away to boarding school, Kay also helped to outfit her.

While working in Leeds and Grenville County, she accomplished an ambition to purchase a farm property on Howe Island, where she settled after retirement. There she married Len Pitt, who was somewhat her senior, and together they remodeled the run-down farmhouse. They welcomed all family members for Christmas celebrations and enjoyed each other's companionship until separated by Len's death.

After that, she gave loving support to her aging father. When he was in his ninetieth year and his health was failing, Kay came to care for him at his Schomberg home that she, many years before, had helped to build. She was there to support him till he drew his last breath.

Kay had followed Ed into membership of the Religious Society of Friends. In the years that followed, she shared her spiritual leading in the several meetings she regularly attended. She encouraged the growth of Thousand Islands Monthly Meeting, and from time to time welcomed the meeting at their Howe Island home.

One day Ed suggested to Francis Starr, an associate from the Friends Ambulance days in China, that he might drop in at Howe Island on his way back to Ottawa. Francis did and found a warm welcome, which

led to marriage. Together Francis and Kay dreamed of building a new house beside the river, across the road from the old farm house. To further this plan, Ed gave them a cement mixer as a wedding present. They built themselves a very attractive and commodious residence, which they enjoyed for many years.

Prior to their marriage, Francis Starr, a birthright Quaker, had spent several winters at Monteverde, Costa Rica, where an active Quaker settlement was located. Each fall, Francis and Kay went there to escape the rigours of Canadian winter. Kay and Ed's son, Stephen, bought a couple of acres of land there, on which to build. Kay again demonstrated her architectural skill in designing and arranging construction of a very attractive house to which she and Francis returned each winter season. As ever, her loving serving nature was appreciated in that community, too.

In 1984, less than a year after major surgery for cancer, Kay was carrying a pack on her back as one of a party of ten on a trip to China. The group included three former China Friends Ambulance volunteers (Francis Starr, Gordon Keith, and Ed) and their wives, plus Irene Sotiroff, and several younger family members, including 18-month old Erin. They had a most interesting trip and travelled extensively, touring many of the ancient sites none of them had seen before.

Eventually Kay decided it was time to sell the Howe Island property and make their home closer to other family members, in a planned cooperative community in Orillia. As that home had not yet been built, Ed and his wife, Vivien, welcomed Francis and Kay to live with them in their home at Rowanwood. Plans of mice and men do not always reach fruition. During the winter of 2000, Francis suffered a severe accident in Costa Rica. He was returned to hospital in Canada, and died of complicating pneumonia. Kay continued living with Ed and Vivien. The cancer, which she had fought so successfully for nearly nineteen years, again sapped her strength and she required hospital care. Ed will ever remember the loving smile as they parted at 10pm on 3 April 2001 saying "I'll see you tomorrow". He did but the eyes of our loving serving sister had been forever closed.

The service she so unstintingly gave to her family continued as, according to her wishes, the money from the sale of the Howe Island property was divided equally among the grandchildren of her brothers and sisters, and those of Francis from his first marriage. May the love she spread go on spreading among you. 🌹

Me, a Quaker Pastor?

By Anne Thomas

It is 8:00 am on a Friday morning in September 1998 and I am sitting at a large desk in a Quaker pastor's study in New Castle, Indiana. On the desk are a vase of flowers, a basket of fruit and several greeting cards. There is a settee/chesterfield/sofa and arm chair in the room, two empty bookcases, a small filing cabinet, my carton of books and papers and my electric kettle. I unpack my portable computer. In comes Leola, the Meeting Secretary, and asks what she can do for me. I'm not

**I sit down in silence,
and at once feel
the loving presence of
years of faithful worship.**

sure, as I really do not know what the next four months are about.

This all started in June when a Friend from North Carolina asked what I was doing these days. I indicated I was available for interim work and, in July, received a call from Indiana asking me to offer a sermon with the option of being invited to serve as interim pastor. Not what I had in mind. Barry Thomas and I drove down to Indiana; I offered my sermon; stayed for Monthly Meeting; and soon heard that the Meeting would like me to serve as interim pastor. Then the questions began: Do I approve

of paid ministry? How different is this from being paid for administrative leadership? How can I possibly write a sermon each week? How can I be away from home for four months? Are these people crazy? Do they know I have never attended a basketball game in my life?

I had no clear leading to accept the invitation and so decided that I would see if way opened. There were so many factors to overcome that it was unlikely that everything could be sorted out: after all Barry would surely not support this venture, the Yearly Meeting Superintendent definitely would not want an untrained liberal Friend pastoring one of the largest Meetings in his Yearly Meeting, and then there was the challenge of getting a visa. I offered myself in trust and way opened, the biggest challenge being the U.S. government, but a flurry of faxes, plus offers by two U.S. senators to intervene, helped.

First Friends Meeting in New Castle is taking a risk in employing its second female pastor. In the 1920s, Daisy Barr was discovered to be a leader in the women's branch of the Klu Klux Klan and a solid phalanx of male pastors has been the norm since that time. I am sitting behind the desk of three fine writers, two of whom have served as Dean of Earlham School of Religion, and all of whom are beloved ex-pastors. I am told that attendance has

dropped off in recent years, but that the Meeting has great hopes for an increase. At least I had the presence of mind to write Sunday's sermon at home before I left.

I wander through the building. The office is in a new wing, which has a row of classrooms with happy noises echoing at the end of the corridor from preschoolers who use the building most days. Through a door and down half a flight of steps takes me into the old building. The Fellowship Room has partition walls, now pulled back, and a hatch into a well-equipped kitchen. Two flights of stairs lead to the main entrance and curve up to the Meetingroom. The Meetingroom has a raked floor and upholstered pews. At the front is a plain pulpit with two rows of choir benches behind it. On either side are an organ and a piano. Stained glass windows of opaque milk glass with an unusual design in pink, green, purple and brown form the side walls and from the front one can see the balcony. I sit down in silence, and at once feel the loving presence of years of faithful worship.

On returning to the office, Leola tells me that a member of the Meeting has been admitted to the Henry County Memorial Hospital, and it is clear that I need to get there immediately. The rest of the day passes with people peering round the door of the office saying, "Hello." One man introduces himself as the Clerk of Ministry and Oversight, but they all look alike!

The test sermon had passed in a blur and here I am leading a programmed service with not much idea about what I am doing. At least they have a bulletin with the order of service listed. I arrive at 8:00 a.m. on Sunday, take off my Birkenstocks, put on my one pair of formal shoes, and find Jamie, who turns out to be the Clerk of Ministry and Oversight, making coffee. The first service is at 8:30 a.m. and is semi-programmed. It lasts 45 minutes, during which the pastor offers an informal version of the sermon which will be presented later that morning. The choir director slips in, plays a quiet introit on the piano, and leaves. Only about a dozen Friends attend, sitting on the pews, all facing forward. At 9:15, I break the Meeting and shake hands with everyone. Refreshments are available in the Fellowship Hall during the next 15 minutes. At 9:30 Sunday School begins for all ages from the nursery to the Keystone Class, who are clearly long retired. I am invited to attend all the classes and decide to take a different one each week. At 10:15 the bell rings and classes end and Friends wend their way into the Meetingroom. I have been told that a member of the Meeting will introduce him/herself and will serve as Worship Associate, sharing the leadership of Meeting with me. I am to meet with the choir before we enter the Meetingroom and offer a prayer, but the choir is nowhere to be found (they are practicing in a classroom). So the Worship Associate and I enter the Meetingroom and sit quietly. I have nothing to do for a while as the Worship Associate welcomes everyone (about 100 in all), asks

for visitors to be introduced and gives some announcements before reading a lesson from the Bible. The organist and pianist play the first hymn. Being used to having only the last line played, I stand at what I think is the appropriate time and the congregation straggles to its feet. We all stand there as the whole verse is played. I offer a pastoral prayer, the Worship Associate calls the ushers forward and offers a prayer. A man comes forward and sits on the steps next to the pulpit. He is surrounded by the smaller children of the Meeting and talks to them for a few minutes. There is a beautiful offering from the choir who then rejoin their families in the body of the meeting and we move into a time of open worship, lasting about fifteen minutes. I have to break the silence to offer the sermon, and I will later discover that it is O.K. not to give the sermon if the ministry from the meeting is sufficient. But I stand and offer my ministry. A few moments of silence, then the final hymn. During the last verse, I walk to the back of the Meetingroom and offer a benediction from the body of the meeting. That way I am in place to shake hands.

I remember little about the first Sunday, but over the next four months begin to embrace the First Day rhythm. I look for particular children each week, and watch the choir director carefully so I stand at the right time. I rejoice in Friends attending Meeting who I know have to struggle to be there because of health problems. I look up into the balcony to see the team members who tape the service which is later

copied and distributed to the shut ins. I enjoy sitting so I can see the facial expressions of the choir director as she leads her choir in difficult pieces and I am drawn into the gathered meeting despite my concerns about details: Why is there a floor socket just where I stand behind the pulpit? Is it live? Do I have cough sweets in my pocket? One First Day the choir is replaced by a soloist and her ministry moves us all. That was

One First Day, the choir is replaced by a soloist and her ministry moves us all.

the week I should have forgone the prepared ministry.

Sundays are important because they are the time the community gathers for worship, but First Friends is much more than its Sunday gathering. I am just one part of the staff team at First Friends. There is the Meeting Secretary, the Christian Education Director, the Youth Leader, the Choir Director and the Janitor. We decide to hold a weekly staff meeting to report on our past week, and share plans for the upcoming week. I insist that this last no more than half an hour and we usually just make it.

The Clerk of Ministry and Oversight visits every day, and the office is busy with other volunteers: the older couple who water plants, a musician who lives next door and uses the photocopier regularly, the Clerk of the Building Committee who spends many hours repairing walls, painting, etc., the team of people who fold and mail the monthly newsletter, the United Society

of Friends Women International women, and many others who drop in to say hello and occasionally ask for support. Midweek at noon is a Meeting for Healing, with a small attendance but a powerful Presence.

I am invited to join the Keystone Class for their weekly breakfast at the Raintree Inn. I am not a morning person, but this is clearly an event not to be missed. Later I will also be invited to join them for Saturday breakfast at Hardee's. On my second Thursday morning I feel odd and try to leave the table for the washroom, but pass out. An ambulance is called and I end up in intensive care. It seems I have had a coronary incident (medical talk for something wrong with the heart but we do not know what). I receive wonderful care, and, while still in intensive care, hear a conversation on the other side of the curtain between a nurse and some totally unknown people, "Only relatives can stay." "I am her mother." "I am her aunt." "We are her uncles." Later, "I suppose you are her brother." "No, I'm the Clerk of the Meeting." Twenty-three hours later I am released and watched like a hawk by the Keystone Class for the rest of my stay.

Weekdays find their rhythm. The sermon title has to be phoned in to the local newspaper by Wednesday lunchtime, so I try to get it written by Tuesday, always a struggle. I decide to look through the office files and move into administrative mode, setting up computerized forms for weekly attendance, travel claims, etc. I begin to work with Ministry and Oversight on the membership list. I spend time with the Junior Young Friends and travel with them to see rats playing basketball and to the

Levi Coffin house. On that occasion I am elderled by one member of the two sets of twins who claims that I have used a bad word (I was reading an account by an escaped slave who used the word "hell"). This was later discussed in Ministry and Oversight! I lead two sets of membership classes, surprisingly attended by some Friends who are already members, and spend one Saturday

**I wept as I realized that
for the first time in my life
I had experienced being
"mothered" by...everyone
who cared for me so deeply**

with a family interested in membership who could not attend midweek. Afternoons during the Christmas break are spent with teens on another set of membership classes. Each Thursday I drive to Richmond and audit a class at Earlham School of Religion on family systems. I spent most late afternoons visiting Friends, responding to the phone calls left at the Meetinghouse. One evening is spent with a Friend waiting for news of her father who has been in a road accident. I am part of two funerals, one assisting Tom Mullen and the other on my own. How sad when a Friend has outlived her generation. The South Mound is a cold place in November. I regularly visit shut-ins and those in the hospital.

There is a monthly Committee Night and postcards are mailed to remind Friends of their meetings. Committee Night occurs over several evenings, in fact, and I dash from meeting to meeting as I am able.

It is 8:00 a.m. on a Sunday morning in January 1999. I am sitting at the large desk and looking round the room, almost empty again, except for several cartons of my books and papers. In come the teenagers, complaining loudly, to carry the books to the car that is already tightly packed. They laugh at the 300 pounds of salt in the trunk, but it has enabled me to stay on the road through the worst local storm in twenty five years. One more morning of sermons and then Monthly Meeting, before I set off home to Ottawa. I slip out of Monthly Meeting in the middle, taking with me a pizza from Top Hat, the best in town, and an armful of gifts. The roads are icy and I will have a long drive before night-time, with visibility hindered by the tears that fog up my glasses.

Note: The above statement was written during my term as Interim Pastor for First Friends Meeting in New Castle, Indiana. In reading it five years later, I remember particularly the sense of support offered to all in the Meeting. I remember Lydia, the elderly woman recently released from life in an institution, her need for immediate attention, even during Worship, and the openness of all to her presence. And particularly, I think of Betty, who offered me bed and breakfast but gave so much more. In leaving Indiana, I wept as I realized that for the first time in my life I had experienced being "mothered" by Betty especially, but by everyone else who cared for me so deeply. Oh, yes, the family with whom I spent a Saturday discussing membership have just applied and been accepted. ♣

Anne Thomas is a member of Halifax Monthly Meeting.

“Renewing the Sacred Balance” Campaign

By Linda Foy

There is a new initiative afoot to encourage people of faith to examine their place in creation and to help protect the Earth. This initiative is led by the ‘Faith and the Common Good’ network, an interfaith group that encourages dialogue, education, and unified action on social justice issues. (Like most non-profits, they operate on a lot of enthusiasm and very little money.) Faith and the Common Good has teamed up with the David Suzuki Foundation to run a ‘Renewing the Sacred Balance’ campaign. The main focus is the Suzuki Nature Challenge. The Sierra Club of Canada is also involved in this effort.

I have been hired on a part-time basis to work in the Maritime area. My first goal is to make contact with a number of faith communities, and the next is to ask to be invited to give a presentation on the Renewing the Sacred Balance campaign. The hope is that many people will commit themselves to the Nature Challenge, and perhaps form an ongoing faith and ecology action group. We also want to encourage individuals and groups to plan Sacred Earth Day celebrations.

Undersanding our place in creation and trying

to live in harmony with nature is not a new concept to the Religious Society of Friends. But, as we know, there are usually factions in all religions who don’t recognise the ungodly harm humans are doing. An essay in *Christianity and Ecology*, edited by Dieter T. Hessel, speaks to our own tradition: “If the earth is indeed creation, a sacrament of the glory of God with its own intrinsic value, then, for those of the Christian persuasion, ongoing destruction of Earth bears the marks of deep sinfulness.”

Currently, there are people across the country eager to speak about the Renewing the Sacred Balance campaign: in Vancouver, Calgary, Winnipeg, Ottawa and Toronto, as well as here in the Maritimes. If you would like to contact us, or find out more about the campaign, you can check our website at: www.faith-commongood.net. This website can also be used to sign on to the Nature Challenge. ♣

Linda Foy is a member of New Brunswick Monthly Meeting.

Offering You an Opportunity to Advertise in *The Canadian Friend*

Have you ever thought of placing an advertisement in *The Canadian Friend* (CF) for your business or service? Given the publication’s country-wide distribution, advertising in the CF might be a great way to find new customers or clients. Many Friends would be glad to give their business to another Quaker—if only they could find one suitable to meet their needs.

✂ Full Page:	\$160; \$145, if included in more than one issue per year
✂ Half Page:	\$100; \$85, if included in more than one issue per year
✂ Quarter page:	\$60; \$55 if included in more than one issue per year
✂ Classified Ad:	\$0.50 per word; \$0.43, if more than one issue per year

Notes: All prices are for camera-ready copy. Copy needing preparation work may cost more; there is also a one-time \$20 fee for photos.

Canadian Yearly Meeting (CYM) and all CYM committees pay only 50% of all quoted prices.

Highlights from HMAC's Spring Meeting

Submitted by Bert Horwood

Home Mission and Advancement Committee (HMAC) met on the first weekend in April, 2004. We benefited from having CYM Clerk, Rick McCutcheon, join us for lunch and in the afternoon. It was a well-centred meeting which made some key decisions. Here are the highlights.

Awarded Pendle Hill scholarships to Carol Leigh Wehking, Rose Marie Cipryk, and Erika Koenig-Sheridan.

Changed the deadline for Pendle Hill scholarship applications to March 31st.

Made two Quaker education grants.

Congratulated the Canadian Young Friends chosen by Friends World Committee for Consultation for the 2004 Quaker Youth Pilgrimage (Sandy Zelazny and Amy Singleton-Polster), and approved financial support.

Appointed New Brunswick Monthly Meeting to host the Canadian Quaker Pamphlet Series.

Received the Quaker Book Service report and acknowledged the wonderful gift that Ottawa Monthly Meeting has given Canadian Friends and others through twenty-five years of book service.

Rejoiced in modest improvements in the financial health of *The Canadian Friend* which has gone from "life support needed" to "we must maintain these new levels of support." Potential sponsorship of an issue by individuals or Monthly Meetings is a promising new way to sustain this high-quality magazine.

Renewed the appointment of Seán Hennessey as Business Manager of *The Canadian Friend* for a three-year term.

Wrestled with, and seasoned, future possibilities for website and other internet resources, which we provide and care for on behalf of Yearly Meeting.

Appreciated and encouraged the creative thinking and projects in development by our Outreach Subcommittee.

Laid down the proposed "Visitors Welcome List" for Isolated Friends, for lack of interest.

Learned that the number of enquiries on our website doubled over the previous year. Stephanie Deakin asked to be released from the duty of English language responder, and Bernard Schulmann has been named to take her place, with thanks to both these Friends.

Continued the decade-long struggle to rationalise our broad mandate and find openings for restructuring HMAC and its work. We emphasized the importance of liaison with the CYM Restructuring Group.



Bert Horwood, a member of Thousand Islands Monthly Meeting, is the Clerk of HMAC.





An OPPORTUNITY to Serve Friends

Ottawa Monthly Meeting is seeking a Friend or attendee to serve as Resident Friend from 1 September 2004 to 31 August 2005, with the option of further annual terms.

The Resident Friend helps the Monthly Meeting fulfil the elements of its life as a community: looks after the Meeting House and garden, books the facilities and welcomes enquiries. A job description is available on request. For approximately twelve (12) hours of service per week, the Resident Friend receives the equivalent of free accommodation in a modern, second floor, one bedroom apartment.

Please apply in writing (by regular or e-mail), giving: the reasons you are interested in applying; what you are doing now; past experiences that have led you towards this service; and the contributions you feel you can make to Ottawa Monthly Meeting at this time. Please include references. This information should be sent before June twentieth(20th) to:

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C a n a d i a n Y e a r l y M e e t i n g N a t i o n a l L i s t e n e r s

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.)
- Jay Cowsill: Telephone: (306) 652-2407; Email: jmc590@mail.usask.ca
- June Etta Chenard: Telephone: (905) 685-1022; Email: jchenard@tranquility.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.



IMAGINATION AND SPIRIT:
A CONTEMPORARY QUAKER READER
J. Brent Bill, Editor
Friends United Press, 2002
Reviewed by Barbara Bucknall

Most Friends are familiar with *The Quaker Reader*, edited by Jessamyn West, and covering Quaker testimonies from the beginning to the 1960s. This contemporary reader sticks to the twentieth century and includes a good deal of fiction—some by Jessamyn West herself.

It takes the first part of its title from a statement by London Yearly Meeting to the effect that “A faith like Quakerism should find expression in creative writing born of imagination and spirit.”

It might be tempting to look for the imagination in the fiction and the spirit in the theological exhortations of such writers as Thomas Kelly and D. Elton Trueblood. But the imagination and the spirit go together in both.

The imagination in the theology is very much a matter of outreach—reaching out to the wider Christian community from the point of view that is not that of a narrow sect. And

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although the fiction deals with much more specifically Quaker themes, the same is true of it. The editor says that his samples of Quaker fiction were selected because they had reached a wide audience. Such writers as James Michener and Jan de Hartog are well known to the general public. With all their imagination, they are not lacking in the spirit.

Barbara Bucknall is a member of Pelham Executive Meeting.

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EACH OF US INEVITABLE: SOME KEYNOTE ADDRESSES AT QUAKER GATHERINGS, 1977–1993

Robert Leuze, Editor
Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns, 2003

Reviewed by Bea Chapman

This collection of 19 keynote addresses, presented by well-known Friends who reflect a range of sexual orientation, offers an evolving collective wisdom. The 15 presenters include such Friends as Elise Boulding, John Calvi, Stephen Finn, Ellen Hodge, William Kreidler, George Lakey, David Wertheimer, and Dwight Wilson.

The name of the anthology is taken from a poem by Walt Whitman, given at the outset of the book. Since the theme of each year’s address differs, the addresses also vary in the emphasis they highlight. For example, Jan Hoffman (“Eros and the Life of the Spirit”, 1982) spoke on issues of exploring and wrestling with new knowledge, fiery passion,

relinquishing our need, and transformation. Elizabeth Watson (Each of Us Inevitable”, 1977) gives an account of the life story of Walt Whitman. Muriel Bishop Summers (“On Living in Integrity”, 1990) spoke of integration as a process of the quality of one’s relationship with all creation and with oneself.

The North American Quaker faith community—named Friends for Lesbian and Gay Concerns (FLGC), when most addresses were given—has met twice yearly since the early 1970s. In 2003, the FLGC changed its name to Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC).

This book not only opens windows to the FLGBTQC community south of the border; it also addresses themes that are relevant whatever one’s gender orientation. These are highlighted by various titles: “Estrangement and Reconciliation” by Arlene Kelly, 1979; “On Wholeness” by Elizabeth Watson, 1985; “Caring Matters Most” by Thomas R. Bodine, 1987; “Helping and Healing” by Ahavia Lavana, 1988; “Accept It Gracefully—Keeping Our Creative Gifts Alive” by Becky Birtha, 1991. Many of the contributors addressed their listeners with vibrant descriptions from their life experiences. Such significant sharing enhanced the dynamic joy of reading this book.

A download of each of the addresses is available at: <http://www.quaker.org/flgbtqc/eachofus.html>.

Bea Chapman is a member of Ottawa Monthly Meeting.

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DRIVING BY MOONLIGHT: A JOURNEY THROUGH LOVE, WAR AND INFERTILITY

Kristin Henderson

Seal Press, 2003

Reviewed by Chuck Fager

Just finished a book that I'd call a "must-read" for Friends, with special interest for women.

WARNING: Do NOT start this book when you have a lot of work to do. It was very hard to put down, and I stayed up way too late (even for me) to finish it.

While it can be called a memoir, and is, as she says, "a true story—both true and a story," it's also a 'road book', built around an 8000-mile trip she made across the country and back in a Corvette right after 11 September 2001.

But of course, the journey is also an archetypal Quest, and a Spiritual Pilgrimage. And interwoven with that are three other major themes, each richly and achingly detailed:

- Her marriage is a good one, but with very serious strains—among them:

- Her all-consuming lust to have a child, which only intensifies through eight years of excruciating struggles with infertility.

- Her Quakerism, which encompasses devotion to and questions about it. The questions swirl around both the peace testimony after the Twin Towers, as well as the "whole Christian thing." She's "worn orthodoxy as long as she canst," but belief in it is slipping away from her, no matter how hard she tries to hold on, and even as she becomes more firmly settled as a Quaker.

All this circles back to her marriage, because her husband is a devoutly believing Lutheran minister, who counts on their always having a love of Jesus Christ as divine saviour in common.

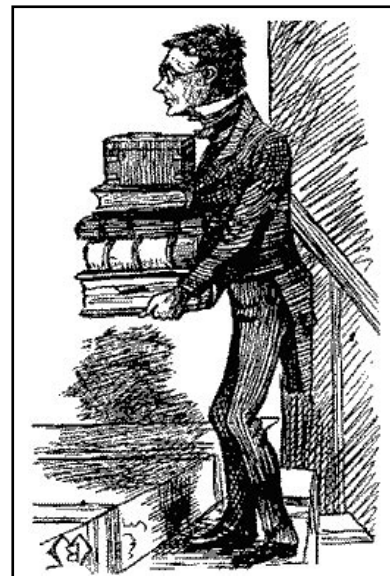
And he's not just a minister, but one who has long aspired to be a chaplain in the Marines, and finally achieves his goal. He heads for Afghanistan on a troopship as she heads west in the Corvette, leaving her to agonise both about his personal fate and about how his acting on his faith connects with her efforts to act on hers.

This is soap opera material, but there's not a hint of bathos here. Henderson can write.

While most Friends will have issues that differ from hers, there will be parallels and overlaps for most of us too, and I expect many a box of Kleenex will be get soggy while readers miss appointments and neglect chores to see how it turns out.

Driving By Moonlight really ought to be an Oprah best-seller; but I suspect it won't make the cut: it's too real and painful in too many places. That's not a criticism, in my book, but a truth of marketing. Famine relief groups know they can't raise money using pictures of children who are actually starving; American readers recoil from such realistic images, turn away in denial.

Henderson is frequently funny, and regularly insightful—aphoristic gems sparkle from her quickly-turning pages. Yet she doesn't soften anything, doesn't turn away, and my hat is off to her for that.



Driving By Moonlight is real Quaker truth-speaking, something all-too-rare among Friends (as everywhere else), and would deserve to be cherished for that wit-ness alone. Fortunately there is more here to make it memorable reading. Much more. Don't miss it.

Check Fager is a member of State College, PA Monthly Meeting, which is a member of both Baltimore and Philadelphia YMs.

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DUNCTON WOOD

William Horwood

Ballantine Books, 1980

Reviewed by Brent Bowyer

Dunton Wood, the first of a three-part trilogy, is a novel of the 'animal fantasy adventure' genre. It is a riveting story of various groups of moles living in the area centred on Dunton Wood. I heartily agree with the cover flap statement that, "...the story explores the nature of love and greed, of oppression and liberty, of integrity, grace and the power of the spirit."

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While the author is not a Quaker, many readers have noticed the infusion of Quakerly themes and posed on Internet fan sites the question of whether he has Quaker roots or affiliation.

As an allegorical tale of redemption from evil, the story suggests that evil exists not so much in certain individuals, but in the growing loss of interest in the “great stillstone at the heart of the ancient order.” Some quotes:

Page 14: “...They felt his name was better left unsaid, his memory scratched with talons from the recesses of the mind. But that is not the way to fight evil. Let its name be called. Let the fire of the sun do battle with its form until it lies dried out and colourless in the evening shade: no more than a dead beetle’s wing to be carried off on the midnight wind...”

Page 17: “...we acknowledge in the Stone the presence of something beside which we may feel that we are nothing but without which we truly are nothing, however strong we may think we are...”

Page 79: “...Words change in the speaking,, he explained...so I want you to know what they mean rather than what they are. Listen to the spirit that lies behind them...”

An epic in the tradition of *Lord of the Rings*, Duncton Wood is well suited for both older children and adults.

Brent Bowyer is a member of the Lucknow Worship Group of Kitchener Area Monthly Meeting.

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WHAT JESUS MEANS TO ME
A special issue in collaboration with the Woodbrooke Quaker Study Centre

The Friends Quarterly, 2003
Reviewed by Kathleen Hertzberg

In the present “faith” crisis in our own Meetings in Canada, the July 2003 issue of *The Friends Quarterly* (Britain Yearly Meeting) is both a blessing and a challenge. It is entitled “What Jesus Means to me.” The contributions came as a surprise to me and indeed ended in a blessing.

The editorial tells us that “the issue contains nineteen pieces of ministry of astounding depth and openness; honest sharing of their deepest truths, trusting us to receive their gifts with tenderness. The truths underlying their own ministry and testimony in the light of our Christian roots and shoots.” I can endorse that statement with gratitude.

In hospital and whilst convalescing from surgery since September, I have read and re-read, resumed, prayed over, shed tears of thankfulness as on a spiritual pilgrimage. Their ministry remains with me as an extended Meeting for Worship.

The writers are from different walks of life—e.g. a social worker, a relief workers in Vietnam, a university professor.

They are written without sentimentality, deeply religious and yet related to social issues—Jesus as a social revolutionary who lived under Roman occupation who had been captured by the Church.

Most of the writers have done

what we as Friends also need to do—to re-discover a personal relationship to Jesus, as Early Friends did—the portrayal of Jesus in the Gospels, his teaching; Jesus as a challenge for a revival of the Quaker faith today. We know that Early Friends were not a “people of the Book”; the Bible was only a sign—a witness to Christ—the authority was Jesus himself. This approach seems to me to be that used by most of these Friends though none mention the Journal and Epistles of George Fox for inspiration and guidance.

Jesus, as a person, and his teaching are important to these Friends, though none emphasise the central role of Christ to Early Friends. None comment on the rejection of Jesus by some modern Friends and the seriousness of that for the future of the Quaker Faith. But one contributor says: “Recognised or unrecognised God is always present in the image of Jesus.”

Some have given a title to their contribution, such as “Jesus and me,” “Jesus in my life,” or simply “Jesus”; others have not. Some of the contributions strike home like a good sermon would; all of them challenge us and echo our own doubts and struggles to relate to Jesus in this time and generation. All are confessions along the journey towards a living faith and an understanding of Jesus’ teaching and ministry and how it is relevant to life and work today.

Quote: “I came to Quakers to give myself space to work my way through doubt, to relate to God and to look positively at Jesus” (18 b).

“What is it to live the life in

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Christ—it is to surrender my life to the guidance of Christ—keep my mind open to God and Christ—avoid watching TV and radio!” (works as family counsellor; 10).

Not all would call themselves a Christian. Most of the writers have passed through a process of being taught about Jesus mainly from the Bible in early childhood, then through disillusionment and finally to a maturity of understanding and discovery of “What Jesus means to me.” Each contribution could be said to be a personal history of a relationship to the Jesus of the Gospels and there are lots of ‘sermons’ in these confessions of faith journeys. Most read like personal meditations and reflections on their own life, which is what makes them so moving.

However, none mention George Fox and the help one can gain from his Journal and Epistles.

These Friends, who have laid bare their soul to us, remind me of the words of a saint (whose name escapes me): “Thou wouldst not have found me had I not sought thee.”

Most of the contributors found their own way to Jesus beyond the theology and the teaching of the Church, through childhood and school to adult maturity; and as active members of the Society of Friends today.

The reader is deeply moved, challenged and enriched by each presentation as in a Meeting for Worship, where any Friend may share their own search to discover honestly “What Jesus means to me.”

The intention to review articles in a Quaker periodical usually arises from one’s own deep interest in the topic, and often begin with the intention of being objective. However, the articles of “What canst thou say about Jesus?” are not looking for intellectual objectivity but endeavouring, without sentimentality, to put into words, their own sincere response to this question.

I came to love the ministry of these Friends whose spirits shone through their “faith journeys.”

They brought me closer to Jesus. What started as a review, became sharing in a meditation nineteen times! It could not be done in one “read through”. I recommend to Friends (and Meetings) to do the same—not as a ‘study’ but as a prayerful meditation.

As it was with Early Friends, the writers relate the message of Christ to social issues and to their own experience of life and work as Friends.

The piece by Elaine Bishop, whom we knew and loved as a Canadian Friend, and whose service we greatly valued, is the first in the issue, and her piece moved me greatly. Following are some extracts:

“My rela-

tionship with Jesus through my life has been tempestuous. I wanted to banish him but couldn’t do that...he returns ...some of his followers have missed the point...he’d better come back! ...forgiveness by God is about doing things differently...the social structure...care for the poor and for the land...not using his teachings to justify war. Many are encouraged by faith in him to disengage from oppression...Jesus is a model...a source of vision of how all humans could be...Jesus ...a teacher, challenger, companion...even friend...present as well as past...My relationship with Jesus is unfinished.”

I do not know how these 19 Friends came to write their personal testimony to “What Jesus Means To Me” but I am grateful to them.

This issue of *The Friends Quarterly* was produced in collaboration with Woodbrooke. Woodbrooke will host study sessions on the issue, and Meetings are also encouraged to do so. Copies of this special issue are available from the Quaker Bookshop, Friends House, 173 Euston Road London NW1 2BJ at 5 pounds plus 60 pence p&p. ♣

Kathleen Hertzberg is a member of Toronto Monthly Meeting.

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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.

For more information, please contact:

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or visit the QUIP website at: www.quaker.org.

News from Baghdad, 10 April 2004

By Jane McKay-Wright

Dear friends and family,

You may have heard of the recent escalation of violence in Iraq. Friends tell us that our neighbourhood, Karada Dakhil, is still safe. The situation changes from day to day, however, so we are being cautious. Our team has been avoiding street demonstrations, and last Friday cancelled the planned public witness in Baghdad's Tahrir Square. On Monday local human rights partners asked that we cancel our vigil at Abu Ghraib prison outside the city, which we did. Like many Iraqis we have been "lying low" for the past few days, and only going to meetings in areas we know. The city streets have been much quieter than usual although shops are open. We could hear bombs as we sat in St. Raphael Roman Catholic Church at yesterday's Good Friday mass. There are reports of street fighting in one part of the city today. The Sheraton was bombed last night, again.

There are stories also of kidnappings. Last night I talked to a reporter for the *Globe and Mail*

whose vehicle was hijacked on the road from Amman. The journalists in the car were taken hostage, and later released by a second group of kidnappers. A bizarre story. We are aware of the dangers for foreigners like us. What often gets forgotten, however, is that more Iraqis suffer and are being killed at the hands of both U.S. forces and insurgents.

The recent violence seems to have been sparked by a Shia cleric named Muqtada Al Sadr and his followers of mainly uneducated, disaffected urban poor. A large poor section of Baghdad is called Sadr City in honour of his father who was killed by Saddam and is still highly respected. The U.S. provoked the Al Sadr people by shutting down its newspaper, and they countered with a series of massive but well-disciplined peaceful demonstrations in Baghdad. Then the U.S. jailed an assistant to Al Sadr. A few days ago Sadr called for his followers to take up arms against United States forces, and they attacked U.S. forces in Baghdad and in Fallujia and Ra-

madi especially. Now the U.S. is trying to get Al Sadr himself. Tuesday, the media reported that U.S. forces bombed a mosque in Fallujia killing at least forty people. This seemed like a really bad idea to us.

The situation with Al Sadr is only one element of the violence, however. Disaffected Iraqis in cities such as Fallujia and Ramadi have been squaring off against U.S. troops for weeks. Someone attacks a U.S. convoy, then U.S. forces retaliate, then the locals retaliate, and on it goes. Unfortunately, U.S. forces appear to have risen to the bait, and raised the level of violence each time. They deploy hundreds of troops, tanks, military vehicles, helicopters, etc. and continue to scoop up

whole neighbourhoods in hopes of finding one "bad guy". People working with the Americans have also been targeted and these are the news stories you see on television. The number of Iraqis who have been killed by U.S. gunfire in the past weeks is in the hundreds, however.

Sometimes what U.S. soldiers do is totally inexplicable. The ten-year-old son of our friend Hameed, a successful businessman in Fallujia, was sitting with other boys under a tree near his home outside the city at the same time as a U.S. convoy of Humvees was patrolling. For reasons no-one can understand, one of the soldiers took aim at the boy sitting there and shot him in the arm.

Most of the Iraqis we know are fed up with the U.S. occupation but, despite this, are not advocating armed resistance. We think they are representative of the majority of Iraqis. In fact, the people we know are moderates who seem to want the U.S. troops to leave gradually, not all at once. They do want the U.S./Coalition forces to change their behaviour, however. They want U.S. forces to help them rebuild the civil infrastructure that has been destroyed, and to give them a chance at jobs. They also want the U.S. forces to stop jailing people for no reason, stop shooting apart houses and cars, take responsibility and compensate for the damage, and start

What often gets forgotten, however, is that more Iraqis [than foreigners] suffer and are being killed at the hands of both U.S. forces and insurgents.

consulting the Iraqis who live here, not just the expatriates on the "governing council." Iraqis tell us they want security (safety) but the U.S. occupation has brought the opposite.

The three Canadian Christian Peacemaker Teams (CPT) members in Baghdad—Greg Rollins, Stewart Vriesinga, and I—had an interesting meeting yesterday with Canadian Brigadier-General, Walter Natynczyk. He is on exchange with the U.S. army, works directly under the head of the U.S./Coalition forces, and is responsible for military planning and strategy. He said that they intended to cease offensive action and work for reconciliation and amnesty in the current situation. It seems like a good idea. The driver of a taxi I took today said this was the only way to go. The latest news, however, is that Fallujia has been surrounded by U.S. troops; people have been told to get out of the city; they are streaming out in cars and on foot; and military checkpoints are not necessarily letting them through. Sounds like a violent offensive is in the works. Our translator reported that the U.S. truce lasted for 90 minutes. Several Non-governmental organisations have been working to get food and aid to the people of Fallujia.

It is shocking also to hear how little the military seem to know about Iraq. The General explained how Iraq was a failed state that never had any civil institutions, and that the only people left in the country were "thugs and innocent victims." We differ. This view means that the Coalition feels compelled to start at the beginning, and to create these institutions as they see fit. We CPTers have spent many hours with Iraqi lawyers in what appear to be functioning courthouses. It seems to me the main problem for the Iraqi legal system, among other institutions of civil society, is that they have no jurisdiction whatsoever over Americans.

I am supposed to fly out of Amman on Tuesday night, so I have planned to leave Baghdad by bus on Monday. We think the bus is safer than the usual vans that hijackers tend to target. At the bus station this morning, I was assured that the roads were clear to Amman, and I have my ticket in hand. In the meantime, the CPT team of four has no intentions of leaving. It is in times of crisis that CPT can often do its best work.

Easter Greetings to all. Peace, Jane ♣

Jane McKay-Wright is a member of Toronto Monthly Meeting.

This Summer at Pendle Hill

Arts & Spirituality Workshops

July 18–22

Painting for Joy with Helen David Brancato

The Sacredness of Creativity with Jan Phillips

July 23–27

Furniture Restoration with Tom Jenik

Writing for Life with Lynn Nelson

Food that Nourishes Body and Spirit with Carol Sciarra

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And don't miss . . .

June 25–27

Inquirers' Weekend: Basic Quakerism
with Gene Hillman and Deanna Wylie Mayer



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Letter to the Editor

I read with interest Chuck Fager's letter asking Canadian Friends for help in his struggles with the American government. I am certain that we will, as a Society, respond to the needs of American deserters and draft dodgers just as we did during the Vietnam war. From the time of the Underground Railway, Canadian Quakers have always provided support for refugees from the south.

I am somewhat concerned, however, about Chuck's apparent exhortation that we reject our British tradition and convert to the evangelism of some of the American Meetings. Is that what he was suggesting when he asked where our evangelists were? Or was he simply unaware that some Canadian Meetings are indeed evangelical, and that the others reject proselytisation? Either interpreta-

tion reflects an unfortunate lack of knowledge about Canadian Friends.

In addition, he refers to Canadian society as "...the remaining outpost of the once-noble experiments in democracy and human rights..." While flattering, that description is inaccurate. As we are all aware, Canada is a constitutional monarchy, modelled as closely as was possible on the British parliament of the time. No noble experiments, just another colony. Even our behaviour in respect of human rights simply mirrored that of Victorian England.

The letter asks that we change the structure and activities of our Meetings in order to best support Chuck's goals, while ignoring our abilities and experience. He provides an agenda and a guide on how to best cater to his needs (and then

tries to sell a few books on the side). Or what about the idea that we should serve as some kind of spa for war-weary resistance fighters? As I said above, Canadian Meetings will help any refugees that turn up, but I find myself somewhat resentful about being lectured as to the best way to do this.

It is unfortunate that Chuck Fager has not made himself more familiar with our distinct traditions and history, as Canadians and as Canadian Friends, before intruding into our affairs. Some of the appropriate material is available online, and at public libraries, and more is available through the Quaker Book Service of CYM.

In Friendship,
Peter McClure

Peter McClure is an attender of Edmonton Monthly Meeting.

Margaret Slavin's Travels in the Ministry

MARGARET SLAVIN, OF PETERBOROUGH ALLOWED MEETING, IS TRAVELLING IN THE MINISTRY with the intention of visiting each Canadian meeting and worship group over the next two years.

Margaret began her travels in January, and visited Yonge Street Meeting, Simcoe-Muskoka (Orillia) Monthly Meeting, Orangeville Worship Group, Guelph Worship Group, Kitchener Area Monthly Meeting, Lucknow Worship Group, Coldstream Monthly Meeting, Yarmouth Monthly Meeting, Pelham Meeting, Peterborough Allowed Meeting, and Wooler Monthly Meeting.

In April and May, she expects to visit Winnipeg Worship Group, Edmonton Monthly Meeting, Saanich Peninsula Monthly Meeting, and possibly, Bowen Island Worship Group; and then Vancouver Monthly Meeting and possibly another Vancouver area group, before landing at Western Half-Yearly Meeting on May 21.

Margaret would like you to send poetry, and also poems and stories by and about children, to her Peterborough address : 2-208 Perry Street, Peterborough ON K9J 2J2.

You can keep track of Margaret's travels as she explores with Friends in their home meetings, by subscribing to receive a copy of her journal pages at <http://www.quaker.ca/cmmc/slavin.html>.

The Clerking Corner: Role of the Clerk

By June Etta Chenard

The most applicable term that comes to mind as a brief description of the role of the clerk is one familiar to most Quakers—that of servant leadership.

For such a role, it is helpful to make preparations in advance of meetings for worship with attention to business. The clerk might keep a file into which past minutes, communication and any other notes that are pertinent are added as they arrive. It is useful to prepare information that might add clarity to possible discussions. When introducing a business item, give concise and clear background information so Friends' discussion can get off to a good start. In preparation, it is also good for clerks to read from *Quaker Faith and Practice*, *Advices and Queries*, or other inspirational readings, and to choose some readings to share with the meeting.

The clerk, by his or her attitude can set a tone of worship and a pattern of worshipful listening, which will greatly help maintain a meeting for **worship** with attention to business.

Philadelphia Yearly Meeting offers this counsel: "Ideally, the clerk is both servant and leader. He or she thoughtfully prepares for the meeting, maintains a worshipful spirit in the meeting, sets a helpful pace, discerns the sense of the meeting when it is present, and expresses it clearly or identifies those who can do so. Such a clerk sensitively searches for the right course of action and helps to maintain the meeting's spiritual unity. All these tasks are accomplished in an active, informed, helping spirit; facilitating but never dominating, carefully free from partisanship.

When nominated and appointed by members of the Meeting, the clerk accepts the obligation to focus time energies, and gifts, in the fulfillment of that trust.

The clerk helps the meeting move through the agenda with efficient but unhurried dispatch, keeping members' attention on the matters to be considered. The clerk listens, learns, sifts, searching for the sense

of the meeting, possibly suggesting tentative minutes or periods of silent worship to help clarify or focus Friends' leadings. The clerk encourages those who are reluctant to speak and, in like manner, restrains those who tend to speak at undue length or to speak too often.

When the sense of the meeting seems to be clear, the clerk lays it before the meeting. If there are objections or reservations, the clerk opens the way for further seeking and refinement. When there are no further objections or reflections, the clerk directs that the sense of the meeting be so recorded.

It is especially important that the clerk make clear what previous decisions or customs have been established on a given issue since lack of unity on a proposed change normally means that the status quo will be preserved.

When the sense of the meeting seems elusive, the clerk should be sensitive to the potential benefit of deferring the matter to a later time, to a different body, or to a different forum.

The clerk should be careful to refrain from opinionated participation in the discussion. Further, the clerk should be alert to those occasions when his or her ability to read the sense of the meeting may be blurred by deep personal convictions. In that event, the clerk stands aside and asks the meeting to recognise someone else as clerk for the moment.

After the meeting is concluded, it is the clerk's duty to ensure that those charged by the Meeting with new tasks or specific actions are informed of their responsibilities. The clerk also takes care that matters held over appear in a later agenda. Finally, letters or documents whose drafting has been entrusted to the clerk are promptly dispatched."

As the servant-leader, the clerk does not make any decisions on behalf of the meeting, unless specifically mandated by it to do so. ♣

June Etta Chenard is a member of Pelham Executive Meeting.

Around the Family

DEATHS

DOROTHY COLOMY TAYLOR

Dorothy Colomy Taylor, a beloved member of Halifax Monthly Meeting, died on 6 January 2004, at the age of 93. A memorial service was held for Dorie on 18 January in Halifax.

WILLIAM MORSE

William Morse, a member of Halifax Monthly Meeting from 1971 to 1981, died on 16 January 2004. Bill's widow, Jean Morse, is a member of Halifax Monthly Meeting.

KENNETH EDWARD SCOTT

Kenneth Edward Scott, a member of Halifax Monthly Meeting since 1980, died on 28 January 2004, at the age of 75. A memorial meeting was planned for 15 February.

WILLIAM THURLOW

Bill Thurlow died suddenly of a heart attack on 14 February 2004, in Halifax. A memorial service was held on 21 February. Bill had retired from his career as a surgeon and was pursuing his fascination with astronomy in university courses in Halifax, which had necessitated moving from Prince Edward Island (of New Brunswick Monthly Meeting) and transferring membership in Halifax Monthly Meeting. A well-attended Memorial meeting was also held by the Prince Edward Island Worship Group.

AVIS LOOMER

Avis Loomer passed away on 8 March 2004 in Windsor. He was an irregular attender at Quaker worship in Wolfville Monthly Meeting during the mid-1980s.



HALIFAX MONTHLY MEETING

Susan Holtz, of Halifax Friends Meeting, currently residing in Toronto, wrote Chapter Nine (co-authored with David B. Brooks) of a new collection of essays on energy issues: *Fueling the Future: How the Battle Over Energy is Changing Everything*. Her chapter has, as its introductory subtitle, 'Why This Chapter Goes Against the Whole Concept of This Book.' The book is the first in a series called "The Ingenuity Project," in which editors Andrew Heintzman and Evan Solomon hope to stimulate discussion and elicit fresh answers to an important list of problems facing humanity. Friends concerned about energy issues may find this chapter especially informative and the rest of the book varying interesting.

Muriel Duckworth is back home since Christmas, after having spent five weeks in hospital. She had to have help with cooking and shopping and, in a letter made possible by help from Marguerite Overington, Jennifer Dingle, and Kathryn Belzer, Muriel writes: "I'm still a Quaker, a member of Voice of Women, Raging Grannies, and the United Nations Association in Canada, etc., etc....I believe in loving the earth and our sisters and brothers around the world, not murdering them, looking forward to being active again." Muriel celebrated her ninety-fifth birthday on 31 October 2003. Her seventh great-grandchild was born on 10 December—the second grandchild of her son, John. Her letter closes with: "Hope is a state of mind independent of the state of the world."

NEW BRUNSWICK MONTHLY MEETING

Congratulations to Vince Zelazny, who recently received the 2003 New Brunswick Professional Forester Achievement Award from the Association of Registered Professional Foresters for his contributions in sustainable forest management and his work developing protected areas. The citation can be found on their website at www.arpfnb.ca.

TORONTO MONTHLY MEETING HEALING GROUP

In February, Toronto Monthly Meeting Friends met to consider forming a Healing Group within the Meeting. A wide variety of health care disciplines and

Around the Family

healing therapies were represented, including allopathic and homeopathic medicine, psychotherapy, hands-on spiritual healing, massage, active listening therapy, counselling, therapeutic touch, and yoga, as well as Friends working as caregivers on Committees of Care. Discussion centred on our need to share experiences, knowledge and resources, and to offer moral and practical support to each other, so as to be of greater service to each other and to our community. Suggestions of activities for future meetings include forming a healing prayer circle for those in need, sharing professional development information, exchanging hands-on therapeutic treatments, and arranging for treatments as requested by others in the Meeting. We may also organise workshops to answer the training needs and interests of our group and others in the Meeting. The group will also work to develop awareness in TMM about healing resources available within our Quaker community. Those present resolved to follow leadings as to the exact nature of the work we are called to do. When way opens as to the specific form our efforts will take, a formal presentation will be made to Ministry and Counsel. The Healing Group will meet on the second Tuesday of each month.

VICTORIA MONTHLY MEETING

We welcome the transfer of Ian Carr and Jean Carr from Prairie Monthly Meeting. Ian and Jean were residents in Winnipeg.

We also welcome Tom Graum and Wendy Neander, who transferred to Victoria from Edmonton Monthly Meeting.

Our Peace, Earth and Social Actions Concerns Committee invited participation in an Interfaith Day of Prayer for Compassion, in support of those who would be affected by a radical change in the welfare and disability assistance from the Province. This gathering took the form of worship in the various traditions, in front of the British Columbia Legislation buildings.



IMPORTANT NOTICE TO ALL U.S. CITIZENS

Did you know that you can register to vote in the upcoming U.S. election? Whether or not you intend to vote Democrat, you can get information on how to register from the Democrats Abroad Canada website at <http://ca.democratsabroad.org/>.

SEEKING THE AUTHOR

Martha McClure and Vince Zelazny wrote to say that they were not the authors of the article about Penns Field, NB in the last issue of *The Canadian Friend*; they had only passed it on to us. They are seeking to find out who did write it.



WORLD GATHERING OF YOUNG FRIENDS

Rejuvenating the Religious Society of Friends! What is God calling us to? Let us listen deeply and act accordingly. From August 16-24th 2005, Young Friends who will be 18-35 will visit Lancaster, England, in the region where Quakerism was born (<http://www.lancs.ac.uk/>).



HEAR YE! HEAR YE! IMPORTANT NOTICE FOR CYM!

Friends' tendency to register late—sometimes very late—for the Canadian Yearly Meeting gathering has been causing stress and problems of logistics. The deadline for CYM registration will now be strictly enforced. Please be aware that for this year's Canadian Yearly Meeting session in Windsor,

LATE REGISTRATIONS WILL NOT BE ACCEPTED.

For this issue

Layout
Editorial Support

June Etta Chenard
Donald Alexander, Erika Koenig-Sheridan, 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 August 2004 (for October issue)***

Theme: Canadian Yearly Meeting

- ***Due date—15 October 2004 (for December issue)***

Theme: Our finances: Looking Closely Upon 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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The Canadian Friend can be viewed online at: <http://www.quaker.ca/cfriend/cfriend.html>.

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