

The Canadian Friend

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Prayer

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Dear Friends,

Like many people, I have often felt inadequate and ignorant about my prayer life. Thus it was a great comfort to read, in my beloved Quaker *Faith and Practice*, Anne Hosking's description of prayer (20.12): "Like many people, I had given up the practice of prayer as I had learned it when young, for it seemed to me at best a convention, at worst a superstition. It was George Gorman, in *The amazing fact of Quaker worship*, who helped me to see that I do, in fact, pray. When I go up to kiss my sleeping children and linger with them, in quietness and love, that is prayer. There is wordless unity of God, myself, my children, a sense of gratitude and reverence, awareness of my need for strength, shame for my failings, a promise to try again."

Further understanding that I may pray more than I had thought came during a three-month long 'Prayer class' led by Chris Ravndal at Pendle Hill where, along with people from nine other countries, I explored different aspects of prayer, and how we do, in fact, often communicate with God.

The teachings in written material have always played a vital role in my prayer life. With written material, I have time to examine it more than once, discovering comfort, new meanings and challenges. David Steindl-Rast, in *When in Doubt, Sing*, offers an example: "Sooner or later we discover that prayers are not always prayer... The other half of that insight is that prayer often happens without any prayers. If we want to do what scripture tells us to do and pray continually (Luke 18:1) we must distinguish praying from saying prayers. If... prayer is simply communication with God, it can go on continually. In peak moments of awareness, this communication will be more intense, of course. At other times, it will be low key. But there is no reason why we should not be able to communicate with God in and through everything we do, celebrate or suffer, and so 'pray without ceasing' (1 Thessalonians 5:17)."

We are indeed blessed with the wide range of reflections on prayer in this issue. I feel honoured to offer them to you, adding a prayer of my own that they may comfort, inspire and challenge you, as they do me.

– In friendship,

June Etta Chenard



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and the pages on 30%,
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Inset:
**Quaker Book Service
catalogue**

Cover photo taken by Vince Zelazny, following C.Y.M., 2001
Front row: Steve Fick, Vivien Zelazny, Sharon Ackerman, Peter Twidale
2nd row: Heidi Dick, Chloe Kennedy
3rd row: Kitty Dunn, Signy Fick, Nathan Dick
4th row: Caitlin Dick, Reykia Fick, Catherine____?
5th row: Carl Stieren, Grayden Laing, Jayne Ackerman, Gaylen Fick
6th row: Vince Zelazny, Martha McClure, Sandy Zelazny

In Touch with the Spirit

by Betty Polster

It seems strange to me to be writing an article about prayer, since I don't think of what I do as prayer. Let me go back some years. For a long time I berated myself because I never seemed able to keep up a spiritual discipline, such as a daily quiet time, or reading and meditating on some 'spiritual' material, or journaling, or other regular practices which are often recommended.

Help came to me from several sources. The first was from Thich Nhat Hanh. He and I worked together in the U.S. peace movement during the early sixties. At one point, we both attended a retreat held at Pendle Hill, for those so involved. During this retreat, Thich Nhat Hanh led a silent meditation walk, reminding us to be mindful with each step. We were mindful of the gifts of the earth, the blessings of the place and of our shared support, and so on. This practice became a habit with me, and I continue it still – not as a separate activity, but in my regular dog-walking, gardening, etc.

Another helpful practice came from a small pamphlet written by Louise Wilson, called *Giving Thanks*. Being thankful is another way I find easy to relate to creation and the Creator. As I walk, garden, shop, I remember to hold in the Light and give thanks for all the people, birds, plants—everything.

And then there's calling on God when I find myself stuck in discerning the content of an article, workshop, project—whatever I'm feeling called to do... This is usually a course of desperation, and I

say, "Well, God, what is it you want me to say or do?" And somehow, that seems to unblock me and the answer comes, although not always as soon as I would like.

The conclusion to this is that being in touch with the Spirit on a continuous basis works better for me than a specific time of prayer. We each need to find the way that works for us of making this ongoing connection with the Light.

*"Those who practice mindful living
will inevitably transform themselves and their way of life.
They will live more simply
and have more time to enjoy themselves, their friends, and
their natural environment,
and to offer joy to others and alleviate others' suffering."
—Thich Nhat Hanh*

[from *A Joyful Path* by Thich Nhat Hanh and friends
(copyright 1994 by Église Bouddhique Unifiée)] □

Betty Polster is a member of Victoria Monthly Meeting.

Discovering Prayer

by Miriam Maxcy

Prayer has always been a part of my life, of my survival, and of my Faith. But I have not always claimed the word *prayer*, and although I believe I've always prayed, I did not choose to call it that. The word *prayer* connoted passivity to me, an inactive way to deal with one's problems, and a condescending way to relate to others in their struggles. Yet, I had always *held people in the light* in worship or my daily life, and I always invited the Spirit to be with me during my struggles or joys. Yet I would never have described such practices as *prayer*. This past year, however, I was able to embrace prayer and welcome it into my life.

I was at Pendle Hill as a Social Action and Social Witness Intern and found myself called to take Chris Ravndal's class, "Centering Prayer: No Strings Attached". The class had a profound affect on my spiritual life. We explored different forms of prayer including body prayer, breath prayer, and centering prayer, among others. As I experienced these forms of prayer, I began meditating about my sense of prayer, if prayer was in my life, and how it could fit in my life. Living in a religious community made this very easy for me of course. At the end of my year at Pendle Hill, I heard many people say they had never prayed until they got to Pendle Hill. I know now that I had always prayed but never with such intention. As I explored prayer and began to open my spirit to praying and being prayed for, there was transformation.

I started to go to Meeting for Prayer and Healing on Sunday evenings. There was something very profound about entering a sacred space with the intention of praying and being prayed for corpo-

ately. In this process of opening myself to prayer and intentionally living prayerfully, I have been invited to experience people, or that of God in others, on a deeper level. Prayer is a place where people can meet and experience each other and that of the Divine within.

bring people together in the spirit of God

The piece that pulled all my social justice work together was prayer. Working at Chester Eastside Ministries, a community center that focusses on food and clothing ministry, I was only fully welcomed into the community when I attended "Umoja Community," a worship service meant to bring people together in the spirit of God. Although the worship was very different from my own, the Spirit was present and so was prayer. To be invited to pray with someone is to be invited to experience God with someone, as I powerfully discovered at Umoja. Instead of

simply being another white do-gooder, as I'm sure I had been perceived, I "followed that leading of love to the point of risk" and it deepened both my Faith and my connection with the people I had been working with.

As I slowly discovered the workings of prayer in my life it began to take on many forms. Making clay bowls, singing and running all became acts of prayer. Prayer is beautifully simple. It is a path to liberation. To pray is to surrender and to trust in the power of God, at work in all of our lives. ▣

Miriam Maxcy is an attender of Victoria Monthly Meeting.

Awakening to the Meaning of the Sacred

by Doris Calder

"And yet I raise my hands aloft to God, that I might be held by God, just like a feather which has no weight of its own strength and lets itself be carried by the wind."

– Hildegard of Bingen, 1098- 1179, CE

These beautiful words by Hildegard of Bingen speak to my condition. They also speak profoundly of prayer. I want to be in such a state of surrender and trust in God that I am like a feather. But, for me, the image of effortless surrender is in reality not easily attained. As humans we are conditioned to rely on our own personal will. Our ego depends upon it and our culture instills it in us. But I am beginning to understand that it is only by letting go that we are empowered. We need to make space for the true inner strength, joy and peace and allow it to hold us, lift us up and carry us onward. I receive much inspiration from the writings of the great mystics. The early Quaker, Isaac Penington, wrote, "True prayer is the breathing of the child to the Father which begat it, from the sense of its own wants, for the supply of those wants... Now the breathing of this child to the Father from the sense of these wants for his supply, that is, prayer; nay, though it be but a groan or a sigh which cannot be uttered or expressed; yet that is prayer, true prayer, which hath an acceptance with the Lord, and receiveth a gracious reply from him. In watching daily to the Spirit, the child is kept sensible of the will of the Father,...and in His light he sees the way wherein he is to walk."

Great spiritual teachers of all traditions speak from their experience of oneness with God. Their life is continual inward prayer. They have let go of their ego and as a result, experience the fullness of Being. This is what the scriptures call "praying without ceasing" and it is what Jesus meant when he said, "Dwell in me, as I dwell in you." I think that to be in such a state of "dwelling" is the highest form of prayer.

My attitude toward prayer has been greatly helped by my realization that there is indeed a creative presence, a living, intelligent power that is behind and in all Creation, that pervades Creation and gives it life. That being so, then that presence and power pervade me and I am a part of it. But I must be conscious of it and present to it. It's one thing to talk about the Light Within and to hold an idea of it in our minds. But how much do we actually experience that Light, how well do we know it and live in it? Do we fully dwell in the Spirit so that we are always inwardly attuned to it in the way that Jesus meant? Thich Nhat Hanh speaks of this. He calls it "mindfulness". I think that to attain this state of living in the Presence, of praying without ceasing, should be the primary purpose of our lives. All else should proceed from it. This is a high ideal. Yet it is the very ideal that Jesus said we should strive for, and it is a very practical one.

I have received inspiration from the translation of The Lord's Prayer, the Beatitudes, and some other sayings of Jesus directly from the Aramaic. (See *Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus*, translated by Neil Douglas-Klotz, Harper and Row, 1990) From the root meanings of the Aramaic words, deeper fuller meanings are possible. For example, another interpretation of the words "Rejoice and be exceeding glad, for great is your reward in heaven" is: "Drink a drop—or drench yourself. No matter where you turn, you will find the Name inscribed in light: it's all one Creation."

Awakening to the meaning of the Sacred is an ongoing process for me. To truly "walk joyfully over the earth answering that of God in everyone" is to live in a state of deep abiding prayer. And to be in that state of abiding prayer also means to be "held by God, just like a feather...carried by the wind." ▢

Doris Calder is a member of New Brunswick MM.

LIVING LIFE AS PRAYER

by Ben Pink Dandelion

Living life as prayer may be one of the aims of some contemplatives, but my prayer-filled life has come about more from a sense of desperation and shame

These last years, I have learnt so much about how my actions and lifestyle, around relationships in particular, have consistently hurt others whilst I lived in denial, claiming any upset was due merely to ideological differences. Now, I see clearly both the mechanisms of denial, and the reality of the pain I helped create. And it is a lesson I have had to learn more than once. I had a personal 'revolution' in 1998 and made all kinds of resolutions, only to break them three years later and learn again, vividly, painfully, and surrounded by the pain of others, that my old way of being in the world could not be part of a God-led life.

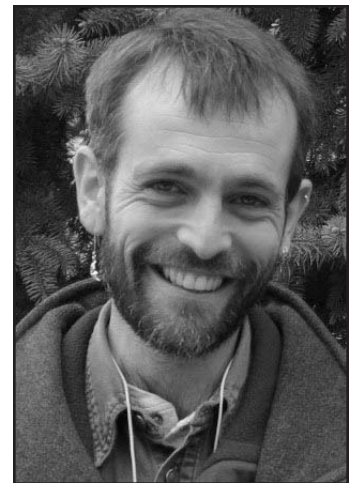
Obedience is central to me. I seek God's guidance in all that I do. I pray for guidance. I pray for the clarity to discover what is truly from God, to recognize guidance when it comes, to recognize my own will when it masquerades as God's. I pray for the strength to be obedient to the guidance I am given. I pray for the strength to overcome my many temptations. And I pray continually, not only for all this help, but also for forgiveness.

I know I will be forgiven in God's time and when I am truly living a different life. I know the shame is part of my learning, part of the check put in place to stop me acting up again. And yet I still feel the need to ask for help and forgiveness in the midst of all the help God so generously gives me. And I know, too, I need to be forgiven for spending so much time dwelling on what I need to be forgiven for: I know it is a sin to dwell on my sins.

Alongside this life-as-apology (which I think is wholly appropriate for a man with my privileged background), I pray for others. Daily, I try to list those friends I have promised to keep in my prayers, to bring their names before God, that they may feel the love of God as fully in their lives as I do in mine. That they, too, may be reassured and upheld by a continual sense of accompaniment.

And I pray for strangers. Strangers I meet and strangers I will never meet but who I hear about. Prayer requests from others, people in the news.

Prayer dominates my conscious conversations with God. Asking. Thanking. Loving, and feeling loved, even as someone who consistently falls so short. Before every class, to ask for help. After every class, to give thanks for the help that was given. About every decision. Prayer is the opening step to discernment, the opening movement to life, the way to the receiving of its riches, and also its conclusion in the prayer of thanksgiving. I give thanks for the power to pray. □



Ben Pink Dandelion is a member of Marsden Monthly Meeting, Britain Yearly Meeting.

Meditation, Prayer and Worship

by Laura Macpherson

Any time one of my friends comes to meeting, I feel a bit of trepidation. It's very difficult to get a sense of a Quaker meeting with just one visit, so I'm always aware of what that first impression might be. On the Sunday one friend visited, the first person to give ministry mentioned the importance of making those who weren't able to come often feel comfortable. It wasn't anyone I recognised, so I suspect it was a very personal message! A second person spoke of a particular concern about the environment. As sometimes happens, this idea was built on by two other people in turn. After meeting, as my friend and I were walking home, I asked my friend what she thought. Her response was "Well, I was a little surprised that no one talked about God".

I don't think I'll be alone in having an immediate defensive reaction on hearing this. I felt the need to explain that although people didn't specifically mention God, they were talking about God in the world. Since then, I've become grateful for her comment because it has made me more aware of God as the focus of meeting for worship.

It's with this awareness that I feel some concern about the way the term "Quaker meditation" has come to be used interchangeably with "Quaker worship". There's a significant distinction between the two. To meditate is to "muse over or reflect upon; to consider, study, ponder". By contrast, when one worships, the focus is on opening oneself up to the inner light or spirit.

To me meditation, like prayer, is also a very individual act. It may be done in a group, but it is fundamentally an isolated act. In worship, the focus is one that may be shared by the whole meeting. I don't think I'm alone in having noticed this. It can be something as simple as a sense that a meeting needs to be a little longer, perhaps because of an earlier interruption. It may be noticeable when someone speaks on the very concern, which had been the focus of your own worship.

I am concerned with both terms being used because meditation is an inaccurate usage of language, which may misrepresent what Quaker worship is, and because it may reflect a change away from the shared worship which makes meeting a valuable and unique experience.

Meditation has been a positive experience for many Quakers. That something is good does not make it Quaker worship. We gain something when we "muse over or reflect upon consider, study, and ponder". However, if our doing so means that we move away from a focus on God, we lose something, as well. □

Laura Macpherson is an attender of Montreal Monthly Meeting.

IF WE REALLY MEAN THAT THERE IS THAT OF GOD IN EVERYONE, THEN IT BEHOVES US TO LOOK WITH CREATIVE, LOVING IMAGINATION AT THE CONDITION OF EVERY HUMAN BEING. THIS INCLUDES LISTENING TO WHAT THEY SAY, AND THE WORDS THEY CHOOSE TO SAY IT, AND ALSO LISTENING FOR WHAT THEY DO NOT OR CANNOT SAY.
IT DOES NOT MEAN LISTENING TO WHAT SOMEONE ELSE SAYS SUPPOSEDLY ON THEIR BEHALF.

- Quaker Faith and Practice 23.38

PRAYER AS PREPARATION FOR TRANSFORMATION

by Ian Graham

I am writing from my experiences with prayer, informed by my time in the School of The Spirit, and my service work in a hospital chaplaincy role. I will focus on prayer that does not involve a Divine Object of prayer. This non-theistic approach offers four unique practical differences in transforming ourselves and our world. Of course, there are many other distinctions among prayer practices, for which there are many useful resources, eg *Listening Spirituality* by Pat Loring. But in all, as Thomas Kelly says in *Testament of Devotion*, “practice comes first in religion”.

Prayer life is central to The School of the Spirit, a ministry of Philadelphia Yearly Meeting. We draw on various resources: Quaker, early desert Fathers and Mothers, Anabaptist, Catholic orders and psychotherapy and mysticism. The School began in 1981 as a spiritual renewal movement among eastern liberal Quakers. By 1991 it had evolved into a ministry of prayer and learning devoted to the ‘school of the spirit’. It is about spiritual nurture, that is, nurturing the awareness, relationships and practices that lead one toward a transformed life in God. Prayer can support this nurturing of self and others in friendships, groups and meetings.

To explore prayer, we have to address what is often the object of prayer: G-O-D. I am going to use God as a kind of codeword for a constellation of phrases like Truth, Ground of All Being, Divine Light, Cosmic Love, Inner Teacher. Let us see these as facets of that Divine Mystery of which we, as conscious beings, are reflections. We cannot fully know the source of this reflection, but we can experience the yearning to be more like its Source. ‘The Kingdom of God is within you’, may reflect this paradox.

Praying to the deity we name “God”, has become inadequate for me to find meaning in the practice of prayer. It’s more like there is a zone beyond the mate-

rial reality that is out of reach of our rational minds, but not out of reach of prayer. Here I am seeing prayer to be more like attunement than intercession, more like practice than petition. And more like intentionality than doctrine. I can embrace God as that Presence into which I both pray, and find within myself.

Prayer Begins As Intentionality

If we cannot will personal transformation to happen, what are our options? Kelly, writing in the 1940s, says we “cannot take Him by storm. “If the least taint of spiritual pride in our prayer growth has come, it is well that He humble us, until we are worthy of greater trust” (*Testament* p 41). I have observed that even calm, steady and wise practitioners may lose their way. We begin where we are, with only the sincere intention to know Truth. Lapses in intention are frequent. Kelly says when you catch yourself, don’t despair or berate yourself, breathe a silent prayer for forgiveness and begin again, just where you are.

Kelly also urges the conducting of inward life “perpetually bowed in worship, while also very busy in the world of daily affairs”. This is what Parker Palmer, the Quaker educator, advocates in *The Courage To Teach*, as an attitude of contemplation together with action. Neither one alone is adequate to the task of opening to the God Experience.

Prayer as ‘Second Attention’

This leads me to the place of prayer, here understood as a ‘second attention’ to the level of reality beyond the material. Prayer can be like a magnetic field: the instant my mind attends with compassion, it is pulled toward Truth, reducing by degrees, my experience of separateness. I see myself in the Light,

and see others in the Light as well, thus diluting the temptation to judge and compete. Choosing to pray reinforces my intention towards forgiveness of myself and others, and letting go of self-defining beliefs, thoughts and actions, no matter how precious. In affirming my choice to let Love prevail, it is a choice to embrace the unknown and watch for what arises in the moments of prayerful attention.

In our 21st century western world, we know the triumphs and tragedy of a scientific worldview, the so-called Modernist worldview. In the hospital setting I have seen how little prayer has credibility in this worldview of secular humanism and technological omnipotence. Yet I have studied research that prayer has favorably affected health outcomes in double-blind randomized trials of hospital patients. There are dozens of studies showing a positive association between prayer (among other spiritual practices) and health. Miracles occurred in Fox's day, as Cadbury recorded, and extrasensory phenomena occur today as science records. Spirit-centered Quakerism is inherently open to continuing revelation, direct and unmediated experiences of the Divine, as recorded in the universal teachings of Jesus and other Scriptures.

Four Differences Prayer Can Make

First, a non-theistic prayer life could reduce the theological rhetoric that obstructs inter-faith reconciliation. No theistic God-person means no incarnation of an 'only Son of God' and no evangelism to convert and subvert according to Matthew 28:19.

Some Quakers are comfortable with a way that says "know the Inner Teacher and trust Him/Her" to guide us to peace, justice, integrity and ecological sustainability.

Second, it makes a difference to have a prayer life in one's routine, for centering, experiencing gratitude, connection, and healing. God as Love, Life and Being is like a stream of consciousness that intends harmony. Prayer is like a current leading us to 'live fully, love wastefully, and be courageously', to use a contemporary phrase.

Third, it makes a difference to have a prayer life that affirms unity with all creation, hence interdependence and forgiveness. This feeds our innate capacity to respond in like measure, and which furthers the process of human transformation.

Finally, it makes a difference to have this prayer life because human beings are very suggestible and capable of creating worlds of meaning for ourselves. The influences to which we choose to expose ourselves and our children matter a lot for the world that is known and perpetuated.

For these reasons at least, a prayer life prepares us for transformation into fully human beings. Being still, we know that we are in the Presence.

Ian Graham, is currently completing his last year of a Masters in Religious Education at McMaster University, with a focus on chaplaincy, and the first year of the School of The Spirit which focuses on spiritual nurture skills in the Quaker tradition. He is a member of Hamilton Monthly Meeting.

Praying for Canadian Yearly Meeting

The Canadian Friend, the magazine of Canadian Yearly Meeting (CYM), is distributed free of charge to all members and regular attenders. In appreciation of this and the many other gifts we receive from CYM, let us be mindful of how we support it. If we pray for Canadian Yearly Meeting, may we be guided by Quaker *Faith and Practice* (2.29): "Whenever we intercede in prayer we must be prepared for an answer which places a practical obligation upon us. A prayer is always a commitment." One of the practical ways we can commit ourselves to supporting CYM is through our financial support. Pre-authorized monthly contributions as well as one-time donations, by cheque or credit card, are most welcome, and can be sent to:

Canadian Yearly Meeting, 91A Fourth Avenue Ottawa ON K1S 2L1

Meditation

by Chris Nancarrow a.k.a. Grannirat

Morning has broken like the first morning, Blackbird has spoken like the first bird.



Grannirat wakes, gradually becoming conscious of thoughts ambling around in her mind. Thanks for the night; rest; another day. She gets out of bed and goes to the back door to call the cat. Cat does not come. Stretching a bit, bending a bit, Grannirat feels her body creaking; she breathes in the sweetness of the wet garden; goes inside to practice stillness. Sits on a straight-backed chair, eyes closed. Waits. Thoughts swirl. Waits. Thoughts dart about. Waits. There is a kind of gear change in her head and Grannirat concentrates on her need for stillness; she knows that when she is still and open, the Spirit can work best in and through her.

Behold I stand at the door and knock.

There is a sensation of sinking gently, and a picture emerges of a wide river, the river of divine love, flowing forcefully and forever. Slow realization comes of the power of that love, that nothing is impossible, that time and distance are mortal misconceptions.

Grannirat is suddenly surprised to find she is thinking about money problems; she chooses to stop thinking about money. There is a distinct sensation within, as of a well-oiled bolt sliding home as she drifts down deeper. There is a moment, perhaps minutes, when she is indeed aligned with That Which Enables.

The frivolous mind repeatedly tosses up thoughts of everyday trivialities and tosses in a few fears and wishes too. But when she catches herself getting caught up in them, Grannirat smiles and chooses instead to listen in the silence. She recalls a book, *Creative Listening*, and the part which said, "once you are relaxed, listen expectantly with your ears as if for the footfall of your beloved. Then guidance can come."

Grannirat listens and listens and occasionally asks aloud, "Tell me if there is something for me to know. Tell me if there is something for me to do."

The minutes slip by in this fashion until, with a sign and a stretch, she opens her eyes to the bright world, feeling peaceful and taken-care-of. This is Grannirat's experience. She wants to cultivate the habit of stillness each and every morning. She has been erratic in the past. (E-rat-ic?) Her conviction is that God's plan (infinitely better than her own) can manifest when she gets out of the way. Earnestly she wants to get out of her own way.

Now to put the kettle on.



(This article, by Chris Nancarrow, of Victoria Monthly Meeting, is reprinted from The Canadian Friend, November-December 1993).

On Holding Others in the Light

by June Etta Chenard

One kind of praying we Quakers often say we do for people or situations is to “hold them in the Light”. Many of us have a hard time to understand what this means.

I have found two brief readings that offer some further clarity. The first was written by Peace Pilgrim, “I reach out—my divine nature reaches out—to contact their divine nature. Then I have the feeling of lifting them, lifting them, lifting them, and I have the feeling of bringing God’s light to them. I try to envision them bathed in God’s light until finally I do see them bathed in pure light. At that point, I leave them in God’s care.

Visualize a pure, clear light within yourself, and then spread it out: first, to those about you—your circle of friends and relatives—next, to the whole world. Keep on visualizing God’s pure light surrounding all our earth.

And, if you have a problem, take the matter to God in prayer, and visualize leaving it with God. Then, let go of trying to solve it, knowing it is in the best possible care, and turn your attention to other matters, waiting for guidance from God.”

Further guidance is offered by Diana lampden in *Quaker Faith and Practice*, who wrote, “A friend tells me that when she prays for someone, she does not so much pray *to* God for them, as *for* God for them. This seems to me a vital clue about our prayer. It is God that the troubled person needs, not our advice and instructions. As we learn more about worship, we learn to listen more deeply so that we can be channels through which God’s love reaches the other person. It is God at work, not we ourselves, we are simply used.”

These authors can also help us let go of believing we may know best what someone else needs.

June Etta Chenard is a member of Pelham Executive Meeting.

For Quakers Who Believe There Is That of God in Every Shoe

by Lynne Phillipps

*There are some Quakers who
speak only to their shoe.
I wonder how it is they knew
God meant the message for their shoe.*

*Now people have said
since the world begun:
There is that of God in everyone:
Muslims, Christians, Buddhists, Jews,
But did God mean to include our shoes?*

*It’s said that God is everywhere,
in the Earth and in the Air.
Thus even shoes might adore
to hear words sent to the floor.*

*But dear Friend, be assured!
The older Friend on yonder bench
is also yearning for your word
which is, alas, by her unheard.
So if you’re moved to speak to shoes,
a distant pair are the shoes to choose.*

Lynne Phillipps is a member of Argenta MM. Perhaps this poem will overcome some of the problems we have all experienced, straining to hear “inaudible ministry”.

PEACE STATEMENT

Yonge Street Monthly Meeting of the Religious Society of Friends

We are deeply concerned for the people of Israel and Palestine and pray for an end to the conflict, which has cost so many lives on both sides. The Quaker Peace Testimony calls us to live in the virtue of a life and power that takes away the occasion of all wars. Rather than an “eye for an eye and a tooth for a tooth” we believe that “Nation shall not lift up sword against nation, neither shall they learn war any more.” In order to bring about a lasting peace, courageous action is needed by all parties, including the rest of the world through the agency of the United Nations. Effective conflict resolution involves concessions and compromise, as well as a commitment to renounce retaliation in favour of reconciliation.

We encourage the Canadian government to act with initiative and creativity, to facilitate dialogue and resolution between the conflicting parties. We ask that the Canadian government dedicate appropriate resources, judicial assistance, and humanitarian relief as necessary, in order to foster an awareness of credible alternatives to violence and confrontation.

We ask that the Canadian government work diligently and persistently with all parties to assist in the realization of a just peace, based on respect for individuals and right sharing of territorial, economic, cultural and spiritual resources of the region. We affirm the pursuit of peace and justice to be an honourable cause, and a fair and equitable resolution of the conflict, an inalienable right of all inhabitants of the region.

We are encouraged to learn of the courageous efforts of individuals, citizens and organizations within Palestine, Israel, Canada and elsewhere, to promote understanding, appreciation and respectful dialogue between communities. We urge the Canadian government, and our fellow citizens, to speak boldly and with conviction in support of peace and justice through non-violent means. Peace is a continuing process that must be sought diligently, now and in the future. Meanwhile, we in the Religious Society of Friends, commit ourselves to supporting the efforts to bring relief to all those who have suffered, and who are victims of past and present violence. □

Christian Faith and Practice in the Religious Society of Friends (Quakers) #86

Mary Hughes (1860–1941) was a daughter of Judge Thomas Hughes (author of *Tom Brown's Schooldays*) who was associated with Charles Kingsley, Frederick Denison Maurice and the Christian Socialists. She was born and reared in a house representing the best influences of Victorian England, but, as her Monthly Meeting wrote of her, 'became deeply convinced that the class to which she belonged was unjustly privileged, and as a member of that class felt convicted of sins against society, and strove to expiate them by a life of service and poverty'. In her late thirties she started to live in the East End of London and 'her home for many years was the Dewdrop Inn, formerly the "Earl Grey's castle", a public house which she took over to redeem from its former purpose'.

Friends will not forget the stirring of conscience that was felt in Yearly Meeting when her white-haired, red-cloaked figure was present.

As Howard Spring shows in the following extract she identified herself completely with those around her, sharing their poverty, their privations and their lack of opportunities for cleanliness. She joined the Society of Friends in 1918 and Friends will not forget the stirring of conscience that was felt in Yearly Meeting when her white-haired, red-cloaked figure was present.

The longest journey Mary Hughes made was in

Foi et Pratique du Christianisme dans la Société religieuse des Amis (Quakers) #86

Mary Hughes (1860-1941) était la fille du Juge Thomas Hughes (auteur de «*Tom Brown à l'école*»), ami de Charles Kingsley, de Frederick Denison Maurice et des Socialistes chrétiens. Elle est née et a grandi dans une maison typique de l'Angleterre victorienne, mais, comme le dit l'Assemblée Mensuelle, "elle devint profondément convaincue que la classe à laquelle elle appartenait jouissait de privilèges injustes et, en tant que membre de cette classe, elle se sentait coupable envers la société et s'efforça d'expier ce péché par une vie de dévouement et de pauvreté. Peu avant la quarantaine elle alla habiter dans l'East End de Londres et "résida pendant de nombreuses années au Dewdrop Inn, autrefois "Earl Grey's Castle" débit de boisson qu'elle adopta pour en racheter la destination première".

Comme le montre Howard Spring dans l'extrait suivant, elle s'est complètement identifiée avec les gens de son entourage, partageant leur pauvreté, leurs privations et leur manque de commodités d'installations sanitaires. Elle devint membre de la Société des Amis en 1918 et les Amis n'oublieront pas l'émotion ressentie au sein de l'Assemblée Annuelle quand était présente cette femme aux cheveux blancs, enveloppée dans sa cape rouge.

La plus longue voyage qu'entreprit Mary Hughes, fut dans le domaine Spirituel...Sa vie devait être son oeuvre, mais elle ne pouvait l'être que vécue dans circonstances appropriées.

spiritual conception. In her youth she...took part in work on behalf of the poor and unfortunate. You drove to that work in a carriage and when the work was done you drove back to a beautiful house Mary Hughes was never a one for condemning the way in which other people lived their lives; she was too busy with the way in which she chose to lead her own. If she had ever consciously wondered why this way, which she saw in her youth, was not satisfactory to her, she could have found the answer...in those words when the work was done. It became clear to her that what she had to do could never be done, not even for an hour. Her life itself must be her work, but it could be her work only if it were lived in the appropriate circumstances. She didn't want to visit the poor. She wanted to be with the poor and to be poor herself...

She had no set schemes. She founded no institution. Neither did Jesus...'He went about doing good.' So did Mary Hughes...It was a question of being rather than of doing. You trusted to the contagion of goodness rather than to homily or sermon. Necessarily, such a personality, linked as it was to endless sources of spiritual strength, became a magnet, and there again one hears the echo of an old phrase: 'I will draw all men unto Me.' As this magnet drew the poor and dispossessed, there was plenty to do; and Mary Hughes went about the doing of it in her own idiosyncratic way...She never turned down man or woman who had duped or bamboozled her. It was in the nature of things that the world contained sinners, and she wished above all to live close to the nature of things. This she could confidently do because of her belief that the over-riding reality is spiritual. She would have thought herself most faithless if a few sinners had shaken her...Burning with shame, radiant with love, she set her course and followed it...The whole point of her life will be missed unless we can share her faith that 'the things that are seen are temporal, the things that are unseen are eternal'. Looked at from that point of view, this shabby and sometimes verminous woman becomes one of the few, 'of whom the world is not worthy'. □

Elle ne souhaitait pas visiter les pauvres. Elle voulait être avec les pauvres et être pauvre elle-même. Elle n'avait aucun plan précis. Elle n'a fondé aucune institution. Jésus ne l'a pas fait non plus... "Il allait faisant le bien" (Acte X.38), Mary Hughes a fait de même. Il s'agissait d'être quelque chose plutôt que de faire quelque chose. Elle comptait plus sur la contagion de la bonté que sur les homélies et les sermons.

On ne comprendra pas le sens même de sa vie si l'on ne peut partager sa foi.

Nécessairement, une telle personnalité, reliée comme elle l'était aux sources infinies de la force spirituelle, devait devenir une sorte d'aimant, et l'on pense à nouveau à cette phrase ancienne : "Et j'attirerai tous les hommes à moi" (Jean XII.32). Comme cet aimant attirait tous les pauvres et les déshérités il y avait fort à faire, et Mary Hughes fit ce qu'il y avait à faire, à sa manière bien personnelle...Elle ne repoussa jamais personne, l'eut-on dupée ou embobinée. C'était dans la nature des choses, pensait-elle, que le monde contient des pécheurs, et elle désirait par-dessus tout vivre tout près de la réalité des choses. Elle pouvait le faire en toute confiance parce qu'elle croyait que la réalité supérieure est d'ordre spirituel. Elle aurait estimé sa foi bien faible si quelques pécheurs avaient suffi à l'ébranler... Brûlante de timidité, rayonnante d'amour elle s'était choisi une voie et l'a suivie...On ne peut comprendre le sens même de sa vie si l'on ne peut partager sa foi. Elle pensait que "toutes les choses visibles sont temporelles, les choses invisibles éternelles" (2 Cor. IV.18). Vue sous cet angle, cette femme en haillons, parfois mangée de vermine, était l'un de ces êtres peu nombreux "dont le monde est indigne". □

A Goddess Called the Silence

by Rhyannan

When I started coming to Meeting for Worship thirty-one years ago, I was not looking for a Goddess — or even a God, for that matter. It was enough to ‘feel’ the Silence, the deeper meanings of the ministry for me (no matter what religious ‘Mother Tongue’ it was given in), and the Spirit working within me.

I knew, even younger as I went to bible study class (against my parents’ wishes), that I was not a Christian. This ‘older brother’ named Jesus had deep personal significance for me, but not as a Christian ‘god’, or even the ‘son’ of one. It wasn’t until seven years later that I discovered that I was Wiccan—a personal spiritual path that I can now trace back to my earliest memories. At that time, there were almost no books, no available established traditions—I had to work out what being Wiccan meant on my own (and with the help of a few friends). Just as my childhood relationship with this ‘older brother’ called Jesus—and my ‘other mother’, the Moon—never caused any sense of division or conflict in me, neither did my being Wiccan and Quaker; although I did keep silent about my more Wiccan perspective in Meeting for Worship (that is, I often refused to minister—against the ‘quaking’—because of what I knew I would say). Still, I wasn’t consciously attempting to find the Goddess in Quakerism. It was enough that ‘God-language’ was not overly used, and I understood what it meant to be “moved by the Spirit”.

Over time however, I did become disquieted about the more subtle bias towards male-principle symbology in Quaker language. The Spirit, the Light, ‘moving/guiding/leading’ us, ‘the voice within’, ‘that of God within us all’, the way forward, ‘leadings’—all of these words/phrases imply attributes of the God (note: ‘the God’, not ‘God’—the polaric equal of the Goddess). The language of the Soul—‘shaping/moulding/in-filling’ us, the wholism/ocean on which we are the surface ripples, or ‘the Divine which we are IN’—is rarely used, and the infinitely rich ‘darkness’ retains its patriarchal value of evil/bad/mistaken/de-pressed/devouring. Still, I was not looking for the Goddess Herself in Quakerism.

Until one day quite recently, I noticed that I had heard Friends repeatedly state that “the Silence is not the point, only the medium”. Although I understood what they meant, my soul cried out “Mother, will this always be Your fate—to be degraded to the ‘mere vessel’? This cry returned during a Meeting for Worship, and I realized that I had found Her, probably (albeit unknowingly) at the very beginning of my journey within Quakers. I hadn’t recognized Her, because of my own inner obsession with the wa/onderings of Her Spirit/Light son. Her name is The Silence.

She is the deep soothing cradle that I (attempt to) settle into when Meeting for Worship begins...

She is the Soul of our souls that embraces us, individually and collectively—in-filling us with the infinite potentiality She enfolds; allowing us to loose the fetters of the matter-ized timespace—where all becomes possible ...

It is She who ‘gathers’ a room full of diverse individuals into a ‘gathered’ Meeting...

She is with/in us, as if an unspeakable calm wisdom saturates our very soul; as if the ocean of this blue planet and the depths of deep space sing, within every atom of our being...

She is that which draws us, individually and collectively, deeper and deeper into the ‘well’ of Meeting for Worship, fed from Her own Being. Here, we are not only nurtured and re-newed/vived, and share nurturing

with one another, but our own mundane boundaries, like rivers, flood outwards to merge with the oceans of the World Soul.

She is that which we can 'know', when we open ourselves to be 'touched', in an embrace to which 'inner' and 'outer' become irrelevant. In Her, Deep calls to Deep, for She is the Soul of our souls...

She is the Womb in which Her Spirit/Light son is born; the World He is born into; and the Tomb that He must return to in order to transform—for the Spirit is alive, and being alive means change and transformation; and the Spirit, which we understand as moving us within a Meeting for Worship, is the spirit of the 'perfectly transformable', that which is eternally 'resurrection' to new Light., ..

Her Shimmering reveals Truth, for illusionary and superficial trappings fall away in the intentional presence of that Universal vibration.

She is 'that which is attained at the end of desire' (end of the Wiccan 'Charge of the Goddess'): She is the Home of our souls, where we find not only rest and renewal, but re-connect to, and re-integrate with that Divine Wholism. □

Rhyannan (Pashta MaryMoon) is a member of Victoria Monthly Meeting. This writing is an excerpt of a longer article, which is available by request from Pashta.

Beverly Shepard at Pendle Hill

In April, Quaker singer-composer, Beverly Shepard, was joined by many Friends for a chant recording session. Bev has been featured on the Canadian Broadcasting Corporation's weekly show, "Tapestry" with a segment "Chanting: A Door to the Divine". Her workshops on chant at Friends General Conference Gathering have garnered many glowing evaluations. Bev's chant ministry was inspired by the Taizé Community for Reconciliation in France. With lyrics from scripture and music

from her soul, Bev led participants from the depths of despair over September eleventh, to a beckoning of the Divine, and through chants of praise and joy.

The CD can be pre-ordered for \$15 U.S. from Sharon Gunther, 699 Ranstead Street, Philadelphia PA 19106; e-mail: sharongunther@earthlink.net; telephone: 215-829-9280. □



Canadian Friends who attended the session, pictured at the left, included: Doris Calder, Ellen Helmuth, John Calder, June Etta Chenard, Bev and Robbie Shepard.

Choices

by Jack Ross

It is not far to that shady spot by the quiet road.
Burial places, strewn about
among the trees, simple markers of memories.
My peregrinations once took me there daily.
I send silent prayers to images, memories,
friends, forever beneath the forest floor.

Edith and I stood beside her simple cabin,
sharing difficult words.
“I was always healthy before this.”
It is never easy to talk about cancer.
The words stick in one’s throat.
Another tobacco homicide.

She spent her last days
alternating between home and hospital.
She had choices.
Friends who dropped by offered
favorite cures, sharing hopes for a miracle.
She politely thanked each one.
“I have made up my mind.”



Drawing by Janet Nunn, member of Pelham Executive Meeting

She had choices.
Edith’s memorial service was a deep
meeting of spirits, shared memories,
a “gathered meeting”
in the traditional Quaker phrase.
Lisa, a young teen then, spoke:
“Wherever she is, she is probably
teaching somebody to sing.”
Gail sat in front of me,
tears dripping from her chin.
Now Gail lives in Edith’s old cabin
that Edith’s brother Dick built,
where Edith made choices.

My walks bring back those memories.

Helen is there in the burial ground near Edith,
neighbors in both life and death.
Helen, a basket of bright red apples in her arms.
Nurturer of all, family and friends alike.
On Hallowe’en I stopped by the farm
to give her a ride to some meeting.
In great pain, she could hardly climb into
my old Datsun.
“A bad back,” she complained.
Cancer, that dread image again,
not yet realized.

Her choice made,
away to a place of grand promises.
The miracle unrealized, she returned
from Mexico, on Christmas day.
Her frozen body lay in the simple coffin
in the yard by the front door,
as we prepared to share our grief.
Jay and I shared our memories, our images
after the memorial service,
there on the porch of the Rural Centre.
A communion.

Mary wanted to be at home, long after
Dottie and Gail could care for her there.

And now I must interrupt the story for a moment.
I have a confession.
I am an expert.
Don't hasten away, I am quite harmless.
I am an expert at casually mentioning things
in a conversation,
to get old people to share private memories,
those things they do not know that we treasure.
I could get Hugh to tell stories about
the old days in China.
Of course there was the problem of
getting him to stop.
I could get Ora to talk about her youth in Florida
a century back.
I could get Mary to talk about being
a little Quaker girl,
long ago on an Iowa farm.

I think that helped us to be comfortable together
in her later years when talk was painful
and frailty limited choices.
Then I could enjoy the company of ancient images
she had brought to life for me.

Mary sat erect in a chair by her hospital bed.
The same room that was briefly mine years later.
Too weak to speak,
her face never moved to acknowledge our presence.
Garrett, four years old, always moving,
frollicked about,
climbing on beds and jumping off.
Mary's grey eyes, those deep grey eyes
followed Garrett's every move with love.
Her choice.
Still wordless, she died the next day.

Margeurite made decisions.
Weak and helpless, she lay quietly
in her hospital bed
while we talked in low tones.
As I left she gave me a beautiful smile.
Our last communion.
The next day with family and friends nearby
she resolutely removed the oxygen tube
from her nostril.
And died as she wanted.
She made choices.

If I had a hospital
I would put people in it.
I would send no one away.
And I would put people in it
who wanted to care for them,
those who had skills and
understood about choices.
I would try to build a
community of love and caring.
And if I had some money left over I would
spend it on some needed machines
and special medicines.
If I had a hospital, I would let it grow like that,
and when it grew old, I would renew it.
And I would name it
"The Place of Choices"
and when I again walk by that shady place
where so many of my friends are gathered
I would find peace.
And not fear the day
when I would be there too.

Jack Ross, is a member of Argenta Monthly Meeting.



Reflections on Being a Quaker

by John Leaning

John Leaning notes, “A while ago, in Monthly Meeting, I had experienced concern that so little was heard about Quakers in newspapers and the media, generally. The next thing I knew was that I was put on the Outreach Committee; and the next thing, I was given the task of writing an article for the news. However, before this hits the press, if ever that happens, I want to get Friends’ comments, which I would appreciate receiving within a month of this appearing in *The Canadian Friend*.”

Just after the last World war, a number of us from all walks of life volunteered our services to help restore civil living in the bombed ruins of Leeds in northern England. Vast areas of workers’ houses had been destroyed by Nazi bombers—only rubble remained. The same had happened when British and American bombers flattened Hamburg and Dresden. The bombings had been a uselessly destructive exercise that had merely strengthened the resolve of people on both sides to carry on their war efforts.

Our volunteer camp was located in the middle of the bombed area. After a while, we discovered that it was the Quakers, otherwise called the Friends, who were behind the organisation of this and many other such work camps across Europe. We discovered this quite subtly. One day, as we were resting from our labours, a couple of quiet, unpretentious gentlemen came to visit us and enquire how things were going. In talking with them, we discovered that they had been responsible for arranging the camp and that they were members of the Leeds Friends Meeting. We found out that one of them was Edmund Harvey, one of the few British pacifist members of Parliament; the other was Ted Rowntree, a “chocolate” Quaker (the Cadburys and the Rowntrees were major British chocolate manufacturers).

They invited us to attend their Friends Meeting one Sunday morning. “The meeting would be large-

ly silent,” they said. Some of us found that idea curious. Silence between people for any length of time is an embarrassing concept for many. We talk such a lot, trying to explain ourselves.

After we got to the meeting and quietly took our seats, we noticed that people occasionally stood up and spoke. They spoke of there being something of God in every one of us. The majority of us work-campers were functionally agnostic. If there was a God, we would be obliged if He would stay in His heaven and not interfere in our daily lives. Many of us had come from traditional church backgrounds, and many of us looked askance at what religion had done in promoting internecine conflicts over the centuries. I, myself, had had an ancestor who, as tutor to Queen Victoria’s children, had preached fire and brimstone for the wicked, and his views had done the Royal Family little good.

So, we rather dishevelled volunteers sat in silence at the Quaker meeting while people occasionally stood up and spoke. Sometimes, they said that it was that of God within them that spoke and directed their actions. At the end of the hour-long meeting, everyone shook hands and we were asked to introduce ourselves. One of us asked why the Friends had the nickname, “Quaker”. It was explained that in the early days of Quakerism (in the mid-sixteenth century) Friends would quake with emotion when they spoke. They had a lot to quake about since, as a group, they were standing out firmly against the establishment, militarism, violence by government and the ruling classes, and the inequality of opportunity. Sometimes, they riled against the established church, its preachers, its occasional idolatry and ornate wealth. Many of them had finished up in prison or were tortured or killed for their unconventional beliefs.

We noted that the Meeting House was devoid

of symbols—no crosses, steeples, altars or candles—and that it was located behind another building on a side street. There was little proselytisation or advertisement; no one preached; no one led; no one was in charge. To us, it seemed that they hid their light behind a bushel. Of dogma, there was none. If a reading was made, it could be from any one of the world's writers or philosophers; and occasionally, the Bible. We rapidly discerned that Quakers were pacifists and that they stood out firmly against violence in all its forms. They said that violence breeds violence.

The Quakers' point has recently been emphasized in Afghanistan, where decades of war have bred poverty, more war and terrorism.

**silence among people can be
so much better and
more productive than arguing**

In thinking of these things over the years, I have come to recognize that the belief that there is something of God in all of us, even the most despicable, is an unbounded source of hope, as is also the idea that silence among people can be so much better and more productive than arguing and, certainly, fighting, either verbally or physically. I think of the occasion when the two great philosophers, Bertrand Russell and T. E. Moore, met during an afternoon visit. After about an hour's silence, they shook hands and agreed that it had been a most meaningful meeting.

I think also of the time a Mohawk Warrior and a Canadian soldier met at the Oka Reserve standoff a few years back, without words or action between them. I have noted approximately the same principle applying when we deal with animals; that there is that of God within them, too.

It took me over twenty years to decide to become a Friend. That was just after I had been involved with the preparation of the Centretown and Glebe Plans in Ottawa. I had been less than impressed with people's combative attitudes over property and civic rights, and with the politicians who supposedly led us.

It seems to me that only when people are calm with one another, allowing that of God to speak and direct our actions from within us, can any real progress be made in life. I had spasmodically attended Meetings in England, France, Germany, Sweden and Canada, but now I felt that I had to take a stand. So I joined the Ottawa Friends Meeting, one of a number across Canada, where there are maybe over two thousand members and attenders. It was not that I felt that there was a lot wrong with the traditional churches except for the glorification of symbols. I enjoy the beauty of the singing in the Anglican Church, the architecture of the older Roman Catholic churches, the earnestness of the Pentecostal Churches, and so on and so on, but, above all, I hold the Quaker belief of that of God in all of us. □

John Leaning is a member of Ottawa Monthly Meeting.

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To register or for more information contact Sue Axtell (800)432-1377 or axtelsu@earlham.edu.

Reflections on Public Policy for People of Faith: In the Shadow of a Slow Motion Holocaust

by Keith Helmuth

The issues involved in American public policy are now swirling into view in a new way with the response of the Bush administration to the events of September eleventh in New York and Washington. The following outline, observations and commentary identify and relate four critical areas of United States policy, as seen through the lens of "American exceptionalism."

I. THE WAR ON TERRORISM AS A WAR WITHOUT END

The war on terrorism, as articulated by the United States Bush administration, is a project of containment. U.S. President, George Bush, speaks of "eradication", but administration strategists speak of an on going effort with no end in sight. Since comparatively little effort is being made to address the causes of terrorism, the strategists are, no doubt, correct. A containment policy is a meal ticket for the military.

The war on terrorism will lead to increased militarization of U.S. society and to increased reliance on militarization for security. It will lead to increased resources for military related research and development. It will lead to increased reliance of the economy on military related industry.

The uncertainties of peace, following the end of the Cold War, have now passed. The uncertainties of sporadic war have now been settled. Permanent war is in place. War now has the status of an institution, like education and health care. The idea of peace has been abandoned.

War as normative behavior is being systematically promoted by government, media, some journalists and a number of popular military historians. A fifty million dollar contract has just been awarded to an MIT professor for research into new materials that will enhance the camouflage effect of military uniforms—clothing that, for example, will change its coloration according to the background environment.

According to recent news reports, the use of nuclear weapons as a strategic option in the war on terrorism is now a policy consideration within the Bush administration.

This is the return of a war mentality, combined with a new determination to seek security through the deployment of overwhelming military superiority. This stance is justified by an appeal to "American exceptionalism", the doctrine that holds the United States to be endowed with exceptional qualities that predestine it for greatness and a rightful dominance in world affairs.

2. ECONOMIC DEVELOPMENT AS A TRIAGE PROCESS

Within the economics of capital driven development, certain regions and populations are now identified as "nonviable" and are being quietly written off. Development assistance, as articulated by the Bush administration, is now keyed to the advance of the capital accumulating economy

(as distinct from the subsistence security economy which is the primary concern of impoverished people the world over). Enclaves of prosperity, dependent on and dedicated to generating ever more monetary wealth, are now seen as the key to development and security.

Development of security is now in terms of what promotes and extends the accumulation and protection of wealth for the enclaves that control resources. This policy framework includes, for example, the oil field region on the northern border of Afghanistan and the pipeline route across Afghanistan to the Arabian Sea. Hence, the seizing of the opportunity to control Afghanistan and the current building of major new air bases by the U.S. military in Tajikistan and Afghanistan.

This policy framework no longer sees poverty as a human rights issue. It has become a strategic issue within the context of capital driven economics. Inequities are addressed insofar as doing so is expected to benefit the security and prosperity of the US and its associated capital dependent enclaves.

The economics of capital driven development claims the benefits of globalization but shuns the full responsibilities. Success is claimed when wealth is created, but when certain regions, and certain populations within regions, deteriorate further into impoverishment, little responsibility is accepted. Such circumstances are often cast as the sad fate of politically and socially defective populations—a kind of “natural” disaster.

This is the return of social Darwinism at a world level with monetary selection replacing natural selection.

3. ENCLAVE SECURITY

United States strategic policy, with respect to ecological disruption and terrorist or military attack, is to achieve enclave security through technological shielding, command of resources and military lock down.

The information available on the prospect of ecological disruption no longer permits policy level denial. U.S. policy is now clearly oriented toward riding out ecological disruption from an enclave position of technological, resource and military superiority. This policy includes continuing the petroleum based energy economy to the end of its profitability in order to maximize its wealth creation and the enclave shielding potential of its technology.

Since September eleventh, the same policy approach has come into full view with regard to disruption stemming from political, social and military causes. The enclave policy has been given a golden opportunity. The war on terrorism is the perfect vehicle for advancing technological shielding, the commandeering of resources and military lock down wherever and whenever the security and prosperity of the United States is deemed to be in jeopardy. The enclave policy is not geographically limited. It will set up operations wherever the development and maintenance of strategic advantage requires.

This is the advance of the fortress mentality combined with a renewed mandate for conquest—“American exceptionalism” extending its global dominance through the establishment of world wide enclaves that serve its economic and security interests. This stance, which seems like common sense to many people of the United States, seems to impoverished, marginalized and written off peoples like a scam designed by the wealthy to control resources and become ever wealthier.

4. HUMAN DEVELOPMENT ADVANTAGE

Nutrition shortfall in poor regions and enhanced nutrition in wealthy regions is increasingly tipping human development at the metabolic level in favor of the rich.

Advanced medicine for enclave populations and rudimentary or virtually no medicine for impoverished populations is further consolidating the developmental advantage and the functional superiority of the rich over the poor.

Access to genetic enhancement and bioengineering for wealthy, enclave populations will advance still further the physical, intellectual and emotional superiority of the rich over the poor.

The drive to maximize the benefits of genetic research and bioengineering technologies within the context of increasing inequity will be a catastrophe for poor, marginalized and excluded populations. The genetic enhancements which are now within the range of feasibility will literally turn the wealthy into a class of functionally superior human beings.

The poor, lacking access to adequate nutrition, good medicine and bioengineering, will, by comparison, become increasingly defective human beings. It is not difficult, in this scenario, to imagine the argument of a so-called "evolutionary morality". Again, the renewal of social Darwinism, but now with the added thrust of biotechnological selection.

This is the return of eugenics, a eugenics that increasingly advances the distinction between high functioning, superior persons and low functioning, defective persons. Within the scenario of this progressive advance, the logic of write-off becomes irresistible, becomes, in effect, a kind of perverted moral obligation. This is the road down which Germany began to travel under the leadership of Hitler's administration. Corporate and government policy in the U.S., driven by the progressive logic of biotechnology's potential and its monetary rewards, is now moving down this same road.

5. SUMMARY

"American exceptionalism", the right of domination, the institutionalization of war, economic development triage, the enclave strategy and the new eugenics combine to create what can be accurately characterized as a slow motion holocaust with respect to the poor, marginalized and excluded people of the world. The language of holocaust should not be shocking. This kind of policy has considerable precedent. Consider the destruction of First Nation peoples under the policies of European settlement in the Western Hemisphere. Consider that Britain made deliberate, strategically advantageous use of drought conditions, famine and starvation in advancing its imperial conquests. (See *Late Victorian Holocausts: El Nino Famines and the Making of the Third World* by Mike Davis.) And now, U.S. government policy has veered sharply into a framework that supports writing off all those who cannot or will not fit into and accommodate the capital driven development program of United States domination.

It is not difficult to imagine the growing rage of impoverished and excluded peoples world wide as they realise what is happening to them, as they see and feel the qualitative leap of their comparative disadvantage. Although increasingly defective by the standards of the wealthy, they may well be competent enough to disrupt and destroy the security of high-tech enclave culture.

Gregory Baum, Dominican priest and cultural historian, asks the question: "What is the primary spiritual realization of the 20th century?" His answer, "human solidarity." This realisation of human solidarity, this last hold on an authentic, transcending faith, is now under the gun. The

war mentality, the triage morality, the enclave superiority and the will to domination that are now clustered in U.S. public policy present a direct and lethal challenge to this faith.

I am reminded of the situation for people of faith in Germany just prior to the second world war. Although the situation in the U.S. today is very different, the similarities are disturbing. Many good people had no idea that their elected government was about to engage in holocaust behaviour and plunge Europe into a catastrophic war. If we look now at the overarching policies of the U.S. government and the way they are shaping U.S. political culture and global behaviour, we should ask: where will these policies and the actions that flow from them take the world? In particular, what will happen if the U.S. uses "tactical" nuclear weapons in its war on terrorism? In five years, ten years, twenty years will a surviving remnant be asking, "Why didn't they see the trajectory? Why did they plunge so heedlessly to such a disaster? Why didn't they take the 20th century's lesson of human solidarity to heart? Why didn't they make human solidarity the foundation of political economic and inter-cultural life?"

Can people of faith intervene and preempt these haunting questions? Can we see what may be written if the trajectory of "American exceptionalism" is played out? Can we help build a movement that will create the future in a different way? Can people of faith help keep human solidarity in central focus, and work unremittingly for public policies that advance equity, justice, cooperation and peace?

Keith Helmuth is a member of New Brunswick Monthly Meeting, presently residing in Philadelphia, Pennsylvania.



Quaker Book Service Recent Additions

INWARD LIFE

ESSAYS ON THE QUAKER VISION OF GOSPEL ORDER by Lloyd Lee Wilson (Quaker Press of Friends General Conference, 1996) In this series of essays, the author explores the concept of Gospel Order as understood by early Quakers and contemporary Conservative Friends. Each essay addresses a facet of the faith and practice of Friends, articulating the ways in which Friends vision of Gospel Order has shaped their beliefs. (200 pages) \$24.00

PERSONAL SPIRITUAL EXPERIENCES

COMMUNION FOR A QUAKER by Nancy Bieber (Pendle Hill Pamphlet 331, 1997) In the author's words, this

pamphlet is "the story of a journey in search of the sacrament of communion". She asks and answers several questions during her search, and also discusses the Quaker approach to the sacraments. (29 pages) \$6.40

QUAKER HISTORY AND BIOGRAPHY

STEMMING THE DARK TIDE by Sheila Spielhofer (Sessions of York, 2001) This book is a history of the Quaker International Centre in Vienna which, like other Quaker centres in Europe, was founded to encourage a new spirit of tolerance and understanding between nations, following the first World War. (171 pages) \$22.50

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Quaker Book Service

(continued)

QUAKERISM

COMMITTED RELATIONSHIPS: VOLUME 6 OF THE ELDERSHIP AND OVERSIGHT HANDBOOK SERIES (Quaker Books, Friends House, 2001). How can a meeting witness a commitment, and uphold the couple making that commitment? How could a meeting support a couple of the same sex who ask to celebrate their life-long commitment before God and in the care of the meeting? This volume offers guidance to those responsible for eldership and oversight of these committed relationships. (39 pages) \$7.50

ON BEING A QUAKER by Alistair Heron (Curlew Productions, 2000) This book describes the evolution of Quaker membership in Britain from the time of George Fox to the present day. It discusses the connection between the concept of identity and that of membership, at a time when the Quaker identity has become difficult to define. (70 pages) \$12.50

QUALITY AND DEPTH OF WORSHIP AND MINISTRY VOLUME 5 OF THE ELDERSHIP AND OVERSIGHT HANDBOOK SERIES (Quaker Books, Friends House, 2001). This fifth book in the series, offering information, support and guidance to all those responsible for eldership and oversight, explores the questions of what worship and ministry are. Based on experiences and reflection, it is presented in the form of queries, designed to be taken a few at a time. (44 pages) \$7.50 □

Canadian Quaker Youth Listserve

by Don Bowyer

The Canadian Quaker Youth Listserve is geared towards older teens, and run by software from Earlham College in Indiana, where the quaker-c and quaker-p lists also reside. It currently has seventy members, most of whom are Young Friends from Canada. It started out in March, 2000, from the needs of Ontario Young Friends (YFs) to have a reliable way to spread the word about YF retreats. At the time, retreat dates and locations were passed by word of mouth, which often left out many newer YFs, and also often left parents finding out about retreats and other YF activities at the last minute. The idea of the list was to have a better system of communication, and to try to keep it less reliant on individuals.

Since that time, there has been increased interest in communicating amongst YFs across the Yearly Meeting, and the list is becoming a national tool for posting our service opportunities and announcements.

An idea that has recently been stirring is to have an electronic newsletter written by some of the more active YFs, to keep people aware of the amazing things that YFs and Adult YFs are doing. There are so many

stories that we have to share, which can inspire us to take on ideas that would often never have occurred to us, and which can also bind us together when we are out in the greater world of non-Quakers.

Please encourage any YFs you know to check it out. If you are a clerk or inspired Friend, please spread the word in your Meeting. If you are a YF who doesn't know about the list, please consider signing on.

There is an archive of old messages on this site if you would like to see what has been flowing through the list over the last three years. It is not a high traffic list. There are an average of fifteen emails a month and often fewer. Sign-up can be done at: <http://www.earlham.edu/mailman/listinfo/quaker-cyf/>

If you have any questions, if you have any ideas to help improve the email list, or if you would like to share moderation, contact me at: deebowyer@writeme.com, 155066557(ICQ), rabidf0x (AIM); or call me at the Toronto Meeting House, where I am a resident Friend. □

Don Bowyer is a member of Toronto Monthly Meeting.

Praying for Peace?

If people really wanted peace, they would ask God, and God would give it to them. But why should God give the world a peace, which it does not really want? For the peace the world seems to desire is really no peace at all. To some people, peace really means the liberty to exploit other people without fear of retaliation or interference. To others, peace means the freedom to rob one another without interruption. To still others, it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And, to practically everybody, peace simply means the absence of any physical violence that might cast a shadow over lives devoted to the satisfaction of their animal appetites for comfort and pleasure.

Many people like these have asked God for what they thought was 'peace' and wondered why their prayer was not answered. They could not understand that it actually was answered. God left them with what they desired, for their idea of peace was only another form of war. So, instead of loving what you think is peace, love other people and love God, above all. And, instead of hating the people you think are warmakers, hate the appetites and the disorder in your own soul, which are the causes of war. □

- *Thomas Merton*

An Alphabet of Verbs from the G-8 Summit

by Jack Ross

Answer to that of God in every one
Break the automobile habit
Clown for God's sake
Defend dissent
Eat lower on the food chain
Feel the pain of G-8 victims
Get off the backs of the poor
Hope for forgiveness
Invite a logger to dinner
Junk jails
Keep laughing until it catches on
Love thy mother earth
Mourn the needless daily deaths of 40,000 children
Need less
Organize the poor
Practice nonviolence
Quake with the power of prayer
Refuse cooperation with war
Seat a majority of poor on corporation boards
Tread lightly on the earth
Unite to oppose globalization
Voice opposition to war
Weep with the wretched of the earth
X-out racism
Yield to the light
Zest (vb) for inventing verbs.

The Multi-faith Vigil for Peace and Justice was held at the Knox United Church in down-town Calgary from June 21–27, as part of the protest related to the G–8 summit held at Kananaskis June 26–27. The Kananaskis site was inaccessible due to “security” precautions. Along with other Friends, Jack Ross, of Argenta Meeting, was at the vigil organized by Kitty Dunn, of Calgary Meeting, and his alphabet is one product of that week.

Canadian Yearly Meeting Website

If you have not been to the www.quaker.ca website recently, you are in for a nice surprise. There are now many practical reasons to use it as a reference site for the Canadian Quaker community. We now average over 750 unique visits a month, about double the visits of a year ago.

One tool is the Meeting Directory, called 'Finding Quaker Groups in Canada'. It is a mirror of the listing in the back of Yearly Meeting Minutes and Directory. Some features on Quaker.ca that help contact and communication: directory of clerks and committees; recent *Happening Now!* issues; recent articles from *The Canadian Friend*; Quaker Summer camps links, including NeeKauNis; CFSC link, including a dis-

cussion group on Creative Responses to Terrorism; Quaker Ecology Action Network (QEAN); Faith and Practice Review Committee; Religious Education Travelling Library holdings; Yearly Meeting sessions past and present (2002 not up quite yet); archives (searchable by keyword) of Yearly Meeting minutes; Atlantic Regional Gathering, online program and registration; shared calendar of Yearly Meeting events (all clerks are encouraged to subscribe and post); and a link to resources to learn to use the Internet. □

Please send any ideas on other tools or resources for Quaker.ca to Daphne Davey, clerk of Home Mission and Advancement Committee, at: <ddavey@isn.net>.

Reviews...Reviews...Reviews...Reviews...Reviews...

NUDGED BY THE SPIRIT: STORIES OF PEOPLE RESPONDING TO THE STILL, SMALL VOICE OF GOD

*By Charlotte Lyman Fardelman,
Pendle Hill Publications (2001)*

This is a wonderful and useful book—and some of our Friends are in it. Charlotte Fardelman, who directs a small family Trust, has written an anthology of fourteen stories of some of the people who had received funding to follow their leadings. Some Canadian Friends will remember Charlotte who visited Canadian Yearly Meeting several years ago in the Maritimes. At that time, she held a session, in which she described work of the Pendle Hill Conference and Retreat Center, and accompanied it with a slide show. She has made further use of her gifts in writing and photography in the preparation of this book.

These stories bring to mind the traditional journals of the traveling ministers of the first two centuries of Quaker history. Those journals were frequently edited and published to give Friends an opportunity to learn how to live a faithful Quakerly life, and the stories in this collection can do the same for us. It really does help to have faith, which can so often seem rather abstract, embodied in

living people. These are people of our own times, and mostly, but not all, Quakers. All are white and from North America. However, their spiritual leadings are diverse enough that most readers could likely find something with which to identify. There are stories of two Canadian friends in this anthology.

Elaine Bishop tells of her sojourn with the Lubicon people:

People would come up to me and say,

"I hear you quit the school."

And I would say, 'Yep.'

And they would say, "How come?"

And I would say, 'I'm not prepared to teach your kids to be white.'

And they would say, "Yep."

Barbara Bazett was instrumental in getting the World Council of Churches to set up a program to overcome violence. Barbara mentioned feeling inadequate to the task and receiving reassuring advice from her spiritual friend: *"She told me a sense of inadequacy in a call should not stop you because basically it is pride. You just have to trust God. So you don't look as good as you would like to look; God will get the work done through you; don't you worry about it."*

Several of the Americans in the book are well known to many Canadian friends. Bill and Fran Taber

led the pre-Yearly Meeting retreat at NeeKauNis several years ago. Bill describes his prescription of what he did when things seemed to be going off the rails: *"At times I would have moments of feeling something was growing fragile in the community (Olney Friends School, where he taught) and that it was important to meet in worship with just a few people. So I sent out invitations, and just a few students and a few teachers would join me in meeting for worship. I did not really know what was wrong. I just had the feeling that the heart of the community needed to be re-centered. People often commented on how powerful these meetings were".*

John Calvi came to another CYM to give the Sunderland P. Gardiner lecture, and a workshop on his method of healing. In this book, we find some of his thought-provoking advice to healers, *"One of the important things when you are doing the work of helping other people with their monsters is that you have to make your own interior life very large so your primary experience is not what you are witnessing in someone else's life. Your primary experience is your own life of the Spirit. This is what will help you go into absolutely hellish situations. This will keep you from mistaking your pain for someone else's pain. So you don't assume someone else's tension or their assumptions about the nature of life. You're not absorbing it physically or emotionally or intellectually."*

Reviews...Reviews...Reviews...Reviews...Reviews...

(NUGGED BY THE SPIRIT, continued)

Kathryn Damiano has also led a pre-CYM retreat. She comments about her work: *"The teaching is more than content. The quality of listening (on the part of participants) has increased over (the years we have been teaching. People are listening from a different place. Ministry is evoked from me because the quality of listening in people is bringing it out of me. I think people recognize the prayer, that we are a people who practice a spiritual path... What we are teaching is being."*

In the course of making the grants to applicants, Charlotte has learned much, and she tells her own story of faithfulness to leading, the setting up and administering of the fund, and of the blessings that have resulted: *"Like the yin-yang parts of the circle, giving and receiving are both parts of the whole. The interaction is a sign of God's manifesting in the world. It is whole—and holy."*

This is a well-written book, with good and appropriate photographs. It is deceptively easy to read but you can go as deeply as you like with this material. It would be a suitable text to use with a teen class and, furthermore, it would go well on your bedside table. □

—Susan Bax

We, in the Yarmouth Monthly Youth Group, have been reviewing a variety of books from our fabulous Canadian Youth Library. Our hope is that these reviews will encourage young readers and First Day teachers to use this invaluable resource.

TALKING WALLS

By Margy Burns Knight, Tilbury House Publishers (1996)

"If these walls could talk, what would they say?" This was the question I asked the children before we read this book. Our meetinghouse was built in 1865 so our walls had lots to say births, marriages, deaths, world and community concerns. Talking Walls introduced the children to the more famous walls around the world such as the Great Wall of China to the walls of imprisonment of Nelson Mandela. After the story we discussed whether we needed walls, and whether walls can be good or bad. We spoke of invisible walls that we build around us, and how that affects us, and our relationships with others.

During our discussion and reading, the youth were active building their own Lego walls. It was great to have one person announce that it was time to tear down our walls and go to meeting. □

—Brenda Louws (First Day Teacher)

WHADDAYAMEAN

By John Burningham, Random House Books for Young Readers (1999)

God thinks his world is destroyed and asked two kids if they can come and see. After God tells them to tell men and women they should stop. The kids tell them but they say that the kids should not tell us what to do but the kids said God told them so. The people stopped and the world was a better place and God said to the kids that they could show God the world and the kids asked their mom and she said, "Be home in time for bed, You have school tomorrow." □

—Margy Zavitz-Cook (age 8)

How do Quaker spiders communicate with each other?

On their web sites, of course.

Spring Representative Meeting Report

by Bryan Dragon

Representative Meeting's Spring session occurred at Toronto Friends Meetinghouse. Friday evening began with a sharing of the concerns of Meeting representatives and a Memorial Minute for Joan Howatson of Pelham Executive Meeting. Friday evening business was confined to discussion of the draft of a Memorandum of Understanding between CYM and CFSC, which had been prepared by an ad hoc committee composed of representatives of each. The draft was approved, but not without expressions of concern over the language in an appendix to the Memorandum detailing some provisions of the CFSC incorporation by-law. The Meeting approved the draft of the Memorandum, but asked that the Committee query CFSC about the language employed in the by-law.

The ad hoc committee for the Outreach Donation to Yearly Meeting reported there has been only one request for funds since the fall Meeting. Suggestions were made that subscriptions to *The Canadian Friend* and *Quaker Concern* be donated to libraries across the Country.

The Yearly Meeting clerk gave a report on the Process for Priority working group, established to find a means for deciding priorities in budget questions, especially travel funding. When it was objected that this was a matter for finance committee to discern, the clerk responded that Yearly Meeting is to take ownership of these decisions and not leave it to Finance Committee to face. The clerk of Representative Meeting pointed out that the working group had formed to develop that process, which should be in place in two years. The Meeting asked for a Special Interest Group during Yearly Meeting, and for a progress report in the spring of 2003.

A report of Yearly Meeting Clerks was made.

The treasurer's report, informed us that, at the suggestion of the auditor, the new audit statement is much reduced in size, and grouped into four main categories. Friends were also reminded that present technology enables any committee to have up-to-date financial information from the Yearly Meeting bookkeeper, without having to rely on information from the previous year. The treasurer also proposed that Yearly Meeting begin projecting budget costs yearly, instead of budgeting for three-year projections, and that this begin once the current money is spent. This suggestion received the support of the Meeting. There was discussion of ways to simplify young Friends' applications for project and travel funding. The Meeting approved a minute to move the Quaker Youth Pilgrimage Fund to HMAC's budget.

The Finance Committee report began with a statement projecting a deficit for 2002, inviting discussion, canvassing the Meeting for projected or realized increases in donations from Monthly Meetings, and finding them to amount to about a thousand dollars instead of the twelve thousand projected by Finance Committee. Some fundraising options for Yearly Meeting were suggested, but these aroused concern in the Meeting, and further discussion of the budget was deferred until later in the afternoon.

A Trustees' concern regarding the Required Positions Policy (RPP) was presented in their report—in the current arrangement, half of travel expenses are to be paid by the General Fund and half by the Trustees. They recommend that the whole cost of the RPP be applied to the Yearly Meeting's General Fund, and this was approved.

The Finance Committee clerk returned with new figures, which projected a deficit of \$39,359, and the Meeting agreed to draw down the reserve fund to meet a deficit should it occur.

The clerk of Nominating Committee reported nominations of Beth Curry and Linda Cameron to fill two positions on CFSC; Maggie Julian to replace Anne Thomas as a delegate to the FUM Triennial in July; and Cate Friesen to represent CYM on the KAIROS Committee on Human Rights. All were approved.

The report of Representative Meeting Nominating Committee listed the Representative Meeting nominations: Heidi Dick, YM Agenda Committee; Jane Dimnik, Yearly Meeting Naming Committee; Hilary Hellum, Recording Clerk; John Dixon, Personnel Committee; Norm Smith and Kwame Barko, Finance Committee. The position of Clerk, which Bill McMechan is vacating because of health concerns, needs a nominee, and the decision regarding the new clerk will occur at the rise of the Yearly Meeting session.

There was no report to be given by Programme Committee at this time.

The Ecumenical Committee report, focused on budget increases of Wider Quaker Bodies, with special concern about an increase in the budget of FCUN. In the discussion, which followed, representatives noted that Ecumenical Committee had been asked by Yearly Meeting to develop guidelines to deal with this overall concern, and that work was reported to be done.

Some items of new business addressing time-sensitive issues were then considered:

- a statement from Yonge St. Meeting, arising out of a dialogue which members and attenders have been holding with Jewish peace activists;
- a report from CFSC, detailing the loss of refugee appeal rights reported by the Canadian Council for Refugees; the representatives asked the CFSC clerk to draft a letter asking that an appeal board be put in place;
- approval of a request that Gordon McClure represent CYM in a Canadian Council of Churches delegation to the World Summit on Sustainable Development, occurring from August 26—September 4.

The Meeting then returned to hearing reports.

The clerk of the Discipline Review Committee reported that Organization and Procedure will be republished this year in “perfect bound” format. The Committee has a quotation of \$2,000 for 500 copies, and recommends that we recoup costs by selling copies at \$4 per copy. The recommendation was approved, but with a price of \$5 per copy. The Quaker Book Service was agreed upon to distribute it, and representatives expressed hope that the book could be ready for distribution by the time of Yearly Meeting session.

The clerk of Continuing Meeting for Ministry and Counsel reported a need for more members on the committee, which is down to four—with two of those rotating off. The clerk has drafted a handbook for CMMC.

The report of the ad hoc Committee on Governance will be included in documents in advance.

The report of the Personnel Committee came up next, though its representative, Tim Benson, was unable to stay to present it. This report recommends that salaries be increased by the Consumer Price Index (CPI), and that the experience factor also be increased by the CPI. The request was approved, with clarification to be sought regarding salary increases.

The Friends World Committee on Consultations report told of the recent meeting of the Section of the Americas, attended by three CYM representatives. Three people have also been appointed to go to the next Triennial in New Zealand, which brought questions about funding.

A report was made on the progress with the Registry Form for Yearly Meeting record keeping. Discussion of how best to keep our records was laid over till the Fall Meeting.

The clerk of HMAC, reported that up until now, the Editor of *The Canadian Friend* has been paid an honorarium, but is now salaried. She also reported granting the Business Manager of *The Canadian Friend* additional hours to assist with HMAC work, which had formerly been handled by the Yearly Meeting office. There was concern expressed in the Meeting about the precedent this set for clerks of committees to make hiring decisions and to bring about unanticipated increases in their operating budgets.

The ad hoc Committee on Wider Quaker Bodies asked that this issue be enfolded into the Special Interest Group at Yearly Meeting.

A brief report was given on the Faith and Practice Review Committee. □

Bryan Dragon is a member of Yarmouth Monthly Meeting.

Faith and Practice Review Committee Report

by John Calder

The Faith and Practice Committee of Canadian Yearly Meeting of the Religious Society of Friends met at Friends House in Toronto on the first two days in May. Although the final volume will reflect the long history of Friends, it will focus on the faith experience of members of Canadian Yearly Meeting. Much of our time was spent preparing the chapter Living Our Faith: Testimonies. We will present our work on this chapter at Canadian Yearly Meeting this year. We were impressed by the willingness of Meetings and individual Friends to contribute to this work. This involvement is of great value to the work of the committee, and we are grateful for the opportunity of spiritual discernment and growth it offers us all. Friends need to understand that each chapter is, at this stage, preliminary and will not be in its final form until the work is finished. We do, however, need to agree that we are on the right track. We will be presenting the first booklet at CYM and asking Friends to examine it, and be ready to give it approval in principle the following year. We ask for your continued involvement. The next topics to be considered are: Foundations of Faith and The Meeting Community. We invite you to collect and send in material for these chapters. Good material on any topic may be sent, and we will work to discern the proper place for it to appear. We seek to create a Canadian Faith and Practice, which is true to our history and our experience. We seek to honour our past, and inspire and challenge our faith community. We invite you to join us in this spiritual adventure. □

John Calder is a member of New Brunswick Monthly Meeting, and Clerk of Canadian Yearly Meeting.

*I pray today not only for the suffering, the hungry, the war-torn, the lost,
For they are always in my prayers.*

But I pray for the wealthy, the prosperous, the comfortable of this world.

Open the sleepy eyes of the wealthy nations, God.

Awaken us from our overfed slumber to responsibility for our needy brothers and sisters.

Teach us, again, how much we have that we do not need, and how much they need that they do not have.

Persuade us, set the conviction deep within us, that our comfort is at their expense;

Our well-being, at the cost of their misery.

Set us free, Father, from our clinging to the overstuffed life.

Set us free, Mother, for the bringing of life—basic life—to all humankind.

Show us our task in these days when the world and its resources grow ever more limited:

Never simply the preserving of a national way of life,

Rather, the provision for the first fully-human way of life.

May my life, God, begin to witness to these truths and to follow the path of the peaceful ones

Who gave their lives to save our lives and to bring life, new life, to all.

J. Barrie Shepherd (in 'Prayers for a Thousand Years' edited by E.J. Roberts and E. Amidon)

Western Half Yearly Meeting Epistle

by Ruth Walmsley

One hundred sixty-five Friends and guests came to Sorrento under a cloud of weather reports predicting rain. Throughout the weekend, the sun, the moon and the stars shone, punctuated by bird song, crow caw and Friendly music wafting through the air.

We came to Sorrento with hearts heavy—burdened by the awareness of conflicts, disease, starvation and abuses of democratic processes. We were uplifted by “Spiritual Cycling: one woman and a bike”, Friend Shauna Curry’s story of her two-year spiritual, physical and cultural journey through the Americas by bicycle, which reminded us that there is that of God in every person, even those serving in military and guerrilla forces and those who would be robbers!

Our hearts and spirits were uplifted in worship—both through worship sharing and meeting for worship. Our faith was both challenged and affirmed in special interest groups which dealt with topics, such as: medieval mystics, chanting, political activism and speaking truth to power, as well as our new Quaker International Affairs Office in Ottawa.

Under the care of Ministry and Council, we strengthened our community by exploring some of the things we have in common and ways we might give corporate expression to them.

Young Friends explored issues around globalization and activism, while providing firewood services for the Sorrento Centre as a work project. The children enriched our time together by their presence. They found expressions of the Spirit in their lives through cooperative games for peace and through creating, pottery and banners.

Friends in need appreciated the provision of time for a Meeting for Healing under the care of Ministry and Counsel.

During our time together we talked about action. We talked about utter tranquility. We talked in a host of voices. We talked in a host of religious languages. We realized again that although we may worship irregularly or at times in isolation, we are a part of a greater spiritual whole. Through the ongoing miracle of silent worship, we found the unity and strength to go on. □

Ruth Walmsley is a member of Vancouver Monthly Meeting.

FGC Job Search

Friends General Conference seeks a deeply committed Friend to serve as Development Manager in its Philadelphia office. Duties include management of the FGC Annual Fund, grant writing, DonorPerfect database, and communications program. Development experience, writing and database skills essential. Works with Associate Secretary for Development and Interpretation and support staff. Full-time, full benefits. Send resume and letter to Bruce Birchard, General Secretary, Friends General Conference, 1216 Arch Street, 2B, Philadelphia, PA 19107, or <bruceb@fgcquaker.org> by October 1, 2002.

Home Mission and Advancement Committee Report

by Carolyn Vaughan

What a treat it is to serve the Religious Society of Friends at a standing committee. The opportunity to connect with old Friends, the pleasure in putting a face to a telephone or e-mail message, is balm to the soul. The visit to Toronto Meeting House for the spring HMAc meeting was a particular delight to me as I have recently moved a long distance from Halifax MM and I have been feeling the absence of the collected gathering.

A Friend once said to me that staying at Friends House in Toronto was like visiting with a favourite aunt. After only my third visit, I can say, "this Friend speaks my mind". How can I really do justice in words to a place whose very fibres exude the faithfulness of the many Friends who have gathered over the years for worship or to conduct the business of Friends? I can tell you of the wonderful smells wafting from the kitchen; I can speak about the library with its collection of Quaker books, the welcoming "traditional tea" in the sunroom, the beauty of the back gardens with daffodils, grand trees and small birds, the Friends day care, or the CFSC office; maybe I could even speak of the climb to the top floor where I rested my travel-weary body. But this short article was to be a report about the spring HMAc meeting, yet suffice it to say that the welcoming atmosphere of the building provides a warm setting for the weighty business that came before us.

HMAc members came from far and wide: from Prince Edward Island to Vancouver Island. We arrived with documents tucked inside luggage, prepared to listen to the Spirit as we endeavored to sense the way forward with our business. Thanks to our clerical assistant, Rosemary McGruther, the documents had been delivered to us well in advance

of the meeting.

Our main day of business, Saturday, opened with the ground beneath Toronto shaking at the rate of 5.5 on the Richter scale, strong enough to jiggle my bed and rattle the cups in the third-floor kitchen! Clearly, HMAc was in for an interesting weekend. Here are some highlights.

We approved grants from the Quaker Education Fund to Anna Peters Wehking (Hamilton MM), Jane Dimnik (Prairie MM), and Katie Vaux (Wolfville MM). We were particularly delighted to provide a grant to Vernon MM for a clerking workshop by Betty Polster, which will enable a number of members of Vernon MM and elsewhere to participate. We also approved a grant to Nori Sinclair (Victoria MM) for the 2002 Quaker Youth Pilgrimage, and a Non-Quaker Education grant for Lynne Phillips (Argenta MM). We heard from Katrina McQuail on the progress being made for a group of Young Friends from across Canada to attend a Youth Retreat at Camp NeeKauNis, which HMAc will support financially.

We re-established an Outreach Subcommittee to co-ordinate the various projects in progress and in the offing. We also further seasoned our concern about HMAc's role as a monthly meeting for 20 members, and for approximately 80 other isolated Friends. Two minutes on this subject will be sent to Canadian Yearly Meeting in August.

We laid down the Internet Resources Subcommittee in its present form, with appreciation for the work of all its members over the past eighteen months. A new, internal Web Oversight Committee was instituted to continue discernment on the direction of this work, and to oversee the CYM website.

We approved the final report of the Field

Secretary Pilot Project which was concluded at the end of March. In addition to minuting our deep appreciation to David McKay for his service and ministry to the Yearly Meeting through this project, we took him for a delicious meal at a local Thai restaurant. The report with conclusions will be presented to CYM in August.

June Etta Chenard spoke briefly about *The Canadian Friend* and delighted one and all with her digital photography.

We said goodbye with our thanks for their service to Leigh Turina, Susan Bax and Katrina McQuail, who retire from HMAc in August. We also said a hearty thank you to Chris Chattin for scrumptious meals, and to Toronto MM and Resident Friends Don Bowyer and Raymond King for welcoming us to Friends House.

Following the conclusion of the HMAc business meeting, many HMAc members had the pleasure of gathering with Toronto Friends for worship. Much to my sorrow, I was not able to stay long enough following the meeting to hear the words of Kathleen Hertzberg—perhaps next time. The spring HMAc meeting was a busy time for the committee, but for me it was also a time of refreshment, for which I am grateful to my Monthly Meeting and to Friends everywhere. It was a privilege to serve. □

Carolyn Vaughan is a member of Halifax Monthly Meeting.



Correction to the Young Friends' Epistle

published in the last issue of *The Canadian Friend* from Katrina McQuail: "I did not write the Epistle; it was the hard work of the Young Friends at the retreat (I actually had nothing to do with that epistle—except that I submitted it) and there are too many people to acknowledge them all." □

Around the Family

ATLANTIC FRIENDS GATHERING

The theme of Atlantic Friends Gathering in the spring was "Nurturing the Meeting Community." There was worship sharing (B. Dienes, on The Experience of the Spirit in our lives. The following workshops were also offered: How are we led to do what we do? (J. O. Smith); Roots of our faith (A. M. Zilliacus); What is the basis of my spiritual practice? (D. Gruchy); Mosaic: inter-generational project (J. Dingle), as were Special Interest Groups: Kairos (B. Peterson, J. O. Smith and A. M. Zilliacus); Therapeutic touch (J. Camps); Walking meditation (D. Gruchy); Nature trail (V. Zelazny).

Highlights were the hot soup on arrival; joyful reunion with old f/friends; visitors Jane Orion Smith and Anne Marie Zilliacus; Family night; secret friend game; missing but found in the lake^ Jessie and Christiana Tellez's tent; missing but not forgotten- Doris and John Calder, Barbara Conway.

A farm trip: of youth and adults saw the Belzer's organic farm and were impressed by the Percherons and other livestock.

TORONTO MONTHLY MEETING

The Personnel Committee is pleased to announce the appointment of Dee Reynolds as our new Resident Friend. She started her duties on June 3, 2002. Some of you will know Dee from Camp NeeKauNis, and the rest of you will have an opportunity to welcome her as she does her work at Friends House.

VICTORIA MONTHLY MEETING

Andrew Gage and Grace Wolf are delighted to announce the celebration of their marriage, which will take place on 24 August 24 2002. Family and friends are invited to join in their Meeting for Worship for Marriage which will take place under the care of Victoria Monthly Meeting of the Religious Society of Friends. Please RSVP to Audrey Fawcett 384-5134. 384-5134

DEATHS

RAYMOND MALE

Prince Edward Island Worship Group
10 April 2002

Ray was legendary amongst Island Friends of the Prince Edward Island Worship Group for his sharp wit, hearty laugh, and his ability to take each of us on a history lesson concerning the many interesting and often famous people he had known on his life's journey. One of his passions was the younger generation and what they could give to all of us if their voices could be heard. Ray and his wife, Alice, joined the PEI worship group in its founding year, 1991, as summer residents from the United States—and, more recently, as year-round "Islanders". A memorial meeting will be held this summer when family members from down south can come to PEI.

JOCELYN GRIERSON RUTTY

Hamilton Monthly Meeting
9 May 1909 - 19 December 2001

Joss Rutty was born near Brantford, the youngest of a family of five. He was born into the Church of England where he acquired his lifelong love of music. In 1936 he married Mary Van Sickle and settled in Hamilton where their two children, Michael and Donna, were born.

Joss had a varied working life, beginning as an employee of Canada Post where he initiated the establishment of a credit union. From there he went as a salesman to pharmaceutical firms, but later, while living in London, Ontario, he resumed his education, graduating in Business from Fanshawe College. This was followed by a period of teaching Mathematics at Fanshawe prior to retirement.

About 1960, while still living in Hamilton, Joss made contact with the little group of Friends meeting in this city, for a time acting as its treasurer and becoming a member in 1964. While in London, he met with the worship group there and, on his retirement, he and Mary returned to Hamilton where he resumed an active part in Hamilton Monthly Meeting.

Besides his eclectic taste in music, Joss was an enthusiastic maker of objects and took particular pleasure in working with the various media of the visual arts.

Joss was a tall and stately man of keen intellect and strong opinions, a force to be reckoned with

even in the last three years of his life when he and Mary were both living in a nursing home. Joss died at the age of 92 on December 19, 2001.

Upcoming Events

TORONTO MONTHLY MEETING

Refugee Committee Weekend at Camp NeeKauNis

Once again the Refugee Committee is sponsoring a three-day weekend at Camp NeeKauNis over the Labour Day weekend. Other organizations working with refugees have been invited to nominate participants. Friends are invited to drop in at the camp and participate in the activities. Financial contributions to the cost of running this camp are, of course, also welcome.

Remembering Ruth Morris

Five events are scheduled for September 26 to 28 in honour of our Friend Ruth Rittenhouse Morris (13 December 1933 — 17 September 2001). These include: an awards banquet to honour two people, one living and one who died in the twentieth century, following Ruth's ideals in the cause of justice; three day conference — Journey Towards Justice — with presentations and workshops based on Ruth's life and achievements; book launch for the posthumous publication of her last book: *The Journey from Loss to Healing*; a public debate: Resolved that our penal system be abolished and replaced, over time, with a "Transformative Justice System" and a memorial service and reception. These events (with the exception of the memorial service) require pre-registration by August 16, 2002. Details of times, locations, and fees are posted on the Toronto Monthly Meeting and CFSC bulletin boards at Friends House. Registration forms are available from the TMM office

FRIENDS WORLD COMMITTEE FOR CONSULTATION (FWCC)

Peace Conference -In light of the tragedy of September 11, Friends World Committee for Consultation (FWCC) Section of the Americas has called a special conference to consider Friends' responses to the growing dangers of global war and terrorism. The conference, entitled "Peace Witness in a Time of Crisis: A Friends' Consultation" will be held at Guilford College in Greensboro, NC, January 17-20, 2003, the weekend of the Martin Luther King holiday. The program will include the history of the peace testimony, sharing spiritual journeys and Friends' witness at the corporate level. Discussion and study will be offered in the form of panels, workshops and small group sharing. The goal of this conference is to identify specific action that Friends can take to witness the peace testimony as individuals and to strengthen our corporate witness in the world.

Participation in the conference will be limited to 200 people, with at least 50 to be young Friends age 18-30. All yearly meetings have been asked to name 2-3 persons to attend the conference. In addition, each yearly meeting has been asked to sponsor young Friends who wish to attend. After October 1, the remaining places will be opened up to all Friends. If you are interested in attending, please contact FWCC Section of the Americas at 1506 Race St., Philadelphia, PA, 19102, (215)241-7250 (phone), (215)241-7285 (fax) or E-mail [FWCC peace@fwcc.quaker.org](mailto:peace@fwcc.quaker.org).

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THIS ISSUE

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June Etta Chenard, Steve Fick, Janet Nunn, Harvey Pinder, Vince Zelazny

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Themes and Deadlines for Upcoming Issues in 2002

Canadian Yearly Meeting

Art and Spirituality

What Canst Thou Say About Travelling, Friends?

To Do Justice, To Love Kindness, To Walk Humbly with Your God

August 20, 2002

October 15, 2002

December 15, 20

February 15, 2003

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