

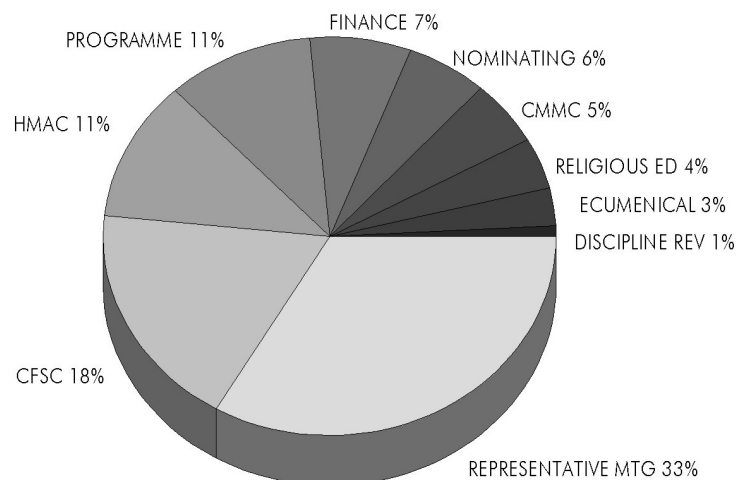
The Canadian Friend

WHAT CANST THOU SAY ABOUT TRAVELLING, FRIEND?

- *Dilemmas of
Travel for
Canadian
Friends*
- *Traveling in
the Ministry*
- *Visit with
Hiroshima
Survivors*
- *Praying for
Peace and
Paying for
War?*

CYM COMMITTEE TRAVEL

Percent of total greenhouse gas emissions by committee, 1999 and 2000 combined.



The Canadian Friend

MARCH, 2003
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IN THIS ISSUE

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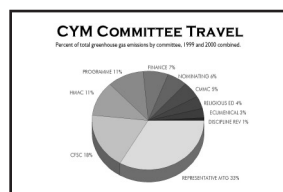
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- Information and registration form or Canadian Yearly Meeting
- Pamphlet: "Friends: A People Disciplined to Follow?" By Jane Orion Smith

Cover graphic: Vince Zelazny

Dear Friends,

When we consider what Friends can say about travelling, we usually think of early Friends going out to minister about their new insights from the continuing revelation found in their meetings and personal seeking. We find that same tradition continued today as we read articles such as those by Deborah Fisch, Rachael Maxcy, and Daphne Davey about the Friends General Conference Traveling Ministries Program.

Also witnessing to experiences and ministry through travel, we find inspirational articles by Jane MacKay Wright and Richard McCutcheon on their travels in Iraq; and Janet and Rob Nunn, in Japan. Their experiences serve to give us a wider understanding of other people's circumstances, and of the impact and importance of Friends' visits, especially when they bring hope to those working and praying for peace.

Tony McQuail writes of the reasons for his decision to first travel to Canada, and examines how our country has changed since that time. Furthermore, he offers us concrete and timely suggestions on witnessing for peace in this time of income tax remittance. These suggestions are especially pertinent since, by the time you read this, our tax dollars may be paying to bomb people in Iraq.

Looking at the impact of our travels from another angle, Vince Zelazny offers a sobering perspective. He presents us with the opportunity to be creatively involved in one of today's most important challenges. He asks us whether, given today's continuing revelation, it may be time to re-examine Friends' travel — and the structure of Canadian Yearly Meeting. Other Friends have also been discussing if it may be time for us to be doing this.

Years ago, I had a visitor who was wearing a bracelet that said, "WWJD." When I asked him

what it meant, he replied that it stood for, "What would Jesus do?" "Eew, how tacky," I thought, "I would never wear anything like that!" However, in a sense I have because the question has stayed with me, and often returns when I consider matters of importance. What would Jesus do if he were alive here and now, if he were a Canadian Friend, for instance? Would Jesus fly to Yearly Meeting? Would Jesus have a car? Would he have RRSPs and life insurance? Would he pay taxes? What would Jesus do? For that matter, what would George Fox do? Or Aung San Suu Kyi (who, while placed under house arrest for her role as leader of the pro-democracy movement in Burma, received the Nobel Peace Prize in 1991)? Or countless others, known and unknown to us, who follow their convictions — what would

they do? Let us pray to be guided by the example of these people, who somehow managed to put one foot in front of the other in order to follow a higher calling, despite their doubts, fears, and day-to-day concerns. Let us seek clarity on what inheritance each of us is choosing to leave for future generations.

Such reflections bring us back to Friends and travel. Seeking clarity on when, where, why and how often Friends travel for Canadian Yearly Meeting brings us up against many contradictory and painful questions: Given the costs (financial, environmental and in the seeds of war—we need *their* oil) of our travels, does it continue to be the best choice for Friends to have just one Yearly Meeting? To have committees with members from across Canada? Is it time for us to again consider alternatives?

In *Advices and Queries* #31, we are told that we are called to live 'in the virtue of that life and power that takes away the occasion of all wars'. Is it time to question whether our travel adds to the occasion of today's wars?

June Etta Chenard

WOULD JESUS FLY TO YEARLY MEETING?

DILEMMAS OF TRAVEL *for Canadian Friends*

By Vince Zelazny

How well I have enjoyed and benefited from travelling in my life! This is why I am surprised that I have been transformed from a young man with a definite hankering for city life, travelling, and the type of risk-taking and excitement that travel involves, into the gardening, local life-exploring homebody I now am. I agree with the many wise people, including many Friends, who in various ways suggest and demonstrated that the friendly mingling of races and cultures that are a consequence of travel has opened eyes, hearts, and minds to the unity we share as human beings.

...led to question the necessity of the travel I do

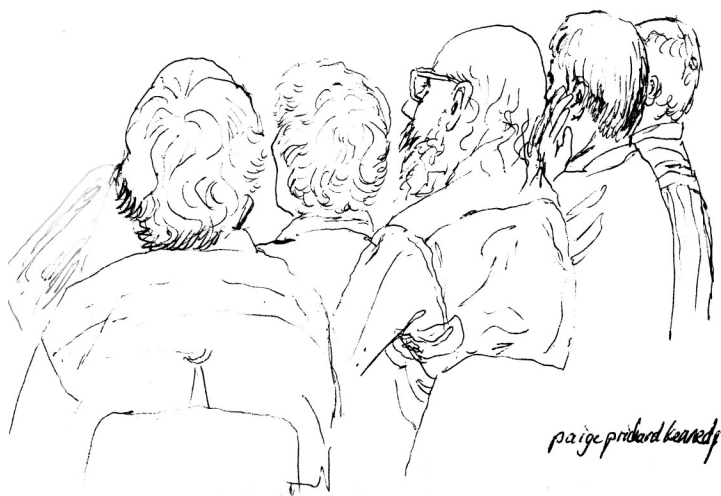
In recent years, all of us have become increasingly aware of the burden that the growing weight that increasing numbers of humans put on the Earth. And so, to allow for the type of exuberant and mind-expanding travel that young persons will hopefully continue to enjoy as I did, it now occurs to me that I must cut back, and perhaps expend more effort at exploration of my inner space, so to speak, and so I have been led to question the necessity of the travel I do. And so, like many Canadians curious about how deeply we need to cut to approach sustainability, I took some first steps to understand my personal role in

greenhouse gas emissions. Many internet websites are available to assist with this, and I eventually settled on the rather detailed one available from the University of British Columbia's Sustainable Development Research Institute (www.climcalc.net). After answering several questions about my housing, about the appliances I own, the type of car I drive, the number of public transit trips I take, and the number of plane trips I log in a typical year, I was somewhat pleased to learn that my greenhouse gas emissions are about 70% of the total emitted by an average New Brunswicker, and about 95% of those of an average Canadian. While my domestic emissions are much lower than average, most of my emissions (51%) are attributable to travel.

17% of my greenhouse gas emissions were generated by travel to Quaker Meetings

As I looked further into these numbers, some disturbing facts emerged. Slightly less than half of my travel contributions are generated locally: going to work, choir practice, food shopping, going to Meeting, etc. Therefore, slightly more than half of my travel emissions are attributable to out-of-town travel, which consists of an average of two round trips by air each year for work-related purposes, a long automobile trip to CYM and to Atlantic Friends Gathering, and (formerly) two air trips per year to central Canada on CYM business (in this case for Representative Meeting). Working this out, it turns out that roughly 17% of my annual personal greenhouse gas emissions were being generated by travel by air and by automobile to out-of-town Quaker Meetings. In the out-of-town travel category, I exceeded the greenhouse gas output of the average New Brunswicker by 56%.

Speaking for myself and no doubt for other readers of the Canadian Friend, I am one who likes Quaker business meetings. I draw comfort from and feel a certain amount of pride in the uniqueness of Friends' manner of doing business.



In contrast with my business dealings outside of Friends' circles, Friends business is not hurried; it is warm, unafraid of emotions, usually considerate of individuals, and very human. It considers the context and is holistic, and it proceeds from ideals of love, justice and peace that Canadian Friends hold dear. However, it can only truly be thus if we conduct ourselves in a rightly ordered way with regard to our arrangements. Are we successfully carrying out the work of the Creator of Heaven and Earth in the present circumstances, under our present arrangements?

As an alternative to Representative Meeting, can we imagine a radically different business model?

The discovery of the environmental cost of my travel to Quaker Meetings was an eye-opener, and disturbed me not just a little bit. As a significant source of personal greenhouse gas emissions, my role in Representative Meeting came under the microscope. This role was emblematic of the trust my Monthly Meeting felt in me, and I valued this greatly. I wanted to be there, helping to make decisions on behalf of CYM. On further reflection and prayer, I began to question whether the adventure of travelling to Ontario twice a year to meet with weighty Friends and count myself among their number (plus visiting family...) wasn't also part of my motivation. While attendance at these meetings was in some respects personally fulfilling, it occurred to me that I was possibly missing the mark in several ways, not least of which was the environmental ways outlined above. This new light led me to resign from Representative Meeting near the end of 2001. Others would possibly have reacted differently to the dilemma I faced, and would perhaps have found other ways to eliminate the travel made as a demand of my employment, however I felt unable to make those adjustments at the present time. Canadian Quakers continue to incur the financial and environmental costs of the present structure of CYM in spite of the significant efforts of Representative Meeting to study Yearly Meeting restructuring models in the 1990s.

There emerged the Quaker Ecology Action Network at CYM in 2000. The HMAc internet resources sub-committee, now laid down, also did groundbreaking work during 2001 and 2002. That our earlier signifi-

cant efforts seem no longer to yield fruit begs the question whether the momentum of the 1990s that was leading us to positive, constructive change in the Yearly Meeting is now on the wane.

I thank Friends for reading this far, and invite you to consider these queries:

- Can we find ways to include Friends who do not own a computer in email communications and business dealings? In the same spirit, can we accommodate others who are unable or unwilling to travel to take part in traditional Meetings for Worship for Business? What are the barriers to the Spirit posed by the use of telephones and email, that do not exist where Friends are gathered in the flesh?

- Is my meeting, New Brunswick Monthly Meeting, able to share a Representative with another Monthly Meeting in the region for the purpose of Representative Meeting? Can Atlantic Friends find a way to send one representative to Representative Meeting, or can we counsel YM staff and clerks and address the work of the YM in other ways?

- As an alternative to Representative Meeting, can we imagine a radically different business model, whereby Yearly Meeting staff and clerks would visit Monthly Meetings between Yearly Meeting Sessions, for worship, discussion, and information gathering?

- Over the short term, as we consider how to update our business dealings, can we take steps to reduce or eliminate pollution? Can the Yearly Meeting assist or find ways to encourage Friends to travel by slower, but less polluting, means than air travel? As a way of mitigating the environmental effects of travel, should Friends consider the payment of carbon taxes to projects that fund the growing use of solar energy, for example?

- Should the Yearly Meeting begin to account for and report on environmental credits and debits, as we do for financial ones?

- Are there ways that I or my Monthly Meeting can assume some of the burden of Yearly Meeting? Can I write a letter, organize a mailout, or make some telephone calls? How can I make my willingness to work known, and how can Clerks avail themselves of my help? □

Vince Zelazny is a member of New Brunswick Monthly Meeting.

FGC Traveling in the Ministries Program

By Deborah Fisch

In its fifth year as a part of Friends General Conference, the Traveling Ministries Program (TMP) continues to grow in understanding the spiritual needs of its affiliated meetings and in seeking ways to better serve them. The purpose of the TMP is to help nurture the spiritual deepening of meetings by facilitating travel of seasoned Friends to meetings and worship groups, by encouraging meetings to nurture and support their members in developing their own gifts of ministry.

More than 65 volunteer Friends have traveled to over 160 meetings and worship groups in the four and one-half years since the Traveling Ministries Program began. Friends of Canadian Yearly Meeting have been an important part of that work. Of those 160 visits, 19 have been to meetings or worship groups within CYM. There are currently five CYM Friends who have volunteered to travel for the TMP. Liz Kamphausen, of Toronto Meeting, serves on the Traveling Ministries Committee. CYM has sent representatives to participate in the two TMP consultations on recognizing and nurturing spiritual gifts, and CYM Friends have also been among those attending the annual retreat for Friends traveling in the ministry. Additional future visits within CYM are being considered. Meetings or worship groups seeking a visit are encouraged to contact the coordinator of the TMP.

Most visits have been in the form of what might be called a listening ministry, that is, traveling with the intent to listen to, and worship with, Friends to learn how the Spirit is working. Most often, a meeting will set aside special time to spend with the visitors such as in a weekend retreat or a workshop on a given topic. In addition to facilitating retreats or workshops for an entire meeting, TMP volunteers have met with First Day School classes, clerks, committees, individuals, isolated Friends, and others as way has opened. The visits provide an opportunity to speak to the movement

of the Divine in individual lives, as well as in the life of the meeting. Sometimes visits by volunteers challenge meetings and/or individuals to re-examine their own spiritual lives. Often they encourage, affirm, and help Friends to rediscover the Divine in their midst.

The TMP hosts an annual retreat for its volunteers, as well as others traveling in the ministry with a minute from their meetings. The TMC has purposely sought locations with reasonable rates and has provided registration at reduced rates for Canadian Friends because of the differences in exchange rates. It also provides the same benefits to Canadian Friends when it hosts its biannual consultation of affiliated yearly meetings.

The Yearly Meeting Visitors Program that sends an FGC visitor to the annual sessions of affiliated yearly meetings, and the Couple Enrichment Program that provides workshops, are also a part of the TMP. Canadian Yearly Meeting has benefited from both these programs in recent years.

As Friends continue to hunger for a deepening of Spirit in their meetings, so the work of the TMP proceeds to grow. The TMP patterns its work after John Woolman who, when explaining

his visit to a nearby community of indigenous peoples, said that the first motion was love; the second was to listen and learn of what they might share of the Spirit with him; and the third was, if led, to share what the Spirit might ask him.

In these times, as in all times, we are strengthened and blessed when we share with each other how the Spirit calls us to Love. The TMP strives to help meetings and Friends continue in this good tradition. □

Deborah Fisch is a member of Paullina Monthly Meeting in Iowa Yearly Meeting Conservative. Deborah is clerk of Iowa Yearly Meeting Conservative, and also the coordinator of the Traveling Ministries Program of Friends General Conference.

Reflection: Basrah, Iraq, 30 October 2002

By Jane MacKay
Wright

"How can the Iraqi people treat us with such hospitality, under these circumstances," I asked. We were seventeen peace activists from the United States and Canada on a pilgrimage to extend our friendship to the people of Iraq, to witness to our beliefs, and to try to better understand. The Most Reverend Gabriel T. Kassab, Archbishop of Basrah and South Iraq, smiled at the group seated around the high-ceilinged white room in his residence. The Iraqi people have had thousands of years of civilization, the Archbishop explained, "Hospitality, generosity to others, is our custom."

In the West, Iraq is portrayed as barbarous, untrustworthy, and ready to unleash heinous weapons of mass destruction. The United States and the United Kingdom have waged a campaign of fear against Iraq. The people of Iraq have been living with threats of war for over four months. And they have also been living with U.S. and U.K. bombing raids. Bombers fly over Basrah every second day, Archbishop Kassab

reported. The sirens go off when the planes come, and the children cry. Their mothers are up at night with them calming nightmares. Ten days ago Basrah airport was bombed four times, he told us shaking his head in disbelief, "not once but four times." Three years ago, a bomb which landed near one of the churches under Archbishop Kassab's care, killed six people and injured fifty others. Bombers also destroyed a downtown neighbourhood, and killed a group of children playing in the street.

We had travelled south to Basrah while others in our group journeyed to the northern city of Mosul. These cities lie within the area that the U.S. and the U.K. have declared a "no-fly" zone. It covers almost half of the country. In Mosul, as nuns prayed in an old Christian church, our group of visitors heard a squadron of American and British bombers swoop low over the city. We, who visited Basrah, had an opportunity to visit the precious archeological site of Ur. We marvelled at the ziggurat built 4250 years ago as a temple to the moon. A proud guide showed us examples of Sumerian script, civilization's first written language, in its baked steps. He also pointed out holes in the ancient bricks caused by U.S.-led strafing.

THE GULF WAR HAS NOT ENDED FOR IRAQI PEOPLE.

Dr. Jawad Al Ali, of the Saddam Teaching Hospital in Basrah, told us about January 26, 1999, the day that the U.S.-led coalition dropped bombs onto the hospital garden. The oncology ward's roof collapsed and doctors on duty scrambled to free themselves from the wreckage.

Their patients were sent home. Five women doctors working in the hospital at that time have succumbed to cancer. In fact, mortality statistics for the region show a 14% increase in the last three to four years. Some patients have more than one cancer, and often several members of one family have cancer. Also, in the last ten years, the number of malformed babies being born has increased from 1.8 to 3.8 per thousand. Iraqis know they are contaminated, "from the war," said Dr. Jawad. We learned also of the destruction of water and sewage treatment facilities that continue to cause illness and death, especially among children.

Waves of guilt and shame came over us as we sipped tea with the Archbishop. "How are Iraqis preparing for the possibility of a U.S. war?" someone timidly asked. Archbishop Kassab was forthright. People do not know what to do. Of course they are worried, but how can one prepare for such a thing? You live as you must. How can such a question be answered? Dr. Jawad had said the same. "And do you know what will be destroyed should war come to this country?" the Archbishop added. This time it was our turn to not know how to respond. What more would war do to this country, we wondered. Archbishop Kassab looked at us, waited for an answer, and then spoke. "It is God, the very image of God, which will be killed should war come," he continued.

The room
was silent. □

*Jane MacKay
Wright is a
member of
Toronto
Monthly
Meeting.*



A Quaker Salute to Soldiers in Nasiriyah

By Richard McCutcheon

There is a town about 375 kilometers south of Baghdad called Nasiriyah. My wife, Tamara, and I came to love it while we lived in Iraq, and traveled there several times. Those familiar with the Bible may know it by its biblical name, Ur, the place where Abraham is said to have lived for about 65 years. Someday, when times are different, we have talked about going back to live in Nasiriyah. Just to live. Just to be with the people there. To get acquainted, perhaps, with the works of Haboobi, the patron poet of the city, whose statue stands in the centre of the round-about in the heart of the town.

Nasiriyah is located on the banks of the Euphrates river. The Al-Janoob Hotel, where we stayed whenever we visited Nasiriyah, is on the road that runs along the river. When you exit the front door of the hotel, walk across the road, and pass through a small park not more than ten meters across, you come to a paved promenade with a low wall running along the river bank. It is a short hop over the wall and down to the water's edge. It's truly a beautiful spot—I see it in my mind's eye at this very moment, as I sit at my desk writing.

One morning, I woke up quite early. Sleep wouldn't come to me, so I thought I might as well get up. I happen to be an avid amateur photographer. The idea—perhaps rooted in some romantic notion of the Euphrates—came to me to go down to the water's edge in the early pre-dawn light and take a picture of the river. I knew that this was not something that I was supposed to do—that is, to go out on my own—especially in a southern town known for its anti-government tendencies. In retrospect, I might have got the government official who traveled with us, not to mention Tamara and me, into trouble. But I went ahead and got dressed, slung my Nikon camera over my shoulder, and headed for the river.

It was magical. Everything that I had imagined it would be—even more. Clambering over the low wall, kneeling down at the water's edge, with river bank growth around me, I watched the river as dawn broke. The river, slow, gentle and majestic at this point, slid by quietly. Mist, rising from the water as the air began

to warm, cast everything in soft ethereal light. Soft light, what photographers sometimes call sweet-light. I crouched by the water's edge and snapped a few pictures of the mist-shrouded river. The sun breaking the horizon chased tendrils of mist across the water. Silence enveloped me.

After a short time, I sat down on the promenade wall to watch the river come to life in the morning light. At some point, a rhythmic beat of feet hitting the promenade pavement intruded on my silent reverie. I looked to my right, and saw a group of soldiers out on their regular morning exercise coming towards me. It's hard to capture the many thoughts that coursed through me over the next few minutes. Here I was, an unaccompanied foreigner with a camera and no documents in my pocket, no command of Arabic, in a politically sensitive part of the country, with a platoon of soldiers heading in my direction! I experienced anxiety, if not fear. Should I hide the camera under my shirt? Should I head immediately for the hotel? Clear in my memory is the worry I experienced about getting people into trouble because of the possibly silly notion of getting a picture of the famous Euphrates in the famous city of Ur. As I cast about in my mind for a way out, the group of soldiers advanced along the promenade. My mind worked slower than they marched, and before I had time to do anything they were upon me. So, there I sat on the wall.

THE ENTIRE GROUP BROKE FORMATION TO TURN AND WAVE AT ME

As they came abreast of me the young man in charge of the group, walking to the fore, barked a sharp command, and immediately behind me they snapped to a full stop in perfect unison. I quickly cast my eyes over the group. Really, they were quite young—I would guess most were in their mid- to late-teens. Their uniforms looked much as I imagine most soldiers' uniforms look. Dark green, these ones just a bit scruffy, perhaps from morning calisthenics. By then, I had stood up to turn towards the group, and for lack of any better course of action, I smiled.

The leader issued another order and, to my great surprise, the entire group wheeled about in formation and gave me a crisp salute! Being a Quaker, I was not quite sure of the appropriate response, so I rather weakly

raised my hand and gave a half-hearted wave, with a smile pasted on my face the whole while. Promptly, the leader gave a further command, and the group fell into order and continued their march down the promenade, leaving behind a bemused foreigner.

Slowly silence again descended on the river bank. The sound of their feet striking the pavement echoed ever so lightly on the mist-covered river. Then, in the midst of the morning silence, I started to catch a different sort of echo opening up in the space between us—the unmistakable sound of teenage boys starting to giggle. About twenty paces up the promenade, I watched as their giggles turned into thigh-slapping laughter. The entire group broke formation to turn and wave at me with huge smiles on their faces. I enthusiastically smiled and waved back. They re-formed and carried on their way—a bunch of boys sharing a good laugh at the expense of an unsuspecting foreigner.

A short while later, I went back to the hotel and slipped into bed to hold my wife for a while before getting up to start a new day.

This very special little story is one of the more precious memories of my time in Iraq. I thank those boys for their playfulness and their laughter. Now, a couple of years later, I imagine that they too tell this story about the foreigner whom they met on the promenade in Nasiriyah. I'm sure that they tell it with gusto to their wives, brothers and sisters, mothers and fathers, grandparents and friends. Tragically, these are the boys and the families that George W. Bush has the power to kill by the stroke of a pen. With this story, I salute them in friendship. □

Richard McCutcheon and Tamara Fleming, both Members of Hamilton Monthly Meeting, were NGO Co-Field Representatives to Iraq, where they lived for about eight months of their twelve month assignment in 2000-2001.

Presente

By Jack Ross

The medieval Christian community consisted of both the living and the dead. It was common to dedicate a chapel or special altar to those who had died and to provide for prayers for them, which would be repeated over long periods. A custom having a similar intent has arisen among people supporting the victims of repression by anti-democratic Central American governments. Many of those people were victims of torture and mass murders carried out by soldiers and police who were trained by the U.S. School of the Americas (SOA). Some 60,000 of them were trained to do these horrid things over a period of fifty years. Each year, protesters gather at the SOA, which has now been renamed with a euphemism, to commit civil disobedience against the SOA at Fort Benning, Georgia.

It has become the practice at Fort Benning and elsewhere to say or sing “presente,” which in Spanish means, “He/she is here, she is among us, he is not forgotten.” Often the deceased members of the communities are also remembered by inscription of the names on a small wooden cross carried by protesters.

In 1999, I participated in the protests at Fort

Benning. After the event, I wrote a long poem about it. It was only then that I remembered the commemorative cross that our daughter, Lisa, had placed in our garden. Here is a short poem, excerpted from the longer one, about that cross.

Carlos Martinez. “Presente”

*There was a small wooden cross
in my garden
for a man killed in war long ago*

*It was a small wooden cross
with a common name in Spanish
for a man killed in battle long ago*

*with U.S. funded arms
and killers trained in Georgia
he died in Nicaragua long ago*

*There was a small wooden cross
in my garden for a man killed in battle
I will remember him and sing “presente.”*

Jack Ross is a member of Argenta Monthly Meeting.

Remembrance of War, Dedication to Peace

By Robert and Janet Nunn

In the spring of 2002, we spent six weeks in Japan. Our travels took us to a number of places where the gravest issues of war and peace were impressed on us:

- the memorial to the 1100 Special Attack Corps (Kamikaze) pilots who died in the attempt to defend Japan from the encroaching Allied forces;
- the Okinawa Prefectural Peace Memorial Museum, telling the story of the Battle of Okinawa, March-June 1945, in which over 200,000 died, including some 120,000 Okinawan civilians.
- the Himeyuri Peace Museum, commemorating the high school girls who were forced by the Japanese military to serve as field nurses during the Battle of Okinawa, in unimaginable conditions and with great loss of life.

Most importantly we had the great privilege of meeting with a group of Atomic Bomb survivors and several of their supporters, in Fukuoka. We gave a brief slide presentation about the Peace Garden in St. Catharines, an initiative of Project Ploughshares Niagara, and its monument bearing the inscription "Benevolence / Hiroshima" donated by an A-bomb survivor in Hiroshima. After our presentation, survivors asked us penetrating questions about Project Ploughshares, Canada's position on nuclear disarmament, its relation to the US, and other matters. Then each in turn gave his or her testimony about what had happened to them on August 6 or 9, 1945. Here are two of them.

Mr. Hiroshi Ito, President of the Chikushi Association of A-Bomb Survivors.

On August 9, 1945, he was indoors, hunting for his shoes, so he lagged behind his friend as the pair of 14-year-old schoolboys headed outside to look skyward at the American B-29 bomber. So he was still inside when the atomic blast hit nearby Nagasaki. That slight delay saved him from the searing burns that took his

friend's life the next day. The friend, wearing shorts and shirt sleeves, was outside and unprotected in their neighbourhood one point four kilometres from the blast's epicentre. Mr. Ito required medical treatment for five months. Seventy per cent of his junior high school class died.

He has been active for many years in the movement to abolish nuclear weapons. He has said that the Japanese attack on Pearl Harbor was a crime by the Japanese government against the United States. But the dropping of the atomic bomb by the United States on Hiroshima and Nagasaki was, "a crime against humankind."

"The damage to humanity was terrible. We must demand the total prohibition of nuclear weapons. No more Hiroshimas, No more Nagasakis."

Mrs. Sachie Yoshizaki.

She looks younger than her 62 years. (She was wearing a bright scarlet dress, and had matching lipstick; very bold for a Japanese woman in her early sixties!) She said that people ask her if she's really an A-bomb survivor. She was 5 in August 1945. Her father has died of cancer. Her mother is in hospital with cancer.

Her sister has cancer. She looks fine but every day she worries about her health. She doesn't like hearing people say, "but you look fine." She will be a survivor until she dies. She wants to tell the next generation to abolish nuclear weapons.

We will never forget the absence of bitterness of the survivors; their zest for life; their passionate commitment to educating young people about the terrible realities of nuclear war and about the need to abolish nuclear weapons; their gratitude to groups of younger people who support them and are carrying on their work. Groups such as "Dream 21", the small group of peace activists who organized the meeting. Groups such as the Never Again Campaign, which sends volunteers

THEIR PASSIONATE COMMITMENT TO EDUCATING YOUNG PEOPLE ABOUT THE TERRIBLE REALITIES OF NUCLEAR WAR AND ABOUT THE NEED TO ABOLISH NUCLEAR WEAPONS

to North America to spread the message of the A-bomb survivors: “Never Again Pearl Harbour. Never Again Hiroshima. Never Again Nagasaki.”

Everywhere we went in Japan, but especially in Okinawa, we saw Peace Poles, on which the text “May Peace Prevail on Earth” is written in several languages. There was even one on the grounds of the elementary school on the six square-kilometre island of Taketomi. These poles are the work of the Peace Prayer Society, based in Japan, which erects Peace Poles in countries around the world.

All of these experiences left us with a profound sense of the devastation and futility of war, regardless whether it is fought with nuclear or conventional weapons. But they also left us with the hope shown by the many people we met who are dedicated to spreading the peace message in Japan and around the world. This double perspective, looking back in grief and forward in dedication, is crystallized for us in the message that is inscribed at the entrance to the “Cornerstone of Peace” in Okinawa, a memorial covering several acres, consisting of zigzag rows of polished black stone, which



record the names of all known victims of the Battle of Okinawa, without distinction between friend and foe, military and civilian:

*Whenever we reflect upon the realities of the
Battle of Okinawa
We think nothing is more brutal,
more degrading than war*

*In the face of these horrifying experiences,
No one could approve of,
much less glorify, war.*

*To be sure, it is human beings
that would start a war,
But what is more important is,
Is it not we, human beings,
who could endeavor to prevent it?*

*Since the battle ended,
we have detested all kinds of war,
Determined to build an island of peace.*

*This is our unwavering principle
That we have come to cherish,
In return for a price too high to pay.*

Robert and Janet Nunn are members of Pelham Executive Meeting.

“FAITH IN ACTION: QUAKER SOCIAL TESTIMONY”

BY JONATHAN DALE AND OTHERS

... we have to ponder whether John Punshon was right to question whether contemporary Quakerism is prepared for a spirituality based on a ‘transforming power.’ Easy words to say, less easy to actually live. Indeed has our Quaker faith become, as he puts it, a therapeutic confirmation that we are all right as we are, rather than a revolutionary agency to effect our transformation into a fuller inheritance of our nature as children of God? This is what he writes: “Thus, I detect a tendency for contemporary Quakerism to become a needs-centred movement with an essentially harmonising and reinforcing role in the lives of its members. Traditional Quakerism, on the other hand, performed a challenging and transforming role which had quite a different effect. Crucial to its challenge were its testimonies, then incapable of severance from its doctrine of God.

- Jonathan Dale (page 104)

Patenting of Higher Life Forms in Canada

By Anne Mitchell

On December 5 2002, the Supreme Court of Canada gave us its decision on whether the 'Harvard Mouse' should be patentable in Canada. This was the last stop in a case that has wound its way through the courts since the 1980s. The decision can be found on the Supreme Court of Canada's website at <www.scc.ca>.

The Canadian Council of Churches and the Evangelical Fellowship of Canada were intervenors in this case last May, and their intervention can be found at <www.cce-ccc.ca>. Several other environmental non-government organizations also intervened.

Why did these groups bother to intervene, you may ask? That question could be answered with another:

What is it in nature and human knowledge that we have the right to own? This was the query that the St. Lawrence Regional Gathering posed when considering the issue in spring, 2001.

Quakers have taken an active interest in this case. Canadian Yearly Meeting wrote to the Prime Minister in August 2000, encouraging him to appeal the decision of the Federal Court of Appeal. The CYM letter said that an issue of such fundamental consequences should be decided by Parliament – after a full public debate. Having a seat on the Governing Board of the Canadian

Council of Churches, the Quakers were able to bring this concern forward to the Council of Churches, as well.

Many sectors in Canadian society, including faith communities, non-government organizations as well as others, have been raising their voices on how the biotechnology industries appear to be advancing in ways that alarm Canadians and could cause irrevocable harm to our environment and societies.

Biotechnology, and particularly the patenting of the products of

with respect to multicellular plants and animals – the so-called 'higher life forms'. Last December, it was decided by the Supreme Court of Canada not to cross this line.

Many arguments have been put forward for extending the scope of patent protection. These include the importance of continued research and development, and symmetry with some trade partners. A policy that denies the patenting of higher life forms is seen as potentially discouraging of investment in the biotechnology sector, which is growing quickly and is estimated to be valued at fifty billion dollars (Canadian) by 2005.

There already is protection through the current scope of awarding patents. This can be seen in the Monsanto Canada Inc. vs. Schmeiser case, where Monsanto was recently successful in a challenge against Saskatchewan farmer Percy Schmeiser for unlicensed use of their Roundup Ready Canola (Canadian Patent number 1,313,830).

Canada is a signatory to the World Trade Organization's (WTO) Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS). Article 27 of this agreement provides for excluding plants and animals from patent protection. However, there is increasing pressure from our major trade partners to eliminate the use of this exception. The United States, Australia

THERE IS INCREASING PRESSURE FROM OUR MAJOR TRADE PARTNERS... THE UNITED STATES, AUSTRALIA AND THE EUROPEAN UNION ALLOW THE PATENTING OF HIGHER LIFE FORMS.

biotechnology, are controversial issues. Patenting is a central feature of economic development within the biotechnology sector. There are many issues surrounding the patenting of inventions of biotechnology, and the Canadian perspective is evolving. A variety of biological items, including individual proteins and genes, cell lines, and single-celled microorganisms, are eligible for patent protection in Canada. A line has been drawn, however,

and the European Union allow the patenting of higher life forms.

ARE QUAKERS READY TO PARTICIPATE IN THIS DEBATE?

There are also many arguments against extending patent protection. One, which was argued before the Supreme Court of Canada, is the ethic of treating life as a mere commodity for sale in the marketplace. A second, equally persuasive, argument considers the social implications of an unequal distribution of

the wealth and knowledge defined by these patents. This is particularly the case for developing countries concerning the intellectual property protection of crop plants.

There are many Canadians who are of the view that many issues are of such societal, moral and ethical importance that they need to be thoroughly considered. These issues include: how we consider life on Earth, the long-term environmental, biodiversity and health implications, and who will benefit from these technologies. The Supreme Court of Canada, in making its decision on this issue, agrees.

This debate should include the moral and ethical issues concerning the commodification of life and the equity issues of social justice.

The Canadian Council of Churches is preparing a study guide on the patenting of plants and animals for consideration by their member churches.

Are Quakers ready to participate in this debate? □

*Anne Mitchell is
a member of
Toronto Monthly
Meeting.*



Newfoundland Ho!

By Daphne Davey

In November 2001, I travelled for a weekend visit to St. John's, Newfoundland and Labrador, at the request of the St. John's Worship Group. I had met Nathalie Brunet, their contact person, at Canadian Yearly Meeting, which she had attended in order to learn more about Canadian Quakers. I inevitably found this visit of great learning value to myself, and thank HMAC for supporting my trip with travel funds from the Visitation program. Newfoundland Friends covered local arrangements in their usual unbeatable style so that I enjoyed a "royal" weekend.

The situation in St. John's is quite interesting. Nathalie and many of the people I met span two groups. On Saturday evenings, they meet for Quaker worship. On Sunday mornings, they attend the Unitarian Universalist (UU) fellowship service. Nathalie is organizer of the Quaker group, but also president of the St. John's UU fellowship.

Several UU attenders are drawn towards exploring Quakerism in more depth. The feeling is that many people attending Unitarian services have been drawn in from traditional churches by the atmosphere of freedom of spiritual expression. From there, some

may then be drawn to Quakerism, assuming there are Quakers nearby whom they can contact. For those who are more deeply interested in Quakerism, there is a need for more information about the Religious Society of Friends. Hence the request for this visit.

On the Saturday evening, the Quaker worship group met in Nathalie's home. Thirteen people attended.

I displayed about twelve books on Quakerism, as well as sample copies of *The Canadian Friend*, *Quaker Concern*, the Quaker Book Service catalogue, 'Quaker Faith and Practice', and 'Advices & Queries.' During the pot-luck supper, we had an informal discussion about Friends' beliefs, etc. One question was: Can an atheist be a Quaker? The concept of Quakerism and its mystical tradition is not an easy one for some to assimilate, and the exploratory nature of the questions indicated the seeking spirit of the group.

We then settled into an hour of silent worship (with two cats and a Yorkie flopped out flat on their sides throughout). There was no spoken ministry, though the silent worship hopefully gave an indication to those unfamiliar with it an idea of its potential as a seedbed

for divine guidance and for ministry.

On Sunday morning, two dozen people, including four children, attended the UU service at a community centre. I was invited to light the candle, a very meaningful ritual as surely the flame is the supreme symbol of God's light in each heart. Sara and Terry told the story of the Underground Railroad and sang a song for the children's program. I then gave a presentation on the history, testimonies, traditions and worship of the Quakers. I set out the books again and fielded more questions. Later, four of us met for a 30-minute Meeting for Worship before going home. There were two contributions of spoken ministry.

Thanks to being billeted in the home of one member of the Worship Group I was able to spend a little time answering questions about membership in CYM. To me, her thoughts seemed indicative of the problem facing Friends and Attenders who do not even have occasional, let alone regular, access to Quaker meetings or gatherings. She expressed the need of more of this kind of exposure before considering such a step, having had almost no opportunity to be with Quakers outside of the Worship Group. During the weekend I strongly encouraged people to consider attending Atlantic Friends Gathering. If funding is an obstacle, we—HMAC and Atlantic Friends Gathering—can at least clear that away.



On Sunday afternoon, I was taken to visit a member who was hospitalized, but missed her as

she had been taken out to supper—a welcome sign of improved health. We left some homemade cookies and a note of greeting on her empty bed. Later, over a delicious restaurant supper with two members, I had further opportunity to discuss Quakerism in a more intimate setting.

On Monday morning, another member and her two small girls took me to visit Cape Spear. This afforded me another opportunity to talk one-on-one. She and her husband were hoping to weave into their plans for his upcoming sabbatical year a stay at a “Quaker centre” or at least near a Quaker Meeting. This was not an easy hope to fulfil. We do not clump together in living communities like some other faith groups. We must seem a difficult society to get to know!

Nathalie's expression of the need for support in her call to be the organizer of both the Quaker and UU groups was interestingly timed, for I returned home to a lively discussion on Quaker-C (email discussion group) about what HMAC's role should be with Isolated Friends. One suggestion was that Isolated Friends should have their own Ministry and Counsel.

It goes without saying that I would love to go back for another visit some time. However, there are other resource people who could bring and receive different nourishment and wisdom as a result of visiting this Worship Group. I hope Friends will consider this or other destinations, supported by Visitation funding from HMAC, to strengthen our Quaker family ties in this vast-flung country. □

Daphne Davey is a member of New Brunswick Monthly Meeting, and Co-Clerk of Home Mission and Advancement Committee.

FOI ET PRATIQUE DU CHRISTIANISME DANS LA SOCIÉTÉ RELIGIEUSE DES AMIS (QUAKERS)

La plupart de nos ressources en pétrole, en carbone et en uranium sont limitées. Si, en favorisant le luxe et le gaspillage, nous dépensons plus que ce que Dieu nous a donné, les enfants de nos enfants seront privés de leur héritage.

#535. Assemblée Trimestrielle du Norfolk, Cambridgeshire et Huntingdinsire, 1957

CHRISTIAN FAITH AND PRACTICE IN THE EXPERIENCE OF THE SOCIETY OF FRIENDS

Many of our resources—of oil, of coal and of uranium—are limited. If, by condoning waste and luxury we overspend the allowance God has given us, our children's children will be cheated of their inheritance.

#535. Norfolk, Cambridgeshire and Huntingdinsire Quarterly Meeting, 1957

Sing and Rejoice: the Role of Song in Gatherings of Unprogrammed Friends

By Patricia Morrison

Sing and rejoice, you children of the Day and of the Light. For the Lord is at work in this thick night of darkness that may be felt.

— George Fox in an epistle, eleventh month, 1663

It's late morning and we're already drooping after approving the report on the previous year's budget and the accountant's approval of that budget, as we look forward to the rest of the morning discussing next year's budget. Our wise clerk suggests a break to sing number 260 in *Worship In Song*, "Here I Am, Lord". With a renewed sense of discipleship, we press on. What in that five minutes of song has so altered our spirits? As Friends who meet for worship in silence, what is the role of song in our gatherings? In our worship?

I was fortunate enough to spend the last school year at Pendle Hill, where we had the opportunity to sit in worship every morning. In only a half-hour each day, those gathered learned to sink into the silence and truly open to the Spirit speaking in themselves and others. Perhaps, as my consultant said, it was because we had so much opportunity to practice. If I made it to meeting five

days a week, that was two and a half weeks of meeting for worship on Sundays packed into a single week. As a result, worship was often rich and deep. And the Spirit seemed to move Friends to sing more frequently than I have ever experienced elsewhere. Songs came not only from the Quaker tradition, but also from Taizé and chant, from Gospel, and from other traditions worshippers had experienced.

During the winter and spring terms, I co-led a Taizé and chant worship one evening a week, which helped me sink down into a worshipful state and to be able to access it more readily throughout the following days. I call myself a spiritually forgetful person, which means that I need to be reminded to give thanks, to be reminded to follow instead of perpetually trying to have control. I even need to be reminded to be loving. This type of meditative song was the perfect reminder and one that showed up again and again when I needed it. A rhythm, rhyme, poetic turn of phrase or lovely melody can bring a message back to mind a dozen times a day. Spirit speaks in many ways.

My home meeting has an intergenerational meeting for wor-

ship once a month called Family Sunday. Recently, members and attenders have been sharing their spiritual journeys and I was invited to do the same. Because music has been such an integral part of my own journey, I punctuated my talk with group singing. Several members of the meeting expressed their appreciation by sharing how much they have been longing for music. One Friend even asked about programmed Quakerism and my experience with it while at Earlham College. Is our love for music a way to bridge our own divide and to build real f/Friendship?

At Ohio Valley Yearly Meeting, I was grateful to participate in a workshop led by Michael Birkel, on reading scripture with early Friends. In it, we discovered how deftly Friends used biblical imagery, especially during the period when they were heavily persecuted, to give one another comfort and strength. During this frightening time in which Friends are again called upon to be witness to the Third Way, the way of nonviolence, I would like to extend that support and encouragement through a song. So, Friends, wherever you are, please join with me in singing George Fox's hopeful epistle. □

"You elect the government and you support it with your taxes,
a large percentage of which goes on weapons...

Is there any basic difference between me and each of you?"

-- Sam Cummings, international arms dealer (as quoted by "Conscience, The Peace Tax Campaign", London, England)

We hope that this new chapter inspires Friends across the country to think deeply about the foundations of their faith.

Foundations of Our Faith

By Anne-Marie Zilliacus

For Friends, the wellspring of their faith is the search for what George Fox and early Friends described as the Inner Light, the Seed, the Truth, the Life, the Power, the Christ within – all leading to an inner awareness through which they embraced and experienced the sacred and were changed by it. Waiting in silence that brought forth vocal ministry, they discovered a power that challenged them to find their own truth. Friends have found inspiration in the Christian message, and in the role and significance of Jesus, but at the heart of this faith is an emphasis on the inward experiential testimony to a way of life that resists creeds or doctrines, and inspires Friends to act out their faith in their everyday life. As George Fox said:

We need no mass to teach us, for the spirit that gave forth the scripture teacheth us how to pray, sing, praise, rejoice, honour and worship God, and in what, and how to walk and to behave ourselves to God and man, and leadeth us into all truth, in which is our unity; and it is our comforter and guide and leader, and not men without who say they have not the spirit and power that the apostles had.” (Epistle 171, 1659)

For Quakers, the encounter with the Sacred is within, and the inspiration for that encounter may be found in the Bible, in the Christian faith, in testimonies of other Friends, through individual and corporate discernment, and through our relationship to other faith traditions. It is from sources such as these that we have built the foundations of our faith.



For the last year, the Faith and Practice Development Committee has been gathering extracts from Canadian Friends that illustrate the foundations of our faith, and now the second chapter of Canadian Yearly Meeting's Faith and Practice is ready to be distributed to Friends for reflection and discussion.

At Ottawa Meeting, we are using the chapter on Foundations of Faith as the basis for a study session. It is quite simple: we read aloud four to six extracts at each session and take time to reflect on them, followed by worship sharing. In this way, we are giving ourselves an opportunity to become familiar with the chapter and hope that we will be prepared for the decision on preliminary approval at Yearly Meeting in August.

What does preliminary approval mean? It is approval in principle; that is, it means saying that you feel the chapter is “on the right track.” It does not mean that everyone approves of every extract; no one can be expected to like every passage in a book of Faith and Practice.

Many Meetings had study sessions on the first chapter, and submitted more extracts to the committee because of them. Don't forget that if you think an extract is missing from the collection, you are the one who should send that extract to the committee. By the same token, if you think an extract is inappropriate, please let the committee know. The committee was happy to receive all the new extracts, comments and suggestions.

The next meeting of the Faith and Practice Development Committee will be in May, at which time we will finalise the chapter for preliminary approval at Canadian Yearly Meeting in August. And we hope that this new chapter inspires Friends across the country to think deeply about the foundations of their faith. □

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

Small Seeds of Change

By Sue Starr

In 1998, I wrote a couple of stories that envisioned a government system where central decision-making was done by a council of grandmothers. These stories were written when I was living in Yellowknife, and was part of a writers' group there, and when the Territories were dividing—birthing Nunavut. I was inspired by some of the songs we sing and the powerful mystery we create together, by my Quaker community, by songs I've sung with women over the last dozen years, by wise women I've known.

One of the other members of this writing group later became an 'advisor' of the present government in Yellowknife. He had been describing the stories to Cabinet Members and they'd expressed an interest in reading them. He wrote to ask my permission, which I gave with great delight. The following was a news release in Yellowknife in May, 2002:

YELLOWKNIFE (May 28) — Minister of Health and Social Services, Jane Groenwegen, has established a Council of Grandmothers to provide advice on promoting healthy individuals and communities, and address health and social issues. The council held its first meeting on May 23rd in Yellowknife.

The Council of Grandmothers is composed of fifteen matriarchs from across the NWT. Each member brings years of personal and/or professional experience in social issues, and all share a commitment to making the NWT a better place for everybody. The ongoing input of the grandmothers will also help guide the development of a social agenda for the NWT.

"The experience of the members and their commitment to improving social conditions is very impressive," Mrs. Groenwegen said, "I am fortunate to be able to bring such a knowledgeable, innovative and respected group of women together."

The council considered a number of key issues in their first meeting, including the impact of addictions on families and communities, the importance of family bonds and good parenting skills, the value of education and how to ensure NWT communities are prepared to benefit from resource development. The Council of Grandmothers will come together at the Social Agenda Conference, June 18–20 on the Hay River Reserve.

A Yellowknife friend wrote this from a different perspective:

Hi Sue,

I wanted to take a few minutes to tell you about the reaction to the Council of Grandmothers.

I have been hearing from various potential "Grandmothers" who have been approached about it, and the reaction all seems to be the same—a sort of hesitation, as if they're not sure people really want their wisdom and value their knowledge, and then a lot of excitement when they realize that's indeed what government is doing. I think they have been so used to "doing" for so long that the idea that someone wants them for "being" rather than "doing" is a new idea.

Thank you so much for having this vision, and for sharing it. We truly do create the world as we see it. The Grandmothers Council is going to be a powerful force in the North, I know. I can feel the strength of the idea growing, like an animal that has been asleep for a long time and is only now stretching and flexing its muscles again. It's a restoring of an older way of doing things, a natural order.

Hope all is well with you. □

Sue Starr is a member of Prairie Monthly Meeting, who resides in Yellowknife, NWT.



Praying for Peace, Paying for War?

By Tony McQuail

MILITARY TAXATION BROUGHT ME TO CANADA. At that time, I was prepared to go to prison as my way of opposing the war in Viet Nam. But as I looked to the future, I realised that to stay true to my leadings I would also have to be a tax resister after prison because around 50% of the U.S. federal budget goes to the military. I decided to come to Canada, hoping it would be a country where I could feel clear about paying taxes.

In the early 1970s, Canada had a federal budget more focused on healthcare, education and equalization payments than on war. Canadians were involved in “peace keeping” around the world. I felt clear in paying my taxes. Recently, I have been feeling less clear. There are various options open to Canadians who don’t want to pay for war while they are working and praying for peace. Different Friends will be led to different actions: “pay thy taxes as long as thou canst” but when thou canst no longer, what are the options and what are the implications?

I asked Chris Springer, of Kitchener Area Monthly Meeting, to share his experience on this question. His thoughts demonstrate that the same Friend may be lead to different actions at different times.

“Over the years since 1979, I’ve done many things to deal with my conscientious objection to paying military taxes. Initially I did a great deal of letter writing to Members of Parliament to try to persuade the government to set up a Peace Tax Fund. For a couple of years I refused to assist the tax collection system by filling out my tax returns. I sent all the necessary information. They sent me the refund I had coming as though I had filled out the form.

“There were two years when I owed a small amount. The first year I made my cheque out to ‘Receiver General In Trust for Peace Tax Fund’. When they cashed it, I had a considerable correspondence with the Finance and Revenue Ministers over their responsibility to use it

under the terms on my cheque. The second year I sent it to Conscience Canada and Revenue Canada collected it from my refund the following year. I also had several exchanges of letters with the head of the Canadian Human Rights Commission. He raised it with the government but to no avail.

“In later years I tried to divert as much of my money as I could to peaceful causes and thus reduce my income taxes. Currently all my ‘tax diversion’ occurs through charitable donations.”

WHAT ARE THE OPTIONS?

Living on a low income. Some chose to earn incomes below the taxable level so they pay no military or other federal income taxes. Living at this level may also be seen as an act of solidarity with the poor and oppressed around the world. In 2001, a taxable income under \$7,412 paid no federal income tax.

Tax Resistance. Some calculate their taxes payable and then withhold the portion that would be used for military purposes, banking it with a trustee organization, such as Conscience Canada (see box on page 19), which agrees to hold it in trust until there is a legally recognized option for conscientious objectors to military taxation. Some chose to send the money directly to organizations working for peace. Withholding taxes is in violation of the Income Tax Act; Revenue Canada will file an assessment showing that taxes are due. If the taxes due are not paid, Revenue Canada may simply take the money from future refunds or GST rebates. However, they can seize the money from your accounts, do audits, and engage in harassment activities. In 2002, the military share of the federal budget was 6.4%. To figure out the amount to withhold, calculate 6.4% of your taxes payable. This is the amount to be withheld when filing your tax return.

Redirecting income. Some chose to make charitable donations to peace, social justice, or environmental

groups for a “non-refundable tax credit” equivalent to what would have been the income tax’s military portion. Gifts to governments or the United Nations also qualify for a “non-refundable tax credit” and can be used to reduce taxes payable by the equivalent of the military portion. Some use a donation to a federal political party to get the “political tax credit” and reduce taxes payable in this way. Reducing taxes payable through donations is legal, though somewhat complicated. Charitable donations are multiplied by 29% to yield “non-refundable tax credits.” This means that it takes \$3.45 donated to a charitable organization to reduce taxes payable by \$1.00. Thus, one would need to send 3.45 times the military portion of one’s taxes to appropriate charities before December 31 to get a “non-refundable tax credit” to reduce taxes by that amount. An alternative is to make charitable donations before the year end; later, when filing income tax, deem certain of those donations to have been for the purpose of reducing the military share of taxes. You could also redirect most of your military taxes but withhold a symbolic amount and send it to a trustee organization.

Sharing your witness with others can expand the public understanding of conscientious objection to military taxation. It is helpful to write a letter to accompany the tax return, which can clarify your position to the staff who deal with the return. To take the concern to political representatives, send copies to the Minister of Finance, Minister of Revenue, your local Member of Parliament and the Prime Minister. A letter to the editor of the local paper shares it with neighbours. A copy to Conscience Canada, even if you use an alternative to their trusteeship, advises them of support and concern for peace tax options.

Being true to “that spirit which takes away the occasion for all wars” may call us to wrestle with our decisions around paying taxes. May we be as successful as William Penn in unbuckling our swords and seeing what love can do. □

Tony McQuail is a member of Lucknow Worship Group, which is under the care of Kitchener Area Monthly Meeting.

CONSCIENCE CANADA REVITALIZATION

Conscience Canada (CC) is an organization dedicated to the cause of conscientious objection to military taxation. Over the past 20 years, hundreds of Canadians have deposited their military taxes in CC’s Peace Tax Trust Fund, where the money is held until the government will guarantee its use for peaceful purposes. CC has also provided a visible witness for freedom of conscience. It has helped organize lobbying drives to Ottawa to push for recognition of the legal right to conscientious objection (CO) to military taxation, which are believed to be guaranteed through provisions for freedom of conscience and religion in Article 2a of the Charter of Rights and Freedoms. CC has supported private members’ bills in the House of Commons which would give this right to all COs. It has maintained connections with the international movement for war tax resistance and promoted public education on this issue.

Struggling for survival for several years, CC was transferred from Victoria to Toronto in the fall of 2002. A new board was constituted. They plan to operate at low cost, without an office or staff, and hope to revitalize this movement.

Anyone wishing to be a conscientious objector to military taxation (COMT) can express this desire by depositing a symbolic amount, large or small, into the Peace Tax Trust Fund. CC will produce a newsletter early in 2003 to guide tax filing for 2002, and is soliciting volunteers to work on simple educational kits.

Contact them at: Conscience Canada,
901 - 70 Mill Street, Toronto ON, M5A 4R1
Email: <bruna.nota@utoronto.ca>
Phone and fax: (416) 203-1402

Organizations which qualify for charitable donations, and which may be of interest to Friends, include.

- Canadian Yearly Meeting, 91A Fourth Avenue, Ottawa, ON, K1S 2L1
- Canadian Friends Service Committee, 60 Lowther Avenue, Toronto, ON, M5R 1C7
- *The Canadian Friend*, c/o Business Manager, 1371 Argenta Road, Argenta, BC, V0G 1B0
- Christian Peacemaker Teams, c/o Mennonite Church Canada, 600 Shaftesbury Blvd. Winnipeg, MB, R3P 0M4
- Peace Brigades International, 427 Bloor Street West, Suite 201, Toronto, ON, M5S 1X7
- Friends Committee on Unity with Nature (FCUN) Canadian charitable donations to FCUN can be made through Canadian Yearly Meeting, with a note saying they are for FCUN.

The Latest from the World Council of Churches

By Ellen Pye

For the World Council of Churches (WCC), the Harare Assembly in 1998 marked the beginning of new structures and procedures, which had to be worked into. Here in Canada, the WCC Relations Committee has a new Chair, and meetings have been better attended and very stimulating. The reports I receive via email from Eden Grace, the Friends United Meeting (FUM) delegate on the WCC Central Committee, are informative and inspiring, including some ministry to the recipient. Her approach as a delegate for Friends is one of not just providing a window in both directions, but also to illuminate each end of the affiliation to the other—in the process, throwing clearer light on our own situation. She had made a deep impression at the WCC in many ways: leading a Bible Study; arranging and preparing for a session of Worship in the manner of Friends that truly moved the hearts and minds of those attending; making perceptive and profound contributions to the Special Commission dealing with the participation of the Orthodox Churches in the life of the Council.



The work of this Commission now completed, the Central Committee has agreed (with some trepidation) to try a modified consensus model for decision-making. There are still unresolved issues regard-

ing common worship, especially concerning the place of ordained women in it, where attempts at compromise have led to considerable distress in some quarters. A possible new basis for membership may well become a matter of concern to Friends in the near future. Eden Grace has addressed this vigourously. FUM has submitted an insightful paper on the way it defines 'Church' with which most unprogrammed Friends would feel uncomfortable; it is not certain what the outcome will be.

UNRESOLVED ISSUES REGARDING COMMON WORSHIP, ESPECIALLY CONCERNING THE PLACE OF ORDAINED WOMEN

The *Decade to Overcome Violence* (DOV) has been slow to take shape, both in Geneva and in Canada. The events of 11 September 2001 in the U.S. makes DOV more relevant than ever, but has also dissipated commitment to it, especially in the U.S. churches that are vacillating between the allure of patriotism and the call to peace. Konrad Raiser, the General Secretary, has written an insightful study of the prevailing economic globalisation, exposing its evils and the way it contributes to world-wide violence. A spirit of reconciliation created by the perspective of DOV underlay the work of the Special Commission and led to a sense of fellowship where, as

one participant expressed it, each side was more concerned with an equitable and beneficial outcome for the other side than with how its own side might be faring.

In Canada, the churches are proceeding separately, each continuing with existing programmes while strengthening them with the emphasis of DOV. One new departure is that the Presbyterian Church is revisiting its 'Just War' theology.

All this work, and much more, is taking place against a very threatening background. The WCC is in dire straits financially, having too optimistically lived beyond its means in the past, and now being confronted with the harsh economic realities such as plummeting investment. The churches have been similarly hit and, consequently, are having to drastically prune their donations to WCC. Staff is having to be laid off and many programmes cut, a painful situation in light of all the need for justice and healing in a suffering world.

The tenure of Konrad Raiser, which had already been extended by a year, is due to come to an end next year and it may prove difficult to find a successor to take over in the midst of this crisis.

The next Assembly is planned for the beginning of 2006, in Porto Alegre in Brazil. Hopefully, a Canadian Friend can be found to attend it. □

Ellen Pye is a member of Vancouver Monthly Meeting.

Conditions

By Jon Karsemeyer

We utter reality. All the possibilities that we can conceive and believe are the range of realities we can experience. Our divine power to name, define, determine, describe, and represent in sound, word and form are determining conditions by which we gain, sustain, maintain and transform our material experience. Breath and sound. Yahweh...Om...

Aristotle said if you can't explain something, you don't know it. While there seem to be many things people experience but cannot explain at a given moment, through time or sometimes through the experience of timelessness, we become able to name the unnameable, to give expression to the unutterable, to represent the formless, bring to consciousness the unconscious, make visible the unseen and, to a significant degree, know the unknowable. We celebrate breaking the silence; overcoming barriers, taboos and limits; and creating or claiming additional new forms and content, as a continuing drama of material experience.

By definition, material being is limited. Human being, to the extent that it is determined by material conditions and conditionings, is limited. Secular, materially-conditioned human culture observes that change is the constant in the universe. That universe is the material, conditional, limited one. For all its awesome splendour, ravishing power and humbling vastness, for all its searing energy, violence and allure...on careful examination, it is known to be conditional, limited, finite, and changing. Even those unseen spiritual powers, principles, and known laws of physics determining material form and the physical world we know through our mind and senses, by direct experience, through observation, and through search, research and reasoned examination, *all of these*—with one exception, are limited. All but one. That one is The one. CREATOR. Timeless being. Divinity. God.

Divinity is limitless, and unconditioned by Creation. It is timeless and present, simultaneously in all epochs. It is formless, yet present in all forms, including our own. We know this unconditional Absolute through

Love, Truth, Peace and all Rightness. None of these four words are separable in representing that Divinity, nor is that Divinity meaningful without references to the experiences we associate with, name and define by those words. These words refer to and gain their meaning from the Living Word of Divine Being. To devout Christians, they are the Christ Spirit, and the Holy Spirit of the Living God. To devout Muslims, they are the Vast, Merciful and Compassionate Allah. In Buddhism, they are the keys to Buddahood. To devout Jews, it is our very breath!

LOVE, TRUTH, PEACE AND RIGHTNESS

In the Non-Duality described in Vedanta, these four have always been One, as God has always been The One, without whom there is no other. In the most ancient Sanscrit text, Sathya, Prema, Shanti, and Dharma (Truth, Love, Peace and Righteousness) remain the measure by which human life can be known in its fullness and completion. But it is not these, or any other great spiritual tradition or culture which validates this knowledge, and those great traditions themselves are emphatic about this point. It is the direct personal experience of that Living Reality, which validates those great traditions, not the other way on!

So it is that in each generation and, indeed, in each and every human life, the changeless wonder of this Luminous Unconditional Reality must be realised, experienced and known directly and personally.

The Great Soul, Mahatma Gandhi, came to know this, and said, "I always knew God was truth, but now I also know that Truth is God." And how can we know Truth? Sri Sathya Sai Baba answers, "Truth is that which does not change."

By the Grace of God, I too, have come to know this. It is not new. It is the Good News.

"And ye shall know the truth, and the truth shall make you free." - John 8:32 ■

Jon Karsemeyer is a member of Toronto Monthly Meeting.

Determination to Heal

By E. Daisy Anderson

My story is about my utter determination to heal spiritually and emotionally. Quakers have a strong peace testimony. We are articulate about national/international peace, about justice in the prisons, etc., yet the most difficult area of practice—our personal and interpersonal lives—receives the least attention (in Quaker literature). I believe this most delicate topic requires much more attention to prevent violence, to address that which has happened, and to assist in the healing of those violated.

I can no longer skirt over the issue: My mother hurt me, and I have lifelong issues as a result. She was a birthright Quaker, and she practiced her faith in the United Church of Canada. She kept a notebook on her faith and she hurt her daughter. How could this be?

Every aspect of my current life is limited in one way or another by the lasting effects of what has happened. For years I was unable to talk. I was frozen and silent. I have been taken as “different” or even “odd.” And I have been marginalized.

I now work very hard, 24 hours a day, to keep on an even keel. I have to maintain my focus on getting through this life as best as is possible. Yet even today, one comment, one question asked of me, and I am thrown into flashbacks, panic, fear. My heart pounds. I hold my breath. I sweat, and I ask myself: “Why should I panic? Why should I avoid meeting for worship? Why should I not say who I am?”

I have seriously considered leaving the Quakers. How could my mother, and the several others who used me, have professed the Quaker beliefs, and done what they did? Such a dichotomy. So polarized. Further, these persons seem to have no idea that someone might have been seriously hurt.

I pray. I feel the spirit within. I listen for the

message. I read and reread the Advices and Queries. I read the Faith and Practice manuals. I read testimonies. I read the Psalms. And I think. I repeatedly tell myself: “Keep focused in the spirit. Keep feeling the warmth of the light. See the goodness that comes my way.”

And I did receive an answer. Boxes of mother’s sketch books were dropped off at my door. The dusty books had been sitting in those boxes for years. I opened one box, lifted out the top book and leafed through the pages. There in all the colours, spaces, lines, shapes, notes, humour, joys, love, pain, anguish and, yes, the sickness, was the message: mother’s spirit was free, happy and wounded. It was all there.

I revisit these books. My mother had put my name on my drawings, and then glued my art in her special books. What an honour! My thoughts wandered back to long ago conversations. Mother had apologized for the suffering she had caused. My mother was sorry for her actions.

Mother has passed away now, and I continue to think of her spirit. She is peacefully listening to the beautiful singing voices that she said comforted her. I do sometimes wonder what happened to her that was so painful. Why would she choose to act the way she did? There is no answer. Mother, your salve of pens, water and colour is my healing, and I am thankful.

There are multiple corners and tangents to every relationship, and so, with my relationship with my mother. In this testimony, I talk about only one tool I used to rewrite our history together.

The result of this revised script of my story is a deeper understanding of the humanness of Quakers. Is this another angle of diversity? It certainly is a marvel of the spirit. □

E. Daisy Anderson is a member of Victoria Monthly Meeting.

**HOW COULD MY
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SO POLARISED.**

Anti-Terrorist Legislation: How May It Affect Us?

By Helen Close

In response to the terrorist attacks in the United States in September 2001, various legislation was prepared by the Canadian Government as a part of their Anti-Terrorism Plan. The stated purpose of the legislation is to “combat terrorism” by creating measures to “deter, disable, identify, prosecute, convict and punish terrorist groups; provide new investigative tools to law enforcement and national security agencies” and to ensure that the “Canadian values of respect and fairness are preserved...”

Many individuals, non-governmental organizations (NGOs), associations (including the legal profession), and religious organisations vigorously registered their opposition to the legislation, concerned that it would unnecessarily (and illegally) contract civil liberties, target certain groups for scrutiny, and create a “chill effect” on legitimate protest. The threat of labeling people, groups or organisations as “terrorists” is an effective way to discourage people from becoming involved in protest movements. This is not unique to Canada and should be seen as part of a global trend to discourage organized protest. Similar legislation exists in many countries including the United States, Britain, China, Singapore and Australia.

There are five pieces of Canadian legislation, which could have a great impact on Meetings, charities and individuals. The most important of these are:

Bill C-35 amends the Foreign Missions and International Organisations Act, and was proclaimed into force as of 30th April 2002. It redefines a terrorist act as one that threatens to act or acts against ‘internationally protected persons’ (diplomats, foreign representatives etc.), “official premises” or “means of transport.” This could result in people protesting against the World Trade Organisation or G-8 being labelled terrorists.

Bill C-17, introduced on 31st October 2002, presents the idea of “controlled access zones” which restricts admittance to and movement around specific military areas. It is a modified version of Bill C-55 which died on the order paper in September 2002. Bill C-55 proposed “controlled access military zones” which would

include defence establishments, Canada Forces persons and property and property of visiting forces. Although presently withdrawn, this aspect of C-55 may be re-engineered and reintroduced at a later date.

Bill C-36, passed into law on 18th December 2001, amends the federal criminal code to include a definition of “terrorist activities” and “terrorist group” and defines a terrorist offence. Main concerns arise from the new criminalisation of “facilitating” and financing terrorist activity. An organisation or individual can be charged with facilitating or financing a terrorist organisation without knowingly doing so. Facilitating and financing includes donating money or supporting projects at home and abroad that have terrorist links. The following scenarios could be labelled as financing or facilitating terrorism:

- A hospital foundation raises funds for the general operations of a hospital that provides medical care to students. Some of these are protesters at an anti-globalisation march protest, and some erect a road block leading to an international economic summit.
- A religious denomination provides funding to a local church or meeting house that assists student protesters by providing sleeping facilities in its church basement. These protesters then block a road leading to an international economic summit.

The Canadian Council for International Cooperation (CCIC), of which CFSC is a member, has helped establish the International Civil Liberties Monitoring Group (ICIMG). They aim to:

- monitor the application of Canada’s security and “anti-terrorist laws” and their impact on civil society organisations and communities;
- disseminate information to interested and affected organisations and communities;
- make joint and concerted responses to ensure transparency and due process where specific organisations and/or vulnerable communities are affected;
- promote public awareness of the laws’ implications;
- ultimately, overturn these laws.

This is a brief overview of the anti-terrorism legislation. For a more detailed paper, which covers various Canadian bills, their implications and how they have already been used, please visit <http://www.cfsc.quaker.ca/new.html>

or contact the CFSC office by telephone at: (416) 920-5213 or by email at: <cfsc-office@quaker.ca>. ▣

Helen Close is an attender at Lancaster Monthly Meeting, Britain Yearly Meeting and has been serving as the CFSC Intern.

Finding the Glory Within

By Lynne Phillips

It was too terrible and too embarrassing to talk about, so they didn't. She stumbled along, tears running down her face. From time to time, hiccuping sobs convulsed her whole body, forcing her to stop, breathless, unable to walk. He walked with his eyes downcast. From time to time, he groaned and shook his fist at some unseen adversary. His face was contorted in a grimace of pain, his lips stretched over clenched teeth. For almost forever, they floundered through the dark wilderness of massive trees strangled by a dense maze of vines. Grotesque forms of fungus released pungent smells of rotting vegetation under their feet and sickened them. Finally overcome by weariness, they turned to one another, embraced and dropped to the earth as if felled by arrows to their hearts.

The shine of day penetrated the canopy overhead and settled on the face of the woman. She awoke and for an instant was filled with joy at the glimpse of blue sky and golden sun. But swift as a cloud heavy with rain and the threat of wind, the memory of yesterday filled her again with grief. She sat up and moved away from the man. Leaning against a fallen trunk, soft with moss, she thought, "Well, that's it. We wanted

to know what there was to know. And now we know, but we are stunned. We can't undo it anymore than we can put eggs back together. What we have learned so far is bitter, but maybe there is more to this venture than we can imagine."

She sighed and looked at the man. The sun had moved on and his face was in shadow. "Will he be up to this?," she wondered. As if summoned, he opened his eyes and stared, as she had done, at the leaves above. He sat up, looked at the woman, and cried out, "You! You did this!"

BORED WITH A LIFE OF ENDLESS PLEASURE AND EASY LIVING

The woman pressed her back against the log and clutched a handful of mushy leaves and soft earth. She moved her head slowly from side to side. "We chose it. Together. Remember?"

He twisted his lips as if to spit, then snarled, "Choice? What choice did I have? It was you who made the first move. You who made me do it."

She played with the earth, tracing patterns, making little hills and

paths among the leaves. "If I made the first move, it's because I was the first to tire of our life. But you too were bored with a life of endless pleasure and easy living. To be constantly told—don't question, just obey and you will be given all the food, the toys, the enjoyments of life that you desire. That was fine at first, but it was always the same flat prospect. There was nothing to look forward to. There was no drama, no peaks."

A pause. She frowned. "So now we know that we can't have peaks without the abyss."

She cast a pleading look towards him.

"Excitement. Is that all we gained?" He rolled over on his side. She studied his back, clothed with an intricate mosaic of damp leaves: new-leaf green, greenish-brown, reddish-brown, brown, brown spotted with black.

"No, not just that. Ever since we left, I have been—how can I say it—I have felt so alive. Even just sitting here, I can feel the damp earth under my buttocks. When I piss, there will be warmth from my body flowing into the earth. When I breathe, cool air from out there comes into here, into me! That makes me think—someday I won't

breathe anymore, someday my eyes will close forever. I feel fragile. I feel like every breath is a gift. A gift from the earth.”

I CURSE YOU FOR OPENING MY EYES TO SUFFERING AND DEATH.

He stared at her for a long time. Then he gazed somberly at his dirt-encrusted hands and rubbed his face and pulled at the hairs on his head. He said, “We are dirt people. We came from dirt and now we will return to dirt. I thought we were living in paradise but it seems that we were only living in ignorance.”

She said, “We have lost the glory without. Now we must find the glory within.”

The man spat. “I curse you for opening my eyes to suffering and death. I still wish with all my heart that I had never even smelled the enticing lure of knowledge, let alone tasted it. But I have and you have. And now we must go forward into that darkness.”

The woman sprang to her feet. “Yes, but look! Last night I saw little bits of light in the darkness. I caught one! It was a fly that glowed as if lit from within by a tiny sun. We too can find gleams of sun to light that darkness. We can! God didn’t leave us helpless. God gave us

curiosity! And joy! Every moment is precious now because we know that we will die.” She crossed her hands on her shoulders and hugged herself. “I think God will still walk with us. I can feel it in my heart.”

* * *

Smiling fondly on the curly heads of her children who were snuggled by her side, Eve concluded, “I’m not a bit sorry . Adam did calm down eventually. We wandered around for quite awhile before we found the right path. And apples are still my favorite treat.” □

Lynne Phillips is a member of Argenta Monthly Meeting.

Gabriel Gosselin at the St. Catharines Library

By Rose Marie Cipryk

On 30 November 2002, the St. Catharines Public Library invited young adults to represent their faith communities by sharing their beliefs, spiritual traditions and practices at an information table in the library foyer. I commend the Library for creating this opportunity for dialogue in the community. I am also pleased that my son, Gabriel Gosselin, accepted the offer to represent Quakers.

Although he is an attender and not a member, his presence at the library was heartily supported by members of Pelham Executive Meeting. Gabriel is in his third year of service as a member of the Long Range Conference Planning Committee for the annual Gathering of Friends General Conference (FGC) and will be one of the clerks of the high school programme at the Gathering in 2003. As such, FGC supported him to attend a weekend clerking workshop at Pendle Hill, also in November.

In looking at Gabriel's display, I was struck by the number of people who contributed to his presentation,

unbeknownst to them, as follows: L. N. Laing with her Quakerism poster; June Etta Chenard with a poster; CFSC with their QAAC posters; Bev Shepard with her calligraphied Peace Testimony; Thousand Islands Monthly Meeting with their calling card: 'What do Quakers say?'; Colin Watson for the print of a Quaker soup kitchen during the Irish potato famine; and David McKay for his wise ministry about Jesus as Saviour.

One of the highlights for me that afternoon was to hear one fellow say he had never heard of a few of the faiths presented and was glad to know about them now. I had been moved to watch a young woman in hajib move deliberately toward the Jewish presentation, and engage those people in extended and warm dialogue. □

Rose Marie Cipryk is a member of Pelham Executive Meeting.





Quaker Book Service

The following titles have been added to our stock. For a complete listing, see our 2001-2002 Book List, which was included in the August 2002 edition of *The Canadian Friend*.

Mail orders, enclosing payment, may be sent to: Quaker Book Service, Box 4652, Station E, Ottawa, ON K1S 5H8. Phone orders cannot be accepted. For orders coming from the United States, with payment made in U.S. dollars, pay only the catalogue prices. No extra payment is necessary for the postal charges printed since the exchange rate difference between the Canadian and U.S. dollar is sufficient to cover postage to the United States.

Doing the Work: Finding the Meaning

By Kathleen Hertzberg (Sunderland P. Gardner Lecture, 2002, Canadian Quaker Pamphlet Series No. 56) The author describes growing up in pre-war England, living in Germany immediately before the declaration of war in 1939, being a pacifist during a major war, and later working at healing and reconciliation, as she discusses the spiritual basis for her own life of service.

(45 pages) (\$4.00)

Friends For 350 Years

By Howard H. Brinton (Pendle Hill Publications, 2002), with historical update and page and line notes by Margaret Hope Bacon. This is an updated version of *Friends For 300 Years*, retaining the original Howard Brinton text, as well as indicating in line notes where it is felt that the author would have changed the text himself in view of modern scholarship and sensibilities. In addition, the book includes an account of the major changes among Quakers in the last 50 years. The total is a comprehensive description of the birth of the Quaker movement, the role of Quaker thought and belief and its place in the history of religious thought, and other aspects of Quaker history and influence.

(320 pages) (\$25.60)

Journey Through Skepticism

By Roland L. Warren (Pendle Hill Pamphlet 361, 2002). The author, an avowed skeptic, describes his own response to the struggle between his skepticism and his deep faith.

(31 pages) (\$6.40)

Meeting the Spirit: An Introduction to Quaker Beliefs and Practices

(Headland Printers Ltd., 2001). This small booklet explains many of the beliefs and principles on which Quaker faith is based, and describes some of the practices commonly associated with a Quaker meeting. The booklet can serve as a good reference for newcomers to a Quaker meeting.

(22 pages) (\$3.20)

Organization and Procedure

Published by Canadian Yearly Meeting of the Religious Society of Friends (Fourth Printing, October 2002), provides a basis for the procedures which guide Quakers in the conduct of their worship and business. It serves to foster continuity of practice among Friends across the country. The book includes a historical outline and general procedures for meetings for business, as well as chapters of procedures for dealing with marriage, births or deaths in a Quaker environment.

(154 pages) (\$5.00)

Reasons for Hope

By John Punshon (Friends United Press, 2001). The author has written about evangelical Quakerism, which he describes as a blend that takes its faith and most of its practice from the beginnings of the Quaker movement in seventeenth century England, while reflecting the influence of the Wesleyan holiness that swept the United States in the late nineteenth century.

(395 pages) (\$38.40)

The Sun of Quaker Laughter:

Compiled by William K. Sessions (William Sessions Limited, 2002). This is a collection of lighthearted selections taken from historical documents, or from more recent sources: pictures, cartoons, malapropisms, Spoonerisms, Quakers poking fun at themselves. (118 pages) (\$17.50)

The Faith and Practice of the Quakers

By Rufus Jones (Friends United Press, Second Reprint 2002) Originally published in 1927, the book situates Quakerism among the religions of the world, outlines the history of Quakers, and describes Quaker beliefs and practices as unique expressions of Christianity. (181 pages) (\$24.00)

Waging Peace: Poetry and Political Action

Edited by Susan McMaster (Penumbra Press, 2002) This book presents the poetry and art from Convergence: Poems for Peace, a project to take political action by giving a poem wrapped in original art to

every Canadian Member of Parliament and Senator in the year 2001. Over 100 artists and poets from across Canada participated in the project. With the poems and art, the book includes a description of the project and essays on poetry in the political sphere.

(144 pages) (\$24.95)

**Court Quest: Playing Women's Squash
in the USA and Canada 1992-1994**

By Joy Conrad

Quaker woman embraces strong leading to become national calibre squash player with surprising consequences. Extends Spirit onto squash court.

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Pendle Hill's Religion and Social Issues Forum presents:

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Cornel West, acclaimed as one of the most vital and eloquent public intellectuals of our time, featured as the keynote speaker on Saturday night.

The inseparable twin of racial injustice is economic injustice. —Rev. Martin Luther King, Jr.

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The conference will also include a musical celebration with **NaNiKha**, a Philadelphia-based women's a capella group, an optional tour of the African-American Museum, and worship services from diverse cultural traditions.

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Canadian Yearly Meeting National Listeners

Canadian Yearly Meeting National Listeners, guided by Continuing Meeting of Ministry and Counsel, are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, and any other topic Friends need to discuss.

The first step if you need a listener is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may approach a National Listener.

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

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

- Alan Patola-Moosmann: Telephone: (604) 736-8596; Email: alanpm@telus.net
- Jay Cowsill: Telephone: (306) 652-2407; Email: jmc590@mail.usask.ca
- June Etta Chenard: Telephone: (416) 651-7938; Email: june-etta@sympatico.ca
- Rose Marie Cipryk: Telephone: (905) 684-9924; Email: rmcipryk@cogeco.ca

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

...The Threshing Corner...The Threshing Corner...

The word “threshing” is an old one for Quakers, often used to describe a method of discerning the “seeds” of the business at hand. Instead of having the whole Meeting try to come to unity on a contentious issue, a small committee would be set up to thresh the subject over until they had some seeds of ideas to offer to the whole Meeting.

Let us use *The Canadian Friend* as our “threshing” place on issues that we find contentious. We can send letters, (and anticipate responses in a following issue) on anything we Canadian Friends find “disagreeable.” Send them to “The Threshing Corner.” Then wait for the Light.

- Introduction by Joy Newall, a member of Victoria Monthly Meeting.

(Editor’s note: Letters to ‘The Threshing Corner’ may be edited for clarity and/or for length.)

Dear Friends,

There are Yearly Meeting Friends and Monthly Meeting Friends. It is rewarding to go to CYM but only a selected group, Friends with extra money, can attend. This means that the same people get appointed to do one thing or another.

I also feel “isolated” from CYM activity by the great distances we must travel.

There are also ... “isolated” Friends across Canada with no Meeting to appoint them to CYM committees because people do not know who they are. I think membership through HMAC should be encouraged as the “growing edge” of Friends in Canada. With email, contact is easy and available. Even Friends at a distance can be known and recognised.

I do not approve of the large expenditures of time and money

required to have a Yearly Meeting [as it now exists].

Individual Friends have to manage without the stimulus of CYM: going to Meeting on Sunday, taking first day school, planning pot lucks etc.

I want at least three Yearly Meetings: east, west and central, to which we ordinary Friends can have easier and less expensive access. We all can gather together maybe once every fourth year. Representative Meeting goes on during the year, anyway. We could take turns being appointed to Representative Meeting.

Canadian Friends can speak as one if we think of new ways to communicate. We all need a voice that will be heard and taken seriously. □

- Letter from Betty Page, a member of Ottawa Monthly Meeting.

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

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Notes: All prices are for camera-ready copy; copy needing preparation work may cost more. There is also a one-time \$20 fee for photos. Canadian Yearly Meeting (CYM) and all CYM committees pay 50% of all quoted prices.

Questions and Concerns of the Canadian Yearly Meeting Treasurer

By Dan Poisson

December means a lot of different things to all of us. For some, it is a birthday; for others, it brings memories of someone dear who is no longer with us. It is also the month of Hanukkah and Christmas. And, in a small office on Fourth Avenue in Ottawa, it also means the end of another fiscal year. From that small office, hangs most of the life and activities of the Canadian Religious Society of Friends (Quakers) in Canada, for it is the office of Canadian Yearly Meeting (CYM). It seems much too small to seat two persons, but Kerry MacAdam, our Office Administrator, and Suzette Wollinger, our Bookkeeper, work there. There are about 1,200 Friends in Canada, and I wonder how many of us know that Kerry and Suzette are not Quakers. I believe we may be the only religious organization in the world that entrusts its administration, data base, bookkeeping, banking and some investment decisions to non-members. Kerry and Suzette are great friends of Friends, to whom we all feel very grateful.

As CYM Friends' treasurer, I tried to contact a few Monthly Meeting's Treasurers via email, using a list I got from our former CYM Finance Committee Clerk, and the list at the end of the CYM 2002 Minutes. There are quite a few inaccuracies in both these lists. I believe it is important that Monthly Meeting Treasurers can communicate with the CYM Treasurer, and the other way around. So, fellow Treasurers, please send your current contact informa-

tion (including email address, if you have one) to me at: <danpoisson@yahoo.ca>. If you don't use email, please send it to me by regular mail at: Dan Poisson 685 Queen Street, Newmarket, On. L3Y 2J1.

FRIENDS, LET'S COMMUNICATE ABOUT THIS AND OTHER FINANCIAL MATTERS

On another subject, Yonge Street Monthly Meeting owns its meetinghouse, which is a classified historical site. Its insurance policy was up for renewal in November, and this new policy shows a 73% cost increase from last year. I've heard similar stories of huge insurance premium increases after 11th September 2001 events in the United States. Did your Meeting experience the same type of increase? Monthly Meetings in Canada deal individually with insurance companies, though in England, for instance, the Yearly Meeting holds all rights, property titles and such, and negotiates a "bulk" insurance policy premium. I don't know about Yearly Meetings in the United States. Friends, let's communicate about this and other financial matters; 1,200 brains are so much better than just one. Your input and ideas are very welcome. □

Dan Poisson is a member of Yonge Street Monthly Meeting.

"FAITH IN ACTION: QUAKER SOCIAL TESTIMONY"

By JONATHAN DALE AND OTHERS

We need to turn again and again to the Light of God's Spirit to show us both the present reality of our lives and new possibilities of living that are more in harmony with God's ways. The life of Jesus speaks to many about these, with his astonishing refusals of the temptations of wealth and power. In his identification with the poor and the excluded, in his warnings about wealth and possessions he shows us that faith is not separable from how we live.

(page 5) - Britain Yearly Meeting

FGC Consultation of Affiliated Yearly Meetings

“Calling Forth and Nurturing Gifts of Ministry of Health Services”

by Rachael Maxcy

I was chosen in October by HMAAC (Home Mission and Advancement Committee) to attend this Friends General Conference (a group of un-programmed North American meetings) consultation as the representative of Canadian Yearly Meeting (CYM). It was held in Bethany Hills, Tennessee, from 15 to 17 November 2002.

Twenty-eight yearly meeting representatives gathered there to discuss: discernment, accountability, eldering, support, and ministry in both monthly meetings and yearly meetings.

Before I went, I did a lot of reading and talking to people about what was going to be discussed at the consultation. I still felt like I was going in way over my head, but pretty comfortable with it. However, by the second day of the consultation I realized that I was more confused after listening and discussing these concepts, then I was originally when I arrived in Tennessee. Growing up within a Quaker household, I am used to the language and meanings of eldering, discernment, and ministry. At first, I thought it might be because of age (I was the youngest person there), but it became abundantly clear that I was not the only one at the consultation having difficulties about the practicalities of spiritual nourishment.

We live in a broken world and our meetings reflect that brokenness.

There were a lot of similarities between all yearly meeting representatives regarding the lack of support of ministry, the negative connotations of words like ‘ministry’ and ‘eldering’, and the sense of loss of traditional Quaker knowledge and practice. As was pointed out by one Friend “We live in a broken world and our meetings reflect that brokenness.” Perhaps somewhere the communication and knowledge of Quakerism is getting lost within monthly meetings and yearly meetings as we get further away from practicing Quaker traditions and more immersed in popular culture.

The seeming loss of tradition, and in turn a need to either return to tradition or change with our current age leads me to the following questions:

- How do new attendees learn about Quaker process and tradition?
- How do meetings educate their members on the ‘fundamentals’ of Friends’ Society?
- How do meetings become spiritually enriching places?
- How do meeting recognize and support gifts of ministry?
- How do Friends reclaim or change Quaker language such as ‘eldering’ or ‘holding in the Light’ and communicate the meanings of the language?

I think participants left the consultation with no definitive answers (quite Quakerly that way) and went back to their monthly meetings and yearly meetings to carry on the dialogue. I hope that Vancouver Monthly Meeting members will be willing to explore what was discussed at the consultation in the hope of more discernment and concrete action. □

Rachael Maxcy is a regular Attender of Vancouver Monthly Meeting.

Representative Meeting of Canadian Yearly Meeting (CYM) Held the 15 and 16 November 2002 in Ottawa, Ontario Reporters: Marilyn Church and Arnold Ranneris

“Representative Meeting is the body that is entrusted with the general care of those matters which affect the life of Canadian Yearly Meeting between the full sessions of Yearly Meeting. Each Monthly Meeting in CYM sends a delegate, and as well, the Clerks of all Standing Committees of CYM are in attendance.” (Organization and Procedure, 6.4)
We meet twice a year.

After a welcoming dinner at Ottawa Meeting House on that clear, chilly Friday night, and hugs of greeting all around, 27 Friends from all over Canada settled into silent worship. That first chance to worship together after many months apart turns quickly into a sacred place. The Clerk read from *Christian Faith and Practice*, number 354.

The reports from Meeting and Worship Groups across the country heightened our sense of joy, as we all spoke of increasing numbers, renewed interest and boosted energies being put into our service to the community, our work around peace and social concerns. There were no “must do’s” or “ought to do’s”, but all over, the sense that we CAN do.

We are always happy to have Young Friends join our Meetings, and this time, the Young Friend who was present had never attended Representative Meeting before. When he commented on this to the Clerk, and wondered what it would be like, she asked him if he’d attended Monthly Meeting for Worship for Business. His response was “Yes”, to which she replied, “Well, it’s just like that, only it takes two days!”.

Representative Meeting provides an opportunity for Friends who have been working in detail on a specific project to explain that project to other Friends who may have paid it very little attention, or who may be new to the process. We are not experts, but there is great value in having to explain issues to non-experts on a regular basis. Though the minutes we approve are detailed and informative, they do not always reflect these workings, which do, indeed, help us to avoid a hierarchy based on knowledge and experience.

There were several items brought forward during our meetings which need the seasoning of the Monthly Meeting, and individual Friends as well. These are listed first, followed by points of information which do not require work, but are of interest.

Membership Registry: Several Meetings voiced strong concerns about the proposed membership form. We are asked to look at it more closely, to give more detailed input. It should be noted that the Yearly Meeting database is terribly outdated and unorganized. There were questions as to whether this was indeed a disadvantage, and as to exactly what information needs to be stored in a central list. Many Friends had strong concerns about privacy, especially if the information is communicated by use of the Internet, and stored on personal computers. It was felt that the genealogical information requested on the sheet is too much, and again an invasion of privacy.

Monthly Meetings should keep detailed information on their members and attenders, but how much of this information does the Yearly Meeting office need?

Home Mission and Advancement Committee (HMAC): Daphne Davey reminded us about the availability of some funds through the Quaker Education Fund, which could be used, for example, to help our Meeting host a clerking workshop. Simcoe Muskoka Meeting is hosting such a workshop, with Betty Polster facilitating.

The Canadian Friend is experiencing a financial crisis. We are all reminded that a donation of \$27 per year per household would cover the costs of production.

We are asked again to look at the issue of Isolated Friends, and to contact Bert Horwood (Co-Clerk of HMAC) for more information on this. What does our Meeting do when a member moves to a more isolated area? How can we all help in the nurture of Isolated Friends?

Nominating Committee: Friends are needed to serve on HMAC (one from the central region) and Programme Committee (one from the east). As well, Yearly Meeting would benefit immensely from the naming of a second Assistant Clerk.

Treasurer's Report, and Finance Committee: Dan Poisson (Yonge Street Monthly Meeting) reported both as the Treasurer, and as a member, of Finance Committee. Please respond to the *Annual Appeal for Donations to CYM*, which has gone out in the mail. Pauline McKenzie (Vernon MM) is the new Clerk of Finance Committee.

Friends General Conference: A gathering is being planned for 2006, to be located in Vancouver. The organizing committee is requesting an estimate be made of the numbers of Canadian Friends who would attend a gathering in Vancouver, and the number of Friends who would be willing to volunteer for the implementation.

Lynne Philips also circulated 'Questions for Reflection on Gifts in the Ministry', which she is using to write an article for the next *Canadian Friend*. These questions could lead to some good discussion at Monthly Meetings.

The ad hoc Committee on the CYM Outreach Gift: Applications have been received which total more than the \$50,000 donated. Friends are asked to complete the work for any applications which may not have yet been submitted, and send them to Marilyn Church by the end of 2002. The committee will then make the final decisions in the new year.

Items of Interest

The Memorandum of Understanding between CYM and Canadian Friends Service Committee (CFSC) will be signed, which then completes the process of incorporation of CFSC, in compliance with government regulations.

Personnel Committee has fine-tuned the Personnel Policy, making it as fair and equitable for CYM employees as possible.

Delegates to the Friends World Committee for Consultation (Section of the Americas) witness for Peace Consultation are Andrew Gage (Victoria Monthly Meeting) and Anna Peters (Hamilton Monthly Meeting). This consultation takes place in January, but all can participate now on the website. Jane Orion Smith and Rick McCutcheon are on the panel.

Nominating Committee named the following Friends to committees: Godfrey Spragge (Thousand Islands MM) to Friends Foreign Missionary Board, Tuulia Law (Ottawa MM) to CFSC, and Tim Benson (Wooler MM) to the Board of Trustees.

Prince George Worship Group has become an Allowed Meeting, under the care of Vernon Monthly Meeting.

Gordon McClure submitted the statements issued by the Peace Caucus of the World Summit on Sustainable Development, and asked that we announce the proposed Peace and Sustainability conference of the Caucus, to be held in March, 2003.

Canadian Yearly Meeting will be held 2 to 9 August 2003, at Sedbergh School in Montebello, Quebec.

Our Meeting ended with the expression of appreciation to Ottawa Friends for their hospitality arrangements. We were treated to a pot luck dinner on Saturday night, and many of us partook in Meeting for Worship Sunday morning, before heading home through the snow storm. ▢

Around the Family

ARGENTA MONTHLY MEETING

The meeting is supervising a project developed by Vince and Glada McIntyre, long time friends of the Meeting, and funded by the Global Living Foundation. The project's major foci are training in subsistence organic farming and basic skills in rural living, while producing low cost organic food for low income people. The meeting house is frequently used by community groups, and our library has non-Quaker borrowers. We are encouraged that our now small meeting will survive because of new members moving to this area from Ontario (others would certainly be welcomed).

HALIFAX MONTHLY MEETING

Religious Education and Youth Weekends experienced what seems to be a general problem in Quaker programming. Paige Kennedy reported that membership on CYM Religious Ed Committee, consisting of one from each of three regions, is difficult to fill. There are some new children attending Meetings in Atlantic region, but many others have outgrown their participation. Youth weekends here are no longer well attended. It was reported that the dropout for children in all churches is at age 7! We will keep trying.

HAMILTON MONTHLY MEETING

Hamilton MM supports a recommendation concerning meeting as a whole (where the children stay in meeting for worship during the whole hour, with specific play options, so they have the experience of a meeting for worship). We were in unity that this practice generated a fullness in the worship in meeting and agreed that this would happen three times a year. First Day School will assume responsibility for coordinating this event.

KITCHENER AREA MONTHLY MEETING

Home Mission and Advancement Committee (HMAC) is pleased to confirm the transfer of Erica Tessier's membership from HMAC to Kitchener Area MM, where she and her children now regularly attend.

MONTREAL MONTHLY MEETING

We continue to enjoy growth and vitality in our meetings for worship and are happy to have many new

young people.

NEW BRUNSWICK MONTHLY MEETING

New members arrived in the Fredericton Worship Group from Newfoundland this fall: John and Kathy Grant McLoughlin, with their children Moira and Heather; and, from Rochester, New York, we have Jeff Brown and Heather Marmura, with their children, Simon and Phoebe.

New Brunswick Friends were treated to a very interesting workshop by Anne Thomas, Nov. 30-Dec. 1 in Edmund Casey Hall, St. Thomas University, entitled "Jesus in the Movies." The day was hosted by Fredericton Worship Group and included 25 Friends from Sackville and four other faith groups, including a Moslem attendee. Reaction was very positive, and impressions shared on the various takes on the Bible stories.

TORONTO MONTHLY MEETING

Winter Peace and Social Action discussions have had presentations by Ruth Malloy, concerning her recent trip to Tibet; Lyn Adamson, about her experience at the founding meeting of the Global Non-violent Peaceforce in India, and the Quaker Aboriginal Affairs Committee (of CFSC).

The TMM Religious Education Committee is sponsoring a series of evening meetings for the examination of the new Faith and Practice being developed by Canadian Yearly Meeting. Copies of the draft chapter entitled "Faith in Action: Testimony" will be provided for study. Meetings are being held on Sunday evenings from January, through April 2003, at 7:00 PM in the homes of members and attenders of Toronto Monthly Meeting.

Our experience last year of examining the Advices and Queries in individual homes proved to be a wonderful opportunity for "getting to know one another in the things that are eternal."

VICTORIA MONTHLY MEETING

A well-attended Memorial Meeting was held November 30 for long-time attender Denise Cammiade, who died 20 November.

WOLFVILLE MONTHLY MEETING

An ecumenical workshop, "To Seek Justice & Resist Evil: Towards a Global Economy for All God's People," was held 30 November.

Upcoming Events

The next Friends World Committee for Consultation Regional Gathering to which Canadian, New York, and New England Yearly Meetings are invited will be hosted by NEYM and held at Woolman Hill, New England Quaker Center.

Deaths

MARTIN COHNSTAEDT

PRAIRIE MONTHLY MEETING

Martin Cohnstaedt, a member of Prairie Monthly Meeting who had lived in Toronto for several years, died on 13 November 2002. A Memorial Meeting for Worship was held on 23 November at Friends House in Toronto.

GORDON HUSK

KITCHENER AREA MONTHLY MEETING

As we were going to press, we were grieved to learn of the death of Friend Gordon Husk on 5 February 2003, in Kitchener, following injuries sustained in a car accident over the Christmas holidays.

JOHN KUMAGAI

COLDSTREAM MONTHLY MEETING

A Memorial Service was held on 9 February 2003 for longtime member, John Kumagai.

EDNA LADNER

VANCOUVER MONTHLY MEETING

It is with sadness that Vancouver Monthly Meeting (MM) reports that Edna Ladner passed away on 9 November 2002. She had been living in a seniors' residence in Sechelt, and was a longtime member of Vancouver MM and had been a very active Quaker in the past, both locally and nationally. She was also the author of several books, including "Above the Sandheads" (about the early pioneers), and "A Labour of Love" (an important and influential book about

nursing practice). A Memorial Meeting was held for her on 23 November at the Meetinghouse.

New Meeting and Worship Groups

LAC CORNU WORSHIP GROUP

Montreal MM has recently taken under its care a bilingual Worship Group, based at Lake Cornu in the Laurentians. The contacts for the Lake Cornu worship group are Madeleine Sherwood from Victoria meeting (email: wo780@victoria.tc.ca) and Pauline (Polly) Bernier Fitch and her husband from New Jersey, who can be reached at: <lacCornu6@aol>. They have had informal meetings for three years and approached Montreal Monthly Meeting this year to become a worship group under its care.

PRINCE GEORGE ALLOWED MEETING

It is a joy to announce that Prince George Worship Group has become an Allowed Meeting, under the care of Vernon Monthly Meeting.

CHARLOTTE COUNTY WORSHIP GROUP

NBMM's newest Worship Group has been rounded up by Maria Recchia, mariar@nb.sympatico.ca, or 506-755-2893. She reports that now there is a "critical mass" to justify meeting together as a group, in an elementary school in St. Andrews.

The Canadian Friend

I want to apologize for the error regarding Evalyn Parry's website in the last issue. The correct address is: <www.evalynparry.com>.

Date Change: Please note the changed due date (to 1 May 2003) for the upcoming issue: "In the Name of God/Godde: Listening in Tongues."

Monthly Meetings and Worship Groups are asked to ensure that someone take responsibility for sending such items as minutes, newsletters, and announcements of new worship groups, births and deaths, etc. to *The Canadian Friend* editor each month.