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and
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—*Micah 6:8*



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Insert: Camp NeeKauNis information for summer, 2003



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Dear Friends,

The theme of this issue is found in the Bible, Micah 6:8, where someone had asked what the Lord* required of them. One of my life's imperatives is to engage this ancient scripture:

*And what does the Lord require of you,
but to do justice, to love kindness and
to walk humbly with your God.*

Like many, I often spend time seeking whether my life is on the right track, asking for guidance as to what the Lord requires of me. In addition to the three instructions on the list in Micah, I believe we are to have a positive attitude, one of faith, one that notices the deep, exciting, unfailing love of God.

Keith Helmuth seems to be posing the same question as the author of Micah when he asks Friends to consider what the moral assignment is. Kathleen Hertzberg's reminder "to be alert to opportunities to help wherever possible" is a similar directive. Throughout this issue, many Friends share their vision of what may be required—in the midst of this violent culture, in our personal life as well as in our corporate life.

Friends' work to do justice is expressed through the voices of many. There is the Quaker service agencies' statement on the launching of war in Iraq. We also have a report from the Friends World Committee for Consultation on the United Nations Human Rights Commission's focus on the human rights abuses of Indigenous peoples in Canada. The U.N. joins Amnesty International in protesting our poor treatment of Indigenous peoples, while the government, in our name, is doing its best to push through Bill C-7 (the First Nations Governance Act) despite vigorous and widespread protest from Aboriginal people.

A report on acts of kindness comes to us from Carol Robinson, also a student during my time at Pendle Hill. Carol describes the exciting project with which she is involved, helping homeless young people. As I look around the city streets I realise that such a witnessing of loving kindness would also be welcome to many Canadian youths.

Inevitably, I associate kindness with joy. Over the past while, several hard-working Friends had submitted humorous reflections, mostly from the 2002 Canadian Yearly Meeting's Family Night. To me, they are reminders of joy, as refreshing and cheering as the crocuses and snowdrops that have suddenly appeared in the yard at Friends House. Margaret Slavin's Five-Part Prayer also helps me remember the joys and graces of being with Friends at Canadian Yearly Meeting.

As for walking humbly with their God, there are many who have done so during their life time, and who have recently left us on what is sometimes seen as the final humbling walk. In addition to the humbling walks with God we take during our ongoing lives, the final walk when we leave this life is sometimes seen as the ultimate one. There seems to have been more of death's presence recently: as we mourn not only the death of several Friends, but also people in so many places around the world, particularly Iraq.

A beautiful reminder to keep a positive attitude of faith was recently sent to me by Rachel Findley, Tom's daughter. With her permission, it is printed in this issue.

I give thanks for the many motivating and inspiring pieces, and for the privilege of doing this work, both of which help me better understand what the Lord requires of me.

In gratitude to the moving of the Spirit,

June Etta Chenard

**Note:*

I have always preferred a word the Hebrews use for the Lord or God: YHVH, sometimes pronounced Adonai. In the 2001 Jan./Feb. issue of Tikkun, Rabbi Michael Lerner wrote that Adonai really translates into something like, "The movement of the present into the future" or, more generally, "That which makes possible the transformation of that which is into that which can and should be." Whenever I use the word "Lord" it is this meaning I have in mind.

We are a people that follow after those things that make for peace, love and unity; it is our desire that others' feet may walk in the same, and do deny and bear our testimony against all strife, and wars, and contentions that come from the lusts that war in the members, that war in the soul, which we wait for, and watch for in all people, and love and desire the good of all...Treason, treachery, and false dealing we do utterly deny; false dealing, surmising, or plotting against any creature upon the face of the earth, and speak the truth in plainness, and singleness of heart.

- Margaret Fell, in a paper delivered in 1660 to Charles II directed to the king and both houses of parliament (Quaker Faith and Practice 19:46)

War — The Persistent Enemy

By Kathleen Hertzberg

I vividly recall my own experience in my early twenties during the Second World War when I hear today the constant talk of war on Iraq. I was in London during the heavy bombing. Bombs often fell close to the church basements used as air raid shelters. People were afraid.

When the "all clear" siren sounded after a heavy bombing raid, people were so thankful to be alive, to be able to come up into the daylight and to go about their business. The rubble had to be cleared. Quaker relief service included caring for the very young in the shelters, evacuating old people when their slum tenements had been destroyed and setting up reception centres in the country for the homeless.

Some years later as a relief worker in post-war Berlin, I saw many people in dire circumstances and emotional distress as a result of the war, the saturation bombing and the military action to take the City of Berlin, and among the millions of desperate refugees from the East. They had no time or strength for any philosophic assessment of what had happened to them; their first concerns were how to survive the cold, hunger and homelessness,

Many Germans did feel ashamed of the Nazi regime that had used war as a means to achieve its goals and which had brought suffering and catastrophe upon the whole nation.

We do not know what will eventually happen in Iraq. Most likely there will be very many survivors who will have experienced the loss of family members, the destruction of their homes and the loss

of their possessions. Providing immediate aid and rebuilding will be a lengthy process. The Iraqi culture and religion which have evolved over millennia must be respected.

This work will need to be done in the spirit of reconciliation without recrimination. Young people will need to be given hope and faith in a good future for their country and for themselves.

As Quakers, we will need to be alert to opportunities to help where ever possible in the work of reconstruction and reconciliation. The Iraqi people need to know that Quakers care about them and that our hearts go out in warm sympathy to them in their time of trial.

Kathleen Hertzberg is a member of Toronto Monthly Meeting.

**YOUNG PEOPLE WILL
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What Is the Moral Assignment?

Human Solidarity and the Quaker Peace Testimony

Part One of a Two-Part Article, By Keith Helmuth

A contribution to the conference, "Friends' Peace Witness in a Time of Crisis", sponsored by Friends World Committee for Consultation, Section of the Americas January 17 - 20, 2003, Guilford College, Greensboro, NC.

THE PEACE TESTIMONY AND ECONOMIC RELATIONSHIPS

In May of 1987, I made a presentation to the annual meeting of Friends World Committee for Consultation, Northeast Region, under the title "If John Woolman Were Among Us." In that discussion, and in the Canadian Quaker Pamphlet subsequently published under the same title, I offered an analysis of Woolman as an ecological thinker. In that context I wrote as follows:

Virtually all his discussions on spiritual disorders cross over into their socio-economic consequences. And all his discussions concerning social and economic behaviour lead back to their spiritual foundations. It is this continual probing of the relationship between socioeconomic behaviour and spiritual consciousness, and his recognition that minds possessed of the spirit of domination lead to social and economic disorder and ecosystem breakdown that makes Woolman well worth studying with respect to our environmental crisis.

This crisis - a crisis that involves the social ecology of justice as well as earth's biotic integrity - has now been greatly complicated by war having been made an overt institutional feature of American economic life and international policy. As we revisit the Quaker peace testimony in this context, revisiting John Woolman can help frame our work in an important way.

Following Woolman's lead, it is an increasingly obvious aspect of our situation that spiritual life and economic life converge into a single focus. Within the integrity of this focus it is also increasingly obvious that Friends' peace testimony applies to economic rela-

AND IN THIS LONELY JOURNEY I DID THIS DAY GREATLY BEWAIL THE SPREADING OF A WRONG SPIRIT...

tionships as well as to the entire panorama of the human/earth relationship. Woolman was particularly lucid in his expression of this perception. He wrote as follows on his journey to visit an Aboriginal village:

The sun appearing, we set forward, and as I rode over the barren hills my Meditations were on the alterations of the circumstances of the

natives of this land since the coming in of the English. The lands near the sea are conveniently situated for fishing. The lands near the rivers, where the tides flow, and some above, are in many places fertile and not mountainous, while the running of the tides makes passing up and down easy... Those natives have in some places, for trifling considerations, sold their inheritance so favourably situated, and in other places have been driven back by superior force... I had a prospect of the English along the coast for upward of nine hundred miles where I have traveled. And the favourable situation of the English and the difficulties attending the natives in many places, and the Negroes, were open before me.... And a weighty and heavenly care came over my mind... And in this lonely journey I did this day greatly bewail the spreading of a wrong spirit, believing that the prosperous, convenient situation of the English

requires a constant attention to divine love and wisdom, to guide and support us in a way answerable to the will of that good gracious, and almighty Being who hath an equal regard to all mankind. And here luxury and covetousness, with numerous oppressions and other evils attending them, appeared very afflicting to me, and I felt in that which is immutable that the seeds of great calamity and desolation are sown and growing fast

on this continent. Nor have I words sufficient to set forth that longing I then felt that we who are placed along the coast, and have tasted the love and goodness of God, might rise in his strength and like faithful messengers labour to check the growth of these seeds, that they may not ripen to the ruin of our posterity.

I suggest we now stand with John Woolman in a similar exercise, but instead of picturing just nine hundred miles of the Atlantic coast and a hundred miles or so inland, we take a look at the whole earth and the relationship between the rich and the poor. Picture John Woolman, along with a great company of Friends, standing on a metaphorical Pendle Hill viewing the spread of economic behaviour world wide that increasingly rewards those who are already “favourably situated” and writes off a growing number of people who, for whatever reason, are being excluded from the benefits of capital growth and accumulation. No words could be more apt for this situation than to say “the seeds of great calamity and desolation are sown and growing fast on this” earth. No question could be more pertinent for Friends and the peace testimony than asking how we should now “labour to check the growth of these seeds.” Whatever else is feeding the mix that is causing militant and deadly action against the U.S. and its allied interests, there can be no doubt that mounting resentment over a global economic regime that enriches the rich and further impoverishes the poor is fundamental to the case.

Some folks may think it is unfair to characterize the capital-driven,

global economic regime in this way. Isn't the growth and advance of this kind of economic activity set to eventually lift the world out of poverty? Those in charge of capital-driven economic development say, in effect, “Just give us a little longer, just a little more time and we will bring everything out to a glorious and universally beneficial conclusion.” But we all know this is not likely. This is not the direction things are going. It is not a matter of whether the world is getting wealthier. It is a matter of the trajectory along which wealth development is taking place and the question of why developing wealth is not reducing inequities. The war

IMAGINE THE PEACE TESTIMONY... REINVESTED WITH THE FULL MORAL WEIGHT OF QUAKER TRADITION

on terrorism puts the world on notice that the present U.S. administration has no intention of effectively addressing this situation, and will brook no interference in the advance of U.S. economic interests world wide. This is not to say the U.S. government could not change its policies and become a powerful and effective force for social justice and inequity reduction in the world. It certainly could, but this kind of change in behaviour is a matter of moral commitment informing policy and policy is a matter of politics.

THE MORAL ASSIGNMENT AND MORAL CONFUSION

Near the end of his short life, Martin Luther King, like John

Woolman, saw how certain kinds of economic behaviour become “seeds of war.” He began to focus on a sense of justice that challenged patterns of domination, inequity and oppression in American economic behaviour and its world wide extensions. Within this enlarged context he asked the question: “What is the moral assignment?” This question has a deep resonance for Friends. Obviously, it connects with the peace testimony, but it also moves beyond it. It moves to a place where testimony, to remain authentic, takes up an “assignment” and gets to work. The “assignment” may vary from time to time, or it may change dramatically with circumstances, but when life is lived in the Spirit it never ceases to be a factor of guidance.

“What is the moral assignment?” This question is now writ large across the landscape of fear, across the behaviour of the U.S. government and its first strike war mentality and across Friends consideration of the peace testimony. Does it make sense, in this context, to imagine the peace testimony can be reinvested with the full moral weight of Quaker tradition? Some Friends and Friends organizations have not hesitated to advance a heightened sense of relevance for the peace testimony. Some Friends, on the other hand, have complained that they find these expressions ringing hollow in their minds, and that their own sense of moral response remains confused. The confusion, apparently, stems from feeling a moral response must be made to

the terrorist strikes against the U.S., but, at the same time, seeing no way for the peace testimony to make such a response. One Friend publicly wondered if, in times this bad, an argument might be made for withdrawing from political life altogether and adopting a Quaker version of the “two kingdom” theology.

A key process in sorting out this dilemma is assessing the role of the American economy with respect to the development of human solidarity and the global common good. If it seems likely that the current American economic system, and its allied interests world wide, will work out for the best for everyone in the long run, then protecting it with military action makes a certain kind of sense. If, on the other hand and as seems more clearly to be the case, the orientation of the American economy is toward increasing inequity and the breakdown of biotic integrity, then protecting it with violence only compounds an already bad situation, and will make reform and recovery, when it comes — if it comes — all the more difficult to accomplish. Those, like Woolman, who see the connection between a certain kind of economic behaviour and war, will also see that the articulation of the peace testimony as a path to an alternative future is now more important than ever. Those who live in this conviction will be clarified in their resolve by bad times, not weakened and confused.

If we ask how Woolman would view this situation, there is not much room for hesitation. The economic behaviour, property relations and social ecology he saw in his time

as sowing the seeds of “great calamity and desolation” are still in effect today, but with the added force of an economic growth imperative. These “seeds,” as he predicted, have grown fast and are now over spreading the human settlements of earth

IF WE ASK HOW WOOLMAN WOULD VIEW THIS SITUATION, THERE IS NOT MUCH ROOM FOR HESITATION.

to such an extent that serious scholars of world trends have an increasingly difficult time avoiding the language of catastrophe in describing the trajectories they see emerging. It is hard to imagine a greater degree of congruence across time than between Woolman’s assessment and warning and the events that are currently unfolding.

REINVESTING TRADITION

Canadian philosopher, George Grant, used to tell his students that when truth is uncertain the best guide is tradition. He spoke as a Christian and as a Classicist who lamented the deep moral confusion into which “modernisation” was plunging Western Civilization. He warned that the modernizing, instrumentalist worldview, which sees the whole earth — including humans — as grist for the mill of economic development, will destroy the moral sense of relationship in community that is the real achievement of our history. This achievement has been battered by state politics from both the left and right, but

it is now the instrumentalist politics of the American economy, and its privileged world wide extensions, that are truly eliminating human solidarity and the common good from both vision and policy.

The trajectory on which the current U.S. administration has launched its global reach has set those of us who are working for an expanded sense of human solidarity sharply back on our heels. It is a time of discouragement, moral confusion and of a temptation to retreat into the personal. It is a time when the truth of almost everything public is uncertain. In such a time, Friends would do well, I believe, to follow George Grant’s conservative advice. The peace testimony is a tradition that has been tested beyond the rising and falling of personal feelings, beyond the vagaries of cultural fashion and beyond the economic imperatives that now drive our society, and much of the world, to both wealth and ruin. It is a bellwether and a marker for the path to an altogether different kind of economics, property relations and social ecology. We need not only to reinvest the peace testimony with the full moral weight of the Quaker tradition, but to imbue it with a fully rounded understanding of the relationship between economic behaviour and war.

Keith Helmuth is a member of New Brunswick Monthly Meeting and a Sojourning Member of Central Philadelphia Monthly Meeting.

(This article will be concluded in the next issue of *The Canadian Friend*.)

Asubpeeschoseewagong (Grassy Narrows, Ontario): On the Blockade

By Will Braun

"Canadian Yearly Meeting formally undertook Aboriginal concerns with the beginnings of the Quaker Committee on Native Concerns. This arose out of Friends' concerns around Grassy Narrows and mercury pollution in 1974. Christian Peacemaker Teams (CPT) is maintaining a presence there now and the following is a report from a recent CPT volunteer. CPT is looking for more volunteers to maintain a witnessing presence in Grassy Narrows. Friends may want to consider if they can respond to this request."

It was past midnight as we stood around the bonfire beside a logging road in Northwestern Ontario. I'd never been to a blockade before. It was a one-night "roving blockade," part of a high stakes game of cat-and-mouse between the Anishinaabe people of Asubpeeschoseewagong (Grassy Narrows, Ontario) and Montreal-based logging giant, Abitibi Consolidated.

As we stood in the night forest, one could imagine sections of the daily paper scattered on a coffee table somewhere in suburbia, the product of trees taken earlier from clearcuts near the blockade, and in New York or Montreal, an investor checking the price of his Abitibi shares, oblivious to the fire burning beside that remote road and in the hearts of the people there.

Joe Fobister was one of those around the fire. "I can't describe the feeling," he said, "It's like my heart being pulled out of my chest every time I drive into a clearcut." The next day, I joined Fobister as he drove past the main blockade to a large clearcut in an area where his parents took him for months at a time when he was young. "I can't even imagine anymore what it

used to be like," he said. He surveyed the scene silently as his grandson, Jeremy, climbed a pile of freshly cut logs. "When they look at the forest," he said of Abitibi, "all they see is money." In 2002, Abitibi revenues topped \$5.1 billion.

A menacing machine, with claws, blades and an evident appetite for trees sat on the naked hillside that was once home to birds, animals and a proud family. Empty oil pails littered the site.

Provincial spokesperson Shawn Stevenson says there is extensive "consultation" with Grassy Narrows on forestry planning, but when pushed on how much say Aboriginal people actually have, he says "[Aboriginal] input on site-specific issues," is "considered" in forest planning.

After the U.S. reader puts her newspaper in the recycling, and the Canadian investor cashes in his dividends, Fobister is left standing on a bald hillside.

The people of Grassy Narrows, who have been on the road since December 3, 2002, say they will stay as long as it takes. The ultimate goal of the blockaders is Asubpeeschoseewagong jurisdiction over their customary lands.

And only time will tell how this David and Goliath tale will unfold, and whether Joe's grandson will be taking his own grandchildren for a stroll through a clearcut or an old-growth forest.

Will Braun is a member of Christian Peacemaker Teams, which is an initiative among Mennonite and Church of the Brethren congregations and Friends Meetings that supports violence reduction efforts around the world. You may contact Doug Pritchard, Canada Coordinator of Christian Peacemaker Teams Tel (416) 423-5525 Fax (416) 423-9213



Photo of 'Grassy Narrows Kids' by Will Braun

Nightstop

By Carol Robinson

What do you do when you walk past a beggar? How do you feel? I try to smile and respond politely, but negatively, to their request. And, if I'm not too intimidated, I might try a conversation. But I always seem to feel a mixture of guilt, anger and pity. I think a sense of frustration is common too – what can I do?

Often the simplest solutions are best. York Nightstop is a scheme that has existed in the city of York, in the UK, since 1994. It now has projects expanding into surrounding rural areas, in Ryedale, Hambleton and Richmondshire. There are nearly 40 similar schemes across England, all operating as separate organisations. We provide emergency overnight accommodation for young homeless people aged 16 to 25, in the homes of volunteers.

I've been giving talks about our work, and almost always, when I get to that last sub clause 'in the homes of volunteers', there's a collective intake of breath. I can understand why – too often we have an image, fuelled by the media, of a young homeless person as dirty, drug using and dangerous. Some young people experiencing homelessness are like this, but very, very few. More usually, our clients are young people who have stormed out of home after a row, or have left care, and not been able to cope on their own, or, in a few cases, fled an abusive family or relationship, and now need help. It is the involvement of volunteers that makes Nightstop special. It gives us, as housed people, the chance to make a practical contribution to supporting a young person when they are vulnerable, and the opportunity to show that we care. There's something very counter cultural about being a Nightstop host.

Nightstop schemes recruit volunteer hosts, who provide an evening meal, a bed for one night, the chance for a bath or shower and breakfast the next morning. We also recruit drivers who provide transport between the other agencies working with young people experiencing homelessness and their hosts. All our volunteers are checked for suitability and given training. It would be fair to say that most people are

a little apprehensive about volunteering, so the training sessions cover everything

from listening skills to what to do in an emergency. We try to look at all the worse case scenarios going through people's heads before they start hosting, but the truth is that we have very few problems, and have only ever had two incidents — both petty thefts, despite being asked to help between 150 and 200 times a year.

We work with the other statutory and voluntary sector organisations that are there for young people, and for people experiencing homelessness, and take referrals. We make a quick risk assessment, and won't take anyone we think might be a threat to the hosts, or who is under the influence of drugs, alcohol or solvents. Accommodation is arranged for one night at a time, but a young person can be referred again if they still need us the next night.

Nightstop is emergency accommodation – it isn't a long-term solution. The need for a fresh referral each day keeps the young person engaged with the appropriate agencies, and makes sure the agencies don't overlook their duties. What Nightstop can offer is a breathing space – somewhere safe to reflect on the options, and time for other agencies to get a plan together with a young person. Without Nightstop, vulnerable young people could finish up sleeping rough, or in the worst kinds of Bed and Breakfast accommodation, or in homeless hostels which can be intimidating. In the rural areas we work in, they would simply have to leave to find anywhere to stay.

We fund our work mostly through community donations, although recent grants from local government have helped expand the service. We also receive funding for work in schools to talk about homelessness, and we've had donations of toiletries in response to an appeal. Too many young people leave home with nothing, and even a toothbrush helps to restore a little



dignity, York Nightstop received the Duke of York's Community Initiative Award in 2001

Nightstop schemes are not affiliated to any religious organisation, but some have been started by the local churches together. In York, many of our volunteers are churchgoers, and some are Quakers. It isn't hard to see the connection between Nightstop and Quakerism. Nightstop is about direct social action with some of the most marginalized in our society, treating them

as equal to ourselves, and respecting 'that of God' within them, with the aim of bringing about social justice.

So – a simple solution, but one that works.

To find out more contact: Carol Robinson, Project Co-ordinator, York Nightstop, Community House, 8-10 Priory Street, York, UK, YO1 6EZ; Email: crobinson@york-nightstop.org.uk <http://www.york-nightstop.org.uk>

POSITION AVAILABLE Dean of Pendle Hill

Pendle Hill invites applications for the position of dean. The dean has overall responsibility for the administrative, spiritual and financial health of Pendle Hill's educational programs, especially the resident program. This includes overseeing educational programming, providing leadership and pastoral care within the resident community, leading curriculum and faculty development, managing finances, and integrating educational programs with Pendle Hill's other work.

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4. Ability to live on campus and be an active part of the community.
5. An advanced degree in a relevant area is desirable but not necessary.

Information about Pendle Hill is available at www.pendlehill.org.

Contact bscott@pendlehill.org for a full job description and application materials. Application deadline is 3 October 2003. Pendle Hill is an Equal Opportunity Employer.

Here's an Image to Haunt your Dreams

By Gianne Broughton

*By blackened, empty molasses barrels
Piled in pyramids by the red roadside
Four or five folk slouch sipping
From a common brew-pot
Through long straws, seeking consolation.*

*(It is hard to take photos of a people's shame —
or their pain —
so I usually just hold the images in my mind.)*

*Can you see their small earnings
From hard mountainside labour
Slipping back through the brew-pot,
Trickling away, trickling away,
Lost to their loved ones?*

*To where, and through what,
Does my softly-earned coin
Trickle away?*

Gianne Broughton is a member of Ottawa Monthly Meeting.

Two Film Remakes for These Perilous Times

By Donald Alexander

Two defining films of the World War II era have become surprisingly relevant - albeit with a twist. One movie held out the hope of peace. The other flick affirmed that a war-making regime—with a little encouragement—would turn on its own.

I remember “Lost Horizon” and “Address Unknown”. I attended Saturday wartime matinees, paying my admission with a can of saved bacon-fat which would be used to make explosives. Admission was also free when I brought a bag full of milkweed pods. (For a short time the military made life preservers with the fluffy milkweed, until they discovered that it became waterlogged in a just a few hours. My first lesson in the follies of war!) With a wartime shortage of new releases, the two films received lots of replays in my neighbourhood Elmwood Theatre in London, Ontario.

“Lost Horizon”, the 1937 Frank Capra film, told the story of five people escaping by airplane from an uprising in central Asia. Their pilot kidnaps them and they wind up in a peaceful monastery, Shangri-La, in the Tibetan mountains.

“Address Unknown”, the William Cameron Menzies film of 1944, showed us how a repressive regime would become paranoid and turn on its own. Increasingly suggestive and seemingly coded messages, sent by mail from North America, finally lead to the disappearance of a Nazi supporter in pre-war Germany. The last letter is returned, marked Address Unknown.

“Lost Horizon 2003”. Scene. North eastern Afghanistan. Jets scream overhead. There are explosions nearby. A bearded man, Osama bin Laden, accompanied by four other people, rushes to a waiting helicopter. After taking off they discover their pilot—protected by a

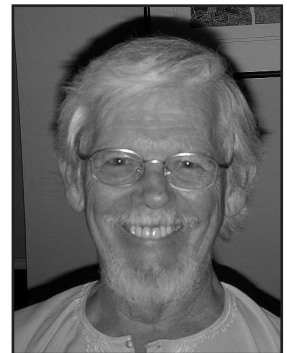
wall of bullet proof glass—is flying in the wrong direction. They crash in a remote Tibetan mountain area. Monks rescue them, take them to their mountaintop monastery and tame their warlike ways. Now we know where Osama is!

In a surprise ending, the tall, bearded lead, has become a force for peace, living in this secret and gentle Tibetan refuge of Shangri-La. The monk, Chang, Osama’s mentor, in a direct quote from the original book, says, “...it is possible that many religions are relatively true,” and then adds as the camera dissolves to credits, “but, of that, we are only moderately certain.”

“Address Unknown, 2003”. A Canadian film. A business associate returns to live in the United States. His former Canadian partner is disturbed that the man is blindly agreeing with and supporting the aggression of U.S. President Bush. Aware that new snooping provisions in both countries permit email to be monitored, the Canadian begins to send e-mails with key phrases that will cultivate suspicion. Easily decoded words and euphemisms for words like, explosion, hijacking, target, flight training, are inserted in each e-mail. The man disappears, without charge, into the U.S. anti-terrorist prison where he is held indefinitely. E-mails are returned to sender marked Address Unknown! □

Don Alexander is an attendee of Pelham Executive Meeting.

[Editor’s note: This article was originally published in the *Arts and Literature Magazine* of the Niagara Artists Company of which Don Alexander is a member.]



Quaker Service Agencies Statement on the Launching of War on Iraq

*"A good end cannot sanctify evil means; nor must we
ever do evil that good may come of it."*

– William Penn, 1693

WE ARE APPALLED AND DEEPLY SADDENED by the decision of the United Kingdom, the United States of America and other countries, such as Australia, to launch a war against Iraq. We pray for all those affected – combatants and non-combatants alike. We pray for world leaders that God's grace will lead them to bring a rapid cessation to the war.

War threatens to terrify, maim, kill, and bereave vast numbers of innocent people in Iraq who are already suffering the punitive effects of economic sanctions (half of Iraq's citizens are children). We fear that violence in the region will intensify, whilst efforts towards peaceful democratic change will be undermined. Bridge-building between the West and the Arab and Muslim world will become more difficult. Support for political extremists across the world appears likely to increase.

The primary purpose of the United Nations to "save succeeding generations from the scourge of war" through patient dialogue and disarmament has been cast aside by governments that claim to be world leaders in democracy and human rights. We are shamed, grieved and angered by the fact that a small minority of governments has chosen the unconscionable act of war, going against the will of the international community and against the will of many of their own citizens.

Despite our grief and shame, our spirits are heartened by the tens of millions of world citizens who are taking up the responsibility of citizenship – to learn

about global issues, to affirm the role of the United Nations and the Security Council, and to challenge the actions of government when their actions contravene what is moral and just.

Quakers recognise that the crisis over Iraq has presented extraordinary challenges to the international community. The world's goal for Iraq must be the same as that for any nation – a just and sustainable peace for its people and neighbours. To this end, the United Nations weapons inspections and disarmament process appeared to be making progress. The lifting of indiscriminate economic sanctions against

Iraq might have helped its people towards determining their own future according to their right.

War is not the answer, not now and not ever. War does not bring about peace. War does not bring about security. War hurts innocent people and generates new resentment and new impetus for revenge in generations to come. Faith in violence as a means of solving political problems is both dangerous and contrary to our understanding of God's way. It is irresponsible for any nation to possess weapons of mass destruction and threaten their use against others. Peace between nations can only be won if the international community accepts a common responsibility for achieving disarmament and answering the vital needs of all. We implore world leaders to return to the tables of the United Nations with ever more resolve to solve international crises peacefully and to hold each other accountable for their actions in the global community.

We pray for the day when "nations will not take up sword against nation, nor will they train for war anymore" (Isaiah 2:4). Quakers remain joined to the global effort to bring this day nearer. We renounce the

**WE RENOUNCE
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FOR ALL.**

use of violence, and affirm the power of non-violence and love, to bring about the cause of peace and justice for all. —20th Day of Third Month of 2003 ◻

Signatories: Mary Ellen McNish (General Secretary, American Friends Service Committee); Margaret Clare Ford (Clerk, Canadian Friends Service Committee, Canadian Yearly Meeting); Joe Volk (Executive Secretary Friends Committee on National Legislation, Washington, DC, USA); Bruce Birchard (General Secretary, Friends General Conference); Elizabeth Duke (General Secretary, Friends World Committee for Consultation); Jo Valentine (Clerk, Northern Friends Peace Board, Bolton, UK); Steve Baumgarten (Executive Director, Pendle Hill Quaker Study Center, Wallingford, PA, USA); Grant McCullough (Project Leader, Quaker Cottage

Family Centre, Northern Ireland); Martina Weitsch and Elizabeth Scurfield (Joint Representatives/Heads of Office, Quaker Council for European Affairs, Brussels, Belgium); Beryl Milner (Clerk, Quaker Peace & Social Witness Central Committee, Britain Yearly Meeting); Jeremy Routledge (Director, The Quaker Peace Centre, Cape Town, South Africa); Derry Gordon (Convenor, Quaker Service Aotearoa/New Zealand); Heather Saville (Convenor, Quaker Service Australia Management Committee, Australia); Bernt-Erik Heid (Chairman, Quaker Service Norway); Tofte Frykman (Convener, Quaker Service Sweden); Rachel Brett (Representative [Human Rights and Refugees], Quaker United Nations Office, Geneva, Switzerland); Jack Patterson (Representative, Quaker United Nations Office, New York, USA)

Are you planting trees?

Friends at the 20th Friends World Committee for Consultation Triennial in New England in 2000 encouraged one another to plant trees. Here in Canada, as elsewhere, many Friends take long flights to attend Friends' gatherings, burning aviation fuel, and adversely affecting the atmosphere. Planting trees is one small way to help against the adverse effects of such pollution, since trees absorb carbon dioxide, though the best way is to use less harmful manners of travel (for more complete information on this, please see Vince Zelazny's article in the May, 2002 issue of *The Canadian Friend*).

At home, in communities, at meeting houses and churches, there are many opportunities to plant trees. Each one can encourage Friends in their yearly meetings or groups to take up this work. Ask Friends to collect reports, along with photographs, of what they are doing. There will be a display at the 21st FWCC Triennial. ◻

(Based upon an article in "Friends World News 2003/1")



Photo by Rachael Maxcy, of Vancouver Monthly Meeting

The Five-Part Prayer

By Margaret Slavin Dymont

I Confession

I confess an old library in Nova Scotia
security monitor at my left shoulder
at my right the Letters of Queen Victoria and
the Works of Abraham Lincoln
In the high rafters white fans turn,
national banners sway
structure and context for passions for peace,
for greenness and perhaps for
Queen Victoria's heart but not her power.
The Quakers meet in the library of Kings-
Edgehill, Windsor, little town that
claims a pond it says began the game of
hockey.

II Thankfulness

I'm grateful for the beauty of these human souls,
bodies and beards and spectacles and
T-shirts carrying messages.
Thank you for the clear speaking of Sue Hill's voice,
the comforting murmur of Gordon McClure,
ironic and passionate sound of Carl Stieren, calling
us to common sense. What I mean is
we are manifest this moment in plaid and silk and
fabric sandals, called to
this library, these green hills.
And I don't know who or what I thank for all of this
but thanks.

III Praise (Meditation)

Thrum of fans miasma of sweating bodies, molecules
moving through and around us, glimpse we creation
carrying on, charisma, coughing, a Friend we love
sound asleep, chin on her chest, God breathes, moves,
sustains we say, unconscious dream and waking vision-

ing. Sleep-deprived from hard beds, wet tents, stimula-
tion of each other's minds and hearts and fears and joy.
O my friend, my heart nestles somehow next to yours,
forever and its day — and then we go away, learning
a bit that there is no away, and never ever has been,
world without end.

IV Intercession

I am asking for intervention, by you know who
(I don't.) Intercession. Love ignites the molecules
the singularities, makes the world go round.
I am asking for wholeness for communities I love,
for my children (name them) my
brothers and sisters, their wives, husbands, lovers,
children, and the children of our children
In love I hold my families, relatives by
blood and by adoption, extended family
of friends and Friends.
And all. All living breathing beings
breathing in and out this evening in August,
2001, in Windsor, in Nova Scotia, in the library.
In the Light.

V Petition

My lower back hurts; I've sat my bum on this
seat too long. I admire Sarah's blue dress and flashing
eyes. I strive to stay awake and get the gist of what
Sarah has to say. She sounds like a multitude but
"we are only four people." Exponential growth at the
grassroots level is possible, says Sarah, if I start to do
what must be done and develop social capital. Dear
Jesus, sit I here amid your social capital. Forgive me
my trespasses. Hold me in your Light. Not my work
but thine be done. The sweet water of your presence
sustain me as I go on. □

Margaret Slavin is a member of Wooler Monthly Meeting.

Tis a Gift to be Complex; 'Tis a Gift to Be Obtuse

Photo of Kelly Ackerman by June Etta Chenard



Tis a gift to be complex, 'tis a gift to be obtuse,
'Tis a gift of verbosity that all Friends like to use,
And when we find ourselves with the talk at an end,
We'll think of a reason to start up again.
When true complexity is gained,
To go on for hours we shan't be ashamed,
To sit here and starve would be our delight,
If we could talk and discuss with no end in sight.

From the "Pima Meeting Newsletter", and submitted by Keith McGowan, who is a member of Victoria Monthly Meeting.

Requests to Support Unworthy Causes

I have just been dealing with email about an FGC program, which has been persistently referred to in the correspondence as "racism training". I do hope we can talk of anti-racism training rather than racism training! I am sick of being asked to support cancer, MS, diabetes, the Wildlife Extinction Fund, and Violence Against Women, cystic fibrosis and other unworthy causes, and hope not to add racism to the list, much less be trained for it.

Jo Vellacott is a member of Thousand Islands Monthly Meeting.

The Quaker Meeting Song (Sung to the Tune of the 'Muppet Show Theme Song')

It's time to put on plain clothes,
It's time to shut your trap,
It's time to get things started
At the Quaker Meeting House.

There aren't too many of us.
We need to stay in touch,
And be guided by the Spirit,
Cause we don't read the Bible much.

Why do we always come here; we could be sleeping
in?

Instead of waking early, to let the Spirit in.

Solo: Rubber Peace Dove, you're the one.
You make Meeting lots of fun.

All: Shhhhhh!!!

Solo: It's not easy being plain,
When grey's the colour of the Quaker.

All: Shhhhhh!!!

It's time to have a vision.
It's time to speak in tongues.
It's time to work for justice,
Making plowshares out of guns.

It's time to put on plain clothes.
It's time to shut your trap.

It's time to get things started ...
Why don't we get things started?

It's time to get things started at the
Quake and shakenal, silentational,
Inspirational, non-confrontational
This is what we call the Quaker Meeting!
The Quaker Meeting!

This was submitted by Andrew Gage, of Vancouver Monthly Meeting, following a performance at CYM 2002.

Quaker Sites en Route to Canadian Yearly Meeting

By Jane Zavitz Bond

If you plan to drive to Canadian Yearly Meeting, or other Friends' gatherings, it could be used as an opportunity to visit Friends across Canada. Of course, it is important to contact Friends beforehand, and you may find that there will be a chance to share meeting for worship with Friends along the way, or even to offer someone a ride to CYM, if you have space. Visiting and sharing in Friendship binds us closer together as Canadian Friends; this is travelling in the ministry today... even as you discover more of our roots in Canada. Plants get transplanted, as surely they did in many of the sites this quick glance across the continent gives you.

BRITISH COLUMBIA

- Castlegar: Doukhabor Museum — Doukhabors came to Canada in 1899, with assistance of Friends.
- Argenta, on Lake Kootenay, site of the Argenta Friends Press, which prints CYM publications.

SASKATCHEWAN

- Swarthmore Friends Settlement, established in 1902, was important in the development of the area.
- Borden, where "Fritchley" Friends came from England, about 1912.
- Veregin, west of Saskatoon, is home to the Doukhabor Museum.

MANITOBA

- Hartney, a Quaker settlement with five meetings, became Hartney Monthly Meeting, in 1899.
- Steinbach Mennonite Museum. Quakers and Mennonites shared much and intermarried often.

MICHIGAN, U.S.A.

- Peace Park at Battlecreek was recently given to the city by Pelham Half Yearly Meeting. After leasing the park to the town on a 99 year lease; the Friends' meetinghouse site will be preserved as a peace park.

ONTARIO

- Coldstream west of London, next to the Sydenham Conservation Area.
- 10) Sparta (Yarmouth) Meetinghouse is on north edge of the village, on Quaker Road.
- Norwich, which had all three groups of Friends in its vicinity. The Norwich Museum is the former meetinghouse; and the Norwich Archives is next door.
- Uxbridge, where the Uxbridge-Scott Museum, with Quaker-related exhibits is open all summer.
- Newmarket, settled by Timothy Rogers in 1801, with Yonge Street's Meetinghouse and Burial Ground.
- Pickering College, two miles east of Yonge Street, where the CYM Archives are located.
- Sharon Temple was built after the 1812 Schism within Yonge Street. MM when David Wilson and his Followers, mainly from Queen Street Preparative Meeting established the Children of Peace.
- Pickering — the red brick meetinghouse was once the Yearly meetinghouse for Canada YM (Orthodox). The burial ground has pioneer graves, including that of Timothy Rogers, founder of Pickering.
- Prince Edward County — the

Wellington museum was a meeting house; the red brick house was the Friends Seminary in 1841. 18) Bloomfield had two cemeteries, for Hicksite and Orthodox.

- Adolphus — a meeting was established under NYYM in 1798, and later became West Lake MM— Wooler, Huntington, and Moscow had meetings, with meetinghouse and burial grounds.

- Kingston where, in 2002, a commemorative monument marked Friends' arrival 200 years ago.

QUEBEC

- Farnham — the Farnham Meeting site and cemetery, where Quaker settlers came in 1793.

NEW BRUNSWICK

- Pennsfield and Beaver Harbour on Passamaquoddy Bay, which had a settlement of Friends after the Revolutionary War, in 1783.

NOVA SCOTIA

- Dartmouth — Friends came to Barrington in 1762, because of the "Seven Years War" and left in 1776, attacked from both sides of the American Revolution. Dartmouth Meeting began in 1785 when Friends again came as whalers. Christ Church Cemetery incorporates Friends' original burying ground.

- Pictou had a small meeting with a burying ground.

PRINCE EDWARD ISLAND

- Robert Clark of England, created a Friends' settlement that did not survive its founder, who died about 1798. Recently, Daphne Davey dis-

covered the Coffin family at Savage Harbour, and other early outposts of Quakerism.

For such travels, it is helpful to bring the CYM Directory, as it gives times of meetings, names and addresses of Friends, etc. A copy of Arthur Dorland's, *The Quakers in Canada*, (available from the Quaker Book Service) is also a worthwhile companion reference. Take pictures, keep a journal, write an article for *The Canadian Friend* (October's

theme is CYM), and get in touch with the CYM Archives when you make 'a find' which could be added to this list. Happy travelling in the days to come! □

Jane Zavitz-Bond, from the Archives Corner, is a member of Yarmouth Monthly Meeting.

[Editor's note: Jane has prepared a fascinating and detailed commentary about these sites, which she will send, by e-mail or regular

mail, to any who want it. Due to space limitations, the above list of Quaker and Quaker-related spots that bring our history to light has been shortened to little more than site names and locations. Jane has personally visited most of these sites, most of which have places to camp near-by and, in many cases, can refer you to people you can talk with who know something of the Quaker ties.]

Algonquin Rock By Elly Segel

*I sprawled
Upon the granite rock
Trying to meld my shape
To the rounded surface
Worn smooth by rain,
By ice, by waves
After the glaciers had receded,
The waters risen
And fallen.*

*My presence there
A pinprick of time
As a gull lands, looks about, takes flight.
As the sun beats down
Then is eclipsed
Briefly
By a cloud.*

*Upon this rock
I think of dying.
Would my thoughts and dreams
My deeds and memories
Slip away unnoticed?
Forgotten?
Into the river*

*When next it rains?
Or, perhaps,*

*Will I rise
Strengthened by the solidity of these rocks,
Take heart
From the soft beating
Of the river's current
And, no longer weary,
Reach down,
Untie the rope of my canoe
From the tangled bush
And paddle off?*

*I sense something unknown,
Unknowable,
Will mark this spot where I have rested
And ever afterwards
An aura remain
As a chorus of loons
Might call in wild excitement
Then fade away
Into silence.*

Our Friend, Elly Segel, a member of Thousand Islands Monthly Meeting, died on 20 February 2003.

...Book Reviews...Book Reviews...Book Reviews...

PLAYING IN THE PRESENCE:

GENETICS, ETHICS AND SPIRITUALITY

By Jackie Leach Scully,

Quaker Books, 2002

The 2002 Swarthmore lecture is an exciting and pleasurable read. The introduction tells us, "The last half of the 20th century saw an explosion in our understanding of genetics and molecular biology; the questions now are in what form that genetic understanding will be put to use, and how and by whom it will be controlled... about science and spirituality, and how the two are connected."

Chapter 1 begins with "A view over the territory", exploring the connections between science and spirituality. We find Michelangelo's Sophia, the personification of Wisdom, cradled in the crook of God's arm, "watching the creation of humankind with an expression of curiosity, alertness and half a smile...". Chapters 2 and 3 provide an outline of some key areas of gene technology and the associated ethical issues. Chapter 4 discusses ideas about play; "...it should become clear that this is not a digression, but provides some important clues to thinking about the ethical practice of science. I trace the path taken by my own thinking...as I identified elements important to the art of play. Finally, in Chapter 6, I try to draw these ideas together with suggestions for a Quaker approach to ethical gene technology. These suggestions are meant to be a starting point for Britain Yearly Meeting's corporate exploration, and not a blueprint for action."

Scully's deep sense of delight, beauty and play are well expressed at the end of the first chapter as she writes of her hope for the book, "...in a morally contentious area like gene technology whose effects are felt throughout society, there may never be such things as unequivocally right answers. Instead, what we should be on the lookout for are approaches, attitudes and compromises that we can agree are aligned with the good, and that most of us can live with." This very reader-friendly book is highly recommended for all who are interested in expanding their views of genetic manipulation. □

FRIENDS FOR 350 YEARS

By Howard H. Brinton,

Pendle Hill Publications, 2002

An inner subtitle adds: "The history and beliefs of the Society of Friends since George Fox started the Quaker movement" and continues, "with historical update and page and line notes by Margaret Hope Bacon." Since its first printing in 1952, this book, by one of the most important figures in the Society of Friends in the first half of the 20th century, has been a favourite of all who wish to know more about Friends. Now, with Margaret Hope Bacon using her vast knowledge and experience in the update, it is more useful than ever. She considers recent Quaker scholarship and takes into account the changes in attitude toward both women and persons of other cultures. The Publications Committee decided to make changes they felt, "Brinton would change himself, were he given the opportunity to rewrite it in terms of modern scholarship and modern sensibilities." And Bacon points out, "Soon the majority of Quakers worldwide will be from the Third World. Friends need to be mindful of the tendency to ethnocentricity in matters of race and class, as well as historical background, in approaching the future of Quakerism in a new century."

The ten chapters cover "Brinton's pioneering description of the birth of the Quaker movement as a form of group mysticism, the role of Quaker thought and belief and its place in the history of religious thought, the meaning of Quaker ministry, and the functioning of the Quaker meeting as both a worshipping group and a community."

This most interesting read also serves as a useful reference. I find it helpful, not being a birthright Friend, in understanding basic traditions and concepts of Quakers: the unspoken ways that are not always obvious, even after many years with Friends. Though it is focused on Quakerism in the United States, it speaks of our common condition as Friends in North America. This classic is definitely a good resource; why not put it on your summer reading list? □

Grinding Time

By Derek Evans

*These January days grow longer, but the cold is not yet spent.
Some say we will remember our past seasons as "the pre-war years",
"the decade of delusion".*

*No comforting horizon embraces these days.
These days of gloom are numbered, not named: "post-911".
Limitless, the globalized frontier binds.*

*This is a grinding time.
Of tragedy and desperation and cold endless fear.
The weight of helplessness, the silence of shame.*

*At the northern tip of our lonely valley a family decides:
the burden of love and disability is simply and finally too much.
Holding hands, they loose their grip on life.*

*Ancient memories rage in sacred lands.
Differences define distinctions; distinctions prevail. Children are
destroyed.
Enemies are executed in their sleep. We are told we are safer.*

*And those who know the sharp scent of hatred
Choose shelters of sulphur and disease astride the volcano
rather than be refugees again in a neighbour's land.*

*This is a grinding time. A new form struggles from the meal;
Like a secret prize, it will not be discerned or predicted.
Perhaps we will recognize it in birth, as it arrives, crowning.*

*We crane our necks in expectation.
Over heads and around corners we strain for a glimpse. Bound
together,
We hope and pray, and try to keep each other warm.*

*Derek Evans has been an attender for most of his adult life, and is currently residing in
Naramata, British Columbia.*

*The deep love
of God that
surrounds
us and holds us will
never end; we need to
live ever more deeply
into that unfailing
love, as the drought-
stricken trees send
their roots down to
drink from the deep
water that does not
fail.*

*To live in that life
and power that takes
away the occasion of
wars.*

*And to turn our
attention toward the
roots of wars -- in
our hearts and lives,
and in the violent
culture of greed, fear,
injustice, and deso-
lation that this war
grows in. When the
living Light shows
us the broad spread
of the corruption, it
also gives us the wis-
dom, hope, will, and
power to change our
lives. That work does
not end.*

*— Rachel Findley, daughter
of Tom Findley, is a member
of Strawberry Creek Monthly
Meeting in California.*

Medical Aid Fund for Iraqi People



For 350 years, in times of peace, members of the Religious Society of Friends (Quakers) have worked tirelessly for international understanding and cooperation. In times of war, we witness for peace by acknowledging no sides and by trying to help any victims of war. We are praying for guidance in best witnessing to our beliefs.

Toronto Quakers are now collecting funds to send desperately needed medical supplies to Iraq. These will be identified as donations from Canadians committed to peace. We ask interested Meetings to appoint a member to focus efforts to collect financial donations (items in kind are not useful at this time). We assure you that your donation will provide supplies that will reach those in need. □

You can help! Make cheques payable to Toronto Monthly Meeting and designated "Iraqi Fund". Donors will receive an income tax receipt. Send your donation to:

Toronto Monthly Meeting of Friends (Quakers)
60 Lowther Avenue, Toronto, Ontario M5R 1C7

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.

If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may approach a National Listener. Listeners seek to be present from a place of spirit-centred openness—to hold the caller and the situation in the Light, and to listen with tenderness. 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: jchenard@pathcom.com (New e-mail address)
- 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. □

Friends World Committee for Consultation — U.N. Working Group on Indigenous Populations

Submitted by Sarah Chandler

*Item 15 of the Fifty-eighth session, Provisional Agenda of the United Nations High Commission on Human Rights
Held Geneva, Switzerland in April 2003.*

INDIGENOUS ISSUES

Written statement submitted by Friends World Committee for Consultation (Quakers), an international non-governmental organisation in general consultative status with the United Nations Economic and Social Council

Working Group on Indigenous Populations

1. Friends World Committee for Consultation (Quakers) encourages the continuation of the Working Group on Indigenous Populations, taking note of resolution 2002/21 of 14 August 2002 of the Sub-Commission on the Promotion and Protection of Human Rights endorsing the Sub-Commission's request that the Economic and Social Council authorize the Working Group on Indigenous Populations to meet for five working days prior to the fifty-fifth session of the Sub-Commission in 2003. We note further that the Permanent Forum, the Special Rapporteur on the human rights and fundamental freedoms of Indigenous Peoples, several States and the Working Group on Indigenous Populations all call for the Working Group's continuation.

Working Group on the Draft Declaration on the Rights of Indigenous Peoples

2. We repeat our desire for more rapid progress on the Draft Declaration on the Rights of Indigenous Peoples in order for the Working Group to complete its task before the end of the International Decade of the World's Indigenous Peoples. More important than the due date, however, is the continuing concern that the final Declaration be acceptable to Indigenous Peoples and that it reflect standards that secure and protect their rights.

Special Rapporteur

3. We welcome the continuing work of the Special Rapporteur on the human rights and fundamental freedoms of Indigenous Peoples. We affirm our appreciation for those States that have extended standing invitations to Special Rapporteurs. We encourage all other States to extend such standing invitations as soon as possible and to cooperate fully to accommodate the work of these mechanisms.

Study on treaties, agreements and other constructive arrangements between States and Indigenous Populations

4. Friends World Committee for Consultation (Quakers) welcomes the decision of the UN Commission on Human Rights in Resolution 2000/34 to request the Office of the UN High Commissioner for Human Rights to seek information from Governments, non-governmental organizations and indigenous peoples' organizations on the report of the Special Rapporteur of the Sub-Commission on the Promotion and Protection of Human Rights entitled "Study on treaties, agreements and other constructive arrangements between States and indigenous populations" (E/CN.4/Sub.2/1999/20) and the broader issues it raises, and to submit a report to the Commission at its fifty-ninth session on the views expressed, as a basis for a decision by the Commission on a possible seminar.

5. FWCC also welcomes the companion decision of the Sub-Commission on the Promotion and Protection of Human Rights (**resolution 2002/19**) to invite Mr. Alfonso Martinez, member of the Sub-Commission, to prepare a working paper (E/CN.4/2003/93) identifying the themes and possible outputs of the seminar on treaties for consideration by the Commission on Human Rights at its fifty-ninth session.

6. Such a seminar could provide valuable tools to identify best practices and to assist States in reviewing their

current laws and practices with regard to treaties and other constructive arrangements between Indigenous Peoples and States and in making appropriate provision for improved standards for the negotiation, implementation and protection of treaties with Indigenous Peoples as agreements between peoples and nation states.

Continuation of Mandates

7. Regrettably, Indigenous Peoples are far from secure. They remain marginalized, vulnerable, and their goals for distinct group survival continue to be thwarted. Friends World Committee for Consultation (Quakers) is therefore calling on the Commission on Human Rights to:

- (a) again urge all States to take early action to review their laws and practices with regard to the rights of Indigenous Peoples, in particular their right to self-determination and to control over their own lands and resources
- (b) support the continuation of the Working Group on Indigenous Populations, the Special Rapporteur on the human rights and fundamental freedoms of Indigenous Peoples and the Permanent Forum on Indigenous Issues, with the understanding that these three important mandates are complementary and mutually reinforcing, and do not give rise to duplication.

Sarah Chandler is a member of Vernon Monthly Meeting.



Woodbrooke Quaker Study Centre

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Appointments will be made for September 2003 or January 2004 onwards, and will normally last 9 -12 months.

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

Call for Editors for CYM Quaker Pamphlet Series

The Canadian Quaker Pamphlets need a new Editorial Board to start in the fall of 2004. The Board works through its Monthly Meeting and reports to Home Mission and Advancement Committee. For further information, and to apply, write to

Bert Horwood, Co-Clerk, HMAc
309-350 Wellington Street
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This Summer at Pendle Hill

Arts & Spirituality Workshops

July 13–17 _____

From Creativity to Transformation, with Jan Phillips
Weaving on Spirit's Web, with Gloria Todor and Robyn Josephs

July 18–22 _____

Finding a Sense of Place: Landscape Painting, with Helen Mangelsdorf

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Contact Steve Jackson
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And don't miss . . .

July 18–20 _____

Inquirers' Weekend: Basic Quakerism, with Thomas Swain and Emma Lapsansky

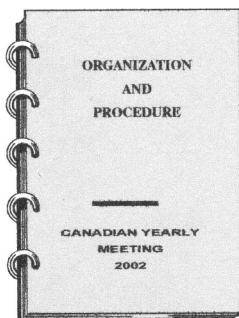


PENDLE HILL

A Quaker Center for Study and Contemplation
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org

NEW at Quaker Book Service

A new edition of *Canadian Yearly Meeting's Organization and Procedure* is now available. The previous edition, in the navy, loose-leaf-binder format, is now out-of-date. The price per copy has been kept low at \$5, plus shipping, to encourage Friends and attenders to have their own book for reference. Orders for an individual copy or multiple copies for your Meeting group can be made from Quaker Book Service, P.O. Box 4652, Station E, Ottawa ON, K1S 5H8



Features:

- * current organizational and procedural CYM practices
- * print that is easy to read
- * coil binding allowing easy opening (not as shown)
- * updated history
- * 1995 Advices and Queries from Britain Yearly Meeting

Home Mission and Advancement Committee Scholarship to Attend Pendle Hill

Canadian Friends are invited to apply for a scholarship to attend the Pendle Hill Quaker Study Centre for eight days as a sojourner. All fees, including travel (less \$100), are covered by the CYM Home Mission and Advancement Committee's Pendle Hill Scholarship fund. Applications must reach HMAc by 1 July 2003.

For further information and an application form, please contact:

Rachael Maxcy, HMAc Grants and Loans Officer
271 East 24th Avenue, Vancouver, BC, V5V 1Z8
Telephone: (604) 675-9131 E-mail: hma-grantsloans@quaker.ca

For further information about Pendle Hill and their programs, contact:

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Memorial Minute

Renate von Koenigsloew, 1918 -2003

RENATE VON KOENIGSLOEW, a long and faithful member of the Edmonton Monthly Meeting, Religious Society of Friends, died on January 20, 2003 in Edmonton. A Memorial Meeting for Worship to celebrate her life was held on January 31, 2003.

Renate von Koenigsloew, née Emma Renate Blunck, was born on April 20, 1918 in Hamburg, Germany. She and her twin brother were the youngest of five children of the well-established Blunck family. Her father, a prominent lawyer in Hamburg, was for a brief period of time Minister of Justice in the Weimar Republic, the democratic government of Germany in the 1920s.

Renate entered the nursing profession, receiving her education as a pediatric nurse in Jena, where she met her husband, Erich, a physician. They were married on November 25, 1939 in Hamburg.

During World War II, Renate lived near Hamburg, an area that was heavily bombed. There she raised five children, all born during the war period or shortly thereafter. She continued to live in the neighborhood of Hamburg until 1960 when she and four of her children immigrated to Canada, where they joined her husband and their son who had come to Canada earlier. The family settled in Edmonton.

One of Renate's passions was music, and this always played a very important role in her life. Renate had a good voice and enjoyed singing. While she lived in Germany, she sang in a church choir. When she moved to Edmonton, she joined the Richard Eaton Singers and became an active member of the Chamber Music Society. She missed Germany, and her participation in musical activities helped her overcome her initial homesickness. She served on the board of the Chamber Music Society and for twenty years was the historian for the Society. Renate also played a major role in bringing to Edmonton the Suzuki program of music education for young children.

A very determined and energetic woman, Renate, also undertook to further her education. She obtained a Bachelor of Arts degree and then a Master of Arts degree in Germanic Languages from the University of Alberta and taught in the German department until she retired.

Renate had another passionate concern - the need for peace in our world. She was raised in the Lutheran Church and, during the Nazi period in Germany, she joined with those who, in 1934, formed the Confessing Church, of which Martin Niemoeller and Dietrich Bonhoeffer were leaders. This was the centre of German Protestant resistance to the Nazi regime. In the second half of the sixties, she started attending worship meetings of the Religious Society of Friends (Quakers) in Edmonton, and she joined the Society in 1969. She contributed much to the Edmonton Monthly Meeting of the Society, serving as treasurer, then librarian and in 1983, 1984 and 1985 as Clerk. Renate and her husband were members of the Physicians Against Nuclear War, and with another member of the Edmonton Meeting, she worked with the international Beyond War movement. Until the time of her second massive stroke in the early 1990s, she attended Meetings for Worship faithfully. After her move to a long term care facility, members of the Edmonton Monthly Meeting met with her for worship in the afternoon of the first Sunday of each month..

Renate was an individual who had a strong faith in God, and her service to others and her peace work were based on this faith in the in-dwelling spirit of God in her life. While we mourn the loss of our friend, Renate, we can all be truly thankful that we were able to share in her life. As well as many friends, Renate leaves her five children, eight grandchildren and one great-grandchild. □

Memorial Minute

Ronald Amooore Mossman, 1918 - 2003

RONALD MOSSMAN, a long standing and faithful member of the Religious Society of Friends, died on May 4, 2002 in Edmonton. A Memorial Meeting for Worship to celebrate his life was held on 9 May 2002.

Ron was an unassuming man, quiet and humble in his approach to life. He was born on 4 August 1918 in the small English Village of Henlow, Biggleswade, Bedfordshire. He attained university entrance requirements but because he was needed on the family farm he was unable to continue his education. While farming, he also engaged in many other activities. He mapped the walking trails in the Bedfordshire countryside, was a journalist with the Biggleswade Gazette, a weekly newspaper, and was active in the British Farmer's Union. A strong pacifist, Ron often said he was willing to die for his country but would not kill for it. He tried to serve as a conscientious objector during World War II, but his work in farming was seen as an essential service.

When he came to Canada in 1954, Ron first lived in Calgary. He later moved to Edmonton, where he was in business with a partner which continued until his retirement. Following his retirement, he and his wife Margo traveled a great deal and for the last few years spent winters in Madeira. Ron has one son and, in his later years, one of his greatest delights was to visit with his granddaughter.

It was Ron's faithfulness and dedication to the Religious Society of Friends that ensured its presence and growth in Edmonton. He kept the Society of Friends alive in our city during a time when there were few members or attenders other than he. During the early and middle 1960s he continued to hold Meetings for Worship in his home - sometimes being the only one present. Under his guidance the small Worship Group gradually increased in size, and by 1967 it became a Preparatory Meeting under the care of Calgary Monthly Meeting. At that time Ron became Clerk of the Meeting, holding that position until 1973.

While Ron was Clerk, the Meeting, in spite of its small size, was involved in a number of social concerns, such as assisting the Alexander Ross society, an organization of young Americans coming to Canada to avoid the Viet Nam war. The meeting also sent letters to government on behalf of a visiting Soviet professor seeking asylum status in Canada. Other letters were sent expressing concern about nuclear testing in the northern Pacific and later about capital punishment.

Ron, on behalf of the meeting, worked with Natives and the Native Friendship Society. He served on the Advisory Committee for the Indian-Eskimo Association. When concerns were brought to the meeting about the plight of young homeless women in Edmonton, this led to Ron becoming a leader in the community group that developed a shelter for homeless women. He later was chair of the management committee of the shelter.

In addition to his involvement with the Meeting, Ron worked with Amnesty International. He sang with the Richard Eaton Singers, the main amateur choir in Edmonton, and he was also was an avid letter writer to the Edmonton Journal.

Ron Mossman's concern for social justice issues and inequities in our society and his strong pacifism were based on and stemmed from his strong faith. His sense of the in-dwelling spirit of God in his life and in the lives of others, the inner light, meant that his was truly a faith leading to action - and he encouraged the Meeting as a whole in this way.

Perhaps the passage from Micah, chapter 6, verse 8, best reflects Ron Mossman's life:

*He hath showed thee, O man, what is good; and what does the Lord require of thee,
but to do justly, and to love mercy, and to walk humbly with thy God. □*

Testimony to the Grace of God as Shown in the Life of our Friend, Susan Bax, 1937-2002

PRISCILLA SUSAN BAX was born on the 15th day of the 8th month 1937 in Hampstead, London, England to Gwendoline Edith Hammond (of Banff, Alberta) and Peter Bax (of London England). Susan had two siblings, Judy Bax, and a half-sister Elizabeth Bax.

Susan's early religious affiliation was with the Church of England, and she attended school in London, England, and Banff, Alberta. At 16, she entered a special student programme at Hatfield Technical College (now University of Hertfordshire) where she studied English Literature, Languages and Economics. Beginning in 1956, Susan read Sociology at University College in London for two years and completed her degree at the London School of Economics. She then moved to New York City where she undertook graduate studies in journalism and educational media, receiving a Masters degree in Educational Television from New York University.

Susan applied her skills to journalism, working in the United States in the 1960s, including two years for the American Friends Service Committee in Philadelphia. Moving to Toronto in 1969, she worked for TV Ontario's Educational Division as a producer, and also worked with Ryerson's "Open College". It was in New York that Susan began her

illustrious life amongst Friends. She attended 15th Street Preparative Meeting, and in 1968, joined New York Monthly Meeting of New York Yearly Meeting. She transferred her membership to Toronto Monthly Meeting in 1973, after her move to Canada.

Starting in the late 1960s, Susan was drawn to advocating for the rights of women. She helped find funding for local projects, such as Women in the Arts. Through the feminist organisation, Women for Political Action, she was involved in preparing and presenting submissions during negotiations for the inclusion of equal rights for women in the Charter of Rights and Freedoms, which were entrenched in the Canadian Constitution in 1982.

The Meeting for Worship was at the centre of Susan's devotional life. She was a faithful presence in the Meeting and sought out opportunities for worship with Friends both near and far. Susan had a deep appreciation for knowledge of the Bible and Quaker writings. It informed her vocal ministry, which often related personal experiences of Susan's learning. Susan recognised that the Truth these sacred writings had to offer must be sought through spiritual discipline and genuine enquiry. She devoted a great deal of time to wrestling out meaning from

these texts, bringing her feminism to bear on it. She studied Greek and Hebrew so that she could better enter the scriptures.

Susan sought to encourage knowledge of God's will for the individual and the community through study of the Bible and Quakerism. She shared her love of the Bible with others in her personal relationships, and courses she taught at Friends General Conference and Canadian Yearly Meeting (CYM). Conversations with Susan about scripture were frequently revelatory and powerful.

Susan was tough but also tender. She was known among Friends for her expectations of self and others with regard to the lived witness of our Discipline. She came to Meeting-for-Worship-for-Business well prepared, and her knowledge of Friends' ways was valued and earned her much respect. Her clear opinions did not stand in the way of her being teachable; indeed, learned as she was, Susan deeply understood that revelation



Photo by Harvey Pinder

was a gift that could come forth through anyone.

Susan served Friends extensively. She served on a range of Toronto Monthly Meeting committees, notably the Meeting for Ministry and Counsel (1978-1980) and the Religious Education Committee (2001-2002) which she encouraged the Meeting to establish. She played an ongoing and valiant role in Yonge Street Half-Yearly Meeting, including serving as Clerk in 1997 and 1998. Within CYM, she served as Clerk of Discipline Committee from 1973-1975, and served on Programme Committee in 1978, Nominating Committee 1981-1983, Canadian Friends Foreign Missionary Board 1982-1985, Friends World Committee for Consultation Section of the Americas 1982-1984, Home Mission and Advancement Committee 2001-2002, and the Ad-Hoc Committee on Governance 2001-2002. She was also a CYM delegate to the FWCC Triennial in Kenya, in 1985.

Susan was well known beyond

CYM and her interests were wide-ranging. She was an avid skier and hiker and member of a theatrical play-reading group. She was very responsive to opportunities to visit. It was said of her that she had a "Visitation Ministry" as well as a "Ministry of Transportation", gladly driving people to meetings or visits whenever she could. Over the years she attended many Quaker events in North America, including meetings of FWCC, Friends United Meeting Triennials, other Yearly Meetings (particularly of the Conservative tradition), retreats and conferences.

Susan often referred to the Testimonies, ministry, and faith of Early Friends, and she was a keen participant in the New Foundation Fellowship Seminars held at Camp NeeKauNis from 1979 through 1986. She had an enduring appreciation of Quakerism's distinct Christian spiritual heritage and challenged Friends to love it also, through knowledge, faith, and practice.

Susan loved to laugh. Difficult

and, at times, unrestrained as she could be, it was hard not to respect and love her in Spirit and in truth. That love was reciprocated by Susan and its mutuality became most apparent in the days following her surgery in July.

Complications arose, and she was in intensive care for many days. She was deeply affected by the outpouring of love and prayer that people spontaneously offered to her. Visitors and care givers sensed a powerful spirit of tenderness and grace surrounding Susan during her final days. Experiencing the love of God through the care of others was transformative for Susan, and her emphatic final message to Toronto Friends was the imperative of, "More compassion!"

Susan Bax died on the 16th day, 8th month, 2002, a day after her 65th birthday. She was a faithful Friend of Jesus and valued member of our community. Friends were not yet ready to say goodbye or to be free of the many gifts, both difficult and beautiful, she had yet to share. ▣

Memorial Service for Kay Bedell, 1915–2002

KAY BEDELL died on 9 October 2002. Kay, along with Jim Bedell, was a beloved attender of New Brunswick Monthly Meeting since its beginning in 1981. Family, neighbors, and friends--a flavorful mix of people from diverse aspects of her life--honored her from the stage of Bellisle High School, NB, in a simple country service. Kay's devotion to Jim was recalled, from their marriage in 1942 until his death in January 1999,

after which she seemed to have turned increasingly frail.

Kay was memorialized in gospel songs and prayers, adding a quaint but sincere religious touch. When Janice Harvey honored Kay's work for the Conservation Council of New Brunswick and sang "Tis a Gift to be Simple", our contingent of eight Quakers sang along. In an intimate tribute, Kay's son produced the very shoes worn by Kay and Jim in 1982 on their walk

from New Brunswick to New York to the disarmament conference at the UN. He told me of sailing with his parents from Barbados to NB.

Her role as a grandmother and revered elder was noted when gkisedtanamoogk sang an honor song to her. Quaker memorials were presented by Loesje van der Linden Gates, who recalled Kay's neighborly help with her children, and by Hendrien Kippers, who read a letter from Doris and John Calder, Resident Friends at Pendle Hill this year:

"Dear Friends,

"We are with you in spirit and are joining with you in the silence as you gather to give thanks for the gift of God's spirit in the life of Kay Bedell. It is a tender time in which we hold in the Light all those who loved Kay and are feeling her loss, especially Brian and Peter and her beloved grandchildren.

"Kay was a great gift not only to her family and friends, but to the wider community, and the ripples from her life reached, and still reach, far beyond the borders of New Brunswick.

"We remember Kay for her courage after Jim's

death, and for still maintaining concern and commitment to peace, to the environment, to justice, and to the wellbeing of family and friends.

"Kay and Jim lived their lives with great integrity. Knowing them was an inspiration and a challenge to the rest of us to take a stand and work hard for the things that really matter, and to keep up the effort even when it seems hopeless.

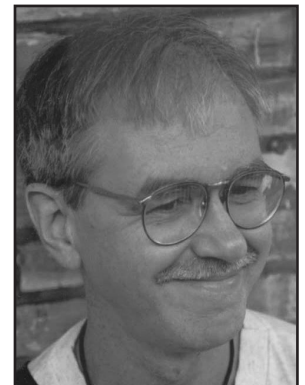
"Because they were such a devoted couple and worked so closely and well together, it's hard to think of Kay without also thinking of Jim. They shared their interests, concerns, humour, and their love with all of us. It was always humbling how grateful they were for small acts of kindness shown to them, especially after they had done so much for us. They were always delighted to see their friends, and we always felt the sincerity of their pleasure in a call or visit.

"We know that Kay and Jim will be remembered with deep affection and respect; that they have a home in the hearts of those who love them. With what greater assurance can we know that they have a home in the heart of love, which is God." —In friendship, Doris and John Calder □

Memorial Services for Gordon Husk, 23 February 1949 — 5 February 2003

A Meeting for Remembrance was held in Friends House at 2 PM on Saturday, 8 March 2003 for Gordon Stephen Patrick Husk of Kitchener Area Monthly Meeting. Gordon died from the severe injuries he sustained in a car accident on 28 December 2002, from which he never regained consciousness. He will be deeply missed by his children, Liam and Jesse; his ex-wife, Rebecca Filyer; and his family, friends and Alternative to Violence people. Jesse selected this photo to share with Canadian Friends, saying, "He seems overall to be deeply content, with a glimmer of his good-natured sense-of-humour glinting in his eyes...and, as happy as he seems, and as lively as his eyes are, his smile is still a quiet, thoughtful one, providing a glimpse of his reflective and centred side."

Two more gatherings to say goodbye to Gordon are planned, as we go to press: a "rollicking wake" in his memory for 17 April, and a final memorial in Newfoundland in July. His family will be bringing him back to Clarendville, Newfoundland, which is a small community where he spent a lot of time, and where he used to sail his boat. There, they plan to scatter his ashes on the water, and to return him to the Rock he never really left in spirit. □



THIS ISSUE

Layout
Editorial Support
Graphics

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Will Braun, June Etta Chenard, Rachael Maxcy, Harvey Pinder

YOUR ARTICLES, POETRY, DRAWINGS AND PHOTOS ARE NEEDED!

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

THEMES, DEADLINES AND QUERIES FOR UPCOMING ISSUES

• CANADIAN YEARLY MEETING

15 AUGUST 2003

- How can the Yearly Meeting best serve God, given our continuing revelation?
- Reports, images and reflections on Canadian Yearly Meeting sessions

• OUTREACH

15 OCTOBER 2003

- How do we continue the work of early Friends, who felt they had a duty to tell the world of their understanding of *the truth*?
- Do we really want to expand the membership of the Religious Society of Friends in Canada? Are our actions in harmony with that desire? If your Meeting or Worship Group does outreach, what works best for you; what doesn't work very well?

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