

October, 2003

Volume 99  
Number 4  
\$5.60

# The Canadian Friend



Images of the Balance of  
Canadian Yearly Meeting 2003

# The Canadian Friend

OCTOBER, 2003  
VOLUME 99, NUMBER 4

*The Canadian Friend* (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting, and is published five times a year on its behalf by the Home Mission and Advancement Committee. *The Canadian Friend* is sent to all members of Canadian Yearly Meeting and to regular attenders. It is funded through quotas and free will donations of the membership to further the work and witness of the Religious Society of Friends (Quakers) in Canada.

## • Articles, Poetry, Photos and Drawings

All submissions are always welcome, and do not need to be on the theme for the issue. Please send them to:

June Etta Chenard, Editor

Email: «cf-editor@quaker.ca»

Telephone: (905)685-3043; P.O. Box 23076  
Midtown, St. Catharines ON L2R 7P6

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Seán Hennessey, Business Manager

E-mail: «cf-businessmanager@quaker.ca»

Telephone: (250) 366-4372

1371 Argenta Road, Argenta BC, V0G 1B0

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*Muddling Towards Simplicity* by Tom Findley

**Cover photo** by David Stevenson

*Dear Friends,*

It is almost as great a joy to put together the issue on Canadian Yearly Meeting (CYM), as it is to attend it. I get to see certain aspects more clearly, and to remember some of the highlights of this, one of my favourite times of the whole year. I love to look again at the pieces that helped us to build anew our sense of the beloved community, to consider the state of our Society, and to further awaken our individual, corporate and public consciences.

*To follow the highest purpose always involves the setting aside of many things, which in themselves are good, whether by individuals or by the Yearly meeting as a whole. To find the purpose of God in a gathering such as this involves the bringing together of every one of our different points of view to that place where they may be unified in the power of God.*

— *Christian Faith and Practice* 358  
(*Yearly Meeting*, 1936)

It is encouraging that our many different points of view are needed, as if assembling an endless puzzle, with each of us bringing our own small but needed piece. Of course, it is all shaped and tempered by the ongoing revelation of the Spirit, as Ed Abbott articulates so beautifully. Never have I witnessed this more clearly than in the 'gathered' manner in which the minute pertaining to same-sex marriages was held, and approved. Our corporate willingness to set aside individual wishes and ideas nurtures our faith in humans, even in large numbers, and even with people with whom we might not ordinarily find unity, to attend to divine guidance, and to deal with one another lovingly.



During my very first experience at CYM, a deep longing I had was satisfied during meeting for worship with attention to business — with many Friends from far and near, and so many with perspectives different from mine on any given topic. Seeking, in silent worship, what we perceive God's business to be for us as a corporate religious body, felt both deeply peaceful and excitingly stimulating, at the same time. It was my most memorable and favourite part of CYM then, and continues to be so today. No other experience offers me such a feeling of God's guidance, and of the possibility that there may actually someday be a peaceful, healthy and holy planet, as does Quaker meeting for worship with attention to business when it's at its best.

There are many other aspects I appreciate about yearly meeting, too. These include early morning worship, worship-sharing, sharing of joys and griefs, singing, working with children, raising of old and new challenges (such as the witness of CFSC, Declan Hill, and many others), participating in the food co-op (whose spirit is well described by Don Alexander), late

night discussions, religious study (with an excellent account of this year's sessions offered by Lynne Phillips), learning more about our finances as a spiritual exercise, Family Night's fun, and — just being together, experiencing the Spirit in our lives.

*We did conclude among ourselves to settle a meeting, to see one another's faces, and open our hearts to one another in the Truth of God once a year...*

— *Quaker Faith and Practice* 6:02

In Friendship,  
*June Etta Chenard*

# Experience of the Spirit in Our Lives

By June Etta Chenard

AS WE GATHERED ON SUNDAY EVENING, ALREADY THE MOVEMENT OF THE SPIRIT HAD BEGUN TO STRENGTHEN OUR COMMUNITY at Sedbergh School in Montebello, Québec. Earlier, the stories told during the intergenerational meeting for worship had warmed young and old alike. Now, Jo Vellacott, clerk of Continuing Meeting of Ministry and Counsel, gathered us in with a reading by Lloyd Lee Wilson, “The simple life is one in which there is always time to remember the divine purpose behind each of our tasks, time to listen for a possible divine amendment to the day’s schedule, and time to be thankful for the divine presence at each moment of the day.” Thus, we were led into the quiet where Friends spoke of simplicity and personal experiences of the Spirit in our lives.

Jo was the first to speak of her experience, “Growing older does help simplify life in some ways: more time, more flexibility in time. Though I still manage to get over-busy and over-scheduled, I have had time over the past year to realise what a boon it can be to have a chance for more peace and quiet, which we all need, no matter what stage of life we’re at.”

Next, Dan Cooperstock introduced us to the concept of worship-sharing, and its great sense of peace and leisure. He quoted Patricia Loring and her favourite image of centring on “a quiet pool of water in the sunlight.” He also told us of his favourite quote regarding simplicity — from Albert Einstein, “Always make everything as simple as possible, but no simpler.”

Clare Adamson reminded us that one of the simple things to do is just to be silent and listen.

Then, Bert Horwood told us of seeking simplicity in his images for God. One of his images seems to be complex, complicated and contradictory. But in the silence of this evening, a quote of astronomer Arthur Eddington (who may have been quoting Isaac Newton) had come to him, “I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.”

Next, David Male, a Friend visiting from Cleveland

Monthly Meeting of Ohio Yearly Meeting, told us of two prayers. The first, discovered in desperation, is powerful and always answered, “God, help me.” The second is even more powerful, and a prayer God loves to hear, “God, use me.”

Ed Abbott shared with us the simplest and most meaningful prayer he ever made — at a time when their children were small. Up on a mountain in the spring, a stream was rushing into a nearby culvert. Suddenly, they noticed that their little son, Bill, was missing. “Oh, God!” Even now, Ed’s resonant voice broke as he retold that story of long ago. Fortunately, Bill was discovered soon after, playing at a nearby neighbour’s house.

Steve Fick spoke of a conversation he had had at work last winter in which he had said he felt he needed a sabbatical after his 15 years there, but that he could not see how that could come about. A few months later, he woke up one day unable to move. Having suffered a serious back injury, his body was providing that sabbatical. He feels that the considerable pain will not be remembered as much as the considerable spiritual gifts will be. One of those is a simpler life or attitude towards life. For instance, recently, he was unable to paint because of the pain, so he lay down on the floor in his art studio and looked out the skylight, watching the clouds and the birds, and the subtle shifts in light in the changing sky. “Appreciating the beauty of something so basic, I am grateful for the gift which brought more simplicity in my life.”

Donald Laitin told us how the term “a vessel of the Spirit” speaks to him on his life journey, and how the work to be that vessel is what is so powerful. He thinks of the vulnerability, the openness to be that vessel, the testing of the self as we move along — never being certain and realising that the vulnerability is part of the strength of the vessel of the Spirit.

Kathleen Hertzberg said she feels that only the absolute strictest honesty with one’s self and one’s inner life is the basis of the dialogic relationship with God. The most important thing for the inner life is that



we must never let ourselves be separated from our relationship with God. That dialogic relationship can often only be expressed in the actions of our lives. "We thank God that He continues with us in our lives and will not let us go."

Marilyn Manzer next recounted how, during the last five summers, she has worked as a cook for her brother who takes people on Rocky Mountain wilderness vacations. At the beginning of this summer, she was hurt when she and her horse fell. Her right leg was so badly injured, she could not even walk well, and they were a two and a half hour ride from their base camp. It was decided that she would remain there where she was, alone with nobody within a twelve-mile radius, until their return, three days later. Previously, she would have been terrified by that prospect and, even now, her first reaction was, "Oh, no!" Her second thought was that it was better than riding sixteen hours a day, flat out. So, there she was, with not even much food. Alone, she had simple needs — looking after herself, listening to music, reading. She found that to be alone in the midst of such beauty was an incredible experience. "I think I'll always treasure that time."

**G**ordon McClure told us he doesn't pray for the world or himself to be changed, but for courage — courage to see things a little more clearly. "If I have the courage to open my eyes to see a little more of what's here, I will be content. I will be free. God, give me courage!"

Last spring when Maxine Kauffman-Lacusta got new glasses, her eye exam was done by a student. During the exam, Maxine mentioned that she was usually not able to see in three-dimensions. Later, with her new glasses, however, she began having headaches, *and* she began to spontaneously see more and more often in 3-D. So she called the student, who told Maxine that she had done something to the prescription so Maxine's eyes might learn to see in 3-D. Though the commonly held belief is that such an adjustment must be made when the person is three or four years old, the student had decided that since Maxine could sometimes see that way, maybe her eyes could learn to do it more and more. And so it is that, since the spring, Maxine can see the shapes of leaves and flowers and trees — a simple gift of something she's never had before.

Beverly Shepard reminded us that we already have a lot of our simple gifts — we are born with them. Bev

once had a room-mate who was deaf in one ear. Once, upon returning home, Bev found her room-mate with earphones on, listening to music, with tears running down her face. With the music being transmitted through the bones of her ears, she was able to hear all the beautiful sounds for the first time. Though Bev doesn't think of this every day, she does think of it a lot: how blessed she is for every one of her ordinary faculties.

Tuulia Law spoke of the gift of simple laughter. Where she works as a cook, they have a great time and laugh a lot. A few days ago, Tuulia had chopped her finger while chopping vegetables. A friend went with her to the Hospital Emergency and kept making jokes; in fact, they laughed so much, they could hardly contain themselves. In that stern environment, their simple giggling made the environment warm.

Helen Stevens, a Friend visiting us from Britain Yearly Meeting with the *Turning the Tide* project, remembered Dag Hammerskjold saying that we presume God has infinite time for us though we do not have much time for God. Recently, upon retirement, Helen had moved to an isolated, rural community, where the first thing she had to do was to visit her neighbours and introduce herself. When they first invited her in for tea, she said no, for she didn't think she had enough time. This, she learned, was a huge social blunder. And she found out that so much is learned from simply having cups of tea with the neighbours. Through these tea times, she has learned not only much about time, but also much about God.

We were reminded by Jane Zavitz-Bond that if we can find out what we need, and not become hoarders of what we don't need, we can have more balance and simplicity in our lives.

Then Jo Vellacott tenderly said that she would be moved to end this session with a song. Soon, the room was filled with the beautiful sounds of Friends singing this verse from an old favourite by Raffi:

*All I really need is a song in my heart,  
Food in my belly and love in my family.  
All I really need is a song in my heart  
And love in my family. ✱*

And we were abundantly blessed with all of these.

*June Etta Chenard is a member of Pelham Executive Meeting.*

# A Contemplative Approach to Scripture: Bible Study with Chris Ravndal

By Lynne Phillips

**S**OONER OR LATER MOST TEACHERS LEARN THIS TRUTH: WE TEACH OURSELVES ALONG WITH OUR SUBJECT. Marshall McLuhan gave this truth a wider application with his famous dictum: The medium is the message.

Chris Ravndal was the medium and his message was personal and powerful. He began on Tuesday morning by teaching us one form of contemplative prayer with “no strings attached.” Centering Prayer is a spiritual discipline whose goal is “to consent to the presence and activity of God. Period.” Centering Prayer begins with choosing a word, which will be used as a sacred word to symbolize this consent; then, sitting in a comfortable posture with it for 20 minutes a day. The sacred word is not a mantra. We use it only when thoughts distract us, repeating it as an act of consent to bring us back to God’s presence. As we sit, feelings of love, closeness to God, or precious thoughts may come to us. These are consolations, not the love of God itself, but expressions of God’s love. The shadow side of consolation is desolation. If we come to depend on consolations as “proof” of success, we may feel desolated when they don’t come. We don’t use Centering Prayer in order to experience consolations but to “place ourselves in God’s hands.” For more instruction, he recommended, “*Open Mind, Open Heart*” by Thomas Keating.

On Wednesday, the theme was “What’s the Word?,” with a brief introduction to Lectio Divina — divine encounter with the Word. Chris told this story from the Zen tradition: A teacher points to the moon. His disciples look at his finger, but the moon is the message; the finger only points the way. Scripture is the “finger” pointing to Truth, not Truth itself. There are four stages to Lectio Divina: Read to find the message

and allow oneself to be drawn to the “pointing” words; repeat, and listen to get the message; respond to the message, be open to the Spirit; let go of the message by consenting to God’s presence and activity within. We next read 1 Corinthians 13 as an exercise in Lectio Divina. Chris suggested that scripture is not intended to define something or give a basis for control. We should not ask: “What does this passage MEAN?” Rather, we should ask: “What is this passage saying to me NOW?”

On Thursday, the passage was Galatians 1:15-16 and Genesis, chapter 22 — the story of Abraham and Isaac. The focus was on “faith” as a verb, which it is in Greek, in contrast to “faith” as a system of belief. The questions posed for reflection were: “What do I trust? Where is God in all of this? What will God see in my heart?”

Friday brought the personal into the public. Although Chris has the academic background and experience to give lectures on the textual analysis of the Bible, he was wise

enough and humble enough to share his discomfort about lecturing to a large audience because of the limited time for discussion and interaction. He contrasted the form of this CYM Bible study with the form of his classes at Pendle Hill. There he acts as a facilitator with a small number of participants, who all bring their insights and knowledge to share.

**I**nstead of lecturing on Friday’s passage: Romans 8:28-30, he gave us a spiritual exercise that he uses (and was using!) for dealing with frustration: First, centre yourself. Then, say, “Welcome, welcome, welcome!” to the source of frustration, welcoming it as if it were your sacred word. Make a conscious effort to let go of craving for security or survival, affection or esteem, power or control. Chris cautioned that this is

**What do I trust?**  
**Where is God in all of this?**  
**What will God see in my heart?**

a basis for dealing with difficult situations, and NOT a dodge for avoiding them.

Later, in my worship study group, people shared their admiration for Chris' personal message. My group, and some others, as well, went on to read and discuss the passage from Romans. Chris had given us the key and opened the way for us to find our own

truth when he earlier posed the question: "What is this passage saying to me NOW?" More significantly, he also opened us to the unspoken question: "What is this man saying to me through his witness to honesty and integrity?" ✱

*Lynne Phillips is a member of Argenta Monthly Meeting.*

## Growing Within the Light of a Loving Community

*By Rebecca Ivanhoff*

CANADIAN YEARLY MEETING IS A TIME TO GROW WITHIN THE LIGHT OF COMMUNITY, to fill our heads with new ideas and our hearts with love. This year we all congregated at Sedbergh School by means of many different routes. The journey of my friends and I led us up the Sedbergh valley, out of the car, and up towards registration, where we were greeted by friends and family. My first witness of the beautiful community wherein I flourished all week was seeing one of my fellow Young Friends, Jonny Adamson-Stickney, helping my Granny, Kathleen Hertzberg, register and move into her room. As I looked around, I saw new and known faces. Some new faces turned out to have old connections. Comments like, "I can see that impish look in you that your mother had" from people I hardly knew, illustrated connections that existed in the past. Bonds between generations have always put a smile on my face. These bonds add a certain dimension to community. Having poured over old photo albums in Haslem cot-

tage at Camp NeeKauNis, I find it exciting to meet the people who are in those photos, especially when they are gathered together with the same people that they were with in those moments in the past. The ties between old and young were expressed in the good anecdotes and lessons shared during both the intergenerational gathering and "The Experience of the Spirit in my Life".

A few days later, Katrina McQuail and I got to help with the programme for the nine to thirteen year olds. I had so much fun making casts of our hands, feet and faces with these Friends. This experience also created a strong feeling of community and allowed me to become even closer to the younger Friends.

It is easy to grow in a loving community. My spirit grew with hugs, stories, late night meetings for worship (with the bullfrogs, beavers and trains), singing, book-making, eating at the food co-op, and sleeping.

My journey to CYM had begun in a car with two of my dearest

friends, heading along the most scenic roads we could find. Long car rides are conducive to lengthy conversations that plant and nurture seeds of new ideas.

Thus, when some of us Young Adult Friends decided to join Janet Ross Melnyk in the Teen Programme, my open mind was ready for the great lessons and teachings that Janet and the other Friends had to share. Since the foundations of the Quaker faith are built on Christianity, I felt that our time with Janet and her great knowledge and love of the bible was invaluable. We discussed love, virgin births, homosexuality, abortion, prayer beads, centered meditation, things to do to stay healthy and happy when you are tired, and much more

Marc Forget came in and led a workshop on conflict resolution. Helen Stevens and Stephen Whiting from the "Turning the Tides" programme of Britain Yearly Meeting came and talked about nonviolent civil disobedience. My favorite question came up in our discussion: the question, "Who is in

charge here?" is a question which is often asked by police to a group of protesters who may all be equally in charge.

Together the Teen Programme went to Business Meeting when the minutes about same-sex marriage and the anti-terrorism legislation were being considered. During this meeting, I was strongly moved by Friends' all-embracing ministry.

As Young Friends and Young Adult Friends, we had business meetings ourselves, often during lunch. One topic was the World

Gathering of Young Friends (WGYF), to be held in Britain in 2005 (check out [www.wgyf.org](http://www.wgyf.org) for more information). Much organisation is needed for this to happen, and it was exciting to see interest from across the country.

Another topic was the money we have for getting Young Friends to different gatherings across the country — not only the regular faces, but Young Friends who have not been to CYM, Camp NeeKauNis, or the many Half-Yearly Meetings.

As we were leaving, I felt I was

leaving a community — a small, personal community, yet one that survives across the many kilometres of this country. My experiences of Quaker community have always had these contrasting concepts of community — the amazing strength of it despite the long distances. Still, we grow, love and learn as Quakers, regardless of the distance. I am grateful for the forces that keep us together and allow this amazing community to exist. ✱

*Rebecca Ivanoff is an attender of Yonge Street Monthly Meeting.*

## Food Co-op: A Place of Co-Operative Community Building

By Donald Alexander

EARLY IN THE WEEK SEVERAL MEMBERS OF the food co-op at this year's CYM took time to tell the gathered friends about the founding principles. "It is not just a cheap place to eat", it is, above all, an experience of sharing in tasks and building a community as we go about the food preparation, eating together and cleaning up.

We built a community. It is always a delight to look around the gathered circle and see all ages smiling under (mostly) sunny skies. Ensemble singing. The moment when

the preparers describe their menu.

An amazing variety of choices. Remember. Curried carrot soup, a sandwich buffet, tacos, potato salad, rice and vegetable fry, pasta salads, minestrone, gazpacho, french toast, oatmeal Laurentide, and the delightful pappadum and daal.

A bear was attracted to our locked-up larder in the early hours of Saturday. Efforts to enter were to no avail and it did not stay around to greet the breakfast cooks. ✱



YOUNG FRIENDS PROTEST FOR MORE ORGANIC FOOD IN THE CYM CO-OP

*Donald Alexander is an attender of Pelham Executive Meeting.*



# Hannah Regina

## Britain's Quaker Queen

by  
Michael Kreps



- **Hannah Lightfoot**, a Quaker girl, through her clandestine marriage to George Prince of Wales, became his Queen when he became King George III.
- She was the mother of three unacknowledged children by George, but was spirited away when he lost interest in her.
- In 1866, many years after their deaths, their relationship became the focus of a notorious London Court Case.
- She is possibly Britain's most famously "Unknown" Quaker.

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## A Minute of Record by Canadian Yearly Meeting

CANADIAN YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS (QUAKERS) HAS LABOURED FOR MANY YEARS over the issue of the recognition of the marriage of same-sex couples. Friends have a long history of supporting human rights and witnessing against injustice. Individual Quakers have often provided leadership in movements for social change such as the abolition of slavery, civil rights movements, and equality for women. Many religious groups have already declared strong positions on this issue on both sides of the public debate.

*For the right joining in marriage is the work of the Lord only,  
and not the priests or magistrates;  
for it is God's ordinance and not Man's;  
and therefore Friends cannot consent that they should join them together;  
for we marry none; it is the Lord's work, and we are but witnesses.*

— George Fox (1669)

In a Quaker Meeting, couples whose marriages have been approved by a local Meeting marry each other in the presence of the community without officiating clergy. Our usual practice is only to approve the marriage of those couples where at least one of the partners has membership in our Religious Society.

Whether or not to support same-sex marriages is decided at the local Meeting level. Some Meetings have chosen to recognise marriage as open to both opposite and same-sex couples, and several have taken same-sex marriages under their care, even when these relationships were not recognized in law as marriages.

Our experiences and discernment on this issue have been partly shaped by the presence in our community of wonderful, loving, committed, same-sex relationships. We have experience of couples in same-sex relationships that are bringing up children in the same loving way we would expect any family we know to do. "Love makes a family." We strongly object to statements by some religious groups that it is harmful to children to be brought up in same-sex families. Whether a family is a loving and supportive place, or is a harmful place to bring up children, does not depend upon the gender of the parents.

We support the right of religious groups (including individual Quaker Meetings) and clergy, to consent to or to refuse to perform same-sex marriages. We also support the right of same-sex couples to a civil marriage and the extension of the legal definition of marriage to include same-sex couples. ✱

*Approved by Canadian Yearly Meeting  
of the Religious Society of Friends (Quakers)  
in session, 8 August 2003 at Montebello, Québec*

# MR. SADDAM'S NEIGHBOURHOOD

By Declan Hill

**I**F THERE WAS A COMPETITION for who had the world's worst neighbour: Turki Sadas would probably win. In the last fifteen years — his neighbour has had him arrested fourteen times, repeatedly stolen his property, had his friends beaten up, and imprisoned his son.

It was not from jealousy. His neighbour lived in a series of palaces decorated with white marble and Italian stained glass: his neighbour had an Olympic size swimming pool surrounded by terracotta statues, and even his own private road. Turki Sadas shares a four-roomed mud hut with fourteen relatives, various farm animals and does not even have running water.

His neighbour was Saddam Hussein, who moved in next to Sadas in 1988 when he decided to build a palace on the banks of the Tigris River, in northern Iraq.

"It was awful," recalls Sadas, an elderly man who works as a night watchman at a nearby construction site. "One time Hussein's security agents caught an old man fishing in the river. They beat him up. As he was lying on the ground, they were kicking him. So another man — a leader of our community — tried to stop them saying, 'Why are you bothering? He means no harm.' So they threatened to beat him up as well."

But the relationship between the two men changed on April eleventh. And the memory of what happened

next is still the talk of Sadas's community.

"The first we heard was on the radio. We would all listen to Radio Monte Carlo or the BBC Arabic service, secretly, otherwise you would be imprisoned — and it announced the fall of Baghdad and the freeing of Iraq. We were overjoyed."

Then Sadas and his neighbours saw the security guards who had terrorized them piling TVs and videos into a truck and then rushing away from the palace.



**NAJAAF ASHAM HALAAF, WHOSE 18-YEAR OLD SON WAS KILLED IN THE BOMBING RAID, AND WHOSE OTHER TWO SONS WERE SEVERELY INJURED.**

"We knew it could mean only one thing — the end of the war. It was over. Saddam was gone and we were free." Says Turki's oldest son, Kemal.

So almost the whole community rushed over to the palace. It was sweet revenge. They are al-Jabours,

an Arabic tribe that Hussein pushed into an internal isolation after he accused one of its leaders of a coup attempt in 1989. Every single one of the tribe was fired from their government jobs and most were forced to scrape a living as shepherds in this remote area of Iraq. Now their tormentor was dead and the villages rejoiced.

"I remember we were singing: 'God Bless Tony Blair! God Bless George Bush!' as we went down to the palace," remembers Younis Asharm who lives in a village near Sadas's home.

Younis, Sadas, and most of the community rushed to the palace to discover a world that they could not have imagined a few days before: "The inside of the palace was incredible. It was like a dream! There were riches everywhere: expensive furniture, televisions, chandeliers. There were beds so deep that you wanted to dive into them! In the bathrooms there were these marble things that shot out water at you from all directions," remembers Sadas, trying to describe a Jacuzzi — no easy task for a man whose hut has no running water.

Hundreds of villagers rummaged and looted through the place for a day; there was a traffic jam a mile long, and celebrating, cheering and rejoicing the whole night.

The first bombs hit the palace at exactly 3:22 p.m. on April twelfth.

Younis Asharm was inside.

"I was just leaving the main palace. My hands were on some furniture when suddenly the missiles came in the roof. My right leg was cut in two, and I was screaming. There were bodies everywhere and bits of flesh hanging from the walls."

He lay there for an hour —until his brother-in-law and some other friends rescued him. But it was too late for his 18-year-old brother; he died from loss of blood.

For the next twenty-four hours the American Air Force repeatedly attacked the palaces — with missiles, conventional bombs and cluster bombs. In all, sixteen villagers were killed and dozens injured.

The community is now in an uproar. Their love of the American liberation has evaporated.

Younis Asharm is bewildered. "I cannot believe they would do that. There was an American plane in the sky the whole morning watching us. They must have seen all the civilian cars. They must have seen that we

were just villagers. How could they have done that?"

His mother, who still carries a photo of her youngest son around with her and weeps, is even more at a loss, "The people in Canada and other countries, if they knew my son: how young, how near in my heart he was, how innocent. They would never allow it. What would they do? They are not guilty. They do not want to kill anyone." ❁

*Declan Hill is a member of Ottawa Monthly Meeting.*

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## Teen Work Camp

BY DON BOWYER

**T**EEEN WORK CAMP (TWC) IS A CAMP FOR OLDER TEENS 16 and above. It takes place at Camp NeeKauNis in southern Ontario, along the shores of Sturgeon Bay. The focus of the camp, in addition to the fellowship and fun of summer vacation, is to prepare the camp facilities for the upcoming camp season, and to engage the campers and staff with Friend's ideas and practices.

A typical camp day begins at 8:00 am, with the sound of a gong clattering to awaken campers. Everyone at camp gets to give a hand setting up in the dining hall, and doing dishes after each meal.

After breakfast, meeting for worship is held on the hillside overlooking Sturgeon Bay in good weather, or inside the meeting centre around the stone fireplace on damp days. Often the meetings for worship are filled with the ministry of the wind and of the wild life that is much more tangible away from the busyness of the world.

At the rise of meeting, work crews are formed to set about doing the physical maintenance of the facility. Work ranges from cutting the grass or fire-

wood, trenching, roofing, and maintaining the structures around the grounds. This year, renovations to the boathouse were undertaken to expand its storage capacity.

Work projects are only half of the TWC experience. Many afternoons are spent on the waterfront, swimming or boating. A workshop on copper etching was led, and games such as wink and euchre were entertainment in the evening. Beach cookouts and fires, many early morning conversations, and spontaneous runs around the camp keep a vibrant, youthful spirit at the camp.

A formal Quaker Education component had been reintroduced to the camp in the previous year. Orion Smith led a discussion about the peace testimony and its application in daily life. Lyn Adamson facilitated a conflict resolution workshop. Declan Hill gave a moving presentation on his experiences in Iraq and Turkey. Campers also had a round table about violence and non-violence. ❁

*Don Bowyer is an attender of Toronto Monthly Meeting.*

# Quiet Processes and Small Circles

By Anne-Marie Zilliacus

In 1937, just before the World Conference of Friends that established the Friends World Committee for Consultation, Rufus Jones wrote:

*In regard to the World Conference, I sincerely hope for good results, but I have become a good deal disillusioned over 'big' conferences and large gatherings. I pin my hopes to quiet processes and small circles, in which vital and transforming events take place.*

– *Quaker Faith and Practice* 24.56

It is these quiet processes and small circles that lie at the heart of the work that grew out of that World Conference, and in the years following the war, the Quaker United Nations Offices (QUNO) were begun in Geneva and New York. QUNO offices provide settings for informal, off-the-record meetings. Now, this same kind of Quaker work is happening in Canada. The Quaker International Affairs Program (QIAP) was formed after a seminar in Ottawa that brought Friends together to envision a way to join in the kind of work done by the QUNO offices, but on a national Canadian level. QIAP is a committee of the Canadian Friends Service Committee. It uses the QUNO facilitative, non-partisan methodology to bring information and various perspectives to decision-makers, along with opportunities for an off-the-record meeting place where they can come together to discuss difficult, controversial or sensitive issues.

Tasmin Rajotte, the Program Assistant for QIAP, has spent the last year building a network of key people in the Canadian Government, and the diplomatic and non-governmental organisations (NGO) communities. The issue Tasmin presently works on is Trade-Related Aspects of Intellectual Property Rights (TRIPS), with the concern that higher levels of intellectual property rights (IPRs) protection in an increasingly global regime could adversely affect public interests in developing countries in agriculture, education, food, security, public health, technology transfer, and biodiversity management, among others.

This year Tasmin has managed to secure funding from

the Canadian International Development Agency and ensure that the work can go on full-time for the next two years. CIDA was very interested in the Quaker approach, which can broaden people's perspectives, influence policy positions and transform conflict into productive, equitable collaboration. The first off-the-record dialogue was held by QIAP in Ottawa in the spring of this year.

The Ottawa office has also commissioned a series of briefing papers to be published, the first of which, "*Regional and bilateral agreements and a TRIPS-plus world: the Free Trade Area of the Americas (FTAA)*," is available now. The paper is a useful tool for developing country negotiators in Geneva, as well as the government officials and NGOs that Tasmin works with here in Canada.

Before finding CFSC's ad for the job during a late-night job search on the web, Tasmin had known little of Quakers. After a night spent reading everything she could find about Quakers, she decided to apply for the position, thinking that even if she didn't get the job, she would try to do some volunteer work with Friends.

The first year has been intense — setting up the office, building relationships with NGOs, diplomats and government officials, travelling to Geneva to work with QUNO, and finding funding for the work. For Tasmin it has been both a learning experience and a spiritual opening. She often attends meeting for worship in Ottawa and has had those moments in which someone's ministry has spoken her very thought. "It's very moving," Tasmin finds, "to realise how connected we are at the spiritual level, how delicate the spirit is. It's a real art to focus on the spirit. The meeting for worship gives a grounding for the work, and for being in touch with the spirit in a newer and richer way than ever before." It is the same spirit, after all, that lies at the heart of "the quiet processes and small circles, in which vital and transforming events take place," and which makes the work, to which Tasmin has been drawn, possible. ✨

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



# Introducing the new Business Manager of *The Canadian Friend*

By Daphne Davey

Dear Friends,

On behalf of Home Mission and Advancement Committee (HMAC), I am pleased to introduce Séan Hennessey, the new Business Manager for *The Canadian Friend*.

The announcement of the resignation of the previous Business Manager, Rosemary McGruther, and the appointment of Séan Hennessey in her place, was necessarily brief in the last issue of *The Canadian Friend*. Both these Friends deserve more space — to welcome Séan and to say goodbye to Rosemary.

Séan, a member of Argenta Monthly Meeting, is a long-standing Friend who has served in a variety of capacities in Friends' meetings over the years. This includes service as Assistant Resident Friend, recording clerk, member and clerk of Ministry and Counsel; and — for CYM, member of Programme Committee and of HMAC. Séan is currently Clerk of Argenta Monthly Meeting.

He brings to his new job an extensive background in a number of professional milieus — including radio, publishing, editing, writing, translating, public relations, teaching, project organization and co-ordination, as well as fundraising (and this does not exhaust the list!). HMAC looks forward to working with Séan on its continuing goal of stabilising the financial and circulation profile of *The Canadian Friend*.

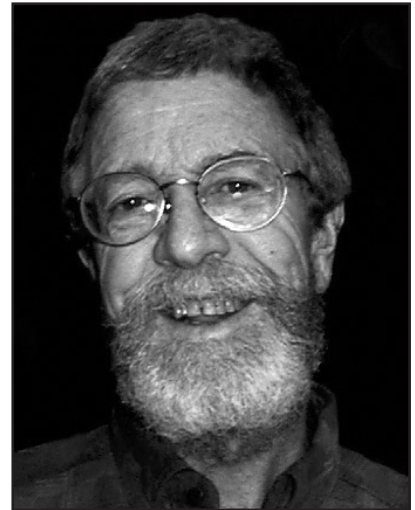
With this hello comes a regretful goodbye: Rosemary McGruther, also a member of Argenta Monthly Meeting, has served Friends through HMAC as Business Manager of *The Canadian Friend* for the past seven years. She has been faithful, patient, thoughtful, understanding, and clear in holding up business management issues in the light of Friends' testimonies and traditional practices.

It is no easy task to be a CYM employee overseen by a committee whose membership changes annually. Rosemary provided HMAC with the stability and the continuity essential for the education of new committee members — and changing clerks. We are most grateful for the contribution she made to our work, and wish her the very best in her future endeavours.

This provides me with the opportunity to remind Friends that *The Canadian Friend* costs money to publish. Circulation is almost entirely free of charge, based on a desire to ensure equal access. Financial support through monthly meeting contributions and other sources covers only a small proportion of the cost, so we rely on individual Friends to be conscientious in supporting *The Canadian Friend*. This can be done by making an annual donation, paid in the same way we pay for a subscription to any magazine for which a price is charged. It currently costs \$27 per year for each person who receives *The Canadian Friend*, and we appreciate each and every donation which Friends feel they can make. If you haven't yet done so, please send your donation c/o Séan Hennessey, whose contact information is on the inside of the front cover.

*In friendship, Daphne Davey, Outgoing Co-Clerk, HMAC*

*Daphne Davey is a member of the Prince Edward Island Worship Group, under the care of New Brunswick Monthly Meeting.*



# Bev Shepard Talks Dirty

**Y**ES, YOU READ THAT TITLE RIGHT, FRIENDS. I'm going to talk about the F-word. I know how we Quakers avoid that sort of unpleasantness, but all the same, I'm going to talk about it. What? No, no, no! Not THAT F-word! I know Faith is something much of the world feels really uncomfortable discussing in public, but Friends are actually pretty good at it. Oh, then you mean THAT F-word! No, not that one either. The truth is, Quakers are lots more comfortable talking about sex than about the word I mean. In fact, we avoid the word I'm talking about so gingerly that probably most of you may stop reading this article as soon as I tell you that the F-word I mean is "Finances".

Now, for those of you who are still reading, let me say that I don't like finances either. It's not just that money seems to have a rather soiled reputation (consider "filthy lucre", "money-grubbing", etc.), so that we feel somewhat — oh, I don't know — contaminated, maybe, if we talk about it very much. In addition, I just don't relate to finances very well. The world economy baffles me utterly and, as one brings it down to a more and more personal level, it just seems to get scarier without being any less confusing. So it's particularly ironic that I am now in two Friendly jobs (Clerk of Representative Meeting, and Administrative Director of Camp NeeKauNis) that require me to spend a lot of time thinking about finances. But there you are. Or there I am.

And since I'm there, I'd like to try to share with you some of the insights I've had about money and finances that help me relate both concepts more cleanly and faithfully to the things we believe and the work we do. Because frankly, Friends, unless we become a whole lot happier about thinking about these things and the place they can and do authentically hold in our corporate life, Canadian Yearly Meeting (CYM) is in deep trouble.

First of all, let me say that if I can write about this stuff, you can read it — because you can't like it any

less than I do. Yes, I still dislike dealing with finances. I'm getting used to it, but I still dislike it. However, I love the Religious Society of Friends, my spiritual home. And a home needs loving care and upkeep.

I like the metaphor of "spiritual home", but I think that if I proceed with it, I will become too involved in making it work and being clever. That's not how I need to spend my time and energy. What I need is to be direct and informative (not to mention pleading!) and do my best to make some very important points. This is critical for the life of Canadian Yearly Meeting.

Now, I know that there are many Friends who give scarcely a thought to Yearly Meeting. That's okay; the roots and strength and substance of Friends are in the Monthly Meetings, which deserve our primary atten-

tion. You could get through your whole life without ever attending Yearly Meeting and be just fine (though I think you'd miss a lot of joy and excitement and spiritual depth and opportunities for learning and growth), but CYM is not just the annual sessions. One of the things about Friends that has

drawn many of us to Quakerism is the work that Quakers do in the world. Monthly Meetings do some of this work, but at the national and international levels most of it is done by our Yearly Meeting. I recently heard a Friend speak about the "ministry of money" — that is, letting the way you spend your money exemplify your beliefs and ideals. We believe that Quakers are doing God's work. And that costs money - our money.

If you're one of the Friends who aren't particularly interested in Yearly Meeting, then you're someone who needs to keep reading, because CYM is doing things for you that you're probably not even aware of, as well as some of which you are aware.

There's *The Canadian Friend*. It's our way of keeping in touch with each other across the country, expressing ourselves as Friends, and telling others what we're about. It's an excellent publication which can help our understanding and appreciation of our faith, and it

**No, no, no!  
Not THAT  
F-word!**

goes to every Friendly household in CYM. It costs a lot more to produce than Meetings pay for their members' and attenders' subscriptions, but CYM makes up the difference because it's such a good thing for all of us to have. It's the same with the Quaker Pamphlet Series — thoughtful, well-written, carefully selected and lovingly edited, small books of Canadian Quaker thought on a wide range of subjects, from social activism to prayer to raising children. A wonderful resource, available to all of us, and requiring funds to keep happening. The Quaker Book Service is another valuable service to which we all have access and which requires money to maintain.

Canadian Friends Service Committee (CFSC) works in a multitude of ways — check out their quarterly *Quaker Concern* — to make our testimonies manifest in the world. CFSC does humanitarian and social justice work on our behalf, across the country and around the world. The Quaker International Affairs Programme in Ottawa gives Friends a voice on world issues in the capital, where Friends are respected despite our small numbers.

Each year, the Home Missions and Advancement Committee (HMAC) offerse a scholarship for a Canadian Friend to attend a short course or conference at Pendle Hill, the Quaker study centre located near Philadelphia. It's a wonderful place — beautiful, peaceful, healing, and full of human and other resources for learning and growing — and it belongs to Quakers.

Our connections to other Quaker bodies and events are enabled by the Yearly Meeting. Delegates from CYM attended a peace conference arranged by Friends World Committee for Consultation (FWCC) last January, where they were encouraged and empowered in their own peace work and gave a much-appreciated Canadian perspective to American Friends who struggle in an increasingly militaristic society. Every two years Young Friends (YFs) from 16 to 18 have the opportunity to participate in the Quaker Youth Pilgrimage — meeting YFs from other parts of the world and experiencing Quaker process, historical roots, and present work. This, too, is a project of FWCC.

Friends General Conference (FGC), another wider Quaker body, offers travelling ministers with programmes such as couple enrichment, ideas for First Day

School, prayer and simply meeting with Friends from many places. FGC also provides the annual Gathering, a week of incredible riches: art, music, dance, yoga, meditation, Quaker history, centering prayer, healing touch, etc., and in formats for all ages. FGC operates a bookstore, too, and sponsors mini-conferences on a wide range of topics.

Friends United Meeting (FUM) provides First Day curricula, sponsors meetings, publishes a Christian

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## ...CYM is doing things for you that you're probably not aware...

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magazine and books, and helps us broaden our understanding of Quaker beliefs and practices.

Friends Committee on Unity with Nature (FCUN) speaks for Friends in many forums to uphold our testimony of the sacredness of Creation and our responsibility to live harmoniously with the rest of the beings on earth.

All these outside bodies which, make no mistake, provide substantial benefits to Canadian Friends, are supported by CYM in two ways: with representatives and with cash donations. Both have been reduced in the latest budget: fewer representatives, smaller donations. All our internal activities and committees have had to cut their spending as well.

The above is not meant to be a complete list of the ways in which CYM speaks for us, does our work in the world, and directly helps Friends in Canada. There's also Camp NeeKauNis, a treasure of natural beauty, community, and Quaker values, which offers bursaries to help Friends with fees or with travel from the east or west coast. There's other work in the world, such as the Quaker United Nations Offices in New York and Geneva, and now in Ottawa. There are Yearly Meeting committees whose work concerns our spiritual health, Quaker education, preserving our history, supervising employees, stewarding our resources, and finding the people to do all these tasks, and more. Of course, there are the Yearly Meeting sessions themselves: a rich and wondrous week (or more, if

you include the pre-CYM workshops) of worship, Bible study, special interest groups, singing, children's programmes, films, business meetings, good food, walks and swimming, dancing, meeting Friends from across the country, informal discussions... If you haven't attended CYM sessions, you're missing a lot!

What all Friends in Canada need to understand is that CYM is not a separate being from us — it is us. All the committees are made up of Friends from our own Monthly Meetings. Virtually all the work is done by Quakers — almost entirely as volunteers — who are part of Meetings across the country. All of us are welcome to take part in the Yearly Meeting sessions, and it would be truly nifty if more of us did!

**The money that is necessary to support the work that is done for us and by us comes from us.** This seems logical and right. The only trouble is that expenses keep going up, and YM income doesn't. We do our best to cut costs. Sometimes our best turns out to be painful, as when we cut representation and support to FGC and other bodies. But the truth is that expenses have been rising for centuries. That's the trend. In my lifetime the prices of most things have increased approximately ten-fold. So no matter how much we scrimp and curtail and do

without, on the whole, expenses go up. Income, on the other hand, has been just about flat for years. This, Friends, does not work; with an arrangement like this, CYM is doomed.

I realise that not everyone's personal income keeps going up. In fact, at about the time many of us become most knowledgeable about and committed to our Quaker faith, we retire and our income may take a dive or go flat. Yet many of us are still on the upward part of the income curve and, on the whole, as a national or worldwide trend, people make more money all the time, just as things cost more all the time. (I think it's called inflation, but I told you I wasn't much good at this.) Unfortunately, that correspondence isn't true for Yearly Meeting. Both donations from individuals and support by Monthly Meetings (which depend on donations from individuals) stay pretty much the

same from year to year, and that's what has to change.

Only a small portion of Quakers in Canada give anything at all to Yearly Meeting. You can think of it as a very Quakerly fee for service. Or you can think of it as an investment in your own life. Or — to return to the metaphor I abandoned at the beginning — you can think of it as home maintenance, our spiritual home, that is.

However you think of it, I hope you think of starting to donate to CYM, or, if you already do, of donating more. If you think you don't have more to give, I invite us to compare our "return on investment" in our faith community to that for other things we may spend our money on: cable TV? a second car? potato chips? We all need relaxation, transportation, the occasional treat — I know that; I just mean we need to take a clear look at where our money goes and what it does for us. CYM should be in that picture!

It's extremely difficult, as those who attended YM this summer learned, for our Finance Committee and Treasurer to prepare a budget when there seems to be,

among Canadian Friends in general, no long-term view. It's hard for them to plan for future years when most Friends don't seem to be thinking of the future of Yearly Meeting.

Let's do it! Let's look to

our own future as caring Friends in a world that needs the Quaker approach. Let's support the work that we believe needs doing. Let's care for our own home. And let's do it now. As soon as you put down this issue, go get your chequebook and write a cheque to CYM. Better yet, fill out the form on the inside back cover and send it in to establish Pre-Authorized Chequing so that a little bit comes out of your account for CYM every month!

Yearly Meeting this year approved with *grief* (yes, that word is in the minutes) a budget that made unwelcome cuts, and we also minuted that we would do our best to increase donations so that some of the things that were cut could be reinstated. Whether that happens, and whether CYM has a future, depends on each one of us. ✻

*Beverly Shepard is a member of Hamilton Monthly Meeting.*

**Let's do it now! As soon as you  
put down this issue...**



# Canadian Yearly Meeting Images of 2003



ANNE-MARIE ZILLIACUS AND TUULIA LAW



ED, VIVIEN AND COREY ABBOTT



— Donald Bowyer

KATE HOLDEN, JULIE PARADIS AND GABRIÈLE



BOB DICK, JANEAL RAVNDAL, HEIDI DICK, CHRIS RAVNDAL



SUE STARR, JUNE ETTA CHENARD AND TOM FINDLEY



SIGNY FRIDRIKSSON AND STEVE FICK

# Ongoing Revelation

By Ed Abbott

**A** MOST IMPORTANT EXPERIENCE OF OUR FAITH COMMUNITY IS THE DISCOVERY THAT REVELATION IS ONGOING rather than being complete and finished in the first century AD. In this, Quakers are perhaps unique among the descendants of the followers of Jesus.

Over the years since our beginnings we have been given, and continue to receive, new insights: the keeping of slaves, participation in war, incarceration in prisons, right use of resources, homosexuality, and our right relationship with nature, to name but a few.

This concept of ongoing revelation was implied and expressed poetically in 1849 in words of the hymn by James Russell Lowell :

*"New occasions teach new duties;  
time makes ancient good uncouth.  
We must upward still and onward,  
who would keep abreast of truth".*

I believe we are, at this time, being given new insight into our right relationship with members of other faiths. Some of us have been privileged to work in other cultures, to share in other spiritual understandings, and have been given an appreciation of the truth that underlies other faiths. We are drawn to extend the hand of fellowship to all who seek to

live up to the light given them. The seeds of such fellowship were planted early in Quaker thought as expressed by William Penn:

*"The humble, meek, merciful, just, pious and devout souls are everywhere of one religion, and when death has taken off the mask, they will know one another, though divers liveries they wear here make them strangers."*

The validity of this concept was attested to by Douglas Steere as he travelled widely to seek discourse with leaders of other faiths in an experience he referred to as Mutual Irradiation. By taking opportunities to participate in interfaith groups we experience this irradiation; the barriers that separate us dissolve; and we can feel with Kahlil Gibran:

*"I love you, my brothers and sisters, Whoever you are. You and I are all children of one faith, For the diverse paths of religion are fingers of the loving hand of one Supreme Being. A hand extended to all Offering completeness of spirit to all. Eager to receive all. You are my brothers and sisters because you are human. And we are all sons and daughters of one Holy Spirit. We are equal and made of the same earth. ✱"*

*Ed Abbott is a member of Simcoe-Muskoka Meeting.*

## *Dost Thou Know Thy Bible?*

A new pastor was visiting in the homes of his parishioners. At one house it seemed obvious that someone was at home, but no answer came to his repeated knocks at the door. Therefore, he took out a card and wrote "Revelation 3:20" on the back of it and stuck it in the door.

When the offering was processed the following Sunday, he found that his card had been returned. Added to it was this cryptic message, "Genesis 3:10."

Reaching for his Bible to check out the citation, he broke into gales of laughter. Revelation 3:20 begins "Behold, I stand at the door and knock."

And Genesis 3:10 reads, "I heard your voice in the garden and I was afraid for I was naked."

*- Submitted by Dorothy Janes, a member of Toronto Monthly Meeting.*

# Quandaries of a Quaker Teacher

By Brent Bowyer

IT'S EARLY SATURDAY MORNING, the time that seems best to do the creative planning for my Grade Four classroom of our small town's only public school. After 30 years, you would think that most things would become routine, but every year brings fresh challenges, including new versions of old problems.

On the agenda...my class's part for the Remembrance Day program coming up. Beyond that, the script for the narrator for the whole assembly...ideally to bring some kind of coherence to the whole thing. I trip over the words. "Coherence" as the ideal. Not likely! What I really want is to introduce some healthy *dissonance* to what seems to have become a hymn to the god of war in most schools. Last year, I argued in a staff meeting that we should have an **assembly**, educational in format, not a **service**, as the Legion promotes it.

Remembering is still the focus of Remembrance Day in most schools — not imagining, not envisioning alternative possibilities, not a grappling with the moral / ethical issues related to our present war-torn world, not asking questions. No. Only remembering that which is past.

Sometimes I wonder why I volunteer for this assembly in particular. For a Quaker like me, it seems in some ways like a conflict of interest. Yet, I have co-ordinated it for our school for about ten years now. In the past few years, I have tried to bring across the personal loss, the tragedy, of war — with its mass slaughters of soldiers in the trenches in World War I, and so many deaths of innocent civilians in World War II. I have had my class research the soldiers whose names are listed on our local cenotaph, finding out how young they were when they went overseas, the hardships they faced, the too-early deaths of many. Other years, we have focused on positive approaches to peace-building, such as the efforts by the United Nations and other groups to give all people the basic necessities: food, clean water, shelter, health care, etc. And some years ago, we emphasized the present threat to security and peace posed by the arms race and

nuclear stockpiles.

But right now what response is called for, given the current world situation? How can our 45-minute assembly, at least the part for which I am responsible, be a "small light in the darkness"?

I have many questions about Remembrance Day, such as:

- Can we honour at least some of the motives / actions of those who died serving their country, without falling into the mindless war-mongering that seems to be foisted upon us at every turn?
- How do we educate children in school about the economic motives (i.e., greed for oil) of war, when these are obscured at every turn by the mass media and denied / ignored by most people?
- How can we illuminate the process by which *our* victims are turned into heroes, and by which *their* victims are turned into "the enemy" and by which *our* armed forces are praised as "freedom fighters" while *their* armed forces are put down as "terrorists", even though the words and actions of both sides are, at times, almost identical?
- Could Remembrance Day be broadened, at least in the school setting, to consider all who suffer tragic injuries or death: Aboriginal people such as Dudley George, victims of industrial accidents in unsafe working conditions, the massacre at the École Polytechnique de Montréal, and traffic accidents from intoxicated drivers, etc.?
- Can we move beyond just remembering war to *learning* from it, and imagining other ways of dealing with differences?
- How do other Quakers, especially Quakers teachers, deal with this issue?

*This is an excerpt from a longer piece written in 2002 by Brent Bowyer, a member of the Lucknow Area Worship Group of Kitchener Area Monthly Meeting.*

Editor's note: Active and former teachers are encouraged to respond to these queries, through letters to the editor in *The Canadian Friend*.

# Quaker Ecology Action Network (QEAN): Accomplishments and New Directions for 2003 / 2004

*By Lynne Phillips*

**M**EMBERS OF QEAN HAVE BEEN ACTIVE OVER THE PAST YEAR. In spite of difficulties with communications through our old topica list-serve, we have shared information and concerns about the ecology. We now have a new list-serve address at: [qean-l@quaker.ca](mailto:qean-l@quaker.ca). Any one can join QEAN. Send your name and email address to the QEAN-L list-keeper Peggy Land at: [peggyland@rogers.com](mailto:peggyland@rogers.com).

Our biggest accomplishment in 2002 was the design of a protocol for decision-making via email only. My summary (not the "official" form) of the "Protocol" is as follows:

The E-Clerk of QEAN flags an issue being discussed on the QEAN list-serve. It must be an environmental and/or ecological issue that could result in a Minute for CYM which will further the aims of QEAN and CYM, as stated in its August 2001 Minute on Sustainability. The E-Clerk asks the originator to provide brief background material and finds, among list members, one who is willing to "shepherd" the proposal (i.e. receive the responses from members, and draft a Minute). If no one is able or willing to shepherd the proposal, it is returned to the originator. If shepherded, the E-Clerk posts a message to QEAN-L with subject line DECISION REQUIRED, including background information, and a request for responses to be sent directly to the shepherd (not to the entire QEAN list) within ten days. After ten days the shepherd puts responses together, determines areas of agreement, and proposes a Minute which seems to reflect the best (i.e., Spirit led) way forward. This Minute goes for approval ONLY to those who responded. If there are concerns or suggestions for

change, discussion continues within this "response group" until a revised Minute is accepted. The shepherd then posts the Minute to QEAN-L. QEAN members who have substantive difficulties with the Minute but did not take part in the decision list for any reason, including being new to the list since the DECISION REQUIRED went out, are encouraged to send their thoughts "to the full QEAN group meeting at CYM, with the understanding that these difficulties do not delay implementation of the Minute following its approval under this process" (Quotation is from the Protocol.)

This protocol has been tested twice: once to decide whether to promote the Earth Charter (EC) by encouraging our monthly meetings to study the Earth Charter. We agreed to buy EC pamphlets and to present a special interest group (SIG) at CYM 2003. About a dozen people attended that SIG. They recognized and celebrated the fact that there is already a consid-

erable overlap between many EC principles, and Canadian Quaker testimonies and actions by CYM committees and monthly meetings. The group hopes that monthly meetings will endorse the EC and choose to implement a few EC recommendations through new actions. If enough monthly meetings endorse the EarthCharter, it could be brought to CYM 2004 for endorsement by CYM. New York YM has already endorsed the Charter. If you are interested in learning about the Earth Charter and bringing it to your monthly meeting, you can contact Lynne Phillips at: [lphillip@netidea.com](mailto:lphillip@netidea.com). If you want information on how to bring the EC to relevant groups in your community, contact John Scull at: [jscull@island.net](mailto:jscull@island.net). For more information, look at

**OUR BIGGEST ACCOMPLISHMENT...WAS THE DESIGN OF A PROTOCOL FOR DECISION-MAKING VIA EMAIL ONLY.**



the website: «[www.earthcharter.org](http://www.earthcharter.org)» or learn about community Earth Charter activities in Canada from Earth Charter Cowichan at: «[www.island.net/~ecc](http://www.island.net/~ecc)»; or by email from: «[ecc@island.net](mailto:ecc@island.net)».

The second use of the protocol was to decide whether to buy and show the video *Escape from Affluenza* at yearly meeting. We did, and it was shown twice: first, to about 20 adults; and later, to Young Friends. At both showings, there was a good discussion, and agreement that this video should be made available to monthly meetings. It will be added to the adult travelling library of CYM.

Various members have contributed articles on ecological concerns for *The Canadian Friend* and *Befriending Creation*, publication of the Friends Committee on Unity with Nature (FCUN). Articles have covered topics such as calculations on the impacts of travel to CYM events, and the benefits of going car-less. We have also supported important work done by two of our members: Anne Mitchell on the issues of biotechnology and patenting of life forms (the “onco-mouse” case), and skye farris, with her pamphlet on nuclear waste disposal.

We see continued potential for QEAN through wide spread information sharing and stimulation of discussion with our web page, email list-serve and articles in publications. We hope to stimulate action by members in local meetings and community organisations. We would like to bring at least one practical idea a month for Friends to consider and act upon. This might be done through the David Suzuki Nature Challenge. We have a new E-Clerk, Joe Ackerman, member of Prairie Monthly Meeting. Lynne Phillips, the outgoing E-clerk of QEAN, would like to thank all the members who have

## ESCAPE FROM AFFLUENZA

The screening of the video, “Escape from Affluenza” helped QEAN motivate a discussion around simplicity as it relates to environment, waste, and a sustainable future. The one-hour video “Affluenza” relates experiences of several families from both the United States and the Netherlands. Family members described ways they had cut back and benefited with more time for themselves and a less complex life style.

In a discussion, transportation was recognised as a major area for collective and individual action and concern. Some commented that simplicity could be pursued equally in both the city and countryside. We also heard about Cuba where, in response to chemical and fuel shortfalls, intensive and chemical-free mixed-agriculture is being accelerated all around the perimeter of the cities. Food can often be taken in to the city markets by bicycle.

corresponded with her over the past two years, giving her information, inspiration and incentive. Does that make them an in-group? No, because anyone can belong to QEAN. Why don't *you* join today? ❄

*Lynne Phillips is a member of Argenta Monthly Meeting.*

### FROM DRAFT CHAPTER – FOUNDATIONS OF FAITH – FOR THE NEW CYM FAITH AND PRACTICE

21. *An X-ray crystallographer, one of the first two women to be elected a Fellow of the Royal Society, Kathleen Lonsdale refused to register for civil defence duties during World War II and was jailed for her witness.*

If we know all the answers, there would be no point in carrying out scientific research. Because we do not, it is stimulating, exciting and challenging. So, too, is the Christian life, lived experimentally. If we knew all the answers, it would not be nearly such fun.

– *Kathleen Lonsdale, 1964*

# The Graceful Man

By Jack Ross

**G**EORGE FOX EXHORTS US TO “BE PATTERNS, BE EXAMPLES”. When I was a new Friend, I met Quakers who did that. But I felt that something was amiss: we were well educated, white, had good incomes, were not violent toward one another. The world that I saw around me was very different. It was Methodist clergyman, Paul Caton, who taught me most about how to live nonviolently every day in that violent world. He deserves to be better known; his way of life has much to teach.

House was nearby.

Paul could have successfully served any prestigious church. He was a superb preacher and had an excellent singing voice. His wavy black hair and handsome face drew stares. But he chose to go where God called him. Halsted Street Institutional Church was in a multi-ethnic ghetto, an area of light industries mingled with run-down dwellings. Beyond the boundaries there was trouble; inside there was poverty. Many residents never left the neighbourhood. There was tension between one Catholic church for Irish, and another for Poles and Lithuanians.

**It was Methodist clergyman,  
Paul Caton, who taught me most  
how to live nonviolently  
every day in that violent world**

Paul William Caton was older than me by a few years. He was in failing health when I last saw him many years ago. I have not succeeded in tracing him and presume he has died. Paul was born and, as a youth, lived on an Indian reservation in North Dakota. He graduated from Garrett Biblical Seminary in Evanston Illinois. When I met him in Chicago in 1952 he was pastor of an “Institutional Church”, Methodism’s inner city urban mission analogue to the settlement house. The famed Hull

The Institutional Church had a small Protestant congregation, as well as a large recreation and social work programme for youth — mostly Catholic — in which I worked. It was from this base that Paul tried to apply Christian nonviolence to every day inner city life. As a new Friend, I found the interaction between the spiritual life of Meeting, and its testing in tense daily situations to be what I needed.

One day a troubled young man took some coke bottles and sent

them spinning down a long concrete floor to smash against the wall. Paul entered, saw the familiar sight, and calmly told the youth that he must leave. The young man refused. Paul took him gently by the elbow and began to calmly walk him out. The youth took off his belt, which had a huge buckle, wrapped it around his hand and began to strike his escort on the face. The walk proceeded unhurriedly down the corridor, down stairs and out the door. Paul, I suppose, walked home where his wife, Inez, applied first aid.

A year later after other incidents and much counseling, that same young man accepted a job as church janitor. He and I worked on repair jobs together. Dottie and I invited him to our wedding. His signature is on our wedding certificate. That was the first time he had ever been out of his home neighbourhood.

**P**aul’s principle here was rather simple. People using our facilities had to respect the rights of others. Do this and have a good time; if you don’t, you lose your rights. If violence resulted, we were not to retaliate, but to try for a solution that was nonviolent and in the best interest of the violent person and others. Paul followed this redemptive sacrificial way of life for years, producing a myriad of small miracles, and many wounds and scars. Paul learned to think like

the youth we served, and hence was present at some scenes of illegal actions. When confronted, the youth often tended to project blame on those who interfered. When Paul was threatened with violence he would deliberately take off his glasses, place them in his coat pocket and say “if you are going to beat me up, it will hurt a lot but I guess you might as well go ahead and get it over with.” (Decades later, I encountered similar approaches in nonviolence training.) Hands limp by his sides, he waited. Usually, he avoided injury; sometimes, he was beaten. A necessary later step was to find the violent ones and explain that they could come back, if they accepted our standards. Without this step, the perpetrator might have some kind of transforming experience but was cut off from learning better ways and feeling accepted.

**I**n order to decrease anxiety about returning we had a policy of not calling police for personal hurts, though when a person did injury to others, we might. Our approach differed sharply from police who relied on kids’ fear of jail or of being roughed up at a notorious local station. Police wanted complaints to act on, and Paul refused to file them. Sometimes a case got to court anyway, and a judge would sentence offenders to work for the church, a sort of price one could pay for getting caught that did not produce a motive to change. Paul’s goal was a merciful and compassionate relationship among all of God’s children. Punishment did not fit this plan.

Paul was sometimes the target

of a familiar juvenile trick. One youth would kneel behind him and another would push him back. The idea was possibly to injure, but mostly to create loss of dignity. They underestimated him: when pushed, he would simply sit down on the person behind, then say “I

**His favourite adjective was “graceful”, meaning that God is present in our lives in spite of our faults.**

am sorry you fell. Here, let me help you up”.

Youth gangs frequently broke our windows with a fist or palm. It made them tough guys. We did not want them to make destruction of property acceptable and laudable, so we replaced the windows at once, often working late at night. We did the same with stolen keys — with Paul’s instructions, we immediately replaced dozens of locks, so that the kids had no social rewards from their buddies for stealing.

Paul was no dour martyr with a masochist disposition. He was fun to be with. After we closed around ten p.m., we workers would gather in the Caton kitchen, drink coffee, swap stories and get Paul’s warm affectionate support.

**H**is office desk was piled high with stacks of papers from his many interests. Once I came to see him about some staff issue, but soon found myself entranced with his bubbling enthusiasm for biology. Every growing thing was evidence of God’s mir-

acles. His favorite adjective was “graceful”, meaning that God is present in our lives in spite of our faults. He brought a multi-racial staff into the all white neighbourhood. When a black family moved in, he announced happily to his white congregation

that a new Protestant family had moved in. He became a leader in opposition to the crime-ridden political machine. He counseled abused women with compassion. The full list is a long one. I do not think he would find praise appropriate: he was just doing what a Christian should.

His acceptance of violence without retaliation or calling police brought sharp criticism from social work professionals, as did our very long hours and nights on the streets. This criticism was taken up by the church mission board who seemed to find inner city youth disagreeable, and staff too lenient. Paul was fired. Thus the attempt to put Christianity into the life of the urban mission church came to an end.

Later, Dottie and I went to see him in his hospital bed. His chest was caved in and one eye gone, due to his work. He enthused about new challenges in Alaska. Life was still full of Grace. ✱

*Jack Ross is a member of Argenta Monthly Meeting.*

# Statement regarding Canada's anti-terrorism legislation

We have more than one reason to concern ourselves with the anti-terrorism legislation now in process. There is an historic and continuing connection between our belief in that of God in everyone, and our traditional work to ensure the equal treatment of all persons. Secondly, as a people engaged in publishing Truth, Friends themselves have experienced their share of arbitrary arrest, and detention without due process. Lastly, state legislation, because it deals with our relationships with one another and with the social frameworks that support those relationships, is a spiritual concern appropriate to Friends.

We believe that the new Canadian anti-terrorism legislation was developed to appease the anxieties of the present U.S. Administration rather than to answer any evident need within Canada; and that pre-existing Canadian and international law was already more than sufficient for purposes of reasonable security.

The new legislation, both through intention and poor drafting, is likely to have damaging effects. It can be used to criminalize dissent. It disproportionately threatens those already vulnerable as members of minority groups: immigrants, naturalized Canadians, refugees, Muslims and Indigenous peoples. By the threat of unjust surveillance, harassment, deportations, wrongful conviction, denial of charitable status, and seizure of assets, it can hinder and discourage the humanitarian work and social witness to which Quakers and many others are called by the Spirit. Of particular concern is the lack of due process for the accused, and the lack of adequate accountability on the part of those given authority under the legislation.

We ask ourselves, "At what point do people lose the power to challenge their government's misuse of authority?". Learning from history, we must have the courage to act despite fear, and call our government to account while it is still possible to do so. We approve, therefore, that Canadian Yearly Meeting (CYM) undertake the following actions:

1. The Clerk of CYM write of our concern to the Canadian Government; and also to Monthly Meetings asking Friends to take up this concern individually and together;
2. Ask Canadian Friends Service Committee (CFSC) to undertake work on this concern for CYM.

We record our concern regarding the particular weight upon our neighbours in the United States who are resisting both infringement on their civil liberties and an encroaching vision of their country as an all-powerful global empire. We hold them in the Light. ✻

*Approved by Canadian Yearly Meeting of the Religious Society of Friends (Quakers)  
in session, 8 August 2003 at Montebello, Québec*

FROM DRAFT CHAPTER – FOUNDATIONS OF FAITH – FOR THE NEW CYM FAITH AND PRACTICE

4. We do not want you to copy or imitate us. We want to be like a ship that has crossed the ocean, leaving a wake of foam which soon fades away. We want you to follow the Spirit, which we have sought to follow, but which must be sought anew in every generation.

*– Meeting of Elders, Balby, Yorkshire, 1656*



# Report on Department of Foreign Affairs and International Trade Consultations

*By Tuulia Law and Linda Cameron, members of the Quaker Aboriginal Affairs Committee (QAAC)*

EARLIER THIS YEAR, the Department of Foreign Affairs and International Trade (DFAIT) held consultations with non-governmental organizations (NGOs). Tuulia Law and Linda Cameron accompanied Jennifer Preston Howe, programme associate for QAAC, to the hearings in Ottawa on February 3<sup>rd</sup>, where Jennifer was scheduled to make a presentation on behalf of QAAC. As one of its continuing monitoring and advocacy activities, QAAC has been attending these hearings since 1997.

At the hearings, Minister of Foreign Affairs, Bill Graham, and his staff members articulated Canada's position on international economic, social, and human rights issues.

In response to Bill Graham's opening speech, Tony Belcourt, of the Métis National Council, asked the government to keep focused on Indigenous Peoples' concerns in Canada, expressing concern that time is running out for First Nations peoples in Canada to reach settlements with the Government of Canada (GOC). He voiced concern about Canada's stand on self-determination of Indigenous Peoples. He raised the importance of the Draft United Nations (UN) Declaration on the Rights of Indigenous Peoples, and expressed hope that the GOC would meet with Canadian Indigenous experts for internal dialogue to help settle differences.

Terry Brown, of the Native Women's Association of Canada, reminded us that we were meeting on traditional Algonquin territory. Echoing Tony Belcourt, she urged the minister to address the concerns of Aboriginal people here at home, demanding, in particular, that action be taken to stem the violence against Aboriginal women (over five hundred of whom are missing).

We were told that Canada will again, as in previous years, take the lead on presenting several resolutions to the UN Commission on Human Rights. Upon

hearing that Canada will take the lead with the Resolution on the Elimination of Violence Against Women, Terry Brown pointed out that "It is a war on our people," when so many indigenous women are missing.

Because the first two speakers were Aboriginal representatives, Bill Graham admitted that he doesn't know very much about Aboriginal affairs and he said he would try to be more informed. We found his honesty unexpectedly refreshing; Jennifer has written a letter on behalf of QAAC encouraging him to follow through with his promise. She has also recently participated in a preliminary strategy meeting with members of the Assembly of First Nations and Rights and Democracy, an NGO.

In a way we felt like the consultations were being held so that the GOC could then go to the upcoming UN meeting saying, "Yes, we have consulted with Canadians," rather than to actually take into serious consideration many of the points raised by the people present at the consultations.

We found the most useful thing about the whole day was the networking and informal discussions at break times. Jennifer introduced us to some people, Aboriginals and non-Aboriginals, who are involved in human rights matters; we listened to Jennifer and others strategising prior to the Indigenous Issues session. QAAC's presentation to the GOC in this session focused on three main concerns: a request for clarity on Canada's stand on the right of Indigenous Peoples to self-determination; urging the continuation of the Working Group on Indigenous Populations; and advocating that those deliberating on the text of the Draft Declaration ensure that the declaration is acceptable and of value to Indigenous Peoples.

Indigenous issues are usually the last item on the agenda at the DFAIT consultations, so it was good to see that this year they were not as late in the

day as usual.

In 1996, in a statement to the Working Group to Elaborate the Draft Declaration, the Canadian delegate publicly supported Indigenous Peoples' right to self-determination. Subsequently, however, Canada suggested re-wording one part of the Draft Declaration, which rendered it unacceptable to members and supporters of the Indigenous Caucus. It is very important to QAAC that the Draft Declaration be acceptable to Indigenous Peoples. We in QAAC want to hear the GOC's position on self-determination.

Wayne Lord, director of the Aboriginal and Circumpolar Affairs unit of DFAIT, addressed the consultation on behalf of the GOC. When he said, "Canada is saying there's a right of Indigenous Peoples to self-determination," we sat up and inwardly cheered. While we appreciate Canada's recognition of the right to self-determination, we remain concerned about Canada's continuing efforts to impose limitations on that right when applied to Indigenous Peoples. Wayne Lord, one of eight government-nominated members, of sixteen of the UN Permanent Forum on Indigenous Issues, is someone with whom QAAC members have developed a relationship.

Despite our criticisms of the consultation process, it is by the different parties talking with one another — listening, questioning, and holding firmly to their convictions while being willing to negotiate, that NGOs can nudge the government of Canada in the right direction.

In meetings such as this, QAAC and other non-Indigenous NGOs can act as the conscience of civil society regarding Indigenous Peoples' rights.

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## Which UN bodies focus on Indigenous Issues?

**THE PERMANENT FORUM ON INDIGENOUS ISSUES** was established in 2000 and first met in 2002, created to gather and disseminate information (within the UN system) on indigenous issues, as well as to make recommendations on those issues to UN bodies. Its focus is on indigenous issues related to economic and social development, culture, the environment, education, health and human rights.

The mandate of the **WORKING GROUP ON INDIGENOUS PEOPLES (WGIP)**, established in 1982, reviews the situation of Indigenous Peoples (IPs) and develops standards concerning their human rights. IPs have access to human rights bodies only through the WGIP, by which they can inform the international community of rights violations, since the WGIP is dedicated to the protection and promotion of the rights of IPs.

A draft declaration on the rights of Indigenous Peoples, completed in 1995 by the WGIP, is now under review by a **WORKING GROUP OF THE COMMISSION ON HUMAN RIGHTS**. More than 100 indigenous organizations participate in the latter working group. When adopted, the declaration will likely be the most comprehensive statement of the rights of Indigenous Peoples ever developed, and be a measure of the commitment (albeit not legally binding) of the international community towards protecting Indigenous Peoples' rights.

**THE SPECIAL RAPPORTEUR (SR) FOR THE HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS OF INDIGENOUS PEOPLES** reports and presents recommendations to the UN Commission on Human Rights on the situation of human rights and freedoms of Indigenous Peoples. Countries can invite the SR to observe the situation of Indigenous Peoples in their country. Indigenous leaders in Canada were pleased when SR, Rudolfo Stavenhagen, accepted their invitation to visit Canada in May 2003, and gathered information for his official visit to Canada next year. In First Nations communities, he witnessed the poverty and heard first-hand accounts of the discrimination, indignities and humiliation experienced by many Aboriginal people in Canada.

Canada played an important role in promoting these UN bodies, but has wavered in its support for some of them in recent years. ❁

*Tuulia Law is a member of Ottawa Monthly Meeting, and Linda Cameron is a member of Thousand Islands Monthly Meeting. They wish to express their gratitude to Sarah Chandler and Jennifer Preston Howe for helpful suggestions.*

# Snapshots from Atlantic Friends Gathering, Spring, 2003

*By Daphne Davey*

\* The sheer joy of the warm weather — the hottest AFG ever?

\* The beautiful belted kingfisher which alighted on a nearby branch on a cliff overlooking the water, with a slim fish in its beak. With one deft toss, the bird gulped down the fish. Curtains for fish!

\* The Sunday visit of Leigh Turina and Dan Cooperstock (Toronto MM) who were passing through on their Maritime vacation.

\* The visit to the Cape Jourimain nature preserve and interpretive centre, and the strawberries and cream thereat!

\* The usual smiles-and-chuckles Family Night, especially the children's improvisations in the "Political Machine" coached by professional actor Charles Follini — another welcome visitor.

\* The preoccupied, but neighbourly, skunk, snuffling in the meadow for juicy bugs in broad daylight.

\* The blessing of the abundant, healthy food.

\* The cry of loons and red-breasted mergansers just offshore, and their amazing ability to swim like

torpedoes underwater and surface a long way from where they dived—just as cool as you please.

\* The oohs and aahs as we watched the red sun swiftly sink into the Northumberland Strait, playing a multi-hued swan song on the quiet ripples of the evening waters. Then, as we sat around the camp fire at the other side of the grounds, up it came again — or was it the moon? — swiftly rising above the opposite horizon!

\* The hope of many of us that this near-perfect camp may be available and approved as our venue every year forever, especially as it is central to all three provinces — though, alas, any Maritime location we choose will still be distant for Friends from Newfoundland.

One can't really give a snapshot-in-words of the spiritual life of such a gathering. It permeates everything, from our worship together, the interesting workshops, the deep appreciation of our natural surroundings, and our fellowship with and caring for one another. ✱

*Daphne Davey is a member of the Prince Edward Island Worship Group, New Brunswick Monthly Meeting.*

## FROM DRAFT CHAPTER – FOUNDATIONS OF FAITH – FOR THE NEW CYM FAITH AND PRACTICE

77. The **first test** [of a Leading] is the most important — one is called to do something that is entirely consistent with fundamental principles of our belief. What we are doing must have "Certain Evidence of Divine Truth." The led person and the Meeting must be clear that the Leading is consistent with the Light. In the presence of revealed truth we must be, as Woolman describes, humble and sinking "into resignation." A Leading that is consistent with the Light is associated with humility. The first test is restated in one of my father's favourite scriptures: "What does the Lord require of thee but to do justice, to love mercy and to **walk humbly** with thy God" [Micah 6:8]

The **second test** of a leading is that it is associated with an unnerving persistence which Woolman called "that tempest in which I had been sorely exercised." A true Leading does not go away; it disrupts and continues to give turmoil and unrest until it is resolved. The **third test** of a Leading is that it resolves to a feeling of profound clarity and sense of "rightness." Woolman writes that he experienced "calmness of mind." Finally, the **fourth test** of a Leading is that it has a transforming, enabling and unifying power. Woolman "went forward" now able to do what previously he had felt was socially impossible.

*— Jerilynn Prior, 1992*

# Western Half-Yearly Meeting, Spring, 2003

*By Arnold Ranneris*

From May 16 to 18, we gathered at the Sorrento Centre, on Shuswap Lake, as Western Half-Yearly Meeting has done for the past 27 years. There were 153 of us, including 24 children, 15 young Friends, many parents, couples and singles. In short order we felt like a family. Clerk Graeme Hope and WHYM Ministry and Counsel did good preparation for the gathering, and the Centre, owned by the Anglican Church, provided good hospitality. It had been several years since I was able to attend WHYM, so I approached it with new appreciation of what has nurtured Western Friends.

The weekend grounded us in worship, worship-sharing, interest groups, playing, singing, and meetings for business. In the latter, there were two sessions, largely to maintain the functioning of the weekend and WHYM operations.

Woven into the meetings for business were meaningful reports of Friends World Committee for Consultation (FWCC) concerns. We valued the presence of two FWCC visitors from nearby Washington State: Nancy Yarnall and Anne Stever. Shauna Curry's report, as a representative to the Section of the Americas was stirring, and noted: the Friends Peace Conference in Greensboro, in January, attended by some 250 Friends in the US and Canada (14); the Section's Annual Meeting in March; as well as the upcoming FWCC Triennial in Auckland; the 2004 Quaker Youth Pilgrimage; and the 2005 gathering of Young Friends to be held in the United Kingdom.

An evening meeting on Saturday, under the care of Ministry and Counsel, was in the form of "The Experience of the Spirit" of CYM. After a report on the State of the Society among the seven Monthly Meetings that comprise WHYM, the focus tended to be on the care and nurture of children in our meetings. There was much wisdom and nurture in the ministry. "Doing things together" in worship, play and activity seemed to be most important. One Friend summarized it in this way: "How do we minister to children, and receive their ministry?" Another Friend said, "The philosophy I take with my children is the same as with my garden — I plant what seems to grow."

There were 14 Interest Groups to choose from in the two sessions allocated to SIG's. I attended one convened by Orion Smith on the work of KAIROS, the ecumenical social justice initiative sponsored and supported by CFSC representing the Society of Friends, and by most mainline Canadian Churches. Also part of this was a sharing about the recently-held World Social Forum in Brazil which had an estimated 100,000 in attendance, and worked on the premise that "another world is possible". The other Interest Group I attended was initiated by Friends in the Saanich Peninsula Monthly Meeting and explored possible new configurations of organisation within Canadian Yearly Meeting. For some, this meant a separate Western Canadian Yearly Meeting; for others, a time to reflect on and appreciate the wider Canadian Yearly Meeting connection and its many benefits to all, and the possibility of finding a new structuring within CYM. A small committee was formed to get input from the seven monthly meetings, and several worship groups and allowed meetings within WHYM.

The weekend closed with the lively and talented Family Night, including a display of "balancing" on Sunday evening. The sense of spiritual energy and fellowship was very tangible all weekend, and we left for our homes energized and inspired to continue to live our lives in the Light, with the fellowship of the Spirit. ✱

*Arnold Ranneris is a member of Victoria Monthly Meeting.*



— Drawing by Chris Carpenter



## Weeklong Courses this Autumn

October 19-24

**Food that Nourishes  
Body and Spirit:  
Cooking at Pendle Hill**

*with Carol Sciarra*

October 26-31

**Visions that Scatter  
in a Whirlwind:  
The Poetry of Octavio Paz**

*with Aurora Camacho de Schmidt*

November 2-7

**Some Meditative Poems**

*with Paul A. Lacey*

November 9-14

**The Ministry of Writing  
for Publication**

*with Tom Mullen*

November 16-21

**Nonviolence in Personal  
and Political Life**

*with Dan Snyder*

November 30-December 5

**The Healing Power of Prayer**

*with Marcelle Martin and Elaine Emily*

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Adult leaders: December 15, 2003

Pilgrims: January 15, 2004

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\*Exchange rate correct as at 6 June 2003

FROM DRAFT CHAPTER – FOUNDATIONS OF FAITH – FOR THE NEW CYM FAITH AND PRACTICE

80. A Quaker method of discernment, which I consciously use often, is a combination of listening for guidance and actively watching to see how Way opens. If I am receptive, I will see where the Spirit is leading me.

– Betty McInnes, 2001



## *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, or any other topic a Friend may need to discuss.

If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may approach a National Listener. Listeners seek to be present from a place of spirit-centred openness – to hold the caller and the situation in the Light, and to listen with tenderness. Though we are not therapists, we do know the healing that comes from simply being heard. We offer you a safe and confidential space in which to speak. One call might be all you need. If not, we have the task of discerning with you what a next step could be: whether a committee of care, of clearness, or of oversight might be appropriate; or how to find other possible resources.

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

- **Alan Patola-Moosmann:** Telephone: (604) 736-8596; Email: [alanpm@telus.net](mailto:alanpm@telus.net)
- **Jay Cowsill:** Telephone: (306) 652-2407; Email: [jmc590@mail.usask.ca](mailto:jmc590@mail.usask.ca)
- **June Etta Chenard:** Telephone: (905) 685-3043; Email: [june-etta@tranquility.com](mailto:june-etta@tranquility.com) (NEW INFO)
- **Rose Marie Cipryk:** Telephone: (905) 684-9924; Email: [rmcipryk@cogeco.ca](mailto:rmcipryk@cogeco.ca)

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

# Testimony to the Grace of God in the Life of Martin Ludwig Cohnstaedt 12 October 1917 to 13 November 2002

Martin Cohnstaedt was born in Frankfurt am Main, Germany, the third and youngest child of Wilhelm Cohnstaedt and Else Göbel. Theirs was a humanist and intellectual family, and from his earliest days, Martin witnessed others' commitment to social justice. When Hitler came to power in 1933, members of the Cohnstaedt family adhered to their beliefs, which resulted in the scattering of the family across two continents and personal tragedy. In 1934, Martin was enrolled in Leighton Park Friends boarding school in Reading, England. He later emigrated to the U.S., where he earned his undergraduate degree in agriculture at Rutgers University in New Jersey. During subsequent graduate study at the University of North Carolina and the University of Wisconsin, Martin's academic interest turned to sociology, which he taught at several colleges in the U.S. before coming to Canada in 1967 for a position within the University of Regina sociology department.

Martin's strong spirit came to voice during the war years as he began speaking truth to power. Questions of conscience arose on numerous occasions, and Martin consistently "walked the extra mile" to clearly and unequivocally state his deeply-rooted convictions to pacifism, and the empowerment of minority groups. Committed to actually living his beliefs, Martin's activist stance not only exercised the conscience of those around him, but also meant that his own path, frequently a challenging one, led more than once to personal sacrifice. On matters of principle, a radical in the truest sense, he was in the unique, and unenviable, position of being the subject of Supreme Court hearings in both the U.S. and Canada. In each instance the court agreed with him.

Early in his academic career Martin married Becky Boone. They had two sons, William and John, and later divorced. Soon after his arrival in Saskatchewan Martin met and married Joy Rowe. They made their home in Lumsden and were joined by children Robert, Dolores, and Nicci. Their shared love of the land and commitment to environmental concerns was expressed in tangible ways, which ranged from their large organic

gardens, to being founding members, and trustees, of the New Roots Community Land Trust near Wynyard, Saskatchewan.

Martin held memberships with the Religious Society of Friends in meetings in New Jersey and Wisconsin prior to becoming a member of Prairie Monthly Meeting. His unstinting, regular participation in Prairie Monthly Meeting and worship groups in Regina and Winnipeg played a pivotal role in the continuing lives of our meetings. On more than one occasion he was the only one in attendance. Martin generously shared his gifts, for a time serving as clerk, and often stepping in to assist others during times of need. Although Martin and Joy eventually moved to Toronto, Martin continued to regard Prairie Monthly Meeting as his spiritual home.

Martin is memorable for many things: the pleasure he derived from being a father and his devotion to Joy and their family; his loving concern for, and encouragement of, those around him; and the personal stances he took on large issues. Martin often engaged others in dialogue pertaining to questions of conscience. These included an ongoing search for ways in which one could be instrumental in improving living conditions for marginalized peoples, and his testimony against the Cluff Lake uranium mine. "I hear what you're saying" was Martin's tactful way of indicating that he was of a different mind. Martin brought with him an aura of the "old world". Culture was important in his life. His somewhat formal mode of dress, suits often worn with a turtleneck, spoke of his inherent respect for human dignity.

Alzheimer's disease eventually claimed Martin's memory, though his strong spirit remained. And this is how we remember our Friend Martin Cohnstaedt — a quiet man with enormous inner strengths whose actions always reflected that there is that of God in everyone.

Martin Cohnstaedt has touched many lives with his faithful witness to truth. We will remember him for his generosity of spirit, for his constancy and humble sincerity, and for his courageous stands on important issues. We are grateful to have shared some of his time. ✱

# The Clerking Corner

## By June Etta Chenard

A helpful resource, even for experienced clerks, is *Quaker Faith and Practice* (QF&P), not only on spiritual matters, but also in practical ways. For instance, it has sections on: help while clerking, co-clerking, setting the pattern of worshipful listening, arrangement of the agenda, prior preparation, a detached attitude, minutes, the silence, right balance, a sense of humour, and general administration.

Even as inexperienced clerks, if we set a pattern of worshipful listening, and do our best to strengthen our clerking abilities, all else will fall into place.

It is very helpful to participate in large meetings for worship with attention to business clerked by different people, and dealing with complex issues, such as we find at Canadian Yearly Meeting and Representative Meeting sessions. Fortunately, there are also many written resources to help us learn techniques for clerking.

The following practical advice is based upon 1980 minutes of Richmond Friends Meeting:

*It was agreed that we would strive to adhere to the following practices in the conduct of meeting business:*

- *Before the meeting, Friends provide the clerk with written notices of any items which are to be presented to the meeting for discussion.*
- *Clerk calls for the reading of minutes of decisions at the time they are made, not at a later date.*
- *Friends speak only once to an issue.*
- *Meetings for worship for business begin punctually, and a clock is visible in the business meeting room.*
- *Committee convenors provide the clerk with minutes or a written synopsis of committee meetings, and do their best to have a representative present.*
- *Meeting clerks post the meeting minutes, and the agenda for the upcoming meeting for worship for business, at least two weeks in advance.*

In 1994, Otto Dahlke of Richmond Friends Meeting, wrote: "When is a Meeting for Business not a Meeting for Business? The answer is quite simple. A meeting for business is not a meeting for business

when it is not a meeting for worship... True. We ritualistically start with a silence and a query, and after that, it is rapidly downhill. Much of the conduct that takes place could not and would not take place in a meeting for worship..

In the first place, what happens is more like a threshing session. That does not comport with that waiting and listening which leads one to speak "inwardly from God". Secondly, there is a sociability incompatible with the decorum and dignity appropriate to a meeting for worship. There is no reason why the meeting for worship on the occasion for business could not take on the qualities of a gathered meeting. Thirdly, there is not enough silence... Fourthly, during a prolonged business meeting, especially after the third hour, there is an attrition of members so that eventually only a few hardy souls are left. The tendency is that after one's business has been attended to, the person is most likely to leave. That fractures the meeting. Fifthly, our priorities need examining... Can committees be trusted to make right decisions in small matters? Britain Yearly Meeting has this to say: 'Members not involved in the preparatory work should trust and value the work of preparation. Care should be taken to avoid reworking in a way that belittles the work already done.'" He offers other suggestions, though he ends, "these points... are secondary to the waiting, listening, and the silence."

Above all, it is imperative that we each remember our responsibility for seeking God's way, rather than our own way — by reminding ourselves again and again that it is a meeting for *worship* with attention to business. Listening for the Spirit's guidance is key.

The QF&P section on clerkship ends by reminding us to also, "Think affectionately between meetings of the needs of the community which has appointed you and how they can best be met; ask guidance of God continually in all the performance of your task."

*June Etta Chenard is a member of Pelham Executive Meeting.*



# CYM 2003: Lost and Found

## By Susan Starr

**B**RING ABOUT 200 FRIENDS TOGETHER FOR A WEEK OR SO of worship, business, learning, playing and eating in community and a few things are likely to be lost...or perhaps just misplaced. Many more than a few are often found again or discovered for the first time. Here's a sample list from this year's Canadian Yearly Meeting (CYM) in session.

### List Number One

#### **LOST**

- Where is my room?
- Where is the meeting room?
- Where are the showers, lockers, computers, photo-copiers?
- Where's my Mum / my Dad????
- ... a little patience
- Feelings of isolation
- Sense of strangeness in a new place

#### **FOUND**

- Old and new f/Friends
- More patience
- A warm welcome
- A sense of community
- A passion for peace
- New and renewed respect for simplicity
- Movement of the spirit in our lives

... And finally when (almost) all have packed up and left for home, there are always a few items still waiting to be claimed.

If you recognize anything in the found objects on List Number Two, please contact the CYM office and arrange to have it returned. Any items not claimed by April 1, 2004 will be sent off into the world to be recycled into service again.

### List Number Two

#### **FOUND**

1. 1 child's blue bag about 6" x 12" "Girlie Girl"
2. 1 MEC blue towel
3. 1 pale green bath towel
4. 1 green bath towel
5. 1 wine-coloured bath towel
6. 1 beige bath towel
7. 1 blue/peach patterned bath towel
8. 1 pair black slip-on, backless, 'clog' sandals
9. 1 white/red peaked tennis sweat band
10. 1 pair child's pants, blue with red pinstripe, flared bottoms
11. 1 black hooded fleece cardigan, large
12. 1 'jump-rope-for-heart' t-shirt, medium
13. 2 pair purple/blue LA SENZA briefs
14. 1 white Eddie Bauer t-shirt
15. 1 pair white roots women's shorts, small
16. 1 short sleeved t-shirt blue stripes on blue
17. 1 purple comb
18. 1 black-handled Goody hair brush with golden brown curly hair
19. 4 pair socks
20. 2 individual socks
21. 1 short blue webbing strap with black connectors
22. 1 legal size clip board with some notes from the 'Turning the Tide' workshop
23. 2 soup spoons, 1 with red handle
24. 1 small pillow with a print cotton cover – green background, little boy in red asleep on a haystack and sheep playing all over.

Oh yes, and there's the "Piglets for Peace" t-shirt. I know where that one belongs and by the time you read this, it too will be safely back home. ❄

*Susan Starr is a member of Prairie Monthly Meeting, and was Acting Programme Committee Clerk during CYM in session.*

# Around the Family

## URGENT

TO THE MEETING THAT SENT A MAIL ORDER TO QUAKER BOOK SERVICE IN LATE JULY requesting, in part, multiple copies of Organization and Procedure: please communicate with Dana Mullen by telephone at (613) 739-0162, or by e-mail c/o: «cym-office@quaker.ca». Your order disappeared during the recent break-in at the Meetinghouse.

*Thank you.*

### HALIFAX MONTHLY MEETING

Kathryn Belzer, in the recent Nova Scotia election, ran for the NDP in the Colchester-Musquodoboit Valley Electoral District. Assisted by a large number of Halifax Friends, she came second, significantly improving the NDP vote.

### NEW BRUNSWICK MONTHLY MEETING

Laura Calder, daughter of Doris and John Calder, launched her beautiful cookbook. *French Food at Home* was published by William Morrow, an imprint of Harper-Collins. Laura appeared live on CBS TV "Morning Show" on August 16.

### OTTAWA MONTHLY MEETING

We have joyfully accepted Alf Burke into membership. Dana Mullen, Vernon Mullen, Bea Chapman, Abby Polonetsky and Peter Twidale formed his welcoming committee.

Declan Hill recently returned from Iraq to discover he had been awarded the prestigious Chevening Scholarship to study in Oxford, England. The best news, he tells us, is that he gets to live on a canal boat!

Ottawa MM celebrated three weddings this summer: Sarah Clarke and Kirk Smothers on 19 July in New York; Jesse Clarke and Beth Ward on 11 June; and Jacqueline Niyonzima and Desiré Furumbe on 5 July.

After being rushed by ambulance to the hospital on 25 August, Steve Fick had back surgery. The change was immediate and dramatic, and he walked out of the hospital the next day. He is now recovering from the operation. We give thanks for this.

### SAANICH PENINSULA MONTHLY MEETING

Jane Ogle Hastings and Mary Lowell Sheffield were married under the care of the Saanich Peninsula Monthly Meeting on 26 July 2003. In a deeply moving Friends Meeting for Marriage, they reaffirmed their relationship of 19 years. By happy circumstance, with a recent court ruling, they were able to apply for a marriage license and have our Friendly

"Religious Representative" (for the Province) witness the event and file the completed form with our Vital Statistics Agency. This may be a first for Friends in Canada!

### TORONTO MONTHLY MEETING

The Ontario Council of Agencies Serving Immigrants has honoured Fred Franklin with an award for his work on behalf of refugees.

On 21 June 2003, Colin Robert Johnson was consecrated as a Bishop in the Anglican Diocese of Toronto. Colin periodically attends TMM with his wife, Ellen Smith Johnson, the daughter of Reg and Margaret Smith.

Freddy Lara was accepted into the Quaker United Nations Office summer school program in Geneva.

Art supplies donated by Friends have been greatly appreciated by the prisoners in the Toronto (Don) Jail. Demand continues to exceed supply. If you have paper, pencils, crayons, coloured pencils, pastels, etc., please send them to Keith Maddock c/o: Friends House, 60 Lowther Avenue, Toronto, M5R 1C7, or contact him by e-mail at: «wordplay@interlog.com».

### VICTORIA MONTHLY MEETING

Ernest Wilmer a longtime member, died on 26 May, at age 99. A Memorial Meeting was held on 7 June.

Vancouver Island Meetings appreciated the visit of Jane Orion Smith and Janet Melnyk, who were travelling to explore with Friends the implications of the "War on Terrorism" and our Peace Testimony.

On June 22, a "Family Meeting for Worship" with an intergenerational format, exploring the Testimony on Peace through the harmony of music, was held in the Meeting as part of a plan to share with Friends of all ages.

Janine Gagnier, Victoria Friend representative on CFSC, is heading an initiative to market fairly-traded soccer balls. Called "A Fair Kick", it aims to market and distribute soccer balls at a more equitable price to the people who make them. Contact: adjuajanine@telus.net or (250) 727-6860.

### WOLFEVILLE MONTHLY MEETING

On 31 July, Andrew Gillis and Katie Vaux were married, with family members and friends gathered at the Gillis family cottage, overlooking the Bay of Fundy in Port George, Nova Scotia. Many of Katie's friends and family had made the trip all the way from California, where she was raised.

Wolfeville Monthly Meeting (WMM) is applying to "Canada Helps" to facilitate donations to the Meeting House fund. Monies will be deposited directly into the WMM account, and receipts will go out from "Canada Helps". The only cost will be 1.8% for VISA.

#### YARMOUTH MONTHLY MEETING

David A. Zavitz, , born on 11 December, 1943, died on 6 July. He was the son of David H. and Merle W. Zavitz.

Robert H. Willson, of Airevue Jersey Farm, is home after a heart attack, which fortunately has left no permanent damage. We are thankful.

#### FAITH AND PRACTICE DEVELOPMENT COMMITTEE

The second chapter of the draft Canadian Faith and Practice, tentatively entitled "Foundations of Faith" was presented and distributed at CYM 2003. Copies will be sent to all monthly meetings and worship groups. Please contact your clerk (or F&P contact person) for a copy. We are unable to continue with individual mailings as we did with the first chapter. The next chapter "The Meeting Community" will be worked on at our 15 November meeting, so we need submissions by 10 October. Please send them to: Dana Mullen, 4 Greenboro Crescent, Ottawa ON K1T 1W5, or by e-mail to Anne-Marie Zilliacus at: «zilli@cyberus.ca».

#### CONFERENCE OF QUAKER HISTORIANS & ARCHIVISTS

CQHA will hold its 15th biennial conference at George Fox College in June 2004. We invite proposals for papers on any aspect of Quaker history. The deadline is January 15, 2004. For further details, please contact: Gwen Erickson at: «gerickson@guilford.edu»; or by regular mail: c/o Friends Historical Collection, Guilford College, 5800 West Friendly Avenue, Greensboro, NC 27410.

## JOB OPPORTUNITY

### ASSOCIATE RESIDENT FRIEND, TORONTO MONTHLY MEETING

Toronto Monthly Meeting is looking for an Associate Resident Friend to start 01 January 2004. This is a 37 hour/week position sharing duties with the Resident Friend. Accommodation, shared kitchen, and remuneration are provided with customary vacation, statutory holidays and sick leave.

Applicants who are members of the Religious Society of Friends and/or are familiar with Friends' ways will be given preference.

For further information and job description, please contact Dorothy Janes. Applications are required by 01 November 2003.

*Dorothy Janes, Clerk, Personnel Committee  
60 Lowther Avenue, Toronto, ON M54 1C7  
Phone: 416-929-8812,  
Email: dorothyj@idirect.com*

#### EDITOR'S MAILING ADDRESS

With apologies for any inconveniences due to the error in the last CF, the editor' notes that her correct mailing address is: P. O. Box 23076 Midtown, St. Catharines Ontario L2R 7P6.

## Be a Friend to Friends...

Yes, I would like to make a monthly donation to support the work of Canadian Yearly Meeting. I would like to donate the following amount each month: ☐ \$10 ☐ \$20 ☐ \$35 ☐ \$50 ☐ Other \$\_\_\_\_\_

I would prefer ☐ Bank withdrawal OR ☐ Credit card. Please start my donation in the month of \_\_\_\_\_.

☐ I would rather make a one-time donation of \$\_\_\_\_\_.

**Bank withdrawals** take place on the 15th of each month.

*Please be sure to attach a voided cheque.*

**Credit cards** are charged in the third week of each month.

Credit card number: \_\_\_\_\_

Expiry: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_ Name (please print): \_\_\_\_\_

Address: \_\_\_\_\_

*Return this form to: Canadian Yearly Meeting office, 91A Fourth Avenue, Ottawa ON K1S 2L1*

## THIS ISSUE

Layout  
Editorial Support  
Contributors

June Etta Chenard  
Donald Alexander

Ed Abbott, Clare Adamson, Donald Alexander, Brent Bowyer, Donald Bowyer,  
Chris Carpenter, Linda Cameron, June Etta Chenard, Daphne Davey, Declan Hill, Mike Gifford,  
Rebecca Ivanoff, Tuulia Law, Keith Maddock, Rob Nunn, Lynne Phillips, Arnold Ranneris,  
Jack Ross, Bev Shepard, Susan Starr, Leigh Turina, Ginny Walsh, Molly Walsh, Anne-Marie Zilliacus

## YOUR ARTICLES, POETRY, DRAWINGS AND PHOTOS ARE NEEDED!

Please send your submissions, which do not need to be on the issue's theme, to the editor (address on inside front cover).

## THEMES, DEADLINES AND QUERIES FOR UPCOMING ISSUES

- DUE DATE — 15 DECEMBER 2003 (FOR MARCH ISSUE)

THEME: WHY I AM A MEMBER OF THE RELIGIOUS SOCIETY OF FRIENDS: WHAT MAKES A QUAKER A QUAKER?  
How I became a member of the Religious Society of Friends; why I remain a member.

- DUE DATE — 15 MARCH 2004 (FOR MAY ISSUE)

THEME: DIVERSITY IN THE COMMUNITY OF THE RELIGIOUS SOCIETY OF FRIENDS

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

## ACKNOWLEDGEMENT

We gratefully acknowledge the financial support of the Government of Canada,  
toward our mailing costs, through the Publications Assistance Program (PAP); Registration No. 09887.

*The Canadian Friend*  
Mailing Information to:  
CYM Office  
91A Fourth Avenue  
Ottawa ON K1S 2L1

Canadian Publications Mail  
Product Sales Agreement  
No. 40012338

POSTMASTER:  
For Change of Address,  
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