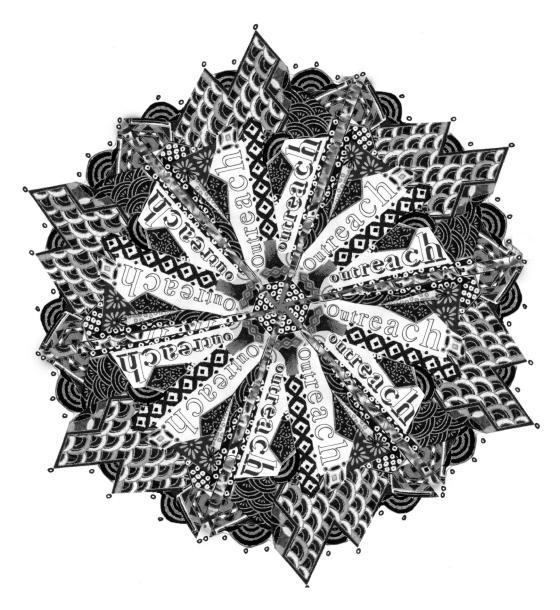
December, 2003

Volume 99, Number \$5.60

The Canadian Friend



FACETS OF OUTREACH:

- * The Changing Face of Friends in Canada from 1963 to 2002 *
- * Workshop on Outreach * Building the Blessed Community *
- * Reaching In To Reach Out * More (Quaker) Leaven in the Lump * Fool's Outreach Programme * What Do All These Committees Do? *

The Canadian Friend

December, 2003 Volume 99, Number 5

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) 685-1022 160 Highland Avenue St. Catharines ON, L2R 4J6

• Advertising

Send camera-ready or clear, readable copy to the editor (address above). Advertising rates and details are available on request.

• Subscriptions and Donations

Subscription rates for one year are: \$28.00 for Canada; \$35.00 CD for U.S.; \$45.00 CD for other countries. Single copies are \$5.60; \$7.60 with insert. Donations are welcome to help cover the costs of publication and distribution. Make cheques payable to *The Canadian Friend*, and send to:

Seán Hennessey, Business Manager E-mail: <cf-businessmanager@quaker.ca> Telephone: (250) 366-4372

1371 Argenta Road, Argenta BC, V0G 1B0

• Reproduction

Copyright © 2003 is held by Canadian Yearly Meeting. Permission should be received before reprinting excerpts longer than 200 words.

• Publications Mail Registration No. 09887

PRINTED ON RECYCLED PAPER
The cover is printed on 60% and the pages on 30%, post-consumer recycled paper.

NEW ADDRESS? PLEASE ADVISE US.

Please send updated address information to: Canadian Yearly Meeting 91A Fourth Avenue, Ottawa ON K1S 2L1 E-mail: cym-office@quaker.ca Tel: (888) 296-3222 and (613) 235-8553

In This Issue

The Changing Face of Friends in Canada from 1963 to 2002	4
Bernard Schulmann	
Workshop on Outreach	7
Anne Thomas	
Building the Blessed Community	8
Sherita Clarke	
More (Quaker) Leaven in the Lump	9
Ian Graham	
The Wolf Shall Live with the Lamb	11
Donald Laitin	
Fool's Outreach Programme	12
Jack Ross	
Reflections on Outreach, and the Gift to Canadian Yearly Meeting	13
Members of the Ad Hoc Committee to Disburse the Gift to CYM	
Quakers Believe Anyone Can Have Direct Experience of God	14
Lesley Read	
One Meeting's Experience with Outreach (Hamilton 1999-2002)	15
Hamilton Monthly Meeting Outreach Committee	
What Do All These Committees Do?	17
Marilyn Manzer and Steve Fick, for the CYM Nominating Committee	
Some Contributors to this Issue	19
Reaching In To Reach Out	20
Gale Wills	
Together We Can Do It	21
Canadian Friends Service Committee Individual Grants	22
Jessie Starling	
Report of the Ad Hoc Committee on the CYM Gift for Outreach	23
I Woke Up One Morning	24
Miriam Maxcy	
Care to Care Project Report	25
AndMore Contributors to This Issue	25
Welcome to World Gathering	26
Betsy Blake	
Ferhana	27
Rose Marie Cipryk	
A Friend Is Travelling in the Ministry	28
Margaret Slavin	
Pendle Hill Welcomes God	29
Dorothy Janes	
Book Review: "Voyageurs"	30
Paul Lindesay	
Canadian Yearly Meeting Listeners	34
Clerking Corner	35
June Etta Chenard	
A First Day School Experience	36
Helen Brink	
The Archives Corner	36
Jane Zavitz-Bond	
Letters to the Editor	37
Around the Family	38

We wish to thank the Ad Hoc Committee on the Canadian Yearly Meeting Gift for Outreach, and the anonymous donor, whose generous grant funded this special outreach issue of *The Canadian Friend*.

The Canadian Friend can be viewed online at: «http://www.quaker.ca/cfriend/cfriend.html».

Dear Friends,

As I begin this editorial, I have before me a copy of the first-ever issue of *The Canadian Friend*, for which I give thanks to Jane Zavitz-Bond of the Canadian Yearly Meeting (CYM) Archives. Tried out simply as a 'sample copy', on its front cover, it says:

OUR MOTTO

Conservative enough to retain the fundamental principles of Quakerism Liberal enough to meet the needs of the twentieth century.

I think that Frank Cornell, the first editor, would be pleased that we are still around in the twenty-first century, almost one hundred years later, though we have come a long way from the "Subscription 50¢ per Annum", which is the price on that front cover.

In this special issue on outreach, we seek to examine how we retain the fundamental principles of Quakerism, and yet meet the needs of Friends, today.

To that end, a wide range of Friends have sought to illuminate various facets of Quakerism for Canadian Friends. Bernard Schulmann starts off with a look at how many Friends there are in Canada (a lot more than we are aware of, if we can believe Census Canada) and at our patterns of growth and change.

If your Meeting is wondering where to begin when considering outreach, Anne Thomas has provided us with clear guidelines for an outreach workshop.

Colossians 4:5 tells us, "Be wise in the way you act towards outsiders; make the most of every opportunity." The way we act may not always be clear, even to ourselves. However, Marilyn Manzer and Vince Zelazny,

on behalf of CYM Nominating Committee, can help us with that since they have written a concise description of CYM committees. This will surely be appreciated by Canadian Friends as well as by those who want to know more about us.

Insightful looks at Canadian Friends are also provided by Sherita Clarke, Ian Graham and Gale Wills. More outreach experiences are presented by Friends from Hamilton and Yonge Street Monthly Meetings, as well as through individual reports by Rose Marie Cipryk, Donald Laitin and Margaret Slavin, and others. I give thanks for contributions from Young Adult Friends: Miriam Maxcy, Jessie Starling and Betsy Blake. Grateful also for Jack Ross' unique contribution, though I can think of no description that does it justice and simply urge you to read it and reflect.

Despite the fact that some submissions may never have reached me (see 'important note' below), so many interesting articles, poems and graphic did come in that the next issue will be used to publish many of these, rather than having a particular theme.

My closing thoughts echo those expressed in the editorial of that first issue of *The Canadian Friend*, where Frank Cornell wrote, "It must, we think, be obvious to anyone who has considered the question that there is a great need of some means by which our meetings and isolated members shall be kept in touch with each other more frequently. It is this need we hope to meet."

I am grateful to the Loving Spirit of Friendship that allows us to continue to stay in touch with each other. June Etta Chenard

FFFIMPORTANT Note > > > >

It has recently come to my attention that some e-mails sent to me this fall did not reach me. Many factors contributed to that: a hard drive that caused so many problems it finally had to be replaced, a modem that also had to be replaced, and another move; thus, a new Internet Service Provider. With the new computer equipment and my final return 'home' to St. Catharines (and hopefully an end to my gypsying ways), I hope no more messages will go astray.

Please note my **updated contact information**: 160 Highland Avenue, St. Catharines ON L2R 4J6; telephone (905) 685-1022. Please also remember ,when sending me e-mails, to always use the address: «cf-editor@quaker.ca», no matter what address my message may have on it.

The Changing Face of Friends in Canada from 1963 to 2002

By Bernard Schulmann

ave you ever wondered about the make-up of Canadian Yearly Meeting (CYM)? Where is the meeting growing? Where is it aging? What does it mean for the way we do business? I have wondered about these questions and, as a relatively new Quaker (I've been a member since 1999), I've been hungry for any information I could get about the nature of Friends in Canada. A surface scan shows that we've had from 750 to 1000 Canadian Quakers for a very long time. Is that really a holding pattern, or are there currents underneath the surface that say more about us?

I am a bit of a geek, and love to play around with numbers to see what patterns emerge. When I was in Toronto for a Home Mission and Advancement Committee meeting a few years ago, I went through the

statistical reports of CYM going back to 1963, which is as far back as I got that day, and found some interesting patterns.

In 1963, there

Who are these people who self-identify as Friends, though our Meetings don't know about them?

were 117 Friends in the west, including 29 at Halcyonia Monthly Meeting (MM), of which 96 were from British Columbia. There were 305 Friends who were members in Ontario outside Toronto, and

243 belonging to Toronto MM. Montreal had 56 members. We had no meetings in the Maritimes.

In 2002, the distribution had changed dramatically. We now had 355 from the west, 126 from Toronto, 550 from the rest of Ontario, 29 from HMAC and Montreal, and 110 from the Maritimes. Whereas in 1963 CYM was mainly an Ontario-based organization, it had now become a much more "national" yearly meeting.

Since 1963, five monthly meetings have been laid down, all in Ontario. One, Halyconia MM, has become independent, and twelve new ones have been formed. The average number of members per monthly

meeting has risen, from just over 40 to just over 50. If the pattern in Canada is similar to the pattern in Friends General Conference Yearly Meetings and Britain Yearly Meeting, we have likely experienced a dramatic rise in the ratio of attenders to members.

Quakers We Don't Know About

Another set of figures, from the 2001 Canadian Census, can give us some more questions to ask. The census lists 2975 people as the number of Friends in Canada. That is far higher than the number reported in our own statistics. Who are these people who self-identify as Friends, though our Meetings don't know about them?

Toronto MM fluctuated between 212 and 256 members from the 1960s to 1991. Over the years, the numbers have often risen steadily and then dropped

dramatically. I am told that this has to do with Toronto cleaning their membership rolls. From 1992 to 2002, Toronto has gone from 156 to 126 and is now only the second largest meeting in Canada, after Ottawa. According to the census, 475 people in the Toronto chose Friends as their religious affiliation. That's four times as many people as there are members of Toronto MM.

In 1963, Montreal MM was the fourth largest in Canada. Montreal grew slowly but steadily from 56, to 79 members in 1976; then dropped to 36; next to around 20; and now to 13. I've heard that the election of the Parti québécois and subsequent exodus of anglo-Montrealers included many Quakers.

Vancouver MM had 63 members in 1963; declined to 47 in 1967; and then shot up the next year to

79. Apparently, the war in Vietnam and the resulting interest in peace churches had an effect, and this was a pattern repeated in many Monthly meetings during the Vietnam era. The Vancouver MM membership fluctuated between 81 and 94 members until 1996, when it suddenly fell to 69. It has since gone up and down, and had 59 members in 2002. Two hundred and sixty-five people in the Lower Mainland chose to identify as Quaker in the 2001 census.

The 2001 Census lists Victoria as having one of the highest population of Friends in Canada, with 280 in the Capital Region and 395 on the Island.

St. Catharines, Ontario, has highest ratio of people claiming to be Quakers on the census compared to the number of members listed for CYM. This is likely because of the existence of an independent Friends Community Church near St. Catharines.

Interestingly, the number of CYM members in Nova Scotia is just about the same as the number of people the census says are Friends in Nova Scotia.

BIG CITIES, BIG MEETINGS?

Of the big city Quaker meetings, not one has as many members as it did in 1963. Even with the dramatic growth of the cities of Vancouver and Toronto, fewer Quakers meet in those cities. No new monthly meetings have formed in either the Greater Toronto area or the Lower Mainland.

In 1963, one in two Canadian Friends was in Toronto, Vancouver or Montreal. In 2002, that number was one in six. What has happened to Friends in urban Canada? If the growth in the three big cities had held pace with the rest of Canada, we would have another 600 members in the cities.

SMALL MEETINGS, SINCE 1963

Ottawa MM was one of the smallest meetings in Canada in 1963, with only 16 members; it rose dramatically to reach close to 100 by 1975. Since then, it has grown more slowly to be in 2002 the largest meeting in the country at 149 members. Why has there been continued and consistent growth here since the boom in the 60s and 70s?

In 1963, Victoria MM had 23 members. It also

grew consistently until, in 2000, it was briefly the largest meeting in CYM. The latest numbers, from 2002, show that Victoria is down a bit, in part because of the offshoot creation of Saanich Peninsula MM, which itself now has 16 members.

Pelham Executive Meeting has held steady at about 20 members from 1963 to 2002. Calgary MM fluctuated from 10 to 20 members between 1963 to 1998; since then it has risen to 28 members. Wooler MM had 13 members in 1963. This number fell to 9 a decade later, but has since grown again to 30 members. Hamilton MM went from 34 in 1963 to 66 in 1975. Since then the Meeting has fluctuated between 52 and 60. Yonge Street MM grew slowly but steadily from 18 in 1963 to 49 by the end of the 1980s; now, there are 53 members.

New Meetings, since 1963

The following Monthly Meetings started small, with between eight and twelve members, though most grew quickly in the following years.

In Nova Scotia, Halifax MM began in 1965 with a small group of six, and rose steadily and quickly to 63 by 1980 when New Brunswick Monthly Meeting was formed. Halifax MM then began to rise again from 43 to 60 or so by 1985, and has since fluctuated between 55 and 67. Of the meetings founded since 1963, Halifax MM has grown to be the biggest. Wolfville MM started in 1987 with a small group of eight. It has recently grown to 16 members.

Ontario's Kitchener Area MM formed in 1968 with seven members, and rose to 40 in 1994, holding steady since then. Simcoe Muskoka MM started in 1982 with 20, and has fluctuated up to as many as 31, and down to as few as 21. It currently has 27 members.

Thousand Islands MM (TIMM) began in 1969. There was also a Kingston MM at the time, which dropped dramatically in membership once Thousand Islands MM formed, but was not laid down until 1982. TIMM fluctuated from 10 to 20 members until the late 90s, and has since grown to 36.

Edmonton MM came into being in 1971 and fluctuated between 12 and 23 until the early 90s when it rose to 33; it has since dropped to 22 members.

DISTRIBUTED MONTHLY MEETINGS

"Distributed Monthly Meetings" is my term for a subset of the new Meetings founded since 1963; I separate them out because they use a new organisational structure. They seem to be doing as well as or better then other Canadian Monthly Meetings.

New Brunswick MM formed 1981 with 29 members, rising to 42 by 1984. It then dropped to 18 and rose again to 37. The Meeting, which covers two provinces (New Brunswick and Prince Edward Island) and part of one U.S. state (Maine), is composed of a number of different worship groups.

Prairie MM, which includes Saskatchewan and Manitoba as well as some previously Isolated Friends, started in 1967 with five members. Between 1978 and 1982 it rose to 30. It is now rising again, particularly in Winnipeg.

WE NEED TO FIGURE OUT
WHAT WORKS THE BEST
FOR SUSTAINING A VIBRANT
COMMUNITY OF FAITH.

Vernon MM began in 1981 with 16 members, and rose to 35 by 1991. It held there for some years until the last few years when it has risen to 46 members. Vernon MM has active worship groups covering much of the interior of British Columbia.

OTHER MEETINGS

In the 1960s, Argenta Monthly Meeting had a small membership and it grew steadily until 1981 when Vernon MM branched off. It resumed growth until 1990 when it peaked at 77 members. Since then, the membership has declined to 39. I have been told many Argenta Friends have moved elsewhere.

Coldstream Monthly Meeting was one-half of the former Lobo Monthly Meeting, which separated in 1989. Coldstream has consistently grown in numbers since then—going from 37 to 60. At the time of the split, it was smaller than Yarmouth Monthly Meeting, the other portion of the Lobo Monthly Meeting, though it has since become the larger of the two. Whereas Coldstream MM has grown, Yarmouth MM has plateaued with their membership numbers fluctuating in the 50s.

More Questions Than Answers

Why have the big cities been losing members? Is it because there is more "competition" from other liberal faiths in larger centres? Perhaps our low-key, word-of-mouth form of outreach has a better chance of being heard in smaller communities.

Why have some meetings grown and then stopped? Is there an "optimal number" of people to have in a monthly meeting? With such small numbers, does growth or stagnation depend on the mix of personalities in the group? Are there "ripe times" for growth in Quaker communities, according to the zeitgeist in the

meeting area?

Why has there been consistent growth in the Maritimes? And why is it the only region in Canada where the Canadian census matches our own statistics? Are there people in the rest of Canada who have come

and gone through our communities, but still identify as Friends, or have they adopted that "label" through their own searching or from their family's past?

Why does the new organizational structure seem likely to be "distributed" monthly meetings with several worship groups, instead of new monthly meetings? After all, many of our current "worship groups" are, in fact, larger now than many monthly meetings were when they started in the 60s and 70s. Is there an advantage to one form over the other?

I did not consider "demographics" as part of this study, and therefore I'm missing some important data, which could offer a more complete picture of Friends in Canada. Does that mean that I think Friends should commission a larger demographic study? Actually, no. We can learn a lot from each other just by talking together. Whether it's through face-to-face gatherings, on-line on the internet, or through the pages of *The Canadian Friend*, we need to figure out what works the best for sustaining a vibrant community of faith. I hope my look at these rough statistics helps with that dialogue. *

Bernard Schulmann is a member of Vernon Monthly Meeting.

Workshop on Outreach By Anne Thomas

here are two prevalent attitudes about outreach in Canadian Yearly Meeting:
a.) it's proselytisation and Friends don't do this; b.) it's all about notices, phone books and leaflets.
While both these approaches need challenging, the following workshop seeks to centre the idea of outreach in people's own experience of coming to Friends.

FORMAT:

The format of the workshop is worship sharing. This aims at giving each person an opportunity to respond to a question, or to pass. The response will not be questioned, but will be carefully heard, with time allowed before the next person responds. The length of individual responses depends on the number in the group. A gentle reminder that all Friends need the opportunity to speak, or to begin to focus on the particular question asked may enable Friends to be reasonably concise in their answers. Some information from England is interspersed, which can be shared with the group on a flip chart, if possible, leading to informal discussion before the next question is asked. The time for this workshop is about two hours.

OPENING:

- * Open with a time of worship
- * If not all Friends know each other, go round the room sharing names.

FIRST QUESTION:

How did you get to your first Quaker Meeting? In Caring, Conviction and Commitment, a survey of ten years' worth of attenders in Britain Yearly Meeting, Alastair Heron found the following breakdown among attenders:

- * contact with a member or an attender 37%
- * came with parents, family involvement 21%
- * miscellaneous 15%
- * reading about Quakers 9%
- * advertisement 6%
- * saw the Meetinghouse 6%
- * peace activities 4%
- * attended a Friends' school 3%

 Is this similar to the local experience? Do any of these figures surprise anyone (peace, for example)?

SECOND QUESTION:

Why did you go to your second Quaker Meeting? Heron found that attenders returned because of:

- * acceptance 25%
- * tolerance 17%
- * manner of worship 16%
- * silence 9%
- * pacifism 9%
- * social concerns 6%
- * structure 5%

THIRD QUESTION:

What brings you back to Meeting now? The variety of responses may indicate the ways in which outreach has been effective for particular Friends. Does the Meeting respond to the sort of enquirers that those present in the room were?

CLOSING:

The technicalities of advertising and providing leaflets are easy to achieve, but these do not make effective outreach. People are the outreach programme. In *Making New Friends: Spiritual Hospitality:* proceedings of a conference on outreach, Harvey Gillman suggests our house must be in order if we are to be welcoming to seekers:

- * Do we notice when new people come to Meeting?
- * Do we want new people to come to Meeting?
- * Do we look for that of God in new people. or expect them to see it in us?
- * Do we recognise that we too are seekers and that outreach is a lifelong part of our growth?

PRINT RESOURCES:

Harvey Gillman, editor, *Outreach Manual*, QHS, 1990

Harvey Gillman et al, *Making New Friends: Spiritual Hospitality*, Quaker Universalist Fellowship, 1994

Alastair Heron, Caring, Conviction, Commitment, OHS, 1992

Information Kit for Enquirers, HMAC

North Pacific YM, Survival Source-book, 1990

Pat Patterson, A New Friends Gathering, FGC, 1986

Philadelphia YM, Outreach Ideabook, 1986 *

Anne Thomas is a member of Halifax Monthly Meeting.

Building the Blessed Community By Sherita Clarke

ewcomers to Yonge Street Meeting have learned about Quakerism in a variety of ways, including personal contact with Friends, pamphlets, books, newspaper articles, radio programmes, study groups, and open houses. Here are some of their stories.

Tracey McCowan says Quakerism found her. She was thirteen and was becoming active in nuclear disarmament when her Godmother gave her a Quaker pamphlet on peace. Later, she went to school with a Quaker, and Quaker literature was a source of reflection from older friends. Tracey says, "I can't really say that I went searching, rather, the Society of Friends dropped gently into my life." It was 1999, while working outside Seattle that the Society of Friends became her spiritual home. At Bainbridge School, she found a community that was well informed and socially active, where experience and reflection were shared from a spiritual source.

Marie Doan was seeking a different spiritual path when she saw an invitation in a local paper for an open house at Yonge Street Meeting. Her husband's family were among the first Quakers in what is now Newmarket, so she had some knowledge of Quakers. At the open house, she received a warm welcome and learned more about Friends. She was especially attracted to the testimonies. Shortly after, she began to attend

Meeting for Worship and joined a study group — 'Quakerism 101'. She continues on this spiritual path.

Dave Jackson was driving across Ohio when he heard a programme on PBS radio about Quakers. He was very interested in the stories of generations of conscientious objectors. His work with corporate leaders had convinced him of the importance of the need to look within for guidance. This was compatible with what he heard about Quakers. Having lived in the area for years, he knew of Yonge Street Meeting House. He began to attend meeting for worship, and continues to appreciate the intentional aspect of seeking to hear God's voice and leadings, as well as the importance of community.

Flora Ann Paterson had been searching on and off for a new spiritual home for a couple of years when she saw an article in the local paper about Quakers and Yonge Street meeting. The content spoke to her on several levels, and she knew that she needed to take action. She appreciated the warmth of the fellowship when she attended meeting for worship, and felt an immediate acceptance of each individual's spiritual path. 'Quakerism 101' gave her a good overview of the history and testimonies. She says it was "fabulous". She found her spiritual home.

Gladys Douglas saw a reference to a Quaker Meeting in Newmarket in a book about prayer by Tom Harpur. An article in a local newspaper about Yonge Street Meeting encouraged her to come to meeting for worship. She was very attracted to our almost two-hundred-year-old meeting house, which brought back fond memories of a similar place, and people, from her childhood. The silent meeting with some on and off ministry was appealing. Study groups, including 'Quakerism 101' and 'Finding Our Way in the Bible' have also been helpful as she continues on her spiritual journey.

Glenna Ross often discussed Quakerism with a member of Yonge Street Meeting, who mentioned that a new study group was beginning. The subject was about discussing God's will for our lives through a combination of heart and mind. Glenna and her husband, Bert Ross, attended these sessions and later began to join us in meeting for worship. They continue to explore their individual spiritual paths with us.

These friends and others have brought fresh insights and special gifts. Many came to us after reading an article in a local paper about Quakerism; it included personal interviews with several of us in Yonge Street Meeting. They are now serving this meeting in various capacities, and some have moved into membership. We are greatly enriched that these seekers have found our faith community. **

Sherita Clarke is a member of Yonge Street Monthly Meeting.

More (Quaker) Leaven in the Lump By lan Graham

are we presume to do Quaker outreach? Dare we become more accessible, visible, helpful and hospitable to potential Quakers? If so, you'd have to presume that society would be better off if there were more Quakers around! As Toynbee ¹ said, Quakers are the leaven in the lump, although their leavening hasn't been that noticeable. What would lead you to presume?

THREE REASONS FOR OUTREACH

- My first reason for believing in that premise is that Quakers actually know something about life. I point most notably to the worldview of a balance, a balance of body, mind and spirit, or you could say, the Good, the True and the Beautiful. Quakers made great scientists; they also made great mystics, and made great social leaders.
- Another obvious reason why the world would be better off with more Quakers is that Quakerism is a lifestyle, not a theory or set of rules, at least at its best. This way of living implies being diligent about one's own personal relationship with the Divine, as well as the implication of living that walk, in particular, as it is informed by the life of Jesus.
- The third reason is that Quakers make a cornerstone of the experience of recognizing that of God, of the Divine, a Higher Self, in any human being. It is a cornerstone on which Quakers at their best build their way of relating to the world and with each other, with the powers that be, with the rejected of society, with the meek and aggressive, the helpful and the harmful and so on.

Cultural Obstacles to Quakerism

If we are persuaded to encourage more Quakers in the modern era, we will face some obstacles.

- Quakerism implies a willingness to reflect, to go inward, but we are living in an age when the external world is hyped and juiced up to high levels of sensory stimulation. So by contrast, inner work, the hedge against society, is less attractive.
- The economic elites distract people from their inner needs, seeking to convince us that we are satisfied most thoroughly by fulfilling the expression of fear and greed. The promise of this is to feel safe,

to enjoy economic security and to acquire, to have possessions. Obviously, this is not similar to a Quaker worldview.

Realities of Quaker ways that Hinder

There are number of internal realities that constitute obstacles to there being more Quakers to leaven their respective lumps.

- Few Quakers show outward expressions of celebration and devotion and community, at least in their most common expressions nowadays. Most people resist slowing down and have little capacity to listen inwardly, let alone to each other. Seem from this angle, Quaker faith and practice is not an inspiration it is a deterrent.
- We are mute towards young people, given the importance they place on expression through music, as they come into the age of questioning life, identity and meaning. I cannot think of an obvious alternative to music and the likelihood of any alternative being as powerful as music in the life of young people is slim.
- Being so grassroots, with strong antipathy to paid staff and healthy levels of giving, there is inadequate infrastructure to sustain initiatives.
- The inherent brevity of volunteer energies often results in shaky momentum to new initiatives.
 - Quaker culture avoids conflict.
- We say any one person can stand in the way of a decision, and halt further action. It becomes quite easy to stall, to stagnate, and exhausts our energies. This discourages those in the movement who are action-oriented and obedient to the discipline of the collectivity which is normal Quaker process, well executed.

A Tangible Response

With all these obstacles against us, what can be said about making it more likely for the numbers and visibility of Quakers to increase? It's very easy to list the problems, what are we going to do about it? Let us imagine the steps.

• Establish a sense of urgency, a shared sense

of purpose, a vision of possibility, a response to what we're called to be for ourselves and our neighbourhoods.

This is a necessary step, not an optional step. Without it there is no resolve to sustain us through the inevitable setbacks and the inevitable disagreements. It sustains us as we experience a journey which has by no means a foregone conclusion.

• Cultivate the willingness to support the vision, not just in time but in money. Some of the work will involve money, to communicate and travel, to be with each other, to pay for research, resources, and expertise we don't have.

How? Talk about the future, engage people in it, make room for ideas to make it happen. Energized and uplifted by a shared leading, people discover a willingness to invest their energy to work through the differences.

• At the same time, it is necessary to actively cultivate the quality of companionship in the monthly meetings and worship groups.

I believe we must provide more authentic spiritual formation experiences for seekers. These are the glue for the broad range of beliefs and levels of commitment that are accommodated under our tent. It will provide commonality or solidarity when it comes to dealing with conflict or decision-making that has any degree of risk. Companionship is strengthened.

This ties back to the level of continuity of staff and structure. We handicap ourselves as we seek to create and deliver good programming for the newcomer and the young. This is even more so for the spiritual formation and education of the core adherents. Let us support 'traveling Friends,' or 'released Friends' who work at cultivating the faith and practices of the movement, as formerly they did.

• Cultivate the visibility of worship groups as a national or collective endeavour.

Most meetings don't have the time or money, and maybe not even the skill to think about raising their local profiles. They can often walk the talk, but not talk about it. They may be nervous about attracting newcomers who will be different than themselves. Inquirers may be people who will require care, who come with an expectation of being attended to spiritually and socially. The meetings face increased demand on their energies and maybe increased levels of conflict. Our ethic of service, though not 'costly discipleship', could be drawn on to actually engage and nurture newcomers in any numbers.

Nevertheless, I believe we should consider ourselves obliged to undertake concerted efforts to be intentional about attracting seekers to the Quaker way. Let us be the leaven. This effort starts with servant leadership, both locally and in the Yearly Meeting, which helps us to express our vision and call. It helps us to develop the infrastructure of service that releases our energies and sustains our commitment as Quakers. With such a vision and practical supports in place, the leaven of Quakerism will become more available to the world. And the world will be a better place. **

Ian Graham is a member of Hamilton Monthly Meeting.

Many of the people who come to us are both refugees and seekers. They are looking for a space to find their authenticity, a space in a spiritual context. It is a process of liberation. Some discover what they need among Friends, others go elsewhere. This gift of the sacred space that Friends have to offer is a two-edged sword. It is not easy administratively to quantify; it leads to ambiguity. It demands patient listening; it can be enriching and challenging to our complacency. It is outreach in the most general sense and it is profound service. It may not lead to membership and it may cause difficulties in local meetings. But if someone comes asking for bread, we cannot say, sorry we are too busy discovering our own riches; when we have found them, we'll offer you a few. Our riches are precisely our sharing. And the world is very, very hungry.

¹ In the history of Christianity the Quakers have come the nearest [to rejuvenation] that I know, but, of course, they have remained a minority (they were originally a rather persecuted minority). They have become a very affluent minority, but this has not corrupted them: They spend an enormous amount of their wealth and, what is more important, their spiritual energy in trying to do socially beneficent work. But still, they have not become characteristic—this piece of leaven has only very slightly leavened the lump.

[—] Arnold Toynbee, historian, 1974.

Harvey Gillman, 1993 (QF&P 28.10)

The Wolf Shall Live with the Lamb By Donald Laitin

herever I travel to communities of oppression, I carry a copy of the Edward Hicks painting of the 'Peaceable Kingdom'. I have left a trail of Isaiah's pictorial prophecy that we were to live together in peace—a testimony to the gathered animals led by a child, olive branch in hand. This image, with William Penn's Native treaty agreement in one corner of the painting has become an inspiration for me to cross barriers that have stirred conflict and oppression for centuries

From my backpack, I gave copies of the Quaker artist's painting to the people of El Salvador during the civil war when I served as a witness to their oppression in 1988. The campesinos in Los Vueltas placed the picture on the church's altar. Twelve of us traveled as a part of a delegation from Canada to this mountainous village which was part of the guerrilla FMLN stronghold giving moral, spiritual and financial support for this agricultural community twinned with a Canadian city, Windsor, Ontario. Fidel Castro's Cuba was their model for freedom. Men and women combatants dressed in fatigues kept their semiautomatic rifles slung over their shoulders even during a New Year's dance.

With fresh memories of the assassination of Archbishop Romero with the Hicks' picture spread out before him, a priest in San Salvador gazed longingly at the scene with the sanguine leopard and the child holding an olive branch, "This is where we want to be "he said "but right now we are fighting a civil war to regain land and rights for the campesinos who are being killed and disappeared."

Later in Chiapas , five Quakers and a friend of kindred spirit were witnesses to the Mexican Army's intimidation of the hospital San Carlos in the Zapatista zone in 1997 . The Sisters of Charity Catholic order served the indigenous Mayan families who trekked to the hospital , sometimes taking days to reach the single story building in Altamirano where the Mexican Army was based . Malnutrition was a primary illness as the families were pushed off their land. The Army would cut off the electric power to the hospital as they identified the Mayan people as Zapatista sympathizers —which as oppressed people they were. The Zapatista uprising, led by the grassroots intellectual Subcommandante Marcos, begun at the outset of NAFTA in 1994 was to regain land rights , government representation , health care and education. As North American witnesses , we worked , worshiped and prayed with the courageous staff and left with them our message of peace and love in letters and the Hicks' "Peaceable Kingdom." My letter of introduction from Yonge Street Meeting was lovingly endorsed in Spanish by Sister Florencia, the hospital's head .

When I was asked as a Quaker to become a member of Christian-Jewish Dialogue's Holocaust Education Committee, I came face to face with concentration camp Holocaust survivors. At Friends House in Toronto , I co-facilitated a program on 'Crossing barriers' with the large "Peaceable Kingdom" assembly of animals and children watching the scene in the midst of Holocaust survivors revealing their tragic stories before Toronto Quakers. Kathleen Hertzberg, a seasoned Friend, powerfully and emotionally shared her experiences of rescuing Jews to help them escape to England from Germany when she was a student in 1938. As the stories unfolded we kept returning to the picture for encouragement from the friendly animals and children looking on

In October 2003, having been invited to travel with the Fellowship of Reconciliation Interfaith Peace building Delegation to Israel and Palestine there will be once more, in the midst of bitterness and hate, a special place for the Peaceable Kingdom.

My struggle and search is to find even greater meaning and practical application of the Loving Spirit in the message of Isaiah's Peaceable Kingdom so we each give encouragement and Light to one another. God is there for all of us as one global family. Interfaith and multi faith events need to be created. It is more than what we say, it is what we think and pass along to others. Each one of us is a vessel to bridge differences and cross

boundaries. –" Be patterns, be examplesthen you will come to walk cheerfully over the world, answering that of God in every one ." George Fox , 1656

Note: In addition to these communities of oppression, among others , I have given the Peaceable Kingdom to friends, my children , Quaker Meetings, a Quaker school ,a Jewish synagogue , church groups, Ploughshares and Israeli peace activists. *

Donald Laitin is a member of Yonge Street Monthly Meeting.



Fool's Outreach Programme By Jack Ross

here is a small decorative grass rectangle in front of a large office building in the heart of the financial district. One corner is

worn down to bare soil where people have taken shortcuts. Here people are always in a hurry.

A woman sits there on the grass by the bare soil. She might be in her fifties. It is hard to tell because of her clothing. She is wearing a polka-dot pantaloon and a loose blouse with a different pattern of dots. She wears a large straw hat to keep off the sun, since she sits there every day. All day.

She is rather plain Maybe a bit over weight, but sitting all day will do that. Maybe she is a librarian. Or the recording clerk of a Friends Meeting. She doesn't speak much. The doorkeeper explains to any who ask. "A harmless kook." "Lots of them downtown."

The woman has a large wind-up alarm clock, and a garden sprinkling can. Every fifteen minutes she sprinkles the bare soil and looks at it intently. At five o'clock she empties remaining water down a drain and walks to the bus stop.

Busy executives hurry by. Only a few take time to glance at her. Finally, one day an executive stops and

looks at her intensely. Stares.

You can tell the executives by their clothing and attache cases they carry. "Uh, I see you here every day. Just what are you doing?" "There is a famine in Africa." "Yes, there usually is." "I am raising grain to send to them." "Well you will never get enough that way." The executive stood there, a far away look in her eyes. She was very still for a full minute.

"Wait here. I'm sorry. Of course you will. I mean that's what you do, of course."

Mid-morning next day the executive came out of the building, trailed by two assistants with notebooks poised and pens ready. "We have had a meeting, checked the facts, contacted grain sources for surpluses. Got some trucking outfits on side, Shipping lines too. First thing next week the show goes on the road."

The fool stood up, brushing a tear from her eye. She hugged the executive, emptied the watering can and walked toward the bus stop. The assistants scribbled furiously.

The next week a woman dressed in a nun's habit with a polka dot wimple sat on the steps of the Roman Catholic Cathedral, her straw hat beside her on the steps. She was making condoms from paper bags. *

Jack Ross is a member of Argenta Monthly Meeting.

...Our favourite Quaker vice of caution holds us back. We have much more to learn before we are ready to teach. It is right that we have much to learn; it is right to recognise the heavy responsibility of teaching; but to suppose that we must know everything before we can teach anything is to condemn ourselves to perpetual futility.

George B. Jeffery, 1934 (28.06)

Reflections on Outreach and the Gift to CYM By the Ad Hoc Committee on the CYM Gift for Outreach

...WE SEEM EMBARRASSED

WHEN CHALLENGED TO SEE

OUR MEETINGS THEMSELVES

AS A GOOD WORK...

hat brings you to Friends? And why do you stay? The stories about what brings us are as different as we are ourselves, but we stay because we feel support and company on the journey, and spiritual nourishment. We find a treasure for ourselves. The gift of \$50,000 for outreach challenged us to find ways to share this treasure with others.

We discovered a reluctance to initiate "outreach." In our concern not to "proselytize," we often hide our light under various bushels, and are shy about letting people know who we are, where and when we meet, whom to

contact. In the end, this gift sparked much new discernment around these matters, along with public events in various communities that brought the wider society a better sense of who we are, and other exciting initiatives that might not have happened if the money-and the

challenge—had not been there.

A condition of the gift was that it must be disbursed within three years. The funds had to be used to nourish new attenders or else to raise the profile of the group in its community. Some larger meetings decided to leave it for smaller meetings to use. Other meetings looked at their situation and realized that they could pay for a pamphlet themselves, or that there were free ads they were not running—and that energy, not money, was their problem. Our committee agreed that children and young Friends were new attenders, and was able to offer support for some education in Friends' ways. But even support for travel for young Friends has been limited to those who have not previously attended a given gathering. A few applications came in promptly, well thought out, but then it slowed to a trickle. The committee charged with disbursing the funds began to think that Friends simply didn't want or need this money.

Then Meetings seemed to come to an almost unanimous decision that the thing to do was to get a telephone, and the committee worried that the whole gift was going to go to the telephone company. We took our concern to Yearly Meeting, and Friends researched it further; discovered good, less expensive ways of obtaining telephone presence; and cheques began moving out to the Meetings.

Finally, applications did arrive, requesting funds for travel, public events, information packages, a new website and a video. We had more applications than funds. We set a deadline, participated in long, complicated conference calls, contacted applicants about revising

> their needs, and made Meeting.)

But the exercise of thinking about outreach continues. We find it easy to spend money when there is a Good Work to

decisions. The money is now all disbursed. (The full report is available through Representative

be done in our communities or across the globe. Yet we seem embarrassed when challenged to see our Meetings themselves as a Good Work—something to be celebrated and lifted up before the wider community. We are comfortable when someone comes to us because of a mysterious leading of their own, less comfortable about seeing those leadings as combinations of advertising, personal connections, inner need-and good readable signage out in front of the Meeting House!

The impact of this very generous gift will continue to unfold as Meetings complete their outreach plans and feel the stimulation of a stronger sense of ourselves. There are rumours that the donor may be willing to give us a further gift, if we can discern what to do with it!

- What brings you to Friends?
- What makes you stay?
- Look around in the neighbourhood where you live.
- Is there anyone there who may need what you have
- Honour the path they choose, but let your own Light

Quakers Believe Anyone Can Have Direct Experience of God

By Lesley Read

In these times when the news is full of violence and threats of war, it is difficult to maintain the hope that there can be a more peaceful world. In the Religious Society of Friends (Quakers), we believe that there are many ways to work for peace and that everyone can have a part to play.

Although Quakers are known as pacifists, or "conscientious objectors" in time of war, our peace testimony is actually far reaching and fundamental to our everyday living. At the basis of Quaker life and practice is the conviction that God's spirit is in each person in the world, which leads to a recognition that we are all part of one human family no matter our outward differences of race, religion, culture, age, experience or understanding.

This conviction also affects the way that Quakers worship because it is believed that anyone can have a direct experience of God. In worship, we try to discern the Inner Light by meeting together in silence. As we centre our minds in the stillness, we hold ourselves open to the Spirit. Anyone may be prompted by the Spirit to offer spoken ministry or the silence may remain unbroken, yet often profound. In Canada, the worship is unprogrammed, i.e. without paid ministers, and all are welcome to offer ministry. From the beginning, there was equal participation by women in ministry, as in all aspects of Quaker life.

While the Religious Society of Friends is rooted in the Christian faith, we are open to the truths of other spiritual traditions. It is the silent worship which brings a sense of unity because without set prayers or rituals, all are fellow travelers on the path of the Spirit. There are no outer sacraments because all of life is regarded as sacramental.

The inner promptings of the Spirit lead to the outer life of action in the world in whatever tasks one is led to do. The worship and the social action go together.

In a business meeting, Quaker groups reach decisions by trying to seek together the will of God. How does this lead to peace?

Historically, during war, Quakers make efforts to ease the suffering of victims on all sides of a conflict.

In peacetime, some of the broader applications of the Quaker Peace Testimony have been to work alongside the United Nations, providing behind-the-scenes support and encouragement for peace-making initiatives. It has meant a continuing promotion of non-violent group techniques for mediation and social change. Quakers also have a history of aiding refugees, supporting Aboriginal peoples, being involved in environmental issues, opposing capital punishment, and seeking new opportunities for those involved in the criminal justice system.

George Fox, the seventeenth-century founder of Quakerism, had many visions. Early on, when he was feeling particularly distressed, he had a vision of an ocean of darkness and death—of sin and misery—over the world, but also an ocean of light and love, which flowed over the ocean of darkness, revealing the infinite love of God. This vision gave him strength to carry on his work. Quakers believe that it is possible to experience now the transforming power of this "ocean of Light and Love" and for the individual to live a life guided by the Spirit.

If we can learn to deal with one another by affirming and nurturing the best we find in each other—or, in the words of George Fox—by "answering that of God in everyone", then we can begin to build the bridges for peace.

Lesley Read is a member of the Sackville Worship Group of New Brunswick Monthly Meeting, and this article was printed in the Sackville Tribune-Post, 15 January, 2003

he start of a deliberate outreach effort at Hamilton Meeting came in 1999. Fourteen people participated in a discussion after meeting on March thirteenth. Here are typical questions and comments.

- Why aren't more 'black people' here? The silent reflection of our meetings is a unique gift that people from all walks of life can share and enjoy.
- As a community we could cultivate a connection to other meetings and infrequent attenders.
- We need to become part of our neighbourhood and the street; become a human presence.
- Eighty percent of Canadians report a religious affiliation but only twelve percent are active; the rest don't find it relevant to their needs. So we need to figure out what is relevant to the needs of (local) people.
- Why do it (outreach)? To increase our numbers and share our resources. There is no doubt that Quakers in Canada need to grow in numbers. We have the structure to support five to ten times our current twelve hundred members.
- Practically, we need people to be involved in all the projects we want to do: we overwork the people who are here. In the United Kingdom, Quakers have a higher profile than in Canada.

Ideas for outreach were widely shared but only a small number felt it was worth creating a structured approach. Others were doubtful about the 'Quakerliness' of doing outreach. It was very helpful to have the developed ideas from Friends General Conference, both in their Advancement and Outreach committee (www.fgcquaker.org/ao) and in their website resources for creating vital Friends Meetings¹. We used the Quaker Information Center's slogan of Visible, Accessible, Hospitable and Helpful to focus our ideas.

We named several people to a first committee, and set about thinking it through. By February 2001, we worked through the issues of what outreach would and would not do. Here is the terms of reference document which was approved by our Meeting for Business.

Hamilton Outreach Committee Terms of Reference

Membership

Usual number will be convener and three people. Friends doing outreach undertake to

- have some knowledge of what we are talking about
- know why Quakers do and don't do what they do and the diversity in those practices
- avoid use of Quaker jargon and abbreviations where possible
- recognize we are learning about Quaker organization and practice as we go and will make mistakes

Statements from Organization and Procedure None

(All our committee terms of reference refer to what is available in Organization and Procedure.)

Relationship with other committees:

Close two-way communication with all Monthly Meeting committees, especially Ministry and Council, Newsletter, and Website Oversight; and with the Clerk.

One
Meeting's
Experience
with
Outreach:
Hamilton
1999 to

2003

Annual Report due date

The annual report will be prepared in advance of the budget preparation process, usually by the November business meeting.

Duties and Responsibilities

- Be aware of the projects of the Meeting so that news can be made available and questions answered
- Maintain the Website and provide content to the webminder through a sub-committee of Outreach Committee
- Ensure the accuracy of Meeting contact information in public sources such as: Telephone answering machine, Yellow pages, Web sites, Newspapers, etc.
- Seek and act on opportunities to be visible in the community
- Prepare a budget and plan for each year by the date of Meeting for Worship for Business in November
- Encourage new attendees to feel welcome and participate as they wish.
- Seek ways that the resources of the Meeting can be helpful in the community.
- Maintain ongoing contact with HMAC and be aware of their programs and priorities that may be relevant for Meeting.

Since then we have maintained a fairly active Outreach Committee of four people. We have been more active on the McMaster campus, and the Gandhi Peace Festival; put up street signs; developed a closer relationship with the Mennonites down the street; and developed informational brochures. We stock the HMAC-provided Inquirers' Kit; we do a seekers session called QuakerLite once a month; and we keep the Hamilton MM website fairly current. Our budget is \$500 a year.

In the first year we used the FGC questionnaire from their Outreach Kit to assess how 'visitor friendly' we were as a place of worship. We also used a questionnaire called "Increasing the Visibility of Quakers in Canada" in 2000 to set our focus. It allowed us to agree on the areas and kinds of outreach that would be most acceptable to the conservative members of our Meeting. It has been the basis for our annual plans ever since. We bring a plan to the Meeting for Worship with attention to business; it's discussed; and then with a budget and a clear mandate we see how much we can get done. It's never all we think we'll do, but we usually surprise ourselves with how much is accomplished.

Results? It is not really possible to say what would be the difference in the vitality or numbers of our meeting without the Outreach Committee. There are several active new members/attenders, who participated in the QuakerLite program. Many visitors have said they found us on the website. The brochures have been used up and reprinted.

Next steps? Our meeting has not recently addressed the needs of attenders considering becoming members. This could be better handled, again with the guidance in the above mentioned FGC resources for Meetings. We are a mid-sized meeting, average age over 50, and we have a core of long-serving members. We are seeking ways to support the participation of new members and attenders in the life of the meeting. After all, that is one of the foundations we have learned over the past 350 years: that participation in a spiritual community is itself an essential element in the spiritual journey of a seeker. *

This was written by the members of the Hamilton Monthly Meeting Outreach Committee (Ian Graham, David King, John Milton, rotated off: and Harriet Woodside).

Hebrews 13:2 tells us,

"Do not neglect to show hospitality to strangers,
for by doing that
some have entertained angels without knowing it."

¹ http://www.fgcquaker.org/library/fosteringmeetings/index.html

What Do All These Committees Do?

Edited by Marilyn Manzer and Steve Fick for Nominating Committee

The Nominating Committee of Canadian Yearly Meeting wants Friends in Canada to be aware of the work of the Committees of Canadian Yearly Meeting (CYM). If and when you feel led to serve on one of these committees, or if a member of Nominating Committee asks you to serve, we ask you to discern prayerfully with your Monthly Meeting (MM) whether you should undertake the work. Monthly Meetings are asked to submit nominations in the winter, in time for Nominating Committee's spring meeting in March. We offer you a very brief description of the CYM standing committees. However, the following are not listed due to space and other considerations: Statistical Secretary, Board of Trustees, Faith and Practice Development Committee, Quaker International Affairs Programme Committee, and Quaker Ecology Action Network. Also, we have not listed our representatives to other Quaker and non-Quaker organizations. We hope to describe these in a later article.

THE RECORDS COMMITTEE receives the files of Canadian Yearly Meeting and its committees and maintains the Quaker reference library. The committee is presently printing the archival policies and procedures to accommodate personnel changes and public use. We are trying to make our materials computer accessible. The committee will be involved in planning new space for our archives in Pickering College. Members attend two meetings per year and assist the Archivist in ongoing tasks. If you enjoy history, preserving the past, understanding its place in the future, and learning archival research procedures, you might enjoy serving on the Records Committee. Clerk: Beverly Jackson (bevjackson@mountaincable.net).

HOME MISSION AND ADVANCEMENT COMMITTEE (HMAC) has four part-time employees and thirteen members who work in sub-committees. It is responsible for *The Canadian Friend*, the Canadian Quaker Pamphlet Series, other occasional publications, the Quaker Book Service, and the quaker.ca web site. It supports outreach, visitation, care of isolated Friends and worship groups; and it administers financial support for

Friends undertaking Quaker studies. HMAC is greatly helped by several monthly meetings which take on responsibilities such as visiting isolated Friends, editing the Pamphlet Series, and operating the Quaker Book Service. HMAC meets twice a year and is trying to do more work at a distance. Current major projects include putting *The Canadian Friend* on a more financially sound footing, and exploring ways of restructuring the work and committee so that it is more manageable. Clerk: Bert Horwood (horwoodr@educ.queensu.ca).

Canadian Young Friends Yearly Meeting is a Yearly Meeting composed of Young Friends from across Canada. It holds meeting for business during the August Canadian Yearly Meeting gathering. CYFYM appoints its own clerk(s) and treasurer and names representatives to Canadian Yearly Meeting committees. Canadian Young Friends Yearly Meeting supports the involvement of young Friends in Canadian Yearly Meeting and in local monthly and half-yearly meetings. It is also a place where young Friends and young adult Friends can create a voice for themselves, build community and mature into Spirit and service. Co-clerks: Katie Aven (vauxfire@capflex.com) and Bethany von Bezold.

CANADIAN FRIENDS FOREIGN MISSIONARY BOARD (CFFMB). Get involved in direct, "grass roots" Quaker service work! Widen your horizons! CFFMB has been around for over two hundred years, and expresses Canadian Quaker concern for people in other countries. Using the proceeds from the trust funds, this year we are sending grants for educational programmes under the care of Friends in Zimbabwe, Kenya, Uganda, Palestine, and Chile. Donations are also received for specific projects put forward by concerned Friends. We need help in processing the paperwork! If you are interested, contact the clerk, Betty Page (bpage@mcubed.ca).

The three-member EPISTLE REVIEW COMMITTEE is charged with writing a one-page summary of the 35 or so beautifully and prayerfully written epistles Canadian Yearly Meeting receives annually from yearly meetings on all continents except Antarctica. We each receive copies of all of the epistles by snail-mail in January;

share all of our thoughts and comments jointly by e-mail; and submit the summary by e-mail just in time for the Documents in Advance deadline. Clerk: Harrison Roper (hroper@mfx.net).

Religious Education Committee exists to support the process of religious education taking place at every level of Canadian Yearly Meeting, and with every age group. Learning about our Quaker roots, and the ongoing experience of the Spirit in our lives is a vital part of our work as Friends. Through Quaker gatherings from small to large, using traveling libraries, a newly-formed e-mail support group, and articles in the Canadian Friend, RE committee wants to supply the best support, resources and materials possible. We also want to encourage meetings to learn from every member, whether young, old, skeptic or faithful. This is how we grow. Clerk: Catherine Schulmann (catherine@shama.ca).

CANADIAN FRIENDS SERVICE COMMITTEE (CFSC) was established in 1931, and is the CYM committee charged with unifying and expanding the concerns of Friends for peace witness and peace education, international services and social concerns in Canada. It works through four standing committees (Peace and National Affairs Committee, Quaker Committee on Jails and Justice, Quaker Aboriginal Affairs Committee, International Committee), as well as through a recently formed body, the Quaker International Affairs Programme. CFSC has 21 volunteer members and five staff; and holds its general meetings in spring and fall. It sometimes works alone and sometimes with other Quaker service groups and other non-Quaker organizations (such as Kairos), where appropriate. Clerk: Margaret Clare Ford (mcf@bconnex.net).

Nominating Committee is a group of five Friends from across Canada. Our job is to know who is needed to fill CYM positions and who is available to serve, and to prayerfully discern how best to match them. Each January the clerk compiles a nominations package and sends it to monthly meetings and standing committees. The committee meets in the spring to consider the responses and compile a list of names. After the meeting, we continue to try to fill vacancies. Nominations are finalised at Yearly Meeting, and presented to Delegates' Meeting. As well, we confer by phone or e-mail throughout the year to fill vacancies or respond to special requests brought to us by CYM or Representative Meet-

ing. Clerk: Susan Stevenson (sksteven@pgweb.com).

CONTINUING MEETING OF MINISTRY AND COUNSEL (CMM&C) has a broad mandate of responsibility for worship and the living out of our faith as Friends as well as the care of the worshipful spirit throughout sessions of Canadian Yearly Meeting. We are six members appointed by Yearly Meeting of Ministry and Counsel, and we meet twice a year. Currently, we are following up on this year's Yearly Meeting minute on same-sex marriage, preparing resource lists for monthly meeting Ministry and Counsels, helping sponsor a Friend called to travel widely among Canadian Friends, revisiting (at Yearly Meeting's request) the topic of sexual ethics, and working towards facilitating mutual understanding among Friends who use differing theological language. We also respond as issues arise. Names of those called to this service should be forwarded by MMs to Lesley Robertson (1596 Mountain Avenue, Kelowna, BC V1Y 7H9: lessismore@telus.net). For more information about CMM&C, contact Jo Vellacott (613-541-1773: jo.vellacott@sympatico.ca) or Rob Hughes (604-876-6454: rhughes@smith-hughes.com).

CAMP NEEKAUNIS COMMITTEE: We oversee the administration, maintain the physical facility, and organise and advertise the summer programs of Camp Neekaunis. Camp Neekaunis is a meeting place where F/friends and their families can share a rural, communal living situation and enjoy the natural world around them. Quaker values and practices such as caring and respect for our fellow human beings, simplicity, tolerance, seeking spiritual guidance in silent Meeting for Worship, and functioning in harmony with our environment provide a basis for the community. The work involves fun/work weekend sessions in spring and fall, some correspondence (depending on sub-committee participation), and attendance at opening and closing weekends and a mid-winter meeting. Committee members are encouraged to participate in "hands-on" activities such as kitchen work, programming, and physical maintenance. Clerk: Georgette Kreher (RGkreher@sympatico.ca).

DISCIPLINE REVIEW COMMITTEE: We write and revise sections of Organization and Procedure as directed by Canadian Yearly Meeting. We also review CYM Discipline to ensure that it is correct and reflects current practice. A member should be a Friend with a good understanding of Quaker process, sensitive to current

practices, and with an interest and skill in writing and editing. Much of our work is done by correspondence. We have two meetings a year: a full-day meeting in the spring, and a shorter meeting at the beginning of Yearly Meeting in August. It is preferable that members attend Yearly Meeting, since this is where proposed changes are discussed. Clerk: Marilyn Thomas (cthomas@wwdc.com).

Ecumenical-Interfaith Committee acts as a form of prayer and support for Canadian Friends who are carrying the concerns of ecumenical and interfaith work, both within other Quaker bodies and within the wider faith community. The committee works with other Friends Committees. It meets in three sections -- east, west, and central -- throughout the year. Once a year, the clerks of these three sections meet to review reports and to plan the general ecumenicalinterfaith meeting held during Yearly Meeting. Those who represent the Society of Friends on outside bodies are not required to attend Ecumenical-Interfaith Committee meetings, but should feel free to bring issues to this committee for seasoning in preparation for Yearly Meeting. Ecumenical-Interfaith Committee has been asked to work with CYM Finance Committee to find creative ways to increase CYM funding for our representatives to bodies outside our Yearly Meeting.

Contact person: Gini Smith, Yonge St. MM.

PROGRAMME COMMITTEE: We plan and oversee the annual sessions of Canadian Yearly Meeting. We coordinate the efforts of the bodies responsible for the various components of Yearly Meeting. Our specific tasks include: site selection, liaison with site administrators, scheduling of daily events, arranging the Sunderland P. Gardner lecture, local arrangements, Bible and Quaker study, evaluation. We meet twice each year — at Yearly Meeting in August, and at or near the site of the upcoming gathering in December — and there is travel support from CYM. Clerk: Jay Cowsill (jmc590@mail.usask.ca).

Membership on a committee offers Friends the opportunity for year-round involvement with the work of Canadian Yearly Meeting. Most committees require some travel, and all need members who are able to devote some time to committee work between meetings. Most committee members find the work personally rewarding. They experience fellowship, challenges, and learning opportunities, and know that their service is furthering the work of our spiritual community. *

Marilyn Manzer, of Wolfville Monthly Meeting and Steve Fick, of Ottawa Monthly Meeting, are both members of CYM Nominating Committee.

Some Contributors to This Issue



Dorothy Janes, article on page 29



Donald Laitin, article on page 11



Rose Marie Cipryk, article on page 27



Ian Graham, article on page 9



Bernard Schulmann, article on page 4

Reaching In To Reach Out

By Gale Wills

ike love, I believe that Friends' outreach begins with an inward motion. As each of us must learn self love before we can fully love another, as a community we must understand ourselves before we can reach out to others. We need "inreach" first; we need to know ourselves, who we are and what we believe. How else can we present the prospect of a blessed and joyous faith community to others? My experience has been that we seldom talk among ourselves of what we believe. How then are we to talk to others?

Alongside our celebrated differences, there is a core of commonly held beliefs among Friends. These fundamental beliefs are the glue that holds us together and must not be mistaken for or rejected as doctrine. Thomas Jeavons, in an article in the latest issue of Friends Journal that explores some of these core beliefs, refers to them as a "shared vision," and points out that "if we really want to reach out to those who are alienated from other expressions of faith, then it is most important for us to demonstrate a positive alternative." He points out that seekers are more interested in what brings us together as a faith group than "phrases about tolerance." Rediscovering and embracing this shared vision can be a unifying and community building experience for a worship group or monthly meeting. It can also provide each one who participates with the confidence to answer the questions of enquirers and to present a clear and inviting picture of who we are.

Friends have what has been called a "culture of Quakerism." For generations, we have learned how to be a Friend by observation and experience, with long time Friends passing on to children, attenders, and the newly convinced how we practice our faith. We do not have formal "spiritual formation" sessions, catechisms and creeds. We are utterly dependent on having an active body of experienced Friends who witness their faith and occasionally write about it. This is our tradition and when we do not have a sufficiently large number of experienced Friends available to carry our culture forward, as is the case with many worship groups and some monthly meetings, we are in danger of losing the core of our faith. We fall into the vacuum

of an "anything goes" religion, which inevitably will degenerate into a secular Sunday morning meditation or discussion group. Helpful perhaps, but hardly Quakerly. It offers little to the spiritually hungry.

Now this is troubling water. The tradition of passing on our faith from generation to generation may be quite effective where Friends are numerous and in compact geographic areas. But in Canadian Yearly Meeting where we are scattered across a continent and many worshipping groups have only one or two families steeped in the tradition, it simply is not going to work. Something else is needed. I do not take lightly any suggestion of setting aside tradition, and I feel strongly that we must always be clear on the beliefs that inform a particular tradition before ending or modifying it. If we are going to change, we must do so with full understanding of what it is that is being changed and not overlook the underlying truth that informed it in the first place. But I also know that over the centuries Friends have been able to adapt to the social and cultural circumstances in which they found themselves. While our core beliefs have changed very little, our practices have changed significantly.

I am not going to suggest that we abandon the tradition of passing on our faith through learning from each other. It is a tradition that rests on our fundamental belief in the importance of bearing witness to the truth. But we need to adapt it to our present reality. Supporting more travel in the ministry comes to mind, with opportunity for worship groups and meetings to hear and discuss the vision of Quakerism that holds us together. Gatherings of all kinds in our scattered yearly meeting community are wonderful opportunities to learn from each other. But our gatherings, while strong on fellowship, also need to be conscious of the importance of more formal "Quaker studies." For this we must seek out and support the ministry that can be offered by those who have much experience to share, and invite and support seekers and newcomers to attend. Development of a Canadian version of Quakerism 101 could also help, making this popular course more relevant to the experience and practices of Canadian Friends. I hope too that our

In 1905, Canadian Friends had a dream: to develop a communication link, with Friends from all three Canadian Quaker traditions: Canada Yearly Meeting (Five Years Meeting), Canada Yearly Meeting (Conservative) and Genessee Yearly Meeting (General Conference) contributing to it and reading it. *The Canadian Friend* (CF), since its inception, has been an important vehicle for accomplishing the work of Canadian Yearly Meeting. Now, nearly 100 years later, it still continues to faithfully embody that vision of early Canadian Friends.

However, like many of Canadian Yearly Meeting committees, everincreasing expenses are causing the Home Mission and Advancement Committee to consider what functions it will suspend or reduce. Our publications and communications are under financial threat.

There are ways you can help ensure that the dream of early Friends continues to exist for future generations when they are ready to read it.

• Consider purchasing gift subscriptions to *The Canadian Friend*. Most of us have at least one friend who is curious about Quakers; what better way to let them know more than to give them a subscription?

(\$28 for Canada; \$35 CD to U.S.; and \$45 CD to other countries)

- Most get the CF free-of-charge, though we have about 60 paid subscribers; if you are one of those, please send your renewal fee now, so we don't have the extra expense of writing to ask you for it.
- If more people chose to pay for their own subscription, that would also help us to be in a better financial position.
- We are extremely grateful for the donations so many have been making, and strongly hope that more people will choose to support us (and realise income tax savings from the resultant income tax receipt).

Please do your best to ensure the continued publication of *The Canadian Friend*, because together we can do it! We can help *The Canadian Friend* balance its budget, and keep that dream alive.



together we can

do it!
...helping
The
Canadian
Friend
balance
its budget!

new Faith and Practice currently under development will be a resource to help us understand what our commonly held beliefs are and not try to be "all things to all people."

Vocal ministry in Meeting for Worship should not be overlooked as a potential means of learning about our faith. I definitely do not mean by this that we begin coming to Meeting with a prepared sermon on what Friends believe. Authentic ministry comes to those whose hearts and minds are prepared and open to the promptings of the Spirit during Meeting for Worship. Do the ministers among us include reading about the faith and practice of Friends in their preparations? How often are we hearing ministry that speaks to our understanding of Friends' beliefs? How likely is it that newcomers in Meeting for Worship will hear ministry that gives some indication of what

we believe? Does your Meeting's Ministry and Counsel encourage vocal ministry from those among us who understand and have concerns about faithfulness? Are we so afraid of offending someone or of appearing to lay something on another that we never speak of our beliefs in Meeting?

I may sound like I have strayed far away from outreach. I think not. Unless we understand who we are and are clear on what we believe, we will have nothing in our hands to extend to the enquirer. A unifying vision of what it means to be a Quaker does not rule out the wonderful variations and differences that we have. Rather it offers to those who would find a new spiritual home among us something to grasp and eventually embrace. **

Gale Will is a member of Victoria Monthly Meeting, and Co-clerk of Canadian Yearly Meeting.

Canadian Friends Service Committee: Individual Grants

By Jessie Starling

n January, Jane MacKay Wright will be heading to Iraq, accompanying her Christian Peacemaker Team (CPT) group on another anti-violence effort, just as she did last October in a first-time endeavor that many Friends read about in the winter issue of Quaker Concern. This time, she is familiar with the culture, the land, and the religious and political landscape. This time she is supported, financially and otherwise, by Friends who listened to her talk about her experiences during a speaking tour done earlier this year.

In part, this wave of awareness and support was set in motion by an individual grant of \$1,000 that Jane received to make her first trip to Iraq. "I'd never been to the Middle East, so it [going for the first time] was really a step for me to grow in my peace witness. Now I feel I'm able to go back."

Since 1998, Canadian Friends Service Committee (CFSC) has been enabling Friends to follow their leadings, whether traveling to distant lands to pursue peace and justice or studying peacemaking here at home. Past recipients of Individual Grants have carried out projects ranging from service work in Southeast Asia, to attending summer school sessions at Quaker United Nations Office in New York, to joining Friends Peace Teams in Africa. To be eligible for a grant (of up to \$1,000), applicants should be supported by their

monthly meeting and their project must clearly relate to a Quaker testimony.

Miriam Maxcy has received two individual grants from CFSC. In 2001, she went to Pendle Hill in Pennsylvania as a student and a Social Action and Social Witness Intern. Currently, she is in Laos teaching English to groups involved with development work. She feels that both experiences have strengthened her peace witness, providing her with insights she has yet to fully articulate.

"Now that I am in Laos, one of the poorest countries, and most heavily bombed, in the world," Miriam writes, "I have finally recognized how much work we have to do at home, how my witness in Laos has to be carried back to Canada to create change in Canada." She values this opportunity to explore her understanding of the impact of Canada, and the West, on other cultures.

Miriam found that going to CFSC for support provided her with guidance in discerning her leading. "The application process is a dignifying one. ... The questions invite further discernment and clarity about your journey, how you will be supported financially, spiritually and pragmatically. ... I have never had the financial means to follow my leadings. I have had to ask for the support of Friends, including my meeting and CFSC; I have been supported each time."

Jane, too, felt that the CFSC individual grant was pivotal in her ability to financially cover her first trip to Iraq and hopes that other Friends who have their own leadings will apply. "Quakers often find it hard to ask for money from other Quakers," she admitted, but emphasized the importance of people, acting in different roles, to share in the work and support of social action. Miriam expressed a similar conviction: "One thing I have learned doing social justice and social witness work is that I cannot do it alone, we cannot do it alone. So asking for help or support is an important piece to the work itself."

Friends have different roles to play in carrying out Quaker testimony. Some may be involved in uncovering and educating about injustices; others may be in the position to offer financial support; while some may have the opportunity to go to distant lands and engage in direct action.

Friends should not hesitate to seek funding from resources such as the CFSC when they have such a leading. Friends from several provinces have received these grants over the past five years, and the CFSC is eager to meet the needs of Friends even more broadly in the future. **

Jessie Starling, the current CFSC intern, is an attender of Winter Park Monthly Meeting in Winter Park, Florida, U.S..

Report of the Ad Hoc Committee on the Canadian Yearly Meeting Gift for Outreach

Mandate of the Ad Hoc Committee on the Canadian Yearly Meeting Gift for Outreach: to make Quakers better known in their communities, and to help nurture newcomers to Meetings.

he ad hoc committee on the CYM Gift for Outreach has finished disbursing our \$50,000 donation. The full report is available through Representative Meeting.

The total dollar value of applications for funds reviewed by the ad hoc Committee was close to \$75,000. Seventeen monthly meetings and/or worship groups sent applications for outreach project funding, along with five individual Friends. Canadian Young Friends Yearly Meeting (CYFYM), Canadian Friends Service Committee, Quaker Aboriginal Affairs Committee, Home Mission and Advancement Committee and Camp NeeKauNis also had specific requests. A few monthly meetings and worship groups with relevant outreach projects chose not to apply for funds because they felt the money would be more useful to less "fortunate" monthly meetings and worship groups. If we were to include those charitable "optouts", the total dollar value of applications would have been closer to \$90,000.

Friends from Prince Edward Island to Saanich Peninsula in British Columbia have demonstrated they have a clear understanding of, and a strong commitment to, outreach. The list ranges from passive outreach projects to active ones and to pro-active ones, with applications from mature and seasoned monthly meetings to Young Friends and Attenders. It is especially encouraging to receive two specific requests from CYFYM. The future of Quakerism is theirs. Their requests were another evidence that Young Friends know who they are and feel commitment to the Religious Society of Friends.

In March, 2003, the committee sent a report to the anonymous donor through the donor's lawyer. The lawyer then conveyed his client's disappointment that a large part of the fund still had not been spent, and observations that there is an ongoing need for outreach. Willingness to provide additional funding was expressed, "for projects that strengthen the local congregation (which you call meeting or worship group). Perhaps offering some courses, leadership training, consciousness raising events would be possible." He ends by saying "Once you have expended the remaining funds, and can clearly list projects that can proceed in 2003 and 2004, please feel free to contact me again. My client has expressed a willingness to commit as much as \$50,000 again over the next two years."

This offer was considered at Spring Representative Meeting, and it was decided that the yearly meeting clerks would write to the donor expressing our gratitude and indicating that we would take some time for discernment as to proceeding with further work on outreach.

Nominating Committee has been looking for people to continue with this work. Margaret Slavin, Andrew Gage and I (Marilyn Church) would like to lay it down now, though we will communicate with, and support, new committee members in order to facilitate a smooth transition.

We give thanks for Friends' patience and forbearance as we have worked through this process. While we hope that we have met the challenge to the satisfaction of the donor, we do know that the fund has suffused many a monthly meeting and worship group with the refreshing breeze of new life, and has given us all the impetus to re-examine the ways in which we do, or should, make our faith visible in the community, as well as the ways in which we welcome newcomers. **

- August 2003

Special request: All those who have received funds are asked to please remember to send in their reports.

I Woke Up One Morning

By Miriam Maxcy

Actually I woke up on Sunday morning, wrapped in my sarong, ready to enter the washroom and begin my daily ritual of washing with a pail of cold water, always beginning with my feet in hopes that the rest of my body will acclimatize. Anyway, I walked into the hall and standing in front of me were two Buddhist monks. I bowed my head, and quickly went into the kitchen and asked my Laos sister Pao if she knew there were monks in the house and where did they come from. She said "I don't know" and we both started laughing. That's how it is in this country, every breath is a new beginning or at least a surprise.

Life in Laos is unfolding well. My life has changed since the last time you heard from me in small ways. I am no longer riding a bicycle but a motorbike. DON'T WORRY Lao people drive very slowly; so do I, and I have a helmet. Another

addition to my life is an art class. No I will not be taking an art class but teaching one at the college where I teach English. Some of you may be questioning

So if you pray, keep this family in your prayers, if you don't pray think warm thoughts and send them this way.

my abilities in this department but it's not about talent it's about the process (I learned that at Pendle Hill). My goal is to create a space where my students aren't afraid to do art, regardless of results. I am lucky I have had so many mentors in this department.

I was blessed with the voice of Annette (a dear friend in Canada for those of you who don't know) yesterday and felt like I was given the biggest hug. Talking with her made me realize though, how right it feels to be here. I feel like I am a part of a community of people that spans around the world and how grateful and lucky I am. It is easy for me to do the motions, lesson planning, teaching, going to various meetings and not be present. But talking to Annette made me realize how present I feel here. Everyday I simultaneously experience or witness joy

that manifests even in the deepest suffering. Which leads me to a story...

I went to a training about a month ago in a small village called Udompone; the training was held at the house of a woman named Minla. Both she and her husband have opened up their home to the children of the village and it has become an after-school activity space. They are incredible people. Well Minla's husband, son and youngest daughter were in a terrible accident. The husband and son will be okay but their daughter had to have brain surgery-in Laos, and that doesn't bode well. So on the weekend I went with a group from the Children's Development Centre, where I work, to the hospital to visit Minla and her family. The walk through the hospital was a journey in itself. It was built by the Russians during war time and now is a skeleton of times past. It was almost

> suffocating; my heart felt very heavy. It was another reminder of my privilege, of simple medical care that is denied to so many, a privilege that is invisible in Canada.

Yet there was hope in those rooms. We sat on a mat the hospital room floor, and wrote a poem about remembering to wear a helmet. We had Minla and her husband laughing. So if you pray, keep this family in your prayers, if you don't pray think warm thoughts and send them this way.

Well dear friends I am out of words for now. You are all in my thoughts so often. I want you all to see and feel what I am feeling. I hope you are at least getting a small sense of life here.

Loving, laughing and smiling too. Peace and blessings, Miriam *

Miriam Maxcy is a member of Vancouver Monthly Meeting, who is currently teaching English to at-risk children and college students in Laos, through the Mennonite Central Committee's Serving And Learning Together (SALT) program.

Care To Care Project Report

n 2 November 2003, the Care to Care project delegation joined in worship with Toronto Monthly Meeting, just prior to the team's departure to Iraq that afternoon. Friends held them in the Light, awaiting their safe return in three weeks.

The team includes Len Kelly MD from Sioux Lookout, Ontario; Dale Dewar MD from Wynard, Saskatchewan; Karl Stobbe MD from Beamsville, Ontario; and Bill Curry, administrative assistant.

Earlier this fall, on 3 October, f/Friends had gathered in Toronto to hear of first-hand experiences in Iraq, and of plans for this delegation of doctors to Kurdish Iraq.

The Care to Care project, led by Dale Dewar of Prairie Monthly Meeting, is being supported by Friends across Canada. The team is seeking to provide workshops for rural doctors as well as to bring needed medical supplies and texts.

Allan Connolly, President of Physicians for Global Survival, and Jane Pritchard, a family doctor who travelled with Christian Peacemaker Team to Iraq just prior to the bombing, spoke of their experiences. Connolly spoke of his dawning realization in the 1990s of the huge death toll—more than 5,000 children per month—caused by sanctions for which we as Canadians share responsibility since the sanctions were imposed by the United Nations with Canadian support.

Jane Pritchard shared photos of children for whom simple diagnostic supplies and basic medicines could have made such a difference. Rick McCutcheon, who spent eight months in Iraq as the field representative for American Friends Service Committee, spoke about the inner Light, asking us, "How does a child turn on their inner Light in this incredible darkness?" Rick stated that children in Iraq and Palestine have less hope for the future than children anywhere else in the world. Rick's message was that it doesn't have to be this way; through our actions we can make a difference.

Dale Dewar plans to return to Iraq next March, since she sees this as an ongoing project. **

To support Care to Care: send a donation to TMM- Iraq Aid, 60 Lowther Ave. Toronto M5R 1C7. Donations will receive tax receipts.

And...More Contributors to This Issue



Gale Wills, article on page 20



Miriam Maxcy, article on page 24



Margaret Slavin, article on page 28



Don Alexander, proof reader and copy editor



Barb Smith, proof reader and copy editor

Welcome to World Gathering By Betsy Blake

orld Gathering of Young Friends (WGYF) is an international conference for young adults aged 18-35 to be held in Lancaster, Britain in August of 2005. All WGYF planning meetings are generally open meetings. We're encouraging outreach and exploration about Friends diversity and trying to fundraise—those are two of our main concerns at this time. We don't have specifics for groups yet—that's something we're in the midst of figuring out—in fact it's currently the hottest topic on our agenda.

We all have our stories. The places we've sometimes found ourselves which were supposed to be an extension of our spiritual home and instead there are people there and they say they're Quaker, like us, but they talk funny. In fact their words are ignorant or hollow or controlling or confused or clearly—crazy. Our chests begin to close a bit and there's the racing thoughts—how did I get here, how do I get out of here, maybe I'll sit and listen and learn something new, wait—this is strange, help me please, I can't breathe! After some breath, some prayer, some meditation, perhaps a recovery begins. This takes hours or decades depending on your background, divine leading, or quality of therapy. And then you begin to feel your faith turned to a consistency of something taffy-like, and the stretching starts. What do I believe? Why? Is this ultimate truth or personal truth? Where are there inconsistencies? I am letting my life speak—right? I can do this. I feel you, Holy Strength Trainer, tone me, show me. Yes, connection, head- lovely. I feel you, even in "them" (!) I feel you. This is life. Authentic and real.

Welcome to World Gathering.

My friend Hanna, who spends her days working at a local Friends school, lifts her arm, fingers skyward and uses it to represent a tree. "This is the Quaker family tree," she shows the different splits, "and these folks got these parts of it and these folks got these parts—nobody got everything."

While traveling amongst Friends this aching feeling, no matter where I go, that we all want to make this great cake and someone's got the butter and someone's got the flour and someone's got the eggs—and we're not sharing. Are we who we say we are?

Welcome to World Gathering.

The last gathering of its sort was held in Greensboro,

North Carolina in the summer of 1985. Some history-forward thinkers have seen and continue to see this as a once-in-a-generation happening.

From our Vision Statement:

Many have come into this faith and many have left. We have altered our worship styles, commitments, beliefs and actions in response to the needs of our communities, in rebellion of those we have disagreed with, and to emulate those we admire. Where is the Divine message now? We have many fruits. We have many wounds. What is our witness now? What is our life's work?

We believe God is calling us to be gathered again.

We come to humbly ask for guidance, to embrace our siblings in Faith, to understand truths that have been difficult before, to open ourselves to the possibility of transformation.

The planning of World Gathering is currently in the hands of North American and European-based committees. However, we are searching for Young Friends everywhere who will contribute to the planning and the gathering itself. We'd definitely love to have Canadian involvement and we promptly answer all information requests we receive.

Our tasks at this time involve getting the word out, programming, diversity training and preparation, and of course, fundraising. However, this isn't simply a ten-day conference in 2005.

Welcome to World Gathering. You're a part of it. Because it starts now. Whenever you visit a meeting that is unlike your own—that's World Gathering. Whenever you read Quaker history or the Bible—even the parts that are a little uncomfortable—that's World Gathering. And when you strike up those conversations, pray those prayers, and find your thoughts on faith becoming so confusing and upside down only divine guidance and surrender—real actual full-fledged faith is the only way to mobilize—you're already home.

For more information, to involve your support, to send a donation, or to request a WGYF representative visit your monthly or yearly meeting, contact the North American committee at: wgyf_nabc@yahoo.com . Or check out our website at «www.wgyf.org». **

Betsy Blake is a member of First Friends Meeting of Greensboro, NC (FUM).

Ferhana By Rose Marie Cipryk

This is a story of mutual outreach which changed my world view. I met Ferhana at the Take Back the Night march in St. Catharines, September 2002. We fell in step together as we walked away from the library square and talked a bit about our lives. She is a woman of slight build. Her dark brown eyes are prominent in an animated face wreathed by a head covering. Ferhana mentioned that, in response to requests following the New York City disaster in 2001, she and her husband, Mahomed, had been invited to several faith communities to speak about Islam and forge connections. I got excited about the possibility of having Ferhana come to speak at our Meeting and she was interested to learn about Quakers, never having heard of us.

It was refreshing and renewing to listen to Ferhana. In every conversation she made reference to the Koran and this became a learning time for me. I found myself "translating" so that as Ferhana spoke of the Koran I searched my spiritual understanding for a parallel experience. I was struck with her devotion. At my house for a gathering, she secluded herself to observe one set of the five obligatory daily prayers which are a direct link between the worshipper and God. There is no hierarchical authority in Islam, and no priests. It was pleasing to find these points of connection between Quaker belief and Islam and I felt that my bedroom was blessed by her prayers. And what a good practice to remind oneself at least five times a day of the goodness of God. At one point she explained that although she had been raised a Muslim and had

observed the customs, it was only as an adult that she came to the point of taking the learning into her heart and inner life. She often gave me a gift. I learned that this was an inherent part of Islam - to share and give. The prophet Mohammed said, "Even meeting your brother with a cheerful face is charity".

I was fascinated to appreciate the complete difference in the ways we each had come to our faith.

Ferhana was raised a Muslim in an Indian ghetto in Durban, South Africa. The teachings and actions of Islam were as much a part of her life's experience as my daily meals were to mine. And for Ferhana, her religious practice was sustenance. As we shared information about each other's lives, she quoted often from the Koran. After a particularly deep and sweet time of sharing, I came away elated to feel so loving toward this woman who wore hijab (covering from head to foot) and practised Islam. I had minimal exposure to a Presbyterian upbringing as a child and came to my spiritual home with Quakers at the age of 32. I read Quaker texts voraciously but only kept what spoke to my condition, which was a far cry from Ferhana's recall of text and verse of the Koran and her ability to weave Islamic texts into most conversations we had. The structure of my faith grows by way of my dialogues with my Inner Guide, nurtured by Friendly gatherings and diverse readings.

Prior to meeting Ferhana, I held to the "Orientalist" view that hijab was a symbol of oppression. I was outraged at the atrocities committed on women in the name of Islam. I believed, with many other North

Americans who take their point of view from our mainstream press, that Islam was a religion of oppression and that women wearing hijab were subjugated.

Ferhana joined us at Pelham Meeting for Worship on the first Sunday of February, 2003 and spoke to us in the period just following worship. We were drawn to her by her eloquence and very powerful stories of being Muslim in South Africa during apartheid.

She suggested that our Meeting send a representative to the Niagara Interfaith Council which we have done. There we have participated in a series of "Faith 101" evenings and presented "Quaker 101". Recently, we attended "Islam 201" as we begin a new round of sharing and look forward to participating in a December panel, "Raising our children in faith" and to a presentation in the New Year on "Quaker 201".

I fell in love with Ferhana as a person who had been in a desert would find relief in shade. I feel gratitude for the bridge we've built to each other's very different lives. I am relieved to be free of a lot of the negative feelings that I now recognize as "Orientalism" and I am broken open to a new world view. In my mind's eye, I look at all those who have now become real to me who were previously just cardboard figures, symbols of oppression. What richness Ferhana has brought to my life. Thank God. Praise Allah. We are both, Muslim and Quaker, good people seeking to be faithful to our God. ≉

Rose Marie Cipryk is a member of Pelham Executive Meeting.

A Friend is Travelling in the Ministry By Margaret Slavin

I PLAN TO TRAVEL

PAST YOUR DOOR,

AND NOW I NEED

INVITATIONS TO COME IN.

visitor for a whole week—oh, I don't know! What does "travel in the ministry" mean—it sounds as if she wants to preach at us!

No, not preaching. I have some ideas, but mostly I want to listen. To the needs of your group, to stories of spiritual journey and of openings around creativity. The visits will ordinarily be a little less than a week, as I have to travel to reach you, but I would like to stay long enough to get to know you a little, to rest from the travelling, and to be with you when you meet for worship. I can sleep on a couch and can wash dishes and I know about bicycles and outhouses... I will not need or want to be "entertained"-- I will be writing and walking and having quiet times, as well

as loving to listen and talk. The purpose is a Friendly visit, and to introduce you to other Friends through the journal I will be posting at «slavintravels@quaker.ca».

I hope to travel for most of the next two years, under the care of Wooler Meeting, and

of Continuing Meeting of Ministry and Counsel. I hope to visit every Meeting and Worship Group in Canadian Yearly Meeting, to collect your stories and poems, to listen and share, and to worship with you.

I plan to travel past your door, and now I need invitations to come in. Bus passes are ordinarily for eight weeks, although they can be extended a few times to ten weeks, or perhaps even one stint of twelve weeks. It will still be necessary to travel across the whole country twice, first fitting in the groups who invite me and for whom I have time, and then, coming back the following year to visit everybody I missed. If you are in a group of two or three or more, please contact me to arrange a visit. A letter has gone out to as many groups as I could find e-mail addresses for, and I am writing to others by regular post.

You may use my visit simply as an opportunity to reflect on the life of your meeting (I will want to discuss creative gifts when I see an opportunity) or also as a chance to put on a public event.

In the winter of 2004, my travels will be in Western and Central Ontario and then with my home meetings. In the spring, it is the west coast, with the trip broken in Winnipeg and Edmonton on the way out, and in Regina on the way back. In the summer I will visit the Quebec groups and also hope to connect with Prairie Monthly Meeting in Saskatoon. The fall can be spent among groups in the Atlantic region. Then in 2005, I can visit the people I missed, first in Ontario, then heading out west again in

> the spring, and to Calgary and Thunder Bay, then back to the Atlantic region and Ottawa and Potsdam. That summer I will go back out west for Canadian Yearly Meeting and stay there until the late fall.

The immediate need is for you to contact me to confirm

that you like this idea, and to give me some sense of the needs of your group. I will ask you to find a contact person from your group to take my visit under their care in terms of spiritual guidance and support, and to travel with me, if possible, to the next group, to meet them and worship with them before coming back.

This call to travel in the ministry came with a sense of strong leading back in the fall of 2002, and now it feels that way is opening, for me and, I hope, for you too. Can you put up a stranger for a few days in the coming two years, and can we share as Friends? *

Margaret Slavin, 208 Perry Street #2, Peterborough ON K9J 2J2 (705) 749-1544 <writeaway@nexicom.net>

Pendle Hill Welcomes God

Report by Dorothy Janes

Pendle Hill Welcomes God April 13-18,2003

Registration in Main House Meetings in Upmeads Meals in Main House

hat's how my week at Pendle Hill (PH) started — greeted by these signs, which were posted around the Pendle Hill campus.

I had been granted the Home Mission and Advancement Committee's scholarship for a weeklong course and the 'GOD' course was the only one which caught my attention in the PH catalogue. After all, I had taken the name in vain for much of my life, so now it felt like it was high time I found out the meaning of the word I'd been using. My name tag read as if my surname was Dorothy Janes – God.

In our group were nine women and one man (nine Americans and one Canadian) plus our leader/facilitator: Paul Rasor. Within the group there was a range from devout to sceptic (oops! another word Microsoft doesn't know) but no 'holy rollers' which had been one of my fears when I chose this topic

All of us were there to learn from each other, though I don't think any firmly held beliefs or doubts were shaken. I certainly envied the ones who seemed to be blessed with unquestioning faith.

After the first evening of 'Introductions and Expectations' the following days had specific themes:

Monday: Picturing God – the God images game where we chose names which described our early experiences of learning about God. A list of more than forty terms gave us lots of choice: Lord, Warrior, Father, Mystery, Still small voice, Unmoved mover, and so on.

Tuesday morning: Thinking about God with suggested readings from: Marcus Borg, *The God We Never Knew*, and Marjorie Hewitt Suchocki (I don't know the title). Books were available in the library and from the bookstore but by the time I figured how to find places, it was near the end of the course so I still have some reading to do at home.

Tuesday evening: Informal discussion and sharing. Pendle Hill doesn't usually serve dessert but finds excuses to do so for 'special' occasions, so our evening discussion was enriched by vanilla ice cream on chocolate chip brownies. Yummy.

I had met in the afternoon with the spiritual nurturer for our group so was doing much reflection on that supportive experience. This was an unexpected bonus and sure was necessary after all the questing during discussions.

Wednesday afternoon: Relating to God. Does God respond to us? How do I describe what happens when I have an experience of God? How do I know it's an experience of God? Prayer — what is it? What happens? Images during prayer,? How does prayer matter? Does it change anything? Does it influence God? These are a few of the questions I recorded in my Journal — without answers!

Thursday afternoon: Living with God How we are in life; what rôle God has in my day-to-day life, or my reli-

gious faith and images; whether I link specific decisions in life to my understanding of God, God's will in economic decisions, purchases, charity and giving, stewardship? What kind of God do I want to have?

This 'God' work is very tir-

ing for a whole week. Maunday Thursday brings foot washing, which is unexpectedly very moving.

Open session: God in public discourse. This was to have been open to the rest of the PH community but the group decided to continue our own discussion. It was very good though we lost the opportunity for a return announcement: "God welcomes Pendle Hill, 17

Volume 99, Number 5

How do I describe

WHAT HAPPENS WHEN

I HAVE AN EXPERIENCE

of God?

April 2003"

Friday morning: Connecting the dots. Relating the themes of the week to each other and to our lives. Where have we come from? How have our ideas, images, and relationships around God been affected by what we've done this week? What is left undone? What do we want to take with us? What needs further work?

Lots of questions, but what are the answers? I'm neither an atheist nor an agnostic, but skepticism and uncertainty are still there.

Miscellaneous notes: I found Meeting for Worship in the Barn at 0930h when I finally read the schedule. Evenings, there was a Holy Week 'epilogue' in the library. I painted a clay tile with coloured glaze in the craft room, and left it to be baked in the kiln. The PH

library is open 24 hours daily, and it has a great May Sarton collection. bookstore – spent a lot – posted back to Canada and Canada post charged a handling charge of \$15-ugh! I spent great evenings with Doris and John Calder, had Canadian beer with them, and spent Friday and Saturday nights as their guest with a lift to Phil airport thrown in.

I experienced spring at Pendle Hill, and then another one in Toronto.

All things considered, it is still not my kind of thing, too much sitting—I'm not really a contemplative person. I offer my heartfelt thanks to HMAC for this great week, and a week was just enough. *

Dorothy Janes is a member of Toronto Monthly Meeting.

Book Review...Book Review

Voyageurs

By Margaret Elphinstone Edinburgh: Canongate (2003) Reviewed by Paul Lindesay

A deceptively simple story-line set in Canada at the start of the War of 1812 fails to do justice to the levels and the writing of this novel from Margaret Elphinstone, a member of Glasgow Meeting in Scotland.

Mark Greenhow is a Quaker from Cumberland searching for his sister, who was travelling in the ministry when she disappeared. At Yonge Street Meeting and in Montreal Mark learns more of his headstrong sister, disowned for marrying Alan Mackenzie, who works for the North-West Company. Mark's witness to peace is severely tested on various occasions - in a powerful scene, his refusal to fight earns him a respect from the Indians which is to prove invaluable later. He also finds that not all of the world's values and standards are necessarily unacceptable to his Quaker background. The novel is, therefore, a microcosm of

Friends at this point in their history, as they change from being a people apart.

There is also the wider history. The fledgling nations of Canada and America are on the brink of war and the First Nations/Native Canadians are being drawn into the white man's conflict: we hear of the broken promises which were to have such tragic results later – but we also learn that Alan Mackenzie left Scotland during the Clearances, ironically a victim of more broken promises.

However, Voyageurs is not dry and academic: the writing is vivid and evocative, not least in describing things such as the cold of a Canadian winter ('it was so freezing clear that one could hear the blow of an axe from nearly a mile away ...'). The research is deep but unobtrusive and Margaret also avoids the clichéd ending: not everyone lives happily ever after, though I won't spoil things by saying who or how. Friends and others on both sides of the Atlantic will find this novel both fascinating and exciting. **

Paul Lindesay is a member of Glasgow Meeting in Scotland.



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 (Please note: Alan has no e-mail at this time.)
- Jay Cowsill: Telephone: (306) 652-2407; Email: jmc590@mail.usask.ca
- June Etta Chenard: Telephone: (905) 685-1022; Email: jchenard@vaxxine.com
- Rose Marie Cipryk: Telephone: (905) 684-9924; Email: rmcipryk@cogeco.ca

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

QUAKER OUTREACH FORUM

The Quaker Outreach Forum seeks to be a clearinghouse for ideas, issues and practices related to doing outreach, so that Quakers in North America can learn from each other and collaborate as way opens. It is not intended to be a forum for debating the merits of quaker ways or theology.

To subscribe, send an email to: «Quaker_Outreach_Forum-subscribe@yahoogroups.com».

Home Mission and Advancement Committee's Scholarship to Attend Pendle Hill in 2004

Canadian Friends are invited to apply for a scholarship to attend the Pendle Hill Quaker study centre for eight days as a sojourner. All fees, including travel (less \$100) are covered by this scholarship. Applications must reach the HMAC Grants and Loans Officer by 1 March 2004.

For further information and an application form, please contact:
Paul Hopkins at: (905) 937 - 8227
359 Geneva Street, Apt. 807, St. Catharines ON L2N 2G5
E-mail: phopkins@vaxxine.com

The Clerking Corner

By June Etta Chenard

well-prepared agenda helps to conduct an efficient meeting for worship with attention to business, while allowing the right amount of time to reach a sense of unity. Here are some suggestions to aid that preparation.

It is imperative to consider the way agendas are ordered, for we tend to talk at length on early items, and then run out of time on later (and possibly more important) items. Alternating time-consuming and brief items helps pace an agenda. It is beneficial to have clearly defined times for socializing, before and/or after attention to business.

Gather reports and needed information early enough to prepare the agenda and distribute it in advance as it is usually beneficial for the clerk to distribute the agenda in advance, so Friends can come better prepared. At the beginning of the meeting, time can be set aside to consider the agenda. Set an end time for the meeting, and carry over those items that cannot be completed during the available time.

Indicate at the beginning of a meeting any items expected to be time-consuming. It may even be helpful to set aside a whole meeting for one item. The clerk may ask for a committee of support before a particularly difficult meeting. During a difficult meeting, some Friends may simply hold the meeting in the Light. With a complex and/or controversial matter, get the issues out during a worship-sharing session. It may also help to have time between two sessions to further consider a topic, during which you may wish to ask Friends to hold the issue in the Light.

If your meetings tend to get bogged down, consider having a meeting (perhaps of worship-sharing) to envision how you might revitalize them.

Tension releasers include: silence, songs, and breaks. It is important, however, for clerks to watch for the use of these techniques as ways to avoid confronting issues, however, as some might use these techniques to manipulate the meeting or to silence others.

If people who do not understand Quaker process will attend, plan to review the process first, and

to perhaps offer the newcomers a helpful pamphlet. It is sometimes also useful to remind experienced Friends of basic Quaker business procedures, as well, especially that of speaking in meetings with an attention to business. The clerk might



Cartoon from "Our Foolish Ways' An Anthology of Follies Published by the Friends Fun Department" and submitted by Kathleen Hertzberg

also choose to hold such comments until just before an item that might most benefit from them.

If you are a new clerk, you might take the opportunity to re-evaluate the way business is conducted in your meetings. A new clerk who wishes to make changes needs to clarify them at the outset. Friends can best help the clerk when they understand the assistance that would be most appreciated, so it is important to be clear about what is expected. The clerk needs to convey messages in the most respectful and gracious way possible.

The clerk may sometimes find it useful to schedule a consultation time with specific members (e.g., committee clerks) before an item is presented. Committee clerks and others who are reporting may conduct the meeting during consideration of their own reports or matters of discussion.

The clerk and recording clerk must have a good working relationship, deciding together how to handle the various responsibilities. The recording clerk should know the items on the agenda before the meeting for business begins. They may be helped by sharing a period of silence before and after meeting for business. They may also wish to discuss in advance how to approach a difficult agenda item. The clerk may ask Friends to sit in worship while minutes are being crafted. **

June Etta Chenard is a member of Pelham Executive Meeting.

A First Day School Experience

eaching First Day School is always a challenge. Most of my experience has been with pre-teens and teenagers, some of whom may be reluctant attendees at Meeting. Making material relevant and engaging is necessary if there is to be something of lasting value come out of the experience.

In the winter of 2003, I worked with three young Friends, aged ten to thirteen, choosing the area now called Iraq as the subject for study. It was very much in the news at the time, with maps and pictures appearing almost daily in the newspapers. This allowed brief discussion about our concerns, causes of conflict, and alternative ways of resolving it.

We skipped quickly back to the biblical stories of—the origin myths set in Eden, the Flood, Abraham's birth and journeyings from Ur of the Chaldees—the Epic of Gilgamesh. This led into the early twentieth century archaeology of Ur carried

out by Leonard Woolley, and to his findings of a longlasting and high civilization at Ur and evidence of a truly great flood.

Had time allowed, we could have gone on to talk about the involvement of the British archaeology team in spying operations, along with Lawrence of Arabia, all of which helped set the stage for the arbitrary creation of the country called Iraq.

Aware of our concern for ecology and the long term effects of cultural and agricultural practices, we discussed: the "fertile crescent", overgrazing of the pasture lands, salination and loss of fertility in arable land due to irrigation, denuding of the forested hillsides to feed the appetite for great building projects and, eventually, desertification of a once richly productive land.

As the archaeological story unfolded, we made some of the 'artifacts', such as cylinder seals, clay cuneiform tablets and ornaments from the

zigurat. These were made out of clay, and were afterwards glazed and fired to become permanent reminders of our experience. This was about the time of the looting of the great museum in Baghdad which housed many of Woolley's finds.

A salt and flour map allowed us to put in the physical features of the landscape and to colour-key ancient and modern city sites. This included a tiny zigurat marking Ur, a tower of Babel for Babylon, and a little Noah's Ark placed in the mountains near the headwaters of the Tigris and Euphrates Rivers to mark the area where some have believed the ark came to rest.

At the end of our three months' study, there was a brief presentation to the adults after Meeting for Worship. This allowed for a review of our work and an opportunity for adults to engage with the children. **

Helen Brink is a member of Hamilton Monthly Meeting.

The Archives Corner

anadian Yearly Meeting's archives play an important role in outreach to students and researchers, as well as a historical record for Friends and future generations. Friends are strongly encouraged to send copies of committee records as well as the creative work of Friends—music, books, art work, etc. It is important for you to ask yourself what you, or your meeting, may have which should be preserved and shared for history. Remember that oral histories are much appreciated, as well; Friends who share their stories on tape whet our appetites for more!

Please take the time to record the stories, records and information of your Meeting or Worship Group. It is

unfortunate that so much valuable and interesting information goes unrecorded. You might remind yourselves to send in a report at least every decade, or whenever you change clerks. It is helpful for future generations to take photographs of your members—as individuals, groups, or families, and to keep a record of them, along with brief biographies. This is a good winter activity, and a shared experience that builds closer community through increased appreciation for one another. Afterwards, don't forget to make a copy of these treasures to send to the Archives! Friends and those seeking more information about us will appreciate your contributions. **

Jane Zavitz-Bond is a member of Yarmouth Monthly Meeting.

...Letters to the Editor...Letters to the Editor...

...Quakers do not advertise themselves, nor convert or proselytize the way other Christian groups do. That is both its blessing and its weakness. It's one of the reasons why I've become a Friend.

If the public had a better understanding of Friends' principles in action (e.g. Greenpeace) I think it would attract people, and for all the right reasons. I, for one, didn't know Greenpeace was founded upon Quaker leadings. I was very impressed when I first learned their motto and modus operandi, but had no inkling that these were Quaker values.

So, how to advertise the fact that Greenpeace was originally conceived by Quakers? This is only one example, but a good one. How to spread the word without joining the "sales" market, because selling religion is big! Therein lies the rub. How to advertise oneself in right ordering? Friends definitely need to develop a higher profile in their local communities, but how to do so? We're almost completely invisible! Just some thoughts.

Kirsten Ebsen, Vancouver MM

In response to the article from the Friend who complained that she felt left out of the greater fellowship as a Christian, I thought I might offer a few thoughts.

First, It is indisputable that Quakerism has Christian roots, and that the beliefs we hold today come from that foundation. However, in keeping with the Quaker tradition of 'continuing revelation' some Friends have found other beliefs that they feel are in keeping with their faith as Friends. Personally, I believe that as Quakers we have to start with what Christ taught, and when in doubt, test any new ideas or applications against what we understand those teachings to be. Some might not agree, but I think we have to have some place to start.

There might be particular tenets of some religions that are simply incompatible with Christianity, such as human sacrifice, religious hatred or satanism, and we have to reject that part of any religion which contradicts our Christian beliefs. However, I think that God has usually led 'people of good will' down similar paths. Most religions share the same basic beliefs, such as respecting and loving each other, and one will find in Buddhism and Islam, for example, many of the same rules that we follow as Christians. Therefore, I think we can look at someone like Mohandas Gandhi, and say that he was a holy man - he changed the society he lived in using only nonviolent, passive resistance, and convinced his associates to follow the same principles. When tested against the criteria I propose above, Gandhi was more 'Christian' than any churchgoing preacher I've ever met.

Few people can live up to the standards set by Christ or Gandhi, but we can all try to live our lives in a way they would have approved of.

In Friendship

Peter McClure, Edmonton MM

Re: August 2003 edition: "In the Names of God" I am delighted that Friends' understanding of the Divine is broadening to that of other faiths. I would like to point out, however, that interpretations of the Divine—such as Mother Earth, Buffalo Woman, Quan Yin—are not names for 'god': the Abrahamic concept of 'god' is significantly different from that of 'the goddess' or even 'the god'.

I strongly support people to speak in their own religious 'Mother Tongue' (and to listen 'through' others' as the quote from Linda Chidsey in the August editorial indicates) when they are giving ministry about their own spiritual experience or that of their specific belief system. However, it is quite a different matter to use religion-specific terms when referring to the wider community of 'all spiritual peoples'. We need to be careful that we are not subsuming and discounting other people's concept of the Divine by applying our own language and assumptions to their particular faith. Adjectives tend to work better for the purpose of suggesting commonality among faiths, and I would suggest that "the Divine" would be acceptable to most.

In the Spirit of All in Peace,

Pashta MaryMoon, Victoria MM

Around the Family

HALIFAX MONTHLY MEETING

The New England-Atlantic Friends Gathering, October 10-13, 2003 was a success! Friends shared interesting topics, worship, outdoor activities, gourmet food, and fine facilities.

HAMILTON MONTHLY MEETING

A local film maker has made a short film of HMM, and is expanding it by filming a potluck and the Sacred Sites event, and by following a couple of Friends more closely. Meeting was given a copy of the video.

Mona Callin writes, "I would like to thank all those Friends who signed the card for me from Yearly Meeting. I much appreciated your kind thoughts and warm greetings. I was sad not to be with you in Montebello, but your card brightened my day and helped me feel connected."

New Brunswick Monthly Meeting

Because of the difficulty Friends from outside the Fredericton area have in participating in MM, and that gasoline is a "seed of war", New Brunswick MM is investigating the practical issues of meeting through conference calls.



Sophie Bérubé

Linda Foy's husband, Brian Millar, who is a chimney technician, has fallen, breaking a leg and crushing his knee. Cheques (payable to New Brunswick Monthly Meeting, with a note "For the Millar/Foy family") of donations to help the family can be sent to Maida Follini, 183 East Victoria Street, Amherst NS B4H 1Y7). Charitable receipts will be issued.

OTTAWA MONTHLY MEETING



Evalyn Parry

We welcomed Kris Yang, her husband Homer, and their children Helen and Alexander, to our Meeting, where they have transferred from Hamilton MM.

PELHAM EXECUTIVE MEETING

Mildred Nelson, a longtime member of Pelham Executive Meeting (though technically still a member of Wooler MM) celebrated her ninetieth birthday in September.

The Earth Charter was the subject of a day-long retreat 4 October, and this Charter was endorsed by the Meeting.

TORONTO MONTHLY MEETING

Congratulations to Evalyn Parry for having been awarded the Colleen Peterson Songwriting Award for her song "The Stone and the Bumblebee", which appears on her new CD "Unreasonable". This CD was recently chosen as a CBC Radio "disc of the week" on Bandwidth.

Laurel Dee Gugler is hoping to join the February Christian Peacemaker Teams (CPT) delegation to Hebron. Anyone wishing to support this venture can make a donation to CPT in Laurel's name.

VICTORIA MONTHLY MEETING

Peter Seale was warmly welcomed into membership with Victoria MM on 14 September 2003— Welcome, Peter.

Audrey Irene (Willicombe) Fawcett passed away peacefully on 12 October 2003, at the age of 79. Audrey was a seeker who found her home with the Quakers. She was a nurturer of her family, plus the many others to whom she opened her home. She was an activist working tirelessly for social justice, and one of the founding members of the Global Village Store. She will be missed by her family—husband, Phil; children Susan, Steve, Laurie and John; and ten grandchildren. A celebration of Audrey's life was held 18 October at Fairfield United Church. In lieu of flowers, donations may be sent to: Canadian Friends Service Committee (60 Lowther Avenue Toronto Ontario M5R 1C7 or: The Open Door in Victoria.



Sara and Kamila Nasr



Chuck Fager



Mildred Nelson



Mona Callin



Laurel Dee Gugler

Around the Family

Wolfville Monthly Meeting

Sara and Kamila Nasr launched their new CD with a September concert in Wolfville.

Sophie Bérubé, a member of Wolfville Monthly Meeting, is the 2003 winner of the prestigious Prix France-Acadie for literature, for her book of poetry "*La Trombe sacrée*". The Prix France-Acadie is an initiative of an Acadian friendship organization in France, with foundation and government contributions. Sophie has published two children's books, one of which has also won a prize, and has been publishing poetry in French literary magazines for a few years.

YONGE STREET HALF YEARLY MEETING (YSHYM)

Chuck Fager, a writer and storyteller, is the director of Quaker House in Fayetteville, North Carolina, where his peace witness includes work with American conscientious objectors. During YSHYM, Chuck shared a story about his work with Martin Luther King Jr., and gave a public talk to close the weekend.

ANTHOLOGY OF WRITING BY YOUNG FRIENDS

Quakers Uniting In Publications (QUIP) is planning an anthology of writing by Young Friends (ages 13 – 18). Canadian Friends are encouraged to participate. Writing guidelines are available on the QUIP website «www.quaker.org/quip». For further information, contact Barbara Mays at (765) 962-7573; «barbaram@fum.org».

Canadian Friends Service Committee Resources

Canadian Friends Service Committee has a wide range of videos and books available in their library. These resources are available for loan; just contact the office to arrange mailing. Tel: (01) 416-920-5213; E-mail: cfsc@quaker.ca

FRIENDS WORLD COMMITTEE FOR CONSULTATION—SECTION OF THE AMERICAS ANNUAL MEETING

Everyone is welcome to attend the annual meeting of FWCC–Section of the Americas. It will be held at the Travelodge Hotel and Conference Centre in Ottawa, 18 – 21 March 2004. For further information, contact your CYM representatives to FWCC: Barbara Aikman (Wolfville MM), Rose Mae Harkness, (Ottawa MM) and Shauna Curry (Prairie MM).

Grants for the Study or Practice of Christian Mysticism

The Elizabeth Ann Bogert Memorial Fund for the Study or Practice of Christian Mysticism, administered by Friends World Committee for Consultation, Section of the Americas, makes annual grants of up to \$1,000 (U.S.). The deadline

for applications is 1 March 2004. An (outdated) web site is at: «http://www.pym.org/publish/pym-news/2001/01/bogert.htm». For information, contact Michelina and Vinton Deming, 4818 Warrington Ave., Philadelphia, PA 19143.

Invitation to Join the Religious Education Group

You are invited to join Quaker_RE, an on-line forum to lend support, resources and on-going communication to members of CYM who are interested in Religious Education. Contact Catherine Schulmann at: «c.schulmann@lillonet.ca».

OUTDOOR LEADERSHIP INSTRUCTORS

Quaker camp seeks two experienced leaders for paid positions; 25-day program August 2004 for kids 14 to 16. Wilderness first aid required. See Camp NeeKauNis at: «www.Quaker.ca». E-mail resumes to «NeeKauNis-fyde@quaker.ca».

PEACE JOURNALISM

The presentation about "Peace Journalism" that many Friends saw at Canadian Yearly Meeting last summer is now available on video-tape and DVD. Declan Hill, a member of Ottawa Monthly Meeting, was recently recorded during a presentation in Toronto. Declan had been to Iraq as a freelance journalist; his stories about overlooked causes of the conflict and personal tragedy are a powerful counterpoint to the war journalism that depersonalizes war or aggrandizes the military.

Pauline McKenzie has undertaken distribution of the programme and is communicating with all Meetings and Quaker organizations to provide details.

It is hoped the term "Peace Journalism" will become familiar and that viewers and readers will demand this approach rather than the war journalism that has prevailed in the past. Peace Journalism will help prepare the way to a peaceful world.

2004 QUAKER YOUTH PILGRIMAGE

FWCC Section of the Americas is seeking fourteen Friends, ages 16 to 18, for the Quaker Youth Pilgrimage to England, Germany and the Netherlands from 16 July to 14 August 2004. For more information, including an application form, contact FWCC, (215) 241-7250; «Americas@fwcc.quaker.org».

WOODBROOKE QUAKER STUDY CENTRE

Woodbrooke Quaker Study Centre in Birmingham, UK, is marking their centenary. Founded in 1903, it has been offering education to Quakers and others for 100 years. They offer short courses in the UK and abroad; have various extra mural programmes; collaborate with Birmingham University to offer postgraduate qualifications in Quaker Studies; and maintain numerous ecumenical and interfaith links.

Credits for this issue

Layout Editorial Support Contributors June Etta Chenard Donald Alexander, Barbara Smith

Ad Hoc Committee to Disburse the Gift to CYM, Betsy Blake, Helen Brink, CYM Nominating Committee, June Etta Chenard, Rose Marie Cipryk, Sherita Clarke, Ian Graham, Hamilton MM Outreach Committee, Dorothy Janes, Donald Laitin, Paul Lindesay, Miriam Maxcy, Lesley Read, Jack Ross, Bernard Schulmann, Margaret Slavin, Jessie Starling, Anne Thomas, Gale Wills, Jane Zavitz-Bond

Your articles, poetry, drawings and photos are needed!

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

Themes, deadlines and queries for upcoming issues

(Because of a backlog of unused submissions, please note the new due dates below.)

• Due date — 15 March 2004 (for May 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 May 2004 (for August 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?

Acknowledgements

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

We also wish to express deep appreciation to the Ad Hoc Committee on the Canadian Yearly Meeting Gift for Outreach, who gave us a generous grant to publish this special issue of *The Canadian Friend*, and to the anonymous donor who made it possible.

The Canadian Friend can be viewed online at: «http://www.quaker.ca/cfriend/cfriend.html».

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, Send form 33-086-186 (84-08) to: CYM Office, 91A Fourth Avenue Ottawa ON K1S 2L1