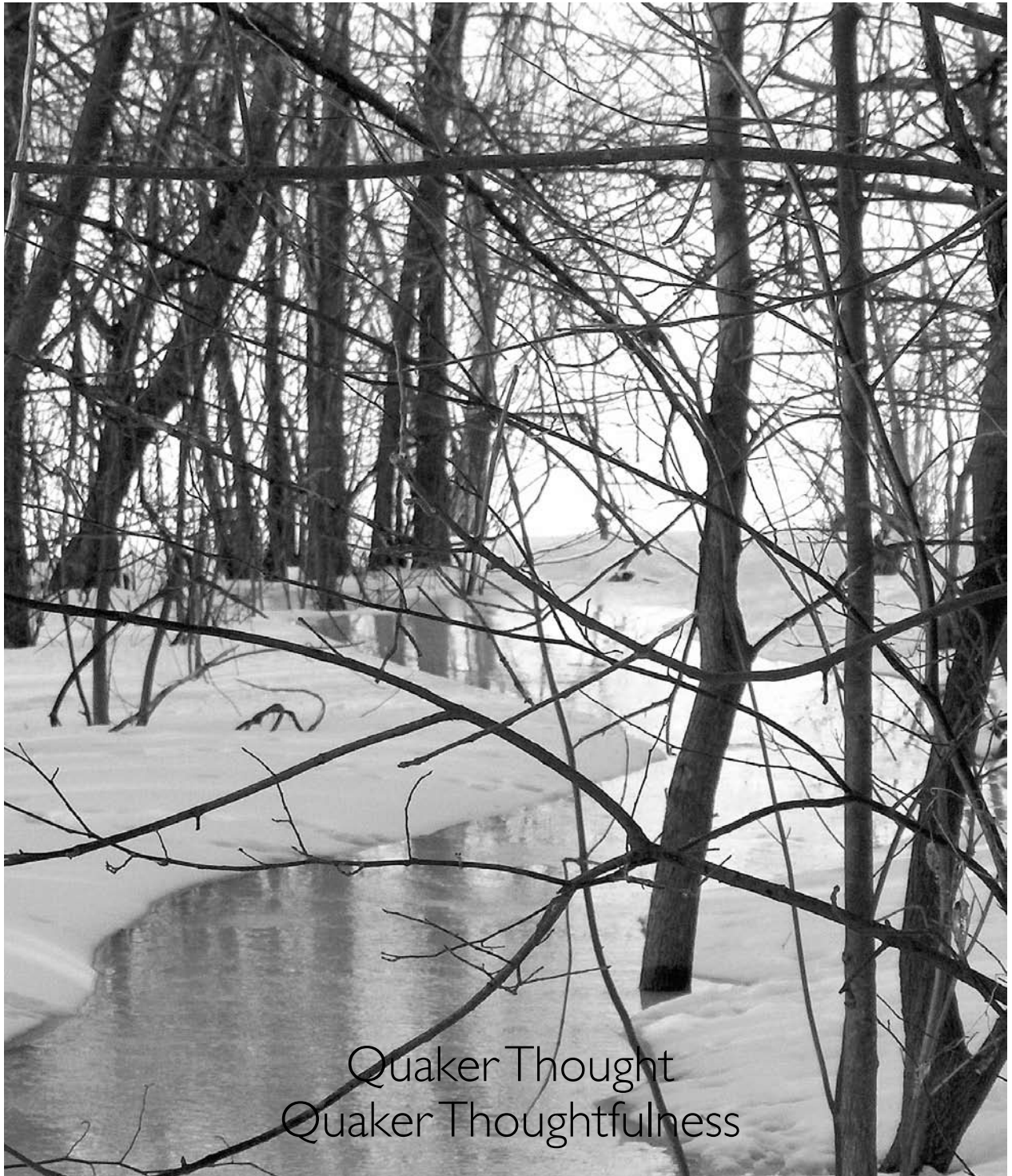


The Canadian Friend

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The Canadian Friend

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Editorial:

Dear Friends,

At the Quakers Uniting in Publications (QUIP) conference last May, we celebrated *Quaker Religious Thought*, the journal published for fifty-five years by the Quaker Theological Study Group. Early member and former editor Vail Palmer gave the keynote address. His faith journey is excerpted herein.



What is no longer surprising to me, but very exciting, is that more recent submissions for this issue fall well on the heels of Vail's "Spiritual Journey", with Elias Hicks and other early Quaker thinkers popping up in a number of articles.

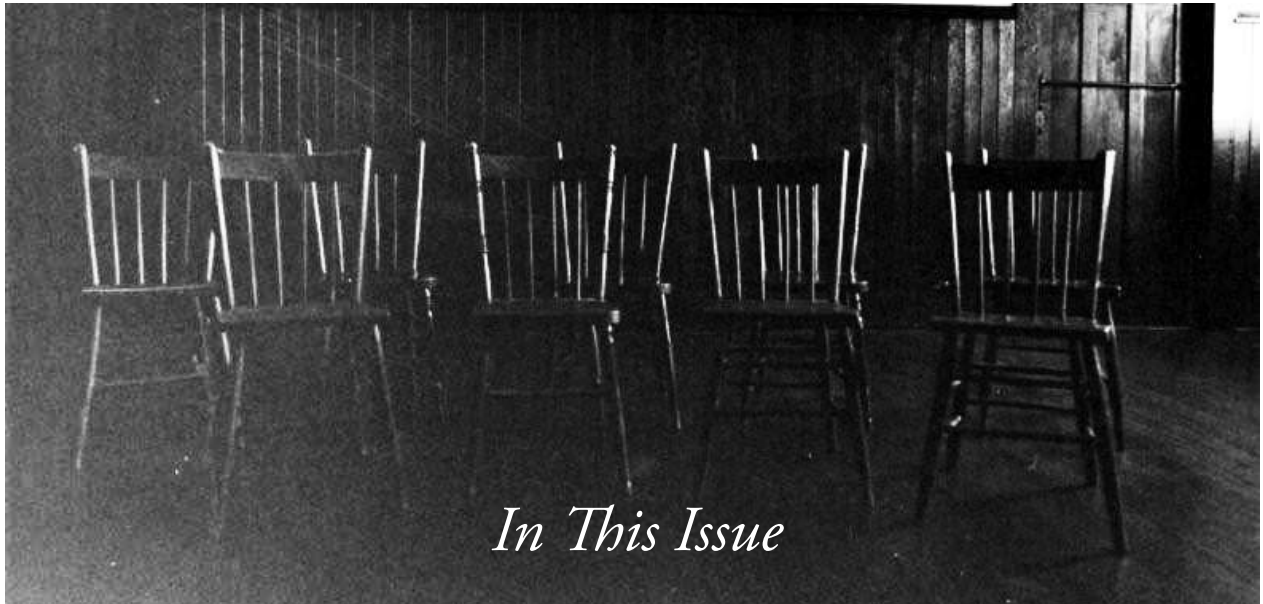
Vail's reference to the dilemma that Fox had with a premature understanding of the final coming of the Kingdom, also reminded me of CYM Quaker Study. Later in the journal Maida Follini speaks of "modern educated people" and further fleshes out references made by Vail. Maida tells of Elias leading Friends to redress injustice to indigenous people back in his day, while Jane MacKay Wright tells of Manitoulin Island Friends trying to engage everyone – indigenous included – in conversations about unjust land grabs in Ontario. The Blanket Exercise Jane speaks of gave participants a graphic sense of loss, similar to that which the indigenous people experienced when forced off their land in favour of white settlers.

In the October issue, our archivist told of young Friends who led with conscience following WWII, and in this issue we find Vail's account of his youth as he discerned God's leading and choose to be a conscientious objector. A last minute book review on *Quakering Theology* made me smile. The author, David L. Johns, like Vail, is an editor of *Quaker Religious Thought*.

Last Words by Dorothy Parshall echo the Spirit Dan Poisson seeks when he worships with evangelical Quakers. Parshall quotes Chief Papunehang of the Delaware tribe: "I love to feel where the words come from". Papunehang, did not understand English, and Woolman did not understand the Papunehang's tongue. Papunehang heard something deeper than Woolman's words. This deeper level of communication, through and beyond words, is needed not only for multifaith dialogue but also for dialogue among Quakers with diverse traditions of worship and interpretation.

I delight in the threads that weave though this issue despite the fact that contributors knew nothing of the other offerings.

Blessings and Happy New Year.
Sherryll Harris



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* John took this photo of the streamlet running into the Ottawa River, near Britannia Bay, close to Ottawa.

Reader Response



Maxine Kaufman-Lacusta spoke to my condition (*The Canadian Friend*, May 2013). I am comfortable claiming an identity as a Quaker follower and have done so for a good number of years. I can also claim my Jewish identity – my birthright faith, and a Buddhist identity – having been given *Empowerment* in 1993 by Tulku Bardor Rinpoche, after a mid-winter Montreal motor vehicle accident gifted me with a Near Death Experience. I was so moved by a mystical experience in the presence of Sufi master Bawa Muhaideen, that I've felt comfortable going into mosques ever since. I was also able to make peace, with the icons of Catholicism, ergo with the icons of Christianity, which I had found disturbing when I was a child. I am able to translate it from the wish for resurrection of one's material body into the wish for the possibility of rebirth, continuance and the energy of spiritual renewal. If it works, use it. If the shoe fits, wear it.

I began attending Westbury Quaker Meeting on Long Island while I was in high school, and I attended Meeting in Phoenix before coming to Canada to escape McCarthyism, in 1964. That summer I hitchhiked from Vancouver to Argenta. 'Plain-speech' Quakers were new to me. I felt somehow graced by their connection to historic Quaker practice, in the way the Orthodox Jew who refused to pray inside the synagogue of my youth – after it eschewed Orthodoxy for Conservatism – raised my consciousness and objectivity about the existence of multiple streams in Judaism.

All roads lead to the Light it seems to me; all the great traditions seek to provide a moral compass so that people can distinguish good from evil and live together successfully in community. Ritual is a matter of culture, which evolves and devolves from geography over the course of time. The core is the same no matter the form, as was summed up neatly by Rabbi Hillel when he was challenged by a tyrant to explain Judaism while standing on one foot. Poised on one leg, Hillel told him: "Do unto others as you would be done by. All the rest is commentary".

Is that not also what SPICE (Simplicity, Peace, Integrity, Community, Equality) amounts to?

*Claire Winetraub, Westbury Meeting, Long Island
Currently living in New Denver, BC*

Poetry

The Seed

A
Quaker
Thought

Why gad you abroad
And trim yourself down
To an 'ism, an 'ite' or a wick
Without flame –

Why gad you abroad
When the light of eternity
Beckons, inviting you in –
To knead the leaven, sow the seed,
Sweep the house, help another
in need - come in where the Light
Will show you the way:
Why gad you abroad then
Thinking such thoughts
When the answers you seek
Are plainly and simply
around you
About and within?

*Keith Maddock
Toronto Monthly Meeting*



Who on Earth Wants to Learn About Quakers? *Jo Vellacott*

The title reflects our first reaction when Ryerson University's LIFE (Learning Is For Ever) Institute told us that they had received a request for a course on Quakers, and asked us if we could find someone to offer it. The request came to us through Bette Logan, one of our members, and a member of the LIFE Institute. She regularly attends a variety of their excellent courses for students over the age of fifty.

We took up the challenge; Bette and I rushed to prepare a course outline which was accepted in time to appear in the calendar. It was designed as eight sessions of one hour and forty-five minutes, to be offered in the fall if enough students registered. Once more, we of little faith relaxed having little confidence that the minimum eight students would sign up; but when registration opened, we had thirteen students on our list almost at once. Apparently our "...brief, sharply-worded promotional description", requested by Ryerson, had hit the spot. By the time term opened eighteen had joined, of whom seventeen appeared and stayed to the end.

Although it was not formally a Meeting project, we had the blessing, interest and encouragement of the Meeting throughout. Almost twenty Friends were involved in planning the presentation of this course. We modeled Quaker ways by: including Friends with varied views; arranging the chairs in a circle; beginning and ending each session with a few minutes of silence. Bette explained the spiritual significance silence has for us, offering it to the students as an opportunity simply to leave behind the noise and clamour of the outside world, and to focus on what is happening in the classroom.

Our hope was to present a picture of Quaker faith and practice as it is in the world, and particularly as it is in Canada today. The sessions took the following sequence: the origins of Quaker faith and practice in the turbulent seventeenth century; waiting in silence as the core of Quaker faith, and how it continues in Meeting for Worship and in Meeting for Worship for Business; the development of the testimonies; the corporate witness of Canadian Friends Service Committee; personal witness of four individual members; the lives and contributions of several prominent Friends over the years; a discussion among four Friends on the topic of "What being a Quaker means to me in my daily life"; examples of how Quakers function as a community.

Several of the presenters gave useful handouts – a short reading, a chart, a summary. Very few students made use of Friends' House library, although it was open to them. All were given a copy of the Quaker Book Service list and a copy of *Advices and Queries*. Spare copies of *The Canadian Friend* and *Quaker Concern* were offered freely and were eagerly picked up.

We got a lot of enjoyment out of giving this course. We were blessed with a splendid group of students who were interested, friendly and supportive. They rated the course highly in the end-of-term evaluations.

We were determined not to proselytize. Our students included a number who had strong commitments to other faiths. One, with a long-time Quaker background, now attends Meeting and has become deeply involved. Two participated in our reporting session to the Meeting. Others have continued to show some interest. Overall we know the course was enjoyed. We have good reason to believe that students gained a better understanding of Quakers and our faith and practice. We may well offer the course again, or perhaps a follow-up course going into more depth in certain areas.

Outreach is surely as much about improving public understanding of the Quaker way as it is about drawing in potential members. Many colleges and universities have continuing education courses comparable to those offered at Ryerson. Other Meetings may find

it worthwhile to explore what unexpected opportunities may be in their communities.

Jo Vellacott
Toronto Monthly
Meeting



Guest Writer – Vail Palmer's Faith Journey



As a Quaker child I was thrilled by the courage and powerful steadfastness of the first generation of Friends. Their devotion to integrity, peace, tolerance, and justice, was a beacon to me in a world that was struggling through

economic hard times and hurtling toward war. As a teenager I had learned from Friends, who were guided by Rufus Jones and Howard Brinton, that these first Friends were mystics, steeped in a vivid experience of the presence of God and committed to an optimistic belief in that of God in every person.

During my undergraduate years at the University of Pennsylvania, I took part in many activities organized by Philadelphia Yearly Meeting's Young Friends movement. Early on I was in a small group that met regularly to read and discuss William Penn's *Rise and Progress of the People Called Quakers*. This was my first direct encounter with anything written by a seventeenth-century Friend. I was confounded. Penn's message was strongly Christ-centered; he quoted the Bible freely. He wrote of "the benighted state of man after his fall" and of "the sins and trespasses in which they were dead". I was aghast when our beloved pioneer of religious toleration wrote of Roman Catholicism: "The false church sprang up....In truth she was mystery Babylon, the mother of harlots". He scoffed at the Baptists: "They rested also too much upon their watery dispensation". Where was the mystical, Spirit-centered, optimistic, tolerant early Quaker that I was expecting to find?

During the summer of my senior year, I took part in an exciting and challenging national Young Friends' conference at Earlham college. I joined three other young Friends, from England, North Carolina, and Jamaica, in a caravan that traveled among various Friends in Ohio, Indiana, and Illinois. We visited local Meetings and churches, youth camps, and Yearly Meeting sessions. We were invited to share our own spiritual messages and we engaged in lively discussion

of religious issues. Later, when I attended the sessions of the evangelical Ohio Yearly Meeting in Damascus, Ohio, I was welcomed warmly but specifically asked not to share my own views publicly! I asked myself: why did these Friends fear the dialogue that most Friends I had met had so welcomed?

Shortly before my graduation from college I attended a seminar led by a Friend named Lewis Benson. He had written a pamphlet titled *Prophetic Quakerism*. His message was that Rufus Jones had been wrong about early Friends: The Religious Society of Friends began not as a philosophical, mystical movement centering on "that of God in everyone", but as a prophetic, Christ-centered movement, focusing on the claim that "Christ has come to teach his people Himself".

To me this interpretation made a lot more sense of the writings of George Fox and William Penn. Too often the mystical interpreters had dismissed the strongly biblical and Christ-centered writings of early Friends, as simply speaking in language that their contemporaries would understand; but I had some difficulty with accepting a Christ-centered understanding of Quaker faith. I thought that in order to be a Christian a person had to be a biblical literalist, to put aside the critical intellect in one's approach to the Bible. That was a sacrifice I was not able or willing to make, and I did not understand how Jesus could at once be both a human being and Divine (at least in any unique sense).

Later, in residence at Pendle Hill, while awaiting sentencing for refusing to register for the draft, I checked out a book from Swarthmore College library: *God Was In Christ*, by D. M. Baillie. Donald Baillie led me through a careful series of arguments showing how the Christian faith involves a number of paradoxes, including the central paradox of Grace – my experience that the good which I do is entirely my own responsibility and also wholly the work of God's grace in me. From this it was a small leap to the paradox of the Incarnation – of Jesus being both God and human. "The Man in whom God was incarnate would claim nothing for Himself as a Man, but ascribed all glory to God". With Donald Baillie's help I was finally able to accept the Christian faith as true.

In the summer of 1957 several Friends met at a Conference of Friends in the Americas, at Wilmington

College, and initiated the *Quaker Theological Discussion Group*. These Friends, sobered by two world wars, world-wide economic collapse and the horrors of Naziism and the Holocaust, had come to question Protestant and Quaker liberalism's optimistic faith in human progress. They were also questioning Rufus Jones' and Howard Brinton's interpretation of early Quakers, as a mystical movement centering on an optimistic belief in that of God in everyone. They wanted to establish a forum for discussing theological issues, and an understanding of Quaker faith with one another, including any liberal or evangelical Friends willing to enter the dialogue. They also envisaged founding a journal in which the fruits of this dialogue could be published.

I attended the first conference of the *Quaker Theological Discussion Group (QTDG)* in 1959, and found it to be a place where I could sharpen my own understanding of what Quaker faith was all about. Colleagues in *QTDG* made noteworthy contributions to my understanding of major themes in the thought and work of early Friends. Hugh Barbour and Canby Jones showed how George Fox, James Nayler, and Edward Burroughs distilled the picture of the *Lamb's War* out of the profuse imagery of the *Book of Revelation*. These early Friends understood that they were engaged in an intense, yet always nonviolent, struggle against the powers of evil within themselves and in the social and political structures of their world. I was particularly inspired by Canby Jones' insistence that the *Lamb's War* provides the basis for Quaker testimonies and action in the world today.

My thinking was stretched by Rob Tucker's expansion of the social and political implications of the *Lamb's War* in his seminal *Quaker Religious Thought (QRT)* essay, *Revolutionary Faithfulness*. In his book, *The Covenant Crucified*, Douglas Gwyn emphasized and clarified my understanding that the first Quakers were not simply a gathering of God-inspired individuals; they were a people, a community called by God – a covenant community. Doug made it clear that the *Lamb's War* was indeed, "...based on the image of the Lamb, the Risen Lord, in the *Book of Revelation*, waging cosmic war against the forces of religious, economic, and political repression", but it was also "a covenantal conflict".

One question on which Friends in the *Quaker Theological Discussion Group* have held varying views, is the question of the place of early Quaker teachings in the manifold spectrum of churches, denominations, and movements that constitute Christianity. Rufus

Jones had positioned Friends in a long tradition of mystical movements, within both Roman Catholicism and heretical sects, stretching back to the Greek philosopher Plato. Hugh Barbour placed Quaker faith squarely in the Protestant camp: "Historically and theologically, Friends are Protestants". Lewis Benson, for a period in his life, felt that early Quakers belonged together with sixteenth-century Anabaptists, as examples of "Spiritual Reformation", or perhaps "churches of the Cross". Later in life, he backed away from this association with the Anabaptists, and emphasized the absolute uniqueness of George Fox's vision of Christian faith and community.

To me, it seemed clear that the early Quaker vision of Christianity had much in common with the positions of the fourteenth-century Lollards in England, and the sixteenth-century Anabaptists in Switzerland, Germany, and the Netherlands – particularly the strands that became the Mennonites, the Amish, and the Hutterites. I found my views supported and clarified in an essay by Maurice Creasey, *Radical Christianity and Christian Radicalism*. He gave special attention to the sixteenth-century *Radical Reformation*, including the Anabaptists and seventeenth century Quakers. These were "groups and movements which, throughout Christian history, have felt after a quality of spiritual life, and have sought to embody a pattern of Christian discipleship closer than anything they saw in the church of their own day, to that reflected in the New Testament".

I have been in agreement with Maurice Creasey on one other specific issue. In his 1973 *QRT* essay, *Quakers and the Sacraments*, he argued:

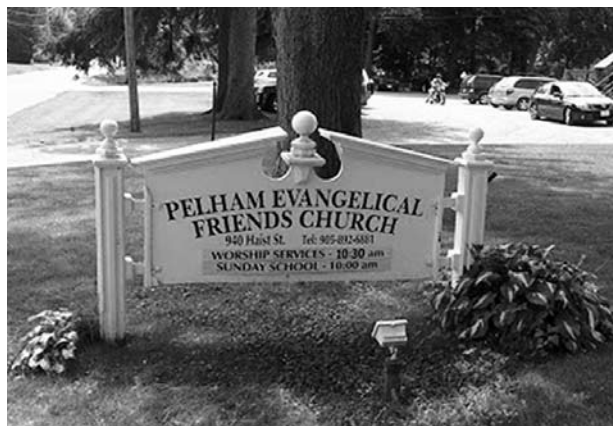
"The early Quaker abandonment of the Sacraments is an expression of a defective awareness of what is often called the 'eschatological tension' between the 'now' and the 'not yet'."

Ten years later I made the same point in a discussion of the sacraments in *Quaker Religious Thought*. George Fox based his argument for avoiding the Lord's Supper on his conviction "that Jesus Christ had now come...". He meant this in terms of the final coming of the Kingdom of God. But history since then has proved that Fox was premature in his expectations of the final coming of the Kingdom. For myself, I had not found a satisfactory argument for Quaker practice in regard to the sacraments – particularly the Lord's supper, until I heard Alan Kolp give the lecture which was later published as a *QRT* article: *Friends, Sacraments, and Sacramental Living*. I have characterized this article

as “the finest essay on a Quaker view of sacramental living ever written”.

*Vail Palmer, member and recorded minister
Freedom Friends Church, Salem, Oregon*

[Vail is a former editor of *Quaker Religious Thought*, which celebrated fifty-five years of publishing this year. He served as administrative assistant in the office of the Central Committee for Conscientious Objectors; was Assistant to the Executive Secretary of the Mid Atlantic Regional Office of the American Friends Service Committee; Professor of Religion and Philosophy with a doctorate in Christian social ethics from the University of Chicago. He was a non-registrant conscientious objector to the draft. The Federal District Court in Philadelphia sentenced him in 1950 to a year and a day in the Federal prison in Danbury, Connecticut, for his refusal to register. The same court sentenced him again for refusal to report for induction into the armed forces. He appealed his 1954 conviction, as a test case on the question of whether a conscientious objector must be required to “exhaust his administrative remedies” when he is religiously opposed to cooperation with the Selective Service System, within which his “administrative remedies” lie. The minority opinion in support of his position was written by Judge Albert B. Maris who later served as Clerk of Philadelphia Yearly Meeting. Vail Palmer is currently writing a book, titled *Friends, God, and the Bible*. “A major thesis is that the central thrust of early Quakers was that they read the Bible empathetically. Their testimonies, beliefs, and way of life were fruits of this empathetic reading of the Bible.”]



[Corresponding article right]

Walking on Both Sides

Dan Poisson

On April 5, 2009, I made the first of what would become a regular monthly two-hour drive from Newmarket to Pelham Friends Church in Pelham, Ontario, to worship with our Evangelical Friends.

I am not evangelical by any stretch of the imagination. I am and was raised firmly in the liberal Quaker tradition. But, I recognize that Friends are diverse and believe strongly that our differences should not separate us.

Representing Yonge Street Monthly Meeting (YSMM) on the Newmarket and Area Interfaith Council, where I meet routinely with members of the Jewish, Muslim, Hindu, Baha'i and various Christian faiths, can I not also meet with our Evangelical Friends? There is also the fact that YSMM and Pelham Friends share a history that goes back to our very own beginnings: 1799 for Pelham and 1801 for Yonge Street.

Early Friends, who moved to what is today Newmarket, “parked” their membership with Pelham until YSMM was established in September 1806. Then we stopped talking and meeting each other. Why? In 1955 the three Canadian Yearly Meetings: General Conference, Conservative, and Five Years Meeting, agreed to form one Canadian Yearly Meeting.

Pelham Quarterly Meeting, comprising two small rural meetings in which the Evangelical-Revivalist traditions of the 1870's were still very strong, decided then to stand aside. (Read Arthur Dorland, *The Quakers in Canada*.) Today in 2013, Pelham is still standing aside as the Canadian member of the Evangelical Friends Church-Eastern Region.

On my first Journey to Pelham I wondered if I would be welcomed there. After all, no one had invited me. I did not know what to expect.

Mike Dudiak, a long time member, and incidentally a participant in the 1955 sessions of the last Canadian Yearly Meetings of the three branches held at Pickering College in Newmarket, gave me a hearty welcome. With a strong handshake and his beautiful smile, he said, “You are welcome”.

As if he wanted me to know that he too was willing to walk across the divide, he told me, “I also sometimes worship in unprogrammed Meetings”.



I met Mike's charming wife, Ruth, and was introduced to Pastor David Keith. *Sandwiches & Veggies* followed worship, offering an occasion for me to get to know other Evangelical Friends. Pastor Keith, his wife Wendy and I broke bread together. I was "adopted".

These Evangelical Friends were really Friendly. Driving back to Newmarket that afternoon, I was elated, and already looking forward to my next visit.

For sure I felt uncomfortable with the church service. It was so strange, so foreign. All the noise. No silence. Where was my *silence*? But if I were so uncomfortable with the noise, I could just stay home with *my* Meeting.

I have learned to appreciate the worship service that I used to call 'noise'. Looking back on these four years, I believe I am a more wholesome Friend today than I ever was before.

My most cherished dream is that Pelham Friends and Yonge Street Monthly Meeting Friends will get to know each other again, learn to worship together, and learn from each other.

Dan Poisson
Yonge Street Monthly Meeting

About the Author [right]:

David L. Johns was a professor of theology at the Earlham School of Religion, a Friends seminary in Indiana. He is Vice President for Academic Affairs and Dean of the College at Union College in Kentucky. In addition to publishing regularly in the area of Quaker studies, he is an associate editor with *Quaker Religious Thought*.

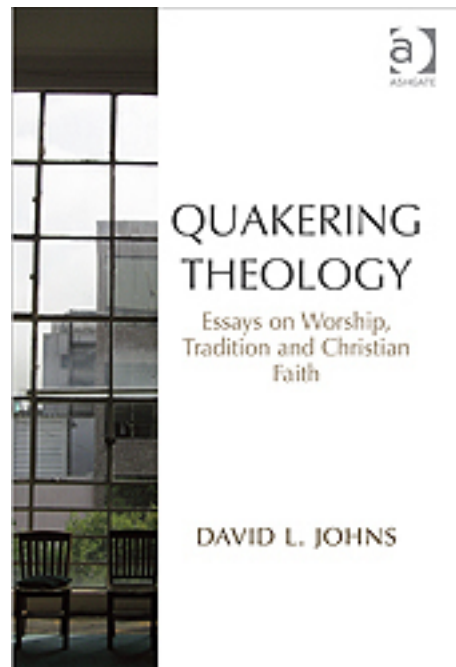
Book Review: *Eleazer Durfee*

Quakering Theology-Essays on Worship, Tradition and Christian Faith, by David L. Johns, Union College
Published July 2013

Quakers exist neither for themselves nor by themselves alone. Therefore, they ought not to construct Quaker theologies but rather *quaker* (verb) theology, to add their fingerprints to the larger conversation. David Johns contributes to a Quaker way of thinking theologically but also invites others to think through their denominational identities into a more expansive and ecumenical space.

Placing contemporary Quaker thought in conversation with the wider theological tradition, Johns shows that Quakers have something important to contribute to the wider Christian family and he demonstrates how other groups may enter this conversation as well. Some themes explored may not spring immediately to mind as 'Quaker themes': the saints, C.S. Lewis, sacraments, ritual, and Shakespeare, but Johns argues these are precisely the kind of issues that require Quaker fingerprints; that require *quakering*.

Eleazer D. Durfee
Burlington, Vermont



Elias Hicks and the Invisible World of the Spirit

Maida Follini

North America is becoming an increasingly secular society. According to Statistics Canada, "... far more Canadians reported in the 2001 Census that they had no religion..." than a decade earlier: 16% reported "No religion" in 2001, compared with 12% in 1991. Younger Canadians increasingly are leaving the churches and religions of their parents.

One reason was given me by a woman in Halifax: "How can you continue to attend a church which requires you to agree to a dozen tenets that you don't believe in, before breakfast?" This disconnect between science and the supernatural is a barrier for modern, educated persons, particularly the young. Yet people continue to search for *something*. There continues to be a need for the spiritual, even though there is an increase in those who identify as agnostics or atheists.

* * * * *

Friends have a faith to offer modern seekers, just as they did in the seventeenth century. Then, George Fox rejected the idea that one's relation to the Divine could only be found through the interpretations of traditional church leaders. By freeing worshippers from the bondage of traditional creeds and domination by "lords of the church", Fox stressed an individual's personal experience with the spiritual, and direct communication with the Divine. Friends were shown that they could experience religion, not simply parrot it second-hand by repeating the words of the preacher.

One hundred years later, Elias Hicks, a Friend from rural Long Island, carried the message of individual spiritual experience forward, preaching the messages of his heart and head to listeners all over the Northeast. To Friends and non-Friends he spread the word that we could be guided by spiritual Light and the gift of reason that God had given us, to form our beliefs and direct our lives.

Elias's spiritual growth was gradual. As a youth he raced horses, hunted and fished, played cards and attended dances with other young people in the community. But in his late teens he began reading the Bible seriously, as well as *George Fox's Journal* and William Sewel's *History of the Christian People Called Quakers*. His library contained books by William Penn, John Woolman and Robert Barclay.

With a Minute from his home Meeting, Jericho, Elias Hicks made sixty-four trips, traveling in the ministry, between 1779 and 1829. His trips took him to all the New England States, New Jersey, New York, Pennsylvania, Maryland, Delaware, Virginia, Ohio, Indiana, and into Upper Canada (Ontario), as far as Kingston. He spoke to Friends and non-Friends, in individual homes, Meeting Houses, and community halls. Four state governors heard him speak, and he was invited twice to speak at the State House in Albany. Judges adjourned their courts so that they and those in attendance might hear him. Hicks was recognized as one of the pre-eminent Quaker preachers of his time.

Elias held many traditional Christian beliefs familiar to most Christian sects. He believed in an all-powerful God who is our Creator and who can judge us; a God who is interested in our well-being and who showers us with blessings and the gifts of the created world; but Hicks's approach differed from mainstream Christianity in three important ways. First, Hicks separated the Spiritual from the Material. He saw these as two different forms of existence and he saw God as spiritual, not material. He said, "God is Spirit and nothing but Spirit". Second, he believed that human reasoning was a gift given us by God, and along with the Inner Light appropriately used, helped men to discern the truth.

Hicks stated that you could not believe in something you did not understand. His sermons were rational explanations of religious ideas aimed at helping listeners to understand. Third, he believed in continuing revelation. To Hicks, the book was not closed on Divine revelation. **The Spirit of God, which had inspired the men who wrote the Bible, continued to inform men and women in later days.** Revelation was progressive; what suited the development of humankind over a thousand years ago, could be surpassed by later revelations more suited to later conditions. He also recognized that his own spiritual insights of the early 1800s could be surpassed by later revelations, suited to a later time. Hicks even hesitated to put his beliefs on paper lest they become a barrier to future insights and progress. He cautioned that what spoke to the condition of his current age, might not meet the needs of future generations.

However, his teachings were greatly in tune with his own age and a large number of followers found his truths to spring from the original fountain of beliefs, as discovered by George Fox.

Hicks believed, as George Fox and earlier Quakers had testified, that every person had within him a part of the Divine Spirit, the Inward Light, the Seed, the Christ Within. As carriers of the Spirit of the Divine, all persons were of value. To oppress or kill any individual, was to oppress or kill someone who had the Light of God within. From this testimony Friends derived their views of the equality of all persons – young and old, male and female, of whatever race or nation. Testimonies against war, slavery, capital punishment, and for the inclusion of women as well as men in the life of the church, all relate to this view of the universality of the Divine Spirit in all persons.

Elias preached against slavery, saying that moral justice and Scripture show that “Every child of an African, born in America or elsewhere is born free”, and that when held as slaves they were held by immoral force, and should not only be let go, but compensated for being captured and held through injustice.

During 1776-77 Elias was a member of a committee of Jericho Friends Meeting who visited Friends on Long Island, and convinced them of the evils of holding slaves. His own father freed his slave helper, and his father-in-law freed the three slaves he owned. In one local Long-Island Meeting, eighty-five slaves were freed by their Quaker owners.

in Hick’s view between the Holy Spirit and God – they are one and the same. Similarly, the Spirit of God in Jesus is the same Divine Spirit that exists throughout the cosmos.

Quakers, including Hicks, were often accused of denying the divinity of Christ. Hicks believed in a spiritual existence, separate from the material world of the flesh. He was misunderstood when he taught that Jesus was Divine because he had within Him the Spirit of God, *not* because he was physically the son of God. Jesus received this Spirit in fullest measure, but the Spirit was the same Spirit that worked in all mankind. Hicks quotes from Romans 8:14 “For as many as are led by the Spirit of God, they are the sons of God....Flesh and blood cannot enter the Kingdom of Heaven”. Hicks quotes Jesus as telling Nicodemus, “That which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit”. To Hicks, heaven was a state of being not a place. Similarly, The Garden of Eden he considered:

“...a state and condition of the soul in union and communion with its maker, and not a local spot on the surface of this earth.” [*Hicks, letter to William Poole, 12th month 26th, 1821*]. In later correspondence Hicks said, “As to heaven and hell and the devil....Does not heaven signify a joyful state to the soul, and hell, a state of torment? And does not the presence of God, by his Spirit either justifying or condemning us, always produce those two states according

“the Spirit of God in Jesus is the same Divine Spirit that exists throughout the cosmos.”

Hicks saw the Jesus of the Bible, the historical Jesus who walked on Earth, as the great Teacher who gave us *The Sermon on the Mount* and taught us in parables about the right way to live. Besides the historical Jesus there is the Eternal Christ, the Word, who was here in the beginning and through all time. Hicks followed George Fox in holding that the Inward Light, the Christ within, was present to teach humankind, speaking directly to people’s hearts. This Divine Spirit existed in all times and all places. Human beings could receive Christ’s voice if they listened with their inner souls.

Considering God to be an Infinite Spirit present everywhere and in every time, Hicks did not divide the Divine into a separate God the Father, God the Son, and God the Holy Ghost. There is no difference

to our obedience or disobedience to the Divine requiring?...And as to what is called a devil or Satan, it is something within us that tempts us to go counter to the commands of God and our duty to Him and our fellow creatures.”

Hicks goes on to state his belief in the immortality of the soul (not of the flesh), and talks of a “fixed state of immortality and eternal life beyond the grave,” – a state of eternal joy. [*Hicks, letter to Charles Stokes, April 3, 1829*]. Although somewhat obscure, this seems to indicate an afterlife in which individual souls are united with the Divine Spirit.

The *baptism* Hicks speaks of is not an outward one of water, but an inward spiritual baptism. Friends do not use the outward rite of baptism, sprinkling an infant with water, or immersing an adult as the

Baptists do. The “water” of baptism is a metaphor for the Spirit which purifies the soul.

Hicks rejected the view that God sent Jesus into the world to be crucified and thereby atone for the sins of the world. He says:

“History informs us that many thousands of righteous men and women have, by the permission of the Almighty, been persecuted to death by wicked men. Yet nevertheless, we do not believe that God sent any of these into the world purposely to suffer death in the cruel way they did by the cruel power of the wicked. Neither do I believe that God sent Jesus Christ into the world purposely to suffer death in the way he did – any more than all these. For I do not believe that God created any rational being and sent him into the world to suffer death for other men – because they were wicked and he was righteous – but it was the righteousness of all these that aggravated the wicked, and was the procuring cause of their hatred and vengeance towards them when they cruelly persecuted them to death. But their suffering was entirely opposite and inconsistent with the purpose and will of God. For if it was not, the perpetrators of those dreadful crimes and most atrocious deeds would all stand justified in his sight.”

Sacrificing an animal or a person, or giving fruit or offerings at a temple to the gods in order to placate them, is a very old pagan ritual. The orthodox belief that grew up in Christianity, that Jesus’ death on the cross could be an atonement for the sins of the world, was anathema to Elias Hicks. In the first place, Hicks holds that no one can either be blamed for, or atone for the sins of another. There is no original sin that is inherited by innocent children of former sinners; neither is there a proxy atonement that one person can make for another. Hicks said that offering the outward body of Jesus Christ cannot purge away spiritual corruption of mankind, because material bodies are of a different nature from spiritual ones. It is mixing up the flesh of the world with the spiritual world.

For Hicks, true atonement consists of the sinner himself recognizing his sin, submitting to the Spirit of Christ, and working to reform himself. Atonement is an ongoing process where each person learns to recognize his own faults and wickedness, and chooses, through free will and the workings of the Inner Light in his heart, to change.

In the rituals of many churches, the bread represents the body of Christ and the wine represents the blood of Christ. The eating of bread and the drinking of wine is a central ritual in these churches. For Hicks, this focus on the blood and body of Christ was particularly erroneous. He interprets the blood and body of Christ in an entirely different way. He writes “What astonishing ignorance it must be to suppose that material blood made of the dust of the earth can be considered a satisfactory offering for a spiritual being that is all Spirit and no flesh!”. In a sermon quoted by the Quaker poet Walt Whitman, Hicks says, “The blood of Jesus Christ cleanseth us from all sin. But what blood, my friends?”

Hicks shocked many when he preached: “The blood of Christ – why my friends, the actual blood of Christ in itself was no more effectual than the blood of bulls and goats – not a bit more.... That blood which cleanseth from the life of all sin, was the life of the Soul of Jesus...”. “The Bible makes use of the outward blood, which is the life of the animal, as a metaphor and calls the life of the soul ‘blood’ because blood is a great part of the life in man...so the life of God in the soul is the blood of the soul...but not the blood of that outward man born of Mary, the son of Abraham and of David.”

Hicks embraced Fox’s teachings of continuing and changing revelation. Since it was the experience of the individual, communing in quiet meditation with the Divine Spirit, it was inevitable that widely varying messages were received. Winnowing by the Meeting was necessary for testing the messages, so that no one powerful preacher could become a Ranter. Testimonies acceptable to the group could and did progress from earlier testimonies as well. For example, testimonies against slavery were given in the late 1600s and during the 1700s, which showed new insights about the universality of the Inward Light which lit every person, including Black Slaves and Native Americans. New understandings of both theology and its practical application were allowed to be discussed and tested against the judgment and experience of the Meeting group. Quaker faith grew and deepened over the years, as a living belief, because it was based in experience and not on a rigid creed.

Hicks’ vision of the spiritual world, the invisible world, which is known by the heart and by the meditative mind, which waits without distractions to hear the voice of God, was not understood by the traditionally religious.

“How mightily tradition and custom tyrannize over the human mind and bind it down as with fetters of iron, too strong for reason alone to rend asunder, and set the captive soul free.”

(Letter to William B. Irish, Jan. 15th, 1820.)

Hicks performed a great service to the Society of Friends by keeping alive the original emphasis on the world of the Spirit, the individual experience, and on the Light within. Reading Hicks’ views, and those of other enlightened Quakers, reminds us that Friends need not be confined by creeds or dictated to by church Fathers. Our personal faith can be discerned as we listen to the Spirit and to the voice of reason.

Maida Follini

Halifax Monthly Meeting



Short Biography of Elias Hicks

As a young man Elias was apprenticed to a carpenter, worked as a surveyor, and for a time taught school. He married Jemima Seaman on January 2, 1771, at Westbury Friends Meeting. Soon after, Elias and Jemima settled on her parents’ farm in Jericho. Elias and Jemima lived there for the rest of their lives, running the farm and the Seamans’ tannery. They were parents of eleven children, six dying in childhood. Five daughters survived. One remained unmarried and died at age eighty, and four married, producing thirteen grandchildren for Elias and Jemima. Jemima Hicks died March 17, 1829 at age seventy-eight during a bout of pneumonia. Elias died on February 27, 1830, at the age of eighty-one after suffering a stroke.

St. Lawrence Regional Gathering

We were hosted by Montreal Monthly Meeting, October 18th to 20th. On Friday evening we enjoyed an excellent pot-luck meal at the Greene Avenue Community Centre – where the Montreal Friends worship – followed by a short version of the *Blanket Exercise*. News of the recent violence in the Elsipogtog blockade had just reached us, which made the *Blanket Exercise* timely, relevant and poignant. Rich discussion followed.

After worship Saturday morning we learned about *PeaceQuest* and its *white square activity*. *PeaceQuest* is a project to promote peace as a deeply held Canadian value. The project with its four streams – faith, education, arts and policy – started in Kingston, Ontario, but is spreading to other communities. The words on the plaque dedicating a *peace tree* in Kingston resonated with the group: “Grieving the tragedy of war, committed to the promise of peace”.

A white square is the symbol of *PeaceQuest* and is worn by all those who complete the sentence: “In our quest for peace in the world, we need to . . .” Friends felt that peace in the world is a worthy goal, but to get there we need to be at peace with ourselves and within our Meetings. Individuals modified the sentence appropriately as led.

We worshipped again in the afternoon, this time starting the *Litany of Aspirations for the Spiritual Warrior* and ending with song. Worship led into a deeply gathered discussion on relationships among peace workers, who had varying degrees of military experience. The Gathering was blessed to hear the insights of service veterans and others who have experienced violence.

Thanks to Caroline Balderson Parry, we sang, played a name game, sang some more, planted tulip bulbs on the community centre grounds, and posed for *white square* and group photos. Our Clerk, Claire Adamson, led a brief but effective Meeting for Worship for Business. The delicious food arrived from the kitchen in generous quantity, and in perfect timing. After supper, Margaret Slavin taught us the latest hit “Sing for the Climate” and later distributed links to YouTube performances.

*Contributed by Bert Horwood
Thousand Islands Meeting*

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**Canadian Friends Service Committee
(Quakers)**

A Committee of the Religious Society of Friends (Quakers) in Canada

Notice Board

Call for Proposals

Conference of Quaker Historians and Archivists
Westtown School, West Chester, PA
June 16–18, 2014

The Conference of Quaker Historians and Archivists will hold its twentieth biennial conference at Westtown School in West Chester, Pennsylvania, June 16–18, 2014. The conference invites proposals for papers on any aspect of Quaker history. Send a one-page abstract including proposed paper title, a one-page vita, and a separate cover letter detailing anticipated funding sources, if accepted, to John Anderies at quakerhistoriansandarchivists@gmail.com.

The deadline for proposals is December 6, 2013.
Conference Website: <http://libguides.guilford.edu/cqha>

Of Interest:

Joanna Macy's Inspiration Leads to Play

In 1983, Joanna Macy found herself among the protesters at Greenham Common in England. People from all walks of English life had come to refuse the installation of bombs with nuclear warheads at the Common.

Sharing with protesters living under tarps and cooking on smoky wood fire, she felt their deep commitment to their purpose. In her mind's eye she began to piece together current and historic deep commitments to generations of people not yet born. A vision slowly took form...people gathering to take care of the highly radioactive, spent fuel rods and all other radioactive equipment from closed down nuclear power plants, while learning about this technology of the 20th and early 21st centuries. Joanna thought that these places could be called "nuclear guardianship communities".

Joanna has spoken and written about this vision of nuclear guardianship communities, and the peace, beauty and learning they could generate.

Some friends and I wrote a short play about events that might happen in such a future community. We called the play, *Bella* and you can read it at joannamacy.net by clicking on "nuclear guardianship".

Skye Faris, Ottawa Monthly Meeting.

Education & Outreach

The Education & Outreach Committee (E&O) offers grants and loans, or supports referrals to other funds, for members and attenders of Canadian Yearly Meeting who wish to pursue educational opportunities. Examples include attendance at the Friends General Conference Gathering, Pendle Hill and various Quaker-related conferences. In some cases the Pendle Hill scholarship has provided the space and supportive nurture for writing or artistic projects.

Details on CYM web page, or phone or write the E&O Grants & Loans Officer, Brent Bowyer, RR2, Wingham, Ontario. N0G 2W0 (519-357-1883)

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Reports Reports Reports Reports Reports

My week at Pendle Hill, in February 2013, sank deep into a part of me that has no words. Every time I thought of writing a report, I didn't know where to start. Friends attended from across the USA and Ontario. The course was a rich experience and one that I highly recommend.

I began my sojourn in a clerking workshop with Deb Fisch and Deborah Shaw. Both the content and the process were gifts that remain with me. I frequently refer to my notes when serving with Friends, and also apply them to other areas of my life.

In June I led a Quaker study for Winnipeg Monthly Meeting on "Sense of the Meeting". I will be revisiting some of the material from the course in the fall with Winnipeg Monthly Meeting. The focus will be on "unpacking Quaker words".

A student at Pendle Hill inspired me to radically change how I journal and take notes for lectures and workshops. This has greatly deepened my personal spiritual life, and given me another avenue to share what I have learned with others.

Following the clerking workshop I sojourned for four days. It was a profound experience. Looking back at my year of sabbatical it is very clear that my week at Pendle Hill was a highlight. My intent this year, was to slow down enough to be able to listen to what my life has to tell me, and Pendle Hill allowed me to step back from my daily life in order to do just that.

Cate Friesen

Winnipeg Monthly Meeting

[Cate's marvelous opportunity was funded by CYM's Education and Outreach Committee]

Notes on the Threshing of The Strategic Plan for Publications and Communications:

We agreed with the overall direction of the strategic plan for Canadian Yearly Meeting, and saw that further work needs to be done in collaboration with other committees. We spoke about our new website's capacities for: posting information to CYM, both publicly and internally; linking to global Quaker resources; offering real-time interchange

or communication; incorporating websites for individual Monthly Meetings. We recognized that we also have other valuable communication tools, such as *The Canadian Friend*, but we concentrated this threshing session on giving direction on electronic communications.

We discussed the role of the Publications and Communication Committee (P&C) in facilitating internal CYM business to help us: communicate better as a whole group; do our committee work; support and enrich the life of local Monthly Meetings; use the website for outreach to Seekers.

There are many types of CYM website users: Friends involved in CYM business; committees who need internal documents; Friends and attenders who want general information; Friends wanting to communicate electronically; the general public and enquirers.

Friends who do not use electronic media also need to be included. People can feel isolated in different ways: they may not have technology, may not have sufficient numbers locally, or close communication with Friends.

Those with concerns about individual privacy were assured there is a privacy policy on the website, consistent with the privacy policy of the Yearly Meeting.

The P&C committee reminded us that websites need tending, money and human resources. Communication plans need to change and to be evaluated as often as technologies do. The website has technology for supporting functions like social media and *chat*, but there are social and human resource implications which need to be resolved before proceeding. The possibility of setting up public forums for discussion was mentioned. In light of the need for care in moderating, it was felt that at this time discussion forums should be restricted to the private (business) section of the site.

This Strategic Plan is a useful working document for P&C to continue with.

[Leigh Turina, Recorder; Martha McClure, Clerk]

Archivist's Corner:

"Many are unaware that this is a hard won right."

Jane Zavitz-Bond

Bill McMechan generously gifted a rare and valuable 1675 pamphlet to *The Dorland Collection* of the CYM Archive. Prepared by a committee of Friends and presented to King Charles II and Parliament, the pamphlet requests redress from harsh punishments for refusal to swear the oath of allegiance required in the courts.

William Penn and other early Friends collected the quotations, which address speaking the truth as related to the taking of an oath from ancient times to their current time, including "Swear not at all", as Jesus said in Matthew. Although those Friends had no online data bases to search, the list remains impressive today. Referencing today's technology no other copy was found in a Canadian library. I wanted to know more about this pamphlet.

Recently, while browsing in the library at Locust Grove Farm, a book in my hand (*Quaker Biographies, Vol. II*, 1909) opened to the page on Richard Davies' life. It is an account of his concern over punishment for refusal to swear the oath. I had found the story behind the pamphlet! Richard Davies, the first Friend in Wales, ever faithful to the leadings of the Spirit, spoke to Friends who shared his deep compassion for those who returned to prison again and again for their repeated refusal to swear the oath.

Friends prepared this petition and presented it to the King and Parliament. "The law was repealed. Friends were released from prison and a great step taken toward liberty of conscience." Today we all have the right to affirm the truth rather than swear an oath.

There are other times when an individual Friend's concern has led to group action that, over time, made great change. Today the potential power of faithfulness to Truth remains. Let us not forget.

I recalled our recent Canadian Yearly Meeting, when Friends were ministered to by younger Friends. Most of those involved in the beginnings of our Society were young. The other words in *Quaker Biographies* that reached me as I read: the Meetings for worship were 'sweet', as the refreshing water of the Spirit is

sweet, and that the Friends were 'tender', although the circumstances were often 'hard'. May we hold our Meetings for Worship in that sweetness of Spirit, and be tender in Spirit to one another.

Jane Zavitz-Bond, Yarmouth Monthly Meeting

The Lost Treasure

Sarah Chandler

"The first challenge that you are going to have to face is that you are going to have to help the churches come to understand that the concept of justice that they carry in their practices, very often in their teaching, is not the true Biblical concept of justice. If there is one area where it is the state concept of justice, the Roman concept of justice, that has permeated the church totally instead of the church concept of justice as the restorative justice, it is in the case of criminal justice. We have been swamped, we have been totally, totally taken over." Pierre Allard at the 40th Anniversary celebrations of the Church Council on Justice and Corrections, <http://ccjc.ca/wp-content/uploads/2012/12/CCJC-40th-Anniversary-Keynote-Pierre-Allard-2012.pdf>

He enters the room quietly, to centre himself before the audience arrives. As he passes through the seats arranged for the event he drops his wedding ring onto the floor. Believing that this will turn out well, he proceeds to the front of the room and waits for the audience to arrive.

Once everyone is seated it is time to begin. Pierre Allard begins by telling the audience that he has lost a treasure. Somehow, on his way into the hall he has dropped his wedding ring. It is very precious to him. Would members of the audience kindly help him find it?

Audience members diligently search the area around them and under their seats. Inevitably, the ring is found and returned. Pierre Allard has just given his audience a chance to participate in the loss of a treasure and a successful quest for its retrieval. He explains how we, as church communities, have also lost a treasure that is the key to who we are as Christians, or at least was in the beginning, during the time of Jesus' teachings: the treasure of forgiveness, transformation, and restoration.

Pierre Allard was the guest speaker at the Fortieth Anniversary celebration of the Church Council on Justice and Corrections, last September in Ottawa.

The Church Council on Justice and Corrections (CCJC) was founded in 1972 as a coalition of eleven churches, including the Religious Society of Friends, in partnership with the Government of Canada. At that time, the Canadian government asked the churches to form a united voice with which to present their justice concerns to government. Since then, through education, advocacy and community development initiatives, CCJC has worked to foster healthier communities and crime prevention through social responsibility. The vision of CCJC is to serve as a shining light for restorative approaches to justice and corrections.

Pierre Allard presented two challenges:

“Your first challenge if you are going to be a shining light in the area of justice, in the area of restorative justice, [is that] you are going to have to ask the people of the churches to say, ‘We have lost a treasure’. You see, if you don’t know that you’ve lost a treasure you don’t look for it...

You are going to try to sensitize the churches, and say we have lost a treasure in the area of justice. Treasure hunt! Let’s find it! And it will talk to us. It will talk to us about a God who wants to embrace; about a God of the second chance; about a God who is not afraid to tell people – even murderers, adulterers, – there’s a man calling to my own heart. He needs transformation. He needs restoration.

Your second challenge is that you are going to have to invite the churches to get rid of their images of God that don’t fit with the life of Jesus Christ. OK? I repeat that. You are going to have to invite the churches to examine their images of God.

So what is the image of God that makes you tick? What is the image of God that makes our churches? I’ve asked myself now for a number of years – how am I going to distinguish from all those images of God? And the answer is that, Colossians 1:15 says that Christ is the image of God. Hebrews 1 says that He is the exact representation of God. But if He is the exact representation of God, if He is the image of the invisible God, then He becomes the one against whom you’re going to see if it matches or not. And when you look at them, just what do you see? **Radical** commitment in terms of

justice. **Forgive** your enemies. **Walk** the second mile. **Give** your coat. Become involved with people. That’s where it counts. Go and learn that I don’t want sacrifices. I want mercy.

What I want is a human heart that is big.”

Pierre challenged us to ask our Meetings to reflect deeply on the images of justice that live in our Meeting Houses. He has challenged us to ask our members and attenders to reflect deeply on the ideas of justice that we carry in our hearts and minds. He has challenged us to ask how we practise justice in our daily lives. Are we forgiving? Do we walk the extra mile? Do we give our coats? Do we allow for transformation and restoration? Do we care equally for those who harm and those who have been harmed? Do we believe in these possibilities?

Or, have we too, been totally taken over by the Roman concept of justice that has permeated the church for centuries, and that continues to be promoted by governments the world over? Have we lost the treasure? What are we willing to do to find it again?

*Sarah Chandler
Lillooet Preparative Meeting
Vernon Monthly Meeting*

[Sarah is a Member of Canadian Friends Service Committee and of the Quakers Fostering Justice Program Committee. She also serves as a director of the Church Council on Justice and Corrections. Pierre Allard is the former Assistant Commissioner, Community Engagement, for the Correctional Service of Canada. He is committed to promoting Restorative Justice and to equipping Prison chaplains worldwide.]



Quaker Book Service



The following titles have been added to our stock. For a complete listing of QBS books, see our 2013-2014 Quaker Book Service Catalogue available on the CYM website (www.quaker.ca/qbs). Enquiries to: quakerbookservice@gmail.com.

Reclaiming the Transcendent: God in Process by Thomas Gates. Pendle Hill Pamphlet #422, 2013.

The author presents process theology as another way of understanding God, more congruent with science and Quaker spirituality, in which God becomes “an activity... rather than a being who exists somewhere” (36 pp. \$8.45).

Emma Field Book Three by Carol Williams, Merrickville, ON. 2013. The third and final novel of the trilogy in which Emma works with Six Nations Indians and the settling of coloured slaves in south-west Ontario just before the Civil War in the U.S.A. She has new adventures and experiences in New York and Pennsylvania where she meets Lucretia Mott again, as well as Frederick Douglass, and other black leaders of the day, and becomes reconciled with her husband and her own past (208 pp. \$24.95).

Ordering Instructions

Mail orders, enclosing payment by cheque or money order, should be sent to Quaker Book Service, Box 4652, Station E, Ottawa, Ontario K1S 5H8. QBS does not have a telephone.

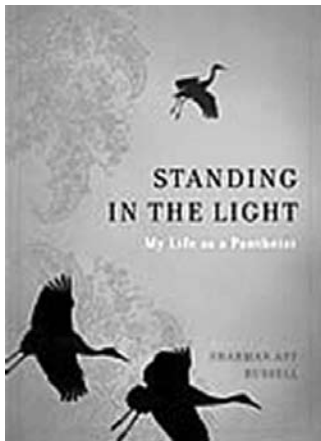
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Around the Family Around the Family Around the Family

Alison Prentice, member of Vancouver Island Monthly Meeting, was named in July 2013, as one of forty new Members of the Order of Canada. She was honoured for her pioneering work in history of education, and history of women in education in Canada. Llynne Phillips became curious as to whether there were other Quakers with the Order of Canada. She notes Muriel Duckworth (1983), Ruth Morris (2001), and Ursula Franklin (1992). If anyone knows of others, please contact Llynne or the editor.

Book Review: *John Scull*



Quaker Pantheism: Standing In The Light: My Life as a Pantheist by Sharman Apt Russell. New York: Basic Books, 2008.

I have seldom encountered a book that reflects my worldview as clearly as *Standing In The Light: My Life as a Pantheist*.

The book follows several different but interrelated threads: On

a personal level, Russell describes her experiences as an on-and-off, and on-again Quaker. She gives a personal history of living in both urban and rural New Mexico, and elsewhere, and notes her explorations and research (banding birds) in protected natural areas. Interspersed with these personal stories and reflections she gives us a clear and insightful discussion of Pantheism, from the early Greeks to the present.

Russell traces the history of Pantheism from pre-Socratic Greeks – Thales, to Epicurus, and the Stoics. She has a fascinating chapter on the Stoic Roman Emperor Marcus Aurelius, who she sees as one of the first true Pantheists. Early Christianity saw Pantheism as one of the pagan competitors to be suppressed. Pantheists were persecuted for more than 1,000 years. The most famous persecution resulted in the burning at the stake of Giordano Bruno, in 1600.

The next hero of Pantheism was Baruch Spinoza in the seventeenth century. He was excommunicated by the Jewish establishment, as well as rejected by both Protestants and Catholics. Spinoza attended Quaker Meetings, corresponded with Margaret Fell, incorporated many Quaker perspectives in his work, and his writings had some influence on Quaker faith. But Spinoza was even more blunt and plain-spoken than the Quakers. Their ideas were not nearly radical enough for Spinoza.

Next in the Pantheist history were the Romantic poets, Goethe, Coleridge, Wordsworth, Blake, and others. Then came the Transcendentalists: Ralph Waldo Emerson and Henry David Thoreau, the poet Walt Whitman and the naturalist John Muir. More

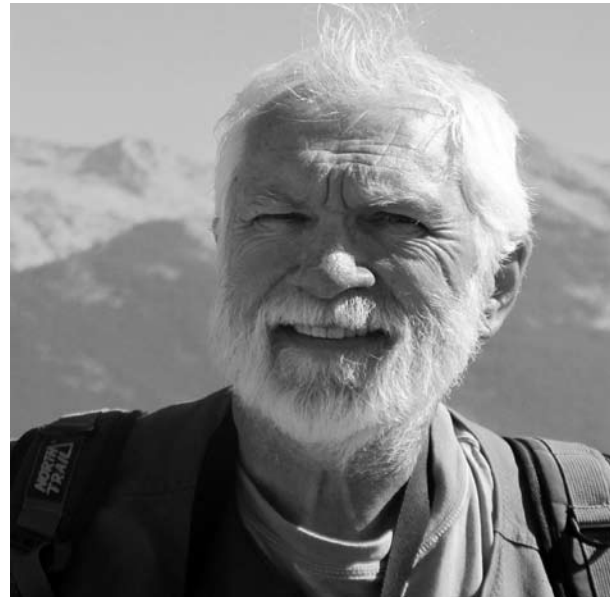
controversially, Russell suggests that D.H. Lawrence and Virginia Woolf were also Pantheists.

Her history of Pantheism ends with a quote from poet Robinson Jeffers, a summary of contemporary Pantheism:

“I believe that the universe is one being, all its parts are different expressions of the same energy, and they are all in communication with each other, therefore parts of one organic whole.The whole is in all its parts so beautiful, and is felt by me so intensely in earnest, that I am compelled to love it and to think of it as Divine.”

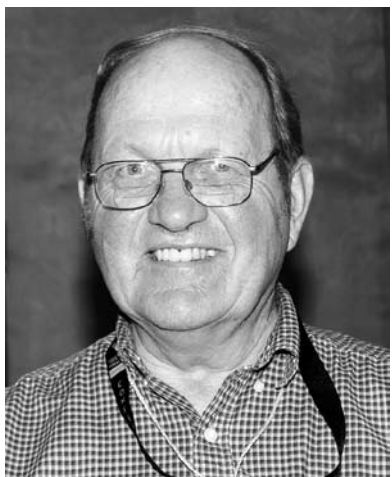
Russell wraps up the discussion of pantheism by relating it to Daoism, Buddhism, and a number of contemporary writers who share her views: Fritjof Capra, Stephen Harding, George Sessions, Barbara McClintock, Ursula Goodenough, Thomas Berry, and Annie Dillard. At the end of the spiritual journey described in the book, the author realizes that when she is in the natural world, she is in the mind and body of God. She returns to her Quaker Meeting with this new understanding.

This very readable book puts us in touch with *Scientific Pantheism*, a spiritual tradition that brings together ecology (both deep and scientific) and mysticism. Russell beautifully weaves together her personal journey, the history of these ideas, and the ecological crisis in the modern world.



*John Scull
Vancouver Island Monthly Meeting*

Book Review: *Arnold Ranneris*



The Essence of George Fox's Journal, edited with an Introduction by Hunter Lewis, Avios Press, Mt. Jackson, VA, 2012.

Many Friends and seekers in our tradition are not aware of the depth and significance of *George Fox's Journal*. They

may be put off by the language, lack of knowledge of the historical setting, or Fox's way of expressing his understanding and witness of what it means to be a Christian. The seventeenth century English language may be challenging, however a lot has been done to make the language contemporary. It has clear print, is pleasantly laid out and generally easy-to-read. In the world of spiritual writings, the *Journal* is considered a spiritual classic and read by non-Friends as well.

Hunter Lewis' relatively short book (252 pages) is an appropriate and accurate version of the *Journal*. It is part of a publishers' series "*The Essence of...*", which distills the greatest works in the field of practical and moral philosophy, to reveal the essence of the authors' thought and argument.

It may be helpful for readers to realize that George Fox did not keep a daily journal, but wrote it in the mid-1660's – probably at Swarthmore Hall around the time of his marriage to Margaret Fell. Thus, a considerable amount of the text is drawn from his memory. He wrote of occasions and early "openings" when he was a lone seeker in the late 1640s. We need to bear in mind that the *Journal* is only one volume of his eight-volume collected works, and does not give the many insights that are expressed in epistles, letters, and other writings.

I have read the *Journal* in other versions, but can truly affirm that this version by Hunter Lewis is certainly approachable for the new reader. He provides an excellent introduction and a good index.

In my experience among Friends, especially in spoken ministry and in some writings, Friends have chosen proof-texts such as "Walk cheerfully over the world answering that of God in every man", and "We are called to live in the virtue of that life and power that takes away the occasion of all wars". They may not be aware of other words that point to Fox's theology, such as "I am a Christian and shall show forth Christianity amongst you this day; it is for Christ's doctrine that I stand". In reading the Lewis version, we are given a somewhat condensed account of Fox's travels, insights and contemporaries. Reading this will give the experienced Friend a good overview, and an enquirer an easy-to-read understanding of our spiritual ancestor, without whom the Religious Society of Friends would not be in existence.

The nineteen chapters and an appendix written by William Penn, leave us with a good sense of Fox and his legacy. Penn wrote:

"Fox's ministry and writings show they are from what was not taught of man, nor what he said by study....Towards the conclusion of his traveling services, between age seventy-one and seventy-seven, he visited the Churches of Christ in the plantations in America, and in the united Provinces and Germany, to the convincement and consolation of many."

His sharp intellect, knowledge of the Bible, personal authenticity, spirituality, and organizing abilities provided the groundwork for the "Religious Society of Friends of Truth" as it was originally known.

Arnold Ranneris

*Vancouver Island Monthly Meeting
Victoria Friends*

"The Religious Society of Friends is rooted in Christianity and has always found inspiration in the life and teachings of Jesus. How do you interpret your faith in the light of this heritage?"

Advices and Queries, # 4

Around the Family Around the Family Around the Family

Hamilton Monthly Meeting (HMM): Sunday, September 15, F/friends old and new gathered for *Celebrating our Meetinghouse and Gardens* on our fortieth anniversary. A number of *Self Realization Fellowship* participants came, as they have been using our Meetinghouse for twenty-five years! Thank you to Reuven Kitai, who suggested we mark this anniversary. Simon Woodside made a video of the speakers: Tony Butler, Reuven Kitai, Helen Brink, Cecilia Pearce, and Sheldon Clark. The gallery of stories and pictures was greatly appreciated and a book will be made: *40 Years 40 Stories*. Over sixty people celebrated. Thanks to the joint efforts of many HMM Friends who helped create this very successful event. Mona Callin reports that Cecilia Pearce was very happy to attend, and delighted that her speech was so well received.

HMM Retreat at Camp NeeKauNis: Our first intergenerational Meeting retreat in many years – organized by the First Day School, which generously added the “rest of us” to their retreat – took place on Friday May 31, through Sunday, June 2. Thirty-two Friends attended. The cloudbursts didn’t dampen our enthusiasm, or our pleasure in being together to share fun, food, games, talent, and fellowship. We explored our theme of Quaker SPICES in a number of ways. Most fun was searching for clues around Camp, and finding stories and poems illustrating each of our SPICE testimonies. During the Sunday morning worship, we participated in the KAIROS-initiated *Days of Action for Water*. It was a wonderful event.

Half-Yearly Meetings: Yonge Street Half-Yearly Meeting and Pelham Half-Yearly Meeting met jointly Friday, June 7 to Sunday, June 9, at Camp NeeKauNis. The theme *Let the Living Waters Flow* was led by Jonathan Vogel-Borne and Minga Claggett-Borne of FWCC. There were a variety of activities for all ages. Simcoe-Muskoka and Yarmouth Meetings led the children’s programs, which were enthusiastically enjoyed.

Montreal Monthly Meeting: We ordered 100 “SPICE” pins; made our own Quaker T-shirts by printing inkjet on plastic sheets, which were ironed onto shirts; demonstrated Quaker Meditation at a series organized by the Montreal Anglican diocese; divested, by transferring our Meeting sustainability fund to Canaccord NEI Ethical Canadian Dividend Fund, and a smaller sum to the Canadian Alternative Investment Co-operative. This year’s “Culture d’armée” exhibition in the Old Port was smaller. The recruits agreed that we need to use diplomacy to solve world conflicts, rather than war.

Yarmouth Monthly Meeting: held its annual 100 Mile Harvest Dinner on September 18th. The organic garden and local farm foods served over 200 in the Meeting House and under the tent, in two sittings. There was musical accompaniment. The meal supports Meeting member, Mary Edgar, in giving *Alternatives to Violence* workshops, medical assistance, and training to help women in Uganda earn a living for their families, and.

On June 29 and 30th the Meeting shared in the 200th anniversary of Sparta village’s beginnings as a Quaker settlement. The horse-drawn covered wagon in Saturday’s parade carried three generations of the Meeting with the Meeting sign. The community came to worship with us on Sunday, giving thanks for two centuries of life in this bountiful place. Visitors add to our Meeting. If you are travelling through SW Ontario, remember we are near London, just south of Hwy. 401. We meet each First Day at 11:00.

Pelham Half Yearly Meeting met on Sunday October 28. Worship and business Meetings were held in the morning. A pot luck dinner was followed by *Genetic Modification: What is it? What are the Risks?* presented by Dr. Ann Clark, retired from University of Guelph’s Dept. of Crop Science. Discussion followed.

Halifax Monthly Meeting: celebrated the life of Barbara Merle (Penny) MacAuley, 1926-2013. She was the first woman commentator on Radio CKBW, Bridgewater, and did some summer broadcasting for CBC Fredericton. She managed the Halifax Branch Office of the Canadian Red Cross; was a secretary at the Box Office and Subscription Department of Neptune Theatre, Halifax, and was employed for eighteen years with Physician Services, Victoria General Hospital. In Meeting, people point to Barbara’s chair and speak of missing her, but we rejoice that she is no longer suffering pain, and is free to dance again.



location

Camp NeeKauNis is on a hill above the shores of Georgian Bay. The cabins, outbuildings, woods, and enhanced waterfront provide the perfect location for kids and families to experience northern living within a community environment.

real world skills

Our camp is rooted in the Quaker principles of equality, cooperation, and respect. The interpersonal skills campers learn here will become an invaluable asset in their lives as well as something they can pass on to others.

campers : staff

Our camper to instructor ratio is one of the best and, depending on the camp, will range from 4 : 1 to 2 : 1. This allows each camper to participate in all activities with proper supervision.

camp experience

Everyone has a passion and ours is making sure each camper has an unforgettable experience. Campers will have the opportunity to spend time at the water front, in the sports field, playing drama games, and leaving camp spiritually refreshed.

Programs for families, children, young adults, and mixed groups are offered in a series of camps which provide opportunities for recreation, relaxation, and spiritual growth.



For more information on camps and travel bursaries, or to download registration forms, please visit our website at www.neekaunis.org

Manitoulin Quakers Host the Blanket Exercise

Jane MacKay Wright

Manitoulin Island, 2700 square kilometers at the top of Lake Huron in Ontario, is a good example of the land-grab perpetrated by our colonial predecessors. The British, who were securing farmland for settlers, first designated Manitoulin as homeland for indigenous peoples – the Anishinaabeg. ‘Go live there and we won’t bother you’ was the message, until the nineteenth century when settlers outgrew southern Ontario, and the British colonial masters looked north.

From 1836 to 1862, the British ‘negotiated’ a series of treaties with the Anishinaabeg which, bit by bit expanded the land that settlers could purchase and inhabit. Indigenous peoples were friends and allies of the British. These were treaties between sovereign nations. They were understood to be agreements about sharing the land. However, the British demanded more and more, and the Treaty of 1862 ended with indigenous peoples’ being assigned specific, small patches of land. Elders of Wikwemikong, on the eastern peninsula of the island, refused to sign in 1862, and remain proud of their status as unceded territory. Anishinaabeg, in other Manitoulin Island communities, immediately tried to renegotiate the treaty, claiming that the British had used threats and alcohol to influence their representatives. For the British, the decision was final and settlers took over.

Since moving here, I discovered a huge divide between indigenous and non-indigenous peoples living on the island. This troubles me greatly. There are ‘white’ towns and there are ‘native’ reserves. My neighbours are not comfortable visiting indigenous communities, and the reverse is also true. Two solitudes. People on my side of the divide do not even know of the highly regarded, and publicly funded, Ojibway Cultural Centre and Debajemajig theatre; and, I have not mastered effective responses in uncomfortable conversations which denigrate indigenous people, sometimes subtly, and sometimes not so subtly. Many descendants of Scottish, Irish, German and other settlers, show a lot of impatience with ‘the natives’. I can only imagine what indigenous people must think of ‘the Europeans’.

The Blanket Exercise shows the effect of European settlement in this country. Blankets are spread out on the floor, and workshop participants in sock feet, wander freely on them. Narrators read a list of historical incidents. As treaties are proclaimed and

participants are told of events affecting indigenous people, the blankets are slowly folded up and taken away. Sometimes, just a corner of a blanket is turned over, and sometimes the whole blanket is removed. Participants who hold coloured cards are told to leave the area when the narrator calls out their colour. They have died of malnutrition or disease, or have been made to disappear for some other reason. Fewer and fewer are left to wander the small blanketed space that remains. It is a sad and miserable story, made real.

The Manitoulin Worship Group eagerly supported a *Blanket Exercise* workshop. We met for business around the picnic table outside Justin Cootes’ straw-bale house, on a sunny June morning in 2012. We set the date for Saturday, October 13, 2012 and divvied up the work. Richard Lathwell would enlist the help of indigenous elders, and a Wikwemikong graphic artist for the poster. I would be liaison with the Mindemoya United Church, whose Outreach Committee readily agreed to provide their downstairs meeting room and prepare lunch; but could we persuade Manitoulin people to come out to such an event? How was this going to work out? What would the neighbours think? After all, we wanted to change the status quo.

KAIROS staff, who have conducted many human rights workshops, were reassuring. I hoped that twenty might attend. Julie Graham, of the KAIROS *Dignity and Rights* team, said that it was enough to provide an opportunity to attend such an event; it mattered less the number attending. She would be fine with whatever happened.

Julie would facilitate the workshop, along with St. Joseph Sister, Priscilla Solomon, who sits on the KAIROS *Indigenous Rights Ecumenical Circle*. Sister Priscilla, an Anishinaabeg, who grew up across Georgian Bay from Manitoulin, had a lot of ideas. We needed to line the room with indigenous artwork, and we needed to invite the Chief of the neighbouring reserve. It was important to include indigenous people in the workshop. “They need to hear this history too”, she emphasized. The workshop would be successful if people came away recognizing the need for a new relationship between indigenous and non-indigenous peoples.

Richard Lathwell found a stunning image of Turtle Island for the poster. By September, we were putting up posters. Even if people weren’t going to take part

in the workshop, we were letting them know the need for a new conversation between indigenous and non-indigenous people. We visited pastors and priests at the many small local churches in the area, and talked up the workshop with neighbours and friends. Richard Lathwell used his connections to get us press coverage. Mary Yett had all the blankets we needed, and Justin Cootes would be back from university to help with room arrangements. I would provide the facilitators with a place to stay. We invited the Chief of M'Chigeeng, and also the Reeve of Central Manitoulin. We encouraged people to register so we would know how many to expect for lunch.

By the beginning of October only a few, mainly out-of-towners, had let us know they were coming. Slowly we heard of a few more who were considering attending the workshop. Manitouliners do not usually register for these things, we learned. They just show up. Of course other island-events were taking place the same day as our workshop. Rev. Mary-Jo Tracy of Mindemoya United Church, for one, had to schedule a burial service and a late-day wedding the same day. The workshop had to finish on time so that wedding guests could use the parking lot.

I took courage from John Woolman. In 1763, after declaring that "Love was the first motion", he travelled inland to visit "...First Peoples...that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they might be in any degree helped forward by my following the leadings of truth among them...". Ours was good work, and surely the beginning of something worthwhile.

Out-of-towners started arriving on the Friday evening before the workshop. We placed paintings by indigenous artists around the room, and set out a circle of chairs. Saturday morning, October 13th, was grey and threatened rain, but at Mindemoya United Church the coffee bubbled. The kitchen crew set up the lunch fixings, and fifty participants arrived to take part in the workshop. Some who arrived had familiar faces but others were new to us. We were glad to enlarge the circle of chairs. Pat Macdonald, deputy Reeve of Central Manitoulin, welcomed us to the municipality. Elizabeth Durham, a Michigan Friend and summer Manitoulin resident, surprised us with her presence and held us in the Light. It was going well.

After Reverend Mary-Jo's welcome, Anishnabe elder Joe Laford offered prayers. The *Blanket Exercise*

followed. Facilitators had us examine our emotional responses to the history we were learning. We need to deal with our feelings before we can do anything about our new understandings. If we are caught in denial or bury our feelings of sadness, rage or guilt, we remain stuck. It was a circle of high emotion. Local historian Terry Debassige, presented an inspired explanation of treaties on Manitoulin Island. The 1990 Manitoulin Land Settlement is still not implemented, and remains contentious. Injustice continues and repeats itself. We are all part of it. We are all treaty people.

The workshop was deemed a success. Fifty participants gained a better understanding of the experiences of indigenous peoples in Canada. We re-examined our lives in terms of possible new relationships with indigenous peoples. The Mindemoya Pastoral Charge was happy. Our tiny Manitoulin Worship Group was elated.

When John Woolman returned from his journey he was greeted warmly. All were grateful for his safety. He accepted whatever the Lord had in mind for him but, "...was careful lest I should admit any degree of selfishness in being glad over much". We noticed that in addition to the resource person, there were only two other indigenous participants in the workshop. The next week the *Manitoulin Expositor* published a well-meaning editorial that distorted the history that Terry taught us. A positive full-page story of the event appeared later. We never did hear from the Chief of M'Chigeeng. Most of the clergy I had visited did not attend. Only one of my neighbours showed up. Barriers continue among us.

On January 19, 2013, we held a follow-up potluck and talking circle. A blinding snowstorm kept many away but others – many of whom had not taken part in the *Blanket Exercise* – showed up. This group suggested we host a second *Blanket Exercise* on May 4, this time in Manitowaning at the Debajehmujig Creation Centre. Each of us went away from that day's discussion with ideas for practical, everyday actions which could continue to break down barriers. There is no "them". There is only "us".

Jane MacKay Wright

Toronto Monthly Meeting

Sojourning with Manitoulin Worship Group

[Quotes from *The Journal of John Woolman*, c 1961, Corinth Books.]

Bigger Than Big Game for Huron Man

Karen Melady

A the end of June in 2012 – the “cooler” rainy season in the African country of Kenya – Huron County (Ontario) resident, Patrick Capper, embarked on an adventure that turned into a life-changing learning experience. “I planned to have a vacation in Kenya to see the ‘big game’, but changed my plans when I read about a work camp in Lugari in Western Kenya. I thought that the thirty-five-day work camp would be a better way to understand and appreciate life in Kenya.”

According to the African Great Lakes Initiative’s (AGLI) mission statement, it strengthens, supports and promotes peace activities at the grassroots level in the Great Lakes region of Africa (Burundi, Congo, Kenya, Rwanda, Tanzania, and Uganda). To this end, AGLI responds to requests from local religious and non-governmental organizations that focus on conflict management, peace building, trauma healing, and reconciliation. AGLI sponsors Peace Teams composed of members from local partners and the international community.

As Capper explains, “AGLI has supplied emergency relief to displaced people, [but] one of their greatest challenges is trying to make a significant impact on reducing violence, and healing trauma with very limited resources”.

The Western world knows about cycles of horrific, politically and ethnically motivated violence, including the abduction of children to serve as child soldiers, and domestic sex slaves. It is difficult for people to sustain productive farming or independent lives in these conditions. Healing and conflict resolution, as well as elections monitoring, are essential to sustainability.

Without actually being there, at work in these communities, one cannot fully understand. Capper said: “The main insight I gained was understanding the stress between the many different ethnic groups. They appeared to be in harmony when I was there, but reportedly the tensions would rise to the surface at election time, as the politicians depend on high support from their own ethnic group, and election intimidation is common in some areas.”

The work of repairing the damage of truly bloody divisions is, to say the least, intense and even dangerous. However, the ability of humans to change is shown by some of the transforming stories that come out of the AGLI work. A compelling story from Capper’s visit

was that of Fidele, a Hutu Rwandan woman. “She was at a trauma healing workshop attended by a Tutsi man who was part of the gang that killed her eldest son. At the end of the workshop she turned to him and said, ‘I forgive you for what you have done but you must never do anything like this again, and you must make sure that none of your friends do anything like this ever again’.”

Any not-for-profit organization in areas of conflict has challenges, including the administration of the organization. Capper saw first hand how AGLI worked at carrying out its mandate. He said:

“When hearing about a charitable organization, I am most concerned about how they use their financial resources. Are there extravagant expenses, for example, staying at five star hotels, driving new Land Rovers, high salaries etc.? AGLI has a very practical truck that can carry supplies, or up to 10 people in the covered box. They [sponsored] two workshops that were run and attended by Kenyans – one on *Alternatives to Violence* and the other on *Elections Observing and Monitoring*. Participants only received their transportation costs, and were provided with meals and primitive overnight accommodation on thin mats on a concrete floor. The participants reported that they thought the workshops were well run and very worthwhile.”

Capper reports some eye-opening experiences: “The food for the campers was cooked using an open wood fire in a building without a chimney, a place I could only stay in for short periods of time, due to the smoky atmosphere. At the camp I attended, there were three internationals and five Kenyans - at other times up to another eighteen Kenyans attending a workshop. The other eye opening experience was that *ugali*, a rather tasteless cornflour dish the consistency of congealed rice, was extremely popular with Kenyans, often their favourite food. I didn’t enjoy the *ugali*, the cooking facilities were limited, and as a vegetarian my options were quite limited, so I lost about fifteen pounds. I should point out that other work campers didn’t have problems with the food. The other challenge was to go thirty-five days without a warm or hot shower. But the most rewarding thing was seeing the dedication

and ability of Kenyans who wanted to make a difference, those running and attending the workshops and those at the work camp.”

The big game holiday-turned-work-camp adventure has given Capper a desire: “To spread the word about how I believe that AGLI is a great organization that uses its funds very wisely and frugally, and is making a difference in many African lives”.

When asked what our own Great Lakes community can give to AGLI, Capper replies, “Prayers and donations”. Patrick, a member of the Lucknow Worship Group, which serves attenders in Huron County, is happy to be reached for more information, or to offer slide-show presentations to communities. He can be reached at: 519-524-9209, or email (pcapper@hurontel.on.ca).

Karen Melady

Lucknow Worship Group

[AGLI's website: <http://agliftp.org>]

Last Words *Dorothy Parshall*

What/Who Do We Love?



As I scanned some, and read more deeply through the May issue of the Canadian Friend, a thought occurred to me.

I had just finished reading a novel in which several important issues came down to a single question. One monk loved God more than the music. Another loved, or was obsessed with the music and seemed to have forgotten

love of God, or love of the monastery, or the other monks therein. It may have been ego that got between him and love. Love of self? The Superintendent loved being right more than he loved or cared for the men who worked under him.

The way words were used was an important part of the story. Much of the on-going effort to find and maintain our unity in diversity, comes down to the words we use, and how we define those words. **Do we love the words more than we love each other?** Do we allow words to get in the way of loving one another?

Back in the early 70s, our dear Friend Deborah Haight was visiting Montreal Monthly Meeting. A few of us chose to take her to the Botanical Gardens. As we sat in a conservatory that wintry day, talking with and listening to Deborah, I realized her words were certainly not ones I would use, but the Spirit was clearly the same. “I love to feel where the words come from.”

It is not easy to let go of our pre-conceived notions of the “right” words to express our sense of our religion, or our non-religion: our theism, atheism, agnosticism, Pantheism, or whatever other *ism* seems important to us, if any.

At that meeting with Deborah I was strongly struck by the realization that the Spirit was the same and, for me, the words did not matter. The important thing was to feel the Spirit in the other. If people use words that bother me, I am able to let go and, in instant translation, feel the spirit in which they use those words. “The letter killeth but the Spirit giveth light.”

What do we love? Can we love the person and let them use the words they need, and recognize the Spirit that is within each? Are words more important than persons?

Have you taken the time to know what it is you believe, in your deepest self, so to not be threatened when someone uses words you do not like or would not use? Can you love the Spirit within you more than you love your ego? Do you need others to agree with you or to see the world your way?

Can you respect, when the other has not yet been able to do that? Can we love the person and allow them their words? Can we meet one another at the level of the Spirit that is within each and unites all? Are we able to live in that Spirit “...which delights to do no evil nor to avenge any wrong...”? Can you recognize that you don't have to be wrong for me to be right?*

What do you love?

Dorothy Parshall

Montreal Monthly Meeting

[*Book: *You Don't Have to Be Wrong for Me to Be Right*, by Brad Hirschfield].

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<http://quaker.ca/resources/the-canadian-friend>

Coordinator Wanted for the Food Coop at CYM 2014

Thursday August 7 to Saturday August 17, 2014 at Canadian Mennonite University in Winnipeg, Manitoba

Would you like a way to take part in Yearly Meeting with work that places you at the heart (well, stomach, anyway) of the community, while earning a little money to help subsidize your attendance?

The CYM Food Coop is looking for a coordinator. The Food Coop coordinator collaborates with the Local Arrangements Committee to purchase food supplies, using available menus, recipes and shopping lists. He/she manages food storage and use, directs volunteers to facilitate food preparation and clean-up, and ensures safe food-handling practices.

A Coordinator's Manual is available. It contains menus, recipes and procedures for guidance. Additional support is provided by the Food Coop Organizer of Programme Committee, the Local Arrangement Committee, and a host of volunteers for site set up and maintenance, financial control, food shopping, preparation and clean up.

If you love good food and community, are physically active enough to spend hours on your feet and lift the occasional heavy pot, have good communication and organization skills, and the ability to be calm and of good cheer when the spices are frying in oil, the beans are about to overflow, and six people want to ask you questions all at once, this is a most rewarding way to experience Yearly Meeting!

An honorarium of \$800 is available.

Please contact the Food Coop Organizer, Nathalie Brunet, at mdnatbrunet@gmail.com.

To subscribe to the Canadian Friend, or renew your subscription, please send a cheque or money order for \$30.00 to Canadian Yearly Meeting, 91A Fourth Avenue, Ottawa, Ontario. K1S - 2L1

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