

The Canadian Friend

Volume 111, Number 1

Spring/Summer 2015



The Canadian Friend

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting. It will be published two times in 2015 under care of the Publications and Communications Committee. The Canadian Friend is sent to all members of Canadian Yearly Meeting and to regular attendees. It is funded from Meetings and members of Canadian Yearly Meeting, with assistance from funds administered by the Yearly Meeting to further the work and witness of the **Religious Society of Friends (Quakers) in Canada.**

- **Submissions:**

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Editorial:

Recently my husband, Gerald, found a book titled: *How God Changes the Brain*. Turns out that an attitude of gratitude can make you smarter. We have been singing a *hallelujah meditation* every evening since reading Andrew Newberg and Mark Robert Waldman's book.

It is powerful! I don't know about smarter, but the exercise renders me rested and more relaxed; living more in faith that all will be well. That is wise. I am wiser – a good thing when faced with changes and challenges, and I am willing to believe when we live in the spirit of gratitude and love, the heavens will come down to guide us.

I am tremendously grateful for the years I have had producing your national journal and I will miss the frequent connections that we had. Perhaps some of you will continue to be in touch. I hope so.

Blessings,

Sherryll-Jeanne Harris



Hello everyone, and thank you to all who have contributed their reports and articles to this issue, lent their support, and waved virtual pom-poms as this issue went from being a May publication, to June, to July.

I am truly grateful for a legion of support these past few months. When I offered to the Publications and Communications Committee to fill the

void once Sherryll finished her contract, I had no idea that I would have some enormous challenges of my own. A couple of technical difficulties (now resolved) and ongoing family health issues made carving out mental space to finishing this issue a long process.

I strongly encourage anyone who has some thoughts or questions about how we will move the Canadian Friend forward in print and online, to continue to bring them to the attention of the the Publications and Communicatinos Committee.

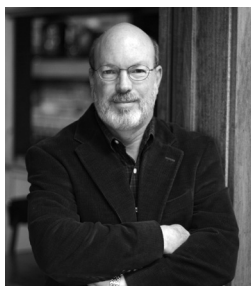
In Friendship,

Catherine Novak



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Cover by Brent Bill, West
Newton Friends Meeting
(Western YM) Friends
General Conference,
New Meetings Project



Read Steve's article on page 10.



*"You pray in your distress and in your need;
would that you might pray also in the fullness
of your joy and in your days of abundance."*

—Kahlil Gibran, The Prophet



Dear Editor,

I thank you for researching and compiling this retrospective issue of *Canadian Friend* [December 2015]. It was a wonderful overview of issues and beliefs that have been important to Friends over the years. In our fast-paced, digital world we forget, sometimes, to

take the quiet moments to review our founding beliefs and the work of Friends in the past regarding tasks that are still relevant today.

Thank you and please pass on my love and gratitude to Jane Zavitz-Bond for her important work.

Sending blessings,
Patty Lembke



Sherryll,

I am enjoying the latest, "historical" issue. I particularly like the layout, of placing the current ads for CFSC, Camp and CYM facing the historical articles. My daughter, Jennifer, who is an "inactive Friend" but sends her kids to Camp NeeKauNis, said how much she is enjoying this particular issue.

I also want to say "thank you" for your years of editing *The Canadian Friend*. You have done a wonderful job in a changing environment.

Best wishes,
Barbara Horvath



Dear Sherryll-Jeanne,

I wanted to let you know how much I enjoyed the last issue of *Canadian Friend*. I'm always interested in archival material, and having worked on a few historical projects, I can imagine how overwhelming the breadth of material must have been at times.

The collection you put together was a really engaging mixture of religious scholarship and social history. I particularly liked the pieces that related to the war years, and the impact the wars had on everyday Quaker life in terms of limiting access to Camp.

I know your term as editor is coming to an end. I hope you feel that your final issue was everything you expected it to be.

In peace,
Jennifer Horvath

Dear Sherryll,

I looked forward to the arrival of the last issue of *The Canadian Friend* and I read, and kept reading it. It is a good issue, especially to me! You did a lot of work on it, and deserve appreciation.

Your focus for each issue took energy: writing the opening notes; introducing and gathering together the contents, was ministry I appreciated.

You are part of a procession of editors who kept us connected, and thinking as Friends.

Blessings and love,
Jane Zavitz-Bond



Dear Sherryll,

I have just finished reading every word of the issue commemorating 110 years of *The Canadian Friend*. It is a fascinating, informative and inspiring read perhaps made even more so because of the more than 60 years of witnessing that history being made. Congratulations on this fine issue and a very happy 2015.

Helen (Abbott) Brink

Editor's note: Regarding date on page 21 of the previous issue, Helen points out that the date should read 1940, rather than 1948, since by 1948 they were all back in Canada.

The Gritty Side of Gratitude

I waded into the water. My toes grip the sand as the cold water rises ever higher on my legs. I wonder if this is wise. When waist deep, I plunge forward, opening my eyes to see the shimmering, curved, out-of focus world visible to air-adapted eyes. And then I swim, feeling the cold water flowing smoothly over my skin.

Afterwards, sitting in the sun, I am overcome by gratitude. Tears run gently down my cheeks to join lingering drops of river water. The tingling of my nerves has erased the boundary between the inward and outward worlds. I am at one with the universe and that sense of thankfulness fills me to overflowing. There is no time, no thought, only deep, deep wondering thanks.

This is the experience of pure gratitude. It is not attached to any particular thing to be grateful for. It does not have any particular direction, a thing to be thankful to. It would be religious to direct such gratitude to the Creator, but at the time I do not feel this attribution. Pure gratitude leaves no room for “what” or “who”.

The experience of pure gratitude is relatively rare. More commonly, gratitude is an emotion with specific content; it is thankfulness *for* something and *to* someone. It can be a simple acknowledgment of courtesy; a “thank-you” to the person who holds a door open for you. It can be a deeper expression of appreciation for a gift or a caring act. It can have religious content both as giving and receiving grace, and also as a deliberate act of thanksgiving for material and spiritual blessings beyond the craft of humankind.

All of these ordinary feelings of gratitude are wholesome and good. But they can be corrupted. There is a gritty side to gratitude.

Gratitude is abused when it is part of a transaction. “They had us to dinner, now we must have them over.” Possibly, Christmas card exchange is the most notorious example of reciprocal gratitude. Gratitude is abused when it leads to expectations either for further gifts or for demands for further gratitude. Social media columns are full of complaints about ungrateful relatives, usually young, “I sent my grandson a cheque for his birthday. He cashed it, but never said a word of thanks”. Gratitude is abused most badly when it leads to servitude.

The world is full of examples of people who give gifts and then require obedience from the recipients. “You can play in my tree hut, but you have to follow my rules”. This form of domination is particularly vicious in international relationships—exemplified by “helpful” loans to impoverished countries. These loans

are accompanied by almost impossible demands that works as a form of enslavement.

Gratitude is corrupted by a combination of guilt on the part of the recipient of help, and strings attached to the gift by the giver. To approach pure gratitude we must give gifts free of any strings or expectations; no expectations—even of words of thanks. This is the kind of grace that we receive from the natural world in the form of photosynthesis. We can’t earn it and we can’t pay anything back. And in the same way we must accept gifts as we accept grace, with humility, free of guilt and free of indebtedness. When gratitude includes a feeling of obligation, the path to servitude is wide open.

Where does gratitude to God fit in?

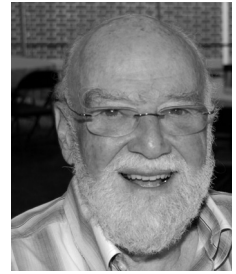
We are recipients of grace that we don’t deserve and that is beyond our ability to repay. This calls for feelings of gratitude that can’t be directly converted to actions without entering a gritty zone. Paying extraordinary thanks to God for a special benefit leads to a problem of how to relate to God when a hoped for benefit fails to come. How should we pray in times of famine, for example? It is highly problematic to make God the author of all good without also making God responsible for bad stuff. Put another way, it’s hard to thank God for poison ivy! We must be careful whom we thank, whom we blame, and for what.

There is a way around this problem.

When we recognize that we are creatures with free will, then we will recognize that there are matters under our control for which we must take responsibility. Let us give both thanks and blame, but also free ourselves from turning gifts into transactions. The really important things of life are gifts of the Universe, God’s business. As creatures these are far beyond us, far beyond either thanks or blame. We have only to humbly accept grace received or denied as befits a much lesser being. Perhaps this is the spirit in which we should both help others and receive help. It is surely the spirit in which I will next go swimming.

Bert Horwood

Thousand Islands Monthly Meeting



With Gratitude

2015 is our 60th year as a united Canadian Yearly Meeting.

As we work towards building a spiritually and financially sustainable meeting that will last the next 60 years and beyond, Contributions Committee has been reflecting on the intersections of work, fundraising and gratitude. What gifts has the yearly meeting given you? What work does CYM funding enable?

Finance Committee

At CYM, Friends are called to engage in many good works, both within our own community and in the broader world: We celebrate at our annual gathering; we support visitations, the Canadian Friend and other education and outreach; we work with other faith-based organizations to advance a range of social issues; and we actively support Friends around the globe. All of this is possible only through the generous financial support of Canadian Friends. We count on your donations to continue this work.

Finance Committee's recommendations can be controversial when we meet to craft CYM's annual budget.

We're challenged to stretch your donations to support your most treasured programs, and sometimes we're forced to make sorrowful decisions about the work that can continue and the work that cannot.

2015 is an austere year for CYM. Many Friends are saddened because some of our most highly valued work has been suspended. A significant example is the decision not to hold the annual meeting in 2017.

Only your donations can ensure that this and other suspensions don't become permanent.

Holly Turner

**GRATITUDE
TURNS
WHAT WE
HAVE INTO
ENOUGH.**

- spotted on PEI roadside



“ I am grateful for the opportunity Canadian Yearly Meeting has given me to learn and to grow within a nurturing spiritual community.

I am grateful for the opportunity Canadian Yearly Meeting has given me to learn and to grow within a nurturing spiritual community.

The title panel of the Quaker Tapestry demonstrates this beautifully. "The Religious Society of Friends might

be thought of as a prism through which the Divine Light passes, to become visible in a spectrum of many colours; many more in their richness, than words alone can express." This is what sustains and enriches me.

Virginia Dawson

Education & Outreach Committee (E&O)

The work of E&O has a long history within CYM. Formerly known as Home Mission and Advancement Committee (HMAC), its work has transformed in some exciting directions as a result of the CYM renewal process. Funding was determined by our renewal process to be vital to spiritual health of our faith community.

HMAC/E&O has been pleased to organize the Quaker Education Program, beginning in 2010, to assist Friends in CYM to learn more about Quakers and about ourselves.

For three years we had a part-time co-ordinator, Sue Starr, who created several programs for us. E&O is now working to carry on these programs, as well as some of the work of our former youth secretary through our youth engagement subcommittee.

E&O's current work includes:

- a travelling visitor program with a co-ordinator contracted to facilitate it.
- offering two online courses, "Being Peace, Being Quaker" and "Introduction to Friends' Ways" developed through our Quaker Education Program

- organizing education sessions on conducting Quaker Meetings for Worship for Business, following on the very successful Clerking Workshop that E&O held in Toronto in November with Arthur Larrabee from Philadelphia YM
- developing short videos interviewing elder Friends in Canadian Yearly Meeting (work in progress)
- organizing a conference on Youth and Militarization for young adults that took place simultaneously in Vancouver Island and Peterborough Ontario in this April.
- administering financial assistance for youth to attend CYM, Friends to pursue Quaker Studies and attend Quaker events, Canadian participation in the Quaker Youth Pilgrimage and a Friend's sojourn at Pendle Hill Study Centre
- assisting with production of a pamphlet introducing Quakers and videotaping of lectures at Yearly Meeting
- working on developing the Education and Outreach sub-site of quaker.ca and the education



Deborah Fisch - Quaker Studies at CYM

resources section on the main part of quaker.ca

Some of E&O's activities have been curtailed with the loss of the Quaker Education Program Co-ordinator due to financial constraints.

However, the committee is very grateful to all the volunteers who have given liberally of their time and their gifts to carry on this work.

E&O is excited about it and hopes that enthusiasm will spread through Yearly Meeting so that this work can continue.

Ellen Helmuth



“ The only time that I really felt at home was at the Western Half-Yearly and Yearly Meeting gatherings with other Young Friends.

When I was growing up, I knew that I was different from my peers at school. The only time that I really felt at home was at the Western Half-Yearly and Yearly Meeting gatherings with other Young Friends. I knew that my elders were not only creating a safe, warm, and loving environment for me to thrive in, but were also carrying out God's work in the world in the best way that they knew how.

I have an immense sense of gratitude for all of the Friends who sustained this community while I was growing up, and it is this sense of gratitude that now spurs me on to serve Friends through my financial and volunteer contributions so that my son can also grow up in this vibrant, spirit-led community.

Peter Stevenson



“ I am deeply grateful for all the love, gifts and time offered by so many to nurture me and other Friends across Canada.

I am deeply grateful for all the love, gifts and time offered by so many to nurture me and other Friends across Canada:

- Those who care for Camp NeeKauNis and create weeks of wonder for folks of all ages—I am told that NeeKauNis is one of the earliest Quaker places I visited after we arrived in Canada in 1951.
- Those who have mentored me and helped me to learn about faith and spirit journeying—too many to name you all!
- People with whom I have laughed and learned as we planned together on Programme Committee!
- People who have warmly hosted me across the country when I have travelled for CYM or CFSC! Hot cups of tea with warm hospitality, lovingly created meals and even a lovely break in a drive down from Argenta in a hot spring while snow fell and steam rose!

Elaine Bishop

Canadian Young Friends Yearly Meeting

CYFYM is a space for young (F)riends to make profound and long-lasting connections. It is a space where we explore ourselves, continue along our spiritual journey, and share joy, pain, and (often contagious) laughter. There is something truly magical about our deep worship and the feeling of Spirit moving among us. Our Meeting fosters the voice of youth and inspires hope at other gatherings and in CYM committees; and our individual lives give testimony to being Quaker.

We dream of bike trips with (F)riends across the country, Quaker youth book clubs, Meetings for Worship via the internet, and gatherings where we are able to connect and reconnect. This spring there was an anti-militarization conference simultaneously in two locations in the country. These activities, and our ability to shape the future of Quakers in Canada is grounded in the support found in our community of Friends.

From my own experience, I am

grateful for being able to grow up in a community that values equality and, despite our differences, strives to maintain respect for every person. I am grateful for the mentorship and relationships that have guided my journey. I feel deep gratitude for the love, wisdom and companionship that the Quaker community shares as we discover and carve our own paths. And I, like other Young Friends, want my children to be able to experience a strong, vibrant Quaker community.

We are asked to live adventurously. As youth, our adventures often rely on the generosity of others to support us as we explore, discover, and find ways to give back. The uncomfortable reality is that our community's finances are faltering. Donations to CYM are essential for our Young Friends Meeting to grow and to be present in the future.

Please take action and help us realize our greatest dreams and aspirations for our Quaker community.

Christina Tellez

CYM Trustees

As a CYM Trustee, I have continuing gratitude for the generosity and foresight of the Rogers Family.

Their financial support in the past enables Canadian Friends today to enjoy the resources of Education and Outreach, Publications and Communications, Camp NeeKauNis, Toronto Friends House, and the security and special assistance offered by the Samuel Rogers Memorial Trust, AS Rogers Fund, J P Rogers Fund and, of course, the more recent bequest of J Ross Rogers.

While there may be few Friends today who are in a position to leave a major gift to CYM, many of us can include a gift to CYM in our wills.

Together, we can continue to strengthen CYM's financial foundations and therefore support Friends across Canada.

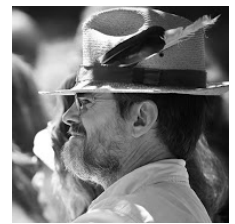
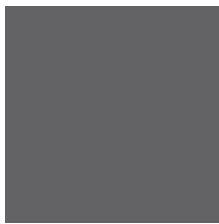
Barbara Horvath



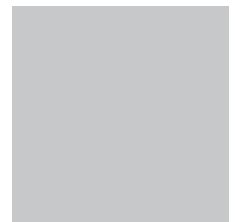
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Canadian Yearly Meeting



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Photos: Bruce Dienes and Rhymes with Orange Photography

Gratitude: A Spiritual Path

In the early 80s, a Cree elder from Round Lake, Alberta, who led the first sweat lodge I attended, was in a horrific car accident that left him in a coma for six weeks. When he regained consciousness he told me about a vision he had while in the coma. In it he was rising up above the earth, passing up through the atmosphere, above the level of pollution. He passed by a sacred feather, floating in the bright, rarefied air. And finally he found himself face to face with the Creator. The Creator said, “I only ask one thing. And that’s that you say thank-you”.

It was a very simple story, but it carried a profound message for me that I have never forgotten. What would our lives look like if we took absolutely nothing for granted and lived in a constant state of radical gratitude?

Gratitude is core to many Aboriginal traditions. The beginning of a gathering, a meal, a ceremony or an event is very often marked with a litany of that which we are grateful for. These are often for the most basic things – thanks to Mother Earth, thanks for the sun, the rain, the plants, the animals, the elders, the children. Basic things, yes – but the very things that we most often take for granted. Would we be in our current global crisis if we truly appreciated all these things?

The actual truth is that everything is indeed a gift. To see that at the most fundamental level life is a continuous stream of gifts is a powerful antidote to all the destructive expressions of our self-centredness – greed, envy, resentment and hatred – and a foundation for a life based in service. It is actually quite liberating to realize that nothing is owed to us, not because we are unworthy, but because whatever we have “earned” we have ultimately earned using gifts that were given to us – our bodies, our minds, our teachers and mentors, all the things that sustain life on this Earth

As our current Friends World Council of Churches representative, I spend lots of time with Quakers who have very different theologies from mine. This is an opportunity to learn to see people not according to their theology, but for the way they manifest divine love in their lives. One powerful way I have witnessed this love is through the sense of gratitude they carry, especially those who are from the poorer countries of Africa and Latin America.

From our privileged place of safety and comfort, we from the North should be the *most* grateful, but for some reason it seems to be easier for us to take things

for granted. This doesn’t appear to be the case for those for whom safety and comfort are not a given.

My wife Signy and I have experienced some tragedies in our life, but in the middle of these crises, at some point we always found something to be grateful for. Our experience parallels that of many who have found that sometimes in the darkest dark, a light appears, bringing a sense of unexplainable peace. From those darkest places, some deep and abiding gifts crept into our lives. I cannot make any universal statement that good always comes from bad, as I only have my own life to reflect on, and I have never experienced the unspeakable horrors that many people have. However, it has been my experience that, as George Fox said, there is an ocean of darkness and death, but an infinite ocean of light and love indeed flows over it.

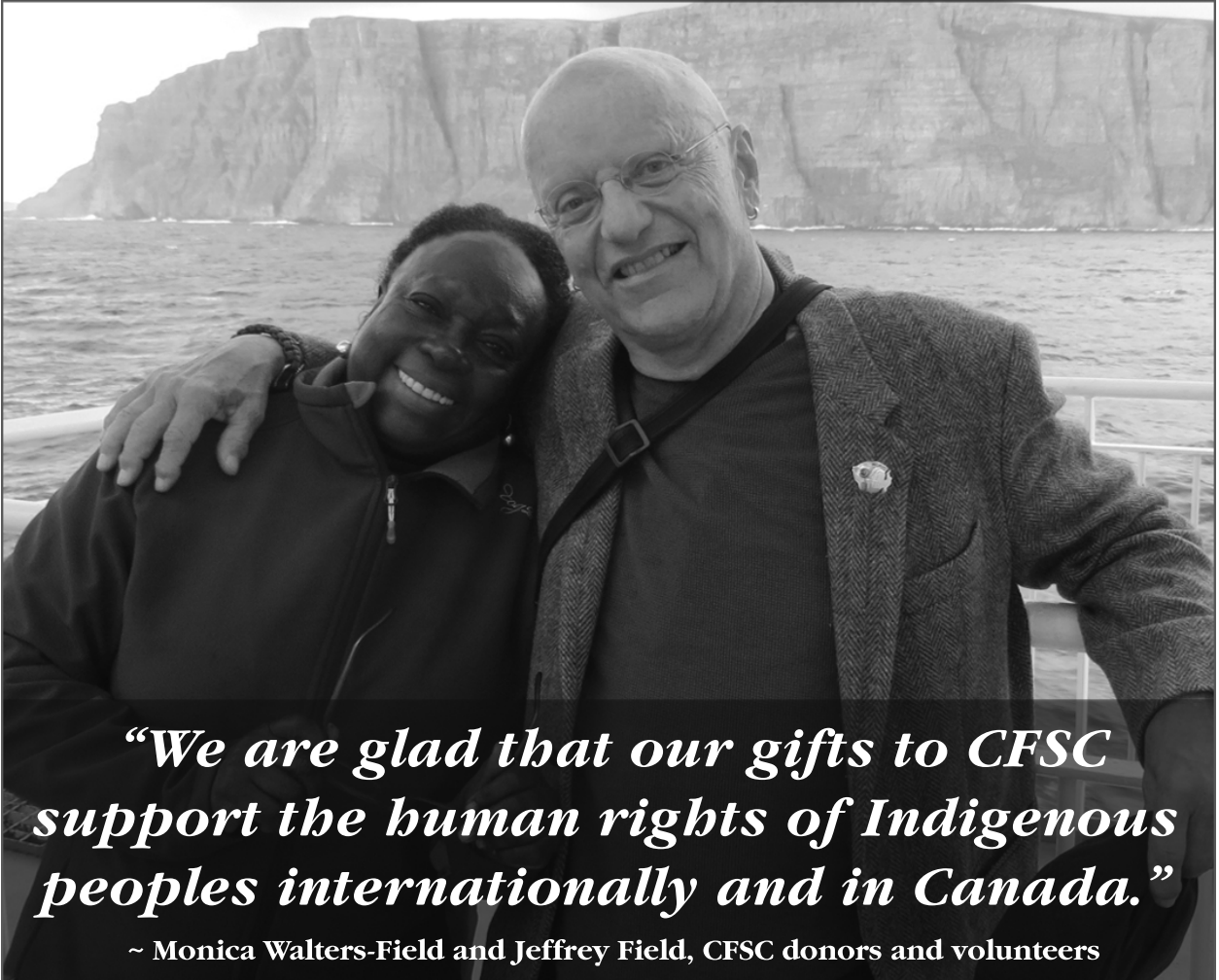
As part of Signy’s development as a counsellor, she reads a lot about the relatively new science of Positive Psychology. Psychology has traditionally taken a pathological approach, focusing on the dysfunction of the clients, and how to bring them back into being functional. Positive psychology looks beyond the ways people merely survive; it studies how they actually thrive. And studies show that one of the most essential qualities of the happy life is a sense of gratitude.

We have developed the personal practice of taking a few moments before we fall asleep to share gratitude. Sometimes we recount the larger blessings – our relationship with each other, the love of family and friends that surround us, our health, our privileged and peaceful lives, but more often we recount the simple things that went well during the day. It’s a small daily dose of a very powerful medicine for the soul, and a preventative for the natural human tendency – seemingly a function of our evolutionary survival skills – to focus on what threatens and upsets.

There is a quote I love from Shirley Chisholm, the first African-American woman elected to the U.S. Congress. She wrote, “Service is the rent you pay for your room on earth”. When you don’t take your room here for granted, the natural response is a sense of service. Gratitude and service seem to be natural companions and they are both the root and the fruit of a fulfilled life.

*Steve Fick
Ottawa Monthly Meeting*

Letting our lives speak...



“We are glad that our gifts to CFSC support the human rights of Indigenous peoples internationally and in Canada.”

~ Monica Walters-Field and Jeffrey Field, CFSC donors and volunteers

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**Canadian Friends Service Committee
(Quakers)**

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

The Euphoria of Being “In The Zone”

It is surprising to me that so few Friends do sports. For me, doing a sport and going to Quaker meeting are of the same intention and compulsion. If I don't do something physical for a few days, my body hurts. If I don't center regularly into meditation, either in a group or by myself, I feel out of sorts. For me, Quaker meeting and sports are both essential parts of an authentic life.

Friends who have well-toned habits in worship and in sport might become aware of a transcendent quality that is similar in both. Athletes call this, “being in the Zone” , “having a Zen moment,” or “going with the Flow.”

For me, even though I might not have recognized it at the time, this has shown up as a well-executed flip turn in a swimming pool, a delicate drop shot on a squash court, a fly ball over first base to drive in the winning run, a floating high while jumping off the wake while water skiing, a twist around moguls on the ski slope, a spinning crosscourt forehand on the tennis court, or jogging slowly in the woods.



Some Friends may be familiar with this sensation. In his introduction to *Zen in the Art of Archery*, D.T. Suzuki speaks of the state of “purposeless tension” present when an archer “ceases to be conscious of himself as the one who is engaged in hitting the bull’s-eye . . .” Similarly, according to a popular quotation from Billy Jean King, “Tennis is a perfect combination of violent action taking place in an atmosphere of total tranquility.”

Just as in a gathered meeting, this deep spiritual dimension of perfect harmony can reveal itself among a team of athletes as well as in an individual. Learning to row with synchronicity among a shell of eight rowers, as a middle-aged woman, has been one of the highlights

of my sporting life. In his 2013 book, *The Boys in the Boat*, author Daniel James Brown describes the University of Washington boat coming up from behind to win the gold in the 1936 Olympics in Berlin: “As they flew down the last few hundred yards, their eight taut bodies rocked back and forth like pendulums, in perfect synchronicity . . . they were, in fact, a poem of motion, a symphony of swinging blades.” (p. 24)

This is not an everyday experience, even among highly trained athletes. It certainly doesn't happen each time an individual or a team takes to the field. However, when an athlete is “in the Zone,” it's as though they can do no wrong. Everything that goes into the activity clicks; it feels easy for the athlete and appears effortless to the onlooker.

Further, being in the Zone can help a person move through pain. In *The Wisdom of Compassion*, by the Dalai Lama and Victor Chan (2012), Chan describes techniques of mindfulness that helped him lower his physical and psychological distress while trekking at high altitudes in the Himalayas, loaded with a fifty-pound pack. He brought his full attention onto each step he took and visualized leaving as shallow an imprint of his feet on wet sand as possible. This simple technique centered him. “The snatches of euphoria that came from being ‘in the Zone’ lessened the physical and psychological discomfort of trekking long distances in high altitudes.” (p. 161)

For me, being in the Zone feels similar to the feeling I have when I am deeply centered in worship: I feel an absence of time passing and a capacity for not being flustered. The more centered I get on the tennis court, the more I am able to shut out distractions, let my training and instincts flow, and play with grace.

I certainly don't expect to be in the Zone every time I play a sport – and I wouldn't want to be. It would be too intense and exhausting over time. However, I do believe that being in the Zone is a phenomenon that it is accessible to Friends. As neuroscientists study the brains of experienced meditators and athletes, the links between the athletic and the spiritual will become more understandable.

*Joy Conrad Rice
Vernon Monthly Meeting*

Excerpted from a longer article in the Western Friend, first published July/August 2014

Practices of Gratitude for the Earth

- Keep a journal of gratitude. Make an inventory every day of three to five things for which you are grateful.
- Walk silently in nature. Thank everything in silence and from your heart.
- Choose a particular plant, animal or rock and research its particular role on the earth.
- Similarly do the same for the moon, a star or planet. Reflect on the intrinsic nature of these creatures as well as that they add to the lives of others.
- When you sit by a lake or a stream, give thanks for the tranquility, beauty and sustenance. Feel for its response.
- Plant a tree and nurture it (of if a tree is not possible, a smaller plant). Learn how it lives and what it needs for a full life.
- Plant a garden if you can. Thank the plant each time you pick its fruit or leaves.
- Read a book about birds, or beasts, or fish. Reflect on their beauty and intricate relationships with the rest of the earth community.
- Every morning when you first come into contact with water, greet it consciously and with gratitude. Wish for all waters in the world to be clean again.
- Take account of how much water you use each day. Learn about the system that supplies your water—honour and conserve the water.
- Do a sitting meditation near the ocean and focus on the waves—the breath of the sea—instead of on your own breathing.
- When you eat, be grateful for the food. Think of all the lives that have been lost in its production -lives of humans and of other animals and/or plants. Minimize the impact on the earth by eating locally and organically as much as possible.
- Use natural products for cleaning and personal hygiene. Honour the water and soil by decreasing the harmful products we add to them.



photo by Catherine Novak

- Keep a record of birds that visit your backyard or just sit and watch them. Listen to their voices. Reflect on all they add to our enjoyment.
- Remember the ancestors of the land where we live. Honour the air, the earth, the water and everything in nature, just as they did.
- Practice seeing all the elements as sacred one at a time or all at once. This is the highest form of gratitude.

Thank you to Halifax Monthly Meeting for sharing these practices from the Interfaith Coalition for Climate Justice in Halifax on their website, www.halifax.quaker.ca. First published there January 22, 2012.

Highlights from Quaker Book Service



The Hidden Door: Mindful Sufficiency as an Alternative to Extinction by Mark A. Burch. The Simplicity Institute, Melbourne. 2013.

The Quaker Study Leader at Canadian Yearly Meeting in 2014 sees voluntary simplicity, or mindful sufficiency, as a hidden door in the constricting wall of consumer culture. He discusses simplicity with regard to technology, human rights, economy and education. (271 pp. \$24.95).

An Inner Strength: Quakers and Leadership ed. Kathy Hyzy. Friends Bulletin Corporation. 2013.

Twenty-one contemporary American Friends recount their experiences of responding to a call to be a leader. The inner strength needed for effective and compassionate action arises from faithful listening followed by the practice of discernment. (145 pp. \$25.00).

Making the Diagnosis: Changing the Prognosis by Bill Curry and Dale Dewar. Canadian Quaker Learning Series #6. 2014.

The 2014 Sunderland P. Gardner Lecturers diagnose war as a disease. They explain its causes and characteristics, prescribe the necessary treatment and specify preventive measures. They declare their faith that this disease can be eliminated and urge Quakers to be faithful in working towards that goal. (18 pp. \$6.00).

Once Upon a Conflict: A Fairytale Manual of Conflict Resolution by Tom Leimdorfer. Quaker Peace & Social Witness, London. 1992/2014.

This revised edition imaginatively applies the practice of conflict resolution to five familiar tales. Also included are discussions of problem-solving techniques and the organization of conflict resolution workshops. (48 pp. \$10.00).

Spiritual Accompaniment: An Experience of Two Friends Traveling in the Ministry: by Cathy Walling and Elaine Emery. Pendle Hill Pamphlet 428. 2014.

This account was written jointly by a Friend travelling in the ministry and the Friend who accompanied her. Together they show how eldering in this situation can be loving and supportive. (36 pp. \$8.45).

What We Stand On by Paul Christiansen. Pendle Hill Pamphlet 429. 2014.

This lifelong Quaker declares that the wealth of middle- and upper-class Americans is a cause of war, and he therefore challenges Friends to “choose between our treasure and peace.” (29 pp. \$8.45).

Since the Quaker Book Service catalogue is now online, a printed copy will no longer be included in an issue of *The Canadian Friend*. If you would like to have a printed catalogue, please send your request by email to quakerbookservice@gmail.com or by post to Quaker Book Service, Box 4652 Station E, Ottawa ON K1S 5H8. A number of copies of the catalogue will be sent as usual to Meetings and Worship groups for general use.

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Tweeting the Truth: Using Social Media for Quaker Ministry

Early Quakers were very progressive in their use of new technology (the printing press) to spread their message. They referred to themselves as Publishers of Truth and spread the Quaker message via pamphlets and broadsides. While today the evangelical fervor of the “Valiant Sixty” may not be as evident, Friends continue to use new technology to spread their message, whether of the Quaker faith, social justice, or testimonies. We have Quaker bloggers, Facebookers and tweeters. We even have YouTube videos.

As a new Friend, I have found it invaluable to read and learn about Quakerism through various print and online resources. In particular, reading Twitter feeds from various Quaker meetings and Friends has helped me to feel connected to the larger Quaker community and learn more about various social justice initiatives. Friends in Britain, for example, have a relatively active presence on Twitter and a marketing campaign to attract new members. In addition, quite a few Meetings in the UK have their own Twitter accounts: Sheffield, Pendle Hill, Liverpool, Luton, Purley, Chichester, Norwich, Huddersfield, Harpenden, London, Medford, Bewdley. and perhaps more. From the United States, New York City Quakers have a very politically active account. Both AFSC and CFSC also have Twitter accounts, as do various Quaker journals and schools.

What makes a Twitter account worth following? It is important that the tweets are engaging and timely. The tweeter should interact with other tweeters and not be shy about making their presence known. More importantly, they should have something to say and be able to alert us to others who also have important things to say. A successful Twitter account would be an active account that tweets regularly, follows others, and replies to those that tweet to him/her. It is about having a conversation, and means being dynamic and participatory. It is also helpful to be personal.

If you have something to say, and are willing to spend the time to cultivate followers and engage with them, then Twitter may well be a medium for you or your meeting.

Here are my 10 favourite Quaker Twitter accounts:

@AFSC_org American Friends Service Committee.

@BritishQuakers Quakers in Britain has a fantastic Twitter presence and tweets information on issues, Quaker news and activities happening in the UK.

@CFSCQuakers This is the Twitter feed for the Canadian Friends Service Committee.

@Friendmagazine Twitter feed for the Friend from Britain. Tweets are to articles generally free to access.

@friendsjournal Friends Journal tweets out links to articles that they publish. A good way to keep in touch without a subscription.

@GeorgeFoxFriend Believe it or not, even George Fox has a Twitter account and is “tweeting cheerfully from the UK”.

@Hay_Quaker Twitter account for Ray Lovegrove a “plain dressing, homesteading, leftist vegetarian Quaker from Wales”. Tweets tend to be quotes from Faith and Practice or other Quaker greats. I find it gives me thoughts to ponder that I might not have encountered if left to my own devices.

@QuakerLiberty Twitter feed for Quaker Libertarians.

@quakerquaker Tweets from quakerquaker.org, highlights blog posts from their website that are often quite interesting.

@worrall_michael Michael Worrall is a Quaker from the Isle of Wight who often tweets my mind.

Further Reading:

Daniels, C.W. (2014, June 4). Write the Vision: Quakers, Zines and Participatory Culture. Retrieved December 15, 2014, from <http://gatheringinlight.com/2014/06/04/write-the-vision-quakers-zines-and-participatory-culture/>.

Bales, M. (2011, January 21). Being Publishers of Truth. Retrieved December 15, 2014, from <http://lambswar.blogspot.ca/2011/01/being-publishers-of-truth.html>.

Stacy, R. (2011, March 23). Blogging: Publishers of Truth in the Electronic Age. Retrieved December 15, 2014, from <http://universalistfriends.org/weblog/blogging-publishers-of-truth-in-the-electronic-age>.

Ani Orchanian-Cheff

Report on Sojourn at Pendle Hill

I've always loved ground travel because of the ever-changing vistas – both beautiful and blighted – it lays out before me. My wife, Martha McClure, drove me to Houlton, Maine where I joined the Cyr Bus Lines Northern Maine trip to Bangor; there I boarded the waiting express bus to Portland. After a short visit in Portland, I again bussed from Portland to Boston's South Station, where the Northeast Regional Amtrak was waiting that would take me across Massachusetts, Rhode Island, and Connecticut, through New York City and across New Jersey to Philadelphia's 30th Street train station.

I had three bags with me; a heavy duffle bag bulging with books, a suitcase full of clothing and my computer in a sling pack. I lugged my bags through the station while questioning the wisdom of transporting an entire library on this trip, and navigated to the portion of the train station where I caught one last train, the Pennsylvania regional commuter to Wallingford, PA. I phoned the Pendle Hill staff to come and pick me up, and landed, in the enveloping dark of a mid-November evening at the registration area where a brown envelope with my name on it containing a key and information was waiting for me. I had arrived at Pendle Hill, a Quaker retreat and conference centre situated in, but still apart from, a genteel, forested suburb west of the city of Philadelphia.

The purpose of my trip in November 2014 was not to relive the more picturesque days of the fall season, nor to learn the names of many new-to-me trees (although I did both of these things). I was there to write, full stop, and was assisted in this by the bequest that makes the CYM Pendle Hill Scholarship possible. This scholarship is awarded annually by the CYM Education and Outreach Committee, and is good for a week-long sojourn and the cost of transportation. I have been struggling since 2008 with a bulky Ph.D. writing project and it seemed like a good opportunity to leave the day-to-day distractions of life in Fredericton behind to hunker down in a dorm room to pound out some prose, with my worldly needs like food tended to by others.

Breakfast was served early each day, followed by Meeting for Worship in "The Barn". Following my first meeting for worship one of the staff announced an evening presentation offered jointly by a Friend from

the Philadelphia area simply named "O", and a developmental biologist Scott F. Gilbert from nearby Swarthmore College.

As it turned out, it was the most unusual presentation on biology. O and Scott took turns presenting for 90

minutes to an audience of around 30 or 40; Scott, in a familiar academic mode spoke about developmental biology and new understandings about fertilization and evolution, prompted by a Powerpoint presentation; and O presenting in an extemporaneous, spirit-led way, about love -- not surprising, considering she introduced herself as a "love advocate", a teacher, a massage therapist, and healer. Where the two presentations become one was in asserting that love is the most important motive force of life.

I won't try to summon the subtleties of the many arguments and pleas Scott and O presented, except a portion of O's presentation when she looked directly at one part of the audience and said, slowly and deliberately, with feeling, "I want you to love me." She then paused, and turned to look at another section of the audience and repeated, "I want you to love me." She repeated these words one more time while looking directly at my part of the audience and added, "Because if you won't love me, then I will die."

I went away quite electrified by these words and the unusual mixture of O's and Scott's presentations, and took the thoughts and feelings with me back to my dorm room where I sat down at my keyboard to write a story about my first attempt at fly fishing in a northern Quebec boreal forest as a 12 year old, using flies I had tied with no more guidance than my personal experience of insects. This theme actually has relevance to my ongoing research that in part draws attention to and considers the roots of my impulse to become a professional forester. Why I chose to write down that experience is a mystery, except it described an essential thing about the love I developed as a child for the land and waters and all the creatures.



Morning time shadows were shrinking as the sun rose higher in the sky. My Dad was off somewhere filling his creel with trout as he fished pool to pool upstream with spinners and worms while I was making my stand with a fly rod and a measure of patience.

I pondered my lack of success with my first couple of dozen casts and decided to try another fly. This time I chose a huge green monster on a hook whose long shank was wrapped with green wool and an arrangement of feathers that my 12 year old mind imagined would resemble a large grasshopper.

Standing on a mud-and-stick beaver dam I cast once, and the fly plopped into the middle of the still pool, bright green against the black water. A small tangle of line in my left hand needed tending to, and in the moment that I looked down to tend to it and let my line go slack, a trout emerged from the depths, grabbed the beastly green fly in its mouth and disappeared again.

My heart nearly jumped out of my chest! I hadn't practiced setting hooks or retrieving hooked fish with a fly rod on my front yard in the suburbs of Montreal (where I had practiced casting), so I improvised in that adrenaline-filled moment and with my left hand I pulled line through the guides of my rod to retrieve the fish.

A beautiful ten inch speckled trout, pink spots on its sides and an orange splash on its belly, emerged from the water to meet my grasping left hand. The joy I felt in that moment was partly from the successful culmination of my fly fishing intention, many months in preparation, to successfully lure a fish to take a fly that I had made. But equally, I saw that fish in a completely new way as though I had never seen a fish before.

I was stunned by its living iridescence, its vitality, and its surprising solidity, strength, and weight. Then for a split second, I imagined—or sensed—the fish looking back at me, also in wonder. And with that, the trout twitched its body, and released itself from the hook and my grasp. It plopped back into the water at my feet, and was gone.

My attempts at writing had run hot and cold (but mostly cold) for several years. O's call to live in an attitude of Christian love engaged my muse for the rest of my stay at Pendle Hill. I found the words flowing more easily when summoned by love and empathy, than

when drawing them from the well of negative emotions (although for writing from those emotional wellsprings there must also be a time and a place). I spent the rest of the week trying to cultivate this attitude and let it lead me where it would (which was mainly to the past, story-writing).

Aside from one evening's very enjoyable trip to Media, PA with Cadbury scholar in residence Jeff Dudiak (Edmonton Monthly Meeting), I stayed close to the keyboard, rising early and going to bed late, my days punctuated only by mealtime fellowship, short trips to fetch cups of tea in my new Pendle Hill pottery mug, short naps throughout the day, and meeting for worship. You see, I knew my week's experience of writing prompted by an attitude of love that O's words planted in me would run its course, and like the trout in my story, disappear again. However, I knew that if I attended to it and worked with it, that it might leave a track in my memory and on paper that could be summoned again later.

I left early in the morning dragging my duffle bag library to the waiting taxi that would take me to Wallingford train station where my return trip home began. I had only looked at three of the books during my time at Pendle Hill, so my suggestion is, leave the books at home! Just pay attention to the experience.

I extend thanks to the many Friends, living and dead, who made my trip to Pendle Hill possible.

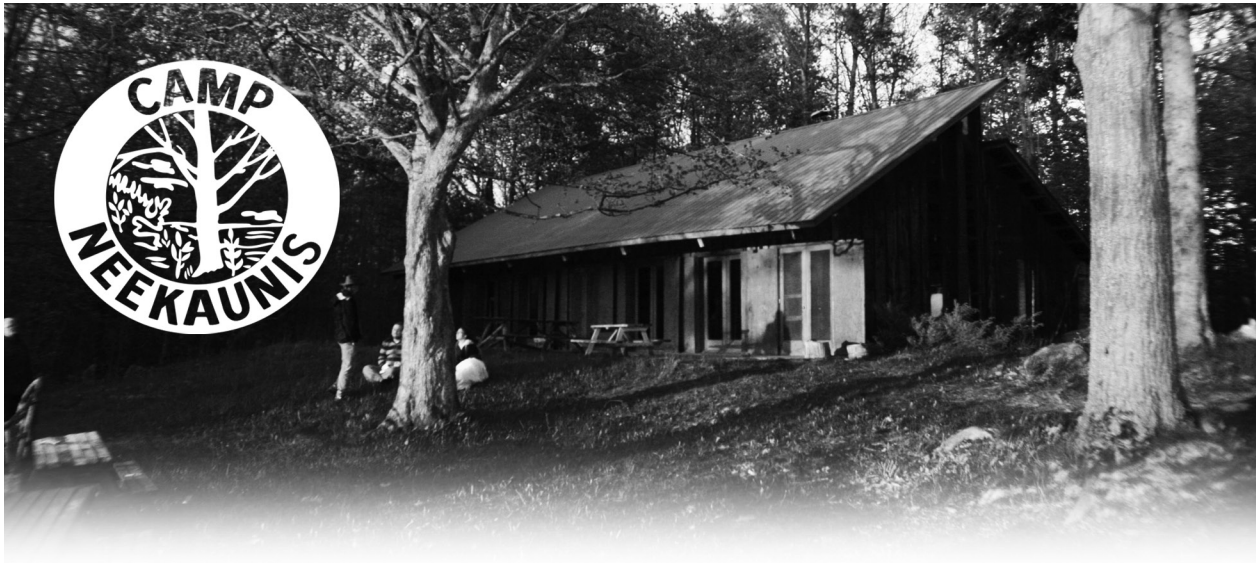
Vince Zelazny

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



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

Around the Family

Ottawa Monthly Meeting: continues to thrive amidst the inevitable ups and downs of community life.

We have celebrated the marriage of Maricarmen Guevara and Charles Hett on November 30, 2014. Both are long time attenders and very active in the life of our Meeting. The Meeting for marriage of Reykia Fick, a member of our meeting and Zoltan Vasary was held January 3, 2015 at Temple Pastures near Ottawa with attenders from Europe, Canada, United States and Latin America.

We rejoice in the arrival, on September 10, 2014, of baby Rowan, son of Sylvia Lewis-Havard and Adam Newlands, and we look forward to meeting him soon.

This year we have been saddened by the loss of a number of Friends from our Meeting. We give thanks for the Grace of God in our Friends, Skye Faris, Elizabeth Oxlade, Elizabeth Doe (long-time attender), Henny Nixon and Sylvia Edlund.

St. Lawrence Valley Regional Gathering (Ottawa MM, Peterborough MM, Wooler MM, Thousand Islands MM, Montreal MM and St. Lawrence Valley Allowed Meeting) continues to meet but is somewhat energy-challenged. The fall Gathering was held at the home of Thousand Islands Monthly Meeting Friend Margarita Kluench, along the river at Seeley's Bay, north of Kingston. The new locale, reasonably central and spacious, added new enthusiasm to our sometimes flagging commitment.

Our Peace and Social Concerns committee is active on a number of fronts. It has worked on fund-raisers in collaboration with other groups for the early childhood education program in Bajo Lempa, El Salvador. It has recently hosted a series of workshops on non-violent action with George Lakey.

Ottawa Monthly Meeting was represented by five participants in the Arthur Larabee clerking workshop in Toronto in November. Those Friends are now bringing their valuable learning and experiences to our Meeting.



Representative Meeting Report *Bev Shepard*

[28 and 29 November 2014]

This was a remarkable meeting. About thirty Friends from across Canada, representing their Monthly Meetings or CYM committees (sometimes both), gathered to consider a number of matters, but the most important one, the one that occupied our minds more and more, the one that has the farthest-reaching consequences for Canadian Yearly Meeting as a whole, the one which challenged us to keep our faith in our process of gathered discernment in the Spirit, was our financial situation.

If you attended Yearly Meeting sessions last summer, or read the minutes, or the minutes of last spring's Representative Meeting, you know that we are presently on a path that will lead us to a place where we will cease to exist. There seems to be a reluctance among Quakers to talk about money, but we have to overcome that. At Representative Meeting we overcame the reluctance and we talked, and we made hard decisions.

It was the prospect of these hard decisions that caused apprehension among the delegates. How can we face what we have to face and do what we have to do? Won't we make decisions that will cause our beloved community to suffer? Aren't we about to be diminished? I'm happy to tell you that the sense of dread that some of us felt as the meeting began was largely, if not completely, dissipated as the meeting progressed.

Our clerk, Elaine Bishop, started us off in good form. Cheerful and smiling, she greeted the representatives and thanked us for being there. She acknowledged that we had a difficult job to do, but reminded us that we were there to consider the issues together in the hopeful light of the Spirit and asserted, "Friends, we do not have the luxury of despair". Hope and imagination were to be our guides.

I won't try to describe each of the tasks we faced or the order in which we confronted them – that really doesn't matter. The overall challenge of the meeting was to find a way to preserve something we treasure – Canadian Yearly Meeting – in the face of a funding deficit that is increasing each year.

Maggie Knight, clerk of the Determining Priorities and Envisioning Change (DPEC) ad-hoc working group, presented recommendations which had been approved by CYM last summer, for realization by Representative Meeting and other YM bodies. They are designed by DPEC to move us toward a "financially sustainable and

spiritually rich" Yearly Meeting. Clerk of Finance Committee, Derek Nice, gave an amazing presentation on the budget, with its somewhat frightening cuts. He was dynamic and persuasive. With hard facts, wit and humour, photos of, and quotations from long-ago Quakers, as well as a modern entrepreneur who has held up Quakers as an example, he led us from dismay to hope. Treasurer Anne-Marie Ziliacus gave us the reality check with her projections for the next three years if we don't make changes. Here are some of the hard facts:

- * As our expenses rise each year, our income – that is, primarily contributions from Friends across the country – is going down.

- * Only 20% of Friends in CYM make contributions to Yearly Meeting.

- * Since this percentage is so low, the average amount given per month by members and regular attenders of Quaker Meetings across Canada comes to \$.45 – yes, forty- five cents.

The decisions we made at Representative Meeting were meant to buy time, as Derek said: one year, with a projected deficit of only \$10,000, to figure out what we have to do in the long term to keep CYM alive. At the end of 2015 we will have to have changed our ways. In particular, we will have to increase our income in a reliable way, or we'll have to drastically alter what CYM is and does. After we heard from Contributions Committee Clerk Adrian Dolling, there was a feeling that we can do this.

What were the decisions we made in order to buy that year? Representative Meeting will meet only once in 2015. The Canadian Friend will be published (in paper/print form) just twice next year. The funding of expenses for those required to attend Yearly Meeting in session will be reduced. The funding of travel to committee meetings will be reduced; all committees have found ways to meet just once in the coming year to make this work.

We will send no representatives to wider Quaker bodies or outside bodies; (not to Friends General Conference or Friends United Meeting or Friends World Committee for Consultation nor for the Canadian or World Council of Churches) with further discernment on this matter by the CYM Committee of Clerks.

We will eliminate our donations to those and other bodies for this year. (This decision could jeopardize our

Youth and Militarism Conference April 2015

membership in these bodies, a matter to be investigated by the Clerks Committee.)

In addition to the severe restraints we approved to implement the 2015 budget, we made another very weighty decision: not to hold CYM in session in 2017 (the first year upcoming for which reservations have not already been made at a school or university). Given the significance of the annual gathering for many individual Friends, especially those at considerable distance from their own Meetings and other Friends, as well as for the conduct of our business as a Yearly Meeting, this decision was made with considerable trepidation. We agreed to facilitate a gathering of Young Friends in the summer of 2017, and to hold an additional meeting of Representative Meeting at the same time nearby. Programme Committee members would take a “year off” for that year. As we considered our decision, creativity and imagination began to replace discouragement.

You can see why the meeting felt scary. It may be harder to understand why many of those of us at the meeting also began to feel hopeful. Perhaps it was because of the tender care given us by Friends in Ottawa Meeting, living examples of the connections among Friends across the country. Perhaps it was because we worshipped together and made decisions out of that gathering in the Spirit. Perhaps it was because being together is in itself uplifting. Perhaps it was because early in the meeting someone suggested that cancelling YM sessions in one year is akin to letting a crop field lie fallow for a year. As one of the “gleanings” quoted from the meeting says: “Many things grow in a fallow field”.

So many Friends suggested so many ways that the “year off” could be productive and nourishing; so many individuals and bodies will be ensuring that all Friends are cared for through all the changes; so much spiritual energy was brought to our worship and our discernment that it became almost impossible to be discouraged.

We ask Friends across CYM to consider this account with care, to hear their Representatives, to consider how we can continue as a body of Friends in Canada, and to decide what each of us can do to help sustain our beloved community.

*Beverly Shepard
Hamilton Monthly Meeting*

At the end of April 2015 youth gathered in Peterborough, ON, and Burnaby, BC, to discuss ways in which militarism is affecting our lives. In the west there were around 14 participants and in the east there were around 22. On Saturday the west joined the east via Google Hangouts to participate in two of the lectures; a War Resisters panel and a talk given by Jamie Swift on how Canadians commemorate war.

Throughout the weekend we heard presentations which addressed Canadian immigration policies, war resisting, building peaceful communities, event organizing, ways we glorify war, food sovereignty, and strategies for demilitarizing our universities.

At the start of the conference we were invited to contribute throughout the weekend to a zine in order to document and further distribute the information we were sharing; this will be available on Quaker.ca and Facebook.

Many of the participants expressed how the conference pushed their understanding of militarism, unveiling some of the insidious ways in which we are affected. This helped embolden the people doing this work to keep pushing and kindled in others a greater urge to become more active in the peace movement.

Everyone showed an interest in participating in another conference on militarism in the future.

From Canadian Yearly Meeting



Sunderland P. Gardner lecturer: Alastair McIntosh

Last Words

Kenna Manos

A friend once described an experience as “coming home to a place I’d never been before.” That’s what I felt at my first Quaker meeting. Silence comes naturally to me; here, I could share it and so deepen it to stillness. Sitting together, we open ourselves to spirit. Quakers believe that each person can have a direct relationship with the divine. There is no need for intermediaries: no minister, no sermon, no altar. Any ministry comes out of the shared silence, from those in attendance who feel led to speak. Becoming a Quaker spoke to my conviction that spirituality grows experientially in the day-to-day life of each of us. We need neither fixed dogma nor specially educated pastors.

When you ask Quakers about our beliefs, you may get as many different answers as the number of people you ask. When I first began attending Quaker meetings, this multiplicity of responses confused me, but I was attracted by the lack of a doctrinal creed and by the recognition that differences do not have to mean discord. Quakers do span a range from the traditionally Christian to those who have difficulty using the word God – preferring instead words like Spirit, divine, light, or sacred. This is not to say, however, that “anything goes” among Quakers. Despite our diversity, we do have shared beliefs.

One of these is that something of the divine exists in every person, and we try to respond to this spark in all our interactions. We also share key values: simplicity, peace, integrity, community, and equality. These words are not simply pleasant ideals to reflect upon: Quakers stress the necessity of **LIVING** our faith. Certainly, my life is more mindful from the disciplined effort to make conscious choices throughout my days. Everything from my use of leisure time to the amount and contents of my weekly garbage can exercise my value of simplicity.

Is my passion for social justice and pacifism apparent in my everyday activities? Is my belief in non-adversarial relationships evident in each moment of small neighbourly disagreements, like who mops up the dog mess from the sidewalk? As Muriel Duckworth used to say, “Peace is the way, not the goal.” Is my belief in the importance of community shown in my daily dealings with friends, family, colleagues, acquaintances, and strangers? Of course, I often fail to put my faith into practice, but belonging to a community which values the continuing attempt is one of my main reasons for being a Quaker.

Continuing revelation is another central Quaker value which is dear to me. Given my personal values of continuing to seek, to grow, to change, to remain open, to live adventurously (I was once astounded to find a Quaker button inscribed with these last two words!), I was at home with the discomfort felt by many Quakers with statements of religious certainty. Spirituality is not seen as a quality fixed in creed or dogma. Rather, our spiritual lives are continually growing and developing.

One of my favourite Quaker queries is “Are you open to new light, from whatever source it may come?” Though Quakers take many different paths, one of our common tasks is to help others travel on their own paths—which may be very different from ours. This requires even more careful listening, trying to hear not only the words, but also “where the words come from.” I love being in a community where listening more fully and compassionately is presumed to be lifelong work.

But it is not only the stillness, the discipline of trying to live what we believe, and the commitment to continuing revelation that make me a Quaker. Crucially, values of equality and reverence for life lead to social activism. Quakers have been leaders in the anti-slavery movement, in setting up the underground railroad, in advocating gay rights, in caring for the earth and the environment. Quakers are well-known internationally for work with refugees and the homeless, social justice, prison reform, peacemaking, and conflict resolution (winning a Nobel Prize for this work). If you look around at the participants in any peace march or anti-poverty group, you’re sure to find Quakers.

Social action is an essential way of putting our faith into practice. The Quaker recognition of the twin values of action and contemplation, and the necessity of discerning which of the two is called for in particular situations, is deeply important to me. In what other community could I find support both for my mysticism and for singing my heart out at a protest rally?

I certainly wouldn’t want to suggest that I’m a vastly “better” human being since becoming a Quaker. My shortcomings and problems don’t show any signs of packing their bags and moving to California. But I hope I am more mindful, my heart more open. And my life as a whole is both richer and fuller as I try to practise the sacred throughout my everyday realities.

Kenna Manos

Halifax Monthly Meeting

The Canadian Friend

Editors: Sherryll-Jeanne Harris and Catherine Novak

Editorial Support:

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Return undeliverable Canadian addresses to:

The Canadian Friend,
C/O Canadian Yearly Meeting
91A Fourth Avenue, Ottawa, ON K1S 2L1