

The Canadian Friend

Volume 112, Number 1

Spring/Summer 2016

"I am waiting...
for the turns and downslopes of
the road to reveal themselves"
- Anne Trudell

Quaker Gatherings • Around the Family • Poems
Thoughts & Reflections • Young Friend Updates • Stories

The Canadian Friend

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Editorial:

From the Editor:

Finally, this issue has made its way to you, bringing with it a rich window into Quaker thought and community life in Canada today. I am both sorry for its long delay and happy that it is now in your hands!



Deep and loving community ties are expressed in many voices in *Around the Family* stories, lively reports from Quaker Gatherings, and updates from Young Friends. Beautiful Creativity emerges from this solid grounding in community, and is manifested through poems, photography and stories, and through serious Thoughts and Reflections on Quaker purpose, activism, spiritual life, and responsibility for the Earth. Dedication to our community also inspires the hard work of many people on Quaker Matters throughout the year, and at the CYM Gathering and Representative Meeting. There's plenty here to move, provoke, and inspire all of us. Be sure to visit our Facebook page and share your reactions and reflections, at www.facebook.com/thecanadianfriend.

The next issue will be out in the Fall, under the steady hand of a more permanent Editor, currently being recruited. Look for the job description in this issue, you may be inspired to apply!

I am tremendously grateful for all the learning that came with editing *The Canadian Friend*, and for the loving support I received along the way.

In Friendship,
Manuela Popovici,
Interim Editor



From Publications and Communications Committee:

Thank you for being a valuable supporter of Canadian Yearly Meeting and of The Canadian Friend. I am writing to explain, and to apologize, for the changes in the publication schedule of The Canadian Friend over the past few years, and to advise you of our ongoing publication plans.

No doubt, you have noticed that we have published fewer issues of The Canadian Friend than we had in the past. We reduced our publication frequency in order to economize, but also due to difficulties with the editorial transition. We were fortunate to have an Editor, Sherryll Harris, for eight years. Sherryll completed her work at the end of 2014. In the interim we engaged two different Editors on a temporary contracts. Both interim Editors were unable to meet the timetables we requested, and their issues were delayed.

In 2014, we dropped the number of issues from five per year to four per year, with the goal of reducing costs. During 2015, we planned to publish two issues, but were only able to publish a single issue. In 2016, we also plan to publish two issues, the first of which should be out this spring, and the second in the fall.

If you paid for your subscription, you paid for five issues; we will extend the time of your subscription so that you receive the number of issues for which you paid.

This year we are recruiting for a joint web and print editor (see page 46), and we hope that the long-term appointment of a skilled Editor will allow us to return to a more reliable publishing schedule. At the moment, we expect this will be twice annually. This has been a challenging time for us, and we recognize that the unpredictability of publication needs to be resolved. Again, we thank you for your continued support of The Canadian Friend.

Chris Hitchcock
Clerk of Publications and Communications Committee



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CYM Gathering 2015

On Communication

At Canadian Yearly Meeting (CYM) in 2015, the Education and Outreach (E&O) Committee and the Publications and Communications (P&C) Committee jointly facilitated an evening program on communication. CYM is in a time of change, and changes to our patterns of communication are occurring both with and without our intention.

We are a small yearly meeting of Friends who must connect over a vast geographical region. For two decades we have been in a transition from communicating with printed materials sent by post to exploring electronic communications.

About 55 Friends at CYM 2015 examined the challenges and opportunities of this transition and heard how E&O and P&C Committees have been working in this area. Information was collected from the Friends present that may assist meetings and committees within CYM.

Below are some highlights from the session at CYM. For more information on this session and full responses to the five queries, you can go to <http://quaker.ca/educationoutreach/document/canadian-friends-on-communication>.

From an approximate count of hands among the Friends present, we learned that:

- 69% have easy access to the internet
- 76% use the internet to connect with Quakers in some way
- 73% check their email at least once a day
- 62% have used video conferencing (e.g. Skype)
- 78% have visited CYM web site (quaker.ca)
- 64% the CFSC website (quakerservice.ca)

The responses seem to indicate that the majority of Friends who attended CYM 2015 use electronic technology for their Quaker information and committee work, but few rely on social media such as Twitter and Facebook (note: there were few Young Friends present).

Query One

What needs are met by connecting with other Quakers at the yearly meeting level that are not met through area gatherings, monthly meetings and in individual spiritual practice?

Responses

- YM increases cross-Canada connections and brings a deeper sense of what is happening across the country.
- Attendance at YM inspires us to get involved with YM committees and the work of the larger organization.
- Through YM we understand better the complexity of issues we face and the wider group may bring forth more solutions.
- The embodied connection at YM makes it easier to have electronic connections later.

Query Two

Technology and limited resources are shaping our ways of communicating. Are we allowing ourselves to be changed, or are we choosing the course we take? How can we bring discernment and deliberation into our process of change?

Responses

- There is a contradiction between the speed of technology and the pace of Quaker process – the speed of the technology changes our process.
- We need to develop and follow guidelines for how we use technology.
- Are we creating a division between those with access and skills and those without? We need to be aware of the inequities of access to digital media. We need to be tender to people without easy access to new technology and intentional about including people.
- We need to be very mindful of the effect of technology on us and deliberately choose the

way we use it – both personally and with respect to our CYM work. And we need to take deliberate breaks from it. We need to be aware that we can be overwhelmed with the ease and volume of communications that we receive via new technologies.

Query Three

How can technology help with the geographic challenges, concern for the environment, and limited resources that impact our yearly meeting? Do you foresee any risks? What are they?

Responses

- We can do almost anything with sufficient investment and training.
- Boon to isolated Friends.
- The shift to new technologies puts more demands on those who are familiar with them. How can we increase training for those who are not as familiar?
- An illusion of community for virtual Friends, not the same as face to face; harder to connect on a human level. We don't get to know each other in the same way.

Query Four

There is wide disparity in the comfort level with new technology among Friends. How can we accommodate this diversity?

Responses

- Making sure that we keep Friends without the technology informed and involved.
- Continue old methods while adding new; the process is evolving.
- Need adviser/troubleshooter in each group.

Query Five

What ways of connecting with other Quakers do you find most meaningful and important? Why?

- Face to face connection had overwhelming appeal (audibility, visual clues, tactile, hugs, worshipping, having fun, working together on projects) because the spiritual connection is greater
- Video and voice communications are second best, after face-to-face interactions.
- Potlucks
- Worship occasions have special meaning

Generally, we learned from this activity that Friends who attend Yearly Meeting understand well the value of CYM. They also understand that we must learn to use new technologies and be careful as to how we do this, so as not to jeopardize important Quaker principles of communication.

We know that the new technologies are very useful and greatly enhance our work over great distances, but we are also aware of risks inherent in these technologies. Many suggestions were made about how to ensure that Friends are not left out of our processes because of lack of access to technology and also about how we can support one another in learning to use new methods.

Regardless of the advantages of electronic communication, Friends were united in the belief that face-to-face communication is essential, and is the best way to enhance our spiritual Friendships.



Workshop for Recording Clerks at CYM

Ellen Helmuth

A workshop on Clerking with Arthur Larrabee was held at Friends House in Toronto in November 2014. From this event came the awareness that all Friends could benefit from further learning opportunities.

After many requests for a workshop for recording clerks, Ellen Helmuth and Leigh Turina organized a Special Interest Group (SIG) on this topic at the CYM gathering at UPEI, using materials prepared by Ruth Pincoe, Clerk of Toronto Monthly Meeting.

About a dozen enthusiastic people gathered and were happy to have several mentoring recording clerks present. The material was rich and included a very fine annotated bibliography. CYM is blessed to have so many resources available for use.

The session concluded with some role playing. A mock business session was the stage and the players were given the task of discernment about a homeless

man who had taken up residency on the front porch of the meeting house. The meeting secretary had to do clean up duty every morning.

This raised the question of how monthly meetings respond to issues of poverty right on their doorstep. The clerk and the recording clerk work together as a team to discern the sense of the meeting.

The CYM Education & Outreach Committee plans on providing continuing learning opportunities for clerks and recording clerks. Members of Ottawa Monthly Meeting took their learnings from the clerking workshop back to their Meeting and plan on compiling their experiences to share more widely with CYM Friends. Our lives become more rich and full from learning and sharing.

Poem from CYM

Beverly Shepard

Where is joy?
Why is joy?
Answers to these questions may tell me
what is joy.

Joy is in trees
because they have grace
and purpose
and calm
and perhaps long life.

Joy is in water
because it has power
and surprises
and beauty
and flexibility.

Joy is in children
because they have curiosity
and innocence
and access to God
whether they know it or not.

Joy can walk with pain
and sit with sorrow.
Joy can touch for an instant
light and fleeting as a butterfly.
Joy can fill the ground beneath my feet
soak into my soles
and hold me up even as I weep.
I would like to pour out some joy for everyone
for those who live in poverty
for parents who lose a child
for the young forsaken by love or suffering
injury

But we must pour our own joy
And there is at least a drop for each of us.

I wish you a safe journey to your joy.

14 August 2015

A Call for Discernment on the Future of CYM-in-Session

At the 2015 Canadian Yearly Meeting (CYM) gathering in PEI, the clerks of CYM invited us into discernment on the future of CYM-in-session. The Friends present felt more time was needed for the way to open, and a decision was made to bring the matter back at the 2016 CYM gathering.

Below is a precis from the Call sent out by Elaine Bishop, CYM clerk, in January 2016. The deadline for sending your responses is June 30, 2016. For the full letter, as well as the accompanying resource package, contact the clerk of your Meeting or log into the Business side of quaker.ca.

To Friends across Canada:

One subject of our consideration may be the most important aspect of our lives together as Canadian Quakers: the value of Canadian Yearly Meeting-in-Session.

While a suggested model for a revamped CYM-in-Session (the “Bold New Plan”) was introduced on the floor of Yearly Meeting in August 2015, it was soon abundantly clear that we need to undertake a broader assessment of CYM-in-Session in order to determine what changes may be needed to meet the needs of our membership for spiritual revitalization, fellowship, business sessions, and committee work.

Directions for discernment

What do we value about our annual CYM Gatherings? Would changes to the Yearly Meeting sessions lead more Friends to attend? Could we benefit from a different model for our time together? Before CYM can reach unity on any significant change, we need to hear from Friends across the country – from Worship Groups, Monthly Meetings, Half Yearly Meetings, and isolated Friends.



CYM15 - Tree planters

Queries for consideration

1. Why do we hold Canadian Yearly Meeting-in-Session?
2. What role does CYM-in-Session play in your spiritual lives?
3. Do your concerns about climate change create barrier to engagement with CYM Gatherings? If so, how might climate change concerns be addressed in a new structure for CYM-in-Session?
4. Have you thought about a new structure for the week of CYM-in-Session? What changes do you envision?

Please send us your responses

The issue of a revised structure for CYM-in-Session will be on the CYM agenda in 2016. Please help us in this process! The wisdom and discernment of Friends across Canada will make a significant contribution to the ability of those attending CYM-in-Session in 2016 to listen well to Spirit, to be rightly led, and to discern right decisions.

We ask that Friends and Meetings take time to reflect on these queries. We have set a deadline of Thursday 30 June 2016 in order to allow for responses from all Meetings, including Spring Half Yearly Meeting sessions and regional gatherings.

Please forward all responses to the Canadian Yearly Meeting Clerks at cym-clerk@quaker.ca. If you have further question about this discernment process, please do not hesitate to contact the Yearly Meeting Clerks. We are all working together with this concern.

Yours in peace,
Elaine Bishop, Presiding Clerk

Representative Meeting, Ottawa, November 2015

Shelia Havard, Coldstream Monthly Meeting

It was pouring dismally when Friends from across Canada converged on Ottawa Meeting House on Friday, November 27, 2015. Inside, steaming soup was served and warm hugs exchanged as representatives assembled for our 2015 Representative Meeting.

The Representative Meeting carries on the business of the Yearly Meeting in between sessions of Canadian Yearly Meeting (CYM). Attending Representative Meeting is one of the year's highlights for me. At CYM 2015, Deborah Fisch of Friends General Conference spoke on the joys of Meeting for Worship with Attention to Business. On another occasion, she pronounced the purpose of the business meeting to be community building. Both the joy and the community building theme resonated with me, and both were very much part of our meeting. Our scattered Meetings can easily become introverted and so it is exhilarating to mingle with wider circles of Friends and inspiring to garner the wisdom of individuals with whom one shares so many affinities and values. It is deeply encouraging to discover the many social justice issues in which Friends are engaged nation-wide. Representative Meeting is also an excellent lesson on the conduct of Quaker business.

Our 2015 Representative Meeting was marked by both joy and community building. Friday evening is traditionally the time for sharing news of our respective Meetings. It is in fact the session that some attendees enjoy the most! We were encouraged to hear the word "renewal" repeated by several Friends and to hear the many ways in which Meetings are fostering relationships within and without their own circle and expressing their faith in action. Through this sharing of joys and sorrows, our community was strengthened for the work ahead of us the next day.

The ongoing effort to bring our CYM finances and our work into balance remains a major concern. The broad question is: Do we make the work more modest or do we increase the donation level? Or do we work on both simultaneously? We continued

to seek greater clarity on this matter, which has been exercising our minds at Representative and Yearly Meeting levels for several years. We were heartened to hear the plans for increased donations by a reinvigorated Contributions Committee. Our treasurer reassured us that our financial position was tenable for the next few years, but simultaneously warned us that this was but a respite. Once Publications and Communications and Education and Outreach Committees exhaust their existing funds, they will need to draw on the CYM general fund for their work. We cannot afford to be complacent, as projections from 2018 on show a steady decline if the status quo continues.

In response to the challenge of maintaining a "spiritually rich and financially sustainable" Yearly Meeting, it had already been decided to take a year off from our annual gathering in 2017. At CYM 2015, it was decided to hold an additional Representative Meeting in 2017, and to time it close to the Canadian Young Friends Yearly Meeting gathering that year. Canadian Young Friends will be meeting at Camp NeeKauNis on June 29, 2017 and so we decided that Representative Meeting would convene at Friends House in Toronto, also on June 29. We invited Young Friends to spend time with us on the Saturday of that week. Despite the inconvenience of travelling on Canada Day, the thought of an intergenerational get-together was attractive enough for this arrangement to be approved. Friends House in Toronto is already studying the logistics of welcoming so many people on Canada Day.

The future of our annual gathering beyond our Yearly Meeting in 2018 remains to be seen – whether we wish it to continue and, if yes, what form it should take. Monthly Meetings can expect a package for discernment on this topic in the New Year (Editor's note: see CYM 2015 section in this issue for more details on this package).

The future of our annual gathering also has implications for our personnel. We approved the

new Personnel Policy, the fruit of many years of intense labour by the Personnel Policy Committee, for which we expressed heart-felt thanks. However, the implementation structure is not in place since the proposed Personnel Implementation Committee still has no members. In the meantime, the Committee of Clerks has been carrying this burden in addition to their already considerable workload. We laid over any decision on personnel restructuring, including the hiring of a senior staff person as suggested at CYM 2015, since we still need clarity on other changes to our Yearly Meeting structure that are in the pipeline.

What can Monthly Meetings and their members watch out for?

- The December issue of *The Canadian Friend* (Editor's note: this was delayed to the present issue) and subsequently two issues a year.
- An invitation to Monthly Meetings for feedback on the future of our annual gathering will go out in January.

- An invitation to Meetings to assume the care of the Quaker Learning Series pamphlets after 2016 as Peterborough Monthly Meeting's term is coming to an end.
- CYM's Nominating Committee package will arrive by mid-January. Nominating Committee has created two documents to describe the work of the various committees to help Monthly Meetings suggest Friends who might have the gifts to serve in particular roles. These documents can also be found on quaker.ca.

Sunday was a chance to meet and worship with our Ottawa hosts, who had really exerted themselves to cater to our every need. Following a rich Meeting for Worship, some representatives started on their journeys back home, while others lingered in the downstairs lunchroom over one more pot of hot soup. Some representatives and Ottawa Monthly Meeting members joined the Climate March on Parliament Hill. So ends one Representative Meeting; I am already looking forward to the next!

Representative Meeting Reflections

Beverly Shepard

After the work of Representative Meeting was completed on November 28th, 2015, in Ottawa, Friends formed groups of various sizes and went off to restaurants of their choice to relax and refuel. Seven women chose a seafood restaurant just a block or two from the Meeting House, where we were – at hardly any notice at all – seated in a room apart from the main dining room and served by a waiter who quickly picked up the spirit of our little gathering. We were ready for fun and he joined in, with wit and flourishes and smiling attentiveness.

Toward the end of a meal that was characterized by delicious food and lots of laughter, June Etta mused aloud that she had once arrived back in New Brunswick after a long absence, landing in St. John, and she immediately felt that she was among “her people”: their voices, gait, expressions all seemed familiar to her, though this was not where she had lived. This led to a sharing by several of us of the places where we feel most at home. It felt like an

appropriate closing to a warm and loving evening, shared by seven women from across the country, most of us well away from our homes and sensing the truth that “home” is more a feeling than a place. All of the women were happy to share with YOU, dear readers, our musings.

Said Elaine: “I think it is a delightful idea! I am really pleased that you are doing this. It will be a lovely sharing. For me Saturday evening is a time of great relief, and a sense of delight that we have managed, once again, to accomplish what we came to do! Then I get the refreshing gift of spending lovely time as we did together eating good food and having good conversation and laughter.”

And Anne-Marie agreed: “Saturday evening was lovely. We spend so much structured time in meetings. We need the time to talk and laugh to give ourselves the chance to be friends as well as Friends. Thank you for doing this Bev.”



June Etta said of the thoughts she had related that evening: “That was a moment (about 30 years ago, at that), and the art studio is my ongoing life. Aside from the usual feelings of being at home with family and friends, the place I feel most at home is in my little art studio, when I am alone and all is quiet.

Then, I feel at one with the flow of what life intends for me. Everything else falls away and I am at peace in this, my deepest devotional practice. When I lived at Pendle Hill, one of my pleasures was attending meeting for worship every morning, and yet, occasionally, when times were challenging for me, I would go instead to the studio, seeking to be visited by...grace? There, all was quiet and I felt most in touch with, and comforted by, that which I cannot name or imagine.

I have often been reminded of something a two year old grand daughter once said when she was painting and it was time to leave it and go for supper, “When I paint, I don’t want to eat; when I paint, I don’t want to sleep; when I paint, I don’t even want to play with my friends.” I am deeply grateful to have spent so much time in this ‘home’ of my soul.”

Celia said: “The place that I feel most at home is in Argenta, BC. My family moved there when I was eleven, and it is the place I am most connected to – the smell of the forest in the sun, or wood smoke

in the morning air, the sight of Kootenay Lake and the mountains. But I also feel at home at Friends gatherings. Western Half Yearly Meeting and Yearly Meeting feel like ‘my people.’”

Heidi declared: “It was a great evening! I feel most at home in the mountains either winter or summer. It can be in a mountainous region or actually on a mountain but I need at least to see them. The air feels different in the mountains. Like Celia, I feel at home among Friends too. It is a different kind of home but definitely a place to which I belong.”

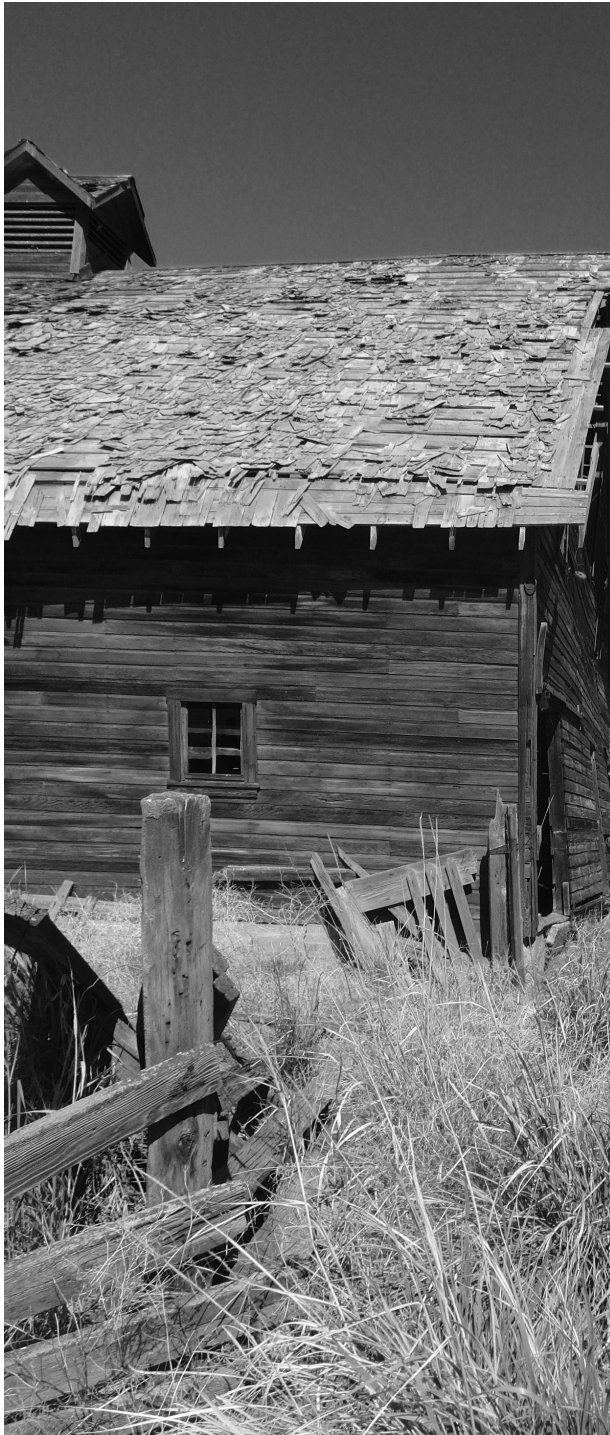
Charlotte told us: “I grew up on a farm in the Red River Valley of Manitoba and now I live very close to the Red River in Winnipeg. I walk along its banks almost every day. It’s not a beautiful body of water, it’s a muddy prairie river, but when the huge, blue prairie sky is reflected on its surface and the sun glints on it ripples, it is beautiful to me and it feels like home.”

And my own thoughts, expressed that evening, are: “I feel most at home, not in a particular place, but in the countryside, wherever it may be. My family on both sides, a few generations back, were farmers, so that’s part of it, but I need woods, too. Fields and barns and woods: that’s where my heart is at home.” And I, too, know I have a home with Friends.

(continued)

A few years ago, Mona Callin, June Etta, and I travelled to Kemptville together for Yearly Meeting.

I'm a back-roads traveller, and we saw a lot of countryside, many small towns, horses and cows and crops and copses. Here is something that came to me on that trip:



Shelter

Some have stood
a century or more,
stone feet planted solidly
in the earth,
boards – gentler and shorter-lived –
rising above.

The old barns soothe me
as I drive by them,
telling of lives
protected therein:
horses at rest after a day's toil
or cows calmly making milk;
swallows that nest beneath the eaves
and bats invisible in the coves of the roof
until their sundown flight
in undreamed-of numbers;
doves commenting softly
from the rafters.

They approve, as I do,
of the caring in old barns.
I know that the breath of barns
smells sweetly of straw
and hay and manure,
and it sounds of rustlings
and stamping and the exhalations
of large creatures.

Outside, they may be painted
in that sober red we reserve
for barns,
or shingled in muted green,
or clad in tones of grey that show
both age and renewal.
Below, a grassy slope rises to the wide first-storey doors;
above, a vane tests and tells of the wind:
connections to the earth and sky.

Some folk collect coins
or stamps
or figurines.
I collect old barns.

El Encuentro: Journeying in the inbetween

Christina Tellez

I've been exploring inbetween spaces; the space between crisis and calm, the spectrum of color between dualities, the sacred silence that fills the space in Quaker Meetings, the energy before an epiphany. The inbetween is a fertile place of possibility. It is an uncomfortable, confusing, skin-tingling space that I have just begun to dip into. In the past year I've found myself inbetween intense spaces, people and landscapes. The places I describe below have been sites of great discovery, change, and contradiction for me. These are places I am trying to reconcile within me. It is a struggle to find the common thread between these stories and to reconcile their truths, but maybe that is part of the richness of this journey...

~

The walls of this house are narrow and temporary. A peaceful transitory space- no need for decorations or clutter- a space to think. The sounds of Toronto are a constant reminder of something bigger than this balcony, this kitchen, this crisis. Townhouses mean sharing- the house is periodically filled with the marijuana smoke from an adjacent balcony and from the opposite wall an 80 year-old Italian woman's 3am pacing joins the sounds of the early morning.

~

Upwelling. This garden is an oasis in the city. The sounds of Cochabamba are muted. Inside these walls flowers are in full bloom, the sun warms a salamander's back, the smell of pavement drying after the downpour. And from the depths it comes: Joy.

~

Dust. It coats almost every surface of the studio. These particles have been witness to it all- they tie together time and space in this room. The studio is layered with the marks of people who have created there. Phone numbers, love notes, jokes, measurements, frustration, disappointments, success. A clay hand print impossibly placed on the high ceiling reminds those who enter the room that this is a place where more is possible. Four wheels sit waiting to coax new life from hands and earth. Together, amidst the dust, shared inspiration, and failure, they will bring the imaginary to life.

Six paddles slice through the water in unison. One. Two. Three. To ten. Again and again. This centuries-old tradition continued on the northern waters of Labrador. The same movements, the same breath, the same fire. The canoe accepts all types of identity crises, as long as there is a willingness to push. Intergenerational trauma, blame, guilt, and shame are replaced by aching arms, a pebble in the mouth to stop the thirst, a bear watching from the shore. For a moment, beauty eclipses tragedy as they continue their dance down the river.

~

The night is cool. Crisp. The kind of air that invites epiphany. The Milky Way above is a cascade of light, calling down to the onion stalks in this patch of green in the desert. Music from the celebration drifts over the garden, muted by adobe houses and sleeping animals. The nighttime shadow of the Andes cradles this moment.

~

I was staying in my mother's transitory townhouse. I was in the middle of one of my first true existential crisis. I did not know where I wanted to be, who I wanted to be, what I might do, I felt uninspired, dark, pathless. I went out for coffee with my parents separately, and tearfully told them that I was completely lost. In a wink from the universe, with no communication between them, they unwittingly welcomed my crises in the same way. They were happy that I was lost (!). While I seriously doubted their words, they assured me that I would find my way out of this stronger and with more purpose. They also cheerfully commented that these types of crises would come back again in waves. Enjoy!

And somehow I am supposed to reconcile this experience with the deep feelings of power, choice, and possibility that I felt stepping off the plane in Cochabamba; out into the heat, my every pore embraced by this city. Dust, spices, half a million people moving through the same air, the shadow of rain over the mountains. This smell had been haunting my dreams. Later, sitting in that garden a voice whispered in my ear "you could have a life here."

(continued)

And the well-curated structures of expectations and social rules collapsed. I was reminded that structures are just structures and I get to choose those. I get to choose which structures I will follow in my life. Nothing has to be certain, although it can be.

The deep uncertainty of my crisis in Toronto and my profound, calm confidence in that garden in Cochabamba both exist within me. They are both part of my story, they are one of my internal paradoxes. I find myself searching for the space inbetween these parts of myself. When I am somewhere between these internal realms, I am free to open myself to all of the possible paths around me. I am free to choose.

My experiences with ceramics and canoeing in Labrador are both challenges to live in the space between contradictions. They ask me to see paradox as a circular existence that bridges a dualistic worldview. Through working with clay I learned about cycles of failure and success, of letting go and taking pride. These feelings inform each other and are inseparable. I learned to be comfortable with the uncertainty inherent in each new piece of clay.

Labrador brought the paradoxes of the court, the community, and the environment. Canada's long history of genocide against indigenous people continues to be present in Labrador, and yet just as present were the whoops of triumph as we broke our record canoeing on the Northwest River. The paradox is such that one day I felt a bone deep sorrow after reading the case 'R. v. Armitage 2015', and the next day shared a moment with a man in prison in which my faltering French dissolved into our mutual chuckles. I was deep in a legal world that seemed to be devoid of compassion or humanity and at the same time spending hours on the river paddling with five other strong women of mixed identities.

And finally there are also moments when living in the between space ceases to be a struggle. When the inbetween space becomes the norm. These are tiny glimpses of time and space when all of these pieces click and make sense. These moments are a sigh, a strike of inspiration, a coalescence of connections. One such time was that night in the onion patch

under the stars in Huantapita, Bolivia. After dwelling on the depth of contradiction in my life, for a brief moment I was able to put the pieces together and see the whole picture from a perspective informed by all of the beautifully random connections in my life. When all of the connections align, when the layers of time, identity, and space intersect, there is a feeling of being truly present. And anything could sprout from that moment, a meteor shower becomes just as likely as a flood down the dry river or that in the next breath this moment might drift away.

~

I'm learning about reconciling truths, appreciating the random connections, and seeking what lies between the dichotomies by which I feel I am so often governed. I am learning about the beauty in taking note of pieces that are seemingly not connected and layering them to form a greater understanding of my role in the world. Through appreciating the connections and contradictions, the paradoxes that make up my reality, I am gradually given more choice in shaping that reality. When I started to notice the underlying threads that tie my life together, I began to recognize the possibilities that exist between the structures I had grown comfortable with. I am empowered to choose what I will do with these possibilities.

This journey is about making sense of the different parts of myself. And this is perhaps the most exciting and difficult part, because the pieces of my own story, and how I will interpret the connections and make sense of it all, must come from within. Recognizing the colourful possibility of the inbetween is an active pursuit of discovery of who I am. Somehow, I must reconcile the truths that come with existential crisis, blooming confidence, seemingly insurmountable contradictions, and unearthly peace.

This has been a personal essay. You have learnt things about me that you did not previously know. But this is also the essence of this journey; it is about in-the-moment personal significance and connection. When a common thread is tied through the realm of the inbetween to connect seemingly disconnected parts, they take on more meaning. They become a basis for life, for change. I am that common thread. I am the space inbetween.

Onions and Sisters

Christina Tellez

Onion patches and revelations
dipped in chicha
the 8:30pm midnight of the Andes.
Fingers intertwined,
marvelling,
what path(s) might we choose?
the milky way glistens,
a whispering sage
ready for us
to finally have our
Epiphanies.

Indian Summer

Anne Trudell

On the mild nights of Indian Summer
(warm enough that the crickets still call)
I walk the streets of town,
I walk the streets of imagination.
Dreams of Beans may be closed
but dreams of other places are not.
I wander off to find myself,
the echoes of the night are my own voice.
It carries on the current,
it carries on the creases.
I see my life unfold
like an undone origami flower.
Out of the rich gorgeousness of life
draw the real
pull the skeleton
make all sorts of bones about it.
The esthetic of the ascetic
is so misunderstood
by the material culture it undermines
burrowing beneath the trappings
unravelling the wrappings
weighing it all on the scales
that fall from the eyes undecieved.
It's a simple thing really.
Poetry is a testing of language
a tasting of thought
turning a prism on time
shooting at the stars.



I see starlight in my dreams
far from the edge of the universe.
Will my moon come out to play?
I want to dance with her
in all our delights
see life from the other side
love all things everywhere.
Indian summer is the reprise
before the finale of winter;
retirement at its best
is the reprise before the finale of death.
I remember the gardens of my childhood
and recreate them in new form behind my house.
I remember the drawings I did
often of the mountains I grew up in
and my attempts to express emotions
in raw colour and forms
and I bring it all back in art journaling.
I remember the poems I wrote as a student
and how poetry rapidly withered
in what I was told was the real world.
But now the veil thins
and words gush forth
through the rents made by aging.
The important things become clearer
the precious things stand out
in the midst of Indian summer.

Fall 2014

On Wind

Rebecca Higgins

During a period of depression a few years ago, I spent a lot of time in my borrowed bed at my parents' house, looking out the window and listening to the wind.

A wise friend, calling to let me know she loved me, asked: "Is there anything you like doing right now? Anything that gives you a bit of comfort?"

I thought about it.

"Word puzzles? Watching shows?"

No. Not this time.

"Anything?"

"Well... I like listening to the wind," I said. And I realized I did. In that low time, the one thing that consistently comforted me was listening to the wind bend the trees outside my window.

Since that time, the wind has always been a smooth stone in my pocket, something that grounds me, that I return to when I'm scared or scattered or busy or sad.

I'm not the first to find grace and comfort in wind. In Greek, the word for wind—*pneuma*—is the same as the word for spirit. In Hebrew, *ruah* means wind, breath and spirit.

Wind is invisible until it interacts with others: it bends trees, pulls off a hat, pushes the waves and moves leaves.

Wind reminds me that it's out of my hands, that there's something bigger than me.

"The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going." (John 3:8).

When I hear the wind I stop and listen, like a squirrel perking up its ears at movement in the next tree.

Wind helps bring me back into this moment. "Tomorrow's wind blows tomorrow," goes a Zen saying.

In other ways, too, wind has reminded me that I am not alone. Early in my relationship with my partner, I was worried about my dark perennial visitor and what it would do to us.

"What if I get depressed again?"

"If that happens, maybe we can listen to the wind together," he said, offering me one of the most comforting sentences I've ever heard.

When the landlord trimmed our backyard tree I burst into tears.

"How am I going to hear the wind now?" I said.

But the wind always finds me. It finds its way into my work: into my short stories, and into my workshops. On low days it whips around outside as I lie in bed and listen. Sometimes it finds me when I don't want it to.

Wind isn't always peaceful. It does much more than move the leaves of the trembling aspen. I was in New Orleans two years after Hurricane Katrina, and wind had left its mark on that city, blowing away the veneer to reveal the racism and income disparity and leaders turning their backs that characterized that storm. Even in my small and quiet life, the wind of winter gets right into my bones and stays there until spring, and it's not so comforting then. But it's always a teacher.

On a recent retreat on Toronto Island, the wind whipped around me and kept me safe and still. In my room I wrote and read, the wind a soothing soundtrack. I biked along the boardwalk and the wind threw the lake water up and over the cement barrier, onto me. The same wind dried me quickly as I biked along the path and reddened my face. I felt small, and fresh and alive, and I thanked the wind.

I am Waiting

Anne Trudell

I am waiting...
for my friend to call
that she is done with her chemo treatment
and I should pick her up
to take her home.

We do this because neither of us sees the sense
or mercy of parking fees at the hospital.
We do this because we are friends
and I will uphold her however she wants
in this second bout with cancer.

I am waiting...
for the days to lengthen to spring again.
In the dark I wait quietly
harboring strength
making plans for the garden again
crafting surprises for myself and friends.
I venture out in the cold sunshine
to replenish vitamin D
and the sense of a world moving forward.
Projects I never thought of in summer
spring to mind and hand
and amidst the usual decluttering
I pull out supplies into new forms of life and art.

I am waiting...
for signs that I will live forever
and they never come.
The sliding decline has begun;
it began after my first wail at birth.
Now I am writing poetry
because it is the simplest shortest way to say
all the things I do not want to leave unsaid.



I am waiting for death to strike like lightening:
like it felled my father
as he was picking up palm fronds
the life flow going all to his chest
none left for the scrapes left on him
as he hit the ground.

Of course it could stalk me like it did my mother:
she and we found out she was ill at Christmas
and for a time we were optimistic.

I remember the chemo stripping her of hemoglobin
taking her to the hospital for a blood transfusion
watching the long gaudy sunset
on the Florida fishing pier
in front of the park where my mother lived
and I was crying because I knew she was dying.
That was Easter time, shortly after
my brother persuaded her north to live with him
persuaded her off the chemo
gave her a summer of slow decline.

I remember the video taken in the midst of it:
she was shooting a water gun in a neighbor's pool
with all the verve of a desperado teenager.

I remember the last game of Scrabble
I played with her in December
and waking her from morphine sleep for her turn
which she took and scored well.

I remember the last meal I cooked for her
spending the time with her
to give my brother and his wife respite
and watching her eat egg with an appetite
she hadn't shown all weekend.

But it was Monday and I had to travel north
returning to my work life in Canada.

She left that week with harsh cries into the night.
I think she never intended to give in to Death.

I am waiting...
for the turns and downslopes of the road
to reveal themselves
take them with grace and not give in to the dark.
When my spirit takes its last steps
it will be into everlasting Light.

Winter 2015

How I learned to organise

Sybil Grace, Ottawa Monthly Meeting

It began when, as a student, I looked around for someone who wasn't busy and who could help me run a sale for World University Service of Canada. To my surprise, all the students who didn't seem rushed were too busy to get involved. It was someone already overextended who stepped in masterfully.

Lesson number one: ask a busy person.

Years later in the 1980s, we were organising the first national gathering of the Green Party in Ottawa. One of the six newly elected Green members of parliament in Germany, a professor of forestry a little older than the others, was brought over as guest speaker. In Germany the party had declared that all decisions would now come from meetings balanced between men and women, and he mused that surely they had moved beyond that. But he started to observe what happened in his classes when there was no balance.

I too mused on this as we organised breakout groups to bring ideas to the plenary session. Most groups were carefully apportioned but I was in the last one with 17 men and three women. I knew the other women to be very strong with firm ideas but they didn't speak and so the males competed. We brought three proposals to the plenary, as did the other unbalanced group. The balanced ones had each united to agree on a single proposal.

Lesson number two: where there is balance of men and women, there is a less strident, more cooperative meeting style.

Not so long after, I am in a meditation group that is dividing, with people fearful the final meeting will be contentious and friendships will be harmed. I had found Quakers and knew of the Cleremont dialogue, in which the opportunity to speak passes systematically around the circle. As 35 settled uneasily in a circle, we agreed there would be a silent pause between speakers. We commenced around the circle, once and then again, no one

questioning or debating. At the end the group did divide but there were tears of thankfulness that it had been so peaceful.

Lesson number three: everyone's voice must be heard fully.

Time moves on and members of the Nonviolent Peaceforce Canada gather to create a Civilian Peace Service. Nine men and myself met weekly over food. We needed strong leadership, a timeframe and a firm agenda. And so we proceeded, ending smartly at 8:30 each week. But each week there would be a disagreement with the outcome of the previous meeting, a point of view hadn't been understood. Meetings went over the same ground repeatedly before we could organise the first conference.

Lesson number four: my mostly-women's group experience indicated the circular route is often the shortest.

But my most powerful lesson was learned in Newmarket at my first Yearly Meeting, as I decided upon membership. About 150 people that morning were assessing the previous year's decision on Peace Elders. I thought I was witnessing the disintegration of Canadian Quakers as shouting and tears dominated... and then individuals began to rise in silence throughout the room. After some quiet minutes, the clerk resumed and a different atmosphere allowed for decisions. The session ended, lunch was followed by Meeting for Healing, the morning protagonists came accompanied and I experienced a gathered Meeting.

I knew I would be part of such a society where all were assumed capable of leading.

Dancing with a Ghost, by Rupert Ross

Book review by Peter Harkness

I grew up in Northern Ontario in the 1940s and, without knowing any indigenous Canadians, acquired the common prejudices of the time about them. These thoughts persisted in my mind until 2012, when at 76 years of age, I was travelling north for the 100th anniversary of Iroquois Falls, the town in which I grew up. I stopped in North Bay to buy something to read and found *Dancing with a Ghost* by Rupert Ross. This book completely changed my lifelong negative opinions about the value of indigenous culture for both indigenous and non-indigenous.

The author of the book, Rupert Ross, had been a Crown Attorney in North Western Ontario for some years. His job was to prosecute members of the Indian bands throughout the area who had been accused of breaking Canadian laws. Initially he found the attitudes of those accused, the accusers, and the witnesses very puzzling. He found accusers were not prepared to repeat their accusations in court. Victims were reluctant to complain about what had been done to them. Witnesses were unwilling to say anything negative about what they had seen people do. These peculiar behaviours did not make sense to him; they certainly were not consistent with the way Canadians behaved when involved with the justice system.

Gradually, however, Ross's understanding of what was going on in his court changed. People who had worked with the indigenous peoples as well as indigenous people themselves began to help him understand that there still exists a whole system of indigenous traditions that has been helping the people in North America survive and survive happily for thousands of years.

He came to see that they have had and still have in many cases a completely different view of "crime and punishment". In fact, they did not consider that an offence was a "bad" thing that automatically made a person "bad". In the indigenous view, a person who breaks community rules doesn't need punishment; he or she needs counselling and

encouragement to learn to make a more positive and creative contribution to the group. The crime frequently is of little importance. What is significant is the direction in which the person is moving, i.e. towards a destructive, alienating relationship with others and the environment, or towards a harmonious, cooperative one.

Another area of understanding which gradually crept up on Ross was that the beneficial cultural system that existed here for thousands of years before the European settlers came to North America has been severely damaged by the newcomers. Early missionaries tried to discourage traditional understanding of the divine, nature, and people's relationship to them, and to replace these ideas with Christian thinking. Governments established residential schools to steer Indian children away from their traditional ways.

When the residential schools were finally closed, the Ontario type of schools running on Ontario timetables, i.e. September to June, were introduced. In order to have their children attend school, families had to stop going to their distant winter camps to attend their trap lines; so their traditional way of life was lost. This was a final nail in the coffin of traditional life for many families and the disastrous results are still being worked out in indigenous communities today.

Many indigenous people and their communities are in crisis today because of the destruction of many of their traditions. However, Ross sees hope in what is now being done to counter what has happened. Individual elders are teaching people old ways that heal. Communities are working together to help their people recover from the damage done to them, and as a result, what they are doing to each other. In many cases, the groups are working in isolation from each other and he suggests that non-indigenous can help the healing process by providing resources for indigenous communities to come together to share their experiences.

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The sharing of ideas and experiences will help them to work out for themselves what they should keep from the old ways, what they should adapt, and what they should accept from non-indigenous culture. He also says that we can learn from them...an amazing suggestion, is it not? He posits that their system of dealing with those who break their community rules of behaviour could improve our approach to "law breakers". He also sees value in their healing processes; he has personally experienced a sweat lodge and found it healing and rejuvenating for himself.

Dancing with a Ghost has radically changed my view of our indigenous peoples and their approach to each other and the world, and the destruction wreaked on them and their ways. While their traditional culture has been badly damaged, it has not been lost altogether and many are working to salvage some aspects of it. I recommend the book highly.

With thanks to Margaret Sanders for her careful review of an earlier version of this article.



Around the Family

Coldstream Monthly Meeting

In 2015 Coldstream Monthly Meeting's membership has been fairly stable. We have welcomed a new member from Michigan but also mourned the loss of one faithful London Friend. The Meeting continues to support the Bududa Learning Centre in eastern Uganda, visited by one member on a yearly basis. We also supported trauma healing workshops in the former Lord's Resistance Army in the north Uganda last January.

We were excited this year to help co-sponsor a Kurdish refugee from Iraq, together with the Interfaith Refugee Sponsorship Committee. He is living in London and working on his English. Because of his fear of returning to Iraq due to death threats, he has been separated from his parents and siblings for many years.

A Young Friend in our Meeting has been actively engaging other Young Friends on how to maintain meaningful contact with each other across our vast distances. He also attended a Pendle Hill gathering on equality and is working with the Education and Outreach Committee on youth matters.

Hamilton Monthly Meeting

At our Meeting for Worship with Attention to Business in October 2015, Hamilton Friends approved a minute to establish a Refugee Sponsorship Working Group. Hamilton Monthly Meeting will be a co-sponsor with a local community organization with expertise in refugee settlement. We anticipate that a family of three – father, mother and three-year-old girl – will arrive early in 2016. The Refugee Sponsorship Working Group has a good number of Hamilton Friends working actively, as well as community members willing to help – sometimes friends of friends of Friends! Hamilton Friends feel fortunate to be able to help.

Montreal Monthly Meeting

The Lac Cornu “barn” is finished. Pauline Bernier Fitch dreamt of a magicians/actors/yoga/community class/dance/meeting house/activity centre for her property on Lac Cornu, and shared this dream with Madeleine Sherwood, granddaughter of the owner of the cottage. Now it is a reality! Lac Cornu is between St-Jerome and St-Hippolyte in the Laurentians, north of Montreal. Pauline welcomes groups to use the large rooms of the two-storey building, and can be contacted at laccornu@sympatico.ca.

Ministry & Counsel has made it a priority to have our business meeting be more spiritually grounded. After attending an inspiring Clerking Workshop led by Arthur Larrabee and held in Toronto last year, David Summerhays offered a workshop on clerking for the Montreal Monthly Meeting and planned to do another in the future.

After a recent discussion on finances, a working group has been formed to draft a plan for the Meeting's finances in the coming years. Quakers have long had a concern about justice and penal reform. David Summerhays has joined a national working group on justice reform and recently gave a presentation at Montreal Monthly Meeting in November 2015, with two guests who came for the presentation.

He showed two films, the first made by the Canadian Friends Service Committee (CFSC): <https://www.youtube.com/watch?v=fQTcDy0umaE>.

The second is a tour of a model prison in Norway: <https://www.youtube.com/watch?v=RfXn99B5KG8>

CFSC has two useful info sheets about the justice system:
<http://quakerservice.ca/wp-content/uploads/2015/08/From-Harm-to-Healing.pdf>
<http://quakerservice.ca/wp-content/uploads/2015/08/How-Parole-Keeps-Us-Safe.pdf>

New Brunswick Monthly Meeting

New Brunswick Friends joyfully welcomed Diane Hines of Hammond, Maine as a member of the Monthly Meeting on November 15, 2015. She attends the Woodstock-Houlton Working Group of New Brunswick Monthly Meeting (NBMM). At the same meeting, Randy Oftedahl of Prince Edward Island Working Group was welcomed into membership with his transfer from Smithfield Friends of Rhode Island. Margo Overington of Eastern Shore Friends completed a move from Nova Scotia to Surrey, BC in July. Eastern Shore Quaker Meeting is an Allowed Meeting under the care of NBMM.

Friends also were very happy to learn that Anne Thomas had finally returned home after spending five months in hospital for back surgery and rehab.

Eastern Shore Quakers have recently undertaken a project of creating panels for the Quaker House Museum of Dartmouth, NS, that depict the history and testimony of Quakers. They will be installed in early May 2016 when the museum opens for the season.

NBMM Friends also expressed care and concern for the crises situation of Syrian refugees. We learned that there are many communities around NB who are actively engaged in forming support for bringing refugees into their communities. Friends enthusiastically embraced the call to engage with the communities where they lived and to help as way opened.

On World Quaker Day, the PEI Working Group hosted a Simple Meal (similar to the one held at the CYM gathering) with an open invitation to UPEI students and staff and the public, with the proceeds (over \$200 plus some food) going to the UPEI food bank in Charlottetown.

Members of the Woodstock-Houlton Working Group continue their weekly vigil for peace on the town square in Houlton, ME. They have been doing this for more than 13 years, and notice many more thumbs up affirmation compared to the early years.

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New Brunswick Monthly Meeting continued

Fundy Friends of St. Andrews, NB, hosted the fall annual retreat for NBMM with the theme of “Unity in Diversity”. They welcomed Chief Hugh Akagi of the Passamaquoddy for an evening presentation on the status of the present application for government recognition of the Passamaquoddy People. A weekend of rich sharing in spiritual nurture was enjoyed by all.

NBMM also has a number of authors that have been pleased to see their writing in print. Three members, George Strunz, Michael Miller, and Keith Helmuth each wrote essays about their spiritual journeys in a book called *Paths of Faith in the Landscape of Science: Three Quakers Check Their Compass*. Hendrien Kippers also published a book of her poems with a foreword written by NBMM member Doris Calder. Artist George Strunz had an exhibition of his paintings in Fredericton, with the proceeds being donated to a local hospice. A historical novel about Quaker activist and martyr Mary Dyer has been written by Beth Powning, who lives in NB. NBMM members who have read the book are very interested in the research and what motivated the author in her writing of this novel. A meeting with the author is planned for later in December 2015.

Ottawa Monthly Meeting

Ottawa Monthly Meeting has established a Syrian Refugee Working Group that has brought in two requests to the Meeting. The first is to sponsor a Syrian family that is stranded in Istanbul. It will be under the Family Reunification program, working with the father’s family who are well established in the Ottawa-Gatineau area. The other is to establish a Refugee Committee that would go to work immediately to support a newly arrived Government Assisted Refugee family.

Some of our members are actively engaged in fund raising for an early childhood education centre in Bajo Lempa, El Salvador. The funds are used for basics such as toilets and for teachers’ salaries. The support group works closely with other El Salvadorans based in the Ottawa area.

First Day School is having ups and downs in attendance. Recently, Third Sunday school has focused on the “Godly Play” curriculum for the 6-11 year old group.

In September 2015 we were privileged to host the memorial meeting for long-time member Janet Martin who died at 102 in July. She was remembered with much love, especially for her loving engagement with all those who knew her.

We were also privileged to host Representative Meeting in November 2015 and spend time with Friends from across the country who attend to the many facets of CYM that need attention between summer sessions.

In October 2015, more than 300 people, mainly dressed in black and some carrying a coffin, attended the silent Memorial Walk for Victims of Harperism, from the Supreme Court to Parliament Hill. It was not a Quaker event but the inspiration and leadership came from members of our Meeting. It was a truly remarkable event; a video of it can be found on YouTube.

Peterborough Monthly Meeting

In the past few months, Peterborough Monthly Meeting’s activities have developed a peace theme, inspired by Gianne Broughton’s workshops and her book *Four Elements of Peacebuilding: How to Protect Nonviolently* (download at <http://quakerservice.ca/wp-content/uploads/2013/11/Four-Elements-of-Peacebuilding-25-Nov-2013.pdf>).

Meeting members and others reactivated the Peterborough Peace Council, a network of peace building groups. The Council has had a number of productive meetings and has been holding a monthly peace vigil.

In response to the 15 November 2015 act of arson at the community mosque causing \$80,000 in damages, Peterborough Monthly Meeting sent a letter of support and concern to the mosque. A separate letter of concern and support was sent to our local newspaper. As well, we paid for a half-page insert

into the local paper of the 20 October 2015 Quaker letter on Islamophobia (<http://quakerservice.ca/news/quakers-appalled-at-growing-islamophobia/>).

On a brighter note, on 20 November 2015, the YMCA Central East awarded Margaret Slavin with the prestigious Peace Medallion. Friends and family were present at the ceremony. Excerpts can be seen on YouTube at https://www.youtube.com/watch?v=XIYXjuXiA_0.



Margret Slavin, Peterborough MM

Vancouver Island Monthly Meeting

A good number of eager listeners in Victoria heard the amazing stories of Parfaite Ntahuba about the good work that the Friends Women's Association (FWA) is doing in Burundi, East Africa. Parfaite, Coordinator of the FWA, shared with us the work of the Kamenge Clinic, which provides free or low cost health care services to women and their families.

This is work that our Meeting helps to support through the bequest of a former member. Our hearts were stirred by the courage and scope of Parfait's organization. We would like to put our hands to work to raise money for the non-medical part of their care, the nutritional supplement program. We invited everyone who had a product of heart and hand to bring them on December 13, 2015 for sale. The good news is that we raised \$917 from the sale, with more pledges made that brought us to \$1,000. The money raised was sent to Burundi along with a packet of Christmas cards that contained messages from our Meeting community. Parfaite had been studying at Selkirk College in the interior of British Columbia and was returning to Burundi in a few days, so she was able to deliver the cards and good news in person.

Yonge Street Monthly Meeting (Newmarket)

Yonge Street Friends have been providing support to a local family involved in a tragic court case, which finally concluded in November 2015. The family continues to receive friendship and encouragement from Friends. This involvement led to approval of a new backpack project, which will provide a backpack filled with toiletries, transit tickets, basic seasonal accessories, etc. to individuals who are released from detention after a court appearance. These individuals are released with only the clothes in which they were arrested, without any documentation, money, or means to retrieve their belongings from the institution.

Several families in the Meeting are involved in refugee sponsorship. Many of our members live at a distance from Newmarket, so rather than form a sponsorship group within the Meeting, these

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Friends are joining with others in their geographic communities. We welcome news of their developing work.

Yonge Street Monthly Meeting has embarked on a project to make our historic meeting house accessible once again. In its original form, as built in 1812, the meeting house was accessible to everyone who could get up the two steps to the veranda – it was a single level, with the women’s ‘facilities’ in the attached woodshed and the men’s outhouse in the yard. In 1975, the building was raised so that a lower level could accommodate modern utilities, furnace, kitchen and washrooms. A new entrance and stairs were added in a small addition on the side, so the original appearance of the meeting house was undisturbed. These changes have served us well and allowed the Meeting to grow and welcome various community groups to use the building throughout the week.

But, times change and Friends grow older. There are Friends and others who have been unable to attend meetings for worship, memorial meetings and other events due to the steep stairs. We are committed to responding to the needs of the less mobile members of our community. In September we launched a fundraising campaign with the goal of \$225,000. We plan to add a lift and an accessible washroom and to enlarge the entrance. We are working with an experienced architect and are on the verge of accepting a bid from a contractor. The meeting has obtained a federal accessibility grant and a grant from the Samuel Rogers Memorial Trust. Local Friends have responded well, and, to date (December 2015), a total of \$167,000 has been raised.

We need help from the wider community of Friends and from other sources. The Yonge Street Meeting House is an important part of the heritage of Canadian Quakers. Contributions toward this project are greatly appreciated. Cheques, made out to Yonge Street Monthly Meeting (with designation on the memo line to “Accessibility”), can be mailed to Yonge Street Monthly Meeting, 17030 Yonge Street, Newmarket, ON L3Y 7A9. E-transfers can be sent to our treasurer, Evelyn Schmitz-Hertzberg, at eve.hertzberg@gmail.com.

Young Friends

Christina Tellez - An update

“Juana drank soda. She had been sweating so she drank some soda, and it gave her pneumonia. And that’s how my grandmother died.” – Marina Rodriguez (“La Mami”)

We’re sitting in the guest bedroom of La Mami’s house; it’s early afternoon and the sun is pouring in over my legs. They are on fire. The sun in Cochabamba, Bolivia, is harsher than the sea level rays I’m used to. But I won’t move because my grandmother is revealing stories that I might never be able to catch again. There is a recorder on the bed between us and although she was hesitant at first, she has grown comfortable having it accompany us during our talks.

During these afternoon visits we talk about my grandmother’s childhood, her recollections of the 1952 miners’ revolution, which had its biggest clashes just blocks from her house. We talk about her years of service as a rural schoolteacher, the challenges she has faced, and her successes. I ask about her years of involvement in MAS-U, a political party. It has not been an easy life; it has required great resilience and resourcefulness. Some afternoons we sit and talk, other times we go through old documents and photos she has, which I then make scans of later. A few weeks ago we were both in Potosi, the town where she grew up. She took me to the neighbourhood where she lived as a child. We smiled at the thought that during this walk we were adding another layer to the five generations of our family to have worked, played, and lived in these same streets.

All of my grandmother’s stories are just one part of the research I am currently completing in Bolivia for my undergraduate degree in Human Ecology. I am gathering three narratives in my family’s history and intertwining them to explore the meaning they have in reference to my life. I am enjoying spending time in Bolivia, and look forward to attending the Friends World Committee for Consultation World Plenary in Peru in January 2016.

YM Session ~ August 5-13, 2016 ~ Camrose, AB

COME ONE, COME ALL... EVERYONE IS WELCOME!

Canadian Yearly Meeting 2016 is approaching! This year we will gather at the University of Alberta at the Camrose Campus as we have a few times before. The Campus provides a warm and welcoming environment with walking trails, plenty of green-space and bright, sunny lounges to sit in and chat with both old and new acquaintances.

The gathering is not only our opportunity to come together in person for fellowship, worship, to make important decisions which will affect our Canadian Quaker family – but it is also a time for learning and fun! It's a time to refresh our spirits. What a wonderful gift!!

Each year the **Sunderland P Gardner Lecture** and the **Quaker or Bible Study** offer us unique opportunities for spiritual growth. **Maggie Knight of Vancouver Island Monthly Meeting** will deliver this year's Lecture. Maggie is a vibrant and engaging Young Friend who will bring experience from a number of her involvements with social justice and economics. Her lecture is titled: **Continuing Revelation: Quaking with Grace and Joy in Modern Times**. How enticing!

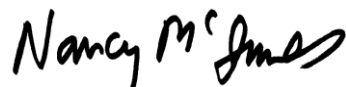
Bible Study will be led by **Kate Johnson of Thousand Islands Monthly Meeting**. Drawing on her years of experience with mental health social work and both serving as a Chaplain in a federal correctional institution and now as Chaplain of Queen's University, Kate will take Friends on an exploration of the Bible and how it relates to Friends' five original testimonies.

Other opportunities at CYM include Special Interest Groups, Special Action Groups, worship sharing or study groups, and a full and enriching program for the children and youth who attend. Education and Outreach Committee has released funds so that families can apply for substantial funding to attend! Read on for further for details. We encourage you to consider coming early to participate in the **pre-CYM retreat** under the care of Continuing Meeting of Ministry and Counsel. This year the topic is **Nurturing our Community** and it will be led by **Beverly Shepard** of Hamilton Monthly Meeting.

Please discern, as Meetings and as individuals, your call to join us in Camrose! We are enriched when we join together from across the country during this one time of the year. I know that some feel unable to attend out of concern for the carbon impact of travel. For those unable to join us in person, **please join us in spirit**, holding CYM in the Light as we gather. That, too, is an immense contribution to our spiritual community!



Elaine Bishop, Presiding Clerk



Nancy McInnes, Incoming Clerk

SUNDERLAND P. GARDNER LECTURE

Continuing Revelation: Quaking with Grace and Joy in Modern Times (Led by Maggie Knight, Vancouver Island Monthly Meeting)

In this year's SPG lecture, Maggie Knight will explore continuing revelation and the choices Quakers in Canada face as we navigate the second decade of the 21st century. Drawing on her experiences of Quaker service and community across the country, she will share reflections on how our spiritual practices can help us transform ourselves, our Religious Society of Friends, and the world around us. Maggie will invite assembled Friends to delve into the questions that face us individually and communally.



How do we navigate the opportunities and challenges of new technologies? How do we support Friends of all ages as society's understanding of consent in sexual and romantic relationships evolves? How do we approach renewal amongst Friends without feeling driven by scarcity? How does our spiritual practice help us do our part in meeting challenges of our time, including climate change and reconciliation with Indigenous communities? How do we choose how busy to be and leave the space we need for reflection and discernment?

Maggie grew up on unceded Coast Salish territory in Victoria, BC. She's a member of Vancouver Island Monthly Meeting and has sojourned with Meetings in Montreal, Halifax, and Vancouver. A third generation Quaker of British extraction, she became involved with Friends after attending Camp NeeKauNis in her early teens. She has worked on restorative justice and Indigenous rights with Canadian Friends Service Committee and recently served as Clerk of Canadian Young Friends Yearly Meeting and the CYM Determining Priorities and Envisioning Change Working Group.

A social and climate justice activist since her teens, Maggie studied Environment and Economics at McGill University and served as President of McGill's undergraduate student union during the 2011-2012 Quebec student strike. She was progressive political non-profit Leadnow.ca's first Managing Director, building a distributed national campaigning organization while navigating the joys of 4 time zones and 17-staff-person calls via Google Hangouts. Now 27, she works with RADIUS at Simon Fraser University, collaborating with social innovators to build a new economy that's just, sustainable, and healthy for all, and preaches about climate justice through the interfaith Fossil Free Faith Fellowship.

In 2015, she married her long-time partner Nat Egan-Pimblett under the care of Vancouver Island Monthly Meeting. They live in Vancouver with their very talkative cat.

Bible Study

(Led by Kate Johnson, Thousands Islands Monthly Meeting)

Kate Johnson has been attending Friends Meeting for over 20 years. Her career has grown in keeping with her practice of Friends testimonies. After a few years of practice in corrections and mental health social work, Kate acquired a Master of Divinity with a Concentration in Restorative Justice. That degree allowed her to serve for five years as the Chaplain to a federal correctional institution on behalf of Canadian Yearly Meeting. In 2013, Kate was appointed Chaplain to Queen's University. Her ministry there includes care for the marginalized populations on campus, encouraging equitable practices on and off campus and the fostering of effective inter-faith dialogue.

Taking one per day we will explore the Biblical justification and Biblical disagreement with Friends' five original testimonies. Drawing on a combination of her favourite scholarly Biblical research and lived experiences, Kate will discuss how the Bible justifies, encourages and challenges all of us to live out our testimonies. There will be a particular focus on how the Bible tells many stories of God using "outsiders" to do "His good will".

I have never lost the enjoyment of sitting in silence at the beginning of meeting, knowing that everything can happen, knowing the joy of utmost surprise; feeling that nothing is preordained, nothing is set, all is open. The light can come from all sides. The joy of experiencing the Light in a completely different way than one has thought it would come is one of the greatest gifts that Friends' meeting for worship has brought me." – Ursula Franklin, 1979

PRE-YM RETREAT (Friday, Aug 5, 7 pm – Saturday, Aug 6, 5:30 pm)

Nurturing Our Community

(Led by Beverly Shepard, Hamilton Monthly Meeting)

In 2017 we will have a "fallow year", not holding CYM sessions. We all know how valuable the week of Yearly Meeting is for building and fostering our community from across this vast country. What will we do when the sessions aren't happening? What do we do the rest of any year? We will explore ways that community is built and fostered and how we can continue to do this even though we won't be physically together. Bring your ideas as well as your questions!

Retreat fee will be \$40 per person.

MESSAGE FROM CONTINUING MEETING OF MINISTRY AND COUNSEL

Laurel, Beverly, Lesley, Mel, and Peter are looking forward to returning to Camrose, Alberta, to meet with Friends from across Canada in a setting which has welcomed us warmly many times. We trust that our beloved community will grow again, as the many activities – planned and spontaneous, worshipful and lively, serious and silly – unite us as the faithful society we cherish. With Divine assistance, CMM&C members are there to help nurture all of us and the relationships we create and develop.

The pre-CYM retreat, from Friday evening through Saturday, this year has the theme of Nurturing Our Community. Beverly Shepard will lead us in an exploration of ways to continue to feel connected with and responsible for each other in a year (2017) without a Yearly Meeting gathering – or any time we're apart. We invite you to participate in the retreat, which often sets the tone of other activities in the Yearly Meeting week to follow. Whether or not you are able to attend the retreat, the week offers an array of activities which will certainly bring us together in 2016. The Sunderland P. Gardner lecture, "Quaking with Grace and Joy in Modern Times", will be given by Maggie Knight; the daily Bible Study, presented by Kate Johnson, will explore the Biblical justification and Biblical disagreement with Friends' five original testimonies. Sunday morning is the time for intergenerational Meeting for Worship, and Monday evening we'll share the Experience of the Spirit in My Life. These are just a few of the many opportunities to be together in a worshipful time and space. CMM&C hope that Friends will enjoy all the results of the efforts of the countless Friends – our Clerks, Programme Committee, volunteers, listeners, Ministry and Counsel, and others – who work to make Yearly Meeting a joyful, memorable, and uplifting experience for all who attend.

In peace and caring,

Laurel Beyer (clerk), Beverly Shepard, Lesley Read, Mel Earley, and Peter Harkness

SPECIAL WEEKDAY EVENTS

(Daily Schedule will be posted on-site)

SATURDAY AFTERNOON, AUG 6

WELCOME, WELCOME, WELCOME! Join us in the CYM 'settling in' space (watch for signs) Saturday Afternoon, from 2-5:30 pm. Make Friendly connections, reconnections and deeper connections. First-timers are especially encouraged to hang out here and start to explore the richness of Friends gathering from all across the continent (and abroad!). We'll have plenty of activities to help you be "present": games, art materials, puzzles, refreshments, even a reading corner where you could settle with a cup of tea --and maybe a new/old F/friend!

SATURDAY EVENING, AUG 6

Our CYM **Community Celebration**: Come be welcomed, be seen, and see who is here from where, while we "make a joyful noise" together. Our welcome session will include our now familiar practice of acknowledging, thanking and being welcomed by an Elder where we meet – this year, from the Treaty 6 region. We'll watch a Powerpoint showing all our Yearly Meeting Monthly Meetings -- their meeting places plus selected photos of meeting life all across Canada. 'First-timers' -- young AND old -- will receive a special welcome; Quaker music talents will shine. Group fun will help Friends of all ages connect or reconnect with people in their own Meetings and from across the country. A must-come-sing-move-salute-and-celebrate opening evening -- see EVERYone there! **In order to make this a truly special event – please send your Meeting photos and ideas to Caroline Balderston-Parry at carolinebparry@gmail.com or 514-622-2173.**

SUNDAY MORNING 10 am

Meeting for Worship. All who attend CYM are welcome, including children, for whom some worshipful AND fun activities will be provided.

SUNDAY AFTERNOON, AUG 7, 2-3:15 pm

Celebration of the Grace of God in the Life of Friends (Memorial Meeting) is a time for reflecting on and rejoicing in the Grace of God in the lives of Friends who have died in the past year. We gather in silence, the names of those Friends are read, and we remember them as we worship together. We urge Monthly Meetings to ensure that the names of Friends who have died since CYM 2015 are sent to the CYM office so that all may be included.

SUNDAY, AUG 7, 3:30-5:30 pm: A MULTI-GENERATIONAL GATHERING

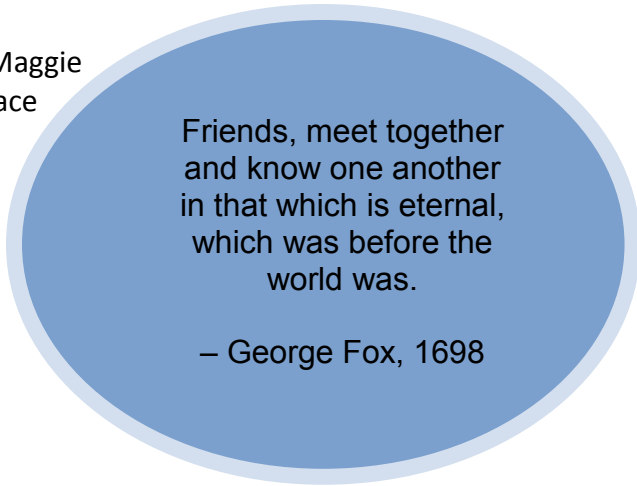
Choose an activity that speaks to you: Storytelling – The oral tradition, Story-sharing – What story do you have to tell? Theatre for Story – A bit of drama, Theatre games – Playful stories, Active games – More playful stories, Music – instrumental or vocal improv – Tuneful stories, Art projects – Show us your story..., Quiet Story Games – for those who prefer a calmer pace. All are welcome!!! Sunday afternoon's multigenerational activities, and our weekday SIG sessions, will also incorporate opportunities to learn from and about First Nations peoples.

SUNDAY EVENING, AUG 7, 7 pm

Sunderland P. Gardner Lecture presented by Maggie Knight: "Continuing Revelation: Quaking with Grace and Joy in Modern Times".

MONDAY-FRIDAY, AUG 8-12, 11:45 am–12:30 pm

Bible Study presented by Kate Johnson. Biblical exploration on justification and disagreement with Friends' five original testimonies.



Friends, meet together
and know one another
in that which is eternal,
which was before the
world was.

– George Fox, 1698

MONDAY - FRIDAY, AUG 8-12, during the lunch hour

Meeting for Healing: Friends who feel a need for healing for themselves or know of others who may be troubled or ill and whom they would like to hold in the Light, are welcome to join us for this time of prayerful community.

MONDAY EVENING, AUG 8, 7-9 pm

Experience of the Spirit in My Life: Hosted by Continuing Meeting of Ministry and Counsel, this worship-sharing time is an inspiring way to proceed with our week together. In a settled silence of worship, Friends share experiences that they feel demonstrate the workings of the Spirit in their own lives. Each contribution is supported in silence before and afterward. All who attend CYM are welcome.

TUESDAY EVENING, AUG 9, 7-9 pm

Meeting of Yearly Meeting of Ministry and Counsel. All members of Monthly Meetings of Ministry and Counsel or their designates, and the designates of Monthly Meetings without M&C, should attend. We will share our concerns and joys, determine where special attention may be needed, and consider names for nomination to CMM&C.



TUESDAY EVENING, AUG 9

Party Games, Board Games and more! Did you know that playing games with others build relationships faster than any other form of human interaction? Come out and get to know each other and have fun doing it! If you have a favourite of your own, bring it along! There will be games of all styles for our people of all style. Come check it out!

WEDNESDAY AFTERNOON, AUG 10, 2:00-4:30 pm

Community engagement project. Several community service projects are under consideration. Details will be available on-site.

THURSDAY EVENING, AUG 11, 7-9 pm

An evening with Canadian Friends Service Committee.

FRIDAY EVENING FAMILY NIGHT, AUG 12



Don't miss this opportunity to share your talent! An evening of song, stories, laughs and the ever-popular reading of Gleanings! Entertainment starts at 7:00 pm. Young and young-at-heart are welcome to attend and/or participate!

MINISTRY AND COUNSEL RESOURCES

LISTENERS

Yearly Meeting can be both a joy and a challenge (sometimes both these things for the same person!). Also, even if we try not to, we may bring some of our struggles from home along with us. Are you in need of someone to listen to you during Yearly Meeting? Is there a joy or a concern you would like to share? Listeners are available. Please speak to someone on Ministry and Counsel to arrange some time with one of the volunteer Listeners.

HARASSMENT

Desiring that the Society of Friends be both a loving community and an instrument of peace and healing in a troubled and divided world, we expect that CYM will be a place where everyone feels safe from any kind of harassment and abuse, including both physical aggression and threatening language.

Friends must take care not to make demeaning or sexually suggestive remarks, even jokingly, and should be aware that while many enjoy being touched or hugged, others do not. All kinds of touching should be avoided where they are not welcome, in particular where the other person may feel vulnerable or overpowered.

Anyone who feels subject to harassment or abuse should report the incident to the Clerk of Programme Committee, who will ensure that it is passed on to the appropriate body. CYM now has a written policy on Violence and Harassment, which is found on our website (www.quaker.ca) under Policies/Resources on the home page. If you do not have web access, either personally or through another Friend, you can obtain a copy of the policy by contacting the CYM office.

MEALS

DINING ROOM

Please book your meals in advance, and plan ahead for any meals you may miss. There may be limited opportunity to add or cancel meals on-site for exceptional circumstances. Rates are located on the registration form. Meal cards will be issued as you register on-site. You have the option of selecting your meals in the dining room, Food Coop or a combination of both.



Note: on Wednesday, August 10th our supper will be a **simple meal served in the dining room**. There will be NO FOOD COOP MEAL for Wednesday supper. The financial surplus will be donated to a local charitable organization.

Those with food allergies or *medically-necessary* diets (not just food preferences) are asked to register early to ensure that their needs are met. Refreshments will be served for all registrants in the afternoon and evening. **Please bring your own mug and napkin.**

FOOD COOP

This is an alternative to the Dining Room. Friends must be able and willing to share cooking, cleaning and/or shopping tasks. Preparing and eating food together makes YM more accessible and it invites us to live simply, serve one another, and support local farm communities. The local Food Coop Committee will source food, menus, storage and on-site equipment. The Coordinator oversees purchases and food prep throughout the week and also instructs volunteers in related hygiene. Participants will share in the daily tasks. (Please consider serving on the Continuing Committee of the Food Coop which serves the Coop throughout the year.)

The individual fee for participants age 12 and over is \$90 for Saturday, Aug 6 supper to next Saturday, Aug 13 breakfast inclusive. Children ages 5-11 pay \$45. Ages 4 and under are free. Occasional users and guests pay \$7 per meal to the CYM registration desk. These will only be available if the Coop full registration is less than 75 people. The Food Coop does offer subsidies; if you need a consideration please send a note with your registration. There will be no Food Coop supper on Wednesday, Aug 10 – rather we will all eat a simple meal together in the dining room with proceeds from the financial surplus being donated to a local charity.

About 2/3 of the revenue goes to food purchases. The other 1/3 pays for site, refrigerator rentals, other equipment purchases/rentals, coordination, propane, cleaning supplies, etc.

The Coop is friendly to those needing special consideration because of allergies, and will try to handle many food sensitivities. Please list your requirements on your registration form also identify yourself and your special needs to the Coordinator on arrival. However Coop food will be prepared in a facility containing nuts and other allergens, using equipment that may come in contact with nuts or other allergens. Friends with severe or anaphylactic reactions to certain foods, please take this into consideration when registering. Persons with very restrictive diets should plan to bring the basics of their own food needs. Menus will be simple, healthy and hearty. Food comes from local growers wherever possible. When shopping we will be attentive to responsibly grown food including fair trade.

The Food Coop succeeds because of volunteers. If you cannot do a full volunteer schedule, please advise the Coordinator. It may be possible to make special arrangements for you. We do, however, encourage Friends to carry their share of the workload. We suggest that Friends who cannot participate in any of the workload of the Coop register for meals in the Dining Room. **Bring your own plate and/or bowl with cutlery, mug, cloth napkin and dish towel. And bring your cooperative spirit!**

LODGING

DORMITORY and TENTING Friends have the option of two styles of lodging:

- 1) A traditional dormitory style room which can be booked as either double (room shared with one other person) or single. Fees are indicated on the registration form. All dormitory beds are provided with 1 pillow, sheets and a blanket. Bring your own towel, soap and toiletries.
- 2) Tenting: areas are designated on the campus – fees are indicated on the registration form.

PROGRAMME FEE

A Programme Fee is charged to help cover expenses such as refreshments, the Youth Program, this registration material, audio/visual and IT and computer usage on site, photocopies, site charges for meeting rooms, recreation areas and other common spaces. The fee is charged to adults 18 years and older. Charging a Programme Fee helps cover these general costs and spread them equitably among Friends. Weekly and daily fees are shown on the registration form.

FINANCIAL ASSISTANCE

In order to encourage all to attend Yearly Meeting sessions, a financial grant can be provided to assist with expenses. A form is included in this insert. Friends with adequate financial resources are encouraged to pay their own way. Friends with funds to spare are encouraged to donate to the YM Travel Fund.



Education and Outreach Committee of Canadian Yearly Meeting (E&O) is concerned about the declining number of families participating in Canadian Yearly Meeting. E&O decided to try to turn this around in 2016 by making substantial financial assistance available in hopes of encouraging family participation in Yearly Meeting. In recent years the maximum available financial assistance to a family has been \$720. For the year 2016 year the maximum will be increased to \$2,220/family, thanks to E&O and the Samuel Rogers Memorial Trust. The funds will be applied for and administered in the usual way on a first-come first-served basis.

Assistance for Young Friends:

There are still some funds left in the 2013 Youth Challenge Fund to assist youth age 35 and under to attend CYM. This can be applied for by contacting e-and-o-grants-loans@quaker.ca. The maximum available assistance is \$750 per person from the Youth Challenge Fund.

All Friends seeking a grant must:

1) First approach their Monthly Meeting for financial support. If the Monthly Meeting cannot provide enough supplementary funds, then;

2) Friends may request a grant up to **\$480 for an individual** and up to **\$2,220 for a family** from the YM Travel Fund. The request **must be accompanied by a minute of support from your Monthly Meeting.**

We will try to meet the needs of all Friends who apply, but we are especially mindful of the needs of members of CYM committees, delegates and first-time attenders.

Applications for grants must be received in the YM office **no later than June 30, 2016**. The Treasurer of CYM or the Clerk of Representative Meeting, in consultation with the Bookkeeper, will make decisions as applications are received. Late applications will be considered up to July 22, 2016, if there is money left.

WORSHIP GROUPS



Worship Groups will again take place from **2:00-3:15 pm, Monday to Friday**. Friends have a choice of the following activities:

☞ Sacred Chant: Friends wishing to worship through music are welcome to join voices in simple, repeated chant which grow as we sing together, creating new harmonies and beauty. No musical experience is required.

☞ Silent Worship: A place is set aside for those selecting this option.

☞ Walking Meditation and Worship: Listening for the Spirit in silence doesn't have to be a sedentary activity. During the worship group period, Friends who choose this option will walk together in silence for about a third of the time, sit in worship for another third then walk back to the campus, again in worshipful silence.

☞ Worship Fellowship Groups: These groups have no assigned topic and meet for reflective sharing as participants are led. The facilitator will introduce worship sharing for the benefit of those new to it, and will help guide the group in what may be a deeply worshipful experience.

☞ Worship Sampler: Friends who choose this offering will be able to participate in different forms of Quaker worship throughout the week. The group(s) will experience silent worship one day, join the chanting group another, do a walking meditation and worship, and have worship sharing and worship study sessions, with the schedule always open to modification by those who sign up.

☞ Worship Study Groups: Study groups provide an opportunity for further reflection on the subject of the morning's Bible Study, with a leader to facilitate worshipful sharing. Groups may either consider suggested questions or take the topic in whatever direction they are led.

YOUTH PROGRAM

There is something for everyone aged 0 to 17 years at the CYM Youth Program. And there are many opportunities for Friends over the age of 17 to play a part as well. Sharing your gifts and talents with our young folk is a vital service to Friends, and it's a lot of fun!



Program overview:

IMPORTANT MESSAGE! In order to provide programming for your child(ren) you **MUST** register by the final registration date of July 22nd. After this date we **CANNOT** guarantee programming for your child(ren). If you register late, you should assume that your child(ren) will be in your care for CYM. (They are welcome to join programs that are already running however we will only run programs for age groups that are registered by the registration date.)

Sunday, August 6

For all age groups: A fun multi-generational gathering in the afternoon, with stories, movement, and more.

Monday to Friday, August 8-12

For children 0-5: Crafts, play-time, music, stories, daily worship and sharing circle, games, multi-generational activities and age appropriate field trips. *Schedule: 8:15-12:30 & 2:00-5:30 p.m.*

For children 6-11: Creative, active fun including daily worship, sharing circle, board games, outdoor games like soccer and capture the flag, balancing, arts and crafts, drama, and music. Field trips and multi-generational activities, including community building and workshops. *Schedule: 8:15-12:30 & 2:00-5:30 p.m.*

Youth 12-17: The youth will have many activities geared for teens specifically. There will be a choice of activities, depending on interest and age. This will include board games, drama and improv, song writing and activism, balancing, a chance to experience Quaker worship in many different forms, Special Interest Groups and Special Action Groups, service, arts and crafts, field trips. *Schedule: 10:00-12:30, 2:00-5:30 and every evening.*

Are you called to volunteer?

Please consider whether you feel led to volunteer. A successful children's program is only possible with volunteers. Your volunteer time can be one of the things that make CYM fun for young participants (and their parents!) It is also a way to have some of your CYM expenses covered.

We are looking for Coordinators for the following age groups:

Birth to 5 years; 6 to 11 years and 12 years and older (groupings may change depending on participant numbers and interests). These positions will involve planning ahead, along with Youth Program Coordinator, Beth Ward, for the week of programming. During CYM, it will involve daily time with the children's program. Note: You will not be responsible for all the programming, nor are you expected to spend all your time with the children's program.

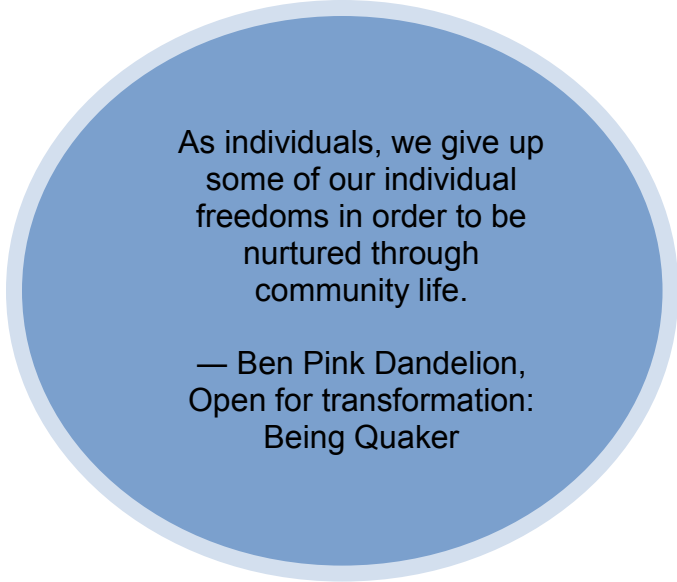
Financial Support: Each Youth Program Leader will be supported with funds for travel, meals and lodging.

Vulnerable person's police check/child abuse registry check will be required, as well as references. All programs will be run in accordance with our "Policy for Safe Nurture of Children in our Care".

Additional volunteers needed: Perhaps you want to participate but not coordinate a program. GREAT! We can use you! Bring our ideas and let us know what you would like to do. Possibilities include leading a workshop for kids, organizing arts, crafts or games, being an extra pair of hands one day or helping to supervise a field trip.

We want to provide a Youth Program that is just as inspiring as the CYM main session. Please help us create a wonderful week for our young attenders.

To volunteer, or if you are a parent wanting more information about the program, please contact Beth Ward at bward9@gmail.com



As individuals, we give up
some of our individual
freedoms in order to be
nurtured through
community life.

— Ben Pink Dandelion,
Open for transformation:
Being Quaker

SPECIAL INTEREST GROUPS/SPECIAL ACTIVITY GROUPS

This year there will be four weekday afternoons for Special Interest Groups (SIGs): from 3:30 - 5:30 pm (Mon, Tues, Thu and Fri), with two 1-hour sessions each day. Concurrent sessions offer the opportunity to gather in smaller, fluid communities of mind, heart and action. Their purpose could be education, discernment, sharing, exploration and participation in an activity or community building.

Our practice of Special Interest Groups offers a way for Friends to share concerns in small groups. The topics can span the breadth of individual and corporate Quaker interests. A SIG could be an opportunity for exploration of an emerging concern with a group of Friends who may be similarly led. Or it may be the final stage in discernment of a concern that has already received some threshing at the Monthly or Half-Yearly Meeting level or committee of CYM, before it is brought to Business Meeting. In that case there would already be a Minute from that body supporting the SIG.

Other sessions could be more experiential, some having multigenerational appeal. Special Activity Groups might: worship-share around a theme arising from a shared life experience; experience art-, music-making, or storytelling; explore a spiritual practice or a physical practice (do I hear balancing, anyone?); or take part in any other community-building activity you would like to bring and share with others.

The children's program will be offered until 5:30 pm. in order to make it possible for parents to take part in the SIGs/SAGs. Some SIGS and SAGS will be multigenerational in nature.

We invite offers to facilitate a wide diversity of sessions. If you are led to offer a SIG/SAG session, you are encouraged to consider requesting a clearness committee in your Meeting, if that is available, to season your plans so that participants will have the best opportunity to experience the Spirit in this activity.

Please provide a brief explanation about your SIG/SAG, including:

- a title
- the names of facilitators and/or groups, indicating who is the contact person
- length: More than one session is possible, if appropriate.
- is this SIG/SAG potentially multigenerational?
- a paragraph describing your session to be included in the program booklet. Write it to be as engaging and clear as you can! In view of the wide diversity of sessions that we hope to nurture, Friends will need to know clearly what each session is about in order to find what speaks to their condition.
- an idea of the ideal space for your activity - a classroom with A/V equipment? a lounge? indoor? outdoor? a space offering some privacy? a place you can make a lot of noise without bothering anyone? a place you can make a mess and then clean up easily? The

site at Camrose offers many resources. Let us know what will serve your needs and we will do our best to match you up.

- any equipment you might need.
- preferred day(s) for session. If one or more of the facilitators are involved in more than one SIG, please indicate this so that scheduling conflicts can be avoided.
- the Minute recommending this SIG, if there is one.

Friends interested in presenting or facilitating a session should contact Sheila Havard, 595 Elginfield Road, RR4, Thedford, ON N0M 2N0 havard_translations@hotmail.com.

Please submit offers **by June 30** to allow time for discernment, scheduling, and room allocation.

SITE INFO, RULES AND ITEMS TO NOTE:



Continuing Meeting of Ministry and Counsel reminds Friends that we are guests at the University of Alberta in Camrose. Everyone who attends, regardless of age, is by their participation at CYM, agreeing to respect the Campus rules while we are on-site during our time together. Thank you in advance for your care.

- Alcohol, drugs and smoking are NOT permitted anywhere on the site.
- Pets are NOT allowed on-site.
- Coin-operated laundry facilities are available.
- Check-out time is no later than after lunch on Saturday, August 13th. Friends are asked to have all their belongings packed and leave all linens (stripped from the bed) behind in the room.
- **On-site contact phone number is not available at the time of this printing. Contact number will be available when known. Please direct calls to the CYM office and messages will be retrieved and posted as necessary – 888-296-3222 / 613-235-8553.**
- Site address: University of Alberta, Augustana Campus, 4901-46 Avenue, Camrose, AB T4V 2R3 / Campus Admin Tel: 780-679-1100 / Email: cym-office@quaker.ca

Craft Sale: There will be time set aside during the week to display and sell crafts. Please indicate on the appropriate section of the registration form if you need to reserve a table.

Quaker Book Service: QBS will have a full display of books for sale throughout the week.

Displays: If you plan on having a display and cannot bring it with you, please ensure your material **is sent directly to the site** with “Please Hold for Canadian Yearly Meeting” clearly marked. **You are responsible for transporting your display material to and from the site and for its set-up and take-down.** The school’s address is above. Remember to check off on the registration form if you need to reserve a table.

VOLUNTEER MINISTRY



“Equality” and “Community” are two of our Testimonies that we do our best to incorporate in our daily lives. We realize that all Friends are differently able and we seek to provide an environment where each can participate equally in building the sacred community. Ghandi says, “We must be the change we wish to see in the world.”

We are asking Friends to volunteer (under Adult Friend Volunteer Ministry on the registration form) to be a personal companion to someone with special needs for a period of two hours during the week of CYM. This may mean helping Friends to Meeting, carrying trays of food, providing a hearing system or written minutes, etc. If you feel called to strengthen our community and build a bond with one person who needs your help during the week, please sign up for this service on your registration form. If you wish to contribute more than two hours during the week, please let us know! If you can, give us an idea of the skills you have to share. We are trying to match Friends who have the needed skills and compatibility with others whose gifts need this support to bloom, so that we can succeed in becoming a vital community.

TRAVEL DIRECTIONS/TOURISM INFO FROM LOCAL ARRANGEMENTS COMMITTEE

TRAVEL TO THE CAMPUS

ARRIVAL BY CAR

University of Alberta - Augustana's address is 4901 46 Avenue, Camrose, AB. For driving directions, go to www.maps.google.com and choose 'Get Directions'. Enter your starting address in 'A' and Augustana's address in 'B', and click 'Get directions'.

ARRIVAL BY AIR:

Ground transportation will be coordinated between the Edmonton International Airport and the Campus by Local Arrangements Committee (LAC). LAC anticipates hiring a van for transport at the following times: 4:30 pm on Friday August 5th; 12:30 and 4:00 on Saturday August 6th; and at 1:00 pm Sunday, August 7 if demand warrants. **If you plan to use this transport, you must book it at the time of registration so that we can arrange adequately sized vans. The cost of the trip will be approximately \$40/person, payable to your driver, at the time of your arrival.** The van will be identified and will be waiting near the Tim Horton's restaurant at the arrivals level near the baggage carousels (exit #8 at carousel #10).



Clearly indicate your expected arrival plans on your registration form. This will assist us in adjusting the plans to suit the largest number of people.

Please check for further information at www.quaker.ca, regarding possible adjustments to this information closer to the event. LAC will post contact information on the website as well.

Friends arriving outside these times must arrange their own transportation.

Car rental services are available at the airport. A private taxi from the Airport to Camrose costs approximately \$150. There is no public transportation to Camrose from the airport.

ARRIVAL BY BUS OR TRAIN

There is no bus service from Edmonton to Camrose. If you are arriving by bus or train your options are either to take a taxi, which costs approximately \$150 one way, or to go to the airport and connect with transportation there.

To get to the airport, you can take the Skyshttle which costs \$18 per adult. Tickets must be booked ahead, but it has stops throughout the city. Check the Skyshttle website for pick up locations, and to book a ticket: <http://edmontonskyshuttle.com>.

Since 2012, Edmonton has also established public transportation to the airport. Travellers can take the LRT to Century Park (the end of the line) and connect with Edmonton Transit System's Route 747 bus service. LRT tickets cost \$3.20 and the 747 bus costs an additional \$5. The trip takes approximately one hour. Use the Edmonton Transit trip planner to get times and connections. <http://etstripplanner.edmonton.ca/PlanYourTrip.aspx>.

TOURISM

Adjacent to the campus are Jubilee and Stony Creek Parks both of which straddle the Camrose Creek. Miquelon Lake Provincial Park offers camping, swimming, boating, birdwatching and is just 31 km from Camrose. In addition to the sights around Camrose, your trip to YM will offer an opportunity to extend your travels and explore different parts of Alberta should you choose. Five of Canada's UNESCO World Heritage Sites are in Alberta including the *Rocky Mountain Parks* of Jasper and Banff, *Head Smashed in Buffalo Jump*, *Dinosaur Provincial Park*, and the *Waterton-Glacier International Peace Park*. Edmonton and Calgary are typically very busy with Festivals including the Edmonton Fringe Festival (Aug 11- 21) which is reputed to be the largest fringe festival in North America. The Devonian Botanic Garden is about 1.5 hours away. Camrose has an annual festival celebrating its history called Founders Days which will take place August 20 and 21 (one caveat there – they are still waiting for funding, keep an eye out for their website if you are interested).

Visit the following websites to gather or request tourism information:

Camrose area: <http://www.camrose.ca/> ; <http://www.tourismcamrose.com>;
<http://www.camrosefoundersdays.com/>

Edmonton: <http://www.edmonton.com/for-visitors.aspx>;
https://www.fringetheatre.ca/festival_2016.php

Calgary: <http://www.visitcalgary.com>

Rocky mountains: <http://www.jasper.travel>, <http://www.banfflakelouise.com>

Province of Alberta: <http://travelalberta.com/>

Provincial and Federal Parks: <http://canada.travelall.com/ab/act/parks.htm>

Or call 1-800-ALBERTA (800.252.3782) for information.

Of particular interest close to Camrose is the Reynolds Museum:

<http://www.history.alberta.ca/reynolds>

A spiritual community strengthens and steadies its members, nurturing them as they gain experience, and passing on a communal wisdom which a lifetime of individual searching may never uncover.

– Ursula Jane O'Shea, Living the Way: Quaker Spirituality and Community
(from the Ottawa Monthly Meeting website)

CANCELLATION POLICY: Should you need to cancel your registration after the close of the final deadline (July 22nd), CYM will reserve 25% of meal and lodging costs to pay the host facility. Programme fees will be 100% refunded. **Notice of cancellations must be made ASAP. No refund if you simply don't show up!**

VOLUNTEER MINISTRY DESCRIPTIONS

Adult Friend Volunteer Ministry: Miscellaneous jobs up to a maximum of a 2-hour time period.

Bell Hop: Helping Friends with luggage both to and from their rooms (beginning and end of the week).

Clean Up Volunteer: Able-bodied Friends willing to help put chairs and tables back, remove signage, go through rooms to ensure they have been emptied, etc.

Committee of Care – CMMC: Serve on a short-term Committee of Care on behalf of Continuing Meeting of Ministry and Counsel (only during the week of YM session).

Computer Support: Help people navigate the internet or with word processing. Please advise Programme Committee (cym-office@quaker.ca) if you plan to bring any A/V equipment you would be willing to share.

Doorkeeper(s): Hold late-comers at door of Meeting, and shepherd in at an appropriate break, on rota to be set up by those volunteering.

Evening Babysitter: Between 7:00 pm and 9:00 pm, Monday to Thursday, is available to parents of very young children so that they may attend evening events.

Family Night Helper: Enlists and organizes acts for Family Night, may help as emcee.

Medic: Deals with minor issues such as stomach upsets, insect bites, etc., which need attention. First-Aid is a requirement.

Meetingroom Set-up: Makes sure the major meeting room(s) are set up in appropriate form (rota to be set up); may be asked to help set up for other events.

Microphone Walkers: Transports cordless microphone between Friends during Meetings for Business.

Silent Worship Leader: Monday-Friday from 2-3:15 pm; lead a small group in Silent Worship.

Walking Meditation Leader: Monday-Friday from 2-3:15 pm; lead Friends on a silent walk around campus grounds followed by worship.

Worship Fellowship Leader: Monday-Friday from 2-3:15 pm; leads Worship Fellowship group.

Worship Study Leader: Monday-Friday from 2-3:15 pm; leads Worship Study group.

Youth Program Helper: Works with specific age group(s) under direction of YP Coordinator.

APPLICATION FOR FINANCIAL GRANT, YM Session 2016

I wish to apply for a financial grant to attend Canadian Yearly Meeting sessions 2016.

Total Cost of Program Fee	\$ _____
Total Cost of Meals	\$ _____
Total Cost of Lodging	\$ _____
Total Cost of Travel	\$ _____
Less MM support*	– \$ _____
Less personal contribution	– \$ _____
	(if able)

Check if any of the following applies to you:

- ___ Monthly Meeting delegate
- ___ Member of YM Ctte (that meets at YM)
- ___ Young Friend
- ___ First time attending Yearly Meeting

Amount requested from CYM \$ _____ Maximum \$480 for an individual / \$2,220 for a family)

Name: _____

Address: _____

Phone: _____ Email: _____

* Attach a copy of the Monthly Meeting minute of support or minute identifying you as a Delegate.

1. Since a minute is required, it is essential that you approach your Monthly Meeting with your request as soon as possible. If more than one person in a family is applying, you should discuss your needs with your Monthly Meeting, remembering that funding comes from the donations of other Friends.
2. If your Monthly Meeting does not meet in time for their minute of support to be sent with your application before the deadline, apply anyway. This will help the office know what demands are being made on the available funds. Your application will be held until the minute is received.
3. It is essential that this application be sent to the Yearly Meeting office as soon as possible. The Treasurer in consultation with the Bookkeeper will determine eligibility and disburse grants as applications are received.
4. It is suggested that Friends pay for half their travel costs, if possible.
5. An individual Friend can apply for an amount up to a maximum of \$480; families can apply for an amount up to a maximum of \$2,220.
6. Applications must be received in the Yearly Meeting office no later than June 30, 2016.
7. Late applications will be considered if funds are still available.
8. If you are granted funds and cannot attend the sessions, please let the Yearly Meeting office know as soon as possible so that the money can be released for another Friend.

Program Schedule for CYM Session at University of Alberta, Camrose Campus ~ August 5-13, 2016										
Fri 5	Sat 6	Sun 7	Times	Mon 8	Tue 9	Wed 10	Thu 11	Fri 12	Sat 13	
	BREAKFAST		7:00 - 8:30 am	BREAKFAST						
Retreat Begins at 7:00 pm* Led by Beverly Shepard, Hamilton MM	Youth Program Worker Training	8:30 - 9:30 am Clerks' Meeting	8:30 am - 12:30 pm	Meeting for Worship for Business All Ages 8:30 - 11:00 am	Youth Program 8:15 am -12:30 pm					Meeting for Worship for Business: Closing Worship (All Ages) Followed by Pack-up time
		9:30 - 10:00 am First-Timers Mtg Singing								
	Retreat Continues	10:00 - 11:00 am Meeting for Worship		Meeting for Worship for Business 8:30 - 11:30 am						
		11:00 - 12:00 Parents' Meeting							Bible Study with Kate Johnson 11:45 am - 12:30 pm	
LUNCH			12:30 - 2:00 pm	LUNCH, Meeting for Healing, Balancing, Free Time, Naps						
	Welcoming Activities Retreat continues	Memorial Meeting	2:00 - 3:15 pm	Worship Sharing Groups (Fellowship/Silent/Study/Walking Meditation/Chant/Sampler)						<u>Homeward Bound!</u>
		Multi-Generational Activities	3:30 - 5:30 pm	Youth Program - 2:00 - 5:30 pm						
	Worship Fellowship/Group Leaders' Mtg 3:00-3:30	Community-Building Activities and Workshops (SIGs, SAGs & CYFYM) Special Interest Groups, Special Active Groups Wednesday's session will be a service project involving the whole Community								
				Delegates Meeting 3:30-5:30						
	SUPPER		5:30 - 7:00 pm	SUPPER						
Retreat Begins	Community Celebration	SPG Lecture: Maggie Knight	7:00 - 9:00 pm	Experience of the Spirit in My Life	YMM&C (7:00-7:30)	LGBTQ	An Evening with CFSC	Family Night Everyone Welcome		
					CMM&C (7:30-9:00 see below) -CYFYM-					
			9:30 - 11:00 pm	FREE TIME! Dance Party						
** NOTE SOME OF THESE ACTIVITIES/TIMES MAY CHANGE - WATCH FOR POSTED SIGNS ON-SITE FOR UPDATES										

Tuesday evening: 7:00-7:30 Yearly Meeting of Ministry and Counsel
 Tuesday evening: 7:30-9:00 An Evening with CMM&C (Open to All) "Embracing Diversity, Overcoming Sameness"

Registration Form ~ Yearly Meeting Session 2016

University of Alberta, Augustana Campus, Camrose, AB ~ August 5-13

Registrants:

1) Name: _____

☐ M ☐ F ☐ First Time at YM?

☐ I will attend the **Pre-YM Retreat**

Worship Choice after Bible Study

☐ Worship Fellowship ☐ Silent Worship

☐ Worship Study ☐ Walking Meditation

☐ Worship Sampler ☐ Chant

2) Name: _____

☐ M ☐ F Age: _____ ☐ First Time?
(if under 18)

☐ I will attend the **Pre-YM Retreat**

Worship Choice after Bible Study

☐ Worship Fellowship ☐ Silent Worship

☐ Worship Study ☐ Walking Meditation

☐ Worship Sampler ☐ Chant

3) Name: _____

☐ M ☐ F Age: _____ ☐ First Time?
(if under 18)

☐ I will attend the **Pre-YM Retreat**

Worship Choice after Bible Study

☐ Worship Fellowship ☐ Silent Worship

☐ Worship Study ☐ Walking Meditation

☐ Worship Sampler ☐ Chant

4) Name: _____

☐ M ☐ F Age: _____ ☐ First Time?
(if under 18)

☐ I will attend the **Pre-YM Retreat**

Worship Choice after Bible Study

☐ Worship Fellowship ☐ Silent Worship

☐ Worship Study ☐ Walking Meditation

☐ Worship Sampler ☐ Chant

Contact Info

Home Address: _____ Telephone: _____

_____ Email: _____

Monthly Meeting: _____

Arrival Info Yes, I will require transport to the site. I plan to join the following van to the site:

☐ 4:30 pm Friday, Aug 5 ☐ 12:30 pm or ☐ 4:00 pm Saturday Aug 6

☐ 1:00 pm Sunday, Aug 7 _____ # of people **[\$40/person payable to driver upon arrival]**

Programme Fee This fee is charged to all adults age 18 years and older.

	Weekly Rate	Daily Rate	# of Adults	TOTAL
Before June 30	\$110/wk (or)	\$23/day	x	=
July 1 – July 22	\$140/wk (or)	\$30/day	x	=

Pre-Gathering Retreat (Description in registration material)

	# of Adults	x \$40	TOTAL
Retreat			

Lodging

Indicate how many adults and youth for each night. **Ages 0-2 are free; ages 4-10 are half-price and ages 11 and older are full adult rate.** Prices are per person, per night.

	Fri 5	Sat 6	Sun 7	Mon 8	Tue 9	Wed 10	Thu 11	Fri 12	RATE	SUB TOTAL
SINGLE (Dorm)									\$35/person	
DOUBLE (Dorm)									\$30/person	
Tenting									\$8/person	
Preferred Roommate: _____									TOTAL	

→ If you are staying off-site, please provide an emergency contact number: _____
 → Check here if you must be close to a washroom: ____ Male or ____ Female
 → Check here if you would prefer a room on the lowest floor possible (minimal stairs).

Meals

Indicate the number of adults and youth for each meal. There will be a simple meal for Wednesday supper for everyone (no Food Coop meal available) with surplus funds donated to a local charitable organization.

DINING ROOM: Ages 0-2 are free; ages 4-10 are half-price; ages 11+ are adult rate.

	Fri 5	Sat 6	Sun 7	Mon 8	Tue 9	Wed 10	Thu 11	Fri 12	Sat 13	Per Meal	Sub Total
Breakfast										\$9	
Lunch										\$10	
Supper										\$13	
										Total	

FOOD COOP: Ages 4 and under eat free; Ages 5-11 are \$45; Ages 12+ are adult rate.

	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	PER MEAL	WEEKLY RATE	SUB TOTAL
Breakfast									\$7	x \$90	
Lunch									\$7	Per	
Supper									\$7	Adult	
										TOTAL	

Medically-Necessary Dietary Need:

☐ Vegetarian ☐ Allergies/Dietary Need (gluten-free, diabetic, etc.): _____

Donation

If you can afford to contribute money beyond your own costs, you will enable a Friend to attend Yearly Meeting session who needs financial assistance. This money will be added to the budgeted amount for assistance by CYM. All donations are tax deductible. Tax receipts will be issued in early 2017.

☐ Yes, I am able to donate \$ _____

Crafts/Displays

☐ Yes, I will bring crafts to sell. # of tables required: _____

☐ Yes, I will bring a display. # of tables required: _____

Cost Summary

RETREAT FEE	PROGRAMME FEE	LODGING	MEALS (Dining Rm + Food Coop)	DONATION (If Able)	TOTAL
Paid in Full/Deposit					
Balance Owing					

Please make cheque **payable to "Canadian Yearly Meeting"**

You may charge all or part of your registration fees to your credit card. (While Friends may receive benefits from paying with their credit card, these payments are an extra expense for CYM. Friends are encouraged to pay by cheque if possible.)

Please charge \$_____ to my credit card for full/partial payment for Yearly Meeting session 2016 registration.

Card Number: _____ Expiry Date: _____

Cardholder's Signature: _____ Cardholder Name: _____

Volunteer Ministry and Community Building

Do you have any special needs that you may need help with? How may we help? (i.e. note-taking, mobility issues, hearing difficulty, etc.) _____

Do you need Programme Committee to rent a walker or wheelchair? _____

Yearly Meeting participants are encouraged to volunteer in **1 or 2** of the following ministries. Please tell us where you feel led to serve (*indicate qualifications: First Aid is a requirement for Medic). Brief descriptions of these tasks are found in this registration Insert.

- | | | |
|---|---|---|
| <input type="radio"/> Adult Friend Volunteer Ministry | <input type="radio"/> Evening Babysitter | <input type="radio"/> Silent Worship Leader |
| <input type="radio"/> Bell Hop | <input type="radio"/> Family Night Helper | <input type="radio"/> Walking Meditation Leader |
| <input type="radio"/> Clean Up Volunteer (Aug 13) | <input type="radio"/> Medic* _____ | <input type="radio"/> Worship Fellowship Leader |
| <input type="radio"/> Committee of Care during YM | <input type="radio"/> Meetingroom Set Up | <input type="radio"/> Worship Study Leader |
| <input type="radio"/> Computer Support | <input type="radio"/> Microphone Walker | <input type="radio"/> Youth Program Helper |
| <input type="radio"/> Doorkeeper | <input type="radio"/> Refreshments | |

Please mail this form with your payment to:

Canadian Yearly Meeting
91A Fourth Avenue
Ottawa, ON K1S 2L1

Phone: 613.235.8553
Fax: 613.235.1753
Email: cym-office@quaker.ca

Early Deadline: June 30, 2016
Final Deadline: July 22, 2016

Parental Release Form for all participants in Canadian Yearly Meeting under the age of 18

Canadian Yearly Meeting must seek parental release for all young people ages 0-17 who participate in Canadian Yearly Meeting sessions. We assume that all young people will be registered for the entire time they are on campus. Please complete return the form(s) with your registration materials. Thank you.

1) Child's name: _____ Date of birth: _____

Health coverage details (name of plan and registration number):

Conditions or special needs that group leaders/health care providers should know:

2) Child's name: _____ Date of birth: _____

Health coverage details (name of plan and registration number):

Conditions or special needs that group leaders/health care providers should know:

I give permission for my child(ren) to participate in the 2016 sessions of Canadian Yearly Meeting and to participate in all planned program activities, both on and off campus. I hereby release Canadian Yearly Meeting, its officers, staff, volunteers and the host facility from all liability for any injury or illness that my child may experience during Yearly Meeting sessions.

In the event of an emergency, I hereby authorize Yearly Meeting organizers, or the below-named Guardian to consent to any medical or surgical care advised by licensed health care providers. I hereby release Canadian Yearly Meeting and the host facility from any liability, legal or financial, for emergency care provided for my child. I expect to be informed as soon as possible.

Parent's/Legal Guardian's signature: _____

Name of Guardian **present and on-site** during Yearly Meeting session: _____
(If Parent/Legal Guardian is not in attendance.)

Emergency contact person **not** in attendance at Yearly Meeting session: _____
Tel: _____

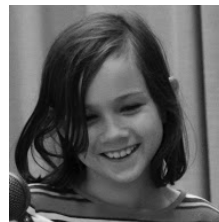
Signature of Parent/Legal Guardian: _____

Signature of **on-site** Guardian: _____
(If Parent/Legal Guardian is not accompanying child(ren) to Yearly Meeting.)

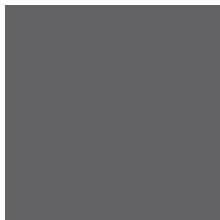
**** PLEASE PHOTOCOPY THIS FORM IF REQUIRED, FOR ADDITIONAL CHILDREN.**



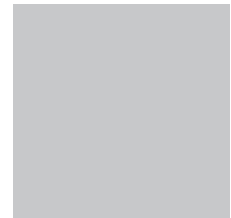
We



are



all



Canadian Yearly Meeting



Photos: Bruce Dienes and Rhymes with Orange Photography

Our yearly meeting serves us year round.
Please donate today.

quaker.ca

91A Fourth Ave, Ottawa ON K1S 2L1 • (613) 235-8553

Jaya Karsemeyer Bone – An update

Jaya and Dave had their second baby on August 27, 2015. Clayton Andrew Karsemeyer Bone joins Johanna Fern Vuka Bone in our little family. We are living in Toronto, in Dave's childhood home. Jaya is a core French teacher at a small nearby school (just walk across the Humber River), and Dave works with an arborist and other tree cowboys at Rooted Tree Removal. Jaya finished her Master's in Education in May 2015 at York University with a focus on Urban Aboriginal Education.

The whole family make it to Meeting as much as they can, and wrestle with how to meet the spiritual needs of the family and community. Jaya (with Megan Shaw) hopes to start a Quaker middle school (find us on Facebook: Toronto Friends Middle School) and piloted it with a March Break half-day camp.



Rachel Urban Shipley – An update

My update is all about books, because it turns out that after university sometimes there is time to read for pleasure and it's very exciting. I recently read Peter Singer's book *The Life You Can Save* and wound up picking up Elizabeth May's book *How To Save the World in your Spare Time* when I was about halfway through, as Singer wasn't talking enough about structural change for my tastes.

Singer explores ethical arguments about international-development-related charitable donations, and May's book is a handbook on activism (mostly environmental, but it would probably work for most types). I found they complemented each other well. Both argue that doing good (whether through activism or monetary donations) leads to a more fulfilling life, making it both a selfish and a selfless act. Both combine a heavy dose of idealism with solid awareness of the practical realities of our world.

Both give people knowledge that can be used to counteract the paralysis it's easy to fall into when learning about the problems of the world. Both reference Charles Dickens' *Bleak House*, of all books. And both make me feel like I need to be doing more. I didn't agree with every word in each book, of course, but if you have read one or both I would love to hear what you thought!



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.

April 22 to April 24	Camp Opening and Work Weekend
May 27 to May 29	Committee Meeting and Session Director Training
June 23 to June 30	Work Camp and Skills Training
July 1 to July 8	Teen Camp (ages 14-16)
July 9 to July 16	Family Camp (all ages)
July 17 to July 24	Community Camp (all ages, singles welcome)
July 25 to August 1	Junior Camp (ages 9-11)
August 6 to August 13	Intermediate Camp (ages 12-13)
September 2 to September 5	Refugee Camp
September 7 to September 14	C.O.D. Camp (age 55+)
September 30 to October 2	Young Friends' Thanksgiving Retreat
October 14 to October 16 (TBC)	Committee Meeting and Closing Weekend

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

Young Adult Friend Conference at Pendle Hill, June 2016

This year's Continuing Revolution, the young adult Friend conference at Pendle Hill, is shaping up to be an exceptionally powerful program.

This summer, June 3-8, 2016, we are looking at Integrity as a Radical Act. In keeping with past years, we are engaging with the Integrity testimony through the lens of social justice and the need for change.

We will be exploring how to affirm our wholeness in community, to ensure that our activism has integrity, and to explore our own growing edges as individuals and within Quakerism. Young adult participants will enter a brave learning space within which to unpack identity, look at gestures of self-care and self-love as radical acts, and explore motives versus outcomes, engaging in conflict, using creativity as a tool for change, and so much more.

The program is now available for download on the Pendle Hill website, and includes some of the following highlights:

- an opening workshop on fostering and stewarding credibility with creativity, with Catherine Cueller;

- conversations about Americans who tell the Truth, with Robert Shetterly;
- opportunities to unpack identity, social constructs, and keeping the integrity of social movements;
- and many more workshops on conflict, activism, the Enneagram, hoola hooping as a way of meditation, and the Work That Reconnects with Rebekah Hart.

On top of all that, the entire six day experience will have accountability circles to support the gathered community in deepening their listening and own integrity, and will have a common thread facilitator and elders to ground the community and weave our time together into a cohesive experience.

Please share this information with the young adults in your community. We must limit our enrollment to 45 young adults, so don't delay! Access the program and application on the Pendle Hill website. For any questions please contact Katrina McQuail at kmcquail@pendlehill.org or Amy Greulich at agreulich@pendlehill.org.

Join us for the only fully online postgraduate degrees in Quaker Studies

Woodbrooke's Centre for Postgraduate Quaker Studies and Lancaster University offer two unique online degrees. There are over 40 students enrolled in CPQS programmes.

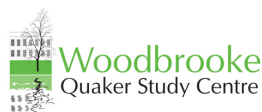
Why not join our next cohort in 2016?



- **Supported online learning with no residency requirement**
- **Study with leading Quaker studies specialists**
- **Enjoy exploring the theories, issues and processes connected with the history, theology and sociology of Quakerism in a global context**

For more information, contact Ben Pink Dandelion by telephone +44 121 472 5171 or by email b.dandelion@lancaster.ac.uk or b.p.dandelion@bham.ac.uk. Other postgraduate research programmes are available with the University of Birmingham.

Find out more on Woodbrooke's website: www.woodbrooke.org.uk/cpqs



Saint Lawrence Regional Gathering, Fall 2015

Molly Walsh & Claire Adamson, Montreal Monthly Meeting

Twenty-three Quakers from Ottawa, Thousand Islands, Peterborough, rural Ontario and Montreal came together on Sept. 25-27th, 2015, at the home of Margueritta Kluensch in Seeley's Bay. The weather was perfect and the setting could not have been more idyllic. Hikers, fisher folks and kayakers were able to enjoy the river and the small village nearby. We were invited to share a pre-Thanksgiving turkey dinner/fundraiser at the local United Church, and our potlucks meals were superlative.

Friday evening fellowship involved rotating in two concentric circles, sharing experiences we had over the summer months and what we learned along the way. Our responses, shared in pairs, gave us glimpses into Friends' ongoing struggles, surprises and joys.

The following day, Saturday, we considered some rich queries provided by the Peterborough Program Committee. We pondered such diverse topics as:

How do we combat consumerism in our daily lives? How do we find and identify joy in our lives? How do we respond to injustice? We considered the four paths named in the tradition of Creation Spirituality: *via positiva*, *via negativa*, *via creativa* and *via transformativa*. We were challenged to recall a time we "marched into the dark with only the soft glow of an idea we strongly believed in."

In our Meeting for Worship for Business our heart warmed when hearing of progress and growth among Quakers and other groups in Uganda, thanks to the efforts of several Canadian and American Friends.

We are grateful to Margueritta Kluensch for so generously sharing her lovely setting with us. We feel this meeting helped generate renewed interest in our regional gathering and hope to reconvene, once again, in late May 2016.

Western Half-Yearly Meeting 2015

Mark Stanley, Saskatoon Monthly Meeting

Twenty-three Quakers from Ottawa, Thousand Islands, Peterborough, rural Ontario and Montreal came together on Sept. 25-27th, 2015, at the home of Margueritta Kluensch in Seeley's Bay. The weather was perfect and the setting could not have been more idyllic. Hikers, fisher folks and kayakers were able to enjoy the river and the small village nearby. We were invited to share a pre-Thanksgiving turkey dinner/fundraiser at the local United Church, and our potlucks meals were superlative.

Friday evening fellowship involved rotating in two concentric circles, sharing experiences we had over the summer months and what we learned along the way. Our responses, shared in pairs, gave us glimpses into Friends' ongoing struggles, surprises and joys.

The following day, Saturday, we considered some rich queries provided by the Peterborough Program Committee. We pondered such diverse topics as:

How do we combat consumerism in our daily lives? How do we find and identify joy in our lives? How do we respond to injustice? We considered the four paths named in the tradition of Creation Spirituality: *via positiva*, *via negativa*, **via creativa** and *via transformativa*. We were challenged to recall a time we "marched into the dark with only the soft glow of an idea we strongly believed in."

In our Meeting for Worship for Business our heart warmed when hearing of progress and growth among Quakers and other groups in Uganda, thanks to the efforts of several Canadian and American Friends.

We are grateful to Margueritta Kluensch for so generously sharing her lovely setting with us. We feel this meeting helped generate renewed interest in our regional gathering and hope to reconvene, once again, in late May 2016.

Yonge Street Half-Yearly Meeting, Fall 2015

Bev Shepard

The Fall 2015 gathering of Yonge Street Half-Yearly Meeting (YSHYM) was held on a Sunday of fairly typical November weather, a day when few of us regretted being inside with dear friends all day. The gathering began with worship with Toronto Friends, followed by an abundant lunch provided by Toronto Monthly Meeting (TMM).

The programme in the early afternoon was on a topic very much on the minds of many Friends: help for Syrian (and other) refugees in this time of crisis. Judy Pocock gave us a brief history of Quakers in refugee work. The settlement worker for the TMM Refugee Office, Eusebio Garcia, told us of the work he and the Refugee Committee have been doing, and of the challenges faced both by refugees and by the groups who sponsor them. June Pollard spoke of the work of the Refugee Committee, which was founded in the 1980s by Nancy Pocock.

The information was helpful and inspiring, and it provoked discussion among Friends about undertaking refugee sponsorship. Our constituent Monthly Meetings, and other Monthly Meetings in southern Ontario, are at various stages of considering sponsorship, and all are concerned to help however possible. Sharing what we had learned and what we were doing was a valuable part of the day.

We were blessed with a number of Friends from Peterborough Monthly Meeting who were with us for the morning, lunch, and afternoon programme. The Meeting for Worship for Business following the afternoon programme took up the late afternoon; we welcomed first-time recording clerk Misia Robins, who ably assisted clerk Ruth Pincoe.

YSHYM is in a somewhat unsettled state, having laid down one of our member Meetings, Simcoe-Muskoka, after a years-long period of disturbance and division. We received the report of the Canadian Yearly Meeting (CYM) Trustees about the disposition of property and assets of Simcoe-Muskoka Monthly Meeting. The discussion which followed included the

question of what should become of the books from the Meeting library, as well as a very tender concern for those members of the former Meeting who have not transferred their membership to another Monthly Meeting.

We heard more about the accessibility project at Yonge St. Monthly Meeting. The historic Yonge St. Meeting House is the oldest purpose-built Quaker meeting house in Canada which has been in continuous use as a place of worship. It has a beautiful setting, a devoted family of worshippers, and a noteworthy history, but does not meet modern accessibility standards. Yonge St. Friends are trying to change this and have a fund drive to raise the money needed. Friends are invited and encouraged to support this excellent cause. (*Editor's note: see also the YSMM update in the Around the Family section*).

We were reminded that all Meetings in Canada are urged to consider the changes that our Yearly Meeting (YM) is facing. The clerks of YM are preparing a package of materials to accompany a letter from them which will be sent electronically to all MMs and Worship Groups, to help them think about Yearly Meeting: what it means to them, what they want and need from it, and how they regard the necessary changes that are being considered. (*Editor's note: see CYM 2015 section for more details on this*).

There was a suggestion at our YSHYM gathering that this matter might be the subject of the adult programme at our spring meeting. The deadline for responses to the clerks has been moved back to June 30, 2016, to allow for spring gatherings to consider this momentous issue.

The day provided all the attenders with good fellowship, important information, inspiring stories, and delicious food. In fact, the only real logistical problem was that the request for baked goods combined with the heroic work of the TMM volunteers resulted in more food than we could eat!

Mystics as Activists: Why I Love the Colour Purple

Lynne Phillips, Vancouver Island Monthly Meeting, Worshipping with Victoria Friends

I love books. As a young and life-long dedicated reader, for me words gain authority through black letters on white paper. Words magically give us ideas to adopt and vivid scenes to enact in the theatre of the mind. Authors can captivate me with their revelations of inner experiences that ring with powerful spiritual authenticity. I become attuned to their visions which nourish my heart. They bring me to new ways of feeling, thinking and acting. There is a downside to giving such power to great thinkers. When I listen to the wisdom of great voices in print, I find myself resisting the authenticity of my own inner recognitions. Who am I to believe my “still small voice” within?

And what about all the other small voices in a Meeting? How do we regard the varying experiences and convictions of our Friends? That there are differences in belief, metaphors, rituals, etc. in Quaker Meetings is not surprising. One such dichotomy of particular interest to me and others is the apparent yin-yang world with black and white practitioners of mysticism and activism. In my Meeting it has been a lively topic of discussion that sometimes edges into discord.

What is the true mission of the Religious Society of Friends? Are the mystics seeking and finding the Truth through worship and introspection and is that enough? Are the activists seeking and correcting injustice in the world and is that enough? As with many messy questions, it helps to have a metaphor. If we mix the blue ink of insight and introspection with the red ink of action, we see only purple, not some red and some blue. Is purple the true Quaker way of George Fox, Margaret Fell, John Woolman, and Quakers today?

Here's some of my gleanings from the printed word. Marjory Post Abbott, a Quaker from Multnomah Monthly Meeting in Portland, OR, wrote an essay published in *The Woodbrooke Journal* (1998 No 3), “Mysticism among Friends.” She quotes definitions of mysticism from interviews with Friends. One example is “the breaking through of God into

every aspect of everyday life.” Her reports about the experiences of Friends suggest that the value of the mystical experience is not for its own sake. Rather, when it is an exciting and powerful ride in the moment, enjoy the ride! But know that enjoying the ride is not the point. Rather, it's the vehicle that moves us to act: “the importance of numinous spiritual experience is in its power to strengthen faith, to transform our lives, or to provide clear leadings for service when properly discerned by the individual, or in conjunction with the group.” She quotes Rufus Jones: [The mystics] “say with almost one accord that no vision of God is adequate which remains private and is not translated into life and action.”

Well, OK. Let's test this thought with John Woolman. The very title of the Pendle Hill pamphlet “Motions of Love: Woolman as Mystic and Activist” by Sterling Olmsted gives away my conclusion. Few Quakers alive today would be able to equal Woolman in faithfulness and energy, but wait! Fear not. Olmsted gives us hope.

“John Woolman offers us a detailed and continuing record, over many years, of inner motions and outer actions which connects with our own experience. The inner motions which he reports are much like the inner motions which many of us know and feel, and what he does in response to them is within the range of what we do, or at least consider doing. John Woolman is both mystic and activist or prophet.”

Olmsted concedes that Woolman is extraordinary in degree but, he insists, not in kind.

“And in both these roles [activist, mystic] he is accessible to us. His mysticism is so much like what we experience in ourselves that we *may not even think of it as mysticism*. Only twice in the *Journal* does Woolman report [extraordinary experiences]... clearly exceptions to the rule. The rest of the time he describes his inner motions in ordinary words – drawings, concerns, exercises, engagements, openings, and motions of love. *(continued)*

Similarly, *the action he takes are actions we all know about – laboring with someone whose actions are disturbing us, putting ideas or experiences into writing, going on a visit or journey, or refusing to do something which seems wrong to us.*” [italics added]

Not convinced yet? Here’s another Quaker heavy-weight in print: Marshall Massey’s essay “Quaker Environmentalism.” He proposed to North American Quakers in 1985 that they create a Quaker organization which eventually became known as Quaker Earthcare Witness (Canadian Yearly Meeting is a member of QEW. A Canadian Quaker, Anne Mitchell, was recently their General Secretary.). Massey said that “Quaker environmentalism is different from most other kinds of religious environmentalism because Quakerism itself is different!”

He goes on to list three differences and leads with “First, ours is truly a Society of mystics...Its *whole reason for existing* is our shared commitment to a continuing mystical experience – a commitment that we express through our unique form of worship, waiting on the Presence on our midst. Our historic testimony is that *all* people are called to such mysticism.”

I concur that mysticism is not a property of Christianity or any other religion. It belongs to all humanity and for all we know, to all sentient creatures (although Ursula Le Guin, another of my spiritual heroes, hints that nature speaks with its own voices: “My skin/touches the wind,/ A lacewing fly touches my hand./ I speak too slow/ for her to understand./ Rock’s warm under my hand./ It speaks too slow/ for me to understand./ I drink sunlit water.”)

Massey’s second point is that “our mysticism isn’t just contemplative, but is strongly prophetic in nature.” By this he means that we don’t just sink into a passive contemplation of God’s Presence but by going to the place of conscience within us, our experience of God as our Counselor “impels us to action- and the action it impels us to is very often an act to address some sort of lack in the world.”

His third point of difference is that “since our fundamental source of guidance is this inward experience...not a priesthood but an experience of God, our approach is utterly grassroots in character. ... This has given our Quaker religious-environmental movement an important freedom: freedom to keep complete faith with the guidance it receives from the Spirit without any sort of hindrance from outside; this includes freedom to rock the boat of convention, and freedom to challenge the world to reform, without hindrance from those who do not yet understand.”

I question his last assertion about freedom from hindrance. The 1980s had not experienced the media efforts to distort messages about climate change nor the efforts of governments to stifle research and suppress dissent.

Massey further claims that mystical insights have given us another advantage. “First, because of our Society’s essential mystical character, our Quaker environmental movement has been swifter than most to give up old, unhealthy ways of thinking about nature.” I think Quakers in Canada have also been swifter than Canadians in general to change our behaviors. Many of us make better choices when it’s easy to conserve. We recycle and turn off lights, hang clothes to dry, grow a few vegetables in the back yard, buy local, etc. But in terms of the hard things – do we give up our computers, cars, televisions, and iPhones? Or limit long-distance travel to business and family needs?

John Woolman might have wondered as he lay dying in 1772 how so many Quakers still owned slaves or were unwilling to act politically against slavery. Quakers are still wrestling with the ethical and spiritual questions of the 21st century. But if Woolman was inspired and energized into action by worship, by support from his Quaker community, and by the many small acts of mysticism that are recorded in his journals, take heart. We, too, can be mystics into action. Just ask yourself: WWJWD? What would John Woolman do?

Service Delivery with a Quaker Base and Quaker Face

Bernard Indire Lavussa

We often say things without realizing quite what they mean, at their core. Like when we say, 'I am a Quaker'. We often forget what that actually means. Consider 'Quaker service'. What reflections do emerge?

- Who, or what, is a Quaker? How does s/he differ from other Christians? What distinguishes a Quaker, wherever one is, from an Anglican, Episcopalian, Pentecostal, Catholic, Salvation Army, Church of God, non-believer, etc.?
- History is replete with instances of service by Quaker individuals and organizations all over the world, even though Friends (Quakerism) is a tiny denomination – the Underground Railroad; business enterprises (Rown-trees, Barclays, Cadbury, K-Mart, Macy's, etc.); hospitals, distinguished schools, colleges and universities; abolition of the slave trade and slavery; United Nations offices; conscientious objection to war and active military service; peace-making efforts, etc.
- The Quaker mission in western Kenya succeeded fabulously, a handful of pioneering Friends from the USA making a huge impact on the religious and everyday life of the communities in which they worked. Why? They were deeply involved in education, meeting & worship, medicine & nursing, industrial arts, agriculture, leadership, cooperation (with other Christians and other religious denominations), and general economic development. This demonstrated service, complementing evangelism within one integrated mission. The whole person was served; an environmental mission, not just pure spirituality.
- Are Friends today strong and faithful servants of God in a Quaker fashion? Would today's Quaker style win over many 'Friends' and believers?
- Do Friends distinguish between 'leadership' and 'service'? Does being a Presiding Clerk, Treasurer, Nominations Committee Chair, United Society of Friends Women leader, Youth leader, etc. make one a 'good servant'?

Ability to quote Bible verses ad infinitum, going to church every Sunday, or attending Monthly, Quarterly or Yearly Meetings is NOT what Quaker service is about.

- These days some Quakers often say 'church' instead of 'meeting'. A 'church' may refer to a building, devoid of people; a 'meeting' always refers to people. Can this distinction affect service delivery?
- One who loves God must, naturally and logically, love people and all that God has created. Are Quakers 'loving their environment'?
- Is 'service to the environment' a Quaker thing? God said "Love thy neighbour as thyself"; "Have dominion over the earth and all things". Are 'neighbours' only 'human'? Is 'dominion' about domination?

• Looking at 'pollution', for example, does a dirty, polluted river, a source of water, affect human life and one's ability to serve? How about a 'dirty' mind or spirit?

- Does making one's environment better help to make one a better Quaker? There is, perhaps, conviction of purpose to improve the situation of all things around one, promoting healthier lives, leading to better people. Better people tend towards greater development, in all aspects.

'The Environment' is everything in which we operate as creations of God: natural, artificial, built, social, spiritual, among others; air, water, soil, trees, other plants, animals, microbes; whatever we create; interactions between and amongst us. It's basic to who we are, what we do, all the time. A Quaker takes care of God's creation, caring about his/her environment, social connections with other people, spiritual relationship with God, other aspects of the natural environment, concern for right- versus wrong-doing of things, correct building standards, good governance, proper socialising, all-around sustainable development.

Ability to quote Bible verses ad infinitum, going to church every Sunday, or attending Monthly, Quarterly or Yearly Meetings is NOT what Quaker service is about. Service turns Faith into Action, Action

which reduces or eliminates life's negativities and vices – disease, poverty, illiteracy, innumeracy, graft and corruption, greed, self-emolument, selfishness, jealousy, envy, etc. Faith without Action has no real value, like a brand new car without an engine. One must turn one's faith in God's goodness and the love of Jesus Christ into purposeful action, serving the betterment of society and the world – ALL of God's wonderful creation – becoming a good servant.

Pope Francis has been vociferous in this respect, sounding more like a Quaker than many Quakers today! He has distinguished himself as a very different Catholic from his predecessors, including the newly sanctified John Paul II. In his papal encyclical of June 2015 titled 'LAUDATO SI' ('Praise Be to Thee'), he identifies the total environment as part of our mission as protectors of God's creation. Protection of the environment is essential to a life of virtue; not an optional or secondary aspect of our Christian experience, but a necessary part. We are summoned to a profound inner conversion, whereby the effects of our encounter with Jesus Christ become manifest in our relationship with the world around us – no matter who we are, where we are, or what we do.

In Genesis 2:15, God exhorts us to till and plough the garden of the world, and to care for, protect, oversee and preserve the creation. This implies a relationship of mutual responsibility between human beings and nature, with sustainable subsistence to ensure future fruitfulness for generations to come. We are failing God.

The earth is changing too rapidly for sustainability. God's beautiful creation has become less important to us than what we can extract from it and make with it. Humanity today seems to want to use science and technology to subdue, subjugate and dominate 'nature' (God's Creation), using natural resources to create more and more greed, to the detriment of both Earth and society.

An integrated approach combining the social and natural dimensions of our environment is needed to make the use of resources and habitation of this world sustainable. Our mindsets, attitudes and convictions must change profoundly for us to make the necessary adjustments. Systems of education, spirituality, and socio-cultural awareness must be altered to rationalise the path of renewal within, between, and among us, leading to a more wholesome spirituality – allowing us to become people endowed with the sensibility to take better care of ALL God's creation as true shepherds of that which He has entrusted to us.

Service with a Quaker base and a Quaker face means faithful servants who respect that which God created, so that younger generations will also learn and propagate it for future generations.

Bernard Indire Lavussa is a fourth generation birthright Quaker and an alumnus of Earlham College (Indiana) and Wilmington College (Ohio), both back in the 1970s. He is an environmental biologist and educator involved in consulting for economic development, after having been a university lecturer for many years. This article is adapted from a speech given to the graduating class of Friends College Vihiga in western Kenya, on 28 November 2015



2015 - The UN Year of the Soil

Jane Zavitz-Bond

Did you know the United Nations designated 2015 as The Year of the Soil? I just learned this! On December 3rd, 2015, Ken Laing of Yarmouth Meeting gave the keynote address at the Ecological Farmers of Ontario conference on Soil, our rich resource. The topic supported the 2015 UN Climate Change Conference in Paris on controlling carbon emissions. Ken shared significant facts about soil and its relationship to carbon in the changing environment. The soil holds three times more carbon than the atmosphere. We can increase its capacity by improving our stewardship of the land.

Why did I feel it was essential to write to Friends? The window of time to save the environment is short and we must respond. All the concerns rising from Friends testimonies are important, but the results will matter only if we have a liveable world.

In December of 1973 I attended the 25th anniversary celebration of the UN Charter of Human Rights. During a seminar, John Humphrey, of the UN secretariat, who drafted the document with Eleanor Roosevelt and Charles Malik, said the Charter's coming into existence was only possible in the short window of time between the end of World War II and the beginning of the Cold War. On the 40th anniversary of the Charter, I invited John Humphrey to Pickering College. He told the students that the UN Charter of Human Rights was still not ratified by a sufficient number of nations to become International Law, but that he believed it was law because it was written in the hearts and minds of the young people of the world. I hope this is still true.

This past December, we celebrated 65 years since the Charter of Human Rights was adopted by the General Assembly of the UN. Its ideals are there, and we must strive toward them. Today the world is facing an uncertain future. Again we have a window of time. This awareness brought 195 nations at the 2015 UN Climate Change Conference to draft and accept an agreement, through compromise and determination while they were gathered. Now the essential implementation by each nation remains.



What can Friends do? We can learn more about the relationships of soil carbon sequestration and share that knowledge. We can recognize the effective use of cover crops and rotation of plants, which we now know bring various root structures and microbe and bacteria to the soil beneath the surface. Education remains a key tool to building the future!

Although primarily part of an urban culture today, Canadian Friends settlers were predominantly farmers. Friends have advanced agriculture practices and the economy wherever they have lived. Today organic farmers, many of whom are Quakers, remain on the cutting edge of soil fertility for better crop production. Recently researchers have discovered that improved farming practices above ground have great benefits below ground in the root systems expanding to hold carbon for climate control. It is a win-win situation.

What can we do to increase right practices? We must support the farmers to make needed changes; encourage the provincial and federal departments of agriculture to create programs that focus on soil with more humus to hold carbon and improve root systems for better yields, and as an important carbon control. "That which is right is most practical" is again true. Proper farming practices can transform our world in this 21st century. Miraculous results are within our reach. In the process of working together to solve the problem of climate change, we may also create a world of peace with human rights for all regardless of gender, race, culture or nationality. All is connected as we live in the Light of Truth.

(continued)

The forgoing is background and overview. Now for basic approaches to soil health from the US Dept. of Agriculture:

Care for the soil, a rich resource, with less interference.

There are more individual organisms in a teaspoon of soil than there are humans living on earth. Managing for soil health improves soil functions. Disturb the sod less. Avoid unnecessary tillage, and misuse of fertilizers and pesticides, allowing the plants to establish a relationship with soil organisms as nutrients.

Diversify with crop diversity.

Sugars made by plants are released by their roots and traded for soil microbes to support plant growth. Assure soil health by creating food and energy chains and webs in the soil by as many plants and/or animals as possible. Biodiversity increases crop systems potential and addresses disease and pest problems. It increases nutrient energy and water cycling for fuller potential of the soil web.

Grow living roots all through the year.

There is a variety of food in the soil, but sugar from plants is the best food for soil organisms. Healthy soil depends on plenty of food to the soil microbes for recycling through the plants for their growth. Cover the ground for the best recycling in soil web, whether the fields are cropped or pastured. Cover from plants or mulch to protect soil from rain damage. The increased absorbency benefits growth and stops erosion. Cover keeps soil organisms cooler.

The future depends on managing the soil rightly. This begins with changing the way we think of this resource. The carbon in the atmosphere can be absorbed if farmers increase the organic matter in the soil. The benefits extend in all directions, above and below the surface. That which is right is most practical. We are thankful for the proposal from the 2015 UN Climate Change Conference. May we seek and respond with positive actions. Way will open.

Is Violence Innate in Humans?

William H. Mueller, St. Lawrence Valley Friends Meeting

With the sorry performance of human beings toward each other in recent history (William Ury, *The Third Side-Why We Fight and How to Stop*, 2000), it is hard not to believe that violence is part and parcel of being human. While understandable, this belief engenders a feeling of hopelessness about achieving goals of peace. What is the evidence?

‘Violence’ is deliberately killing members of one’s own species; it does not include food predation or killing competing species. Conflict, often confused with ‘violence’, is natural. The evidence supplied by William Ury suggests that violence – only one of many ways to resolve conflict – is not. Conflict occurs because of genetic variability among members of a species and from differences in personality and abilities, native and learned.

All social groups require leadership, instinctively known in non-human social animals as ‘pecking orders’ and leadership rituals. Non-linguistic species necessarily use body language for communication. These behaviors help facilitate food-gathering, distribution of living space, defense and reproduction without permanent harm. It is a mistake to see them as analogous to human aggression. Social mammals exhibit self-destructive and aggressive behavior toward their own only when overcrowded, and this is most often associated with human interference in their environment. Under natural selection, overcrowding is unlikely. Predator and prey would balance things out.

The analog of leadership in primal human society would have been the elders, people recognized by the

community for their wisdom and counsel (does this sound like a Quaker meeting?). These elders would have been a “third side” in matters of conflict in the close-knit original community, pictured in the Garden of Eden where no one lived “alone”, without “help” (Genesis 2). Thus, the natural way for humans to settle conflict is most probably cooperative problem-solving, not coercion. This would have been the case for 99% of the 2-3 million year

history of our species. The archeological record shows a paucity of coercive behavior in humans before 10,000 years ago, and plenty thereafter.

The archeological record shows a paucity of coercive behavior in humans before 10,000 years ago, and plenty thereafter

On theoretical grounds, a genetic tendency for murder in a species is unlikely. Evolution encourages a species to live, not get killed off. Natural selection favors traits that maximize an organism’s reproduction with minimal risk. Violence is highly risky behavior. Individual daily behavior would more likely be guided by minimizing risk than maximizing reproduction, which in any case is instinctively handled by the sexual drive. Seeing violence as innate, ignores the minimal risk aspect of evolution. There is no other mammalian species that deliberately kills its own besides ourselves, except in the circumstances noted above.

All plants and animals are born with an ability to take care of themselves, otherwise they would not be here. Might this instinct be the source of violence? Since it is life-affirming, the instinct for self-preservation cannot be ‘bad’. However, suppose violence begins to increase around me for some reason. At a certain level of violence, not to be aggressive might be more risky than engaging in violence to prevent harm to myself. In such a situation, this instinct sends a strong message – fear followed by anger – as I prepare to ‘fight’. I am forced to reassess my natural desire to remain pacific.

This instinct is obviously necessary for life to continue; it is therefore ‘good’. So why is it so often imagined as the cause of murderous behavior? Above I suggested that high-risk behaviors like murder would be tempting only under extreme circumstances. Does religious literature hint at such

an ‘extreme circumstance’ for the human race? Indeed, the Hebrew legend of the acquisition of speech and culture (Genesis 3), dramatizes such an ‘extreme circumstance’.

The drama tells of a sudden ‘expulsion’ out of a life in which all of our needs were met by foraging – the Garden of Eden – into agriculture, settlement and ‘want’. This was exacerbated by a new-found ability consciously to know the world when we ate from the fruit of the tree of knowledge. Now we could “master” the creation, both a

good and a bad thing, the Hebrews believed: Good, when we act following God’s advices and queries, always bad when we go it alone. See Genesis 4, “Cain and Abel”, for the quintessential story of what happens when I choose to ‘go it alone’.

The very fact that we must move from simple communities living in nature, to settled communities living by exploiting nature, tells us the ‘extreme circumstance’ is human overpopulation relative to natural resources for the first time in history. Human overcrowding had begun, the very same condition that creates potential for violent behavior in other mammals!

Going back to the hypothetical example above, there is another way to reduce my risk under increasingly dangerous conditions besides listening to my ‘self-preservation instinct’: To promote a teaching that helps maintain peaceful relations in the face of accelerating change and hitherto unknown and perplexing difficulties (a possible analogy is the Quaker Alternative to Violence Program). Because peaceful conditions had obtained for most of our history, everyone would have a collective memory of them, and see such a teaching as a natural, sensible and truthful alternative. They would be instinctively attracted to it.

I am suggesting that this ‘teaching’ represents the birth of philosophy and religion as alternatives to violence that had erupted at or near the time of the legendary ‘expulsion’. Religious history confirms that from China to Europe a religious/

cultural revolution began to coalesce in the first millennium BCE (Karen Armstrong, *The Great Transformation*, 2007). Evidently, all religions were originally peace movements!

Though many religious institutions today may have forgotten this teaching, it shines through in a doctrine found universally, the Judeo-Christian version of which being: “Do not do unto your neighbor what would be abhorrent if done to you.” Whether these traditions have succeeded in making this effective is another question. But reformers from Moses and Confucius to Jesus and Mohammed, and the 17th century Quakers, urged a returning to “our one and ever-present guide, a refuge and help in time

of trouble” (Psalm 46). The Hebrews called this the Image of God in us in their legend of the origins of life (Genesis 1.27). This is the very same Inward Light of the Quakers, an ever-present reminder of the human obligation to preserve, not destroy life. And that is a good and hopeful alternative to violence.

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Quakers Striving for Consistency of Purpose

Peter G. Kevan, Kitchener Area Monthly Meeting

How does Quakerism mirror Liberal Democracy? Quakerism emphasizes simplicity, peace, integrity, community, social equality and stewardship. Liberal Friends highlight the importance of good works, particularly living a life that upholds humanitarian virtues. Religious pluralism is generally accepted, so various beliefs and practices are embraced. Atheists, agnostics, and humanists who value membership in a religious organization can be, and are, part of Quaker worship (worship meaning simply doing something worthwhile).

The avoidance of creeds and hierarchical structures has become basic to Quaker participatory faith and practice. Thus, Quakerism, since its inception in the mid-17th century, includes ideas that are now part of what is accepted as liberal democracy, yet it goes further. Perhaps the longer duration of Quakerism, coupled with its being an organization to which one chooses to belong rather than involuntarily belonging based on birth or parental affiliation, has fostered more development.

Quakerism has probably had a profound influence on the evolution of Liberal Democratic ideas. Nevertheless, Quakerism distances itself from the power structures of the state while Quakers are encouraged to engage personally in the democratic

processes of national and international governance. This essay links, in the Canadian context, Quakerism, Liberal Democracy, Nationhood, Multiculturalism, Individual Rights, and Internationalism, pointing out the need for balance as Friends are pulled in different directions by belief, faith, practice, and citizenship.

The basics of Liberal Democracy have a history that precedes its institution as a form of government. Liberal democracy became established only in the last 200 years. Perhaps the American and French revolutions in the late 18th century can be thought of as part of the movement in the western world, despite their faltering and collapses afterwards.

That time also heralded the establishment of nations that replaced, to greater or lesser extents, absolute monarchies, aristocracies and theocracies that had prevailed for thousands of years. Friends can appreciate that Quakerism, with its egalitarian tenets, had its own liberal democracy a century and a half in advance of those mainstream political revolutions.

A Nation can be thought of as a large number of people associated with a particular territory and who are sufficiently conscious of their unity to seek or to possess a government peculiarly its own. Canada started its road to Nationhood towards the end of

the 19th century and is older than many European nations. Whatever examples one wishes to cite, Liberal Democracy and Nationhood are quite new concepts and continue to evolve and, we can hope, improve as ways to provide humanitarian governance in the world.

Apart from the matter of “territory”, nationhood can be thought of as applying loosely to the Religious Society of Friends everywhere, because it has a “government peculiarly its own” through its structured, yet non-hierarchical, system of Meetings of varying sizes and frequency of assembly. By striving for, and attaining, agreement within, Quakers contribute meaningfully to the governance of each and every nation in which they are established, notably through striving to improve ways forward towards increasingly humanitarian governance.

Canadian Quakers struggle with the sometimes seemingly conflicting influences of national self-interest and cosmopolitan responsibilities.

One of the mainstays of modern Canadian society has been Multiculturalism, by which all citizens are equal and have the freedom to preserve, enhance and share their cultural heritage. It promotes the full and equitable participation of individuals and communities of all origins in all aspects of Canadian society.

Quaker history speaks to pluralistic acceptance of others and their ways of life. The multicultural views upheld by the Religious Society of Friends have some of their deepest roots in abolition of slavery and acceptance of First Nation peoples in their own rights. Nowadays, Friends embrace the contributions that cultural pluralism makes to their own faith and practice as well as to nationhood in general.

Most Canadians agree that Individual Rights (including the right to give up one's rights) are paramount. They are guaranteed by the Canadian constitution and equivalent national and international laws. The very structure of the Religious Society of Friends and its practices are founded on individual rights and freedom to minister as inspiration (the Light) directs. Those rights and freedoms are

sometimes difficult to accommodate, especially as agreement (which requires much more than capitulation, consensus, and majority opinion) is part of the Quaker way.

With individual rights legally constituted, citizens are tasked with internalizing how they must address the values of multiculturalism and responsibilities of a multicultural society. Quakers are familiar with Faith and Practice by which the various self-held elements of Faith are internalized, but shared, and Practice provides the way forward to agreements. The Religious Society of Friends is multicultural and pluralistic in Practice and Faith. That said, Friends must admit that it would be difficult for people with ‘fundamentalist’ dogmatic religious beliefs and/or illiberal political views to accept Quaker Faith and Practice.

Canadians are pulled by the four influences of liberal democracy, nationhood, multiculturalism, and our own individual rights. We hold each influence dear and try to defend each in our own ways. That is no easy task. The concept of multiculturalism tends counter to nationhood (versus the concept of the national melting pot). Liberal democracy, by definition, has to tolerate non-liberal practices on the parts of some multicultural elements of society.

Nationhood depends on some degree of patriotism by the national citizenry. Thus, citizens are tasked with internalizing how they must address the values their nation represents and the responsibilities that accompany adherence to those values. In the context of patriotism, Quakers, as devoted pacifists, have long agonized over their patriotic duties in warfare. Liberal democracies may readily espouse the use of force for what are deemed “just” purposes, even beyond the bounds of peace-keeping. This problem confronts Canada today. Quakerism takes a strong pacifist position on it, as the Peace Testimony states (<http://www.quaker.org/peaceweb/pdecla07.html>).

Canada has prided itself with its brand of Internationalism. Canada has had a reputation for peace-keeping, providing aide to less wealthy nations and concern for human rights internationally. The Religious Society of Friends has worked tirelessly to

promote peace and humanitarian tolerance around the world. Quakers have long used the conjoined ideas of liberal democracy (within the Society and outside in public) and individual rights to address responsibilities arising from belief in the fundamental importance of universal humanitarianism. The Friends World Committee for Consultation (FWCC) succeeds at the difficult task of internationalism while Canadian Quakers struggle with the sometimes seemingly conflicting influences of national self-interest and cosmopolitan responsibilities. I think we muddle through and serve our national and international roles well and with purposeful consistency.

As a Quaker by Convincement, and proud to be a Canadian and internationalist, I adhere as best

I can to the tenets of humanitarianism, pacifism, liberal democracy, individual and human rights, and multiculturalism.

Notes:

In November 2015, at the meetings of the Royal Society of Canada in Quebec City, Professor Will Kymlicka, Philosophy Department, Queen's University, Kingston, Ontario spoke eloquently on "Diversity of Identity." I wrote this essay on the basis of his presentation. He has written eight books since 1989 that reflect his profound considerations on Liberal Democracy, Nationhood, Multiculturalism, Individual Rights & Internationality (<http://post.queensu.ca/~kymlicka/books.php>). His most recent book is about animal rights.

I thank Friends who attend Kitchener Area Monthly Meeting for their valuable comments on earlier drafts of this essay.

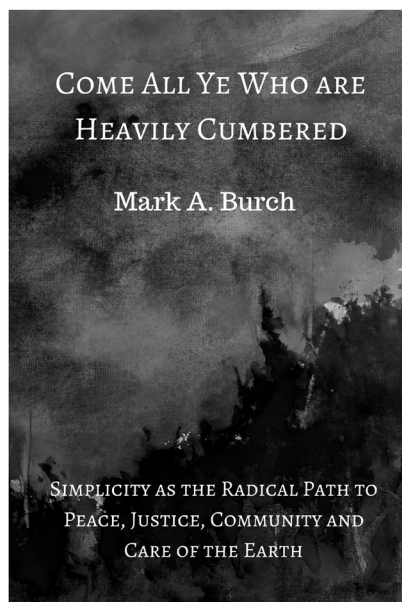
Call for Canadian Quaker Learning Series Pamphlets Editorial Board:

Peterborough Monthly Meeting is still looking for a Meeting to take over responsibility for the Canadian Quaker Learning Series' Pamphlets Editorial Board.

**Peterborough MM's term ended at CYM
Gathering 2016. Please contact cqpclerk@cym.ca.**

FIRST DIGITAL PAMPHLET FROM CANADIAN QUAKER LEARNING SERIES

In 2015, the Editorial Board of the Canadian Quaker Learning Series (CQLS) embarked on the journey of digital pamphlet production. After a long learning curve, we are happy to announce success in that endeavor. The first pamphlet thus produced is Mark A. Burch's pamphlet based on the notes of the Quaker Study Sessions he conducted at the 2014 Canadian Yearly Meeting sessions.



Available at Smashwords in various ebook and digital formats: epub (Nook, Kobo, Sony Reader, and tablets), mobi (Kindle), pdf (no front cover, full pages, small print when done two pages to a sheet), rtf, lrf, pdb and txt.

eBook URL: <https://www.smashwords.com/books/view/542749>

Also available as a PDF (front cover, two pages to a sheet with readable font size) that when printed can be folded into a pamphlet with the pages ordered correctly. You will also need the printing instructions. This is a cost-effective way to provide hands-on material for a study group on simplicity.

PDF URL: <http://quaker.ca/wp-content/uploads/2015/08/Come-All-Ye-Who-are-Heavily-Cumbed.pdf>

Instructions URL: <http://quaker.ca/wp-content/uploads/2015/08/Printing-a-PDF-QuickPrint-Pamphlet.doc>

Come All Ye Who Are Heavily Cumbed

Mark A. Burch

In the Quaker Study Sessions for Canadian Yearly Meeting in August, 2014, Mark Burch listed the impacts of simple living:

If you would prevent war, live simply.

If you would live nonviolently, live simply.

If you want to participate in the democratic life of your community, live simply.

If you would live sustainably, live simply.

If you would live in such a way as to promote economic and social justice, live simply.

If you would reduce violence and crime in your community, live in such a way that others have nothing to envy, live simply.

Adopt a more active and healthier way of life by living simply.

If you would have free time and energy for relationships with others, live simply.

Since much of the violence in the world is structural in nature and is imposed on our behalf on distant others whose suffering is out of sight and therefore out of mind, Mark urges us to reduce it by cultivating personal and regional self-reliance through simple living. He explores how our lives have become encumbered, the spiritual roots of simplicity, and how we may regain it.

Google search: Smashwords + Mark Burch will list the pamphlet as the first search result

Post-election update from CFSC

Rachel Singleton-Polster, CFSC Program and Administrative Associate

Is it naïve or overly optimistic to say that we seem to be in the midst of a palpable change across the country? While it is still early to say whether or not we will see “real change” enacted and implemented, the early steps being taken by the federal government are certainly hopeful. In terms of the program areas Canadian Friends Service Committee (CFSC) works in, there are advances in particular in criminal justice and Indigenous rights being demonstrated in policy changes and attitude shifts.

In the area of criminal justice, CFSC focuses on systemic issues and the effects of the justice system on children and youth. We affirm and uphold our commitment to penal abolition as a long-term vision in this area. We are excited about the recently released Guidelines for the Implementation of Mother-Child Units in Canadian Correctional Facilities, which are a guide for policy-makers to enable moms and babes to remain together through periods of incarceration.

We hope that a comprehensive review of changes in Canada’s criminal justice system and sentencing reforms, as the new Minister of Justice has been mandated, does indeed increase the use of restorative justice processes. We are encouraged that the mandate includes implementation of the recommendations from the Ashley Smith inquest, something CFSC and many of our partners have been calling for. This shift towards healing approaches for people and communities, rather than punishing, is very necessary and long-overdue.

In 2015, Indigenous rights took centre stage as vital steps forward were being taken at local and national levels. In the early summer we welcomed the report of the Truth and Reconciliation Commission of Canada (TRC). Friends across Canada are engaging with the 94 Calls to Action of the TRC by using CFSC’s resource, *Truth and Reconciliation: A Guide for Canadian Quakers*. Local Meetings are gathering with their communities to explore the extensive topics within, such as the doctrine of discovery and personal reflections on reconciliation, and to discuss

how they will be moving forward on the Calls to Action. CFSC is excited by the openness and spirit of cooperation coming from Ottawa on these issues, and we are keenly moving forward with our partners towards full and meaningful implementation of the UN Declaration on the Rights of Indigenous Peoples.



CFSC’s work is rooted in our Quaker testimonies, and Friends’ longstanding commitment to conscientious objectors (COs), or war resisters, in Canada, is one practical expression of our peace testimony. Since 2004, Friends have been supportive of Iraq war resisters seeking refuge in Canada by engaging with them in practical ways and also seeking changes in policy that would let them stay in the country with their families and communities. At present we are revamping our efforts to give these COs a solid home in Canada. With the Canadian Council of Churches and with Friends across Canada, we are engaging with policy makers. There are still many unknowns and uncertainties, yet there is a sense that, as one war resister recently stated, “while there may not yet be a light at the end of the tunnel, at least now there’s a tunnel.”

Movement in each of these areas is possible only through the support of Friends and partners at the community level, and CFSC encourages all Friends to take action in the ways that they are led. Perhaps this means hosting a conversation at Meeting on a topic of

shared concern, or it may mean having a meeting with Members of Parliament or local politicians. However you are working for peace and justice, CFSC is always glad to hear your stories and experiences.

There are many different ways in which the call comes to serve peace, and some of them are surprising. I believe that to be a Friend is to have that call, that we need to listen carefully to its content; we may be told to go on doing what we are doing or to free ourselves for something else; to make subtle changes [...]; to stay where we are or to take a great leap into something quite new.

I try to remember that the Light that guided early Friends, and that emerged so clearly and so irrevocably in the Quaker Peace Testimony, is available to us still in our too complicated world. If we could manage to stand in that Light, we might be surprised and delighted to look around and understand what room there is for diversity among those who serve the Light.

-Jo Vellacott, 1989, Faith and Practice CYM, 4.36

Betty Peterson Honoured at Mt. St. Vincent University

Maida Follini, Halifax Monthly Meeting

On Saturday, November 28, 2015, long-time Halifax Friend Betty Peterson was honoured at a celebration at Mt. St. Vincent University (MSVU) in Halifax, Nova Scotia. Catherine Martin, professor of Women's Studies, joined with the Voice of Women for Peace in arranging a gala program in recognition of Peterson's life as an activist for civil rights and world peace.

Over a hundred persons gathered to honour Betty's 98th birthday at the university Art Gallery. Students and staff from the MSVU Women's Studies department, members of Voice of Women for Peace, Quakers from Halifax and nearby worship groups, leaders from the African-Nova Scotian community and elders from First Nations groups joined in the celebration. Elizabeth Penashue, an Innu elder and environmental activist came all the way from Sheshatshui, Labrador, and spoke about the importance of protecting the environment for future generations.

Born in Pennsylvania in 1917, Betty and her husband Gunnar were conscientious objectors, and lived in a cabin in Maine during the Second World War, while Gunnar did alternative service at a facility for disabled persons. Later, while raising two children in Chicago, Betty was part of the civil rights movement, and took part in protests against the Vietnam War. The Petersons moved to Canada in 1975, but sadly Gunnar died unexpectedly in 1976. Betty moved to Halifax where she was deeply involved in peace

and social justice campaigns, along with Muriel Duckworth, fellow Quaker peace activist.

Betty's concern with aboriginal rights led her to go with others to Labrador, where they camped out on the airstrips where NATO flyers were training for low-level attack missions. The low-level flights drove away the game, and interfered with the daily lives of the native Innu people. On another mission, Betty travelled to western Canada, where she and others were protesting the invasion of the Lakota Cree traditional lands by loggers destroying the environment.

Locally Betty was a leading figure amongst the Voice of Women for Peace, advocating nuclear disarmament, and working for a just peace. In 1981, Betty organized the International Women's Peace Petition, and she and her team-mates collected 250,000 signatures from women across Canada. Betty presented these to the United Nations Secretary General in New York City in 1982.

Internationally, Betty joined in with the Coalition against Nuclear War to march with hundreds of women from many countries in Brussels, Belgium, as they picketed NATO headquarters to call for peace. She went to the Greenham Common Peace Camp in England, protesting the siting of 96 Cruise nuclear missiles on the military base on the Common. This international women's protest eventually helped in the removal of the nuclear missiles from England.

Under the Intermediate Nuclear Forces Treaty of 1987 between Russia and the USA, the missiles were finally flown back to the United States in 1991 and 1992.

Among the many awards Betty Peterson has received are: the 1986 award from Conscience Canada for leadership on issues of conscience; an Honorary Doctorate of Humane Letters from MSVU in 2000 “for lifetime work to bring about a more humane and just society for all of us;” and the 2010 Peace Medallion presented by the YMCA of Greater Halifax/Dartmouth for her lifetime of activism for peace and social justice in the community and beyond. The Canadian Voice of Women for Peace presented Betty Peterson with the Muriel Duckworth

Award for commitment to Peace Activism. Betty offered remarks on the occasion and presented her collection of 47 T-shirts gathered over nearly 40 years of social activism in North America. These were added to an extensive collection of buttons, banners, and posters from demonstrations, donated earlier, which will be part of MSVU’s permanent collection.

Betty has been sustained by her Quaker beliefs, and by the fellowship of other Quakers. She has lived George Fox’s advice to Friends to “be patterns, be examples in all countries, places, islands, nations, wherever you come.” Her life is an inspiration.

Wooler Monthly Meeting Celebrates 200 Years

Shelia Havard, Coldstream Monthly Meeting

On Sunday, October 4, 2015, Wooler Monthly Meeting celebrated the 200th anniversary of the first Meeting for Worship held in what was then known as Cold Creek in Murray Township. The Wooler Friends Church parking lot was crammed as inside local Friends and some from as far away as Yonge Street and Ottawa Monthly Meetings assembled and were joined by many descendants of early settlers in the area.

During a deep silence, we heard moving accounts of some visitors who had attended Meeting for Worship at Wooler as children and cherished the Quaker values instilled in them in their youth.

True to its name, Wooler Friends Church was once the scene of hymn singing and sermons from visiting ministers, among them well known ones such as Asa Rogers, Harry Parry and, later, Burton Hill. The building, with its arched windows and peaked roof, resembles a small Non-Conformist church. The eaves bear the date 1896 but the first building was erected around 1857.

Other features reminiscent of a church are the pulpit, still in place, and the pews with their scrolled legs. The benches are now arranged in a square rather

than all facing forwards towards the pulpit as they used to be.

Wooler Meeting is a lovely place to visit. The Meetinghouse is on Old Wooler Road, a rural road a few kilometres outside the village of Wooler. Sometimes the silence during Meeting for Worship is so profound that “all you hear is the birds”, as one longstanding member once told me. Friends meet there every second and fourth First Day. And I can assure you that I ate one of my best Quaker potlucks at Wooler one Sunday. Perhaps we should do more visiting among Meetings.



CYM Archives Report

Jane Zavitz-Bond

The Archives continue to keep all of us hopping. The Archives section of the Quaker.ca site is growing. Pull it up! The vault inventory and the Dorland Library Catalog will soon be posted. Ancestry.ca has posted the personal data from the early Canadian Quaker Records.

The Canadian Yearly Meeting (CYM) Archives receives electronic Minutes from Monthly Meetings to print in hard copy and file. Keep them coming! The Dorland Library has a section for Canadian Friends' writings and other creative works. Please send copies of your work to the Dorland. Each creative work is influenced by one's faith and experience.

Besides volumes of Friends beliefs and history, the Dorland Library is the repository for Canadian Friends works, regardless of the subject field. The CYM Archives is the Friends depository Library for Canada. It is unique and important. The catalogue online will make this known.

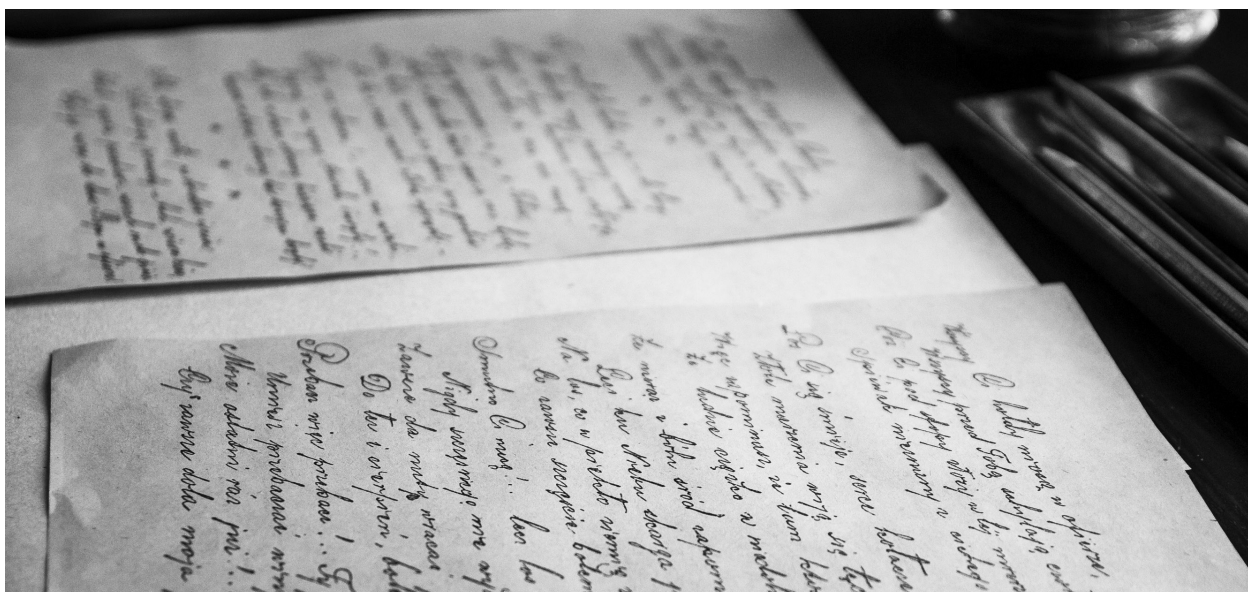
Several academics are doing relevant thesis research. After 200 years, the War of 1812-14 still holds interest. These publications will be noted as they appear. Don Anger's biography of Daniel Abel, furniture maker and member of Malahide

Preparative Meeting of Norwich Monthly Meeting, was published. Don also researched Jonathan Doan, the founder of the Quaker community that became Yarmouth Meeting at Sparta, and gave the address on Doan's life prior to 1813 in Yarmouth at the Canadian Friends Historical Association annual meeting in September 2015.

The maintenance of the physical archive facilities required planning in past months. The inventory revealed multiple duplicates in the Archives. We have Yearly Meeting Minutes and Canadian Friend magazines to share. Let us know if you are interested in these.

The Dorland also has duplicates of major Quaker volumes. Could you or your Meeting Library use these? Do let us know! This creates space in the vault and library. We are adding more rolling shelves to the vault, which will increase both storage and work space.

In all this those who share the archive work build valued friendships; researchers enter and the ripples expand. We are thankful to be able to serve and share.



Call for Proposals: Editor for the Canadian Friend and Quaker.ca

Canadian Yearly Meeting (CYM) seeks a contractor to edit the Canadian Friend and to upload materials to our website, quaker.ca. CYM is a religious organization of Quakers (Religious Society of Friends) in Canada.

The contractor will solicit material, edit and produce two issues of the Canadian Friend per year, to appear in the spring (April) and fall (September/October). Working with an editorial committee, the contractor will set editorial direction for the Canadian Friend. The contractor will receive requests for advertising in the Canadian Friend and communicate with advertisers. The contractor will work in InDesign, and send the issue of the CF to the printer, as well as creating a PDF version to be posted on the website. Past issues of the Canadian Friend can be viewed at <http://quaker.ca/resources/the-canadian-friend/>

Material from the Canadian Friend will also be used as content on quaker.ca, our website.

The editor will solicit and receive additional content to be posted on quaker.ca

The editor will also use our FaceBook presence to post information about material in the Canadian Friend, upcoming deadlines, and quaker.ca posts.

Quaker.ca is a WordPress multisite webpage, with public-facing and private sections. Maintenance of the public site will include posting materials, updating contact information, and other updates as requested. The private sections of quaker.ca consist of internal documents and committee webpages. The contractor may be asked to post materials, or to provide technical support to committees posting their own materials.

The contractor is responsible for providing space, software and hardware required for the work, including InDesign, image processing abilities (such as resizing and cropping photos for web use and print), and internet access.

The contractor is encouraged to attend the 2016 Canadian Yearly Meeting gathering (August 5-13) in Camrose, AB, with paid travel, housing and food.

The contractor should have demonstrable experience with InDesign, WordPress and the production of print and/or on-line magazines. Experience with unprogrammed Quaker meetings, particularly within CYM, is desirable. Previous experience or training in journalism, editing and social media is an advantage.

Deliverables:

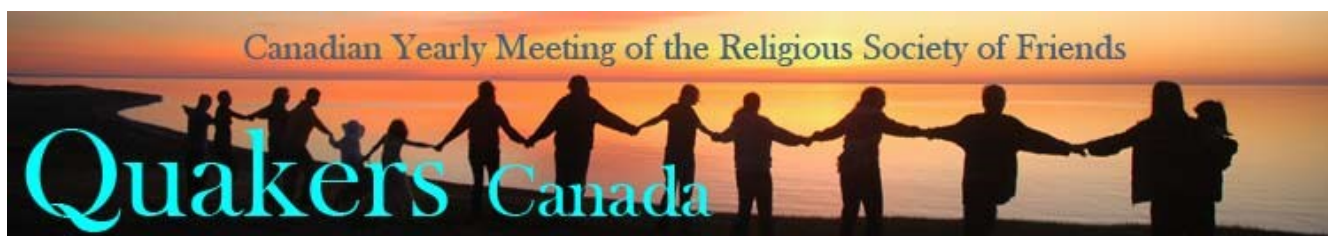
- two issues of the Canadian Friend per year
- regular posting of materials for quaker.ca, to be posted twice weekly on a schedule mutually agreed upon by the editor and Publications and Communications committee.
- regular posting of new material on the blog for quaker.ca (at least two posts per month)

Production of the Canadian Friend will be paid for up to 100 hours per issue. Web editor work is expected to be 10 hours / month.

This is a one-year contract, to be renewed on mutual agreement for an additional two years. Work is to be invoiced monthly, and will be paid at a rate of \$35/h by the CYM bookkeeper following approval by the Clerk of Publications and Communications committee.

To apply, please send a letter outlining experience and interest in the position, with resume and any other supporting information. Questions and applications may be sent to cf-editor-search@quaker.ca

Applications should be received by July 10, 2016.



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The Canadian Friend is one of many projects funded by Canadian Yearly Meeting. You are invited to support such activities by donating to CYM: donations of over \$10 receive a charitable receipt. This form enables you to donate in support of CYM's programs and services to Canadian Quakers through a one-time donation or regular monthly contributions either directly from your bank account or charged to your credit card. Pre-authorized contributions can be changed at any time by a phone call to the office. You may even donate on-line if you prefer. CYM is very grateful for your support!

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Please advise us of any changes to your contribution.

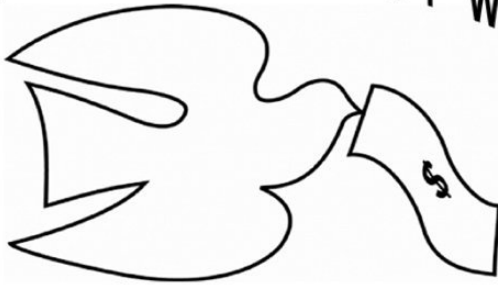
The Canadian Friend

Editor: Manuela Popovici

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View *The Canadian Friend* online at: quaker.ca/resources/the-canadian-friend

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