

THE CANADIAN FRIEND

Counterpoint

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“Infinite Fugue”

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Gleanings & Quotations

"This is the most exciting moment in human history," proclaimed Rev. Mariama White-Hammond, a minister, activist, and artist at the Root Skills Conference in Manchester, New Hampshire this December. She repeated the statement as a few hundred New Englanders and myself looked at her doubtfully: "This is the most exciting moment in human history."

She then offered her four reasons:

1. Most people think something is wrong.
2. We are starved for connection and community.
3. Our leaders and institutions are failing us.
4. We are willing to take risks more than ever before.

— Hayley Hathaway (Quaker Earthcare Witness Publications Coordinator)
from the email introduction to *BeFriending Creation: Newsletter of Quaker Earthcare Witness* 30.5, Fall 2017.



Original Photo: Aaron Escobar, via Wikimedia

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EDITORIAL



Your new editor, Timothy Kitz.

The theme for this issue was supposed to be “Reflections on a Fallow Year.” It was only when I was well into the editing process that I realized not a single piece had shown up that had anything to do with the fallow year.

Why didn’t any pieces on this appear? Communication bumps in my transition into

the role of editor probably had something to do with – or maybe it’s just that Quakers prefer speaking whatever is on their heart, not what some external authority suggests.

As I was put the issue together, a theme did seem to emerge organically out of what contributors had actually written. Authors would circle around the same topics from different perspectives, speaking in different voices but motivated by many of the same concerns, singing counterpoint to one another, like many refractions of one Light.

As someone with a background in music, I liked the metaphor of counterpoint and kept reflecting on the meaning of it throughout the production process.

To get technical, counterpoint or polyphony is music where multiple, independent melodies¹ exist simultaneously in the same music. If you’ve ever listened to Bach’s fugues, Renaissance choral music, Balkan folksongs, or – at certain moments – New Orleans jazz or Sacred Harp singing, then you’ve heard polyphony. And if you’ll bear with me a little, I’m going to dive into this in some depth in this editorial.² I believe polyphony offers some fertile analogies for egalitarian politics, Quaker worship, and the content and layout of this magazine.

In the Middle Ages, art (i.e. church) music involved singing together in unison – to the same rhythm, with no chords.³ (The only permitted harmonies were octaves and perfect 5ths.)⁴ The Renaissance dissolved this tight structure, with

individual voices flying free to sing independent melodies, all blended in ‘daring’ new harmonies like 3rds and 4ths.

Of course, it’s not a coincidence that the Renaissance was the era when serfdom was dissolving, when people were becoming mobile physically and economically, when the bourgeois class was on the rise, and when new intellectual, humanistic, artistic, and individualistic vistas were opening up.

The Baroque era codified the Renaissance’s new harmonies, transferring them from vocals to instruments using a new ‘equal temperament’ tuning system.⁵ In doing so, it established the basis of all Western chords and music. Bach in particular exploited Baroque developments in tuning, instruments, and harmony to weave complex polyphonic melodies into the harmonic architecture of his pieces.⁶

This is all very nice, you may well be thinking, but so what? Well, look at these suggestive comments by Bach’s first biographer, Johann Forkel. After accusing a single melody accompanied by chords of being impoverished, Forkel wrote

“it is a very different thing when two melodies are so interwoven that they converse together like two persons upon a footing of pleasant equality. In the first case the accompaniment is subordinate, and serves merely to support the first or principal part. In the second case the two parts are not similarly related. New melodic combinations spring from their interweaving, out of which new forms of musical expression emerge. If more parts are interwoven in the same free and independent manner, the apparatus of language is correspondingly enlarged, and becomes practically inexhaustible if, in addition, varieties of form and rhythm are introduced. Hence harmony becomes no longer a mere accompaniment of melody, but rather a potent agency for augmenting the richness and expressiveness of musical conversation.”⁷

To my mind, these comments about Bach’s counterpoint are deeply suggestive of the general value of dialogue and multivocal expression. In Quaker worship, which developed during the Baroque era, worshippers speak out of the silence without hierarchy – not unlike the multiple voices in a

1 For those that think themselves unmusically trained, a melody is basically any series of musical tones you can sing. A tone is any single sound you could sing.

2 My apologies to real musicologists, who will surely find this discussion over-simplified.

3 A chord occurs when three or more musical tones are played at the same time. Gregorian chant never has more than two distinct notes at the same time, so it’s chord-free.

4 ‘Harmony’ is a fancy way of saying ‘chords, and the structure of a series of chords.’

‘Octaves’ are easier to hear than to explain, but basically each note repeats in higher or lower registers – an octave apart. If you find ‘C’ on a piano and walk up the white keys, the 8th note from ‘C’ – the octave – is C again, just in a higher register. And if you walk up the white *and* black keys, the 12th note is C again. In either case, the frequency of the soundwave has doubled and the human ear interprets this as being the same note – just higher. Jeff Buckley jumps up an octave for the climax of “Hallelujah,”

For what it’s worth a perfect 5th is ‘perfect’ because it divides the octave exactly in half.

5 To drastically oversimplify, instruments used to be able to only play one set of 7 notes – a scale – out of the available 12 notes of a full chromatic scale. Baroque instrument makers started inventing ways to play these extra notes, so instruments could play many different scales, and thus many different keys. Many folk instruments like the Irish flute, the button accordion, the Celtic harp, and the dulcimer still only play in one key – which also makes them much easier to play since you literally can’t play a wrong note, (i.e. a note outside of a song’s scale/key).

6 Think of the way the endless detail and filigree of a Baroque building still forms a whole and functional structure – that’s Bach’s music spatialized.

7 pp. 73-4 Forkel’s Johann Sebastian Bach: His Life, Art, and Work (Constable, 1802/1920).

polyphonic piece, and not unlike the emergence of musical sounds out of silence. Not unlike magazine type emerging out of a blank page and incarnating many voices and perspectives, if I do say so myself.

Gleanings & Quotations

Were you under the impression that Quakers were concise? I guess *Advices & Queries* is more concise than the Bible. But we probably could have stopped at “Take heed to the promptings of love and truth in your hearts.”

— Evelyn Russell (Toronto Monthly Meeting), via text

In the classical period following Bach’s time, composers like Haydn and Mozart simplified the Baroque period’s complex melodic filigree down to a single melody over simple chord structures. This move fit in well with Enlightenment values, it being the era of scientific revolution, of reasoned prose voices speaking out of well-organized books, dictionaries, and encyclopedias. Everywhere during the Enlightenment, neat laws and taxonomies, freed from the trappings of tradition, tamed and classified unruly matter.

Moving into the Romantic era, composers became increasingly rarefied and special creatures (e.g. Beethoven). These artists wanted to incorporate ever-more stormy, dissonant, and complex harmonies into their music. These formed complex structures that turned symphonies into something like an extended philosophic arguments.⁸ In the case of late Romantics like Mahler and Wagner, you might just have to wait over an hour for them to resolve the chord or ‘harmonic problem’ they set out in the opening exposition.

Now when such exalted ideals and artistic geniuses are involved, there’s not a lot of room for dialogue or polyvocality. Romantic music may have represented a reaction against the Industrial Revolution in some sense. But its means of production – the modern orchestra – also happened to be a highly specialized and hierarchical workplace. Lines of power and artistic self-expression radiated from the composer, through the conductor and down to the concertmaster, through the ranks of the 1st and 2nd chair players, and all the way down to the humblest backbench substitute viola player.

In the early 20th century, avant-garde composers tore the harmonic structure of classical-romantic music apart with revolutionary glee. Arnold Schoenberg announced the

‘emancipation of dissonance’ through his serial technique. Serialism eliminated the selective hierarchy of musical scales – treating all 12 Western musical tones as absolutely equal.⁹

Later composers like Charles Ives and Lou Harrison explicitly connected this musical liberation with social and political emancipation. Duke Ellington linked dissonance in jazz with racial struggle, telling a journalist “That’s the Negro’s life... Hear that chord! Dissonance is our way of life in America. We are something apart, yet an integral part.”¹⁰ The Nazis couldn’t have agreed with these interpretations, denouncing both jazz and modernist music as ‘degenerate art.’

Accepting utter dissonance as music led to an experimental and questioning phase by Western composers, which included early experimentation with computer music and tape loops. Meanwhile, LaMonte Young invited performers to try to push a piano through the wall (“the piece is over when you are too exhausted to push anymore”), and to release a butterfly into the performance area (“the composition may be considered finished when the butterfly flies away”). Most famously, John Cage experimented with composing by chance with the *I Ching* and conceived of *4’33”* – a piece where the performer sits in silence for 4 minutes and 33 seconds. The ‘music’ simply consists of the ambient sounds in the room.

4’33” is often perceived as a kind of avant-garde joke, but Cage himself seemed to regard it as a kind of spiritual revelation and practice, saying in one interview “I use it constantly in my life experience. I listen to it every day.”¹¹ In another interview, Cage said, “I have felt and hoped to have led other people to feel that the sounds of their environment constitute a music.”¹²

That’s the most poetic and pure explanation of Quaker worship I can come up with – ‘If simply quiet myself and pay attention, I can hear music.’ And it’s a polyvocal and polyvalent music, that comes from within and without, from human and non-human f/Friends.

When I stop typing & listen to the music around me just now, I hear many voices in an ambient, one-of-a-kind, unrepeatable avant-garde piece. There’s the drone of a fridge, the squeal of brakes, the brave chirp of some small bird undaunted by another snowstorm. And more of course. What do you hear?

I hope the assembly of voices in this issue of *The Canadian Friend* is music to your ears as well.

8 In sonata form for example., which first movement of a symphony traditionally followed, a musical theme (usually a melody) would be treated to exposition, development, and recapitulation – like some sort of formal essay. (And who would want to hear much less read a musical essay?)

9 Again, chords and harmonic structures are fashioned out of scales. Prior to serialism, scales were made by selecting 7 tones out of the available Western chromatic scale of 12. Implicit in each scale, and this whole theory of harmony, was a ranking of these 7 tones and their related chords – the 1st being the most important, then probably the 3rd, 5th, and 4th, and so on down the line.

10 p. 150 of *The Duke Ellington Reader* (Oxford, 1993).

11 Quoted in “What silence taught John Cage: The story of *4’33”*” by James Pritchett. rosewhitemusic.com/piano/writings/silence-taught-john-cage.

12 From “No Such Thing as Silence: John Cage’s *4’33”*” by Kyle Gann. nmbx.newmusicusa.org/from-no-such-thing-as-silence-john-cages-433.

ANNOUNCEMENT

Volunteer Job Description, Child & Youth Coordinator

Program Committee, Canadian Yearly Meeting

The Children and Youth Coordinator (CYC) is appointed by Canadian Yearly Meeting (CYM) to serve for a three-year term, renewable once, on Program Committee. This person is responsible only for coordinating the Children and Youth Program.

This is a Required Position, meaning that CYM covers the costs of travel, accommodation, and meals at CYM in Session. The CYC remains responsible for paying their program fee.

Program Committee (PC) meets once between CYMs, in the fall before Fall Representative Meeting. Meetings are usually held at the location of the next CYM. PC is experimenting with members attending via videoconferencing, including if unable to attend in person.

Duties in advance of CYM:

- during fall site visit, identify rooms for age groups, site resources for activities
- liaison with Local Arrangements Committee regarding local facilities for programming, and for advance purchases or borrowing of equipment
- find adult leaders and helpers for each group
- collect police checks for all Youth Program volunteers
- be familiar with CYM's Safe Nurture policy
- advance-plan program and activities for various groups in collaboration with Youth Program Leaders
- consider whether hired child-minding help could be brought in, especially for evening events such as SPG lecture

Duties at CYM:

- arrange for childcare during SPG lecture, and possibly during other evening events if needed
- arrange for blanket and quiet toys to be available in centre of worship area for Sunday MFW
- hold training session with adult leaders and helpers for Safe Nurture
- fine-tune program planning with leaders and helpers
- hold check-in sessions with parents and kids at the start of the week

- recruit and schedule adult Friends volunteers as helpers for various sessions with kids
- arrange for snacks for kids and make sure they are available to groups – these can be purchased by Refreshments Committee when it does its shopping
- support leaders and helpers
- liaison with the rest of Program Committee
- liaison with Canadian Young Friends Yearly Meeting
- troubleshoot
- be a contact person for parents for any concerns regarding the program



Photo: Ahren Klaassen-Wright

Duties after CYM:

- make sure that any equipment borrowed locally is returned, and that rooms used by the program are left in good order
- thank leaders and helpers, and Local Arrangements Committee for any help given
- receive feedback from group leaders, parents, and children
- arrange for a formal evaluation process the following year
- report to Program Committee during Fall meeting

The above tasks are management jobs. Ideally, the Children and Youth Coordinator should be someone with a leading to be more than just a manager, but a leader who can help CYM carry a vision of how to better serve our children, youth, and families. Such leadings will need the support of Program Committee and the whole of CYM.

If you have any questions or want to apply, contact Kerry MacAdam at the Yearly Meeting Office (cym-office@quaker.ca or 1-888-296-3222).

AROUND THE FAMILY

Updates from Monthly Meetings

Ottawa Monthly Meeting

We express our deep appreciation to Manuela Popovici for her four years as our Resident Friend and we welcome Pat Kelly who takes the responsibilities. Pat is a relatively recent attendee at our Meetings for Worship.

During this “fallow year” of CYM in Session, the 2017 Quaker Studies series “Palestine-Israel, Non-Violence and f/Friends” is being hosted at OMM October 13-15. Maxine Kaufman-Lacusta is our presenter/facilitator. The format is different this year as it includes some workshop sessions and panel of activists. The weekend will be video-taped and posted on the CYM website.

Adult Religious Education and Outreach organized a wonderful evening coffeehouse in the spring that included music, belly dancing, and poetry – as well as a small art/craft sale. It all played to a full house. Another is planned for November.

OMM participation in the Great Glebe Garage Sale in the summer continues in an evolving format.

Member and recording clerk Judith Brown joined the Pilgrimage for Indigenous Rights, a 600 km walk from Kitchener to Ottawa April 23-May 14 (through wind, rain, snow, and sunshine). This was organized by the Mennonite Church and Christian Peacemaker Teams, in support of United Nations Declaration on Rights of Indigenous Peoples and Bill C-262. Bill C-262 seeks to harmonize Canadian law with the Declaration. Some of us joined her for the last day’s walk from Kanata to Ottawa Mennonite Church. (Editor’s note: See last issue for a full description from Judith.)

A great group of Young Adult Friends are now gathering for monthly potlucks and connecting on Facebook.

Our application to sponsor our refugee family now living in Istanbul has been accepted but we are advised that they are not likely to be here until next June.



Performers on the Open Stage (AKA porch) of Ottawa Monthly Meeting during the Great Glebe Garage Sale, a major event in the Meeting House’s neighbourhood; marchers during the Pilgrimage for Indigenous Rights.

Meet a Friend

Cameron Fraser, Canadian Yearly Meeting Secretary

For context, can you say something about the previous General Secretary role, and what led CYM to revive it?

The previous CYM General Secretary, Anne Thomas, served in the position for eight years. Her role was actually General Secretary/Treasurer, which was an incredibly heavy and demanding combination of responsibilities. CYM made the difficult decision in 1997 to not appoint a General Secretary, with the commitment to continue evaluating the decision. My perception is that the action was a response to financial and human sustainability concerns within CYM at that point in time.

Fast-forward to 2015: the CYM Clerk was continuously hearing that those serving felt overworked and that a few people were doing a significant proportion of the work. Elaine Bishop, current CYM Mentoring Clerk, was also blessed with perspective, having served two separate times as CYM Clerk, both with and without a General Secretary. Elaine was able to identify the significant additional workload for the CYM Clerks' Committee, and as a historian, gravitated toward understanding the historical context that led to our current circumstances.

Elaine was part of the movement toward revisiting the role of General Secretary. Part of the decision to re-institute the role included a decision to have a fresh start to support a more sustainable employment situation, and included changing the title to CYM Secretary.

What does the current role of CYM Secretary involve? How is it different from the previous General Secretary role?

As articulated in the job description, the CYM Secretary is responsible for fostering "the growth and deepening of Quakerism within Canadian Yearly Meeting (CYM) through supporting and enhancing the work of CYM Clerks and committees." I am charged with supporting information flow and maintaining the pulse of CYM. Since the above could be an ever-ballooning mandate, the job description specifically outlined four main mandates or areas of support: Education

and Outreach, Young Friends and Young Adult Friends, Clerks' Committee, and CYM Human Resources and Finances. The Secretary job description was also broad enough to allow the role to unfold as needed, in alignment with the context and CYM's needs. I believe the difference between the General Secretary and Secretary roles is the level of responsibility for CYM finances, and a clear intention, on CYM's part to limit the workload and stress level of the CYM Secretary. I am incredibly grateful to Clerks' Committee for making a continuous concerted effort to make the role manageable and sustainable.



What led you to apply for the role?

The short answer is life and spirit. I realized at the age of forty that I had embodied the dominant value of a manic pace as a professional, both as a service industry worker/manager (chef, waiter, and caterer), and then as a public school teacher and principal. I was continuously questioning the unsustainability of the role of teacher and principal, and was aware of my young children growing up with a part-time dad. I worked with clearness committees to eventually come to the decision to take a sabbatical year. I began my leave of absence in August 2016, setting the intention to nurture my family relationships, and to be open to alternative employment opportunities.

I was not initially drawn to the position when I heard about E&O participating in the consultation for the creation of the job description. Things shifted after I read the job posting, and I experienced significant 'spiritual knowing' regarding the importance of applying for the role of CYM Secretary. I entered into the application process with an openness to whatever gifts might come from it, including the potential learning experiences associated with an unsuccessful application.

What was it in the job posting that attracted you?

I have naturally gravitated toward facilitative leadership, and realized the appropriateness of continuing this journey with Friends. I have always operated from an awareness of Spirit and intention to interact with all people as equals and through the Light, yet had to keep this awareness to myself, especially as the secular entity that is a school principal. I was therefore

especially excited about an opportunity to take on a facilitative leadership position in a spiritual organization. I was encouraged by CYM's decision to support Young Friends and I am inspired to support the honouring and enabling of all ages and stages of human development. I was also attracted to the many learning experiences and growth points inherent in the Secretary's roles and responsibilities.

How have you found being Secretary so far?

I have been working in the position for six months, and the experience has been highly inspiring overall. I have been presented with a number of challenges and gifts – and I embrace them all. I love the range of tasks, including the administrative and communication responsibilities. I have been particularly appreciative of the CYM Personnel Policy Manual and associated practices, which has supported me to change the way I interact in the world as a professional. I am a very high-energy person, and learned to work at a manic pace to 'be successful.' I have slowed down my life significantly, have been focusing substantial energy on my four- and six-year-old sons, and have been experiencing a low level of job-related stress. I am incredibly grateful to my spiritual community for the opportunity to change the way I operate in the world.

I have enjoyed the opportunity to better understand the organization, especially through working closely with Clerks' Committee and Elaine Bishop. Elaine's background as a historian and her vast institutional knowledge have provided context and continue to be a resource for me as I continue to develop an understanding of the organism that is CYM. I feel blessed to work with a great CYM Office team, very much appreciate Kerry MacAdam's skills and experience, and have been working closely with Lorraine Burke to create alternative peer support and valuation models. I am excited to witness the work of the Young Friends Regional Contacts and Pre-CYM Gathering organizers as it unfolds, and am striving to identify new ways of supporting them along their journey.

The greatest challenge I have faced has been working with Education and Outreach Committee (E&O). I began acting as E&O co-clerk in December 2016, with the intention of taking over the role of clerk in July 2017. My successful application for the role of Secretary meant that I could not continue in the role of clerk after my start date as Secretary on August 1, 2017. CYM Clerks' Committee committed my time and energy to supporting E&O through their clerk transition, but such support was easier said than done.

I have been working with E&O as a CYM staff person and I was performing the vast majority of Clerk roles. Yet, I was

unable to effectively perform all of the Clerk responsibilities, as I have three other groups I am mandated to support, and have clear boundaries on the number of hours of work I can perform. I have, at times, let some members of CYM down in regards to E&O-related business, and have appreciated their understanding upon hearing the context of my employment and engagement with E&O.

I am deeply grateful to E&O Committee members who are intent on supporting my transition away from clerk duties, and their interest in organizing their committee differently. The committee is working on re-organizing and it is inspiring to work with and through such an organic process with such a spiritually-centered and dedicated group. I am especially grateful to Wesley Glebe, who has progressively taken on more Clerk responsibilities, while continuing to explore shared responsibility practices. I am confident that the committee members and I will establish clear boundaries and expectations for the committee members, and myself as a CYM staff person.

What goals and dreams do you have for the role?

I am passionate about supporting effective human interactions, which are the groundwork for healthy, thriving human organizations. I aspire to support Canadian Yearly Meeting and all its associates in intentionally engaging in relationship development and collaboration. This is actually much harder than it sounds, as our Western society has largely predisposed its citizens to operate in isolation and from an individualistic perspective, rather than from being a part of a greater whole. (This is particularly due to the school system perpetuating one hundred year old practices grounded in Scientific Management.)

I believe the foundation of collaboration is relationship – relationship with self (self-awareness) and with others – and the ongoing development of self-awareness, interpersonal awareness, and communication skills. I believe it is essential that organizations support the continued growth in these areas if we are to effectively work together to answer the significant challenges we face in the 21st century. I aspire to support this growth in myself, through all of my interactions, within CYM, and in the world... one small step at a time.

How does the role relate to CYM and how is it accountable to CYM?

As Secretary, I am a part of the CYM Office 'support system' that currently consists of the CYM Office Administrator (Kerry MacAdam), CYM Accountant (Lorraine Burke), and the CYM Secretary. We work with and support the larger support system known as Canadian Yearly Meeting, which I perceive to consist

of: Archives, Board of Trustees, Camp NeeKauNis, Canadian Friends Foreign Mission Board, Canadian Friends Service Committee, CYM Agenda Committee, Canadian Yearly Meeting for Worship for Business, Canadian Young Friends and Young Adult Friends Yearly Meeting, Clerks' Committee, Continuing Meeting of Ministry and Counsel, Discipline Review Committee, Education and Outreach Committee, Naming Committee, Nominating Committee, Personnel Policy Committee, Program Committee, Publications and Communications Committee, and Representative Meeting for Worship for Business – as well as other support bodies that I might have missed in the list.

As Secretary, I am directly accountable to CYM Clerks' Committee, my employing committee. I work with the Clerks to maintain the pulse of CYM and support the ongoing work of the complex system known as CYM. I am deeply grateful to Clerks' Committee for their support in ensuring this job remains manageable and sustainable. They assist me with guiding my mandates and shifting my priorities as needed. As previously stated, I am currently closely relating to four groups through my mandates: Education and Outreach, Clerks' Committee, Young Friends and Young Adult Friends, and the CYM Office. I am accountable to these four groups in regards to the work I perform for them as a CYM staff person.

The role is currently operating on a trial basis, correct? How does this work?

CYM was able to entertain temporarily hiring a CYM Secretary based on a generous anonymous donation. The donation was large enough to cover three years' salary for the Secretary. I began the role in August 2017, and the three-year term will end in August 2020. CYM will determine if the Secretary role is important enough to maintain beyond 2020, and will need to figure out how to effectively raise enough money to employ a Secretary beyond that point, if so led. I am very grateful for the opportunity to serve this term as Secretary, and am open to how this plays out. I accept if this is just a three-year experience, and I am also open to exploring other potentials as way opens, including longer-term employment.

How did you become involved with Quakers in the first place? Can you describe your spiritual journey until now?

My family has deep roots in Irish spirituality and I come from a long line of traditional healers. I was baptized and raised in the Anglican Church, and left the church shortly after being confirmed at eighteen years of age. I continued to explore organized religion and spirituality in college and university through my studies, as well as by attending and participating in a range of spiritual practices.

I am a high energy, hyperactive person, so I recognized the need to develop calming practices and began exploring meditation around the age of twenty-four. I began attending Prayer in the Style of Taizé, which introduced me to meditation, and went to Taizé France during post-bachelor travels. I explored a variety of faith traditions and churches while abroad, and began looking for a new spiritual home when I returned to Victoria in 2004. I was especially aware of my need for space and silence within communal spiritual practices, and stumbled upon the Victoria Friends Meeting House thanks to the guidance of my previous partner Heather Fisher. Heather turned to me at the end of our first Meeting for Worship, and said, "I think these are your people." I had that sense as well, and continued attending.

My spiritual journey had very much been an individual process, where I developed meditation practice, healing practices, and studied and incorporated a wide range of belief systems and spiritual teachings into my personal practice. This individually-focused behaviour continued in relation to Friends. I was charging along on my spiritual journey, inspired by continuous growth and realizations – and then hit a plateau about two years into attending Quaker Worship. I wasn't sure, at first, why I wasn't experiencing the same growth.

As life circumstances tend to unfold, I was then gifted with an oneness experience through receiving a Deeksha blessing while attending my soon-to-be father-in-law's meditation group.

My greater awareness of the interconnection of all living things led me to engage in significant reflection and writing. I reflected on my experience with Quakers and realized that I had been arriving just before the start of Meeting for Worship and leaving right afterwards and was not interacting with the community. I came to a realization that I had been limiting my spiritual growth by focusing solely on myself. In essence, I had developed as far as I could as a separate spiritual entity, and needed to explore my spirituality as part of the greater whole.

I began engaging with the Quaker community, and performed the majority of my service work through running youth programs. I became a Member of Vancouver Island Monthly Meeting in 2009, and married my wife in a Quaker marriage process in 2010. My spiritual journey was flourishing once more, and I began the journey of healing my perception of separation, which is of course an ongoing process.

I have continued to study and practice mindfulness, and continue to add to my meditation toolkit. I have been studying and practicing healing arts, and was re-inspired to explore my abilities as a healer after attending the Meeting for Worship for Healing workshop at Friends General Conference 2017.

I feel led to mention my spiritual life partner and love, my wife Angela Fraser. We largely speak the same language, which is such a blessing as we support each other to honour our spiritual knowing and act in alignment with our beliefs. My sons Ilia and Bryn each bring their own gifts and teachings, and my mother and many, many other spiritual mentors, continue to support and guide me along my journey. I value the Quaker community and the space it provides for continuous personal growth, and appreciate the ability to combine other faith traditions and practices in my journey with, and alongside Friends.

As you see it, what do Quakers have to offer the world?

This is an interesting question, as Quakers have so much to offer the world, and have historically contributed through right behaviour and just action. I recently completed an Organization Design and Development graduate certificate and was continuously impressed by how ahead of their time Quakers have been as a human organization. Quakers are a model 21st century organization, particularly when it comes to operating as a flat structure, Meeting for Worship for Business practices, and the use of silence and discernment. I believe the world can greatly benefit from exposure to Friends' ways.

Yet as stated, we have led through action rather than through explicitly sharing our practices and Testimonies. I am aware of Friends' concerns regarding proselytization, but wonder if there are ways to intentionally and overtly share our well-honed practices in a humble manner. Could this pose as a significant offering to our greater society, and would it be received?

Can you more generally share some of your life story?

I was born in Victoria Canada, and spent my childhood in Quesnel, a small town in the centre of British Columbia. I attended high school, college, and university in Victoria. I began training as a professional cook at the age of sixteen, completed a cook training program, and entered into college and university studies in elementary education at the age of twenty. I have worked with children and youth for most of my

life, and have performed well over forty paid and volunteer roles with youth, including volunteering with the United Nations Children's Conference and Children's International Summer Village.

I moved to South Africa for a year after finishing my university studies, where I began to learn to surf. I returned to Victoria before accepting a one-year contract to teach Kindergarten to

grade twelve in the Yukon Territory. I greatly missed the ocean and returned to Victoria, where I obtained a teaching job as a high school chef instructor. I allocated significant time to developing my surfing and began pre-graduate counselling studies.

I transitioned into a job teaching Kindergarten and grade one, before taking another position as a grade four/five teacher. I had been studying and offering

outdoor and ecological education, and was led to apply for a job on a remote Gulf Island. The birth of our first child Ilia was followed shortly by a family move to Saturna Island, where I acted as a Kindergarten to grade twelve ecological education teacher and vice principal. I performed this role for a year and a half before being tapped on the shoulder to take on a principal position on Pender Island.

Our family welcomed Bryn, our second son, and I transitioned into the role of principal a few weeks later. We moved to Pender Island where I performed the role of teacher and educational leader for three and a half years before taking a leave of absence for a sabbatical year. While working as a principal, I especially enjoyed working with people at all levels of the public school system – at the school, district, and ministerial level. I anticipate eventually returning to education and continue to be inspired to support effective human organizations. I am excited and grateful to focus my energy and attention on Canadian Yearly Meeting and Quakers for the time being.

At the start of my sabbatical year, our family returned to Greater Victoria and to our little homestead in Saanich. Angela, Ilia, Bryn and I live in a simple house (790 square feet), with a large yard that contains fruit trees, organic garden beds, and egg-laying chickens. We love to spend time outdoors, engaging



The Fraser family – Bryn, Angela, Ilia, Cameron.

in weekend and camping adventures. Surfing continues to be my favorite pastime, and I spend as much time as possible in the ocean.

Can you say something about your personal goals and values, outside of your professional role with CYM?

I maintain a passion for the development of ideal living and learning environments. I aspire to eventually participate in an intentional community that acknowledges our learning and growth over our whole life and not just in formal school and university, and not just from the age of five to twenty-five. I would love to work with a group to obtain enough land – even a few city cul-de-sacs – to develop a community that intentionally supports each other to live in a more communal fashion. This would include the sharing of resources and individual energy, with the intention of limiting our attention to and engagement with money, consuming less, operating through reciprocal relationships, and sharing in life's journey. I feel it is important to mention that this vision does not include shared accommodation. Each family or person would have a minimalistic living arrangement, and would then share communal buildings, as well as eventually obtain or develop shared farmland.

I am connected to many friends and acquaintances interested in such an initiative, and have been a part of searches for land and funding. Land and money continue to be barriers to such initiatives, and I have recently began an alternative approach to manifesting this vision. I believe a community can best develop through sharing space and grassroots engagement in dialogue and meetings. I believe the best way to make anything like this happen is to participate in community gatherings where we begin to talk about potentials, share visions, and participate in business (very similar to, if not Quaker business practices).

I believe such an initiative would slowly unfold through these processes, and those in alignment would remain a part of the conversation until an initiative started. This is my current vision for how things might unfold. I am open to how way opens, and remain connected to and in conversation with groups who are focused on obtaining land as the initial step toward developing intentional communities. This is the communal living experience I am striving for and continue to explore how to make this a reality for my family and community.

"Meet a Friend" would like to become a regular feature of The Canadian Friend. Please send suggestions for an extraordinary Friend we should interview next to editor@quaker.ca.

Love and Friendship from the Canadian Prairie

Carol Dixon, Ottawa Monthly Meeting

It was a privilege to engage in correspondence with Patty Lembke and Laurel Beyer during the last fourteen months of Patty's life, while a brain tumour gradually reduced her physical and mental capacities yet left her generous, kind, patient, and loving self intact. What amazing role models and 'how-to' these two Friends provided!

In a conversation over lunch at CYM 2016, some of us learned of Patty's recent diagnosis and Laurel's willingness to share updates from Patty on her wellbeing. My own emails with Patty were semi-regular over those 14 months – about one a month.

Laurel faithfully travelled from her home in Saskatoon to visit Patty at the Lembke home in Lumsden and then to Regina when Patty and Ted moved there – taking the bus during the period that she was recovering from her own concussion sustained at Representative meeting in November 2016.

What does one write when corresponding with a f/Friend who has had a diagnosis of terminal illness? Although always acknowledging Patty's most recent health update, I went on to talk about life from my corner of the country – the garden, what I learned on recent holidays, observations about the world and people around me, our Monthly Meeting activities and how they went. I reminded her of her thoughtful provision of boxes of tissues for the CYM 2013 agenda crisis. We exchanged photos from time to time of gardens, wild flowers, fall colours, and other conversation items. She talked about having to sell their lovely home near Lumsden and the experience of engaging her kids in the tasks of taking their personal possessions from the home where they grow up... the bittersweet remembering... the search for a home for her and Ted in Regina to be closer to hospital, clinic, and doctors... always of her loving concern for her dear ones.

Public Domain



And her sense of humour! “Who knew this dying could be so busy?” She never complained about her lot in life, just noted the effects of the tumour on her ability to walk, talk, and remember. She so appreciated Friends’ visits and the way they held Meeting for Worship at her home.

More recently we exchanged some thoughts and understandings about death, and responded to a related part of Advices and Queries on the meaning of Spirit and what might come after. We appreciated the teaching of those early Quakers about listening to the inner Teacher, to what is in your heart – and on doing our best.

What did I learn? More about how Friendship can work, from the way Laurel’s faithful visits and messages connected Friends from across the country to Patty. I learned from Patty’s ability to engage with and live life to the fullest possible with f/Friends and family as her health changed. She showed us grace, love, humour – how to be gentle and patient and strong for her family. How to stay appreciative of whatever came her way. How to die with dignity.

Each Friend on her correspondence list has had their own relationship with Patty. This was mine. I’m very grateful to Patty and Laurel for it.

REPORTS

Saint Lawrence Regional Gathering Considers Basic Guaranteed Income

Sybil Grace and Eric Schiller, Ottawa Monthly Meeting

Saint Lawrence Regional Gathering (which includes Monthly Meetings from Montreal, Kingston, Peterborough, Wooler, and Ottawa) got heavily involved last spring in considering a basic guaranteed income to solve many of the woes faced by Canadian society. Discussion was intense and we wanted to share some of this with other Canadian Quakers.

A proposal to strengthen the Canadian social network?

In recent months the concept of a basic guaranteed income has caught our attention as the Ontario government commences a pilot test in three cities – Thunder Bay, Hamilton, and Lindsay. Interest stirred earlier in the year when we learned of the experiment in Dauphin, Manitoba, thirty years ago, whose unanalysed papers had been buried.

So when Saint Lawrence Regional Gathering met in June at Seeley’s Bay, we brought in Toni Pickard. Toni heads the

Kingston Action Group for a Basic Income Guarantee ([KAG BIG](#)), which formed four years ago and is the most active group of its kind in the country.

Interest was intense and questions opened up a viable alternative to our current and flawed welfare system. This Saturday workshop followed on our Friday night discussion about the traditional way of defining ourselves by our wage-earning effort – now failing as jobs disappear.

Introduction to a Basic Guaranteed Income (BGI)

Many trials of a Basic Guaranteed Income have happened around the world, with Finland the closest to implementation. Together Hamilton, Lindsay, and Thunder Bay will run a trial involving four thousand families. As the Dauphin project was so long ago, Toni thought it relevant that we begin again, to arouse public interest in such a solution.

Our welfare policies offer little or nothing to help people out of the hole they are in. They are complicated, inefficient and costly. There is a stigma, a destruction of self-worth, a belief that it is necessary to lie to make the system work. The present system is also bureaucratic and inefficient; BGI is potentially much simpler and less financially wasteful than the administration of current social welfare policies. BGI is a transformative concept needed as financial inequality grows in most industrialized societies, especially as the labour force is being changed.

“Mincome” was a pilot project with 8500 inhabitants of Dauphin, Manitoba thirty years ago, cut short by transitioning federal and provincial governments. The unexamined papers from this project have been resurrected and analysis indicates improvements in health and nutrition, in reduced police actions, in fewer accidents requiring a visit to the hospital, in boys staying on in high school, and in young mothers staying home to raise children. On the other hand, police stats showed family assault charges increased, possibly because women acted on the opportunity to escape abusive relationships.

Negatives of Basic Guaranteed Income (BGI)

The question was raised if BGI would reverse recent gains in status for professional women. If women stepped out of the workforce to raise families, they might lose priority later when continuing their careers. Toni felt this was a middle-class concern not supported by research. Women in low-income jobs supported BGI, and the culture of keeping women in the kitchen is not held by the young, who do not fear patriarchal control.

The Canadian Centre for Policy Alternatives (CCPA) and the Ontario Coalition Against Poverty (OCAP), two respected groups, sadly are not on board. OCAP believes, for example, that BGI gives a red carpet to neo-liberalism and prefers to emphasize affordable housing and universal child care.

Some believe that we already have sufficient safety nets such as child tax benefits. Universal daycare might be more important. Other participants commented that we should put more emphasis on encouraging innovation. Toni pointed out that BGI encourages entrepreneurship, as people are freed up to create small businesses rather than working dead-end jobs.



Friends discuss a universal basic income.

Photo: David Millar

How to fund BGI

We should avoid a common criticism by not suggesting general taxes increase, but only that the upper 10% get taxed heavily. In the 1930s with the American New Deal, Roosevelt taxed this upper bracket at 80%. We should bring back the former higher corporate taxes. BGI might come to be regarded as a universal right like healthcare is today for Canadians. Might we not tax AI artificial intelligence and robots? BGI would be financed greatly by the social savings in a universal substitute for current welfare culture. BGI gets spent locally, increasing local tax base.

As we think about it, we need to know and affirm what we care about. We want to stop radical inequality, and always take the humane, progressive line. We should work to get rid of the welfare system, and replace it with a more stable system. The accumulation of wealth at the top also needs dealing with. We need to make life livable for those at the bottom of the economic ladder, while also correcting what's going on at the top.

Suggested resources related to economic equality

Attendees at Saint Lawrence Regional Gathering thought of several books and resources generally related to this topic.

- Paul Goodman wrote many years ago in *Communitas* of an ideal world where we conscript the young into a land army for two years to provide the basic needs for everyone – shelter, clothing, food, health, transportation. Then people could choose to enter the capitalist economy, or any other direction of activity they chose, knowing they had guaranteed their subsistence for life. Andre Gorz had similar ideas.
- George Lakey in *Viking Economics* discusses Scandinavian, particularly Norwegian, social successes not dependent on the discovery of oil.
- *Capital in the 21st Century* by Thomas Piketty shows that capital accumulation is at the root of growing inequality. He advocates a tax on this wealth.
- *The Spirit Level: Why More Equal Societies Always Do Better*, by R.G. Wilkinson and K. Pickett, includes many graphs showing how health and social factors improve in developed countries as financial equality improves.
- *The Brazillionaires: Wealth, Power, Decadence and Hope in an American Country*, by Alex Cuadros, illustrates the rise of financial inequality and corruption in a large resource-rich country.
- *Pushback*, a Peterborough documentary was just released and will be appearing in film festivals. It follows the lives and loves of four people who use a shelter called The Warming Room.
- The British magazine *Permaculture* and the Transition Towns concept, with Bristol UK as an example, also offer alternative economic models.

A Bit of Basic Income History

Timothy Kitz, Ottawa Monthly Meeting

The first social movement for basic income developed in the 1920s in Britain. Prominent proponents included Bertrand Russell, Dennis and Mabel Milner, and Clifford Douglas.

- Philosopher Bertrand Russell argued for a new social model that combined the advantages of socialism and anarchism, and that would use basic income as a vital component.

- Quaker and a Labour Party member Dennis Milner worked with his wife Mabel to publish a short pamphlet entitled “Scheme for a State Bonus” (1918). They argued for the “introduction of an income paid unconditionally on a weekly basis to all citizens of the United Kingdom.” They considered it a moral right for everyone to have the means of subsistence, which should not be conditional on work or willingness to work.
- Clifford H. Douglas was an engineer who became concerned that most British citizens could not afford to buy the goods they were producing. His solution was a new social system called “social credit,” which combined monetary reform and basic income. This was supposed to disperse economic and political power, creating “absolute economic security” for the individual by creating democratic control of credit and consumption. Social Credit-inspired parties ruled for decades in Alberta and BC around the middle of the 20th century, and Social Credit was the second-largest federal party in Québec in the 1960s.

(Source: Wikipedia articles on “Basic income,” “Clifford H. Douglas,” and “Canadian social credit movement”)



Gleanings & Quotations

“The Gospel takes away our right, forever, to discriminate between the deserving and the undeserving poor.”

“Class war is a fact and one does not need to advocate it.”

— Dorothy Day

Basic Income Quells Spirit

Claire Adamson

Basic income quells our life spirit. It says, “Take these peanuts and we can forget about you.”

We have a safety net to provide medical care, food, children’s allowance, and lodging for those who need it. Managing food stamps, housing vouchers, housing subsidies, and refundable tax credits provide jobs for those

needing work. We need more social workers who can help the needy find what they need, and to show that the world does care about them. We need more funding for free social programs, therapy, innovation grants, basic education, language training, skill sharing, and buddy systems. We need social workers with increased funding so they can be generous to the needy. We need courses on how to treat people with the utmost respect.

Some of the money would be designated freedom expenses as decided by the person. The assistance should be on a monthly basis, to encourage people to discover what they can do with their lives to help the world. People would be able to work part-time for additional salaries up to a limit, which would not be clawed back. Details of the plan should be decided by consultation and reviewed every five years.

In the 1970s Ontario had a program called “Opportunities for Youth,” whereby youth wrote up proposals for funding. Now all ages need this program. There was no stigma in applying for those grants and subsidies, and there need not be any today. Funding for research and the arts is already standard practice.

When people are working, they do not need to resort to crime, nor do they have as much time to plan it. And people need not be coerced into work they do not like. We can have accredited organizations sign for your volunteer hours, and you would receive payment from the government. There is nothing wrong with making assistance conditional on individuals fulfilling some obligation – whether it is work, training, getting treatment, or living in a supportive but supervised environment.

It is shameful to think we can buy the needy off with a standard basic income. There is no equality when some use it for the work of going back to school, while others use it to separate families because people can support themselves independently, or to party and buy drugs. Pilot projects show people are careful with their money when people are watching. When basic income becomes a right, the next step is to ask for more money.

In the Ontario plan, \$1700 will be given to each person per month. Unlike welfare people can work but they would be taxed back 50% of what they earn. This means there is no motivation for employers to pay a fair wage. And when there is more money in circulation, up goes inflation. Money does not cure all ills.

Yonge Street Half Yearly Meeting

Barbara Horvath, Yonge Street Monthly Meeting

Friends from Toronto Monthly Meeting (MM), Hamilton MM, and Yonge Street MM gathered in Newmarket for an extraordinary Half Yearly Meeting, October 27-29, 2017.

Taking advantage of the special support available during CYM's Fallow Year, the planning committee followed a leading. Instead of our usual fall gathering of a single day, they developed a weekend-long program which featured a series of presentations and discussions, with meals and plenty of time to enjoy one another's company.

Jeffrey Dudiak, the presenter of the Quaker Bible Study at CYM in 2012, accepted our invitation to be the guest speaker and agreed to deliver three presentations. The Friday evening topic, "The Future of Religion," drew an audience of 40, comprised of community members as well as Friends. Saturday's sessions were "What is the Essence of Quakerism?" and "Does Quakerism Have a Future?"

Jeff brought new perspective and humour to each question and stimulated deep discussion, which carried into our informal social time. Fifty-one Friends, including seven children, were present on Saturday. Sunday morning began with a leisurely breakfast for about 15, giving more time to be together before Meeting for Worship.

Yonge Street Friends were thoughtful, energetic hosts, which made it easy for Friends to attend. Ample, delicious meals (including breakfast) were served in the downstairs room of the meetinghouse. A block of hotel rooms had been reserved for visiting Friends and a few billets were also available. The recent improvements in accessibility to the Meeting House made the venue particularly inviting, and the meeting room was cozy on the dark autumn day.

In the Business Meeting we talked about how to build on this energizing experience. The Fallow Year was part of what made this event possible, with more time and energy to plan and some financial resources available to assist. We agreed to explore different approaches for future Half Yearly Meetings; due to low attendance in recent years at the spring Half Yearly Gathering, we do not plan to return to Camp NeeKauNis in the near future. We want to ensure our schedule dovetails with that of Pelham Half Yearly Meeting, so that we can attend one another's events. The constituent meetings are prepared to consider increasing their financial contributions to Yonge Street Half Yearly Meeting to facilitate future programs.

Deep gratitude was expressed to the planning committee, the many volunteers, Yearly Meeting committees and Jeff Dudiak for making this Half Yearly Meeting such a memorable occasion. For members of Yonge Street Meeting, it was a real privilege to welcome Friends from other Meetings, to settle into worship, to exchange ideas and experiences, and to share a meal. There was a deep sense of being present and of having a good amount of time with our precious community of Friends.

Engagement Not Essentialism

Three Talks on Religion and Quakerism by Jeff Dudiak at Yonge Street Half-Yearly Meeting

Sheila Havard, Coldstream Monthly Meeting

We cannot seem to resolve conflict among us, though we are known in the world as leaders in conflict resolution. Consider the dichotomy of working in the world for peace and justice, while bogged down by conflict. Surely criticism of each other is not rooted in the Spirit; not rooted in love.

— Sherryll Harris, *The Canadian Friend* (Fall 2012, p. 2)

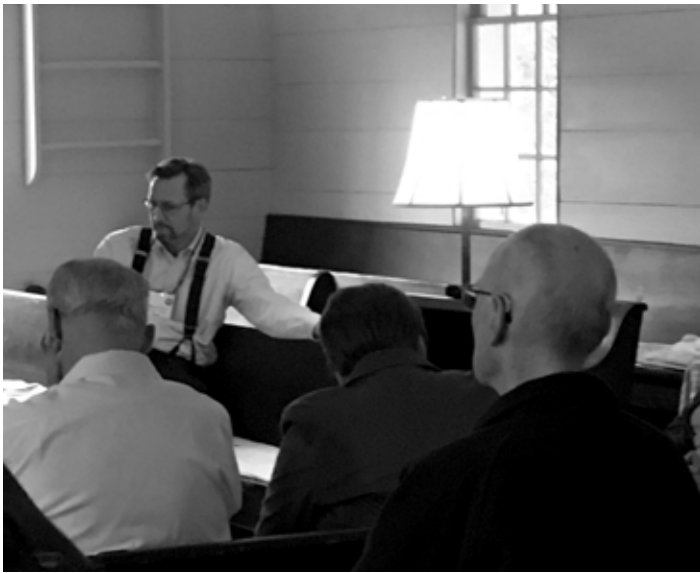
Jeff Dudiak, the speaker at Yonge Street Half-Yearly Meeting, is an Associate Professor of Philosophy at The King's University College in Edmonton. He was born of Ukrainian parentage and grew up in a Friends' Meeting in the Niagara Peninsula, which declined to join Canadian Yearly Meeting (CYM) at the time of unification in 1955 because it feared that CYM would not be sufficiently Christocentric. As such, and now having been a member of Edmonton Monthly Meeting for many years, Jeff is well-placed to provide a perspective on the Friends United Meeting/Canadian Yearly Meeting 'divide.'

Jeff gave three lectures at Yonge Street Half-Yearly Meeting: "Does Religion Have a Future?" "The Essence of Quakerism," and "The Future of Quakerism."

As I cannot possibly do justice to his lectures, I urge readers to consult quaker.ca/resources/audio-video, where they are to be posted. Also of interest is the audio file posted on the same page after Jeff delivered the Quaker Studies lectures on "Radicalizing Spirit: The Challenge of Contemporary Quakerism" at Canadian Yearly Meeting in 2012.

Does religion have a future?

By looking at the meaning embedded in words like ‘religion’ and ‘faith’ in his first lecture, Jeff opened up new perspectives. Thus the word religion is derived from the Latin *ligare*, which means ‘bind,’ the implication being that we are bound to something beyond ourselves, away from the way things are – the domain of science – to the way things should be. That is, while science is about continuity in time, religion is about discontinuity. In this sense religion is primarily about the future, not about miracles or even God.



Jeff Dudiak teaching at the Yonge Street Half-Yearly Meeting.

When Jeff contrasted the words ‘belief’ and ‘faith,’ the phrase ‘leap of faith’ kept coming to mind. To illustrate the difference in words, his example was that, whereas we cannot believe in a world without war, we can have faith in it. Thus faith is about the way things should be – the Kingdom of God, or that to which we are called.

Since religion is the phenomenon of being called, organized religion concerns bodies of people being called.

Here he picked up a theme familiar from his CYM lectures: different groups can be called to different things to get different jobs done. This is a strength and not a weakness. What is bad is to define ourselves *against* others. He later connected this with the uneasiness felt by some CYM Friends when the subject of Friends’ United Meeting Friends is brought up and vice versa. Here he surprisingly quoted George W. Bush: “we tend to judge others by the worst examples and ourselves by the best examples.” Having been CYM’s representative to Friends’ United Meeting (FUM) for three years, Jeff is in a good position to appreciate the qualities of both FUM and CYM.

The essence of Quakerism

Different thinkers have competing ideas as to what constitutes the ‘essence’ or nonnegotiable core of Quakerism. For Rufus Jones, it is the mystical element, for example; for Ben Pink Dandelion, it is the apocalyptic.

Jeff contrasted Liberal with Evangelical and Orthodox Friends. For Liberal Friends, mysticism is the essence, while the Christocentric aspect is incidental. For Evangelical and Orthodox Friends, the opposite applies. Liberal Friends believe social change is needed for the Kingdom of God to be realized. For Evangelical Friends, personal salvation comes first and the rest will follow. In other words, if individuals are saved, society will be just. Note that early Friends did not have this dichotomy, nor did the early Christians. In Greek, there was no difference between righteousness and justice.

As he did in all three lectures Jeff evaded the question of essence, suggesting that we should not be searching for what is ‘true’ or ‘right’ in Quakerism, but rather seeking to engage with other interpretations of Quakerism. Each time a given trajectory splits into two, as when Christianity diverged from Judaism and Quakerism from Christianity, something is gained but something is also lost. The point is not to ‘get it right’ (i.e., find the essence) but to deepen and enrich our experience by engaging with the other trajectories or interpretations.

As we should seek to learn from other branches of Quakerism, so we should also seek, not to emulate – that is impossible – but to learn from the past. Of particular historic interest is early Friends’ understanding of the words *Light*, *convincement*, and *authority*.

In the 17th century, *convincement* meant being called to account. The *Light* to early Friends was not the ‘inner Light,’ providing considerable leeway for individual interpretation. It was the ‘inward Light’ or the accusatory Light shining from without to illuminate the darkness within. It was unpleasant and excruciating in the extreme to have one’s dirty secrets thus revealed. George Fox’s writings reveal the agony he went through at this time. Hence the quaking of early Friends at this stage, reflecting the battle between the ‘seed of the world’ and the ‘seed of Christ.’ After *convincement*, the self was remade.

Jeff’s home Meeting in the Niagara Peninsula retains some of its original structure, in that there are still Elders and Overseers. Traditionally, the Elders sat in front of the ministers to ensure they toed the line, whereas the Overseers sat in the gallery

to ensure all members stayed awake through the then very lengthy Meetings. The pastor would quickly descend on the home of any member thought to have strayed. Such *authority* seems galling to us nowadays. Yet in these liberal days, there is some yearning for a missing authority – or at least the accountability that a tight-knit community creates. Jeff for his part now looks back on the tight-knit community support network in which he grew up with a certain nostalgia.

The future of Quakerism

Here Jeff outlined some of the strengths of Liberal Quakerism, together with the weakness corresponding to each strength. Our political and social engagement is laudable but risks severing the stem to our religious roots. By becoming a “refugee camp” for those disgruntled with other faiths, we risk diluting our spiritual depth. Our very tolerance jeopardizes our sense of identity and makes us wishy-washy.

In Jeff’s view, while Liberal Quakers recklessly sacrifice much of tradition, Evangelical Quakers are so afraid something may be lost, they balk at any change at all. What Quakerism needs in this age where religion in general is being undermined – more by indifference than atheism – is to “re-weave the voices of the past into a dialogue” and to seriously engage with our Christian past.

Representative Meeting Report

Michael Pedruski, Montréal Monthly Meeting

It was under rainy skies that 43 Friends from across Canada met in Ottawa on November 24 and 25 for Representative Meeting. It was my first time acting as a representative, and I walked towards the Meeting House on Fourth Avenue with a healthy dose of excitement and just a wee bit of nervousness – but once across the threshold the former quickly supplanted the latter. Inside the brightly-lit foyer Friends were catching up with each other and preparing for a shared dinner in the basement, before the Business Meeting began. As we set up chairs around tables and settled down to a quick but delicious meal, it was moving to see how quickly a tight-knit community was emerging from a collection of individuals hailing from all across the country.

Among the highlights of Friday night’s business were the Clerk’s Report and the reports from each individual Meeting and Committee. As part of the Clerk’s Report, we heard Elaine Bishop’s reflections on recent experiences with Friends General Conference (FGC), including the audit of institutional racism in FGC. Another notable point in the

Clerk’s Report was the suggestion that the Clerk’s term of service be reduced from the existing four-year term to a renewable three-year term in the hopes that this might remove barriers for Friends considering taking on clerking. The sense of the meeting was to move towards this three-year term, and ask the Clerk’s Committee to discern how the responsibilities of the role could be best apportioned.

Following the Clerk’s Report each representative of a Meeting or Committee shared updates. This included stories about how Meetings are deepening their relationships with Indigenous peoples, stories about how Meetings are helping refugees find housing (in some cases in the Meeting House), experiences of shared clerking of committees, changes to Meeting Houses, how some Meetings are working to stay connected to isolated Friends (for example, by sending pastoral letters), and news about well-known Friends, new Friends, and Friends who are stepping back from Meetings. Perhaps unsurprisingly, this sharing was moving – and also took quite a while. Consequently the updates spilled over from Friday night into the Saturday programme, which provided a wonderful way to begin Saturday’s business.

Highlights from Saturday’s business included the report of the CYM Secretary, the evaluation of the CYM in Session fallow year, a report on the simulation exercise on dividing CYM, the Treasurer’s Report, and discernment of the location of 2018’s Representative Meeting. In the CYM Secretary’s Report, Cameron Fraser spoke about the importance of strengthening relationships between different Meetings in CYM. The report on the fallow year noted some important challenges that the fallow year posed (for example, increased difficulty in getting people to commit to new responsibilities in CYM), but also some benefits (for example, time or resources to take on new activities).

The report on the simulation exercise noted that while there was no unity on separation among the responses to the exercise, there was a need to consider the concerns that had surfaced, including the needs of isolated Friends and ways in which Canadian geography can create very different travel experiences for Friends attending CYM.

The Treasurer’s Report noted that while CYM is currently running a strong deficit, this spending was planned based on a donation that CYM had received. This report also noted that Education and Outreach has a number of funds to support projects, and that money is available to support families in attending CYM in Session in 2018. Furthermore, the Meeting

discerned that funds to support healing workshops for African Francophone Evangelical Friends should be drawn from the CYM general fund. Finally, the meeting discerned that Victoria should be the location of Representative Meeting on November 23 and 24, 2018.

Of course not all of the Meeting on Saturday was business. We also took time for a joyous lunch, to record a video wishing a Friend a happy centennial birthday, and to eat cake celebrating a staff member's 20th anniversary of working for CYM. At the end of Representative Meeting I was so glad, as a relative newcomer, to have been able to represent Montréal Monthly Meeting. I left the Meeting as I came, walking through throngs of Grey Cup fans – the Grey Cup was being held that weekend mere blocks from the Meeting House – but with a sense of greater appreciation for the work and workings of CYM, and endowed with gratitude for all the Friends I had a chance to meet.

Reflections on the National Restorative Justice Symposium

Michael Pedruski, Montréal Monthly Meeting

While by disposition a reluctant traveler, this November found me straying twice from Montréal to Ottawa. The second of these trips was to attend Representative Meeting, which I have just described for *The Canadian Friend* (see previous article). The first trip was to attend the National Restorative Justice Symposium, held at the Westin Hotel from November 19-21.

My attendance at the symposium was supported by the Quakers Fostering Justice committee of CFSC, for which I am grateful, particularly because I have a long history of involvement with a non-profit in Montréal that uses restorative justice principles to welcome former prisoners back into community (www.comunitasmontreal.org).

The symposium had chosen the English hashtag #OurTimeisNow, which I felt was a useful lens through which to view restorative justice in Canada. Certainly there was no shortage of evidence at the symposium that restorative practices are a living and growing reality for Canadians, and that restorative justice is being taken seriously by those with their hands on the levers of power:

- Justice Malcome Rowe of the Supreme Court spoke to us about how reconciliation with Indigenous Peoples needs to consider the failings of the justice system, and the potential for restorative justice to play a role in this reconciliation;

- the Canadian Bar Association indicated its support for restorative justice, and that it encourages different levels of government to support it;
- an academic from BC presented on how restorative justice is being practiced at the Kwikwèxwelhp healing village, a Correctional Service of Canada facility run in cooperation with the Sts'ailes First Nation;
- a team of employees from a non-profit in Ottawa explained how their growing organization provides Inuit-specific restorative justice programming in Ontario;
- and, a little further afield, a representative from the New Zealand's Ministry of Justice explained to us how New Zealand has moved ambitiously to implement restorative justice practices, going so far as to legally require them to be considered when appropriate.

Even casual conversations with other attendees witnessed to the widespread success of restorative justice, including practitioners like probation officers, workers at halfway houses, and employees of non-profits – as well as representatives from organizations I hadn't expected to find, such as the Department of Fisheries and Oceans.



The Canadian Friends Service Committee contingent at the National Restorative Justice symposium: (l-r) Dick Cotterill, David Summerhays, Kirsten Van Drunen, Michael Pedruski, and Sarah Chandler.

As optimistic as the conference's hashtag was, it belies another reality about restorative justice: while 'our time is now' is a good reflection of the state of restorative justice in Canada, it is also true that our time is not yet. So many casual conversations with other attendees revealed that the access of Canadians to restorative justice practices is extremely unequal. While diversions into restorative justice programs might be quite common in some communities, neighbouring communities may have little to no restorative justice programming, with

the difference often resulting from individual opinions about restorative justice held by local prosecutors or judges. Such a gap in restorative justice programming is disheartening, especially since much research indicates that restorative practices are cost-effective, reduce recidivism, and lead to better outcomes for victims.

One of the messages emphasized by a plenary speaker is to remember that restorative justice must be community-driven, so that it serves the communities for which it is intended, and not a bureaucratic or academic vision of what is good. I personally left the symposium energized to help in making restorative justice more of a reality for the communities that need it, to listen to the stories of those touched by the justice system, and to share the promise of restorative justice with those who aren't yet familiar with it.

Quaker Study 2017: Palestine-Israel, Nonviolence, and F/friends

Sheila Havard, Coldstream Monthly Meeting

Quaker Studies was hosted this year by Ottawa Monthly Meeting in the absence of their usual venue at Canadian Yearly Meeting's Annual Gathering. A small but knowledgeable group of F/friends convened for the weekend on October 13, 2017. We welcomed a few visitors with a profound interest in Israel-Palestine affairs, including a Presbyterian who had recently been in Israel, a human rights advocate, a Montrealer with a Jewish perspective, and a Friend who had recently visited the area with Christian Peacemaker Teams.

Our facilitator was none other than Maxine Kaufman-Lacusta of Vancouver Monthly Meeting, a tireless activist on behalf of Palestinian rights. Maxine has lived in Israel for over four years, working for the Alternative Information Center, and has privileged access to the country as an Israeli citizen and fluent Hebrew speaker. She has penned *Refusing to Be Enemies – Palestinian and Israeli Nonviolent Resistance to the Israeli Occupation*, which she has just published with a new afterword.

Maxine reassured us at the outset that there were different ways we could help apart from being activists. We could also be message sharers and networkers, for instance.

The introductory talk on Friday evening gave us a glimpse of the nonviolent resistance scene. There is a multiplicity of organizations involved – Palestinian of course, but also Israeli and international groups. Coordination between them fluctuates and, while outside help for the Palestinian cause is

usually welcome, it is crucial that determination of the goals and direction remain in Palestinian hands, as the people most directly affected by injustice in the area.

The question of the definition of nonviolence was raised at one point in our discussions. The activism illustrated by the three movies we watched included a good deal of stone throwing by frustrated Palestinian youths. Stone throwing is certainly not to be condoned. It is a far cry from the armed presence of the Israeli military but it cannot be described as nonviolent either.

Breaking into small groups, we then voiced our concerns and hopes. Issues highlighted included

- the almost complete silence of the media when it comes to the abuse of Palestinians;
- the unequal power relationship between Palestinians with their stones to throw and Israelis with a plethora of military hardware;
- fears that the Palestinian's plight was deteriorating with the increasing fragmentation of land and confiscation of property due to the Wall or so-called "Security Barrier" and the increasing number of Israeli settlements.

The gloom was dispelled somewhat on Saturday, when three films gave us some insight into the incredible bravery and persistence of Palestinians involved in resistance. Small-scale, isolated improvements have indeed occurred as a result of such action. For instance, in some cases the Wall has been rerouted from its original plan, enabling more village land to remain accessible. In the village of Budrus, after months of struggle, backed by left-wing Israelis and international visitors, a large portion of the villagers' original land remains accessible and the Wall has circumvented the cemetery.

The films were all intensely moving and are worth naming. They are *Little Town of Bethlehem*, *Budrus*, and *The Wanted* 18.

What struck a couple of us most about the *Little Town of Bethlehem* (littletownofbethlehem.org) was the propaganda. The very first scene shows Palestinian children holding toy guns. Later, a group of Israeli school children is being shown round Birkenau concentration camp and told that the gruesome scenes before their eyes reflect what Palestinians wish to inflict on Israelis.

The central theme of this film, however, is the story of three men: an Israeli fighter pilot, a Christian Palestinian, and a Muslim Palestinian who all adopt the route of nonviolent

resistance. The Israeli starts off by glorifying and wishing to emulate his fighter pilot father, but evolves into a refusenik and even influences his father in that direction.

What I found most memorable about *Budrus* (www.justvision.org/budrus) is the persistence of the village women, who demonstrated day after day in front of their property despite the armed forces lined up opposite them.

The final film, *The Wanted Eighteen* (www.wanted18.com), demonstrates the lengths to which the inhabitants of a Bethlehem suburb, Beit Sahour, went to boycott Israeli products and make themselves more self-sufficient. They acquired eighteen cows to avoid buying Israeli milk. The cows and other characters were sometimes represented by cartoon figures, which provided some light relief in an otherwise serious film. Israeli soldiers gradually hunted down the cows and confiscated the villagers' household belongings for non-payment of taxes. The absurdity of the military campaign became more than evident when the military informed villagers that their eighteen cows represented a "security threat to the State of Israel."

Just as nonviolent campaigns have a proud history (Gandhi, Martin Luther King, Mandela etc.), so do boycotts, which date back to at least Quaker John Woolman. The Boycott Divestment and Sanctions (BDS) campaign was launched in 2005 by some 170 Palestinian organizations.

The rationale for the BDS call is that resistance from within may be insufficient to effect change for the better; pressure

needs to be exerted from outside Israel. Advocates of this theory see Israel's increasing alarm as BDS expands as evidence that the pressure is working.

Here again, the movement must be Palestinian-led. Canadian Yearly Meeting was asked to consider adopting BDS in 2010 by Ramallah Friends Meeting and, after much deliberation produced a well-balanced minute expressing a degree of support in 2014, as a supplement to more general minutes from 2008 and 2009. (See pp. 22-24 for a full compilation of these minutes.)

Finding the Courage to Take Action

Laura-Lee Robertson, St. Andrew's Presbyterian Church, (Hillsburgh ON)

Representatives from Rabbis for Human Rights, Canadian Friends of Sabeel, Independent Jewish Voices, Christian Peacemakers team members and the Compassionate Listening Project joined together in Ottawa to discuss how to move forward to pursue human dignity for the Palestinians.

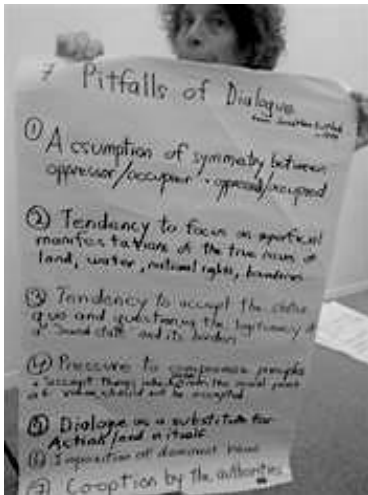
I received insight on how others approached and challenged family, friends and local government that had strong Zionist beliefs. Hearing from many advocates that have lived in Israel, toured the region on several occasions, and witnessed atrocities was very impactful.

As the weekend progressed we studied and discussed many films and documentaries from both Palestinians and Jews alike, about their life growing up through the violence and what views they were exposed to. These shed light on how they came to the realization that the Israeli military was systematically eliminating the ability of the Palestinians to survive.

The movie *Little Town of Bethlehem* looked at three men's lives (Christian, Muslim, and Jewish) over twenty years of living through the violence of the Israeli occupation. It had dialogue about their changed beliefs from violence to the humanitarian principles shared in the nonviolent movement.

We also watched and discussed a comical documentary on *The Wanted 18*, a true story from the first intifada, where men from the Palestinian town of Beit Sahour bought eighteen milk cows. This documentary showed how they hid the cows in their homes, following a military order to have them slaughtered to prevent them from being able to provide milk to the community. It exposed the embarrassment





Maxine Kaufman-Lacusta at the 2017 Quaker Study, explaining how to avoid a common dynamic where dialogue normalizes unequal relations between Palestinians and Israelis.

(Photo: Laura-Lee Robertson)

of the Israeli military government as they searched homes trying to find where these cows were hidden. Soldiers showed “wanted” pictures of the cows to people in the community as they searched, investigating for several months until they found them.

The weekend had great discussion and insight into the ongoing political tension as the Boycott, Divestment,

and Sanctions Movement progresses. Many organizations have coupled with the Palestinians to put pressure on the Israeli government to engage in collective peace talks that can bring about a resolution to the current occupation and illegal land grab, as UN-prohibited settlements continuing to be constructed.

We discussed the “No Way to Treat a Child” Campaign and how to approach your local MP concerning the appalling interrogations of young Palestinian children. These interrogations take place without the presence of parents or legal counsel, until the children are forced to plead guilty in front of military court. These children are transferred, interrogated, mistreated, and even tortured – often without the parents knowing where their children have been taken or if they are alive. Since 1967, Palestinian children in the Occupied Palestinian Territory have been living under Israeli military law and prosecuted in military courts. Israel is the only country in the world that lays criminal charges for children throwing stones in a military court without fair trial guarantees.

As this weekend wrapped up with great fellowship, new friends and connections, I was renewed with passion to move forward with more of my political talks entitled, “God’s Call to Crisis,” in ecumenical churches around Guelph, and with posts on social media that I hope will convey the impact of what is happening to the Palestinians. As I continue my journey of awareness, I will leave you with Isaiah 1:17 to ponder – “Learn to do right; seek justice. Defend the oppressed.”

Suggested Resources on Palestine-Israel from the 2017 Quaker Study

Maxine Kaufman-Lacusta, *Vancouver Monthly Meeting*

Editor’s Note: Videos from the 2017 Quaker Study weekend on “Palestine-Israel, Nonviolence, and F/friends” are now available at quaker.ca/2017-quaker-study.

Books

Popular Resistance in Palestine: A History of Hope and Empowerment by Mazin Qumsiyeh (Pluto Press, 2011). A summary of Qumsiyeh’s important book is at qumsiyeh.org/popularresistanceinpalestine

The Politics of Protest: The Israeli Peace Movement and the Palestinian Intifada by Reuven Kaminer (Sussex Academic Press 1996). Written by an Israeli historian who is also a long-time activist, this thorough examination of Israeli peace groups active during the first intifada includes several accounts of nonviolent actions and analysis of the “family feud” between the more politically-engaged or militant “critical left” and its more “moderate” sister groups.

The Road Map to Nowhere: Israel/Palestine since 2003 by Tanya Reinhart (Verso Books, 2006). As the title suggests, this book is mainly about how “under cover of diplomatic successes, Israel is using the road map to strengthen its grip on the remaining occupied territories.” The final chapter gives a fascinating and detailed account of the first three years of Palestinian-led joint nonviolent struggle centred on the apartheid wall in the West Bank.

Refusing to be Enemies: Palestinian and Israeli Nonviolent Resistance to the Israeli Occupation by Maxine Kaufman-Lacusta (Ithaca Press, 2011). This book is an interview-based study that presents the voices of over 100 practitioners and theorists of nonviolence, the vast majority of them either Palestinian or Israeli. They reflect on their own involvement in nonviolent resistance and speak about the nonviolent strategies and tactics employed by Palestinian and Israeli organizations, both separately and in joint initiatives.

Boycott, Divestment, and Sanctions? A Quaker Zionist Rethinks Palestinian Rights by Steve Chase (Pendle Hill Pamphlets, 2017). A review in the October 2017 *Friends Journal* concludes: “If you feel compelled to back the Israeli state as an essential protector of the Jewish people, read this pamphlet, from



Panelists at the Quaker Study (l-r): Elizabeth Block of Christian Peacemaker Teams (and Hamilton Monthly Meeting), Corey Balsam of Independent Jewish Voices, Colin Stuart of Christian Peacemaker Teams (and Ottawa Monthly Meeting), Deena Roskies of the Compassionate Listening Project, and Joy Howse of Rabbis for Human Rights. (Photo: Laura-Lee Robertson)

someone who knows and emphasizes with your perspective, to probe further into the complex story of Zionism. If you have firmly thrown your lot in with the Palestinians, read to better understand the history and nuance of Zionism and to keep from the tendency to demonize Jews. If you are deeply perplexed about the whole conflict, take this opportunity to travel with a clear-headed and compassionate Quaker who has committed to a journey through this challenging territory toward ever-greater integrity and truth.”

Websites

“Faces of Hope: Learn About the Palestinian-Israeli Conflict” by the American Friends Service Committee (AFSC). As example of a way today’s Friends are supporting nonviolence by both Palestinians and Israelis, see afsc.org/resource/faces-hope-learn-about-palestinian-israeli-conflict.

“Publications” by the Israel/Palestine Mission Network. Excellent Presbyterian Church resources on Palestine and Israel like Steadfast Hope and Zionism Unsettled can be ordered from www.israelpalestinemissionnetwork.org/main/study-resources/publications.

“Thoughts on normalisation in the Israel-Palestine conflict” by Rifat Odeh Kassir. *Kassir is a Palestinian intellectual, activist and board member of the Alternative Information Center (AIC).* This article offers a clear definition of normalization with examples of what sorts of otherwise well-meaning projects are actually forms of normalization: www.no2brandisrael.org/thoughts-on-normalisation-in-the-israel-palestine-conflict.

“Canada and Israel: The Business of Militarism,” a *Quaker Concern* article by Sara avMaat. quakerservice.ca/wp-content/uploads/2016/08/Quaker-Concern-Summer-2016.pdf

A Compilation of Canadian Yearly Meeting Minutes on Palestine-Israel

Editor’s Note: For reference, this is a compilation of recent minutes approved by Quakers at Canadian Yearly Meeting (CYM) in Session relating to Palestine-Israel.

CYM 2008

Minute 65: Middle East Concerns Letter.

The visit of a Toronto Monthly Meeting delegation to the Israeli Consul General in Toronto resulted in a Special Interest Group. Michael Kaufman-Lacusta reported for the Special Interest Group and read a letter which the Clerk might send the Prime Minister of Canada and the other Party Leaders regarding Canadian Middle East policy. After considerable discussion as to the effectiveness of such letters and press releases and also our readiness to move publicly on these matters, we agreed that we are moved by the sufferings of the Palestinian and Israeli people and affirm our desire for a just peace in the Middle East consistent with international law and fundamental human rights. We encourage Canadian Friends Service Committee to assist Friends for further action in this matter.

CYM 2009

Minute 58: CFSC – Policy Statement on Israel and Palestine.

Gianne Broughton read the draft minute, which is being brought forward from CFSC for adoption by CYM. It was requested that the minute be further seasoned and brought back to a later session of this year’s CYM.

Minute 78: CFSC – Policy Statement on Israel and Palestine (continued).

The Special Interest Group on Israel and Palestine and interested Friends prepared another draft of the minute from CFSC regarding Israel and Palestine. The minute was approved as follows:

We are moved by the sufferings of the Palestinian and Israeli peoples. This suffering has gone on too long and must not be allowed to continue. We are aware that Israel was born out of horrific violence perpetrated on the Jews – however, the Palestinians were not the perpetrators. We know that both Israelis and Palestinians have committed acts of violence against each other. We are also aware of the huge inequality of power between them.

As a people of faith, we challenge all people, and particularly people of faith, not to put their trust in tanks or bombs or military aggression, but to open themselves to the Spirit of Love which counsels a path of nonviolence. Such a path recognizes the dignity of all peoples and seeks solutions to international conflicts through just and peaceful means.

As Quakers, we reject the use of military force and violence by state or non-state actors. We believe that strategies of nonviolence are the only ethically sound, and ultimately more successful, strategies for overcoming oppression. Our experience with nonviolence has shown that there is a place both for acts of resistance and for the provision of a safe space for individuals of opposing views to dialogue. There have been many dialogue activities, and further opportunities for such work may open up. However, Palestinian nonviolent activists and their Israeli allies agree that the current need is for strong acts of nonviolent resistance and international advocacy.

There are grassroots groups, both Palestinian and Israeli, who use nonviolent action to resist the occupation, even though such actions, of which there are many, are often met by Israel with violence, even lethal violence. These nonviolent actions are not widely reported in the media.

For several years, Canadian Friends Service Committee has worked successfully with the Palestinian Center for Rapprochement Between People (PCR), a grassroots organization teaching, promoting and practicing active nonviolence. We are heartened by this very significant work by our Palestinian partner, and other Palestinian initiatives, and by joint Israeli-Palestinian groups such as Bereaved Parents and Combatants for Peace.

We will continue to work with individuals and groups who are committed to nonviolence.

We are heartened by the voices of dissent that have been arising from the Israeli military – young men and women who have been sickened by the ongoing suffering of the Palestinian people and have refused to participate in the military occupation of Gaza and the West Bank. We are also heartened by the networks of Jews, in Canada and elsewhere, who have the courage to dissent against the illegal actions of the Israeli state. We will work with dissenting Jewish groups (such as Jewish Voice for Peace and Independent Jewish Voices) to mobilize, in a spirit of fairness and nonviolence, for a just peace between the Israeli and Palestinian peoples. Canadian Yearly Meeting will continue to have a relationship with the mainstream Canadian Jewish community through our ecumenical affiliation with the Canadian Council of Churches and will continue to dialogue with them as we are able, speaking truth in love.

There are a number of actions that Canadian Quakers can take in response to the issues around Israel/Palestine.

- We encourage Canadian Quakers to educate themselves about the history and current realities of the Palestine/Israel situation.
- We encourage Canadian Quakers to support the Palestinian economy by buying products such as Palestinian olive oil.
- We encourage Canadian Quakers to work with networks of Quakers and others to insist that the Canadian government act in a more progressive, peace-oriented way toward the Middle East.
- Those who feel led may also choose to get involved with groups such as Christian Peacemaker Teams, the International Solidarity Movement, and the World Council of Churches Ecumenical Accompaniment Program, and travel to occupied Palestine to bear direct nonviolent witness to the impact of the military occupation. Where possible, visiting Israeli communities affected by the conflict is also encouraged.

Urgently, at this moment, we encourage Friends to take part in nonviolent campaigns to end the continuing blockade of Gaza and to end evictions of Palestinians from their homes. Concerned Friends who have visited the region are also drawing our attention to the unjust distribution of scarce resources, in particular, water.

We call on the State of Israel to end the blockade of Gaza, and to end the occupation of the West Bank and East Jerusalem, in accordance with UN Security Council resolutions 242 and 338. We call on the State of Israel and the Palestinians to end assaults against civilians.

We call on the Israeli government and any future state of Palestine to respect each other's right to exist within safe, secure, and defined borders, and to grant equal rights, protections, privileges and responsibilities to all of their respective citizens.

We ask CFSC to encourage our participation in the above actions, and to continue to provide educational opportunities and materials for Friends, including inviting external speakers to CYM in coming years.

The clerk of CFSC, Merrill Stewart, rose to thank all Friends who worked on this minute and the Monthly Meetings that responded to it. He acknowledged that Canadian Friends have learned a great deal in this process.

CYM 2014

Appendix 4: CYM agenda item on BDS (Boycott, Divestment and Sanctions) in support of justice in Palestine and Israel.

In March of 2010, Friends in Ramallah, occupied Palestine, wrote, as part of their epistle to Friends everywhere: “We ask Friends to discern what, in their own circumstances, they can best do to support those working to end this conflict and bring peace and justice to this troubled region. We ask Friends to consider adopting boycott, divestment and sanctions as we may be led to do, individually or corporately.”

Early in 2013, CFSC circulated a proposal for an addendum to the existing CYM Policy Statement on Advocacy for Peace in Israel and Palestine (minute 78, CYM, 2009). The draft addendum proposed for minute 78 expressed support for the Boycott, Divestment, Sanctions Campaign as a non-violent measure advocated by those working to bring an end to the conflict and lasting peace to the region. It included the request: “We ask CFSC to provide an information channel to support Friends’ engagement.”

At that time, 9 meetings of those that sent a response had responded positively to some part of what they’d been sent, but Friends did not seem ready to reach unity on a broad statement supporting the specific goals of the official BDS Campaign.

Then, at a SIG facilitated by Gianne Broughton of CFSC, at CYM 2013, it became clear that many Canadian Friends were, in fact, comfortable with the idea of specifically boycotting products of the illegal Israeli settlements in the West Bank. A simplified minute on BDS was produced by an ad hoc [working] group, and, following CYM 2013, was circulated to monthly meetings and worship groups as part of the report from a second SIG held that week on the topic.

That minute states:

As an addendum to the 2009 CYM policy statement on Israel and Palestine, the ad hoc Working Group on Justice in Palestine and Israel proposes:

In the spirit of the British Yearly Meeting minute (5.4.11, Meeting for Sufferings), which notes that “The request for boycott comes from those who will suffer most, but a decision for boycott will give hope to Palestinians and support to those in Israel who are working for peace,” and that “Our hearts are full of compassion for Israelis and Palestinians, all of whom are suffering from the effects of the occupation,” and in response to the March 2010 Epistle from Ramallah Friends, requesting that Friends: “. . . consider adopting boycott, divestment and sanctions as we may be led to do, individually or corporately,” we ask that CYM:

a. Encourage Canadian Friends, individually and corporately, to boycott products of illegal Israeli settlements in the West Bank and East Jerusalem, including those wrongly labelled as “made in Israel.”

b. Call upon the Canadian government to require that products made in the illegal settlement be accurately labelled as such.

c. Authorize CFSC, Ottawa MM, and well-informed individual Friends to make information on BDS available to MMs and individual Friends who request it and/or feel led to participate in some way.

Monthly Meetings were asked to minute their unity with any or all of the 3 points and a tally is being kept.

The ad hoc working group feels strongly that Canadian Yearly Meeting needs to respond to the request from our Friends in Ramallah (see first paragraph of this report) to join the BDS campaign in support of Palestinian human rights.

Minute 47: Report from the Ad Hoc Working Group on Justice in Palestine and Israel and the 2013 Special Interest Group on Boycott, Divestment and Sanctions (BDS).

The Clerk read a statement from this group, as attached in Appendix 4 [reproduced above]. Canadian Yearly Meeting approves the following as an addendum to the CYM policy statement on advocacy for peace in Israel and Palestine (Minute 78 from CYM 2009):

1) We authorize Canadian Friends Service Committee, Ottawa Monthly Meeting, and well-informed individual Friends to make information on Boycott, Divestment and Sanctions available to Monthly Meetings and individual Friends who request it and/or feel led to participate in some way.

2) We call upon the Canadian government to require that products made in the illegal settlements be accurately labelled as such.

3) We encourage Canadian Friends, individually and corporately, to boycott products of illegal Israeli settlements in the West Bank and East Jerusalem, including those wrongly labelled as “made in Israel.”

We are reminded to pray for peace with justice between the people of Palestine and Israel to facilitate peace in the Middle East and peace in the world. Contact Mel Earley of Halifax Monthly Meeting for further suggestions on how we as individuals can assist this work for peace and justice. Mel urges us to do more than what we have done by approving this minute.

CONCERNS

Electronic Surveillance & Open-Source Alternatives

Robert Kirchner, Edmonton Monthly Meeting

Editor's Note: During the decision to shift quaker.ca email addresses over to Google, concerns were raised by some Publications & Communications Committee members over the privacy implications of this move. Discussion at this meeting prompted the writing of this article by one of those expressing concerns, as well as the Publications & Communications inquiry on p.30 ("Looking to the Light in the Online World").

In recent decades, large swaths of commercial, educational, and interpersonal activity have come to be transacted through electronic media. And Quakers have, for the most part, gone along with this societal shift, both in our individual communications and in how we carry on the business of our Meetings, locally and nationally. While this shift has increased the speed and reduced the cost of communications, it has made such activity readily surveillable, to an unprecedented degree, by the state and large corporations.

Furthermore, we now know that state and corporate institutions are in fact aggressively using these mass surveillance methods, thanks to disclosures by whistleblower Edward Snowden and others. These disclosures have mostly focussed on mass surveillance programmes by the US and British governments; but Snowden himself has observed that Canada's security apparatus is the *least* legally constrained of all the Anglophone nations.¹

The alarming power of modern electronic surveillance techniques lies in its ability to automatically cross-correlate different types of information about you. It is easy to correlate, for example, your banking and shopping transactions, web searches, emails, and GPS location data emitted by your

mobile phone. This information can be used to assemble a comprehensive picture of who you are, what you think, what you've been doing, and what you might do in the future.²

Why might online privacy be a concern for Quakers?

Mainstream public debate has focussed on whether such mass surveillance is necessary or useful for protecting the public against terrorism and other criminal activity. But the experience of activists in Black Lives Matter,³ Water Protector,⁴ Palestinian solidarity,⁵ and similar movements suggests that these surveillance powers are also (and perhaps principally) aimed at monitoring, controlling, and ultimately neutralizing expressions of political and social dissent, including purely non-violent activity. Quakers' historic concerns for social justice, human rights, and environmental sustainability have often led us, individually and corporately, to support such dissident movements and to labour for social change. It is therefore reasonable to assume that state surveillance agencies target Quakers accordingly,⁶ if not for information about our own activities, then for information about groups and individuals we may be in solidarity with.

But even if Quakers are not so targeted, and even if we personally have no information that we wish to keep private, there is still reason for us to be concerned with online privacy. If the only people who try to protect themselves from online surveillance are marginalized dissidents at imminent risk of political repression, then it is easy for surveillance agencies to target them merely for using protective measures. But if a broader range of individuals and groups adopt protective practices, this generates a sort of 'herd immunity' for those who face actual security threats from state and corporate surveillance.

Problems with the anti-technology response

An understandable reaction to these surveillance concerns, particularly among those who formed their communications habits prior to the development of the internet, is to simply reject the new communications technologies – to opt out of the societal shift described above, to the extent that this is possible. I believe that this response throws the baby out with

1 See www.edwardsnowdennews.com/edward-snowden/snowden-live-canada-and-the-surveillance-state.

2 By way of comparison, in the late 1960's the FBI illegally monitored and harassed (among others) US civil rights activist James Forman, a leader of the Student Nonviolent Coordinating Committee (www.truth-out.org/news/item/43191). The Bureau devoted extraordinary resources to placing informants among Forman's colleagues and friends so it would 'constantly be apprised of his contacts, activities and travel plans.' Nowadays, all this information and more would be immediately available to the FBI, without the trouble of recruiting informants, from interception of Forman's own electronic communications – unless he took steps to keep his communications secure.

3 See theintercept.com/2015/07/24/documents-show-department-homeland-security-monitoring-black-lives-matter-since-ferguson.

4 See www.eff.org/deeplinks/2016/12/investigating-law-enforcements-use-technology-surveil-and-disrupt-nodapl-water.

5 See electronicintifada.net/blogs/asa-winstanley/uk-anti-terror-spies-snoop-palestine-solidarity-activists.

6 Even if the individuals in the surveillance agency are ignorant of Quakers' historic concerns for social justice, their automatic data analysis techniques would make our sympathies readily apparent.



Photo: Elvert Barnes (Creative Commons Attribution-ShareAlike 2.0, elvertbarnes.com)

the proverbial bath water. It ignores all the positive effects of these technologies, in permitting the instantaneous exchange of information on every imaginable topic, all across the world. Indeed, these technologies have facilitated, and continue to facilitate, the organization of the very movements for social justice, human rights, and environmental sustainability that we as Quakers, in our best moments, have stood with.

It seems to me that a more promising direction for addressing concerns about electronic surveillance lies in better education about these communications technologies, particularly about alternatives to insecure mainstream applications and online practices. There are tools and practices that allow users to “treat internet surveillance and censorship as damage and route around them,” in the slogan of the ‘cypherpunk’ movement.⁷

Open-source software

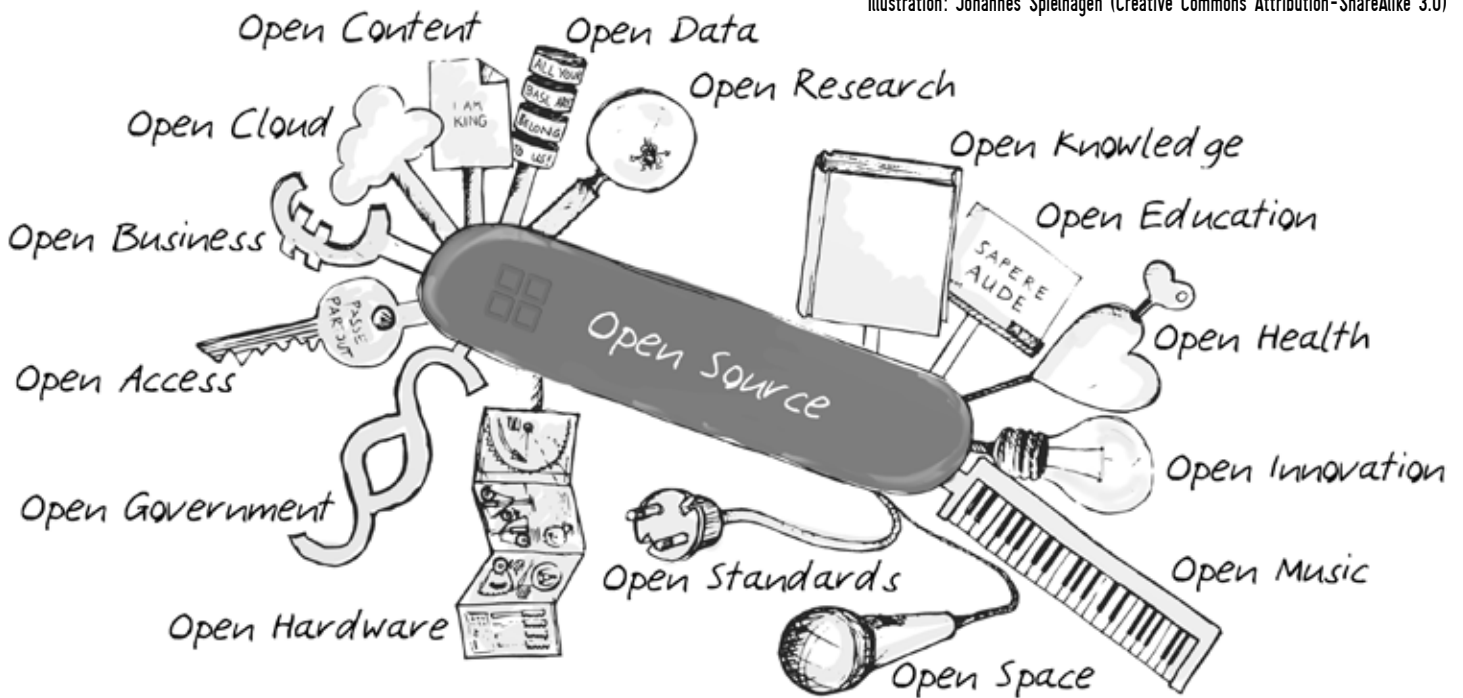
In many cases, the best protection against online surveillance is to use alternative, open-source software (including tools for encrypting communications, discussed below). Moreover, there are positive reasons to adopt and support such open-source technologies, above and beyond privacy concerns.

‘Open-source’ means that the code – the set of computer instructions that the software consists of – is publicly available. Anyone with programming skills can inspect the code and understand precisely how it works, and precisely what data it collects. This makes it difficult for state or corporate actors to sneak spy functions into applications. Moreover, anyone can contribute their own improvements to the software, or use chunks of the code in new applications, with nobody asserting intellectual property rights. Open-source programs are offered freely, for the benefit of anyone who might find them useful. Users and developers collaborate, in this model, as de facto producer-consumer cooperatives.

Indeed, there is a natural affinity between this commons-based approach to technological development and a range of contemporary movements seeking to build a more socially just and ecologically sustainable economic system, outside the control of powerful corporations, as outlined in books like Paul Mason’s *PostCapitalism*, Jeremy Rifkin’s *The Zero Marginal Cost Society*, Kevin Carson’s *The Homebrew Industrial Revolution* and *The Desktop Regulatory State*, and online articles of the Peer-to-Peer Foundation (p2pfoundation.net).

⁷ See c4ss.org/content/20720.

Illustration: Johannes Spielhagen (Creative Commons Attribution-ShareAlike 3.0)



The thrust of these works is this: the most valuable part of a product is typically the information embedded in it. The cost of the plastic and metal materials in, say, a vacuum cleaner is just a tiny fraction of the product's retail price; the consumer is primarily paying for the information that shapes this plastic and metal into a useful appliance. But the information itself is not subject to any natural scarcity. With modern computer technology, information can be copied an unlimited number of times and instantly disseminated around the world, at near-zero marginal cost. It is therefore becoming difficult for capitalists to extract payment for information, as the entertainment and software industries have discovered. This explains Big Business' push for international trade agreements imposing draconian intellectual property regimes, precisely to maintain artificial scarcity – though it remains to be seen whether these regimes will be practically enforceable in the face of widespread consumer circumvention.

So, this open-source economy is already developing for pure information goods, like computer software and music. But can this shift be extended to the manufacture of tangible goods, like vacuum cleaners? This further step only requires more widespread adoption of existing (and rapidly improving) automated fabrication technologies such as 3D printers, which currently can be purchased for just a few hundred dollars. Rather than labouring for an employer to earn money to buy a vacuum cleaner, an individual

could just download an open-source design for a vacuum cleaner and 3D-print the parts herself, paying only for the feedstocks. In such an economic system, prices would reflect the actual scarcity of input materials (incentivizing recycling and salvaging of parts), rather than artificial scarcity of information.

In such economies, we would work much less, buy much less, and produce for ourselves and our neighbours most of the goods that we need. In Marxist terms, the means of production would no longer be exclusively in the hands of a small class of capitalists: they would be available to everyone.

Proprietary software

In contrast, proprietary software (typically developed and owned by big corporations, like Microsoft, Apple, and Google) is secret. It is the proverbial black box. Users are not allowed to know precisely how the application works; they are not allowed to make improvements to it; and it may even be harvesting their personal data and forwarding it to third parties without their knowledge.

For example, Google was recently caught tracking location data from Android phones, even when users had turned off location sharing.⁸ But we were only able to learn about Google's misbehaviour because the Android operating system is itself open-source. Independent researchers cannot similarly probe the behaviour of Apple's proprietary iPhone

⁸ See www.ibtimes.co.uk/google-caught-tracking-android-users-locations-even-setting-turned-off-sim-card-removed. Location data, by the way, can be extremely sensitive information: for example, mobile phone location data is commonly used by the US and British military to target individuals for drone-strike assassination.

operating system. We cannot know what Apple is up to at all, unless someone within the company turns whistleblower.

These data-harvesting software companies then frequently sell users' data on to other corporations, principally for targeted advertising. But the bottom-line is that we have no way of knowing how the information harvested from us may be used. It may even end up in the hands of criminal hackers and identity thieves, as the recent Equifax scandal has shown. End user licensing agreements (EULAs) that purport to set the contractual terms between software developer and user are notoriously opaque and one-sided, allowing the developer to do virtually anything.

Is online privacy even possible?

Mass (i.e. untargeted) surveillance techniques rely on lax online security practices among the general population. In general, these technique can be thwarted by simply using open-source applications. (Specific recommendations for such apps and other secure practices follow below.) Surveillance techniques targeted at specific individuals (e.g. installing spyware in your computer) are harder to protect against, but this kind of surveillance is much more costly and politically risky for state and corporate actors, and therefore cannot be utilized on a broad scale. While certain techniques can mitigate targeted surveillance, they are beyond the needs of the average person and the purview of this introductory article.

Security vs. convenience

Open-source software is free (sometimes the developers ask for a voluntary donation). Proprietary software typically must be purchased (or pirated).⁹ However, because of the vast resources that proprietary developers can devote to marketing, graphic design, and user-testing, proprietary software is often better-known, slicker-looking, and (sometimes) easier to use than open-source alternatives. Moreover, in the case of communications applications, you not only have to decide to adopt a less-familiar open-source alternative yourself: your communications partners must decide to make that shift along with you.

Specific recommendations

What follows is a set of practical suggestions, based on my limited experience as an amateur in this field. The topic

is vast. This list is not intended to be comprehensive, nor is it presented as the final word in online security: new software alternatives become available each day. Also, I've only included options which, to me, seem relatively easy to adopt. For a more systematic and in-depth review of on online security issues and recommendations of alternative technologies, see prism-break.org and ssd.eff.org. (And read Cory Doctorow's novel *Little Brother*.)

- *Mobile phone use.* Phones, particularly smart phones, are notoriously insecure, and various apps used on them have been shown to surreptitiously transmit personal data to third parties. (The example above of Google's misuse of location data is just one case in an ocean of 'surveillance capitalism'.)¹⁰ But one simple precaution protects against the most common and most egregious form of interception of phone communications on smartphones: install and use the Signal app (from Open Whisper Systems, www.signal.org). An open-source application, Signal uses cellphone data or wifi to send text messages and make phone and video calls. It is available for free from the Apple Store for iPhone and Play Store for Android. Communication in Signal is automatically securely encrypted, protecting the content from third-party interceptors.
- *On Android phones.* If you are able to 'root' the phone (i.e. acquire administrative privileges), you can use open-source apps from the FDroid repository in place of many of the insecure proprietary apps that come pre-installed or that are available from Google PlayStore.
- *Passwords.* Most people use easy-to-guess passwords, such as 'password1', or the slightly modified 'p@55w0rd1'. They then reuse this same password for every account and website requiring a login. Strong passwords are long, random, and single-use. Use a secure free password manager such as LastPass (www.lastpass.com). LastPass stores your passwords online in an encrypted form; even the LastPass people cannot decrypt them. To access them, you only need to remember one master password. When you use this master password, LastPass will log you in automatically to whatever accounts you need. (Do not save these passwords on your browser: anyone with physical access to your computer could get them.) Your master password should be a random sequence of

⁹ This is less true for smartphone applications: even the proprietary applications are often free, but subject users to advertisements; the software developers make money by 'selling' their users to advertisers.

¹⁰ From www.cbc.ca/radio/spark see "Snitching, stealing, exclusions and more," "How to Make Sense of Your App Permissions," "Your apps are watching you," and "Gillette knows whether you shave because Tinder told it about you."

four to seven words, such as ‘correct-horse-battery-staple’.¹¹ A long memorizable phrase using real words is better than a short password using hard-to-remember symbols and numbers. This master passphrase should ideally be chosen by a mathematically random process, such as the diceware method.¹² All the other passwords, which LastPass remembers for you, can be generated by LastPass itself, e.g. 50-character random strings of letters, numbers and punctuation symbols.

- *Computer operating systems.* Microsoft Windows is still the primary target of virus and malware developers, and is therefore the least secure operating system. But both Windows and the Mac OS are proprietary, and so have all the undesirable traits discussed above. Nowadays, there are several versions available of the open-source Linux operating system (e.g. Ubuntu, Mint) which are as user-friendly as the proprietary systems. These are free, they can be installed on PC and (with somewhat greater difficulty) Mac computers, and they are considerably more stable and secure than the proprietary systems. Anyone with the aptitude to learn how to use a PC or Mac computer can make the switch to Linux (perhaps with a little help from a Linux-savvy friend).

- *Email.* The most popular email service, Gmail, is used by Google for data-harvesting. They also comply with government security agencies’ blanket requests for their users’ data; these agencies have their own algorithms for profiling people of interest to them. The same is true for Yahoo, Microsoft Outlook, Apple iCloud, and all the other large, commercial email service providers. As a more secure alternative, ProtonMail (protonmail.com) offers encrypted storage (the user holds the key, the ProtonMail people do not), and automatic end-to-end encryption of email when sender and receiver both have ProtonMail (or when one of them has a public encryption key, e.g. through GPG).¹³ Unfortunately, ProtonMail doesn’t permit many common functions such as automatic email forwarding. And there is a 500 MB storage limit on free accounts, though more storage can be purchased through a premium account. It may not be possible to avoid insecure email accounts in all cases, e.g. for work purposes. Unencrypted email should be thought of as the electronic equivalent of a postcard, legible to anyone who handles or intercepts it. But it is advisable and quite feasible to use a secure alternative such as ProtonMail for personal or sensitive communications, and to encourage others to do so as well. The more individuals encrypt their email, the easier it becomes for everyone else to do so.

- *Search engines.* DuckDuckGo.com does not track your online searches, unlike Google.

- *Virtual private networks (VPNs).* The websites you visit may record your presence through your computer’s IP address. Internet service providers (ISPs) typically track your online browsing as well, and routinely turn this information over to security agencies. This information can be protected by routing your internet connection through a VPN. The only web traffic that’s then visible is the fact that you’ve connected to the VPN; everything else is hidden by the VPN. The VPN host in turn might be targeted by security agencies: so look for a VPN which retains no information about its users’ online browsing. CyberghostVPN.com and IPredator.se both offer secure low-cost VPN services. And Protonmail.com has recently offered free bare-bones VPN service to its users.

- *TOR browser.* For particularly sensitive online browsing, use TOR (The Onion Router, www.torproject.org). The Tor browser, an adaptation of Firefox, encrypts and routes your web traffic through a random sequence of intermediate servers (like the layers of an onion, hence the name). This obscures the connection between you and the website you’re visiting.

- *Webcams.* Computer cameras are notoriously hackable. Protect against this visual invasion of privacy by the simple expedient of putting a piece of opaque tape over the camera lens when you’re not using it. (Unfortunately, computer microphones are also hackable, but less easy to render inoperative.)

Conclusion

In proper Quaker fashion, I’ll end with some queries.

- Should Quaker testimonies like equality, sustainability, and community inform our choices about the technologies we use, individually and corporately?

- How should the testimony of integrity inform our behaviour online?

- Is there a tension between openness and integrity on the one hand, and privacy and security on the other?

- If using secure digital tools compromises our ability to collaborate with others, is the price worth it?

- What are our responsibilities as citizens and consumers to ensure that technology is developed in a fair way, to everyone’s benefit?

11 See the xkcd comic “Password strength” (www.xkcd.com/936).

12 See world.std.com/~reinhold/diceware.html.

13 See gnupg.org.

Looking to the Light in the Online World *Publications & Communications Committee*

How should Canadian Quakers respond to concerns about online surveillance and data security? At times when more-secure technology is less commonly understood or more difficult to use, how do we attend to the needs of all to participate fully in our community? Should Canadian Yearly Meeting's Publications & Communications committee play a role in this issue to support Friends individually or organizationally? We'd like to hear from you about any of these topics, to help us decide where to focus our energy and how we can best support our community. Please submit your ideas at quaker.ca/online-accessibility-and-security or contact P&C (pubcom-clerk@quaker.ca) to share your thoughts.

Gleanings & Quotations

"What does it say about our society, when human needs for fellowship and warmth are met by devices that provide illusions to the users and profits to the suppliers?"

— Ursula Franklin

The Real World of Technology (House of Anansi, 1990/1999), p. 108.

"Social media turns the yearning for connection into currency, both by being a profit-driven exercise and by quantifying relationships with numbers attached to "likes," "reposts," "hearts," and "followers." In this sense, social media is an expression of the prevalent ideology of consumerism... social media does bring us together but in a way that strictly adheres to rules of consumerism, which inevitably encourages inequality."

— John Samson Fellows (Winnipeg Monthly Meeting)

Tolerance of Empty Space: Testing a Leading Around Machines, the Internet, and Social Media (Self-published, 2017).

"What once seemed like a trivial way to keep in touch with friends, sharing photos and jokes, has become a force for societal change shining light on subjects previously unknown, deepening conversations and empowering citizens of the world to unite and effect change in a number of ways. Interestingly, social media as a medium for connecting, organizing and communicating is powering and spreading democracy far better than billions of dollars of aid or war in corners of world very resistant to such change."

— Ritu Sharma

"Social Media as a Formidable Force for Change," www.huffingtonpost.com.



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ENVISIONING A WORLD WHERE PEACE AND JUSTICE PREVAIL

Canada Day 2017 & Reconciliation

Tony McQuail, Lucknow Worship Group

I want to tell you a story about Spirit in action and how I spent my 2017 Canada Day. This was a big year for Canada. It featured a lot of hype about Canada turning 150 years old – big celebrations, lots of red and white bling – and some ambivalence about this young country's treatment of its Indigenous Peoples during its short history.

Spirit began moving a year earlier during the drive to Friends General Conference with another couple from our Worship Group. It was a long drive from Lucknow, Ontario to St. Joseph, Minnesota. We had brought along Rupert Ross's book *Dancing With A Ghost*, which I have reviewed for this issue of *The Canadian Friend* (see p. 33). We took turns reading aloud as the miles fell away.

Ross was a Crown Attorney in Northern Ontario who had spent his life both prosecuting Indigenous people and developing a profound respect for their culture and values. He provided a powerful explanation of the terrible damage done by the residential school system.

His words and insights helped me begin to understand why the damage to individuals and communities was carrying forward decades after the school systems closure. He also helped me to a deeper appreciation of how Indigenous values and ecological understanding could be of great value in healing our relationships with each other and the planet. By the time we arrived, I was feeling a tenderness about Indigenous issues.

The gathering was overshadowed by the shooting of a young, unarmed black man, who was stopped by the police for a dead tail light. Questions were raised concerning how to address systemic racism, how to heal, and how to make reparations. But as a Canadian our ugly history has less to do with the African slave trade and more with the dispossession of Indigenous communities – with the conscious and systematic effort to destroy their families and their culture. I came away troubled but with no clear sense of what might be done.

When I returned from Friends General Conference, I read Ross's other books, *Returning to the Teachings* and *Indigenous Healing*. They contain powerful stories of change in communities working to heal the traumas of the past by reviving traditional teachings and wisdom. Here were positive and hopeful tales to counteract the mostly negative news of contaminated water, drug abuse, and youth suicide

that we get from the daily media. These were stories of Indigenous communities developing their own programs to reclaim their dignity, their pride, and their processes for reconciliation and right relationship. These processes could do much to inform our own approach to dealing with 'crime' and community rebuilding. Tragically, they were also stories of limited financial support and government inaction.

I am a busy farmer. Fortunately, Spirit did not require me to drop everything to become active on this concern. It nudged me. It nudged me to share an idea with Friends far more versed on the issues and far more capable to create a mechanism for action. I wrote an email to Canadian Friends Service Committee (CFSC) suggesting that the subcommittee on Indigenous rights might set up a special reparations fund for collecting and allocating financial support to Indigenous healing programs. After some consideration the committee minuted the decision to set up the fund – they dubbed it the Reconciliation Fund – and allocated \$2,000 from their limited budget to start it.

And so, on July 1st 2017, Canada's 150th birthday, I was able to celebrate by digging out my income tax form, applying a 2% assessment on the net income amount and then sending that figure electronically to the Canadian Friends Service Committee's Reconciliation Fund.

Is this enough? Of course not.

I'm now feeling Spirit nudging me to let others know about this fund, both among Friends and beyond. The Reconciliation Fund offers us an opportunity to align ourselves with hope rather than despair. I like doing it as an assessment on my net income because, while I believe our government should be funding these programs, I don't think we should wait for them. I plan to celebrate Canada Day in the coming years by sending an assessment on my net income to the CFSC Reconciliation Fund.

I hope that you might want to join this celebration. Healing the wrongs of the past is a slow process. A start can be made here.



Those wishing to contribute to Canadian Friends Service Committee's Reconciliation Fund can do so online (quakerservice.ca/actions/donate) or by mailing a cheque (60 Lowther Avenue, Toronto ON, M5R 1C7) that designates the donation to Reconciliation.

Unsettling Canada 150

Arthur Manuel on the real meaning of reconciliation

Editor's Note: *Arthur Manuel (1951-2017) grew up in a political activist household, as the son of George Manuel of the Secwepemc Nation of the BC interior. George Manuel was one of the Indigenous leaders who led the fight against the 1969 White Paper of Pierre Trudeau's Liberal government. He also wrote The Fourth World: An Indian Reality (1974) and helped found both the National Indian Brotherhood (forerunner of today's Assembly of First Nations) and the World Council of Indigenous Peoples.*

Arthur Manuel served as president of the Native Youth Association, and later as chief of his community and chair of the Shuswap Nation Tribal Council during the Gustafsen Lake Standoff. Working through the Indigenous Network on Economies and Trade, he convinced the World Trade Organization and NAFTA to rule that Canada was providing a form of industry subsidy by failing to compensate Indigenous people for softwood lumber taken off their traditional lands. He participated in the United Nations Permanent Forum on Indigenous Issues from its inception to his death in 2017.

Idle No More and Defenders of the Land called for Canadians to read and discuss his book Unsettling Canada: A National Wake-Up Call for Canada's 150th birthday. Here are a few quotations from this powerful and accessible book.

We simply understand that the cause of our poverty, and of the enormous distress that comes with it, is the usurpation of our land. The only real remedy is for Canada to enter into true negotiations with us about how our two peoples can live together in harmonious ways that respects each other's rights and needs. We are looking for a partnership with Canada, while Canada is trying to hold on to a harmful and outdated colonial relationship.

We cannot continue to remain poor in our own territories while governments make all the decisions and corporations get rich off our land. We have to be recognized as decision makers regarding our territories and to be remunerated fairly for access to our lands and resources. Any fair arrangement has to recognize our Aboriginal title ownership of our territories today and into the future, and we have to be paid for access to our land and resources...

We cannot have reconciliation until the extinguishment policy is off the table and our Aboriginal title and treaty rights are recognized affirmed, and implemented by Canada



and the provinces. Not only in the Constitution but also on the ground. We need to negotiate the dismantling of the colonial system, not bargain for cash deals that extinguish our rights and produce nothing except more debt and dependency. We need to stand up and fight colonialism in all its manifestations. We need to root out the racism and impoverishment that colonialism systematically creates for the majority of our peoples. ...

In the Tsilhqot'in decision, the Supreme Court explicitly recognized that our Aboriginal title gives us "the right to determine... the uses to which the land is put and to enjoy its economic fruits." We can now appear before the world as people with a recognized land base who are on the road to decolonization.

To Canadians who fear the changes that this will bring to the country, I can only say to them that there is no downside to justice. Just as there was no downside to abolishing slavery, to the winning of equal civil rights for blacks in Canada and the United States, to the emancipation of women. The moves away from the racism and misogyny in the past have only enriched the lives of all of us. The same will happen when racist doctrines still in force against Indigenous peoples are replaced by recognition of our rights.

... Implementing Indigenous territorial authority and using Indigenous knowledge to ensure economically, culturally, and environmentally sustainable development will benefit all future generations. ... The negotiations will have to begin with the land itself and its needs before we impose new developments on it. ... The real surprise for other Canadians, I suspect, will be that the path that we want to embark on is one that not only brings justice to Indigenous peoples but also builds a better, much more sustainable Canada.

— Arthur Manuel's *Unsettling Canada: A National Wake-Up Call* (Between the Lines, 2015), pages 51, 221-222, 225, 226, and 221.

BOOKS & REVIEWS

Glimpsing Indigenous Wisdom With Rupert Ross: A Triple Book Review

**Tony McQuail, Lucknow Worship Group
(Kitchener Area Monthly Meeting)**

I wanted to share with you an author and three books that I think you would find very thought-provoking and insightful. The author is Rupert Ross and the books are *Dancing with a Ghost* (1992), *Returning to the Teachings* (2006), and *Indigenous Healing* (2014).

I have gotten a great deal out of all three and would recommend reading them in the sequence in which they were written. They have helped me have a much greater appreciation of the incredibly destructive and traumatic impact of the residential school system (which could be called ‘the Indigenous child prison, torture and humiliation system’) – individually and on the community, and how it carries forward to this day.

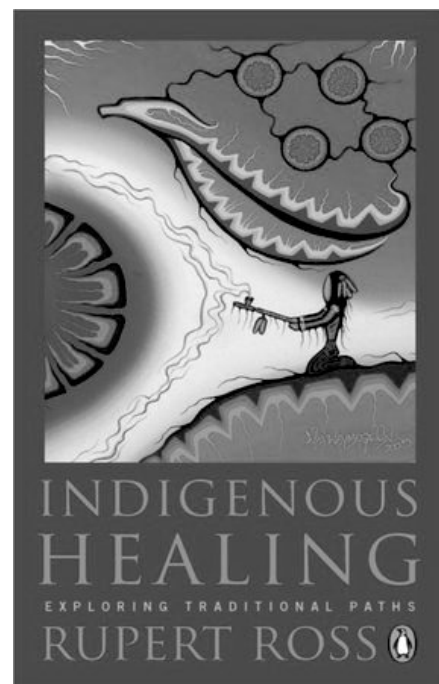
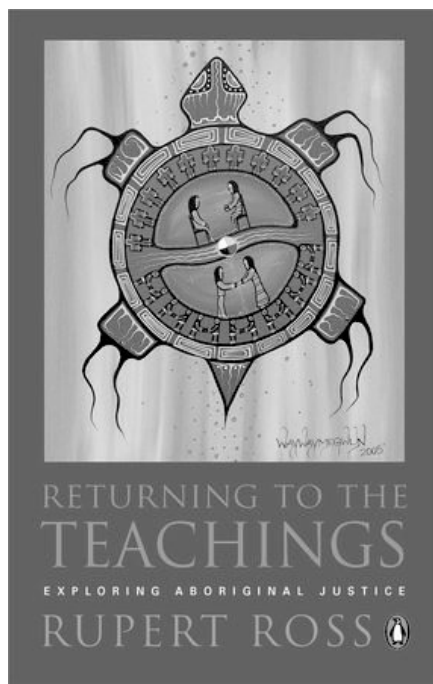
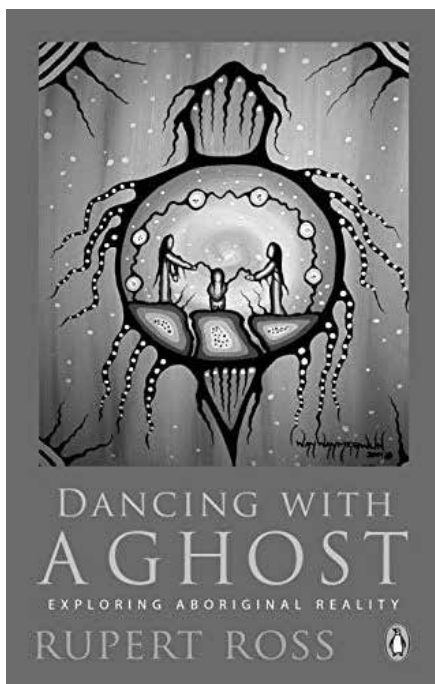
The books have also helped me appreciate the great wealth of understanding and potential for transformation in the way Indigenous people understand human beings and their relationship to each other, the ecosystem that they inhabit, and the great mystery of spirit-life-god. This seems a lot healthier than a good many organized religions. Indigenous approaches to healing have a lot to offer to all of us.

The books have helped me take a closer look at “the water I swim in.” We tend to take our own culture and its embedded assumptions and truths as givens. What a valuable process it is to look at them from a different vantage point!

For example, in a chapter called “Watch Your Language” in *Returning to the Teachings*, Ross contrasts English with Native language, words, and structure. We use a remarkably harsh and judgemental language, though I suspect all European languages derived from Latin may share this tendency. We also tend to regard people and situations as concrete and fixed rather than fluid and in relationship.

I’m going to quote a portion from this book, which will give you a taste far better than I can:

As I listened to Aboriginal people discussing their discomfort using English, I began to notice a number of things. For one thing, English has an extraordinary number of adjective that are not so much descriptions *of* things, as they are conclusions *about* things. Think, for instance, of adjectives like “horrible,” “uplifting,” “disgusting,” “inspiring,” “delightful,” “tedious” and so on. When you really look at them, you discover that they don’t tell us much about things-in-themselves, but only about the judgments speakers have made about them – and want the rest of us to accept. The closer I looked, the more I saw that there was an important difference between these judgemental kinds of adjectives and the more neutral ones like “green,” “fast,” “painful,” “thick” and so forth that try to describe, in value-free terms, what each of our five senses has perceived about aspects



of the Creation.

But we don't just use judgemental adjectives. We have also created an almost endless supply of negative nouns and we regularly use them to describe each other: nouns like "thief," "coward," "offender," "weirdo," "deviant," "phoney," "malingerer," "pervert," "fat-head," and "moron," to name only a few. We also have a large number of positive nouns as well, like "saint," "hero," "saviour," "mentor," and "friend." We have, it seems, created a noun for all judgments. Few of them, however, tell us much about why they might (or might not) be deserved by the people we apply them to. Instead, all they really give us is the speaker's personal conclusion.

When I started to notice such things in speech, I became aware of something else as well: how seldom Aboriginal people expressed such judgments in their everyday conversations – even when speaking English. In fact, the expression of judgments seemed to be avoided, rather than expected. At the same time, there did not seem to be any loss of communication. (pp. 102-3)

The day after I had read that chapter, it was disturbing to discover how many times my mental voice was making harsh and negative judgments about our apprentices and their performance on the farm. It has given me much to ponder and work on in myself.

I highly recommend these books as a way to deepen our understanding of ourselves as well as of Indigenous knowledge.

A Review of Jodi Picoult's *Small Great Things*

Dick Preston, Hamilton Monthly Meeting

This is a novel about a dedicated and capable labour-and-delivery nurse, who has twenty years' experience caring for and helping others. She is unexpectedly faced with a white supremacist couple who demand that this nurse, who is black, not be allowed to touch their infant. When their baby boy dies from an innate deficiency, their very genuine grief leads them to accuse the nurse of murder.

She is fortunate in having a dedicated and capable (and white) public defender. The trial reveals how, for those of us who have benefited from being part of a privileged minority, we carry unintended, yet pervasive and unwitting institutional racism.

We are most likely to deny our racism, and to feel that the

accusation of racism is unjust. We are not vehement racists, hating those that are different from ourselves. But we protest the designation of racist from a position of being comfortably white. It is, after all, our birthright. But it defines our life chances just as surely as being a born a person of colour defines their life chances. (Yes, I have just phrased this as a we-and-they difference. Please think about it.)

Judy Picoult is a mature and well-published novelist, with 23 books to her name, and this book is also the product of her own self-discovery. Her creation of the novel's likable and admirable public defender parallels her own voyage into the unwitting and largely ignored territory of her own racism, and by extension, ours.

We take for granted privileges such as respectful civility from others, and a fair wage. But people who are visibly different cannot. Please view the site "Woke Folks Explaining Privilege."

In a six-page author's note, Picoult tells us how she found the nurse's experience to be virtually a foreign culture, . She has written a small great thing.

Gleanings & Quotations

"It was definitely during the Obama administration that talking about racism, or calling it out, suddenly seemed taboo. It seemed like talking about race was somehow summoning the evil of racism.

"Part of the desire to live in a post-racial world includes the desire not to have to talk about racism, which includes a false perception that if you are talking about race, then you're perpetuating the notion of race. I reject that."

— Jordan Peele, writer & director of 'social thriller' *Get Out*



Photo: Peabody Award (Creative Commons Attribution 2.0, Share-Adapt)

An Answer to a Prayer

Joy Belle Conrad-Rice, British Columbia
Interior Friends Monthly Meeting

Author's Note: *Readers of The Canadian Friend might be interested in a new book called Immersed in Prayer: Stories from Lives of Prayer. Edited by Michael Resman, it is published under the auspices of What Canst Thou Say?, a Quaker quarterly publication dedicated to sharing stories of mystical experience and contemplative practice (www.whatcanstthousay.org). Three of my short anecdotes are included; here is one of them.*

It happened over two decades ago and still brings me to a state of wonder when my mind flashes back to that day. The Seattle summer afternoon was warm; I was taking a break from looking at the financial forms that had to be filled out, for the fifth time, so my son could attend an old and very expensive private university on the East Coast. I had, I thought, exhausted all sources of funds for his four years there but knew I had to come up with \$500 per year more as part of our share or we would be told he would not be able to go there. In my mind I went over all the possible sources again – scholarships, savings, loans, and so on – and still came up short.

“Oh, if I could just come up with \$500,” I said aloud to myself while sitting on our sundeck. In the next instant the telephone rang. I answered it. A man said his name and that he represented a scholarship for a “deserving” young man for

\$500 per year for four years – and could he talk to my son?

I called out for my son to take the phone, they talked, and my son agreed to accept the gift. The only condition was that after graduation he would have lunch with his benefactor. Later we learned that every year one deserving senior from my son's large public high school was recommended to this individual. It was a private arrangement. The check would be mailed to the university the next day.

So I telephoned the Admissions office of the university, finalized the financial aid form and put it in the mail. My son went to that school for four years, graduated, and returned to Seattle. Another phone call came. It was the same man; he wanted to take my son to lunch. They went to lunch and talked. My son reported it was pleasant, no strings attached.

For years I have wondered whether this caller knew how important and timely his phone call had been. Had it not come at all or come a day or two later, some other student would have taken my son's place at this university. The foundation upon which my son now stands – as a graduate of this school that has served as a springboard for his further education, training, and professional work – would not exist.

This phone call leads me to acknowledge a Divine hand at work, a hand that knew our circumstances and found a way to respond based on a stranger's generosity. At this time in my life I was not in the habit of praying in a traditional manner. In the months leading up to this phone call I had been praying without words at a deep level but didn't know it. But somehow my “prayer” was answered.

Photo: Ahren Klaassen-Wright



WIDENING THE CIRCLE

“You Are Like a Stradivarius Violin”

Angela Harper

Author's Note: I'm from England, and I very much admire the Quaker ethic of celebrating diversity and inclusivity. This is something I feel very strongly about, because in embracing other cultures and beliefs and learning differences we gain a broader perspective.

I have always believed in God and in the power of Jesus in my life, but I don't belong to any particular faith group. My admiration for the Quakers was such that I put in a search on the internet for Quaker groups and that was how I found The Canadian Friend. I felt the content of the magazine showed a real care for others and carried very thoughtful and thought-provoking articles.

I studied Theology at Spurgeon's College in London and served in two chaplaincy roles in a hospital and a supermarket. I was dramatically healed from a lifelong health condition some three years ago and I now like to share my experiences and insights in reflections, articles and stories that help to empower others.

“You are Like a Stradivarius Violin” is essentially factual in that it describes the experience of a close relative I look out for. It ties in with my book Finding a Way Ahead! which is intended to help those going through struggles or crises in some way. It aims to be a friend when people are facing abandonment, loss, or misunderstanding – these experiences can be lonely and isolating. I encourage people to discover new spiritual tools in order to get through their difficulties and circumstances.

It had been a protracted labour, and after Steve was born he was rushed away from his mother. He had been in distress and needed urgent medical care. Such were the beginnings of his life, and these were emblematic of what came after.

Early life was a struggle for him, because he found it difficult to follow rules and instructions unless they were explained repeatedly. He could not pick up the emotions conveyed by others' tones of voice or facial expressions. Steve would often behave inappropriately; laughing at or ignoring anger or sadness, and friendships quickly withered and died.

He often felt lost and confused, as though he were permanently swimming in a cold, dark sea during a stormy night. But as he went he learnt how to swim in a different way, and whenever he thought he would drown, he managed to float just in time. He had been diagnosed as having a learning disability, but his way of seeing life was unique, refreshing, and rather surreal.



(Public Domain)

It appeared to him that everyone else was born with a social rule book. Appropriate social interactions were not obvious to him, and he was frequently misinterpreted. While others were busy getting on with their lives he had to translate the daily world into something which he could understand. It was tiring, and it frequently confused and depressed him.

In his childhood he proved how trustworthy he was by regularly looking out for his younger brother. They were happy, and together they invented many surreal stories and games.

So there was laughter amongst the stresses and worries, but schooldays for him were hard. He was highly intelligent but could not find a way to communicate this. He felt that he belonged to another dimension, somewhere deep in the universe, where only he understood the rules.

At school some of the children did not understand his behaviour and reacted by taunting him cruelly. Steve could not comprehend why some people had an intent to harm, when he did not. But some of the teachers supported and cared for him, and did everything they could to help.

During his teens Steve unknowingly alienated those who could not understand his unusual comfort habits – such as flicking his fingers in front of his eyes to distract himself from an alien world he did not understand. He was often bullied and he decided he did not want to live anymore in a world which felt hostile to him.

Everyone else seemed to shine at something, and knew what they wanted to do. He could not find where he shone, and he could not find any confidence. How can life give you confidence when all it does is to misinterpret you? He would have done absolutely anything at that time to have swapped himself for someone else. So he came up with a dream version of himself, a fantasy image of someone he yearned to be, and every day he banished his real self to a place further and further away. This person he was creating was someone who could cope and understand the rules of our world, and it was not him.

Unseen, underneath all these difficulties, his own world was very active. He had special abilities: whenever he looked at someone he could see their difficulties, their struggles, and how they needed healing. He was a strong conduit as this healing energy soared through him while he prayed for people. Even though healing was out of anyone's control, he knew how to guide it. He was also a natural at deeply communing; he had a very deep connection to the Heavenly Dimension, where he would regularly visit. He had solace in one world, but deep confusion in another.

With support from his family and some professional help he was able to overcome these feelings and get through those heartbreaking teenage years. He was able to re-frame the diagnosis of "learning disability" to one of "learning difference."

As an adult, Steve found it difficult to find work because potential employers failed to see the gifts and abilities that a person with a learning difference could bring to their business. Eventually his mother found an organization which specialized in helping those with disabilities find employment. They assessed Steve as very employable and with their help he started to work in a store.

His employers quickly found him to be very reliable, trustworthy, and hardworking. So much of his time had been spent wishing his learning difference away that it became problematic. But he had gained employment, and he absolutely loved his job. He was determined to do his best – which meant he had to struggle even more to understand.

As time passed, he realized the unique abilities his learning difference had given him. He never needed an alarm clock; he only had to tell himself what time he needed to wake up. He also realized that his mind was like a vast storage unit. For example

he would always remember all the information in the books he had read about looking after animals.

He had also learnt that whenever he faced the depths of bereavement or loss he could rely on his mind to work like a computer program and plan his recovery. He realized that grief was always going to be part of this life, and although this was very hard for him, he knew that with support he had the ability to get through.

Gradually, in embracing his learning difference, he grew and started to introduce others to his own unique world.

"It's wrong," he thought, "to try and force myself to live in the world which I cannot understand, so I'll integrate the two. Why should my world be wrong, when there is so much unhappiness in the world around me? This is my time to welcome the abilities gained from my learning difference, and say 'this is me, and I'm proud of it.' Why shouldn't I be proud of being different?"

None of this was an easy journey and there had been much heartbreak and grief along the way. He knew what it was like to shatter, and what it was like to mend while still feeling cracked. But his new way meant that confidence started to come. His openness, trusting nature, and vulnerability were examples that could teach others to care more deeply for the world around them. He had been given a unique gift; he just had to be himself.

Despite his growing confidence, Steve was still trying to cope with his condition. He had good as well as bad days. He really wanted his memories of the past to be shut away, and he needed to develop his self-worth. He found it hard at times to value himself when other people's criticisms put out his light.

Then, one day, and quite unexpectedly, a lady who had known him all his life called on him. She was renowned as being a wise woman. Her life had been very hard, and she had learnt to draw insights from great depths.

After a long and companionable silence this lady, sensing his struggle, said, "You are like a Stradivarius violin, special, precious, a beautiful instrument with all the strings intact. You are unique, and you are a gift. I have such a clear picture of this in my mind. You must believe it. You shine out."

Imagine living a life in an alien world, where you can never fully master the language, and where you find the culture perplexing. Imagine constantly trying to understand the rules of the world, and learning them, only to find that they keep changing – and in a way that defies your logic.

The wise woman's message had been a gift to him, although he was slightly baffled by it. He had always questioned why he had a

learning disability; why did he have to be different from everyone else? But, now, he would just go on being himself, playing his own unique life music –with a new confidence and adaptability, knowing he could play other tunes when necessary. His learning difference had made him a very skilled and accomplished person. It would help him to continue to shine and to teach others the mastery of his own world. He was a gift and he had discovered then that it didn't matter about not fitting in. His gift *was* to be different.

If you would like to review Angela Harper's book Finding a Way Ahead! for The Canadian Friend, contact the editor (editor@quaker.ca) for a review copy.

Gleanings & Quotations

"Because you are gifted, you will always be lonely. You will never feel you truly belong. You must accept your loneliness. It can be a vehicle for compassion, for love, for every other person in the world who is lonely, excluded, marginalized, different in some way."

— Kelley Raab, *Theology of Murder* manuscript (Oct 25, 2017), p.140.

Schizophrenia and Theology: A Personal Narrative

Robert Dole

I have known that I am a schizophrenic ever since August 1963. It was then, at the age of seventeen, that I had my first schizophrenic hallucination. It was a beatific vision. My soul left my body and I beheld the Kingdom of God. God was veiled behind a cloud of angels. Eternity broke into the temporal. I partook of the perfect ecstasy, peace, harmony, love and faith that characterize heaven. God was revealed as being in control. He gave the power of being to all that has being. He both permeated and transcended all that is. I told myself, "Woe is me, for I am undone. I have seen what no man should see. This was the God of Abraham, Isaac and Jacob. He has called upon me to be his servant."

I of course knew that I was insane and that I would be the only person on earth who would believe that I had this vision. For everyone else, it would be simply a meaningless schizophrenic hallucination. For me, however, it would remain a vision of absolute Truth that I was condemned to worship until my final breath. I was horrified by the possibility of spending my whole life confined to mental hospitals.

I had grown up in a religious household of New England Puritans. My father was the religion editor of *The Washington Post*. Although we attended the Unitarian church, I had a full indoctrination into Mormon theology, given by our next-door neighbours. My parents asked them to stop converting me when I was thirteen years old. Out of simple intellectual curiosity, I read the entire Bible at the ages of thirteen and fourteen.

Every Saturday morning, when other American children were watching cartoons, I went to my bedroom, closed the door so that no one would know what I was doing, and studied the Bible, verse by verse, chapter by chapter, book by book. When I finished this immense task, I came to the dreadful realization that I had read the Bible in vain since I knew that I was a homosexual. I had read the Good Book in order to be pleasing to God, and I knew that God could never love a homosexual. I was in despair.



William Blake, "Los Entering the Grave" (1804-1820)

When I was sixteen years old, I started attending Phillips Exeter Academy in New Hampshire, probably the most prestigious preparatory school in the USA, and the alma mater of Mark Zuckerberg, Don Brown, and John Irving. During my first

week there, my roommate seduced me and then went to see a psychiatrist. I suppose his super-ego was no longer able to find any peaceful coexistence with his id. We were separated, of course, and I was forced to undergo psychiatric treatment in order to be cured of my homosexuality. My parents were not informed as to why I had to see a psychiatrist every week that I was at Exeter.

My psychiatrist told me the following: "If people know that you are a homosexual, you will never have any friends and you will never have a job."

"All homosexuals end up bums in the Bowery."

"You must marry a woman just like everybody else, but you must never tell her that you are a homosexual because if you do she will be worried every time that you go bowling with men from the office."

"You are a homosexual because you identified with the women in your family. But it is not too late. Now you can identify with me and see the world through my eyes and become heterosexual."

I had my first schizophrenic hallucination after one year of this psychiatric torture. In March 1965, when I was an advanced-placement sophomore at Harvard, I became totally psychotic. I was incarcerated in a mental hospital called the McLean Hospital, which can count Sylvia Plath, John Nash, Robert Lowell, and Ray Charles as 'alumni.' When I arrived there I saw my roommate from Exeter, who had obviously been, like myself, a victim of our homophobic psychiatrists.

When I was at McLean, psychiatrists told my parents that they should have no contact with me since it was they who had caused my insanity. I had no idea why my parents had rejected me. The psychiatrists did everything that they could to discourage me. They told me that I was the most severely mentally ill person that they had ever seen. They said that I should never return to Harvard. When McLean depleted my parents' bank account after thirteen months, I was transferred to a hospital in Baltimore and released after two months.

I returned to Harvard, graduated in 1968, and immediately went into permanent exile. For the past fifty-one years, I have led a most fantastic life without ever consulting a psychiatrist or taking psychiatric medicine. The secret of my salvation has been my simple Christian faith in God's mercy and his goodness. I have seen many bumper stickers saying, "Jesus saves," but I have yet to see one saying, "Freud saves."

My Exeter roommate was not so fortunate. After twelve years of psychiatric treatment, he committed suicide in 1974 at the age of twenty-eight.

My story raises ethical questions. Should psychiatrists be allowed to drive their patients to suicide or insanity with impunity? The Canadian, German and British governments have apologized for their erstwhile persecution of homosexuals. When is the American Psychiatric Association going to apologize?

I have always been unable to distinguish between psychosis and religious revelation. My story poses more questions than it answers. I sincerely believe that religious faith is good for mental health. If my own sanity and salvation are due to my religious experiences, then so be it. Having been tortured by psychiatrists for four years, from the ages of sixteen to twenty, I have the right to be anti-psychiatric. I am totally indifferent to whatever psychiatrists might have to say about my mystical ecstasies. I have never doubted the transcendent truth of my beatific vision.

I feel an affinity for the Quaker religion since Quakers have always had an open mind about mysticism. While I grew up in the Unitarian church, I started attending Quaker meetings at the age of fifteen. I have attended Quaker meetings in Washington, Boston, Dublin, London, Barcelona, and New Hampshire. If there were a Quaker meeting in Chicoutimi, where I live now, I would certainly attend. I have been a Christian pacifist all my life and went into permanent exile at the age of twenty-two to protest against the war in Vietnam.

Gleanings & Quotations



Robert Dole was a professor of English at the Université du Québec à Chicoutimi from 1977 to 2013. He has written a book about his experiences called What Rough Beast (Austin Macauley, 2017).

"The purpose of true religion is help you become more, not to tell you a lot of things you have to give up, nor to insult you, nor try to terrorize you."

— leaflet from the Church of the Eternal Source

quoted on p. 278 of Margot Adler's *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America* (Penguin, 2006).

Two Poems

Gerald Bosacker



Photo: Jill Courtney

Great Healer,

Please help me heal, just one more time,
and fill my lungs with air sublime,
so from my bed, I joyous climb.
Pull me up with your mighty hand
echoing my God, I proudly stand,
surveying my own promised land.
Scrub from my brain each jealous thought,
to live the course that Jesus taught,
so my life shows what God hath wrought.

Their God-Gifted Hypocrisy

I envy those Christians who can foretell
who merits Heaven and who rates Hell,
assured their own sins are hidden well.
Those sins are cleansed one day each week,
in plea for pardon, they humbly speak
with contrition held, tongue in cheek.
Such perfect souls they seem to be
costumed in fresh-made hypocrisy,
but shallow is their skin-deep piety.
But six weak days they cautiously live
resolutely shunning all the furtive
sins God's only son died to forgive.

Author Bio:

I am an 87 year old poet, last in Quaker meetings in Clearwater Florida. I still maintain long distance contact via Facebook, but living now in Whitefish MT necessarily next door to our daughter, we are miles away from any Meeting Houses. We try to share our heritage with the Methodist church of our daughter. Often, our message is appreciated and understood. I have posted poems with the *Quaker Journal* in the past, one winning recognition for the *Journal*.

ANNOUNCEMENTS & APPEALS

Living in Community Contributing to Canadian Yearly Meeting

**Penni Burrell (Annapolis Valley Monthly Meeting),
on behalf of Contributions Committee**

“When people join the Religious Society of Friends, they are joining something much bigger.”*

People asked to donate to Canadian Yearly Meeting (CYM) often wonder what role CYM plays in their life. They tend to relate more to their Monthly Meeting.

We live within many communities, and communities within communities. “Quaker” is one of the communities we are in.

“There’s comfort in knowing there’s an interconnected web of Meetings.”

Within any diverse community there are parts that have more relevance to our particular situation than others. In towns and cities we all pay taxes for schools even though we don’t have children in the schools. Yet we tend to believe that society as a whole benefits from such structures being supported by all.

Without the underlying structure and engagement of CYM, working to connect Canadian Quakers internally and externally, our local Meeting would either not exist, or be significantly less potent.

The Monthly Meeting is immediate and easy to relate to directly to our lives, but there are many things that are not practical for Monthly Meetings to do. There are aspects that may seem less directly relevant to us as individuals, but they still have value. For example, CYM maintains membership in the World Council of Churches and contact with other international Quaker bodies. It oversees the travel of Friends within Yearly Meetings, and encourages the involvement of young people with regional, national, and international aspects of our Society. This is very important for Meetings with few young people.

When members express gratitude for CYM, they almost always talk about the support that CYM affords them to grow. Gathering in larger groups such as at Meeting House in Toronto or Ottawa, or at Camp Neekaunis gives spiritual sustenance, deepening the individuals’ experience, and thus enriching the Monthly Meetings. Quakers tell us meeting people across the country at CYM in Session gives them a feeling of spiritual support. Even hearing directly from others

in their Meetings about such activities feeds their need for kinship with other like-minded folk. Intersecting with these larger groups broadens and deepens our sense of Quaker community.

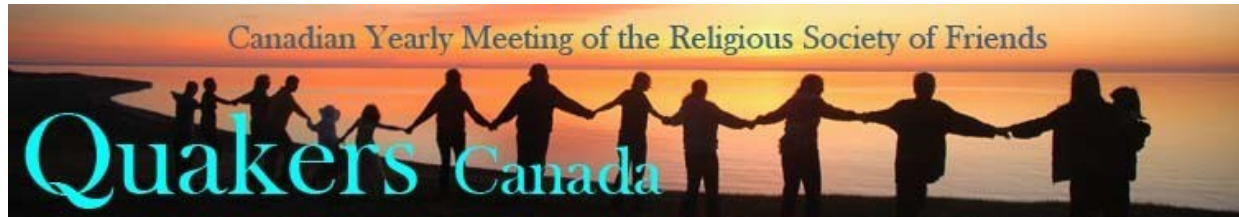
“We’re evolving... we’re aware that there has to be an evolution. That comes from the energy of Yearly Meeting. ... (when) you come into a Meeting and think nothing is happening, there’s a great deal that’s happening – and a great deal of discernment and words of wisdom.”

In future articles the Contributions Committee plans on making the connections CYM forges clearer through information about the various broader aspects of CYM. By informing members of the specifics of how your contribution to the national organization also supports individuals and local Meetings -- even if you never attend anything other than their local Meeting – we hope to show you the importance of contributing to CYM.

**Quotations are from Norm Smith, in a June 2017 interview where we asked him to tell us why he thinks it’s important to support Canadian Yearly Meeting. The full video will soon be available at quaker.ca.*



Norm says of himself, “I was born into a Quaker family in Toronto with a paternal lineage going back generations in England. Currently I am a member of Yonge Street Monthly Meeting. I am also a member of the Archives Committee and a representative to Representative Meeting. I currently teach economics at Georgian College full time and I am an online course developer for Ontario Learn, as well as a Technical Reviewer for Nelson Publishing.



91A Fourth Avenue / Ottawa ON K1S 2L1 CANADA

Phone: 613-235-8553 or 888-296-3222 / Fax: 613-235-1753 / cym-office@quaker.ca / www.quaker.ca

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 variety of methods. 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!

~ I WOULD LIKE TO DONATE TO CYM ~

NAME: _____

ADDRESS: _____

TELEPHONE: _____ EMAIL: _____

I choose to donate in the following manner:

- Donate **Monthly via Pre-Authorized Bank Withdrawals or Credit Card**

\$_____ per month beginning the month of: _____, _____ (year)

☐ Void cheque enclosed - or - account details below:

_____ (Transit) _____ (Institution Number) _____ (Account Number)

Bank withdrawals occur on the 15th of each month.

☐ Charged to credit card #: _____ Expiry Date: _____

Name on the card: _____ Signature: _____

Type of card: ☐ Visa ☐ MasterCard ☐ American Express

- Donate **On-Line** via CanadaHelps.org: <http://www.canadahelps.org/CharityProfilePage.aspx?CharityID=d42423> or PayPal: https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_button_id=PFYT2B7HVVVM2Y or you can use Interac e-Transfers using your Online Banking, to cym-office@quaker.ca

- Make a **One-Time Donation** of: \$_____ To be allocated as follows: \$_____ General Fund / \$_____ Other _____

☐ Cheque Enclosed (payable to 'Canadian Yearly Meeting')

☐ Credit Card #: _____ Expiry Date: _____

Name on the card: _____ Signature: _____

Type of card: ☐ Visa ☐ MasterCard ☐ American Express

- Contact the CYM office for any other donation inquiries.

Please mail this form and all relevant information to the address above, or go to www.quaker.ca to follow the links to donate online.

Pre-CYM Gathering for Young Friends & Young Adult Friends

Dear Young Friends & Young Adult Friends,

We welcome you to join us again this summer for the Young Friends & Young Adult Friends Pre-CYM Gathering at Camp NeeKauNis! Friends ages 13-35 will be gathering at Camp NeeKauNis from the evening of August 2nd to the evening of August 4th, when we will travel the short distance to CYM in Barrie as a group. This gathering follows the expressed desires of Young Friends at the NeeKauNis gathering in 2017 to bring even more Young Friends together.

We're looking forward to bringing together many wonderful Young Friends and Young Adult Friends to share in each other's light. This is a great opportunity for those who have not had the chance to visit Camp NeeKauNis before to experience it, and for those who have never been to CYM to make some connections beforehand! We hope to rejuvenate the Canadian Young Friends community and continue to discern our collective path forward, asking what we want to be doing and what makes sense for us.

There will be a fluid program with space for us to engage in camp activities such as swimming, drama, games, community art creation, and service – as well as activities that lead us to share questions and experiences of our Quaker faith. We also invite you to bring musical instruments so that we can share in music and song.

There is once again substantial financial support for those wishing to attend the gathering. For more information please contact: yfgathering@gmail.com. For links to a registration form and the Facebook event page, go to [quaker.ca/news/yf-gathering](https://www.quaker.ca/news/yf-gathering).

See you there!

Rebecca Ivanoff, Angelica Dixon, and Daniel von Schulmann
Pre-CYM Camp NeeKauNis Retreat Organizing Committee



Young Friends and Young Adult Friends at last year's gathering

Photographic proof of how much fun a YF/YAF Gathering at NeeKaunis can be, from last year

Photos: Ahren Klaassen-Wright



Quaker Book Service Laid Down

The Quaker Book Service was laid down effective December 31, 2017.

Books of interest to Canadian Quakers may still be purchased online through QuakerBooks of Friends General Conference (quakerbooks.org) and the Quaker Bookshop of Britain Yearly Meeting (bookshop.quaker.org.uk).

Those looking to obtain copies of *Faith & Practice*, our collection of insights by Canadian Quakers, can do so via the CYM Head Office using the form below.

This ordering form and electronic excerpts from *Faith & Practice* are available on the Faith & Practice page (quaker.ca/resources/faith-and-practice).

Printed versions of *Organization & Procedure* are not available at this time, but an electronic version can be accessed and downloaded from the Organization & Procedure page (quaker.ca/resources/organization-and-procedure).

For resources suitable for newcomers, see the Friends General Conference Quaker Meetings Toolbox (www.fgcquaker.org/deepen/outreach/new-meetings-project/new-meeting-toolbox/quaker-meetings-toolbox).

FAITH & PRACTICE MAIL ORDER FORM

Submit to: CANADIAN YEARLY MEETING
91A Fourth Avenue, Ottawa, ON K1S 2L1
cym-office@quaker.ca / Phone: 613-235-8553 / Fax: 613-235-1753

Faith and Practice: Canadian Yearly Meeting of the Religious Society of Friends

Hard Cover	_____	x \$31.00	\$_____
Soft Cover	_____	x \$22.95	\$_____

Total for books: \$_____

Postal Charges:

Value of order between	Postage
\$0 and \$9.95	\$2.50
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\$35 to \$59.95	\$11.50
\$60 and over	\$13.00

Total for postage: \$_____

TOTAL AMOUNT ENCLOSED: \$_____P

Prices are in Canadian dollars and include HST

Shipping Information:

Name: _____

Address: _____

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Sales are by pre-payment only – please forward full payment for books plus postage.

Payment via: ☐ Cheque/Money Order (payable to Canadian Yearly Meeting)

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CALL FOR SUBMISSIONS

Next theme: “Polarization”

The world seems to be getting more and more polarized – politically, economically, religiously, etc. (The middle class is evaporating, while the 1% gets richer and the growing precariat poorer. Confidence in liberal democracy seems to be waning, leading to something of a revival of fascist and revolutionary leftist groups. Even our weather is swinging to extremes as climate change deepens).

What is a Quaker response to the world’s polarization?

What about polarization within Quakerism and CYM – between liberal, conservative, evangelical Friends, for example? What about the way CYM has examined the idea of splitting through a simulation exercise? When CYM defines itself by taking particular positions on prison abolition, earthcare as a testimony, or Palestine-Israel, is this a constructive kind of polarization or separation from the norm – as opposed to a less-defined, all-embracing position?

Submissions on anything else that might be of interest to Canadian Friends are also gratefully accepted.

Due Date: April 15, 2018

Submit to: editor@quaker.ca, c/o CYM Office, 91A Fourth Ave., Ottawa, ON, K1S 2L1

CAPTION CONTEST

Last Issue

Photo: Reykia Ficke



“I never learned to read, but if I get my head just right on this magazine, I can feel the spirit of the words.”
— Frances Witt (VIMM, Victoria Meeting)

Call for Captions & Photos

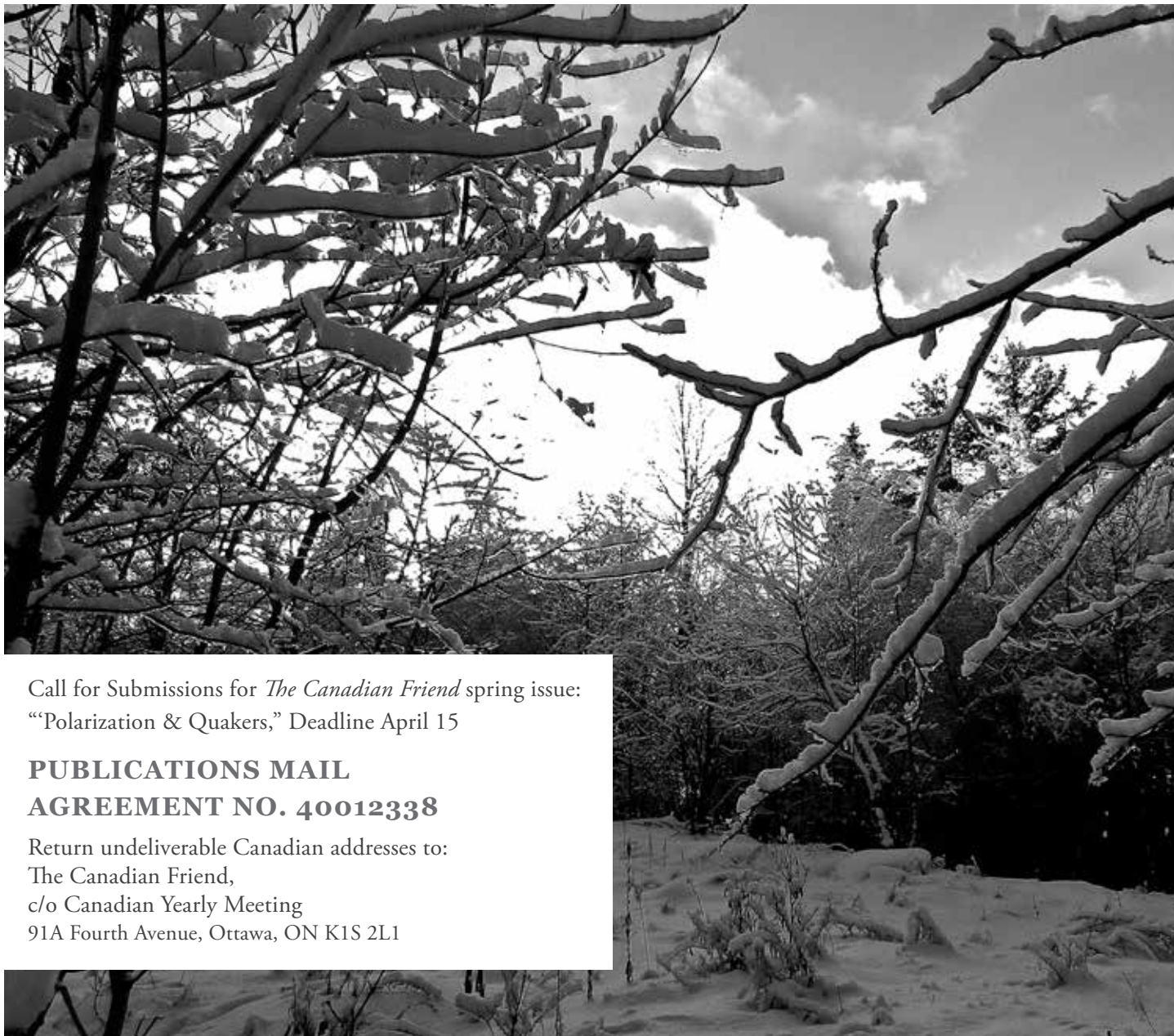
Last issue Nora the cat needed a caption to explain why she was lying on *The Canadian Friend*, (obviously such a rich and scintillating publication couldn’t have put her to sleep). This issue, Lucie’s meditative pose in a suitcase is crying out for an explanatory caption. Send your most insightful, silly, or otherwise worthwhile submission to the editor (editor@quaker.ca) for the next issue. While you’re at it, please send intriguing or funny photos along too. (You’re allowed to submit photos that don’t feature children or funny animals, if you like). Those who submit photos involving a copy of *The Canadian Friend* will store up treasure for themselves in heaven.

Next Issue



"If it is a wild tune, it is a poem."

— Robert Frost



Call for Submissions for *The Canadian Friend* spring issue:
"Polarization & Quakers," Deadline April 15

**PUBLICATIONS MAIL
AGREEMENT NO. 40012338**

Return undeliverable Canadian addresses to:
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Photo: Tim Kitz