

The Canadian Friend

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Celebrating **100** YEARS

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Our Motto Conservative enough to retain the fundamental principles of Quakerism.
Liberal enough to meet the needs of the Twentieth Century.



SCENE AT PICKERING COLLEGE

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The Canadian Friend

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Cover photo: Toronto Monthly Meeting Friends outside the Canadian Immigration and Refugee Board, at the hearing of Jeremy Hinzman
Taken by Rose Marie Cipryk, a member of Pelham Executive Meeting

Insert: Quaker Pamphlet Series: "A Rainbow of Opportunity: Friends and the Ecumenical Spirit" by Keith R. Maddock

Insert: Information and registration for Canadian Yearly Meeting

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

From the editor's desk ...

Dear Friends,

As I consider the topic of homelessness, my thoughts keep returning to the root causes, how I am involved in them, and how the Society of Friends may help me and other Friends more effectively address these causes.

Like most people, I have been thinking often of the unimaginably high numbers of dead and homeless people following the recent tsunami. We know this tsunami was caused by a magnitude-nine earthquake, the fourth largest in the last century, and that it was obviously an act of nature. However, we have been learning that human actions also contributed to the high level of devastation. Reports relate the destruction of coral reefs, coastal mangrove trees, and sand dunes — all of which had formerly protected coastal areas. We are told that their disappearance was a significant factor in the unusually great loss of life, and damage. These natural systems, which always protected the people, have been increasingly eroded — even eliminated in many places over recent years. The reasons for such a short-sighted approach include: shrimp-farming, tourism, and the effects of global warming, as well as their being considered impediments to shipping, an important part of South Asia's economy.

I recently came across a book called, "Homeless: A Prevention-Oriented Approach," with René I. Jahiel as editor (Johns Hopkins University Press, 1992). In it, he discussed the enterprises which shape most of our lives, "The primary purpose of these enterprises is not to make people homeless but, rather, to achieve socially con-

If we fail to address the roots of an issue in which most of us are unwittingly part of the problem, we will need to look very carefully at the claims we make about our contribution in the world.

ditioned aims such as making a living, becoming rich, obtaining a more desirable home, increasing the efficiency at the workplace, promoting the growth of cultural institutions, giving cities a competitive advantage, or helping local or federal governments to balance their budgets or limit their debts. Homelessness occurs as a side effect. Yet it is a consequence of these enterprises, and therefore the discourse on homelessness must be broadened to reach into those areas of housing, income production, health care, and family life where the events and people contributing to homelessness are situated."

On February 8, the *Guardian Unlimited* featured an article explaining that the scale of housing demolition in England's north and midlands should be stepped up, despite protests from the residents. Under the government's Housing Market Renewal programme, 12 areas have earmarked funds to demolish and replace **tens of thousands** of homes over the next decade. It is questionable whether many of those who will lose their homes will be able to afford the newer and more expensive houses that will be the replacements. Sarah Hind's article describes some of the work being done by some Quakers in England to help homeless people get out of their situation.

As I so often do when seeking guidance, I turned to *Quaker Faith and Practice*, where I read: "We must first understand the present system and become clear about the extent of right and wrong that it contains. If we could achieve this, we could work towards a consensus on goals, and then, I hope with other churches, start on the secular arguments.

This is a challenge that the Society, and indeed other churches, must face. If we fail to address the roots of an issue in which most of us are unwittingly part of the problem, we will need to look very carefully at the claims we make about our contribution in the world." 23.23 (Richard Hilken, 1992; 1993)

In this issue of *The Canadian Friend*, we find the ways some Quakers have begun to address these root causes, and now I turn to myself and ask, "Friend, what canst thou say? ... Has Truth been advancing in your life?"

June Etta Chenard

Getting to Heaven

By Margaret Slavin

June Etta writes to remind me to write an article about my travels: “Since one is in some ways homeless when one travels in the ministry, I wonder whether you might want to write under that theme?” And then she says, “I hope that you are comfortably settled in at home now, as the weather cools and winter is turning up.”

And yes, I am at home, settled in. The weather cools and winter is turning up. The man and his daughter who were living here in my apartment have found a roomier place. Although that means I have to find another cat-loving tenant for January, it is a blessing to be at home here by myself.

I write to June Etta to say this: I love telling stories from my travels, but I have a problem, or challenge: I know some homeless people, and also some others, such as the people who were living with me here, who belong to the very poor. In my city of Peterborough, we were slow to open the barrier-free shelter which is needed each winter for those who are mentally ill and/or addicted and who cannot be welcomed at the other shelters. In what was then late November, those people were still sleeping outdoors.

I can wax as poetic as the next person about the state of homelessness that we all have forever, wandering with a spiritual emptiness we sometimes fill but often lose again. But what people experience who slept outside in boxes those miserable November nights is not poetic. It feels crass to put an article about my journeys among the warm beds and hearts of Friends into this context.

June Etta agreed, and asked me more, and our exchange pulled this statement out of me, with some

memories: During the time I was home this past summer, I watched the man who lived here try to bend his universe to one simple request: he wanted to take his kids camping for a week. He had no vehicle. The park that could be reached by bus got flooded out. He needed to buy hotdogs and marshmallows and pop, to rent or borrow one big tent or else one for the girls (daughter and the inevitable friend who had to go, too) and one for him and his son, but it would be a crisis if that meant he'd have to pay for two campsites. He needed

a camp stove. Nothing came easily. Nothing was to hand, and nothing whatever could be solved by throwing a little money at it. There was no money. Eventually they got away, but all the way it was nip and tuck. I live on very little, but I have always been able to think, especially where children are involved

— okay, I'll call a cab, or else I've had a friend who owned a car.

This is what I really think: we Friends are wonderful, complex, aware and kind people. But most of us do not have a direct understanding of what it is to be very poor. We just don't know. We still tend towards the moral and condescending attitude, toward one another and toward “those less fortunate than ourselves.” If we could forgive one another better, then perhaps we could look and see the human beings among us who have no business being on our streets. We put them there with our laws. There are no homeless in Denmark, which I have visited. It is unnecessary. Each person on the street is a result of policies that specifically and intentionally put them there.

I don't usually give money to street people — in the past I had a system for sometimes giving food. But today in the sleety rain, I give fifty cents to two guys

**As one Friend said
at Western Half-Yearly
Meeting, there can be
no them without us —
it's really us and us.**

who are sitting against buildings downtown. One, an older man, I partly know from a few times when I helped out in a shelter. I'm fairly certain he won't use my money for drugs — maybe for booze.

The other is younger and says he is new in town. He mentions the Warming Room, the shelter which should open December 1. "I have to wait a whole week," he says. I say that I really regret this. "Ma'am, please pray for us." "I'm already doing that, fella."

He looks a wreck, and probably does spend the fifty cents on street drugs as fast as he can. But maybe not.

Then I see Lawrence, a wonderful Peterborough character who is among the very poor, who often begs on behalf of others. I am about to put a loonie into his bucket when I see he is shaking a Salvation Army bell and I just can't, because of the Sally Ann's beliefs about homosexuality, and the way this plays out in real lives. I feel a stop. I pass by.

In Vernon, I met a Friend who knows much about these issues. Here is a story from my quaker.ca journal last June:

Shirley Lewis is a person who has thrown herself into many, many useful social actions all her life, and is able to go on doing it and yet to question herself, which I appreciate. Recently, she told us, she decided that the thing she could do about the Vernon homeless was to make cinnamon buns.

Downtown she went with her fresh-baked buns, and located a couple of actual homeless people, sitting by a building — a girl with stringy hair, and a man. Girl took her bun, man also grateful for his.

"Can I have another one?" asked the girl.

Shirley said, "No!"

At this point in the story Shirley cracks up, letting us know that this reaction on her part revealed her whole action as Lady Bountiful.

The way Shirley said it was, "I won't get to heaven for this!"

But, still with more buns in hand, she trekked on down to the shelter and inquired, "How many people come through here in a night?"

"100."

"Well!" says Shirley, "I knew that was it for my project! I can't make a hundred cinnamon buns."

So much has happened these past few days, not least meeting this intelligent, funny woman who could, if she wanted to, take this skit on stage, laughing at ourselves for our attempts to be of help to those we see as less advantaged than ourselves. And catching our mixed motivations.

As one Friend said at Western Half-Yearly Meeting, there can be no them without us — it's really us and us.

Which has something to do with growing Meetings. *

Margaret Slavin is a member of Wooler Monthly Meeting.



Drawing by Janet Numm

Homeless in Newfoundland in 1690

By Kyle Joliffe

Homelessness in Canada is a far from new reality. In the fall of 1690, a solitary and poorly dressed young man roamed St. John's, sleeping in an open boat or a hayloft and begging for food. John Croker (1672-1727) had ended up there after a harrowing journey.

In 1686, his Quaker parents in Plymouth, England had apprenticed him to a Plymouth Friend who was emigrating to Pennsylvania.

As with ... Maher Arar, a Canadian who was suspected of being a terrorist and imprisoned for almost a whole year in a Syrian jail, John Croker was an innocent person swept up in a global conflict ...

After his master in Pennsylvania died in an epidemic, Croker's father asked him to return home. He then took passage on a ship bound for Newcastle upon Tyne, eager to see his family and friends. Unfortunately, England and France had declared war against each other in 1689. To the "great trouble and sorrow" of the ship's passengers, as he recounted in a memoir of his life, his ship was captured by French privateers about 300 miles from England. Along with 27 other captives, he was taken not to France

but to a barren island on the French south coast of Newfoundland.

After six weeks of captivity on a sparse diet, Croker and his fellow prisoners managed to escape by stealing a boat from a French fishing station on a nearby island. They then made their way around the Avalon Peninsula to St. John's on the English eastern shore of Newfoundland. Along the way they stopped at several English fishing outports, and found a warm welcome there, despite twice being mistaken for having hostile intentions and almost getting fired upon. When they got to St. John's, the others in his group sold the boat and its equipment

without paying him anything. They then departed in several ships leaving him, in his own words "destitute of friends, relations, acquaintances, and money, in a strange country — having nothing wherewith to make friends, unless the Lord was pleased to raise some up for me."

After many pleas to the captains of the ships in the harbour and his humble prayers to God "to work a way for my deliverance out of that country," he finally persuaded one of the captains to take him

back to England. This had not been an easy task, as he could not pay for his passage nor was he able to work as a sailor. His prayer for deliverance was answered by a fellow passenger on the same ship. This Good Samaritan was a merchant friend of Croker's father and he promised to pay for Croker's passage.

The trials of this young man did not end once he boarded the ship to England. He was not given a bed in one of the ship's cabins and had to sleep on the deck, between barrels of whale oil. When the ship neared England, a terrible wind blew up and almost sank it. He finally got ashore, managed by reason of his youth to avoid being pressed into service with the Royal Navy, and then made his way to his parents' house. They had thought he had died and rejoiced to see him.

As with the recent case of Maher Arar, a Canadian who was suspected of being a terrorist and imprisoned for almost a whole year in a Syrian jail, John Croker was an innocent person swept up in a global conflict and suddenly stranded far from his home. Both eventually were reunited with their families, but not all such cases end on a positive note. *

Kyle Joliffe is a member of Yonge Street Monthly Meeting.

Volunteering with “Out of the Cold”

By Elizabeth Block

I am a volunteer with the Bloor Street West Out of the Cold programme, which is supported by seven local congregations, including Toronto Monthly Meeting of the Society of Friends. The various Out of the Cold programmes are mostly run by churches, synagogues, and mosques. They operate independently, for the most part one night a week during the winter — offering dinner, a place to sleep, breakfast, and sometimes other things such as showers, a clothing bank, nursing care.

I help cook breakfast, partly because I live a couple of blocks away from the programme site, so getting there at 6 a.m. is not a problem, and partly because it is a practical job. It is something I can do.

After my first season (I think) I was asked to be the breakfast shift supervisor, probably *faut de mieux* (there is someone who would be at least as good as I am, but she doesn't want to do it). At the age of 54, it was (and still is) the first supervisory position I had ever held. Since people keep signing up for the breakfast shift, and many come back from year to year, I guess I must be doing a reasonably good job.

Cooking breakfast for forty to sixty homeless people once a week is not what you would call fun, but it is satisfying. It is a pleasure to watch people eat the food you have cooked. I love to dish up oatmeal, hot out of the pot, and see the guests come and get it.

My contact with the guests is

friendly but superficial. Steven, who scrambles the eggs, is better at this than I am: if someone comes looking for seconds before everyone has had firsts, he recognizes them. Incidentally, he addresses the male guests as “sir,” which, although contrary to the letter of Quaker practice (mind you, he is not a Quaker), seems to me to be perfectly expressive of its spirit.

Our guests can occasionally be difficult, although real trouble is far less likely at breakfast than it is at dinner, when there are twice as many of them, and they have not had the benefit of a night's sleep, or at least some rest. Some are not entirely sober; some are not entirely sane. They want what they want when they want it, no doubt because they fear, for good reason, that if they don't get it right away they won't get it at all. I do my best to give it to them.

We are told that homeless people like the Out of the Cold shelters, in spite of their deficiencies (mats on a gym floor don't meet U.N. standards), because they are among the few places where the people who deal with them are not being paid to do so.

Are we contributing to the problem? I expect we are. The problem — the problems — are not enough affordable housing, and a minimum wage so low that some people cannot support themselves on what they earn. It comes as a surprise to a lot of people that some of our guests have jobs. I don't know how many;

but often there are people who have asked to be awakened early so that they can get to work. I'm sure we are taking governments off the hook.

Several years ago, at a steering committee meeting, someone suggested that we — all of Toronto's Out of the Cold programmes — announce a “sunset clause,” that is, tell the government that we will do this work for a few more years and then stop. Of course we didn't do this. There is no point making a threat that you are not prepared to carry out, and as long as we can find the money and the people to do the work, we will do it. It is something we can do.

My work with Out of the Cold has led to political action which may, perhaps, be more useful in the long run. I write letters; I go to demonstrations; I speak from the audience at public meetings. As an Out of the Cold volunteer I have something to say, and credibility when I say it.

Or sing it. I sometimes quote from Grit Laskin's song, *Lucky Man*:

*I had no say in being born,
In when or where it happened to me;
T'was only chance that turned the
wheel
And made my living easy.
O I am a lucky man,
Favoured by good fortune's hand
Far more than I'm deserving. **

Elizabeth Block is a member of Toronto Monthly Meeting.

IRON HORSE

BY SARAH CHANDLER

I was standing on a street corner in downtown Kamloops one afternoon, waiting for the pedestrian traffic light to change, when I noticed an elderly “street person” negotiating his way up the sidewalk toward the corner. As I watched him approach, it was clear that his functioning was inhibited by some kind of substance abuse.

When he reached the corner, he looked at me, saying, “D’ja wanna walk with me?” After a moment’s discernment I replied, “Sure. But first we’d better wait for the light to change.” We waited together, then proceeded to cross the intersection. When we reached the other side, he again looked at me, and said, “No one’s ever said ‘yes’ before.”

Stunned, I said, “That’s terrible.”

“Awww, I’m just an old junkie,” he replied.

“I’m sure that’s not all you are.”

“What do you mean?”

“You’re probably somebody’s father.” Nods.

“You’re probably somebody’s brother.” Nods.

“You’ve probably been somebody’s husband.” Nods again.

“You’re probably Secwepemc.”¹

Startled, he looks at me more closely: “Who are you?! Are you a missionary?”

“No, my name is Sarah. I live in Lillooet. I am a Quaker, but I’m not a missionary.”

“Well, my name’s Iron Horse, and I live under a bridge. So whaddya think about that?”

“That depends. Is this where you want to live? Do you feel safe there? Are you warm enough there?”

“Come on,” says Iron Horse to me, “I wanna buy you a cup of coffee!”

At first I’m stunned at this surprising turn of events. Then, I’m saddened that I cannot accept his offer. I have to leave for home now, because I have an evening commitment there. I tell him so.

“Come on,” he says, “I wanna show you where I live.” Again I explain, “I can’t come with you now. I have to be back in Lillooet by six. But I’ll look for you the

next time I come to Kamloops and we can have coffee then.”

Iron Horse agrees, and we assure each other that we’ve enjoyed this conversation.

When I reach home I place a telephone call to Stephanie Hyde, of Vernon MM, who works as a street nurse in Kamloops.

“Hi Steph, it’s Sarah. Do you know a man named Iron Horse?”

“Yes I do.”

“Do you know that he’s living under a bridge?”

“Again?”

“Yes, that’s what he said.”

“OK, I’ll go check on him ... it’s getting to be cold at night.”

“Thanks, Stephanie.”

“No problem.”

Fast-forward two years.

I’m at home in Lillooet, and we’re beginning an Alternatives to Violence Project Basic Workshop. Two participants have signed up. They live in Chase and learned about AVP from a non-violence workshop that some of our Lillooet AVP team had facilitated for the Sun Peaks Defenders a few months earlier.

A friend of mine has agreed to billet the two participants from Chase, but she’s away from home until late. The men are uncomfortable staying there without her, so I bring them home to stay with us. One of these participants is an elder who seems to know street life in the region very well.

As we’re making up his bed, I ask him if he’s ever come across a man named “Iron Horse.” He turns. Giving me a long, penetrating look, he says, “I’m Iron Horse.”

Ah. “No wonder you remind me of him,” I say.

“Where did we meet?” he asks. I tell him the story.

“I don’t remember. Jeez ... I hope I wasn’t rude! I can be really rude.”

“No, you weren’t rude. You even offered to buy me a

cup of coffee. I was surprised by that, because when we first began to talk, I thought you were impaired.” “I probably was, but you can straighten up real fast with somebody who’s genuine. I must’ve thought you were genuine.”

“Do you know a woman named Stephanie, who’s a nurse in Kamloops?”

“Do I! She’s an angel. She’s saved my life more than once. She’s even let me sleep on the floor of her office when I didn’t have anyplace else to go.”

“I’m glad.”

When I last saw Iron Horse, he was clean, straight, sober, and living with a new partner in a house they shared together. It is a struggle to stay clean. His friends all want to come stay with him,

too, now that he has a roof over his head. He knows how hard it is to stay clean, however, and he says, “If I want to see them, I know where to find them.” He was a gift to our workshop.

What if I’d said, “No?” I remain grateful to the Spirit that led me to acknowledge Iron Horse as we stood together on that Kamloops street corner. He has become one of my teachers. *

Note:¹ Iron Horse is a member of the Secwepemc (Shuswap) Nation whose traditional territory extends from Williams Lake to Merritt to Revelstoke, BC. A map of the territory can be found at: <<http://collections.ic.gc.ca/secwepemc/map.html>>.

Sarah Chandler is a member of Vernon Monthly Meeting.

Sunday Morning in Meeting for Worship By Rosemary McGruther

The term “Meeting for Worship” suddenly bothers me. Why worship? I don’t worship anything in Meeting for Worship. How could I? Worship is such a distasteful word. I associate it with the scruffy apprentice tugging his forelock and saying, “yes, your worship.” And with gods who need their egos bolstered by having someone say, “Yes, you’re the greatest. Have mercy on me, this miserable sinner.” Is the problem just that I don’t see God as a man with a white beard sitting on a throne (frowning)?

I amuse myself by inventing new names for Meeting for Worship:

Sometimes I begin meeting by giving thanks for the events of my life and the beings and people around me, so — Meeting for Gratitude?

I appreciate the birds, squirrels, trees, and mountains I see out the windows, maybe — Meeting for Appreciation?

I send love to distant people and world trouble spots. God is love. Love in everything, how about -- Meeting for Love?

**Meeting for Gratitude.
Meeting for Celebration.
Meeting for Praise.
Meeting for Joy.
Meeting for Oneness.
Meeting for Worship.**

And, in a gathered Meeting, I feel at one with everything, perhaps (giggle) — Meeting for Communing in Bliss?

Sinking deeper into the silence ... a memory surfaces ... Garrett, my son, as a newborn child. An

amazing miracle with fingers and toes, cries and gurgles. Born from me, still nearly one with me. Christmas carols playing on the radio, every one singing of the amazing miracle of Garrett/God come down to earth. I am awed and grateful and in love.

The light dawns – I worshiped Garrett! So real worship must be a synthesis of bonding, gratitude, love, awe, oneness.

Meeting for Gratitude. Meeting for Celebration. Meeting for Joy. Meeting for Praise. Meeting for Oneness. Meeting for Worship. *

Rosemary McGruther is a member of Argenta Monthly Meeting, currently living in England, and attending meeting in Broad Campden in the oldest Meeting House in England (1663 - possibly this is the oldest meeting house still in use as a meeting house?).



HomeLink: A Quaker Social Action Project

By Sarah Hind and
Tim Nicholls

HomeLink is a Quaker Social Action project working to house single homeless people in East London (UK). This rent/deposit scheme has now reached its tenth year of operation. During that time we have housed 1,100 people and worked with over 70 volunteers. Why is this project still needed?

Unfortunately, homelessness in the UK is still growing: government figures, quoted in a recent Crisis report, recorded 200,000 people accepted as homeless by local authorities in 2003, 25% more than in 1997¹.

For most people it is difficult to pinpoint the exact point at which they became homeless. When they finally walked out on a violent partner and were sleeping on a sister's sofa? When they had that last row with a parent or step-parent and found some space on the floor at a mate's house? Or was it when they were evicted after losing their job? What is certain is that the longer they exist in this kind of limbo, the more likely it is that their self-esteem and health will be affected.

In the UK, local government has a 'primary duty' of care to certain groups of homeless people. This includes those who are caring for dependent children. However, those who are defined as 'non-

priority' single homeless people² are only eligible for advice.

HomeLink offers support to 'non-priority' single homeless people whether they are living on sofas and floors, in disused buildings or in temporary hostels. We meet with clients referred to us by local authority housing advice teams, listen to their needs and assist them in finding and securing private accommodation with reliable landlords.

For example, one of our recent clients was a 45-year-old man who had been homeless for 14 months after a relationship breakdown. He lost his job soon after becoming homeless, as his employer discovered he'd been sleeping at his work premises. Our team were able to find a one-bedroom flat for him, assist him with his housing benefit claim, and provide eight weeks rent, deposit in advance, and a damage guarantee for the landlord. We were also able to secure a community care grant to pay for essentials such as pots, pans and cutlery.

What happens after our clients are housed?

Encouragement and support are most important at this time. Dealing with all the bureaucracy needed to get out of the homelessness trap is draining. Our volunteer resettlement workers therefore play a vital role in the way HomeLink works. Trained by our

housing officers, they provide an impartial listening ear. Volunteers boost clients' confidence during the process of dealing with the practicalities of living in a new home, registering with a G.P (General Practitioner, or local doctor), or looking for work.

Without these volunteers, much of our work might well be in vain. Research suggests that one in four resettled homeless people are unable to sustain their tenancies due to loneliness and boredom. Ninety percent of those housed by HomeLink stay re-housed.

Quaker Social Action was founded in 1867 as a philanthropic response to the appalling poverty in the East End of London at the time. Now, 137 years later, our six projects work with local people, tackling the causes of social, economic and environmental injustice.

Our other projects include:

- **HomeStore** – a community furniture recycling project, which helps low-income households furnish their homes without getting into debt;
- **Street Cred** – a micro credit project supporting women on low incomes into enterprise;
- **Odd Jobs Training** – a project that works to build the skills and self-confidence of homeless people, providing training and practical experience in DIY skills;
- **Financial Literacy Project** – which builds on community financial literacy activities. We plan to work with families on the emotional issues around debt and money. ✱

Footnotes:

¹ 'Hidden Homeless: Britain's Invisible City', © Copyright 2003, Crisis (a UK charity for homeless people, especially those with no legal right to accommodation).

² For local authorities, 'non-priority' single homeless people are those without dependents who do not fit into their definition of 'vulnerable.'

For more information, please see our website at: «www.quakersocialaction.com».

SURPRISE

BY CORNELIA HORNSTY

WHILE READING THE MAGAZINE DAN NOTICES A THIRTY-PAGE AD ABOUT FINDING THE WATCH YOU NEED AND DESERVE THAT WILL SHOW THE WORLD WHAT A POWERFUL PERSON YOU ARE, BUT HE HAS JUST RETURNED TO CANADA AFTER A MONTH IN GUATEMALA WORKING WITH THE PUEBLO PARTISANS IN A COUNTRY WHERE MANY PEOPLE ARE POOR AND WHERE THE RICH AND POWERFUL WHO OWN WATCHES SEE THE MAYANS AS LAZY AND LOSERS AND DON'T BOTHER WITH THEM, SO DAN IS ANGRY AND NOT INTERESTED IN WATCHES AND POWER — HE'S HAUNTED BY THE MEMORY OF THE MAN WHO COMES TO ONE OF THE TEMPORARY CLINICS SEEKING SOME HELP WITH HIS LARGE HERNIA THAT IS CAUSING HIM PAIN AND PREVENTING HIM FROM WORKING, SO THEY FIX IT THE BEST THEY CAN, THEY SEW HIM UP AND HE'S GRATEFUL BUT NO ONE KNOWS HOW LONG IT TOOK TO FIX HIM AND NO ONE KNOWS WHAT TIME IT WAS, NOT EVEN THE NURSE PRACTITIONERS FROM OREGON, BUT WHEN THE MAN IS LEAVING AND HAPPENS TO REMOVE HIS HAT, THERE'S A BIG SURPRISE — A LARGE INFECTED TUMOUR IS GROWING THROUGH HIS SKULL HE SAYS FOR OVER TWO YEARS, BUT HE'S NOT WORRIED ABOUT IT OR HOW LONG IT TOOK TO GROW THIS TUMOUR BECAUSE IT HAS NOT PREVENTED HIM FROM WORKING AND THAT'S THE BIGGEST CONCERN FOR SOMEONE WHO'S POOR AND HAS TO LOOK AFTER HIS WIFE AND CHILDREN AND WHO CANNOT LEAF THROUGH MAGAZINES WITH ADS ABOUT WATCHES — NO TIME FOR THAT WHEN YOU'RE JUST TRYING TO KEEP YOUR HERNIA TOGETHER AND KEEP YOUR HAT ON YOUR BURGEONING HEAD.

Cornelia (Dee) Hornosty, who resides in Victoria BC, is a member of Hamilton Monthly Meeting.



Habitat for Humanity

By Julian Brelsford

One of the things I've found while working with Habitat for Humanity is that it can be hard to find things out about Habitat. People are highly committed to getting homes built for the people who need them, though sometimes with Habitat's decentralized structure it's hard to find someone who knows what's going on and has time to explain. Also, since most people working with Habitat are volunteers, they all (surprise, surprise!) have plenty of other things to do. With Habitat, it's common to hear sound bites about this and that, but it's sometimes more difficult to get a personal story. But many of the personal stories are very inspiring.

During my three years as a student in Montreal, I had a couple of great opportunities to participate in Habitat for Humanity activities. One year, I spent my spring break in the suburbs of New York City with other McGill University students. We were participating in "Collegiate Challenge," where groups of university students from

around North America work on Habitat houses across the continent. In New York, we spent a lot of our time sawing pre-insulated wall-sections into appropriately-sized pieces. (The wall sections needed to be eight feet tall, but the ones we were sawing were 10 feet by 4 feet, and 16 by 4.) I really enjoyed the chance to do something so different from my normal routine, and my fellow house-builders were great fun to be with. (Though maybe a little bit less so when they decided to play loud and dramatic "Lord of the Rings" music to wake us up early in the morning.)

Even better than getting to traipse off on a cold spring day to saw boards was getting to help build a house in Montreal and to learn a lot about what brought the future homeowner, Nicole, to apply for a Habitat house. Montreal has many people with low income in need of affordable housing, but it would be hard to find a more deserving homeowner than Nicole. Nicole has three daughters who were ages 24, 14, and 8. They were living in

a two-bedroom apartment and she was working at three jobs to make ends meet. At one point she had gotten sick and gone to a doctor, who said her problem was that she was working too much.

I think one of the things about Habitat for Humanity is that it's a great place to find some of the most wonderful friends in the world. It's not just anybody that will give up their valuable free time to help people they don't know. It's generally people that have a good heart and are good at thinking beyond their own little part of the world and their personal comfort. As many Quakers have been saying for a long time, there is in fact a wonderful reward in satisfaction from doing things for others, and in Habitat for Humanity part of that reward is being able to do it with like-minded people. *

Julian Brelsford grew up in Anchorage Friends Meeting in Alaska. He attended Montreal Monthly Meeting from 2002-2004 while he was a student at McGill. He currently attends Reading Friends Meeting in Pennsylvania.

TEACH ENGLISH IN CHINA

YingwenTeach, a Friendly U.S. organisation, seeks adventuresome souls to teach conversational English for long- or short-terms (2, 3, or 4 weeks). Chinese schools provide salary, free housing, and more. Contact Shane at «info@yingwenteach.com» for more information.

Extracts from Jeremy Hinzman's Testimony before the Canadian Immigration and Refugee Board



Editor's Note: Jeremy Hinzman, his wife Nga Thi Nguyen, and son Liam, are applying before the Canadian Immigration and Refugee Board, asking to remain in Canada. Jeremy deserted the United States army after his conscientious objector application had been refused. These selected quotes from the transcript of Jeremy Hinzman's testimony provide an eloquent expression of the circumstances that brought him – with his family – to this act of conscience. (Photos by Rose Marie Cipryk, of Pelham Executive Meeting)

I objected to taking part as a combatant when I submitted my Conscientious Objector (C.O.) application. I don't condone violence, I think it creates endless cycles of violence, so I didn't see what good was going to come out of it.



In my thinking, any act of violence in an unjustified conflict is an atrocity. No one should have to die for a war that has no justification. So, any act I think that takes part in a war that has no justification, any violent act is atrocious just for the fact that it has no rationale behind it.

Through training I had to do, witnessing what was happening in the world at the time, I came to the conclusion that I couldn't kill. That all violence does is perpetuate more violence, and if I have an issue with that the only way I can say anything about it or do

anything about it was to take myself out of the equation. The equation being killing, and I just came to the conclusion through my process of having to dehumanise other people, having to dehumanise my co-workers and look at them really as functionaries and objects, that killing was wrong. Period. Full stop. And that I couldn't participate in it any more ...

I've been pretty influenced by a Buddhist outlook on my life. You couldn't officially call me a Buddhist. I went to a Quaker Meeting which I began attending shortly after arrival at Fort Bragg (North Carolina). I did that because the Quaker mode of worship is the closest thing I could find to silent meditation in the Fort Bragg area and my wife also had some interest in it, and at that time when I started going to the Quaker meet-

ings, I had already started to have these issues with killing and violence.

I became familiar with some concepts that I've since found are pretty universal and doesn't matter what religion it is. Mainly it was the inter-connectiveness of everything. If I harm something it's going to harm something else and then it's going to create a chain reaction, or if I do something good to somebody it's going to have an effect as well.

Beginning in my basic training you go from being a

civilian to a soldier and there's a lot of measures that take place to turn you into a soldier and so beginning in basic training, we would be marching around yelling "Trained to Kill, Kill We Will," or "Hoo Haw I Want To Kill Somebody," or on a run singing cadences about, raping and pillaging villages. I started to question it, at least internally. It was the collective kind of shedding of self and it's a big, long process of being desensitised.

For instance, when we begin rifle marksmanship training the first week of it we shoot at black circles. Then the second week the black circles have shoulders. The third week they have torsos and then they pop up over and over again and it becomes a reflex and we're told that it's a target to be acquired.

I remember one instance we were marching to the chow hall during basic training and we were yelling, "Trained to Kill, Kill we Will, Trained to Kill, Kill we Will," and we were told by our drill instructors that we weren't giving an enthusiastic enough rendition of the chant and we were threatened with extra physical encouragement if we couldn't give a more enthusiastic version of it and I remember at that time just looking around me and seeing my colleagues becoming red in the face and hearing them become hoarse and feeling myself becoming hoarse yelling "Trained to Kill, Kill We Will," and at that point I guess it really hit me. The training, repeatedly stabbing a bayonet into a dummy yelling, "What Makes The Grass Grow? — Blood, Blood, Bright Red Blood."

Given the atmosphere of where I worked; it's loaded with machismo and you don't talk about your doubts or what you're thinking in regards to your job. You talk about messing people up and killing them. Because that's the way of fitting in and if you go to your platoon Sergeant and say, you know, I don't know about this shooting people, you're done. I mean, you'll still be in your unit but your life will be a living hell, so you just don't discuss it.

PRESIDING MEMBER, BRIAN GOODMAN:
And what impact, if any, did the birth of your son have

on your decision to make the (C.O.) application?

JEREMY HINZMAN: He cemented in my mind that I didn't want to kill babies and I didn't ever want to have the possibility of killing babies, sir. Becoming a father really wakes you up to a lot of things and so I'm sure it had some impact in my thinking.

I discussed it with my spouse and came to the conclusion that I was not going to go (to Iraq). We explored two different things. Either to refuse the orders of my command and take whatever repercussions stem from that or to go AWOL or go somewhere else and Canada was close by and my reason for choosing to come to Canada rather than refuse orders and be subject to the Uniform Code of Military Justice was because in my mind the expedition in Iraq was of an illegal nature and that by complying with it I would be complicit in a criminal act.

Given what I've done, if I were to go back, at least in the culture of the military and popular culture too, many people would say what I've done has been treacherous, and so I would infer from that that there is a good possibility that I would be treated more harshly. Despite that, I will say that any amount of incarceration for refusing to participate in an unlawful act is too much incarceration.

I felt that based on what I had read, that soldiers who had refused to participate in an illegal war and faced prosecution for that refusal, are considered political refugees and I felt I stood on solid ground and I still feel I stand on solid ground in asserting that and so I mean, I had confidence that I will be able to stay on that ground.

I think if I was to be prosecuted it would be — I mean, I would be prosecuted for acting upon a political or moral belief. I will say spending one day, one week, ten years, any amount of time for refusing to take part in an unlawful conflict; that is too long. *

Jeremy Hinzman, Nga Thi Nguyen, and Liam Hinzman are attenders of Toronto Monthly Meeting.

Dear “F”,

We are both active in searching for “real” solutions to poverty through political action (passing petitions to raise minimum wages, keeping Basic Income in the minds of policy decision makers, etc.) but I understand laws to be the skeleton of a solution, whereas the flesh and breath is in changing how people see each other.

At times I cynically view my work here as a selling of indulgences to guilt-burdened society, or working for a band-aid non-solution. But I also realise that, as with any friendship, it is often a two-way street, and that friendships can fail, people can lose hope, or refuse help that is offered. I continue to do my work because there is nothing else in place. I see you almost every day at the soup kitchen, and when I am discouraged by seeing your discomfort go so long without lasting help, I find re-centering in reading over these words:

Agape Table Welcome

We are the people of Agape Table. Yes, we are a charitable soup kitchen, but we are also a community of friends.

Please know that what we cannot afford we do not offer, but what good cheer we can give, we give gladly.

If at times we separate ourselves from you, it is because we are working with some other good

person here.

We believe good is present in every person and strive to create a peaceful atmosphere.

We gather for a meal each weekday morning and require only that we treat each other with respect.

We hope to encourage that which is good in each other, and are patient with our neighbours’ difficulties.

We believe in equal treatment for all. We try to remove distractions and dangers.

Please understand that those of us who choose to be a danger to others will have to leave until ready to return in safety. We encourage trust, rather than react to fear.

We represent no formal common faith or specific religious affiliation. Instead, we cooperate with our diverse friends, both individually and collectively.

We aim to be a hate-free place; all are free to express themselves and their beliefs whether by their choice of clothing, actions, or words.

We do not put pressure on people to hold a particular belief.

Whatever we are led to say from a place of kindness or need, can be said without giving offense, believing that truth has many aspects, and that love is large enough to hold them all.

We try to do what we say as we are able. We are all learning.

Many of us have been drawn to Agape Table by the commitment to welcome all people coming here.

Perhaps our approach may

be helpful and meaningful to you.

We welcome you and invite you to be with us at Agape Table.

So while you visit here with us, we would have you enjoy the blessings of a home: acceptance, nourishment, safety, dignity, and peace.

I want to affirm your dignity, and to respond as a friend would to your emotional and spiritual hunger as well as to your physical hunger. I welcome you to our table in an attitude of hospitality. I do not require you to prove your need, or demand that you change anything about yourself. Please feel welcome to decide your own needs for food or fellowship. I want to make this a place where you have the freedom to grow, to enter into relationships and, if you choose, to deal with the pain in your life. In these relationships we seek to extend the support and challenge that frees people to grow. I know our visits over coffee have certainly helped me grow.

“Community” is a place of belonging, a place where we come to know each other, in our strengths and in our weaknesses. Many people come here who have been rejected by communities — by families, workplaces, churches, and neighbourhoods. They leave feeling unwanted. They may not have many places where they belong, where

LETTER TO “F” BY KEITH BARBER

they are known.

I am so sorry to hear about your sister's rape and hanging, which was discovered on Saturday. I hope your father will let go of his misplaced anger toward you and see how wonderful you and his other remaining

children are. I tried to find the safe house; it was too well hidden for me to find. I found out later that I walked by it three times when I was looking for the funeral. I miss her too, and the world seemed empty to me when I heard. *

Keith Barber attends Winnipeg Worship Group, and runs a Soup Kitchen in Winnipeg's Core area. He is in the middle of composing the "Agape Table Welcome" to put up on the wall for everyone to see as they come in. If you want to suggest any changes, he is open to revisions. You may contact him by e-mail at: «Keith_wb@hotmail.com»

Homeless, But Why?

By Bryan Dragon

The reasons people find themselves homeless are so various that I hesitate to try addressing the root causes of this widespread problem in our society. I have some insight into the cause for the brief period in which I was once homeless, and that's probably the best basis for my attempting to speak about the problem, in general.

I was in a bad way emotionally at the time. I was young and discouraged and more than a bit afraid. I had no job and was stealing food. Friends gave me a place to live; someone even gave me space in his office to work on a project. Somehow, it wasn't enough. The aimlessness of my existence bothered me terribly, but I didn't know what to do about it. Of course, I didn't lack for advisors — and very good advice they gave, I'm sure, for someone else like me, or like them. Then, one day, in the midst of all this, I read something that made me more scared than I already was.

It was an interview with the writer, William S. Burroughs, in a campus underground newspaper. Burroughs was two generations older than we were, and his opinion held some weight. We had recently changed presidents and were in the middle of a war. In the interview, he confided that we could expect it to become nuclear, with the useful side effect of turning the country into a police state. I spent the rest of the week at the point of tears, breaking down from time to time, and talking with almost no one. A grad

student found me crying at a table in the student's union one evening and asked me what was wrong. He was the editor of our own campus underground, "The Mother of Voices." I didn't know where to begin, so I told him I was all right. I had dropped out of classes the previous spring, and was simply hanging around the place, putting in time. At the end of the week, I tried a mescaline pill that my house-mates reported as ineffectual — just a good marijuana high.

A couple of days later, I was on the street in a city about two hundred miles and one state west of the university town where I had been living. A patrolman gave me a ride to the police station when he learned that I answered to the name of Adah and had no identification. My sojourn in the city jail was something straight out of the old sit-com "Barney Miller" and would be very funny in hindsight if I had not been acutely sensitive at the time to my own disorders and to those I saw around me. I spent the first night listening to men in adjacent cells banging on the bars, shouting at each other, threatening to kill each other. It was very painful to hear their despair and their terrible passion. The next day I went into the larger, more modern county jail, where several of us shared a cell, and there I started to recover a bit of equilibrium. I had to talk a bit with the others, and probably through that conversation, I started to recover hope in the normalcy of things that looked scary from the outside, but whose bite wasn't fatal.

I wasn't in jail nor homeless very long. Two weeks later, I found a job and then a room in a boarding house. I had reached a small, west coast town where a room wasn't hard to find, and this was a time when work was readily available. I went back to the fatalism that had sustained me till then.

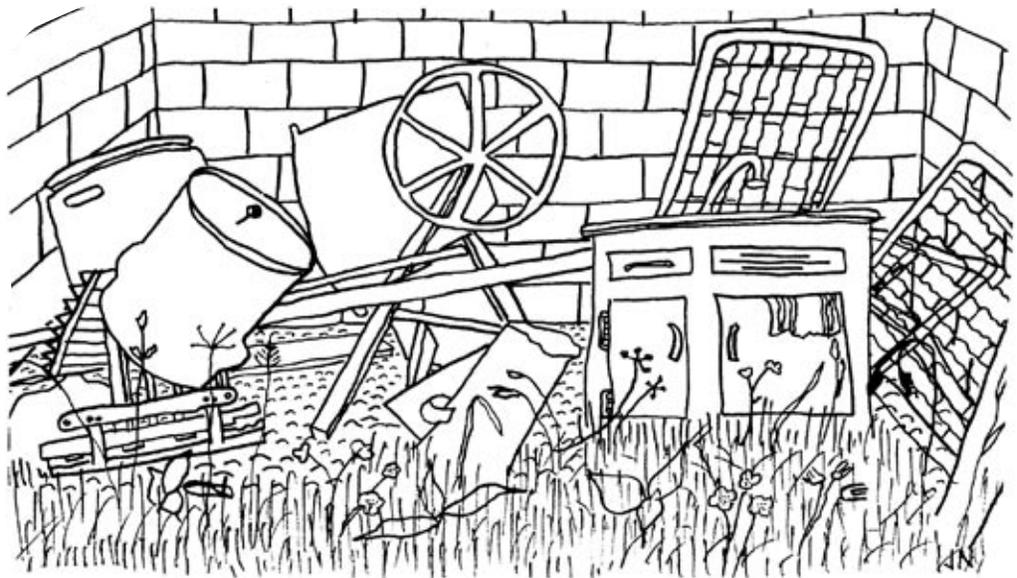
Whether my experience points in the direction of the root cause of homelessness is of course debatable, but few would disagree that hopelessness has a lot to do with why some people become what social workers call the hard-core homeless — the people whose plight concerns me most in the much larger problem that the term homelessness constitutes. I'm addressing in particular the perception, which is nearly universal in and out of professional circles, that a large percentage of these people are mentally ill and, by inference, inevitably a social problem that has merely been exacerbated by cuts to social and medical care. I suspect that financial anxiety had a lot to do with the disorders that put many of those people in mental care facilities to begin with.

If the term mentally ill means a kind of illness, like hepatitis or tuberculosis, I would agree that many people who are sitting on the sidewalk looking discouraged are indeed sick. But most of the people I have met who answered to that description were, in my judgement, normal people, simply under strains beyond their ability to support. How are any of us able to judge what it will be that will push another, who may be in most ways a reasonable person, over the edge into a hopelessness that produces bizarre

behaviour? Stable personalities come with stable circumstances, as I see it.

What can Quakers do to promote hope and stability in the world? Perhaps we ought to be a little more hopeful about the world, as a start. If we don't feel hopeful ourselves, we will simply infect others with pessimism, whatever our intentions might be. People are far too pessimistic these days. It's no wonder that sensitive people get discouraged. For instance, we're too anxious about money, and hence resentful about taxes. I'm as bad as anyone.

It's important for us as Friends to be aware that the prevailing attitudes of the wider society are very contagious. As Friends, we also should not lose sight



Drawing by Janet Numm

of the vision of a spiritual unity that unites everyone. The temptation to regard the dispirited and unkempt as something other, to put them in a separate category, should be recognised for what it is: a falling away from the light into a darkness and poverty of another kind, which lives on self-congratulation. None of us is free of this problem. In terms of this struggle, the spiritual life, we are all just hanging in there. *

Bryan Dragon is a member of Yarmouth Monthly Meeting, who resides in France.

Keeping Cool in the Heat: Mastering Strong Negative Feelings

By E. Daisy Anderson

*"We cannot be truly in relationship with God without being in relationship with one another."
- Muriel Bishop Summers*

Last summer at Canadian Yearly Meeting (CYM), Ministry and Counsel presented a package on sexual abuse. Strong feelings were aroused. There are other issues with the potential for eliciting emotions i.e. same sex marriage or Christocentric language. I will use sexual abuse to illustrate how feelings can sever spiritual connections and relationships. Push our buttons; emotions erupt; and we react. And reactions can be hurtful. I ask: "How do we stay grounded in the spirit when we face emotional issues?"

Confronted with emotional issues, we must first separate the story from the feelings. It was the aroused feelings and reactions that caused the hurt at CYM, not the content of the package.

Feelings are integral to our humanity. Feelings can be intense, mild, thrilling or painful. Feelings talk through words and body language. Strong surges of uncontrolled feelings can shut us down spiritually. We do not listen, we become defensive, and our thinking is distorted.

To look at the source of our strong feelings, reflect on Advices and Queries #11: "What unpalatable truths might you be evading?" We may have been hurt, or possibly hurt another. Using the example, sexual abuse, we are all touched by it in one way or another. We may have experienced such violence or know someone who has. Many of us have negative feelings that can surface when the topic is discussed.

Strong negative feelings increase our vulnerability to hurt and be hurtful. We may try to protect ourselves by blaming, shaming or humiliating. Hurtful actions have no place in resolving sensitive issues. The difficulty of addressing sexual abuse is compounded by the secrecy we try to keep to avoid shame and feeling blamed. Owning up to our feelings and reactions takes courage.

When we master our feelings, we choose our reactions. We are calm and thoughtful, increasing our openness to spiritual guidance.

Strengthening our skills in the use of our feelings is lifelong. A few may need to take the extra step of reviewing past hurts and guilt. If we frequently retreat from life, run in circles, drown our sorrows in alcohol or prescription drugs, then we are not only limiting our own lives but likely the lives of others. It may then be wise to revisit our past, rewrite our understanding of it, all the while building our calming skills.

Amidst differences, empathy cools heated emotions. When we put ourselves into another's shoes we feel their pain and joy, we see their side of the story. Resolution comes much easier if both those who were hurt and those who may have hurt are empathetic. How can you be angry at someone when you understand and feel as they do? If we are filled with empathy, debate just dissipates and resolution ensues. A good dose of empathy helps keep perspective.

We alter the emotional tone of discussions with our word choice. Emotionally provocative words escalate and inflame "you said, I said" debates. Examples are words that infer blame or deceit. To test if a phrase is inflammatory, ask: "Is this a fair way to say ... ?" The word "victim" can bring forth images of sadness, anger and frenzy. We can be damaged by interpersonal violence, and not be victims. It is preferable to say something like: "a person who experienced ..."

Searching our hearts, walking in another's shoes and choosing our words lead to calmer discussions on difficult topics. Building relationship with one another, we grow in relationship with God. ✱

E. Daisy Anderson is a member of Victoria Monthly Meeting.

ESCAPE FROM AFFLUENZA: FINDING OUR WAY BACK HOME TO MOTHER EARTH BY PEGGY LAND

In the video, *Escape from Affluenza*¹, it is suggested that in order to be happy, we need to have just three things happening in our lives. These are presumably after our basic needs for food and shelter have been met, and they include: creative outlets, functional connection with each other, and with the natural world. I agree with this. I also think that failure to meet these needs can lead to dysfunctional compensation in the form of excess consumerism, and/or in never-ending quests for status and power. I find it hard to imagine that those who have had the good fortune to grow up in happy functional families and communities, in harmony with the natural world, and where creativity has been consistently encouraged would ever have felt the urge to destroy or exploit that which sustains them. It's just too bad there are very few, if any, of us however, who can say this describes our own up-bringing or current circumstances.

Most of us, if prodded gently, would admit that we do feel lonely from time to time, are at least somewhat uncomfortable in the wilds, and that we're not as creative as we'd like to be, or even as we were once as children. It's also not surprising, when you think about it in such terms, that apparently

those who have won a jack-pot lottery of a million dollars or more, are generally no happier on follow-up one year after such windfalls. We have become sadly alienated from, even resistant to, that which has the power to sustain us and make us happy — and it is not money.

There is considerable evidence that long ago, the Divine was known to some as the Mother Goddess or the Earth Mother. She was, and gave birth to humans from,

... creative outlets,
functional connection
with each other and with
the natural world ...

the Earth itself. If she was not an authoritarian, power-over deity up there somewhere who demanded sacrifice and obedience, but rather offered unconditional love in the form of life-giving energy, while maintaining the delicate balance for a self-sustaining world, she was and is certainly worthy of huge respect in my books. Whether or not this is the kind of image that was worshipped historically, it is one that I can currently honour with joy and humility. I believe She is still there for us, but it seems, sadly, that we have lost our way home. Every time

we think we need more money and stuff, and then plunder Her body as if it was our right to do so, we are only killing ourselves and our vital and respectful connection with Her.

Keith Helmuth, in his 2004 Sunderland P. Gardner Lecture, pointedly reminded us that “our spiritual tradition teaches us that above all else, the essence of life — the reality the Quakers called that of God — is known in relationship.” Indeed, we know this to be so, for we have experienced the power of Love, Light and Connection with the natural world, never mind which gender we attribute to a personified deity of our imagination. The real challenge now is in finding our way back to the Garden.

The David Suzuki Foundation has researched the top ten most effective actions we can take on an individual basis, in order to help save the planet, or at least to buy some more time for our descendants. These actions are:

- *Reduce home energy use by 10%.*
- *Choose an energy-efficient home, and appliances.*
- *Don't use pesticides.*
- *Eat meat-free meals at least one day a week.*
- *Buy food that is grown and produced locally.*
- *Choose a fuel-efficient vehicle.*

- *Walk, bike, carpool or take public transit.*
- *Choose a home close to work or school.*
- *Support alternative transportation.*
- *Learn more, and share this information with others.*

These are practical, do-able actions most of us can take, may quite possibly be doing already, or hope to do soon. We follow in the footsteps of those early Quakers

who honored Creation and practiced simplicity, centuries before it became clear that the planet's resources were becoming seriously depleted.

We need to experience humbly and acutely that being in right or respectful relationship with the Earth and each other, is indeed to experience that of God / Goddess / the very essence of life. Just as importantly, this is by no means a sacrifice; rather, it is guaranteed to bring unexpected bonuses. So start the celebrations, folks, because such re-connection takes on a life of its own and carries us back 'home' — towards increased health, happiness and friendships.

Thomas Berry, the cultural historian, reminds us that the antidote for excess consumerism is in community — the support of family, friends, co-workers and neighbours. If we tackle living more lightly on the Earth together, we cannot lose.

Consider carefully any one of the top ten suggested actions and what advantages

they can bring. From reducing our use of energy to learning and sharing more about sustainability issues with each other, we can save money, get healthier, make new friends, discover new talents and have fun while we increase our survival chances. Our imagined need for more stuff to fill the voids of loneliness and alienation will fade into obsolescence.

There is the hard reality that while some actions might cost more in dollars initially, we simply can't afford not to help one another do them all — and more.

If we take such actions in a spirit of sacrifice and self-righteousness, however, we inspire no-one, and have no fun ourselves. How Quakerly can that be? To be Friends to each other and the Earth is to live the very meaning of religion, for "re-ligio" actually means "to re-connect." While religion can and does mean other things, too, this is one accepted derivative of the word. It is ours for the re-claiming, and it offers the way home. *

Note: The video, "Escape from Affluenza" is available for the asking from the CYM library (p. 25). It was purchased on the recommendation of the Quaker Ecology Action Network.

Peggy Land, a member of Ottawa Monthly Meeting, is also a member of the Quaker Ecology Action Network (QEAN), a national e-mailing network open to all. Web site at: <www.quaker.cal qean>.

Miracles By Jack Ross

Some friends from deep silence
offer considered thought
while other dear ones stammer
"I'm sorry" and leave
as I lay dying

Some come to offer remedies
the only ones worth trying
treasured friends
as I lay dying

I like best the very few
who simply say "I love you"
"what can I do?"
and I reply

"I'd like a miracle."

Jack Ross, a member of Argenta Monthly Meeting, wrote this poem in December, 2004.

From Draft Chapter – The Meeting Community – for the New "CYM Faith and Practice"

36. Meeting is not a place of shelter from the world so much as a place where we are shaped in order to become God's instrument in the world. The primary reality is our relationship with God, and the world is an arena in which that relationship is lived out.

– Lloyd Lee Wilson, 1993

Suddenly a standing woman turns in front of me
I swerve my bike, steering away, but to no avail —
a red blood stripe surges up my lower leg,
its smooth skin cover somehow severed in collision
(later we find my fender is the sharp, broken cause).

Strange pain tingles along my pedal-pushing shin;
my heart twists — like these handlebars —, tells me, Stop!
I cry out, my motion arrested. All cycling, circling, ceases.
No walking, racing, swimming world accessible now.
Inwardly, I howl. Thus ... how it happened, yet —

O free-wheeling sender of life and death ... why?
Horror that my body can be so swiftly sliced apart,
that this long scarlet gash instantly exposes mortality.
Disbelief that this slim, tanned limb — my own! — once closed,
finds its function torn open, limited, in such violation.

I lie, hurt, held in the loving lap of another woman.
Holding my calf myself, I press the garish sides
of this gaping wound together, purse my lips
together, so they will not shout out, Heavens!
How could you not see me, bystander?
How could you leave me, father, mother, brother;
husband, friend, sister, Great Mystery?

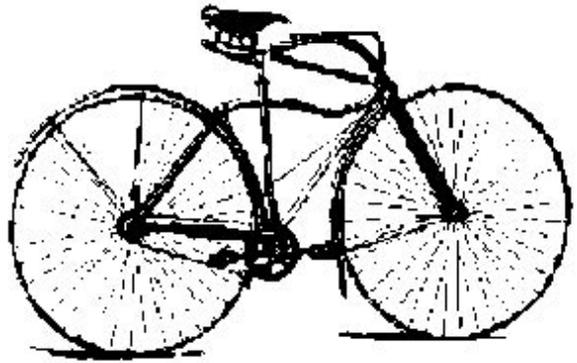
An ambulance arrives, skilled medics firmly
bind my split flesh, call this huge cut an “effusion”;
their strong arms take me up, assure my care,
though they fail as family. My leg throbs.
We leave my bicycle, false robber, behind.

Where is God? Here? There?
These red-stained trousers, a linen flag, locate fragility amid
whirling thoughts, strange brokenness. Who companions me now?
My confusion settles, and I am rolled into Emergency,
oddly wheeled towards wholeness again.

The urgency of spilt blood, spinning mind, diminishes
as a doctor slowly sews sixteen uniting sutures.
My suffering shifts, gears down ... O healing Spirit,
while I am stilled, lift up my grief, uphold this laceration;
may those who have been cut away yet be with me,
stitched into my soul.

Footnote: Caroline Parry adds this additional information about her poem, “The woman in the poem who turned in front of me was Mary McClure; the woman who held me was Betty Page; Sue Hill took me to the hospital; then, Carol Dixon collected us and delivered me home!”

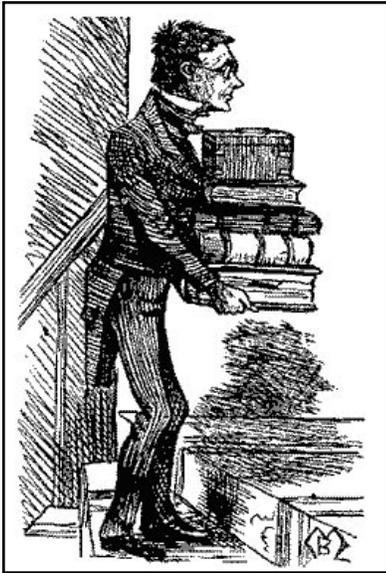
Caroline Parry is a member of Ottawa Monthly Meeting



BICYCLE ACCIDENT AFTER MANY DEATHS 8/04

BY
CAROLINE
PARRY

Book Reviews...Book Reviews



Trespass and Trust: Quaker Meetings and Sex Offenders

By Daphne Glazer

Quaker Books, 2004

Reviewed by Lynn Robinson

Beth Allen, General Secretary of Quaker Home Service (Britain) during the 1990s, felt there was a need for a formal record of Friends' experience with abuse. She encouraged Daphne Glazer, Quaker, prison minister (chaplain), and author, to assume the task. Daphne talked to many people and many Meetings, and she presents their accounts with decency and moderation.

As a record of the efforts of British Friends to address abuse, this slender book can be recommended unreservedly. As a guide, it must be used with caution. While Daphne has tried to provide a sensible and compassionate frame of reference, she writes with diffidence and doesn't always highlight risky practices. Still, she (and Beth) are to be commended for taking on this distressing and volatile topic.

The title is a bit misleading, since the book does not deal solely with the issue of the presence of known sexual

offenders in Meeting. It also includes survivor's stories and broader material on abuse. However, the core of the book does lie in the accounts of Meetings which have been asked to accept a sexual offender.

Each story is different. One meeting agreed to accept an offender in attendance but did not inform all parents. Another allowed attendance at meetings, but not in social gatherings. A third felt it could not offer attendance because it did not have the resources to form a Circle of Support and Accountability. Such circles (first devised by Canadian Mennonites), were offered by several Meetings, to provide offenders with friendship and guidance as well as to maintain limits and set responsibilities. In many meetings there were Friends who were quite unhappy with the decisions made, and, in some, people left the Meeting.

We can see Friends struggling in these stories, trying to let the Light in and find the right way forward. Some are frightened, others angry, some knowledgeable, others wary, some are victims, others work in prisons. We see how varied the approaches are, how many values are being examined. There is much good will, but no real unity on what guiding principles to follow.

It seems to me that both Mennonites and Native people are ahead of Friends in founding their approach to abuse on their religious principles. Both use variants of Restorative Justice lived out in community as alternatives to society's Retributive Justice system, based on blame, shame, and punishment.

I would like to suggest that Transformative Justice, already well-seasoned by Friends, is a powerful and satisfactory framework for abuse. However, it is a hard testimony to live by, since it requires both that the community be involved and that it be strong and cohesive. In fact, its cycle of confession, repentance, and restitution could become part of our everyday lives, to help us overcome our difficulties in relationship and strengthen our communities.

Transformative Justice was conceived by Ruth Morris. It sees abuse as a violation of person and relationship, which nevertheless offers opportunities for the transformative healing of all. Its key tenets are:

- Safety should be established for victim, offender and community;
- Answers should be found to why the abuse happened, and to the questions which haunt victims;
- Recognition of the wrong should be given by both offender and community;
- Grieving should be supported for both victim and offender;
- Restitution should be made to the victim for pain experienced;
- Significance should be sought so both victim and offender can make positive use of their experiences.

Members of the Abuse Committee of Toronto Monthly Meeting emphasise ensuring safety, which we describe as "Due Diligence." That phrase is a mouthful, but it really denotes just another way of caring for one another.

The two principles of Transformative Justice and Due Diligence can be powerful guides

Book Reviews...Book Reviews

to discernment, as long as safety and care are always in balance. Sometimes we are too stern with offenders, preventing real healing from happening, or too supportive, putting others at risk. Friends, being very nice people, are prone to err on the side of supportiveness, and can lose sight of their responsibility for collective safety, and the safety of children in particular. This book furnishes several sad examples of Meetings where a balance was not achieved and children were put at risk.

I am very glad to have this book in my library. It offers many helpful case histories where Transformative Justice and Due Diligence were used effectively, and others where they were not. There is much to be learned from it, provided we hold firmly to the principle that our desire to support must never distract us from ensuring the safety of all. ✱

Lynn Robinson is a member of Toronto Monthly Meeting.



The Tendering Presence: Essays on John Woolman

Edited by Mike Heller

Pendle Hill Publications, 2003

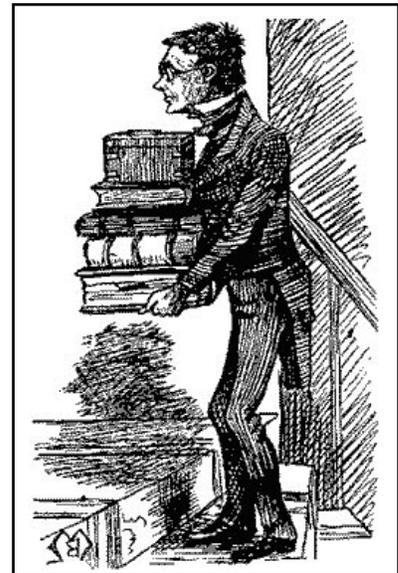
Reviewed by Keith R. Maddock

This fine anthology of scholarly essays looks at the testimony of John Woolman from several interesting perspectives, including the influences on his spiritual development; the literary, historical and economic

contexts of his writings; and issues of oppression, social change and education. Dedicated to Phillip P. Moulton and Sterling Olmstead, two contemporary editors and disciples of Woolman's legacy, it concludes with essays on their contribution to the Religious Society of Friends.

The section dedicated to "spirituality" is introduced with an objective though appreciative appraisal by Philip L. Boroughs, SJ, beginning with the intriguing statement, "John Woolman inspires me." He continues, "When I read his journal or essays I find that his witness to that of God within him stirs that of God within me. Consequently, my faith grows stronger and I experience hope."

It is important for Friends to realise how extensive Woolman's influence has been beyond the predominantly Quaker world that he knew best and to which he addressed his admonitions. Boroughs' second dimension is "social," looking at Woolman as a member of the human family within Creation, and the implications of his faith for the transformation of the world. This includes such themes as God, the true proprietor of the earth; God's gracious design for creation; universal love; trust in Providence; and following the example of Jesus. The individual "dimension focuses on uniquely personal aspects of Woolman's spirituality, how he experienced God in his life, his ethical mysticism, and how his unique religious experience emphasised God's action in itself. Boroughs concludes, "Woolman



writes his journal not to provide a normative experience, but as an encouragement to others to let God work in them."

Lisa M. Gordis' "Spirit and Substance: John Woolman and 'The Language of the Holy One,'" argues that Woolman shared the early Friends' concern to find a pure language capable of expressing divine perfection, and to interpret the implications of such perfection in the flawed world of human experience and communication. Humility is crucial to this understanding, as Woolman learned to distinguish "the language of the pure Spirit which inwardly moves upon the heart" from verbiage that is simply an expression of the ego. The ability to communicate in such language is tied to disciplined silence. Silence feeds the soul, creating "a language that is transparent to divine will, capable of communicating the Inner Light unobstructed by human intervention."

Michael L. Birkel's essay, "Preparing the Heart for Sympathy: John Woolman Reading Scripture," is an important contribution to our understanding of Woolman's bibli-

cal grounding in pure language. He found images in Scripture to articulate the spiritual realities of his own experience, as evidenced by hundreds of references to biblical texts in his work.

The nature of religious life is always inward and outward, intimate and social. Biblical images of inward conversion, including sacrifice and baptism as dying and rising with Christ, point to the essential ingredient of love in the process of spiritual transformation. Love is the “motion” that inspired Woolman to write his *Journal*, as well as to act on an impulse to visit the Delaware village of Wyalusing during a period of intense warfare on the western frontier.

A further point that Birkel makes is that Woolman practiced a meditative, imaginative reading of Bible. He writes, “There is a powerful link between an imagination cultivated by such Biblical meditation and an imagination which could radically re-envision society as more righteous and peaceable.”

John Woolman explicitly relates his inspiration to universal love, which blossoms only after experiencing “the death of one’s will.” This point leads naturally into Margaret E. Stewart’s essay, “Thinking About Death: The Companionship of John Woolman’s *Journal*”. She finds a union of mystery and familiarity in the *Journal* that yields emotional energy, ethical insight, and transformative power. Acceptance of the mystery of life’s end leads into a new sense of self, a new identity in which death entails growth. Woolman saw death as an essential component of his life experience, an opening to transcend separateness from the larger body of life. Whenever Woolman made death ‘a

part of life,’ “he found that his life became part of Life — that his individuality, including its demise, became part of a vibrant, inclusive whole.”

In a short book review, it is not possible to do justice to all the contributions in such a comprehensive anthology. However, it would be a serious oversight not to mention Mary Rose O’Reilly’s “The Unconstructed Self,” in which she describes Woolman as “a rather uncontaminated petri dish in the spiritual economy.” She notes that he seems to have been a rare soul, born into a tender and loving faith community that he never felt the need to abandon. Instead of an intellectual struggle, we find a “beautiful and quiet unfolding of spiritual destiny.” John Woolman was so aware of God’s mercy that he was able to be gentle with himself and therefore with such people as slave owners, “that they go away from conversations with him changed in heart.” No one was exempt from the tenderness that defined Woolman’s spiritual identity. She writes, “In some mysterious way he called out to their better natures and co-opted them in their own conversion. When assent has arisen from within us, rather than being cajoled from outside, how deeply indeed we assent.”

Another essay worthy of special mention is Jean R. Soderlund’s “African Americans and Native Americans in John Woolman’s World,” in which she writes, “Woolman addressed social problems on a personal level, as individual behaviour to be changed because God abhorred it, not as social ills to be bemoaned and generally ignored”. He always hesitated to preach whatever he could not fulfil in his own life.

On the topic of education, valuable

insights are offered by Anne Dalke’s “‘Fully Attending to the Spirit’: John Woolman and the Practice of Quaker Pedagogy,” and Paul A. Lacey’s, “Answerable to the Design of Our Creation: Teaching ‘A Plea for the Poor’.” Dalke may come closest of all to sharing a critical response to Woolman’s example, protesting her inability to empathise with a level of spiritual insight that she herself has never experienced. “For Woolman,” she argues, “Truth was the moving of the spring of Christ in every person; with him, I affirm such a conception, but I want also to insist that such movement needs always the testing, the guidance, and the affirmation of the larger community ...”

It would be a mistake to approach John Woolman as a “Quaker saint” who stood alone in the unwavering assurance of Truth. He must have had his own moments of discouragement and doubt that are left unexpressed in his writing. Nor should we overlook the fact that he conscientiously submitted his work and his openings for clearness to the oversight of his Meeting. His legacy is an incomparable witness to spiritual growth, faithful discipleship, and committed social action in a past era. The written account of his journey is best read today as an invitation to reflect on the motions experienced in our own lives as we try to find our way through a much more complicated world than he knew, often without the common grounding in tradition and community that gave substance to his vision of universal love. But that may be a theme for a different anthology than this one. ✱

Keith R. Maddock is a member of Toronto Monthly Meeting.



Resources for Your Meeting from Canadian Yearly Meeting's Lending Library

Planning a retreat? Want a book display? Does your children's programme need stimulation? Planning a session on growing older? Or on peace and nonviolence? Need information on Quaker history?

You could borrow a box of books from the Friends' Travelling Library. Or a video, such as *Escape from Affluenza*.

Choose from any of these topics Bible Study, Business Meeting, Children, Discernment, Equality and Diversity, Ethics and Stewardship, Family Life, Grief and Healing, Growing Older, Living Our Faith, Marriage, Meeting Community, Ministry and Eldership, Outreach, Peace and Nonviolence, Jails and Justice, Quaker History, Quakerism, Sexuality / Sexual Ethics, Simplicity and Ecology, Spiritual Growth,

Universalism, Worship, Religious Education.

For example, you could borrow: Jackie Scully Leach's book, *Playing God? Ethical and Theological Issues in Genetic Manipulation* published by Quaker Home Service, London, 1995. It contains material for seven sessions, to help Meetings discuss this increasingly critical issue.

Check our Adult Lending Library for many remarkable resources. On the internet, visit: «http://www.quaker.ca/Religious_Education/index.html». To borrow these excellent, postage-free resources, send an e-mail to: «AdultLibrary@quaker.ca» or «ChildrenLibrary@quaker.ca»; telephone us at: 519-775-2670; or write: to: CYM Travelling Library, c/o Yarmouth Monthly Meeting, Box 105, Sparta, ON N0L 2H0. *

Margaret Slavin's Updated Travel Itinerary

Following is the updated 2005 itinerary for Margaret Slavin's travels in the ministry. *Please note that some dates are still to be confirmed.*

March 13–19, Ottawa Monthly Meeting (MM), 20–26, Killaloe Worship Group (WG) and stop in Simcoe-Muskoka (Orillia); 27–31, Grey Bruce WG.

April 1–9, Hamilton MM; 10–16, Toronto MM; 17–23, Thousand Islands MM; 24–30, home.

May 1–7, Home and travel east; 8–14, Fredericton MM; 15–20, PEI WG; 20–23, Atlantic Friends Gathering; 24–28, a few “free” days (Newfoundland or Maine Friends?); 28, St. John's Newfoundland WG; 29, worship with St. John's Unitarians.

June 5–11, St. Lawrence Valley WG, Potsdam, NY; 12–18, Stratford WG, for 2 days, then Windsor WG for 2 days; June 19–July 7, home.

July 7, Two days of bus travel; 10–16, Prairie MM; 17–23, teaching at Victoria School of Writing; 24–30, “free” days in Victoria; July 31–August 6, Lillooet.

August 7–12, Prince George WG; 12 or 13–16, CYM; 20, fly home for family wedding; August 21–September 3, home for wedding; fly back out west.

September 4–10, Bowen Island WG; 11–17, Saltspring WG; 18–24, Duncan WG; September 25–October 1, Fern St. MM.

October 2–8, Fraser Valley WG; 9–15, Vernon MM; 16–22, Nelson WG; 23–29, Whitehorse (Sue Starr and friends); October 30–November 5, extra travel time with long bus trips.

November 6–13, Saskatoon WG; 15, Return home. *

Civilian Peace Service and Nonviolent Peaceforce Canada

By Sybil Grace

There is a new star on the peace horizon, growing brighter in Europe though just a glimmer in this hemisphere! Civilian Peace Service (CPS), an alternative to armed intervention, is the mundane title for such excitement.

By the time you read this article, Nonviolent Peaceforce Canada (NPC) will have held consultations in Ottawa, partnered by St. Paul University Conflict Studies. Invited were government agencies and non-governmental organisations (NGOs), police and military, religious groups and corporations — to discuss the feasibility and shape of a possible model in Canada for a peace army that might work with our armed services. This cooperation is a compromise we can accept until the day when an armed service is no longer seen as security.

For several years in Europe there has been a highly accredited training programme for “Civilian Aspects of Crisis Management.” This last year there were fifteen 12-day courses offered in nine countries (in English). The courses covered media relations, administration, human rights, etc. From these courses, a shared roster of trained peacekeepers is now available for peace teams to work overseas, or locally, on conflict issues such as race, refugee and aboriginal affairs. The European CPS is now supported by three governments: Germany, Italy and the Netherlands — and could grow to be a standing force.

With this in mind, NPC planned consultations for 7–9 February 2005 at St. Paul University, bringing Tim Wallis from the UK, and Helga Tempel from Germany. Tim has been administering a large Rowntree Foundation grant to facilitate a Civilian Peace Service; Helga, a Quaker, has been building towards CPS for at least ten years. In addition, David Grant of Washington DC, who is a staff member with the Nonviolent Peaceforce, brings his vision of an international standing peace army.

Hopefully, there is now a coalition of NGOs working on a suggested model for CPS, with a strong participation from NPC. As well, Prime Minister Paul Martin’s dream of a Canada Corps, which is actively being explored, might fit into the larger picture of CPS. There is also a convergence of working groups across Canada who are independently considering a federal Department of Peace, and whose ideas have fed into the broader picture of CPS for Canada.

When the Nonviolent Peaceforce grew out of the 1999 Hague Peace Conference, and the next spring reached us in Canada through Carl Stieren, we admired its hard-headed yet visionary management. Five years later, we have a strong international organisation (50 countries, 100 member organisations, endorsed by seven Nobel Peace laureates) with our first peace team active in Sri Lanka. Since the Nonviolent Peaceforce teams were in troubled spots on the east and south coasts, and this was the same area hit by the tsunami, relief work became paramount. In fact, the CBC often contacted Angela Pinchero, a Canadian team member near Batticaloa, for information.

As NPC began offering mini training programmes in Canada, we whetted people’s appetites to get involved in crisis work closer to home, but this was not possible under the original NPC mandate. When some form of CPS is established for Canada, there will be a focus for graduates from our programmes who are not ready to go overseas but want to work locally. Now it is up to NPC to broaden our base across the country, while we support whatever group effort will establish some version of a Civilian Peace Service in Canada.

Over the years Quakers have asked the Nonviolent Peaceforce Canada what was the difference between NPC and Peace Brigades International (PBI). Both organisations began with the same vision, and share

founding members Murray Thompson and Hans Sinn. One major difference is that NPC pays team members sufficiently to recruit mature professionals with dependents, and deploy them for at least two years while PBI and other groups like Christian Peacemakers Teams rely on volunteers. However, we all work very closely together, and two years ago NPC hosted a roundtable weekend for the various peace teams in Canada.

All this, plus Kofi Annan's call for input to a conference at the July United Nations in New York on

unarmed civilian defence, gives hope for a saner world ... and plenty of work for Nonviolent Peaceforce Canada. If you want to join in these new directions please contact: «info@magma.ca» or «sybilgrace@ncf.ca». Our website can be found at: «www.npcanada.org» and «nonviolentpeaceforce.org». *

Note: My thanks to June-Etta for this opportunity to speak more fully about NPC and CPS, after a confusion around the article that appeared in the December issue of The Canadian Friend.

Sybil Grace is a member of Ottawa Monthly Meeting.

... Classified Ads ... Classified Ads ... Classified Ads ...

ACCOMMODATION IN UK

Apartment available for Quakers on holiday in England! Kitchen, 2 bedrooms sleep 6, living room, bathroom, comfortable, furnished, TV, DVD, etc. Parking, steps from shops, train station, 5 miles from Arundel Castle, 1 mile from beach. Roman Villas, theatre, Brighton are all in the neighbourhood! Contact: Declanhill2002@yahoo.com.

ARGENTA FRIENDS PRESS sells back issues of Canadian Quaker Pamphlets — great for outreach! Also print black and white leaflets, newsletters, magazines from electronic copy or old-fashioned layout, at competitive prices. We ship or mail anywhere; can mail to your mailing list. Contact Joy 250-366-0054, e-mail afp@look.ca or write AFP, Argenta, B.C. V0G 1B0.

BOOK ON MERGING SPORT AND SPIRIT. "Court Quest: Playing Women's Squash" by Joy Conrad of Vernon Monthly Meeting. See www.benchpress-books.com, or call 1-800-573-5779.

CHRISTIAN PEACEMAKER TEAMS seeks participants for short-term delegations. Projects in conflict zones: Kenora (Ontario), Colombia, Palestine, or Iraq. Information: www.cpt.org, or contact CPT Canada at e-mail: canada@cpt.org. Telephone: 416-423-5525.

FLAT IN ITALY, SARDINIA Holiday in Alghero, in heart of delightful old town. Third (top) floor apartment. Roof terrace. 3 bedrooms sleep 6. Minutes from shops, farmers market, restaurants, 15-minute walk to beach, 5 to marina. Flights are inexpensive. Details: www.algheroflat.com, or e-mail ask@algheroflat.com.

FOR RENT IN ARGENTA, BC. Be part of small homesteading community, Argenta Meeting. 3-bedroom home, wood/electric heat, garden, greenhouse, root cellar, hot tub, surrounded by forest and mountains, \$650/month. 250-366-4372.

MONTEVERDE FRIENDS SCHOOL, COSTA RICA, seeks experienced teachers and administrators for August 2005. See www.mfschool.org/teaching.

HOUSE SITTING OPPORTUNITY

Summer in beautiful Cowichan Valley, Vancouver Island. Take care of our mountain view home, July 10 to August 23. We ask you snuggle playful indoor cat, tend and eat from garden, perhaps ride our mower over the half acre. Reference from your Monthly Meeting. Contact Gale or Sabra: 250-701-0912; email «sabrapeil@shaw.ca».

THE SMALLHOLDER. A reader-participation magazine for people living in country. Share information, ideas for simple living. Published by Argenta volunteer staff. Sample copy \$2.75. Subscriptions \$16 for 6 issues, \$29 for 12. The Smallholder, Argenta, B.C. V0G 1B0.

WANTED AMEX-CANADA NEWSLETTERS 1968-1977. Magazine of Americans exiled in Canada during Vietnam War. Contact Paul Bruhn. E-mail pbruhn@vcn.bc.ca, 604-277-4082 or 57-11631 7th Ave. Richmond B.C. V7E 5V6.

WHAT CANST THOU SAY? Quarterly newsletter — a worship-sharing group in print. For sample copy, send name and address to Mariellen Gilpin. E-mail m-gilpin@uiuc.edu, or write 818 West Columbia, Champaign IL 61820. Can also send e-mail copy. Subscribe to WCTS \$8 U.S. (four issues) for one year; or \$15 for two years.

FREE CLASSIFIED ADS

In *The Canadian Friend's* May and August issues. Ten lines or less of text free of charge for our celebration issues. Contact the editor: «cf-editor@quaker.ca», or call 905-685-1022.

Who comes to Pendle Hill—and why?

"I came to Pendle Hill because I needed some space to grow, and I wanted to explore social justice work through my faith and within a community. A member of Vancouver Monthly Meeting, I grew up going to Vernon Meeting. At Pendle Hill I experienced for myself what a Friend told me: 'Pendle Hill is a spiritual greenhouse. You just watch people grow.' I especially enjoyed daily meeting for worship and the art studio.

Since leaving Pendle Hill I have continued my witness and social justice work, including working for Mennonite Central Committee in Laos as a teacher for at-risk children and disabled people."

—Miriam Maxcy (on left), Social Action/Social Witness Intern, 2001–2002



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Canadian Friends Service Committee



EMPLOYMENT OPPORTUNITY

Canadian Friends Service Committee (CFSC) is the peace and justice arm of Canadian Yearly Meeting. CFSC is hiring a Programme Coordinator for the Quaker Committee on Jails and Justice Programme. This is a half-time (17.5 hours/week) position.

"Our current criminal justice system, centered on an adversarial legal procedure, does not deliver justice, either to those directly affected by wrongdoing, or to society as a whole ... we must redefine justice as the process that allows us all to continue living together after one has caused harm to another in our midst. Justice is therefore measured by how peacefully and productively we coexist, not by how severely we punish those found responsible for a transgression against another."

If you agree with this statement, you may be the right person for this position. The successful candidate will:

- have post-secondary education in a related discipline
- have related work or volunteer experience
- be familiar with the not-for-profit work environment and the Quaker community, including Quaker business method
- be available to start work on **15 August 2005**

Please visit the CFSC website: <www.cfsc.quaker.ca> or telephone CFSC at (416) 920-5213 for an application package.

Application deadline: 29 April 2005.

A Reflection from Representative Meeting, Held in Ottawa 19-20 November 2004

By Gini Smith

Over thirty of us gathered at the Ottawa Meeting House on “Greycup Weekend!” The meeting house is located just two blocks north of Lansdowne Park, where the game is played. Upon our arrival, Ottawa Friends met us, fed us, taxied us, and cared for us through the maze of closed streets, traffic, and people, for which we were all grateful. Thank you, Friends of Ottawa.

It is always special time for me when I am able to get to Ottawa Meeting, where I started my spiritual journey as a member of the Religious Society of Friends.

We gathered on Friday at suppertime, and moved into our first session with meeting for worship. From the silence, each representative shared the joys and challenges that expressed the life of each meeting and worship group.

This was one of the high points for me. Each one was like a living state of society report, and the sense of a spiritual community sharing “the things that are eternal” was very strong.

We had many items of business to address — but the care of the clerks and a continued spirit of worship carried us through a long day.

There were several items that seemed as if there was no clearness, but slowly, one felt the movement of the Spirit, and way opened to move forward.

It is at such times that one experiences the power of the meeting for worship for business as a sound method of decision-making, a gift, and the cornerstone of our practice as Friends. ✱

Gini Smith is a member of Yonge Street Monthly Meeting.



Canadian Yearly Meeting National Listeners



Canadian Yearly Meeting National Listeners, guided by Continuing Meeting of Ministry and Counsel, are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, or any other topic a Friend may need to discuss.

If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may contact a National Listener. Listeners seek to be present from a place of spirit-centred openness — to hold the caller and the situation in the Light, and to listen with tenderness. Knowing the healing that comes from simply being heard, we offer you a safe and confidential space in which to speak. One call might be all you need. If not, we have the task of discerning with you what a next step could be: whether a committee of care, of clearness, or of oversight might be appropriate; or how to find other possible resources.

The National Listeners have experience in listening to issues around sexual abuse, and to other concerns.

- | | | |
|--------------------------------|----------------------------|-----------------------------------------------------------------------|
| • Rose Marie Cipryk: | Telephone: (905) 684-9924; | Email: rmcipryk@cogeco.ca |
| • Alan Patola-Moosmann: | Telephone: (604) 736-8596 | Email: alanpm@telus.net |
| • Dorothy Janes: | Telephone: (905) 685-1022; | Email: dorothyj@idirect.com |
| • Jay Cowsill: | Telephone: (905) 685-1022; | Email: jmc590@mail.usask.ca |

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

Around the Family

HAMILTON MONTHLY MEETING

On 20 November 2004, Representative Meeting approved the recommendation of the CYM Clearness Committee to record Ian Graham of Hamilton Monthly Meeting in the ministry of chaplaincy. We congratulate Ian, and wish him well in his future prison chaplaincy work.

In December, Hamilton MM held its third annual Cookies and Carols day: making cookies in the morning, then delivering them and singing carols to Friends in the afternoon.

Rick McCutcheon and Tamara Fleming have moved to Winnipeg. They have been a vital presence in Hamilton MM, and will be missed.

NEW BRUNSWICK MONTHLY MEETING

Blessings and best wishes go to Friends in New Brunswick MM, who have provided a new home for the Canadian Quaker Pamphlet Series.

In December, Daphne Davey, a member of Prince Edward Island Worship Group under the care of New Brunswick Monthly Meeting, joined Harrow Friends in England for worship. Daphne had attended Harrow Meeting from 1961 to 1969, at which point she joined the Society of Friends and promptly emigrated to Canada.

OTTAWA MONTHLY MEETING

In a recent simplicity workshop, it occurred to Ottawa Friends that life might be simpler if more unfinished projects were finished. Therefore, in January, Ottawa MM's Adult Religious Education Committee sponsored a "catch-up-with old-projects-day" at the Meeting House.

Ottawa's Outreach Committee and Adult Religious Education Committee are jointly sponsoring a series of seven sessions on Comparative Religions and "war and peace." The series, which include presentations followed by discussions, are led by representatives of different religious groups.

PELHAM EXECUTIVE MEETING

A January retreat was held for Pelham members. This retreat contemplated the long history of persecution of Jews, rooted in the Christian conviction that Jesus was the Messiah prophesied in Jewish scriptures, in contrast to the Jewish conviction that the Messiah has not yet come.

VERNON MONTHLY MEETING

Young Friends across Canada are gathering to consider the World Gathering of Young Friends in England this year. Peter Crosbie Stevenson, a Young Friend from Prince George, will travel with another Friend by bicycle to Meetings in British Columbia and Alberta, to meet with YF's, and others. After a Meeting for Worship for all, YF's would meet to envision their YF community, and what they can offer the wider Quaker body. They will work on a book to be put together at CYM, and plan the Thursday night CYM activity. Peter asks if there are any Young Friends in your Meeting (13-35); if there are, how he might reach them; and whether there are any June or July retreats or gatherings that might be of interest to them.

VICTORIA MONTHLY MEETING

Ministry and Counsel recommend, and we enthusiastically approve, the Fern Street Peace, Earth and Social Action Committee's request to support David Stott on his "Ghana Market Garden" trip.

Duncan Worship Group has joined Fern Street Meeting and Mid-Island Allowed Meeting in having regular meetings for business. Our Monthly Meetings are held every two months in one of these locations.

BIRTHS

We record our pleasure and celebrate the arrivals of:

- **CHLOE JASMINE**, a second daughter, born 23 November, 2004 at home to Sarah Burgess (member of Yarmouth MM) and Timothy Croker, of Barrie;
- **CLAIRE and KARINA**, twin girls, born on 20 October 2004 to Liz Stannard and Michael Strong, resident Friends at Victoria MM Meetinghouse;
- **KIERAN JOHN ALAN BULLEN-EDGAR**, a son, born at home on 21 November 2004 to Jocelyn Bullen and Ian Edgar, (Yarmouth MM);
- **LORNE JOHNSON MILLER**, a son, born on 3 December to Kate Johnson (Wooler MM, attending Thousand Islands MM) and Cam Miller.

NEW MEMBERS

We joyfully welcome the following people into membership in the Religious Society of Friends:

- **BARBARA GROVE**, THOUSAND ISLANDS MM;
- **GALEN FICK**, OTTAWA MM;
- **MAGGIE WOODBRIDGE**, THOUSAND ISLANDS MM;
- **Nathalie Brunet**, WOLFVILLE MM.

Around the Family

MARRIAGE

Best wishes and warm blessings to **JOHN HAWKING** (a member of Toronto MM) and **CELIA GODKIN**, who were married after the manner of Friends on 18 December 2004 at Friends House in Toronto Monthly Meeting.

KIMBERLY POWERS BARFITT

We were grateful for the name of the “unidentified girl” in a group photo (October issue). Kimberly Powers Barfitt is the daughter of Maria Powers, and grand-daughter of Bill and Sylvia. Kimberly is the child who supported Steve Abbott, a big, man, during the balancing on CYM’s Family Night.

FRIENDS WORLD COMMITTEE FOR CONSULTATION

(Section of the Americas) field staff are available for visitation, speaking, workshops, and as resource people in the central and western regions of Canadian Yearly Meeting. Contact Susan Lee Barton for central Canada at «susanleeb@fwccamericas.org» or call (765) 939-1449; and Nancy Yarnall for western Canada at «nancy@fwccamericas.org» or call (360) 433-0842.

WESTERN HALF YEARLY MEETING

Join Friends in the western half of Canada at the Sorrento Centre in Sorrento, BC, May 20 to 23, 2005 for a weekend of fellowship, worship, education and, above all, fun for all ages. A balancing retreat is planned for May 20. Contact: Graeme Hope, Clerk, e-mail: «graemehope@shaw.ca»; phone: (250) 573-5779 OR Janet Lehde, Registrar, e-mail: «red-viol@excite.com».

YOUNG FRIENDS WORLD GATHERING

Alan Tatro and Caitlin McQuail have been nominated as the CYM delegates to the Young Friends World Gathering. Besides these two Young Friends, Canadian Young Friends Yearly Meeting [CYFYM] is sponsoring two YFs from Guatemala.

DEATHS

We give thanks for the grace of God as witnessed in the lives of these Friends who have recently died, and we offer our sympathy and prayers to their families and close friends.

• **J, PIERRE BÉGUIN** (SAANICH PENINSULA MM) died on 26 September 2004, and a Memorial Meeting was held on 6 November 2004.

• **JOAN BENZ** (TORONTO MM), died peacefully at her home on 16 November 2004 after a long illness. A Meeting for Worship for Burial was held on 20 December 2004.

• **DONALD LAITIN** (YONGE STREET MM) a former Clerk of Canadian Yearly Meeting, died 10 December 2004. A Memorial Meeting was held on 15 January 2005.

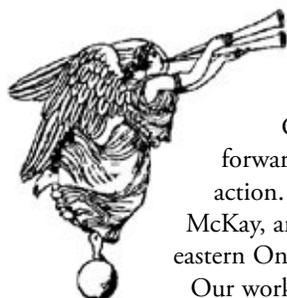
• **HUBERT MENDENHALL** (VICTORIA MM) died on 23 November 2004, with a Memorial Meeting held on 5 December 2004.

• **JOAN ROBINSON** (Victoria MM) died on 5 October, 2004; a Memorial Meeting took place on 17 October 2004.

• **LIES SMIT** (TORONTO MM) died on 29 November 2004. A Meeting for Worship for Burial was held at Yonge Street Meeting House on 4 December 2004, and a Memorial Meeting was held at Friends House in Toronto on 8 January 2005.

• **BRUCE SMITH** (HAMILTON MM), who was an attender of Hamilton Meeting for a number of years, died in June 2004.

• **JERI WINE** (HALIFAX MM), a recent attender of Halifax Meeting, died on 30 November 30, 2004.



C'n'R News Flash



Canadian Yearly Meeting’s new Consultation and Renewal Working Group — henceforward to be known as **C’n’R Group** — met in mid-January and mapped out a plan of action. The clerk is Marilyn Manzer. Other members are Kwame Barko, Michael Miller, David McKay, and Gale Wills. Two more members are being sought — one from Ontario (preferably eastern Ontario) and one from eastern British Columbia or Alberta.

Our work plan and progress reports will be posted on the CYM website. We will be interviewing volunteers serving Yearly Meeting. We will develop Yearly Meeting Queries — on our spiritual vitality, our willingness to care for our planet, and our income/expense dilemmas. These will be used to focus face to face discussions with all Monthly Meetings and Worship Groups in our YM. We will be visiting you between June 2005 and February 2006.

Watch for updates and start getting excited about meeting with us. We’re excited!

FOR THIS ISSUE

Layout
Editorial Support

June Etta Chenard
Donald Alexander, Erika Koenig-Sheridan, Barbara Smith

PLEASE CONTRIBUTE!

YOUR ARTICLES, POETRY, DRAWINGS AND PHOTOS ARE NEEDED!

Submissions are always needed and welcomed; it is not necessary for them to be on the issue's theme.
Please send your submissions to the editor, whose current contact information is on the inside front cover.

THEMES, DEADLINES AND QUERIES FOR UPCOMING ISSUES

- **Due date: 1 May 2005** — PLEASE NOTE THE EARLIER DEADLINE FOR THIS SPECIAL AUGUST ISSUE!
Theme: Celebrating 50 years of Canadian Yearly Meeting as a united Yearly Meeting
To celebrate a great gift and accomplishment — our fifty years as a united Yearly Meeting — we urge you to contribute old photos, documents, drawings, or an article about this celebration.
- **Due date: 27 August 2005** (a week after the rise of Canadian Yearly Meeting)
Theme: Canadian Yearly Meeting session, 2005

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