

ISLAND FRIEND

November 2012

Dear Friends, On Saturday, October 27, 2012, thirty members of our Meeting came to the Meeting House for a Worship Sharing event. We met from 9 to Noon, speaking one at a time each about our feeling in regard to Belonging in our Meeting, and about how well we supported, or failed to support, one another in our Quaker faith and practice. The responses to that question were extremely varied both in interpretation and in degree of affirmation, but were mostly deeply considered and rich with substance for further discernment. There was much desire for more education in Quaker practice, for more clarity and more organized sharing about subjects including, but far from limited to, Eldership, Vocal Ministry, Study Groups, Nominations, and Conflict Resolution. There was evidence, at least from my personal perspective, of concern about such concerns as Who's In Charge, Cliques and In Groups (and thus of course of Outsiders). Clerks, Ministry and Counsel, Education and Outreach, Program Committee, and the Island Friend editor are faced with a cornucopia of subjects for consideration and work.

My over-all take on the value of the event is that it showed we really care about our community, want to make it better, and are far more together than separate.

We are presenting herewith a number of offerings more or less appropriate to these subjects and concerns. But first, I begin right here by pointing out to all readers that this journal is NOT MINE but YOURS. Where are your questions, speculations, suggestions, complaints and criticisms, and for all that, your poems, stories, pictures, jokes, one-liners, and provocative articles and appreciations.

Love from Michael

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REMINDERS

- The IF includes a calendar for each worshipping group. Please send dates for the next two months.
 - Send submissions by the 20th of the month by email to if-editor@quaker.ca for publication at the first of the next month.
 - NOTE that there is no Island Friend produced for January or August.
 - Please do not send contributions directly to the editor's personal email.
 - Send submissions as close to 'ready for inclusion' as possible – by email attachment (only in .doc, .docx, or .rtf format).
 - To switch to email copy – contact Adrian Dolling adrian.dolling@channel.bc.ca
 - Please note that Vancouver Island Monthly Meeting's email addresses are: vancouverisland-victoria@quaker.ca
vancouverisland-duncan@quaker.ca
vancouverisland-midisland@quaker.ca
vancouverisland-clerk@quaker.ca

NOMINATING COMMITTEE PROCESS

BEGUN AT STRAWBERRY CREEK MONTHLY MEETING (CA) WITH ELEANOR WARNOCK

1. Focus on the position (eg, the clerk or the committee membership) to be considered. Committee members remind each other first of the *responsibilities* of the position or committee. If no one present is clear about these, DO NOT PROCEED until the next Nominating Committee meeting when the relevant information will have been found. When the responsibilities of a given position are clear, committee members then describe the personal qualities and/or spiritual gifts necessary to carry them out. When focusing on a committee to be appointed, questions of age and gender balance are relevant. (in the following steps, I will assume an individual is being sought. When a whole committee is being sought, the process changes somewhat in number of names presented and number which rise to the top. This process can also be adapted for finding Yearly Meeting themes and speakers.)
2. When all committee members feel they understand what is being sought, the committee goes into silence out of which people name whatever names occur to them, without commenting on the name. (Comments wait until step #3.) One person is responsible for writing down all these names, though other committee members may also write them down.
3. When it seems clear that no more names are forthcoming, questions may be asked about names unfamiliar to some on the committee. When all are clear that they know enough about each name, the committee enters into silence again. **(NOTE:** Comments like “I don't think she'll do it” are not relevant here; only descriptive comments should be shared.)
4. One person slowly reads all the names that have been suggested. Out of the silence which follows, each committee member names the *one* name which rises to the top for them. Again, no *comment* is given on any name. Sometimes the clerk will need to stop someone who begins to comment. If no name rises to the top for someone, s/he can simply state that.
5. When all committee members have shared who rose to the top for them, there may be only one name, and the clerk can call a sense of the meeting on that name. If one name seems to dominate, the clerk can ask if the committee is clear on that name or wishes to continue.
6. If the clerk feels there is no sense of the meeting, committee members then share why they think a given name rose to the top for them. After this sharing, committee members go back into silence and once again name the one name that rises to the top for them.
7. Usually the clerk will be able to call a sense of the meeting after this second period of worship. If not, the committee needs to discern its next step.

STRENGTHS OF THIS PROCESS

1. The person to be asked to serve is chosen out of worship and out of a sense of their gifts for a particular task, so that these gifts and sense of call can be shared with the person when s/he is asked to serve. Also, since the Nominating Committee people have reviewed the function of the position under consideration, the person asking the chosen person can also be articulate about the responsibilities of the position in which s/he is being asked to serve.
 2. The process doesn't focus on what gifts people don't have. There are perfectly fine names who are just not right for a given position. In worship these names will just drop away without any comment on what they can't do.
 3. The person to be asked to serve is not chosen by elimination – i.e. when a name is given, a committee member can't say they are too busy or they don't get along with so and so or they are disruptive on a committee. If these things are true and if they are relevant, that person's name will not rise to the top and no negative stuff need be said.
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EXTRACT FROM BRITISH *QUAKER FAITH AND PRACTICE* CHAPTER 12:
CARING FOR ONE ANOTHER, ENTRY 12.8

Beatrice Saxon Snell relates a story from her own experience, which reminds us that we are all potentially the instruments of God:

I had a salutary lesson in sober thinking when I was first asked to become an elder. The invitation appalled me; I felt I was not old enough, had not been in the Society long enough; I suspected strongly that my monthly meeting had asked me on the inadequate grounds of vocal ministry; I read up the appropriate passages in Church government and felt still more appalled. Nevertheless I had been in the Society just long enough to know that the group often has a wisdom which can seldom be justified on logical grounds but which is, nevertheless, superior to the wisdom of the individual. I therefore went to consult a much respected elder of my acquaintance. She and her house were late Victorian; she sat on her ugly sofa with the poker up her spine, her feet set neatly together and her hands folded in her lap; and she let me talk myself out. When I had quite finished she inclined herself slightly towards me and said: 'My dear, we have to take what we can get.'

I have since been convinced that this is a text which ought to be framed and hung up over the bed of every elder in the Society: it ought to be hung over the bed of every Friend who is tempted to refer to the elders as 'they'.

1982

WITNESS, PORTRAIT OF A PEACEWORKER
JAN ARRIENS HIGHLIGHTS SOME OF THE QUALITIES NEEDED BY A GOOD
PEACEWORKER AND REFLECTS ON AN INSPIRING LIFE
(Reprinted from *The Friend*, UK, by permission.)

What is it that makes a peaceworker? More particularly, one for whom peace and nonviolence are such passionately held convictions that peacework takes over his entire life? One such person was Phil Esmonde, a Canadian Friend who was born in Oxford, England, and died in Sri Lanka just after Christmas last year at the age of sixty-one. What, specifically, are the key qualities, the unusual combination of skills, needed? So, what moved Phil?

In the first place, nearly taking part actively in a war. At the height of the Vietnam war, the seventeen-year-old Phil enlisted in the US Air Force, partly to avoid being drafted. There he developed a concern about fighting, and applied for Conscientious Objector status; but his letters of support were torn up, and his application denied. He felt compelled to go to Vietnam — but he refused to fight, instead staffing the US Air Force telephone system while serving out his term.

Secondly, came a breadth of interests, allied to adaptability. The list of causes he took up is dizzying, from collecting books and medical supplies for Vietnam to working on development issues and campaigning against nuclear missile testing in the South Pacific. In 1991, Phil moved to Sri Lanka to represent Britain Yearly Meeting and was actively involved behind-the-scenes to help stop the decades-old conflict. There he married his Sri Lankan wife, Kaushaliya.

A third driving force was Quakerism. While running a Quaker peace project in the USA, he was invited in 1999 by civil society leaders from Nagaland in India to conduct a workshop in Chiang Mai, Thailand, on nonviolent conflict resolution. The workshop was so meaningful for those involved in the armed conflict that it led to the founding of the initially ad hoc and then more formal Naga Conciliation Group (NCG), now part of Quaker Peace & Social Witness.

As a fourth quality, one might mention his outstanding analytical mind. His ability to dissect the tangled skein of Naga politics was unrivalled. This was based not just on his long-standing familiarity with Naga affairs, but also on his political acumen. One example was when a reconciliation meeting abroad was faced with a complete breakdown because one side had launched an attack on the other back in Nagaland. The Quaker team was quite nonplussed, but Phil moved decisively the next morning persuading the two senior representatives of those

militias to meet under Quaker auspices. Eventually, they issued a joint statement regretting the fighting, with a photo of them together smiling. It saved the day and the reconciliation process.

Fifthly, persistence. The workshop conducted by Phil in Chiang Mai in 1999 has given rise to over a decade's active involvement by (mainly British) Quakers with both Naga rebel and civil society groups to help them find a peaceful resolution to their decades-old and violent dispute with the Government of India as well as for a reconciliation among disputing Naga rebel groups. It was through this involvement that a long, trusting relationship started between the Quakers and the Nagas. Phil worked with passionate concern on Naga issues right to his dying days.

Sixthly, creativity: a Friend from British Columbia described 'his constant creativity in the face of futility'. Phil described the way he worked as: networker - organizer - activist - advocate - encourager.

Seventh, he was blessed with an extraordinarily good memory, both for details from the past which reassured those involved that he had listened to them, and of the recent conversations which enabled him to write accurate and detailed reports.

Underlying all this, however, was his faith, which came to the fore as he was dying, revealing a side of him not often seen, and perhaps even new for him. In the last weeks of his life he wrote: 'I wish I could greet and hug each and every one of you: some of you are close friends of almost forty years... with some of you we have risked our lives in war zones trying to bring about processes of peace in very gloomy, dark and pessimistic situations. From all of you I have learned and for that I am most grateful. I trust and hope that what little I have left you in return has been only – or mostly – positive and will be meaningful in your further life.'

*Jan is a member of Southern Marches Area Meeting.
Written in consultation with the Naga Conciliation Group.*

NOTICE

WORSHIP-SHARING SERIES ON LIFE'S TRANSITIONS

Education and outreach Committee

In 2012 and '13 Victoria Fern Street Meeting will host a 6-part worship-sharing series called Transitions. Our topics will be, in the order that they will appear: 1) The Need for Change – Being in Transition; 2) Beginnings and Endings; 3) Love and Work; 4) Family Life; 5) Friendships in Community; 6) The Lifelong Journey: Listening Spirituality. The first sharing was on October 28th, 12:15-1:00, and this notice didn't get squeezed into the October Island Friend.

Sorry, Ed

EXAMPLES OF DIFFICULT DYNAMICS IN MEETING DISCERNMENT (A FEW OF WHICH HAVE BEEN LOVINGLY TERMED 'THINKING ERRORS')

- The fastest speakers and the most articulate speakers get more air time
- People are tempted to interrupt on a regular basis
- Differences of opinion are treated as conflict that must either be stilled or 'solved'
- Questions are often perceived as challenges, as if the person being questioned has done something wrong
- Unless the speaker *captivates* their attention, people space out, doodle or check the clock.
- People have difficulty listening to each other's ideas because they're busy rehearsing what they want to say.
- Some members remain quiet on controversial issues.
- People with discordant, minority perspectives are commonly discouraged from speaking out.
- A problem is considered solved as soon as the fastest thinkers have reached an answer. Everyone else is then expected to "get on board" regardless of whether s/he understands the logic of the decision.
- When people make an agreement, it is assumed that they are all thinking the exact same thing (rather than assuming the decision reflects a wide range of perspectives.)

Source. Jane Orion Smith, General Secretary of
Canadian Friends Service Committee for the CFSC committee members

PESAC REPORT FOR SEPTEMBER AND OCTOBER

-The committee has finalized social justice suggestions for consideration by Finance Committee to disburse as funds are available -- these include Quaker (e.g., Canadian Friends Service Committee) and some non-Quaker groups such as Our Place Society, Sierra Club...

-Our Ten Purposes are posted on the wall in the Meetinghouse Kitchen. Some of these include letter-writing, active participation in demonstrations, reporting matters of concern to Meeting (verbal or newsletter), holding events such as First Nations sharing, and supporting individuals with particular concerns.

-We pay special attention to matters and concerns from CYM and CFSC.

-We do a fair amount of correspondence to government (e.g. Kimberly Riviera (US War resister), pipeline and public threats to Fish Lake, supporting sympathetic MP's like Elizabeth May. It is gratifying to receive letters of appreciation from our local MP's (Denise Savoie did this, and Elizabeth May and MLA's). We write to municipal Government in support of initiatives like Mayors for Peace

- Awareness of Interfaith injustice concerns - e.g. Aboriginal Neighbours, Prison Chaplaincy situation at present, Tibetan Society.

-We support some of our members in their community work and advocacy, e.g. David Stott for community gardens.

- We are aware of other social concern and peace initiatives being undertaken in the meeting such as the Palestinian Refugee Society, AVP, peacemaking using the Internet, Sierra Club work, and the Eco Group's project. We hope to do a survey of these and be helpful and collaborate where possible.

Arnold Ranneris (for the Peace, Earth, and Social Action Committee)

For Your Consideration and Inspiration

New Books in the Meeting House Library

for November 2012

The Good Book: a Humanist Bible by A. C. Grayling is a compilation "bible," drawn from the wealth of secular literature and philosophy in both Western and Eastern traditions, in the spirit that produced the holy books of the Judaeo-Christian and Islamic religions. *The Good Book* consciously takes its design and presentation from the Judaeo-Christian Bible, in its beauty of language and arrangement into short chapters and verses for ease of reading and quotability. Organized in 12 main sections—Genesis, Histories, Wisdom, The Sages, Parables, Consolations, Lamentations, Proverbs, Songs, Epistles, Acts, and the Good—*The Good Book* opens with meditations on the origin and progress of the world and human life in it, then devotes attention to the question of how life should be lived. A.C. Grayling is professor of philosophy at Birkbeck College, University of London.

Nonviolence: 25 Lessons from the History of a Dangerous Idea by Mark Kurlansky, (Modern Library, 2006), discusses war and why it is so often chosen over peace. Kurlansky reminds us that nonviolence is within everyone's grasp, a new way of thinking, but outside the mainstream, peace and nonviolence often challenge the powers that be—but peace is the way.

Living More with Less: A Pattern for Living with Less is a wealth of practical suggestions from the worldwide experiences of Mennonites by Doris Janzen Longacre. Although not a Quaker book, *Living More with Less* certainly will resonate with the testimonies of simplicity and caring for the earth and each other. It is full of practical guidance for living more responsibly. Testimonies from around the world offer many different perspectives. The author had previously written a cookbook with the same theme, which we also have in our library. The VIMM library also has a study guide for the book: *Living More with Less: a study/action guide* by Delores Histan Friesen.

Two Old Women, Alaskan folktale of betrayal courage and survival by Velma Wallis is a gripping fable, charmingly told while speaking deeply. Suitable for youth of all ages.

Less is More: embracing simplicity for a healthy planet, a caring economy and lasting happiness by Cecile Andrews & Wanda Urbanska. The heady title says it all, although “embracing simplicity” may not be as “simple” as advertised. Nonetheless, this is an inspiring yet “meaty” volume, an anthology of many thinkers going at the subject from many points of view. Part 1 is Simplicity Defined; Part 2 gives Solutions, while Part 3 describes Policies, followed by an Afterward. Look for the cover with a carved wooden bird sitting on a chair, perhaps at a Meeting House.

THOUGHTS ON SIMPLICITY

BY OTHMAR F. ARNOLD, WHITEHORSE

As we were gathered in silence this Sunday, it was easy to listen to and to hear the raindrops outside. I was contemplating on the various ways they follow their journey in their natural cycle. Some of them will fall on the earth, the ground that is receptive to soak them up, to store it for the plants, and to release it in the cycle later. Others will run off and pool in a depression, being available for animals to quench their thirst. Yet others will fall on a roof, go down the gutter, onto the concrete, run off the roadways, into the sewer system and the storm drains. Some of them will need to go through a water treatment plant before they are released back into the wild, allowing them to join the natural cycle again.

This made me think of the simple ways and complexities that exist side by side in our lives. As I strive to embrace and live simplicity in my life, I am being faced with many situations that remind me of the raindrops and their various ways of going through our world. For instance, if I buy a bus ticket, I can drop the fare in cash on the bus, making my contribution toward the cost of the transit system. Or I can buy a sheet of tickets in advance, saving some money. But also increasing the complexity of multiple transactions until my contributions will reach the bus company that provides the service. It becomes even more complex when I use a card to pay for the tickets at the corner store. Now we have half of the financial world involved in enabling making a contribution for using the bus. Which one of these ways meets the spirit of simplicity?

How much do biblical stories, such as the episode in the temple with the moneylenders (John 2:14) influence our decision-making? What is the significance of substituting a simple exchange (paying the bus fare) through a complex cascade of electronic and virtual transactions in our world? At each corner, someone is siphoning off a service fee or a little bit of shareholder profit. Is this one of the ways we contribute to making God’s house - the house of peace - into a marketplace as Jean Vanier calls it? Vanier states, “today we are surrounded by a particular culture of money. Instead of using money as a means to help [...], money has become an end to itself [...]. Corporations do not sell what is best for people, for their growth to maturity and to greater humaneness. They sell whatever will make more money [...].” (Vanier, J. 2004. *Drawn into the Mystery of Jesus through the Gospel of John*. Ottawa: Novalis.) The convenience of card payments is one of the things corporations sell us.

In order to foster a culture of peace rather than a culture of money, we need solitude, silence, listening and letting go. This statement is a summary of the inner journey described in *Living Peace: A Spirituality of Contemplation and Action* by John Dear. For me, it resonates in advice and query #39: “Consider which of the ways to happiness offered by society are truly fulfilling and which are potentially corrupting and destructive [...]. Resist the desire to acquire possessions or income through unethical investment, speculation or games of chance.”

Letting go is an essential part of my experience towards greater simplicity: Reconsidering the not so obvious and taken-for-granted complexities of our contemporary world, of the cultural dictates of a globalized world, and choosing what is best for God’s dwelling place has become part of my resistance to desire and convenience. Contemplating on the many ways the raindrops make their ways to the ground was very helpful for me. I have heard from it that the smaller our footprint is, the more raindrops can do what is best for the earth, for its growth and for its higher purpose as part of the creation.

ABOUT SATURDAY OCTOBER 27 MEETING

I valued this session, allowing for time to reflect and share and listen to others. One of the magic words for me was a sharing that said that forgiveness is at the heart of all relationships: forgiving of others, oneself, and our shortcomings as a community. One Advice and Query (#18.) was read: “How can we make the meeting a community in which each person is accepted and nurtured, and strangers (and visitors) are welcome? Seek to know one another in the things that are eternal, bear the burden of each other's failings and pray for one another. As we enter with tender sympathy into the joys and sorrows of each other's lives, ready to give help and to receive it, our meeting can be a channel for God's love and forgiveness.”

Query #21. is also relevant: “Do you cherish your friendships, so that they may grow in depth and understanding, and mutual respect? In close relationships, we may risk pain as well as finding joy. When experiencing great happiness or great hurt we may be more open to the workings of the Spirit”.

This was truly a time for growing as a community. Quakers have usually called these “threshing sessions”, although this was more than that.

Arnold Ranneris

QUERIES CONCERNING THE RIGHT CONDUCT OF FRIENDLY EMAIL

Friends,

Communication by email has become one of the ways Friends convey information and conduct certain types of business between face-to-face meetings. However, it has limitations and we have been reminded, once again, of its potential to be inadvertently misused. Drawing on our own experience and on a document developed several years ago by Continuing Meeting of Ministry and Counsel, the Clerks of Canadian Yearly Meeting offer the following queries:

- Have I taken the needed time for reflection before sending my email? Could my email be open to misunderstanding? Might someone be hurt if the information in this email becomes widely disseminated? Is there a more personal and sensitive way, such as a phone call or visit, of communicating my message?
- Have I considered whether I need to identify my message as confidential, or as suitable only for sharing within a limited group (such as a CYM committee)?
- Before forwarding a message I received from someone else, have I considered whether I need to ask the sender for permission to forward it? Have I checked the entire message thread, as well as the most recent message, to ensure that it is appropriate to forward?
- Before acting upon a message I have received, have I considered whether it was in fact intended for me, and was sent to me in right order?
- How can I make sure that the information is received by those who should receive it, but do not have access to email?
- For purposes of keeping records, does my email need to be forwarded to any of the bodies within Canadian Yearly Meeting, including the archives?

These queries may be passed on to others, as Friends see fit.

In Friendship,

Carol Dixon, Presiding Clerk of Canadian Yearly Meeting
Susan Stevenson, Incoming Clerk of Canadian Yearly Meeting

TURNING TO ONE ANOTHER

There is no power greater than a community discovering what it cares about.

Ask “What’s possible?” not “What’s wrong?” Keep asking.

Notice what you care about.

Assume that many others share your dreams.

Be brave enough to start a conversation that matters.

Talk to people you know.

Talk to people you don't know.

Talk to people you never talk to.

Be intrigued by the differences you hear.

Expect to be surprised.

Treasure curiosity more than certainty.

Invite in everybody who cares to work on what’s possible.

Acknowledge that everyone is an expert about
something.

Know that creative solutions come from new
connections.

Remember, you don’t fear people whose story you know.

Real listening always brings people closer together.

Trust that meaningful conversations can change your world.

Rely on human goodness. Stay together.

Margaret Wheatley

REFLECTIONS ON COMPASSION

Compassion seems to be a timely concept for reflection in our Meeting. We are aware of the need for compassion when dealing with political issues – how easy it is to “demonize” elected politicians when they exercise their power through far-reaching legislation that feels undemocratic and hard to undo, even if and when there a change in governments. Our social climate is challenged by increasing intolerance towards non-Christian religions. Some of us are deeply disturbed by the failure of our citizens to react to the threat of global climate change. And then there is the need for compassion with our face-to-face exchanges in difficult interpersonal conflicts and hurts.

If you want to explore the concept of compassion, there are a number of easy and local ways. Karen Armstrong is a scholar, theologian, and author of nineteen best-selling books on world religions. Her book, *Twelve Steps to a Compassionate Life* (2010) deals with topics that might be useful for our conversations in our Meeting. Consider the Eighth Step: How Should We Speak to One Another? Her book is full of ecumenical and interfaith examples from her own experiences as well as her vast knowledge of human spirituality and its many manifestations.

The book is available at Munro Books & Bolen Books in Victoria. The genesis of the book started in 2008 when Armstrong was awarded the TED prize (Technology Entertainment and Design) for a global set of conferences to disseminate “ideas worth spreading.” Armstrong used the money to create, launch, and propagate a Charter for Compassion which expands upon the spirit of the golden rule. On November 12, 2009 the Charter was unveiled to the world and has since been adopted, supported, and promoted by many secular and religious organizations and thousands of individuals. It has been translated into more than 30 languages.

http://en.wikipedia.org/wiki/Charter_for_Compassion .

A local opportunity to discuss the concept of compassion and Armstrong's book will be offered through a course in our very own Meeting House, starting Nov. 6-27 on Tuesdays from 10 am to noon. The course is entitled: Explorations of Compassion in a Fragile World, taught by Gertie Jocksch, SC, DMin, sponsored by Earth Literacies, an organization whose goal is to "ignite our sense of connectedness with Earth and nurture a spirituality of Earth care through learning circles and hands-on organic, sustainable garden practices." This organization has sponsored many local educational events and they have rented our Meeting House as a venue from time to time. The course costs \$75 for the series of 4, or \$20 drop-in for one session. They also have scholarships.

The course description reads: "Compassion for Karen Armstrong is an energy that "impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect." Donald McNeill says "compassion means full immersion in the condition of being human." Dio says, "our Compassion is a shared experience of creaturely life". We will explore together how the practices of compassion for all of creation are a way of healing and restoring our world." Go to <http://www.earthliteracies.org/> for more information or to register.

If you can't afford time or money for the course or the book, borrow it from our VIMM library and/or look at the web site for the charter, and sign onto the Charter if you agree with its goals and principles. Go to <http://charterforcompassion.org/>

Lynne Phillips

TEXT OF THE CHARTER

The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain. To act or speak violently out of spite, chauvinism, or self-interest, to impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others—even our enemies—is a denial of our common humanity. We acknowledge that we have failed to live compassionately and that some have even increased the sum of human misery in the name of religion.

We therefore call upon all men and women ~ to restore compassion to the centre of morality and religion ~ to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate ~ to ensure that youth are given accurate and respectful information about other traditions, religions and cultures ~ to encourage a positive appreciation of cultural and religious diversity ~ to cultivate an informed empathy with the suffering of all human beings—even those regarded as enemies.

We urgently need to make compassion a clear, luminous and dynamic force in our polarized world. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries. Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.

CALENDAR

VANCOUVER ISLAND MONTHLY MEETING

Nov 18, at St Anne's Providence Farm, Duncan, 10:30
Worship, 11:45 Pot luck lunch, 12:20 worship for business

VICTORIA FRIENDS MEETING

All meetings at the Meetinghouse, 1831 Fern St, unless
otherwise noted. 250-595-3697

Meeting for Worship, Sundays at 10:30 am,

Meeting for Worship, Wednesdays at 12 noon - 12:30, bag
lunch after.

Nov. 11, Soup and Stories, after Worship

Nov. 18, VIMM Meeting at Duncan, Providence Farm

Nov 25, Worship Sharing on Transitions, 12:15 after
Worship

Dec 16, Soup & Stories after worship, Hanukkah Story

Dec 23, Music event for Christmas, finger food potluck
with singing at 12:30

DUNCAN WORSHIP GROUP

Duncan Worship Group meets at 10:30 am on the First
and Third Sunday of each month at St. Anne's Building,
Providence Farm, Duncan. Directions are at Providence
Farm website.

<http://www.providence.bc.ca/howtofindus.html>

Email: Sarah Juliusson info@islandmother.com; Phone
Contact for Duncan Worship Group is now **Dave**
Polster/Genevieve Singleton 250-746-8052

Mail: c/o John Scull, 3291 Renita Ridge Road, Duncan, BC,
V9L 5J6

MID ISLAND ALLOWED MEETING

Bethlehem Retreat Centre (BRC),
2371 Arbot, Nanaimo, 752-1345

November 11, 11 am, Meeting for Worship, BRC

November 25, 11 am, Meeting for Worship, 10-9
Buttertubs Dr., Nanaimo, pot luck, 754 0774

December 9, 11 am Meeting for Worship, BRC

December 30, 11 am Meeting for Worship, 750 Arbutus
Ave, Nanaimo, pot luck lunch, 753-360

