

The Canadian Friend

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Greetings from Afghanistan

Profile of New Brunswick Monthly Meeting

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*** Articles, Poetry, Photos and Drawings**

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From the editor's desk.....

Here are the latest news bulletins from The Canadian Friend World Headquarters:

* In answer to Anne Mitchell's call in our last issue (*'New' Biotechnology*, October 2007), we have a special section of articles on Friends' thoughts about biotechnology. Watch for more on the subject as the worldwide debate continues, including the World Council of Churches global consultation in December.

* The latest in our occasional series profiling Monthly Meetings features New Brunswick this month. Will your Meeting be the next "centerfold"?

* Fear not, fans of sin: the promised section on "A Quaker View of Sin" has not disappeared, but is merely held over for a future issue. So those of you who did not have a chance to write about your favorite sin (ie: sloth) have have some more time to tinker with your article.

* Thank you to all the contributors over this past year, and I invite anyone who has not contributed recently to consider what they may be called to share. Remember, this truly is your magazine. Also, a special thank you to Clare Singleton, creator of the cover art for this issue.

* And finally, I'd like to welcome Sherryll Harris, of Vancouver Island Monthly Meeting, to the Editor's chair. Sherryll will assume the reins as of our next issue, and thereby continue the long-standing West Coast dominance of The Canadian Friend. May she hold her blue pencil high.

Many thanks,
Keith Macgowan

CORRECTION: Bruce Dienes' name was inadvertantly misspelled in the photo credits in the October issue. We regret the error.

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

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Can We Speak for the Commonwealth of Life?

by Keith Helmuth

Friends have been generally reticent on theology, but articulate on world-view. Metaphysical speculation gets short shrift among Friends, but the world-view of right relationship is clearly focused in Quaker testimonies. The world view of right relationship is experiential. It pays close attention to the conditions and processes of life, and gauges the ethics of decision making as closely as possible to the well being of persons and places.

This approach served Friends well as the culture of science emerged in the modernizing world, and its investigations greatly altered the common sense of reality. As scientific work advanced, the world in general was shown to be composed not so much of fixed objects, as of relationships. True, discrete forms are plain to see, but the deep story of earth and its commonwealth of life is now increasingly understood as process and relationship.

Because Quakers have understood continuing revelation to be the way of things, the new maps of reality drafted by science generally caused no stop in the minds of Friends. Quakers, in fact, became key figures in scientific work and helped create the scientific world view. This world-view until recently rested on the assumption of a structurally dependable world, a world that may have its fluctuations and deviations but always returns to its ground rules of good order.

In recent times however, certain avenues of scientific work have given this world-view a real twist, causing a big hesitation, and sometimes a complete stop, in the minds of many folks, including some Friends. The sciences of molecular biotechnology and bioengineering have changed the game with respect to the processes and relationships of life. The question of right relationship in this new complex of science and technology is highly problematic, and, in some respects, seems completely off the agenda.

Here are the main features that make biotechnology and bioengineering a special problem for the world view of right relationship.

1. Biomolecular engineering has allowed scientists to isolate and scrutinize single genes, thereby making possible the alteration of genetic material and its

transfer from one organism to another.

2. These technologies have made it possible to move genes and the information they express within and across species.

3. Not only are these technologies transforming fruits, vegetables, and livestock, but they are now poised to alter the human species in a variety of ways.

4. Industrialized food and pharmaceutical corporations are systematically altering crop seeds and plant derived medicines in order to claim them as “inventions” and place them under international patent and trade regulation protection. This makes it illegal, in many cases, for farmers and indigenous peoples to save and plant seeds or prepare medicines that are related, even remotely, to the biotechnology products.

5. These technologies - from development through deployment - are fully immersed in the swift currents of capital driven economics.

6. Capital driven economics is marked by neo-liberal free trade accords that favour large corporations, and the accumulation of wealth that is widening the divide between rich and poor, both within and between nations.

If we take human solidarity as our moral compass, and right relationship as the map of Friends testimonies, we can explore a Quaker approach to these new technologies. Before going further however, something of the world view of genetic research should be put into this picture. Of all the conceptual arrangements through which rationality can be focused, one, in particular, carries the day in biomolecular science and the culture that surrounds it – genetic rationality.

Genetic rationality came into effect when it was first understood that genes carry traits, that traits are inherited, and that selective reproduction can emphasise or repress traits. If this was, indeed, the key to understanding continuity and change in life process, the rational mind had now found the biotic holy grail. With the development of biomolecular engineering, all other factors of significance in the history of life fell to a subordinate level, and genetic rationality moved into a command and control position over virtually the whole range of biotic expression. This convergence of an

unprecedented and extraordinarily powerful technology with the bias of rationality, has created an almost irresistible momentum for open ended manipulation of biotic process and form. The bias of rationality is to be on the hunt for the one best way in whatever field is being investigated. In biomolecular engineering, rationality has found a royal road, a one best way to investigate and change the biotic world.

What can it mean to apply Friends testimonies to biotechnology and the culture of genetic rationality? A brief review of Friends testimonies, along with some contrasting characteristics of biomolecular engineering and its commercial development, will help create a platform from which further scrutiny can be launched.

Simplicity: Simplicity is, in large part, about focusing on relationships and processes that are fundamental to a well balanced life. In practice, this can be fairly complex. A well balanced life may be composed of many elements, but if these elements intersect with a high degree of right relationship, a kind of higher simplicity emerges in our sense of guidance and well being.

Biotechnology has a very different orientation. It is not interested in achieving balanced functioning within natural and social systems. Natural and social systems are often the problem it seeks to overcome. Biotech is aimed at unbalancing natural and social systems in favour of controlled, selective benefit and capital accumulation.

Peace: The Quaker peace testimony manifests in both personal life and in larger social forms. Here too, the ethic of right relationship serves the full spectrum of peace concerns. The domain of peace includes nonviolent living, conflict prevention and resolution, and reducing the causes of conflict, violence and war.

It is well known that war and preparation for war stimulates scientific research and technology development. Biotechnology is no exception. It is firmly ensconced in the military saddle. The U.S. national security establishment is deeply involved with biotechnology. The biotech we hear about is mostly aimed at health improvement and yield per acre of food crops. But, apparently, this is just the opening act. The full story is yet to come. Think bioengineered “war fighters.” Think food crop control, population management, and cognitive manipulation.

Equality: The testimony on equality is best thought of as the ethic of equity. Equity means a fair share, a valued status, the prospect of a fulfilling and productive life. It means recognition and respect, and the life circumstances that draw out and support human dignity.

Biotechnology’s relationship to equality is complex and increasingly problematic. The promise of the “green revolution” in agriculture, having run into a myriad of unforeseen problems and unintended consequences, has mostly stalled. Through inequitable trade agreements and quasi-legal regulations, agri-industry and pharmaceutical giants are systematically enclosing the genetic commons, turning germ plasma into a commodity over which they then have exclusive control. Because biotechnology has developed mainly within the domain of capital driven economics, its products and services are, and will be, available only to those who can pay for them at a level that advances capital accumulation for the already wealthy.

Integrity: The testimony on integrity is a linchpin testimony. It vitalizes and validates all the rest. At the first level it encompasses truthfulness and ethical consistency. In a widening perspective it includes devotion to right relationship and the high valuing of direct experience in the formation of knowledge and judgment.

Biotechnology, on the other hand, is committed, front and centre, to the manipulation of integrity. It works for the enclosure, monopolistic control, and commercialization of integral biotic components, and for their excavation and transplantation into now redesigned organisms that will yield market value. Here we meet the full force of the biotech industry. To the one best way of genetic rationality it has added the one best way of market rationality. This is a formidable cultural alliance which, in effect, has become a new religion, a new faith on how humanity – or, at least, part of it – should proceed into the future.

Community: Largely because Friends have had an enduring concern for right relationship, and because Friends have a well-tended tradition of collaborative discernment in decision making, the soul of community has been kept alive in Quakerism. Community has thus become a special witness and testimony of experience, a witness for right relationship and a testimony about communion.

Cont. next page.

In contrast, biotech has no particular interest in community. It is focused on the individual components of organisms and on individual organisms. From the office towers of Monsanto to the Wistar Institute at the University of Pennsylvania, biotechnology, whether dealing with a rice plant or a research subject in a therapy trial, has a consistent point of view – the state of the individual organism and the opportunity to modify it. No thoughts of community trouble biotech's focus on the individual. This is a dangerous blind spot in so powerful an industry. With respect to the integral reality of human experience, community is the key to resilience and a hopeful future, not individual organisms and genetic manipulation.

Perhaps here, most of all, Friends discernment and testimonies are called to ask; "What about community? What about equity? What about solidarity? What about right relationship? What about the commonwealth of life? What good is a high yield crop if an increasing number of people can't afford the price? What good is almost perfect health or enhanced cognitive powers if you don't have a functional community and a world at peace?

From the standpoint of Friends testimonies, two questions about biotech and other powerful new technologies come into view: 1) How can their benefits be developed and applied in an equitable way? 2) How can damaging and potentially disastrous consequences to ecosystems and social systems be foreseen and forestalled? Addressing these questions requires us to understand the convergence of moral, ecological, economic, and political realities in the biotechnology context, and then ask how can we effectively engage in public participation work on biotechnology policy.

There is a mounting wave of moral energy looking for effective focus in which the convergence of justice, peace and ecological integrity can be seen. Friends' testimonies, which are clearly shared by millions of people world wide, are a prime site of this convergence. We can speak with confidence for the commonwealth of life. We can help create community based and stake holder arrangements that engage the public policy dialogue on biotechnology management. Thus can Friends testimonies enter fully into the life of the world on this critical issue at this critical time.

Keith Helmuth is a member of New Brunswick
Monthly Meeting.

Paranoia May Be a Healthy Reaction To the Current World

by Carol Bradley

As a long-time science fiction reader, I am inclined to think of nanotechnology as the most ominous of the new technologies. Somehow there is something not too frightening about robots, although I'd be happier if I thought they were all being programmed first of all with the Four Laws of Robotics: "You may cause no harm to humans", etc. Even tomatoes with a fish gene somehow still look like tomatoes and manageable. I suspect that is the insidious thing about much genetic manipulation.

But there is nothing that feels remotely human about the nano scale. And this is from a person with a positive view of science who knows most science fiction is in the long term optimistic reading. I won't be happy with nanotech at all until there is much more work done on the precautionary principles and ethics of its experimentation and application, no matter how many promises I receive of lovely little nano machines that can stitch up a brain aneurysm. The possibility of the endlessly self-replicating "grey goo" is just too present a picture. The developers say it can't happen. Have these folk never been subject to Murphy's Law?

I call on all those others who were brought up on Asimov and Wyndham and Star Trek to talk to their religious leaders about their misgivings. The World Council of Churches is formulating a position on new biotechnologies, including nanotechnology. Its delegates may be surprised to hear how significant this is to many laypersons. There is no need to rush into this experimentation with those Base Laws of Nanotech. Let's start with something about limits to growth. Maybe humans will learn something too.

Carol Bradley is a member of Annapolis
Valley Monthly Meeting.

Biotechnology: Is it so Similar?

by Tracey McCowen

Some people might argue that food biotechnology is as old as civilization, that it emerged alongside humanity's understanding of fermentation, such as making beer. However, something very different happened in 1973 when researchers at Stanford University created a new form of cancer in primates by transferring genes. Immediately, a world wide forum of molecular biologists was called and a self-imposed moratorium resulted. Over time, with increased knowledge and understanding the moratorium was relaxed, until in the 1980s there were a number of products ready for regulatory approval.

The majority of these products were ingredients for manufactured foods, enzymes to make cheese, yeast for making bread and wine. In 1986, the Reagan administration decided that no new legislation was necessary to approve these novel food products, that the products biotechnology could be regulated by existing regulatory statutes.

In 1992, Food and Drug Administration in response to the first genetically engineered "whole" food, the Calgene "Flavr Savr" Tomato, decided that if a food was shown to be "substantially equivalent" it did not need regulatory approval. Furthermore, it was decided these guidelines would be voluntary. Substantial equivalence refers to a chemical analysis in which the chemical make up of a genetically altered food is measured against its conventional food counterpart. If the foods measured have similar enough properties, it is deemed that they are the same.

The question I ask in response to this protocol is: should we seek to understand those small differences? I ask this based upon a research study I was involved with in which I interviewed farmers growing genetically engineered corn. Although it was not the theme of the survey, it became apparent by talking to farmers that in 2003 there had been a crop failure in the genetically engineered corn, but not in its conventional counterpart. This was easy to determine because all farmers growing genetically engineered corn must plant non genetically altered varieties of corn simultaneously in each field for environmental

reasons. In 2003, the corn that was genetically engineered fell over, making it more difficult to harvest and reducing yields, while the non genetically altered corn's stalks did not break under the same growing conditions.

The survey interviews also revealed that although the corn planted in a field is of the same variety, the genetically engineered corn does not "dry down" at the same rate as the non-genetically engineered corn. Again this makes it more difficult to harvest because the different corns have different water contents and consequently their weight is not the same.

As previously mentioned, the difference between conventional corn and its genetically engineered counterpart was not the topic of the research conducted. However, when one asks a question one does not always receive the answer one is expecting.

So the question is, if the genetically engineered corn is substantially equivalent, why is it so different? As Friends we are called to seek the truth, even to difficult or uncomfortable questions. The products of genetic engineering have almost ubiquitously slipped into our food supply. Farmers are assuming the risk of these small differences. Canadian farmers have crop insurance programmes to protect them when crops fail, but what happens when we give our crops to developing countries in the name of food aid? How will poor farmers fare without insurance? Canada increasingly piggy-backs off of US regulations in order to save the expense of doing independent research. The Harper government recently disbanded the Canadian Biotechnology Advisory Council, and Genome Canada does not seem to be interested in funding research that might result in uncomfortable answers. Where do Friends stand when it comes to regulating new technologies? Are Friends committed to ensuring that these technologies uphold our testimonies to truth, integrity and equality?

Tracey McCowen is a member of Toronto
Monthly Meeting.

The Forests And The Trees

by Vince Zelazny

The sun had not long before risen on this cold January morning. Snow covered the ground and the trees, and from a spot on the river where a black gash of flowing water interrupted the white expanse of ice and snow, a plume of mist rose into the air. I drew a sweeping motion with my flattened palm, indicating to the pilot of the tiny Cessna airplane the path I wanted it to take over the forest and the river landscape below. This was the third of five days of scouring the land for remnants of old growth forest. As we banked low over a stand of hardwood trees I snapped several photos of the sugar maples below, while attempting to spot particularly large and dead or dying trees – snags – along with roads or other signs of human activity that are the telltale signs of an ancient, old growth forest, as distinct from the relatively common second growth forest that covers the vast majority of the land. As we cleared the crest of the river valley's rim the ground fell quickly away 300 feet to the river below us. Tyler skilfully nosed the plane higher while executing a sharply banking turn to the right above the valley's opposite side, helpfully giving me a clear view of the pine, spruce and cedar stand that occupied the valley's steep north-facing side. As I snapped more photos, my heart jumped in my chest, the breathtaking integrity and beauty of the forest below filling me with a sense of awe.

The patch of forest we were looking at reflects centuries of interplay between native biodiversity, and the relatively steady influence of soils and climate of the area. Ecologists say that a site such as this one has *ecological integrity*, meaning that it appears to have never been cleared and cultivated, or clearcut and left to regrow. As such, the plant communities, species and genetic diversity found there are finely tuned. To protect this site would protect biodiversity and importantly, also preserves its beauty. Why is this valuable? The forest here contains the "wisdom of the ages", complete with a storehouse of natural variation that represents a significant repertoire of possible responses to future environmental change.

These changes occur slowly over time, and a few scientists would hope to "engineer" traits in trees today through unnatural genetic manipulation, and in so

doing would bypass more traditional forms of tree breeding. This prompts several questions: What propels us to adopt such technologies? To what extent are our impulses driven by fascination with technology and an unexamined impulse to push it its limits? To what extent are scientists driven by instrumental purposes and the profit motive? The risks to humankind of dabbling in this technology are great and very real.

Seeing such beautiful natural areas is a privilege that fills me with gratitude and joy not only for the trust placed in me to carry out my work, but also for the beauty of God's creation. In considering what to write in this article, I took a look at the Canadian Forest Service's website. There are several innovative and valuable techniques being developed by the Canadian Forest Service that hold promise to conserve and protect natural biodiversity. Some experimental technologies, however, seem less well focused. Canadian government employees have, for example, created transgenic trees by introducing genes from a pathogen of the spruce budworm into a spruce tree. Oddly, the scientists involved claim, somewhat disingenuously, they have no intention of developing a budworm resistant spruce tree:

'... the intent of our research was not to design budworm-resistant trees for use in commercial plantations. Rather, the sole purpose of the research was to prove a concept—that a valuable silvicultural trait can be introduced into conifers through genetic engineering.'

Thus the Canadian government appears to have developed a "solution" in search of a problem to solve. But how often these days are forestry "problems" so narrowly technological in nature? And why are we so inclined to believe that natural trees need to be "improved"? My experience suggests it's in grappling with our human/earth and human/human relationships that we encounter our most stubborn and compelling forestry problems. In any assessment of forestry "problems" we must start by recovering our appreciation and gratitude for all trees and the places they shelter.

Vince Zelazny is a member of New Brunswick Monthly Meeting, and a Forest Ecologist.

Why Friends Should Be Concerned

by Sylvia Mangalam

Genetic engineering is the introduction of genes from one species of plant or animal into another. Unfortunately, the scientists who do this are not entirely sure where in the genome these introduced genes go. The previous notion that one gene codes for only one characteristic has been discredited. For genes, placement is important, doing more than one job is important, acting together is important. Each gene introduction also involves a gene for resistance to some antibiotic. The antibiotic is to mark the success of the uptake of the new gene into the target cells. The preparations are doused by the chosen antibiotic. The cells that survive are deemed to have successfully taken up the desired gene. Should we be more worried about antibiotic resistance? I think so.

This is not traditional biotechnology, in the monastery garden with Gregor Mendel, but something new. The hurry is to be first, to patent, to control and profit. Friends should be concerned, and everyone else too. Why Friends? I think the following from our Advices and Queries are relevant:

#7: "Be aware of the spirit of God at work in the ordinary activities and experience of your daily life."

#41: "Try to live simply..... Do you keep yourself informed about the effects your style of living is having on the global economy and environment?"

Friends have traditionally "spoken truth to Power". What genetically modified plants are about is largely power: power over the germ plasm, power over the farmer, the food system, the countryside, the population.

This new technology has promised much, and delivered mainly in four areas. Two are agricultural: resistance to weed killers, and the introduction of genes for killing the larval stage of members of the butterfly family, which can do lots of damage to crops. A lot of corn growers do use this technology, but things have gotten mixed up at times. There was a huge recall of corn products when a modified corn, licensed only for animal feed, got into the human food chain. I have heard from our local Agricultural Representative that many farmers who plant these crops are not aware of the nature of the modification their crops have. The

technology is not played up in the seed catalogues from which farmers order. Is this a stealth attack?

The third effort underway is the use of food crops for producing drugs. In the United States, the Department of Agriculture has approved more than 100 applications to grow "biopharma" crops. One such, a rice, is already growing in Kansas in open fields. As the New York Times warns, "Self-pollination, (as in rice) does not eliminate gene flow between plants". (New York Times, Apr. 8, 2007, BU4). Even if gene flow could be prevented, seeds spill. This happened in Japan, a country that does not grow genetically modified canola, but processes it. The modified canola is now growing around ports, processing facilities, and in towns.

The fourth area biotechnology has led to is the very far-reaching and lenient ability to patent plants, to "own" their germ plasm. Once a company has a patent on a plant, it can charge for its use, even by people who for centuries have used these plants. After a company tried to patent Neem (a tree which is practically a drug store in itself), the Indian government quickly published a listing of its plants, so that patent applications could not be filed on these as "discoveries". The legal defence necessary to prevent the Neem patenting was very costly. Many Third World countries are unable to afford protecting themselves from being plundered in this way.

The stakes are huge. The corporations involved are not above playing very dirty indeed. There was the case of Arpad Pusztai, who had worked on plant breeding in Scotland for a long time, until he did experiments with genetically modified potatoes, feeding them to rats. The poor rats: they suffered many health problems. When Pusztai published his work, poor him! He was attacked, his lab trashed, his computers stolen, and he was finally fired. He has since been cleared of any wrongdoing, and honoured by his colleagues. Other researchers who have published negative things about genetically modified plants have had similar, if not so extreme, experiences.

Sylvia Mangalam is a member of Halifax Monthly Meeting.

Biotechnology - Some Ownership and Control Issues

by Carol Dixon

The United Nations Convention on Biological Diversity defines biotechnology thus: "Biotechnology has contributed towards the exploitation of biological organisms or biological processes through modern techniques, which could be profitably used in medicine, agriculture, animal husbandry and environmental cloning". "Profitably used" has become one of the defining issues in biotechnology and food security, not necessarily profit for the well-being of humanity but profit for shareholders.

The explosion of bio related sciences, technology and engineering since the 1970s and the more recent rapid globalization of markets has contributed to new and complex dynamics in the inter-related fields of human rights, farmers rights, health, traditional/indigenous knowledge, public good/private property, food security and biodiversity. Scientists are revealing ever more detailed information about the genetic building blocks of both plant and animal genetics. The information gained is important for the nutritional and medical well-being of all of us who inhabit the planet. It can provide new understanding of materials that form the basis of new pharmaceuticals based on traditional knowledge (passed on down through families and communities) as well as modern scientific knowledge. However, knowledge that is new and knowledge that is old is now being patented. The effect is to put control of genetics, food resources, and knowledge that could be used by others, into the hands of a few, who alone decide who will benefit.

Over the millennia farmers have domesticated plants and animals through selective breeding and nurturing of new species which have in turn thrived in their own particular climates and for the benefit of the various populations. Farmers have also traditionally saved, used and shared (sold or given away) the fruits of their labours as they saw fit. This freedom is rapidly dwindling away as economic forces in the context of new technology change the farming and food business.

Briefing Papers produced by QIAP/QUNO

(Quaker International Affairs Programme/Quaker United Nations Office - Geneva) in 2004 describe a patent as "a privilege granted by a government allowing the holder to exclude others from making, using, importing and selling an invention. Patents provide an effective monopoly on a particular product or production process". In its report on the integration of intellectual property rights and development policy the UK Commission on Intellectual Property Rights noted that "with the adoption of the TRIPS (Trade Related Aspects of Intellectual Property) agreement, developing countries have been obliged to adopt the protection of plant varieties, by patents or by other means, without any serious consideration being given to whether such protection would be beneficial, both to producers and consumers or its possible impact on food security."

Biotechnology has also opened the doors to genetic modification of seeds and plants as well as cloning. New varieties have been promoted to replace traditional crops. Strong marketing forces - your crops will be bigger and better and your income will increase - are often hard to resist. The process fosters monocropping with seeds that must be purchased new every year along with other inputs from the patent owner rather than the traditional varieties that have previously been used based on seeds and plants controlled by the individual farmer.

This dynamic has momentum in both developed countries like Canada and the developing world. Did you know that the bulk of western Canadian canola is genetically modified (GM) and comes from a single provider? Farmers in contract to the provider are obliged to purchase their seeds and other inputs (fertilizer and herbicide) from the owner of the patent (Monsanto in this case). They are forbidden to keep their own seeds from one year to the next for replanting. A Saskatchewan farmer, Percy Schmeizer, was found by Monsanto to have the GM plants amongst his canola crop although he had never bought or planted the GM seeds. He was sued successfully by Monsanto on the grounds that he should have paid

Monsanto for using GM seeds that took root in his fields when they blew there from passing trucks carrying neighbourhood GM crops.

Farmers in developing countries are often under pressure to grow GM seeds. Cotton in India is an example. Vandana Shiva has described crop failures, degraded lands and losses suffered by Indian farmers who were pressured to grow the GM cotton. The crops failed but they received no recompense.

Controlling patents on genetic materials that may form part of a wide variety of plants enables the patent owner to control ever increasing percentage of agricultural crops and it becomes apparent that corporations will determine which crops farmers will plant and at what cost.

So far there has been inadequate public engagement with or understanding of the many issues around biotechnology and public policy. More is needed. QIAP will soon launch a book "The Future Control of Food" which is written to help both negotiators and policy makers to better understand the concerns about intellectual property and the control of food resources. We hope that it will help Friends as well as a broad spectrum of citizens around the world to understand the complex dynamics of patents, control and food security.

Carol Dixon is a member of Ottawa Monthly Meeting and clerk of the Quaker International Affairs Programme Committee.

CAMP NEEKAUNIS



CAMP NEEKAUNIS has programmes for people of all ages. Our programmes offer an experience of caring and sharing in the spirit of Quakerism, in worship, play, work, and reflection. The facilities and programmes at Camp NeeKauNis are the result of volunteer efforts and contributions of F/friends for more than seven decades. Each programme at Camp NeeKauNis is staffed by volunteers and paid lifeguards.

Daily worship, shared meals (including meal preparation and cleanup!), waterfront sessions of swimming and boating, games, and quiet and creative activities take place in a rustic setting where campers participate and share in an inclusive and caring community.

Camp NeeKauNis offers a variety of volunteer opportunities. We seek creative, spiritual and fun-loving volunteers and counselors with skills in: pottery, drama, art, water craft, social justice leadership, photography, noncompetitive games, crafts, music, cooking, and sports.

At Camp NeeKauNis we respect the land, people and spirit while balancing simplicity, memories, and changes with care.

It is our mission to nurture the spiritual life of F/friends through programmes and facilities which reflect the Testimonies of Friends. These include Peace, Equality, Integrity, Simplicity and Community.

CAMP NEEKAUNIS

40 NeeKauNis Road

Waubaushe, Ontario L0K 2C0

705-538-2357

www.neekaunis.ca

Friends World Committee for Consultation's 70th Anniversary

by alouette lark

I lived in Thailand for ten years, and the friendship, regular mailings and ready response of FWCC was a Quaker lifeline for me. Thailand is 95% Buddhist, 4% Muslim, and the rest of the religions of the world get to share the rest. There are over 85 million people there, but no Quakers, except for expatriates. So when I got the invitation to celebrate with Quakers in Philadelphia, I was delighted to have the opportunity to say thank you to the organization.

While I was considering whether I could find a cheap place to stay, so I could also take a little time to see Philadelphia, a city I've never visited before, a Friend from there, who also spends time in Montreal, came to Meeting. When she introduced herself, I thought she could advise me on places to stay, but as soon as I asked her, she said I could stay with her!! I did, and she and her husband met me, transported me, rescued me when I got lost, fed me, housed me, entertained me. My heartfelt thanks to Mary and Ed Segal, F(f)riends indeed.

I didn't make it to the Friday night reception, but attended the all-day Saturday (Sept. 15th) meeting. This was held in the Swarthmore Meeting House, on the Swarthmore University Campus. It was a beautiful place. We lunched and dined outdoors under a canopy, spent the lunch-hour looking at, and even handling, Quaker documents which are being finally sorted and organised after years of accumulation and neglect, and, of course, we met.

The day was divided into four segments, with a different panel to discuss each theme. The four quotes that were given to the panels were as follows:

"Devout souls are everywhere of one religion, and when death takes off the mask, they will know one another." William Penn

"I have given you as a covenant to the people, a light to the nations." Isaiah 42:6

"Behold, I have set before thee an open door, and no man can shut it." Revelations 3:8

"Above all, clothe yourselves with love, which binds everything together in perfect harmony." Colossians 3:14

There were Quakers there of every persuasion (branch?), and the discussions were interesting, informative, moving and fulfilling.

I left feeling as full of Quaker feelings and thoughts as one is of food and good cheer after a Christmas or Thanksgiving dinner with family and friends.

I enjoyed meeting many friends who work for FWCC (one of whom drove me back at ten o'clock in the evening) and also visited Friends Centre to see them in action a couple of days later.

I did lots of sightseeing, walked for hours and hours, saw the first Meeting House in the Americas, the Rodin museum, the oldest botanical garden in the U.S.A., the Liberty Bell and many other historical sites. I enjoyed a stunningly beautiful city.

I also lost my way in the downtown area. As it was lunchtime, I was hesitant to interrupt the hungry souls hurrying to eat, but spotted a young black man sitting on a little wall eating his lunch. He gave me clear directions, gave me an odd sort of up and down glance, and then said, "My advice to you, ma'am, is to cross the street and walk in the shade on the other side. The sun is quite hot". (Now you know why I mentioned his colour – I suspect I looked very pale to him.) A heart-warming affirmation of Philadelphia's title of the City of Brotherly Love. Thank you, my brother.

alouette lark is a member of Vancouver
Monthly Meeting, and a sojourning member of
Montreal Monthly Meeting.

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Because I believe that Friends' testimonies and practices will continue to be relevant for my children's children's children and beyond, I am including FWCC in my will.

Elizabeth Mertic, former Presiding Clerk of Illinois Yearly Meeting, currently serves as Clerk of FWCC Section of the Americas



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Greetings From Afghanistan

by Barb Everdene

December 2006. It was an ordinary morning in the little office I rented above Hastings Street in Vancouver for my small consulting practice. As my computer booted up I hunted around for the lights in the darkness. It was 5:30 a.m., and I had just arrived in downtown Vancouver by skytrain from the farthest outpost in Surrey. As I settled into my inbox, an email caught my eye – a position with the Mennonite Economic Development Associates (MEDA) managing a business development program focused on rural women and their families. The work was deeply appealing: to build the capacity of women farmers by linking them, in culturally appropriate ways, to more profitable market opportunities to help them gain higher household incomes.

Ten years ago, I was introduced to Friends, and became a member of Victoria Monthly Meeting a couple of years later. As Friends know, it has been quite a few years since I have been actively involved in Quaker affairs. The last few years have been a whirlwind of graduate studies, sports, getting married

to an Afghan-Canadian boxer, and starting a small business. It has been in the silence of long summer days in Kabul, reading Jim Pym's *Living in the Light*, starting a meditation practice, listening to the scratchy yet beautiful Islamic calls to prayer over masjid loudspeakers in the twilight that I have found the space inside to come back to my Quaker practice. I have again opened up to an inner inquisition of the Quaker testimonies that drew me so powerfully to Friends in the first place.

Without hesitation, I sent off my application to MEDA and two months later, on the first day of February, I was collecting my baggage in the most dilapidated bunker of an airport imaginable. My heart raced and nausea gripped my stomach. I wondered if my husband Tariq and a retinue of Afghan relatives would be at the airport. As we drove into town, I was overcome with the sensation that I had landed on the moon: riders on donkeys keeping pace with a storm of swerving white Toyota Corollas, a handful of women in baggy blue burquas amidst a sea of armed,



Barb and Tariq at Lake Cargha, Afghanistan.

uniformed men, packed dirt roads and swirling dust.

Reflecting back on the past six months, I see that cultural adaptation has been a challenge for me: I have felt isolated, fearful of kidnappings and suicide bombs that have happened in my own neighborhood, sometimes frustrated with the lack of electricity or the loss of appliances due to electrical surges, sometimes overwhelmed by the chasms in capacity of the various staff the project relies upon for success, sometimes just homesick. I sit with a group of village women with the knowledge that 90% of them are illiterate, over 50% are in crippling debt to family and associates, and at least 25% are so poor that they do not even own a clock or a carpet to outfit their small mud house. I have also scaled majestic peaks in central Afghanistan and have met incredible, adventurous people while here.

I've watched Tariq come alive in Afghanistan in a way I have never seen: returning to the neighborhood in which he grew up, he has joyfully reunited with extensive networks of family, friends, and favorite hobbies of flying pigeons and kites. I know that a part of me came to Afghanistan to have the opportunity to understand him better...perhaps to overcome the nervousness I have felt about how different his world in Afghanistan was from my own, to meet and develop my own concept of this violent, war-torn and impoverished part of the world. I've had lots of quiet time to reflect on Elise Boulding's beautiful passage on marriage: *"Two young trees are planted close together in common soil at marriage. They send down roots together, and ...many of their branches intertwine and shape each other in the happy embrace of shared space. But these trees are not only growing toward each other, they are growing in all directions...Each tree is in itself whole and individual and growing according to its inner design."*

At times I was afraid that our different reactions to life in Afghanistan would make us grow apart. I have come to recognize that this shared experience has brought us an intimacy that I'm not sure could have been realized anywhere else. And there is more work for me to do to live more joyfully and courageously and less fearfully, and to live life from my own inner design or inner light. The times in my life I have dedicated myself to Quaker worship, I have come most closely to understanding my inner design and letting it flow into my daily life. Re-establishing this practice is one of the things I am working on here.

Pema Chodron, a Tibetan Buddhist nun that lives and teaches in an abbey in Nova Scotia (and my favorite writer), talks about having a "precious human birth". Every day in Kabul I am confronted with the realization that by being born Canadian I was lucky to have a precious human birth, to go to school, to choose a profession, to have all my health needs attended to, to play sports, to read freely. I am awakened each morning by growling ISAF helicopters and aircraft flying low over my roof and realize that every day of relative safety in this country is precious. A constant prayer is that I can conquer my emotions for the day and give generously of what is most needed and desired by Afghan people. I have to trust that what this is will become clearer and clearer to me as I go on.

Although I did celebrate Canada Day, upon invitation from the Canadian Embassy, at the ISAF military base in Kabul, my work in development largely separates me from military activities. Yet the presence of the military is everywhere, in convoys of tanks on the streets, at road-checks, in foreign restaurants. I often find myself reflecting on the peace testimony and trying to apply it pragmatically to the situation in Afghanistan. In my time here, I have come to believe that without an international presence, Afghanistan would again devolve into civil war or reoccupation by the Taliban. I continue to firmly believe that peace is the way... and yet it seems senseless to allow powerful men who have become ruthless to inflict suffering on millions of people without a protective response. I read the papers daily and feel that I don't have definitive answers. I have focused my attention on the work of equality, on building the capacity of women, believing that through education and economic development, women can better their lives and better the prospects of life for their daughters – and their sons.

I have kept an online journal of our experiences in Afghanistan at <http://everdene.blogspot.com> and welcome any Friends who are interested in our journey to visit and read. I would also welcome your correspondence – my email address is barb@everdene.ca.

Barb Everdene is a Young Adult Friend
currently living in Kabul.

A History of New Brunswick Monthly Meeting

by Edith Miller

In 1783 Loyalist Quakers settled in Beaver Harbour and Pennfield, New Brunswick (then called Nova Scotia). In 1801 Joseph Hoag came from Vermont to Beaver Harbour to travel in the Quaker ministry. He went up the St. John River as far as Kingsclear (next to Fredericton) and on to the other Quaker settlements in the Maritimes, such as Dartmouth, Annapolis Valley and Prince Edward Island. Hoag's journal of 1801-02, edited by Doris Calder and Christopher Densmore, was published by Canadian Friends Historical Association, Toronto, in 1986.

About 170 years lapsed without a Quaker Meeting. In 1972, Quaker and non-Quaker friends from the Woodstock-to-Fredericton area started joining in worship and activities in Fredericton at one another's home. Knowing another group of Quakers and seekers in Sussex, in 1974 they sometimes met with them, and then again with another small group in Sackville that formed in 1975.

Halifax Monthly Meeting, the only Monthly Meeting in the Atlantic Provinces, was a welcoming place for those who wished to travel the distance. In 1976, these extended Meetings became Atlantic Friends Gathering, meeting for three-day weekends twice yearly, alternating between Nova Scotia, New Brunswick, and once in Prince Edward Island.

After the decision was made (at Doris and John Calder's home on the Kingston Peninsula in 1980) to form a New Brunswick Monthly Meeting, and the first Meeting for Business was held in Kingston in May 1981, the Meeting grew. Five Friends have served as Clerk since then: Michael Miller (twice), Christiane Ullmann, Ellen Helmuth, Martha McClure and John Calder (twice).

In 1982 New England Friends joined those of New Brunswick at Ellen and Keith Helmuth's farm in Debec, near Woodstock. Inspired by Hobart and Jean Mitchell from Connecticut to continue with an annual spiritual retreat, gatherings alternated between Maine and New Brunswick until recently when they were temporarily

laid down.

21st-century New Brunswick Monthly Meeting is comprised of six Worship Groups: Fredericton, Sackville, Prince Edward Island, Saint John area, St. Andrews, and Houlton-Woodstock, as it is very inconvenient for most to travel to every Monthly Meeting. The Meeting flexes its schedules each year in order to bring together members of the scattered worship groups. In 2003-04 Summer Intervisitation Meetings of worship, fellowship, and potluck rotated among all the groups. Their success led the Clerk, Martha McClure, to hold Monthly Meetings every other month, as she and the recording clerk, Vince Zelazny, were able and willing to travel to the different locations. This plan engaged many people who had not been attending monthly.

New Brunswick Friends are willing to adjust the style of worship as well as the schedule. By accommodating friends with different practices, like drumming, into their worship, members from the former Hampton group were worshipping with an ecumenical group one day of the week. Then, when new Quakers moved into the area, they started having Quaker worship on another day. And so their group has been revived as the Saint John Area group. Although the St. Andrews group has no actual Members of the Friends Society, they robustly worship together and read passages from Quaker Faith & Practice and other works. Similarly, Houlton-Woodstock discusses Quaker and non-Quaker source material. From time to time different worship groups form a "Quaker 101" study series, such as "Gift and Discoveries". The PEI group must be held together with a powerful filament of faith, as the number of Friends worshipping is often down to two or three.

As the age of the children of the Meeting change so has the attendance and status of First Day School. Some adults who once were young Friends themselves wish for FDS for their own children. Indeed, friendships among these previously young Friends have been kept up. Some children stay with the adults during

silent worship, others participate in a program, though there are few children and are represented in only two worship groups. Some of the projects enjoyed have been making Christmas cards for inmates seen by AVPers, a basket of goodies for Elizabeth Rossinger when she was in a nursing home, knitting/crocheting afghans for cancer patients, interviewing Friends in the Meeting for a book, and hearing about historic Quakers.

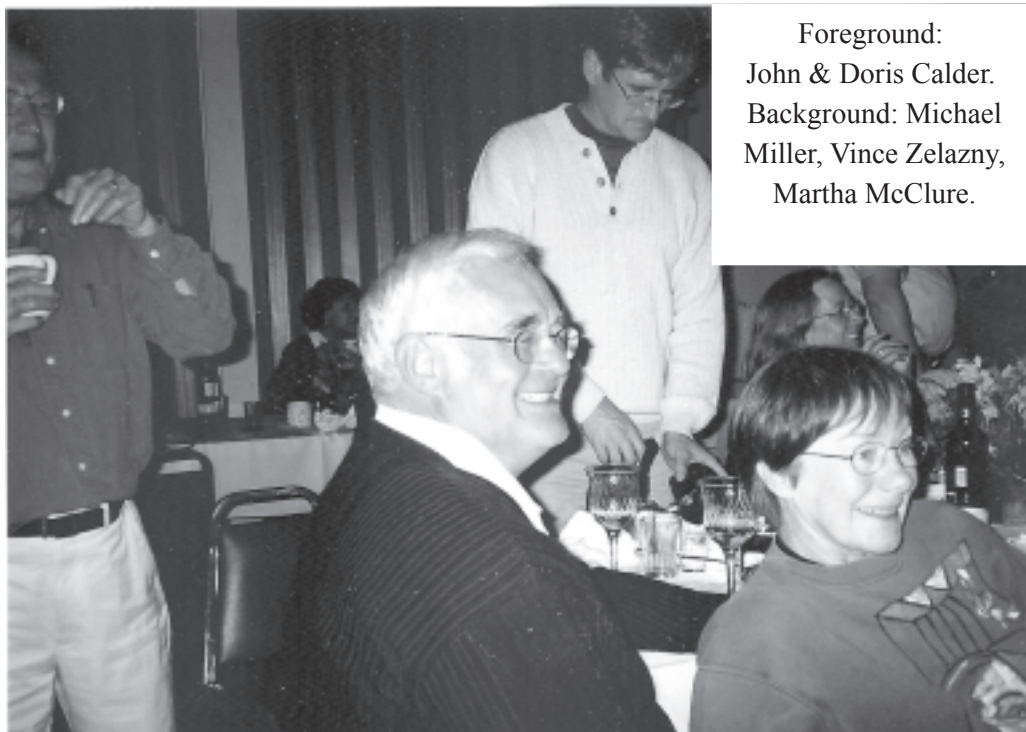
It has been remarked that New Brunswick Monthly Meeting has had a higher proportion of participants in Yearly Meeting service and committee work than other Meetings have had, such as: Clerk of Yearly Meeting, Editorial Board of Canadian Quaker Pamphlet Series, adoption of a Canadian Friends Service Committee project, Consultation and Renewal Working Group, and Quaker chaplaincy. In 1983 Lena Ullmann delivered the SPG Lecture, "Born To Be a Woman", and Maida Follini's report on "The Migration of Quaker Whalers from Nantucket...." was published in The Canadian Quaker History Journal in 2006.

One thing that attracts more Friends to convene is the opportunity to meet and hear the occasional resource person, such as Margaret Slavin on creativity, Marty Grundy on Quaker spirituality, Anne Thomas on "Jesus in the Movies", Peter Brown on environmental economics, Lesley Read on guided

meditation, Gale Wills on the structure of Friends' Meetings, and Rosana Tositrakul on the ThaiHoHF project, to name a few. Friends really appreciate these retreats or presentations and hope to continue with them.

We carry on traditional Quaker concerns, such as prison work, conflict resolution, the peace testimony, aboriginal affairs, human rights, and other justice issues. John Calder won the first New Brunswick Human Rights Award. For about ten years in the 1980s-90s our Meeting supported the Thai Holistic Health Foundation. Recently we supported John McKendy's trip to Burundi to help in the African Great Lakes District Initiative that reconciles Hutus and Tutsis. He intends to return and be more active there.

Just within the past 14 months New Brunswick has organized four ceremonies: a memorial service for Elizabeth Rossinger and three marriages. The weddings were in the manner of Friends but in collaboration with the couples' friends in supplementary ceremony. Maria Recchia's wedding to Todd Watts in St. Andrews was the first Quaker marriage in the province (unless the 18th-c. Quakers married here). Then Dawne Clarke and Stephen Pidwysocky married in Fredericton, and Jim Butler and Wendy Brambleby will wed in Saint John this November.



Foreground:

John & Doris Calder.
Background: Michael
Miller, Vince Zelazny,
Martha McClure.

We are musical. The memorial for Elizabeth included music composed by Michael Miller "For Elizabeth" and played by him and Andrew Miller on contrabass. Vivien Zelazny also offered a song. Some years ago Michael set to music some of Keith Helmuth's poems about nature, resulting in the Fredericton premiere of "Wish". "A Peace Cantata", which Michael set to words

Cont. next page.

of famous Quakers, was premiered in 2001 just after 9/11 by Fredericton Choral Society. Six Friends from the Fredericton group sang in the concert. Many, in fact, from our Meeting enthusiastically sing in choruses. Some Friends perform in The Raging Grannies. Harry Roper just retired from directing a regional chamber orchestra in Maine. His main instrument is French horn, but he is versatile in playing and teaching other instruments, as well as composing.

Members of the Meeting have been involved in the Alternatives to Violence Project (AVP) since its introduction in the Atlantic Provinces in 1993. It was Quakers, ironically, who initiated the penitentiary in the early 19th century. The idea was to do penance in isolation, which was somewhat more humane than the harsh punishment of the time. Interested in restorative rather than punitive justice, Friends started AVP in 1975 in New York State. Sackville Friends have visited prisoners since 1976, and Jane Robertson did chaplaincy work in Nova, the women's prison. Houlton-Woodstock Friends have for years been travelling from Houlton to visit with prisoners in Atlantic Institution, the super-max prison in Renous, as well as in Dorchester.

Another Quaker tradition since William Penn is meeting with aboriginals, "walking with them", and joining in their sacred ceremonies. Guest speakers at 1986 Canadian Yearly Meeting in Rothesay, were Noel Knockwood and two other Mi'kmaq. In the following May, four from the Mi'kmaq and Maliseet Nations dropped in on our Atlantic Friends Gathering on their way back from a prison pow-wow. Not only was this their first experience with Quaker ways, but the first experience of some of us with Natives and the sweat lodge they shared with us. When the late Sam "Bald Eagle" Augustine first joined our circle of worship, he understood it to be like a talking circle and held forth for a long time, which not only did not try our patience but delighted us! Noel Knockwood's words were taped and transcribed into a Canadian Quaker Pamphlet, Number 28, in 1988, "Where Words Come From", on natives and Quakers.

Since 1987 First Nations people and Quakers have continued to meet together. Along with various activists eager to change the world, a series of alliance-building gatherings were organized by a group in Portland, Maine, at the homes of elders such as Wampanoag elder and lecturer gkisedtanamoogk, at Marilyn and Harry

Roper's cottage, and at Jean Arnold's farm in Knowlesville. Jean's farm is now Falls Brook Centre, a sustainable community development and training centre. Jean says she's always felt close to Quakers and was happy to give a group of us a personal tour of the Centre.

New Brunswick Friends have been active in the Peace Testimony. Around the early 1980s Jim and Kay Bedell demonstrated heroically against nuclear arms. In the Lord Beaverbrook Hotel in Fredericton, the elderly couple lay down in a hunger strike. Then they walked from the provincial border to New York to demonstrate at a United Nations session on nuclear arms. Friends helped them all along the way with billeting and meals and publicity in the news media. Peace vigils are held from one border of New Brunswick to the other. Along with other faith groups, Houlton-Woodstock Friends have held a weekly silent vigil for peace around their peace pole for about five years. Sackville and other groups, like Houlton, have collaborated in ecumenical vigils and demonstrations for peace. Fredericton is part



Wedding of Maria and Todd Watts in St. Andrews, October 8, 2006.

of a Peace Coalition.

In 2000 Friends attended a celebration of the restoration of Friends Church in Maple Grove, Maine, across the border from Perth-Andover. Heritage and Underground Railroad organizations in the area found that this church had been a station on the Underground Railroad, helping slaves coming up through Maine to cross the border into New Brunswick and Nova Scotia. Founded in 1844 by a Quaker couple, the little Friends Church on this day was packed with a non-denominational congregation, as Friends joined them in celebrating the remarkable story of this province's reception of escaping slaves in the 19th century.

Although concern for the environment has been a relatively recent activity of Canadian Yearly Meeting, in 1976 Doris and John Calder hosted a huge "May Day" alternate-energy fair on Doris's family property. In Debec in the '70s Keith and Ellen Helmuth maintained an organic apple orchard, among other farm products and livestock. In his SPG Lecture at 2004 Yearly Meeting, Keith wrote about "earth process" and is part of a Quaker eco-witness coordinating think-tank.

New Brunswick Monthly Meeting is part of a traditional Atlantic Friends Gathering with Halifax and Annapolis Valley Monthly Meetings. Atlantic Meeting for Common Concerns, serving as a day of Meeting for Worship for Business with an ad-hoc clerk and recording clerk, since 1995 has been held separately from Atlantic Friends Gatherings. This frees them from business concerns. For years though, there have been hints about forming a half-yearly meeting. A bimonthly Atlantic Friends Newsletter edited by Edith Miller, provides a written means to exchange news, reports, and announcements, and to maintain our network of Friends.

Like an extended family, each worship group comes together to support one another in committees of care for emotional support and for ceremonies and membership. The durability of each group attests to its desire for spiritual community. What strengthens our Monthly Meeting is the interest of the worship groups in maintaining a network and a common ground within the Monthly Meeting.

Edith Miller is a member of New Brunswick Monthly Meeting.



Long Distance Calling....

by Margaret Slavin

No questions have come in recently, but Friends in the past raised the question of whether our simple experiential faith does not in fact assume a long list of beliefs—a creed. This list is partly tongue-in-cheek, but did I miss anything?

To be a Quaker, you must be pro-Palestinian, certain the wall must come down. You must be sensitive about peanut butter, onions, walnuts, wheat and wasp stings, oppose genetically-modified seed, love silence, bear up well in hubbub, serve on committees promoting fair trade or repair of the meeting house roof; look pitying at the name of George Bush or Stephen Harper. In the past you could vote Liberal but now it must be N.D.P. (or Green, maybe Green) --apologize if you say Jesus, nod at mention of James Nayler, George Fox, Margaret Fell, look wise at the name of Sarah Grubb. You don't have to know who Sarah was, to be a Quaker—only Ben Pink Dandelion. You must be certain it's wrong to be in Iraq, adamant it was wrong to drop bombs on Afghanistan or send our soldiers there, rejoice in the presence of children but not necessarily spend time with them. It is essential to visit the ill, write letters to your M.P., show up at peace events, write thoughtful letters to the newspaper expressing concern about sweatshops, prison abolition, sustainable agriculture, buying locally, childcare, homelessness, Security Certificates, music in our schools, respect, birdsong, the war museum, frogs, turtles, alternative energy, protection of crown land, fisheries, aboriginal rights, old growth forest, dog care, chronic fatigue, despair, hope, oceans of darkness and Light. You must speak out against violence of all kinds, promise to stop sexual harassment, oppose nuclear weapons, chemical spills, mercury poisoning. Support same-sex marriage, in fact marriage in general. Live adventurously, follow leadings, celebrate the work of the Spirit in the lives of Friends living and Friends dead, listen expectantly to unmodified Seed and subscribe to no creed.

Send your question to writeaway@nexicom.net or mail to 206 Perry St., Peterborough ON K9J 2J2.

Friends and Burnout

by Sue Starr

This article has been submitted after the deadline and is not on the promised topic. The author is currently wondering if a tendency to over commit while on the edge of or in a burnout state may have contributed to this situation.

I have a desire and tendency to seek out and enjoy the great variety of experiences even a simple life has to offer. I work part time in the area of adult learning and development. I also work part time as a bookkeeper at my daughter's dance studio. I do the books for the condo board where I live. I regularly spend Saturdays with grandchildren. I visit with an Elder who lives at the retirement lodge across the street. I have agreed to act as Clerk of Continuing Meeting of Ministry & Counsel for a three-year term. Four times a year I visit my parents and sister who live half way across the country.

Each of these activities brings its own special joy and richness. Each has its own unique place of importance in my life, and each requires a certain amount of time which usually seems quite manageable. Further, I regularly have Sundays and Mondays as rest times that feed that quiet, introverted part of me. From time to time, however, I decide that one or another of these areas of my life requires a little extra time. Whether I slip into that decision or make it intentionally, the resulting chaos is usually a warning sign that I need to pay attention to self-care or risk moving into the more destructive stages of burnout. An early sign for me is inability to manage/remember all the commitments I've made. This article is a 'case in point'. I promised, then forgot, renewed the promise, then forgot again. It must be time to pay attention.

A colleague at work once warned me about what he described as the euphoric stage of burnout. He told me that the time to beware is not when I'm feeling exhausted, but when I'm exhilarated by all the exciting and engaging activities. In that hard-driving, fast changing work environment, I eventually identified my own version of the cycle – hero, martyr, burnout, death, renewal...and so on, in repetitive cycles. I would come into a situation as a 'hero', thinking I had much to contribute for improvement. I would invest lots of

time and energy, and often overwork. Soon I would perceive that overwork was expected on a continuing basis and I would become resentful (martyr). The next stage would bring exhaustion, illness and some form of disconnection from the work and/or the organization (burnout/death). After a period of rest, re-creation (renewal), I would be eager to start the cycle yet again. This rather over-simplified model has been very helpful for me.

We often hear Friends talk about the resources required to sustain a Monthly Meeting or Worship Group, particularly those which are small (most of them). We also hear about the challenges of supporting our Yearly Meeting in addition to carrying out our local responsibilities. Surely each of these has joys and richness that are rewards for the time and energy we invest. Yet we also hear concerns about burnout. I sometimes wonder, when attending Canadian Yearly Meeting in session, whether we might consider the peace testimony in light of the particular form of violence I sense we practice there. We certainly live with a tightly packed schedule, and there is often a strange sense of urgency underlying many of our activities.

In 2005, during open Meeting of Yearly Meeting of Ministry and Counsel, Friends gathered in small groups to share their concerns on a variety of issues. The group considering burnout offered the following encouraging thoughts:

- Perhaps looking at the testimony of simplicity would be helpful
- I don't care about burnout. It doesn't matter. I only have about 10 years and I'll be flying away.
- I learned when I was younger to say 'NO!' - even to the child who wants it all.
- Find what gives you joy - what feeds you!
- Can we be less 'responsible' (not irresponsible, but able to let go)?

Carolyn Wilbur Treadway, writing in Quaker Life, May 2000, quotes Quaker Healer, John Calvi, "If you are too tired to have good energy with your family when you get home after your day at work, you are "living more than one day at a time". She says, "Calvi

also advises an hour a day, a day a week, a week a month and a month a year for recuperation and renewal”.

For my part, I’m grateful to have F/friends around me who will ask, “When are you going to take time for yourself?”, and I’m reminded that I can’t be very effective in caring for others if I’m not fit in all dimensions

....and so the article is submitted...and I’m off for my hour of rest today.

Sue Starr is a member of Prairie Monthly Meeting.

Where We've Been: Friends and the Sin of the Hydrogen Bomb

by Kyle Joliffe

The June 1955 issue of The Canadian Friend contains an appeal from the Meeting for Sufferings of London Yearly Meeting (now Britain Yearly Meeting) with respect to the decision of the British government to make hydrogen bombs, which are far more powerful than the atomic bombs dropped on Japan. The British Government viewed having its own nuclear program as essential to maintaining its superpower nation status in the world. As Prime Minister Harold Macmillan said in 1957 about his country's atomic weapons program, "We have made a successful start. When the [nuclear] tests are completed, as they soon will be, we shall be in the same position as the United States or Soviet Russia. We shall have made and tested the massive weapons. It will be possible then to discuss on equal terms". British Friends were deeply disturbed about this program.

The appeal, addressed to all men and women, cited the very great temptation to use the weapons if a major war broke out. It also pointed out that scientists had warned, besides involving the "most terrible suffering" when used, these bombs would cause unknown consequences for future generations "who will pay the penalty for our sin". It was said that no one had the right to use such weapons in his defense or to ask someone else to use them on his behalf. As well relying on having nuclear weapons as a deterrent "is faithless; to use them is a sin". It was also irreconcilable with the way of Christ, and an act of faith was called for to "renounce war in the name of God". The language of its concluding paragraph is dated but still has a prophetic tone more than fifty years later:

"Only a vision of God's purpose for mankind will give us the courage to risk much we hold precious for what is more precious still. Let us unite with all who seek to turn men's minds away from mistrust and fear. Our hope for a new world will be fulfilled when men are willing to suffer rather than cause suffering, to overcome evil with faith and love, and in all things to act with that overwhelming generosity that is the Spirit of Christ."

Friends and other churches in Britain continue to work today to persuade their government to give up its nuclear weapons. Information about these efforts can be found on the website of Britain Yearly Meeting. In fact part of this appeal is reproduced there and in their Quaker Faith and Practice.

The steadfast language of this appeal remains for us as a record of faithfulness to the Quaker peace testimony and the terrible anxiety over the use of nuclear weapons during the Cold War era. It also serves as a Quaker corporate statement about sin, the use of atomic weapons being an action that stems from mistrust and fear and causes suffering instead on being grounded in faith and love. And lastly, we can only hope and pray that the sin of these weapons being used will never again happen.

Kyle Joliffe is a Quaker historian.

Search-a-word: Almost Famous

by Jen Deakin

All of the clues this time are people who are Quakers, or raised Quaker, but may be better known for other reasons.

BAEZ, Joan - singer

BRIGHT, John - English reformer

CADBURY, George - chocolate

entrepreneur

COOLIDGE, Cassius - painter of dogs

playing poker

DALTON, John - invented scientific

theory of matter.

DEAN, James - actor

DENCH, Judi - actress

FRY, Elizabeth - campaigner for prisoners

HOOVER, Herbert - 31st U.S. president

LEAN, David - actor

MADISON, Dolley - U.S. First Lady

MATTHEWS, Dave - musician

MICHENER, James - author

MOTT, Lucretia - women's rights and

anti-slavery campaigner

NIXON, Richard - 37th U.S. president

OAKLEY, Annie - actress/sharpshooter

PENN, William - founder of

Pennsylvania

RAITT, Bonnie - singer

ROBSON, Tom - musician

ROSS, Betsy - credited with sewing the

first U.S. flag

ROWNTREE, Joseph - chocolate

entrepreneur

WOOLMAN, John - anti-slavery

campaigner and journal writer

Jen Deakin is a member of
Vancouver Island Monthly Meeting.
The puzzle was designed using
Puzzlemaker at
DiscoveryEducation.com.

M K U S E R B E V C V P W M W
T I R N O I G G A G N U R P L
H R C S A D Z D N O S I D A M
G O S H I M B Y T L E A N L H
I B A L E U L L H O O V E R I
R S O K R N A O D I F M R N G
B O X Y L D E E O R N F O N N
C N Y R F E N R G W T X W T P
Q T S Y D C Y N O X I N N P T
M A T T H E W S C M A Z T E P
N D Y I N U O K J E C E R N P
P A Q N A I M R D K B A E N N
X Y A Z Y R B F Z G D B E A V
G W V Q N J Y Q J G Z O W K C
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Answers to the October Crossword

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	C	A	N	A	D	I	A	N	Y	M	
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I	N	K				E	P	I	C		
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Help Wanted

FOOD CO-OP CO-ORDINATOR

Application deadline Feb 1, 2008

To co-ordinate the food co-op at Canadian Yearly Meeting 2008 at Camrose, Alberta.

Plans shopping lists, and menu choices in consultation with the Continuing Committee of Food Co-op and the local arrangements committee, facilitates food preparation, manages food storage and ensures safe food-handling practices.

The coordinator has available a host of volunteers for site set up and maintenance, financial control, food shopping, preparation and clean up.

From mid-day Tuesday Aug 5 to Saturday Aug 16. (A four day start-up shopping-planning period precedes the Saturday evening first meal). Attends for four hours at each of two meals a day (Breakfast preparation is completely in the hands of co-op members after a day-earlier consultation with co-ordinator)

We are seeking someone who is familiar with volunteer organizations and sensitive to the Quaker values of simplicity and community building. The person may or may not be a member of the Religious Society of Friends. An honorarium of \$800. is available.

For further information and a document elaborating on responsibilities and expectations:

-David Stevenson, dgstevens@telus.net, 250-564-5695

-Heidi Dick, quakers@calcna.ab.ca 403-284-0818

-Don Alexander, dalex@cogeco.ca, 905-684-9924

Classifieds

Early Summer on Haida Gwaii? Anne and Charles are traveling this coming Summer from mid-May to mid-July and would be delighted to let you enjoy Haida Gwaii during that time. Comfortable cottage style home sleeps three in allergen free comfort. Look after the plants, collect the mail and maybe do a bit of weed whacking and its yours to enjoy. Gee PO Box 24, Masset, BC V0T 1M0 or cgee@mhtv.ca

African Summer Workcamps 2008 AGLI - The African Great Lakes Initiative of Friends Peace Teams is sponsoring 5 intergenerational workcamps in Burundi, Kenya, and Rwanda. A two-day Orientation begins June 22 near Washington DC. Workcamps end on July 26. Workcampers will assist with building or rebuilding clinics, schools and peace centers - no skills needed. Visit our website at <http://www.aglionline.org> or contact Dawn Rubbert via dawn@aglionline.org.

Friends Music Camp--Summer program for ages 10-18, held at Olney Friends School, Barnesville, Ohio. Parent comment: "FMC was a profound, life-changing experience." Camper comment: "Awesome!" www.friendsmusiccamp.com Telephone (937)767-1311. e-mail: musicfmc@yahoo.com

BARGE HOLIDAYS in France on one of the most attractive river navigations. Highly recommended. www.johannacharters.com.

Book Reviews

The Upside of Down: Catastrophe, Creativity, and the Renewal of Civilization

Author: Thomas Homer-Dixon

Publisher: Alfred A Knopf Canada, 2006
(429 pages)

The Shock Doctrine: The Rise of Disaster Capitalism

Author: Naomi Klein

Publisher: Alfred A Knopf Canada, 2007
(662 pages)

These authors address issues concerning the future of the global system from very different points of view. Homer-Dixon is an optimist. He sees natural disasters and man-made catastrophes as opportunities to rebuild a better world. Klein is more pessimistic. She sees many of the problems facing developing and advanced industrial countries as a consequence of deliberate actions by the proponents of neo-liberal doctrines, inspired by Milton Friedman and the Chicago school of economics. Both authors see competition for control of the world's oil resources as a continuing source of conflict. They see the shocks induced by the collapse of existing economic, social and ecological systems as opportunities to rebuild in a different mode.

Klein documents evidence that the corporate capitalist system, working through the World Bank and the IMF, was able to impose its free market policies on various countries, in Latin America and elsewhere, following the collapse of socialistically inclined governments. She claims that these crises were often deliberately engineered by the vested interests of American corporations. Hence the "shock doctrine" which she equates with the "rise of disaster capitalism". Both authors quote with approval the views of George Soros, himself a wealthy capitalist, who has argued that free-

markets are a threat to democracy and could ultimately lead to the collapse of global capitalism itself.

Both Thomas Homer-Dixon and Naomi Klein see wars as an almost inevitable consequence of the competition for scarce resources, and the ambitions of those who seek to control them. Neither offers any clear guide to policies that would bring peace, or measures that would ensure a more equitable distribution of the world's wealth. Klein's pessimism leads her to see "disaster capitalism" as a "recipe for endless worldwide war". Homer-Dixon considers that "global warming challenges capitalism's growth imperative" but he places his faith in what he calls "catagenesis" or creative renewal and resilience. Perhaps Quakers will have a part to play in such a process which will require true reconciliation, as well as material and social reconstruction.

- Anthony H. Richmond, Yonge St. Monthly Meeting

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Discovering God As Companion

Editor: Mariellen Gilpin

Publisher: AuthorHouse, 2007

This book, an anthology from the quarterly periodical "What Canst Thou Say?", has given me many insights and a sense of connection with other seekers. The periodical itself grew out of a concern of several Quakers to have a journal where they might share their insights much like we might do in a worship-sharing group. Most, but not all contributors are Friends.

In "theme chapters" people share their insights on "God Breaking In", "God in Nature", "Jesus",

"Living Faithfully", "In Celebration", "In Times of Pain and Despair". People speak/write from their own experiences, and the gleanings of wisdom and ways of coping are varied as one might expect.

A few words about the title: I think that one of our great needs is having companionship on the life journey. "Companion" can be a verb as well as a noun. We can companion another through a particular journey of life or lifelong. To be without a companion is perilous. Of course we have companions other than people: pets, a connection with nature, people from the past, books or anthology, an object of art. However, to discover God/Creator, Spirit as companion is the ultimate experience. This book offers these discoveries by other seekers.

The Periodical. "What Canst Thou Say?" has been published since 1997. Subscriptions are \$20 annually. Sample copies available upon request. 1035 Hereford Drive, Blue Bell, Pa, 19422-1925. www.whatcanstthousay.org.

- Arnold Ranneris, Victoria Friends Meeting, Vancouver Island Monthly Meeting.

New To QBS


The following titles have been added to our stock. For a complete listing of QBS books, see our 2007-2008 Quaker Book Service Catalogue, which was included in the Summer 2007 edition of The Canadian Friend and is also available on the CYM website, www.quaker.ca/qbs.

Twelve Quakers and Equality (Quaker Quest Pamphlet 7, London 2007) The seventh in this popular series of how 12 Friends have responded to Quaker ideals, with good insights and related practical experiences in a society becoming steadily more mixed. (40 pp; \$6.25)

An Introduction to Quakers by D. Elton Trueblood (Friends United Press, Richmond, IN, Revised 1986) A common question is often asked, "What is Quakerism all about?" This is a recent pamphlet reprint describing Quakerism, small but comprehensive, a valuable summary for new attenders as well as seasoned Quakers who may want a quick review. (22 pp; \$1.50)

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We require an extra 20% to be added to the total cost of the order, to cover the extra mailing charges.

AROUND THE FAMILY

Halifax Monthly Meeting

Mel Early will be leading a team to do a GV build in the Dominican Republic from Jan 13 to Jan 20 to help Hábitat para la Humanidad in the DR to provide decent houses for families one house and one family at a time. A web page for the trip is at <http://habitat.ca/tripschedulec235.php?PJID=51>

Ottawa Monthly Meeting

In January, 2007 the Quaker International Affairs Programme moved from the warm hospitality of the home of Peter and Rose Mae Harkness in the Glebe to a one-bedroom apartment in Centre Town of Ottawa. About 25 Friends came for tea on Sunday afternoon May 27th to visit and to thank Rose Mae and Peter for 6 years of support which saw us through the launch and critical early years of learning



and developing the programme. Their home was a welcoming, comfortable and secure place for the off-the-record dialogues that we hosted there. The photo at left shows Rose Mae, Tasmin Rajotte our staff person, and her son Sacha in the kitchen of the new office.

Toronto Monthly Meeting

The Toronto Monthly Meeting ad-hoc committee to investigate the possibilities of developing seniors housing has arranged for Ryerson Urban and Regional Planning Department students to do a study of our needs and potential feasibility of housing. The students will prepare a presentation and a final report to help us with our decision making.

Vancouver Island Monthly Meeting

We welcome into membership Maggie Knight (convincement) and Michael and Lynne Phillips - transfer from Argenta.

The Meeting has established a fund for needed renovations to our 1913 Meetinghouse. It is called the Awmack Fund.

We are finally establishing a meeting website, to encompass our meetings on Vancouver Island.

Victoria and Saanich Peninsula Friends hosted the Fall 2007 meeting of Home Mission and Advancement Committee.

We will have Ruah Swennerfelt and Louis Cox (of Quaker Ecology Witness) with us Nov. 29-30. Our Ecology and Peace Earth & Social Action Committees continue with a variety of outreach projects, concerns and financial support.

Canadian Yearly Meeting Listeners for Adult and Young Friends

Canadian Yearly Meeting National Listeners 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 for adult Friends are:

- * Ed Belzer: Telephone: (902) 384-2730
E-mail: belzer@ns.sympatico.ca
- * Dorothy Janes: Telephone: (416) 929-8812
E-mail: dorothyj@idirect.com
- * Lesley Robertson: Telephone: (250) 763-5698
E-mail: lessismore @telus.net
- * Bert Horwood: Telephone: 613-544-7253

Additionally, the following National Listeners for Young Friends are now also available:

- * Kelly Ackerman: Telephone: (204) 774 2282
E-mail: quakerkello@gmail.com
- * Rachel Singleton-Polster: Telephone: (905) 685-1022
E-mail: twinflower@telus.net

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

John Moore House

From Jane Zavitz Bond: The John Moore House (1821-24) just north of Sparta Meetinghouse is still in the news. A stay of a demolition permit has been issued for 60 days -- We will see whether the Minister of Culture acts to designate it at that time. It represents a tangible artifact of the history of Friends, but this structure is also significant as a well preserved example of georgian architecture

The Canadian Friend

December 2007
Volume 103, Number 5

For this issue

Editor: Keith Macgowan
Editorial Support: Stephanie Deakin, Sherryll Harris

Please help! Your articles, poetry, drawings and photos are needed!

Submissions are needed, and do not have to be related to the issue's stated theme. Material from Young Friends is particularly welcome. Please send all submissions to the editor, whose contact information is on the inside front cover. Written submissions should typically be between 15 and 650 words.

Themes, deadlines and queries for upcoming issues

Due Date: January 15, 2008 (for the March issue)
THEME: MINISTRY: A SPOTTER'S GUIDE

Due date: March 15, 2008 (For the May issue)
THEME: PROTEST AND TRUTH TELLING

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

The Canadian Friend acknowledges the financial support of the Government of Canada through the Publications Assistance Program towards our mailing costs.

The logo features the word "Canada" in a large, serif font. A small Canadian flag is positioned above the letter 'a'.

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