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## Philadelphia Yearly Meeting calls Friends to action on climate change

Part of an epistle approved June 4, 2005 by PYM Called Session

...THE SCIENCE OF GLOBAL WARMING is detailed, technical, and not without controversy. Nonetheless, we can see the evidence of the reality of climate change, we are aware of ways in which societies and individuals affect it, and we know options for political and personal decision making. This is not a matter to be left to scientists or to governments.

In fact, it is a matter to which Friends are distinctly suited to speak. Our respect for individual and collective seeking of truth and right action gives us the responsibility to witness to our measure of truth, answer to the truth of others, and seek together the rightly ordered way forward.

Individual projects large and small are already underway, and several were raised up in our session, including:

◆ **Renovation of Friends Center:** Plans go well beyond necessary business updates, to responsibly address sustainability and environmental friendliness. Just as the stylistic simplicity of Quaker meetinghouses have borne solid testimony to our faith, the plans for concrete stewardship offer another opportunity for us to live our faith.

◆ **FCNL witness:** Friends Committee on National Legislation has been invaluable in keeping us informed and speaking for us in national political discourse. They have been responsive to our concerns on environmental issues.

◆ **PYM Climate Action Network:** Our Peace and Concerns Standing Committee has approved the concept of developing a network, composed of individuals named by Monthly Meetings who would plan regional action and coordinate for activity throughout Yearly Meeting.

◆ **Engaging Monthly Meetings in environmental concerns:** On behalf of the Earthcare Working Group, clerk Ed Dreby issued a call to Monthly Meetings to walk in faith, not expecting God to rescue us from our folly, but expecting miracles to bless our discernment and actions.

**WE ENTERED** a deep period of open worship to discern our leading. Friends spoke movingly of both the dire need for action and the responsibility of Friends to be a model and a partner with other religious and civil groups for acting in faith and witnessing in works...

Mark Comings tells May Steering Committee meeting:

# Relearning a sense of connectedness is critical for modern society’s survival

by Louis Cox

**Q**UAKER Earthcare Witness is working to persuade all Friends that global environmental degradation is undermining our traditional witness for peace and justice.

If we succeed in incorporating “conscientious protection of the planet” into basic Quaker values, the next move will be to mobilize the Religious Society of Friends in reshaping the beliefs and practices of the larger society.

Let us not, however, underestimate this challenge: People will generally listen only to suggestions for walking more gently on the earth that happen to make sense within *their* existing religious (or secular) worldviews, not ours. We must therefore be good listeners and learn to translate from and to our common ground.

But the truth is, there is still much in our thinking and speaking that does not translate. Not many people in the larger society seem inclined to link personal conduct to larger issues of peace and justice, endangered species, etc. Nor do most people, even at this late hour, discern a serious enough threat to their personal survival from environmental degradation to consider radical changes in their lifestyles or worldviews.

*So we may not reach the end game—where the world fully awakens to this crisis—until we have suffered more losses, when more people, including Quakers, are forced to admit that old ways of thinking aren’t working anymore and begin exploring new, creative strategies for living constructively in the world.*

This is the significance of Mark Comings’s Friday evening talk at the May Steering Committee meeting in Chicago, on “The meaning of the Light Within from a physicist-mystic perspective and our spiritual relationship to the earth.”

Many cutting-edge physicists have abandoned the conventional idea of space as an inert void that is simply occupied by matter. They now describe it as a “plenum of radiant energy,” in which matter *spontaneously appears and disappears.*

Now why would the average person care about such a seemingly arcane distinction? First, we must reconsider another common belief that the “new physics” has

debunked—the idea of a separate, “objective” reality outside of our sensory and cognitive experience. Experiments in quantum physics have demonstrated that observers cannot avoid influencing events by the very act of observation.

This is because we are made of the same stuff as the rest of the universe; every atom of our being dances with every other atom in that same “plenum of radiant energy.” (As QEW Steering Committee member Mary Coelho has pointed out, “Unity with nature” is not just an ideal; it’s a *fact*.)

That is how Mark and others who are exploring connections

between science and spirituality have come to see the all-pervasive radiant energy of the universe as the *same “light” of consciousness that forms spontaneously in our minds and guides our thoughts.*

This light of consciousness is further identified with the “inner Light” described in many mystical traditions, including Quakerism.



**MARK COMINGS speaking at the May Steering Committee meeting in Chicago**

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John Woolman, for example, reported feeling at times that he had overcome the sense of being separate from the rest of the world.

"Being a manifestation of that living Light is what gives our experience the quality of aliveness, that gives vibrancy to our consciousness. Scientific laws of matter are a subset of that," Mark said. "Light...time...love—these are interwoven aspects of the same field. It's all part of the dynamic, luminous process known as Creation."

Mark and others are trying to bring this sense of a unified field to our relationship to the earth. "It means getting back to experiencing the earth as a living organism, as a profoundly intricate biosphere, not something that is apart from us. We are part of an amazing, self-sustaining, interdependent web of life that has its own collective consciousness, its own regulatory mechanism. The wiping out of species is possible only because of humans' current emotionally disassociated condition."

The real hope for us lies in learning from the few people left who have maintained that sense of connectedness. There is, for example, a movement advocating a return to a 13-month lunar calendar. "This is one of the ways we can help ourselves snap out of the spell of linear orientation that modern society is bound by, by reinforcing our primary relationship to the biosphere."

Mark said he has found other nodes of a new planetary culture arising all over the planet, a culture that is moving away from fossil fuels, pesticides, and GMOs and toward life-affirming practices, such as permaculture communities. "It is as if the earth itself is helping humans move to their next stage of evolution. ❖

## Spring QEW Steering Committee meeting

### More Yearly Meeting 'ambassadors' needed

**THE MAY MEETING** is a time for administrative and program committees to have face-to-face sessions. Barbara Williamson and Dick Grossman, the incoming QEW Steering Committee clerk and recording clerk, began the first plenary session dressed as 18<sup>th</sup> century Quakers, surprising us all and setting a relaxed tone for the weekend.

We were asked to consider our commitment to more extended outreach to all Friends. We need to send more "ambassadors" to Yearly Meetings across North America to strengthen relationships between the Yearly Meetings and QEW. Some Yearly Meetings (15 out of 33) now appoint representatives directly to the QEW Steering Committee.

Suzannah McCandless updated us on the La Bella Farm project in Costa Rica. More work is being done on legal contracts to permanently conserve the land for agricultural purposes and forest cover.

Quaker Earthcare Witness for National Legislation (QNL) requested a sense of the meeting regarding the relationship between QEW and FCNL. Those present were eager to support FCNL's advocacy efforts and strengthen the bonds.

The Finance Committee reported that we are meeting our revenue expectations and reminded us that we are operating on a 10-month budget as we change to a November-through-October fiscal year. We expect to show a loss during the 10 months, since it does not include December, when so many choose to send



**HOLLISTER KNOWLTON, Clerk of Outreach, explains new guidelines for Yearly Meeting visitation.**

their financial support. The Nominating Committee offered an "information sheet" to be filled out by all Steering Committee members and interested Friends to help them know more about the skills and interests of potential officers and committee members.

Publications Coordinator Louis Cox gave a report on new QEW flyers and his current project of redesigning the QEW website.

The newly formed Continuing Counsel reported that their meetings and deliberations have been a great help to the Steering Committee Clerk and General Secretary. Friends approved making this a permanent committee. Its function is to attend to business between the scheduled meetings and to bring decisions made to the Steering Committee for final approval.

At most of our meetings early morning nature walks are on the schedule. This year we were surprised and delighted with the birding expertise of Josh Rose, a new member of the Steering Committee. He had an amazing ability to quickly recognize most species by their calls or plumage. He was so helpful that it was hard to break away and return to the conference center.

—Ruah Swennerfelt

## Quaker Earthcare Witness Order Form

Name		
Address		
City/State/ZIP		
Country	E-mail	
Phone	Home Mtg	Yearly Mtg
Interests		

### Please check the appropriate boxes

- 1-year support for Quaker Earthcare Witness (includes subscription to **BeFriending Creation**)  
 \$500/US  \$100/US  \$50/US (avg)  \$35/US  Other \$\_\_\_/US  
 **EarthLight**, the magazine of spirituality & ecology  
 1-year subscription @ \$24 in U.S., \$31 to Canada, \$45 overseas

Make checks payable to **Quaker Earthcare Witness**. Send with this form to **Quaker Earthcare Witness, 173-B N. Prospect St., Burlington, VT. 05401-1607.**

TOTAL \$

Canadians may contribute through Canadian Yearly Meeting for a tax receipt, starting at \$45/Can. Please send check to Canadian Yearly Meeting, 91-A Fourth Ave., Ottawa, ON K1S 2L1. CYM needs to know that the money is for QEW support. Forward this form to QEW to let us know that you have chosen to contribute through CYM.

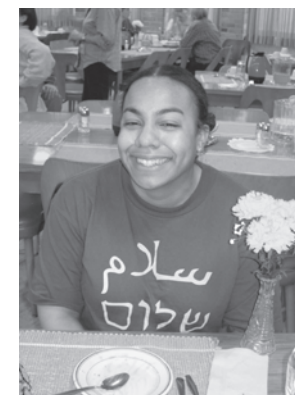
## Steering Committee member seeks spiritual expression for her environmental concerns

**JADA JACKSON**, a QEW Steering Committee member from Willing-

boro, N.J., works as a program development specialist in the Green Acres Program of the New Jersey Department of Environmental Protection. She works with the divisions of Fish & Wildlife, Parks & Forestry, and Natural Lands Trust and with other Federal agencies, local governments, non-profits, and citizens to identify and acquire land to preserve Federal and State Threatened and Endangered species, protect water quality, and enhance recreational opportunities.

She is also a senior adjunct professor with Burlington County Community College in the Department of Math, Science & Technology. She is a tutor for Trenton el-

ementary school students with the Trenton (N.J.) Monthly Meeting.



**JADA JACKSON at the May 2005 QEW Steering Committee meeting**

Jada received a Bachelor of Science degree in biology from Tuskegee Institute in Alabama in 1996. She went on to earn a Master of Science degree in forest resources at the University of Minnesota in 1999.

She says that she decided to become active in Quaker Earthcare Witness because she had been looking for a spiritual expression for her environmental concerns. She currently serves on the QEW Finance Committee and attended an FCNL Annual Priority Setting Meeting as a QEW representative. Jada has been an active attendee of Trenton (N.J.) Friends Meeting for the past ten years. ❖

## BeFriending Creation

**BeFriending Creation**, Vol. 18, No. 4, July-August 2005. Newsletter of **Quaker Earthcare Witness** (formerly Friends Committee on Unity with Nature). ISSN 1050-0332. Published bi-monthly.

We publish **BeFriending Creation** to promote the work of Quaker Earthcare Witness, stimulate discussion and action, share insights, practical ideas, and news of our actions, and encourage among Friends a sense of community and spiritual connection with all Creation. Opinions expressed are the authors' own and do not necessarily reflect those of Quaker Earthcare Witness, or of the Religious Society of Friends (Quakers). The editor is responsible for unsigned items. Submission deadlines are February 7, April 7, June 7, August 7, October 7, and December 7.

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**Membership** is open to all who demonstrate commitment to support the work of Quaker Earthcare Witness and who support its work at the Monthly or Yearly Meeting levels, or through other Friends organizations. Quaker Earthcare Witness is a 501(c)3 nonprofit corporation; contributions are tax deductible to the full extent allowed by law.

### VISION AND WITNESS

WE ARE CALLED to live in right relationship with all Creation, recognizing that the entire world is interconnected and is a manifestation of God. WE WORK to integrate into the beliefs and practices of the Religious Society of Friends the Truth that God's Creation is to be respected, protected, and held in reverence in its own right, and the Truth that human aspirations for peace and justice depend upon restoring the earth's ecological integrity. WE PROMOTE these truths by being patterns and examples, by communicating our message, and by providing spiritual and material support to those engaged in the compelling task of transforming our relationship to the earth.

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## Connecticut Valley Quarter endorses the Earth Charter

FRIENDS at the Connecticut Valley Quarterly Meeting for Business on May 1, 2005 approved the following Minute endorsing the Earth Charter:

### Minute Endorsing the Earth Charter

**CONNECTICUT VALLEY** Quarterly Meeting of the Religious Society of Friends joins with the people of the world to jointly work toward a just, peaceful, ecologically sustainable Earth community by endorsing the Earth Charter. The Earth Charter is the result of the most open and participatory consultation process ever conducted in connection with an international document.

The process involved people and organizations from all regions of the world, different cultures and diverse sectors of society including both experts and grassroots communities. Rather than being a prescriptive document, the Earth Charter is a statement of principles to guide us in the decisions we make as individuals, as local communities, as business organizations, as nations, and as a global society.

The principles of the Earth Charter include 1) Ecological Integrity, 2) Social and Economic Justice, and 3) Democracy, Non-violence, and Peace. These principles closely parallel the traditional Quaker Testimonies of peace, simplicity, equality, harmony, and community. The Earth Charter further emphasizes the interdependence of these principles and the importance of the shared responsibility of the world community to work toward their fulfillment. Connecticut Valley

Quarterly Meeting urges its member Monthly Meetings to use the principles of the Earth Charter as a guide in our lives and to encourage other community groups to become acquainted with the Earth Charter and to adopt its principles. A commitment by individuals, local communities, and civil society to ecological integrity and peace is essential before governments can be effective in working toward these goals.

—Bonner McAllester, Clerk

*Following approval, the Earth Charter International Secretariat was to be notified of the endorsement.*

### Quakers in New England and the Earth Charter

New England Yearly Meeting considered a minute from the Northwest Quarter at its 2002 annual sessions. After fairly extensive discussion of the Earth Charter that included Friends'



reluctance to endorse words without a commitment to action, the Yearly Meeting approved endorsing the Earth Charter, with gratitude to the many people around the world who have worked to develop the Charter. Furthermore, the Yearly Meeting committed to taking the Charter back to our Meetings, to work with it, to see how our testimonies respond to it, and to see how we are led further.

**THE FOLLOWING YEAR** there was a one-day workshop at New England Yearly Meeting on the Earth Charter, and there were illustrated posters displayed each day of individual statements from the Earth Charter. In Hartford Monthly Meeting we had an 11<sup>th</sup> hour program, in which we dis-



**THANK YOU** so much for the wonderful supplies you sent to Fremont Friends for Earth Day.

I particularly like the emphasis on "can do," rather than just what is wrong, in your pamphlets.

We appreciated your attractive posters to draw attention to our table. Keep up your good work.

—Sharon Daly  
Fremont (Mich.) Friends Mtg.

cussed how individual statements in the Earth Charter fit with Quaker practice and our daily lives. Subsequently, Hartford Monthly Meeting endorsed the Earth Charter. In January 2005, John Humphries of Hartford Monthly Meeting, together with two non-Quakers, led a workshop at Woolman Hill about putting the Earth Charter into action.

### The meaning of endorsement of the Earth Charter

According to the Earth Charter organization endorsement signifies a commitment to the spirit and aims of the document. It also means a commitment to work for the implementation of the values and principles of the Earth Charter and a readiness to cooperate with others in this endeavor. Endorsement builds support for environmental protection and development of a just, sustainable, and peaceful world. It also helps to advance the effort to obtain the endorsement of the Earth Charter by the United Nations. ❖

## Bible's plan of renewal includes the natural world

by Barbara Williamson

**MY BIBLE BELT** credentials are impeccable. I grew up in the hills of the Appalachian Mountains, in the small community of *Bethel*, on the road to *Damascus*. I attended the *Zion United Methodist Church*.

Recently, at a family reunion back home, I got into a conversation with a man (whose relationship to our family was unclear) who was appalled to learn that I had left the United Methodist Church for a faith community that wasn't even one of the Protestant denominations. And he was horrified that I was involved with "those ecology people." He immediately started quoting scripture to support his belief that I was on the path to Hell. (Right there I knew he couldn't really be a blood relation to anyone in my immediate family.)

I am not a Bible scholar, and I did not want to engage in a "battle of the Bible verses," but I did want to explain to him what I feel is a personal leading within a biblical context. Below are some of the reasons I gave him for feeling called to an Earth ministry:

**Redemption.** I believe that Christianity, at its best, is environmentally responsible. In the King James and other versions of the Bible, John 3:16 says, "God so loved the world that He gave His only begotten Son..." "World," as it is used here, is a translation of the original Greek *kosmos*, which refers to *anything* and *everything* that is in the universe, including the animals, flowers, insects, fish, the land, the oceans, and the air we breathe. The salvation of John 3:16 therefore is for *everything* in the universe, not just humans. God's love for his Creation moved Him to send His Son into history to



rescue it and make it new again (Revelations 21:5). Humans are to be the agents through whom God rescues this world from its polluted condition (Romans 8:19-35).

**Freedom from fear.** Genesis 1:28 is a passage that troubles many: "Be fruitful and multiply, and fill the earth and subdue it: and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." When this was written, Israel was facing difficult times, in a natural world that had been viewed through the ages as mysterious and dangerous. In that context, the Israelites found this passage profoundly *freeing*, because it depicted nature as part of a divinely ordered world, to be engaged, not feared.

**Social justice.** For me, the heart of the Gospel is the call for social justice. We are learning the interconnectedness of all creation. The pot roast we enjoy on Sunday may come at the cost of helping to destroy a rainforest in South America. Rainforest destruction causes climate changes that kill

people in Africa. Social justice therefore is possible only when we treat creation with loving care, which is what stewardship means. From the "Parable of the Talents" (Matthew 25:14-30), we learn that we are to take what God has provided, nurture it, care for it, and enable it to produce more than might be otherwise expected.

Not only are we to preserve nature, we are to make it even more beautiful and fruitful than when we received it. We are partners with God in taking care of and improving creation, which serves to praise Him. "The heavens declare the glory of God; And the firmament shows His handiwork" (Psalms 19:1 and 79:13). Creation is also here for humans to enjoy and feast on its fruits (Genesis 1:29-30). God wills us to enjoy Creation in such a way as to preserve its beauty and to maintain its capacity for glorifying Him.

**Peace.** I believe that humans have a responsibility to do something about our polluted and trashed creation right now. If the *shalom* of God and the Peaceable Kingdom of Isaiah 11 are to become real, then new ways of thinking and living must be established. We should be a testimony to the rest of society as to how we are expected to live—caretakers of the environment and instruments for the renewal of a polluted creation. We should "live simply so that others may simply live."

**MORE** and more communities of faith are joining the Earth ministry, and I am convinced that at some point, all communities of faith will become part of this movement. At some point, we will all have to ask ourselves, "What is it that is so important for me to have, that I would endanger the future of the generations to come?" ❖



## QEW staff nurture formal relationship with Intermountain YM



**GENERAL SECRETARY Ruah Swennerfelt, Publications Coordinator Louis Cox, and Steering Committee member Dick Grossman lead a three-day seminar exploring the Quaker testimonies and their possible relationship to Earthcare, at Intermountain Yearly Meeting's 2005 sessions in scenic New Mexico. Their visit was part of QEW's new expanded outreach program.**

## Airlie & Josh Rose bring natural science and love of nature to QEW Steering Committee

**AIRLIE & JOSH ROSE**, North Carolina Yearly Mtg. (Conservative) representatives to the QEW Steering Committee, bring a love of nature, as well as natural science backgrounds to this ministry.

Airlie first encountered the Friends at Oberlin College and became a member while attending Bloomington (Ind.) Friends Meeting. Her Master's Degree in biology from Duke University is based on research in early embryonic development and its influence on evolution. She teaches writing at Duke University in several genres. She most recently taught academic writing with an emphasis on the interplay of embryonic development, spirituality, and bioethics.

Joshua was raised a reform Jew in Massachusetts and says he had no idea what a Quaker was until meeting Airlie while they were both in graduate school at Duke University. Before coming to Duke, he worked for several years

at bird observatories and with field research teams doing ornithological research and bird conservation. Josh recently completed his Ph.D., with research on the community ecology of dragonflies and the invasion biology of non-native species.



A walking encyclopedia of nature and biodiversity lore, as well as a top-flight birding guide, he is currently doing temporary freelance and volunteer work for non-profit groups. He is seeking permanent employment in conservation or environmental education.

He also is a superb nature photographer. See website <[www.duke.edu/~jsr6/](http://www.duke.edu/~jsr6/)>.

Airlie, Josh, and their two-year-old daughter Tevah live in Durham, N.C., where they attend Durham Monthly Meeting. They spend lots of their time in their yard, where they grow a few things to eat themselves and much more to feed birds, butterflies, and other wildlife. ❖

I WAS one of two QEW staff who, along with a Steering Committee member, traveled to Intermountain Yearly Meeting (IMYM) at Ghost Ranch in Abiquiu, N.M., in June 2005 to nurture the kind of formal relationship that Quaker Earthcare Witness already has with 15 other Yearly Meetings.

At Intermountain YM we:

- ❖ Co-led a three-day seminar on what we discern as an emerging Earthcare Testimony.
- ❖ Consulted with the IMYM Faith & Practice Committee on wording for an Advice and/or Testimony on an earth restored.
- ❖ Networked with other Quaker organizations' representatives on Peace and Earthcare issues.
- ❖ Took advantage of opportunities to "schmooze" with the many Friends from Colorado, Utah, Arizona, and New Mexico who were strongly interested in spirituality and ecology.
- ❖ Added 7 species to our bird list!

As a follow-up, we handed out a draft Minute to more than a dozen key contacts to take back to their Monthly Meetings for possible approval, urging IMYM to appoint one or two representatives to the QEW Steering Committee. We urged those Meetings who had not yet minuted their concern for restoring the earth's ecological integrity to do so. We attached a sample Minute to help them get started.

It was clear that Friends in the Southwest, while already involved in immigration and U.S.-Mexico border issues, were more than ready to pursue a formal relationship with QEW once we were able to show them that Earthcare is not a "special interest" but a core value that is integral to their peace and social concerns.

—Louis Cox

## Oh, say, can you CSA?

by Mary Gilbert  
Friends Meeting at Cambridge

I'M WRITING this to explain why I recently joined a CSA. "CSA" stands for *Community Supported Agriculture*. Even though I live very near Boston, there is a working farm—run by two brothers whose grandfather worked that land 100 years ago—that is within walking distance of my house. When I learned that this year for the first time the farmers and some of their devoted customers have created a CSA in addition to their farm stand, I was eager to join.

I should mention that I have "garden guilt." I've lived in a house with a big back yard for over twenty years, but I've never put in a vegetable garden. Belonging to the CSA expunges that guilt. Also, I do care about the health of my household, and I know we will feel better and do better if we eat lots of fresh vegetables.

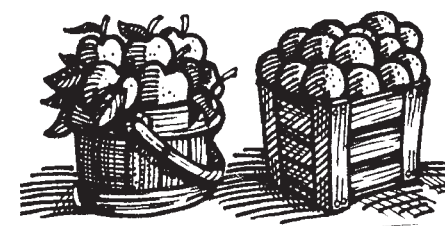
But I have three even bigger reasons:

**1. I'm defending the earth.** To me the earth is sacred. The stuff of which our planet and the life forms on it are made is, to me, a physical manifestation of the Divine. Agribusiness, the source of most of the food available to us, treats the earth like *a factory from which to extract profits*. Agribusiness involves:

- ◆ The use of petroleum-based fertilizers and pesticides on huge, mono-crop farms.
- ◆ The resulting death of the microorganisms that make the living soil.
- ◆ Unsustainable topsoil loss.
- ◆ Heavy runoff pollution of our waterways.

- ◆ Depletion of aquifers used for farming in dry places.
- ◆ Enormous amounts of energy and materials for processing and packaging.
- ◆ Long-distance transport. Did you know that the average tomato travels 1,300 miles to get to your dinner plate? All those trucks thundering down the road contribute to global warming, big time.

What happens to my reverence for the sacred if I let them deal me in on this game? *I want out.*



**2. I'm doing something about our society's growing dependence on the large-scale systems for food production and delivery.** I expect to see food prices go way up as world oil production peaks (which one expert says will happen next year) and the demand for oil increases, and as water for crop irrigation becomes increasingly scarce. To minimize our vulnerability to food shortages and high prices, we should do everything possible to keep small-scale, sustainable farms going close to where we live.

The fact is, in the world of large corporations, including agribusiness, *there is no real interest in the vitality of local communities and local quality of life*. The system siphons off our cash instead of recirculating it locally to create what is called a "multiplier effect." Think for a moment of a local community (defined however you like) as a body, a living being. Now think of cash-flow as the

life-blood of that body, and you will see that siphoning it off is *not* a good idea.

**3. I'm living my values.** I feel a strong discomfort when how I am living does not match up with the values I hold. As a Quaker I take this as a message from my Inward Guide to do something about it.

For the last five years, on behalf of Quaker Earthcare Witness I have attended the annual meetings of the Commission for Sustainable Development (CSD) at the UN. There I've learned that "*Free Trade*" devastates wherever it goes, because it helps the corporations do their economic siphoning on an international scale. Under the North American Free Trade Agreement (NAFTA), Mexico's Gross National Product has gone up at the same time the amount and depth of its poverty have increased. The Central American Free Trade Agreement (CAFTA) and the proposed Free Trade Area of the Americas (FTAA) threaten the same result in the whole hemisphere.

At the UN I've met people from all around the world who work to correct the ecological and human devastation caused by the style of living from which the corporations profit. In my heart I have joined that team. But I also need a local, hands-on activity that is economically just, that doesn't mess up Earth's life-sustaining systems, and that builds a stronger local economy. Participating in my local CSA does that for me.

I'm hoping that as many people see firsthand how a strong local economy keeps cash circulating, they will understand how the same principle applies around the world. The more we know about how things interconnect and the more we live according to what we know, the greater will be our cumulative impact. ❖