



# BeFriending Creation

Newsletter of Quaker Earthcare Witness

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## QEW Mini-grants boost Meetings' eco-projects

by Louis Cox

**WHEN** we rediscover the lost pleasures of simpler living, we often receive a bonus of reduced costs of living as our material consumption goes down. But sometimes the shift to Earth-friendlier living needs a jump-start through thoughtful monetary investment in such things as energy efficiency, consciousness-raising activities, and lobbying for green legislation.

To serve as a catalyst for Friends who want to reduce their Meetings' ecological footprints and spread Earth-awareness, QEW recently awarded five \$200 matching "mini-grants" to various groups needing such a spark to launch low-cost eco-projects.

The enthusiastic response to this year's invitation has been so encouraging, said Mini-grant Committee clerk Ruth Hamilton, that QEW plans to include funds in next year's budget to support at least ten more mini-grants. Special contributions also may be made to this fund. Chestnut Hill (Pa.) Monthly Meeting recently donated \$1,000 it had raised through a Meeting tag sale.

*This year's five mini-grant projects include:*

### EarthQuaker Bike Trip

Featured in the March-April 2008 *BeFriending Creation*, the EarthQuaker Bike Trip is part of a new project of **Friends General Conference** to encourage more ecologically responsible travel for Friends attending the summer FGC Gathering. This year a group of bicyclists pedaled some 250 miles over hill and dale from Philadelphia, Pa., to Johnstown, Pa., the site of the 2008 Gathering. (Bikers had the option of going home by bus or train after the Gathering.) The \$200 QEW mini-grant supplemented funds raised from individuals and Meetings along the route to cover the cost of a support vehicle and other basic expenses.

Money can be "green" too



By itself, this event may not persuade large numbers of Gathering attendees to start getting there on muscle power, but it may prompt more Friends to see the advantages of alternative modes of travel, including carpooling and public transportation, which can be more relaxing and offer more opportunities for fellowship.

### Cibola Canyon habitat restoration

**Albuquerque (N.M.) Monthly Meeting** requested a \$200 grant to supplement a larger contribution it made to the Albuquerque Wildlife Federation. This highly effective environmental group was founded in 1914 with the help of Aldo Leopold, an early leader in the modern conservationist movement. The Federation is one of a number of non-profit partners of the Cibola National Forest division of the U.S. Forest Service, which has been working through various management and restoration projects and public education to restore desert ecosystem wildlife habitat in the Milpas Wilderness Area that had been compromised by misuse.

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### Environmental education outreach

**York (Pa.) Monthly Meeting** received \$200 to support its ongoing program of providing volunteer environmental education within the local urban school system. The Meeting's own "science ladies" make regular appearances in fourth-grade classrooms, teaching students about different ecosystems, soil types, etc., plus doing hands-on projects with the kids. The QEW mini-grant will match funds donated by other Meeting members to pay for teaching materials and cover other costs.

York Meeting's involvement with 4th graders began in 2006 as an extension of a native plant project at their Meeting House. The first year they gave lessons on native plant/animal interactions, problems with invasive species, the importance of insects in the ecosystem, and planting and caring for seeds to emphasize what plants need to grow. Last year they brought Zoo America's live animal program on Pennsylvania natives to the school and provided buses to take all the 4th graders on a day-long field trip to a York County Park for a nature hike, reptile program, and nature-related scavenger hunt.

### Construction of a covered bicycle rack

The need for such a facility in a place like Montana is obvious if an ecologically conscious group like **Missoula (Mont.) Monthly Meeting** wants to encourage its members to bike to Meeting all year around. (Regular bicycling attenders gave their assurance that this would make a big difference.) The permanence of the covered rack also sends a message that bicycles are being taken seriously for short-distance commuting and as an answer to harmful climate change.

### Installation of low-flow toilets

This is a no-brainer for **Wilmington (N.C.) Monthly Meeting**, which is located in the drought-threatened Southeast. Switching to water-saving models translates into reduced demand on municipal potable water systems and less sewage that needs to be expensively treated before it can be released into local bodies of water. According to the Massachusetts Water Resources Authority, switching from an older 3.5-gallon model to a new 1.6-gallon model can reduce annual water consumption in a four-person household by more than 11,000 gallons.

When low-flow toilets were mandated by U.S. building codes in 1994, many consumers complained that they didn't work very well, but recent design improvements—including dual-flush features—have greatly improved overall performance. ❖

## QEW urges Friends to help stop mountaintop removal

**SOLIDARITY** with groups who are working against a widespread and extremely ecologically destructive mining technique commonly called "mountaintop removal" was affirmed by the QEW Steering Committee at its April 2008 meeting in Chicago. QEW's Continuing Counsel is finalizing a draft Minute to be released in August.



In the process of demolishing up to 700 feet of mountain elevation (mostly in the Southern Appalachian Mountains and the Southwest), coal and mineral corporations are filling up valleys with unclaimed debris that is severely damaging to the health of ecosystems and human residents.

Deforestation of large tracts of land and the dumping of millions of tons of earth and rock into the valleys next to these mountains have destroyed springs and headwaters; contributed to increased flood disasters; damaged wells; exacerbated soil erosion; and disturbed plant, animal, and human life.

Mountaintop removal has inflicted wounds to the physical, emotional, economic, social and spiritual well-being of people in nearby communities, aggravating a cycle of poverty that has created high unemployment, high illiteracy rates, and record number of school closings, and destroying homes, ancestral farms, and sacred ground.

In accordance with Quakers' call to live in right relationship with all of Creation, the QEW Minute encourages all Yearly and Monthly Meetings to support alternative energy resources, which will reduce the demand for coal, and to support the Clean Water Restoration Act, which addresses the worst effects of mountaintop removal. More information is available at: <[www.appvoices.org](http://www.appvoices.org)>. ❖

## More questions for you, QEW...

**Hollister Knowlton**  
QEW Steering Committee Clerk

DOROTHY ZUG really got us thinking... and wondering. Contracted to do a fundraising workshop with the Steering Committee at its April Steering Committee meeting, she began with Henri Nouwen's words: "*Fundraising is first and foremost a form of ministry... a way of announcing our vision and inviting other people into our mission....*"

Asked to break up into pairs and role-play an opportunity to tell a grant maker about QEW and why it is worthy of support, it soon became clear that most of us were not able to clearly and succinctly state QEW's purpose or even what it does. Hmmmm. We are devoted to the organization, delighted to be a part of it, but unsure – or at least not in agreement—about its purpose.

There are some Friends on QEW's Steering Committee who are uncomfortable with the notion of a Quaker organization having a "mission statement" The term has become tainted for them through its use by businesses and multinational corporations. For me, however, having spent my entire career in non-profit organizations, a "mission statement" is the core that inspires and gives focus to all our work. Still, if the term is problematic, then we need to find one that works for us. In April, Dorothy helped us ask ourselves, "*What is QEW's purpose? What function do we serve? And for whom?*"

Our imaginations really went to work when a query was posed: "If QEW had unlimited funds with which to work, what might it do?" In worship sharing, Friends al-

lowed themselves to envision all sorts of work—from administering a fund to assist Friends to super-insulate their homes and meetings and where appropriate add solar or wind energy sources, to providing relief to the vulnerable who



Hollister Knowlton

are being and will be hurt by the catastrophic effects of climate change. We were beginning to think about some of the "Big Ideas" that Marshall Massey has challenged Friends to embrace.

We did some good work in small groups trying to address all

those questions in April, and we got a *wide* range of responses. By the time you read this, Alternate Clerk Barbara Williamson will have compiled those responses for us, and we will be pondering what we heard. After some seasoning, some draft statements of purpose will be developed for consideration by the Steering Committee before the Annual Meeting in Atlanta. If you'd like to be part of our discussions, just contact Ruah at <ruah@quakerearthcare.org>, and ask her to add you to the QEWdiscussions list-serv.

By the way, some of this may sound familiar. I was delighted when several of you wrote me in response to my "clerk's message" in the March-April *BeFriending Creation* (the one in which I asked if you felt a part of QEW and asked how you described the organization to others.) Not knowing then what Dorothy was going to ask us, I had mentioned then that QEW had a "vision and witness" statement but had not yet defined its "mission." Your messages to me are being added to the mix of ideas about QEW's pur-

pose. And I invite more of you who read this to send me your thoughts. You can e-mail me at <h.knowlton@comcast.net>, or snail mail at 34 W. Evergreen Ave., Philadelphia PA 19118. *Remember, you are QEW, too.*

## Powell House offers permaculture workshop August 1–3

PERMACULTURE is a whole-systems design science creating a supportive and productive ecosystem that can provide an abundance of food, water, energy, shelter, culture, community, and all other human needs in a truly sustainable way. An August 1–3 interactive weekend experience at Powell House, a Quaker Conference Center in New York State, will cover the basic ethics, attitudes, and principles of permaculture; observation & site evaluation, natural patterns and systems theory, and the permaculture design process.

After covering the basics of permaculture, the workshop leader, Ethan Roland, will delve into the exciting realm of Edible Forest Gardening. The goal is to mimic the diversity, resilience, and beauty of natural forests to provide an abundance of low-maintenance, high-yielding, super-nutritious and delicious fruits, berries, nuts, and vegetables for the northeast. Join us for the basics and learn to transform your own yard or community into an Eden of totally fresh local organic food!

Roland, a graduate of the Powell House youth program, is a permaculture designer, teacher, and researcher and is native to the Hudson River Valley.

—Powell House, 523 Pitt Hall Rd., Old Chatham, N.Y., 12136; telephone.: 518/794-8811; <www.powellhouse.org> <info@powellhouse.org>.

## Books on 'faithful stewards' are antidotes for environmental blues

by Fran Palmeri

Sarasota (Fla.) Friends Meeting

### GEORGE PERKINS MARSH

(1801–1882) and John Muir (1838–1914) lived in America at a time

when land was looked on as a commodity to fill human needs.

Growing up in Vermont, Marsh saw whole forests being destroyed to make charcoal and potash. Working in Europe gave him a global perspective of the adverse impact human activity was having on the earth and inspired him to write his epic work

*Man and Nature* to wake up a populace wallowing in the self-deception of endless resources.

Muir's family was part of the huge wave of immigrants attracted by cheap land out West. As a boy, John Muir saw plots quickly drained, cleared, and planted—displacing the beautiful meadows of wildflowers he reveled in. It moved him to embark on a life-long mission to protect the land—first the beautiful marshes near his home in Wisconsin, and later Yosemite in California, which led to the formation of the national park system.

Two books, *Pilgrimage to Vallombrosa* (University of Virginia Press 2006) by John Elder and *Yearning for the Land* (Pantheon Books New York 2002) by John Warfield Simpson, focus on these early conservationists and how they relate to our times.

John Elder follows George Perkins Marsh from Vermont to Italy, where he served as Abraham Lincoln's envoy and wrote his

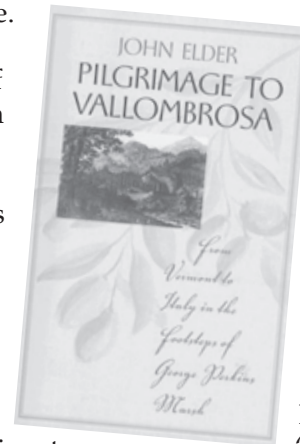
book, which influenced Aldo Leopold and Rachel Carson. Marsh's idea that "awareness of ecological disasters was a first step toward social and economic

changes that could realign our culture with the larger cycles of nature," is a springboard for Elder, who feels we can still make changes—not only in wilderness but in the places we live and work. A sense of wonder will fuel our courage to act. "We are not called upon to manage nature

from without or above. We are invited to step back into the house of life with the heart of a child."

In *Yearning for the Land* (Pantheon Books New York 2002) John Warfield Simpson embarks on a quest to understand how it feels to "be native to a place, to know the landscape in which I live, to sense its changing moods and rhythms, to pattern my life in response."

Simpson gives us a history of the westward expansion and its effect on the land, and he interviews present landowners in Dunbar, Scotland, Muir's ancestral home, and in Marquette County, Wisconsin, to discover what the land means to them. Family and community are integral. But "for most Americans the history of place begins when whites settled the area." The Ho-Chunk people, a small group of indigenous people living in Marquette County, have



a different view—they call the earth "Grandmother." For them "Land, language, and identity are inseparable.... Unfortunately they never were for most of the aliens who displaced them. John Muir was an exception," says Simpson.

Making connections is a recurring theme in both books. Elder, who tends sugar maples at home in Vermont, discovers a stand of maples that Marsh planted at the ancient forest at Vallombrosa before he died. Elder's wife connects with her Italian relatives. While in Scotland, Simpson finds his direct ancestor, John Symson, who emigrated to America in 1677.

### BOTH ELDER AND SIMPSON

write from a deep love for the earth. Simpson wonders why we define land only in terms of property values, legal descriptions and location. "But what does the heart say?" he asks. For him there is more to land than just appearance and physical description—there is "history, myth, legend, and folklore." Elder weaves those elements into his narrative with the poetry of Wordsworth, Basho and Frost, which helps him see the land as "a receptacle of aesthetic, spiritual, and familiar values."

In the closing section, Elder returns to Vermont and lays out his vision of stewardship: faithful service, effectiveness, awareness of a community's living history, and inventiveness in the context of current conservation initiatives there.

These books have much to teach us, as we become stewards of the Creation. Antidotes for environmental blues, they inspire and inform. The authors change on their journeys; we, too, change as we travel with them. ❖

# UN delegates: Food sovereignty is essential to world food security

by Mary Gilbert  
Friends Meeting at Cambridge

**I**SSUES closely related to food security were at the heart of the 16<sup>th</sup> annual meeting of the UN Commission on Sustainable Development (CSD-16) May 5<sup>th</sup> through May 16<sup>th</sup> at UN headquarters in New York. Here are some of my observations as an appointed representative from QEW as an NGO.

## The food controversy

While we were meeting in New York there were food riots in over 30 countries. Two points of view on addressing this crisis emerged. The industrialized nations spoke for increasing food production worldwide by 50 percent or even 100 percent. They would create "food security" by stepping up the kind of food production used in the "Green Revolution" in India, specifically by increasing the role of agribusiness.

"Food security" means that all people in a country or region have access to enough culturally acceptable food to stay healthy; "access" refers both to ready availability and to affordability even for the poorest. However, achieving "food security" doesn't necessarily include support for small farmers and nurturing a thriving local food production system. You can ship tons of materials here and there, while ignoring land-tenure rights, the restoration of soil to health, maintenance of forest cover, sustainable water use, and so forth.

The "Green Revolution," while increasing production, was in other ways a disaster for India.

Seeds needing extra water, chemical fertilizers and pesticides were introduced, leading to lowering of water tables, soil death, increased wealth for some, and increased poverty for more, landlessness, and urban migration with its concomitant problems. I did hear one African delegate ask for a "Green Revolution" in his country to address poverty, but others were clear that very little trickles down, and means of subsistence are taken away.

The other viewpoint agreed that emergency food is needed right away, providing it is handled by agencies set up to address such crises in the short term. The CSD should focus on long-term solutions to problems behind the crisis, solutions leading to debt-free economies, poverty reduction and sustainable land use. These nations want "food sovereignty" as well as "food security."

With "food sovereignty" a nation is able to decide its own food production policies. It can protect itself by refusing to let cheap food be dumped by overproducing nations, and by supporting the local food economy. It can opt for sustainable land use and water policies, and address poverty by encouraging locally-based food production and local industry.

*La Via Campesina*, an organization of farmers, indigenous people and farm workers, expressed very well a fear felt by many: "The serious and urgent food and climate crises are being used by political and economic elites as opportunities to entrench corporate control of world agriculture and the ecological commons."



## Land and bio-fuels

New interest in "sustainable" energy is putting more large areas of land into bio-fuel crops. One resulting problem is the loss of this land to food production. Another is that there is no consensus on a definition of "sustainable."

The European Union has set an official goal of using bio-fuel for 10 percent of their transport needs, but without establishing criteria for ecological sustainability and social impact. The Netherlands is developing a set of monitoring principles in the hope they can be belatedly adopted. But NGO leaders from "developing nations" were quite critical, insisting that increased production of bio-fuels needs pre-impact assessments and discussion that includes the people directly affected. For example Mozambique, a nation listed as a potential source of more bio-fuels, is experiencing a food crisis with 40 percent of its agricultural land already given over to bio-fuel production. What will happen if more land is used this way?

## Next year

The CSD operates with a two-year cycle. CSD 16 was a "review year" of the topics mentioned above; CSD 17 will be a "policy year" for the same topics. Tensions will run much higher because the outcome will not just be a "Chair's Summary" of what was said by all parties, but a negotiated document among nations. Between now and then discussions will go on and positions may shift. I was pleased to hear that the Netherlands will chair next year's meeting.

The outcome of the presidential election in the United States will also have a major effect on global negotiations. I urge readers who can vote in U.S. elections to consider candidates' positions on global cooperation and membership in the community of nations. ❖

## What do Friends have to offer to the 'Great Awakening'?

QEW Annual Meeting  
Oct. 9–13, 2008, Hampton, Ga.

**A**N AWAKENING is taking place, preparing us for the transformation some call the Great Awakening. The changes needed today are probably beyond what any of us can imagine and certainly beyond what any of us can do alone. We have asked a broad spectrum of presenters to share their sources of inspiration—to help us find common ground as Friends, and to help inspire us all to deepen our relationships and be more effective in our ongoing work with Earth. We ask all who are drawn to these meetings to join us in a spirit of openness to diversity—diversity of Friends' beliefs, diversity of presenters, diversity of approaches, and diversity of cultures.

The 2008 QEW Annual Gathering will take place at the Calvin Conference Center, Hampton, Ga., just outside of Atlanta. It is located on 548 acres, with a beautiful lake, a forest, and a prayer labyrinth. Through early morning bird walks, outdoor worship, collective seeking, and outdoor activities, we will experience the breathtaking beauty of nature.

### Thurs. evening & Friday daytime

QEW begins its Annual Meeting with **committee meetings** and **business decision-making**. All are welcome to participate.

### Friday evening

**Marshall Massey** invites us to take a closer look at what our early Quaker heritage has to offer us to engage in the work of Earthcare. "When someone asks, 'What do Quakers have to contribute in the environmental field?', what is our answer? Is it limited to a list of concerns and ideas we've

picked up from outside Quakerism and to projects that look like everybody else's?"



THE PRAYER LABYRINTH at the Calvin Center is a metaphor for life's journey. It is a symbol that creates a sacred space and takes us out of our selves to "that which is within."

### Saturday daytime and evening

**Mary Coelho** has found that profound changes in our understanding of matter and of the earth offer an opportunity to heal the largely unconscious, dangerous Western estrangement from the earth. Within the "New Story" our deepest spiritual aspirations and many central Christian insights can find a vast, full expression, enabling us to embrace a deep belonging within the Earth community and a caring, loving relationship with our home.

**Bill Cahalan** will describe how several discoveries from modern science have enriched his sense of Spirit or the Light Within. As a result, his spiritual practice has evolved toward a particular kind of rhythm between inward and outward listening. Prior to worship sharing, he will facilitate an experiential activity for participants to briefly sample such a practice.

**Steven Davison** will explore the ways that ecology has shaped our tradition and the ways that Jesus practiced a land-based spirituality. We will look at how cre-

ation, the first revelation, nurtured subsequent revelations in our tradition. We will discuss how a land-based spirituality might nurture ecological ministry among Friends today.

**eric maya joy** will share on the topic of: "friends' faith and practice, friends' process, and spiritual unification. this sharing will address the queries: what can friends' faith and practice contribute to the current great awakening? what needs transformation through continuing revelation?"

### Sunday daytime and evening

**Angela Manno**, artist and teacher of the creative process, will guide us in bringing forth our highest visions for our role as Friends in establishing right relationship between humans and the earth. This will occur Sunday morning.

After Angela Manno's sharing and lunch, we'll have time for relaxation, canoeing, kayaking, long walks, and reflections on the weekend. At day's end, we'll enjoy a quiet dinner and share our joys and concerns.

### Monday morning

We'll visit **Southface Energy Institute**. Southface promotes sustainable homes, workplaces, and communities through education, research, advocacy, and technical assistance. It has been recognized for excellence by numerous industry and community organizations.

### To register by September 1:

<[www.quakerearthcare.org](http://www.quakerearthcare.org)>

<[info@quakerearthcare.org](mailto:info@quakerearthcare.org)>

Quaker Earthcare Witness

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VT 05401; 802/658-0308;

## QEW becomes “ally” of 1Sky climate initiative

AT ITS APRIL MEETING in Chicago, the QEW Steering Committee agreed to become an “ally” of “1Sky” a growing worldwide movement to reverse the tide of human-induced global warming.

Under the banner of “One Climate, One Future, One Chance,” 1Sky and its growing host of allies have targeted three main objectives: 1) to create 5 million new jobs in the low-carbon sustainable energy sector as energy consumption is cut 20 percent by 2015, 2) to reduce global CO<sub>2</sub> emissions by at least 80 percent by 2050 and 25 percent by 2020, to 3) to prevent construction of new coal-fired power plants.

These climate-stabilization solutions are being pursued at all levels of society as 1Sky allies rally their grassroots supporters to get behind a wide range of sweeping changes in legislation, technology, and public education. Friends Committee on National Legislation (FCNL), Interfaith Power & Light, the Natural Resources Defense Council, the League of Conservation Voters, the National Wildlife Federation, Greenpeace, and hundreds of other organizations are listed as allies.

In addition to endorsing the 1Sky policy platform, allies may:

- ❖ Offer quotes, public remarks or press commentary in support of the campaign.
- ❖ Lend active support by recruiting additional allies, lending staff resources, and mobilizing constituencies into action.
- ❖ Support local and national 1Sky calls to action.

- ❖ Support and call for the 1Sky platform as the goal for policy solutions wherever possible.
- ❖ Share contact information generated in collaboration with the 1Sky campaign and/or message on 1Sky’s behalf to relevant organizational lists.
- ❖ Dedicate significant staff or financial resources to engaging directly in the planning and execution of central 1Sky campaign strategy or tactics.



**One Climate.  
One Future.  
One Chance.**

**1SKY WAS** created in 2007 to focus the power of millions of concerned Americans on a single goal: bold federal action by 2010 that can reverse global

warming. The 1Sky Solutions are grounded in scientific necessity—they are the bottom line of what’s needed to dramatically reduce carbon emissions while maximizing energy efficiency, renewable energy and breakthrough technologies.

They also represent significant economic promise, by relieving dependence on foreign oil, unlocking the potential of sustainable industry and ushering in a new era of prosperity and green jobs.

With the help of many leaders and groups, 1Sky has already gained the support of elected officials, student and business groups, and faith-based institutions, as well as organizations focused on health, civil society and the environment—and now 1Sky needs you. This is your chance to change the course of history, so *get involved today!* For more information go to [www.1Sky.org](http://www.1Sky.org). ❖

## BeFriending Creation

**BeFriending Creation**, Vol. 21, No. 4, July-August 2008. Newsletter of **Quaker Earthcare Witness**. 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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## QEW supporters and Monthly Meeting contacts—*We have jobs for you!*

PLEASE HELP SPREAD THE WORD about caring for the earth as a spiritual concern by sharing *BeFriending Creation* and other QEW publications with your Meeting and wider community. Possibilities include: a) putting the QEW newsletter and pamphlets on display in your Meeting's literature rack or library (see Publications Catalog on QEW's website, <[www.quakerearthcare.org](http://www.quakerearthcare.org)>), b) organizing a study group around one of QEW's publications, c) using QEW's First Day School curriculum, *Earthcare for Children*, in your children's religious education, d) starting an Earthcare committee in your Meeting, and/or e) talking to your Monthly Meeting about including QEW in its scheduled contributions.

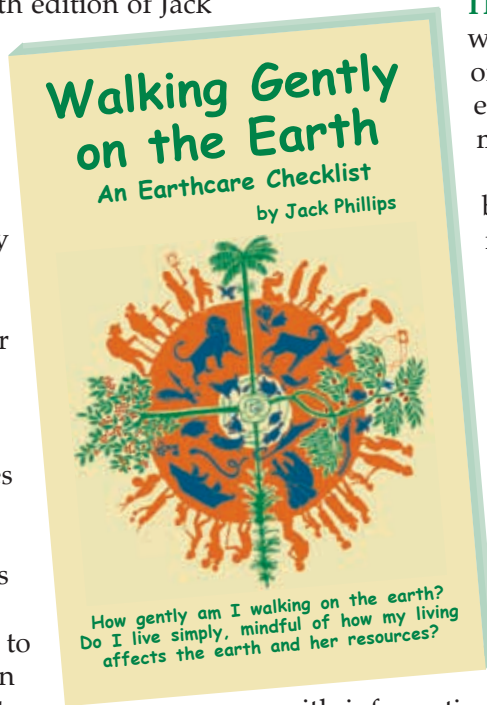
## *Earthcare Checklist strides cheerfully on to 4th edition*

**QEW HAS JUST PUBLISHED** a 4th edition of Jack Phillips's popular *Walking Gently on the Earth, an Earthcare Checklist*.

This 20-page booklet, first published in the early 1990s, has proven to be a valuable tool for countless study groups (including many outside the Religious Society of Friends) who have relied on interpersonal sharing and mutual accountability to help convert their concerns into personal action.

The updated 20-page guide to lowering your ecological footprint includes an introduction that places many of the checklist items in the larger context of growing concern about potentially disastrous effects of human-induced climate change.

The Checklist prompts readers to act more ecologically responsible in all areas of individual and corporate life, from household management and shopping habits to dietary choices and transportation; from greening work environments and houses of worship to joining with others to be more effective in the political arena on sustainability and eco-justice issues.



**THE BOOKLET ALSO** stresses ethical ways to stabilize human population in order for other environmental gains in education, technology, and laws to be meaningful in the long run.

It concludes with a moving essay by Jack Phillips on "The Spiritual Dimension—Why We Care for the Earth," in which he challenges humans, particularly those of us in the wealthier, industrialized countries, to undergo a spiritual transformation in our relationship to the earth. We need this for our own spiritual health as well as for the spiritual health—and survival—of the community of life on this planet.

In the back of the booklet there is an updated list of environmental organizations that need our support and that can support us with information and tools for networking at the local level.

You can order copies of *Walking Gently on the Earth* for yourself or a study group through the QEW office for \$4.00 each, or you can purchase them through many Quaker bookstores. ❖