

# earthQuaker

living  
witness  
Quakers for Sustainability



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Photo Dee Sayce

Are all realities equal when it comes to climate change?

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## Editorial

I wait with mixed feelings for some frogs to come back to the garden pond, not knowing how many have survived of the hundreds that left in the summer. It would give me joy to see them return in abundance, I might even dig out another larger pond to give them more space to breed and increase the population. But I am also afraid that none may have survived the winter. Changing weather patterns, including the very wet autumn, may have taken their toll. Climate change is having a real impact on the wildlife in our country, here and now. It's having a real impact on people around the world too. My anxiety for the life in my pond helps to strengthen my resolve to do something about it.

This issue of earthQuaker contains a lot of food for thought and pointers for learning. Most of the writers have suggested books and other resources to look at. Laurie Michaelis reflects on Britain Yearly Meeting's Canterbury Commitment to become a low carbon sustainable community. Can we make it real for ourselves and each other? Susan Holden encourages us to take on the messages of the Positive Money campaign. At the very least, we encourage earthQuaker readers to use the more ethical banks and building societies (e.g. the Co-op, Triodos, and the Ecology Building Society). There are concerns about the impacts of using computers and the Internet, and about overpopulation.

So, how will climate change manifest in my garden? The sun is still in the sky, there are buds appearing on the trees and the weeds are already taking hold. I am constantly amazed at nature's resilience and the human ability to change but I suspect that they both have their limitations.

Dee

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## Are all realities equal when it comes to climate change?

Laurie Michaelis

I was at Woodbrooke a few days ago for a meeting of the Canterbury Commitment Group. The group was set up by Meeting for Sufferings to oversee Britain Yearly Meeting's progress towards becoming a low carbon sustainable community. It reflects some of the views and feelings among Quakers and wider society about climate change. We don't have anyone arguing that climate change isn't happening, but some members of the group express despair and fear that it is too late to prevent it. Others speak with enthusiasm about all the initiatives taking place among Quakers, the Transition movement and elsewhere.

At Canterbury some Friends were frustrated that the YM commitment didn't get into the nitty-gritty of targets and timetables. That feeling is reflected in the Canterbury Commitment Group – so is a view that Friends are overwhelmed with too much to do and there is no point trying to push them harder. In most if not all of the group's meetings since we began our work last May, we have spent time talking about tensions like this and how best to engage Friends.

According to the neoliberal narrative that has prevailed in Britain since the 1980s, people act out of individual self-interest. This can include 'enlightened' self-interest that takes account of the effects of our actions on the way others behave towards us. It can also include a Darwinian view that we act to propagate our own genes – so we take care of relatives and descendants. Government and NGO communication strategies on climate change have focused on self-interest. Home insulation makes sense because it saves money. Walking and cycling keep us healthy – so does a diet low in meat. The closest people are expected to get to altruism is to be concerned for their grandchildren.

Anyone who has followed behaviour change campaigns over the last three decades knows that these strategies haven't worked. Policy analysts have talked about the 'barriers' to energy efficiency and carbon reduction as a way of explaining why people don't do the 'rational' thing. But recently there's been more of a recognition that motivation works differently. In 2008 a report by Tom Crompton of WWF, Weathercocks and Signposts, argued that campaigns based on 'extrinsic values' – things like saving money – just reinforce the

'me-first' culture. They are weathercock campaigns in that they confirm the way the cultural wind blows. Signpost campaigns, on the other hand, point in the direction they want values to move. Environmental organisations need to reinforce and appeal to their 'intrinsic values', emphasising that the environment matters and we should care for it. The report led to the setting up of Common Cause, a campaigning network supported by WWF and others ([www.valuesandframes.org](http://www.valuesandframes.org)).



Quaker Community

Working with Quakers is a bit different because our values are somewhat different from those of mainstream society. So Quaker organisations have justified working on sustainability by linking it to peace and justice. And there is a willingness to talk about consuming less as part of sustainability, in line with our testimony on simplicity. But there are also some deeply imbedded Quaker values that are about making people comfortable. I heard of one meeting that makes rugs available at Meeting for Worship instead of heating the meeting room, but this is an exception. And although we talk about plain-speaking and corporate discernment, often we put more emphasis on being non-confrontational and inclusive.

I'm currently reading *Engaging with Climate Change*, edited by Sally Weintrobe. The book takes a psychoanalytic perspective on the conflicted and perverse ways people deal with unpleasant realities. Sally Weintrobe writes particularly about denial. One of its most intractable forms is when we partially acknowledge reality but find ways of avoiding responsibility for change. For instance, "climate change is happening but it's too late to stop it". Or we might adopt small, symbolic responses and then feel we have "done our bit". Or we might blame somebody else (greedy bankers?) or trust that the people in charge will take care of the problem. People have many different ways of denying the need to transform the way we live.

I've been struck by the way the book seems to assume that we should be motivated to address climate change, otherwise we are somehow psychologically maladjusted. Or at least we are part of a maladjusted culture. I used to think that if people really understood the seriousness of climate change they might be willing to make the simple changes required in our lives to prevent it. I thought that the key was building a sense of community around a different way of life. Now it's beginning to penetrate my awareness that people simply don't want to change. Even many who have spent lots of time thinking and learning about climate change are not ready to turn down the thermostat, become vegan or give up car and air travel.

Is this denial? Or are people with different priorities just.... people with different priorities?

Living in Bamford Quaker Community for the last three years, I keep being amazed at just how much we differ in what seems real to us. Many Friends think we need a spiritual shift – that an emphasis on our soul connection with other life would lead us to take more care of it. I'm not so sure. I know many people who have a close personal relationship with nature, who enjoy gardening and otherwise nurturing their local ecosystems, but see climate change as a distant and over-hyped concern. For others, the tangible needs of the people around them take priority over any imagined climate impacts of heating our buildings. I seem to be rather peculiar in the way I care about climate change. It is connected on the one hand to a visceral discomfort with using up resources – energy, food, money – so I enjoy frugality and am also something of a hoarder. On the other hand I take great pleasure in thinking about visionary ideals, elegant concepts, and the big picture – like evolving consciousness, nonviolence and the future of the planet.

A 2008 Quaker Week poster says 'Thou shalt....decide for yourself'. Although our testimonies do challenge this individualised version of Quakerism, we usually manage to embrace as members Friends who say they are uneasy with aspects of our corporate witness. And it's easy enough in modern Britain to conform superficially to the peace testimony because we don't have army conscription – although we might find it harder to expunge all seeds of war from our lives. The Canterbury Commitment draws us back to the challenges of a more corporate Quakerism. Most Friends' lifestyles do not sit easily with a commitment to becoming a low carbon sustainable community. But that is the commitment we have made. Time will tell whether it can become real for all of us.

## 'Modernising Money' could help heal Mother Earth

Susan Holden

It is still a shockingly little known fact that the government allows profit-seeking private banks to create our money supply as debt. Yes, you heard me right. 97% of all money first enters the economy as debt, when the banks loan it into circulation. The banking system now has most of us [including the government] trapped in that debt.

As we start to grasp the abhorrent reality of our debt-based financial system, we will see that because money-creation is inextricably linked with debt, we cannot make 'zero growth' a manifest reality. We must have growth in order to find the interest we owe the banks on the money we have borrowed from them. There is nowhere else for this extra money to come from. It may be even harder to embrace the shocking and disturbing realization that Mother Earth herself is currently enslaved by our debt-based economy. This harsh truth flies in the face of every one of our Quaker testimonies and not least our commitment to care for the environment. Fed by a private, undemocratic money making machine, which is in turn driven by short-term opportunism, is directly contributing to the destruction of the eco-systems on which we depend.

The boom/bust cycle is an inevitable consequence of money creation as debt. [Chapter 4 of '[Modernising Money](#)' – by Andrew Jackson & Ben Dyson - 2012]. When the burden of debt becomes too large to service, as in the current bust portion of the cycle, the government either removes regulation that serves to protect the environment, or fails to enforce it. Costs to business are thus reduced in an effort to keep unemployment as low as possible, in turn maximising the likelihood of gaining the votes that will keep the politicians in power. Once again short-term thinking wins out over long-term considerations for protection of our vulnerable Mother Earth.

Just five main high street banks hold 85% of the market share, wielding another invisible weapon over our fragile environment. When we deposit our earnings or savings with these banks they are of course bound to pay us back on demand. However, what folk don't often appreciate is that whilst in their 'care', 'our' money actually legally belongs to the bank that receives it, to do with what it wishes, without having to consult us first. Contrary to common belief, a bank does not need its savers' money for lending to its loan-seeking customers. Banks are allowed to create loan-money out of thin air, simply by tapping numbers into computer systems. Their savers' money feeds banks' short-term interests. They are allowed to invest that money wherever it will bring them the greatest return. How many of us realise that the four of the major high street banks held £9bn worth of shares in Arms companies in 2008 (War on Want)? How many are acquainted with the fact that a favourite way banks make quick-returns for themselves from our deposits is by investing 'our' money in Canadian Tar sands extraction, fossil fuels and other environmentally unfriendly activities? Whilst we maybe campaigning hard elsewhere in our lives in favour of businesses and activities offering environmentally friendly priorities, the high street banks, who have zero obligation to inform us about what they are doing with 'our' money, are often using it in ways of which we would whole-heartedly disapprove. [moveyourmoney.org.uk](http://moveyourmoney.org.uk)



[positivemoney.org](http://positivemoney.org)

Society today is often referred to as a 'consumer society'. The consumer is blamed as being greedy and forcing industry to deplete the earth's scarce resources. In fact it is the debt-based financial system that demands rapid change, quick turn-over, junk-production. This is not necessarily at all what we 'consumers' want. Most of us have little choice. Returning money-creation to a democratic debt-free production process would remove this pressure, freeing us to choose to buy less, better quality and closer to home, relieving the dangerously decreasing resources our precious earth has to offer us.

We do well to wake up to these damaging truths. Perhaps we can make more opportunities to converse about the ways in which debt-based money creation lies at the very heart of so many of our social ills and

environmental maladies.

I confidently refer you to [positivemoney.org.uk](http://positivemoney.org.uk). Here you will find well thought-out and convincing solutions to the problems I have outlined. Positive Money has framed realistic proposals for reform to our fraudulent monetary system – reform that would be relatively swift and straightforward to implement. Above all, such considerations will go a very long way towards addressing the pressing needs of the very earth that gives us succour.

I also commend 'The Grip of Death' by Michael Rowbotham [2009] – for much more on the environmental impact of our debt-based monetary system.

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## Letters

### Computers and Internet - 1

It was such a relief to read Robert Shalton's letter, regarding the use of emails, in the winter edition. I know there are others, for example Nicolas Carr in 'The Shallows', who are crying out their concerns about technology, but it can often feel that the computer is defended like a new 'God' by many people.

I was interested to read about the physical environmental pollution computers can contribute to, but my concern for a long time has been on the damage to face to face social interaction. Defenders of the computer and the internet say it is great for information, which it is. But what about our souls? Our hearts? Our compassion? Our empathy for others? Our divine connection with the earth? We are as humans so much more than our heads, but it seems that today's focus is so much on this faculty. And the cost seems to be sadly taking our attention away from other aspects of ourselves, such as practical dexterity, creating with our hands, motivation to make or mend things with care and an eye for beauty.



money.cnn.com

The internet is also considered to be great for social networking and this can be a huge aid for some people, particularly those in oppressed situations. But the time spent networking on the computer seems to effect the amount of time many people have for talking face to face; saying hello to neighbours; 'social networking' at the local shops and by so doing contributing to community cohesion and the 'social network' in our own street. As the Dalai Lama says in the *Paradox of Our Age*

"We've been all the way to the moon and back,  
But we have trouble crossing the street to meet the new neighbours.  
We have built more computers to hold more information,  
To produce more copies than ever,  
But we have less communication.  
We have become long on quantity,  
But short on quality.  
These are the times of fast food but slow digestion.  
Tall man but short character;  
Steep profits and shallow relationships.  
It is a time when there is much in the window,  
But nothing in the room"

I agree with Robert Shalton that it is time there was an organisation or campaign to raise concerns for these matters. I would welcome playing an active part.

Jan Copley, Wellington

## Computers and Internet - 2

I'm writing in response to Robert Shalton's concerns about the use of computers and the internet in the Winter 2012 issue of *EarthQuaker* (p.11). Robert was himself responding to Neil Wilson's letter in the previous issue of *earthQuaker* suggesting that we should consider whether to limit our computer/internet usage because of the increasing carbon emissions associated with that use. I think that Neil's letter raised important issues, but Robert perhaps oversimplifies them.

For example, the quote "it has been estimated that computers and data centres contribute about the same amount of greenhouse gas emissions as the airline industry" is one I've seen bandied around a few times now, but we need to ask some questions. Who is served by each of these different industries, and how? Are these carbon emissions produced doing equally useful things, or not? The airline industry still overwhelmingly serves well-off people, in both economically rich and economically poor countries. Even budget airlines are used mostly by richer people in Western countries (see the report '[Plane Truths: Do the economic arguments for aviation growth really fly?](#)' by the New Economics Foundation and the World Development Movement). And an awful lot of flights are taken for unnecessary leisure or business reasons. Ownership and use of personal computers is also still confined mainly to the rich, and access to the internet is unequal; a lot of internet usage is arguably unnecessary and some is downright harmful. However, I would argue that it is a more egalitarian technology than the aeroplane, and becoming more so, and it does a lot more good. Computers and the internet are used to provide essential services even to very poor people - is this as true of the airline industry? (I can't give a definitive answer as I'd need more information, but I suspect not.) Furthermore, to make sensible comparisons, we need information about whether any of the emissions from those industries reduce emissions from other activities. I'm finding it very hard to think of an example of how taking a flight might be less harmful than another activity, but I can think of several where using a computer might lead to lower emissions than alternatives - for example, using Skype to keep in touch with relatives rather than flying, or rural dwellers internet shopping for groceries that are then delivered by a single van making one trip, instead of a dozen or more individuals all making the journey in separate cars. Postal and telephone communications also have a carbon footprint - they make use of computers in telephone exchanges and mail processing centres, and airmail of course goes by plane. Instead of comparing the total emissions from the airline industry with those associated with computers and data centres, we need more information and a more nuanced approach, which will inevitably also involve value judgements about what are 'necessary' emissions.



Robert is also concerned about electronic communication not being inclusive. This used to worry me a lot and I was unhappy some years ago when a friend who had a perfectly good electronic wordprocessor decided he needed to buy a computer that could access the web because he felt that his role within his local meeting required email communication. However, with internet access becoming more and more available, increasingly for free in public libraries, I think this is less of an issue in the UK. With the price of a second class stamp as high as 50p and even centres for homeless people offering internet access and courses on how to use computers, I suggest that even if we do not like it, computers/the internet increase access to communication and are becoming increasingly inclusive.

To me, the issues we should be more concerned about are the toxic and scarce materials used in the manufacture of computers and other gadgets, and the right use of time and energy. Software companies are forever releasing unnecessary updates of their products, which become the norm, and end up leading to the 'need' for regular hardware updates. I think we need to be looking at resisting the lure of constantly updating software, campaigning against deliberate obsolescence and removal of support for 'old' versions of software, sharing hardware more, buying secondhand or using library, internet cafe or other public computers, and also, as Neil suggested, considering what we're spending our time online/in front of the computer doing.

Rachel Howell

# Global Civilization

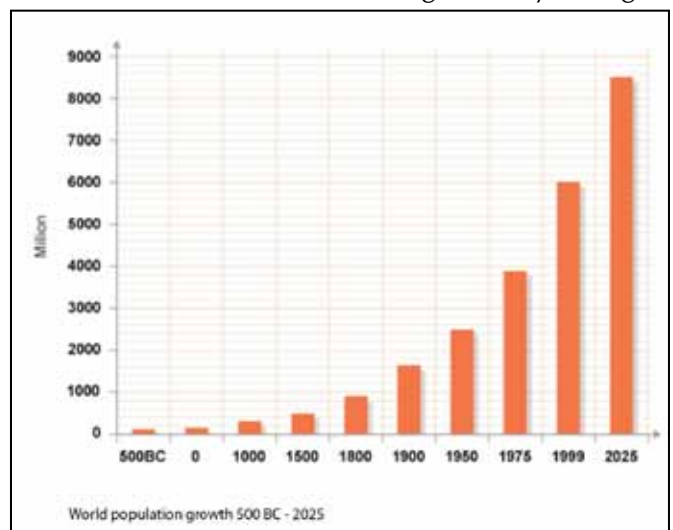
Roger Plenty, Nailsworth

**On 8 Jan this year the Royal Society published a paper called 'Can a collapse of global civilization be avoided?'**

Take in the implications of that title. The premier scientific body of the world is seriously discussing the possibility of all we know and stand for being swept away. The horrors that will accompany such a collapse will make two world wars seem as nothing. One recalls Long John Silver's words, 'Them as die'll be the lucky ones!' The paper attributes this 'human predicament' to overpopulation and over-consumption. A number of scientists consider that the natural resources of the planet are capable of supporting a world population of between one billion and three billion people living at the levels of the developed world: this against a present population of 7.1 billion. Even with the widespread poverty and hunger that the world experiences as we are, we are using up renewable resources quicker than they are replaced: 'earth overshoot day' for the year's consumption is currently in August, and advances every year.

Is the reduction of consumption the answer? If a population of two billion at today's levels is all that can be sustained at present developed world's standard, and we turned to reduction of consumption to save us, we would have to reduce per capita consumption by five sevenths; and since much of the world are consuming much less than the per capita amount, this would mean an even bigger reduction in the developed world. Remember that consumption is not only the private jet and the yacht in Monaco: it is also schooling, hospitals, water and power supply, much of our infrastructure, food and the means of bringing it to where it is needed. However well intentioned, I doubt if there are many of us who could consider reducing our consumption that much. And, even if, with a great effort, we managed to reduce per capita consumption by, say, fifty percent in a given period, suppose that human population doubled in the same time, we would not have reduced total consumption by any amount at all. We would have been running madly to stay still. I do not say we shouldn't try to reduce consumption as much as we can, but it will not be enough, not by a long chalk.

Population is increasing by a quarter of a million a day, a billion every twelve years. So every year the amount we can safely consume, per capita, diminishes in proportion. So the first thing we need to do is reduce population growth. Does that mean we must take China's path, and employ coercion? Definitely not. UN estimates that over 40% of all pregnancies are unintentional. This proportion alone accounts for almost all of the growth. About 210 million women have no access to modern contraception methods, and the result is that 42 million women seek an abortion annually, of which 20 million are unsafe, resulting in 68,000 deaths and over 2 million permanent disabilities. Abortion is the result of failure or absence of contraception: we shouldn't wish it on anyone. So it shouldn't be too difficult to stop population growth, if there were enough public and political will, but we need to go further, and to be safe a population of about two billion could be a target, achievable over about two centuries.



[www.bbc.co.uk](http://www.bbc.co.uk)

The YM Epistle of 2011 said 'We can no longer ignore the fact that our planet is finite'. This means there must be an upper limit, which we don't want to reach. Population will start to decline when the number of births no longer exceed the number of deaths, ie either more deaths (Nature's way of dealing with overpopulation) or fewer births. It shouldn't be too difficult to decide which of those is preferable.

Royal Society report: [rspb.royalsocietypublishing.org/content/280/1754/20122845.full.pdf](http://rspb.royalsocietypublishing.org/content/280/1754/20122845.full.pdf)  
Article by Prof. J. Kenneth Smal: [www.culturechange.org/cms/content/view/168/2/](http://www.culturechange.org/cms/content/view/168/2/)

## Useful internet links sent in by earthQuaker readers;

### [quaker.org.uk/speak-out](http://quaker.org.uk/speak-out) - **Speaking out on sustainability**

Information on our Quaker commitment to becoming a low-carbon, sustainable community. Helping meetings to explore the sustainability crisis, find focuses for action and speak out about how environmental and economic injustices challenge our testimony.

[350.org](http://350.org) - **Building a global grassroots movement to solve the climate crisis.** Online campaigns, grassroots organizing, and mass public actions are led from the bottom up by thousands of volunteer organizers in over 188 countries.

[money.cnn.com](http://money.cnn.com) - **'The Internet: One big power suck'** an article by Steve Hargreaves and video. Electricity needed to stream all those videos and do all those searches is increasing by 10% a year, but the power industry says it's not a problem. The Internet uses more electricity in America than the auto industry uses to make cars and trucks. American website.

[economicshelp.org](http://economicshelp.org) - Information and statistics about the UK national debt.

[eco-island.org](http://eco-island.org) - An evolving sustainable community on the Isle of Wight.

[co-operative.coop/cleanenergy](http://co-operative.coop/cleanenergy) - The Co-op's Clean Energy Revolution campaign

[chasingice.com](http://chasingice.com) - 'Chasing Ice' is a film depicting a photographer trying to deliver evidence and hope to our carbon-powered planet.

[wdm.org.uk](http://wdm.org.uk) - Join the World Development Movement in the fight for economic justice and an end to global poverty.

[speak.org.uk](http://speak.org.uk) - SPEAK is a network of students and young adults who campaign and pray on issues of justice.

[foe.co.uk](http://foe.co.uk) - Friends of the Earth - 'Clean British Energy' campaign for more clean British power from our wind, sun and water.



[www.chasingice.com](http://www.chasingice.com)

[positivenews.org.uk](http://positivenews.org.uk) - Positive News is the world's original and leading positive newspaper. Focusing on solutions, it reports on people and initiatives that are creating a sustainable, just and fulfilling world.

[scottish-islands-federation.co.uk](http://scottish-islands-federation.co.uk) - The Scottish Islands Federation assisting island organisations and individuals on all issues affecting the sustainability of the Scottish islands.

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### Science Museum gallery and website

We were in London wandering about the Science Museum when we ferreted out their "Atmosphere" gallery (back, 2nd floor, accessible by lift at back if you take it from the ground floor!). We ended up spending several hours there and came away knowing and understanding much more than we had before. This morning I have found the website that goes with the gallery: <http://www.sciencemuseum.org.uk/ClimateChanging/AtmosphereGallery.aspx> (though it did in the end cause my Flash to crash). The links at the bottom of that page open treasure stores of interactive pages which explain and inform on virtually all aspects of climate change. Wonderful resource. Please tell the world!

Harriet Martin



## Book Review by Audrey Urry

### Active Hope, by Joanna Macy & Chris Johnstone

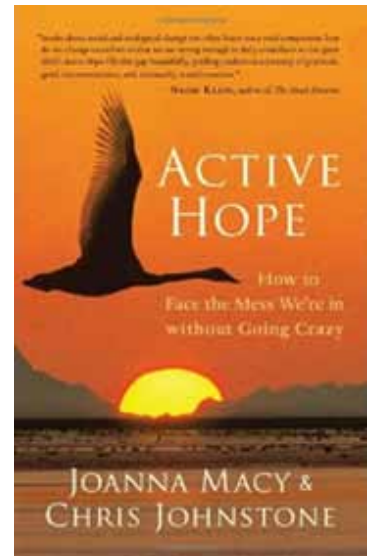
How to Face the Mess We're in without Going Crazy.

I found this book very satisfying and encouraging, it spoke to my condition. It does as it claims it will, shows us how we can cope with our despair and helplessness at the state of the planet and its economy and become part of the active change we all hope will come about. Naomi Klein, on the cover, gives an accurate appraisal of the book. Saying that it 'beautifully' guides readers 'on a journey of gratitude, grief, interconnection, and, ultimately, transformation.'

In the first of the three parts the authors look plainly at the 'mess', at our difficulties in facing the problems, our hopelessness at the thought of tackling them, encouraging us to see that there is already a Great Turning beginning, a transition that we can imagine and believe possible.

The second part, "Seeing with New Eyes" guides us to see how we can become part of this. The third, "Going Forth" helps us in our attempts to do so.

The background information, the suggested study 'exercises', are all appropriate and helpful. It is both a deeply spiritual and very practical book. Studying the book alone or in a group could be part of the Great Turning, the creation of a new culture that will lead to the 'flourishing of life on this rare and wondrous planet' that the authors dedicate it to.



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## Thought for the day

The land is up to here  
with 2012. And the last  
of the year is still drilling down  
out of the huddled sky,

dancing on towers  
and tarpaulins, running  
off No 10 like a duck's back.  
Mercy? What mercy?

Night and day from the heating vent  
steam streams east -  
a wishfully white  
Vatican signal.

The trees are semaphoring  
frantically to the new year:  
Oh come, oh come! but please don't stay  
forever the same.

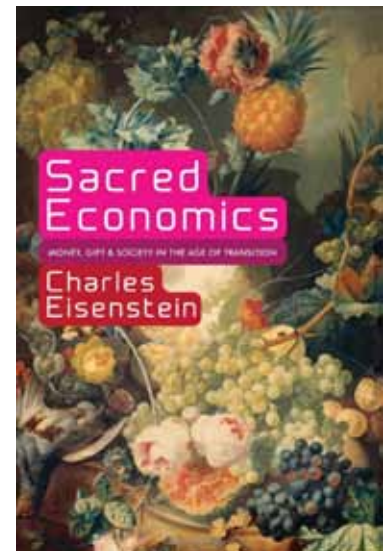
We've had enough  
Emmanuel! enough Eternal  
already, wrung from a grey quilt  
we stitched ourselves!

Stevie Kraye - New Year's Eve 2012

## Recommended Book

### Sacred Economics by Charles Eisenstein

Sacred Economics traces the history of money from ancient gift economies to modern capitalism, revealing how the money system has contributed to alienation, competition, and scarcity, destroyed community, and necessitated endless growth. Today, these trends have reached their extreme—but in the wake of their collapse, we may find great opportunity to transition to a more connected, ecological, and sustainable way of being.



Author Charles Eisenstein also considers the personal dimensions of this transition, speaking to those concerned with "right livelihood" and how to live according to their ideals in a world seemingly ruled by money. Tapping into a rich lineage of conventional and unconventional economic thought, Sacred Economics presents a vision that is original yet commonsense, radical yet gentle, and increasingly relevant as the crises of our civilization deepen.

## Diary 2013

### Quaker Community Events and Courses

#### **3-5 May - Interconnectedness of Life**

Learning from the incredible way that life systems work. Play and participatory activities indoors and out. Fun friendly science of sustainability! £90

#### **17-21 Jun - Gardening Working Retreat**

Working in the Community Gardens including vegetable growing and maintenance of our permaculture areas. £80

#### **21-23 Jun - Midsummer Madness**

Summer festival skills-share, celebration and gathering especially for QCAMbers, QVA vols & LW members. All welcome! £60

#### **5-9 Aug - Living Witness Summer School**

Support for Friends in becoming a low carbon sustainable community. £160

All above events at Quaker Community, Bamford, Hope Valley, Derbys. S33 0DA

### Woodbrooke Courses

#### **Global Restorative Climate Justice – what might it look like?**

Friday 7 June 2013 - Sunday 9 June 2013

During this weekend we will explore both sustainability and restorative justice issues, how they link and interact, and what our Quaker responses might be.

#### **A Spiritual Basis for Sustainable Living at Swarthmoor Hall.**

Friday 6 September 2013 - Sunday 8 September 2013

How do we develop compassion and deepen our sense of connection to the rest of life? This weekend is about cultivating simple spiritual practices to help us live more consciously and sustainably - practices of gratitude and appreciation, of being present to what is – including the suffering of our world.

#### **Nature as Monastery, Nature as Sanctuary**

Saturday 21 September 2013 - Monday 23 September 2013

This retreat is for those who sense that it is in a deepening connection in and through Nature that we will find our own hidden wholeness.

More information - [www.woodbrooke.org.uk](http://www.woodbrooke.org.uk)



Climate Week is Britain's biggest climate change campaign, inspiring a new wave of action to create a sustainable future.

Culminating in a week of activities, it showcases practical solutions from every sector of society.

Each year, half a million people attend 3,000 events in Britain's biggest ever environmental occasion. Events are run by schools, businesses, charities, councils and many others.

See what is going on your own area - [www.climateweek.com](http://www.climateweek.com)

# Deadline for the next issue of earthQuaker - 1st May 2013

Please post or email contributions to the editor  
Dee Sayce, 7, Bowden Crescent, New Mills, High Peak, SK22 4LN  
or 01663 308656 - 07837 578382 or email: [dee@livingwitness.org.uk](mailto:dee@livingwitness.org.uk)

**All contributions welcome**  
**articles, reports, poems, ideas, letters, photos**

Include your postal address and telephone number or email address but we will not include contributors' contact details in earthQuaker unless specifically asked to. Members wishing to contact a contributor can get in touch through the editor—contact details above.

We reserve the right to edit but will always try to check substantial edits with the author.



Cartoon by Anthony Maturin

## Membership

I wish to join Living Witness as an individual member.

Suggested donation £10.00  
(£3.00 for age 18-25)  
Free to under 18's

Name:

Address:

Please make cheque payable to  
"Living Witness Project"

Email/phone:

and send to:  
Living Witness  
Quaker Community  
Water Lane  
Bamford  
Hope Valley  
S33 0DA

**Delete as appropriate** - I prefer earthQuaker:

by post (b&w)

by email as a pdf (colour)

I am happy to access it from [www.livingwitness.org.uk](http://www.livingwitness.org.uk) (colour)

I enclose £

**Gift Aid declaration** (please tick box if appropriate):

I would like you to reclaim tax on my donations (you must pay an amount of income tax and/or capital gains tax equal to the tax we reclaim on your donations).

Date:

**Living Witness (LW) is a Quaker charity supporting Friends' witness to sustainable living and taking it to the wider community in Britain and elsewhere.**



LW has worked since 2002 with a growing network of Quaker meetings, connected through regular link group gatherings, newsletters and shared resources.

At the beginning of 2008 LWP merged with Quaker Green Action, which since 1986 has been the main forum for Friends sharing a Concern for sustainability.

We welcome both individual Friends and meetings as members of our network and participants in our gatherings. Please get in touch with the LW co-ordinator if you would like a workshop or speaker session in your meeting.

The co-ordinator is Laurie Michaelis.

The office address is Living Witness, Quaker Community, Water Lane, Bamford, Hope Valley S33 0DA  
To contact Laurie by email use as before: [laurie@livingwitness.org.uk](mailto:laurie@livingwitness.org.uk)

Website is [www.livingwitness.org.uk](http://www.livingwitness.org.uk), where publications including earthQuaker (colour version!) can be downloaded.

## If undelivered please return to:

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Bamford  
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S33 0DA

