

Quaker Earthcare Witness is a network of North American Friends (Quakers) and other like-minded people who are taking spirit-led action to address the ecological and social crises of the world, emphasizing Quaker process and testimonies.



QUAKER EARTH CARE WITNESS

Rosalie Ruetz

Climate Doomism Calls On Us To Act, Not Despair

As with any divisive issue, there are numerous perspectives on climate change. One that has gained traction in recent years is “climate doomism,” the belief that, short of a miracle, nothing we do can prevent us from reaching a cataclysmic tipping point for the environment that will result in societal collapse.

Doomism believers tout that it’s too little, too late for the half-baked mitigation efforts that the governments of rich nations are managing to eke out. Instead, we should be focusing on psychologically and even physically preparing ourselves for the death of our society.

Doomism critics, meanwhile, see the philosophy as fear-mongering and a dangerous source of climate apathy. And they’re right—completely resigning to a doomed future does more emotional harm than practical good.

But still, I’ve seen how a diluted form of climate doomism has permeated the outlooks of young people, myself included. And truthfully, this isn’t necessarily a bad thing.

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Image by Kathy Barnhart: “Apocalypse. Climate change...is this our future?”

BEFRIENDING CREATION

QUARTERLY NEWSLETTER - VOL. 35 #02
APRIL - MAY - JUNE 2022

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Support Our Spring Fundraiser!

Dear Friends,

There is an awakening going on about climate, ecological collapse, and environmental justice both within the Society of Friends and beyond. People are opening up to our message of love and connection with the living world. Our QEW network has expanded over the past few years—we are reaching twice as many Friends now compared to three years ago.

This is the time. We have all kinds of ways to spread our message of ecological integrity and environmental justice. **Can you partner with us to support those already working to create caring, eco-conscious communities, and reach out to those who are embracing this way of thinking for the first time?** This is our spring fundraiser. Please consider making a donation to help these projects become a reality:

1. We are planning a series of workshops on **Climate Grief**. Co-led by Gayle Matson and Hayley Hathaway, we will explore the emotional toll that climate chaos has taken, how to work with this level of anxiety and dread, and how to move forward. The first introductory workshop will be held in August.
2. This year we have launched a monthly program of presentations. So far, we have hosted a **three-part discussion on eco-spirituality, mysticism, and contemporary perspectives on physics**, based on Mary Coelho's book, *The Depth of our Belonging*. We hosted a talk on **international climate diplomacy and action** with Lindsey Cook (QUNO) and Kallan Benson (Fridays for Future). In May, we hosted a workshop with Beverly Ward, co-clerk of QEW and Field Secretary for Earthcare for Southeastern Yearly Meeting, on the **racial wealth gap**. With your support, we can continue these empowering and vibrant monthly sessions.
3. **For every meeting and church that is part of the QEW network, we estimate that there are at least three more that are not yet connected.** We will be reaching out to unaffiliated meetings and churches to offer our resources, speakers, and quarterly newsletters. Let's see how many new groups we can add to our network this year!
4. This year we are focusing our attention on **divestment and climate finance**, joining with other organizations to spotlight major money managers, like Vanguard, that are still investing in fossil fuels. We will be widely distributing information about divestment and supporting direct action campaigns.

Please help us make these projects happen by making a donation today at QuakerEarthcare.org/donate or by sending a check to Quaker Earthcare Witness, P.O. Box 6787, Albany, CA 94706.

Thank you,
Shelley Tanenbaum, Hayley Hathaway,
& Emily Carroll

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Our Vision & 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.

BeFriending Creation

We publish *BeFriending Creation* to promote the work of Quaker Earthcare Witness, stimulate discussion and action, share insights, practical ideas, news of our actions, and encourage 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. The editor is responsible for unsigned items. Please share our work widely and broadly, always attributing it to Quaker Earthcare Witness.

Quaker Earthcare Witness is a 501(c)(3) nonprofit organization; contributions are tax-deductible to the full extent allowed by law. Donate at QuakerEarthcare.org.

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For one, it would be near impossible for many of us to not feel some degree of incoming doom. Anxiety and helplessness about our collective future are common to my generation because we grew up in the midst of the climate crisis.

This anxiety has even infiltrated one of the most basic human wants: the desire to have a family. Almost every single young person I've talked to about their response to the climate crisis mentions children. A 2017 study has become a regular talking point among young adults—it suggests that one of the top ways to reduce your individual carbon footprint is to have one fewer child.

It often feels as though the actions we can take on an individual level won't make a difference; to have the same amount of impact as generations before us, we have to sacrifice so much more.

But these anxieties also point us in the right direction—if we truly hope to address the climate crisis, then we need to pursue deep institutional change, not just change on an individual level.

My work as a program assistant for the Friends Committee on National Legislation gives me hope. I see young people mobilizing across the world to call our governments to take bigger and bolder climate-saving actions. I see young people at the desks next to me that I already know will be the ones creating these institutional changes in just a few decades.

The sliver of doomism that has wedged its way into my generation's heart calls us to think critically about what our futures will look like. We have seriously considered the worst-case scenario and decided that it isn't acceptable. Despite our anxieties, an earth restored is attainable and I firmly believe that my generation will put in the work to turn things around.

Rosalie Ruetz is the Program Assistant for Sustainable Energy and Environment for the Friends Committee on National Legislation.



FCNL's Call to Action: The Environmental Justice for All Act

Congress has a duty and moral obligation to set aside partisanship and respond to the climate crisis. Not only is the changing climate creating immense environmental harm, but members of our society who have traditionally been marginalized—namely Black, brown, Indigenous, and lower income communities—bear a disproportionate amount of the impact.

Marginalized communities have historically been chosen as the sites for oil and gas infrastructure, landfills, and hazardous waste dumps. These institutions pollute and degrade the quality of the air, water, and land in these communities, and do immense damage to personal health. The federal response to this injustice has been poor, and limited resources have been directed to addressing this issue.

Please ask your US Representative to co-sponsor and publicly support the Environmental Justice for All Act (S. 872/H.R. 2021)

This bill, introduced by Sen. Tammy Duckworth (IL) and Rep. Raul Grijalva (AZ-3), addresses current and historic environmental injustice through increased funding for federal environmental justice programs, and enhanced legal protections and enforcement.

The bill includes the following provisions:

- » Authorizes funding to invest in local and state organizations and Indigenous groups who are on the frontlines of efforts to address the degradation of community health and land as a result of environmental pollution.
- » Establishes a Just Transition Advisory Committee to coordinate interagency efforts to promote economic revitalization, diversification, and development in communities that have depended on fossil fuel mining, extraction, and refining for their economic foundation.
- » Strengthens the 1964 Civil Rights Act to allow persons to sue for intentional discrimination, and amends the Clean Air Act to require an analysis of air pollution on surrounding communities before permits are granted.
- » Directs federal agencies to document the environmental and human health risks borne by populations identified by race, national origin, or income, and to use that information to determine whether their policies have a negative impact on human or environmental health.

To learn more, visit [FCNL.org](https://www.fcnl.org)

GreenFaith

Moral Standards for Asset Managers?

A Multi-Faith Religious Coalition Launches Climate Finance Campaign

Religious leaders spanning diverse faiths and continents, representing over half a billion people globally, are making an unprecedented demand this spring on the leaders of large asset managers such as BlackRock and Vanguard. The demand is for these companies to recognize the universal moral values that require them to end their role in the climate's destruction and to stop investing in fossil fuels, deforestation, and systemic violations of human and Indigenous rights.

The large international coalition—organized by GreenFaith and including Faith for the Climate Network, Green Anglicans, Hindus for Human Rights, Islamic Society of North America, Laudato Si' Movement, Operation Noah, and the World Council of Churches—formally endorsed the Climate Finance Moral Standards for Asset Managers. The standards make clear the need for an end to fossil fuel production and deforestation, a rapid and just transition to a sustainable future, access to affordable and accessible renewable energy for all, and respect for Indigenous rights.

“As people of diverse faiths and spiritualities, we call on the world’s asset managers to stop financing the profoundly immoral destruction of our climate.”

– rev. abby mohaupt

“A just transition from a fossil-fuel based, polluting economy to one that is life-giving and founded on renewable energy requires a change in how the whole world is investing,” said Peter Prove, Director of the World Council of Churches’ Commission on International Affairs. “Those who are responsible for managing our pensions and other assets must heed God’s call to love our neighbours and care for creation. We have to ensure that our resources and investments do not contribute to the destruction of God’s unique creation, but to building sustainable and equitable alternatives that respond to the climate emergency. We urge the world’s asset managers to understand: this is something that we can and must do now for our children and the generations to come.”

GreenFaith and others are mobilizing religious leaders, faith institutions, and grassroots people of faith to call on the world’s largest asset managers to commit to these standards. “As people of diverse faiths and spiritualities, we call on the world’s asset managers to stop financing the profoundly immoral destruction of our climate,” said GreenFaith’s Director of Education and Training, the rev. abby mohaupt. “We are bound together across religions by our belief that the natural world is a sacred trust, and the belief that material wealth must be used to promote the shared welfare of all. Those responsible for managing financial assets are morally bound to take right action, to act ethically, and to respect these universal moral values. All of us

What’s an Asset Manager?

Asset managers are companies that people, businesses, and organizations pay to invest their money. Since the financial crisis of 2009, asset managers have become the biggest owners of the global economy—in total, asset managers control around \$90 trillion of global capital. Just three US asset managers, BlackRock, Vanguard, and State Street, own close to 25% of every company in the S&P 500.

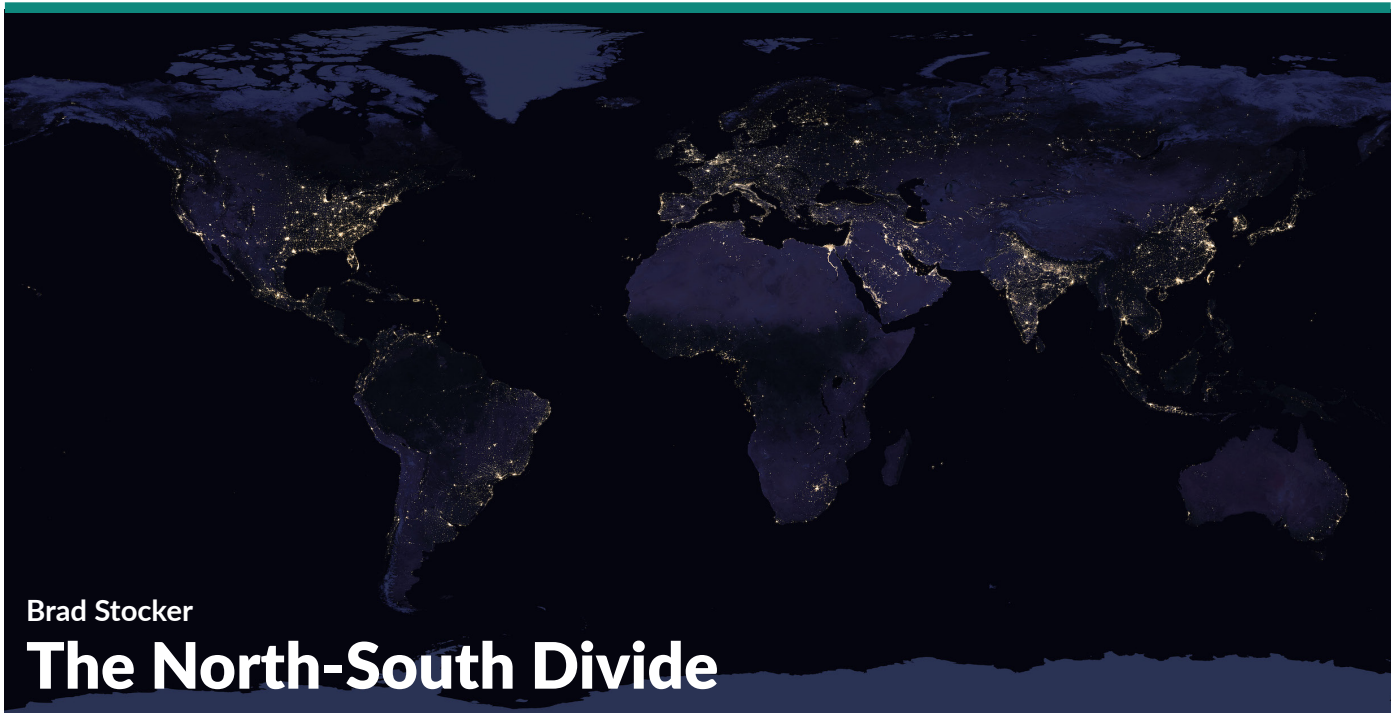
As the world’s largest shareholders, asset managers can vote directors who obstruct climate action off of corporate boards. They can vote in favor of climate resolutions at corporate annual general meetings and shareholder meetings. And they can help redirect trillions of dollars from the companies driving climate chaos to companies that are a part of the solution.

Excerpted from [StopTheMoneyPipeline.com](https://stopthemonypipeline.com).

are at risk when the managers of the world’s wealth violate these precepts.”

The standards are a bold new expansion of the religious community’s role in climate finance, building on its longstanding support for the fossil fuel divestment movement, which has grown to encompass over \$40 trillion of assets under management.

Learn more at GreenFaith.org



Brad Stocker

The North-South Divide

Context is everything. Context shapes the meaning of our words and thoughts. Recently I attended a workshop called “What’s Missing (and Needed) Post COP26?” hosted by the Quaker United Nations Office and the Quaker Council for European Affairs. During this event, the “North” and the “South” referred to a global context. It is a context for which the privileged North has limited comprehension.

To make a global movement, we must consider the divide between the global North and South, but many of us are out of our context, our experiences, and are distortedly filtering. When I was young, the “South” meant below the Mason-Dixon Line because I was inculcated with narratives associated with that context in schools and society.

Please, pause here and look at the photograph above. Take a full minute to look, and notice what it shows. This is an important context for understanding the global North and South divide. The lights show power. The lights are representative of other powers. Notice where there are more lights. Discounting dark areas that

are still wild and less populated by our species, it is clear where the power is not.

The global South says to the North that the North has an obligation to support the South’s reduction of anthropocentric causes of climate change. For example, burning coal is a major contributor to climate change, yet coal is a major source for energy production in the impoverished South. For the South to eliminate coal use and transition to alternative energy sources calls for financial support from the wealthy North. This seemingly simple request has been contentious, and the North’s abusive imperial/colonial past only exacerbates the harm; thus, another insight into the divide.

Typically, aid from the North has been top down. The North determines which businesses should receive the money and for what purposes. It does not rise from the people. It is not solidarity.

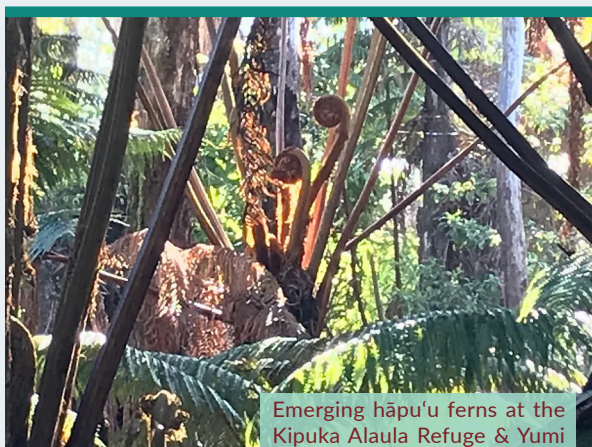
The inevitable question arises: “What can we do?” Non-violent protesting is action, though even this suggestion illustrates the North-South division. Non-violent protesting is a luxury in the North

for most people. The global South has a very different risk level when protesting.

Defenders everywhere are often threatened for their lives but there are far more killings in the South. The organization Global Witness tracks murdered land and environmental defenders around the world. According to Global Witness, 1,540 land and environmental defenders were killed between 2012 and 2020. Their research also shows that the industries most linked to the killings include mining and extractives, poaching, logging, water and dams, and agribusiness. We should wonder if those industries are likely to have received aid or done business with the North.

Perhaps this has helped to place the struggle between the global South and North in a more useful context as we work for global climate change solutions.

Brad Stocker, Ed.D., has been an educator for many years, in every level between graduate and preschool, in many subjects, including Earthcare and Earth literacy. His family is bilingual/bicultural and he and his wife, Tere Campos, write, play, and care for their elders and grandchildren.



Emerging hāpu'u ferns at the Kipuka Alauala Refuge & Yumi with her husband and son (right).

Yumi Teresa Radtke Kawano

Rainforest Restoration in Hawaii

Editor's Note: Yumi invited the Quaker Earthcare Witness Steering Committee on a virtual tour of her home in April, and I had the opportunity for a longer tour and conversation a few weeks before. I invite you to imagine you are there with us, as Yumi tells us about her home in her own words. As she says, "You get a feel for people by getting a tour of their hale, home, in Hawaiian."

I am passionate about rainforest restoration. Our mission is to restore our Hawaii Island and to find a healthy, safe, and balanced way of life.

My husband, son, and I live on two acres, restoring the native rainforest. Half our land is certified restored by NRCS; the Natural Resource Conservation Service gave us grants for three years to do this. Restoring native trees and plants all over the Earth will reverse drastic climate change, as oxygen is put back into the atmosphere by our plant friends. They remove the dreaded carbon dioxide! We would restore not only our land and water but our souls too! Come on over for a tour and a cup of tea or Java! Aloha!

I'm a biologist and I feel grateful and privileged to be able to steward this land, the Kipuka Refuge. *Kīpuka* means "land that has been spared by lava." It's sacred ground. It's not my land; it's Hawaiian land. We worship in the rainforest [as Volcano Friends for the Truth and Peace].

We believe we are part of the solution to climate change, the climate catastrophe. We know that putting trees in the ground is one way to prevent disaster. We have hāpu'u ferns here, old, gigantic ferns. We also have 600-year-old

ohia trees. We have lemons and limes, tangerines, and a banana tree. This is a refuge for plants. I love people too, and I want people to be able to come here for a safe place too. We want to be an educational center, a gathering place, where people can visit and talk about restoration.

It takes planned and wise use of our lands and resources for future generations to thrive. We can all build community by finding ways to get our need for goods and services met locally by buying or trading with each other. Here we live with a 5,000-liter water catchment tank. I have always had a dream of being self-sufficient and we are getting to a point to where we need to become that. We're growing artichoke, tomatoes, kale, spearmint, parsley, herbs, and sweet potatoes.

I've been experimenting with putting plants together in my garden. Some plants do really well together, they're so different. We also all do better together, and that's what makes it so interesting to learn and grow.

I've also found that a lot of native plants are coming out on their own [after removing the invasives thanks to the NRCS grant]. There's a lesson there about restoring the Earth, and restoring Indigenous



peoples' lives: to let them teach us. If we take the invasive species out physically—kind of like me, because I'm not from here—they stop being the dominant species. Then the native plants come up on their own and that's a beautiful miracle. The same is true with native people. We can encourage them and ask them to teach us.

Integrating Western knowledge and Indigenous knowledge is so important, especially for healing the Earth. That could be the biggest lesson we need to share...We need to be witnesses and do it as fast and be as extraordinary as we can be. We have to hurry and get past the talking and go to the action. How do you spur people to action? How do you make it fun? I don't have time to read—those trees have to be planted.

Yumi Teresa Radtke Kawano worships with Volcano Friends for the Truth and Peace and serves as one of Pacific Yearly Meeting's Representatives to QEW.



As a member of Sacramento Friends Meeting's Eco-Spirituality Committee and as executive director of a non-profit that advocates for and educates about transportation efficiency, I would like to reach out to Friends on an issue I have been passionate about for 15 years: vehicle idling.

Until we complete the decades-long transition from vehicles that burn fossil fuels to those that emit zero tailpipe toxins, we can do something that will make a difference: be idle-free for our health and planet. Specifically, we can avoid discretionary vehicle idling—idling when parked.

This harmful and wasteful practice is a common occurrence as drivers sit browsing on phones, during prolonged stationary warm-ups, or waiting for school dismissals. Not only is this practice largely unnecessary, but discretionary idling contributes to climate change, can have a negative impact on health, such as exacerbating asthma, and it gets us nowhere while costing costing \$60 to \$250 extra in fuel annually. Did you know that...

- » Idling for more than 10 seconds uses more fuel and causes more pollution than turning the engine off and restarting?
- » For every two minutes of idling, the same amount of fuel is burned as traveling one mile?
- » Idling is bad for engines, causing carbon soot build-up on engine parts and necessitating more frequent oil changes?
- » Catalytic converters are basically nonfunctional during prolonged stationary warm-ups and don't reduce tailpipe toxins until the vehicle is driven?
- » Idling, collectively, in California contributes about three million tons of CO2 emissions into the atmosphere per year?

So, what can we do besides minimizing idling? Advocate for:

- » Your state or province's Air Resources Board to implement a low-cost anti-idling educational campaign and to install anti-idling signage in strategic locations,
- » The Department of Motor Vehicles to educate about idling,
- » Secure funding for research on discretionary idling in the state.

Technological solutions to transportation emissions are so critical, and California is leading the way, but we shouldn't overlook behavioral solutions like idle reduction. Let's stop this big idling emissions leak, for our health and for the planet!

Wayne Michaud is executive director of Green Driving America Inc., a Sacramento County-based non-profit organization.



QEW Presents! Workshops for Your Community

Host an engaging session for your community online or in-person on a range of Earthcare topics by inviting one of our QEW Presents! speakers.

Possible workshops include:

- » Environmental Justice in a Rapidly Changing World
- » Building the Heart Muscle to Take on Threats to Earth
- » Sounds of Silence: Tools for Listening to the Earth
- » What Can I Do? Finding Way Forward for Climate Action
- » Living in Right Relationship with the Living World: Quaker Testimonies as Template
- » Regenerative Agriculture: Sustainable is Not Enough
- » Building the World We Want Amidst Climate Crisis
- » Financial Roots of the Climate Emergency
- » Population Concerns & Voluntary Family Planning
- » Restoring Life & Hope: Renewing Biodiversity, Mind, Body & Spirit

QuakerEarthcare.org/workshops

Apply for a QEW Mini-Grant

Quaker Earthcare Witness organizes a mini-grant program which gives \$500 matching grants to help Friends complete eco-friendly projects. Our goal is to encourage and support Friends groups, meetings, churches, and organizations that are looking for ways to enhance their practical and spiritual relationship with Earth.

QuakerEarthcare.org/mini-grants

Epistle from Friends World Committee for Consultation, Section of the Americas (FWCC)

FWCC Asks: What's Happening in Spirit-Led Climate Action Among Quakers?

To all Friends Everywhere:

On Saturday, 19th day of the 3rd month, a Consultation was held by FWCC entitled: Spirit-Led Climate Action Among Quakers: What's Happening? This Zoom event was attended by approximately 40 Friends, primarily from the Midwest region, from 14 yearly meetings. Our purpose was to better understand how Spirit guides our actions against climate change by sharing and listening about experiences with spirit-led climate action in our lives and among Quakers.

We were blessed with two Friends invited to speak from their experiences before opening things up for worship sharing. These Friends were:

- » Hayley Hathaway, Communications Coordinator, Quaker Earthcare Witness (QEW), attendee of Santa Fe Monthly Meeting, Intermountain Yearly Meeting.
- » Paul Christiansen, Eastside Friends Monthly Meeting, Bellevue, WA, who travels in the ministry with a concern for climate change.

As Hayley said, "The climate crisis is, ultimately, a spiritual one." This set the tone for our explorations on this day. She noted that climate change is not a separate issue from the other issues we address as Friends. That is, work to address white supremacy is linked to environmental injustice. She spoke to the need for more youth-led work, supported by older Friends who can afford to be arrested for speaking their witness to the climate catastrophe that is ongoing.

Paul travels in the ministry with the message, "No Arks." That is, we cannot expect to save some things and some people, while letting other people and things go. In response to asking congregations "How do you feel?" and getting answers like "that will never work," he realized he was seeing symptoms of depression around climate change work. He shared that the most important thing is to get started on this work. And you can start anywhere.

Friends were then separated into breakout groups for worship sharing using the title as query: Spirit-Led Climate Action Among Quakers: What's Happening?

Friends returned to the larger group to share what had risen for them in the small groups:

Clearly, Paul's idea of "depression" around climate change resonated for many Friends. Another Friend was intrigued by the idea of climate change work as a "chore" to get out of the despair. One Friend spoke to the term "depression despair" and would like to add "trauma" to that idea. He feels a responsibility for causing other people's suffering. The idea of "kinship" was raised up as a replacement for the Quaker Testimony of "Stewardship." Stewardship is too hierarchical.

Another Friend felt that he "wanted more" of this kind of consultation work. Noting that we hadn't quite reached the "spiritual taproot" that can lead to action on climate change and other issues. He suggested further consultations on this issue, perhaps in a small, committed group of Friends, a "cohort," as he put it. He wondered, could traveling ministers spread this concern for discussion and action?

One friend challenged us with a comment: If climate change is caused by something spiritual, what is it, and what practice(s) can we adopt that resolve this challenge?...What can bring love, gentleness, and light into the world?"

The consultation was concluded with Waiting Worship, followed by a 15-minute optional time for Friends to discuss the issues further and exchange resources. Several issues arose in the immediate aftermath of the Consultation, leading to these questions:

- » Is there interest in further Consultations on Spirit-led climate change issues? Suggestions?
- » Is there interest in further Consultations exploring deeply into how Spirit leads our actions on issues such as climate change, etc.? What is the Spiritual "taproot"? How do we find that place?

Blessings,
Chuck Schobert,
Madison Monthly Meeting, Northern Yearly Meeting, FWCC Section of the Americas Executive Committee.



Jim Kessler

Spring is Here: Time to Plant Native Plants

Native plants are adapted to the local area and its climate. Unfortunately, many of our beautiful non-native garden flowers provide little or no food for honeybees, native pollinators, songbirds, and other wildlife. Non-native plants have the potential to become invasive species, weeds that spread rapidly and often crowd out native species. Native wildflowers and grasses are very beautiful, produce a wide variety of shapes, colors, and bloom times. Native plants are important because they:

Reduce Maintenance. Local native plants need no fertilization, no pesticides, and little or no watering once they are established, so they reduce maintenance costs. Native plant gardens do require weeding and some maintenance.

Increase Critical Wildlife Habitat. Loss of plant habitat is one cause of local extinctions of native wildlife. Since urban development and agriculture have removed a large percentage of native plant populations from our North American landscape, many pollinators, songbirds, and other native wildlife populations are rapidly declining. The World Wildlife Fund's 2020 *Living Earth Index* shows an average 68% decrease in monitored populations of mammals, birds, amphibians, reptiles and fish between 1970 and 2016. Many wildlife species will become extinct without the restoration of native plant populations that provide their food and shelter. Planting native trees, shrubs, wildflowers, and grasses in yards, on acreages and farms, on corporate property, and in public spaces can reverse this decline.

Help our Songbirds. Migrating songbird populations have declined 1% annually during

the last 50 years. Songbirds feed their young insect larvae which are found mostly on native plants. The result of declining native plant populations from the landscape is that many baby birds starve. Planting natives in urban yards and rain gardens increases songbird populations.

Save Monarch Butterflies. Monarch butterfly populations have been declining very rapidly, in part due to the loss of milkweed populations, though recent conservation efforts seem to be helping. Some hopeful news: 250,000 monarchs landed along North America's Pacific Coast this winter, the highest numbers since 2016, according to the Xerces Society for Invertebrate Conservation. Planting local native milkweed species in gardens and other residential landscapes is crucial to the survival of monarch butterflies.

Increase Vital Honeybee and Native Pollinator Populations. The current pollinator crisis is important to everyone. One of every three bites that we eat requires insect pollination. 80% of our plants cannot produce seeds without insect pollination

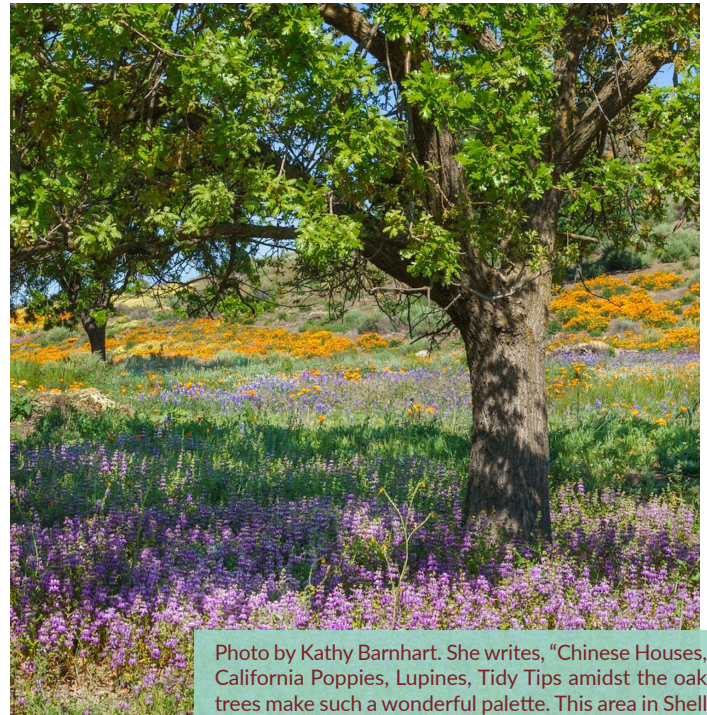


Photo by Kathy Barnhart. She writes, "Chinese Houses, California Poppies, Lupines, Tidy Tips amidst the oak trees make such a wonderful palette. This area in Shell Ridge Open Space Preserve [CA] is tended by a large group of volunteers, encouraging native flowers and plants and weeding out invasives. What a gift they have given to all!"

and would become extinct without pollinators. Honeybees, native bees, and other native pollinators are declining because there are not enough native wildflowers to supply the nectar they need to stay healthy. Widely used neonicotinoid pesticides are insect nerve toxins that are especially deadly to bees and other pollinators. The solution to our pollinator crisis is to plant lots of local native wildflowers and to keep them free of pesticides. Native plantings also increase populations of other beneficial insects that feed on insect pests in our yards and gardens.

Gardeners can make a significant difference for honeybees, native pollinators like the monarch butterfly, songbirds, and other wildlife populations by planting natives in yards and acreages. Your native plant garden or larger native planting can be part of that difference.

Jim Kessler is a member of Grinnell Friends Church (Iowa Yearly Meeting –FUM) and teaches Environmental Biology at Iowa Valley Community College–Grinnell.

Katherine van Wormer

Military Jets & Environmental Restoration

An issue of immediate concern to the Madison (WI) Friends is government's selection of our airport as home for the notorious F-35 fighter planes. The Madison Friends' Minute begins:

As Quakers, we seek to remove the circumstances that foster war, based on our belief there is that of God in everyone. That belief has been shown to turn adversaries into friends, while to prepare for war creates a threat, making enemies of people who might otherwise be our allies. The nuclear-capable F-35s have been designated a part of the US strategic nuclear bomber force. They can each carry 2 nuclear warheads up to 4 times more powerful than the bombs that destroyed Hiroshima and Nagasaki, which caused hundreds of thousands of deaths....If the Truax F-35s are given a "nuclear mission", the Air National Guard will become complicit in the nuclear bombing of other nations, and Truax [Air National Guard Base] itself will become a military target.

The letter goes on to discuss the water contamination associated with these military jets, but the argument that is carrying the most weight in the local community relates to the high-decibel noise. The air force acknowledges that thousands of people who live near the airport, will be exposed to frequent blasts of a magnitude (as high as 100 decibels) at take-offs and landings that could be damaging to young children.

Although we cannot undo all or even most of the human-made damage that has been done in this post-modern industrial age, we protest more destruction and we work to replenish our natural resources and help restore the freshness of the air, soil, and water.

If we agree with Wendell Berry that the natural environment is a victim of abuse and oppression in the same way that human beings are subject to oppression, then we can work toward restoration. Just as human victims need to have their voices heard and receive some form of justice, so too does the natural environment.

Restorative justice aims to accomplish reconciliation and understanding among victim, offender, and community following an act of wrongdoing. The goal is to repair the damage insofar as this is possible, to provide some form of reparations. As applied to environmental restoration, the victims may be

thought of as the people whose health has been damaged by the polluted air, soil, or water, or it may be the earth itself. What is required is accountability for the offender (for example, a polluting chemical company), action by the community, and reparations for the victim. An environmental policy agenda must be developed to restore life and replenish what was lost.

Environmental restoration must consider ways to hear the voice of the earth's nonhuman inhabitants. This might involve nothing less than a complete rethinking of our relationship with the natural world. Even now efforts are being made toward coral reef restoration in Australia and to restore wetlands in Louisiana for protection from hurricanes. The World Health Organization recommends policies and individual choices that reduce greenhouse gas emissions such as, developing cleaner energy systems, and promoting widespread use of public transportation and cycling or walking as alternatives to using private vehicles. If such corrective strategies are carefully applied, nature, which has an extraordinary power to regenerate, will show us the way to healing the planet.

The first requirement of environmental restoration becomes listening to the Earth and heeding its call. How do you learn to listen to the earth? What is the starting point? You can begin by reading some of the nature poems from the Romantic era; you can also study paintings from the same period. Then, turning to science, read the facts about what is happening to the planet. Better yet, take a trip to a country like Norway and see how the people there preserve and protect their natural surroundings. Talk to members of a Native tribe to grasp their appreciation for Mother Earth. Above all, go directly to nature and listen. And do as the Bible says, "Speak to the earth, and it will teach thee" (Job, 12:8).

In contrast to forces that are destructive to human life and a threat to the planet, like the F-35s, there are also forces for sustainability and restoration. The success of such pro-active steps will determine the shape of the physical environment that we impart to future generations, and ultimately, the survival of life itself.

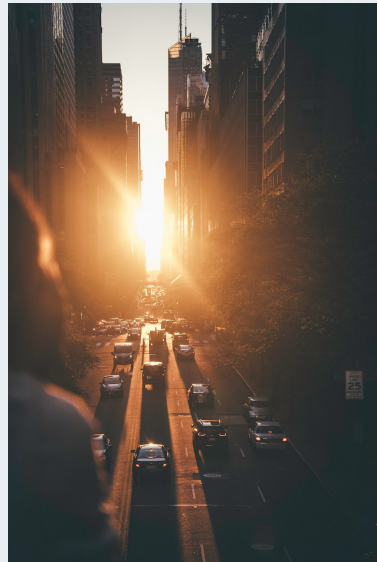
Katherine van Wormer is a member of Madison Friends Meeting in Wisconsin and recently retired as professor of social work from the University of Northern Iowa.

Christopher Haines

Cause & Effect

Rhyme and Reason

There was an old woman
who lived in a shoe.
She had so many children.
She didn't know what to do.
But try as she would
she could never detect
which was the cause
and which the effect.
- Piet Hein, *Grooks 2:30**



There was a green planet, excessively warm.
With cries blaming Greenhouse— spreading Alarm!
These gases trap heat, like the lid on a pot.
For a planet not changing, more greenhouse means hot!

But the sun warms the surface, and all that is near,
and that heat from the planet warms the atmosphere.
It's nature's destruction creating our fate so dire.
Still concerned for the lid, we must turn down the fire.

Non-living surfaces convert sunshine to heat,
a fact you know well if you walk in bare feet.
From millions of acres of dirt lying bare,
to deserts and parking lots; walk there if you dare.

When the coolth of the forests yields to more paving,
more buildings and highways leave temperatures raving.
Less cooling occurs with reduced transpiration,
and forests and meadows fall to aridification.

With eight billion people toing and froing,
and city and suburb construction ongoing,
and habitat loss and deforestation not slowing,
the heat from the planet is constantly growing.

And that toing and froing is enabled with heat,
for a convenience of transport that can hardly be beat.
But all that convenience obscures the solution.
We must not forget the thermal pollution.

These planetary changes should give us all pause,
for heat generation is truly the cause.
Yet like the old women, we do not detect,
which is the cause, and which the effect.

* Hein, P. (1969) *Grooks 2*. Garden City, N.J. Doubleday & Co.

Christopher Haines is a NCARB-certified architect and an educator working to save the planet from human folly, and serving as the New England Yearly Meeting representative to QEW.

KABARAK CALL FOR PEACE & ECOJUSTICE, CONTINUED FROM PAGE 12



diseases, droughts,
floods, fires, famine
and desperate migrations
—this climatic chaos is now
worsening. There are wars and rumors
of war, job loss, inequality and violence.
We fear our neighbours. We waste our
children's heritage.

All of these are driven by our dominant
economic systems—by greed not need,
by worship of the market, by Mammon
and Caesar.

Is this how Jesus showed us to live?

- » We are called to see what love can do:
to love our neighbor as ourselves, to
aid the widow and orphan, to comfort
the afflicted and afflict the comfortable,
to appeal to consciences and bind the
wounds.
- » We are called to teach our children
right relationship, to live in harmony
with each other and all living beings in
the earth, waters and sky of our Cre-
ator, who asks, "Where were you when
I laid the foundations of the world?"
(Job 38:4)
- » We are called to do justice to all and
walk humbly with our God, to coop-
erate lovingly with all who share our
hopes for the future of the earth.
- » We are called to be patterns and exam-
ples in a 21st century campaign for
peace and ecojustice, as difficult and
decisive as the 18th and 19th century
drive to abolish slavery.

We dedicate ourselves to let the living
waters flow through us—where we live,
regionally, and in wider world fellowship.
We dedicate ourselves to building the
peace that passeth all understanding, to
the repair of the world, opening our lives
to the Light to guide us in each small step.

**Bwana asifiwe. A pu Dios Awqui. Gracias
Jesús. Jubilé. Salaam alaikum. Migwetch.
Tikkun olam. Alleluia!**



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Kabarak Call for Peace and Ecojustice Celebrates 10 Years

The Kabarak Call for Peace and Ecojustice was approved on April 24, 2012 at the Sixth World Conference Friends, held at Kabarak University near Nakuru, Kenya. It was the culmination of the FWCC (Friends World Committee for Consultation) World Consultation on Global Change. Quaker Earthcare Witness celebrated the 10th anniversary of the Call by focusing our April worship sharing session on the text. We invite you to read the Call and worship on the queries as you are led.

In past times God's Creation restored itself. Now humanity dominates, our growing population consuming more resources than nature can replace. We must change, we must become careful stewards of all life. Earthcare unites traditional Quaker testimonies: peace, equality, simplicity, love, integrity, and justice. Jesus said, "As you have done unto the least... you have done unto me". We are called to work for the peaceable Kingdom of God on the whole earth, in right sharing

with all peoples. However few our numbers, we are called to be the salt that flavours and preserves, to be a light in the darkness of greed and destruction.

We have heard of the disappearing snows of Kilimanjaro and glaciers of Bolivia, from which come life-giving waters. We have heard appeals from peoples of the Arctic, Asia and Pacific. We have heard of forests cut down, seasons disrupted, wildlife dying, of land hunger in Africa, of new

Queries

How does the Kabarak Call speak to you today?

How have you seen Friends live out the call to be "patterns and examples in a 21st century campaign for peace and ecojustice"?

Have you ever "let the living waters flow through [you]—where [you] live, regionally, and in wider world fellowship"? What is it like?

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