



# BeFriending Creation

Newsletter of Quaker Earthcare Witness  
*Affirming our essential unity with nature*

Volume 29, Number 5 • September-October 2016

## Ecological Guidance and the Sense of the Divine

By Keith Helmuth

THE FATE OF THE HUMAN now hangs on our engagement with ecological guidance; the task Thomas Berry calls “the Great Work.” The sense of guidance provided by the ecological worldview is not unlike a new revelation, perhaps even a new sense of the Divine.

We may not have an adequate name for this new sense of the Divine, and that’s probably a good thing. A little caution is in order after several millennia of such certainty, and the often unfortunate results of this mindset. Rather than clamping onto a new sense of certainty, authentic ecological guidance seeks a fully rounded understanding of the human-Earth relationship; it grows from a sense of presence and beauty; it responds with respect, cooperative reciprocity, reverence for life, and an ethic of right relationship.

Whether this new sense of the Divine, and its collective behavior, will emerge in the current and coming generation is a troubling question. On the face of it, the prospects do not seem hopeful. It seems likely a great fling of human aggrandizement and perhaps a sink of societal regression are yet to be played out. But, at least, we are now at a point in the human situation where the options are clear. Either the processes of cultural and economic life become infused with ecological guidance, or the trajectory of unlimited economic growth, inequitable wealth accumulation, intense competition, wasteful consumption, and resource wars will continue to grind Earth’s ecosystems and social systems into breakdown and collapse.

There can be no doubt, however, that in the long

run the powers and processes of Earth will prevail. At what cost to humanity depends on the adaptive stance we take. If we can shift our collective focus to the human-Earth relationship, and build the discipline of cooperative reciprocity into every level of this relationship, we will have a better chance of redeeming our culture from its renegade status, and, perhaps, give the human story a longer and more equitable prospect than is currently in view.

At some point down the road we may come to a resting place under a sheltering tree by a clear flowing stream. The “storm of progress” will be a painful memory recounted in sad, but instructive, stories. Nearby, children will be gathering armfuls of flowers from woodland meadows and domestic gardens on their way to the community pavilion where citizens will soon gather to honor the order of the soul in the great commonwealth of life and share the plenti-

tude of the good Earth.

As we gain skill in making this transition, we may be pleasantly surprised to find ecological guidance and the presence of the Divine, pivoting into a single focus. In the simplicity and clarity of this revelation we may pause and wonder why it has taken us so long to find our bearings. ❧

Keith Helmuth is a founding Board Member of Quaker Institute for the Future and the author of *Tracking Down Ecological Guidance: Presence, Beauty, Survival*. Chapel Street Editions, 2015.

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## BeFriending Creation

SPECIAL EDITION

## Friends on Earthcare

For this special issue, we invited Friends of all persuasions to share how the lens of their Quaker tradition helps them make choices for right action on behalf of our planet. We hope you enjoy hearing these Friends' unique and soulful voices.

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## Earthcare Calendar

**October 25, 2016.** Deadline for article submissions for November-December 2016 *BeFriending Creation*.

## Letters to Share

"WHAT CANST THOU SAY" ABOUT SPIRIT-LED EFFORTS ON BEHALF OF EARTH, about your own stirrings toward care for the planet, in relation to the vision and thoughtful action of Quaker Earthcare Witness as a whole? We'd like to hear from you. Send your letters to Katherine at [katherine@quakerearthcare.org](mailto:katherine@quakerearthcare.org), and share your thoughts and leadings with Friends and caring others throughout North America. ∞

July 29, 2016

To Quaker Earthcare Witness

As a means of raising our and others' awareness of the issue of global climate change, our meeting has created a voluntary carbon tax for those members wishing to participate. Adopting the idea from the Mt. Tobey, MA Monthly Meeting, participating members track their "carbon footprint" in terms of auto mileage, heating, cooling, and/or air travel. Each quarter they assess themselves a "tax" on that use and send it to the Meeting as a separate donation. The enclosed check for \$298.95 is the result of the first quarter's collection which the Meeting wished donated to Quaker Earthcare Witness as a Quaker organization addressing the global climate change issue. We will be publicizing this and future donations to other, similar organizations to raise awareness of this critical issue beyond our own Meeting.

Dick Ludders, Clerk

Weare, NH Monthly Meeting of Friends

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Dear Friends, hello!

I am enthralled and delighted and so inspired by the content in *BeFriending Creation*, so writing to you now is a small wave from south west Australia, in thanks for the work you and all at QEW do with the publications and communications and deep nourishment.

Our West Australian Regional Meeting a year ago took up the AYM Earthcare Committee baton, and we are about to send out our fourth "Earthcare Invitation," following our presentation last month of an experiential introductory workshop at Yearly Meeting in Tasmania.

So, as I delve into the day's activities, this missive sends my thanks and regard and warm wishes for your work. Your dedication and capacity shines through, received gratefully here.

In peace,  
adventurously,

Elizabeth PO'

AYM Earthcare Committee

Fremantle Recognised Meeting, Western Australia



# Reverence and Right Action

By David Jaber

I WAS NOT RAISED QUAKER, but instead came to Quakerism after having developed an environmental conscience that has very much shaped my life and how I spend my time. You might take that as one indicator of the compatibility of deep earth ethics with Quaker practice.

Let's start with "that of God in every one," and let me translate that a little differently: "that of God in every being." In approaching all beings as if they embodied God, we treat each plant and animal we see as unique individuals with unique personalities and concerns, much as we do humans. A practice I've found helpful is to literally envision souls in every being I meet when out walking—be that people, pigeons, cats, trees, roses, or other.

As a society, we haven't embodied that level of respect well. Humans have often found an incentive to treat animals as not fully conscious creatures, and not an embodiment of the Creator. The "othering" is helpful to justify industrial agriculture practices or using animals for medical/scientific testing. However, as virtually any cat or dog owner knows, animals indeed have intelligence, emotions, and personality. And if plants might not exhibit the same level of consciousness, it can still be personally nourishing to treat plants with respect when weeding gardens or watering indoor plants, feeling the connection with other life.

The indigenous sense of "future generations" and acting in accord with future needs is very powerful. Those are future generations of all beings.

In terms of right action, I'm actually more interested in looking at the function of living systems/ecosystems, and less drawn to any one individual. One can see individuals of all species as the net result of their parents, parents' parents, relationships, influ-



ences, and experiences throughout their lifetime; and the food, clothing, shelter, and the other natural processes that have sustained that individual. They're all part of the living infrastructure of the planet. And in looking at what living systems need, in order to ensure that the cycles of life continue, knowledgeable people have come up with four key principles for human (and other) communities:

- Power off of 100 percent renewable resources (if energy and materials are not used renewably, they're being used up. You have to use resources at the rate at which they're replenished.).
- Use 100 percent healthy/non-toxic resources (no poisoning).
- Maintain the regenerative capacity of natural systems (enhance a diversity of natural habitats for biodiversity, and all the water, air, and land purification that those habitats provide).
- Use resources equitably (when people in particular don't have what they need, we get bad outcomes—crime, ill-health, armed conflict, etc.)

I have devoted my life to advancing these principles. Those who look closely should see much resonance with Quaker values. And you can translate these high-level principles to a wide range of on-the-ground actions: climate action, toxics reform, habitat restoration, indigenous rights, racial equity, economic justice, wise population advocacy, and more.

If you believe that life on the planet must continue, this is what constitutes right action. ☞

## Volunteer Editor Needed at COSA

If you have editorial skills and the time and passion to invest in environmental and sustainability issues, you may find this volunteer opportunity interesting. Louise Salinas, formerly of FWCC and now Director of Administration at the Committee on Sustainability Assessment (<https://thecosa.org/>), is looking for a volunteer editor for an Oxford University Press publication on coffee, with a focus on sustainability. The project will require a few hours per week for an estimated period of two years, and the editor will work directly with COSA co-founder Daniele Giovannucci. Downloads of his published work rank him in the top 1 percent of the more than 250,000 professional authors tracked by the Social Science Research Network. Interested? Contact Louise at [LS@thecosa.org](mailto:LS@thecosa.org).



# Buddhists, Friends, and a Buddhist-Quaker Harmonic Unity with Nature

By Pamela Boyce Simms

*"The nitrogen in our DNA, the calcium in our teeth, the iron in our blood, the carbon in our apple pies were made in the interiors of collapsing stars."*

*"The Cosmos is in us. We are made of star stuff. We are a way for the universe to know itself."*

-Carl Sagan

Like astronomer Carl Sagan and Friends who celebrate their unity with nature, Buddhists know that separation of humans from nature is an artificial construct. My Buddhist and Quaker Earthcare practices are in full harmonic resonance.

In fact, the *absence* of an isolated, permanent self which is separate and independent of the environment is at the heart of Buddhist practice. In Buddhism, "no [permanent] self" is the first "mark of existence." i understand my "self" to be a process—a continually changing flow of interactions with my environment. Therefore, i *am* my environment and my environment is me.

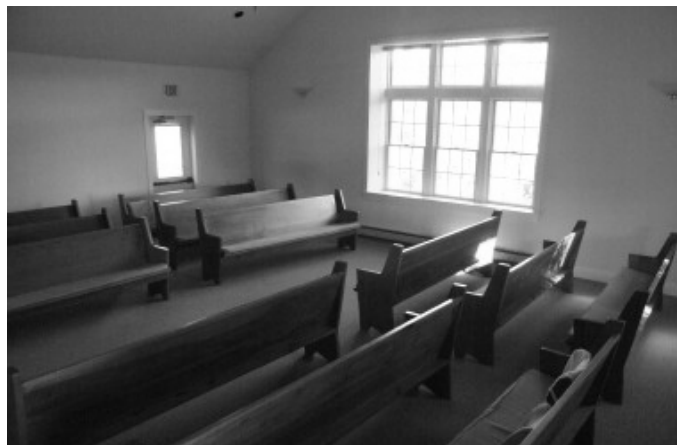
*"I seem to be a verb."*

-Buckminster Fuller

My personal identity is just a pattern, a reference point, which maintains its form through a homeostasis of metabolic and cognitive processes, while its substance is in perpetual transition. i see this much like a flame which remains identifiable as a flame even as it constantly changes. Therefore as a Buddhist-Quaker, protection of the Earth—the environment *as myself*—as a platform for evolution is a deep, compelling drive.

Buddhist practice powerfully informs my Quaker Earthcare work when i encounter activists who are either anxious and stressed by urgency around accelerating climate change or in despair about the enormity of the challenges ahead. The frame of reference that i offer, filtered through the professional language-prism of my role as group process facilitator, has two parts.

First i share thoughts about where we choose to focus our attention. The arc of existence as seen through Buddhist lenses is *very* long. Buddhist practice begins

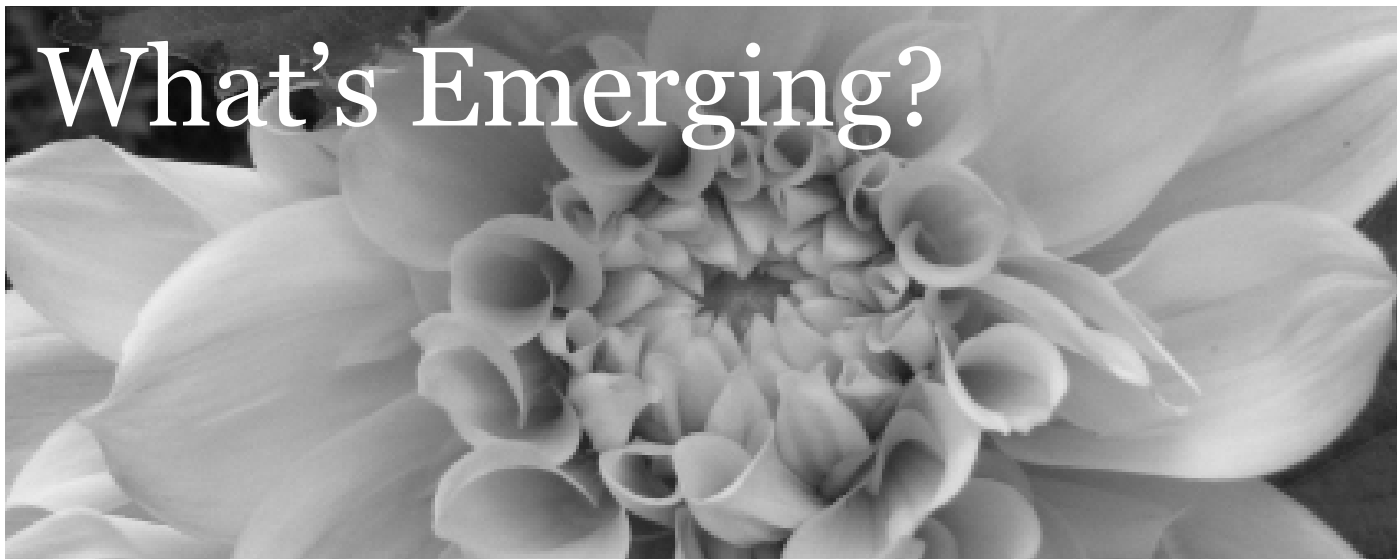


with a contemplation of one's death in order to generate a visceral, felt-sense of gratitude for every precious second of life. Recognizing that a lifetime is a momentary parenthesis in eternity, we commit to focusing on, and bringing our "A game" to every moment. Impermanence is the second "mark of existence." Worry about the future isn't a wise allocation of time. If we slide into that space, we bring the focus back to service in the present.

A liberating aspect of abiding with impermanence is accepting that everything—plants, animals, people, trusted institutions, and civilizations—rise and fall in accordance with natural evolutionary processes. It's freeing to let go of what is outworn so that the new can emerge. Suffering, the third "mark of existence," occurs only when we try to hang on to that which we'll never be able to apprehend.

Finally, through Buddhist lenses i see that there has never been a more exciting, exponentially evolutionary time to be a Quaker environmental activist. Inconvenience and challenges which shake things up and then generate new equilibriums are the stuff of Buddhist practice and the evolution of consciousness. Buddhism and Quakerism meet in the silence that leads engagement. It is my job to listen deeply. ♪





By Sara Wolcott

WHAT IS IT that Quakerism contributes to my ecological journey?

I am vexed by this question. Five years ago, when my primary sense of religious belonging was nestled deep within the Religious Society of Friends, it would have been easy for me to answer. My confidence that God calls me to live in right relationship with all beings does not tell me what it is about my Quaker lens that supports my faithfulness.

These days, my life and work is highly interdenominational and interfaith. I've worked, prayed, and created ecologically centered worship and actions with Buddhists, Hindus, Jesuits, Franciscans, Methodists, Episcopalians, Unitarians, Baptists, Jews, indigenous peoples, and other faith groups at local, national, and international gatherings. I can no longer say that Quakers have a strong hold on the value of silence or the importance of listening to all other beings, or that Quakers are significantly more ecologically minded than other faith communities. Indeed, many other faith communities have taken as much if not more leadership than Quakers in greening their congregations, pushing for better national legislation, reinterpreting scriptures for the "green" dimensions, or envisioning alternatives to growth.

Is there any way in which my Quakerism informs my eco-engagements, besides being the faith I know the best? Two aspects arise in response to that question.

First, Quakerism provides me a rich collection of people who are models, mentors, and (F)riends along the journey who "get it." As a collectivity, I am not sure whether Quakers are "better" than others, but I know (and continue to meet) a wonderful network of Friends who can offer various forms of guidance and support.

Thus, when I chose to take public transportation instead of flying for most of my travels in eco-spirituality this summer, I knew of several Quakers I could call for advice, and no one thought I was strange for prioritizing non-plane travel. I suspect that if I was, for example, UCC, I might find a similar collection of people. But I am not UCC, and I am grateful to find such support for those counter-cultural activities that I do not find easy to do.

Second, one of the most important dynamics of Quakerism is the notion of continual revelation. God continually outpours Herself into our daily lives, offering opportunities, insights, solutions, food, water, and healing. While the notion of "continual revelation" is hardly unique to Quakerism, we have found a way of listening to that Spirit both internally and externally. In unprogrammed Meeting for Worship, including Business Meeting, we listen to the whole and we listen to ourselves and we listen to ourselves in the whole.

That basic practice informs all of my work, including creating new rituals for Christians around water, energy, food, and faithfulness; designing workshops and programming for Catholics in New Mexico around *Laudato Si*; interfaith eco-spirituality workshops around despair and solace; and supporting alternative livelihoods for coal miners in Tennessee.

I keep asking, *What's emerging? What is the "sense" of this moment, informed, as best we can, by all beings?*

To ask that question again and again, always fresh, always curious, is for me at the heart of Quakerism. ♪

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Sara Jolena Wolcott is finishing her Masters of Divinity at Union Theological Seminary in New York City in Arts and Worship with a focus on ecotheology. She is growing into being an eco-spirituality consultant (<http://sarajwolcott.wix.com/sjolena>), healer, writer/artist, and minister.

# Friendly Farmers & Earthcare

By Suzanne Lamborn, Little Britain Monthly Meeting,  
Baltimore Yearly Meeting

MY HUSBAND AND I can trace our roots for each generation from the beginning of the colonies in agriculture. Being farmers we were aware that our nation went from over 90 percent farming to the present 1 percent owning farms plus 1 percent more involved in harvesting. Our dairy farm taught me that try as I might that I am in control of nothing. I value that lesson. We loved our lifestyle even if it meant thawing water bowls on Christmas, and we were concerned with conservation, the well-being of our animals, and the lack of knowledge most of the citizens have of how food gets to them.

Most farmers get by with inadequate income. Presently dairy farmers do not receive enough income from the sale of milk to cover expenses. False press makes matters worse. 1.9 percent of the methane comes from cattle. I suspect more comes from humans and their pets. Milk is a food that is better for our bodies than the imitation milk products.

Looking at history most of us learned about Shay's rebellion; a case of the farmers not being able to sell their products as they were too far from the markets. It was cost effective to make grain into alcohol to get over the mountains. Politicians decided they were in control. Today we have politicians continually trying to control all.

I learned about *Range* magazine at Yearly Meeting. It tells about ranching. The ranchers love their land



and have learned how to feed their animals on grass they can grow, often depending on using government land to supplement their grazing. Too much of the west is still owned by the government. Laws are made that take away grazing rights that have been a part of many ranches.

People who love all animals influence the bureaucrats to make rules that make no sense. Too many wild horses are starving as they reproduce faster than the plant life they need in order to survive. Keeping cattle off areas is detrimental to the land. In a sense they take the place of the buffalo that kept the plains healthy. Almost every issue shows pictures of government neighboring land becoming a desert versus a well-managed ranch with plenty of grass.

While we were still farming we became involved with Unity with Nature. We were at odds with most of the people who meant well, but did not know anything about living with the land. Many knew what they read and took it as gospel. I hope more effort can be made to include agriculture in your concern. I get so tired of hearing that corporate farms are bad. Many corporations are formed to keep families farming. It is unlikely that more people will turn to farming as a way of life as there are no vacations unless you can afford to hire someone to do your work in your absence. Income is well below the level of most of the people involved with *Befriending Creation*. ♻️

## QUNO on Climate Justice

QUNO Geneva supported efforts to strengthen the presence of human rights language in the recent Paris Agreement. We have now completed a publication for people who wish to better understand how human rights obligations, and international "norms" as a whole, are being used to help create more sustainable, effective, and fair climate action.

The paper also describes how these international norms—from the recent Paris Climate Change Agreement, governments' Nationally Determined Contributions (NDCs), and climate science reports—are increasingly being used by citizens in local and national courts to improve their decision makers' actions on climate change. You can find a copy of the paper at [http://www.quno.org/sites/default/files/resources/Climate%20Justice\\_August\\_2016.pdf](http://www.quno.org/sites/default/files/resources/Climate%20Justice_August_2016.pdf).



# A Blueprint for Climate Action

By Paul Klinkman

FRIENDS ARE ENCOURAGED to expand their carbon handprint. Increasing Friends' involvement can have considerably more impact on the world's climate than if they simply shrink their carbon footprint. I see Friends acting in four somewhat distinct directions:

- **Personal and corporate witness:** Abolitionists wouldn't own slaves and wouldn't buy slave goods. Moreover, some Friends illegally smuggled contraband slaves to Canada. Climate abolitionists are already organizing vigils, civil disobedience actions and boycotts.
- **Political activity:** Friends were in the forefront of getting women the right to vote. Bayard Rustin of 15th Street Meeting was the lead organizer of the 1963 March on Washington. Other Friends have been involved with the Bernie Sanders campaign. The FCNL will focus on lobbying. Climate organizations need to formulate a set of Sullivan Principles for climate change, applicable to every corporation and to every nation. No fossil fuel company should have a right to destroy the Earth's climate without paying for the worldwide damage that its product causes.
- **Disaster relief:** Friends fed Europe after two world wars. The AFSC's Penn Craft community was one early model for Habitat for Humanity. Should Friends design a quick response for the expected F-5 tornadoes and for superstorm hurricanes?
- **Practical innovation:** Friends have been on the forefront of new technology development and of innovative public policy for 300 years. For example, the first railroad locomotive was assembled in Coalbrookdale in England. As

a solar inventor, I call for the development of certain specific solar breakthroughs. Once they are successfully implemented, these inventions will essentially abolish the fossil fuel industry worldwide:

- Buildings should heat themselves. Heat is one third of fossil fuel use. A single heat storage system can handle both winter heat and hot water pre-heating.
- Buildings should use concentrated daylighting. In particular, we'd be happier if we had midwinter solar greenhouses available in the Frost Belt. We equally need affordable algae greenhouses for displacing the last known uses of fossil fuels.
- Currently, photovoltaic power can only cover 1/3 of all electricity use on the East Coast. Solar heat storage systems or better power storage systems could cover most of the other 2/3 of our electric generation needs. Electricity is one third of fossil fuel use.
- Mass transit hasn't changed all that much since the Quaker Darby family invented most of it around 1800. If we had an above-grade automated transit system based loosely on our current elevator technology, our lifetime transit costs would plummet by a factor of ten versus our current urban freeway system. Transit is one third of fossil fuel use.
- An enormous Arctic methane release may soon have many times the climate

*Continued on next page*



impact of all of humankind's greenhouse gas releases combined. Human civilization will want to inhibit such a methane release. We desire to restore the Arctic Ocean's ice pack, but at the same time we don't want to disturb the ocean's delicate under-ice ecology. In my opinion the main problem with geo-engineering is nothing more than the press barking up the wrong tree, and that problem might be cured.

- Possibly the worst long-range effect of climate change will be a mass species extinction. However, we can save individual species from extinction. Our forefathers saved the bison, the bald eagle, the California condor and the blue whale.

We need an economically sustainable climate invention and product rollout program. If a gigantic forest fire threatens a city, and if the mayor expects some anonymous firefighters to show up and work for free to protect the city's expensive homes, that mayor

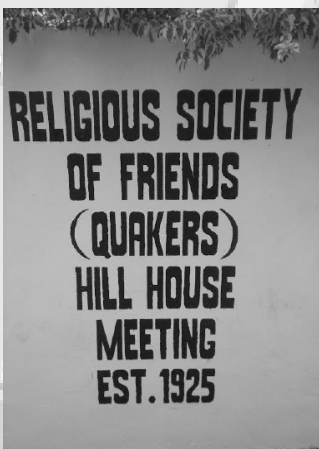
will probably wish in retrospect that she had hired the firefighters. Well, humanity is threatened by climate change and inventors can significantly change the threat of climate change. If people actually expect an army of anonymous inventors to save everything that they value, working for free, without paying the inventors, then such people shall in time have occasion for regret.

I ask Friends to construct their own workable climate R&D organization. We shall not imagine that Congress will stand tall anytime soon, nor that gigantic corporations will stand tall. So, I ask that Friends themselves stand nonviolently tall, that they be patterns, be examples, and that they prepare to take on leadership roles in a renewable energy revolution. We need inventors. We also need engineers who can dispassionately sort through renewable energy ideas from everywhere, looking for the most meritorious ideas and improvements. ∞

Paul Klinkman has presented several times at FGC in the QEW Earth Center. The opinions expressed here are the author's and do not necessarily represent QEW.

## Friendly Update from Ghana

FRIEND JOHNSON KENNEDY SOKPOLI writes, "During the FWCC Consultations meeting in Pisac, Peru, on Sustaining Life on Earth, I did promise the gathering to do a voluntary work by helping to plant trees and educating others to keep the environment clean, I have started this in our meeting house, I will keep updating you and hope to receive more news."



Editor's note: There has been one unprogrammed Quaker meeting in Ghana, Hill House Meeting, since 1925. This meeting follows the tradition of London Yearly Meeting and is connected to Achimota School and college.

By the 1970s, there were three meetings in Ghana, with specific ministries for young children, adolescents, and adults. Quakers in Ghana take an active role in social work and Christian Council.

For more about Friends in Ghana, see <https://sites.google.com/site/hill-housequakers/our-gatherings>. ∞





## News from BYM Unity with Nature

Submitted by Toni Hudson

BALTIMORE YEARLY MEETING (BYM) met in August and, as in previous years, was approached by the BYM Unity with Nature (UWN) Committee with a request for endorsement of their outreach to local Meetings. Two years ago, the UWN committee asked local Meetings to discern their response to climate change, resource depletion, and environmental degradation.

Last year, the committee asked BYM's Meetings to consider responding to the Shared Quaker Statement on Climate Change. This year, UWN is asking individuals and Meetings to consider using a carbon calculator to establish household/meeting baselines on their carbon emissions. The committee recommends several online carbon calculators and created a brochure providing an extensive list of Next Steps for Meetings and Friends to follow to reduce their carbon footprints.

You can request the Next Steps brochure from UWM member Barb Adams (BYM alternate QEW rep) or her husband Al Davis.



Workshops at the 2016 Annual Session sponsored by BYM Unity with Nature included:

- George Lakey's participatory workshop where Friends identify their type of activism (we did this at the 2014 Fall Gathering at Pendle Hill)
- Jose Aguto's workshop on FCNL's success in building relationships with those in Congress who deny climate change
- Frank Niepold's workshop on solutions that will bend the upward curve of carbon emissions: <http://uc-carbonneutralitysummit2015.ucsd.edu/files/Bending-the-Curve.pdf>. ☞

## Upcoming Events: Mark Your Calendars Now

<p>OCT 6-9 Come to the <b>QEW Fall 2016 Steering Committee</b>, Pendle Hill, Wallingford, PA</p>	<p>NOV 4 ESR Ministry of Writing Colloquium, "<b>Eye of the Beholder</b>," Earlham School of Religion, Richmond, IN</p>	<p>DEC 1-4 <b>Visioning and Creating a Moral Economy</b>, Pendle Hill, Wallingford, PA</p>	<p>DEC 2-4 <b>Waiting on God: An Interfaith Conversation</b>, Pendle Hill, Wallingford, PA</p>
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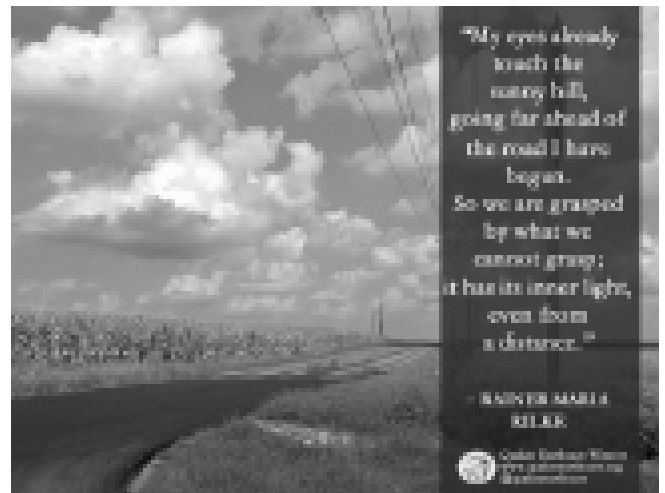
## Share QEW with Your Facebook Friends!

WE HOPE you've had a chance to visit the QEW Facebook page at [https://www.facebook.com/Quaker-Earthcare-Witness-143510792334460/?ref=aymt\\_homepage\\_panel](https://www.facebook.com/Quaker-Earthcare-Witness-143510792334460/?ref=aymt_homepage_panel) or by simply typing Quaker Earthcare Witness in the Facebook search tool. You'll find lots of posts on current events and more.

The more Friends share our posts, the bigger our audience grows, so please share freely as you feel so led! Some weeks we reach more than 2,000 folks with a single image. That's the power of social media!



Our number of Twitter followers has been growing too! You can follow us on Twitter by searching for our user name: @quakerearthcare. ☞



## Are You the Next QEW Publications Coordinator?

*A note from Katherine:* After four great years as the QEW Publications Coordinator, I am sad to say that I've felt led to resign my position. As many of you know, in addition to my half-time role at QEW, I am also a hospice chaplain, and I have found it increasingly difficult to travel to be with you all at QEW meetings and the FGC Gathering.

I do have a clear heart that this is the right thing to do and feel excited for the new person and new talents that will be drawn to QEW. I feel the organization is poised for growth and we have been faithfully spreading the work and sharing what we do.

I wish you all peace and joy, and truly appreciate the kindness and friendship you have shown me these last several years. Now...on to the job description. Please share as you feel so led!

### QEW Publications Coordinator Job Description September 2016

The work of the Publications Coordinator is overseen by the Publications Committee and the General Secretary (GS). This is a part-time (20 hours per week) position, salary available on request. Send resume and writing sample(s) to Shelley@quakerearthcare.org before October 15, 2016.

The duties of the Publications Coordinator include, but are not limited to the following:

- 1) Handle correspondence relating to content and editing of publications
- 2) Edit, handle layout and graphic design, prepare for web, print and electronic publication, and oversee distribution of publications.
  - a. Edit BeFriending Creation and oversee its timely publication and delivery – in print and electronic format six times per year.
    - Procure and edit articles
    - Write articles as necessary
    - Handle layout and graphic design
    - Handle quality printing and timely delivery.
  - b. Write and edit a monthly electronic newsletter that announces the most current work that QEW is doing. Every other month this will be the announcement for the latest e-version of BeFriending Creation. It may include information on emerging insights into spiritual relationship with Earth, the latest mini-grants, have greening tips for individuals and monthly meetings (MMs), how QEW is using its accreditations at the UN

and working with wider Quaker organizations, and information on what MMs are doing to help QEW and the earth.

- c. Update the website on a weekly basis and as requested by the Publications Committee and the GS.
- d. Provide a timely presence on Facebook and Twitter, or other social media, including but not limited to a weekly graphic posting on FB.
- e. Assist as available to edit, develop, or layout QEW materials in revision or update.
- 3) Work with Publications Committee as it develops a communications plan. Be aware of QEW's priority discussions and what we are trying to do as well as tracking the discussion list-serve: present new ideas for our newsletter, publications, website and social media. This position requires someone who will encourage and participate in the discussion of new ideas and ways to get our message out. Seek and generate ideas and content for the website, electronic and print communications of QEW.
- 4) Support the annual fundraising mailing – work with the GS to develop a letter and handle printing and mailing.
- 5) Maintain an archive of electronic publications and an inventory of print publications and send them out when requested. Reprint pamphlets and flyers on demand as needed.
- 6) Prepare annual budget for web page content maintenance, newsletter (BeFriending Creation), pamphlets, books, flyers, supplies, and all other related expenses and submit to the Publications Committee at their spring meeting.
- 7) Track costs in relation to budget.
- 8) Attend Steering Committee meetings. The Steering Committee meets face to face twice a year, long weekends at various locations around the country, usually in the spring and fall.
- 9) Attend and participate in all Publications Committee meetings and email discussions. Publication Committee meetings occur during the face to face meetings, and by conference calls 2-3 times between the face to face meetings.
- 10) Consult with the clerk of the Publications Committee, the GS, and others on the Steering Committee as needed.
- 11) May be requested by the Publications Committee and/or the GS to travel to represent QEW. ☞

**Night Sky**, *continued from page 12*

In revelry, as I was hurtling through our galaxy and beyond, I was simultaneously brought back to Earth with the realization that most people on the planet do not have the opportunity to spend five nights camping in semi-remote spaces. Our care for the planet needs to be coupled with our care for each other, so that each of us can have the opportunity, even if for only a few days a year, to feel our birthright, our sense of place in the cosmos. ♡

## Do You Have Something to Share?

If you write poetry, reflections, or meditations you'd like to share, we'd love to read them!

Send your inspiring work to Katherine at [katherine@quakerearthcare.org](mailto:katherine@quakerearthcare.org), and we may use your submission in a future issue of *BeFriending Creation*!



# Stewardship of QEW



WE QEW FRIENDS are becoming better environmental and eco-justice stewards. In 2015, our projects and activities supported fossil fuel divestment, promoted native landscaping, worked toward the Paris climate agreement, financed local sustainability projects, and emboldened all of us with inspiring stories from the frontlines.

This year (2016) we have supported youth and young adults working on climate justice; strengthened our connections within the Society of Friends; and allied with several like-minded groups such as WEcan (Women's Climate Action Network), UScan (United States Climate Action Network), Greenfaith, the World Social Forum, and the New Economy Coalition. We have also initiated a long-overdue and much-requested revision of our Earthcare curricula.

As we near the end of our fiscal year (October 31), we are coming up short with fiscal stewardship for our own organization. For the past few years, we have not been able to meet our budget—each year we have borrowed a small amount from our back-up (meager) savings. This is not sustainable!

Donations are the main source of our funding: it takes all of us to keep us solvent. Please consider making an online donation from our website or sending a check (see coupon in this issue) before the end of October, so that we can meet our budget this year. Please encourage your monthly and yearly Meetings to support QEW financially, if they don't already. Please consider increasing your usual donation or becoming a monthly donor.

Thank you! ♡



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YES, I'd like to show my support for QEW!

Name \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

I want to contribute \$100\_\_\_\_; \$200\_\_\_\_; \$500\_\_\_\_; Other \_\_\_\_\_

\_\_\_\_ My check/cheque is enclosed. Payable to QEW, P.O. Box 6787, Albany, CA, 94706

\_\_\_\_ I'd prefer to pay by my credit card: MC\_\_\_\_; Visa \_\_\_\_; Amount \_\_\_\_\_

Name on Card: \_\_\_\_\_ Card # \_\_\_\_\_ Security Code \_\_\_\_\_ Exp Date: \_\_\_\_\_

\_\_\_\_ I would like to give monthly. Please charge my credit card \$ \_\_\_\_\_ each month.



**Quaker Earthcare Witness**

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## Join Us for the Fall 2016 QEW Meeting at Pendle Hill!

October 6-9, 2016

Pendle Hill

Find out more [quakerearthcare.org/event/qew-fall-2016-steering-committee-meeting](http://quakerearthcare.org/event/qew-fall-2016-steering-committee-meeting)

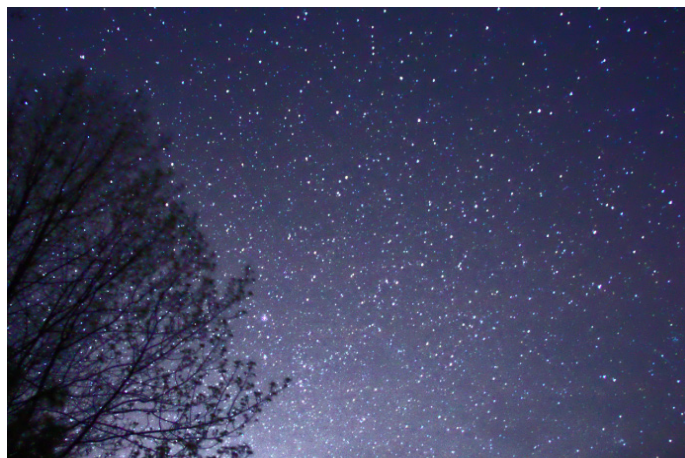


## Our Birthright— the Night Sky

By Shelley Tanenbaum, QEW General Secretary

I'M NOT ONE TO BELIEVE that the universe owes me (or anyone) anything. But, after spending five nights camping in semi-remote places between Denver and San Francisco, seeing what appeared to be an infinite number of stars and the Milky Way every night, I am moved to say that every one of us has a birthright to the night sky.

On my recent July camping trip, the night sky revealed itself slowly each night. First to appear were the planets, Saturn and Mars. Soon after, constellations appeared that are sometimes visible in the city where I live—Scorpio and Cygnus the Swan (also known as the Northern Cross). Then it got really interesting, with more constellations and a seemingly infinite number of stars becoming brighter. Then, blurred streaks of white appeared looking towards the east, arching from north to south about halfway between the horizon and straight overhead. I could see the signature of our galaxy, the Milky Way. From where I stood in a far arm of the galaxy, I was staring into the core of the spiral of the Milky Way through billions of stars far brighter than our sun.



Each of us deserves to be aware of our place in the universe. Imagine how much more we would care about each other, the Earth, and sharing global resources if we could feel the sense of wonder and awe that comes with viewing a clear night sky. Most of us experience and appreciate earth-bound natural wonders, such as a pristine lake, a city flower, or a magnificent mountain. Even more than experiencing earth-bound wonders, the night sky shows us that we are just a tiny speck in the universe, and that we share that experience with every human on Earth and throughout human history. Knowing the night sky is to deeply understand our common place in space.

**See Night Sky on page 11**