



QUAKER
EARTH CARE
WITNESS

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.

Paula Kline and Alan Wright

Mini-Grants: Cloud Forest Regeneration Project

The cloud forest is a magical place to visit. It is the world's most diverse and endangered forest ecosystem. As of this year, only 1% of global woodlands were cloud forests, compared with 11% in the 1970s.

Deforestation, combined with increasingly unpredictable weather (including unheard-of droughts, hailstorms, and freezes), threaten the ecosystem's inhabitants. A 2022 study of the Mexican cloud forest reported that if unprotected cloud forests are cleared, 99% of the entire ecosystem could be lost, resulting in the extinction of about 70% of endemic cloud forest vertebrate species.

Scholar and activist Joanna Macy observes that in restoring our relationship with nature, we must both stop doing harm and shift our awareness in our relationship with nature. This dramatic loss of cloud forest did not happen on its own. It was lost due to a lack of understanding of our interdependence with the cloud forest ecosystem.



Photo taken by Kathy Barnhart

BEFRIENDING CREATION

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In This Issue:

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Mini-Grants: Cloud Forest Regeneration Project by Paula Kline and Alan Wright	No Faith in Fossil Fuels
1, 3 & 4	7
From the Clerks Table	Earthcare Through the Years
2	8
Quaker Call to Support Homeland Return to the Nevada Clty Rancheria Nisenan Tribe Hans Brinker and Nancy Wood	Sewing the Seeds for Corporate Climate Witness & Sacred Name by Pamela Haines
4 & 6	9 & 10
Support QEW Mini-Grants	Faithfulness Groups for Those Called to Earthcare
5	11
	Finding Our Prophetic Voice
	12

CONTINUED ON PAGE 3



Friends,

Last October, QEW appointed two new co-clerks, Suellen Lowry (left) and Elaine Emmi (middle), and joyfully approved our continuing co-clerk, Beverly Ward (right). We want to share who our clerks are and what they will bring to our community.

Suellen is a Pacific Yearly Meeting representative to Quaker Earthcare Witness (member of Humboldt Monthly Meeting in Arcata, CA). For nearly her whole life, Suellen has felt called to care for Earth and its biodiversity – and has followed this calling by organizing her rural town around the first Earth Day, working to protect endangered species and public lands, addressing environmental justice policy, volunteering with PacYM's Unity with Nature Committee, and working with QEW (especially its FCNL working group). This leading always has been grounded in a faith journey. Suellen is honored to be involved with QEW and hopes to be of service.

Elaine grew up with parents who taught her a reverence for life and the interconnectedness of all things. She currently lives in Bloomington, Indiana, and is a part of Ohio Valley YM, Friends Committee on National Legislation, and Quaker Institute for the Future. She is also involved in interfaith work locally and nationally. QEW is that wonderful combination of spiritual and practical/policy. Elaine can't remember when she wasn't involved with QEW and looks forward to serving as co-clerk.

Beverly has served as clerk for QEW for two years and serves as Field Secretary for Earthcare from Southeastern Yearly Meeting. Beverly knows that her sense of urgency and love for Creation are shared within QEW. A vast network of scientific knowledge and boundless support for leadings is among its members, representatives, and affiliates. As continuing co-clerk, Beverly brings her strong commitment to Earthcare and deep study of social impact assessment.

Our clerks serve to aid QEW's mission to respect, protect, and hold all of Creation in reverence, and to inspire Spirit-led action to support our ecological integrity as Friends. Join us in welcoming our new clerks!

Peace,

Keith Runyan
General Secretary

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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.

CONTINUED FROM PAGE 1

So, how did two Concord Quarter (Philadelphia Yearly Meeting) Quaker educators end up doing reforestation work in the cloud forest of Mexico? We first heard about the amazing work being done by a young couple, Ricardo and Tania Romero. Meeting the Romeros at their project, Las Canadas, in 2003 was life-changing. While their 600-acre cattle ranch had no electricity or running water, they discovered they possessed a rare fragment of intact cloud forest. It led them to sell their cattle and replace them with a small dairy herd to stop further ecological damage. These innovators radically changed their lifestyle to reflect what they understood about climate change and threats to biodiversity. Through workshops and apprenticeship programs, they invited others into the process of sustainable agro-ecology. They committed most of their lands to a first-of-its-kind land conservancy in Mexico.

We saw in them the spirit of the Quaker impulse to align with the truth – they acted on what they understood about our broken relationship with the natural world. It prompted us to consider what it would look like if we took that relationship just as seriously. What actions were we willing to take to prevent further harm and begin to heal our relationship to the cloud forest in particular? We knew healing actions were required on multiple levels. We landed on two strategic pathways: (1) conservation/restoration (preventing further harm and



repairing harm done) and (2) nurturing and promoting spiritual, ecological literacy to shift individual, household, and community practices in relation to the cloud forest ecosystem.

Preventing further harm and repairing the damage

In 2003, we brought the first of many groups of high school and college students to experience a Quaker environmental leadership work camp in collaboration with the Romeros. It was in this context that we experienced a great opening to be of service to this habitat. Ricardo informed us that his neighbor wanted to sell 100 hectares (or 250 acres) of degraded land with only a fraction of cloud forest remaining. We felt strongly led to take this next step, not really knowing what we were getting into. We named the project Las Bellotas or the "Acorns" after the endangered oaks found on the property and the symbolism of new life.



The National Institute of Ecology in nearby Jalapa gave us a framework for this work. They introduced us to restoration ecology, a process of assisting in the recuperation of an ecosystem that has been degraded, damaged, or destroyed through both active and passive approaches.

Restoration ecology requires a reference for the ecosystem. What does a healthy cloud forest look like? We were so fortunate to have a number of legacy tree species which had not been logged. In addition, we had a small but healthy ecosystem in our neighbor, Las Canadas, whose restoration work was at least ten years ahead of us.

We started with active restoration because we had so much land degraded by decades of grazing. This approach takes more time and is more costly than passive restoration, but this land needed a jump start! Our first steps were to collect seeds from the remaining mature trees and start a nursery. Once the active phase was underway, we also selected areas for passive regeneration. In these areas, we let nature take its course. In some areas, the bracken took over, but in others, we saw dramatic resilience.

Last year, we celebrated the 20th anniversary of our relationship with this patch of cloud forest. You can see the contrast between the aerial photo from 2003 and the more recent one. Our biologist colleagues who measure our progress have seen an increase in birds, reptiles, amphibians, and, most recently, mammals including the jaguarundi and foxes. We have met our first goal to stop doing harm on this parcel of land.

CONTINUED FROM PAGE 3

In the last few years, we have also begun healing our relationship with nature by assisting in the recuperation of the ecosystem as a whole. We now play a pivotal role in a regional cloud forest regeneration project. With the help of QEW, we have committed to producing 10,000 saplings a year to be planted in the region through schools, municipalities, and private landowners.

Healing our own relationship with the natural world

The second strategic pathway supports the awareness of our relationship to one another and the natural world, putting the healing of that relationship at the very center of things. In 2017, a spacious, beautiful, ecologically constructed meeting facility was inaugurated for the Center for Spiritual Ecology. Programs at the Center make visible the positive options for healing our relationship with nature by giving individuals direct experience with the cloud forest and hands-on exposure to the tangible benefits of sustainable building, eating, water use, and renewable energy practices. They offer day programs, welcome volunteers, and offer multi-day programs for small groups.

Looking forward: What You Can Do

Just as we were inspired by the Romeros, we hope other Friends will be led to follow our example on their own properties or to support us as we expand our restoration work throughout our watershed in Mexico.

This article is an excerpt from the Cloud Forest Regeneration Project mini-grant report. A presentation of this project was featured in a Philadelphia Yearly Meeting series Greening Sacred Spaces. This series has resources to learn more about your own options for land stewardship.

You can read the full article and find links to the sessions on our website [QuakerEarthcare.org/cloud-forest-regeneration-project](https://www.QuakerEarthcare.org/cloud-forest-regeneration-project)

Hans Brinker and Nancy Wood

Quaker Call to Support Homeland Return to the Nevada City Rancheria Nisenan Tribe

Santa Cruz Friends Meeting is calling all Quaker Meetings in the U.S. to participate spiritually and financially in an historic Quaker moment: Homeland Return of the Sierra Friends Center (Woolman) to the Nevada City Rancheria Nisenan Tribe.

The board of the Sierra Friends Center (formally, College Park Friends Educational Association, CPFEA) has entered into a purchase agreement with the Nevada City Rancheria Nisenan Tribe through the Tribally-led California nonprofit, California Heritage: Indigenous Research Program (CHIRP). The Tribe has not had land since 1964 when the Federal Government illegally terminated the Nevada City Rancheria Nisenan Tribe and sold their reservation at auction. This is the Tribe's best opportunity to re-establish a tribal homeland and may support their efforts toward Federal re-recognition.

The land that Sierra Friends Center has operated from is the site of an ancestral Nisenan village called Yulića. These 232 acres, as well as the surrounding land known as "Nevada City, California", were taken from Indigenous peoples during the Gold Rush and sold to settlers who were colonizing the area. A group of Quakers purchased the land in the 1960s for educational programs.



CONTINUED ON PAGE 6

QEW Mini-Grants

Quaker Earthcare Witness organizes a mini-grant program which gives small 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.

In 2023, we supported projects like:

- » **A Cloud Forest Restoration** in Huatusco, Veracruz, Mexico
- » **Jogolo Preschool Curriculum:** Supporting and curriculum integrating Alternatives to Violence concepts with regenerative care for the Earth and one another in Indonesia.
- » **Friends in Action for Loving & Protecting the Earth:** A tree nursery and seedling distribution Program in Burundi.
- » **Ubugeni Bwomora - Art That Heals:** Art projects that connects AIDS survivors to Earthcare in Rwanda.
- » **Geothermal Heat Pump Installation** at Concord Monthly Meeting, making the meeting house 100% net carbon neutral.
- » **Environmental-STEM for Young Women:** Supported two young women in summer internships in E-STEM education with Monteverde Research Institute in Costa Rica
- » **Climate Justice Training Events** at Guilford College in North Carolina
- » **Isaac Atsiaya Pwani Community Tree Nursery:** A tree nursery in eastern Kenya hard hit by a multi-year drought related to climate change.

Mini-Grants are a central part of what QEW does. We need massive structural shifts to the status quo to respond to the climate crisis. We also need small, creative, grassroots actions in every community. The dozens of creative and practical projects funded by Quaker Earthcare Witness over the years gives us hope and energy to continue this work.



Matching Gift

This month, we are working to raise funds for projects like these and more. Thanks to the deep generosity from a Friend, the first \$4,000 of donations will be matched! Every dollar you are able to give will be doubled.

Please consider supporting our global witness with a generous gift to support QEW mini-grants.

If you can also gift your time and talent, we would love for you to join our Mini-Grants Working Group or apply for a mini-grant to support our witness within your own community.

You can donate through the envelope included with this issue of BeFriending Creation or at [QuakerEarthcare.org/minigrants2024](https://www.QuakerEarthcare.org/minigrants2024).

CONTINUED FROM PAGE 4

The Sierra Friends Center nonprofit, originally under the care of College Park Quarterly Meeting, was created to operate the school programs and manage the property. The Center ran the John Woolman boarding school, which operated from 1963-2001, followed by the Woolman Semester school, which operated from 2004-2016. The Center also operated outdoor education programs as well as a summer camp rooted in Quaker faith and practice.

The Sierra Friends Center board's journey is chronicled in detail on the Woolman at Sierra Friends Center website. The Tribe now has a time-limited opportunity to purchase the property. The agreed-upon price includes the purchase price, government-mandated improvements, and an operating endowment. The overall fundraising goal is \$2.4 million; the first phase of this effort, to raise \$1.5 million, closes on April 4, 2024. CHIRP launched a GoFundMe campaign at the end of January, which has already reached \$166,000 with over 850 individual donors, including Quakers.

As Quakers, we believe that supporting this process both spiritually and financially is a living example of our Stewardship testimony and our legacy as activists. It is our faith in action. It creates healing from a moment of loss. It is restorative and it is ethical. It feels important to do all we can to support the Tribe.

At our Second Month Meeting for Worship for the Purpose of Business, the Santa Cruz Friends Meeting passed a minute of support. By encouraging Friends to donate and specifically to identify themselves as Quakers along with their Meeting affiliation, we are broadcasting our support as a faith community. Our Meeting is inviting Meetings across the country to spiritually and financially support this effort. The minute we passed reads as follows:

Santa Cruz Friends Meeting Minute #2 2-11-24: Santa Cruz Friends Meeting supports a \$500 donation from the Donations Fund to the California Heritage: Indigenous Research Program (CHIRP), the nonprofit raising funds to purchase the Sierra Friends Center to return the land to the Nevada City Rancheria Nisenan Tribe. [To date, Santa Cruz Friends Meeting and members and attenders have donated \$2000.] SCFM also encourages individuals to make donations "on behalf of the Santa Cruz Friends Meeting". The clerks and Hans Brinker and Nancy Wood will contact other Meetings and publications with this information.

We invite your Meeting to consider this appeal, create a minute of support, make a donation that reflects the significance of this moment, and encourage your members and attenders to donate on behalf of your Meeting as well. Imagine what we can do when we do it in community!

Should your Meeting pass a minute of support, or make a donation, please reply to Hans or Nancy, or let the Indigenous Concerns Subcommittee of Pacific Yearly Meeting's Ministry Committee know. The committee clerk's email is: indigenousconcernsclerk@pacificyearlymeeting.org

Learn more about Woolman at Sierra Friends Center at Woolman.org

Learn more about California Heritage: Indigenous Research Project, or CHIRP, at ChirpCA.org

Learn more about Homeland Return and how to support the Nisenan Tribe at ChirpCA.org/homelandreturn



Photo by Sean Patrick Leydon

No Faith in Fossil Fuels: Faiths for Climate Justice May 3-12, 2024

In 2021, Earth Quaker Action Team became an anchor partner in the global Vanguard S.O.S. campaign - an effort to push Vanguard to live up to its stated value of stewardship and end its investments in fossil fuel companies.

Since then, the effort to move the climate needle with financial giants has grown; GreenFaith is mobilizing faith communities all over the world to enact faithful public action to end fossil fuel financing.



GreenFaith ritual outside Chase Bank - New York City, Septmeber 2023

The target for the May week of action are these financial institutions. In the United States, the biggest fossil fuel buildout is happening in the Gulf South, and Citibank is the largest investor in this project. In order to stop the climate crisis, we must stop funding fossil fuels and destructive projects in the US and around the globe. These efforts are some of the most critical campaigns of our time - when people of faith engage boldly and powerfully, we will win.

The Global Action Demands are:

- » Stop new fossil fuel projects and deforestation
 - » Fund a just transition
 - » Make polluters pay for climate damages
 - » Global Fossil Fuel Nonproliferation Treaty
- To sign up for organizing calls, learn more about the climate demands, find local actions, and join in an interfaith effort to protect all that is sacred, go to greenfaith.org/faiths-for-climate-justice-2024.

Divestment as Lived Faith by Gayle Matson and QEW's Publications Committee

This is an excerpt from QEW's Pamphlet *Divestment as Lived Faith*. You can find this pamphlet and our other publications at QuakerEarthcare.org/pamphlets-for-sharing

Friends' History of Ethical Investing

Friends have a long tradition of ethical investing and aligning our testimonies with our finances, understanding that how we direct our resources is a moral choice. Being good stewards in God's world calls on us to examine the ways in which our testimonies interact to guide our relationships with all areas of life, including finances. Without that clarity of financial intention, the money flowing through our lives can become fuel for human suffering and environmental destruction.

Possible Queries for Worship Sharing

- » How do Friends' testimonies and queries provide spiritual guidance in the ways we invest our money?
- » In what ways is our money invested for purposes we really support?
- » Does our Meeting serve social, economic and environmental justice in its investments?
- » What is our financial involvement in the fossil fuel industry? How are we led in regard to these investments?
- » Is our commitment not to profit from investments in fossil-fuel businesses now a part of our Lived Faith, and are we ready to minute that commitment?

Earthcare Through the Years

Eric E. Sabelman

PacYM Unity with Nature Committee Report: “On Being Faithful Stewards,” 2001

What is the Pacific Yearly Meeting (PYM) Committee on Unity with Nature about? As is true for other Quaker committees, the people who serve are those whose consciences trouble them, and so are moved to trouble others’ consciences who otherwise might be content with things as they are.

We long to hear the voice of God otherwise unheard:

- » The voice of animals whose deaths are unremarked, known as “roadkill” and accepted as a normal cost of civilization,
- » The voice of animals killed deliberately, for food or for their decorative body parts,
- » The voice of trees falling, to be cut into fence boards and shipping pallets,
- » The voice of unnamed creatures who live on sea floors, smothered by dredge spoil and imported species.

If all the other Quaker committees were completely successful, and humankind dwelt together in perfect harmony, still these voices would cry. Yet it is not our committee’s work to list the manifold ways in which humans harm their world; it requires no great spiritual awareness to count and measure our civilization’s failings and to project how much worse it will be in times to come.

There is another voice that speaks of hope for our mutual future: our awareness of that part of creation harmed or ignored by human society is growing. We now feel more kinship with the natural world and more appreciation of its subtle beauties than at any time in human history. This inner growth is not solely our own doing, but is in response to the voice that has always told us to love one another.

This voice speaks strongly to the young. It is they who ask hard questions about why we are the way we are. It is they who feel they do not fit into the society we have made, that demands lifelong devotion to jobs and status and striving for pleasure and comfort. That we learn to suppress our questioning and conform to the demands is a sad triumph of human adaptability. If we can, we hope to preserve the idea that the world is a marvelous and Spirit-filled place, an idea we all once had when we were children.

This voice speaks not only to Quakers, but to anyone, anywhere, who listens. As we do, these listeners will rephrase what they hear so as to be understood by the people around them. We will benefit by hearing their interpretation of the voice, both because it may inspire us to listen in new ways, and because it will help us overcome the despairing sense of struggling alone to turn civilization away from a terrible future.

So we bring to your attention words you have not heard before, and we spread your words abroad, that we may all someday turn toward the Source of the inner voice.

PacYM Unity with Nature Committee Report, 2023

Humanity is at an inflection point – profound change is both possible and necessary. Humanity will not survive another century of its creative and destructive potentials unless it becomes as Wise as it is Powerful. We have a responsibility to heal the wounds of our shared histories such that cooperation and trust, without naivety, become possible. We have a responsibility to heal our relationship with the living world and to become avid-humble students of the web of life. We have a responsibility to tend to the anxieties, myopia, and stories that have led our species down the road of the Sixth Extinction such that, through compassion, we can create the healing space wherein humility, deceleration, stillness, and reflection become possible for our course as a species as a whole.

The Unity with Nature Committee:

- a. Helps Friends better understand and experience our unity with and our spiritual call to honor, celebrate, learn from and protect the natural world;
- b. Encourages Friends to take action to support the health of the world we share with all living things, and to support the movement for Environmental Justice;
- c. Advances the efforts of monthly meetings and individuals to share their questions, endeavors, failures and achievements, and to develop relationships with like-minded organizations;
- d. Engages in continued spiritual discernment, seeking input from the wide diversity within the yearly meeting so their work extends beyond any particular project, allowing for growth and adaptation to new opportunities and challenges.

Pamela Haines

Sowing the Seeds for Corporate Climate Witness

Fifteen members of our meeting community gathered this summer to notice what we love about the earth, share several things we each feel pleased about in our lives as we face environmental injustice and climate chaos, then consider ways we might stretch to respond even more faithfully and powerfully.

What those who came are already doing covers a wide span—from recycling, to moving our households away from fossil fuel reliance, to greening our investments, to participating with others in community projects, to lobbying our elected officials, to support and leadership in EQAT, our local nonviolent climate justice campaign.

When one person lamented the seeming insignificance of the recycling she was doing, and blurted out a wish to “plant a forest in the ghetto”, we were on to the stretches. What might we do if we had more resources, more support, more courage? These responses, too, varied widely—from remembering to notice the wonders of the world around us, to being more open about our beliefs and values with our families, to transforming our burial ground into a community garden and arboretum, to greening our Quaker retirement communities and our Meeting’s investments, to gathering support to pass statewide energy legislation.

As we moved toward closing, we noticed the shared energy around increasing city tree cover and moving our investments, with several people excited about working together in these areas. Individual “stretch” projects that had been named could now be supported by others more intentionally as well. I followed up in the next few days, with notes from our conversation to everybody, invitations to a few to lead the tree and investment clusters, and encouragement for all our efforts.

Reflection on our time together brought two new insights. First, the diversity of our situations, conditions and interests made it clear that the possibility of one focused Meeting-wide response to environmental justice and climate issues was unlikely. We were so scattered! And yet diversity is a quality we value in many parts of our lives; after all, homogeneity and monoculture are not our goals. Second, while having knowledge about climate science—or necessary public policy changes, or the critical features of a sustainable world—can be helpful, that knowledge in itself, does not move us forward. Nor does sharing a common concern create change. That knowledge and concern have to be embodied.

This is the promise of opportunities like the one we had in that community climate conversation: to learn about, rejoice in, and claim each person’s contribution and efforts, each person’s joys and dreams. In a community that is actively reaching for corporate integrity, each seed falls on fertile ground, each new act that grows in that ground is valued and supported. With this recognition—this simple but profound naming—nothing is insignificant. Each impulse, each small step, each new connection can be joined to others, building into a corporate witness that grows steadily in Spirit-filled power and life.

Pamela Haines, a member of Central Philadelphia Monthly Meeting, has a passion for the Earth and economic integrity, loves repair of all kinds, and has published widely on faith and witness. Her newest publication is a poetry collection, *Encounters with the Sacred and the Profane*. She blogs at pamelahaines.substack.com.



BeFriending Creation published the article *How to Have a Climate Potluck* in Volume 36 Issue 1 of BeFriending Creation. You can read that article at Quakerearthcare.org/befriending-creation

Read one of Pamela’s poems on the next page

Pamela Haines

Sacred Name

I've known this plant for years—
big soft leaves with just a hint of teal,
great white flowers that furl umbrella-like
open and then closed.

It showed up uninvited in our garden
ready to impress, and then
we found another in a neighbor's yard.
How it arrived? A mystery.

Browsing through the whites
in my new wildflower book
I find its picture and a name:
sacred thorn apple, so they say.

I wonder, not at the name—
a fine one with a story
I will learn one day, I'm sure—
but why no other plant
is honored in this way.

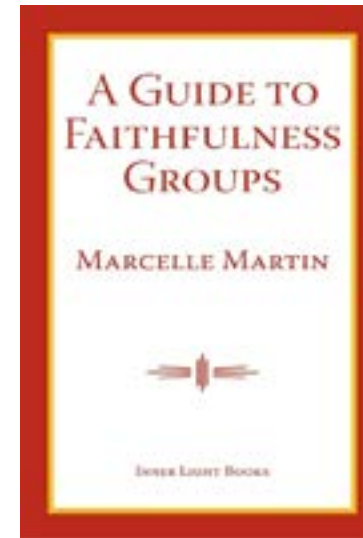
Sacred rose and sacred buttercup
sacred lilac, sacred apple tree
sacred oak, birch, maple, hemlock, pine.
These names roll sweetly off the tongue.
They're sacred, all.



On March 16-19 2024, hundreds of young adults gathered in Washington DC for FCNL's Spring Lobby Weekend.

FCNL's focus for this years Spring Lobby Weekend was to ask Congress to address the harmful legacy of the Indian Boarding School era. If you are not a young adult, here are ways you can still support this work.

1. Write your congress people to support the establishment of a Truth and Healing Commission on Indian Boarding Schools at [FCNL.org/issues/native-americans](https://www.fcnl.org/issues/native-americans)
2. Join the Call to Climate Action on March 21st, 3pm Eastern/12pm Pacific to get climate policy updates and learn how to advocate for climate policy. Register at [Act. FCNL.org/event/call-conscience](https://www.fcnl.org/event/call-conscience)
3. Quaker Earthcare Witness has a FCNL working group that works to support FCNL's lobbying efforts around climate change and environmental justice and to raise awareness about policy changes needed to successfully address the twin crises of climate change and loss of biodiversity. If you have interest in joining this group, reach out to miche@quakerearthcare.org
4. Join FCNL's Intro to Advocacy on the 3rd Thursday of each month. You can find these events at [FCNL.org/events](https://www.fcnl.org/events)



Faithfulness Groups for those Called to Earthcare

Nine months ago, a small group of Friends was born out of a QEW workshop led by Mary Ann Percy and Marcelle Martin. We meet each month to listen inwardly and speak openly about our sense of divine guidance; and share with each other our hopes, confusions, and road blocks to our attempts to nurture spirit-led ways of living. The work of our faithfulness group is not to help plan specific climate actions but to help each other pay attention to the subtle nudging and subconscious knowings of Spirit. Below are two Friends' reflections on our process.

Shoshana Osofsky

Two practices in my life bring me deep spiritual connection: Faithfulness group and yoga. Yoga gives me moments when I can be still within myself. Faithfulness group brings me into stillness in community. We attend to each other in a sacred manner. If I find myself adrift, someone's sharing brings me back. I feel held.

As one of us wisely noted last month, these divisions of inner/outer are mental constructs. In reality, there is no separation between work in the broader world and work in our personal worlds. I tend to think either/or thoughts and have judgments about what is best, and invariably, it will be the thing I am doing less of. I envisioned the Faithfulness Group launching me into big, bold climate action. That hasn't happened. I keep coming back to the realization that who I am is more important than what I do. Faithfulness Groups are where I get to grapple with that.

Adrienne Rayna

I am coming to realize that the process of humanity learning or re-learning how to live in a way that supports Earth is a process that comes from and through people. For people to be good for Earth, it requires that we create regenerative cultures, economies, human society - together. For that to happen, we have to learn how to communicate, to listen, to hear each other, to connect, and form trusting relationships. We have to become a sensory system to respond to the needs of earth, of each other. The faithfulness group is, for me, deep practice in this way of being with others.

More information about faithfulness groups, including videos, and a 4-page guidelines document can be found at: awholeheart.com/faithfulness-groups.

Faith may begin with beliefs, but it grows to become more about a lived relationship with God. -
Marcelle Martin

A Guide to Faithfulness Groups

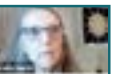
by Marcelle Martin

Walking us through a practical guide to the collective discipline of faithfulness groups, Marcelle Martin calls for us to be a part of a practice that works to attune its participants to the promptings of the divine and listen to a way opening. The aim of spiritual vitality and a reinvigorated culture of faithfulness might allow us to turn toward each other during an increasingly secular time. In this book, Martin asks us to be in holy accompaniment with each other and remain faithful to the leadings of the Spirit.

You can buy *A Guide to Faithfulness Groups* at [Pendle Hill](https://www.pendlehill.com) or at [Bookshop.org](https://www.bookshop.org)

Evoking Questions

- ◆ Assist a person in exploring deep responses and inner knowing.
- ◆ Not seeking factual info or analytical reflection.
- ◆ Elicit knowing below consciousness or not articulated before.
- ◆ Elicit images, metaphors, feelings, sensations & bodily awareness.
- ◆ Ask the person to "look at God" or sense how Spirit is present.
- ◆ Encourage the person to speak aloud their emerging awareness.
- ◆ Use the spiritual language the focus person has been using.
- ◆ Invite a deeper awareness of how the Spirit is leading one.





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Follow us on Social Media: @QuakerEarthcare

QEW has a new address! We are using a mailing service, so that we can receive your mail, no matter where we are in the world.

Name
Address 1
Address 2
City, State 00000-0000

Finding our Prophetic Voice

As Quakers, we hold that through deep listening and stillness we can hear the voice of God. Far from inactive, Quaker Faith is predicated on living out of the leadings and messages that arise from communion with the Divine Seed within us all. At Quaker Earthcare Witness, we recognize that the planetary crisis we face today is at its root a spiritual one - and only a deep spiritual transformation and maturation of our species can safely herald our passage through the 21st century. What would it look like for Quakers to rediscover our Prophetic Voice in these Prophetic Times? What spiritual capacities, latent within us all, have we yet to fully realize?

Join us at our upcoming QEW Spring Gathering as we seek out QEW's Prophetic Voice, our Common Purpose, and ignite the spark within us all. We will be gathering online on April 25th-28th.

Learn more at [QuakerEarthcare.org/spring2024](https://www.QuakerEarthcare.org/spring2024)



A Civilizational Rite of Passage with Daniel Schmachtenberger

In our keynote talk, Daniel will speak to the historical forces that shaped the crisis we face today, the depth of the predicament we now face, and how our historical moment calls upon each of us to expand beyond who we thought we were and center in our deepest values.