

# earthQuaker

living  
witness  
Quakers for Sustainability



newsletter  
issue 91  
May 2016



Gathered in Large Meeting House. Photo credit: Anne van Staveren

## Yearly Meeting Issue

Living Witness as a transformational community

Reports from BYM Sustainability Gathering

Paris Climate Agreement

Principles for a New Economy

Disposable Cups

Resources for your meeting

## Editing earthQuaker

There's been a longer than usual gap since the Winter edition of earthQuaker. We decided to wait until after the BYM Sustainability Gathering at Swanwick in March and produce a special edition in time for Yearly Meeting. This was going to be the first issue of earthQuaker from our new editor, Pete Redwood. But with much of the work done, Pete developed an eye problem and is unable to continue. So... here is a rather more amateur effort from me.

There are several pieces of writing from Swanwick in this issue, with a strong common theme of needing to strengthen and support the community around our Quaker sustainability commitment. There are also ideas and resources, from policy engagement to lifestyle change.

A first step might be to come to our Autumn gathering. You might even like to think about getting involved in editing and producing earthQuaker! Please contact me if you are interested.

Laurie Michaelis, Living Witness Co-ordinator

## Renewing Living Witness as a Transformational Community

Would you like to be more involved in our national Quaker sustainability witness? One way would be to come to the Living Witness gathering at Bamford Quaker Community on 7-9 October this year. It will be an opportunity to spend a creative weekend with like-minded Friends, share ideas and inspiration, explore ways forward, find ways to support each other in our witness, and enjoy worship, cooking and conversation together.

At a meeting in February our trustees began to set out a vision for the future shape of Living Witness. It includes a reinvigorated national community, with members taking the lead in projects and networks that inspire and nourish them.

There seems to be energy for:

- National gatherings, perhaps once a year
- Visits to local Quaker Meetings to support a deepening of the spiritual basis of our sustainability commitment
- Experiential retreats – exploring spiritual and practical aspects of sustainability and working on the land or with animals
- Green politics
- Joyful and spirit-led nonviolent direct action/civil disobedience
- Conflict transformation and community building
- Researching and writing about what we've learned from our Quaker journey on sustainability
- Outreach beyond Quakers, offering sustainability workshops and resources to other organisations



Current trustees can take the lead on some of this but we really hope that you will get involved in anything that speaks to you, or introduce other areas of work – and there is space for additional trustees! Or perhaps you already have a project that you'd like others to get involved in?

Please contact [laurie@livingwitness.org.uk](mailto:laurie@livingwitness.org.uk) if you'd like to come. The cost of accommodation and food for the weekend is £100/person. Please do check whether your meeting will fund you as part of its sustainability commitment, but don't let money get in the way of your involvement as Living Witness can provide some bursary support.

# BYM Sustainability Gathering, Swanwick 18-20 March 2016

One hundred Friends gathered at the Hayes Conference Centre at Swanwick for a weekend on *Being a Transformational Community*. On the final morning of the Gathering, 'Listening Friends' shared what they were picking up – here is what Sam Robinson and Gill Westcott had to say:

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One of the things I have learnt is that Quakers are surprisingly good at Frisbee! As we played we discussed the idea that the challenge of throwing and catching a Frisbee is much like the challenge of grappling with climate change and sustainability.

One way it is similar is that it is no fun on your own. I heard Friends talking about feeling isolated, at times overwhelmed and hopeless, sometimes the only 'green suspect' in their meeting, struggling in a Society that has not yet fully taken ownership of its sustainability commitment. This gathering has however been an opportunity to "be tender with one, and to support one another" to share our journeys, ideas, hopes and experiences. Gradually we have built a nurturing, loving and supportive community over the weekend.



Another tip from the world of professional Quaker Frisbee playing is that approaching the Frisbee head on can be dangerous. Gregory Norminton encouraged us to "come at something that overwhelms us at a slant" using stories, metaphors and poetry. All weekend we have shared our stories and written new ones, stories that acknowledge suffering and stories that "affirm our vision of a flourishing of all life".

You also don't want the Frisbee to end up in the lake so you have to be engaged with and aware of the world around you. Over the gathering we have discovered the potential we have for changing social norms in the world around us and the role we can play in speaking truth to power, "recognising that hope is a state of mind, not a response to data".

Lastly, playing Frisbee is energising and fun! One thing I have heard a lot this weekend is laughter and it's that sense of fun and energy, grounded in love, that I hope we can take back to our meetings and continue to deepen and broaden our sustainability commitment, imbedding it in the fabric of the Society of Friends not as a new, separate thing but as a central, binding aspect of our faith.

## **Sam Robinson**

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Tracing our personal journeys like the course of a river. Where did mine begin? Landmarks included ordering a weekly box of organic veg, the excitement of its arrival, seeing a celeriac for the first time, with a face like Les Dawson; a city trader moving to Cornwall to manage goats; extending the Meeting community to all who hire rooms.

Stories flowed... of a time when the corridor filled with smoke, but the class informed calmly about the fire just carried on their conversations... of the Bangladeshi woman, her floor covered in water, carrying her babies...of the Fisher King whose wound could only heal when acknowledged by Parsifal's compassionate enquiry.

We were reminded not to underestimate the strength of social norms in enabling low carbon living. In a caring community we can support one another with ways of living which, like the early Quakers and early Christians are distinctively different from the world around us.

It seemed a relief to hear spoken the feeling that our commitment to low carbon living is not fully owned by the whole Yearly Meeting. Creating community around our commitment is crucial to prevent the burden falling on a few: a community based not on fear, but acknowledging feelings of despair, grief and loss; created with trust in the guidance of our corporate discernment. "It is not for our individual

**don't talk to me about**

that which we must do  
the terrible debris of progress  
don't talk to me about

the nails that pin us  
and wound us  
the numbers that pin us  
and wound us

permanent is nothing  
certain is a skull word

talk to me about the feeling of leaves  
brushing your face  
up there where the  
breezes anoint you  
with godliness

talk to me about gathering in small  
good places, sharing  
laughter, food and  
wisdom

talk to me about the space that is left  
when we  
clear the debris  
away, under  
the mountain.  
the fresh air in our  
lungs;  
our joys; our  
togetherness

amaze me

and we shall be prophets  
not of actuality but of possibility –  
reconsecrating ourselves to the  
fullness and  
fluidity of creation's heart

amaze me

with intimacy  
with trust

like the flutter and hop of a fearless robin  
seeking amongst the earth  
with darting beak and reaching spirit

gifting me its nearness –  
talk to me about love  
and adventures



Anon, at BYM Sustainability Gathering

*cont. from p. 3*

consciences to be overruled by our collective  
discernment, but challenged and shaped by our life as a  
body”.

We thought about how to stay in touch with distant  
families without flights, or with deeper sacrifices by some  
so that others could travel. We thought about the  
potential of a General Strike.

Our testimony to truth requires that our lives reflect  
our reality on earth. Remaining below a 2°C temperature  
rise – already disastrous for some – depends on cutting  
consumption of the high emitters (anyone who makes  
one or two long haul flights a year). Our fair share is 1-2  
tonnes CO<sub>2</sub> – anything else is stealing. We explored  
approaches to change – direct action, disinvestment from  
fossil fuels, by using the Paris commitments to strengthen  
grassroots and commercial action, both necessary to  
promote political movement. We explored the Principles  
for a New Economy, as a vision promoting discussion of  
how these could be achieved. Our testimonies lead us to  
value the natural world, the gift economy, health and  
well-being and greater equality, more than any increase  
in GDP. We need not demonise either business or  
economists to voice clear alternative perspectives.

The need for change that is facing us can seem  
overwhelming. Many of us feel a need for ongoing links  
and support within the Society for this work.

**Gill Westcott**

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## The Paris Agreement on Climate Change

Rachel Berger and Lindsey Cook (via skype) led a  
workshop in Swanwick on the Paris Agreement on climate  
change. As Climate Representative at the Quaker UN  
Office, Lindsey has been working on quiet diplomacy at  
the negotiations for three years. Rachel has also attended  
the negotiations for many years and was in Paris. They  
both see a huge improvement in the atmosphere at the  
talks, which enabled the unexpectedly ambitious  
agreement in Paris. But they also remind us that it will  
take a great deal to turn ambition into real reductions in  
global greenhouse gas emissions.

There is much to give hope. China is rapidly decarbonising  
its economy. At Swanwick some Friends watched the TED  
talk by Al Gore in which he explains how rapidly  
renewables are taking off globally, and how this brings a  
real possibility of climate safety. But limiting the mean  
temperature rise to 1.5°C would require an immediate

turn-round in emission trends – it means leaving most fossil fuel reserves in the ground.

Lindsey gave five points for advocacy with our government:

- 1) End fossil fuel subsidies
- 2) Increase subsidies for renewable energy
- 3) Support sustainable agriculture
- 4) Tax the polluters
- 5) Subsidize efforts to make homes/buildings more energy efficient.

As Lindsey says: “the Paris Agreement is a ‘global framework for action’. As we define our ‘Post Paris’ climate change efforts, the following simple messages are clear – urgency in action, and of the essential role of citizens so that our respective governments implement the Agreement sufficiently and fairly.”

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## **Maggie Weir-Wilson was at the Gathering and is preparing for lifestyle changes**

As two Friends interested in sustainability from Horsham Meeting, Jacinta White and I travelled together to the BYM Sustainability Gathering. The programme looked demanding. On Friday evening Lis Burch said it was up to each meeting, and each individual Friend, to take forward the 2011 Minute 36 Canterbury commitment to become a low carbon sustainable community. All our lives must, and will, change as we try to discern the next steps, but ‘if spirit leads anything can happen’.

Siobhán Grimes spoke about the lack of urgency that seemed to infect people and how direct action can challenge this. Being part of an action group was nurturing and almost an act of worship in itself. She urged us to take the first step and told a story about a tiny Hummingbird doing what it could to put out a forest fire. Sometimes one feels like that Hummingbird, but if joined by others and supported and nurtured, there is a chance the fire can be doused.

Gregory Norminton advised us that if a problem like climate change was too overwhelming, it helped to come at it from a slant, via stories, metaphor and poetry. Statistics do not always carry the message well. He illustrated the point with the story of Parsifal, who met the suffering Fisher King, who had a wound which would not heal and whose land was dying. Parsifal, in showing compassion to the King, set in motion a healing process. Gregory said the best stories of futures arise from love and hope, while dystopian futures are driven by fear.

Rachel Howell reminded us that we all need to act and reduce our consumption. Early Quakers lived differently to others according to truth and simplicity. It is now our turn. Changing your lifestyle does make a difference and once the decision is made the landscape gets easier.

There followed a choice of response groups. Jacinta and I chose different groups so that we could share the insights together. It was particularly interesting to listen to Friend’s contributions. In an after-lunch workshop we wrote about ‘the great burning’ followed by ‘the great turning’ from a distance of about seven generations, deep time. Gill Westcott led a workshop on the ten principles for a new economy developed by the QPSW Subcommittee on Economics, Sustainability and Peace (see Page 6). Point 2 is: ‘we do not over-consume the earth’s resources’. There is a moral imperative that we leave a good earth for future generations. Point 5 is: ‘the well-being of people and planet are not sacrificed to preserve profits or reduce national deficits’. Gill pointed out that this does not deny profits, but suggests another measure could be used than gross domestic product (GDP) such as measures of well-being or health.

There was strong feeling for the morality behind the concept of sustainability and our responsibility to leave a fit planet for future generations. Jacinta and I agreed we would return with ideas on sustainability locally, and make personal lifestyle changes as well.

**Maggie Weir-Wilson**

## Ten Principles for a New Economy

These Principles were produced as part of the New Economy project, which aims to support Quaker discernment around alternatives to the current economic system. Seven New Economy booklets will be published in the coming year exploring how a 'New Economy', compatible with Quaker values, might work in practice. The first two booklets will be available by the end of May at [www.quaker.org.uk/our-work/economic-justice/new-economy](http://www.quaker.org.uk/our-work/economic-justice/new-economy). For paper copies contact Cait Crosse ([caitc@quaker.org.uk](mailto:caitc@quaker.org.uk)).



1. The purpose of the economy is the enhancement of all life, human and non-human. In recognising that of God in everyone, we seek economic relationships, whether individual or collective, which do not exploit or enslave, but which provide mutual support. Indicators of human well-being, strength of relationships and the health of the natural world are used to judge whether our economy is successful, rather than purely financial measures. This results in more fulfilled human lives.
2. We do not over-consume the earth's resources. The natural world (which has been called the Great Economy) has in its beauty and diversity a value in its own right and not only as the essential foundation for meeting human needs. Its value cannot be adequately expressed in financial terms. Our responsibility for the benefit of future generations and for all life on earth takes precedence over economic growth. In particular, we live low-carbon lives individually and collectively having agreed to leave fossil fuels in the ground.
3. All (including future beings) have an equal right to access and make use of global commons such as land, soil, water, air, and the biosphere's capacity to process greenhouse gases, within the limits of what is sustainable. Rights to hold and use land are therefore never absolute as land is a common resource. Rights are balanced by responsibilities for the good of all. The monetising and privatising of common resources (such as water and wilderness) is being reversed in favour of community or stakeholder management. Our lifestyles move towards consistency with global justice. As a wealthier nation Britain promotes low-carbon economies throughout the world, contributing financially to enable the transition in poorer countries. Peace is promoted by seeking just settlements in access to the natural world and its resources.
4. Everyone needs time and resources to participate in community life. Devolution of decision-making and localisation of production as far as practicable help enable more effective democratic decision-making about economic matters.
5. The well-being of people and planet are not sacrificed to preserve profits or reduce national deficits. Market mechanisms can effectively organise production and distribution of many commodities, although the limits of these are recognised. Prices reflect all social costs. In this new economy, the democratic political system controls the economic system, rather than the other way round. Interventions to achieve a fair allocation of goods and services include regulation (e.g. of the banks), rationing (e.g. of health services by need) and price setting (e.g. a truly living wage). Some public services are not considered suitable opportunities for profit-making. The gift economy, based on giving without expectation of exchange, is celebrated and promoted as a radical alternative to the market, and contributing to community.
6. Since money plays such a key role in the economy, it is created under democratic control, for positive social benefit rather than private profit. Debt is less needed, less prevalent, and often remitted.
7. A fundamental equality is recognised, not limited by race, gender or social origin. Achieving greater equality in income, wealth and life chances is a high priority both nationally and internationally. The path of international development to which trade and aid contribute is one of poverty reduction rather than creation of growing inequality, which fuels economic migration.
8. The tax system redistributes from richer to poorer, with richer people paying a greater proportion of their income. It also applies to land and wealth. Payment of taxes is viewed as a matter of justice to support those things that contribute to human flourishing such as health care and education whilst discouraging harmful activities such as arms production and those causing pollution, ill health or ecosystem destruction. There is a social safety net which operates to uphold the dignity of all.
9. Businesses are structured and owned in a variety of ways. Cooperatives and community-owned enterprises form a large part of the economy as well as private and national ownership. Employees, customers, and local communities are represented in the governance of large businesses. Work is seen as an opportunity for service to the community and opportunities exist for the exercise of creativity and for cooperation with others towards common goals and not simply for income generation.
10. A revitalised, participative and more truly representative democracy is key to our peaceful and prosperous coexistence. In the new economy, all individuals and groups have meaningful routes to influence public and economic policy; all voices are heard. In this way power is distributed and the equality essential to this vision is maintained.



### **The Forest**

Ten thousand leaf falls  
Each season a heart beat  
Each year a breath  
Countless manlives  
Yet only twenty oaklives have passed  
Since the ice left.  
I covered the bare earth from shore to shore.  
Northwards land darkling with pines,  
Southwards broadleaved greened.  
Sheltered by boughs deer foraged,  
Beavers gnawed and wolves hunted.  
Man roamed  
Walking wide over the leaf strewings.  
Knew me as Herne or sometimes Green Man  
When I whispered in his dreams,  
Telling secrets of the woods.  
Man's heart turned.  
Not content to take what was freely given.  
My tall trees were felled and burnt for fields.  
Now you push me back to the margins.  
I wait as I have always waited,  
Pass you will.  
Just as the devouring ice.  
I have eaten many proud cities  
Nothing now but green humps and hollows  
Where wild things rule.  
I am patient.  
I wait.  
Nigel Peckett  
Little Haywood  
8th August 2015

## **Some resources for your meeting**

### **Strengthening our community**

Sign up for blogs and newsletters:

QPSW: *Quakernomics* Blog, *Earth and Economy* mailing list. Sign up via [www.quaker.org.uk/our-work/sustainability](http://www.quaker.org.uk/our-work/sustainability)

Living Witness: *Human Dimensions of Climate Change* Blog. Sign up at [www.livingwitness.org.uk](http://www.livingwitness.org.uk)

Woodbrooke: *Good Lives* Blog at [woodbrookegoodlives.blogspot.co.uk](http://woodbrookegoodlives.blogspot.co.uk)

Ask for a Living Witness workshop in your meeting on engaging with sustainability as a community (contact [laurie@livingwitness.org.uk](mailto:laurie@livingwitness.org.uk)).

### **Changing our lifestyles**

Work with resources in the *Sustainability Toolkit*. There should be a copy in your meeting and you can download it from [www.quaker.org.uk/our-work/sustainability/living-sustainably](http://www.quaker.org.uk/our-work/sustainability/living-sustainably)

There are more downloadable resources, including climate impact calculators, guides to practical action, and study session plans, at [www.livingwitness.org.uk](http://www.livingwitness.org.uk).

### **Making our Quaker core practices and property low carbon and sustainable**

Quaker Stewardship Committee Property Advice Sheets on BYM website

Ethical Finance resources from QPSW including two guides to disinvestment and *Your Faith, Your Finance* web resource. Find them at [www.quaker.org.uk/our-work/sustainability/fossil-fuel-divestment](http://www.quaker.org.uk/our-work/sustainability/fossil-fuel-divestment) and [www.quaker.org.uk/our-work/economic-justice](http://www.quaker.org.uk/our-work/economic-justice)..

### **Working for policy and system change**

Quaker Peace and Social Witness resources include policy and campaign briefings, including on climate justice, divestment and the new economy plus the *Quakernomics* blog and *Earth and Economy* network [www.quaker.org.uk/our-work/sustainability](http://www.quaker.org.uk/our-work/sustainability)

### **Apply for a QPSW Sustainability & New Economy grant**

Details at [www.quaker.org.uk/our-work/sustainability](http://www.quaker.org.uk/our-work/sustainability)

Try to live simply. A simple lifestyle freely chosen is a source of strength. Do not be persuaded into buying what you do not need or cannot afford. Do you keep yourself informed about the effects your style of living is having on the global economy and environment?

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## Disposable Cups

Everywhere you go, fast food outlets dispense hot and cold drinks in plastic or paper cups. Claiming to use paper sourced from so-called “sustainable” forests does not make the cups eco-friendly. A forest can be felled in hours to provide a few tonnes of paper but in Europe it takes 40 years or more to regenerate – even the fast growing ones. Because it claims that it CAN be recycled does not make it eco-friendly.



Take a sheet of paper or card and pour water on it and you will quickly realise that it will not hold a liquid. It will collapse as it gets wet. So it must have a coating on it which is impervious to boiling hot liquid. It is the coating that causes the problem. 99% of all paper cups in use have an internal coating of polythene which is welded to the paper. To recycle the cup, first it has to be kept separate from all other waste, then the polythene coating has to be removed. There are only two plants in the UK capable of this and the demand for the recycled product is limited. There are alternatives to polythene but they are substantially more expensive and therefore not popular with manufacturers.

All the major chains want you to believe that they are acting “responsibly” and are the “most eco-friendly” chain around but the simple truth is that 98% of the 2.5 billion paper cups dispensed each year in the UK finish up in landfill or are incinerated. With the exception of Caffe Nero, and in the London area only, none of the cups thrown into the bins in the store are actually recycled.

In 2011 Starbucks actually tried selling their coffee in personal, re-usable cups, which the customer could bring back for a re-fill, but they were a complete flop. Customers did not want them.

So what can we do about it? Try presenting your own thermal cup at the counter and demand that they use it instead of a paper one. I have tried a few times but usually the assistant has just simply dispensed the usual paper cup and told me to pour it into my own cup! I did confront a Costa Coffee manager, only to be told “Sorry, we are not geared up for that!” The other day a friendly (or maybe harassed) trolley assistant on a train actually filled my cup and said “I shall get into trouble. I’m not supposed to do that!” But maybe, just maybe, if enough of us started doing it, attitudes might change. The other alternative is to boycott the multiples and stick to the independent outlets that are usually more cooperative. Or better still, don't buy coffee out. Carry your own in a thermos flask.



**Pete Redwood**

If pressure is brought upon you to lower your standard of integrity, are you prepared to resist it? Our responsibilities to God and our neighbour may involve us in taking unpopular stands. Do not let the desire to be sociable, or the fear of seeming peculiar, determine your decisions.

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## Letters

### Green Politics

Reading about the Living Witness review in February and all the ideas that had emerged was inspiring. In particular I was drawn to the mention of green politics.

Last year, I attended three events and each one felt like a homecoming; each had echoes of attending a Quaker event! It's difficult to put this into words. The first one was three days at Hawkwood College near Stroud: 'The Seed Festival'. For me, this was about planting seeds of hope for the future with many inspirational speakers, workshops and networking. The goodwill was palpable as was the immediate feeling of connection: there was no 'them' and 'us' - only 'we'. And of course each of them was committed to helping to heal the environment.

The second event was the Green Party Conference in Bournemouth. Again there was that feeling of equality, and there was no stress or rushing or hustling. It was also a joy to have the larger meetings beginning with a silence.

Finally I went to a gathering of the organisation, 'Green Spirit'. Here I experienced a deep nurturing, feelings of complete equality, no competitiveness, and so much love, joy and fun.

All three of these events offered an ethos of inter-connection beyond individual personality/ego needs, whilst not denying the latter.

Surely in today's world the paradox is that both states of being are needed? Today State boundaries are transcended by global technological communications between individuals. Just tonight, my eleven-year-old granddaughter was telling me about a discussion she'd had earlier about the weather on her iPad with a friend in Australia! Yet, in our daily lives we must still eat, sleep and breathe as individuals living in 'separate' physical bodies. So how do we create the bridge between these two states of being? For some time now, I've been drawn to that little prefix 'Com'. I think of community, comprehension, communication ..... and of course, compassion. And surely it is through compassion, through that shared sense of humanity and love that transcends the personal and where we meet the other?

**Maggie Jeffery**

### Volunteering

While I sympathise with the green lobby, having given up my car, taking public transport, reducing meat, sugar and alcohol in my lifestyle, I find the need to do something practical on a limited pension, satisfied by being an active volunteer in the British Red Cross.

The British Red Cross campaigns for the Geneva conventions against autonomous armed drones, supports victims of climate change at home and abroad by practical measures extending beyond immediate disaster relief, partnering with over 160 local Red Cross & Red Crescent societies wherever help is needed worldwide.

Often, Red Cross continues support with seeds, tools and training, besides appropriate technology and medicines, long after the publicity has moved on.

The Red Cross tries to be sustainable both in the green sense of the word as well as being a provider of long lasting solutions, enabling people to help themselves.

The Red Cross depends on a pool of volunteers, 30,000 in the UK, with 3000 employees providing training and support to a high, professional standard.

Some will say it is just a sticking plaster for a wounded Earth, but I like to think the selfless activity of Red Cross is a gesture of hope for humanity offering an alternative to the ego-centric consumer culture.

So please Friends consider joining your local Red Cross unit, we need committed people for the future

**Alex Francis, Hastings Meeting.**

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## Food security and migration

There are strong links between climate change, agricultural policies and social stability in many parts of the world, but especially in Africa. There are a number of studies by respected organisations showing that failures in food production in some North African countries was a contributory factor in the social unrest which lead to the uprisings in some countries and the conflicts which have followed. The forcible putting down of these uprisings has been a major cause of the large migrant flows to Europe. As well as seeking an end to these conflicts, policy makers need to consider factors which could lead to similar problems in the future.

The "New alliance for food security and nutrition" promoted by the G7 countries - governments, foundations and multinationals - pushes the introduction of large scale agribusiness in developing countries as the solution to feeding an increased global population. While one should not oppose the use of appropriate new technologies in developing countries, large scale agribusiness sweeping away huge numbers of small scale farmers would be disastrous in many countries - particularly perhaps in Africa. Often governments in these countries allow the take-over of land that has been farmed by local farmers for generations with little or no compensation. Women have had a major role in village farming, and this important role could be lost. The result of loss of small scale farms is likely to be massive flows of people to the cities where they may add to the number of unemployed, and to the pressures for migration to more prosperous regions.

Global Justice Now (previously the World Development Movement) has been campaigning to stop the "New Alliance" policies that can be so damaging to local communities. Where Friends have an opportunity to draw attention to the links between climate change, unsuitable agricultural policies, potential conflicts and pressures on migration, I would hope we can do this."

**Martin Quick**

## Calendar

**Special Interest Meetings** at Yearly Meeting, 27-30 May:

- BYMSG, *Nurturing our sustainability ministry*
- QPSW Economics, Sustainability & Peace Sub-Committee, *Building a new economy*  
*Climate justice: and what does money have to do with it?*



**Composting the Covenant:** shaping a modern Quaker eco-theology. Course at Woodbrooke, 21-24 June.

Participants are encouraged to bring their own thoughts in the form of short papers. Information and booking via Woodbrooke website [www.woodbrooke.org.uk](http://www.woodbrooke.org.uk). Or contact Laurie for details.

**Summer Working on the Land:** working retreat at Bamford Quaker Community, 18 – 24 July. Contact the Community at [mail@quakercommunity.org.uk](mailto:mail@quakercommunity.org.uk). Details at [www.quakercommunity.org.uk](http://www.quakercommunity.org.uk).

**Family Summer Camp:** retreat at Bamford Quaker Community 28 July – 6 August. Contact the Community at [mail@quakercommunity.org.uk](mailto:mail@quakercommunity.org.uk). Details at [www.quakercommunity.org.uk](http://www.quakercommunity.org.uk).

**Voices of the Earth:** exploring the spirit and the natural world creatively. Course at Woodbrooke, 15 - 19 August. Information and booking via Woodbrooke website [www.woodbrooke.org.uk](http://www.woodbrooke.org.uk).

**Living Witness Gathering:** Join us if you would like to be part of our Living Witness renewal. Bamford Quaker Community. 7-9 October. Contact Laurie for details.

**Woodland Working Week:** working retreat at Bamford Quaker Community, 7–11 November. Contact the Community at [mail@quakercommunity.org.uk](mailto:mail@quakercommunity.org.uk). Details at [www.quakercommunity.org.uk](http://www.quakercommunity.org.uk).

## Deadline for the next issue of earthQuaker – 1<sup>st</sup> August 2016

Please email your contributions to [laurie@livingwitness.org.uk](mailto:laurie@livingwitness.org.uk) or post them to:

Laurie Michaelis  
Living Witness  
Friends Meeting House  
43 St Giles, Oxford  
OX1 3LW

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

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

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

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Living Witness  
Friends Meeting House  
43 St Giles, Oxford  
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**Living Witness (LW) is a Quaker charity supporting Friends' witness to sustainable living and taking it to the wider community in Britain and elsewhere.**



LW has worked since 2002 with a growing network of Quaker meetings, connected through regular link group gatherings, newsletters and shared resources. At the beginning of 2008 LWP merged with Quaker Green Action, which since 1986 has been the main forum for Friends sharing a Concern for sustainability.

We welcome both individual Friends and meetings as members of our network and participants in our gatherings. Please get in touch with Laurie Michaelis, the LW co-ordinator if you would like a workshop or speaker session in your meeting, by e-mail at [laurie@livingwitness.org.uk](mailto:laurie@livingwitness.org.uk)

By post to: Living Witness, Friends Meeting House, 43 St Giles, Oxford, OX1 3LW.

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

### If undelivered please return to:

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