



COMMUNITY SERVICE

NEWSLETTER

Volume XLI Number 1
January/February 1993
ISSN 0277-6189

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Gentle On The Land Our Environmental Crisis, Dead End Or Opportunity

Condensation of address given by Warren Stetzel Friday evening, October 16, 1992, at the Community Service conference.

Our conference topic is "Simple Living: Gentle On the Land." Is our environmental crisis a dead end or an opportunity? We haven't been very gentle on the land, on the seas, or the air. As for simple living, as a society we've been running away from that with all due speed.

Whatever it is we run away from, we are running up against an environmental crisis of our own making. We shall review some of the major features of this crisis, so that we can approach this question together from common ground.

Let us take a moment to set the tone of our considerations. I'd like us to listen to the music and to the words of the old Shaker hymn, "Simple Gifts." Peggy Champney will sing "Simple Gifts" for us. [Peggy sang and others joined in.]

Tonight a transformation is taking place in our part of the world. Days of glorious autumn weather are coming to an abrupt end. The Raven Rocks we left this morning was in a blaze of autumn color. What a gift, this transition of the seasons is--the so-dependable sequence of autumn's colorful

celebration, winter decline, spring renewal, and summer bounty. But there's another aspect of the season that we share with every other lovely spot on this earth.

The seasons are changing. Everywhere autumn isn't the same any more. This autumn whose swift progress we witness with such excitement is not quite the autumn that Nature made. It's probably true to say that no child born today, or in the future, is ever again going to experience an autumn that's just the way Nature made it.

Just in the last 30 years we human beings have become a global force, wielding power, exerting influence of awesome proportions. We've done it with our technology, with our agriculture, and with our economic and social systems. We've done it with our habits, our desires, our fears and our dreams. We've done it with the sheer force of our numbers.

What are we to make of it, when major Pacific storms only a decade ago would cover over 3,000 miles, while now a 300-mile diameter is common? When 10 years ago, transcontinental airliners, bucking a healthy jet stream, took six hours going west, four hours riding the jet east. While today, both directions take about the same time. In 1991, pilots flying over

Northern California reported that clouds seldom topped out above 7,000 to 8,000 feet. Under normal conditions those clouds should have reached 26,000 to 38,000 feet.

Look at the international weather scene of recent weeks. Hurricane Andrew in Florida, untypically powerful, and the hurricane in Hawaii, the first of its kind in the area it struck. Then the worst flood in French history, followed a week later by the same kind of storm in Italy. A Newsweek article quoted the opinion of prominent weather observers that we are likely, thanks to our influence on climate, going to see more exceptional storms, bigger areas covered by storms, more severe storms, expanding beyond their customary territory.

We are changing the shape of things. Is our version going to be a better one? It is not too soon for us to be asking that question of ourselves. We must proceed as though it is not too late to be asking this, for to do otherwise, is to participate in a self-fulfilling prophecy. And we must proceed with haste in the knowledge that, if we don't change our course, we're going to wind up where we're headed.

And where are we headed? We should take an honest look at that, which means as accurate and as unflinching and as considerate a look as we can take.

The review of our situation will be demanding because from the moment we begin seriously to look at what ails the environment, we are going to be looking at what it is that ails us. As soon as we attempt a prescription for cure for our environment, that cure is going to be a cure for our own failings.

The environment is becoming the universal mirror in which we can see ourselves, if we will--and perish, if we won't. The environmental crisis, in my judgment, can be read only one way. It is the clear, unmistakable, and inescapable record of our inadequate understanding of who we really are, where we are, and why we are here.

The environment is telling us that there are things about ourselves and our lives that we must change. The environment is

making inescapable demands upon us. With our habits, goals, and assumptions, we have set in motion processes that will not go away until those habits, goals and assumptions go away.

The processes we have set in motion, and that we continue to foster and fuel, have no way of hearing, no way of responding to our words or our protestations. They can and they will respond only to what we do! By our works we shall be known. Is it in us to change our course? That is a question we cannot avoid.

And where, if we choose to change our course, might we wind up? It matters a lot how we answer that question. For if we think there is no future, there will be none. For our expectations work like self-fulfilling prophecies.

I want to go back for a moment to that 19th-century Shaker hymn to pick up a thread to be woven throughout my talk.

'Tis the gift to be simple, 'tis the
gift to be free,
'Tis the gift to come down where we
ought to be,
And when we find ourselves in the place
just right,
It will be in the valley of Love and
Delight.
When true simplicity is gained,
To bow and to bend we will not be
ashamed.
To turn and to turn will be our delight,
'Till by turning, turning we come 'round
right.

The task before us is to turn, and turn again, till we come down where we ought to be, till we come down right with our times. We must change our direction.

That will not be easy for a society as sure of its successes and as proud as ours. We will need a change of heart and a good bit of practice to be able to bow and to bend gracefully.

"Great and marvellous is our progress on the earth..." someone has written. And it's true. What we've accomplished is impressive! The trouble is, nothing fails

like success. Every success, sooner or later, requires a successor. Pursued too long, our greatest successes can become our greatest failures.

Life is not a camping ground, it is not a place of arrival. Life is a bridge, and one thing that we are not permitted to do is to camp too long on this bridge. Try as we might, we never get anything just right. It's a 60/40 world at best. If you get a thing 60% right, rejoice. That 40% error is there to keep you on your toes, challenged, questioning, revising, improving, "turning." We begin the decade of the 90's with something less than a 60/40 situation so far as the environment, and our place in that environment, are concerned.

This campground that our society has built on the bridge is being closed now. We're being told to pack up our baggage and get on with our journey. As I believe was demonstrated with awful clarity by the behavior of the nations at this last summer's international summit on the environment at Rio, it's going to be most difficult for those who've accumulated the most baggage to decide to move. And we know that's us!

We should look at a few of the many "successes" that we have pursued so long and so narrowly that they have become failures that are prodding us to think again, to turn, till we come 'round right.

USDA agribusiness is in real trouble. And we're out there converting the world to it. Enviably record: 20% of U.S. topsoil lost in 30 years; 40% of North America's range and crop land turned to desert in our brief history; two bushels of topsoil lost for a bushel of corn harvested here in Ohio; as many pests per acre now as when we launched chemical warfare against them after World War II. Pests destroy just as great a percentage of our crops today as they did before we started this war. And now there are twenty brand-new pests that no pesticide will touch. The pests are winning our war. And while we fought that war, what happened to our drinking water and the food we eat? Full of pesticides, herbicides, fertilizers.

The trouble is that we barge around in this world with a lot of facts and figures, and

with awesome heavy equipment, but with very little true understanding. We go after agriculture, as we do with many things, with the prejudice that the world out there just waits for us to set things right and make them really work. We are just beginning to wake up to the way this world really works, to the intricate and beautiful, and also the necessary interconnectedness of everything.

What a problem energy is--what a villain! It's not just what we are going to do to get energy that gives us trouble. It's what we do with the energy when we can get hold of it. We suffer a bulldozer mentality. We rip out the resources, and squander them on junk, to make today's profit, and tomorrow's landfill. We need to find better sources of energy which must be nonpolluting in the means of production of that energy as well as in the use of it. It should come from what is called Solar Income, what comes in to us on a regular basis from the sun, as against fossil fuels, which are withdrawals from our global bank account.

We hope we do not find an unlimited source of energy till we've come to our senses, till we've won the freedom that only a true simplicity can give. Unlimited energy in our hands can only fuel more consumption, more waste, more damage.

We cannot consider our review this evening a complete one without talking about the economy. And what does the economy, or economics, have to do with the environment? I hope that we will connect these points with the debate that went on at the International Summit on the environment at Rio.

Twenty-two years ago Garrett Hardin observed that industry proceeds with the general and profitable practice of focussing profits narrowly while spreading costs through the public at large. The costs appear as poisoned land, air and water.

That's one tendency of our economy that till recently we hadn't noticed, but it becomes more apparent each day. The poorer parts of any society and of the world bear the largest burden. Each American puts as much burden on the environment as 250 third-worlders.

We are witnessing now the rapid conversion of societies and countries from local consumption to international market economics. This conversion has started social and environmental balls bouncing around the world that will not be easy to stop.

Brazil's rain forests are being levelled in a desperate effort to deal with a debt incurred to launch Brazil into a better position in the international market economy. But all that forest lost has not touched the principal. It isn't keeping up with the interest payments. How is it that money has become more important, more real than forests? What is it in us that protects money before it protects life? Why are we so slow to see that our care for other life than our own is the care that will save us?

Brazil and other poor countries are doing with their resources, in an effort to catch up, what we did with ours years ago to get ahead. We cut our huge forests, and economic interests here want to go on cutting them. Only 13% of North America's forests remain. The loss of N. A. forests far exceeds the destruction of rain forests in South America. Ancient forests in the northwest may be the most complex eco-system on earth, and may contain twice as much organic material per acre as a tropical rain forest.

In the debate about the spotted owl we get an example of irrationality that pervades environmental discussion. What is at stake in this debate is the survival of some of the last of our old-growth forest. The spotted owl is really the canary in the mine. It is warning us of imminent danger. If the miner pays no heed to what happens to the canary, who does he think will pay the price? What is worse, you can cut these particular acres of old growth forest, and provide how many jobs, for how long? And when this forest is gone, where do you go next? Probably to some forest where an owl has won, and kept some trees alive for you. If there are lumbermen whose dream is that their kids can follow in their occupational footsteps, they might well consider the wisdom of taking up the cause of the spotted owl today.

Can capitalism as presently conceived keep its head above the tides of depression or

bankruptcy without constant infusions from the poor, who become poorer and more numerous, and without constant infusions from the environment, its health and its resources? How would our economic history have been different had we had a policy of pay-as-you-go for environmental costs, resource depletion, and health costs? Can we save ourselves or our environment if the dollar of profit remains the arbiter of every decision and choice?

Perhaps the biggest threat our economy poses to the environment is its example, of which we are so proud, when that wall came tumbling down, and the East Germans poured across the boundaries into West Germany.

But as one watcher of those events observed, "They came, they saw, they did a little shopping." We've told the world this is the only way to live. And who is going to pay for that? The environment. The American standard of living is the goal of most of the world's people. And here at home, we love the prospect of new markets! More sales for cars, for plastics, for wood, for energy, for everything. But the environment simply cannot stand that!

And now we come to the touchy issue of population. No species has been so successful in reproducing its own kind as we. This success, by itself, can literally do us in.

The annual addition to the world's population is 95,000,000. With such numbers, we are changing this earth! We are crowding many other animals out of existence. More than 1.5 billion people were added since Earth Day I, 22 years ago. Two to 2.5 billion people could be fed an American diet. Six billion, if vegetarian. But, we have 5.3 billion now. So, some time in 1997 we use up the vegetarian solution.

India is a good example of what all this means. If Indians could reduce family size to replacement level by 2025, and they could, in addition, limit their standard of living to 7% of the current U. S. standard per capita, still, India's development would inject more CO2 into the atmosphere than could be avoided if the U. S. eliminated all coal burning immediately. And India's population would still jump from 830 million

today, to 2 billion before growth ended in about a century. That Indian population would equal world population of 1930!

The days are numbered for many of our practices, habits and expectations such as rampant consumerism, me-firstism, whether by nations, corporations, or individuals.

What about the old preoccupations and conflicts, ethnic and religious hatreds and rivalries? Is there place for our passionate and idolatrous nationalisms? Are there resources to squander on them? For decades the biggest expenditure of the earth's and human resources has been in the fruitless quagmire of nationalist competition.

To think of the changes that must occur soon boggles the mind. Overnight we're being asked to live by the Golden Rule, or else! We must see that all things are connected. Not individuals, not races, not even nations can have any hope of saving themselves all by themselves. The Ohio Valley's pollution will kill Canada's lakes and rivers. Third World aping of our lifestyles could end life for all. Can one imagine the stress upon do-my-own-thing individuals and anarchic nations when cooperation becomes the only route to survival?

Twenty-two years ago nineteen of us set out to try some things at Raven Rocks. Our list since then has grown and grown. We need new cultural patterns and standards, we surmised. I will list some of the things we have attempted in order to make a point.

We set out to purchase and to preserve 847 acres of land from strip mining and future development, pay the bill with volunteer labor and restore native forest on most of these acres. That acreage has since grown to 1,051. In order to protect those forests, since pollution will kill them as well as cutting them will, we ride bicycles when we can. When we must drive a car we use efficient and well maintained cars.

We have insulation, weatherproofing, storm windows, etc., for all the old houses, and replacement of low-efficiency furnaces and water heaters with super-efficient units. We have 100% passive solar workshop for equipment repair. We have nearly finished

one and are working on a second underground house. Seven solar strategies will be demonstrated in the larger one of them, including solar cell and wind production of electricity. We plan for exceptional long life for these structures, speaking of hundreds of years. With earth on their roofs they will conserve rainwater and will turn to the sun a green growing roof.

We will demonstrate a garden method that is organic and produces its own fertilizer, eliminates all need for power equipment, increases per sq. ft. production as much as ten times, and cuts water use by 85%.

There will be no regular flush toilets on the property. We have two Clivus Multrum composters in use, three more planned with 40% water saving. Toilet waste and garbage turn to fertilizer with the elimination of all ground water pollution by septic systems.

We have a small concrete business that uses mixers that don't waste materials, because they mix on site. We use no pesticides, herbicides or chemical fertilizers.

Finally, the twenty of us who have at any time been members of Raven Rocks, have brought 12 children into the world. With fewer children there need be no less love of children. We have done what we thought best for children of this world. I believe there are among us no regrets. Whether one is speaking of the land, of one's home, or of children, we would like to weaken the premise encouraged by our society, which makes possession the essential grounds for love and care.

The things I have listed won't in themselves save the environment, but they are important. Most important, they will help us be better able to help the environment. The purchase of the land, the insulation, the husbanding of our resources, these are exercises that we hope will help change us, help make us more aware, that will make us more capable friends of the Earth.

We set out in 1970 to restore and preserve Raven Rocks. It is our training place of giant proportions. We expected that paying for and caring for this place would be

a big job. We even hoped it would be big enough to demand enough of our time and attention, to ween us from preoccupation with I, Me, and Mine. We wanted to make a start at growing new people through commitment and dedication, through a degree of nonpossession. We can build homes and live in them, but the rules of the organization are such that we cannot own them, they are never ours to sell.

What would be the effect of spending so much of one's life to preserve a tiny part of this Creation? It means giving a large part of our lives to do it. Would this be a life of great sacrifice, of constraint and restriction, of stifling inhibition of creative capacity or one of narrowed opportunity? Is it tough to not be able to just do your own thing all the time? I can tell you in a word, our answer is no.

We started with a theory that greed, individuality in its defensive and offensive forms, consumerism, all the behavior that bruises our neighbors, our environment and ourselves--all result from a misapprehension of who we are, where we are, and why we are here.

We are like the man in the ancient South African bushman story. This is a story recorded by Laurens Van Der Post, who grew up in South Africa.

There was among the early race of men, a man who had a herd of beautiful cattle to which he gave great care. He took them to pasture every day, milked them and closed them up every night in a secure pen. But, in the morning, when he would milk them again, their udders were dry. This went on, till one night he resolved to sit up, to watch to learn what was going on. At midnight what he witnessed was women of the stars descending on a cord, into his cattle pen, milking his cattle, and escaping up the cord with the milk. Leaping into their midst, he caught the youngest and fairest of them. She agreed to stay and marry him, on one condition. She had a basket with a tight lid. He must promise that he would never open that lid and look in that basket. Day after day, the basket sat in a corner, its lid on tightly. One day, while she was still in field, he came in on an errand. He

thought to himself--this is ridiculous! He picked up the basket, opened it and threw it into the corner and laughed. In the evening, when she came in from the fields, she took one look at him and knew he had opened the basket. "Did you look in the Basket?" "Silly woman! Yes I looked in that basket. And there's nothing in it!" She left. She walked out the door and never returned.

It was not that he looked that was so bad, but that he could see nothing of what she had brought from the stars for them both. Van Der Post concludes, "Now this is our situation. The primitive, the first things of life, stand in rags and tatters and every day we lift the lid of our own particular basket and look inside and see nothing in it."

The religions of the world have wrestled with this problem from the beginning. Why is it that the very foundations of reality are not readily perceived by us?

There is a part of us that recoils from violence and a part of us that hurts when others are hurt. There is a part of us that feels for the environment, that feels at home in it, and at one with it. That part of us is not separate from the universe, never was and never will be. Acknowledging that there are other ways to state it, I would say that this part of us is part of the All, the One. There is that of God in every person. But we have too little access to that part of mind, of intelligence, of being.

Can knowledge that it is this, and not some monster, that lies at the core of our being help us? Can practice of caring and attention make it more accessible? With effort, with time, with devotion, we think so.

We are beginning "the struggle" of all human history now. The struggle to regain, to restore, to renew our roots in this earth, our bonds with all Creation. We may well be entering a winter in human history, but like all winters, it holds the promise of a new, a glorious spring.



Fellowship For Intentional Community

DUES CONTRIBUTIONS INCREASE:
MAJOR DONATIONS NOW TAX DEDUCTIBLE

SUPPORT FOR NONVIOLENCE IN THE
UNITED STATES MILITARY

From the Fall 1992 FIC Newsletter we learn:

Listing in the Communities Directory has created new membership growth and other positive recognition for intentional communities across the continent. Recognizing the benefits received, 122 communities have joined the Fellowship... Dues income is up over \$1,000 from 1991, and volunteer participation is on the rise as well. Good news!

There is more good news! On July 23 the Internal Revenue Service made a preliminary determination of federal tax exemption, 501(c)(3), for contributions to the FIC, when those contributions are beyond the minimum dues. This welcome government ruling authorizes tax exemption for all such major FIC contributions back to April 3, 1992.

Last June the Fellowship and Community Publications Cooperative signed a long-awaited agreement transferring Communities magazine from CPC to FIC. The FIC is now committed to semiannual magazine publication. Editing work is proceeding on the next magazine issue, to be published this fall. Meanwhile, the FIC Newsletter continues to serve a growing membership with relevant news from home communities, the wider movement, and society at large.

Looking to the future, FIC is engaged in negotiations regarding merger with CESCO, the intentional community business loan fund. A Speakers' Bureau and a Facilitation Referral Service have already been designed, but require more management attention for adequate development.

The Rural Southern Voice for Peace, RSVP, which operates out of CeLo Land Trust near Asheville, NC, adapted its highly versatile "listening project" to informal conversations with marines, soldiers and sailors at four military bases in the Southeast.

The concept behind such projects is that the very act of listening compassionately and with understanding increases the likelihood of influencing attitudes more than debating or attempting to persuade.

Humanity shines in reports from the Armed Forces Listening Project. Seventy-seven people in the armed services responded to a series of questions from Project members. One of the questions was: "What do you think about using nonviolence to counteract violence?" Their responses were as follows:

"Nonviolence is the best way, try it first"-37

"It won't work, violence is necessary"-28

"Nonviolence works sometimes - with a reasonable opponent, for instance"-12

In summary, the report stated, "The wide-ranging responses include an encouraging degree of sympathy for nonviolent solutions to conflict. If anything can be inferred thus far, it is that these soldiers and sailors are pragmatists who would like to see a contemporary demonstration of effective nonviolent resistance--especially to armed international tyrants. It seems that the desire for unarmed peace is nearly universal. What is lacking is a well-understood and clearly perceived nonviolent option."

RSVP continues to seek groups interested in listening to military service people anywhere. Information is available about participating in the Armed Forces Listening Project in your locality. You may also request guidelines for starting a listening project relevant to other interests.

RSVP, 1898 Hannah Branch Road, Burnsville,
NC 28714; 704/675-5933.



Destroying The Earth It's Sad Business

by Jim Schenk

This article appeared in the December, 1992, issue of Imago News.

Several weeks ago I went to a workshop called Holotropic Breathworks Workshop. It proved to be a really powerful experience for me. (We'll be sponsoring the workshop January 22nd and 23rd--and I'd strongly recommend it.) What I touched within myself was a real sadness. The sadness cuts across several arenas, but a very strong part of it was bringing my intellectual belief to my gut level. What entered my feeling level is the belief that there is only a 20% chance of humans surviving on this planet. A consciousness of this concept settled into a real sense of what that means, to me, to those I love, to this incredible Earth.

From our belief that we are separate from this Earth, that the Earth is here for the use and consumption by humans, comes the ultimate "ism," specism. This is the belief that we are better than other species, that they are here for our use and abuse. While I admit there is a difference, that we are the Earth conscious of itself, we are no better than any other part of the Earth. Can we say that our leg is better than our stomach or our neck better than our thumb? Just as parts of our bodies are not better or worse, neither are we, as part of the Earth, better or worse than any other part. These are not quite the ideas fed to me when I grew up.

I was talking to a friend the other day about this, and in the conversation it dawned on her exactly what this means to say that we are not better than the rest of the Earth. She said she could handle not being better than animals and plants but did have a hard time seeing herself as not being better than her car. Though still struggling with the concept she has come a long way in accepting our place on this Earth.

And so it is not impossible for us to change our views. But when we look at the difficulty some people have seeing African-Americans as being as good as they are or seeing women as good as men, or Iraqis as good as an American, how much more difficult it will be to see our fellow Earthlings, not of our species, being as good as we are.

And so we destroy the air, water, ozone, soil and all aspects of the Earth of which we are interdependent--it will only take one of them, no longer to support us, for our species to be destroyed. We will continue to destroy, maim, discard, waste the rest of the Earth until we see ourselves as part of this Earth, with no part being better or worse than any other.

It is so hard even for us who have a real love for the Earth, to see the rest of the Earth as good as we are, to see our cars in the same light. And even harder, once we accept this, is to live in this way. And I believe we have to reach this point if we are going to survive; that the drive for survival will not be enough to preserve ourselves. It feels pretty hopeless, and that feels very sad.

And so it is getting through this sadness that I struggle with now. I struggle to find that glimmer of hope. I know, that for myself, it is being in touch with the Earth, in its incredible wonder and beauty, that will bring me out of this period of sadness. It is being in touch with my fellow Earthlings, and working consciously with them that I will find the hope and desire to continue the work to preserve this paradise of which I am a part.



Giving

Excerpts from an editorial by Philip White which appeared in the December, 1992, issue of Unity magazine published by Unity School of Christianity, Unity Village, MO 64065.

...As I adjusted the microscope, the spectacle of living cells dividing suddenly came into my view. One was becoming two. Life was happening before my eyes.

Only later did I realize that to watch that simple cell divide was to witness a truth of universal proportion. The original cell willingly gave the gift of a part of itself so that a new cell could live and grow. Its gift is its very life, and it lives to make that gift. Such "gifting" is going on within our bodies all the time.

Parents who have raised children understand this truth at a deep, possibly unconscious, level. Without "gifts"--without the unearned nurturing, support, encouragement, faith and care, indeed, the very life of a parent or parental figure, a child cannot live. In fact Jesus goes out of His way to direct our attention to the gift aspect of life: "If you then...know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!" (Mt. 7:11) At the fundamental level of being, "gifting" is the basis of all life.

...Nothing of significance exists without gifts. There is no individual achievement without the gifts of others. There is no education without gifts of teaching. There is no learning without gifts of commitment. There is no teamwork without gifts of cooperation. There is no communication without gifts of listening. There is no communion with God without gifts of receptivity. Gifts that seem to have no great consequence conceal a great nourishing, transforming power.

How badly the world needs the gifts that only we can give--gifts of compassion, of encouragement, of love--gifts we haven't even thought of yet. Could it be that our future is to be a people of gifts?

If you want to move in this direction, start thinking of everything you do as either a gift you give or a gift you receive: your work, driving your car, meeting someone on time, paying a bill, mowing the grass, washing the dishes, listening, carrying out the trash, everything.

And don't worry about whether your gifts are "deserved." As Kahlil Gibran once said: "You often say, 'I would give, but only to the deserving.'/The trees in your orchard say not so, nor the flocks in your pasture./They give that they may live, for to withhold is to perish."

If we are to find unity in our human family, "gifts" must become natural to everyday commerce. Gifts have the power to cross ethnic, racial, gender, age, economic, and any other lines of separation we may erect. Despite our reluctance to give to the "undeserving," gifts have the power to rid us of fear and make cooperation and the enhancement of each person's potential a reality.

The true basis of "gifts" is the generation of life and more life. As more life is generated, there is more enthusiasm for living and even more giving...



Readers Write

ABOUT COMMUNITY SERVICE NEWSLETTER

After these many years I still enjoy reading the Newsletter.

As I view our present U.S. or World society, the "Small Community" is still the "Seedbed" of the good culture. Big cities generate the worst aspects of modern society.

Population growth in 3rd world countries plus profligate life style of 1st world countries will be our undoing.

Cheers to you all for this Holiday Season.

Rudy Potochnik, Modesto, CA

Time to renew. I've just sent for "Follow the Dirt Road" video mentioned in the current issue. I always look forward to your newsletter. I only wish it came every month.

Chuck Anderson, Fort Collins CO

Thanks for all your effort to keep a very well done newsletter going. I'll be working this year to revitalize Carrizozo, NM. Wish you the best for 1993. *John West, Capitan NM*

ABOUT COMMUNITY SERVICE

Please send your book catalog, sample publication and information. I've been interested in your social philosophy and community education for years and feel much aligned with Community Service and feel you have many of the ultimate solutions to our current social problems. Let's keep in touch; I want to be involved with your efforts to educate the public about Arthur Morgan and other decentralist/communitarian forerunners to a sane and humanly-sustainable 21st century society! Tell me what the state of Community Service, is; and what it envisions as its active-duty in building and inspiring a better world! *Michael Delez, Juneau AK*

You do great work--and deserve much more than this check. Been a rough but satisfyingly busy year. Time of great opportunity --new day--new order--but we must move in fast. Glad to see you all are a "station" in Echo System. So is our alumni association--fine concept. There were 1000 at recent ICA Congress in Tokyo from near 100 countries.

Jack & Connie McLanahan, Richmond KY

ABOUT COMMUNITY SERVICE'S MEMBERS DIRECTORY

In response to your newsletter notice about your Directory update, I am sending the attached description of Folk Education Association of America.

I enjoy reading your newsletter and often wonder how our two organizations can work more closely together. Perhaps we might co-sponsor a meeting in conjunction with our Folk Education Resource Exchange Network or jointly publish a special issue of our journal OPTION? Do keep us in touch with your activities so we can report them in our newsletter. *Christopher Spicer, Northampton MA*

ABOUT ANDERSEN'S "WHY RICH, RICHER AND POOR, POORER," WHICH APPEARED IN THE SEPTEMBER/OCTOBER 1992 NEWSLETTER

In "Why Rich, Richer and Poor, Poorer," Andersen suggests ways to achieve more equitable sharing of income capital from property. He advises we put our property into a Common Heritage Trust Fund. Trustees would rent or lease the property out of such common-heritage assets.

He would confiscate the property of those with the "heritage" for persons we can only speculate have none to put in. The lessee would have to provide "enforceable guarantees" that they will meet responsible ecological and social standards. The ecological standards might be supportable, if some enforcement unit came upon the property to inspect at their own pleasure. The social standards, I think, would be established by the "Andersens" [of the world] and we have seen how for 70 years such oppression was maintained by threat of violence under the fascist left--the politically and socially correct purveyors of the public good. Then he suggests the profits from the use of the leased land be kept by the users, not the "inheritors."

Andersen's plan to distribute the income from confiscated property is madness because no one is going to accept this distribution without [force]. The necessary means test began with the only case known to us that was true communism: Acts 2: 44-45; Acts 4: 32-35. "And all that gathered had all things in common." When one had property one gave it; when one had need then one received. Neither the technician nor the farmer, is going to make the decisions as to who gets what in Andersen's plan. That will be made by the Party Bosses, called "Trustees."

No, this is not the way to "Go Gently On The Land--And Grow." The answer is to take political action, disallow any more new highways which destroy forests, habitat, and put more land under concrete and asphalt; disallow the construction of businesses or manufacturing plants except in the midst of already developed cities. Make incentives to upgrade housing instead of the present method of nonsensical taxes on improvements.

Marvin Talmadge Manning, Phoenix AZ

ABOUT COMMUNITY SERVICE CONFERENCE

We were so sorry to have missed this year's conference! It sounded like a grand one, too. October is the busiest time of year for our Bed & Breakfast, and we were committed to be here for guests.

Barbara Holt, S. Bloomingville, OH

Announcements

ABOUT "RESTRUCTURING THE ECONOMY"

The article "Restructuring the Economy" by Ernest Morgan will appear in the March/April Newsletter.

GRAILVILLE PROGRAMS

January 26-May 19: "New Women, New Earth Semester." Join in the creation of a living and learning community that combines study of ecofeminism, spirituality, justice and the arts. Cost: \$2,600-3,000.

February 27: "Introduction to Zen Meditation." Guidance in sitting and walking meditation. Cost: \$25-35, Lunch \$5.50.

March 5: "The Immigrant--Benefit Theater Party." A play based on the experience of a Russian Jewish man who immigrated to Texas in the early 1900's. Cost \$18 per ticket.

For more information contact Grailville Programs, 932 O'Bannonville Road, Loveland, OH 45140; 513-683-2340.

Community Service Newsletter

is published bi-monthly by
Community Service, Inc.
114 E. Whiteman Street
P. O. Box 243
Yellow Springs, OH 45387
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Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 2/93. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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