



THE QUARTERLY
MAGAZINE OF THE

**WORLD PANTHEIST
MOVEMENT**

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ISSUE NUMBER 4 • AUTUMN 2000

Sustainable living

Working towards a sustainable way of life, in harmony with Nature both at local and at global level, is one of the core ideals of the WPM credo.

It's an ideal that is not easy to live up to in the modern world. We suffer a barrage of ads urging us to spend and buy. Repairs often cost more than replacements. City planners make life hard for non-car-users.

Our use of fossil fuels is burning up the planet, yet our civilization is addictively dependent on them. Attempts to wean us off them by raising taxes on them meet with bitter protest. This September, a blockade of refineries pushed Britain, within just five days, to the brink of breakdown, threatening transport without fuel, factories without supplies, shops without food, banks without cash. It showed how frighteningly dependent we had become, and how hard it had become to reduce that dependence.

Of course almost everyone today pays lip service to environmental ideals. The religious look for confirmation in their core scriptures. Hindus, Buddhists and Jains find strong environmental concern, Moslems and Jews find some. In the New Testament Christians find almost none.

For pantheists environmental ideals are especially important.

Why do they matter to us? First, for reasons we share with everyone, because humans have no other choice. Our population growth, our consumption and our technology have made a formidable power of us. For potential destructive impact on earth's living systems we are now in a league with kilometre wide meteorites or mass basalt flows

lasting millions of years. If we can't learn to control our power, our prospects are as bleak as those of the many species we are currently driving to extinction.

Second, for scientific reasons, because we know we are interdependent with all living things in local and global ecological systems. When one part of such systems changes, it affects all other parts in a chain of consequences. Whatever we do to nature ultimately ricochets back against us – even if it takes decades.

Third, because it is a matter of individual integrity. Although we tend to philosophical materialism, we tend to shy away from the sort of materialism that seeks to pile up material possessions. In fact, an excess of material possessions can deprive us spiritually. Not because they're inherently sinful, but because they separate us from nature and from other humans. Driving a car around beauty spots and watching TV during family dinner are typical examples of how our wealth is impoverishing our lives.

Finally, our environmental ideals derive from our pantheist beliefs. We recognize that we are an integral part of the unity of Nature on earth. We deeply value natural beauty and diversity and do not wish to see our children deprived of these. We acknowledge the inherent value of all life, human and non-human, and strive to treat all living beings with compassion and respect.

This issue will explore the problems facing us, and how we as individuals and as families can work towards enacting our ideals.

Paul Harrison

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State of the planet

Paul Harrison has been writing a survey chapter for the American Association for the Advancement of Science's Atlas of Population and Environment. Here he summarizes the findings.

Our impact on the home planet has reached a truly massive scale. Just in the last few months we have learned that at the North Pole this summer there is no ice but a large freshwater lake, and that the Northwest Passage is ice-free; carbon dioxide concentration in the atmosphere is higher than at any time in the last 20 million years; and we have the biggest ozone hole ever, three times the size of the USA.

In many fields our ecological footprint outweighs the impact of all other living species combined. We have become a force of nature comparable, to volcanoes or to cyclical variations in the earth's orbit. We have become a major force of evolution too, not just for the species we have bred and will genetically engineer, but for the many thousands of species whose habitats we modify, consigning many to extinction, forcing others to evolve and adapt to our pressures.

It is sobering to review our impact across the main fields. We have transformed around half the land on earth for our own uses - around 11 per cent each for farming and forestry, and 26 per cent for pasture, with at least another 2-3 per cent for housing, industry, services, and transport. The cropland area has increased by almost six times since 1700, mainly at the expense of forest and woodland. We are continuing to lose forests at the rate of some 112 million hectares each decade, an area twice the size of Kenya or France. Almost all this loss is occurring in developing countries. Rich countries

are still losing old growth forests, but their forest area is growing overall.

Increasingly, natural forests are fragmented into smaller areas which will no longer support the full range of species. The World Resources Institute found that only three areas of very extensive natural "frontier forest" remain on earth - in Canada/Alaska, in Russia, and in the Amazon basin. Some 39 per cent of this remaining extent is

***We have escaped
normal ecological
controls by spreading
our impact over wider
ecosystems: sooner
or later we will pay
the price***

threatened, mostly by logging, mining and roads. Some 76 countries have lost all their frontier forest.

We already use more than half of the easily accessible freshwater on earth. In 1995 some 733 million people lived in countries that were already suffering water scarcity or stress. By 2050 Population Action International expects these numbers to rise to over four billion.

We have regulated the flow of perhaps two thirds of all rivers on earth, creating artificial lakes, and altering the ecology of existing lakes and estuaries.

The oceans make up fully seven tenths of the planet's surface. Yet we have fished up to the limits or beyond of two thirds of marine fisheries. In 1999, the FAO estimated that 44 per cent of major fish stocks were already exploited to their maximum sustainable yield. Another 16 per cent are overfished, which means that future catches will fall unless remedial action is taken. And 6 per cent are depleted, with falling production. This heavy harvest has altered the ecology of a vast range of marine species. During this century we have destroyed perhaps half of all coastal mangrove forests and irrevocably degraded 10 per cent of coral reefs.

Through fossil fuel burning and fertilizer application we have altered the great natural cycles of carbon and nitrogen.

The amount of nitrogen entering the cycle has more than doubled over the last century, so that we now contribute 50% more to the nitrogen cycle than all natural sources combined. The excess nitrogen is leading to the impoverishment of forest soils and forest death, and at sea to the development of toxic algal blooms and expanding "dead" zones devoid of oxygen.

Carbon was locked up in fossil fuels hundreds of millions of years ago. By burning it we have increased the carbon dioxide content of the atmosphere by 30 per cent over pre-industrial levels. We have boosted methane content by 145 per cent over



All in a day's work. Photo © Paul Harrison

natural levels, mainly from rice paddies, livestock and garbage dumps.

Through mining and processing we are releasing toxic metals into the biosphere that otherwise would have remained safely locked in stone. We are producing new synthetic chemicals, many of which may have as yet undetermined effects on other organisms.

We have thinned the ozone layer that protects life on earth from harmful ultra-violet radiation. Ozone losses pose serious threats to human health, by increasing rates of skin cancer, and they reduce biological productivity in plankton and some plants. This is one area where we have reacted swiftly and effectively: the hole was only discovered in 1985, but within just three years the world had an international treaty to limit and reduce production of ozone-

depleting chemicals. Global production of chlorofluorocarbons fell by almost 90 per cent between 1986 and 1995, but atmospheric concentrations will take decades to fall.

Most scientists agree that human activities are contributing to global warming through the production of greenhouse gases like carbon dioxide and methane. Global temperatures have already risen by 0.5°C over the last century, and are projected to rise by 1°C-3°C by 2100. This will result in further melting of glaciers and icecaps and may raise sea level by 15-90 centimetres. Because fossil fuels are central to our whole economies and lifeways, international efforts to reduce carbon dioxide output have fallen very far short of what's needed.

All these processes affect the habitats and environmental pressures

under which all species exist. We have already had an incalculable effect on earth's biodiversity. Around 1.75 million species have been scientifically described, but current estimates suggest there may be a total of over 13 million.

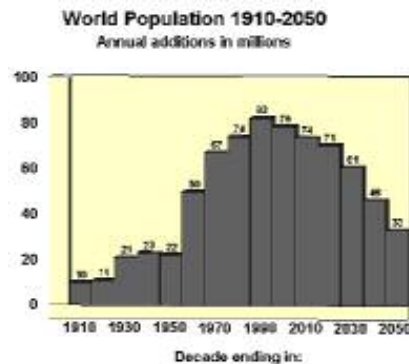
Some 484 animal and 654 plant species have been officially recorded as extinct since 1600, but this is only the pinnacle of a massive iceberg. Projections of loss rates vary, but even the lowest estimates are 1,000 times higher than the natural background rate. Local extinctions are happening not just in developing countries, where forests are being cleared, but in rich countries as a result of changes in farming practices.

The scale of our activities depends on our population, our consumption and the resource or pollution impact of

our technologies - and all three of these factors are still on the rise.

Population has been the focus of most concern (see box). But we should be increasingly worried about our levels of consumption. As measured by economic growth, these continue to rise at an average 1-1.5% a year, and a good deal faster in newly industrializing countries in South East and East Asia. In absolute terms consumption and waste levels are highest in developed countries - the average American, for example, pumps out over 20 tonnes of carbon dioxide per person, more than twice as much as the average Brit, and 20 times more than the average Indian.

Since there seem to be no upper bounds to consumption short of living like a Roman emperor, consumption growth will be much more of a threat to the environment than population



growth over the next five decades and beyond.

Many people, concerned about rising environmental problems, or caring about nature, are voluntarily reducing their consumption, especially of environmentally damaging materials. But the overall impact of this shift, so far, is small.

Our total demand depends on our population, times our consumption per

person. But the environmental *impact* of that demand depends on technology – how many resources are used and how much waste produced to fulfil our wants. With population and consumption both rising, we need to shift to environmentally sound technologies just to keep our impact level, let alone to reduce it.

In the sixties and seventies, people used to worry about resources like oil and minerals running out. Now it has become clear that by improving mining techniques, reducing use, recycling and shifting to substitutes, we are very unlikely to run out of anything that is crucial for our immediate survival. For example, oil reserves are still enough to last for decades, and we already have the energy technologies we can use when they finally run out.

Today the problem lies much more with what we waste and devastate. The production of minerals entails the disruption of larger and larger areas. Worse still is the output of waste solids, liquids, and gases. We are at far greater risk of suffocating under our wastes than of running out of raw materials.

As we enter the third millennium the destiny of the planet is in our hands as never before. We are modifying ecosystems and global systems faster than we can understand the changes. In relation to the scale and growth of the challenge, we are slow in changing our institutions and our technologies, and reluctant to change our ways of life.

It's not that we are wicked: it's that we have been able so far to escape the ecological controls that limit other species. We have only been able to do so by spreading our impact wider and wider across habitats and planetary cycles.

Gaia is adaptive, but right now we are close to reaching the limit of the planet's ability to adjust to what we do without catastrophic change. If we don't change our ways fast enough, far enough, we will soon begin to pay the price.

The population problem

In biological terms humans might seem to be the one of most successful species in the history of life on earth. Modern humans started somewhere in Africa, as a small band of no more than a few thousand individuals, perhaps some 200,000 years ago.

Our adaptability allowed us to spread to most corners of the globe by around 13,000 years ago, but for millennia our population growth was very slow. It took off really only from 1750 onwards due to the industrial revolution. A further spurt occurred after the Second World War as health advances spread to developing countries. So we passed one billion around 1800, three billion in 1960 and six billion in 1999.

It's easy to get hysterical about population growth. But in reality our growth rates are now over the hump. The annual *rate* peaked way back in 1965-70 at 2.05%, we have now slowed to only 1.2% a year. Our growth in *numbers* peaked in 1985-90, when an extra 86 million people were added to the total each year. That is now down to 75 million, but that's still almost three United Kingdoms every two years.

By 1995-2000 women in no less than 61 countries were having fewer babies than the 2.1 needed for replacement. Between them they housed 44 per cent of the world's population, and included many developing countries. Population in these countries will, sooner or later, fall. In some it is already falling.

Global population growth is expected to slow further. The UN projects that our numbers will peak around the middle of the next century somewhere below 9 billion - after that, if the pattern followed in many Western countries holds, world population may actually start to fall.

Of course certain areas of the world will continue to experience rapid population growth for longer than most. These include most of Africa and South Asia, and scattered countries in the Middle East and Latin America. But even here what's needed to slow population growth is not compulsory population control (which has failed wherever it has been tried) but widespread provision of family planning, better education and rights for women, and better health for mothers and children.



Towards renewable energy

The biggest impact we have on the environment is through our energy use – in our cars, homes and work. At home the privatization of energy supply in many countries and US states enables most of us for the first time to opt for renewable energy.

Privatization allows small suppliers to produce energy for national grids, from wind, solar and other renewable sources. It also allows consumers to opt for companies who supply only renewable energy – or for contracts with normal companies so that, for every unit of energy you use, the company will buy in a unit of energy from a renewable supplier.

In the US people in many states can now change their electric suppliers. This is already the case in California, Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, Pennsylvania, and Rhode Island. It will soon come to more and more states. You can check your local status and local companies at the DOE site: www.eia.doe.gov/cneaf/electricity/chg_str/regmap.html.

There's another US site that helps you to choose a company that uses green energy. It's Green Power Network [www.eren.doe.gov/greenpower/home.shtml] (look under "Competitive Markets").

In the UK probably the best option for electricity is RSPB Energy, a partnership between the Royal Society for the Protection of Birds, and Scottish and Southern Power [www.rspb.org.uk/help_wild/electricity.html]. The tariff is somewhat lower than most normal tariffs, so you actually save money. A donation is also given to the RSPB which uses it to create wildlife reserves.

Gas can't be renewable, but again in the UK, Amerada has a partnership with Climate Care [www.co2.org/index.html], a charity that undertakes to plant enough trees (or help start enough energy-saving programmes) to offset all the carbon dioxide emitted by your gas use. The Amerada programme [www.amerada.co.uk/ahg/Tariffs.nsf/tarifflist/Climate+Care] pays a share of your bills to Climate Care.



Towards peace and non-violence

For the International Year for the Culture of Peace, UNESCO has developed a Manifesto for Peace and Non-violence. It's a good statement of personal commitment, very much in line with the WPM credo's social clause 4. At the time of writing it already has 49 million signatures from most countries of the world. The WPM has agreed to draw attention to the manifesto and to encourage people to sign. At the time of writing we had gathered 95 signatures – amazingly, more than any other of the 35 national messenger organizations in the USA.

You can sign it by going to this URL: www3.unesco.org/manifesto2000/default.asp?part=NGO/USA/063/FMG Click on the word manifesto, then at the top of the next page click "Sign it". You will be asked for the Internet Account Number of the organization that referred you. This should be already filled in as NGO/USA/063/FMG. If not, just copy this number out.

Text of the Manifesto:

Recognizing my share of responsibility for the future of humanity, especially for today's children and those of future generations,

I pledge – in my daily life, in my family, my work, my

community, my country and my region – to:

1. respect the life and dignity of every person without discrimination or prejudice;
2. practise active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents;
3. share my time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression;
4. defend freedom of expression and cultural diversity, giving preference always to dialogue and listening rather than fanaticism, defamation and the rejection of others;
5. promote consumer behaviour that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet;
6. contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.

trying OUR VERY BEST

Ideals are one thing: Practice another.

In September the mailing list discussed what we actually do to reduce our environmental impact, and the difficulties and small triumphs we experience

I drive a car that gets about 50 mi/gal and is 10 years old. I'm happy with my little car, in spite of people calling it a roller skate and making jokes like: "I saw Cindy driving 60 mi/hr yesterday. She had her leg out the door pushing."

We belong to a community supported agriculture (CSA), which is a local organic farm. Families purchase shares in the farm, and then receive weekly shipments of sustainably farmed produce six months of the year. This presents the challenge of learning to cook seasonally – figuring out how to use what we get, instead of deciding what to eat and then going out to buy it at the store.

Mostly, I try not to buy stuff. My husband sometimes accuses me of being an "ascetic" as if I'm doing this out of some kind of self-punishment. The truth is, I genuinely don't believe that having more stuff, or bigger, more expensive stuff, would make me any happier.

Expectant parents are told that they have to buy a crib, bassinet or cradle, bouncy seat, baby swing, stroller (pram), nursery

monitor, changing table, dresser, bottles, rubber nipples, artificial baby milk, pacifiers and a continuous supply of throw-away diapers. I don't own even one item from the list above. What do I have? Clothes, blankets and cloth diapers (all mostly hand-me-downs), a car seat and a big piece of cloth to tie him onto my body. Is the baby who lies alone in his crib in the room with all the stuff happier than the baby tied onto his mother? **Cindy Harmon-Jones**

I choose not to drive, I don't buy much, I recycle, I compost, etc... It's the way I approach things in life. You are offered things like a high paying job, for example. But this may mean more work and stress just to make more money, which leads to buying more and having more excess in your life. Maybe you are better off working less hours, or none at all. We all need to get out more and go out and celebrate life more... all of society. Sitting at a job all day and watching TV at night and purchasing things to make us happy gets degrading. While wasting resources, eating junk food,



What it's all about. Photo © Paul Harrison

buying techno gadgets and riding in our cars, we are not only wasting the earth but ourselves too. Consumer and material culture is dangerous to our health.

The point of living simply is not just for reasons of the environment, saving money or just not liking the overall "system" and mass-consuming culture. It is also a personal thing for me, and for many others.

Most people I know, their lives revolve around their jobs and purchasing. "Get a good education to get a good job to be able to buy neat expensive stuff." I used to wake up every morning and think about what I might be able to buy one day.

Now that I've changed my approach, it is much different. I think about how I can get things for free, how I can help others, and how I

can survive in life without having to go to Wal-Mart all of the time. You don't have to give in to what everyone else has. No invisible social order on what kind of bike you ride, what shoes you wear or how many times a week you shower. It's the little you are able to survive with and being optimistic and happy at the same time. It's strange to be on the outside, but I feel so much healthier that way, mentally and physically. I can breathe.

Chuck Ade

As pantheists we revere the earth and try to take care of it, but it's often hard. I and my youngest son cycle everywhere, my oldest son takes public transport, but my wife Alvina needs a car as her work is not where bus routes run, and as a teacher she has heavy bags of exercise books and files to carry every day. In the old days when I used to catch a lot of planes, a single trip to the USA or Africa would pump out enough CO2 for a year's driving. We try to turn lights out when not used, but we have security lights (they go on every night when foxes come into the garden) and leave certain lights on

when we're out or all night. However, these lights are low-energy ones. We compost vegetable waste, and feed food waste to birds, squirrels and cat. We recycle bottles, cans, paper and plastic drinks bottles, storing them by the side of the house in discarded postal sacks. Once every couple of months I drive the car a mile and a half to the recycling centre, which undoes some of the good. Generally it remains a struggle to minimize one's impact, and one is aware of continually making compromises.

I guess my main failings are driving at 80 miles an hour on long car journeys, and not buying organic produce (which is really expensive and often doesn't look good). **Paul Harrison**

I'm afraid that very often when my convenience or personal comfort conflicts with living in harmony with Nature the former takes precedence. Sometimes I turn up the temperature of the central heating instead of putting on a sweater. Around the house, using an unhealthy kitchen dishcloth is probably less wasteful but I use miles and miles of

kitchen paper as a healthier option. There was a time when we would drive for eighty polluting miles to spend the day in the Surrey countryside. These days we walk with a better conscience on nearby Hampstead Heath.

In our neighbourhood there's a long standing tradition of recycling unwanted stuff by leaving it on garden walls for passers-by to take. I remember the first time we found out about this, when we came across a toy garage sitting next to a gate and took it home for our son, Sam. As the children have grown out of playthings, we've passed them on in the same way, it's easy and fun. **Alvina Harrison**

It appears we each have our triumphs and our failures. Here are a few of our triumphs: 1) I canceled the Sunday paper. Just could not stomach all that wasted paper. 2) We buy clothing primarily from second hand stores. It's amazing the quality and fit one can find in second hand clothes. 3) We recycle some things by placing them out by the street with a "free" sign on it.

4) We chose to live in a place located so that I can bicycle to work and the kids can get themselves to school. 5) Many grocery products can be purchased in bulk. We bring the containers from home. 6) We keep the house at 65 degrees Fahrenheit in fall winter and spring. Our failures: 1) We haven't reestablished our compost pile yet in our more urban environment, even though we have a friend who makes a living out of teaching business to compost via worms. 2) We use a dishwasher with its stronger detergents and water wastes. 3) We use a garbage disposal. Local government could save enough money in waste water treatment expenses to put a computer on every school kid's desk if we all gave up our garbage disposals. **Richard Hervey**

SOMEONE has to be first. My wife and I are certainly among but a handful of people who bring cloth bags to the grocery store to avoid using disposable paper or plastic bags. Maybe, if someone sees you consuming less, it just might rub off. Maybe you won't even realize it. **Bruce Merkle**

Shifting the norm

A social psychology researcher named Cialdini, at the University of Arizona, studies social influence. One thing he examined was the question of whether people do what they are told they should do, or whether they do what other people are doing. In some clever field experiments, Cialdini found that what other people do is often a more powerful influence than messages to change our behaviour.

A confederate stood in a courtyard handing out leaflets with either an anti-littering message or a neutral message. The courtyard was either clean, or littered with similar leaflets. Cialdini found that, when the courtyard was littered, people would throw down their leaflets on the ground, whether or not the leaflets contained an anti-littering message. But when the courtyard was clean, people would carry their leaflets across the courtyard and throw them in a trash can.

When enough people choose to do something, it becomes a norm. It becomes reasonable, accepted, normal behavior, and people will do it just because that's what everyone else is doing. Right now, overconsumption is definitely the norm, but it doesn't have to be that way. If enough people choose a simpler way of living, it can become the new norm. Then overconsumption would be seen as the aberrant behavior.

Cindy Harmon Jones

Tales of reuse and recycling

I work in a company's office as a secretary and a translator, I have many opportunities to scrimp paper! In fact I re-use it the maximum possible, in the copier, fax and printers, and cut waste sheets in smaller pieces to write notes.

Some years ago I vowed not to purchase new pieces of clothes or shoes unless I gave away the same number of items. I give clothes to young cousins, poorer acquaintances with a lot of children, institutions. As to my children's clothes, I don't have to buy many! My sister-in-law gives me good clothes that her kids (18 and 15) have outgrown, then my son (13) wears them, then I give them to my niece (11), and later they come back to my daughter (6). A few items (especially winter jackets, overcoats etc) have survived this long circuit! Keep scrimping!

Eunice Mota

I conserve, for not only ecology reasons but economical reasons. I live in the "Hamptons", a playground for the wealthy. I am shameless when it comes to find "good junk". If it is someone's outgoing trash like a mirror, table, I will stop and load it into my car and leave a note just in case they want the treasure back. The dumps are another gold mine. I go to thrift stores and get clothes, household items, books, at very reasonable prices that are good quality. I go yard-saling almost every week. I also have an annual yard sale to get rid of outgrown clothes, games, toys, and household items.

Whatever does not sell I donate to the women's shelter. The most important way I conserve is teaching these ways to my children. I told my 14 year old to ask the guy who was throwing out a stool while we were at the dumps for it. He very embarrassingly did. We took it home he and his dad tightened the screws then marbled the stool a beautiful green and now my jade plant proudly sits on it in my living room. Lesson taught!

Tammy Morgan

The economics of simple living

It seems to me that given the law of supply and demand, if a small portion of the population voluntarily cuts their consumption of natural resources while the majority continue to use those resources to their heart's delight, the net effect of the conservers' actions is simply to increase the supply, hence lower the cost, for those who use.

At a lower cost the users will tend to increase their use of the resources (e.g. buy a super jumbo SUV), so the net effect is that, in an unregulated economy, the conservers' actions don't ultimately reduce resource use, but just make life easier for the non-conservers. I would be happy if someone with a stronger understanding of economics could show me that this understanding is incorrect.

Thomas Schenk

The demand for gasoline is somewhat "sticky" and does not change in proportion to changes in price. Most of us are going to use about the same amount regardless. Thus, the decreasing demand by thoughtful conservers would NOT be made up for by the non-conservers. For other products, with a drop in demand large enough to have an effect, the immediate effect would indeed be a drop in prices as producers worked to reduce their inventories. Before long, the producers would hold back production. This reduction in supply would result in increasing prices. That could, of course, bring about a new round of decreasing demand.

Rick Davis

I have an economics question as well. It seems that if the majority of people lived a simpler life, drastically cutting consumption, a capitalist society like the USA would collapse and most people would be unemployed. When a task is automated it takes fewer people to produce an equal amount of goods. So to avoid layoffs you have to increase production. Therefore it requires increased consumption to keep people employed. So voluntary conservation would lead to massive unemployment. Would it happen this way or is there something I'm missing?

Jay Donnell



A rapid move to living simply on a large scale would involve a permanent change in spending habits which could provoke a full scale depression. A more gradual approach would allow the economy to adapt to the new patterns of consumption. Living simply implies less reliance on credit cards and other forms of borrowing. For many there will be the potential of giving more money to charity or alternatively of increase one's rate of saving. The decision where we place our savings can have potential benefits for society and for the environment. Green investing and socially responsible investment have

grown considerably over the last decade. I have always been attracted to the idea of investing in forests, which provide a home for wildlife, and militate against environmental degradation. The extra ring that is added to the trunk of a tree every year is like a form of natural interest.

Tor Myrvang

Employment can't be considered in isolation from our survival on this planet along with other species here. We can't just go on consuming hoping to keep employment levels high, regardless of the fact that the planet is heating up. We could keep employment steady in sustainable ways, by cutting consumption of polluting goods, and increasing employment in other spheres, eg by buying organic farm produce, which takes more labour to produce, or by getting things repaired rather than throwing them out.

Paul Harrison

SCRIMPING TIPS

OFFICE: Use the computer for emails instead of snail mails. For draft copies, re-use old printouts and print on the reverse side. When you wash hands at work, shake them. By the time you get back to your desk, your hands will be dry.

ENERGY: Line dry clothes. Keep the house thermostat down to 66°F and turn the heating off in summer. Turn lights and machines off when not in use, don't leave them on standby overnight. Use low energy bulbs for lights that stay on long.

HOUSE: Give old clothes to charity or friends & family. Rip up clothes that are too worn or stained and use them for dusters or paint rags.

TRANSPORT: Cycle or walk wherever possible, it's good for health too.

KITCHEN: Buy food from local or regional growers. Typically they have lower energy transport costs and growing methods than factory farms. Compost vegetable wastes to fertilize and improve soil.

BATHROOM: Cut open tooth paste tubes to get the last bits out. Mix the last of the shampoo with water. Use unbleached recycled toilet paper (and kitchen roll).

GARDEN: Use plants that are attractive to birds and insects. Instead of buying a house plant, or a landscape plant, grow it. Ask friends and neighbours for seeds and cuttings. Use herbs and plants as bug repellants instead of chemicals. Fertilize the lawn only once every two years. This also reduces the burden of mowing.

PETS: Let your cats use the great outdoors instead of a litter box. Instead of grey Fuller's Earth cat litter (which involves quarrying and lots of energy) use granules of pine sawdust, which are a waste product of mills. They take away odours naturally, and last 8 times longer.

SHOPPING: Reuse plastic bags or use cloth bags. Light weight bags used to contain vegetables and fruit at grocery stores can be reused for that purpose.

The psychology of conservation

I compost, recycle, conserve water, turn off lights, walk or take public transport wherever possible, try to buy second hand and/or "environmentally friendly" products, etc. I do it because I believe in it but most of the time I feel that my efforts don't even rate a drop in the ocean, and it gets me down.

Decisions can be made by those in power at the stroke of a pen and sometimes I wonder why I'm kidding myself that my little efforts make any difference.

I also find that "reducing their impact" doesn't rate a blip on the radar screens of most of my family and friends. Convenience and

fashion seem to be much more important. There's no one else in my family who manages without a car for every driver in the household. I know there are other people who care about nature and the environment, but sometimes it seems that they stand no chance against those who don't.

Janet Devlin

This feeling is very common, and yet individual efforts are the whole of the issue and make a big difference taken together. There is a great ad on British TV, it shows a woman saying: "I am only one, I cannot do everything, but I can do something." Our total impact in resource demand and waste output is a huge sum of all our individual actions, and it can

only be shifted by changes in the behaviour of individuals. If you change, and your example and persuasion induces others to change, and increasing environmental problems cause others to stop and think, then gradually the burden of resource demand and waste will reduce. It really is an area where every person and every little counts.

Paul Harrison

Since I realized I'm a Pantheist, I get discouraged a lot less than I used to. Pantheism is an overarching philosophy for me, it applies to almost every aspect of my life and ties it all together. I used to recycle, and it seemed like a drop in the big bucket. But now, the most mundane of tasks, like

taking the food scraps out to the compost pile, have almost a sacred feeling for me. Because these little acts are little parts of the whole of what I want my life to be. It adds a sparkle of joy to life when I feel like my beliefs, my values, my actions, my feelings all fit together and make sense. Even though I can't change the whole world, I can do what I think is right in my small part of it. Of course, I fail to live up to my own standards, and I feel guilty about that. I know that we still waste so much, and have an embarrassing abundance compared to others in the world. But being a Pantheist gives me determination to do a better job of living up to my beliefs.

Cindy Harmon-Jones

When enough is enough

Voluntary simplicity is not just a way to reduce consumption and waste: it can be a tool for re-examining our priorities and directions in life, argues Andrew Millard.

There is a new disease spreading amongst humans. It is not a disease of the body or of the mind, but of the spirit.

Its name is Affluenza. It is irresponsible consumerism, causing personal stress in our daily lives as we chase unattainable goals, endangering our future by wasting irreplaceable raw materials and pumping out pollutants.

Nowhere on the planet is affluenza more rampant than in the United States, where consumerism is the real religion at the popular level. In all media, success is linked to the size of your salary, and status is determined by the quality or quantity of material goods that you possess.

In today's buoyant economy, credit card companies are doing a roaring trade, but savings accounts are almost a thing of the past. It's not even necessary to go to an actual shop anymore: Americans can come home from work, log on to the Internet and spend next month's wages on-line.

The United States is home to just five percent of the world's population, and yet is responsible for forty percent of the total consumption of global resources. In the last fifty years, it has consumed more resources than the rest of the world in all previous history.

Unfortunately, thanks to television and cinema, the USA represents "Western lifestyle" for most of the world, and yet it is clear that this planet cannot sustain six thousand million (and climbing) people at the level of consumption typical in the West.

As well as its devastating impact on the environment, affluenza causes



Self-sufficient farming in northern Portugal.

Photo © Paul Harrison

people to suffer at the individual level too. Stasis, we are told, is the same as stagnation; the only good thing is growth, whether in one's personal income or in the economy as a whole.

And yet it doesn't take much thought to realise that if happiness comes from acquiring more and more "stuff", then lasting satisfaction with one's life can never be obtained. Consumption as a surrogate for finding

real, lasting enjoyment in being alive is a drug that causes as many problems as any other addiction, not just for us as individuals, but for us as societies and for the planet as a whole.

As well as the stress that comes from chasing a continuous stream of mirage-like goals, the material goods of the Western lifestyle levy their own prices on our spiritual well-being as well as on our bank accounts.

Television becomes a substitute for family interaction, often used as a babysitter for young children. The host of modern time-saving devices rarely allow a set of tasks to be finished more quickly, but instead cause the set of tasks to bloat. The many available channels of communication don't so much foster better communication as increased communication for its own sake, leading to the increasingly common feeling of information overload.

Cure by Simplification

Yet there is a way to kick the consumption habit, to cure oneself of affluenza – it's a simple matter of realising that there is a choice. Increasing numbers of people are opting for the freedom of having fewer possessions, by being more conscious of how they live and identifying what it is that is truly important to them.

Most of us realise that time is more precious than anything else: time to spend with children, family and loved ones; time to enjoy being outdoors with Nature; time to spend helping those less fortunate than ourselves; time to expand one's mental horizons; time to discover and cultivate the real passions of one's life; time to simply connect with the

Seeds of Simplicity

Seeds of Simplicity is a nonprofit US membership organization working to help mainstream and symbolize voluntary simplicity as an authentic social and environmental issue.
<http://www.seedsofsimplicity.org>.

“Being happier with fewer trappings is easy when it saves you money, benefits the environment, teaches children meaningful values and helps others in need. Best of all, simple living delivers the personal satisfaction that only comes when you decide how much is enough for you. In short, simpler living is not backward living, but forward living. Less time spent on material goods means more time spent with family, friends, children, nature, and unlocking the real passions and values of your life.”

wondrous vibrancy of the Universe.

In almost all cases, this attitude results in a simplification of our lives. We realise that popular culture is trying to defraud us, trying to rob us of our precious time by convincing us that we should spend more and more of it working, so that we have enough money to buy material goods that we don't really need. Instead of going along with this vicious rat race, we can choose to escape the unrealism of consumption and gain the lasting satisfaction of deciding, for ourselves, when enough is enough.

This growing movement goes by the name of “Voluntary Simplicity”. It's not a modern form of Luddism. It doesn't require us to go back to living in mud huts and digging turnips out of the hard ground. Simple living is not about giving up those modern conveniences that are truly indispensable. It's a matter of realising that along with the positive benefits there are also social and environmental costs, finding out what those costs are, and making appropriate choices.

Voluntary Simplicity is about personal empowerment. You decide how to live, by looking closely at your life and by asking yourself if it's going in the direction you really want, if you have the things you really need. You take control of your life and consciously choose how you're going to live, instead of letting popular culture decide for you.

Voluntary Simplicity can also help when it comes to tackling those larger causes that we feel are important. Many people feel overwhelmed by the extent of the planet's problems, in terms of both society and the environment, worrying that the little that they are able to do as individuals might not be enough to help and that they are sacrificing their own well-being for no real gain at the larger level. Examining and simplifying our lives, however, bring immediate benefits at the individual level (saving money, reducing stress, improving health), and by reducing our consumption and waste, we automatically help to mitigate many of the problems facing this planet.

Responsible Consumerism

The UUA's suggestions for possible study questions and action on consumption are as pertinent to Natural/Scientific Pantheists as they are to Unitarian Universalists.

Possible Study Questions:

- How might we promote the current movement for Voluntary Simplicity?
- How can we harness our individual and collective purchasing power to encourage the sale of ecologically friendly and energy efficient products and services?
- How can business be encouraged to be better stewards of the planet and to monitor the whole manufacturing process, from the extraction of raw materials to the disposal of the finished product?
- Can the Natural/Scientific Pantheist commitment to equity and justice for all and to sustainable ways of life (Credo 4) be achieved by carefully challenging the level of our own consumption?

Possible Actions:

- As consumers we can use our buying power to redirect the economy towards producing goods of greater quality and longer life span.
- Whenever we consider buying a new item, we could pause to reflect whether we need it.
- Once a month, we could practise a “day of simplicity” during which we minimise our consumption of resources.
- Once a week, we could take public transportation to school or work.
- In our discussions we can challenge the morality of consumerism and, teaching by example, promote responsible ways of life.

Epiphanies

When people join the WPM or its lists, they are asked to state why they are pantheists. As ever, the answers are revelations.

Nature

My most profound and lasting spiritual experiences are centered around nature and my being a part of it. I feel that my heart, sometimes my whole body, is transformed by the beauty I see in the world. It is a physical experience, an opening. I feel that the void that is created by my separation from nature is being filled by the sunshine and rain, the winds and the dirt the feel of my feet on the Earth. It is an experience I am sure others have, but words do no justice to. My soul is transported by the Winds, and my body is comforted and sheltered by the World.

Stephanie Reese

I believe that too many people put themselves above the Earth, like it belongs to them. We are part of it all, not better than any other living thing. We, as a society, tend to believe that we can control the happenings on this earth, forgetting that we "own" nothing and we are simply here to be part of nature and help and enjoy it. Too many of us are disconnected from the Earth's beauty and magic... and I believe that is at the root of our most pressing problems.

Kerri Bordak

I have a sense of awe at things as diverse as the texture of bark on trees or the image of a solar flare or even the song of a bird. To believe these things exist separately from that which is sacred seems ludicrous.

Lisa Cavanaugh

Science

During my work as a scientist, I am required to think critically about hypotheses, experiments, and hard data, and I am required to challenge all assumptions. There is simply no room in research for fuzzy explanations and hand waving. When I leave the lab and enter the real world, I find it difficult to turn these faculties off. Thus I am drawn toward a naturalistic world view, saturated by science. When I look into the night sky, I see the fusion reactions of stars and the curved space-time through which the planets and their satellites move. I do not believe the universe was created. Rather, I believe that it is SELF-EXISTING. As such, its very existence is the profoundest of mysteries. Thus, if anything can inspire awe and be called divine, it is the Universe itself. Moreover, the divine is directly accessible to us through our senses. It is these beliefs that make me a pantheist.

Todd Washington

When I was a child, I was in love with the universe and the earth and all the sciences that study and illuminate them. I considered that if I had a religion at all, it was science, because it was in science that I most found a way to understand the awe and love I felt for the natural world. As I grew older, these things were "taught out" of me by my religious upbringing, and my disappointments over the corporatization of science tainted my deepest expression of awe. Now I am beginning to come back to where I started, now old enough to begin to heal and retake what I sense intuitively as the truest understanding of the cosmos and my place in it.

Jennifer Lynne

I was flying back from Baltimore, flying out of Dulles International Airport on Saturday, August 12, 2000, and had a divine encounter, for lack of better words. The moon was full; there were mountains of clouds, storm clouds all about us. I leaned up and looked out only to see the black sky sprinkled with stars, accompanying the moon. Then off in the distance with the stars and the moon, there was lightening. Some of it blew up in balls or busting light, some of it was bolts. It lit up the clouds, lining them, displaying density, depth and magnitude; it made the universe accessible to me. I cried. I had the most calm and clear feeling that I belonged to this, that I am part of this universe, not separate but with the universe, of it, one with it

Denice Leverett

Simple dry atheism, although descriptive of my beliefs about the literal existence of gods and spirits, was not sufficient to express my developing world view; I didn't just disbelieve something, I also began to BELIEVE in something: in living life fully, awarely, in the here and now, instead of shutting myself off from it out of some misguided notion that such alienation is "spiritual." I began to find myself saying things like, "The truly spiritual path does not lead us out of the world but through the midst of the world," and, "This life, this world, is holy. For me, calling the universe "god" does not accurately convey my experience of it. Rather than making the universe my god, I prefer to view my experience as one of having gone beyond the god-oriented paradigm, from "having a god" to embracing something more elemental and profound: Life Itself, the Cosmos Itself, as an ever-changing tapestry in which I am one thread contributing to the living pattern.

Karyn Milos

I have worked in planetariums and science museums for 25 years, and I guess I have been teaching scientific pantheism all this time. I have long tried to explain that death is only part of the existence of the on going universe. I love the line “we have loved the stars too well to fear the night”. I feel that without the acceptance of a view that embraces humanity and the universe as a whole, humankind is on a path of oblivion. Look into a small telescope at a faint cluster of galaxies and realize that you are seeing and are part of a vast system that we can only barely comprehend, and you open your mind to the peace that comes with the understanding that we will always be part of this reality.

Ray Shubinski

At heart, I am a skeptic. Unfortunately, I was raised in a strict, dogmatic church. I spent years trying to reconcile what I'd been taught with my passion: science. Two years ago, when I was fifteen, I finally gave up and stopped believing in the Judeo-Christian faith entirely. In order to distance myself from my former religion, I tried to get away from *all* religion. However, after about a year, I realized that, although I don't believe in “god” as an individual deity, there was a spiritual void in my life. I turned to what I loved most: science. I am in awe of nature, especially biology. I find it incredible that 3 billion As and Cs and Ts and Gs in DNA make us who we are. That gives me far more satisfaction than simply

believing that I am who I am simply because “God made me that way,” as I'd been taught.

Kristen White

Reason

Pantheism is a movement that makes rationalism compatible with an almost mystical sense of awe at the very beauty and reality of our existence. it's not about answers, it's not about faith. It is about a rationally inspired profound state of mind that transcends the limits of religion.

Lauren Herosian

I have tried to find a belief system where logic and common sense are the cornerstones – not the stumbling blocks.

Shawna Boltin-Romere

$E=MC^2$ means everything is one. God IS and always WAS ‘everything’. We were born of the material from stars and will return to the stars. Our energy, like all energy is in constant flux. We will change forever.

Barry Lebost

I became seriously disillusioned with the Anglican church when I was an adolescent, and left. I have been looking for something else ever since, some way of defining the deep and spiritual reverence I feel for this physical world, the science that attempts to describe it and the universe that we are a part of.

Mary Fankhauser

Revelations

For as long as I can remember I've looked up in

awe at the heavens and wondered. I've sat on hilltops in the dead of night, moved to tears at its still beauty. The wild oceans and landscapes of Earth have the same effect. I believe there's an inherent magic to Life, and we should make the most of what we can in this miraculous realm.

Scot Peacock

I have always felt a spiritual connection to nature. I lived in New Mexico for five years. EVERY TIME I climbed to the top of the mesa I felt like I was in church more than when I was actually in a church! I love rocks and have been a rock worshipper for a long time before I even knew in my heart that I was a pantheist.

Joseph Earle

When I was a child, I spent a week alone in the woods. One day, I wanted to see how high in a tree I could climb. After overcoming my fear, and going very high in an old, hardy maple, I came out on top of the canopy. I cannot describe the emotions or feelings of that time. It was another universe, made up only of leaves swaying below me, and blue sky above. I can still close my eyes and see it. I became a pantheist at that moment.

Steven Kayser

Revering the Real

I am of African-American/ West Indian/ and Cherokee heritage. I remember feeling a sense of the Divine – in the forest, sitting at the edge of a creek, in the swamps of

Mississippi, in the caves of Georgia – but never in church – not in Druid or Wicca ritual. I like the idea of a non-escapist religion. So, I'm basically here on a quest for a religion that deals with the real – that incorporates science into its teachings, but leaves room for awe.

Raven Leigh

Rather than needing to believe in stories about the world and its creation, I prefer to seek spirituality in the world itself, in what I know, see, feel and experience every day.

C.T.

It's the only tangible religion.

Stebbing Perrott

The ‘revealed’ religions assert that ‘God is all around’ but the personal God they mean is not evident to me. The universe is evident, it fills my senses all through the day. A thunder storm can cause more exaltation in me than a thousand rousing church sermons. I do not condemn ceremony in fact I think there should be more of it, but for me, it must be based in something I believe in. Celestial events are worth celebrating, the birthday of a man because lots of people think he is the son of God is not. We are all the Children of God, we are born from the stuff of the Universe and to the Universe we shall return.

Christian Mayo

The beauty of the world and all living beings surrounds us. How can one not be in awe each moment about existing here in this UNIVERSE.

Kerri Anne Huckabee

Almanac

Photo Galleries

Last month UK member Ray Lee set up our new photo galleries which instantly proved very popular. The most popular section of all is members' portraits, which had had 2,579 visits at the time of writing (an average of three visits per active list member!). It seems that we hanker to see what we really look like!

<http://albums.photopoint.com/j/AlbumList?u=95745>

There are also sections of photos of recent gatherings in the US, UK and Italy. And there are sections for pantheist art, computer art, and photography where each member can have two images and the best will be kept in a permanent gallery. To submit anything for these galleries, contact Ray Lee (raylee@spokeshave.karoo.co.uk). If you need a photo scanned, please contact Ray, or in the US Tom Rightmer (siaha@aol.com).



Equinoxes & Solstices

2000

Winter solstice

December 21, 13:37

2001

Spring equinox

March 20, 13:31

Summer solstice

June 21, 07:38

Autumn equinox

September 22, 23:05



Full Moons

2000

October 13, 08:53

November 11, 21:15

December 11, 09:03

2001

January 9, 20:24

Special events

October 31

Halloween/Samhain

December 10

Human Rights Day

December 13-14

Peak of the Geminid Meteor Shower

December 25

Newton's birthday (1642)

February 12, 2001

Darwin's birthday

All times Universal time aka Greenwich Mean Time (= Eastern Standard Time + 5 hours)

Our lists: A guide for the perplexed...

The WPM has a growing number of email lists and bulletin boards – a staggering total of 25 at the last count! Members may be bewildered by the options, so here is a guide to the main special topic lists:

Environmental Action Alerts:

www.egroups.com/group/wpmaction

This is an announcement-only list for people who wish to receive action alerts from various environmental organizations like the WWF, Sierra Club etc. As a charity the WPM does not endorse any particular political group, candidate or action. Action alerts are posted by members for consideration by other members.

Vegetarianism:

www.egroups.com/group/wpmveget

This is for vegetarian members to discuss vegetarian diet, recipes, ethics etc. [NB: the WPM regards the choice between vegetarianism and meat-eating as a personal one.]

The "God" list:

www.egroups.com/group/wpmgod

For topics that have come up dozens of times on the main list and that frequently hinge on the definition of terms. eg: Should we use the words "god", "church" etc? Are we a type of atheist or a type of theist, a religion or a philosophy?

Politics:

www.egroups.com/group/wpmpolitics

This is for discussion of specific national or international political issues and the relative merits of different political systems. The WPM does not endorse any particular political group, candidate or action.

Relationships:

www.egroups.com/group/wpmpolitics

For mature and tasteful discussion of personal relationships and sexual preferences (hetero, gay, bi, poly) and other matters unsuited for the general list, which has members ranging from 13 to 87 in age. You must be 18 or over to subscribe. The WPM regards private personal behaviour as a matter for private choice.

WPM Children's Facilities:

www.egroups.com/group/wpmchildren

This list discusses ways in which the WPM can be made child-friendly and parent-friendly.

Local Groups Forum:

www.egroups.com/group/wpmchildren

For people trying to form local groups, to discuss ways of doing so.

Pantheism Bulletin Board:

server5.ezboard.com/bpantheism

A Web bulletin board with different subject forums and sub-topics. Most areas are open to all, but some related to the development of the WPM are limited to full WPM members.

Local lists

A growing number of areas have their own local lists to get to know each other and arrange get-togethers. At the end of September these were:

Arizona (tman@pantheism.net)

www.egroups.com/group/wpmaz

California North (janowl@tco.net)

www.egroups.com/group/wpmcalinor

San Francisco (kestrel@ix.netcom.com)

www.egroups.com/group/wpmcalibay

California South (acm@wsg.ucsd.edu)

www.pansocal.org

New York State (carter@wildmail.com)

www.egroups.com/group/wpmcny

Ohio (glassartz@earthlink.net)

www.egroups.com/group/wpmohio

Pennsylvania (msarno@ptdprolog.net)

www.egroups.com/group/wpmpaeast

Texas (dolphinjm@hotmail.com)

www.austin360.com/community/groups/scipan

UK (harrison@dircon.co.uk)

www.egroups.com/group/wpmukeire

Washington DC (humanist321@hotmail.com)

www.egroups.com/group/wpmbaltdc

Wisconsin (charmon@execpc.com)

www.egroups.com/group/wpmwisc

A full list of lists can be found at
www.pantheism.net/communit.htm and at
www.egroups.com/database/pantheistnews.

What we are about

When you look at the night sky, are you filled with awe at the beauty and power of the universe? In nature, do you feel a sense of the sacred, like being in a vast cathedral? Are you sceptical about a God with a mind like ours, separate from, and outside, the universe? If you answer yes to these questions, then you are already a Pantheist.

Natural/scientific pantheism transcends both theism and atheism. Its central tenet is that the Universe is the ultimate reality and the highest object of human reverence, while nature and each one of us is a sacred part of the totality. Our naturalistic approach accepts and reveres the universe and nature just as they are, and promotes an ethic of respect for human and animal rights and for lifestyles that sustain rather than destroy the environment.

We do not believe in supernatural entities or personal creator gods. This earth is not a temporary stage that God will soon destroy, it is a paradise we must restore, preserve and cherish. Life is not a passageway to an imaginary world after death: it is all we have, and each moment must be celebrated for itself. We humans must create our own ethics and purposes, to explore and appreciate reality, to save the planet, and to ensure a life of dignity for all its inhabitants.

The World Pantheist Movement opened at the Spring Equinox 1999. Our goal is to promote natural/scientific pantheism as an alternative option to traditional religions. We aim to create local pantheist groups in as many places as possible, for mutual support, shared celebration and action – and to provide a network of celebrants so that pantheists can have weddings and funerals in harmony with their beliefs.

The WPM grew from the Scientific Pantheism mailing list, set up in 1997, which now has members in 47 countries and all US states. We have a quarterly magazine PAN and a growing number of mailing lists, bulletin boards, and local groups. We are a vibrant international community of lively, spiritually aware folk, from high-school students, gardeners and busdrivers to computer programmers and university professors. Join us today, or find out more at our web site <http://www.pantheism.net>.



What we believe

■ We revere and celebrate the Universe as the totality of being, past, present and future. It is self-organizing, ever-evolving and inexhaustibly diverse. Its overwhelming power, beauty and fundamental mystery compel the deepest human reverence and wonder.

■ All matter, energy, and life are an inter-connected unity of which we are an inseparable part. We rejoice in our existence and seek to participate ever more deeply in this unity through knowledge, celebration, meditation, empathy, love, ethical action and art.

■ We are an integral part of Nature, which we should cherish, revere and preserve in all its magnificent beauty and diversity. We should strive to live in harmony with Nature locally and globally. We acknowledge the inherent value of all life, human and non-human, and strive to treat all living creatures with compassion, empathy, and respect.

■ All humans are equal centers of awareness of the Universe and nature, and all deserve a life of equal dignity and mutual respect. To this end we support and work towards freedom, democracy, justice, and non-discrimination, and a world community based on peace, an end to poverty, sustainable ways of life, and full respect for human rights.

■ There is a single kind of substance.

energy/ matter, which is vibrant and infinitely creative in all its forms. Body and mind are indivisibly united.

■ We see death as the return to nature of our elements, and the end of our existence as individuals. The forms of "afterlife" available to humans are natural ones, in the natural world. Our actions, our ideas and memories of us live on, according to what we do in our lives. Our genes live on in our families, and our elements are endlessly recycled in nature.

■ We honor reality, and keep our minds open to the evidence of the senses and of science's unending quest for deeper understanding. These are our best means of coming to know the Universe, and on them we base our aesthetic and religious feelings about reality.

■ Every individual has direct access through perception, emotion and meditation to ultimate reality, which is the Universe and Nature. There is no need for mediation by priests, gurus or revealed scriptures.

■ We uphold the separation of religion and state, and the universal human right of freedom of religion. We recognize the freedom of all pantheists to express and celebrate their beliefs, as individuals or in groups, in any non-harmful ritual, symbol or vocabulary that is meaningful to them.

Join the World Pantheist Movement today...

Personal benefits:

- Quarterly 'Pan' magazine.
- Free e-mail forwarding address at our domain, eg: Yourname@pantheism.net
- Membership of associated mailing lists and bulletin boards.
- Membership of a rapidly growing, vibrant international community.

Public benefits:

- Helping promote earth-honoring life-affirming natural/scientific pantheism as a religious option and alternative to traditional religions.
- Supporting the creation of a network of celebrants for pantheist weddings and funerals.
- Making possible an expanding pantheist presence in all media.
- Helping to promote the formation of local groups.
- Making possible free associate membership for under 17s, hardship cases, and people from developing countries and emerging economies.

Name: _____

Address: _____

City: _____

State: _____

ZIP code: _____

Country: _____

Phone: _____

E-mail: _____ Age: _____

Membership level (please tick box and write in amount sent):

- Low income (\$10) Family* (\$60) Supporter (\$150-\$249)
 Student (\$15) Friend (\$50-\$99) Sponsor (\$250-\$699)
 Basic (\$30) Sustainer (\$100-\$149) Life (\$700)
 Donation (please write amount here) \$ _____

* Family provides one copy of the magazine plus up to four e-mail forwarding addresses @pantheism.net and four memberships of the World Pantheist Movement bulletin board.

Please mail with your check (US dollars) to: Local contact:

The World Pantheist Movement,
 PO Box 12056, La Jolla,
 California CA 92039-2056,
 United States.

Please photocopy double sided and give to friends.

WORLD PANTHEIST MOVEMENT



Revering the Universe, Caring for Nature, Celebrating Life

A religion that stressed the magnificence of the universe as revealed by modern science, might be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths.

Sooner or later, such a religion will emerge.

Carl Sagan, Pale Blue Dot.

<http://www.pantheism.net/>