

The Witness

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*Resisting sprawl:
the hope of bioregionalism*

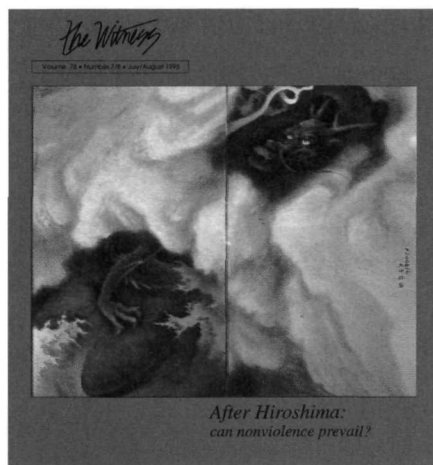
After Hiroshima

I WAS IN HIROSHIMA IN 1990, and we can get some sense of what must have happened. We must never forget. I do, however, have a real problem with some of the rewriting of history which is going on. Some of the "historians" I have recently heard seem more to be trying to prove a point than to be seriously studying documents in the context of the time. I hope you have read "Why We Did It" in *Newsweek* for July 24. It comes closer than anything else I have seen to giving a "feel" for the time in which the decision was made. I was in the Bureau of Naval Personnel training personnel for advance base duty — including Japan. We were glad when we heard about the bomb — a surprise to us as to everyone else. It meant that the war would be over soon, and that our people would not have to fight their way ashore on Japan.

The documents being declassified shed light on a good many things which were going on at the time, but most of the people who are reading them and second-guessing the decision makers were not even born yet, much less having any sense of the circumstances, and of the conflicting reports coming to the president and others. We knew none of that at the time. We simply knew that a good many thousand American lives were at stake.

I don't want to forget Hiroshima. Lucie and I have a great many Japanese friends who have been in our home and in whose home we have been in Japan. Some of them were evacuated as children from Tokyo to the country during the war. Most were born since. But I get the sense from most publications, including *The Witness*, that it was all our fault.

I would, I know, have a lesser problem were there more balance in the recall of WWII tragedies. Why are not the men in the hull of the Arizona remembered? What about my friend in the Montana National Guard who survived the Bataan Death March only to die



of disease in the prison camp at the end? What about the Filipino with whom I worked who survived the Death March, and would talk about it only to the extent of saying, "Ve haf a heel uv a time"? What about the Filipino civilians who were tortured, or the Chinese in the "Rape of Nanking"? What about the shell marks on the waterworks of the City of Manila, in an attempt to knock out the water supply? What about the shell marks on the building of St. Benedict's mission at Besao, Mountain Province, in the Philippines? Should we not honor these and many others? Maybe we don't because there are too many.

To have been truly responsive to the issue *The Witness* would have had to include an article by an equally qualified person, who, using the information now available, reached a different conclusion. There are many such, and I, personally, happen to find them more credible.

Oliver C. Reedy
Sykesville, MD

[Ed. note: Publishing my father's letters from the Pacific was an attempt to show the horror and the context in which one might decide to use an atomic weapon. The problem, revealed in Bill Lanouette's article, is that our nation's leaders had more information than the public did and more options. — J. W-K.]

THANK YOU FOR PUBLISHING in your July-August, 1995 issue extracts from a speech by Dorothy Day on Dec. 8, 1941, for it reveals how utterly out of touch with reality she was.

She refers to an alliance between Fascists and Russian Communists and a German-Russian alliance. Was she not aware that almost six months prior to her speech, on June 22, 1941, Germany had invaded the Soviet Union, putting an end to the cooperation inaugurated by the Molotov-Ribbentrop pact of August, 1939 on the eve of World War II? Hitler had already moved to the East, yet she asks, "What action will Moscow take in support of Germany?" It is difficult to take such an ignorant woman seriously.

Edwin S. Sunderland
Islesboro, ME

I GREATLY APPRECIATE THE *Witness* issue on Hiroshima. As an elderly male, who has lived through many wars, I am convinced that God's greatness is not in military might. In these tense times, response to violence with counter-violence — with the backing of government authorities — seems to have become popular; there is clamoring for an increase in police protection, reliance on military buildup, for more and more repressive prisons supposedly to keep the bad people away from the good. But the heart of God's authority lies in pain, suffering and self-sacrifice — life giving and life sharing.

Seiichi Michael Yasutake
Evanston, IL

"MILITANT NONVIOLENCE" by Barbara Deming speaks to a very important issue, the dangers of using violence as a means to stop violence. This is one of the better articles in the July/August issue. The contrasting view in the article, "Choosing to support armed resistance," presented the alternative clearly.

It would have been informative, I think, to complement these two articles with item 2(b) of the 1988 Lambeth Conference resolution on "War, Violence and Justice," as this statement by Anglican bishops also became an issue in Northern Ireland. Our bishops solemnly proclaimed: "This Conference understands those who, after exhausting all other ways, choose the way of armed struggle as the only way to justice, whilst drawing attention to the danger and injustices possible in such action."

When the IRA thanked the Lambeth Conference for its understanding of their struggle

Letters

in Northern Ireland, another resolution was quickly adopted which said that all violence in Northern Ireland was hereby condemned.

Ah, but that is the rub, is it not? My violence may be necessary and moral, but your violence is wrong and evil. It is widely reported that item 2(b) was added at the insistence of Archbishop Desmond Tutu.

Nathaniel Pierce
Cambridge, MD

Witness/militia coalition?

A COUPLE OF YEARS AGO YOU PUBLISHED my essay on movement and electoral politics (which you entitled "Woe unto the non-voter") in which I suggested that they need each other. Reading *The Witness* since then confirms my judgement that it is essentially a movement politics house organ which ignores or disparages electoral politics. For example, in the March, 1994 issue you describe the "best of left activity" with a list of movement activities such as non-payment of taxes, offering sanctuary, enduring jail sentences, etc., but with no reference to electoral activities.

Also in your recent issue on political prisoners [1/95], the main response you propose is demonstrations, which from my years in prison chaplaincy and reform work I believe has little effect on the issue.

Why does it never occur to you to propose as well work of the selection, nomination, election and guidance of attorney general, DA's, governors, legislators, and even a president who would move to correct these abuses?

I continue to believe, after many years of experience in politics, that we as a nation (but not as individuals) get exactly the government we deserve. This is in striking contrast to the underlying message of movement politics and *The Witness* that the government is the enemy.

The conclusion of this syllogism is that *we* are the enemy in so far as we fail to participate in the process of government. Cynicism about the latter is self-fulfilling.

Finally, I note that this underlying message is exactly the same as that of what you call the "militarized right." I note that in your June, 1995 editorial you agree with the tendency of these groups to see government as a

A manual for success?

by Verna Dozier

I am not a biblical scholar so I do not know when the biblical record was cut up into those little verses that mean so much to so many people and that have provided Sunday School teachers through the ages with countless hours of memorization tasks for their young charges.

But I am a student of the biblical story — a listener, a learner, a participant, a struggler, a seeker and a finder, and a seeker again.

I believe that the story that the Bible points to bursts the confines of our Bible and that no book of the Bible and surely no verse of the Bible can capture it all. The best that a single verse can do is call to your attention that there is more. Where did that verse come from? Where does it lead? What other voices are there?

From this stance I was of course troubled by the favorite Bible verses offered by Christian capitalists as part of a cover story on them in a national magazine.

These seven rich, successful corporate executives found the following verses most meaningful to them:

John 5:24: "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

What is Jesus' "word"?

Romans 8:28: "We know that in everything God works for good with those who

love him, who are called according to his purpose."

What is the purpose of God?

Proverbs 22:1: "A good name is to be chosen rather than great riches, and favor is better than silver or gold."

Who is being instructed? By whom? To what ends?

Proverbs 16:3: "Commit your work to the Lord, and your plans will be established."

What are the standards of the Lord?

Isaiah 40:3: "But they that wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not faint."

What are the signs of waiting?

Philippians 4:6: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

What was the situation to which these words were addressed?

Of course the answers I would give to my questions are not the answers these men would give. By ignoring the troubling specifics of the biblical story we can turn the Bible into a manual for success. Obviously this is not the first time this particular distortion has gained credence and awe in the U.S. In fact it is difficult to think of a time when it hasn't.

I will resist the temptation to conclude with a Bible verse!

— Verna Dozier is a lay theologian and author of *The Dream of God* (Cowley).

giant conspiracy. I am very pleased that you propose conversation with them. The Michigan militia is handy! This would be in line with your courageous conversation with the ecclesiastical right at Trinity School for Ministry. I suggest as questions for conversation with the militias the following: Do we agree that government is the enemy? If so, do we agree as to why it is the enemy? If so, should we not join forces?

Owen C. Thomas
Cambridge, MA

Witness praise

WERE IT NOT FOR YOUR publication, I might have concluded this past year that who I am and how I understand the Gospel have no place in the Anglican Communion. Thanks!

Martha Cornish
Savannah, GA

I HAVEN'T FELT THIS GOOD about a magazine in a long time.

Sue Ann O'Niell
Momence, IL

THE WITNESS

Since 1917

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Vital Signs' series on clergy sexual exploitation continues with Katherine Ragsdale questioning whether the church has been too quick to offer "formulaic answers" which further marginalize the laity, gay and lesbian clergy, and congregations with less compartmentalized lifestyles.

Cover: Suburban encroachment on dairy land in Sonoma County, Calif., 1985, by Evan Johnson, Impact Visuals.

Back cover: *One who guards his home* by Nell Hillsley, an artist in St. Paul, Minn.

Reinhabiting dreams

by Julie A. Wortman

While working on this issue on “resisting sprawl” I’ve been thinking about building a house. Nothing conventional, of course. Just the perfect one-house-fits-all-our-needs-from-now-until-death kind of place that would be perfectly in tune with our environment, both inner and outer, if we ever get to make the move to the coastal “promised land” about which we’ve lately been dreaming.

The house I’ve been imagining is nothing like the suburban house I live in now or grew up in as a child, even though both, from my own and my parents’ perspectives, were havens in their own ways from “the world” of bad air, capricious landlords, asphalt and lack of garden space.

To tell the truth, I mostly disliked life in our west-side Cleveland suburb growing up and I cried when I arrived at our house in one of the inner suburbs of Detroit four years ago. Suburban life as I’ve known it can be devoid of spontaneity, diversity and “higher consciousness,” whether of the sort fostered by natural/rural surroundings or that engendered by trying to fathom Babylon 1995. As a person who hasn’t been much suited to uniformity and the accepted conventions, I rebel.

But I’m also glad for the sense of safety, privacy and relative quiet I’ve had in the suburbs — qualities my friends and colleagues who live within Detroit’s city limits don’t always find readily at hand. They are compensated, however, by having lower housing costs — and by the satisfaction that goes with standing on the side of those who refuse, or are un-

able, to abandon this particular shell-shocked city where *The Witness* now has its offices.

“Abandon” is no idle word choice. From their beginnings in the later 19th century, suburbs have been marketed as offering “escape” from urban ills, a way to keep congestion, pollution and the seamier aspects of street life at arm’s

*The only barn we saw,
complete with silo, was
surrounded by the vast
modern headquarters com-
plex of a corporation —
a carefully preserved
decorative piece of real live
Americana designed to show
the corporation hasn’t lost its
Norman Rockwell heart.*

length without giving up the city’s amenities — museums, symphonies, fine dining establishments and a wide selection of retail outlets. Of course, not everyone could afford or had the racial pedigree to make the move. As late as my high school years in the early 1960s, the homes of upwardly mobile black families who ventured into our side of Cleveland were set on fire as a warning to others of their kind that suburban life required more than an ability to swing the mortgage.

Still, despite their racist and classist foundations, the suburbs I knew growing up were truly sub-urban. My father and most of the other suburban fathers I knew

as a child commuted daily into Cleveland by bus or train for work. My mother drove us to the big department stores and specialty shops “downtown” for the annual back-to-school, Christmas and Easter shopping expeditions, timed so that we could pick my father up at the end of the day and save him the bus ride home.

But by the time I hit college, as manufacturing and other enterprises began to outmigrate, any semblance of urban-suburban symbiosis was being destroyed. My father and his partners in Seaway Lithograph were forced to sell their business to their biggest client, Perlmutter Printing, because Perlmutter was moving its operations to an industrial “park” south of the city. In this more remote location, Perlmutter’s president told my father, they would need their lithograph work done on-site — working with a Cleveland-based company such as Seaway would be too inconvenient and costly.

As a result, my father’s bus commute was replaced with a solitary drive via clogged rush-hour roads that took him from our suburb through several others to the one further out where Perlmutter had relocated. And my mother’s shopping expeditions by this time were taking her to one or another of the new malls which had begun springing up on land that used to sustain truck farms and orchards where our family had gone in search of fresh corn-on-the-cob and apples.

For a while, it seemed that the Back-to-the-Cities movement could reverse the trend toward more and more sprawl development. With a graduate degree in architectural history, I joined up as an

continued on page 22

editor's note

Julie A. Wortman is managing editor of *The Witness*.

Defined by land

by Mike Maloney

Most people who have written about Appalachians have emphasized the importance of a “sense of place.” This was done most eloquently in Harriet Simpson Arnow’s book, *The Dollmaker*. The heroine, Gertie Nevels, forced to leave the mountains when her husband finds work in Detroit, connives to buy a piece of land in Kentucky for her family. In Gertie’s view, ownership of land is synonymous with dignity, pride and most importantly, access to the sights, sounds and smells that only the mountains can provide. Gertie Nevels’ story is the story of my family and hundreds of thousands of other mountain families who have experienced the displacements of economic dislocations in the past 75 years.

My childhood home was in the middle of east Kentucky’s Cumberland Mountains. Although my family had to move several times, I always lived in the general area where the three forks of the Kentucky River converge. On the North Fork there was a place called Rose Bend, known to be the original home place of the Maloneys. On the Middle Fork a few miles away was Maloney Bend, another place that my ancestors had occupied not long after the tragic expulsion of the native Americans from Ohio had made Kentucky safe for white settlement. In between was Spencer Bend, the site of the 50-acre farm on which I was born in a log cabin in 1940. Two of my brothers married Spencer women.

Mike Maloney is a city planner and consultant based in Cincinnati, Ohio. He is vice-president of Episcopal Appalachian Ministries (formerly the Appalachian Peoples’ Service Organization).

In such a world one could trace his/her genealogy in the landscape. Every part of the landscape was associated with one or more families. It was the goal of the early settlers to help each child obtain a piece of land. The landless had a harder time with identity but they, too, could be tied to the genealogical landscape by saying, “I live on the old McIntosh place,” “at the mouth of Jones Creek,” etc. Even in death, identity with the land was maintained as mountain people were likely to be buried on a favorite mountaintop in a family cemetery.

By the time of the great migration of mountain people during and following World War II, families like mine had lived on the same land or nearby land for over 100 years. When we had to leave the

*In inner-city communities,
the sense of place for
second-, third- and fourth-
generation Appalachians
becomes the neighborhood.*

land in order to find work in the city, or lost our land, we experienced grief and disorientation. We tried to maintain our ties with the land through periodic trips to visit relatives. Many urban factory workers scheduled their trips “down home” to correspond with the hunting seasons or good fishing weather. My brother-in-law, Bennie Frazier, descended from Scottish Highlanders, spent long weekends in the Kentucky and Virginia mountains hunting deer and wild turkey for 30 years. The mountains reminded him of all that he had lost. After his parents died about 10 years ago, he could no longer make these trips. But Bennie soon found a new place to hunt in the Appalachian foothills of Adams County, Ohio. He also found farmland he could rent as garden space and a place to pick blackberries.

I still own the Maloney home place in

Breathitt County, Ky. My visits to this long-abandoned mountain farm, long since reclaimed by the forest and the deer, have enabled me to remain connected and to share this connectedness with my children. As my children get older and the trips to Kentucky become less frequent, I find myself, like Bennie, finding places in the nearby southern Ohio hill country in which to go experience the sights, sounds and smells of the country. This summer I spent extra time in my backyard making a rock garden and an attractive space for the birds and squirrels. The transfer of my affections to the urban landscape has begun.

In inner-city Appalachian communities, the sense of place for second-, third- and fourth-generation Appalachians becomes the neighborhood. Like residents of many other ethnic neighborhoods, Appalachians are reluctant to leave the neighborhood in search of goods and services. In the more viable neighborhoods many small businesses thrive and survive the ascendancy of Walmarts and the suburban malls. Community life centers around family ties. Social workers and educators do not understand Appalachian resistance to school consolidation and the centralization of services.

When the neighborhood is destroyed by urban renewal or taken over by other ethnic groups, Appalachians generally move to other blue-collar neighborhoods in the city or the suburbs where they try to reestablish their bonds of community to kin, friends and perhaps even a church. Some give up on urban living and move back to the country. Suburbs with their uniformity and expectations of conformity attract only the upwardly mobile who are willing to adopt a new lifestyle free of old ways and associations.

But even in suburbia it is no surprise to find some expression of individualism or love of nature — a stalk of corn, a whole garden, or a dog tick plant. **TV**



The Big House

by William Stafford

She was a modern, you know.
He, you know, dealt in land.
They maintained, you know, several gardens.
You know, when the wind blows, their flowers are famous.

Their house was well built, they say.
And they say the foundation had rock under it.
Some of the walls, they say, were two feet thick.
An artist, they say, designed the door handle.

Construction took I don't know how long,
and I don't know how many bedrooms.
They needed I don't know how big a plan.
But the whole thing — I don't know how — fell down.

They're gone, they say, you know. I don't know where.

—from William Stafford, *An Oregon Message* (1987, Harper).

Coming into the watershed

by Gary Snyder

Watershed: The whole region or area contributing to the supply of a river or lake; drainage area.

—Webster's New Collegiate Dictionary

The question of "place" is curiously cogent to our present political, social, and environmental condition. Economically we're in misery, politically we are hopelessly stagnant, educationally we're a disgrace, and socially we are watching the emergence of a multi-racial multi-ethnic population that will radically shape the future direction of the culture of our country. We are also seeing the re-emergence of a crude racism and chauvinism that may destroy us all.

As for the land itself, we see fine agricultural soils and orchards being steadily converted by real estate development. The publicly owned forests of the West are being overcut, and the long-range effects of erosion and air pollution raise the very real possibility of their gradual slide from productive forest lands to steady state brushfields.

There's a parallel deterioration of grasslands and semi-desert. Yet, at the same time it looks as though non-indigenous North Americans are on the verge of discovering — for the first time —

Gary Snyder lives in the northern Sierra. He is a founder of the Yuba Watershed Institute and author of *Turtle Island*, *The Practice of the Wild* and a volume of poetry, *No Nature* (Pantheon). A longer version of this essay can be found in *Futures By Design: The Practice of Ecological Planning*, a collection of essays edited by Doug Aberley (New Society Publishers, 1994) which can be obtained by calling the publishers at 1-800-333-9093.

their place. People are slowly coming to the realization that they can become members of the deep old biological communities of the land in a different kind of citizenship.

Recognizing bioregions

I have taken to watching the subtle changes of plants and climates as I travel over the West. This vast area called "California" is large enough to be beyond any one individual's ability to travel it and take it all into imagination clearly enough to see the whole picture. Michael Barbour, a botanist at the University of California at Davis, is bringing out a book to be called *California's Changing Landscapes*. He writes of the complexity of California: "Of the world's 10 major soils, California has all 10. As many as 375 distinctive natural communities have been recognized in the state. California has more than 5,000 kinds of native ferns, conifers,

People are beginning to wake up and notice that the U.S. is located on landscape with a severe, spectacular, spacy, wildly demanding, and ecstatic narrative to be learned.

and flowering plants. Japan has far fewer species with a similar area. Even with four times California's area, Alaska does not match California's plant diversity, and neither does all of the central and northeastern U.S. and adjacent Canada combined. Moreover, about 30 percent of California's native plants are found

nowhere else in the world."

But all this talk of the diversity of California is a trifle misleading. Of what place are we speaking? What is this "California"? It is, after all, a recent human invention with straight line boundaries that were drawn with a ruler on a map and rushed off to an office in D.C. This is another illustration of Robert Frost's lines, "The land was ours before we were the land's." The political boundaries of the western states were established in haste and ignorance.

Landscapes have their own shapes and structures, centers and edges, which must be respected. If a relationship to place is like a marriage, then the Yankee establishment of a jurisdiction called California was like a shotgun wedding with six sisters taken as one wife.

California is made up of what I take to be about six regions. (The numbers could be argued, but the main outlines of agreement will remain). They are of respectable size and native beauty, each with its own makeup, its own mix of bird calls and plant smells. Each of these proposes a slightly different lifestyle to the human beings who live there. Each leads to different sorts of rural economies — for the regional differences translate into things like raisin grapes, wet rice, timber, and cattle pasture.

I am not arguing that we should instantly re-draw the boundaries of the social construction called California, although that could happen some far day. We are becoming aware of certain long-range realities, and this thinking leads toward the next step in the evolution of human citizenship on the North American continent. The usual focus of attention for most Americans is the human society itself with its problems and its successes, its icons and symbols. With the exception of most Native Americans and a few non-natives who have given their hearts to the place, the land we all

live on is simply taken for granted — and proper relation to it is not taken as part of “citizenship.” But after two centuries of national history, people are beginning to wake up and notice that the U.S. is located on landscape with a severe, spectacular, spacy, wildly demanding, and ecstatic narrative to be learned. Its natural communities are each unique, and each of us, whether we like it or not — in the city or countryside — live in one of them. When enough people get that picture, our political life will begin to change.

Those who work in resource management are accustomed to looking at various maps of the West, each of which addresses a rich set of meanings. Land ownership categories give us (in addition to private land) Bureau of Land Management (BLM) land, national forests, national parks, state parks, military reserves, and a host of other public holdings. The idea of public domain is descended from the historic institution of the commons in Europe. These lands host much of the water, forest, and wildlife that is left to us. Although they are in the care of all the people, they have been too often managed for special interests.

Conservationists have been working since the 1930s for the preservation of key blocks of public land as wilderness. There has been some splendid success in this effort, and we are all indebted to the single-minded (and often unpaid) dedication of the people who are behind every present-day wilderness area in which we and our children walk into and take heart. Our growing understanding of how natural systems work brought us the realization that an exclusive emphasis on disparate parcels of land ignored the insouciant freeness of wild creatures.

No single group or agency could keep track of or take care of grizzly bears, which do not care about park or ranch boundaries and have ancient territories of their own. A recognition that habitat flows

across private and public land is needed to provide the framework for the “management” of bears, owls, or redwoods. A definition of place unencumbered by the illogical boundaries of states and counties is essential. Such a territory would

focused on the conservation of individual sites, species, and resources ... to also protect and manage ecosystems, biological communities, and landscapes.” The memorandum goes on to say that “public agencies and private groups must coordi-



Puddle by M.C. Escher

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have its own functional and structural coherence. It often might contain or be a watershed system. It would usually be larger than a county, but smaller than a western U.S. state. One of the names for such a space is “bioregion.” The concept is basic and sensible, that of the simple fact of naturally observable regions.

“New paganism?”

The word “bioregion” has begun to be common vocabulary in California, but in a context of some dubiousness. A group of California-based federal and state land managers trying to work together on biodiversity problems saw that it must be done in terms of natural regions. Their “memorandum of understanding” calls for us to “move beyond existing efforts

nate resource management and environmental protection activities, emphasizing regional solutions to regional issues and needs.” The group identified 11 or so such working bioregions within California, making the San Francisco Bay/Delta into one, and dividing both the Sierra and the Valley into northern and southern portions. It is entirely appropriate that the heads of the BLM, the Forest Service, Fish and Wildlife Service, California Department of Fish and Game, California Department of Forestry, and such should take these issues on: almost 50 percent of California is public domain.

Hearing about this agreement, some county government people, elected officials, and timber and business interests in the mountain counties went into a severe

paranoid spasm, fearing — they said — new regulations and more centralized government.

An anonymous circular made its way around towns and campuses in northern California under the title “Biodiversity or New Paganism?” It says that “California Resource Secretary Doug Wheeler and his self-appointed bioregional soldiers are out to devalue human life by placing greater emphasis on rocks, trees, fish, plants, and wildlife.”

It quotes me as having written that “those of us who are now promoting a bioregional consciousness would, as an ultimate and long-range goal, like to see this continent more sensitively re-defined, and the natural regions of North America — Turtle Island — gradually begin to shape the political entities within which we work. It would be a small step toward the deconstruction of America as a super power into seven or eight natural nations, none of which have a budget big enough to support missiles.”

I'm pleased to say that I did write that. I'd think it was clear that my statement is not promoting more centralized government, but these gents want both their small town autonomy and the military-industrial state at the same time. Many a would-be Westerner is a “libertarian” in name only, and will scream up a storm if taken too far from the government tit. The real intent of the circular seems to be — as it urges people to write the state governor — to resist long-range sustainability and the support of biodiversity, and to hold out for maximum resource extraction.

As far as I can see, the intelligent but so far toothless California “bioregional proposal” is simply a basis for further thinking and some degree of cooperation between agencies. The most original part is the call for the formation of “bioregional councils” that would have some stake in decision-making. Who would be on the

bioregional councils is not spelled out. Even closer to the roots, the memorandum that started all this furor suggests that “watershed councils” be formed, which would be the truly local bodies that could help design agreements for the preservation of natural variety. Like, let's say, helping to preserve the spawning grounds for the wild salmon that still come (amazingly) into the lower Yuba River gravel wastelands.

Watershed councils

The term “bioregion” was adopted by the signers to the Memorandum on Biological Diversity as a technical term from the field of bio-geography. I'm sure they couldn't have known that there were already groups of people around the United States and Canada talking in terms of bioregionally-oriented societies. They could not have known about the first North American Bioregional Congress held in Kansas in the late 1980s, and subsequent gatherings right down to a “Shasta Nation” (northern California) gathering held a few years ago in the Napa Valley. (Continent-wide gatherings have dropped the name North America and refer to our larger place as “Turtle Island,” after the Native American creation myth.) They had no idea of the 20-year history of community and ecology-minded dwellers-in-the-land living in

For the watershed, cities and dams are ephemeral, and of no more account than a boulder that falls in the river, or a landslide that temporarily alters the channel.

places called “Ish” (Puget Sound and lower British Columbia) or “Columbiana” (upper Columbia River) or “Mesechabe” (lower Mississippi), or “Shasta” (north-

ern California), all of whom had periodicals, field trips, gatherings, and were active in local politics.

That “bioregion” was an idea already in circulation was the bad, or good, luck of the biodiversity agreement people, depending on how you look at it. As it happens, the bioregional people are also finding “watershed councils” to be the building blocks of a long-range strategy for social and environmental sustainability.

A watershed is a marvelous thing to consider: this process of rain falling, streams flowing, and oceans evaporating causes every molecule of water on Earth to make a complete trip once every two million years. The surface is carved into watersheds — a kind of familial branching, a chart of relationship, and a definition of place. The watershed is the first and last nation, whose boundaries, though subtly shifting, are unarguable. Races of birds, subspecies of trees, and types of hats or rain gear go by the watershed. The watershed gives us a home, and a place to go upstream, downstream, or across in.

For the watershed, cities and dams are ephemeral, and of no more account than a boulder that falls in the river, or a landslide that temporarily alters the channel. The water will always be there, and it will always find its way down. As constrained and polluted as it is at the moment, it can also be said that in the larger picture the Los Angeles River is alive and well under the city streets, running in giant culverts. It is possibly amused by such diversions. But we who live in terms of centuries rather than millions of years must hold the watershed and its communities together, that our children might enjoy the clear water and fresh life of this landscape we have chosen. From the tiniest rivulet at the crest of a ridge, to the main trunk of a river approaching the lowlands, the river is all one place, and all one land.

The water cycle is our springs and wells, our Sierra snowpack, our irrigation canals, our carwash, and the spring salmon run. It's the spring peeper in the pond and the acorn woodpecker chattering in a snag. It's where our friends live, it is our friends. The watershed is beyond the dichotomies of orderly/disorderly, for its forms are free, but somehow inevitable. And the life that comes to flourish within it constitutes the first kind of community.

The agenda of a watershed council starts in a modest way: like saying, "Let's try to rehabilitate our river to the point that wild salmon can successfully spawn here again." In pursuit of this local agenda, a community might find itself combating clearcut timber sales upstream, water-selling grabs downstream, Taiwanese drift-net practices out in the North Pacific, and a host of other national and international threats to the health of salmon. A small but significant number of watershed councils are already in existence, fully awake and conscious, with some strong views about what should be done. These include the Friends of the Los Angeles River, The Putah Creek Council, the Yuba Watershed Institute, The Greenwood Watershed Association, The Redwood Coast Watersheds Alliance, and the Mattole Restoration Council.

They are ready and willing to play ball with the California BLM, the State of California, the Pacific Southwest Region office of the Forest Service, and the others who signed the 1991 Agreement for a "coordinated regional strategy for saving biological diversity in California." If a wide range of people join this effort — people from timber and tourism, settled ranchers and farmers, fly-fishing retirees, the businesses and the forest-dwelling new settlers — something might come of it. But if this joint agreement is implemented as a top-down prescription it will

go nowhere. Only a grassroots engagement with long-term land issues can provide the political and social stability needed to keep the biological richness of California's regions intact.

All public land ownership is ultimately written in sand. The boundaries and the management-categories were created by Congress, and Congress can take them away. The only "jurisdiction" that will last in the world of nature is the water-



shed, and even that changes over time. If public lands come under greater and greater pressure to be opened for exploitation and use in the 21st century, the local people, the watershed people, will prove to be the last and possibly most effective line of defense.

The mandate of the public land managers and the Fish and Wildlife people inevitably directs them to resource concerns. They are proposing to do what could be called "ecological bioregionalism." The other movement could be called "cultural bioregionalism."

Living in a place

The notion has been around for decades, and has usually been dismissed as provincial, backward, dull, and possibly reactionary. But new dynamics are at work. The mobility that has characterized American life is coming to a close. As Americans begin to stay put, it may give

us the first opening in over a century to give participatory democracy another try.

Daniel Kemmis, the mayor of Missoula, Montana, has written a fine little book called *Community and the Politics of Place*. "What holds people together long enough to discover their power as citizens is their common inhabiting of a single place," Kemmis argues. Being so placed, people will volunteer for community projects, join school boards, and accept nominations and appointments. Good minds, which are often forced by company or agency policy to keep moving, will make notable contributions to the neighborhood if allowed to stay put. And since local elections deal with immediate issues, more people will turn out to vote. There will be a return of civic life.

This will not be "nationalism" with all its dangers as long as sense of *place* is not entirely conflated with the idea of a nation. Bioregional concerns go beyond those of any ephemeral (and often brutal and dangerous) politically designated space. They give us the imagination of "citizenship" in a place called (for example) the Great Central Valley, which has valley oaks and migratory waterfowl as well as humans among its members. A place (with a climate, with bugs), as Kemmis says, "develops practices, creates culture."

Another fruit of the enlarged sense of nature that systems ecology and bioregional thought have given us is the realization that cities and suburbs are parts of the system. Unlike the ecological bioregionalists, the cultural practice of urban bioregionalism ("Green Cities") has made a good start in San Francisco. One can learn and live deeply in regards to wild systems in any sort of neighborhood — from the urban to a big sugarbeet farm. The birds are migrating, the wild plants are looking for a way to slip in, the insects live an untrammelled life, the rac-

coons are padding through the crosswalks at 2 a.m., and the nursery trees are trying to figure out who they are. These are exciting, convivial, and somewhat radical knowledges.

An economics of scale can be seen in the watershed/bioregion/city-state model. Imagine a Renaissance-style city-state facing out on the Pacific, with its bioregional hinterland reaching to the headwaters of all the streams that flow through its bay. The San Francisco/Valley Rivers/Shasta headwaters bio-city-region? I take some ideas along these lines from Jane Jacobs' tantalizing book, *The Wealth of Cities*, in which she argues that the city, not the nation state, is the proper locus of an economy, and then that the city is always to be understood as being one with the hinterland.

Such a non-nationalistic idea of community, in which commitment to pure place is paramount, cannot be ethnic or racist. Here is perhaps the most delicious turn that comes out of thinking about

politics from the standpoint of place: Anyone of any race, language, religion, or origin is welcome, as long as they live well on the land. The Great Central Valley region does not prefer English over Spanish or Japanese or Hmong. If it had any preferences at all, it might best like the languages heard for thousands of years such as Maidu or Miwok. Mythically speaking, the region will welcome whoever chooses to observe the etiquette, express the gratitude, grasp the tools, and learn the songs that it takes to live there.

This sort of future culture is available to whoever makes the choice, regardless of background. It need not require that a person drop his or her Buddhist, Voudun, Jewish, or Lutheran beliefs, but simply add to his or her faith or philosophy a sincere nod in the direction of the deep value of the natural world, and the subjecthood of non-human things.

A culture of place will be created that will include the "United States," and go beyond that to an affirmation of the con-

tinent, the land itself, Turtle Island. We could be showing Cambodian and Vietnamese newcomers the patterns of the rivers, the distant hills, saying "It is not only that you are now living in the U. S. You are living in this great landscape. Please get to know these rivers and mountains, and be welcome here."

Euro-Americans, Asian-Americans, African-Americans, can — if they wish — become "born again" natives of Turtle Island. In doing so, we also might even (eventually) win some respect from our Native American predecessors, who are still here and still trying to teach us where we are.

Watershed consciousness and bioregionalism are not just environmentalism, not just a means toward resolution of social and economic problems, but a move toward a profound citizenship in both the natural and the asocial worlds. If the ground can be our common ground, we can begin to talk to each other (human and non-human) once again. **TW**

How many days 'til the moon is full?

A series of questions and challenges developed by *Co-Evolution Quarterly* (1981-82) offers a sample of the kind of ecological knowledge most of us need:

- Trace the water you drink from precipitation to tap.
- How many days 'til the moon is full? (Two days slack allowed.)
- What soil series are you standing on?
- What was the rainfall in your area last year? (Slack: one inch for every 20 inches.)
- When was the last time a fire burned in your area?
- What were the primary subsistence techniques of the culture that lived in your area before you?
- Name five native edible plants in your region and their season(s) of availability.

- From what direction do winter storms generally come in your region?
- How long is the growing season where you live?
- On what day of the year are the shadows the shortest where you live?
- When do the deer rut in your region, and when are the young born?
- Name five grasses in your area. Are any of them native?
- Name five resident and five migratory birds in your area.
- What is the land use history of where you live?
- What species have become extinct in your area?
- What are the major plant associations in your region?
- From where you are now, point north.

- What spring wildflower is consistently among the first to bloom where you live?

To the degree that we can respond to these questions and challenges, we know where we are with respect to our local bioregions. To the degree that we cannot respond, we do not know where we are. Obviously, the quiz favors country people over urban dwellers, indigenous over industrial. People in rural areas and in indigenous societies are much more knowledgeable of and attuned to the bioregions in which they live than those who live in cities. If we want to know the green grace of knowing where we are, we best sit at their feet.

— Jay McDaniel, *With Roots and Wings: Christianity in an Age of Ecology and Dialogue*, Orbis, 1995.

National Cathedral: 'no view on military or atomic bomb'

Some worshipers attending a Hiroshima service at the Washington National Cathedral Aug. 6 were disconcerted by a disclaimer which appeared in the program, stating that the Cathedral "has no official view on the history or morality of the first atomic bombs or on any foreign or military policy."

It was later learned that program participants — many of them leaders in Pentagon resistance activities marking the 50th anniversary of the bomb — were told not to mention the civil disobedience actions taking place at the Pentagon.

The spirit of resistance prevailed when Dan Berrigan, in an unauthorized departure from his assigned reading, asked whether anyone could imagine the Cathedral, which once hosted Martin Luther King, Jr., disavowing King's stance against racism. Berrigan received a standing ovation.

"We were appalled at the official statement," said Mary Miller of the Episcopal Peace Fellowship.

When *The Witness* approached Dean Nathan Baxter for clarification, we were directed to public affairs director, Robert Becker.

Asked if the Cathedral was really foreswearing its right to have official views on the morality of any U.S. foreign policy, Becker replied, "Holy smokes, no. But we were not interested in being drawn into the revisionist history debate that was raging about whether a land invasion or dropping the bomb" was efficacious.

"We wanted to pray for peace. Unfortunately, Fr. Berrigan chose to make an issue of it. Some people brought banners. They were not prepared for a quiet prayer service."

Asked whether the Episcopal Church has an official position on the morality of using nuclear weapons, Becker said he did not know.

In fact, the 1994 General Convention passed a resolution which recommitted the church to working for the "complete abolition of nuclear war." In 1982, the

General Convention passed a resolution which "urges all members of this Church to support by prayer and by such other means as they deem appropriate, those who engage in non-violent action" against war.

Becker said controversial issues are handled by the Cathedral in forums not services. The Cathedral's disclaimer was drafted by its resident ethicist, Alan Geyer.

"Frankly," Becker added, "the Cathedral had received inquiries asking, 'Why is the Cathedral taking a position on revisionist history?' These people were members of the Cathedral."

The Pentagon was the site of daily resistance actions from the anniversary of the Trinity test (July 16) through the anniversary of the bombing of Nagasaki (Aug. 9). Ninety people were arrested for blocking entrances, pouring blood and ashes, or similar acts of protest. One group carried out a "Let them eat cake" action, cutting up a Pentagon-shaped cake to symbolize the dismantling of the Pentagon, and offering it to Pentagon employees; and spreading bread crumbs at a Pentagon exit to symbolize the crumbs left over for the poor when nuclear spending consumes a massive portion of the federal budget.

Six people calling themselves the "Jubilee Plowshares" hammered and poured their own blood on weapons — four at Newport News Shipbuilding in Newport News, Va., and two at the Lockheed-Martin plant in Sunnyvale, Cal. The East Coast activists are in jail pending a mid-September hearing; the two in California were released after 48 hours, but expect to face federal charges.

Corbin Harney, a spiritual leader of the western Shoshone nation, led morning prayer at the Nevada test site on the anniversary of the Hiroshima bombing. Afterwards, 184 people crossed the line onto the site and were arrested for trespassing.

A peace walk and encampment Project Elf in Wisconsin culminated in the arrests of eight people.

Further details, and ongoing coverage of nuclear resistance activities, will be

published in *The Nuclear Resister*, P.O. Box 43383, Tucson, AZ 85733. (Free sample copies available upon request.)

Land restored to Monacans

The Diocese of Southwestern Virginia is transferring a 13-acre parcel of land to the Monacan Indian nation. The land, at the foothills of the Blue Ridge Mountains, is the site of a 90-year-old Episcopal mission. A log cabin schoolhouse — which served Monacan children who, until the 1960s, were not included in either of the two racially segregated public school systems — will be converted into a museum and cultural center. The church will retain a quarter-acre of land for St. Paul's Episcopal Church.

—*Ikhana, Newsletter of the American Indian/Alaska Native Ministry of the Episcopal Church* [See TW 10/92]

Ordaining trees

Buddhist monks in Thailand are "ordaining" trees in an effort to reverse the catastrophic depletion of forests through logging. Adapting a traditional ritual of blessing bodhi trees on temple grounds to signify their sacredness, monks are tying saffron robes around trees in endangered forests.

"If a tree is wrapped in saffron robes, no one would dare cut it down," said Kru Manas Natheepitak, the northern Thai abbot credited with being the first to perform a tree ordination ceremony. The movement has spread despite severe opposition from the Thai government, including the beating and jailing of one monk.

— *Fellowship, 3-4/95*

short takes

A new captivity of the churches: the views of Gibson Winter

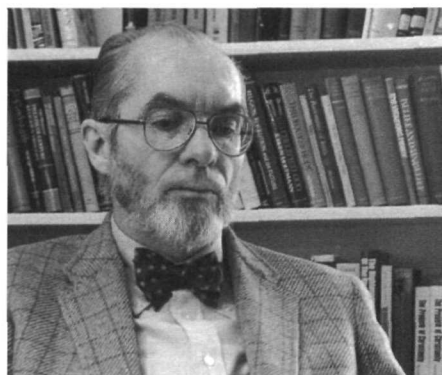
by Craig R. Smith

In 1961 Gibson Winter called for a revitalized and inclusive urban church in his seminal work, *The Suburban Captivity of the Churches: An Analysis of Protestant Responsibility in the Expanding Metropolis*. In the face of urban flight to the suburbs, along with increasing poverty and unrest in the inner city, the new urban church, Winter said, should be welcoming of diversity. To do this, it needed to affirm the idea of community by ministering to the *whole* city; exemplify community in the congregation's own life together; and embody a prophetic concern for social justice.

Thirty-four years later, many urban churches are still finding such a three-fold strategy to be key to their survival, both economic and spiritual. These days, however, Winter's strategy may be even more important for their suburban counterparts.

"We came out of World War II in an inevitably optimistic mood," Winter says today. Retired from the faculty of Princeton Theological Seminary, he is now an adjunct professor at Temple University. "We had proven ourselves to be both a major political power and a major economic power. The metropolis was exploding in size, America was on the move, growing, and there was a seeming abundance of jobs and money, particularly in the suburbs — and we had a hunger for more.

But we also had a hunger for a more



Gibson Winter

socially just world, and we thought we could create it. We wanted to make our cities fairer, more equal. In fact, optimistic thinkers like H. Paul Douglass were very hopeful about the prospect of large urban churches, and there were many projects like the Urban Training Center, the Parish Field Community, city-wide lay ministries, coalitions between churches and labor unions, all with the aim of a fairer American society.

"The urban churches were trying to relate the Christian faith to the real struggles going on in society, particularly the struggles of poor people and minorities. And it was at about this time that we became aware of liberation theology, which had become an important force in the South American churches. We were looking for a theology of the Americas, with a much stronger emphasis on social justice concerns than the Protestant churches had had in the past.

"And that did happen, to some degree, with the civil rights movement in the 1960s and the other social justice movements that followed. But the one thing that no one looked at carefully was the real domination of our society by free-market capitalism; it was a wonderful invention, but it eventually pulverized the poorer communities, financially and socially, by undermining both personal and cultural identity," Winter said.

"What we didn't anticipate — though we should have — was that if a society undermines diversity and plurality and a sense of self, then people enter into a moral crisis, a crisis of spirit. The crisis in the cities is not just the poverty and the crime, it's that there is a tremendous spiritual hunger that is not being met."

Winter grew up in New York City and went to New York public schools. His own questions began to surface while working as a chaplain in the Navy.

"I had a long assignment on a ship with a lot of seabees who were doing highly skilled repair work on minesweepers and other naval ships. And I found that Christianity just didn't have much relation to their lives, even though most were raised in the church. It was as if there were two separate and distinct worlds: Christianity and America. So after the war I worked

"Underneath the suburban sprawl is a profound spiritual and moral crisis, a huge anxiety about the future."

with the Urban Training Center trying to understand what was happening in society. I've been asking, 'What is the role of Christianity — and therefore the role of the Church — in American society?'"

In *Suburban Captivity*, Winter described the Church's dilemma this way: "The parochial form [of congregation] had represented a geographical area in which economic, political, and communal interests intersected. When the residential area became a place for social and

Craig Smith lives and writes in Silver Spring, Maryland. Gibson Winter's new book, *America In Search of Its Soul* (Morehouse Publishing), will be released next fall.

economic insulation, the parish became a highly segregated community which could barely survive the rapid population changes to which most metropolitan neighborhoods were subject. In either case, the breakdown of local community gave rise to an 'organization church' as a substitute form of community.

"The principal difficulty lay in the fact that the organization church was neither a community of faith nor a truly universal form of organization which could bring together the conflicting and estranged elements in the metropolis, for the organization was anchored in a segregated context rather than a ministry. The organization church can be a platform for a mission and an appropriate form for reconciling diverse elements in the metropolis only insofar as it can be freed from the shackles of local enclaves. This is the real problem confronting Protestantism in the metropolis."

In the intervening decades, according to Winter, the dilemma has become even more acute. "Increasingly, the trend is toward the mega-churches on the edge of the city, those 10,000- and 25,000-member churches with all their support groups and young adult groups. It seems to be what people want these days. They long for some substitute for their eroded communities and personal lives. And these mega-churches *are* an answer: you can go and get your needs met, you can quickly get a sense of belonging, and you can still leave in five years."

The mega-church phenomenon has grown out of the practice of "planting" new churches in areas that have seen dramatic population increases due to out-migration from the cities and older suburbs. The problem, Winter says, is that it has turned the church away from a struggle for justice and toward a market mentality.

"Just look at the marketing approach to ministry that many of the mega-churches have taken. Such a strategy ig-

nores the inner problems. Underneath all the suburban sprawl is a profound spiritual and moral crisis, a huge amount of anxiety about the future: People fear the loss of jobs and pensions, they fear the impact on their families."

And increasingly, he says, such fears are being realized.

"The market is downsizing America's social life in a radical way. The dropping employment rate is hitting not just the inner city but the suburbs as well. Major employers who moved to the suburbs in the 1970s and 1980s are now starting to lay off thousands of workers in one fell swoop. We're seeing the same declining standard of life in the suburbs that we saw in the cities. Call it the urbanization of the



Mignon

suburbs: The suburbs — and their churches — are finding that stereotypically urban ills are increasingly universal. With the decline in wages, fewer good jobs, and the increasing tendency to farm out even service-sector jobs overseas where the wages are lower yet — with increasing wealth in a very small segment of our society and increasing poverty in a very large segment — the churches are presented with a tremendous challenge, albeit one fraught with possibilities."

Winter believes that urban churches have a lot to teach the suburbs about the reality of people's lives and how to minister to them.

"Poverty is the urban church's central

ministry; the churches in the inner city have been struggling with community organizing and setting up relief services and doing social-justice work for decades now, while still trying to find the spiritual heart of the people: They've become the paradigm for true Christian community. Now the suburban churches will have to deal with the same problems. The question is, will they have the capacity for coping with the spiritual and moral suffering they'll be seeing, or will they continue to cater to the established middle class, the 'made-its' who were their original target audience? In the 1980s, when many of the large, urban, socially-oriented churches found their money leaving for the suburbs, or dying off as its donor base got increasingly older, they found they had to take on a different *type* of ministry, to cope with their changed circumstances and the needs of both their parishioners and the community they served. What happened there is what is happening in the suburbs now: they must rethink what community means, what sort of ministry they really want to have.

"The American dream is collapsing; it's *kaput*, and all we're left with is an idolatrous, spiritually bankrupt yearning for the past. Conservatism, in my view, is part of a crisis of self-identity. When the meaning, the purpose and the power of people's lives become ambiguous and filled with uncertainty, one of the normal reactions — what the therapeutic community would call 'reaction-formation' — is to solidify certain values that they hope will keep them grounded. But they're fictitious values, frankly: they're based more on nostalgia for the past than they are on any real truths, and they fail to realize that the diversity from which they're running is really what we're all about. The uncertainties in the world just make them acutely aware of their need to know who they are, both as individuals and as a Christian community." **TW**

Searching for sustainability:

Will the church speak for God's creation?

by Franklin E. Vilas

An "ecological reformation of our religious traditions" is urgent, according to James Nash, executive director of the Churches' Center for Theology and Public Policy in Washington, D.C., speaking recently to a conference on "Sustainable Community" at Drew University in New Jersey. He claims that for nearly all faith traditions, the ecological crisis is also a theological-ethical crisis. "Dualism and anthropomorphism," he says, "remain as prime characteristics of most contemporary Christian theological perspectives in churches and academies."

That is to say, most Christians still perceive the ecosphere as theologically and ethically trivial — the scenery or stage for a divine-human drama, which alone has redemptive significance. St. Paul's vision of the Gospel of Jesus as the source of redemption and healing — not only for the human race, but for the whole of creation — has been ignored.

It should come as no surprise then, that over the past two decades the religious community has been notably absent from discussions involving regional planning that have stemmed from the emergence of bioregionalism as a vital force in the environmental movement. Those in-

volved in what has been called the "planting of churches," for example, seem only too eager to follow the developers into suburban sprawl, rather than taking leadership in planning for the future of bioregionally conscious congregations concerned about environmental justice. Vital decisions affecting both the environment and human beings are left to the political struggle between secular environmentalists and developers.

Caught in the grip of internal debates over sexuality, the Episcopal Church, in particular, has turned a blind eye to events reshaping the nature of civilization itself. For the last six years the Episcopal Environmental Coalition, comprised of environmental leaders in the nine provinces of the church, has

sought to change that situation by bringing to the church's attention the global dimensions of the ecological crisis facing us, and its impact on the human race, particularly the poor and the marginalized citizens of the planet.

At the General Convention in 1991, their efforts led to the establishment and funding of a National Environmental

Stewardship Team, which worked over the next triennium, seeking to place the Episcopal Church in a position of leadership on this crucial issue. But the General Convention of 1994 eliminated the funding and dismantled the team before it could have a major impact on the church's program. Torn by the crisis in morale resulting from the scandal of the embezzlement of church funds by its treasurer, the Episcopal Church has lost any momentum it had in dealing with the major issue of our century.

Meanwhile, other denominations have exercised exemplary leadership in the field — most notably the United Church of Christ. Their groundbreaking study in 1987 on the statistical relationship between communities of color and environ-

mental degradation led to the first national People of Color Environmental Leadership Summit in 1991 and the recognition of environmental racism as a factor in the siting of toxic dumps and incinerators. It also led to the awakening of national political figures to the environmental justice issue. "In today's world," Vice President Al Gore wrote in his powerful book, *Earth in the Balance*,

Those involved in what has been called the "planting of churches" seem only too eager to follow the developers into suburban sprawl, rather than taking leadership in planning for the future of bioregionally conscious congregations concerned about environmental justice.

"the links between social injustice and environmental degradation can be seen everywhere: the placement of toxic waste dumps in poor neighborhoods, the devastation of indigenous peoples and the extinction of their cultures when the rain forests are destroyed, disproportionate levels of lead and toxic air pollution in inner-city ghettos, the corruption of many

Franklin E. Vilas is one of the founders of the Episcopal Environmental Coalition. He is the rector of St. Paul's Episcopal Church in Chatham, N.J., and chair of the Environmental Commission of the Diocese of Newark. For information on the Episcopal Environmental Coalition, contact Jack Winder, 4400 East West Highway T211, Bethesda, Md. 20814; 202-260-3061.

government officials by people who seek to profit from the unsustainable exploitation of resources.”

Meanwhile, the conservative wing of the Republican Party is leading a concerted effort through the new congressional majority to gut the environmental laws and regulations developed over 25 years, without submitting the issue to public debate. The first victims of diminishing environmental protection will be, as always, the poor and people of color. The attack on environmental regulations is being led by special-interest groups, whose greed for wealth is driving the new national environmental policy.

This is the time for the religious community — and especially the Episcopal Church with its avowed sacramental theology — to collaborate in a concerted effort to speak for God’s creation and for environmental justice. It may be the last opportunity for our staggering national church to lift its sights from the detritus of its limited conflicts and take leadership in the most pressing theological and social issue of the new millennium. **TW**



Don Smith/Hackensack Meadowlands Dev. Com.

View from landfill looking across the Kearny Freshwater Marsh, a vital urban wetland in the heart of the Hackensack Meadowlands District in northern New Jersey, which contains the reservoirs and aquifers that supply water to the city of Newark and the urban areas of Hudson County. Suburban sprawl threatens not only the natural areas that are left in that highly populated state, but also the health of those living in the northern cities.

A church response to outmigration

Anthony M. Pilla, Catholic bishop of Cleveland, Ohio, recently issued a call, excerpted here, for development of an action plan for a church response to suburban outmigration.

We are challenged on two fronts: we must recognize and respond to the needs of the urban poor who have been terribly hurt by the outmigration of the non-poor and employers; and we must join with others to change the practices of our governments that have contributed to the disastrous situation before us. These challenges should be met in keeping with the following principles:

- **Social justice:** We are called to work for changing underlying causes of what has transpired, focusing on policies and practices of government that strongly favor outmigration over moving inward or simply staying in one’s community. The point

is not to halt outmigration, as people must be free to move as they wish, but to balance the role of government in such a way that redevelopment and maintenance of cities and inner suburbs is given as much support as the development of new suburbs.

- **Redevelopment:** Government policies which support development of new suburbs while neglecting the redevelopment of older cities have contributed to the problems caused by outmigration. The church can fall victim to this same strategy by concentrating on development of newer parishes in the suburbs, while older parishes in the cities are allowed to decline. Redevelopment means renewing commitment to the cities.

- **Interdependence:** City and suburbs are linked by a single economy. City and suburban churches are similarly linked by a com-

mon mission. There are gifts present in every church, whether urban or suburban, that can be shared with all the churches.

- **Restructuring:** In order to more effectively serve the people living in the cities, it will be necessary to restructure parishes so that they can offer proper ministry to their people. We must also work to make these parishes financially stable and, as much as possible, independent of diocesan subsidy.

- **Preferential love for the poor:** Acknowledging that there are many poor people living in the suburbs, we must still admit that more and more the results of outmigration have contributed to the existence of two societies: one poor and living in the older cities, the other more affluent and living in the suburbs. The love of Christ compels us to turn our attention to the needs of our poorer sisters and brothers, who have been most hurt by present policies.

Interpreting Pharaoh's dream in Kenya

by Isaac Muringih

Isaac Muringih, a development officer for the Kenya West Diocese of the Anglican Church of the Province of Kenya, describes an encouraging instance of a church's involvement with earth-keeping. Despite the obvious differences between the situation in Kenya and that of communities in the U.S., congregations and community groups in this country might take to heart his approach to helping villagers achieve and demand a Christian ethic of land use as they work at strengthening their own commitments to sustainable development.

There are many bodies speaking about development in Kenya, but very few are helping to develop the community ownership and internal attitudes that will result in sustained interest and work. The people have come to the point where they just wait for the next expert to come in and tell them what to do.

What is needed is to restore the capacity of communities to identify and respond to their own development problems. With this in mind, the Christian Approach to Development in Arid and

An Anglican priest, **Isaac Muringih** is executive director of Christian Approach to Development in Arid and Semi-Arid Lands of Kenya (CADASAL-K) and director of Karambari Rural Development Centre.



Africa on the Farm by Betty LaDuke

Semi-Arid Lands of Kenya (CADASAL-K) has developed a participatory program that is changing community attitudes toward the land in the village of Karambari. It is a program that is based on the premise that achieving positive development depends on achieving positive human development. In fact, development *without* human development is probably not development.

Karambari is about 800 families, giving it a population of between 4,000 and 5,000 people. It is on a plain between two streams. The people grow maize, beans, peas and cotton and they keep some cattle for the production of milk and some meat.

Until the mid-1980s, people from the outside would come to teach us Africans how to develop our land. But the introduction of innovations by people from

outside the local community — based on their own “feasibility studies” — generally creates confusion. Unless the people understand the process and motivations behind what is taught, the people abandon the innovations after the experts leave. In addition, the newest experts on the scene often propose still one more inno-

vation and often imply by their actions that their ideas are superior to those brought by previous experts.

In 1990 CADASAL-K initiated a participatory approach to development in which the community is involved from the very start. Community members' first task is the development of needs assessments in which they discover and define the problems that need to be solved. Following this, the community is involved in conducting an inventory of the resources available. They then work to discover the solutions to the identified problems. Finally, the solutions are applied to the problems at hand.

Each member of the community contributes to each other and to the whole community as they apply their own abilities and talents.

When such a rich and deeply rooted community is developed, the community will find itself doing what otherwise would not happen: the members may well deny projects proposed from outside because they would be counterproductive. People soon come to have the same mind on priorities of things that need to be accomplished. At this level of community maturity comes a willingness to share in costs for a particular activity.

Of course, there may be people who refuse to cooperate with other members of the community and thus may engage in efforts to halt the project. This is where the government is helpful, because all projects are officially registered and ap-

proved by government officials. This means that anyone who wishes to destroy the project is liable to the government for any adverse actions they might take.

I have three officers who assist me in working with groups in Karambari and other villages in the area. The different groups focus on such things as roof-catchment, health and sanitation, agricultural work and livestock. Each group meets once per week for four hours. Meetings begin with a Bible study, then the study of course books, followed by visits to specific sites such as farms, where they engage in practical discussion in the context of what they observe. An example topic is conservation methods. When a group is ready to conduct a project, CADASAL-K informs the village's as-

sistant chief of their intention. The assistant chief is also regularly informed of their meetings.

One of the course books used in the CADASAL-K approach, *The Environment and the Christian*, a book by Calvin DeWitt (Baker Books, 1991) of the Au Sable Institute of Environmental Studies, has helped provide a model for problem identification and response. This book describes "Seven Provisions of Creation" and a corresponding "Seven Degrada-tions of Creation." Using the biblical analogy of the story of the seven fat cows and seven lean cows which Pharaoh saw in his dream, the people learn that healthy communities (the fat cows) are destroyed (eaten by lean cows) when they do not recognize and uphold the provisions. Once

this is established as a baseline, the people are asked to investigate the land around them to see if they can discover whether any of these degradations are taking place. These may include, for example, over-grazing, slash-and-burn on steep slopes that leads to the erosion of topsoil and the clearing of watershed lands with the resultant drying of streams and lack of water in the village below.

Land is inherited from our forebears, not something we own. Therefore we have the right to respect it and work on it. No development should deny the community of life. There can be no proposed development that denies these rights, because it is an inheritance. Thus, everybody will get involved in deciding the right kind of development. **TVV**

The politics of green space in East Jerusalem

Due to the lack of zoning or the zoning of available land as a "green area," building permits in East Jerusalem are almost impossible to obtain. Building on these "green areas," usually large expanses of privately owned Palestinian land in the middle of villages, is forbidden. If there is a need felt to build Jewish settlements on these lands, however, the Jerusalem Municipality simply abolishes the "green areas." Sara Kaminker, former council member of the Jewish Municipality of Jerusalem, has referred to this as the municipality practice of "painting in green" only to prevent the Palestinians from building on their own land. In some cases, Jewish housing units are built on confiscated sections of former "green areas" next to a remaining section of Palestinian land which must be left vacant.

Palestinians are often surprised to learn that they cannot build on *their own* property because it has been classified as either a "green area" or has not

been zoned. This should mean that the land is to remain an agricultural or park zone for public use. In practice, it means that it will eventually be confiscated from the Palestinians for Israeli use in the building of exclusively Jewish neighborhoods. The Shufat Ridge and Har Homa settlements are two recent cases in point.

Adnan Abu Nijmeh applied for a building permit in spring 1991, to build a house on his property in the Wadi Qaddoum area of Jerusalem, but was rejected. With no place to live, he decided to build a house on his property without a permit. By the end of the year, the family moved into the house. Several days later, a municipality official told Abu Nijmeh to stop building because the area was classified as a "green area." After receiving a demolition order in May 1993 Abu Nijmeh hired a lawyer, paid a hefty fine to the Israeli authorities and assumed his house would be safe from demolition. To his and his family's surprise, his house was demolished on Nov. 16, 1993 on the

basis that it was unlicensed. Border guards, police and special force units accompanied by municipality officials raided the house without warning. The intruders forced Abu Nijmeh's wife, Nufuth, and her 13 children out of their house without allowing them to remove any of its contents before the house was demolished. The family still lives on an open hillside in two shipping containers, donated by friends, on the site of their demolished home. The municipality has since claimed that the shipping containers are illegal and must be removed. To add insult to injury, municipality social workers threatened to place the youngest children in foster care because the parents had failed to provide a habitable and safe environment for them.

— *Miloon Kothari, UN representative for Habitat International Coalition, and Jan Abu Shakrah, former director of the Palestine Human Rights Information Center in Jerusalem*

Fighting development in an island community

by Julia Wells

Ask Dick Johnson, a leading conservationist on Martha's Vineyard, about sustainability and he will probably tell you the story of the license plate.

He first saw it when he was traveling with his family last year, a decorative license plate which is now a popular adornment for the front bumper of recreational vehicles. It says: "We are spending our children's inheritance."

The message is of course intended to be humorous, but it is a haunting *double entendre* for Johnson, who is executive director of the Sheriff's Meadow Foundation, a Martha's Vineyard land trust. "Because that is exactly what I fear we are doing with our land," he said. "Spending our children's inheritance."

Johnson's words have a familiar ring on Martha's Vineyard — an island of some 120 square miles located off the southeastern coast of Massachusetts. Widely known for its miles and miles of pristine beaches and thousands of acres of conservation land, the Vineyard is also a sanctuary for many rare and endangered plants and animals.

Since the early 1970s the Vineyard has emerged as something of a leader in New England for its methods in managing the land and fending off development pressures, methods which are at once visionary and vigilant.

The results are impressive.

Today over 11,000 acres, nearly 25 per cent of the island, have been put into

conservation. And while there certainly have been bits of imperfect planning in places, the Vineyard remains largely unspoiled. Among the six diverse townships on the island, development for the most part has been carefully controlled, thanks in large part to the Martha's Vineyard Commission, a unique regional planning agency created in the early 1970s by an act of the state legislature with unprecedented powers to regulate development and also land use.

The Vineyard also has six major conservation organizations, each with a distinct mission. One buys land for biological and ecological research, while another preserves land through planned, limited development communities. Another — the Martha's Vineyard Land Bank — collects a 2-per-cent fee on most real estate transactions and uses the funds to buy public conservation land. Since its inception at the outset of the regional building boom in 1986, the land bank has purchased well over 1,000 acres of land including public beaches, woodlands, old farms and saltwater marshes.

Still, development pressures have been enormous in the last two decades. A regional master plan done by the Martha's

"I think the die has been cast. The Vineyard in 20 years is going to feel just like any other suburb."

— James Lengyel

Vineyard Commission in 1991 shows that between 1980 and 1991, 4,000 building permits were issued on the island. For perspective, during the same period of time in all of Berkshire County in Massachusetts — which has a land area 10 times as large as the Vineyard — 3,000 building permits were issued.

The numbers continue to be compelling. Forty years ago only 2.5 per cent of the Vineyard was developed, while today 33 per cent is developed and an additional 20 per cent has been subdivided. The commission master plan projects that at "build-out" the year-round population of the Vineyard will be 23,000, double what it is today.

The Vineyard has attracted the interest of national conservation organizations as well; two years ago The Nature Conservancy named the coastal sandplains of the Vineyard and Nantucket as one of the "40 Last Great Places on Earth" in an ambitious, worldwide ecosystem initiative. It put the global spotlight on the island's pristine and fragile natural environment. But it also brought into sharp relief a problem which is both old and new, a problem which has become the Vineyard's personal conundrum.

"By making the place more attractive are we inviting more people? Absolutely, it is true and it is a problem we all still have to come to grips with," said Tom Chase, a lifelong Vineyard resident and naturalist who is the new manager for The Nature Conservancy bioreserve on the Vineyard.

And now there are other new pressures. As the Vineyard approaches the 21st century with a rapidly rebounding real estate market, a burgeoning population of year-round as well as summer residents and a whole array of attendant social complexities, the dialectic between conservation and development once again comes into sharp focus. To some the central question may be shopworn but

Julia Wells is a senior staff writer for the *Vineyard Gazette*, a weekly newspaper published on the island of Martha's Vineyard.

when looking ahead it remains critical: How can the Vineyard protect its rural character and rare natural habitats and still allow for development?

Some say it may already be too late.

"I think the die has been cast. The Vineyard in 20 years is going to feel just like any other suburb," said James Lengyel, executive director of the land bank. Lengyel has provocative views on the subject which may not be widely shared, but his factual knowledge is unshakable. He points to the road signs of suburban sprawl already visible on the island, including the erosion of the village "centers" as businesses like post offices and hardware stores move to commercial strips on the outskirts of towns. He also points to the huge number of lots which are subdivided and waiting to be built out.

Lengyel's unsettling picture is one of the new-money Martha's Vineyard, a place where old summer camps and cottages are rebuilt into what some wryly call trophy houses — opulent homes which are more reminiscent of the Hamptons than the New England coast.

"When all is said and done this is going to be one of the most beautiful suburbs in America. But there is going to be significant change in the character and fabric of this community," he predicted.

Others share Lengyel's concern but not necessarily his dire predictions. "The Vineyard is moving in a direction that a number of people are not particularly comfortable with," said Brendan O'Neill, executive director of the Vineyard Conservation Society.

He said: "While it is true that simplicity is what attracts people to the island, on an ecological level the essence of the Vineyard is its rich complexity. As suburbanization creeps in and these natural areas are increasingly fragmented by roads and lights and swimming pools, we will increasingly fracture that

biodiversity."

O'Neill also echoes a theme which is also heard around the country today: that protecting the land for future generations will take an enormous effort on the part of both public and private property owners. "There must be a major philanthropic contribution," he said. "We are at an opportunity juncture where the natural systems are intact and the lynch pin is really the private property owner.

In the debate between development

a situation which is sort of like when large herds of animals come to an area and the deer begin to strip the trees."

Along with the land, many say island values are endangered.

"The most important thing people have to decide is if they want to save the values that make the Vineyard what it is," said Charles W. Clifford, longtime executive director of the Martha's Vineyard Commission.

Priestley agrees: "At this stage we are



One of the Nature Conservancy's "40 Last Great Places on Earth," Martha's Vineyard is a mecca for persons seeking respite from urban/suburban development, perhaps to the island's long-term detriment.

Alison Shaw

and conservation on Martha's Vineyard, the two sides are no longer very far apart. Even real estate brokers these days are talking about conservation. "I think the island is going to dictate its own limitations and we don't have enough land to continue this business of transforming the island into a glamorous place with large houses with pools and all these amenities," said Justine Priestley, an Island realtor. "The island is itself an area out in the sea — it is kind of an escape and people have always been attracted to the island for its simplicity, but now we have

in a very sanguine, very happy stage on the island, but we really are having to confront the problems of overpopulation. We have a little bit of room left but not much — the difficult thing is to figure out a way to stop," she said.

Which brings the story back to Dick Johnson's license plate.

"We are using up our resources at an incredible rate," he said. "But this is not about people versus the birds or people versus the land — not anymore. This is about us versus our children and our grandchildren."

TAY

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historic preservation specialist. Drawing on an emerging environmentalism that promoted conservation — and appealing to the aesthetic sensibilities of the cosmopolitan-hearted — the movement lured “homesteaders” into old urban neighborhoods where they coaxed despondent brownstones back to their former genteel glory. In a few cases, as in the Mexican War Streets area of Cincinnati, efforts were made to improve the fabric of historic neighborhoods without forcing low-income residents out.

But the outmigration continued and today seems unstoppable. Yesterday we drove to a town some 20 miles from our 1940s suburb for an autumn festival. Neither going nor coming could we find a route that would take us through farmland, though more than one fresh subdivision sported “farm” as part of its romantic-sounding name. The only barn we saw, complete with silo, was surrounded by the vast modern headquarters complex of a corporation — a carefully preserved decorative piece of real live Americana designed to show the corporation hasn’t lost its Norman Rockwell heart.

The forces that make open land available for subdivision or commercial development, however, have nothing to do with heart. Land conservation activist Don Cox [see *TW* 6/93] likes to use the plight of hog farmers near Chapel Hill and Durham, N.C., as an example. They are being forced out of business by huge corporate hog-farming operations in the eastern part of the state. The local farmers practice soil and water conservation measures while the industrial hog-farming operations in the east do not, owing to zoning variances offered as enticements to locate there. The local farmers cannot operate as inexpensively as the large operators can. If they stop raising hogs, the county stops taxing their land as agricultural property, assessing it at the market

rate for residential property. If they can’t pay the higher taxes, they are forced to sell. Developers are allowed permits to build houses that have their own wells and septic fields, but when the septic fields fail and the ground water is contaminated there is a demand for the county to run sewer and water lines to protect the new residents’ health. This new infrastructure, in turn, opens up more land for development. New, wider roads are needed to handle the increased traffic. Better roads make it possible for more people to live further away from work. More people living further out in the country draws more mall and shopping-center development. Corporations decide they can move their headquarters to sites along the interstate since housing and services are now also located in the vicinity.

Bottom-line economics and a presumption in favor of any entity offering jobs in exchange for zoning and environmental concessions have made over-development a reality.

The churches say little to this situation. They may have called for justice when the poor were left trapped behind in the cities, but they have responded to outmigration only as an opportunity for some new development of their own — chaplaincies, it seems, for those in search of encouragement that, amidst the disap-

pearing open space, they haven’t also lost their humanity.

The Gospel seems most alive in bioregionalism and its call to “reinhabit” the land based on a new set of categories. In this scattered but growing resistance to forces that would keep us from understanding the true connections between industrial hog farming in eastern North Carolina and polluted ground water a hundred miles to the west, there is support for Jesus’ rejection of those dinner guests he refers to in Luke 14, people who could not come to the great dinner set out for them because the rules of the day dictated contrary personal obligations.

Growing up, my family placed its hope in the continued pristine existence of its own summer Eden, Martha’s Vineyard, but even there the dehumanizing temptation to think only in terms of personal need for escape and private profit has held destructive sway.

So it seems unlikely we’ll ever build that house we’ve been conjuring as we plan our future. We’ll need to reinhabit our dreams. But preparing this issue has led me to hope that the qualities of life we’ve been celebrating in our dream home’s design are still available in places where others have already made their mark, though the boundaries we respect will be far different.

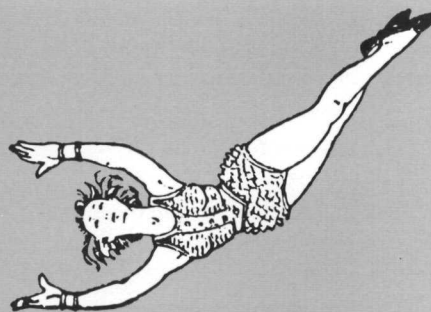
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Corporations: 'Persons' who take

by Jim Berry

The abuses of corporations against environment, labor, safety and citizen's sovereignty started with the acquisition of free, or nearly free, access to millions of acres of public land by railroads, mining, grazing and timber interests in the nation's earlier years. Then, in 1886, the Supreme Court awarded corporations the status of "persons" before the courts. Since then their power to control government has grown.

The minions of GE and Exxon, Weyerhaeuser and the rest of the almighty corporations who elect our legislators and write our laws have become deadly enemies of the living. The work we do is organized and directed by bloodless and soulless institutions in pursuit of their own ends. Because they have been endowed with the prerogatives of the living they have accumulated money and power sufficient to deny to living beings the essentials of life. Citizens no longer exert sovereignty in this nation; the corporations do. If the situation continues we will all die or wish for death. Our government is in the hands of forces who don't care about what happens to air and water, soil, wilderness or anything except money. Corporations don't depend on air and water for life but they have more control over air and water than do all the air-breathers and water-drinkers together. Corporations don't die because they are not mortal and so they have no compul-

sion to safeguard mortal life. Corporations have an identity and a longevity that is beyond the control of their constantly changing executives. It makes no sense to place one's reliance on the statement, "Corporations are run (really, they are not run, they are attended) by living people so they will act sensibly to provide safeguards." That is directly contradicted by their demands on a subservient Congress for the legitimization of their poisoning of the air and water.

Richard Grossman, of the Program on Corporations, Law and Democracy, has definite views on the current threat posed by corporate power and the failure of environmental organizations effectively to halt or significantly retard the corporate devastation of the land. "Corporate lawyers and corporate legal foundations, the Federalist Society and assorted corporate front unwise-use groups have been bringing together smart committed people to craft legal strategies for the purpose of changing legal doctrines and undermining environmental, labor and other case law," Grossman says. "Out of these intentional and well-funded efforts have come, among other things, the resurrection of takings, unfunded mandates, efforts to assert local corporate control over public lands held in trust by federal and state governments, 'economics and law' education for judges. These tactics have empowered the foes of environmentalism and democracy, and thrown the institutions of the environmental movement for a loop."

U.S. regulatory and administrative law, Grossman says, is "a stacked deck" in which corporations are granted "legal clout while disadvantaging people, communities and nature. The National Envi-

ronmental Policy Act (NEPA) does not mention corporations and requires nothing of corporations. The Taft-Hartley Act was written by corporate lawyers. Yet our environmental and labor lawyers let these laws define our arena of struggle, our aspirations. And we let the lawyers shape what and how we think."

Grossman is particularly exercised over the failure of mainline environmental organizations to fight corporation abuse with dedication and vigor. He accuses the Environmental Defense Fund, the National Resources Defense Council and the Conservation Law Foundation of compromising away essential principles and goals: "They have helped utility corporations get higher rates of return. They have helped utility executives move decision-making behind closed doors, all in exchange for some voluntary corporation conservation-and-efficiency investment."

Our understanding of land ownership in this country is far from being just. Land and the fruits of the land should serve the needs of the life community. The land is not given by God to lifeless, bloodless, fictional "persons" called corporations or to humans called landholders. "Who can own the land?" asked Chief Seattle, and he was right. The land is sacred and that sacredness must be taken into account with every decision affecting the land. The well-being and fruitfulness of every tract is of vital concern to the entire community of life.

I want to see us transfer political and economic power away from corporations and over to those who represent the long-term interests of the life community. I want to define clearly what is right and what is wrong so that it is plain to legislators and the public in general what course to take when decisions are to be made. This is not terribly complicated once we realize that we all belong to the community of life and depend on it for survival and joy. **TW**

Jim Berry is director of the Center for Reflection on the Second Law in Raleigh, N.C. **The Program on Corporations, Law and Democracy** can be contacted at 211.5 Bradford St., Provincetown, Mass. 02657. They put out a pamphlet, "Taking Care of Business," by Grossman and Frank Adams that costs \$5.

Failing the marginalized in responding to clergy sexual exploitation

by Katherine Ragsdale

We're in an era of changing definitions so it's important, when talking about categories of sexual misconduct, to be clear about what, exactly, we mean. When we speak of sexual exploitation we do not mean sex, or sexualized behavior with a minor — that's sexual abuse. Nor do we mean forced sex with an adult — that's rape. Nor do we mean repeated unwelcome sexual advances toward an adult — that's sexual harassment. Sexual exploitation is, rather, sexual advances toward, or sexual activity with, an adult who has consented, or at least not refused consent (which would catapult the behavior into the categories of either harassment or rape) but who, because of power differentials in the relationship, is deemed unable to give meaningful consent.

Thanks to the remarkable courage of survivors of such exploitation, who have been willing to tell their stories publicly and repeatedly, we have begun to recognize the pain and destruction that such exploitation (whether motivated by malice or ignorance) can cause. Motivated, one hopes, more by compassion and integrity than by fear of litigation, the church has begun to address this situation. The question at hand, then, is not, "Should the church do something?"



Katherine Ragsdale

but, "Are the things that the church is doing the right things?"

Formulaic answers

I contend that, in its quite defensible rush to do the right thing, the church has fallen into a trap that should be familiar to it by now. The church has given in to the temptation of providing simplistic answers to complex questions. We who are the church too often shy away from the difficult and ambiguous work of ethics, providing instead formulaic answers that are the antithesis of true ethical reflection. We have done so once again in our response to the problem of sexual exploitation. And, once again, the ones who will bear the brunt of this failure of imagination and courage are those who are already marginalized within the institution: the laity; feminists and others who are actively working to create non-hierarchical, mutual models of ministry; church members, clergy and lay, from non-dominant cultures; lesbian and gay clergy; and clergy in small towns or rural settings.

To understand how these groups of people are adversely affected it is important first to acknowledge that this conversation is only incidentally about sex. It is essentially about power in

relationships between clergy and those lay persons to whom they minister.

The rules defined by the Church Insurance Company and unquestioningly adopted by much of the church prohibit sexual and romantic relationships (including dating leading to marriage) between clergy and anyone to whom they have ministered. This prohibition is grounded in an assumption that a lay person is always incapable of giving meaningful consent to a relationship with a clergy person with whom s/he has had a (broadly defined) pastoral relationship because in every case there is an inherent and insurmountable power imbalance between the two.

Consequently, while regulations only prohibit sexual and romantic relationships, training sessions and, in some cases, policies discourage friendships, or other "dual relationships," as well. Foremost, then, among those who will find their legitimate interests compromised by such regulation and the adoption of the premises upon which it rests, are the very laity whom the regulators seek to protect.

True, vulnerable lay persons may be protected from those clergy who might otherwise have violated their trust through ignorance. And they will have recourse when they are harmed by those who continue in ignorance or act from malice. However, the formulaic response that defines all laity in all circumstances as vulnerable and incapable of meeting their clergy as equals is not merely infantilizing and insulting; it compromises the ministry of the laity, and, thus, the ministry of the church. Codifying clericalism and creating by legislation more power imbalances than already exist, reinforces the marginalization of the laity from the power structures of the institution.

Feminists and others who have long worked to eradicate clericalism in our church and to create a church less dependent on hierarchical power structures, as well as those who question the hegemony of the distance-model as a norm for healing relationships, see our work threatened not only by these new

Vital Signs

Katherine Ragsdale, an Episcopal priest, is editor of *Boundary Wars: Intimacy and Distance in Healing Relationships*, which is due to be available from Pilgrim Press in June 1996.

regulations but, more importantly, by the increasingly unquestionable premises that undergird them. Reflecting on current trends to insist on clear and rigid boundaries, psychotherapist and author Miriam Greenspan has noted, "I worry that some of the most feminist and innovative aspects of my work are the most likely to be construed as unethical." When attempts to mitigate power imbalances and renegotiate clergy/lay relational norms are dismissed as sloppy boundaries and occasions for abuse, those whose efforts to reinvent "church" have already relegated them to the margins are placed at further risk.

Cultural/urban imperialism

Church members, lay and ordained, whose cultures place a high value on community and who, for reasons of community size or tradition, do not compartmentalize their professional, social, family, and spiritual lives also pay. The new boundary regulations exercise classic cultural imperialism making no room for different cultural norms. Mari Castellanos, a Metropolitan Community Church pastor, points out that as a lesbian and Cuban American she belongs to two marginalized cultures both of which place a high premium on community cohesiveness. Regulations which would prevent her from ministering to the same people she sees at social events or from whom she buys her groceries severely hamper her efforts to do effective ministry among her own peoples.

Similarly, small town and rural clergy are placed at a serious practical disadvantage by policies which implicitly condemn socializing or doing non-church business with the people among whom they minister. How does one manage when the only dentist within 80 miles is also a member of one's congregation? With whom does one socialize when virtually everyone in town has seen you officiate at one of the community religious services that are still a staple of small-town life?

These practical considerations are

important but should not mask the even more problematic insidious urban chauvinism that assumes that a compartmentalized life is always preferable to a communitarian one.

The 'no secrets' rule

Closeted lesbian and gay clergy are further imperilled because those regulations that do make provisions for dating tend to insist that one of the markers of a non-abusive relationship is lack of secrecy. Those clergy whose jobs depend on their remaining in the closet are denied access to this loophole. Similarly, all lesbian and gay clergy, closeted or not, are aware that regulations are always selectively enforced. Many fear giving the institution an additional tool which may well be

Small town and rural clergy are placed at a serious practical disadvantage by policies which implicitly condemn socializing or doing non-church business with the people among whom they minister. With whom does one socialize when community religious services are still a staple of small-town life?

wielded capriciously against those who are already marginalized and at risk.

Unless one does, however, ban all friendships between clergy and those who are declared sexually off-limits to them, one faces an additional practical problem. Avoiding romantic relationships with one's friends and those one sees socially requires a moderate degree of sexual sophistication. One has to be able to recognize flirting. One has to recognize

the first stirrings of attraction in time to redirect that energy before both parties fall head-over-heels in love. This may not seem particularly problematic to those who learned to recognize and deal with these signals during adolescence and young adulthood. However, precisely because of the church's condemnation, many lesbians and gay men have been unwilling to acknowledge their own sexuality and, so, have not learned to "recognize the signs" prior to falling in love. Please understand, I am not suggesting that gay men and lesbians are unable to control ourselves sexually. Nor am I implying that the above description fits those of us who have come to terms with our own sexuality. I am suggesting, however, that the degree of sexual sophistication needed to stay clearly on the "right" side of these boundary regulations is hard to come by in a church that doesn't talk much about sexuality at all and that has actively suppressed curricula which might help gay and lesbian teens come to terms with themselves as sexual beings in the same way that society helps their straight sisters and brothers.

Even more alarming than church regulation is secular legislation prohibiting sexual relationships between clergy and those with whom they have had pastoral relationships. Several states have enacted laws criminalizing such relationships. One might wonder how, given First Amendment protections, states would presume to regulate pastoral relationships. The key lies in the nature of First Amendment protection. Diocese of Minnesota's chancellor, Sally Johnson, explains that protection is afforded only to religiously motivated behavior. Proponents of state legislation argue that sexual activity with a parishioner is not "religiously motivated behavior"; i.e.: our religious beliefs do not require such a relationship. What they fail to note is that our religious beliefs may, indeed, require building communities of mutuality within which such relationships cannot be automatically ruled out because power imbalances are not automatically presumed.

Stories of victim/survivors as well as our own common sense and life experience make it clear that, despite our best intentions, power imbalances do exist in this world and, in some cases, these imbalances are constructive forces in our lives. Think about parents and children, admired mentors, perhaps a therapist or pastor. All of us have had relationships with people whose power in relation to

ours was so great that we could not have given meaningful consent to them. All of us have the right not to have power imbalances used to coerce, manipulate, or seduce us. Similarly, we have a responsibility not to use our own power, whatever its source, exploitively.

Such situations impose upon us a particular responsibility for careful ethical discernment. But complex ethical work is

not well served by simplistic formulae. It is not true that every lay person is vulnerable to every clergy person or that lay/clergy relationships are the only places in the church where power imbalances can occur. Prohibitive regulations obscure these realities and eliminate the opportunity for real on-going ethical work. As usual, those who are already marginalized pay the highest price for this failure. **TW**

Pope becomes Episcopalian (again?)

Clarence Pope, then newly retired as bishop of the Episcopal Diocese of Fort Worth, made church headlines last February when he and his wife were received into the Roman Catholic church by Bernard F. Cardinal Law, Archbishop of Boston. Long a vociferous opponent of women's ordination, and by his own account someone who firmly believes himself "to be a Catholic priest and bishop," Pope apparently had hoped that years of quiet efforts to get approval for some kind of jurisdictional home for Rome-oriented Anglicans within Catholicism would now pay off — hopefully with his appointment as the entity's first bishop.

But despite his own self-perception as a Catholic cleric, Rome didn't consider him so. As the time for his "re-ordination" as a Catholic priest approached, he decided he had made a mistake. "I could not shake the image of my consecration [as bishop]," he told *New York Times* journalist Gustav Niebuhr last August. "I thought I could lay it aside. I couldn't."

That seems an understatement. According to a recent Ecunet posting by Bryan Taylor, even after February Pope was seen in Fort Worth wearing his purple bishop's shirt and collar.

Pope has withdrawn a letter of resignation he sent to the Episcopal Church's bishops and Presiding Bishop Edmond L. Browning has welcomed the prodigal back into the Episcopal fold. "I am delighted by his decision,"

Browning said in an August statement. "This church is his home, his family and with joy we welcome him home."

Other supporters of women's ordination have been less positive. "I think it was a mistake for him to go and I think it was a mistake for him to come back," commented Ed Luke, vice president of a group opposed to Fort Worth's continued official opposition to women clergy.

What's driving most observers wild, however, is Pope's denominational and ordained status. Did he become a lay person when he was received into the Roman Catholic church? Doesn't he need to go through some similar reception ceremony to "return" to the Episcopal fold?

According to the church's national canons, however, a person hasn't "abandoned the communion" of the Episcopal Church unless the church — not the would-be emigrant — decides he/she has. According to a reliable source close to the Presiding Bishop who refused to be named, the applicable procedures in Pope's case had not been completed when the retired bishop withdrew his letter of resignation. And so the process was aborted.

So the Episcopal Church has retained a bishop — and a Pope. But at least few believe this one — especially with his views on women's and gay/lesbian ordinations — is infallible.

— Julie A. Wortman

'Heresy trial' in offing

As this issue of *The Witness* goes to press, it looks as if a "heresy" trial in which Walter Righter, retired bishop of Iowa, will be the defendant will be taking place soon.

The charge, brought by 10 bishops last spring, is that in ordaining an openly gay man to the diaconate five years ago Righter violated a canon law of the church by "teaching a doctrine contrary to that held by this church." Twenty-five percent (75) of all bishops had to agree to the trial, a referendum which was completed in August. Seventy-six, more than half retirees, gave a thumbs up.

Integrity, Inc., the church's lesbian and gay justice ministry, said it was "disappointed" by the vote. "Integrity is aware of at least 117 persons who were known to be sexually active gay men or lesbians by their bishop at the time of their ordinations," an Integrity press release stated. "Over 35 bishops have performed such ordinations. It is a mockery to accuse Bishop Righter of heresy for doing what so many others have done."

The trial could still be derailed, however. Moderates may try to persuade the bishops to institute a moratorium on gay/lesbian ordinations and the blessing of committed relationships at a meeting of the bishops scheduled for late September in Portland, Ore. But there are also rumors that some bishops may seek to have themselves declared "co-defendants" in the case in a move hearkening back to the decision by Danish citizens in Nazi-occupied Denmark to wear Star-of-David armbands as a sign of solidarity with their Jewish neighbors.

— J.W.

Steve Charleston steps down

Steve Charleston, Bishop of Alaska, is making a radical witness for family and for balance by laying down his miter in order to be present to his wife and son.

Charleston's decision to resign, effective at the beginning of 1996, is prompted by his wife's precarious health and his son's plea that he needs more of his father's time.

In his announcement, Charleston said he has tried to be faithful to his family and to the diocese, but cannot "do justice to both." He added that "the strain of travel alone in a diocese like ours makes it almost impossible."

The crisis is specific to the Charleston family, but the tension is experienced by many clergy families. In fact, it may be the norm given the way clergy roles are defined today.

The Witness staff applauds Charleston for his courage. We affirm his decision to honor his commitments to his family by letting go of a ministry he loves and has worked at for five years.

We find a wellspring of hope in his choice.

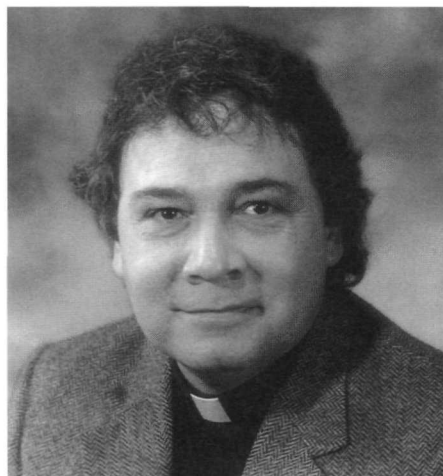
The freedom that Charleston demonstrates is breathtaking. It is grounded in a biblical faith that contradicts the ethos of our culture and which challenges many of the presumptions in the church's understanding of ministry.

We look forward to hearing what his next work will be. We hope that it will be within the Episcopal Church.

Steve Charleston consented to be interviewed for *The Witness*' December issue on marriage. A portion of that interview is published here to clarify the reasons for his resignation.

Jeanie Wylie-Kellermann: Could you say a little bit about what preceded your decision to step down as Bishop of Alaska? What have the last two years been like for you?

Steve Charleston: My family has been struggling for a long time. I've been trying to take care of the family and at the same



Steve Charleston

time be a bishop.

J.W-K.: What kinds of hardship has your family been experiencing?

S.C.: A whole series of events occurred over the last two years which added to the pressure on me to make a choice — my wife's illness; my son leaving Alaska for boarding school when we were experimenting with different ways of trying to be a family; his coming back; and, ultimately, my wife's need to leave Alaska to live somewhere else.

J.W-K.: Can you say how your work interfered with your family's well-being?

S.C.: I was on the road constantly as the diocesan bishop, so Suzanne was struggling to get her feet back on the ground, but very often without my being there to help.

The advice she received from her doctors was that for her recovery to be complete she would need to live in a place where she could experience relative normalcy in light and dark. The swings in seasons and in light, dark, hot, and cold in Fairbanks were not good for her.

At the same time, Nick, my 16-year-old son, was at a point in his life where things could have gone in different directions for him, some of them not very healthy. I had to choose.

J.W-K.: Growing up in a clergy family, it

took my breath away to hear that you had decided to resign from Alaska. I can imagine how affirmed your son must feel. It's ironic, as a clergy child, hearing how good your father is at counselling while you know your father rarely has any time for you.

S.C.: That's right. Alaska can always find another bishop; my son will only have one father. If he tells me with all of his heart that now is the time for me to pay attention to our love for one another, if he says I need you to stand by me, then I believe the choice is really clear.

J.W-K.: How does it feel to step away from a job that I presume you really love?

S.C.: I feel a tremendous grief. Leaving Alaska is not something I would have chosen to do or that I want to do. Our diocese is a family now and I feel very much a part of it. I was really overjoyed to watch what was happening in Alaska.

On the other hand, I also feel a sense of conviction about what I've done — that it steps up to a higher calling. I *didn't* try to sweep things under the rug or ask my family to suffer silently for my own self-interest. I was willing to place *that* form of love as a priority in my life and by doing so to try to say to other men, in particular, that there *is* no calling in our lives — no career, no job, no title, no honor — that is more imperative than the love Jesus Christ has asked us to live out.

J.W-K.: A lot of clergy people would agree with your last sentence, but they would interpret living out the love of Christ as extending themselves as far as they are able to on behalf of almost anything or anybody *other* than their family.

S.C.: I believe that one of the messages in all of this for our church leadership is to challenge the notion that we love best as priests or church leaders, when we love *only* through the broadest scope of our ministries. In doing that we often miss seeing the people right next to us, who may be in *great* need.

Look for the full-length interview with Charleston in the December Witness.

Our readers tell us ...

Bosnia: The madness must be stopped

by Clare Overlander

Clare Overlander, an attorney living in Newburgh, N.Y., visited Bosnia this summer with a human rights group.

Fifty years after the Allied victory over Fascism and Nazism, and in the midst of celebrations on both sides of the Atlantic, fascism is alive in Europe.

It has violated the U.N. Charter and the Genocide Convention of 1949. It has defeated the once-victorious allies in the halls of diplomacy. In today's Serbian and Croatian concentration camps, the allies' right to retain the mantle of liberator has been obliterated by the slaughter of Muslims in the concentration camps of 1995.

The pincer movement of Serbian and, previously, Croatian forces driven by rabid national fundamentalism has squeezed the Bosnian countryside and its Muslim inhabitants almost lifeless. Only fragments of homes and villages remain. Many Bosnian Muslims are refugees in their own land.

In Jablanica, not far from Sarajevo, the refugee camp of crude block-houses includes a common lavatory and toilet where the only water flows from cold water spigots into a washing trough. The "living quarters" are rooms made from concrete blocks 10 feet long by 15 feet wide. Food is served at the Red Cross shed where Spam, greasy canned soup and pureed baby food comprise the tasteless diet. Small vegetable gardens are planted everywhere, even in range of snipers' bullets, to supplement the donated menu.

Mostly women, children and the eld-

erly inhabit Jablanica. Their young men were taken by the Croats when they destroyed the villages.

I spoke with a team of Sarajevan doctors and teachers at the bus stop in Jablanica. They were *en route* to the U.S. to study post traumatic stress syndrome. Bent nearly in half and trudging through deep mud, they walked single file for a half mile through the infamous tunnel dug under the now closed Sarajevo Airport. "Run for your lives!" shouted the



Clare Overlander

Refugees in Jablanica, a refugee camp for Bosnian Muslims

Bosnian Army soldier at the tunnel's end. Only an hour before, five Sarajevans had been killed by a mortar lobbed down on them by Serbian gunners in the mountains above. This bizarre route remains the only lifeline into or out of Sarajevo.

"I don't know who the U.N. protects," said one doctor bitterly, "but it isn't the Bosnian people." Even U.N. soldiers sometimes share the outrage expressed by Bosnians. One U.N. soldier, from Kenya, put it this way, "I'm a professional soldier. But here, even though we're armed to the teeth, all the U.N. allows us

to do is to pick up body parts after the slaughters. In Tuzla we carried away over 100 teenagers blown to bits by a direct mortar attack. I'm trained to prevent these things, but those old men in the U.N. in New York just sit and talk and talk."

In *Slaughterhouse: Bosnia and the Failure of the West* (New York: Simon & Schuster, 1995), David Rieff decries the Western powers' policies toward the genocide of the Bosnian people as morally deficient: "The Bosnians had already grasped, after two years' exposure to U.N. 'peacekeeping,' the impotence and sterility of a system of world order that supposedly was enshrined in the Charter of the United Nations ... There was no order, old or new."

This was a common theme. Some say, if there were oil in Bosnia, the Western powers would have stopped the campaign for a Greater Serbia three years ago. But, they concluded, the West does not value Muslims as highly as it values oil.

NATO is now acting forcefully to break the Bosnian Serb stranglehold around Sarajevo. Although I represented conscientious objectors during the Gulf War, and would do so again, I find myself relieved by the NATO attack on the Bosnian Serb positions. The madness must be stopped; but must it be this way?

Rieff's book outlines the many times that diplomatic initiatives in this crisis were weak, vacillating and unsupported by real economic sanctions.

Perhaps those of us who are committed to justice should send representatives of the international peace movement to diplomatic talks. At least, we could shadow them and press for consistent nonviolent interventions. A people's diplomacy, if you will. A wild idea? So is peace.



Mapping for empowerment

by Joe Wakelee-Lynch

Boundaries of Home: Mapping for Local Empowerment, edited by Doug Aberley, New Society Publishers, Philadelphia, Pa., and Gabriola Island, British Columbia, Canada, 138 pp., \$9.95, paper, 1993.

“What do we see around us?” and “What don’t we see that’s needed?” Whether addressed explicitly or not, these are the questions before all activists. These questions are the very point of *Boundaries of Home: Mapping for Local Empowerment*.

Boundaries of Home is a handbook for creating maps that may serve as organizing tools for a variety of purposes. Edited by Doug Aberley, a map-maker and town planner in British Columbia, Canada, this slim volume offers a glimpse at the uses of maps in aboriginal civilizations, a smattering of case examples in which small local organizations decide they need maps that will portray specific truths about their regions and a step-by-step guide to creating maps that will serve the needs in most areas.

According to Aberley, people today have tremendous access to maps, but those they see the most are maps of the world depicting the property of nation-states. Those they use most are highway maps and topographic maps — useful but sterile. *Boundaries of Home* provides a method of locating and mapping the things and places of value in an area in order to better understand the relationship that should exist between human beings and the places in which they live. As one

contributor puts it, “[O]nce we become aware of our surroundings, it becomes easier to conserve them.”

Aberley’s collection is a product of the work undertaken in the name of bioregionalism, a word that is, if truth be told, poorly defined in the book. The meaning offered by the editor is “to wed dynamic human populations to distinct physical territories defined by communities of land and life.” One gathers, how-

People today have access to maps, but those they see the most depict the property of nation-states. Those they use most are highway maps and topographic maps — useful but sterile. Boundaries of Home provides a method of locating and mapping the things and places of value in an area in order to understand the relationship that should exist between human beings and the places in which they live.

ever, that bioregionalism is the practice of defining and understanding geographic areas according to the physical characteristics and biological life forms that characterize them. Bioregions are ecosystems, in other words, and the issue for humans

is to find out how they fit in. Jargon, in fact, is a bit of a stumbling block in *Boundaries of Home*, unless the reader is already something of an environmentalist. The book’s strengths, however, render that problem a small one.

A primary strength is this primer on how to construct a map of one’s own bioregion. In fact, that project sounds like tremendous fun and one that anyone can do, including — and maybe especially — kids. Tracing government maps, studying climate patterns, locating water resources and identifying watersheds — these are all enjoyable and interesting activities that will educate people of any age about the political, geographic and economic history of an area.

Perhaps the most interesting case example is that of the Mattole Restoration Council in northern California near Mt. Shasta. While studying land-use issues, the Council in 1985 decided it needed to know the status of current forestry resources in their watershed. They soon discovered no useful information existed about the extent of logging or the presence of old-growth tree stands for privately held lands. The MRC devised an ingenious method to find answers by using U.S. Forest Service maps, Oregon state aerial photos, field expeditions, and collecting oral history from long-time landowners. Finally, they found backers who agreed to mail their map to every landowner and resident in the watershed.

Boundaries of Home is an extremely useful tool, and for those seeking a better world it proves that (paraphrasing the old saw) what you go to the trouble of seeing is what you may get.

TWL

Joe Wakelee-Lynch is a free-lance reviewer and host of a radio literary interview program in Claremont, Calif.

book review

As a child attending Friends School in Wilmington, Del., Maggie Tyson was enthralled by rumors that the steam tunnels under the 19th-century school building had been part of the underground railroad for slaves journeying to freedom. Learning the stories of Quaker abolitionists and playing among their tombstones, Tyson must have caught something of their spirit — she has spent a lifetime building connections, risking unpopular stands and crossing conventional boundaries in the struggle for justice.

Now 68, Tyson lives on the suburban side of the Eight-Mile-Road divide separating Detroit from wealthy Oakland County. But unlike some who might choose suburban living as a refuge from urban problems, she has worked for more than three decades to build a regional sense of community.

Tyson fumes over the desire of some of her neighbors to tighten border security.

This year, when cuts in federal funding forced SMART — the bus system connecting city and suburbs — to appeal for local money, the proposal met with considerable resistance. Although a campaign to save SMART helped win millage allotments in most of the region, 41 municipalities—including Tyson's home of Bloomfield Township — refused to put it to a vote, opting out of bus service.

"I'm furious that I wasn't allowed to vote," Tyson says. "I'm sure racism en-

I hear right-wing Republicans saying, "Why don't those lazy bums get off welfare?" Then, when jobs are available but there's no transportation, they decide to cut off access to work.



Maggie Tyson

Promoting regional bonds

by Marianne Arbogast

tered into it; I'm sure they thought in terms of blacks invading their lily-white suburbs."

Tyson, who serves on the board of SORT (Supporters of Regional Transportation) insists that city/suburban bus service is a matter of justice.

Entry-level jobs at hotels, restaurants and shopping malls — scarce in decimated Detroit — abound in the suburbs, she explains. Few pay enough for workers to afford cars.

"I hear all the right-wing Republicans saying, 'Why don't those lazy bums get off welfare?' Tyson says. "Then, when jobs are available but there's no transportation, the same ones decide to cut off all access to work. It just seemed so unfair."

Tyson adds that mass transit is crucial for elderly and disabled citizens in all economic brackets.

For the past three years, the SORT campaigners have met monthly in a chain

restaurant on a SMART bus line. In the months leading up to the spring elections, they gave slide shows, posted flyers, phoned voters, and paraded through towns carrying an eight-foot-long Naugahyde bus.

Upon learning that shopping mall developer Alfred Taubman was a SMART supporter, Tyson called his office persistently until she reached him, then persuaded him to contribute \$400 to buy bumper stickers.

Tyson moved to Michigan 31 years ago when her husband received a job transfer. A dedicated gardener who grew up in the country, she craved connection with the earth. "I've never lived in the city—I've always loved trees and space," Tyson says. She remembers hearing a pheasant call when she stepped out of the car to view her house for the first time; the familiar song and the 30 evergreens sold her on the home.

*Witnesses,
the quick and the dead*

Marianne Arbogast is assistant editor of *The Witness*.

But shortly after moving in, she began shaking up her neighbors by joining the Bloomfield Commission for Open Housing and accompanying African-American home-shoppers who were looking at houses in her neighborhood.

In May of 1967, Tyson helped found VOCAL (Voice of Oakland County Action League), which met in the Oakland County city of Pontiac and took on police brutality, housing, and welfare concerns. In 1969, she and five others were arrested for sitting in at a Pontiac school board office to protest a plan to relocate a high school out of a low-income neighborhood, which would have required a long bus ride for poorer students. (The protesters won, and the subsequent remodeling of the old school building received an architectural award.)

Once, Tyson invited Black Panther sons of friends to the Birmingham Community House to talk about their breakfast program — horrifying the conservative community, drawing an audience sprinkled with detectives, and earning her a place in the Red Squad Files (state police political surveillance data).

Last October, she received an award from the Northern Oakland branch of the NAACP for her civil rights work.

Tyson's involvements were sparked in part by her membership in Northminster Presbyterian Church in Troy during her early years in Michigan. The church's pastor, MacKay Taylor, led a Bible study which stressed social commitment.

"I remember reading the Book of Amos," Tyson says. "It really hit me between the eyes — 'Let justice roll down like waters.' I compared Amos to Stokeley Carmichael."

She still reads Amos and loves Jesus, though she rarely attends church, preferring to spend Sunday mornings in her garden.

"I'm a faith-based person — I guess you could call me a Christian," she ad-

mits reluctantly. "Now, the word 'Christian' curdles my blood because of the Christian right."

Undaunted by the specters of rampant crime and random violence that keep many suburbanites outside the city limits, Tyson ventures regularly into Detroit. Often, she is headed for meetings with the Homeless Union or Central American solidarity groups, but sometimes she comes simply to enjoy the Detroit River. She tells suburban friends how much they're missing if their fear of Detroit keeps them away.

"I keep raving about the river, how blue the water is ... When you're used to the thick, muddy, green water of the Delaware River, it's a thrill to see such clean, beautiful water."

Tyson has not given up hope of bus service between Detroit and her own community. Though SMART buses continue

to run through Bloomfield, they no longer stop, making it necessary for employers hiring Detroit workers to send minivans to pick them up at bus stops in neighboring suburbs. But SORT members continue to meet and strategize.

Though she is linked to a supportive network of like-minded suburban residents, Tyson acknowledges that campaigns such as this one have not endeared her to her neighbors.

"They look at me as a real kook," she says. "When my picture appears in *The Birmingham Eccentric* they say, 'I saw your picture again,' between clenched teeth. A lot of them don't approve, but I don't really care — I have such wonderful friends in the movements I belong to. I don't think of us as city and suburbs — I think of us as metro Detroit. I think we should be one great big region, and have interconnectedness."

TW

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— Steve Charleston, Bishop of Alaska

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