

WITNESS MAGAZINE



VOLUME 84

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APRIL 2001

**THE POLITICS AND SPIRITUALITY OF WEATHER**

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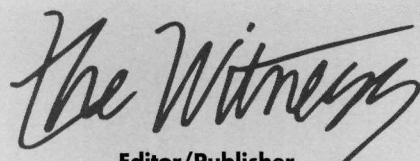
VOLUME 84

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Since 1917, *The Witness* has been examining church and society in light of faith and conscience — advocating for those denied systemic power as well as celebrating those who, in theologian William Stringfellow's words, have found ways to "live humanly in the midst of death." With deep roots in the Episcopal Church, we are a journal of spiritual questing and theology in practice, always ready to hold our own cherished beliefs and convictions up to scrutiny.

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## LETTERS

### Iraq war

Please don't let the war against Iraq be invisible in your magazine's pages! The Episcopal Church is one of many that are speaking out against the sanctions that are killing thousands of Iraqi children every month. Please make sure that your magazine speaks out against this evil!

Marjorie Schier  
Levittown, PA

### Tell me a story

In Ina Hughes' piece on "Doing theology through personal narrative" [TW 12/00] she refers to "Heinrich Schumann." The name is "Heinrich Schliemann," and the "actual remains of Troy" is still in doubt. But her point, "Tell me a story and I will remember," is excellent — like "teach me to fish."

Peter Friend  
Wolfeboro, NH

### Living up to a name

Stay with the name of *The Witness*. It has a long and honorable history and is on target.

We in this diocese have a standing commission on Prophetic Witness to Technology and the Culture. There is an ongoing effort to leave out the part about witness, but it is still there! After all, if we only "observe" the culture and say nothing to the culture, what good have we done?

Bishop Jim Pike's best book, I believe, was *Doing the Truth*, his book on ethics. He reminds us that Jesus says not to just SEEK the truth. He says if you love me, DO the truth.

Ward McCabe  
San Jose, CA

### 'The People of the Land' in the Americas

A friend just gave me a copy of the current [Jan/Feb 2001] issue of *The Witness*, your fine publication. Rarely, if ever, have I seen such sensitivity to the concerns of indige-

nous and powerless peoples of the earth, especially in a church publication. Keep up the good work.

Michael L. Yoder  
Department of Sociology,  
Northwestern College  
Orange City, IA

### Challenging a Greedy World

I like your magazine a lot — just received "Challenging a Greedy World" — an impressive documentation of the terrible injustices in today's world.

Marlies Parent  
North Stonington, CT

### Remembering Sam Day

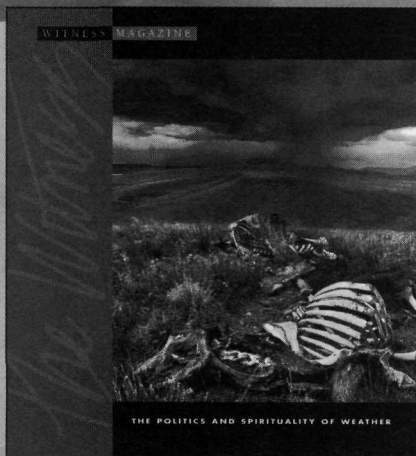
Sam Day, Jr., longtime journalist and peace activist, died Jan. 26, 2000, in Madison, Wis., following a stroke. Day was coordinator of the U.S. Campaign to Free Mordechai Vanunu (the Israeli activist imprisoned for exposing Israel's clandestine nuclear weapons program). He contributed stories to *The Witness* on Vanunu and other topics, including his experience of blindness following a stroke he suffered in 1991, while in prison for distributing literature against the Gulf War.

Day's career included serving as managing editor of *The Progressive* and editor of the *Bulletin of the Atomic Scientists*. In the former capacity, he won a 1979 court battle against a government restraining order that forbade *The Progressive* to publish an article that described how a hydrogen bomb works. He also founded Nukewatch, a campaign to identify nuclear weapons transportation routes.

In 1982, Day traveled to South Africa to report on that country's secret nuclear weapons program. Over the past two decades, he has been arrested numerous times and has served state and federal prison terms for nonviolent civil disobedience at U.S. military and nuclear weapons installations.

— *The Witness*' staff ●

*'All that we are, all that we have, comes from God and will one day return to God.'*



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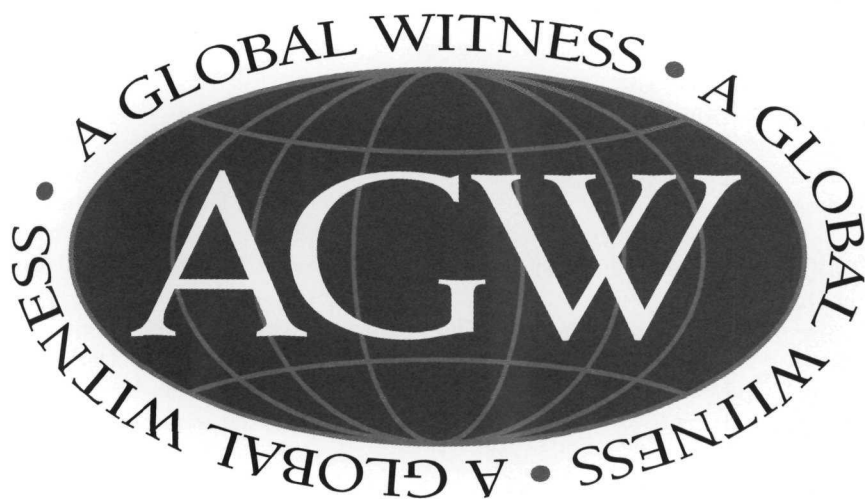
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### Check out 'A Global Witness'

*Through this section of our website we are offering analysis and commentary from around the U.S. church and the global Anglican Communion. Our aim is to encourage a reclaiming of the Anglican vocation to doing "public theology" — and to expand awareness of the issues and struggles occupying the hearts and minds of progressive Anglicans and other persons of faith worldwide.*

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# Praying for rain

by Julie A. Wortman

The idea of exploring the politics and spirituality of weather came to me a couple of summers ago through a chance encounter with our local neighborhood shamans (he is a former Jew, she's a former Christian). We had met on a forest path and, inevitably, we all remarked on the fineness of the morning. Too bad about the lack of rain, though. Both our parched gardens were suffering. That's when my shaman friends confided that they'd been drumming for rain in an attempt to reclaim the ancient practice of weather-working.

I nodded politely, concealing my surprise — and knee-jerk inclination to

immediately dismiss such New Age woo-woo. But I was hooked. The whole way back to the house I could think only of the topic's potential.

We might laugh off the claim that there are weather spirits and that they might be influenced to our benefit. But we Western people can't deny our own obsessive desire for climate control. I think of a lecture I heard years ago about retrofitting historic buildings with modern heating, ventilating and air conditioning systems. Arguing for the installation of systems that would require a minimum of damage to historic windows, ceilings and walls, the lecturer

urged a radical return to the "thermal delight" of allowing the kitchen hearth to provide a home's chief source of winter warmth (cold bedrooms are better for sleeping, he said) and screened windows opening onto a shaded veranda its chief means of summer cooling. Unworkable, most in the audience said with regretful sighs of nostalgia for those halcyon days of simpler living. Who could live that way today?

We in the West give selflessly of our time and money to come to the aid of the victims of natural disaster in developing countries — as if there were no correlation between our culture's insatiable addiction to non-renewable fuels and sprawling starter-castle developments and the escalating scale of the devastation which each new hurricane, drought or earthquake brings. We take pride in our humanitarianism, piling up sandbags against the threat of unruly forces we deem politically neutral, confident of the benevolent approval of a God who wills humanity's temperate comfort.

Both our politics and spirituality have remained indoors too long. We mark the seasons of the church year thinking to keep our heads dry and our feet out of the mud. But we do so at our peril. The Creator we seek to glorify needs a breath of fresh air and a regrouping in the creation.

My shaman friends, I know, would approve. The next time the garden begins to wither because of too many cloudless days, I'll think of them. I won't use a drum, but the prayers I offer will be a reclaiming of an ancient tradition just the same. ●



*Residents of the town of Lasi in northeast Romania march through a dry field June 14, 2000 in hopes that their prayers for rain will be answered. The country was experiencing a drought, the worst in 50 years.*

Julie A. Wortman is editor and publisher of *The Witness*.

# A 'natural' disaster?

by Daniel R. Faber

PRESIDENT BUSH had barely had time to learn his way around the White House before he was being called upon to address a number of domestic and international emergencies, ranging from the energy crisis in California to the catastrophic earthquakes in El Salvador and India.

The Salvadoran earthquake is just one in a long line of natural disasters to have impacted Central America in recent years, among them Hurricane Mitch, which killed more than 11,000 people, destroying the homes of three million more and inflicting over \$8.5 billion in damage.

Although these tragedies are commonly referred to as "natural disasters," a more careful examination of the political ecology of developing countries reveals that earthquakes, hurricanes, flash floods, landslides and forest fires are becoming more deadly not because they are more intense, but because government policy has made people increasingly vulnerable to their fury. This is particularly true in El Salvador.

In the middle-class community of Las Colinas in Santa Tecla, for instance, a landslide set off by the earthquake buried 500 houses and killed 315 people, with hundreds more currently missing and feared dead beneath the rubble. For years, residents of Santa Tecla, environmentalists and the municipal government had tried to stop a luxury housing development on the steep slopes above the community, as well as further development at the base of the hill. Their concerns were that the roads and deforestation would destabilize the hillside and create a slide in heavy rains or an earthquake. Appeals to the Salvadoran Congress and Supreme Court to stop the development were denied.

In recent years, the U.S. government has worked in concert with the World Bank and International Monetary Fund to promote a

"structural adjustment" and liberalization of the Salvadoran economy. In addition to cut-backs in social services in favor of servicing the external debt, the impact of these policies has been to reduce wages and increase natural resource extraction in order to boost export earnings. As a result, poverty and ecological degradation have intensified. More than 95 percent of the country has been deforested; 40 percent of the land designated as ecologically fragile has been developed. Because of such improper land uses, more than 77 percent of the country suffers serious soil erosion, and is prone to landslides and flash flooding.

More than 50 percent of the Salvadoran population now live in poverty, unable to meet basic needs of food, housing and health care. Lacking access to good agricultural lands, many are forced to live in sub-standard housing located in ecologically precarious or dangerous areas. Such homes, located atop the "soft" soil structures of steep hillsides and flood plains, are particularly vulnerable to the disintegrative effects of earthquakes and heavy rains. Yet, because a mere 2 percent of the population owns 60 percent of the land, these "disaster prone" areas are often the only lands available to the poor. As a result, the poorest segments of society are most severely impacted. In 1982, the deforestation of Monte Bello by poor family farmers outside San Salvador resulted in a massive landslide that killed more than 1,000 of their fellow villagers residing at the bottom of the mountain.

The Bush administration can play a pivotal role in assisting El Salvador during this crisis by working with Congress and the U.S. Agency for International Development to secure substantial emergency and long-term funds for the relief effort. More immediately, the administration should leverage its influence to inhibit the abuse of such assistance by corrupt government officials — a long-stand-

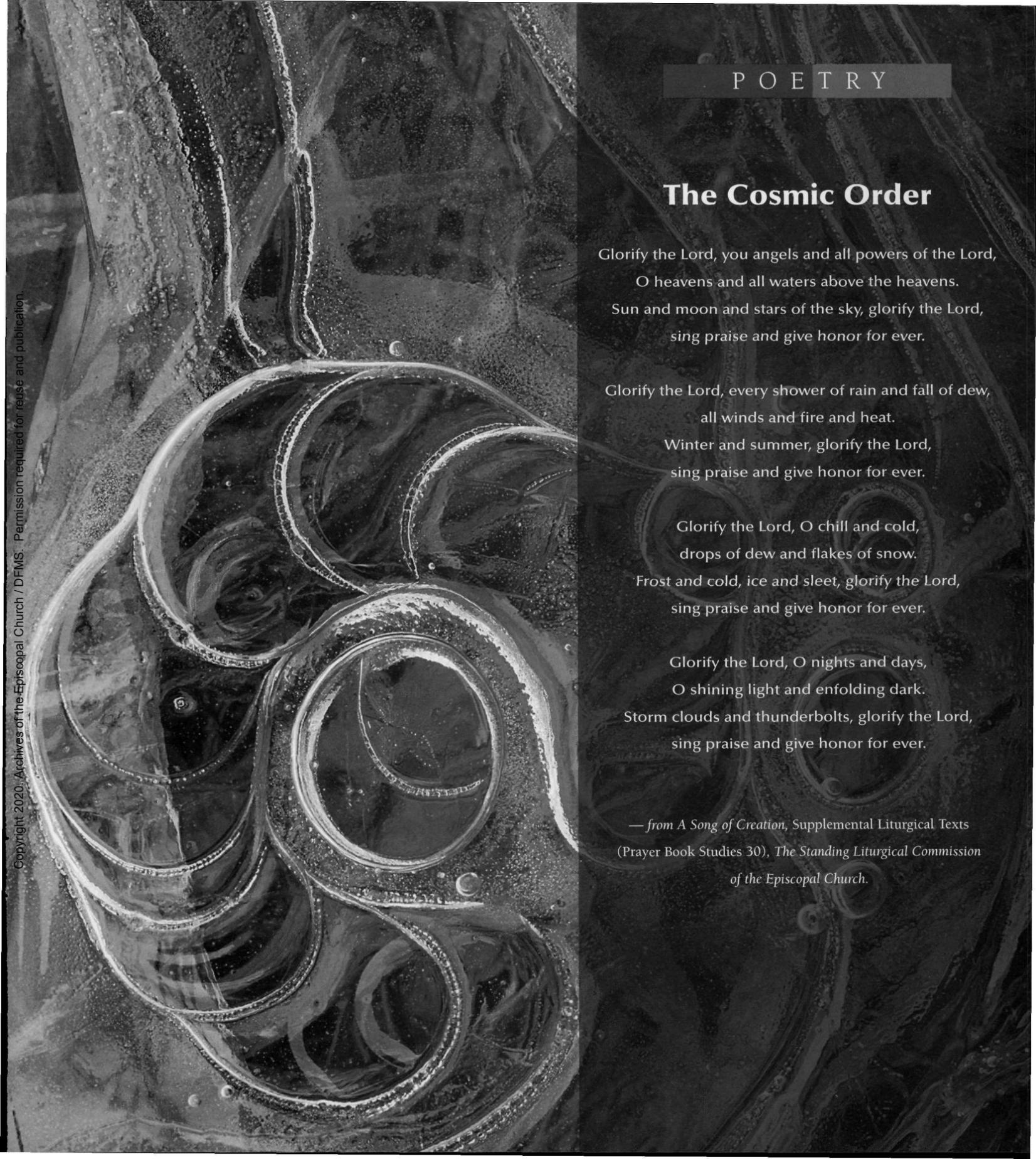
ing practice by U.S.-backed Central American politicians — which could have a destabilizing effect on the fragile peace in the country. After tropical storm Mitch devastated El Salvador in November of 1998, many of the communities most affected by the disaster did not receive aid from the ruling National Republican Alliance (ARENA) government, which instead utilized funds for party-building purposes. Today, there is fear in El Salvador that relief money will once again be used to reward ARENA supporters and punish opponents, particularly since the National Association of Private Enterprise (ANEP) is coordinating current relief efforts. Robert Murray Meza, a possible ARENA presidential candidate in 2004, is in charge of the ANEP program.

The Bush administration can help ensure that all relief aid is properly utilized by urging the Salvadoran government to create a specific Relief Fund, which would be administered in a transparent way by a commission that represents all sectors of Salvadoran civil society: labor unions, churches, non-governmental organizations, women's associations, community and business groups.

In the meantime, U.S. citizens can support the relief effort by donating resources to reputable non-governmental organizations such as U.S.- El Salvador Sister Cities, which has teamed up with 10 other non-governmental organizations to coordinate relief efforts in the wake of this national disaster.

El Salvador urgently needs our help. But in addition to the immediate requirements for humanitarian assistance, the Bush administration cannot ignore the larger structural crisis in El Salvador. ●

*Daniel R. Faber is an Associate Professor of Sociology at Northeastern University, and author of Environment Under Fire, a book on Central America's ecological crisis.*



P O E T R Y

## The Cosmic Order

Glorify the Lord, you angels and all powers of the Lord,  
O heavens and all waters above the heavens.  
Sun and moon and stars of the sky, glorify the Lord,  
sing praise and give honor for ever.

Glorify the Lord, every shower of rain and fall of dew,  
all winds and fire and heat.  
Winter and summer, glorify the Lord,  
sing praise and give honor for ever.

Glorify the Lord, O chill and cold,  
drops of dew and flakes of snow.  
Frost and cold, ice and sleet, glorify the Lord,  
sing praise and give honor for ever.

Glorify the Lord, O nights and days,  
O shining light and enfolding dark.  
Storm clouds and thunderbolts, glorify the Lord,  
sing praise and give honor for ever.

— from *A Song of Creation*, Supplemental Liturgical Texts  
(Prayer Book Studies 30), The Standing Liturgical Commission  
of the Episcopal Church.



# GLOBAL WARMING

## ... and the politics of denial

by Camille Colatosti

“THIS MEETING will be remembered as the moment when governments abandoned the promise of global cooperation to protect planet earth,” read a press statement issued by the international environmental organization Greenpeace at the close of the Sixth Conference of the Parties to the United Nations Framework Convention on Climate Change, held at The Hague last November. The conference brought together representatives of more than 160 nations to hammer out details of the Kyoto Protocol.


Crafted in 1997, the protocol sets modest goals to reduce carbon emissions, and thereby slow down the rate of global warming. The agreement calls for the U.S. to cut its emissions by 7 percent below 1990 levels by 2012; 40 other industrial nations would need to cut their emissions by an average 5.5 percent below 1990 levels. Representing 5 percent of the world's population, the U.S. bears responsibility for emitting 25–30 percent of the world's greenhouse gases.

Many shared Greenpeace's disappointment. The Hague conference was a failure. No new agreement was reached. No enforcement mechanisms were put in place.

Bill McKibben, a fellow at the Center for the Study of Values in Public Life at the Harvard Divinity School, attended The Hague conference, and sent daily reports of its unraveling to *gristmagazine*, an online journal whose tagline reads “a beacon in the smog.” As he explains, an agreement to the Kyoto Protocol would indicate that the world was going to take climate change “seriously enough that we will agree to surrender absolute autonomy over our economy — not to a client agency like the World Trade Organization that simply offers an easy way to spread our power, but to a truly international regime that sets specific limits on what we can and cannot do.”

“The science,” says Ross Gelbspan, author of *The Heat Is On: the Climate Crisis, the Cover-Up, the Prescription* (Perseus 1998), “is unambiguous: Stabilization of the earth's climate requires emissions reductions of about 70 percent. With our oil and coal burning, and the resulting carbon emissions into the atmosphere, we have heated the deep oceans. We have altered the timing of the seasons. We have burdened our atmosphere with carbon concentrations that have not been seen in the last 40,000 years and loosed a wave of violent and chaotic weather.”

A report issued by the U.N.-sponsored Intergovernmental Panel on Climate Change this past January predicts that global temperatures are rising at a faster rate than before believed. Five years ago, the panel's scientists (there are hundreds of them) predicted an increase of 1.8 to 6.3 degrees Fahrenheit by the end of the 20th century. The panel now predicts that temperatures will increase anywhere from 2.7 to 10.8 degrees by 2100. As Gelbspan



explains, "If the upper end of this prediction actually comes to pass, our planet will be transformed into something nearly unrecognizable — it will be even warmer than when the dinosaurs still roamed the earth."

### **Humanity's challenge**

The U.N. Climate Change panel's report stresses that global warming results from human behavior. The implicit challenge is clear: Just as we have the ability to heat the planet, we also have the ability to reform our production practices and to restore the globe.

For Gelbspan, "The opportunity embedded in the climate crisis is unprecedented."

McKibben likewise acknowledges the challenge ahead, but he questions humanity's willingness to meet it. In his landmark book *The End of Nature* (Random House 1989), one of the first books on global warming written for a general audience, McKibben lamented that "nature as a system of biology independent of man's influence no longer exists. We have irrationally intruded on the very system that sustains us without having known how it works." And the failure of The Hague conference, says McKibben, represents a "failure of all the not very ambitious attempts to do anything about this."

McKibben is also clear about who is most at fault: The conference "foundered on American unwillingness to do anything in a meaningful way," he says.

European countries came to the conference prepared with real plans to reduce greenhouse gas emissions. In fact, many European countries have committed to make huge cuts regardless of the fate of the Kyoto Protocol. Holland, for instance, plans to cut emissions by 80 percent in the next 40 years. Germany plans to reduce greenhouse gases by 50 percent and England has committed to 60 percent reductions by 2050.

The U.S., on the other hand, has made no commitment to reduce greenhouse gases at all.

According to McKibben, "The U.S. spent the last 10 years looking for loopholes or major escape hatches and there really aren't any." The latest example is a U.S. proposal at The Hague that would allow it to count the country's vast woodlands against our Kyoto emissions-reduction commitments. "For politicians," says McKibben, "nothing could be more wonderful — they could be seen to be doing something about the world's climate problem without having to really do anything at all."

Mark Hertsgaard, author of *Earth Odyssey: Around the World in Search of Our Environmental Future* (Broadway Books 1998), agrees. "This was a loophole that you could drive Exxon Valdez through," he says. Not only is it difficult, if not impossible, to measure the amount of carbon dioxide that a forest absorbs, it is also true, says Hertsgaard, that if forests serve this function, "they are acting as carbon sinks already and this is not getting us any closer to where we need to be. We've got to cut these gases by 50–70 percent and the U.S. has refused to cut them by even the 5–7 percent that Kyoto requires. The U.S. isn't ready to admit that we've got to reduce energy use."

### **Why won't the U.S. face facts?**

The reluctance of the U.S. to act, especially when the predictions for the future are so grave, may seem puzzling. Experts offer a range of explanations, from what McKibben terms "Americans' addiction to cheap fossil fuel," to the steady and consistent efforts of the fossil fuel lobby to minimize the dangers of global warming, to the lack of a viable environmental or Green Party on the national scene.

McKibben argues that Americans think of it as "a constitutional right to have \$1-a-gallon gas and we're angry when we don't. But keeping prices artificially low, at \$1 a gallon, sends no signal on how we should conserve and doesn't force the development of new technologies. Europeans pay the real price of gas — \$4–\$5 a gallon. Perhaps that's why they are more willing to seek alternatives."

McKibben explains that, while it is impossible to put a price on destabilizing the earth's climate system, it is possible to calculate the costs of protecting lines to the Persian Gulf, human healthcare, oil depletion allowance and subsidies. "At \$4–\$5 a gallon," he says, "people would not buy Ford Explorers."

"We've been lazy. Ten years ago, the problem was brand new and we didn't know much about it. Now, there is no scientific doubt about global warming. But in that same decade, the U.S. economy boomed and Americans went on a binge, buying ever-larger cars and houses. The idolatry of economic growth has made it impossible to deal with environmental problems. In a rational world, the fact that scientists were talking about changes that would transform the planet should focus everyone's attention on the issue and it hasn't."

Acknowledging the huge amount of money and influence that has been used to divert the U.S. pub-

lic's attention away from global warming, McKibben adds, "There are always powerful interests who don't want progress — who didn't want civil rights laws and women's equality. None of that removes the onus from us."

But the misinformation campaign has been strong and well-funded. Ross Gelbspan has examined in detail the role of the fossil fuel, auto and heavy-industry lobby to minimize the problems that we face. "The Global Climate Coalition — a lobbying group that represents fossil fuel, automotive and heavy industry interests — has spent more than \$63 million to combat any progress toward addressing the climate crisis, including a \$13 million ad campaign in 1997 to support a Senate resolution against ratification of the Kyoto Protocol," Gelbspan says.

Another organization actively working to influence public opinion in its favor is the Western Fuels Association, a \$400 million coal cooperative. As Gelbspan explains, "Western Fuels has been quite candid about its attack on mainstream science. In one annual report, it declared: '[T]here has been a close to universal impulse in the [fossil fuel] trade association community in Washington to concede the scientific premise of global warming ... while arguing over policy prescriptions that would be the least disruptive to our economy. We have disagreed, and do disagree, with this strategy. As a result, Western Fuels has waged an unceasing war against mainstream science for the last eight years.'"

In addition, adds Gelbspan, "the George C. Marshall Institute, an extreme, politically conservative institute, maintains that the climate crisis is basically a liberal plot to subvert the U.S. economy."

"By keeping the discussion focused on whether or not there is a problem, the fossil fuel lobby has effectively prevented discussion in the U.S. about what to do about it."

Importantly, too, while U.S. policymakers feel the powerful economic and political pressure of the fossil fuel lobby not to pass legislation limiting emission, they feel no

*continued on page 13*

# Climate change

## A review of the basics

*by Murray Carpenter*

**T**O UNDERSTAND CLIMATE CHANGE, it's helpful to consider the earth at a distance. There's the globe spinning through the ether, a sphere mostly covered with water, several solid land masses here and there, and all of it wrapped with a thick gaseous cushion.

For now, let's focus on the gases in the atmosphere, which are all that buffers the earth from the inhospitable habitat in outer space. The gases act like the glass in a greenhouse, allowing solar radiation through and trapping some of the heat. These so-called "greenhouse gases" include ozone, methane, water vapor and carbon dioxide. Naturally evolved over eons, the greenhouse gases allowed the global temperature to climb to a comfortable 60 degree Fahrenheit average, permitting life as we know it to evolve and flourish.

Two greenhouse gases, water vapor and carbon dioxide, deserve special attention. Carbon is an essential element that, in combination with water and favorable climatic conditions, is the basis of all life. Without carbon and water our forebears would never have crawled from the primordial ooze, life as we know it would never have evolved, algae to alligator, ape to us.

It's this very life that is problematic, from a climate change perspective. The organic matter the earth brims with is, by definition, carbon-based. The remnants of giant ferns, flying dinosaurs and other such prehistoric flora and fauna now form the great underground stores of carbon known as fossil fuels: oil, coal and natural gas. Huge quantities of carbon are on the earth's surface in the soil, and in the trees, leaves and leaf litter of our vast forests.

### **Releasing carbon at an unprecedented rate**

We are now burning this carbon at an unprecedented rate. The carbon releases are pretty basic, according to Jonathan Foley, Director of the Center for Sustainability and the Global Environment at the University of Wisconsin. "We're just digging up a lot of really ancient carbon in the earth and burning it."

In burning the carbon, we release carbon dioxide to the atmosphere. And that additional carbon dioxide in the atmosphere is the biggest contributor to this human-caused climate change that we are beginning to learn more about. Absent other variables, the more greenhouse gases in the atmosphere, the warmer the earth will become.

Since the advent of the industrial revolution, when we really got serious about clearing forested land and burning fossil fuels, atmospheric carbon dioxide concentrations have increased over 30 percent to 370 parts per million. Continued emissions at current levels could lead to a level of 500 parts per million by the end of this century, nearly double the pre-industrial concentration of 280 ppm. Too, methane concentrations have nearly doubled, and nitrous oxide concentrations have increased by about 15 percent. All greenhouse gases are not equal: Methane traps over 21 times more heat than carbon dioxide, and nitrous oxide absorbs 270 times more heat than carbon dioxide, but by sheer volume carbon dioxide gets blamed for most of the warming.

What this means for the global climate is hotly debated. But few argue this: All else being equal, adding carbon to the atmosphere will warm things up here. Conservative estimates by the Intergovernmental Panel on Climate Change suggest we'll see warming

of about 3.5 degrees Fahrenheit over the next century, and a one-and-one-half foot rise in sea level (due to melting ice and water expanding as it warms).

### **Rising temperatures, rising seas**

Global temperatures have risen about 1 degree Fahrenheit over the last century, and recent data appears to reaffirm scientists' projections about the current and projected warming: 14,000 square miles of sea ice are melting annually in the Arctic; two cubic miles of ice were lost annually from Greenland ice sheets from 1993–1998; researchers estimate the glaciers in Montana's Glacier National Park will melt within the next 50 years; and butterflies are migrating farther north and birds are nesting earlier. Continued warming is expected to stress species at the southern ends of their ranges, such as brook trout in the Southern Appalachians, and Atlantic salmon in Maine. This is just a short sampling of a long list of global scenarios that even cautious scientists admit appear to be related to human-caused climate change.

Climate models suggest warming will do more than add a few degrees to today's average temperatures. Some places will be warmer, some cooler, some drier, others wetter. Heat waves and droughts will be more common, and precipitation could come in more intense bursts, leading to more flooding.

While the science is far from perfect, and another decade of research would still not lead to absolute certainty about the changing climate, Foley says recent weather seems to reaffirm what scientists have predicted. He noted that July of 1999 was the warmest month ever recorded in the instrumental record, and the warming has been accompanied by continued unusual episodes of weather.

### **Seasonal, annual and 'serious' variabilities**

Making the whole thing harder to understand, confounding scientists and lay people alike, is the natural climatic variability underlying the human-caused warming. There is seasonal variability and annual vari-

ability — one winter may be cold, the next mild. Then there are the longer periods of cool weather, like the so-called Little Ice Age a century ago. And then there is serious variability, like the ice ages.

All of civilization as we know it has evolved in this relatively short time since the last ice age, 10,000 years ago. In that period there were roughly 5,000 years of gradual warming, then an equal amount of gradual cooling, and now we have this uptick, this warming. While many scientists agree that we will have another ice age starting within the next few thousand years, what happens between now and then is up for grabs. We could see gradual warming, abrupt warming, or even catastrophic cooling. The last theory, yet another example of the many ways climate change is dependent on a mind-boggling array of interconnected systems, was developed by a scientist who believes a circular ocean current that brings the Gulf Stream north, warming Europe in the process, could shut down suddenly due to decreased water density brought on by melting ice caps.

If that's not uncertainty enough, there are more localized effects of human-caused climate change. University of Georgia researchers found that the expansive, well-paved Atlanta metropolitan area is often 5 to 10 degrees Fahrenheit hotter than the surrounding areas, an "urban heat island effect." The researchers found that the area is losing 56 acres of trees every day to development, and that the heat is contributing to an already bad air pollution problem (ground level ozone, a key component of smog, forms in the presence of sun and heat).

Some urban areas are becoming cloudier due to the cloud-seeding effect of air pollution, and staying warmer at night due to the increased cloud cover. The bottom line is that we can and are changing the weather, and any large, global-scale climate change will have to be considered against the background noise of this smaller-scale, human-caused climate change.

### **Pluses and catastrophic minuses**

Global warming may not be universally bad.

Some northern areas could become more moderate and enjoy longer growing seasons, somewhat offsetting lost agricultural productivity in the south. And many plants grow more vigorously with elevated carbon dioxide levels.

But a few degrees of warming would be catastrophic for the billions living in the tropical and subtropical regions of the globe. These areas will likely lose agricultural productivity due to heat and aridity. The changing climate will likely increase the range and incidence of diseases such as cholera, malaria, dengue fever, West Nile Virus, and encephalitis. The diseases would not only spread through the warming, but also through heavy rains (many associated with the El Niño/La Niña phenomenon, which is projected to remain more frequent than it was in cooler years).

Other disastrous events could be in store for the billions of people living in floodplains and coastal zones. The Intergovernmental Panel on Climate Change predicts that a 3.5 degree Fahrenheit warming would increase the number of people vulnerable to storm surges from 46 million to 92 million. Low-lying countries will be particularly hard hit: Bangladesh could lose 17.5 percent of its land mass.

While global warming has become a common topic, we continue to burn more and more fossil fuels. According to the Environmental Protection Agency, U.S. citizens generate approximately 6.6 tons of greenhouse gases per person annually, more than any other country in the world. And emissions per person increased over 3 percent between 1990 and 1997. The simple act of driving is a big contributor. The Rocky Mountain Institute (RMI) estimates that Americans drive over 2 trillion miles annually, consuming 115 billion gallons of fuel. The average American's personal vehicle uses 570 gallons of gasoline annually, according to RMI, and emits 11,400 pounds of carbon dioxide. ●

*Murray Carpenter is a freelance writer living in Belfast, Me.*

corresponding pressure in favor of such legislation, as they might if they lived in Europe.

In the January/February 2001 issue of *Dollars and Sense*, David Levy, a *Dollars and Sense* associate who teaches management at the University of Massachusetts-Boston, suggests that "the change in Europe can be understood mostly as a response to political and social pressures."

In particular, the Green Party in France and Germany helped pull those countries to the left, leading them to reject U.S. efforts at The Hague conference to broker a deal. It is probably not a coincidence that, in both France and Germany, the environmental minister is a member of the Greens. In several other European nations, the Greens serve in coalition governments, pushing those policymakers to give the environment real consideration.

Paul Hawken, economist and co-author of *Natural Capitalism: Creating the Next Industrial Revolution* (Little, Brown and Company 1999), believes that the reason the Green Party in the U.S. did as well as it did in the last presidential election is because "people are fed up with both sides of the aisle. Gore and Clinton had a huge relationship with corporations."

#### **A new industrial revolution?**

Despite the failure of The Hague conference, there are signs that some representatives of heavy industry are at least moving away from efforts to deny the science of climate change.

In 1999 and 2000, British Petroleum, Shell, Ford, Daimler-Chrysler, Texaco, The Southern Company and General Motors all left the Global Climate Coalition, the main lobbying group opposed to action on global warming.

Auto companies are also developing alternative technologies. Toyota launched the Prius, a car with a hybrid electric-gas engine, in Japan in 1998 and in the U.S. in 2000. Honda launched its own hybrid, Insight, in December 1999.

Mazda, Ford and Daimler-Chrysler are

working jointly to produce fuel-cell-powered cars by 2003. British Petroleum's new ads portray BP as standing for "Beyond Petroleum." As Gelbspan explains, "BP now anticipates doing \$1 billion a year in solar commerce within the decade, and Shell is investing \$500 million in renewable technologies."

On their own, these efforts may not be enough. But they may indicate the beginnings of a shift in worldview, one in which labor is no longer seen as the limiting factor in production. As economist Hawken explains in *Natural Capitalism*, in today's world natural resources and the ecological systems they sustain are what is in short supply. Coming to terms with this fact, he believes, can lead to a new industrial revolution in which an emphasis on sustainability can lead the business community to "do well by doing good."

Currently, explains Hawken, "natural resources — including air, sea and fish — are treated as free and without value unless they are drilled, mined, exploited." This view, he believes, will inevitably change. "We're living in a time when natural capital is falling rapidly and it is now emerging as a limiting factor to prosperity. The next industrial revolution is about how we make human beings better off than they are now — 80 percent of the world needs to be better off while preserving nature."

For Hawken, living systems need to take center stage. He urges industrial processes that make natural resources more productive. "If you make something more productive," he explains, "you need less of it." ●

*Camille Colatosti is The Witness' staff writer.*

#### **FOR MORE INFORMATION:**

[www.heatisonline.org](http://www.heatisonline.org)  
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## **True for California, true for the world**

The lack of environmental and economic vision is apparent in policymakers' reaction to the recent energy shortage in California. Michael Walsh of the Chicago Climate Exchange, an institution working to build a market-based approach to solving climate change, expresses an idea shared by all the experts. "Don't blame environmental regulations for this. Environmental regulations are not a factor here."

Here's the problem, says Bill McKibben, author of *The End of Nature* (Random House 1989). "There is a shortage. People are using more electrons than there are in the system. The solution isn't to put more electrons in the system. The solution is to conserve."

Paul Hawken, co-author of *Natural Capitalism* (Little, Brown and Company 1999), agrees. "The only way out of the California energy mess is in our book. We need conservation, and not conservation like, 'Turn off the heater.' We need heaters that use less energy. We need to change our appliances, our heating systems, so that we use dramatically less energy, less money and so that there is a return on our investment.

"This is the only way out," Hawken says again. "This is not just true for California, but true for the whole world." ●



# GLOBAL GREENING?

## The time for a 'Global Green Deal' has come

by Mark Hertsgaard

EVERYONE KNOWS the planet is in bad shape, but most people are resigned to passivity. Changing course, they reason, would require economic sacrifice and provoke stiff resistance from corporations and consumers alike, so why bother? It's easier to ignore the gathering storm clouds and hope the problem magically takes care of itself.

Such fatalism is not only dangerous but mistaken. I spent much of the 1990s traveling the world to write a book about our environmental predicament. I returned home sobered by the extent and especially the speed of the damage we are causing, but also convinced that there is nothing inevitable about our self-destructive behavior. Not only could we dramatically reduce our burden on the air, water and other natural systems that sustain our civilization, we could make money doing so. In fact, if we're smart, we could make restoring the environment the biggest economic enterprise of our time, a huge source of jobs, profits and poverty alleviation.

What we need is a Global Green Deal: a program to environmentally renovate our civilization from top to bottom, in rich and poor countries alike. Making use of both market incentives and government leadership, a 21st-century Global Green Deal would do for environmental technologies what government and industry have recently done so well for computer and internet technologies: help launch their commercial take-off.

Getting from here to there will take work, and before any journey, it's best to know where you're starting. So here are three key facts about the reality facing us.

First, we have no time to lose. Although we've made progress in certain areas — air pollution is down in the U.S., children's environmental awareness is rising the world over — most of the big environmental problems like climate change, water scarcity and species extinction are getting worse, and faster than ever. Thus we need to change our ways profoundly and — much harder — very soon.

Second, poverty is central to the problem. Four billion of the planet's six billion people endure deprivation inconceiv-

able to the wealthiest one billion whose lifestyles are advertised as the global ideal. To paraphrase Jefferson, nothing is more surely written in the book of fate than that the bottom two-thirds of humanity will improve their lot. As they press for such everyday luxuries as adequate heat and food, not to mention cars and CD-players, humanity's environmental footprint will grow. Our challenge is to accommodate this mass ascent from poverty without wrecking the natural systems that make life on earth possible.

Third, some good news: We have in hand most of the technologies needed to chart a new course. In particular, we know how to use oil, wood, water and other resources much more efficiently than we do now. Increased efficiency — doing more with less — will enable us to use fewer resources and produce less pollution per capita, buying us the time to bring solar power, hydrogen fuel cells, drip irrigation and other futuristic technologies on line.

Efficiency may not sound like much of a rallying cry for the environmental revolution, but it packs a financial punch. As Joseph J. Romm reports in his book, *Cool Companies*, Xerox, Compaq, 3M and Hewlett-Packard are among the many companies cutting their greenhouse gas emissions in half — and enjoying 50 percent and higher returns on investment — through improved efficiency: better lighting and insulation, smarter motors and building design. There's no reason the rest of us — small businesses, home owners, city governments, hospitals — can't reap the same benefits. As Destination Conservation's work with thousands of schools across Canada shows, any school district that is not now environmentally retrofitting its facilities is turning its back on a major, guaranteed source of income.

Super-refrigerators use 86 percent less electricity than standard brands while costing the same and performing better, explain Paul Hawken and Amory and Hunter Lovins in their book, *Natural Capitalism*. In Amsterdam, the headquarters of ING Bank, Holland's third largest bank, uses one-fifth as much energy per square foot as a bank across the street, even

though the two buildings cost the same to construct. But the ING headquarters boasts efficient windows and insulation, as well as a passive design that enables solar energy to provide much of the building's needs, even in cloudy northern Europe.

Examples like these lead even such mainstream voices as AT&T and Japan's Planning Ministry to predict that global environmental restoration could become a source of virtually limitless profit. The idea is to retrofit everything from our farms to our factories, our garages to our garbage dumps, our shops, houses, offices and everything inside them. The economic activity generated would be enormous. Better yet, it would be labor-intensive; investments in energy efficiency yield two to 10 times more jobs as investments in fossil fuel and nuclear power. In a world where one billion people lack gainful employment, creating jobs is essential to fighting the poverty that retards environmental progress.

But this transition will not happen by itself — too many entrenched interests stand in the way. Automakers, for example, often talk green but make only token efforts to develop green cars, for the simple reason that their gas-guzzling SUVs are hugely profitable. But every year, the U.S. government buys 50,000 new cars for official use from Detroit. Under the Global Green Deal, Washington would tell Detroit that from now on the cars have to be hybrid-electric or hydrogen-fuel-cell cars. Detroit would doubtless scream and holler, but if Washington stood firm, Detroit would comply. And soon carmakers would be climbing the learning curve and offering the competitively priced green cars consumers say they want.

We know this model of government pump-priming works; it's why so many of us have personal computers on our desks today. America's computer companies began learning to produce today's affordable systems during the 1960s, while benefitting from long-term subsidies and guaranteed markets under contract to the Pentagon and NASA. Thirty years later, the U.S. is still reaping the benefits: The cyber-revolution is fueling one of the most extraordinary economic expansions in history.

The Global Green Deal must not be solely an American project, however: Rich and

poor nations alike must participate. China and India, with their gigantic populations and ambitious development plans, could by themselves doom everyone else to severe global warming and ozone depletion. Already, China is the world's largest consumer of coal and second largest producer of greenhouse gases. But China would use 50 percent less coal if it simply installed the energy efficiency technologies now available on the world market. Under the Global Green Deal, governments in Europe, America and Japan would help China buy these technologies, not only because this would reduce global warming but because it would create lots of jobs and profits for workers and companies back home.


Governments would not have to spend more money, only shift existing subsidies away from environmentally dead-end technologies like coal and nuclear power. If even half of the \$500 billion–\$900 billion in environmentally destructive subsidies now being doled out by the world's governments were redirected, the Global Green Deal would be off to a roaring start. Governments also need to establish “rules of the road” so market prices reflect the real social costs of clear-cut forests and other environmental abominations. Again, such a shift could be revenue-neutral. Higher taxes on, say, coal burning would be offset by cuts in payroll and profits taxes, thus encouraging jobs and investment while discouraging pollution. A portion of the revenues might also be set aside to assure a just transition for workers and companies now engaged in inherently anti-environmental activities like coal mining.

The Global Green Deal is no silver bullet. It can, however, buy us time to make the more deep-seated changes — in our often excessive appetites, in our curious belief that humans are the center of the universe, in our sheer numbers — that will be necessary to repair our relationship with our environment. After all, even the greenest cars will still clog cities and destroy open space. But perhaps they can satisfy our collective auto addiction while we get first-rate mass transportation systems up and running.

None of this will happen without an aroused citizenry. But a Global Green Deal is in the common interest, and it's a slogan easily grasped by the media and the public.

Moreover, it should appeal across political, class and national boundaries, for it would stimulate jobs and business throughout the world in the name of a universal value: leaving our children a livable planet. The history of environmentalism is largely the story of ordinary people pushing for change while governments, corporations and other established interests reluctantly follow behind. It's time to repeat that history on behalf of a Global Green Deal.

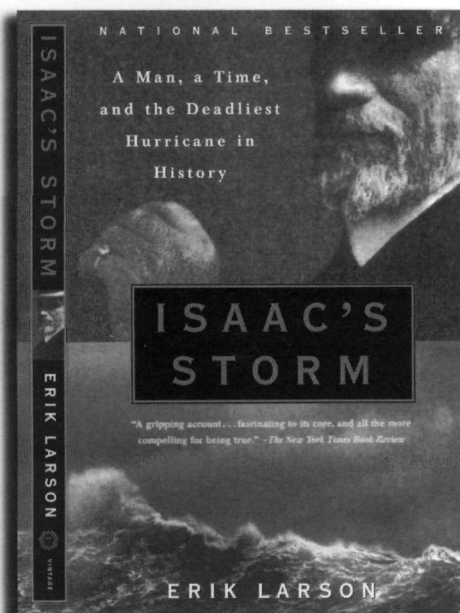
*Mark Hertsgaard is the author of four books, including Earth Odyssey: Around the World In Search of Our Environmental Future, and a commentator on NPR's "Living On Earth."*



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# Isaac's Storm

by Michael Betzold



**Isaac's Storm**  
by Erik Larson  
(Vintage 2000)

**M**ANY IN OUR CULTURE of convenience curse the weather. In an age when almost everything gets packaged into consumable infotainment, the skies remain untamed and unbowed. Meteorologists have increasingly sophisticated tools and do better at forecasting, but expectations have outstripped their ability. Public demands for accuracy are unrealistic. Since only their errors are noticed, weather forecasters are trusted about as much as politicians.

Despite science's best efforts, our weather remains wonderfully — or frighteningly — unstable and, ultimately, unknowable. Above all, it is adamantly inconvenient. That makes it Public Enemy Number One in a time where almost all human needs allegedly can be satisfied with a mere mouse click.

A century ago, much less was understood about weather but far more expertise was claimed. Through the perfect lens of hindsight, we can see clearly the folly epitomized in the person of Isaac Cline. Cline was the National Weather Service meteorologist stationed in Galveston, Texas, who failed utterly to predict or take seriously the great hurricane of September 8, 1900. The most devastating natural disaster in U.S. history, the storm blew down the nation's third largest port city and killed at least 10,000 people.

Afterwards, even though he had lost his wife in the hurricane, Cline insisted he had saved countless lives by issuing timely warnings. But Erik Larson's *Isaac's Storm* unmask him as a liar, a coward and a charlatan. Reconstructing events from original sources and spinning them into a spellbinding narrative of human tragedy, Larson's book is superb journalism. And it

is much more. Setting Cline and his hubris in the context of an emboldened and vainglorious America at the dawn of its imperial century, Larson compiles a stunning indictment of arrogant officialdom. In the 1890s, so cocksure was Cline of his own forecasting prowess that he lectured on the impossibility of a hurricane striking Galveston, and, bowing to his inflated expertise, the city refused to build a protective seawall.

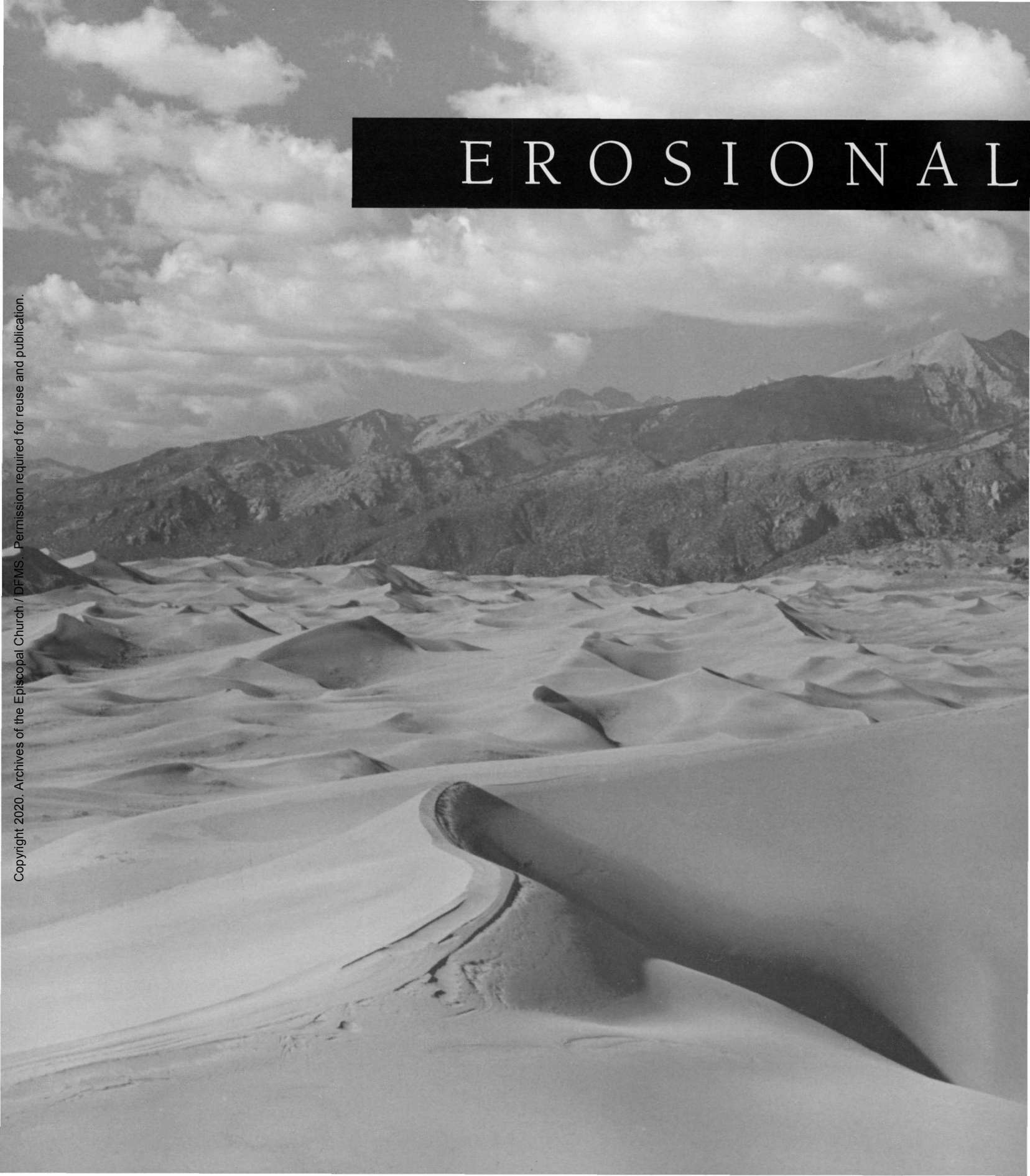
In the century to come, the world would suffer repeatedly from inept management masquerading as omniscient authority. Cline's foolish, sweeping claims to certainty are not relics of a less enlightened time. Experts have told and still tell us that nuclear power is safe, medical research will conquer all diseases, the Vietnam War was winnable, stock market trading brings prosperity, global markets promote stability, bioengineered food is beneficial, gene manipulation will trump heredity, earthquakes can be predicted, and nature will ultimately be subdued.

Blind faith in such pronouncements is no longer universal, and a healthy skepticism blooms in some quarters. Yet Tampa-St. Petersburg and other cities are nearly as vulnerable to a monster hurricane as Galveston was in 1900. In California, millions living along fault lines dare the earth to open up and swallow them. We keep bulldozing farms for condominiums, cutting down forests and polluting cities, hoping nature will not seek revenge.

We should know better. Isaac Cline at least had the excuse of naïvete. What is ours? ●

Writer Michael Betzold lives in Detroit.

# EROSIONAL



# SPIRITUALITY

## An interview with Terry Tempest Williams

by Julie A. Wortman

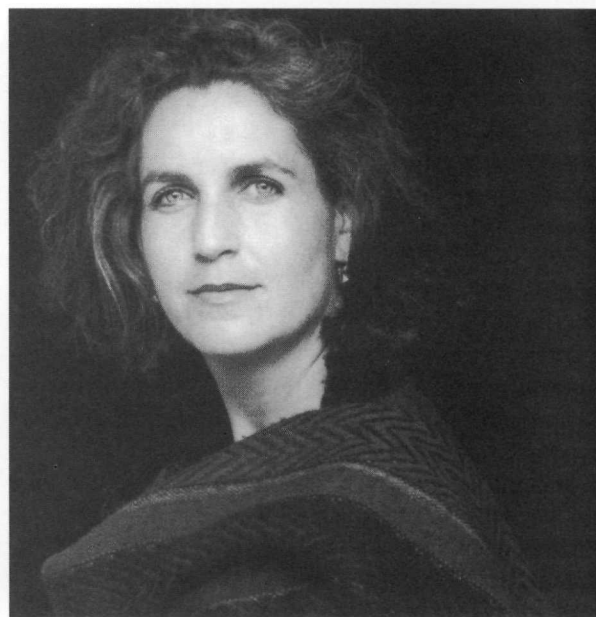
**N**ATURALIST-WRITER Terry Tempest Williams' advocacy for a politics of place rooted in an "erotics of place" challenges the usual categories of environmental, political and religious thinking. Her books include *Refuge*, *An Unspoken Hunger*, *Desert Quartet* and, most recently, *Leap*, a spiritual, psychological and earth-affirming exploration of the layered meanings of Hieronymus Bosch's 15th-century Flemish triptych, *The Garden of Earthly Delights*. She lives in Utah's Castle Valley.

**Julie A. Wortman:** When we arranged for this interview, you told me that you didn't think you had much to say about weather. Yet in your writing you frequently talk about such things as the solstice and your need for below-ground time during winter in order to be able to continue your above-ground public life the rest of the year. In your essay, "Undressing the Bear," you write of "female rain falling gently, softly, as a fine mist over the desert." And your book *Refuge*, which was my introduction to your way of viewing life, is a powerful intertwining of your reflections about the slow flooding of the Bear River Migratory Bird Refuge by the Great Salt Lake because of climatic changes and the ebbing of your mother's life owing to the breast cancer she and so many women in your family

have contracted through exposure to the effects of nuclear testing carried on the desert winds. So to me it seems you have a great deal to say about weather.

**Terry Tempest Williams:** Isn't that interesting? Maybe weather is like skin — we're so close to it we don't even think about talking about it. And you may be right. I may, in fact, be obsessed with weather. And maybe it's just being born with the name Tempest, I don't know. But when you bring this topic up, I suddenly realize that I live with weather, that weather informs my days.

In the household I grew up in, 5:15 P.M. was sacred time around our dinner table, because that's when the weather report was broadcast. My father's business depended on the weather because he worked outside in a family pipeline construction business. Certainly, living here in Castle Valley, part of Utah's Red Rock Desert, every minute is infused and informed with and by weather — clouds, wind, sun, heat, cold. Weather keeps us paying attention — you can't get complacent here in the American West when there's so much sky. You watch the storms move in. You watch the rainbows. You watch the *virga* — the rain that is falling but never reaches the ground. I find that living out here, in the desert in particular, my eyes are always focused upward. And I am reminded over and over again



that there are forces out here that are much stronger and bigger than I am.

**JW:** You've written, in fact, that that sort of awareness leads to a life that includes a spiritual dimension. Here's a quote from *Leap*: "Spiritual beliefs are not alien from Earth but rise out of its very soil. Perhaps our first gestures of humility and gratitude were extended to Earth through prayer — the recognition that we exist by the grace of something beyond ourselves. Call it God; call it Wind; call it a thousand different names." Many people, I think particularly of many Christians I know, wouldn't think that their spiritual beliefs rise out of Earth. In fact, I think what we've seen is that Christians and

other organized faiths in recent times have steadfastly resisted that earth connection.

**TTW:** And yet, I think we've always had that connection. It's the ground beneath our feet. It's what feeds us. It's what sustains us. It is not abstract. It is red soil between our fingers. We forget that. So often in our religious traditions our view is not Earth-centered but heaven-bound. It takes us out of our responsibility here on Earth. It takes us out of our bodies. And, therefore, it fosters the illusion that we are not of earth, of body, of this place, here and now.

**JW:** It is kind of like taking religion indoors into a climate-controlled sanctuary. In doing that, there's a terrible negative result for a politics of place.

**TTW:** That's right, because we can abdicate our responsibilities. That was one of the aspects of Hieronymus Bosch's triptych, *The Garden of Earthly Delights*, that seized me. It seems that, as Christians, it is very easy for us to contemplate heaven and to contemplate hell. It's not so easy for us to be engaged on the Earth. I was so struck by the painting's side panels of heaven and hell, and then the center panel, of Earth, where you see this wild engagement — even love-making — with the Earth. With the birds on the same physical scale as the human beings, there is this wonderful confluence of consciousness in that center panel that we forget. We lose track of the central delights of a spiritual life — hand on rock, body in water, the sweet conversations that exist when we're completely present in place, home, Earth. Again, not that separation of heaven and hell, past and future. The present is the gift.

**JW:** I've read that the etymology of "ecology" is "ecos," which means home.

**TTW:** Yes. Again, we are most mindful of those relationships that we live with every single day. I love the fact that I live in an erosional landscape. You watch the wind and you realize as you see the sand swirling about you that arches are still being created,

that this isn't something that belongs to the geologic past. Metaphorically, that is also very powerful. To me, a spiritual life is also part of an erosional life. We are eroding the façade. Wind — spirit — sculpts us, sculpts our character, our consciousness, in ways we can't even know. I am shaped differently from others because of the spiritual processes that have formed me. There is physical erosion that goes on in the desert and spiritual erosion that goes on in our search for the truth, however we define that for ourselves.

**JW:** I was thinking about what you say in your essay about Stone Creek Woman, this apparition of redrock and maidenhair ferns that you've seen in a waterfall on Stone Creek in the Grand Canyon: "I've made a commitment to visit Stone Creek Woman as often as I can. I believe she monitors the floods and droughts of the Colorado plateau, and I believe she can remind us that water in the West is never to be taken for granted." You then go on to say: "Water in the American West is blood. Rivers, streams, creeks become arteries, veins, capillaries. Dam, dyke, or drain any of them and somewhere silence prevails. No water, no fish; no water, no plants; no water, no life. Nothing breathes. The land/body becomes a corpse. Stone Creek Woman crumbles and blows away."

**TTW:** Water in the desert is like prayer in our lives, that contact with some force that is both beyond us and a part of us. I go down to the banks of the Colorado River weekly — and in the summer daily — and, as I watch that powerful body of water, watch the muscularity held in the currents, I'm always mindful of what it is carrying downriver. We, too, can be carried away.

It could be said that we have taken our love inside. We go into our houses, we shut the door, and we have very isolated, lonely lives. When we take our love outside, we not only take it outside with the Earth, with nature, with birds, with animals — the ravens, vultures and coyotes where I live — but we take it into community. It is in community that we find another component of

our spiritual life. And that has everything to do with service. How do we serve? What are we in the service of? And, again, that's not about heaven, it is about right here, right now.

In the community where we live, which is very small, the needs are great. And they can only be met through service and love and compassion and sacrifice. To me, these are powerful components of a religious life, of a spiritual life. I find the older I get, I'm less in need of an organization as much as a community. I don't need the organization of a religion. I do need the community where we can share a spiritual life. And I think there's a subtle difference.

**JW:** Some would say that people like us — people whose spirituality arises out of the earth — have become pagan. Do you think that's true?

**TTW:** I think so often our views of one another, of ourselves, shrink by the smallness of our vocabulary. What's a Christian? What's a pagan? Recently I was in Costa Rica, where I had the privilege of meeting a tribal medicine man. As we were walking in the rainforest he was sweeping the narrow trail of snakes with his feathered staff. He turned and he said, "I am a Christian, cosmologist, scientist, Earthist." And then he laughed. He said, "Does that cover it all?" And I thought, that's what I am, too! You know, whether it's Christian, whether it's pagan, whether it's an ecologist, whether it's a writer, a lover of language, a lover of landscapes, can't we just say that our spirituality resides in our love? If that makes us pagan, perhaps. If that makes us Christian, perhaps. But I love the notion that it's not this or that, but this, that, and all of it. And, in a way, this is how I see spirituality emerging on the planet. The constraints that we see within our religious traditions are not so satisfying. The world has become so large. I almost feel like the doors are blowing off our churches to let life come in and move freely.

What we're seeing is that we're taking the best of what we're being offered. There's so much within my own tradition as a Mormon that I deeply cherish. The notion of commu-

nity, the notion of service, the notion of land, prayer — things that aren't exclusive to Mormonism, but that are certainly at the core of it. I can't separate my own sense of family from my sense of community from my Mormon roots. But, alongside, I think there's much to be gleaned from Buddhism, much to be gleaned from Catholicism, from that which the Quakers practice, from much that I have been exposed to and learned from my friends who are Indian people. And then there is so much to be gleaned from what we learn from the Earth itself — from simply walking the land, from the deer, the river, the wind. And so, together, through our traditions, through that which we are exposed, we come to some semblance of a spiritual life, bits and pieces. In my own tradition, I hear my mother saying, "Call it a crazy quilt."

**JW:** Women, in particular, seem to speak of that sort of crazy-quilt religion. But within the churches, of course, such an approach has mostly been rejected as unorthodox.

**TTW:** With the message that you need the structure that orthodoxy supplies — that without that structure, if we pick and choose the spiritual beliefs that are comfortable to us, then we're somehow missing discipline, missing sacrifice.

But I think life is a discipline we don't need to seek. Each of us is aware every single day of the discipline upon us, about the sacrifice, the suffering. I don't feel that I have to have that imposed on me through an orthodoxy. I'm very mindful of that just being human.

What I do struggle with is that when we practice our own spiritual life — however we define that — we miss the collective rituals. We miss the delight and strength and comfort that comes with our relations with others, and that comes with building a community. Here in Castle Valley, as the millennium approached, there was a particular cave where meditations were being practiced. People in the community would come and sit for an hour, and then another person would come and sit for an hour. I took great solace in that — that as a community, surrounded by these buttes and mesas in the desert, we were mindful of the passage of time in the sense of deep time.

# The greening of Apocalypse

by Catherine Keller

**You know how to interpret the appearance of earth and sky;  
but why do you not know how to interpret  
the present time? — Luke 12:56**

WHAT DO YOU THINK of when you hear the phrase, "the end of the world?" A premillennialist horror fantasy of final tribulation, complete with planes crashing as born-again pilots join the rapture of the true Christians? The final heat death of the universe? The smoke and fire of nuclear war, and endless winter afterward?

... [T]he rhetoric of "the end of the world" stimulates for most white middle-class North Americans, male or female, anxious ecological associations. Apocalypse is getting colored green. "Increasingly, apocalyptic fears about widespread droughts and melting ice-caps have displaced the nuclear threat as the dominant feared meteorological disaster," notes Andrew Ross in his aptly titled *Strange Weather* (1991). Consider what it means that — among the religious and the irreligious alike — phrases like "the destruction of the earth" or "save the planet" have within a few years become commonplace. But if apocalypticisms have become casual, so has the casual become apocalyptic. You exchange pleasantries with a stranger and find a casual allusion to the weather — for instance, when it is unseasonably warm, or cold, or when the weather weirdly bounces — rudely insinuating the end of the world. The foreboding feeling of irretrievable and unforeseeable damage reverberates in the brief silences, as we nod and shake our heads, break eye contact, change the topic.

Talk about weather has lost its innocence. Such a loss poses a social crisis for human discourse. How but through the weather do we move beyond the formalities? What other topic everywhere and always connects us, whoever we are, whether we are strangers thrown together for a few moments or partners rising from the same bed? The great inclusive "it" of "it's looking like rain," "it's gorgeous," has always bound us, with accompanying sighs, groans and grimaces. It embeds our relations to each other in nature — that materiality which is shared, no matter what, across every arbitrary human division. In the commonplace medium of the weather we encounter the ever mobile face of the creation here and now. ...

What weather talk means differs quite precisely according to our cultural as well as geographic location. Thus elite Western cultures tend to scorn weather-talk as banal. This superiority to small talk about the weather symptomatizes a kind of relationship to the planetary condition. Thus it is important to ask who benefits from a relationship of distance from the rest of creation. Who profits from the so-called transcendence of nature? However piously couched in the language of higher, eternal and invisible preoccupations, such transcendence correlates nicely with western technological practices. Freedom from nature implies, for instance, freedom from the vicissitudes of weather. It therefore facilitates practices of control of the environment and the exploitation of the earth's energies to sustain artificial environments with homogenized, centralized, steady, comfortable weather. Who can better afford to experience "nature" as banal, exterior, outside of immediate importance than those urban elites who seem to have severed the immediate bonds

of dependency upon weather conditions? But have they not therefore also forfeited the subtle shifting consciousness of our connections to all the earth creatures who share the dependency? This means most of us in the Northern Hemisphere. Nonetheless, even in the banality of our clipped connections, we talk about the weather. We are somehow still at home together in it.

The weather is at once a metaphor for the ecological crisis in which the planet finds itself, and its most inescapable symptom. The weather, like "nature," has readily been woman-identified — alternately enchanting and frightening, nurturing and withholding, rhythmic and capricious, moody and unstable, subject to the modern and "manly" sciences of meteorology, climate control, and other modes of social management. Talk about the weather therefore becomes ecofeminist discourse. Theologically, because it is about the end of the world as we know it, it falls under the heading of eschatology — talk about end things. ... Apocalypse is a type of eschatology. The ecological trauma apocalyptically encoded in the weather may clue us in to our eschatological mission, as theological practitioner — our mission not to a life after life but to life itself.

"Apocalypse" means literally "to unveil." In exposing and disclosing, it leaves no hiding place. The text in Revelation 6:12ff mocks the very effort to hide, when, at the opening of the sixth seal, "the kings of the earth and the great ones and the generals and the rich ... call to the mountains, 'Fall on us and hide us.'" That seems to be our situation, when even weather patterns threaten the future life of human civilization. In North America, we normally think of cozily hiding in our homes from bad weather. But the ecological vision reveals, in a less mythological sense than apocalypse, that there is no home to hide from the weather in. The home of the human species is the planet. The ravaged air and water and earth are the elements in which we move and live and have our being. We can't keep the weather out. There is no "out."

Ecology — etymologically it means "talk about home" — has become talk about the planetary home of homes, the ultimate "habitat for humanity." It has developed as a discourse only because there is no longer any notion of home, like weather, which can be taken for granted. The weather itself poses the need to talk about the rapid deterioration of the home-spaces, deterioration to the point that without radical and rapid renovation, our terrestrial habitat will soon be uninhabitable to most of us except the rich, the armed, and the insect. Talk about home merges with talk about the end of the world — the ultimate case of homelessness.

Apocalyptic eschatology, which entertains the vision of the imminent collapse of the world (the sum of nature and civilization), appears at moments irresistible. This is both mythically appropriate and historically dangerous. And precisely therefore must those who practice spiritualities of justice within Christian contexts consider the theological force field of the weather and other ecological traumas. This means doing our apocalyptic "home-work." ●

*Catherine Keller teaches feminist theory and constructive theology in the Graduate and Theological Schools of Drew University. Excerpts from "Talk About the Weather: The Greening of Eschatology" by Catherine Keller, from Ecofeminism and the Sacred, edited by Carol J. Adams, copyright 1993 by The Continuum Publishing Company. Reprinted by permission of the Publisher.*

Then, last Sunday was the monthly Fast and Testimony Meeting at my church. What that means is you fast for 24 hours, mindful of what feeds the body, mindful of hunger, even a spiritual hunger, and in that gesture you find a sense of humility. Then you come together as a community and you break the fast with the sacrament, with the body and blood of Christ. And then the time is ours to contemplate and to share what we've been thinking, feeling, something that's happened during the week that moved us. So it's really a time of stories, much like a Quaker meeting. And I just loved it! I realized that this is something within my religious tradition that I cherish. I love listening to the members' stories. And especially after forgoing food, I realized the stories feed us in the same ways that food feeds us. And that that can only be found in the embrace of community. And the ritual of sacrament means something to me. Again, I find both solace in the tradition and also outside the tradition.

**JW:** One of the stories that's interesting to me, since you bring up your Mormon heritage, is the story of the Mormon people coming in search of land, and then finding the land — "This is the place!" — in the Salt Lake valley. Has that heritage of a people seeking a sacred land influenced Utah's public policy in the direction of conservation?

**TTW:** It's a complicated question. I started thinking about the conservation ethic in Utah, specifically inherent in the Mormon religion, when we were confronted with a crisis in our state. And that was the crisis of wilderness. You'll remember in 1994 when the Republicans took over the House and Senate with the Gingrich revolution, how everything shifted. Our political delegation in Utah couldn't have been more thrilled, with Orrin Hatch and Representative Jim Hansen at the helm. It was decided that for once and for all they would end the wilderness debate in Utah and because they had a majority they thought that this would move through quickly. To Governor Mike Leavitt's credit, he said we needed to have a public process. And so for six months there were hearings held in every county all over the state of Utah that had wilderness under consideration in Bureau of Land Management land. Over 70 percent of Utahns wanted more wilderness, not less. In June, Hatch and Bennett, the Senators from our state, as well as Hanson in the House, came up with what was called "The Utah

Public Lands Management Act of 1995.” This said that 1.7 million acres out of 22 million acres of BLM land would be designated as wilderness. Those of us within the conservation community were appalled. The citizens’ proposal had been for 5.7 million acres. So a nasty fight ensued in the halls of Congress. Bottom line, people spoke out, not only in Utah, but all over the country, and the bill died. And, because of the political climate judged by a very astute Bill Clinton, the Grand Staircase-Escalante National Monument was created with almost 2 million acres of wilderness in Utah.

Our Senators would have had us believe that if you were Mormon, you were Republican, you were anti-wilderness; if you were non-Mormon you were a Democrat, you were pro-wilderness. Those of us within the Mormon culture said: That cannot be true! So we set out to find stories that would show otherwise. We created a book called *New Genesis — A Mormon Reader on Land and Community* that contains about 40 stories from members of the Church of Jesus Christ of Latter Day Saints who spoke about how nature informed their spirituality as a Mormon or, conversely, about how Mormonism has enhanced their view of nature. It was very, very moving to see the different discussions, everything from the natural history of the quilt, to a treatise on air pollution, to a conversion story of the former mayor of Salt Lake City, a world-class rock climber, who, hand on stone, felt the spirit of God and joined the Mormon church. In each of these essays they tied the theme to a Mormon scripture, or to something in the doctrine, so that we were trying to pull our history of a land ethic through time to where we are now at the beginning of this new millennium. We also took a deep look at our history to say: What was the ethic of Brigham Young when he came across the plains during the Mormon exodus, came into the Salt Lake Valley, and said, “This is the place!”? We found that there was a very strong conservation ethic. That over the pulpit, at Temple Square, in the Tabernacle, there were talks given by general authorities that warned the saints of overgrazing,

warned about using too much water and upheld the value of water conservation. Somewhere along the line we have forgotten that. It’s been an interesting exercise of retrieval.

As Harold Bloom has said, Mormonism is an “American religion.” We have become very successful. What was once community-based has now become more corporate-based. So I think what we’re seeing is not something unique to Mormonism, but something that we’re seeing in the evolution of American culture.

**JW:** Ched Myers wrote a piece in these pages several years ago about “The Bible and earth spirituality” in which he concluded that, “It is not the Bible that hates nature, but rather the culture of modernity.”

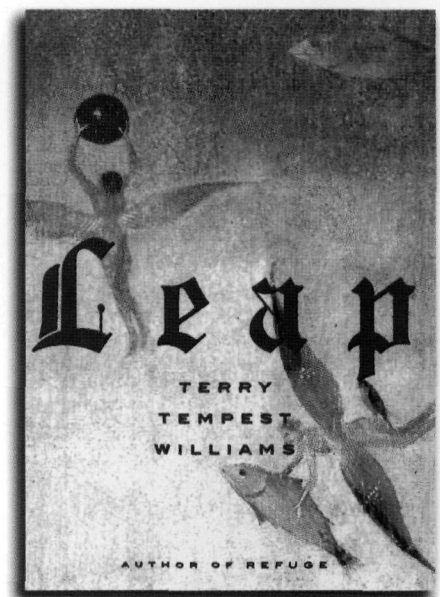
**TTW:** Exactly. This relates to that process of retrieval and restoration of which I was speaking. I think we’re seeing a greening of our churches because our life depends on it. I think it’s that simple. If we are concerned about spiritual health, it must be in correspondence with ecological health. Look at people like Paul Gorman or the Bishop of the Greek Orthodox Church in Constantinople, who was first to come forward in saying that doing harm to the environment is a sin. And so our consciousness is expanding. We’re retrieving our animal mind that knew this in our early stages of development. This is very positive, but it is met with suspicion because it is not human-centered, but life-centered. That’s very threatening to a vertical notion of power, a power that isn’t based on Earth, but on heaven. So, in a way, we’re grounding our spirituality, we’re embodying it. And we all know that the body is something that we’re terrified of in religion.

**JW:** Yes. And because natural forces are so strongly seen as feminine, some people are saying that the crisis we’re in, in terms of the planet, is the stuff of ecofeminism.

**TTW:** Again, we get into semantics. Certainly, when we look at the history of religions, we see a removal of the Feminine.

But what I hope we come to is not a worship of the masculine or the feminine, but the wholeness of both. All we seem able to say is masculine or feminine, this or that. Again, I think of the two side panels of Bosch’s triptych, heaven or hell. But how do we live in the center panel, how do we live on Earth? How do we live in that place of wholeness, that place of integration? That’s what I’m interested in. And that’s why I always return to the land, because I think we see that there. We see what it means to live in relationship, in harmony, even in predator-prey relationships, that there is a natural order to things. I think that in many of our religions, that natural order was broken. We feel the yearning to restore what was broken within ourselves. But how do we begin to not only make love, but make love to the world, when all that is thwarted with this heaviness of guilt and ought and should that institutionalized religion imposes? That’s why I think it’s healthy to have the doors of the churches blown open, to take our religions outside and not be frightened of the erosion that will be brought by spiritual winds. ●

Julie A. Wortman is editor and publisher of *The Witness*.



# EPISCOPAL

# POWER AND LIGHT

## Two environmental activists help the church come clean

by Marianne Arbogast

IN DENVER LAST SUMMER, the Episcopal Church held “the first major convention in the history of the U.S. to power itself with renewable electrical energy,” according to Steve McAusland, who, with his colleague Sally Bingham, was behind this achievement. A month later in Los Angeles, the national Democratic Convention followed suit — also in response to McAusland and Bingham’s initiative.

“They followed the church,” McAusland says. “Now, isn’t that an example of what can happen? The church can lead, and in the absence of what I would call sustained leadership in Washington, maybe it’s time for the church to continue to exert its potential for leadership on the climate change issue.”

Through Episcopal Power and Light, a ministry they co-founded, McAusland and Bingham are providing that leadership in a very practical way, urging churches to purchase their electrical power from companies that generate it from renewable sources. In the Diocese of California, where Bingham is Canon for Environmental Ministry at Grace Cathedral in San Francisco, 50 percent of Episcopal churches are now buying green energy, and a growing number of churches elsewhere, both Episcopal and other denominations, are joining them. McAusland and Bingham, who met through the Episcopal Environmental Network, both have long histories of ecological activism.

### Taking on Hydro-Quebec

For McAusland, it began with a canoe trip he took after graduating from college, on which he met a community of Cree Indians in Quebec who were fighting to save their river. “It was the early seventies, at the very beginning of the James Bay project, the largest hydro-electric project in North America,” he says. “I ended up spending several years living with them while their river was being taken away from them. I saw the business plan of Hydro-Quebec, and saw that they were going to be beginning Phase II of the hydro-project in the early 1990s. So after I closed the chapter of my life living with the Cree, I became a video producer, knowing that it was really for the purpose of helping the Cree to defend their rivers. And when Phase II came around, I was ready, and we won. I had helped out in a significant way and

we shut down a \$15 billion project.”

Bingham was an activist who returned to college and then seminary in her 40s to explore the connections between her faith and her commitment to the health of the planet. As a trustee for the Environmental Defense Fund, she had wondered about the seeming absence of the church’s voice among those speaking out on behalf of creation.

“People would say, ‘Well, it’s the Christian church that’s at blame — you are the ones that have dominion over everything and you think you can exploit the earth,’” Bingham recalls. “That didn’t sound right to me. It didn’t sound like the God I know or the faith I believe in.”

Yet as a seminary student, she found her ecological convictions suspect.

“I had a vocations committee, and partway through seminary we decided that, in fact, this was a call to Holy Orders,” she said. “And so I proceeded along that track, and mostly I was told to stay quiet about the environment. If it were prison ministry or AIDS or one of the more obvious ministries that have to do with people, it would have been easier, but I was accused of being an environmentalist looking for a platform. You won’t find people going through the ordination process with an environmental focus.”

Bingham persevered, and after her ordination in 1997 became environmental minister for the Diocese of California.

### Deregulation: a window of opportunity

By the time they met, both she and McAusland had independently concluded that climate change was the most serious issue facing the planet, and both were ready for a project involving concrete action. Opportunity presented itself in the form of energy deregulation, which was happening simultaneously in California, where Bingham lives, and in McCausland’s home state of Massachusetts. They began laying the groundwork in California.

“When the business actually deregulated in March of 1998, we had already talked to the six California bishops, we had talked at two or three deanery meetings, and we had given people a heads-up on the choice they were going to have,” Bingham says. “You



**"Because we are going to be partners in this effort, more be bringing such numbers to the table, we will be part of**

don't have a choice of who's going to take the wires to your house or who's going to distribute the already-generated electricity, but you do have a choice of where that electricity comes from. So the environmental community has taken advantage of this, and has asked that people who care about the air and global warming find a company that produces their electricity from wind, sun, biomass, geothermal and, in some cases, small hydro-electric plants."

In addition to talking to church leaders, Bingham and McAusland approached energy companies with a proposal for partnership with the church. They ended up contracting with Green Mountain Energy, agreeing to encourage their churches and parishioners to buy from them in exchange for a small rebate to parishes for each member that signed up.

### **A growing campaign**

The campaign has now spread beyond Episcopal churches in California, and given birth to California Interfaith Power and Light. Similar efforts are underway in other states where deregulation has occurred and clean energy marketers have moved in, or where green energy is available through traditional suppliers. The General Convention choice of green power was possible because of a green energy program begun by the Public Service Company of Colorado, which has invested in wind farms in Colorado and Wyoming. Similarly, consumers in Iowa are being offered the choice of wind-generated electricity.

While deregulation in and of itself is not necessarily desirable, environmentalists see in it a teachable moment.

"Deregulation is not an environmental cause," McCausland explains. "Deregulation as a phenomenon has been brought about by the biggest energy-consuming companies in the country who want to pay less for their energy. If cheap electricity is the motivating factor then we are going to see more coal

being burned than before — and that has been the case."

"There's a particular window of time here," says Erika Morgan, who serves as technical advisor to Maine Interfaith Power and Light, an organization working toward a partnership between faith communities and a green energy provider (not yet identified) in Maine. "Choosing electricity is new to most people, so it enables us to take a message about environmental protection to a new audience at a time when they're listening. It's the key that opens the door; we need to walk through that door with a solid message about consumerism and conservation and energy efficiency."

### **Looking beyond price**

Since green energy is generally slightly more expensive, part of the message is that price is not the only thing that matters.

"We learned early on that we cannot describe this to folks as a financial discussion," Morgan says. "It's more of a mission discussion — it's the right thing to do."

In New Jersey, where an interfaith group called Partners for Environmental Quality has contracted with Green Mountain, the Episcopal Diocese of Newark made the switch to green energy for its diocesan buildings last fall.

"It's something like \$400 annually more than they were paying, but they felt that this was an appropriate outreach commitment to make, to take some leadership in the state," says Skip Vilas, an Episcopal priest and long-time advocate for environmental concerns. Vilas notes that the bishop of Newark has sent a letter to all Episcopal congregations, asking them to consider joining the effort. In New Jersey, as in California, congregations receive a small rebate for each member that signs up through them.

Bingham and McAusland are quick to point out that the cost can often be offset by simple conservation efforts.

Bingham, who purchases 100 percent wind energy — Green Mountain's most costly product — for home use, says that her heightened awareness has brought her overall cost down.

"It's about 19 percent more than what you would ordinarily pay," she says. "However, I have become so conscious of the electricity that I use that I save about 25 percent of electricity now just by doing simple things like putting in compact fluorescent light bulbs and not leaving the lights on when I leave the house. I pay less for electricity now than I ever have before. Steve used to come out here with a compact fluorescent light bulb in his pocket, and he'd change them in my house, and I watched my bill go down, down, down."

"A lot of us take energy and electricity for granted," McAusland says. "But when we learn what it is that's happening on the other end of the electrical line — what is being burned somewhere to provide us with electricity — then we begin thinking a little more carefully about how we use the stuff."

In California, where the current energy crisis has caused Green Mountain to stop taking on new customers, conservation has become the focal point of Bingham's work.

"Conservation is the short- and long-term solution to this problem," she says. "It doesn't scare me to think electricity prices may go even higher, because it will force people to conserve. I think this crisis is a wake-up call. Wasteful and short-term planning has really hurt our culture." She is also helping to mobilize the religious community to lobby for the creation of clean energy sources.

"We are hoping to influence the California Public Utilities Commission, so that for every kilowatt-hour of fossil-fuel-burning electricity that they generate — every new power plant they build that is dirty — a kilowatt-hour of clean energy is created, and a kilowatt-hour of conservation. We're going



# than just consumers, and because we are going to the decision-making process."

to try to have a very strong religious constituency go to Sacramento and talk to legislators about this."

## Freezing in the dark?

Conservation does not require extreme sacrifice, McAusland explains.

"Back in the Jimmy Carter years, energy efficiency and conservation were pilloried as freezing in the dark," he says. "We don't have to do that. Our energy technologies have matured enough that we can now maintain or improve our levels of comfort and save energy and save money at the same time. But you walk into your basic hardware store, and you don't find a lot of energy-efficient lighting systems, so we do have a ways to go. We need to be creating the demand for energy-efficient products and services.

"Energy efficiency is something we can be doing everywhere, regardless of whether or not there is a green energy to be purchased. You cut back on your energy bill by 30 percent, you save 30 percent of your greenhouse gas emissions. If you were to invest half of that savings in renewably generated electricity, you can begin to cut your emissions more, so perhaps we could begin to approach the 70 percent reduction level that the Intergovernmental Panel on Climate Change is calling for. That's exactly what's happening in the Diocese of California."

## A church mandate

McAusland is a visionary regarding the potential impact of the church.

"Because we are going to be partners in this effort, more than just consumers, and because we are going to be bringing such numbers to the table, we will be part of the decision-making process," he believes. "When we're talking about distributed generation — getting away from the big, centralized, fossil-fuel-burning electricity-generating plant to putting solar panels on our roofs —

not only is it labor-intensive in manufacturing them but also in installing them. And bringing our homes and places of worship up to snuff, we're going to be creating lots of job opportunities — and we will have a say in who gets the jobs. That's as exciting as anything else because when you look at the utility industry, for the most part you'll find white males. That will go when we get our numbers up there. So it's not just about traditional environmental values, but also about environmental and economic justice."

Bingham concurs. "People out in the South Pacific islands are going to lose everything they have as the ice caps melt and the seas begin to rise. We here in the U.S. create most of the problems. It isn't the populated areas of Ethiopia, it's the affluent nations with all the waste." Moreover, she notes, "electrical power plants are almost always located in poor neighborhoods. And the people that live near those power plants have the highest rates of asthma, lung disease and all kinds of respiratory problems. If the church isn't going to stand up and say, this is unjust, who is?"

Increasingly, the church seems willing to take up the commission. The National Council of Churches, through its Eco-Justice Working Group, is supporting interfaith global climate change campaigns in 16 states, which have held training events, facilitated political lobbying, and educated individuals and congregations about energy conservation and efficiency. An October conference in Maine drew 75 participants to consider the faith communities' response to global warming. The Maine campaign has also circulated a religious leaders' statement and developed a personal pledge for individuals and households committed to reducing their own emissions.

## Building a global network

Last November, Bingham and McAusland were invited to Kathmandu, Nepal, for a gathering sponsored by the British-based

Alliance of Religions and Conservation (ARC). Episcopal Power and Light was one of 26 faith organizations represented at the meeting, which included Japanese Shintos who have promised to purchase sustainably produced wood for rebuilding shrines, Huichol Indians who led a campaign which doubled the size of a protected area of the Chihuahuan Desert in Mexico, Maronites who are protecting a threatened forest in Lebanon, and Indian Sikhs who are working to reduce fossil fuel consumption by using solar power and more efficient cooking equipment in their Delhi community kitchens.

"The Kathmandu trip was probably the highlight and the biggest thrill that both of us have had because we were mixing with folks who were doing the same kind of work all over the world," Bingham said. "This has set up a whole new network for us. We went to Australia on the way home and were introduced to the head of the Department for the Environment for Australia, who was so excited at the possibility of being able to work with the church."

McAusland is pleased that ARC has identified global warming as its central focus at this time. "All the other environmental insults that take place in our backyards and around the country are important, but when you mess with the climate you're messing with the big picture, and all of the relatively minor insults become greatly magnified when you throw the climate out of whack. We're talking about lots of long-term negative impacts that are going to greatly impact the quality of life not only for our children, but for folk around the world, beginning with the poor." McAusland does this work because he has children, he says, and because "someone's got to do it. Because I don't see our leadership in Washington doing it, I volunteer the Episcopal Church." ●

*Detroit* Marianne Arbogast is associate editor of *The Witness*.

- Anonymous, in honor of God's work and all who work for Him  
 Anonymous, in honor of St. Margaret of Scotland  
 Anonymous, in memory of Robert Barbieri  
 Abernathy, Paul R.  
 Abts, Mike & Emerson  
 Agne, Joe in memory of Dr. Jean Sindab  
 Aldrich, Margaret P. in memory of Carman St. John Hunter and in honor of Jeanie Wylie-Kellermann  
 Alexandre, Norman & Charlotte  
 Allen, Priscilla  
 Almeida, Ann Marie & Gregory Hudson  
 Anderson, Bonnie  
 Anderson, Owanah  
 Antisdell, Suzanne & Arthur  
 Antolini, Holly Lyman in honor of The Rt. Rev. Bob DeWitt  
 Arrington, Darcel A.  
 Arrington, Edith G. in memory of Henry C. Arrington Jr.  
 Atkins Jr., The Rev. Canon Henry L.  
 Bailey, Richard W. & Julia H.  
 Baltzell, James E. & Anne P.  
 Barrington, The Rev. E. Tom  
 Barthelmess, James & Jane  
 Bassett, Joe & Luella C. in honor of Jeanie Wylie-Kellermann  
 Bean, The Rev. Dr. George M.  
 Beardsley, The Rev. H. H. in memory of The Rev. Dougald L. Maclean  
 Beck, The Rev. Jacob D.  
 Beecher, Josie in honor of The Very Rev. Tracey Lind  
 Beecher, Nancy B.  
 Bell Jr., Max S.  
 Bennison, The Rt. Rev. Charles E.  
 Benson, Mary  
 Berrigan, Jerome & Carol in memory of William Stringfellow  
 Berry, Donald L. & Wanda W.  
 Berry, Mary Lou  
 Beveridge, The Rev. Robert H.  
 Bingham, Jane M.  
 Bird, John & Mary Alice  
 Bittner, Gracia B.  
 Blumenthal, Eileen  
 Boardman, Constance M.  
 Boli, The Rev. William W.  
 Borsch, The Rt. Rev. Frederick H.  
 Borstel, Jerry  
 Bostick, Dr. Herman  
 Bradford, The Rev. Kathleen D. in memory of Tom Papera, M.D.  
 Bradley, Carolyn  
 Brandt, Barbara  
 Breckinridge, The Rev. Alexander & Zonnie Brokenleg, Martin  
 Brooks, Samuel M. in memory of Martha P. Brooks  
 Brown, Anne C. in honor of The Rt. Rev. Mary Adelia McLeod  
 Brunson, Eliza S.  
 Buckwalter, The Rev. & Mrs. Paul Buesser, Frederick G.  
 Burgess, Esther J.  
 Burt, The Rt. Rev. John H.  
 Byham, Edgar K.  
 Cadigan, C. Richard in honor of Bob DeWitt, Hugh White, and my uncle: Bishop George Cadigan—90 years old!  
 Callaghan, Barbara Lee  
 Campbell, Bruce & Elizabeth  
 Campbell, Bruce & Sarah  
 Cannon, Richard & Nancy  
 Carpenter, John & Judith  
 Caswell, Priscilla A.  
 Chang, The Rt. Rev. Richard in memory of Jackson E. Gillam  
 Charles, Elvira Latta  
 Cheney, The Rev. Barbara T.  
 Childs, Hope  
 Christie, Marjorie  
 Clark, The Rev. Susan M.  
 Comfort, Sally C.  
 Cook, Anne C. in honor of Edward H. Cook  
 Cooper, The Rev. William  
 Corum, Fred M.  
 Cox, Donald N. & Judith M.  
 Craig, The Rev. Samuel L.  
 Cram, Deirdre  
 Crispell, Scott A.  
 Crittenden, Lyman B. & Margaret H.  
 Crystal, Robert E. in honor of Bishop Jack McKelvey  
 Culbertson, The Rev. Thomas L.  
 Curtis, Arthur E.  
 Custer, The Rev. Margaret G. (Peg)  
 Dale, Al & Dotty in honor of Jeanie Wylie-Kellermann—for whom our prayers continue  
 Danforth, David & Ellen  
 Daniels, Carol  
 Daniels, Ellen  
 Darling, Pamela W. in honor of Jeanie and Julie  
 Darwall, Dorothea  
 Davidson, The Rt. Rev. William  
 Davis, Sarah Ann  
 Davis, Trayton M.  
 De Majewski, Jean  
 Debs, Virginia W.  
 DeWitt, The Rt. Rev. Robert L.  
 DeYoung, Lily  
 Dickson, Margaret  
 Dixon, The Rt. Rev. Jane Holmes in honor of Dr. Verna J. Dozier  
 Doescher, Eric & Linden  
 Donovan, Herbert & Mary in honor of Jeanie Wylie-Kellermann  
 Douglas, Ian T. in memory of Marc Nikkel  
 Downie, The Rev. Elizabeth M. in honor of Jeanie  
 Doyle, Dorothy  
 Dozier, Verna J. in memory of Lois Dozier  
 Droppers, Joanne  
 Duggan, Stephen C.  
 Duke, Donna  
 Duncan, The Rev. Bruce & Ruth  
 Duncan-Lenz, Georgia  
 Dunigan, Clancy & Marcia in honor of Jeanie Wylie-Kellermann  
 Dyke, Helen Porter  
 Dyson, Shirley  
 Earnest, Sally A. in memory of The Rev. David B. Earnest  
 Eigenbrodt, Dr. H. John  
 Elliott, The Rev. James T.  
 Ellis, Kathryn G.  
 Ellis, The Rev. Marshall J.  
 Etting, Rev. & Mrs. A.  
 Evans, Todd & Dorothy  
 Ewbank, Ray L.  
 Faramelli, The Rev. Norman J.  
 Feinglass, Carolyn  
 Felix, Daniel H.  
 Ferguson, The Rev. Dru in honor of The Rev. Stephen Waller  
 Ferry, Margaret E.  
 Flad, Harvey & Mary  
 Fleming, John F.  
 Foster, Andrew & Lynda  
 Freund, Carol D.  
 Fudge, The Rev. R. Truman & Suzanne  
 Fuller, Robert B. in honor of The Rt. Rev. Otis Charles  
 Fulton, The Rev. Nancy J. Casey  
 Furrer, Connie O.  
 Futch, Dr. Palmer H.  
 Gaines, The Rev. Donald W.  
 Gallagher, Sarah W.  
 Garrett, The Rev. Jane N. in honor of Anne Eberle  
 Gatjens, Richard L.  
 Gay, John & Judy  
 Gehr, Denny & Patsy in honor of Norman & Jill Beesley  
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## New leaders demand U.S. leave Vieques

Controversy over the U.S. Navy's bombing range on Vieques in Puerto Rico "may become the new president's first foreign policy crisis," Juan Gonzalez writes in *In These Times* (1-22-01).

"The Vieques dispute, which briefly attracted major media attention in late 1999, promptly disappeared from most radar screens in this country after President Clinton reached a compromise agreement on Jan. 31 with Puerto Rican Gov. Pedro Rossello," Gonzalez says. "But the controversy never went away for the 3.8 million U.S. citizens of Puerto Rico who inhabit this nation's last major colonial possession. ...

"From the moment it was announced, the agreement faced widespread criticism, both in Puerto Rico among those who wanted an immediate Navy withdrawal, and in this country from the Navy's staunchest supporters in Congress who opposed giving up the range. On the island, several huge demonstrations were organized by a coalition of

church groups, and hundreds of people were arrested throughout the year for civil disobedience on the range in attempts to disrupt maneuvers. But it wasn't until Election Day that the full impact of the Clinton-Rossello agreement became clear.

"While throughout the U.S. most people were fixated on the presidential race and the Florida recount, few noticed that down in Puerto Rico, opponents of the Vieques agreement had swept to an amazing victory. Rossello's pro-statehood New Progressive Party, which had backed the agreement, lost virtually everything — its majority in both houses of the Puerto Rican legislature, the governor's mansion and the post of resident commissioner, the island's nonvoting delegate to the House of Representatives.

"Popular Democratic Party leader Sila Calderon was narrowly elected Puerto Rico's first woman governor, and the polls showed that her strong opposition to the Vieques agreement was what provided her margin of victory. Within days after the election, Calderon met with Carlos Pesquera, head of

the New Progressive Party, and Ruben Berrios, head of the Puerto Rican Independence Party, and the three leaders sent a joint letter to Clinton calling for an immediate withdrawal of the Navy from Vieques. Calderon promised that her first official act as governor would be to organize a referendum separate from the Navy's that would include the immediate withdrawal of the Navy as an option. In effect, she declared the Clinton-Rossello agreement dead."

## Whose bullets?

Diana Roe of the Christian Peacemaking Team in Hebron writes in the *Social Questions Bulletin* (Methodist Federation for Social Action) about picking up a spent bullet on the street:

"Hey you! Stop!" an Israeli soldier shouted. 'Give that back!' I turned around and reached into my pocket and handed him a bullet. Then I realized that I had given him one I had collected Saturday morning walking back from the Hart iSheikh neighborhood after meeting a family whose house had been attacked by multiple missile and gunshot fire.

"I reached into another pocket and handed him the right bullet. 'Here, this is the one from this street. Can I have that one back? I got it yesterday in the Hart iSheikh neighborhood.'

"No, you must give them all back to us,' he answered. I did not argue with him. After all, he was right. No matter where I found these shells, they were fired by the IDF [Israeli Defense Forces]. ...

"Yet these days on every coffee table, bowls that used to hold cookies, flowers or apples now hold some of the fruit of the latest horror that comes from an occupying army. 'Have a cup of coffee and see what our children found in their bedrooms.'

"So I gave the bullets back to the IDF soldier. Yet he is only partly right. I could have said, 'Excuse me, sir, but I think those are mine. You see, I come from the U.S. It is my country that has paid for your army. It is my country that vetoed UN resolutions and thus

enabled your country to carry on this brutal occupation. It was my congressman who joined over 400 other congressmen in supporting your country's assault on the people in these neighborhoods."

## Relevant economics

French graduate students of economics are demanding an education that relates to "real-world problems such as unemployment and global economic inequality," according to *Dollars and Sense* (1-2/01).

"The movement began in a most unlikely place — the elite Ecole Normale Supérieure in Paris, an institution with a long history of training top-level French intellectuals and politicians," Jennifer Berkshire writes. "The graduate students began circulating a petition demanding 'a pluralism of approaches' to the teaching of economics. Within weeks, hundreds of students from other economics departments across the country had signed on.

"The students' criticism caught many economists off guard — one went so far as to dismiss the protests as part of a 'Trot-skyite plot' — and the French media quickly reduced the battle to one between 'anti-math' forces and their 'pro-math' opponents. But the students and their supporters insist that the struggle is about politics.

"Gilles Rivaud, a Ph.D. student at the University of Nanterre and a leader of the economics student protest movement, argues that economics courses should enable students 'to actively participate in debates about the world. They don't, and this is what we consider their primary fault.'"

## Doing what God says?

A federal appellate court overturned the death sentence of a convicted murderer because the prosecutor had told jurors that imposing a death sentence would be "doing what God says" (*Church & State*, 12/01). According to the report, "the U.S. 9th Circuit Court of Appeals voided the death sentence imposed on Alfred Sandoval, who was found guilty of murdering four people in Los

Angeles in 1984." When the jury was deadlocked on imposing capital punishment, the prosecutor told them that "God will destroy the body to save the soul. Make him get himself right." The appeals court ruled that the prosecutor's argument was "improper and highly prejudicial" and said that jury members should not be told to put "an asserted higher law" before secular law.

## Citizens Budget Campaign

Citizens Budget Campaign, a group of citizens' organizations in Western Pennsylvania, is asking churches, neighborhood associations and other groups to endorse a set of proposals for "tax and budget priorities that respond to increasing economic inequality." They are calling for:

1. A Fair Economy: a living wage, tax reform and income security (protection and not privatization of Social Security);
2. Quality Living: health care measures including HMO reform and coverage for those who lack adequate protection; affordable housing and a safe environment;
3. A Democratic Society: racial equality and an end to practices such as racial profiling, unfair sentencing structures and housing discrimination; voting reform, including abolition of the Electoral College; and campaign finance reform;
4. A Peaceful Foreign Policy: opposing missile defense and other "Star Wars" initiatives, and commitment to international cooperation through the U.N. and other organizations that support democratic principles.

## New staffer for EPF

Jacqueline Goler Lynn will be taking over from Mary Miller as executive secretary of the Episcopal Peace Fellowship July 1, when Miller retires from the post. Lynn is currently chair of the Peace and Social Justice Commission of St. James' Cathedral in Chicago and has worked extensively on the issue of gun violence.

## CLASSIFIEDS

### St. Louis Rector Search

Trinity Episcopal Church, located in a vibrant St. Louis neighborhood — the Central West End — seeks a caring pastor who is also a thoughtful preacher. Our diverse, inclusive parish embraces rich and poor, gay and straight, urban and suburban, of many races. We thrive on formal worship but welcome new liturgies. We seek a rector who will lead and equip us for our ministry to one another and the community.

Address inquiries to Barbara Uhlemann, Search Committee Co-Chair, 6946 Cornell Ave., St. Louis, MO 63130.

### L'Arche Harbor House

L'Arche Harbor House, a Christian community in Jacksonville, Fla., invites you to assist in creating community with persons who are developmentally disabled. Requirements: dedicated people who want to live the Gospel in community life, who desire to live with, learn from and relate with adults with disabilities. Responsibilities: help create a home based on the Beatitudes, develop relationships with members, assist with personal care and community living. Benefits: Americorps site, stipend, room, board, health insurance, and formation in the spirituality and philosophy of L'Arche. To apply, contact Dottie Klein, 700 Arlington Road, Jacksonville, FL 32211, 904-744-4435; <larchfl@aol.com>.

### Episcopal Urban Intern Program

Work in social service, live in Christian community in Los Angeles. For adults 21-30. Apply now for the 2001-2002 year. Contact EUIP, 260 N. Locust St., Inglewood, CA 90301. Phone: 310-674-7700. Email: <euip@pacbell.net>.

### Order of Jonathan Daniels

An Episcopal religious community-in-formation for men and women; single, committed and married; living, working and ministering in the world; striving for justice and peace among all people. Write: Order of Jonathan Daniels, The Cathedral Church of Saint Luke, 143 State Street, Portland, ME 04101; <OrdJonDanl@aol.com>.



Timothy Whelan

*The Witness*

**The Witness Magazine**

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