

At Home in the Web of Life

A Pastoral Message on Sustainable Communities in Appalachia Celebrating
the 20th Anniversary of This Land is Home to Me
from the Catholic Bishops of Appalachia

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The mountains shall yield peace
for the people,
and the hills justice
Psalm 72:3

*Greetings to our sisters and brothers in Appalachia:
to Catholic Christian laity, religious, and ordained ministers;
to Christian believers of every denomination,
and particularly to Christians of the mountain churches;
to people of all faiths,
to all people of good will;
and especially to all who are sick, lonely, handicapped,
or suffering from injustice.
May God's love fill you always with hope and joy!*

Introduction:

Twenty Years Ago

Some 20 years ago, with the help of the people of Appalachia, the Catholic bishops of the region issued a pastoral letter called *This Land is Home to Me*.^[2] Since that time more than 200,000 copies have gone all over the planet. Now, 20 years later, we offer an anniversary message.^[3]

In the original pastoral letter, after listening to voices of the region, we wrote about

- the mountain people,
- their suffering,
- their strength,
- their oneness with the rest of nature,
- their hunger for justice,
- their poetry and music,
- their precious mountain spirit,
- and their deep love for God.^[4]

Now, 20 years later, we praise all the wonderful things that so many good folks have done to defend the Appalachian land

as their home. In particular we praise the work of many Catholic sisters, as well as many lay church workers, who heard the call of our first pastoral letter and came to the region

Sustainable Communities

In this letter we wish to explore the new tasks which lie before us, particularly the task of creating or defending what are called "sustainable communities." to learn from the local people and to share their own gifts.

"Four Sisters of Mercy came to a rural Virginia town to work with local people. Soon after they came, the local exhibition coal mine closed. In response, the sisters started working with the local townspeople and with the local Catholic parish. Together they established the Center for Christian Action to revitalize the town. They soon turned the abandoned exhibition mine into a tourist center. They also established a library, a literacy program, a training program for home courses, a craft shop, programs for youth and elderly folks, and began a series of community celebrations on major holidays. When the town's only pharmacy closed, they opened a medical bank. A full-length feature movie and a television commercial were filmed in the town. The local townspeople are still expressing their creative leadership." Carolyn Brink, RSM

We also praise the strong leadership of so many heroic Appalachian people, especially women, who have struggled to defend those precious people and places which they call kin and home.^[6] All across the region, so many have worked so hard:

- community organizers,
- union members,
- church ministers and congregations,
- members of women's groups,
- local business people,
- and whole families.

We also wish to thank the Campaign for Human Development, a foundation funded by the U.S. Catholic people. In the past twenty years, this body has contributed more than four million dollars to more than one hundred projects to help Appalachian communities in their struggles to protect their families, their homes, and their land.^[7]

"Mountain women are surviving regardless of the tremendous odds stacked against us. We are realizing the importance of an education... to further enhance our job opportunities, for our own personal satisfaction, but most importantly, survival... We felt the pain coming from the women suffering from the abuse of domestic violence and from the wives of alcoholics and from women depressed who feel lost, alone, like no one on this earth cares. Imagine what courage it took to speak up and tell their fears, the strength it takes to continue on." Gayle Combs, from *In Praise of Mountain Women*^[8]

These are communities where people and the rest of nature can live together in harmony and not rob future generations.^[9] Creating such communities is important, because it now seems that the industrial age of Appalachia, so marked by coal mines and steel mills, is coming to an end. Many giant industrial corporations have left the region.

As the industrial age ends, a new "post-industrial age" is beginning. This new economic age, caused by the electronic revolution with its computers and satellites and faxes, brings its own new fears. Many thoughtful people worry that in the post-industrial age Appalachia will no longer be sustainable. They fear that Appalachia may become a place only for large scale unemployment, the death of small local business, clear-cutting the forests, destructive strip-mining, dumping out-of-state garbage, even dumping toxic radioactive materials, and warehousing prisoners from the cities.

In this unsustainable path for the future, Appalachia would become a waste-land. If this path were to be followed, the local ecology including the people would be devastated.

Yet on the hopeful side, we have also heard

"One rural Appalachia county was so broke that it faced imminent closure of its entire school system. The county needed \$300,000 to keep the schools open. At the same time an out-of-state garbage firm was courting county officials by projecting revenues to the county of \$350,000, if they allowed them to haul in garbage from around the country. Local citizens organized, stopped the out-of-state garbage proposal, and managed to convince the state to keep their schools solvent through the year. But they didn't just say no to the dump. Citizens from a grassroots organization in the county led a three-state empowerment zone planning process, and are now building a business incubator focused on food products. Additionally, they've helped two local farmers start subscription organic farms, and are in the process of developing business training materials adapted for lower income rural people."

Anthony Flaccavento[10] many creative Appalachian voices, who have proposed an alternative future for the people and the land.

These creative people speak of

- sustainable forests,
- sustainable agriculture,
- sustainable families,
- sustainable livelihoods,
- sustainable spirituality,
- sustainable communities.

In this alternative and sustainable path, the land and its people flourish together. If this path were to be followed, then God's sacred Appalachia would remain a precious and beautiful home.

A Culture of Death or Life?

The unsustainable and fearful path was well described, we believe, by Pope John Paul II, when he criticized modern Western culture as spawning "a culture of death." [11]

This culture of death sees Appalachia just as a deposit of "resources," to be measured only in terms of money:

- its mountain forests like lifeless piles of "raw material" to be stripped and shipped off elsewhere to feed the consumer society,

- its empty coal mines like forgotten and meaningless pits to be filled with endless garbage from the consumer society,
- its unemployed people available as cheap labor to guard the countless imprisoned people, themselves cast off by the consumer society.

"We are confronted by an even larger reality, which can be described as a veritable structure of sin. This reality is characterized by the emergence of a culture which denies solidarity and in many cases takes the form of a veritable culture of death.' This culture is actively fostered by powerful cultural, economic, and political currents which encourage the idea of society excessively concerned with efficiency In this way a kind of conspiracy against life' is unleashed."

By contrast, the sustainable and hopeful path sees Appalachia as a community of life, in which people and land are woven together as part of Earth's vibrant creativity, in turn revealing God's own creativity.

In the vision of this path, the mountain forests are sacred cathedrals, the holy dwelling of abundant life-forms which all need each other, including us humans, with all revealing God's awesome majesty and tender embrace;

- empty mines are sacred wombs of Earth, opening pathways to underground rivers and to life-giving aquifers, in turn running beneath many states, and needing to be kept pure and clean as God's holy waters;
- and the people are God's co-creators, called to form sustainable communities, and to develop sustainable livelihoods, all in sacred creative communion with land and forest and water and air, indeed with all Earth's holy creatures.

It is this alternative path, we believe, which John Paul II described as the true path of the future, and rightly called "a culture of life." [13]

Broader Implications

We do not see this conflict between a culture of death and a culture of life as simply an Appalachian crisis. Rather we see the Appalachia crisis as a window into a larger crisis which now threatens the entire society, including the middle class, and indeed the full ecosystem across the entire planet.

The conflict between a culture of death and a culture of life is a profoundly moral crisis. Pope John Paul II warned us of "... a moral and spiritual poverty caused by

over development." The Pope declared that "... a sense of religion as well as human values are in danger of being overwhelmed by a wave of consumerism." [14]

Further, this same struggle of all society between a culture of death and a culture of life is also played out at the intimate level in personal relationships. Here the culture of death invades our very souls through addictions and co-dependencies, often leading to abuse and violence, especially against women and children. [15]

But the culture of life, rooted in the power of the Spirit of Jesus who "was raised from the dead . . . (so) we too might live in newness of life," [Romans 7:4] also touches our very souls and leads us to new life where despairing persons can begin recovery, wounded relationships can be healed, families can be strengthened, whole communities can be renewed, and the web of life can again flourish. [16]

Natural and Social Ecology

Amidst this whole crisis, we believe it is important to stress both natural ecology and social ecology, that is, a sustainable community which embraces humans and all other creatures.

This way of sustainable community, both for people and the rest of nature, has long been cherished by women and indeed has largely been a gift from women.

Recalling an ancient women's phrase, the US Catholic bishops have recently described this way of community as "the web of life." [18]

We too do not see the crisis of nature as separate from the crisis of the poor, but see both as a single crisis of community. For the land and the poor people are victims together of the same materialistic consumer society, which promotes the culture of death. It does this by undermining all community, by frequently treating people and the rest of nature as if they were useless waste from the throw-away consumer society.

"Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past... [A] new ecological awareness is beginning to emerge... The ecological crisis is a moral issue." — Pope John Paul II *The Ecological Crisis* [17]

"Above all, we seek to explore the links between concern for the person and for the earth, between natural and social ecology. The web of life is one." US Catholic Conference — *Renewing the Earth* [19]

Over against this culture of death, and in the name of the culture of life, we insist that all people and the rest of nature form but a single and precious ecosystem, created by the God in whom "we live and move and have our being." [Acts 17:28]

The Gift of Appalachia

Here the tradition of Appalachia is a gift to us. For, from time immemorial, the original native peoples of Appalachia and later the settlers who learned from them have not been enemies of the land, nor of poor folk.

Rather they have been friends of the web of life,

- who loved the hills and hollows,
- who treaded gently on the soil,
- who cherished clean running streams,
- who breathed deeply fresh mountain air,
- who cared for humble kin and friends,
- and who worshipped the God of creation.

So the humble people of Appalachia are teachers to the rest of us, who see ourselves as technologically efficient, but often know so little about how to be truly at home in God's holy web of life.

In this regard, we remember how Jesus taught us that it is the humble and poor who best understand the word of God. Thus we read in the Epistle of James: "Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?" [James 2:5]

Choose Life

Our reflection will again have three parts:

- the land and its people,
- the Bible and the Church's teachings,
- the present call of the Spirit.

In all of this, we are haunted by the message from God which Moses set before the children of Israel to choose life rather than death:

I have set before you life and death,
the blessing and the curse.
Choose life, then,
that you and your descendants may live.
[Deuteronomy 30:19]

In response to this ancient message, we believe that we are still called

- to defend Earth and the poor together,

- to learn from the wisdom of both,
- to care for God's single web of life.

In these tasks the land and the people of Appalachia are once again a precious gift to us all.

Creation is God's Word

As we seek the path of sustainable community based on the oneness of land and people, it is helpful to remember that all creation is itself creative, for it reveals the creative word of God. It is not itself the incarnate word like Jesus, and it is not itself God. But all creation is nonetheless a revelation of God to us. Thus the Bible declares:

The heavens proclaim your wonders, O Lord,
and your faithfulness,
in the assembly of the holy ones
Yours are the heavens, and yours is the earth:
the world and its fullness you have founded
Justice and judgment are
the foundation of your throne;
kindness and truth go before you.

[Psalm 89: 6, 12, 15]

As Chapter 1 of Genesis tells us, God "said" that the water and the land, and the plants and the animals, and finally we humans, should all appear, and so we did.

Thus the water and the land, and the plants and the animals, and we humans too, are all expressions and revelations of God's word of creation. All creation, including ourselves, truly speaks the beauty and goodness of God. All creation truly shows the loving face of the Creator.

Further, within this creation, we humans, both women and men, are a special revelation, for we are created in God's own image.[20] To be created in God's own image means that we are called to care in love for our precious Earth, as if Earth were God's own garden, just as God cares in love for all creation. In seeking a culture of life rather than death, let us take a moment to reflect more on God's revelation in creation. Let us reflect on the story of Appalachia, of its mountains and forests in relation to our own human presence.

Revelation of the Mountains[22]

To say that creation is revelation means that the splendor of the Appalachian mountains,

- their valleys and coves,
- their ridges and hollows,
- their skies and forests,
- their rocks and soils,
- their rivers and streams and springs,

- their plants and animals,

all show us God's glory, all tell us of God's beautiful presence.

"To me the mountains are very beautiful. I just love to climb a mountain and get up there and see the facing, and go over and over again, and every time see something different. It's got a different look, and it's all beautiful except where man has destroyed it."

These Appalachian mountains are among the oldest on Earth. They first emerged perhaps a billion years ago, when all the continents were still one, and when Africa was still connected to North America's east coast. Perhaps 600 million years ago, after the continents separated, seas covered much of these mountains. Then some 300 million years ago the mountains again rose to form the present Appalachian Range. Stretching from Newfoundland in Canada to Alabama in the American South, these mountains make up the spiny backbone of the east coast of North America.

Over millions of years, where the Ice Age never reached, winds and rains softened these mountains, made them more round and gentle, and carved within them so many valleys and coves, and ridges and hollows.

To dwell within these mountains is to experience

- in their height, God's majesty,
- in their weight, God's strength,
- in their hollows, God's embrace,
- in their waters, God's cleansing,
- in their haze, God's mystery.

These mountains are truly a holy place.

"I like to get out and walk. I'd prefer walking and going to the mountains. I've been studying strong of goin' back up there on the mountain to Face Rock again; I haven't been up there in years. I really like the mountains myself. And the further back in the mountain I can get to live, the better I like it."

Revelation of the Forests[24]

Also beginning millions of years ago, as Earth brought forth mountain forests, God became present in the abundance of life. Particularly in the Southern Appalachian Range, we find great North American hardwoods:

- oaks and hickories and maples,
- locusts and poplar and cherry,
- and once an abundance of chestnut.

Overall there dwell here more than one hundred species of trees.[25]

So too with the other plants of this forest. Here flourishes one of the richest biosystems in the world. Indeed the woods are full of food, medicinal plants and glorious flowers. We recall especially

berries and nuts,
mountain laurel and rhododendron,
azaleas and mountain magnolias,
blossoms on tulip poplars and black locusts,
ginseng and yellow root.

Then there is the boundless animal life. Once these mountains were home to elk and wolf and bison and mountain lion. They are mostly gone now, wiped out by hunting and loss of habitat. Though some species are even now threatened, we still find here

white-tailed deer and black bear,
rabbit and raccoon,
possum and squirrel,
wild turkey and countless song-birds.

"When I was growing up, it seemed to me that the fern on the mountain was there just for that purpose; and the fern was beautiful. And it was there _through the woods, beautiful woods, big timber over it and undergrowth, big trees everywhere, and this beautiful fern just grew like a paradise, almost, you know, naturally without any help. You couldn't raise anything that beautiful if you undertook it, to save your life you couldn't."

Raymond Presnell, from Mountain Voices

To live in these mountains and forests, and with their trees and plants and animals, is truly to dwell in Earth's community of life, as one of God's awesome cathedrals.

In this magnificent work of God's creation,
misty mountain haze is holy incense,
tall tree trunks are temple pillars,
sun-splashed leaves are stained glass,
and song-birds are angelic choirs.

The Native Peoples[27]

We humans too reveal the glory of God.[28] Together with the mountains and forests, and with the plants and animals, we humans join creation's praise of God in the choral song of the web of life.

Perhaps 10,000 years ago, the first humans came to these mountains. These earliest native peoples lived in the flatlands near the mountains, and used the mountains only seasonally for hunting and for gathering. These ancient peoples had a deep spirituality of the web of life.

Perhaps 3,000 to 4,000 years ago, the native peoples developed agriculture. They grew corn and beans and pumpkins and other squash. But they still journeyed to the mountains for hunting and trade.

In the mountains, they also gathered nuts and plants for food and medicine. They quarried stone for tools. They even cleared small meadows, through controlled fires, to create open space for animals and plants. Indeed these native peoples helped nature to flourish even more.[29]

Later great native tribes developed. To the south there dwelt a powerful tribe, the Cherokee. To the east, the Catawba, as well as the Monacans and Manohoacs. And to the north, the Delaware and the Shawnee, and the great Iroquois confederation. Indeed the very name Appalachia is a native word.[30]

The Colonial Settlers

Then, in the modern era, there came Europeans and Africans. After the American Revolutionary War, some former soldiers went to the mountains, where they received land in place of pay. So too did escaping slaves.[32]

Many of the soldiers and freed male slaves married native women. These indigenous women were strong figures. For example, among the Cherokee, women had many rights and great power. This native root is one source of Appalachia's valiant mountain women.

The original European settlers, often Scots-Irish, brought their own gifts to the mountains. Now Talking God...
Beauty is before me
And beauty is behind me.
Above and below me
hovers the beautiful.
I am surrounded by it.
I am immersed in it.
In my youth I am aware of it.
And in my old age I shall walk quietly
The beautiful trail.

Native American Prayer, Earth Prayers[31]

The only time I ever remember being alone with Aunt Bertha was the time we squatted together in her strawberry patch, poking through the many green leaves looking for the few red, juicy berries. Her laughter and delight when we found a cluster of berries! I was too much in awe of her square, high-cheeked Indian face so close to mine to pay much attention to the berries.

Patsy L Creech, from
In Praise of Mountain
Women Gathering

We still love their Celtic melodies, as well as folk instruments like the fiddle And we still admire their crafts, particularly their stunning quilts. These early settlers carried an ancient "green" Celtic spirituality, rooted in the living spirit and splendid beauty of God's holy creation.

The freed African slaves also brought their rich spirituality: echoing in the rhythm of the drum the maternal heartbeat of all creation, singing great songs of faith and praise to celebrate the wonder of all creation, sharing also in song their harsh suffering and valiant resistance, and proclaiming in magnificent preaching God's own majestic word.

These Native, Celtic, and African spiritualities are all important roots of mountain religion.

In the 1700s, more colonists came across the mountains or down the valley from Pennsylvania. Often they had roots in the British Isles or in Germany. These settlers brought firearms and steel tools, which they traded with the native peoples.

In the 1800s, with tragic injustice, the federal government drove many of the native peoples westward, often at the cost of their lives. The most infamous story was the Cherokee "Trail of Tears." [35]

Mountain people are religious. This does not necessarily mean that we all go to church regularly, but we are religious in the sense that most of our values and the meaning we see in life spring from religious sources. Formally organized churches that the early settlers were a part of required an educated clergy and centralized organization, impractical requirements in the wilderness, and so autonomous sects sprang up. These individualistic churches stressed the fundamentals of the faith and depended on local resources and leadership.

Loyal Jones, Appalachian Values[34]

At this time, many black and white settlers adopted native babies left with them so the infants would not starve.

Still, the mountain people loved freedom. Indeed the Underground Railroad, the secret route for escaping slaves, ran through these mountains. For everyone knew that in general the mountain people were no friends of tyranny or of slavery.

The mountaineers tried to farm the land, but the soil was thin and erosion heavy. As the soil wore out, they moved higher into the hills. There they lived in great poverty, but also in creative simplicity.

And they lived in isolation from outside society, but they became close to land and kin, and with a strong sense of independence, yet with a rich sense of family and roots.

Possessing seeds, tools, and often a Bible, the women gathered and preserved, the men hunted and timbered, and both gardened. Though they owned few goods, many were works of art, like lovely quilts, or ever present musical instruments.[36]

They made the most of natural gifts from the material of the forests, and from the fruit of their gardens. They learned well from the native peoples, including the ways of natural medicine.

"Great pride was taken in the past in good craftsmanship in the design, quality and beauty of wood in a chair, the inlay and carving on a rifle, the stitchery, design and variety in a quilt, the vegetable dyes in a woven piece. Much time was put into making household utensils attractive. There was fine exceptional craftsmanship in items which were beyond necessities, such as in the banjos, fiddles, and dulcimers which were played with great skill. Appalachian people have perpetuated or created some of the most beautiful songs in the field of folk music."

Loyal Jones, Appalachian Values[37]

The Industrial Age[38]

In the modern industrial age, beginning in the late 1800s, giant corporations came to the mountains, especially with the railroad. First they came for timber, and then even more for coal.

These corporations recruited outside labor, both from the South and from other countries, especially to work in the mines:

- Italians and Slavs,
- Germans and Irish,
- Lebanese and Hungarians,
- and more African Americans.

Sadly, in rejection of God's teaching that all humans make up only one family, the coal camps were divided, with most white European Americans separated from African and Native Americans, and also with Italian American immigrants initially set apart from both groups.

But together these workers built a new unity in our country's labor movement. In this new industrial age, however, Appalachia lost its economic independence. The land, its timber, and rights to its minerals came under the control of outside corporations.

Late in the industrial age, as the coal mines began to automate, machines replaced human workers, whole coal towns were left without jobs, and the land was often left devastated. Then new industries came to Appalachia in search of cheap labor.

"My dad worked for 42 years for the same coal company...When he retired, they never even said thank you, and then they fought him on his black lung (disease benefits) until he almost had to die to get it... They say, Men in McDowell County don't work, they're unionized, they don't believe in working.' That's not the men I grew up with. They worked day and night. If that mine worked 24 hours per day, 7 days per week, they worked. They went for additional training. They were some of the most highly-skilled industrialized laborers in the world. (Then) they mechanized... The coal mines had destroyed faith. There's no work. There's no safe haven for our families any more because houses are falling apart. Even if they have the skill, they don't have the money to get the materials to repair them."

from hearing sponsored by the
Diocese of Wheeling-Charleston[39]

They brought textile and clothing factories. But the new jobs were not enough. Millions of unemployed people migrated out of Appalachia, especially to cities like Detroit and Chicago, in search of work.

The Post-Industrial Crisis

Starting in the 1960s the industrial age of blue-collar workers, like miners and factory-workers, began to end.

In its place there began to arise a new electronic era, oriented especially to information workers, but also exporting labor-intensive work to distant countries where labor was cheap and often brutally oppressed.

At the same time new developments in communications and transportation began to spread the urban consumer way of life even to remote towns of Appalachia. The federal Appalachian Regional Commission promoted roads and highways to connect the region on the inside and to open it up to the outside.

With the new developments, still more people came to Appalachia:

- older people seeking retirement,
- middle-class managers and professionals,
- Hispanic-American workers,
- Asian-American workers.

These new folks expanded the richness of Appalachia's people. With new highways it was hoped that "development" would come to the region. By and large "development" did not come. And now so many good people found themselves without work. The post-industrial crisis was already starting.[40]

Yet large super-stores did come to Appalachia. They brought new consumer goods, but unfortunately they also often

- undermined local businesses,
- drained capital from the region,
- weakened local government,
- bled resources from smaller rural towns.

They also fostered the modern consumer society, the very opposite of Appalachia's old traditions of artistic simplicity and creative crafts.

At the same time coal companies increased strip-mining, again highly mechanized, and often destructive of natural ecology. Then, too, giant machines began to clear-cut the forests and to send the lumber elsewhere. The new damage was greatest in the precious rural areas.

Meanwhile, in remote rural areas, other outside companies began to try to turn Appalachia into a place to dump out-of-state garbage the waste of the consumer society.[41]

These same remote rural areas have also been identified as places for countless new prisons, where human beings from distant cities, often victims of inner-city unemployment, are being dumped off, as if they were social waste.

Meanwhile local governments, especially in remote rural counties, are being tempted to depend for revenues on the dumping of out-of-state waste, or else on new prisons, as the only way of creating jobs.

In sum, the new economic system appears to be trying to turn Appalachia into a social and natural dumping ground, exploited in a post-industrial way which threatens the very web of life. Such an economic path is not the way of sustainable community.[42]

At a Crossroads

Because across so many Appalachian counties this unsustainable economics threatens the community of life across both natural and social ecology, the region now stands at an historic crossroads.

The very idea that economics should threaten both natural and social ecology is a contradiction.

For the word "economics," comes from the Greek *oikos* and *nomos*, which together mean "ordering of the home." Similarly the word "ecology" comes from the Greek *oikos* and *logos*, which together mean "logic of the home."

"Our criminal justice system is failing. Too often, it does not offer security to our society, just penalties and rehabilitation to offenders, or respect and restitution to victims. Clearly, those who commit crimes must be swiftly apprehended, justly tried, appropriately punished, and held to proper restitution. However, correctional facilities must do more than confine criminals; they must rehabilitate persons and help rebuild lives. The vast majority of those in prison return to society. We must ensure that incarceration does not simply warehouse those who commit crimes but helps them overcome the behaviors, attitudes, and actions that led to criminal activity. The answer is not simply constructing more and more prisons but also constructing a society where every person has the opportunity to participate in economic and social life with dignity and responsibility."

US Catholic Bishops
Confronting a Culture of
Violence[43]

How can economics and ecology, as the logic and order of the home, be mutually opposed? For the "home" is only one place.

In our regional hearings, we could not help but feel people's deep anxiety, as they face this crossroads.[44]

Countless folks told us about their worries:

- lack of good jobs,
- smaller paychecks in remaining jobs,
- large amounts of unemployment,
- a harder time making ends meet,
- young people having to leave the region,
- people in their prime despairing,
- lack of health care,
- local businesses closing,
- whole towns dying,
- great pressures on families,
- increased drug and alcohol abuse,
- violence against women and children,
- more crime, murder, and suicide,
- abandonment of families,
- the elderly being left alone,
- contamination of the waters,
- clear-cutting of the forests,
- destructive strip-mining,

- pollution in the mountain haze,
- flooding in the hollows after erosion,
- acid rain in the high altitudes,
- and so much more.

And, at the intimate level, tragically those who are so victimized sometimes fall prey to rage and despair, and sometimes wrongly express their anger in crimes against themselves and others, even in violence against women and children.[45]

To all this we add our own worries that, as the social and ecological crises increase, a new selfishness spreads across the land, and not only in Appalachia.

We see this more broadly in

- abandonment of the poor,
- increase of racism and scape-goating,
- demands for more and more guns,
- growing use of the death-penalty,
- campaigns for abortion and euthanasia,
- regional wars across the planet.

One main reason for these worries is that we are now struggling between:

- the death of the modern industrial age, and
- the birth of a postmodern electronic age.[46]

As we enter this dangerous transition, it is now clear that the industrial working class and much of the corporate middle class are, as they say, "downwardly mobile." Jobs are disappearing and income is falling.[47]

It is also clear that in American society, in terms of wealth as well as income, the top has been gaining and the bottom has been losing.[48]

Which Path to Choose?

In this new context is the special place of Appalachia now to be reduced to a dumping ground? Are we to forget and even obliterate: the ancient struggle of Earth to birth these mountains?

The industrial economy can define potentiality, even the potentiality of the living topsoil, only as a fund, and thus it must accept impoverishment as the inescapable condition of abundance. The invariable mode of its relation to nature and to human culture is that of mining: withdrawal of a limited fund until that fund is exhausted. It removes natural fertility and human workmanship from the land, just as it removes nourishment and human workmanship from bread. The land is reduced to abstract

marketable qualities of length and width, and breadth, to merchandise that is high in money value but low in food value.

Wendell Berry, Home Economics[49]

the long evolutionary journey of life which burst forth from them?

- the gifts of the ancient Native Peoples, whose presence still graces this region?
- the simple and spiritual colonial culture which grew out of the meeting here of Native, European, and African peoples?
- the sacrifices and struggles of generations of farming and mining families?
- the gift of God which is this precious region called Appalachia?

Increasingly it seems that the deepest conflict across Appalachia, and indeed around the world, is at every level between those who support sustainable community, and those who undermine it.

In this anxiety-laden moment, we believe that the people of Appalachia, like the whole nation and all the world, now face two alternative paths.

1. In one path, which is not sustainable, Appalachia would be devastated by uprooted outside capital and by uprooted inappropriate technologies, unaccountable to local communities and converting people and the rest of nature into waste from the consumer society.
2. In the other path, which is sustainable, the people and land of Appalachia, using their own rich gifts in social and ecological cooperation, and taking advantage of the new tools of the electronic age, would form authentic local communities rooted in God's sacred web of life.[50]

Standing now at this crossroads, along with the people of Appalachia, we do not immediately turn to action, but first stop to listen to the life-giving Word of God.

Choose Life!

Today, in the face of a culture of death, we search for a path of life. In the face of an unsustainable society, we seek sustainable communities.

To guide us in this search, the Holy Spirit urges us to remember that God gave us two revelations:

- the revelation of creation, expressed in the whole universe; and

- the revelation of redemption, expressed in Jesus and his grace.

But there is only one world, both created and redeemed, and only one God, both Creator and Redeemer.

Those who seek only the God of redemption, and forget the God of creation, are not serving Jesus, the life of the world. Thus the Gospel of John teaches us that

"All things came to be through him and without him nothing came to be... he was in the world, and the world came to be through him."

[John 1:3, 10]

Love for Creation

As the book of Genesis tells us, God made a rainbow covenant not simply with humans, but with all living creatures. In this covenant, we humans are not separate from Earth. "I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings . . ."

[Genesis 9:13 15]

In the book of Genesis the Hebrew word for "Earth" is adamah, while the Hebrew word for "human" is adam. So we humans are Earth-creatures. Thus, using a literal translation, we read in Genesis 2:8 that The Lord God planted a garden in Eden, in the east, and God planted there the Earth-creature whom God had formed.

So too in English the word "human" is related to the word "humus," and also to the word "humble."

When we humans are humble, we are faithful to who we are, children of our mother Earth. With her we are all creatures of the one Creator and Redeemer.

One Catholic Christian who celebrated God as Creator and Redeemer was the famous Italian, Francis of Assisi, so devoted to the poor, and recently proclaimed by Pope John Paul II as the patron saint of ecology.[51]

Praise be to Thee my Lord
With all thy creatures,
Especially for Master Brother Sun,
Who illuminates the day for us,
And Thee Most High he manifests.

Praise be to Thee my Lord
For Sister Moon and for the Stars.
In Heaven Thou has formed them,
Shining, precious, fair.

Praise be to Thee my Lord for
Brother Wind,
For air and clouds,
Clear sky and all the weathers,
Through which Thou sustainest
All creatures.

Praise be to Thee my Lord for
Sister Water.
She is useful and humble,
Precious and pure.

Praise be to Thee my Lord for
Brother Fire,
Through him our night
Thou dost enlighten,
And he is fair and merry,
Boisterous and strong.

Praise be to Thee my Lord
For our sister Mother Earth,
Who nourishes and sustains us all,
Bringing forth diverse fruits
And many-colored flowers and herbs

Francis of Assisi
Canticles of the Creatures

Another medieval Catholic Christian mystic, Hildegard von Bingen, a Benedictine abbess in Germany, whom Pope John Paul II called "a light to her people and her time (who) shines out more brightly today," also poetically praised the God of creation and redemption[52]

Sin and its Healing

Yet by our sin we humans
have attacked God's beloved creation,
both socially and ecologically.
The evil power of our sins
has spilled over into human institutions,
and has also wounded God's holy creation.[54]

"We know that all creation is groaning in labor pains even until now..."

[Romans 8:22]

Thus, the deep root of the social crisis, that is, the wounding of the poor, and the deep root of the ecological crisis, that is, the wounding of the Earth, can be found in human sin.

For what is the oppression of the poor, or still worse their abandonment, but a rejection of the God of love? And what is the destruction of the Earth but another rejection of the same God of love?

According to the Bible, the breaking of living communion between humans and the land is linked to the sins of idolatry and injustice, which the prophets constantly denounced.[55]

The fire has its flames and Praises God. The wind blows the flame and Praises God. In the voice we hear the word Which praises God. And the word, when heard, Praises God. So all creation is a song of Praise to God.

Hildegard of Bingen, Letters[53]

The healing of social and ecological sin requires, therefore, both our reconciliation with the land and our reconciliation with the poor. Gratefully this reconciliation is already given to us in the person of Jesus.

Jesus is the healing revelation of God's abiding love for creation. the Gospel of John again teaches us, For God so loved the world that he gave his only Son...

[John 3:16]

We will not see the completion of this healing until Jesus comes again in glory. But while we wait, we are called in the power of the Spirit to announce Jesus' coming by working for justice and peace, and for the integrity of creation.[56]

Fortunate are those
who have the spirit of the poor,
for theirs is the kingdom of heaven

Fortunate are the gentle,
they shall own the earth.

Fortunate are those
who hunger and thirst for justice,
for they shall be satisfied.

[Matthew 5:3-657]

Catholic Social Teaching

Just as the God of love is the God of community, so we as a community need to try together to understand God's teaching about how creation should be honored. We try to do this through the tradition called "Catholic social teaching," frequently expressed in papal encyclicals.[58]

In this tradition, asking the guidance of the Holy Spirit, and in dialogue with the community of faith, we try to interpret God's word for today's society. This tradition, we believe, is a rich resource for us as we seek to find a path of life based on sustainable communities.

Here we offer a brief summary of the present state of this teaching, in the form of ethical principles, particularly as they apply to Appalachia.

Human Dignity

A first principle is human dignity. This principle reflects the biblical teaching that we humans are made in the image of God.[59]

Human dignity is a key ethical foundation for sustainable community. Because of God's image within us, every human person has the right to all that is needed to guarantee human dignity.

Also all persons have the duty to defend human dignity for themselves and for others, and to bring to fulfillment by their own gifts and efforts all that the image of God implies.

The deepest meaning of the image of God within us is that we are co-creators with God, that we share in God's own creativity.[60]

"The honest acceptance of people is the most durable, the most easily recognized characteristic (of mountain people). I would account for it solely on the basis of Calvinistic theology, which emphasized the good in the presence of the human personality. That had to be respected in the face of the man and in the face of the woman."

Cratis Williams, from *Mountain Voices*[60]

Yet the consumer society rejects this teaching.[62] It tries to convince us

- that we are what we buy and consume
- that our joy is not from our creative power,
- that we need what others say we need.

The consumer society is a direct attack upon the image of God within us, and an attack on justice, peace, and ecology.

Community

The second principle is community, sometimes referred to as "the common good," expressed at every level from the family to the whole human race, including Earth's whole community of life.[63]

The principle of community flows from the revelation that God is a community, a Trinity of three persons in one: Father, Son and Holy Spirit. Our human dignity can never be separated from community with our sisters and brothers, nor from our community with the rest of creation. We are never solely individuals, devoted only to competition and selfishness. Rather we are always members of community, truly responsible for our sisters and brothers, and also for God's sacred Earth. Then the righteous will ask him:

"Lord, when did we see you hungry and feed you or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?" And the king will say in reply, "Amen. I say to you, whatever you did for one of the least of mine... you did for me."

[Matthew 25:37-40]

It is from this principle of community that Catholic social teaching derives its strong support for the rights of workers to form unions and to bargain collectively.[64] The deepest place of this community, and the model for all communities, is the family, the first and fundamental cell of society and church. It is from family that all society grows, and in which all society needs to remain rooted.[65]

Economics

The principles of human dignity and community represent a prophetic challenge to the two modern industrial ideologies: materialistic socialism, and materialistic capitalism. Both tend to substitute economic determinism for human and ecological values, and even for spiritual values.[67]

Catholic social teaching does not reject the important role of business in society. But it does insist on a third principle, individualistic competition should not undermine community solidarity, nor should collectivist bureaucracy smother individual creativity.[68]

Mountain people, you couldn't tell them from lowland people except by their friendliness, their desire to help one another. They're mighty good at that... Neighborliness, I guess you'd call it.

[Horton Cooper, from Mountain Voices[66]

The market needs to be rooted in the creative community of the local web of life. Its rooted place should not be eroded by governmental or corporate bureaucracies. Similarly the market needs to be guided by human dignity and by social and ecological community.[69]

An economy which fails to remain rooted in these values does not reflect the plan of the Creator, who, after all, is the great economist.[70]

Subsidiarity

A fourth principle in Catholic social teaching, is called subsidiarity.[72] The word comes from the Latin *subsidi-um*, which means "help." According to this principle, big organizations should help smaller ones and not undermine them.

While this principle has been applied to politics, in the age of giant multinational corporations it also needs to be applied to economics. Just as political bureaucracies should not undermine local government, so business bureaucracies should not undermine local economics.

The role of large organizations should only be to assist the local web of life. If outside giant businesses or large governmental bureaucracies were to undermine the local web of life, they would be like a cancer which invaded its host organism only to drain off the life.

Super-development, which consists in an excessive availability of every kind of material goods for the benefit of certain social groups, easily makes people slaves of "possession" and of immediate gratification... This is the so-called civilization of "consumption" or "consumerism," which involves so much "throwing-away" and "waste."

John Paul II On Social Concern[71]

The region is part of an increased internationalization of the economy. Wood from the Appalachian region is exported overseas, and furniture made from the wood is imported to the United States. Department stores sell...

(Appalachian) boots made in Romania. Pittsburgh banks invest in steel-exporting countries like Brazil and Japan. American coal companies develop the coal reserves of their multinational parent companies in Colombia and

China and compete with Appalachian coal for the European steam coal market.

Richard A Couto, *An American Challenge*[73]

Yet in many counties of Appalachia, financial capital is being drained from rooted communities, while local social and ecological capital is being undermined.[74]

Ownership

A fifth principle, corresponding to human dignity and community, carries two themes, the right to property and the universal destination of all created goods.[75]

Individuals have a right to private property, as usually the best way to do work, to serve oneself and family. But private property also needs to show that it truly serves the community. No one truly owns any part of creation. Rather all creation belongs only to God. We may be assigned to care for parts of it, but only if we serve the needs of others, along with our own needs.

The Lord said to Moses... "The land shall not be sold in perpetuity; for the land is mine, and you are but aliens who have become my tenants."

[Leviticus 25:1, 23]

Should property owners become self-centered, and not use God's creation for community then, according to Catholic teaching, its possession can violate God's law. Where that happens there is need for responsible and legal land reform. For the people and the land go together, by the very design of God.[76]

Again, in the message of God to Moses, "In this year of jubilee... when one of your countrymen is reduced to poverty and... does not acquire sufficient means to buy back the land,... it must be released and returned to its original owner."

[Leviticus 25:1, 13, 25, 28]

Ecology

Human dignity and community are linked with the wider dignity and community of nature in the single web of life. We may describe this reality as a sixth principle, the natural order of creation. To follow the natural order of creation, economics should not undermine human dignity and community, nor the dignity and community of nature. It needs to remain rooted in the web of life, according to natural and social ecology.[78]

If we fail to care for our precious Earth, and for the poor, then creation itself will rebel against us.[79]

Further, to undermine nature and the poor is to reject the word of God in creation. Deep within the ecological crisis lies the spiritual error called materialism.

Materialism does not reverence God's creation. Instead it abuses creation in the name of mammon. Cut off from God's presence in creation, the materialistic spirit grows destructive."(Land reform would) free Appalachia from the grip of absentee corporations that own 80% of the land in the coal-producing mountains where a working family cannot find a house site, much less a farm or wood lot to make its own."

Richard Cartwright Austin
Reclaiming America[77]

Catholics look to nature, in natural theology, for indications of God's existence and purpose. In elaborating a natural moral law, we look to natural processes themselves for norms for human behavior. U.S. Catholic Bishops Renewing the Earth[80]

Jesus told us clearly "No servant can serve two masters. He will either hate one and love the other or be devoted to one and despise the other. You cannot serve God and mammon.'

[Luke 16:13]

Sustainability

A seventh principle is sustainability.[81] Our economic life must put back into the social and ecological community as much as it takes out, so that our communities will be sustainable for future generations.[82]

To violate the principle of sustainability is to steal from our own children, and, like an addict to walk slowly down the path of destruction.

Sustainability now becomes a central criterion for all human endeavors. We can no longer take for granted that all technological interventions into nature are signs of true progress.[84]

Government

In the search for a path of life, and for sustainable communities, an eighth principle from Catholic social teaching tells us that it is the role of government to serve the common good.[85]

Government needs to help to create conditions which support human dignity and community, as well as natural dignity and community. The increasing devastation of the world of nature is apparent to all. It results from the behavior of people who show a callous disregard for

the hidden, yet _perceivable requirements of the order and harmony which governs nature itself ...

It is manifestly unjust that a privileged few should continue to accumulate excess goods, squandering available resources, while masses of people are living in conditions of misery at the very lowest level of subsistence.

Today, the dramatic threat of ecological breakdown is teaching us the extent to which greed and selfishness both individual and collective are contrary to the order of creation, an order which is characterized by mutual interdependence.

John Paul II, The Ecological Crisis[83]

The concepts of an ordered universe and a common heritage both point to the necessity of a more internationally coordinated approach to the management of the earth's goods. In many cases the effects of ecological (and social) problems transcend the borders of individual states; hence their solution cannot be found solely on the national level.

John Paul II, The Ecological Crisis[86]

in service of sustainable communities across the whole web of life. Further, our concern with the common good cannot be limited to our own nation. Rather we need a planetary concern for Earth's whole web of life.

Facing the Future

Now, at the end of the industrial age and at the birth of the electronic age, we need to discern how to follow these principles in the journey before us. Amidst this revolutionary transformation, we need to find a path which reverences God in all of nature and the poor, defends human dignity and community, reroots business in the web of life, respects the principle of subsidiarity, promotes land reform, supports natural and social ecology, recreates sustainable communities, uses government for the common good, and regenerates the web of life.

In sum, we need to find a path out of a culture of death, into a culture of life. It is to such a path that we now turn.

III. The Call of the Spirit

Sustainable Communities

The Spirit of God is always active in history bringing forth from emptiness and chaos ever fresh creativity. Thus we read in the Book of Genesis, In the beginning, when God created the heavens and the earth, the earth

was a formless waste land and darkness covered the abyss, while a mighty wind swept over the waters.

[Genesis 1:1]

In our present times, we believe, the mighty wind of God's Spirit is stirring up people's imaginations to find new ways of living together, based especially on the full community of all life, including love of all nature, and love of the poor.

We call these new ways the rooted path of sustainable communities. These sustainable communities will conserve and not waste, be simpler but better, keep most resources circulating locally, create sustainable livelihoods, support family life, protect the richness of nature, develop people spiritually, and follow God's values.

I believe societies need some rootedness in earth as a primary place. Family and place are integral to each other. Mothers all over the world know this. Social systems need to reflect that we are part of earth life. We are intimately connected to earth as the source of our life.

Marie Cirillo, *The Power of Hope*[87]

So we urge the people of Appalachia, and indeed people everywhere, to deepen their search for new ways to regenerate natural and social ecology, and thus to care for the poor and all of the Earth across the web of life.

In offering our gift to this search, we propose some strategic recommendations, and share some creative examples for the path of sustainability.[88]

These ideas and experiments are not the full nor final answer to all the problems of Appalachia. But we do see them as creative seeds of a new civilization. Though this civilization would not be the final Reign of God, we are reminded about Jesus' parable of how great things grow from small seeds.

The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest seed of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush and the birds of the sky come and dwell in its branches.

[Matthew 13:31-32]

Sustainable Development

Sustainable communities need to be part of a wider strategy of what is called "sustainable development." As we have seen, the present development is not working. The Catholic staff of a county adult reading program found a new way to contribute to grass-roots education. When students who lived near a surface mining site

complained that they didn't know enough about government regulations to question mining practices, the staff took action. Working with people from state and federal agencies, they "translated" the highly technical information into pamphlets at about the fourth grade reading level. The topics ranged from "What is a Pre-Blast Survey?" to "How can I use my land after it has been mined?"

These were so successful and widely accepted that the program turned its attention to other types of information students wanted. The program collected a series of oral histories, recording and transcribing the stories of various people in the area. These stories were brought out in booklet form for the use of adult education programs, and are being used throughout Appalachia. The staff continues these projects, believing that the people should have what they need to protect their land and homes, and to preserve their culture.

Carol Warren[89]

Following the logic of the consumer society, it offers a frightening scenario for the future of Appalachia: mining of coal by machines not people, clear-cutting of forests to export timber, rural dumping of out-of-state waste, rural warehousing of urban prisoners, extensive unemployment and poverty, devastation of the region's ecology.

In response, there has emerged the notion of "sustainable development," and also of "sustainable livelihoods." [90]

In 1983 the United Nations set up The World Commission on Environment and Development to explore a sustainable society.[91]

In the judgment of many people, a sustainable society would build primarily on the rooted local informal economy, all in communion with the local ecosystem.

Often this is called the "social economy," in contrast to the global "market economy," though the local economy is itself a market. Traditionally in most cultures, this local social market has been rooted in women's economic activities.[92]

A central concept in sustainable development is support for "micro-enterprises;" that is, small, often home-based businesses, typically run by women. Small amounts of capital often go a long way with such women.[93]

There is need, we believe, for various regions within Appalachia, perhaps on the county level, to begin exploring the alternative development The Mountain Women's Exchange moved from respecting all that

grass-roots women could learn from each other with experience rich and varied, to all that Mountain people could learn through formal learning.

Regular meetings plus a two-year specially designed college course in rural community development grounded the women of this valley as creative, intelligent and committed people.

Marie Cirillo[94] of sustainable communities, with emphasis on the social economy of women. In sustainable development, all businesses new or old, local or from the outside, need to respect the divine order of social and natural ecology.

Now we will summarize what appear to us as guidelines for sustainable development. These guidelines apply especially to basic necessities, like energy, food, water and housing.

If these guidelines are followed, then it seems that costs will be reduced, resources will serve the full community, and the web of life will grow stronger.

Sustainable Agriculture

An important first step, it seems to us, is for a community to grow its own food, or at least as much as possible, and to do so in a way which does not harm the land or the people. Here we need to turn to what is called "sustainable agriculture." [95]

While agriculture should protect nature, it also should protect humans. We believe that agriculture needs to follow social ecology as well.

So agriculture needs to be not only ecologically sustainable, but also socially sustainable. One creative way of doing this is by means of what is called "Community-Supported Agriculture" (CSA), brought to this country from Japan. [96]

The concept is simple. Local families and individuals pay part of the farmer's budget, in exchange for a share of the farm's produce. Today the movement is growing, and there are hundreds of CSAs across the country.

A next step would be to carry out, right at the local level, the processing and retailing of secondary food products, so that this business activity stays within the local web of life. [97]

In this regard, we are reminded of the creative work of the African American scientist, George Washington Carver. Using science and imagination, he showed how

the poorest farmers could restore eroded soil and create countless products from local plants and minerals.

And then he showed how to build new regional industries using these same local gifts. Carver was a true pioneer in sustainable development. [98]

Sustainable Forestry

Since Appalachia is basically forest, one of the most precious gifts which God has given to the Appalachian people is the forest itself.

Sustainable agriculture begins with three central principles of the natural world.

Diversity makes the farm healthier, more resilient, and less dependent on synthetic pesticides.

Understanding and supporting the interconnections among all different species and elements in the farm ecosystem saves energy and creates opportunities for symbiosis, as for example when corn plants provide shade and support for late spring peas, while the peas provide a small amount of nitrogen for the corn.

Respecting and utilizing natural regeneration processes by composting, crop covering, and mulching reduces waste, improves the soil, and decreases the need for off-farm fertilizers.

Anthony Flaccavento
Sustainable Agriculture [99]

Here it seems that we have an ecological model of forestry with what may be called "Sustainable Forestry." [100] In this model, there is no clear cutting. Mature timber is selectively harvested, while the forest itself is sustained in all its biodiversity.

In addition, there is great care in the felling of cut trees, so as not to damage the remaining ones. The logger cuts the tree into logs while still in the forest, and even uses draft horses to pull the logs out, so as not to damage the forest. Ideally the logs are dried locally, by means of a solar kiln.

In this model of forestry, the crop lasts forever, and the forest's biodiversity remains intact. It is important to remember that the forest is more than the trees. It is a whole biosystem, with countless life-forms, all of which form a community of life.

Sustainable Ownership

One great problem in some counties of Appalachia, particularly in Central Appalachia, is that often the local people do not own the land, nor the minerals, nor the timber.[102]

In 1988, a waferboard factory moved to town. A local woman, who'd lived in another town where the same company did business, organized citizens to try to force the company to install pollution control equipment, and to improve in-plant safety procedures. The company threatened to leave town if forced into these measures.

For the next two years, a terrible and divisive battle was waged in this town, with loggers and company folks on one side, environmentalists and the union on the other. It was the classic struggle which plagued Appalachian communities for decades. Jobs or the environment?

Seven years later the 20-year old son of this woman is now one of several horse-logging entrepreneurs to start a business in the region. The environmentally sensitive logging they're doing is part of a larger Sustainable Wood Products effort now underway.

Anthony Flaccavento[101]

So serious is this problem, at least in some areas, that once again with others we believe that it is now time for just and legal land reform.[103]

We base this concern on the principle of Catholic teaching that property is for the common good, and also on the principle of subsidiarity.

So we believe that most property should be rooted in the local community. One important step toward giving people control over land is what is called a "land trust."

Here land is held in perpetual trust and then made available to local people for housing and gardening at low cost and with community support.[104]

Sustainable Technologies

Sometimes people talk as if technology were the problem. We don't think that's the case, for we see the creation of technologies as part of humanity's co-creativity with the Creator.

The real question, we believe, is "Which technologies?" Does a particular technology help people or hurt them? Does it help Earth or hurt it?

The answer to this question is "appropriate technologies." There is a new sense that the private, individual thing isn't working. Before, there was enough for everyone; now people have to plan and manage for the future.

The land trust is an effort for fairness in distribution of land. Land trusts have common lands. And the people have a commitment to care for the land and to care for one another. It is a growing movement in Appalachia for poor people.

From a 1994 hearing sponsored by
The Office of Justice-Peace-Integrity of Creation,
Diocese of Knoxville.[105]

Technologies are only instruments. They need to be appropriately guided, not only in their use, but also in their very design, according to humanity's ultimate goals which they are to serve.[106]

The authentic goals of all technologies need to serve the human community, cherish the ecosystem, and give glory to the Creator. So we encourage creative experiments in technologies which will be appropriate for Appalachia, particularly for its poorer families, and for its air, soil, water, and vegetation. And we praise the many such experiments already underway in Appalachia.[107]

Here pioneers are developing appropriate technologies which can be replicated by local people, cost very little, will make people self-reliant, will improve the quality of life, will build up the local community, will protect the local ecology. These experiments include: solar heating for space and water, affordable houses, composting toilets, water cisterns, very productive gardens.

In their gardening experiments, one group has found that "The divine on-going creation story invites us to participate as co-creators making use of our unique talents and the tools that are available and discerned to be appropriate..."

God works through us and we are effective through properly chosen tools that can be used for harm or good...

Through respectful use, technologies may be means to... liberation from scourges of famine and disease or, when improperly used, (they become) the scourge itself that denudes the land, fouls rivers and air, and strips Earth of its valuable resources.

Al Fritsch, SJ, Appalachia Science in the Public Interest[108] by using creative techniques, they can grow enough food to feed one person for a full year on only 1/16th of an acre.[109]

Sustainable Cultures

In this new age of global electronic media, where commercial programming fosters the shallow and degrading values of the consumer society, it is also important that we learn how to sustain our traditional cultures, with their roots in human community and in the community of Earth.

Therefore we encourage visual artists and musicians, story-tellers and historians, as well as family members and churches to pass on to the next generation the heritage of all the peoples of Appalachia.

Just as economics and politics should not be taken over by uprooted global or national bureaucracies, so too culture should not be taken over by global or national media enterprises.

Rather all culture should remain rooted in the local web of life.

Sustainable Families

Sometimes our local communities are devastated from the outside, but sometimes they are also devastated from the inside in the very soul. In one county, folks created the African-American Historical Cultural Center in the building which was formerly the one room school-house for Blacks.

In 1993 the Center promoted the first annual Race Unity Day, which continues to attract hundreds of people from many parts of the region. Most importantly the Center has accumulated photographs, records, documents, artifacts, and video-taped stories from the local African-American community...

The Center has been the focal point of many articles, television shows, and inspirational pieces regarding rural African Americans in Central Appalachia. Under the guidance of Roadside Theatre the Center initiated story-telling gatherings and collection of oral histories of many local people.

Beth Davies, CND[110]

Perhaps the worst internal devastation of local families and communities comes from domestic violence. This is not simply an Appalachian problem, but a problem of the whole world.[111]

Families often become unsustainable when people lose their sense of self-worth, particularly when they are out of work, or under great hardship. Clearly the present

economic crisis, not only in Appalachia but around the world, is for many individuals and families one of those moments of great hardship.

In this difficult social context, there arises the terrible temptation for family members to take it out on each other, often with husbands battering wives, and often with parents abusing children.

Often driving such violence are destructive addictions to the abuse of alcohol, the abuse of drugs, the abuse of sex.

Through an addiction, a person tries to gain power, but it is not a life-giving power. Rather all addictions reveal the destructive face of sin.[112]

Addictions block a person's creativity, by repressing the image of God. They make the person serve an idol and then point the addicted individuals, and sometimes those around them, slowly toward death.

We also know that addictions are often accompanied by what are called "co-dependencies." While the addict seeks abusive power, the codependent rejects good self-power, claiming to be completely helpless. Here too there is a disfiguration of the image of God deep within the soul.[113]

But we trust in Jesus' healing love. And so we know that these great wounds can be healed. To help wounded families to find healing, and to become emotionally sustainable, we need prayer and forgiveness, but not a false forgiveness which covers up the problem.

For loving forgiveness must always be based on truth. To live the truth in love, we need personal and family supports, rooted in the local community.

We also need to encourage women to find their true personal power in family and public life. Often women's power has been stifled. Women's support groups and centers, including centers for battered women, as well as centers for addiction recovery, are very important here.[115]

At the same time, we need to encourage men to find the spiritual depth of their inner souls. Often men's spirituality has been repressed in our society. Here we encourage groups seeking Women in one coal camp, where the mines had closed, started what they called the Alcoholism Counseling and Education Center, and later the Addiction Education Center.

It's a grassroots center for women and men and children struggling with addictions themselves and/or in the family. The center also provides space for women's self-help groups, and for community organizations, including those working on ecology, and opportunities for participation in empowerment and direct action projects. Much of the Center's work focuses on sexual abuse, child-abuse, and violence. It explores the relationship between drugs and poverty, child-abuse and violence.

Beth Davies, CND[114]

A new, but really old, men's spirituality, and we also encourage older men to mentor younger men and boys. If men can grow in inner power, we believe that their outer power will become more balanced, and find harmony with women's power. This is the way it should be, for women and men both carry the mutual power of God's image. "The Spirit... bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ."

[Romans 8:16 17]

Therefore we also encourage groups which help women and men to work together, particularly to begin creative marriages, to sustain flourishing ones, and to heal wounded ones.

Sustainable Churches

One special challenge for the churches in Appalachia is for parishes and congregations to begin themselves to model these ideas.

In ancient times, after European civilization collapsed, Benedictine monasteries became centers for regeneration ecologically, socially, and spiritually. Now might not our own Christian communities themselves become small centers of a sustainable path,

One of the nice things about the transitional counseling program is that it is going to work to reestablish the family. We're gonna work with the mom on an educational level, provide her some skills training, help her with her social service needs, so then she and her children go out of that housing program. She is capable of supporting herself and her family because one of the biggest reasons women choose to go back into domestic violence situations is that they have no other financial alternative. The only alternative they have is living with their children on the streets.

from a West Virginia hearing
in the Diocese of Wheeling-Charleston[116]

Small islands of creativity, proclaimers of a culture of life?[117] This would mean, we believe, experimenting

with solar energy, and organic gardening, and other appropriate technologies, right in the local churches. Perhaps local churches might even sponsor land trusts, and encourage local businesses.[118]

Local churches might also consider providing "micro-financing," that is, small loans to local poor people, and often to women, who would like to start small businesses which would be locally rooted and ecologically responsible.[119]

In addition, local parishes and congregations could become centers of communications, using electronic technologies, on behalf of the local community. As Pope John Paul II tells us, we are called to a new evangelization, this time based on electronic technologies, which can make all the world one family.[121]

A special gift in this new evangelization is what is popularly called the basic Christian community. "These are groups of Christians who, at the level of the family or in a similarly restricted setting, come together for prayer, scripture reading, catechesis, and discussion of human and ecclesial problems with a view to a common commitment." [122]

We invite religious communities to put their newly acquired environmental consciousness into action by converting their landholdings and other property into models of what larger communities can become healthy ecosystems which revitalize their own neighborhoods. Religious communities can become prophetic models of sustainable resource use. New ways of using property, food, space, and energy can result in lifestyle changes which improve health, cut costs, and enrich the spirit.

Al Fritsch, SJ
Earth Healing[120]

We urge all our parishes to make such small communities, so often rooted in the family, the foundation of the new evangelization, and then to invite these small communities to reflect on how they can serve the local and global web of life.

We need a renewed evangelization that converts hearts and transforms society. Pope Paul VI in his apostolic exhortation on evangelization, which was issued in 1975 almost at the same time as our original Appalachian pastoral defined evangelization in these words: "For the Church, evangelizing means bringing the good news into all the strata of humanity, and through its influence transforming humanity from within and making it new." [123]

Our national bishops conference rephrased this definition noting that "evangelizing means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself." [124]

We must work for personal conversion that is linked to social transformation.

Much More to Say

These are only some of the experiments and ideas presently being explored in Appalachia. Once again we praise them as creative seeds of a new civilization, serving the web of life. New life is already flowing beneath the surface in strong faith-based communities here in the mountains made up of people who care, "who devote their lives to nurture sanity and the world's poor and the diversity of life on this planet" communities with strong feminist consciousness which is essential to the creation of an alternative future.

It's my conviction that what is going to save us is the building of strong base communities that are stepping "out of the lie into the truth," calling for a new vision of wholeness that begins with lifting up what has been disparaged.

Beth Davies CND [125]

There are other great needs too, and no doubt other important experiments also responding to these needs. Here we think of the many young people who have been forced to emigrate out of the mountains to the cities.

We wish to point out the need for church organizations to serve migrants in the cities where they have gone. [126]

We also think of holistic health care, and in addition of creative education, as pressing needs of local communities. While there is not space here adequately to address all these issues, we have great hope that the people of Appalachia, in the power of the Spirit, will tap their great spiritual depth to respond to the many challenges which face us all.

In Conclusion

In conclusion, we wish to thank the many groups across Appalachia who are struggling with these issues. We think here especially of the Catholic Committee of Appalachia, the Commission on Religion in Appalachia, the Appalachian Ministries Educational Resource Center, the Highlander Center. We think too of local parishes and congregations, and particularly of the mountain

churches, with such a long history of sustaining the Gospel among humble folk.

We praise them all for their service and hope ourselves to learn from them. And again we thank and praise all the Christian individuals and families, who witness daily in their lives to God's creative and redeeming love.

We also thank and praise all church ministers, be they lay, religious, or ordained, who serve this evangelical energy of God's holy people, "bearing witness to the kingdom of God" [Acts 28:23]

We particularly thank all those who took part in the listening sessions in preparation for this pastoral, and in turn made important contributions to its content, as well as the team which guided the drafting of this document.

And we celebrate the many rich cultures of the peoples of Appalachia: Native Americans, the region's original peoples; European Americans, from colonial and industrial immigrations, as well as recent arrivals; African Americans, with old and rich roots in the region; Hispanic Americans, now moving into the region in large numbers; and Asian Americans, also now coming to the region.

May the work of all these good people, show forth the glory of God revealed across the web of life. As we noted at the start of this message, twenty years ago we issued the Appalachian pastoral letter from the Catholic bishops of the region.

At that time our focus was mainly on the economic and political plight of the poor in the midst of a flourishing industrial system. Now, twenty years later, we see people being abandoned and the region's ecology being attacked by a postindustrial system with little or no accountability to local human communities nor to the wider web of life.

Therefore, the need for transformation is even greater than before. To some, such transformation may seem impossible. But we continue to believe in the spiritual depth and creativity of the people of Appalachia.

We believe that they can find a way to remain at home in the web of life. Such a path would turn away from the selfish and destructive individualism which so plagues late modern life. Instead it would return to the traditional Catholic teaching about the common good: the common good of all people, the common good of the entire ecosystem, the common good of the whole web of life.

And so we end now with the words of our earlier pastoral from 20 years ago:

"Dear sisters and brothers, we urge all of you not to stop living, to be a part of the rebirth of utopias, to recover and defend the struggling dream of Appalachia itself. For it is the weak things of this world which seem like folly that the Spirit takes up and makes its own.

The dream of the mountains' struggle, and the dream of simplicity and of justice, like so many other repressed visions is, we believe, the voice of the Lord among us.[127]

In taking them up again, hopefully the church might once again be known as a center of the Spirit, a place where poetry dares to speak, where the song reigns unchallenged, where art flourishes, where nature is welcome, where humble people and humble needs come first, where justice speaks loudly, where in a wilderness of idolatrous destruction the great voice of God still cries out for Life."

Catholic Bishops of Appalachia
This Land is Home to Me, 1975[128]

1 All biblical citations are taken from the New American Bible with revised New Testament, 1986, Confraternity of Christian Doctrine, except for the citation from Matthew 5:36 on p 20, which is taken from The Christian Community Bible (see note 57).

2 The most recent edition of *This Land is Home to Me* was published in 1990, on the 15th anniversary of the original, by the Catholic Committee of Appalachia, PO Box 652, Webster Springs, WV 26288, phone (304) 847-7215. This edition was revised from the viewpoint of inclusive language. We would also like to note the other important pastoral letter, *God's Face is Turned Toward the Mountains: A Pastoral Letter of Hope from the Bishops of Appalachia of the United Methodist Church*, published in Dec, 1992, and distributed by The Appalachian Development Committee of the United Methodist Church, PO Box 2231, Hagerstown, MD (217) 41-2231, phone (301) 791-7335.

3 The drafting of this 20th anniversary document was creatively guided by a team made up of Carolyn Brink, RSM; Marie Cirillo; Stephen Colecchi; Beth Davies, CND; Evelyn Dettling, OSB; Anthony Flaccavento; Todd Garland; Joe Holland; Glenda Keyes; Marcus Keyes; Joe Peschel; John Rausch; Les Schmidt; Walter F. Sullivan; Michael Vincent; Carol Warren; and Tena Willemsma.

4 On the deeply religious values of the people of Appalachia, see Loyal Jones, Appalachian Values (Ashland, KY: Jesse Stuart Foundation), reprinted from Robert J Higgs & Ambrose Manning, eds Voices from the Hills (NY: Edward Unger Pub, 1975), as well as Deborah V McCauley, Appalachian Mountain Religion: A History (Chicago: U of Illinois Press, 1995).

5 This story is from Pocahontas, VA.

6 See the 1988 Women's Task Force Report by Beth Spence, In Praise of Mountain Women, available from Catholic Committee of Appalachia (address above). The 10th anniversary of the pastoral letter *This Land is Home to Me* inspired this task force, as well as a series of gatherings titled In Praise of Mountain Women. These gatherings were held in 1991 in Virginia, in 1993 in West Virginia, and in 1995 in Kentucky.

7 Stephen M Colecchi, DMin and his staff at the Justice & Peace Office of the Diocese of Richmond did the research for this information.

8 Spence, In Praise of Mountain Women, p 13, taken from MIHOW Networker (Maternal Infant Health Out-

reach Worker Project), Center for Health Services, Vanderbilt University, Spring, 1991.

9 On the concept of sustainable communities, and the related concept of sustainable livelihoods, see David C Korten, "Sustainable Livelihoods: Redefining the Global Social Crisis," in Earth Ethics, vol 6, no 1 (Fall 1994), pp 8-13. Earth Ethics is published by the Center for the Respect of Life and the Environment, 2100 L Street, NW, Washington, DC 20037.

10 This happened in Hancock County, TN.

11 On the denouncing of a culture of death and the call for a culture of life, see the 1995 encyclical of Pope John Paul II, *Evangelium vitae* (The Gospel of Life), especially section 12 (p 22). John Paul's reflections here are directed primarily against attacks on the human person, but in his 1991 World Peace Day Message, *The Ecological Crisis: A Common Responsibility*, the pope extends the defense of life to include all creation. The English version of both documents is available from the United States Catholic Conference (USCC), Office for Publishing and Promotion Services, 3211 Fourth Street NE, Washington DC 20017, phone (800) 235-8722.

12 John Paul II, *Evangelium vitae*, p 141 (title preceding section 78).

13 John Paul II, *Evangelium vitae*, p 22 (section 12).

14 John Paul II, *Redemptoris Missio* (Mission of the Redeemer), 1990, section 59.

15 On the battering of women, see Kathleen Kenney, "Some thoughts for Churches about Domestic Violence," The Catholic Virginian, Oct 10, 1994, p 9.

16 See Patrick McCormick, CM, Sin as Addiction (NY: Paulist Press, 1989), & Gerald G May, MD, Addiction and Grace (San Francisco: Harper & Row, 1988).

17 John Paul II, *The Ecological Crisis: A Common Responsibility*, nos 1, 15, Dec 8, 1989; cited in the USCC's Renewing the Earth, p 1, and available from the USCC (see endnote #11 for address).

18 On the notion of "the web of life," see *Renewing the Earth: An Invitation to Reflection on Environment in the Light of Catholic Social Teaching*, a pastoral statement of the US Catholic Conference, Nov 14, 1991, p 2. This landmark document is available from the USCC (see endnote #11 for address).

19 USCC, Renewing the Earth, p 2.

20 See Genesis 1:27.

21 Cited from Warren Moore, Mountain Voices: A Legacy of the Blue Ridge and Great Smokies, (Chester, CT: The Globe Pequot Press), p 8.

22 For the story of the Appalachian Mountains, see Maurice Brooks, The Appalachians (Boston: Houghton Mifflin, 1965); Roderick Peattie, ed, The Great Smokies and the Blue Ridge: The Story of the Southern Appalachians (NY: The Vanguard Press, 1943); Hugh Crandall, Shenandoah: The Story Behind the Scenery and Margaret Rose Rives, Blue Ridge Parkway: The Story Behind the Scenery (Las Vegas, NV: KC Publications, 1990 & 1993 respectively); George Wuerthner, Southern Appalachian Country (Helena, MT: American Geographic Pub, 1990); & Scott Weidensaul, Mountains of the Heart: A Natural History of the Appalachians (Golden, CO: Fulcrum Pub, 1994).

23 Moore, Mountain Voices, p 1124 See the preceding references, as well as the following: Oscar Gupton & Fred Swope, Trees and Shrubs of Virginia (Charlottesville, VA: U Press of Virginia, 1981); Peter M Mazzeo, Ferns & Fern Allies of Shenandoah National Park & Trees of Shenandoah National Park (Luray, VA: Shenandoah Natural History Association, 1981 & 1967 respectively).

25 One author notes: "Unlike the northern forests that the glacier scraped bare less than 12,000 years ago, the southern Appalachians were never touched by ice. They were, in fact, a refugium for northern species that were forced to retreat to southern climes. When the glacier finally melted, the Appalachians served as the ark' of the plant world, providing the restocking supply for the newly uncovered lands." See Janine Benyus, Field Guide to Wildlife Habitats of the Eastern United States, (NY: Simon & Schuster, 1989), p 251.

26 Moore, Mountain Voices, p 6.

27 See the preceding references, as well as the following: Tom Floyd, Lost Trails and Forgotten People (Vienna, VA: Potomac Appalachian Trail Club, 1981); Horace Kephart, Our Southern Highlanders (Knoxville: U of Tennessee Press, 1976).

28 See Genesis 1:27.

29 It is often assumed that humans must of necessity damage the ecosystem, but that was not the experience of the North American native peoples. Rather they enhanced its animal and plant life. See J Baird Callicott,

"Genesis and John Muir," in Carol S Robb & Carl J Casebolt, Covenant for a New Creation: Ethics, Religion, and Public Policy (Maryknoll, NY: Orbis Books, 1991), p 133.

30 We have been told that the early Spanish explorer Cabeza de Vaca used the name to refer to an indigenous province, that over time it was used to cover the interior mountain region, and that Appalachee is the name of several indigenous tribes in Alabama.

31 Cited from Elizabeth Roberts & Elias Amidon, eds, Earth Prayers from around the World: 365 Prayers, Poems, and Invocations for Honoring the Earth (San Francisco: Harper Collins, 1991), p 32.

32 On the history of African Americans in the region, see William H Turner & Edward J Cabbell, Blacks in Appalachia (Lexington, KY: U of Kentucky, 1985).

33 Inspired by the In Praise of Mountain Women Gathering, 1993. Patsy Creech is a native of Harlan County, KY.

34 Jones, Appalachian Values, p 2

35 John Ehle, Trail of Tears: The Rise and Fall of the Cherokee Nation (NY: Doubleday, 1988).

36 On the richly artistic women's tradition of Appalachian quilt-making, see John Rice Irwin, A People and Their Quilts (West Chester, PA: Schiffer Pub Ltd, 1984).

37 Jones, Appalachian Values, p 4.

38 Ronald D Eller, Looking to the Future: The Problems and Promise of Regional Life. A reprint of this paper on the history and projections of industrialization in Appalachia is available from the Commission on Religion in Appalachia, 864 Weisgarber Road, NW, Knoxville, TN 37909, phone (615) 584-6133. See also Eller's Miners, Millhands, and Mountaineers: Industrialization of the Appalachian South, 1880-1930 (Knoxville: U of Tennessee Press, 1982).

39 For more information analysis, as well as on out-migration by unemployed Appalachians, contact Michael Vincent of the Diocese of Wheeling-Charleston. This event was sponsored by Big Creek People in Action, PO Box 313, Caretta, WV 24821.

40 On the crisis of the dominant "development" model and the search for an alternative model, see the following papers available as reprints from the Commission on Religion in Appalachia (CORA) (see note #37 for ad-

dress): John G McNutt, *An Alternative Development Strategy for Appalachia's Future: Applications of "Another Development" and "Sustainable Society" to a Region in Crisis*, reprinted from *Proceedings of the Conference on Land and Economy in Appalachia*, Appalachian Center, U of Kentucky (1987); CORA Report on Economic Trends and Social Issues, *Beyond Distress: New Measures of Economic Need in Appalachia* (1992); James H Smylie, *Appalachian Spring* (1985) a text prepared for publication in *Theology Today*, CORA Report of the Working Group on the Appalachian Economic Crisis, *Economic Transformation: The Appalachian Challenge* (1986); Ronald D Eller, *Poverty and Justice in Appalachia: Twenty Years after the War on Poverty* (no date).

41 On the issue of waste disposal, see the report of Appalachia Science in the Public Interest (ASPI), "Waste Watch" project directed by Al Fritsch: Andy McDonald, *Overcoming the Waste Crisis: A Deeper View* (Livingston, KY: ASPI, 1993). According to the ASPI report, "Our wastefulness reveals our separation from and misunderstanding of the natural world. An ecosystem is a whole in which there is no waste. All materials flow in cycles between the great number of organisms that make up the whole. All living creatures (including humans) depend upon one another in the extremely complex web of life... We humans have ignored our interdependence with the rest of creation; we have forgotten that we are strands in the web of life." (p 1)

42 On the new economic crisis in Appalachia, see again the references cited in endnote #31.

43 US Catholic Bishops, *Confronting a Culture of Violence* (Washington, DC: USCC, 1994), p 14. One pioneering alternative program at work in Appalachia is the Victim Offender Reconciliation Project (VORP), a mediation program offering victims and offenders in cases referred by the county juvenile or criminal justice system the opportunity to meet face to face to make restitution for the crime. Through the negotiation of restitution mutually agreed to, the intent is to provide a process which is restorative to both parties. The majority of referrals are of juveniles who have committed property offenses (vandalism, burglary, theft). All offenders have acknowledged responsibility for the crime. Community members are trained to be the volunteer mediators. For more information, contact PO Box 4081, Oak Ridge, TN 37831-4081, phone (615) 457-5400. Other efforts include the Alternatives to Violence Project (AVP) at PO Box 5204, Oak Ridge, TN 37831, phone (615) 482-2680 or (615) 483-4399, and the Community Mediation Center, Inc (CMC), at PO Box 17766, Knoxville, TN 37901-1766. For more on the explosion of prisons, see Alexan-

der C Lichtenstein & Michael A Kroll (Rachel Karmel, ed), *The Fortress Economy: The Economic Role of the US Prison System* (Philadelphia: American Friends Service Committee, no date).

44 We are very grateful to the many people who worked hard to organize these hearings, and to the thoughtful people who shared their experiences in them.

45 See again US Catholic Bishops, *Confronting a Culture of Violence*, as well as the earlier reference to the article by Kathleen Kenney.

46 On the general advent of a new economic age, see Daniel Bell, *The Coming of Post-Industrial Society: A Venture in Social Forecasting* (NY: Basic Books, 1973 & 1976); Zbigniew Brzezinski, *Between Two Ages: America's Role in the Technetronic Era* (NY: Penguin Books, 1979); Alvin Toffler, *The Third Wave* (NY: Bantam, 1980); & Joe Holland, *Religious Myth, Sexual Symbol, and Technological Function in the Postmodern Electronic Ecological Era* (Washington, DC: Warwick Institute, 1992). For a fine analysis of the new economic stage's early and traumatic impact on Appalachia, see Richard A Couto, *An American Challenge: A Report on Economic Trade and Social Issues in Appalachia* (Dubuque, IA: Kendall/Hunt Pub Co, 1994).

47 See Lester C Thurow, "The Disappearance of the Middle Class," *NY Times Magazine*, Feb 5, 1984.

48 See Frank Levy, Barry Bluestone, Lester Thurow, Ralph Whitehead, Jr, Jeff Faux, *Declining Incomes and Living Standards* (Washington, DC: Economic Policy Institute, no date); Stephen Rose & David Fastefest, *Family Incomes in the 1980s: New Pressure on Wives, Husbands, and Young Adults*, Working Paper no 13 (Washington, DC: Economic Policy Institute, 1988); Kevin Phillips, *The Politics of Rich and Poor: Wealth and the American Electorate in the Reagan Aftermath* (NY: Harper Collins, 1990).

49 Wendell Berry, *Home Economics* (San Francisco: North Point Press, 1987), p 68.

50 For Catholic social teaching's critique of the mechanistic model of development, see the social encyclical of Pope John Paul II, *Sollicitudo rei socialis* (On Social Concern), sections 28-30. The English version is available from the USCC (see endnote #11 for address).

51 John Paul II named Francis of Assisi as the patron saint of ecology in 1979 in his apostolic letter *Inter Sanctos* (Acta Apostolis Sedis 71).

52 For the quotation from Pope John Paul II, see Matthew Fox, Illuminations of Hildegard of Bingen (Santa Fe, NM: Bear & Co, 1985), p 9.

53 Cited from Fox, Illuminations, p 116.

54 On the concept of social sin, or structures of sin, see the 1987 encyclical of Pope John Paul II, *Sollicitudo rei socialis*, sections 36-39.

55 For explorations of a theology of the land, see Walter Bruggeman, The Land: Place as Gift, Promise, and Challenge in Biblical Faith (Philadelphia: Fortress Press, 1977); John Hart, The Spirit of the Earth: A Theology of the Land (Ramsey, NJ: Paulist Press, 1984); & M Douglas Meeks, God and Land (reprint available from CORA, see note #37 for address). For explorations of a Christian ecological theology, see James A Nash, Loving Nature: Ecological Responsibility and Christian Responsibility (Nashville: Abington Press, 1991); Albert J LaChance & John E Carroll, eds, Embracing Earth: Catholic Approaches to Ecology and Christian Purpose (Mahwah, NJ: Paulist Press, 1993); H Paul Santmire, The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology (Philadelphia: Fortress Press, 1985); Dieter T Hessel, ed, After Nature's Revolt: Eco-Justice and Theology (Minneapolis: Fortress Press, 1992); Sean McDonagh, To Care for the Earth: A Call to a New Theology and The Greening of the Church (Maryknoll, NY: Orbis Books, 1995 & 1990 respectively); & Carol S Robb & Carl J Casebolt, eds, Covenant for a New Creation: Ethics, Religion, and Public Policy (Maryknoll, NY: Orbis Books, 1991). For explorations in what might be called a broader natural theology of creation, see Thomas Berry, The Dream of the Earth (San Francisco: Sierra Club Books, 1988); Brian Swimme & Thomas Berry, The Universe Story: From the Primordial Flaring Forth to the Ecozoic Age a Celebration of the Unfolding of the Cosmos (San Francisco: Harper Collins, 1992); Rubert Sheldrake, The Rebirth of Nature: The Greening of Science and God (NY: Bantam, 1991); Charlene Spretnak, States of Grace: The Recovery of Meaning in the Postmodern Age (San Francisco: Harper Collins, 1991); David Ray Griffin, God and Religion in the Postmodern World (Albany, NY: SUNY Press, 1989); & Charles Birch & John B Cobb, Jr, The Liberation of Life: From the Cell to the Community (NY: Cambridge U Press, 1981).

56 For the Catholic use of the phrase "the integrity of creation," see again John Paul II's 1991 World Peace Day statement, *The Ecological Crisis*, section 7, and the USCC statement, *Renewing the Earth*, p 9. The original use of the phrase comes, however, from the World Council of Churches. See Thomas F Best & Wesley

Granberg-Michaelson, *Koinonia and Justice, Peace, and Creation: Costly Unity Presentations and Reports from the World Council of Churches' Consultation in Ronde, Denmark, Feb, 1993* (Geneva: WCC, 1993).

57 This translation is taken from The Christian Community Bible, a version published in 1988, with the approval of the Catholic Bishops of the Philippines, jointly by the Claretian Publications, Saint Paul Publications, & Divine Word Publications.

58 For the most recent and fullest statements of the contemporary development of Catholic social teaching, see the encyclical letters of John Paul II, *Sollicitudo rei socialis* (1987) and *Centesimus annus* (On the Hundredth Anniversary of *Rerum novarum*) (1991), both available in English versions from the USCC (see endnote #11 for address).

59 This principle of human dignity is also sometimes called the principle of the philosophy of "personalism." See John Paul II, *Centesimus annus*, section 11, & *Sollicitudo rei socialis*, section 29. See also Genesis 1:27.

60 Moore, Mountain Voices, p 113.

61 See the 1981 social encyclical of Pope John Paul II, *Laborem exercens* (On Human Labor), section 13. An English translation of the document is available from the USCC (see endnote #11 for address).

62 On the spiritually destructive character of the consumer society, see John Paul II, *Centesimus annus*, section 37.

63 This principle of human community, or of the common good, is also sometimes called the principle of "solidarity." See John Paul II, *Sollicitudo rei socialis*, sections 38-40.

64 For the strongest defense ever in Catholic social teaching of the rights of workers to form unions and to bargain collectively, see again John Paul II's *Laborem exercens*, especially sections 94-103. The pope describes the positive and creative sense of union struggle as "the power to build a community" (section 96).

65 On the centrality of family to society, see John Paul II's 1981 Apostolic Exhortation *Familiaris consortio*. The English edition is available from the USCC.

66 Moore, Mountain Voices, p 115.

67 On Catholic social teaching's rejection of both modern materialistic ideologies, see John Paul II, *Laborem*

exercens, sections 29-31, 49, & 58-69. Reporting from the seventh assembly of the World Council of Churches, on the theme "Come Holy Spirit, Renew the Whole Creation," Pat Windsor noted in The National Catholic Reporter: this earth, this "little, watery spec in space" is 4.5 billion years old; life began about 4.5 billion years ago; humans came on the scene 80,000 years ago, reports the WCC. "It is shocking and frightening for us that the human species has been able to threaten the very foundation of life on our planet in only about 200 years since modern industrialization." (Mar 1, 1991, p 6).

68 On recent papal social teaching favorable to business entrepreneurship, in contrast to the materialistic and economic ideology of capitalism, see *Centesimus annus*, section 32-43.

69 Speaking of "a society of free work, of enterprise and participation," John Paul II writes: "Such a society is not directed against the market, but demands that the market be appropriately controlled by the forces of society and the State, so as to guarantee that the basic needs of the whole of society are satisfied." *Centesimus annus*, section 35.

70 On the theme of God as the first and greatest economist, see M Douglas Meeks, God the Economist: The Doctrine of God and Political Economy (Minneapolis: Fortress Press, 1989). Meeks writes, "God's own economy is God's life, work, and suffering for the life of creation. As such it is meant as the ground of the human economy for life. God's law of the household' is the economy of life against death and cannot be disregarded by our economy with impunity" (p 3).

71 John Paul II, *Sollicitudo rei socialis*, section 28.

72 Section 48 of *Centesimus annus* restates the principle of subsidiarity, originally introduced into Catholic social teaching by Pope Pius XI: "the principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good." The principle is normally applied to the field of politics, but it also pertains to the field of economics.

73 Couto, An American Challenge, p 72.

74 See again Eller, Looking to the Future; John McNutt, An Alternative Development Strategy, Couto, An American Challenge, and Marie Cirillo, Pathways from Pov-

erty: Presentation on Social Capital (available from the author, RR 1, Box 146B, Clairfield, TN 37715).

75 See the long discussion of this theme in Chapter IV of John Paul II's *Centesimus annus*.

76 On the need for and possibility of land reform, see Richard Cartwright Austin, Reclaiming America: Restoring Nature to Culture (Abingdon, VA: Creekside Press, 1990), pp 119-120, 141-155 & 194-220.

77 Austin, Reclaiming America, p 148.

78 See again John Paul II's *Centesimus annus*, sections 37-40, as well as his World Peace Day statement, *The Ecological Crisis*, section 10, which speaks of "a new solidarity" including "the promotion of a natural and social environment that is both peaceful and healthy," and USCC, Renewing the Earth, p 2. In the USCC statement, the bishops write: "We seek to explore the links between concern for the person and for the earth, between natural ecology and social ecology. The web of life is one."

79 See John Paul II's *Centesimus annus*, section 30.

80 Renewing the Earth, p 2. In addition, we thank our brother bishops in the Philippines for the pioneering pastoral letter, *What is Happening to Our Beautiful Land*. This statement was published in the CBC Monitor (Manila), vol 9, no 1 (Jan-Feb 1988). We also thank our brother bishops in Haiti, the Dominican Republic, and Lombardy in Northern Italy for similar statements. The statements from the Dominican Republic and Haiti are noted in Stratford Caldecott, "On the Greenness' of Catholicism and its Further Greening," New Oxford Review, Dec 1989, p 11. The statement of the Lombardy bishops is noted in Donald B Conroy, "The Church Awakens to the Global Environmental Crisis," America, Feb 17, 1990, p 150. And we thank the Nationwide Leadership Conference for Catholic, Jewish, and Protestant Seminaries for its landmark statement, *Religion's Role in Preserving the Environment*. See the 1994 report by Leslie Land, Religion's Role in Preserving the Environment, available from the American Jewish Committee, Skirball Institute on American Values, 635 S Harvard Blvd, Suite 214, Los Angeles, CA 90005-2511.

81 The USCC statement, *Renewing the Face of the Earth*, speaks of "sustainable social and economic development" (p 9). While papal statements do not use the term "sustainable," they do warn of nature's own rebellion against humanity when humans fail to follow the divine and cosmic order of creation. See John Paul II's

Sollicitudo rei socialis, section 30; *Centesimus annus*, section 37; and *The Ecological Crisis*, section 3.

82 On the whole notion of sustainability in economics and society generally, see again Korten, "Sustainable Livelihoods," as well as Lester R Brown, Christopher Flavin, & Sandra Postel, Saving the Planet: How to Shape an Environmentally Sustainable Global Economy (NY: W W Norton & Co, 1991); Lester R Brown, Building a Sustainable Society (NY: W W Norton, 1981); World Commission on Environment and Development, Our Common Future (NY: Oxford U Press, 1987) Jane Blewett, "Sustainability," Center Focus (Center of Concern, Washington DC), Mar 1995, p 7; & Paul Hawken, The Ecology of Commerce: A Declaration of Sustainability (NY: Harper Collins, 1993).

83 The English version of this statement is available from the USCC (see note #11 for address). The citations are from sections 5, 7-8.

84 See Hawken, The Ecology of Commerce, p 3: "A hundred years ago, even fifty years ago, it did not seem urgent that we understand the relationship between business and a healthy environment, because natural resources seemed unlimited. But on the verge of a new millennium we know that we have decimated ninety-seven percent of the ancient forests in North America; every day our farmers and ranchers draw out 20 billion more gallons of water from the ground than are replaced by rainfall; the Ogallala Aquifer, an underground river beneath the Great Plains (and) larger than any body of fresh water on earth, will dry up within thirty years at present rates of extraction... Quite simply, our business practices are destroying life on earth."

85 See John Paul II, *Centesimus annus*, sections 35, 40 & 44-52. Here the pope insists that "It is the task of the State to provide for the defense and preservation of the common goods such as the natural and human environments, which cannot be safeguarded simply by market forces." Again arguing that "there are collective and qualitative needs which cannot be satisfied by market mechanisms," he warns of "the risk of an idolatry' of the market, an idolatry which ignores the existence of goods which by their nature are not and cannot be mere commodities" (section 40). Yet he also insists, in the name of subsidiarity, that the state must not undermine the right of economic initiative by undermining the role of the local community (section 48).

86 John Paul II, *The Ecological Crisis*, Section 9.

87 A privately published essay dated Oct 1994. The citation is from p 5.

88 On the notion of sustainable development, see the references in note 82.

89 This story is from Harlan County, KY. For more information about these publications, contact Harlan County Literacy, 301 North Main Street, Harlan, KY 40831, phone: (606) 573-0039.

90 See Korten, "Sustainable Livelihoods." The author points out: "In unregulated globalized markets, capital becomes rootless, impatient, and controlled by entities that have no commitment to place or people... In the name of economic growth and job creation, livelihoods are being destroyed at an alarming rate as stable subsistence communities are evicted from their lands to make way for dams, mines, golf courses and luxury resorts, agricultural estates, and forest plantations or their forests, water sources, and fisheries are mined for quick profits by powerful corporate interests." See p 9.

91 See again the commission's ground breaking report, Our Common Future.

92 "Women have traditionally had the primary role in the productive and reproductive activities of the social economy, while men have had the dominant role in the monetized market economy... Unlike market economies, which tend to join people in purely impersonal and instrumental relationships, social economies create a dense fabric of relationship based on long-term sharing and cooperation." See Korten, "Sustainable Livelihoods," p 10.

93 See Maria Otero & Elizabeth Rhyne, The New World of Microenterprise Finance: Building Healthy Financial Institutions for the Poor (West Hartford, CT: Jumarian Press, 1994). The authors note: "For increasing numbers of poor people, microenterprises are a source of income and employment where no other alternatives are available... In rural settings, most families combine microenterprise activity with farming, and many depend on it as the main source of family income... Many, if not most, microenterprises are not autonomous economic units, but part of larger family or household units. The cash associated with one microenterprise is frequently mingled with that of other household activities, including other enterprises. Thus the financial needs of families, or at least of individual entrepreneurs, are often not separable from the financial needs of enterprises themselves. This is particularly true for enterprises owned by women." pp 1, 13.

94 Testimony submitted at a 1994 hearing sponsored by the Office of Justice-Peace-Integrity of Creation of the Diocese of Knoxville.

95 On the notion of sustainable agriculture, see John P Reganold, Robert I Papendick, & James F Parr, "Sustainable Agriculture," Sustainable Agriculture, Jun 1990, pp 112-120.

96 On community supported agriculture, see Robyn Van En, "Community Supported Agriculture," and Tom Lyson, "Agriculture Supported Communities," in Farming Alternatives for Sustainable Agriculture for New York State (Cornell U Farming Alternatives Program), vol 2, no 1 (Fall 1993), respectively pp 1-2, 12, and pp 1, 3 4; Eric Gibson, "Community Supported Agriculture," Small Farm News (Small Farm Center, U of California, Davis), Nov/Dec 1993, pp 1, 3 4. One Appalachian example of this model of sustainable agriculture is the Highlands Bioproduct Network. It sells to households and restaurants in the Abingdon/Bristol area of Virginia. This example is cited in Flaccavento, "Sustainable Agriculture," p 5.

97 Anthony Flaccavento, "Sustainable Agriculture," p 5.

98 See John S Ferrell, Fruits of Creation: A Look at Global Sustainability as Seen Through the Eyes of George Washington Carver (Shakopee, MN: Macalester Park, 1995)

99 Anthony Flaccavento, "Sustainable Agriculture," CJE News, vol 5, no 5 (Jan/Feb 1995), pp 4 5.

100 See Liz McGeachy, "Sustainable Forestry," CJE News, vol 5, no 5 (Jan/Feb 1995) pp 6 7.

101 This story was reported by Anthony Flaccavento from his own personal knowledge.

102 See again the report of the Appalachian Land Ownership Task Force, Who Owns Appalachia? (Lexington, KY: U of Kentucky, 1983). The study was initiated in 1979 by the Land Task Force of the Appalachian Alliance, a coalition of community groups, scholars, and individuals. For a summary of this seven-volume, 1,800 page study, see Joe Hacala, SJ, The Appalachian Land Ownership Study, available as a reprint from the Catholic Committee of Appalachia (see note #2 for address). So central is this issue of land ownership, that we cite here the main points of Hacala's summary: "Overall the study pointed to one overwhelming fact: Appalachia's valuable land and mineral resources are largely controlled by absentee and corporate ownership. Only one percent of the local population, along with absentee

holders, corporations, and government agencies, control at least 53% of the total land surface in the eighty county survey." "Furthermore, the study clearly points to the impact this outside ownership and control has on the lives of the people: these ownership patterns are a crucial underlying element in explaining patterns of inadequate local tax revenues and services, lack of economic development, loss of agricultural lands, lack of sufficient housing, the development of energy and land use." "A clear picture of the Appalachian paradox emerges: an impoverished area perched atop enormous wealth a rural culture violently transformed by foreign landlords According to John Gaventa (a recent national MacArthur Fellowship winner), of the Highlander Education and Research Center, who acted as overall coordinator of the study: "Taken together, the failure to tax minerals adequately, the underassessment of surface lands, and the revenue loss from concentrated federal holdings, has a marked impact on local governments in Appalachia. The effect, essentially, is to produce a situation in which: a) the small owners carry a disproportionate share of the tax burden; b) counties depend upon federal and state funds to provide revenues while the large corporate and absentee owners of the region's resources go relatively tax free; c) citizens face a poverty of needed services despite the presence in their counties of taxable property wealth, especially in the form of coal and other natural resources." Hacala, Land Ownership Study, pp 1 & 3.

103 See again Austin, Reclaiming America, pp 119-120, 141 155. Hacala in his summary, Land Ownership Study, notes the need for land reform and points out that the National Campaign for Human Development funded one such attempt, the Southern West Virginia Land Reform Project (p 10). In a privately published essay called "The Spiritual Crisis of Modern Agriculture," dated April 19, 1994, Austin also addressed the theme of land reform: "In my book, Reclaiming America, I have proposed a scheme for land reform consonant with American traditions. I call it reopening the frontier.' It is an orderly program, within our constitutional system, to acquire corporate lands and distribute them to any landless American who is willing, after training, to settle land and tend it with care... I suggest that our churches have a role in pioneering such land reform strategies." See p 8.

104 For more information on the land trust concept, contact the Institute for Community Economics, 57 School Street, Springfield, MA 01105-1331, or the Community Land Trust Headquarters, RR 3, Box 75, Great Barrington, MA 01230.

105 Testimony submitted at a Dec 1994 hearing sponsored by the Office of Justice-Peace-Integrity of Crea-

tion, of the Diocese of Knoxville. One important example of the land-trust concept is the Woodland Community Land Trust. Contact Marie Cirillo at Route 1, Box 146B, Clairfield, TN 37715, phone: (615) 784-6832.

106 An inspirer of the concept of appropriate technology was the late E F Schumacher. See his pioneering work, Small is Beautiful: Economics as if People Mattered (NY: Harper Row, 1973). For a subsequent report on attempts to implement his ideas, see George McRobie, Small is Possible (NY: Harper & Row, 1981).

107 An important example of this ecologically oriented technological creativity is the Narrow Ridge Earth Literacy Center in Washburn, TN. Founded and led by Methodist minister Bill Nickle, this center is an important experiment in both alternative technology and the land-trust idea.

108 Cited from an undated publication of Appalachia Science in the Public Interest, titled Appropriate Technology and Healing the Earth, p 5. A recent report from the Center concerns a project using straw-bale construction: "Like the other structures on the site, the structure is an experiment in itself. Generating electricity from the sun, passive solar design, composting toilet and cellulose insulation are but a few of the experiments in sustainability. The most notable experiment is the straw bale kitchen on the north side of the building... the bales of straw are used as both load-bearing walls and insulation. The insulation value ranges from R-40 to R-50, as opposed to R-11 of a normal 2x4 stud wall with fiberglass insulation. Straw is an annually renewable resource and can be purchased locally... The bales are stacked like bricks on top of the flooring, then covered with stucco, which deters rodents and keeps the straw (dry). The walls themselves hold the weight of the roof without additional support." See article by Matthew Ordonez, in Renewal, vol 2, no 1 (Summer 1995), p 1. For information, contact Narrow Ridge Earth Literacy Center, RR 2, Box 125, Washburn, TN 37888.

109 Here we commend the work of Appalachia Science in the Public Interest (ASPI). Founded and directed by Jesuit priest, Al Fritsch, ASPI is a gold mine of ideas and experiments in Livingston, KY 40445. Another example is the center founded by Paula Gonzalez, SC. It has become an important place for interreligious dialogue on spirituality and ecology, as well as on alternative technologies. Contact Earth Connection, 370 Neeb Road, Cincinnati, OH 45223-5101. "Sister Paula Gonzalez is an amazing woman she has been envisioning alternative futures for life on this planet for twenty years. After transforming an abandoned chicken barn into a passive solar, energy efficient residence built by an all

volunteer crew and paid for by the proceeds of recycling, she expanded her vision, determined to build an organization and meeting facility that would serve as a center for learning about living lightly on the Earth." The citation is from EcoLetter (Winter/Spring) 1995), p 19. EcoLetter is published by the North American Coalition on Religion & Ecology, 5 Thomas Circle NW, Washington DC 20005, phone: (202) 462-2591. See also information from the John Henry Foundation, PO Box 1172, Morgantown, WV 26507, ph: (304) 292-0767

110 The center is in Lee County, VA.

111 See again Kathleen Kenney, "Some Thoughts for Churches about Domestic Violence."

112 On addictions in relation to sin and grace, see Patrick McCormick, CM, Sin as Addiction (NY: Paulist, 1989), & Gerald G May, MD, Addiction and Grace (San Francisco: Harper & Row, 1988).

113 On the concept of codependency, see Melody Beatrice, Codependent No More: How to Stop Controlling Others and Start Caring for Yourself (San Francisco: Harper & Row, 1987), as well as her Beyond Codependency and Getting Better All the Time (San Francisco: Harper & Row, 1989).

114 The Center is in Pennington Gap, VA.

115 Another center of creative experiments with women's healing and power, as well as with problems of addiction and with sustainable community development is the Addiction Center in Pennington Gap, VA. The Center works in conjunction with the St. Charles Community Center, the St Charles Development Authority, and the African American Cultural Center. Led by Beth Davies, CND & Elizabeth Vines, CDP this center is another example of the rooted creativity of local communities, supported by church workers with long-term commitments to grassroots folks. For more information, contact the Addiction Education Center, PO Box 688, Pennington Gap, VA 24277 or Drawer E, St Charles, VA 24282.

116 The hearing was sponsored by Big Creek People in Action, and facilitated by Libby Deliee, RSM of Catholic Community Services. A creative center of this type is the Center for Justice, directed by Evelyn Dettling, OSB. This center is an important gathering place for women seeking healing and new strength. For more information, contact the Center for Justice, Box 576, Neon, KY 41840. Another is the Center for Economic Options at 601 Delaware Avenue, Charleston, WV 25302, phone: (304) 345-1298. Still another resource is the West Virginia Coalition Against Domestic Violence, led by Diane

Reese, SND & Sue Julian. For more information, contact the West Virginia Coalition against Domestic Violence, PO Box 85, Sutton, WV, 26601, phone: (304) 765-2250.

117 For an insightful call to church congregations to undertake this mission, see Alvin Pitcher, Listen to the Crying of the Earth: Cultivating Creation Communities (Cleveland, OH: Pilgrim Press, 1993).

118 See Al Fritsch, SJ & Angela Iadavaia-Cox, Eco-Church: An Action Manual (Resource Publications, 1992 available from Appalachian Science in the Public Interest, see note #109 for the address).

119 On micro-financing, see again Otero & Rhyne, *The New World of Microenterprise Finance*.

120 Earth Healing is a "systems approach to resource use" which offers a "resource audit" to religious congregations and other groups. In the words of the program, "a resource audit provides an integrated analysis of an institution or community and an instrument for long-range planning. It examines goals, resource-use patterns, and opportunities for increased self-reliance and dollar savings." For more information, contact Appalachian Science in the Public Interest (see note #109 for address). For an example of creative beginning, see the pioneering work undertaken in the Diocese of Knoxville, and known as "Eco-Church Ministry." Here parish leaders promote a spirituality that expresses sincere love for planet Earth and marginalized people, and using environmental resource assessments, encourage the development of church plants as ecological models. For more information on this pioneering project, contact Glenda and Marcus Keyes, Justice-Peace-Integrity of Creation, Diocese of Knoxville, 119 Dameron Avenue, Knoxville, TN 37917. Similar pioneering efforts in the Diocese of Richmond are led by the Ecological Working Group. One of its special programs is a hands-on educational process called "Habits of Creation." For more information on this additional pioneering project, contact the Ecological Working Group, Richmond Catholic Diocese, PO Box 660, St Paul, VA 24283, phone: (703) 732-5050.

121 See John Paul II's 1991 encyclical on Christian mission, *Redemptoris missio*, sections 37 & 38. The English version is available from the USCC (see note #11 for address). On the religious significance of the four cultural stages of speech, writing, printing, and electronics, see again Joe Holland, Religious Myth, Sexual Symbol, and Technological Function in the Postmodern Electronic Ecological Era.

122 See again John Paul II, Redemptoris missio, section 51.

123 Paul VI, *Evangelii Nuntiandi* (On Evangelization in the Modern World), 1975, section 18.

124 National Conference of Catholic Bishops, *Go and Make Disciples*, 1992.

125 Written communication from Beth Davies, CND on March 19, 1995.

126 "During the 1940 1970 period, Appalachia lost more than 4,000,000 people. The fact that the vast majority of these hardy mountain people... became stable workers, homeowners, and good citizens is a tribute to their religion, family structure, and individual moral character." Michael Maloney, *Appalachian Migration to Southwestern Ohio* (reprint available from Catholic Social Service of Southwest Ohio, 100 East 8th Street, Cincinnati, OH 45202).

127 The phrase "the Lord" replaces the original wording in light of Jewish sensitivity to the use of the name of God.

128 Catholic Bishops of Appalachia, *This Land is Home to Me*, p 30.