

RECLAIMING THE COMMONS:

Challenging an Enlightened Church to Act

Albert J. Fritsch, SJ



Copyright (c) 2013 by Earth Healing, Inc.

ISBN: 978-0-9846448-5-8

Table of Contents

Acknowledgments	page
Introduction: Let's Change the System	8
Chapter One: Air Commons	13
<i>a) Infringement on Air Commons</i>	
<i>b) Actions to Reclaim Air Commons</i>	
1. Individual and Domestic Actions	
2. Air and Light Pollution Controls	
3. Fuel Efficiency Programs	
4. Renewable Energy Programs	
5. Climate Change Treaty Convention	
<i>c) Glory of Creation</i>	
<i>d) Emerging Catastrophe</i>	
* Principle of Right to Life	
-- Church Witnessing --	
Chapter Two: Water Commons	32
<i>a) Infringement on Water Commons</i>	
<i>b) Actions to Reclaim Water Commons</i>	
1. Individual and Domestic Actions	
2. Potable Water Systems	
3. Regional and Multinational Water Authorities	
4. Global Maritime Corps	
5. Global Coral, Fishing, and Whaling Regulations	
6. Convention on the Law of the Seas	
<i>c) Subsidiarity, Letting Go, Giving, and Taking</i>	
1. Principle of Subsidiarity	
2. Different Types of Giving	
3. Different Types of Taking	
4. Elements in Reclaiming the Commons	
<i>d) Applying Elements to Water Issues</i>	
-- Church Teaching through Sharing --	

- a) *Infringement on Land Commons*
 - 1. *Fragile Lands*
 - 2. *Wilderness, Forests, and Wildlife Habitats*
 - 3. *Land for Essential Needs -- Food and Housing*
- b) *Belonging: Property Rights versus Land Commons*
- c) *Actions to Reclaim Land Commons*
 - 1. *Domestic and Local Community Actions*
 - 2. *Land Reclamation Projects*
 - 3. *Agricultural Assistance*
 - 4. *Food Relief Programs*
 - 5. *Wilderness and Forest Preserves*
 - 6. *International Polar Authority*
- d) *Enclosure of the Commons by Privatization*
 - 1. *American Attitudes about Land*
 - 2. *The Emerging Commons*
 - 3. *Limiting Private Property*

* *Principle of Environmental Commons*
-- *Church Facing Limitations* --

- a) *Infringement on Cultural Commons*
 - 1. *Indifference to Preserving Treasures*
 - 2. *Commercial Development of Cultural Sites*
 - 3. *Loss of Ancestral Languages*
 - 4. *Globalization Assaults on Cultures*
- b) *Actions to Reclaim Cultural Commons*
 - 1. *Establish Local Celebrations*
 - 2. *Regional Cultural Sites*
 - 3. *Green Tourist Guidelines*
 - 4. *Language Revitalization Programs*
 - 5. *UNESCO Cultural Sites*
- c) *Clash of Attitudes on Matters of Wealth*
 - 1. *Personal Attitudes about Wealth*
 - 2. *Consumer and Corporate Attitudes*
 - 3. *Democracy and Excessive Wealth*
 - 4. *Economic Regulation and Trade*
 - 5. *Global Role and Limits*
- d) *Comparison of Two Cultural Views*

** Principle of Quality of Livelihood for All*
-- Church Celebrating Culture --

Chapter Five: Access to Health Care Facilities

115

- a) Infringement on Health Facility Access*
- b) Actions to Maintain and Improve Human Health*
 - 1. Personal and Community Health Maintenance*
 - 2. Drug Abuse Prevention and Control*
 - 3. Health Insurance for All*
 - 4. International Health Alert System*
 - 5. Global World System*
- c) Funding Health Care*
 - 1. Resources Closer at Hand*
 - 2. Global Resources*
 - 3. Funding and Health Care Rationing*

** Principle of Universal Health Care*
-- Church as Compassionate

Chapter Six: Communications and Intellectual Commons

130

- a) Infringement on Intellectual Commons*
 - 1. Inadequate and Inaccessible Education*
 - 2. Difficulties in Language Exchange*
 - 3. Potential Information Misuse*
 - 4. Limits on the Right to Free Expression*
 - 5. Lack of Sharing the Intellectual Commons*
- b) Actions to Enhance Information and Communication*
 - 1. Local Educational Activities and Opportunities*
 - 2. Globish: A Common Language*
 - 3. National Research Centers*
 - 4. International Disaster Early Warning Systems*
 - 5. Worldwide Web*
 - 6. UNESCO Education Fund*
 - 7. Global Copyright Regulatory Agency*
- c) Barriers to Change by Individuals*
 - 1. Negation by External Sources*
 - 2. Negation Internally*
 - 3. Affirmation Misplaced*

- 4. *Personal Pretensions, Power and Compromises*
- d) *Two Approaches to Presenting the Message*
 - 1. *Soft Approach*
 - 2. *Hard Approach*

** Principle of Participative Democracy*
-- Church Proclaiming Good News --

Chapter Seven: Silent Space/Time

149

- a) *Infringement on Silent Space/Time*
- b) *Actions to Preserve Silence*
 - 1. *Domestic Silent Space/Time*
 - 2. *Promote Local Silent Space/Time*
 - 3. *Regional Noise Abatement*
 - 4. *National Noise Abatement*
- c) *Creating Silent and Retreat Space and Time*
 - 1. *Sacred Space*
 - 2. *Sacred Time*
 - 3. *Retreat Space*
 - 4. *Retreat Time*
- d) *Balancing the Silence/Sound Environment*

** Principle of Environmental Compromise*
-- Church Inspiring Prayer --

Chapter Eight: Movement of Goods and People

163

- a) *Infringement in Commercial Areas*
 - 1. *Consumer Beware!*
 - 2. *Worker Injustice*
 - 3. *Movement of Goods and Safety Issues*
 - 4. *Indebtedness*
 - 5. *Unfair Corporate Practices*
- b) *Infringement on Movement of People*
 - 1. *Restricted Work Opportunities*
 - 2. *Forced Movement*
 - 3. *Travel Damage by Trashing and Carbon Print*
- c) *Actions to Reclaim the Commercial World*
 - 1. *Individual Consumer Issues*
 - 2. *Production and Shipping Safety Issues*
 - 3. *International Atomic Energy Agency*
 - 4. *Fair Trade and Animal Products*

- 5. *Global Financial Control Agency*
- d) *Financial Resource Issues*
 - 1. *Resource Conservation Ethic*
 - 2. *Worker Ownership*
 - 3. *Military Conversion*
 - 4. *Full Employment*
 - 5. *Tax and Financial Reform*
- e) *Shorter-Term Citizen Actions*
 - 1. *Hospitality and Compassion for Strangers*
 - 2. *International Refugee Services*
 - 3. *Human Trafficking Cessation*
 - 4. *Human Rights Commission*
 - 5. *World Criminal Court*
 - 6. *Space Travel and Global Space Agency*
- f) *Longer-Term Citizen Actions*
 - 1. *Reclaiming Sustainable Social Structures*
 - 2. *Remaking Sustainable Political Structures*

* *Principle of Sustainable Development*
 -- *Church Promoting Development* --

Chapter Nine: Interior Ecology

195

- a) *Reclaimers' and Change Agents Basic Characteristics*
- b) *Level One: Environmentalism -- A Fragile Earth Is HERE*
- c) *Level Two: Equality -- Opportunity's Window Is NOW*
- d) *Level Three: Ecumenism -- WE Are Called to Work Together*
- e) *Level Four: Evangelization -- WE Look to a Higher Power*

* *Principle of Interior Ecology*
 -- *Church Forming Catalysts*

Conclusion: *Mustering Courage to Act*

219

Appendix One *Global Development Fund*

Appendix Two *Global Enhanced or Initiated Agencies*

End Notes

Digital Book Jacket

Acknowledgments

Since 2007, this is the fourth draft of *Reclaiming the Commons*. In some ways, it is a continual work in progress because digital printing allows for ongoing changes at low expense. Events are changing rapidly and so earlier versions become dated. We are grateful to our three earlier editors/commentators who in turn passed on to the Lord over the past few years -- Kristin Johannson (October 2010); Mary Byrd Davis (February 2011), and Sally Ramsdell (August 2011). No, this work was not the cause, for each was battling different types of cancer and yet each gave themselves to environmental pursuits in most noble ways. Mark Spencer edits this latest version with technical assistance from Charles Fritsch and our faithful web manager Janet Powell.

Our gratitude extends to a number of readers of this and earlier drafts, to John Freda, Mike Mitchell, Deb Bledsoe, Ed Sloane and the graduate students in Art Purcell's class at the University of Denver. Financial and moral assistance have been given by Bob McDonald, Pat Thornsburg, Frank, Mary, and Stephen Fritsch, Joe Kohrs and family, Ben Urmston, Walt Bado and the Kentucky Jesuit Community, and my two special faith communities: St. Elizabeth of Hungary Church at Ravenna and Our Lady of the Mountains at Stanton, Kentucky. Shut-ins Helen Stone, Lena Cramer, Henrietta Kirchner, and Miki Silva have offered their pains and sufferings to bring this work to some fruition.

The theological foundations grounding this work are found in *The Little Blue Book* (Brassica Books.com). We are most grateful to Bob Sears for theological comments at various draft stages. Of great importance is our promotional DVD, "The Call of the Magnificat," produced by Seascapes Publishing, with script adaptation and production by Len Sroka, audio coordination by Kathy Stone, narration by Kristin Pflum, Delores Thompson,

and Jonathon Klemme, and music by John Crance and Peter Wdowiarz.

February 2013

Dedication

This work is dedicated to Pope Benedict XVI for the words that triggered this investigation --

*The world's wealth and resources do not belong
to a select few; they also belong to the poor.*

Benedict XVI, Catholic News Service, September 5, 2007.

Introduction: Let's Change the System

I have come to bring fire to the earth, and how I wish it were blazing already!
(Luke 12:49)

Our Earth is in trouble. This fact has colored my environmental work for forty-three years. Can we do anything about it? This question has haunted me all during the same period. Now after years, an insight emerges, so fraught with difficulty that I only gradually muster the courage to voice it: the environmental solution does not involve tweaking a dysfunctional economic/political system, for that only extends the agony. The system cannot meet the changes facing humankind; it only rewards those who grab and discourages those who would like to share resources with others. This system must fall and another arise.

Climate change is now a greater wake-up call than air or water pollution of three decades ago. Weather extremes become more frequent, oceans rise at 3.2 millimeters per year, carbon dioxide increases at 3% per year, glaciers melt at a rapid rate, and other omens of disaster are in the offing. The challenge is for all who are concerned about future viability of our planet to do something -- but what?

No one of us has the solution and that may be to our benefit. In our participative democracy, answers emerge from cooperative efforts in various institutions. The Church has weathered many storms in its long history and her wisdom needs to be tapped, a wisdom calling for sharing resources with the most needy. People of faith may participate and help hasten a better day as catalysts of change: belief in a viable future through

united efforts; courage to publicly pinpoint a dysfunctional system; a residual wisdom of the ages and of living elders who have little to lose by telling the truth; and the dynamic energy resulting from sacramental life. With ever-shortening time to act, we join a struggle that disdains the status quo of the greedy, and scorn a consumer culture with its insatiable appetite for material goods. Believers may be moved to develop an internal ecological balance, the basic foundation for peace on this troubled Earth.

The hope is that Christians and all believers will see solidarity of concern cutting across race, creed, and color, and perceive that global security is one aspiration as brothers and sisters. This security has been a theme with the three previous drafts of this work, *Reclaiming the Commons*. Our commons is our joint heritage from birth and yet is held by only the privileged, as though it belongs to them. Reclaiming means we take back what is essentially ours and has been sequestered by those with rather strange claims. Saving our planet Earth in an age of globalization involves a worldwide effort by people of good will to share what is really ours, and to hasten the process.

The Church's message is to affirm the power of sharing and the right to a higher quality of life. This right to life expands with social awareness and extends to peace-making and environmental protection. The Church speaks: forgiving individually and collectively; reminding us to be humble before the Lord; helping us see gifts as limited and to be shared; encouraging higher quality for all culturally, health-wise and intellectually; inspiring us to be people of prayer; affirming our freedom to move about and trade with others; and calling us to become internally balanced in every way. From this wisdom flows the nine premises listed below. These have a firm foundation discussed over the past nine years on my *Daily Reflections* <earthhealing.info>:

1. Our Earth is being damaged by current practices.

Industrialized nations are reluctant to commit themselves to global change goals (China is opening one new coal-powered plant each week). The 3.2% annual increased CO₂ in 2011 ¹ was matched in 2012 helping to make that year the highest in such emissions on record. In 20 years global carbon emissions from energy are up 48%.

Chapter One deals with natural beauty and the damage done by those who sequester and misuse common resources. Air pollution threatens human life and all life on this planet. Programs are required to curb fossil fuel consumption, recognize the human causes of climate change, and support benign renewable energy alternative applications.

2. Saving the Earth is to be achieved by the lowly.

This will not be done by the status quo seekers and those in high places -- the

privileged plutocratic minority. This manifesto is in the *Magnificat*.² The lowly need to be encouraged to change; through hard knocks, they are more realistic in use of essentials; they are more willing to take important risks; they can change the world.

Chapter Two treats our water commons. Who "owns" this resource? Recurring water shortages lead us to confront legitimate demands for those suffering from water shortages and contamination. The lowly, speaking up about essential water needs, will be more willing to engage in other major resource and economic issues.

3. Excessive wealth must be curbed and limits enforced.

Between these "haves" and "have-nots" is a broad middle spectrum offering an adequate quality of life. Instead of greed, we must share, bringing all into the great middle.³ In the United States in 1974, the top 1% of families took home 9% of the GDP; this has increased to 23.5% in 2007, with no sign of slowing down right now.⁴

Chapter Three considers the nagging problem of the ownership of land, a major wealth issue. Wilderness, wildlife habitat, Antarctica and fragile lands are discussed as part of the land commons and its enclosure,⁵ with emphasis on American land tenure attitudes and practices.

4. A higher quality of livelihood is meant for all.

All practical steps must be undertaken to gain a higher quality of life for the poor.⁶ The rich treasure of the culture of people from different backgrounds and ages deserves honoring. We find a clash of ideas on what constitutes "wealth" when comparing these different cultural views.

Chapter Four focuses on culture both in protecting its heritage and the endangerment to cultural resources, especially those of primitive peoples, along with championing a principle of quality of livelihood for all.

5. All people have a right of access to basic health.

Globalization has changed our relationships to people throughout the world. Globalization has resulted in job losses, lack of environmental regulation, a "race to the bottom" along with massive accumulation of corporate and individual wealth through lowered or eliminated taxes on record profits.⁷ On a positive side, this phenomenon has resulted in a growing awareness of the brotherhood and sisterhood of all human beings, and of our collective responsibility to see that all enjoy access to proper health facilities. On a global level, by pooling security and regulatory activities funds could be freed for a peace/ administrative dividend, and universal health care can become a real possibility through this dividend.

Chapter Five addresses the universal need for access to good health facilities and personnel. Funding for such global basic health facility access is difficult, but could be made available through a changing attitude about global security, current military spending, and the need for fair taxation.

6. All people have a right to basic information and educational opportunities.

In order for a participative democracy to work, all need to have access to materials needed to make good judgments. In the U.S., the media is partial to its commercial income sources. University of Chicago's Luigi Zingales has determined that research papers providing justification for high executive pay are 55% more likely to be published than those that opposed, and are more heavily cited by others.⁸

Chapter Six brings us to changes in attitude that are required for a shared world through education and information access. Some programs are increasingly expensive and others are of possible low-cost. In considering these, a principle of participative democracy begins to unfold.

7. All people need time and space for rest and relaxation.

So often, we need environment compromise due to limited environmental resources such as space and time. Some want and/or need silent space and time and others want to fill the same with sounds of various intensity and pleasing character.

Chapter Seven considers the silent space needed for reflection as well as noise-making space and time, and thus the incentive to develop a principle of environmental compromise.

8. The free and fair flow of goods and people are affirmed.

Both economic and social justice perspectives benefit from the availability of modern global transportation networks, that allow people to travel easily, commerce to flow freely, jobs to move to underdeveloped areas, injustice to be detected, and justice to be actualized. Parts of commerce involve support or disparagement, which is not always countered easily. Corporations whose products are suspected or proved harmful will deliberately create doubt so that actions will be delayed as long as profits continue (see *Merchants of Doubt*).⁹

Chapter Eight involves commercial practices and movements of people. We cannot solve global environmental problems without addressing inherent shortcomings of the global free-market system. The free movement of people includes safeguards for travelers and residents, especially those seeking work.

9. We need agents of change.

Internal ecology allows people to have interior peace of soul and yet be disturbed by external injustice. A balance of anger about the oppression of others and mercy for the oppressed is expected of each believer. From disparity of wealth emerges an anger focusing on the haves and mercy to the have-nots. George Parker¹⁰ says that such inequality of wealth is bad for America because: it mocks America's promise of opportunity; it hardens society into a class system dividing us from one another; it makes one insensitive to the lives of others; it corrodes trust among fellow citizens; it provokes a generalized anger that finds targets where it can; it saps the will to conceive of ambitious solutions to large collective problems; and it undermines democracy.

Chapter Nine discusses how we are to be agents of change and effective reclaimers of the commons. Prayerful discernment is essential, and that leads us to a higher level of awareness, namely the need for a **"Higher Power"** to counteract the addictive nature of our consumer culture.

At the end of each chapter, the Church acting as catalyst is considered. Since so much in the environmental crisis relates to apportioning and using resources, disparaging active Church leaders as outside of their arena by successful business leaders is challenged.¹¹ The business of the Church is to catalyze the building of the Kingdom of God and this means supporting conditions that bring about a New Heaven and New Earth. This process is retarded by those who refuse to share resources and enhanced by those who seek to reclaim what belongs to all people.

Our reflections here are words seeking actual deeds. We affirm the power of the word stemming from belief in the Incarnate Word. In his name, we rediscover power to speak and write, to be received and to give new life. Words give direction, focus on issues, refute harbingers of doubt, and encourage citizen participation. Words of alarm, advice, and action bring change only when willingly received by believing people; these are able to perform effective deeds, a living proof of vital words spoken or written. Words can become incendiary; delivery styles vary; anger spills into uncontrolled violence. On a positive note, words spoken with power can inflame a world for good. That is our hope in these chapters.

Chapter One: Air Commons

*See the rainbow and praise its maker, so superbly beautiful is its splendour.
Across the sky it forms a glorious arc drawn by the hands of the Most High.*
(Sirach 43:11-13)¹

We begin "Reclaiming the Commons" with *life* as an act of sharing. Our Creator shares with us and, as benefactors, we share in utter gratitude with others. Yes, our beautiful planet has been harmed by our misdeed with polluted skies, toxic rivers, and denuded hills. Either overemphasizing natural beauty or its spoiled condition is not the most balanced approach. Our mortal time span shrinks with each passing day. How can we be efficient instruments for healing our troubled Earth? Saving our Earth challenges us to be balanced in judgments, calm during crises, and innovative in needed responses. Natural beauty has a calming effect and allows us to see beyond immediate troubles. However, as concerned people, we observe and speak openly about marred beauty.

a) **Infringement on Air Commons**

I look up at your heavens, made by your fingers, at the moon and stars you set in place -- (Psalm 8:3)

Our right to life includes the right to fresh air. Air, this most elementary of commons, is necessary for all breathing creatures, for the oxygen mantle (along with water) that covers our Earth contains essential ingredients, which make this a liveable planet. Our fragile air commons (a *res nullius*) cannot be bounded, subdivided, or measured out to users, but it can be damaged by specific polluters through exploitative infringement. Because air is essential, no one has a right to contaminate this life-giving commons, which must remain available to all breathing creatures. Corporations or individuals have no more "right to pollute" than the right to kill, for to deprive another of fresh air is to pronounce a death sentence. Acting as though "dilution is the solution to pollution" is deceptive and quite unhealthy.

Polluted air is the most elementary form of environmental assault that can be easily observed. Even infants know fairly early that their room has a strange odor caused by something they have done. Since all breathing creatures need air, no one has a right to contaminate it and endanger others. With the advent of the industrial age, air-polluting sources became more frequent, first from coal-burning industry, and later from powerplants and motor vehicles. In due time, industrial air pollutants from particulates to nitrogen and sulfur oxides surfaced as major air contaminants. With the advent of coal-fueled, steam-driven pumps and engines, and metal smelters emitting sulfur oxides, modern industry has caused pollution. The 1800s belching smokestacks were badges of community pride -- representing full employment.

Community opinion shifted after disasters such as occurred at Donora, Pennsylvania in October 1948, when during a five-day period weather conditions resulted in a temperature inversion that trapped coal smoke within the river valley. Over half of the 14,000 residents became ill and about two dozen died; air pollution was more than an inconvenience -- it was a public health problem.

Victims of polluted air started to be identified, such as those suffering with asthma, emphysema, and other respiratory diseases. For many of them, breathing became a challenge, as it had been for centuries in domestic environments requiring fuel for cooking and heating. The poor have to cook with fuels at hand, because transporting fuel from a distance is beyond their means. Space heating is often non-existent and space cooling unthinkable; residents dress for the seasons.

Smokers contaminate a domestic atmosphere where infants and

elderly spend much time, and they must be held accountable. The contamination of air through domestic cooking in inefficient stoves using wood, dung, or other forms of cheap biomass is a global problem.² These devices are used by up to two billion people, especially in rural areas; they generate smoke that causes respiratory and eye problems for cooks and other residents, especially the very young and very old. Good ventilation and exhaust systems are often lacking. The World Health Organization (WHO) reports that 1.6 million premature deaths (half of them children) occur each year due to the use of these defective devices, resulting in increased incidence of cataracts, pneumonia, and even tuberculosis. Efficient stoves and solar cookers have promising possibilities for millions of homes needing fresh air.

Outdoor air pollution can occur through natural causes from volcanoes to sandstorms; however, in recent centuries human causes have become increasingly important. Victims gasp for breath and require oxygen tanks in order to stay alive -- and no one makes the air polluters pay for the oxygen tanks or the costly treatments. Only gradually with time has the impact of the polluting sources been recognized, along with all the associated health costs. Emerging nations such as China and India have not learned from earlier industrialized nations; rather, they stoke their emerging economies by cheap coal with resulting pollution that affects their own people. Their emerging middle-class clamor for petroleum-fueled vehicles, which add ozone, carbon monoxide and other major contaminants to the already-polluted air. Emission control devices have reduced pollution considerably, but delaying strict energy efficiency standards has exacerbated emission problems.

Acid rain, resulting from air laden with oxides of sulfur and nitrogen, corrodes structures, contaminates rainwater, harms vegetation, and causes respiratory damage to many breathing creatures. The effect of this acid rain compounds problems such as collecting rainwater in drought-prone areas. Excessive carbon dioxide, a greenhouse gas, adds to climate change along with other gases such as methane -- 23 times more destructive than the carbon dioxide when allowed to escape into the atmosphere. Keeping air "fresh" is a global challenge.

Is space beyond our immediate atmosphere a *res nullius* (having no owner)? Truly, space extends countless light-years, far beyond anything we can imagine. What we appreciate on a star-lit night is a vast cosmic expanse that envelops our planet and solar system, and is measured by light years (the distance light will travel in a single year, or 5,880,000,000,000 miles). Space, as part of the atmospheric commons, needs to be shared by all, and thus no one person or group has a right to damage it. This vast area beyond the mantle of our atmosphere can be damaged through *space junk* such as small paint chips, gloves or exploded satellites that can damage space

vehicles. Furthermore, private commercial travel and commerce could begin to enclose the spatial commons.

The Sputnik challenge of the 1950s gave the highly technological space program its greatest boost; billions of dollars went into competing space programs. Japan and the European Union (EU) entered the fray with less fanfare, but also with utter determination. Today the younger EU program has projects involving missions to two planets and a comet. China and India are launching weather and communications satellites, and the list of space-faring nations will grow in the coming decades. Space exploration and scientific research at the International Space Station have their good qualities, provided the resources used to maintain such programs are not too expensive. International communications satellites are strategically placed to help with global exchange of information. *Militarization* of outer space in "star-wars" scenarios is hopefully fiction -- but is it?

The air we breathe and the heavenly view we enjoy are aspects of a single commons experienced with delight by primitive and modern people alike. Our knowledge of photosynthesis, respiration, and fermentation shows the role of air in our lives; our astronomical knowledge renders a fascination with the immense distances and diversity of the macrocosm. Every time we exert ourselves by taking deep breaths of fresh air, we are thankful; the brightness, color and changing patterns of stars turn our minds to the Creator of all. However, residents in congested areas who do not have access to fresh air must stay indoors; they suffer in a lesser degree from the modern phenomenon of *light pollution* (obscuring the stars of night). Astronomers figure precisely when a comet will return, the composition of a star or planet, and the complexities of the cosmos. By the testimony of health experts, we must have unpolluted air for our physical health; through further expert testimony, we ought to have access to the heavenly wonders for our enhanced quality of life.

b) Actions to Reclaim Air Commons

*Pride of the heights, shining vault,
so in a glorious spectacle, the sky appears.
The sun, as he emerges, proclaims at his rising,
'a thing of wonder is the work of the Most High!'*

(Sirach 43:1)

Quite often, environmental action means taking steps to reduce the use of non-renewable fossil fuels and to substitute renewable energy sources. Both conservation of energy and the substituting of solar, wind, geothermal, hydro, some biofuels, and other renewable energy sources are

primary ways to initiate a process of reclaiming -- but they are not the sole ways, and thus this book moves well beyond this first chapter.

1. Individual and Domestic Actions -- Clean indoor and outdoor air are needed for a high quality of life and for preserving our own health. In centuries before the industrial revolution, clean air was taken for granted. Certainly smoke-filled indoor air did exist, but most humble structures were airy enough to dissipate smoke resulting from inefficient cooking and heating devices. Insulated modern homes retain heated air in winter and cooled air in summer. Infants and the elderly spend more time indoors and are more vulnerable to indoor pollution. Today, governmental regulation of domestic indoor atmosphere (in contrast to work places) is virtually non-existent -- thus, toxic gas formation can go unmonitored and uncontested.

Domestic energy conservation measures include replacing incandescent bulbs with compact fluorescent and LED electric light bulbs, maintaining consistent indoor temperature, downsizing living space, drying clothes outdoors, and installing additional insulation. Second only to energy conservation is substituting renewable energy applications such as solar or wind energy for space heating, lighting, and cooking, cooling naturally with shade trees, and increasing geothermal energy sources. Transportation conservation measures that save on non-renewable energy sources include doing more biking and walking, patronizing public rather than private travel modes, and choosing trains instead of planes for long distance travel. For auto choice, drive energy efficient and electric vehicles or hybrids.

About 40% of the world's population uses inefficient stoves; this global problem can be addressed by replacing polluting stoves with solar ovens or more efficient conventional biomass ones.³ Governmental agencies must become involved; overworked domestic cooks need information, advice and assistance in implementing a change in their age-old habits and practices; the need is for better stove designs as well as better ventilation systems. More efficient cooking stoves are recommended: where a more intense heating device is needed to cook foods acceptable to the culture; where solar potential is not sufficient to cook the foods quickly; or where cooks have daytime employment and must cook food at night.

Introducing such programs is ideal work for the U.S. Peace Corps and other volunteers; local technical personnel who are sensitive to cultural cooking practices can be trained by them.

Funding: Several billion dollars would fund a global solar and efficient cooking program for furnishing 10 million cooking units per year for a decade. This could be available from potential *Global Development Funds* (GDF).⁴ See Appendix One. Globally, solar and efficient biomass cooker

programs could be funded by GDF.

2. Air and Light Pollution Controls -- Air pollution affects certain regions more than others. Coal-burning powerplants, heavy industry, and congested traffic are not evenly distributed on this planet. Particulate matter, nitrogen oxides, ozone, sulfur oxides, and other pollutants vary from negligible levels to hazardous conditions depending on proximity to sources. In 1990, the U.S. Congress established a "cap-and-trade" policy for sulfur dioxide emission, which has a declining cap over the years but free-of-charge tradeable rights to emit the pollutant; if companies emit at lower rates they can sell "rights to pollute" to other polluters.

The morality of cap-and-trade schemes for toxic emissions or for climate-changing carbon dioxide is open for discussion. Polluters should pay penalties for not reaching acceptable cap levels; even better, fossil-fuel users should be required to install air pollution controls, with stiff fines for violation. Local regulations often forbid outdoor burning. In more recent years, some people seeking fewer air-pollution regulations have argued that these are "job-killers." However, the U.S. Environmental Protection Agency (USEPA) argued in 2011 that two new proposed rules would create 1.5 million jobs, or about 300,000 on an annual average over a five-year period.

Light pollution hinders an appreciation of the night sky in urban areas. The natural celestial night is shrouded from our vision, a fact we confirm when traveling by plane at night and observing distant city lights. The urbanized half of the world's inhabitants are unable to gaze upon a beautiful night sky. The problem reaches to community regulation of light pollution, including street lights and vehicles. Tucson, Arizona, near where a major academic observatory is located, has taken steps to reduce light pollution. During the famous blackouts of the Second World War, drivers drove about with dimmed lights, street lighting was curbed, and windows were covered with black shades after dark. Peacetime solutions are more difficult; reflection shields could direct lighting downward where the pedestrian and driver could benefit. Additional municipal lights are meant for safety in higher crime areas. In essence, the night sky belongs to all to enjoy; and reclaiming it proves problematic.

Odors are recurring annoyances and can range from pleasant to highly irritating. In some cases, smoke or dust can also be unhealthy; in others such as a sickening smell of pulp mills or livestock yards, the odor may not be harmful in itself but does lower the quality of life in our commons. It is often quite difficult to take remedial steps to remove odors without curtailing operations that furnish jobs to the local labor force.

3. Fuel Efficiency Programs -- Conservationists and others agree that every effort must be made to improve energy conservation. This is the cheapest and most efficient way to meet increased energy demands as the world climbs out of the Great Recession. Globally, coal, natural gas, and oil production are booming, and renewable energy alternatives are being installed in many parts of the world at a relatively fast pace. However, still greater attention ought to be given to efficiency, for the monetary advantage of cutting demand far exceeds that of developing new energy sources. Curbing energy use reduces the need for expanding the energy supply network, i.e., more powerplants and increased energy extraction, processing and transportation, plus overcoming transmission and generation losses from electricity production.

Energy conservation is a primary focal point -- on green building materials, smart grids and transmission systems, electronic devices, and efficient cars, trucks and planes. Higher energy efficiency standards for vehicles, lighting, powerplants and appliances go a long way to reducing energy needs. A global effort to boost energy efficiency with existing technologies could cut more than 20% of world energy demand by 2020. The UN International Energy Agency (IEA) has made this conservation approach a top priority, as have other international and national agencies.

Vehicle manufacturers are currently undergoing painful adjustments to get efficiency averages to 45-, 60-, 75-, or even 100-miles-per-gallon. Other nations and the state of California are insisting on fuel conserving devices of ever greater efficiency. Mass production of more efficient vehicles was slowed by the Great Recession and has accelerated through higher fuel prices. Electric vehicles powered by solar energy could cut motorized vehicles loose from the umbilical cord of petroleum fuel. Energy efficiency is a win-win situation, and this is the best course to stave off the harsh effects of climate change. While slow to catch hold, the economies resulting from energy conservation are catching the eye of policymakers and the general public as well. By 2013, auto buyers are choosing energy-efficient vehicles and overall vehicle fuel demands are dropping.

4. Renewable Energy Programs -- Renewable energy includes solar, wind, hydropower, geothermal and some biofuels. These are clean and virtually environmentally benign fuels; their installment costs are going down with new technical improvements and economies of scale. Today, in California and elsewhere, solar photovoltaic (PV) developers believe they can soon deliver solar energy at competitive prices. In 2011, the cost of generating wind power in choice areas of Europe and elsewhere has fallen below \$69 per megawatt-hour; this compares favorably with \$67 for coal-fired powerplants and \$56 with combined-cycle plants using natural gas.⁵

Renewable energy sources certainly have great advantages over nuclear power,⁶ and fossil fuels that never paid their total environmental costs. "Some" biofuels means that distinctions have to be made; use of productive agricultural lands to grow corn for ethanol biofuels (amounting in normal years to one-quarter of the American corn crop) is wrongheaded, and subsidies for such practices need to be removed.⁷ Other biofuels encourage placing wildscape into cellulosic fiber production to the detriment of wildlife habitat. Economies result when biofuels are made from waste products (wood or agricultural wastes).

A 2030 renewable energy economy is possible but it will take an earnest effort. A recent study in the journal, *Energy Policy*, projects that total global energy use could be renewable by satisfying the following goals: 4 million 5-MW wind turbines; 1.3 billion 3-kW roof-mounted solar PV systems; 90,000 300-MW solar powerplants (including PV and concentrated solar); and a smattering of geothermal, wave and tidal powerplants. This study left out biomass because of pollution and land use issues, as well as nuclear energy. However, this could be amended to include hydropower facilities as well as geothermal operations and omit many centralized solar powerplants.

In 2012, one study by the University of Delaware says that renewable energy sources could meet 99% of U.S. Electrical demand by 2030 with projected wind and solar in 2030 are about half of today's wind and solar costs, whereas maintenance costs would be approximately the same.⁸ Another study in early 2011 by the World Wildlife Foundation International set a goal of 95% renewable energy by the year 2050.⁹ In 2050, total energy demand could be 15% lower than in 2005; heating needs of buildings could be cut by 60% through energy efficiency and use of solar power and geothermal heat. Suggestions included upgrading electricity grids, installing smart grids, halving meat consumption, and use of more public transportation.

Renewable energy sources are now receiving support from governmental agencies, principally at the state and national levels. However, curtailment of subsidies due to financial troubles could slow conversion to renewable energy sources. Renewable energy sources, coupled with energy conservation, soften or delay catastrophic climate-change conditions facing our planet; these result from the use of carbonaceous fuels (petroleum, coal, natural gas, tar sands). By utilizing safe and environmentally benign energy sources, pollution from extraction, processing, conversion to electricity, combustion, or disposal of waste materials could be reduced and eventually eliminated. Unfortunately, emerging nations are now adding many marginally- more efficient but still polluting coal powerplants.

Renewable energy sources may be tied into the entire energy grid through net-metering programs with traditional electricity- delivery systems. Large-scale, national "Apollo-type" (from U.S. space efforts) renewable energy programs should be created in various advanced countries such as the EU, Japan, India, Israel, and others as well as in the U.S. New available solar products can be integrated into building roofs. Wind power is the fastest growing renewable source. Use of geothermal sources as well as utilization of agricultural wastes as biofuels are part of a sane renewable energy mix. Status-quo seekers have big money and propaganda machinery to cast doubt on future climate-change projections for several decades, as did the highly successful tobacco corporations' history of casting doubt for decades on smoking as the cause of cancer and other health problems. However, decentralized renewable energy programs are promising.

Funding: Upgrading transmission lines and delivery systems along with wind generators and solar equipment in developing nations must receive billions of dollars annually from GDF in poor lands, plus national and private investments.

5. "Climate Change Treaty Convention" -- "Global warming" is a major Earth-threatening phenomenon that needs global attention and has been recognized as a human-made problem by leading scientists for two decades. The 2007 Intergovernmental Panel on Climate Change (IPCC) Report involved 4,000 scientists from 150 countries. However, widespread awareness is not sufficient to check climate change effects from actually accelerating.

The Arctic Ocean is opening and summer sea ice will completely disappear between 2013 and 2040, some thirty years ahead of the prediction made in 2007.¹⁰ The predicted sea level rise by the end of the century will more than double the maximum estimate in 2007 of 0.59 meters. Urgency made the 2012 Climate Change Conference call for a new round of climate-change negotiations; the previous Kyoto Treaty omitted emerging industrialized countries, which are now major air polluters. China has replaced the U.S. as leading polluter; it has increased carbon dioxide emissions at 10% per year during the first decade of this century.

Some of the European Union nations (Italy, Spain and Denmark) have not met early bench marks for emission reductions, and the 20%-reduction target from the 1990 agreement level for the total 27 members were overly ambitious. In fact, European cars were 12% cleaner in 2004 than in 1995; the problem has been that the number of vehicles rose by 21% during that period; cars are heavier and more powerful; and cars travel at rapid speeds on that continent. Furthermore, aviation and maritime transportation

were not covered by treaty goals, and these have proved to be major contributors to air pollution. All parties need to come on board. Regional and national air pollution control programs come at a cost.¹¹ One of the fairest (but unpopular) ways to pay for these is through an *extraction* or *carbon tax* on CO₂ emissions (see Chapter Five).

c) Glory of Creation

I call heaven and earth to witness against you today; I set before you life or death, blessing or curse. Choose life, then, so that you and your descendants may live in the love of YHWH, your God. (Deuteronomy 30:19)

Natural beauty is uplifting, is shared, is widely appreciated among diverse cultures, is given as a gift, and is in need of protection. We Americans speak of "purple mountain's majesty" and "fruited plains." People of all cultural backgrounds, and especially primitive folks who live close to nature have much in common: they admire the natural beauty of an undisturbed or well-managed landscape -- a beauty in the eyes of all beholders of good will, but somewhat hidden to those more materially inclined.

Such admiration is uplifting and raises the soul to new heights. This natural *treasure* extends to mountains, rivers, seashores, and forests. All creation has charm and grace that only the hand of the Creator can give -- and natural scenes, whether physically visited or observed virtually, bestow on us immense peace of soul. Nature's beauty is the gateway to ever-deeper respect. In fact, the unmarred, resplendent earthly beauty is our primary **Commons**.

Marred beauty stands in utter contrast to natural beauty and most observers encounter eroded land, unreclaimed strip mines, loss of wildlife, and polluted air and water. If everything is connected to everything else (Barry Commoner's *First Law of Ecology*), then all parts of this world and all activities have some impact on other parts. Some lovers of Earth want to hold tightly to the purity of natural, untouched beauty, but that is wishful thinking at best. The free acts of individuals make a difference in society; good acts benefit all -- and bad ones harm all. Thus, we have beauty all about, but beauty is fragile and can vanish through misdeeds either by me, by us, or by others.

Enhanced beauty energizes us to go beyond admiration; we perceive danger and we can choose to protect and to beautify what has been damaged. Thus, mere appreciation of natural beauty untouched by human beings is not sufficient. Could beauty be reintroduced? Could we repair what has been spoiled in some way? This added treasure of cultivated and well-

managed fields, gardens, and forests is a product of human sweat mingled with creative genius. In a 1971 lecture made before the *American Association for the Advancement of Science* in Washington, DC, Rene Dubos stressed that human ingenuity can enhance the environment and is not always a negative factor when involved with natural resources. He noted the progress of northern France where he grew up, and said the draining of the marsh lands for cultivated fields was really an *enhancement of nature* -- and the result was a beautiful landscape that could be appreciated by all who were residing or visiting.¹² Human beings as enhancers of nature become part of nature.

Natural beauty enlivens, marred beauty frightens, and enhanced beauty challenges us to every broader possibilities. We may be tempted to tiptoe through the tulips, focus on nature all around us and deny that harm is being done. We may look out, observe damage, and still excuse ourselves because we lack expertise to respond. We may seek to escape into the fictitious worlds that we create or into allurements that entice us. Enchanting beauty of nature can lead to overlooking damage. Marred beauty can lead to a sense of false humility, and to excuse ourselves as not being directly to blame or expert enough to change the situation. Enhanced beauty may be too great and thus we must escape to other pursuits or allurements. As we strive to reclaim the commons, we realize that our approach to nature calls for a spirituality in which we admire, observe, and resolve to protect and improve our threatened Earth.¹³

A creation-centered spirituality affirms beauty for its own sake. We enter a world of beauty already present when we arrive, and through our respect, ought to remain after we are gone. This beauty may be in the eyes of the beholder, but a community of beholders can discover a common beauty that reflects that primary commons of Earth as gift. Our sense of gratitude for the gift of creation, and the added gift of being able to live within creation at this time makes us doubly grateful. Being part of creation is exciting; being called to protect and enhance creation is doubly exciting. Simply to focus on immersion into the wonderful panorama of creation elevates the spirit and inspires poetry and song. However, to bask in an ever-vanishing natural beauty is unreal.

One answer is to address harmful exploitation of nature by calling attention to the deficient notion of subjection of creation to our own benefit. Exploitation seeks to conquer nature, to use it for our own benefit, and to fail to see the family of all beings of which we are a companion and partner. This critique says we are not masters of or exploiters over other creatures, but rather are all one community. Thus our intellectual overview must change; we must commit ourselves to companionship and not hurt our friends in the plant and animal worlds. This approach attracts idealistic and

numerous spiritually-inclined people. However the challenge is limited to personal attitudinal change, whether by the enlightened or by those who will be persuaded. Social change is not forefront.

A second spirituality emerges. Being observant participants in the natural world impels us to discover marred beauty. Misdeeds have occurred. Do we act like those frightened and running away when coming upon a horrible accident? Do we approach cautiously, realizing our own limited abilities to be a Good Samaritan? Do we sort through our mixed emotions and assign blame to culprits? We are the stewards of our Earth -- and we are partly to blame for damage done. To as much as I am to blame, I can make a change and strive for redemption. Furthermore, I look into the causes of misdeeds by others and avoid them. Insight allows us to see that others devalue nature (such as occurs in resource-exploited Appalachia) and belittle non-resource values ultimately for their individual benefit and greed.

Human misdeeds generate anger. In some cases, we become angry at ourselves, or with our neighbor; more often we focus on culprits who are generally at a distance from us, and ascribe to them blame. Retribution is a possibility, so spiritual energy is directed to repairing individual lives or exacting restitution for damages done. Adam and Eve's failure has become a commons for us all and we thus share an original fall. Just overcoming this fall with God's help is a lifetime journey to perfection and the focus of a redemptive spirituality.

A third type of spirituality does not deny attitudinal change, individual spiritual growth, or direct confrontation of culprits through legal approaches. However, neither admiration of natural beauty nor placing blame for marred beauty is sufficient. We must go further; we must rally political, economic and social resources to strengthen agencies vested with remedial action? With original beauty as a template, we seek to acquire a parent's sense of duty and tough love. Recognizing beauty (whether natural or enhanced), opens us to move beyond the stage of personal admiration and blame.

Various approaches are possible. We could deny misdeeds or excuse ourselves from the major ones that we perceive. We enjoy mutual admiration; we acknowledge that we are not perfect and desire to do better as individuals; but we need to take an enhancing approach that is not an escape to various distractions. Attention is thus focused beyond personal attitude and culprit reform. We must halt environmental damage and initiate meaningful reclamation. *Reclaiming the commons* includes this third type of shared commons: social responsibility.

Social responsibility from an environmental standpoint includes preserving natural beauty, realizing and halting our misdeeds, and repairing damage done. We live on a two-way street as social beings and so we appreciate beauty and together seek to protect it. This goes beyond our personal responsibilities. True, some extreme capitalists hold that "the only social responsibility is to make a profit." Moderates champion corporate social responsibilities that include decisions on how and by whom investments are placed, the conduct of corporate managers, labor relations, and duties to local communities through voting and civic participation. "Lord, when did we see you hungry?" Is the reply -- "When you allowed one thousand billionaires to go uncontrolled and one billion people to go hungry, you did it to me?"

Participative democracy is the key. Citizens recognize the collective responsibility for environmental protection and enhancement. If we share beauty together with others, we arrive at the need to work together to renew the planet. We become aware of **social irresponsibility**. We share beauty; we both take and share blame.¹⁴ A further temptation emerges, to make minor corrections, to tweak the system. Food is good but too much is not; medicine may heal, but overuse can be harmful; life is wonderful, but mortal life has its dying moment; natural beauty can be easily marred even when we try to enhance it. Good intentions are not enough.

A return to Mystery haunts us; this involves the innocent and expressive ways of toddlers and exploring infants -- and that deepens as we learn to walk, run, skip, and journey through life, and stagger and stumble in older age. We constantly return to a sense of Mystery, a growing enthusiasm -- the God within. We seek to remain in contact with the Most High as one who follows a compass. Beauty stands at the heart of Mystery. Depending on our temperament, some of us are drawn to the macrocosm; we gaze out at the stars. Some of us are drawn to the microcosm; we stop to observe the phenomena beneath our feet. We stand before nature, macro and micro worlds of glory -- and startled by damage observed. *Quo Vadis?* Will we turn and avoid marred beauty? Will we excuse ourselves from difficult tasks ahead? Will we seek an escape, or will we accept the present condition and move on? To act or not to act! To act this way or that in a socially responsible manner!

Blessing another is the most elementary way in which we can be socially responsible. We are moved, out of human solidarity and love of all beauty to extend what is given us to others. To bless is to extend ourselves to others and to share our blessings with them. We acknowledge the commons in which we all share. We give blessing to all and do so freely -- even to butterflies, mushrooms, lichens, evergreens, berries, birds, and amphibians. We bless a land teeming with all types of flora and fauna; we bless the entire

blue-green planet that is tarnished by wanton exploitation; we even bless the Creator of all things. Natural beauty leads to respect, and respect to blessing -- the first step in a healing process.

We bless change agents, those who protect resources and heal Earth's wounds, those willing to confront misdeeds and the ones who commit them. Our blessings actually bless us and empower us. Even damage we now observe amid fading natural beauty makes us aware of original blessings, deep down and yet wrapped around with the paradox of fragility. Blessings return to us in damaged land that triggers action, now, today. We care because we believe in what is here and what we can share. Awareness of our mortality impels us to extend blessings to others who will continue the fight after we are gone -- and in blessing we initiate a concatenation of good will. Beauty is perceived not as mine or yours, but as "ours." We bless together, for blessing is the acknowledgment of togetherness.

Personal enjoyment of beauty includes a willingness to communicate with others. "Get off my property" is quite harsh and disturbing, for beauty ought not be enclosed or hidden. To whom does this beauty belong? Actually, the stark reality of possessiveness strikes us at the moment when raw beauty floods our soul. Some may depart; others get angry; still others resist and confront the supposed owners. As though awakening from a dream, we face the reality that the commons has been privatized, at least through some legal mechanism. And this is a form of marred beauty, for it makes off limits an appreciation of beauty by everyone. This triggers searching questions: How can we manifest our common sharing of natural and enhanced beauty with all people of good will? How can we take blame and still act responsibly?

A "commons" emerges within a blessing. The curse is uttered by "No-Trespassing" signs and the legality of possessions that are luxuries to some and yet are essentials to others. Those who bless perceive an unspoken curse in other's selfishness and greed. To reclaim the commons means that we must act -- not merely admire, not merely cast blame. Natural beauty is a blessing; our action to enhance it is a double blessing. However, we must face reality; curses are out there, and they must be addressed. Exploitation places "monetary" and commercial value on nature, seeing it as a commodity to be bought, sold, or used up and wasted at will. Beauty is stripped of its commonality and seized by a legally justified privileged individual or corporation. In enclosing the commons, the commodity-maker or air or space polluter denigrates our common democratic values. In awe, champions of natural beauty see the forest as having aesthetic value in itself; in greed, exploiters see forests as timber and logs; in concern, healers see work ahead, namely a **resurrection-centered spirituality**.

d) Catastrophe

There will be signs in the sun and moon and stars; on earth nations in agony, bewildered by the clamor of the ocean and its waves; people dying of fear as they await what menaces the world, for the powers of heaven will be shaken.

(Luke 21:25-26)

Experts hold that historic changes are often triggered just after major disasters or dramatic transformations have occurred. The floods of the Noah epic have been narrated by many primitive cultures; severe droughts have led to migrations of peoples to better areas. These stories are truly fascinating and worth learning.¹⁵ Those of us attending the First Earth Day in 1970 were naive in thinking that global environmental damage would be a short-lived problem: a few simple steps accepted by all, and the problems would be solved. It soon became apparent that academic discussion was not sufficient to trigger needed corrections; problems were more complex, and solutions involve the cooperative efforts of multiple parties. Yes, democratic process takes time.

Social dimensions emerge in an environmental crisis, and social justice and eco-justice become interlinked. Toxic pollutants affect poor people who live in closer proximity to the points of emissions; contaminated water causes cholera and other water-borne diseases; people live on undesirable flood plains; others experience the destruction of their forests and their native wildlife. A few decades ago, documentation of an impending catastrophe started to appear in scientific journals. Polluted rivers in India, landscapes barren from deforestation in Indonesia, and choking air in major urban areas, announced a global environmental crisis. Long-term ecological changes were occurring, with effects similar to the asteroid-induced extinction of the dinosaur that occurred sixty-five million years ago. In fact, this current stage of disaster is virtually instantaneous in comparison to previous geological catastrophes.

Global levels of the greenhouse gas, carbon dioxide CO₂, have increased since the advent of the fossil-fueled industrial/ electrical/automotive revolution. While essential to the life cycle of plants, excess CO₂ is now considered a pollutant. What was stored for countless centuries in coal seams, forests, and petroleum deposits is "liberated" through the excessive human consumption practices of burning fossil fuels. Forest cover that acts as a CO₂ sink has been reduced through deforestation. Meanwhile our Earth's atmosphere, a "blanket," has become a greenhouse cover retaining light rays-converted-to-heat.

The scientific community is nearly unanimous (98% of climate scientists) in saying that human causation is resulting in climatic changes in the last two decades, with more drastic effects likely to come quite soon. The quibble is not over the causes, so much as over the speed and degree of the effects. However, deniers still exist and speak openly in a media craving controversy.

Vulnerable areas cited by the UN Intergovernmental Panel on Climate Change (IPCC) include these four:¹⁶

- * The Arctic, where temperatures are rising and ice caps are melting at an unexpectedly rapid rate;
- * Sub-Saharan Africa, where dryer conditions are forecast;
- * Small islands (principally in the Pacific and Indian Oceans), that may be inundated by rising ocean levels. The president of the Republic of Maldives says that, if ocean levels rise as predicted, half of his nation (with an average height of four to six feet above sea level) will be under water by the end of this twenty-first century; and
- * Asian mega-deltas (especially in Bangladesh), where hundreds of millions of people will be at increased risk of flooding and coastal inundation, will lose the age-old natural, fresh-water cycles due to glacier formation and melting.

Fragile regions can be affected. The Arctic polar region is already experiencing rapid climate changes, with ice cover shrinking in summer months making a long-hoped-for Northwest Passage transport route between Europe and Asia a reality. Arctic regions are thinly populated -- though these thousands of inhabitants are deeply affected by climate changes. The very existence of small oceanic-island nations is threatened. Both Arctic and Oceanic groups could be moved to more favorable locations through relatively minor adjustments of world resources. However, this is not the case for Bangladesh, where, in 2050, some 220 million inhabitants could see "a good chunk of its current land mass... permanently underwater."¹⁷

The *IPCC Report* also indicated that in Africa, food production is predicted to be curtailed as early as 2020, and that reduced water resources could affect 75-250 million people. Asia will suffer reductions in meltwater runoff from the receding mountain glaciers in the Himalayas, with negative effects on more than one billion people by 2050. Australia will experience restricted water availability, although it has suffered severe flooding in early 2011. Latin America will see declines in harvest; North America may experience extremes in weather as through droughts, floods, tornados and hurricanes in 2011-12; and Europe, perhaps the least negatively-affected continent, can still expect coastal erosion and climate-related natural catastrophes.

Carbon dioxide emission levels continue to rise annually at about two parts per million (ppm), faster than expected when the climate change surfaced in the late twentieth century. At this rate the levels will be 650ppm by 2050 -- causing "a catastrophic" 4°C average temperature rise. Draconian emission reductions must occur within a decade. Nevertheless, in 2011 after all the calls for change, the World Meteorological Organization reported continued annual 2ppm CO₂ increase now reaching 390.9 ppm or 40% above pre-industrial levels. Even more disturbing, levels of the more potent greenhouse gas methane have risen for three years in a row. Likewise, nitrous oxide (with 298 times greater long-term climate impact than carbon dioxide) quickened in 2011.¹⁸

Natural disasters seriously affect the poor, as verified by Hurricane Katrina in New Orleans (2005) and Hurricane Sandy (2012) in New York and New Jersey. Victims with few resources are less able to relocate or to start rebuilding their lives very quickly. The more affluent can move from danger but not the poor. Flood walls to hold back rising seas are expensive; every inch of increase in the height of the levees along the Sacramento River in California will cost at least \$15 million. New York protection against storm surge could be in the tens of billions of dollars.

With a threatening climate change situation, the world has only limited time to supplement potable water reservoirs, food distribution networks, and health centers for people who suffer from increased malnutrition and diarrhoeal, cardio-respiratory, and infectious diseases. Climate change will affect hundreds of millions of people.¹⁹ Health experts project that warmer temperate zones will accelerate the spread of tropical diseases. Will flora and fauna be unable to cope with rapid climate changes?

The emerging catastrophe will be compounded by the failure of policymakers to create alternatives to the current situation of heavy fossil fuel utilization. Continued American fossil fuel subsidies (\$409 billion in 2010 versus \$64 billion for renewable energy) results in resource wastes, toxic emissions, and growing (not declining) carbon dioxide and methane emissions. According to the International Energy Agency²⁰, the locked-in fossil fuel capital stock could bring the world to a brink of disaster **without** any additional conversion to renewable energy sources. To further compound the issue, since 2011, the U.S. has become self-sufficient in natural gas due to drilling in shale beds and may even verge on becoming self-sufficient with respect to petroleum. Due to improved technologies, American petroleum production will jump from 8 million barrels per day in 2011 to 11 billion in 2020, and the U.S. will regain number one global producing position.²⁰

Legal regulations prove onerous. In the rush towards development, laws to control emissions go unheeded or supposedly unneeded -- and climate change will accelerate. Carbon dioxide will continue to be emitted from smokestacks and exhaust pipes. As global warming increases permafrost in the vast regions of Siberia, Alaska, and Canada will melt and by United Nations estimate between 43 and 135 billion tons of carbon dioxide or up to 39% from human sources will be released.²¹ And this does not consider methane release. So-called dirty coal is abundant and "cheap" (provided many hidden costs are ignored), with U.S. coal reserves at 245 years, and Russia with less total tonnage has a 527-year supply at current mining operations. Australia, a major coal-exporter to fuel-hungry China and India, has a 186-year remaining supply at 2009 extraction levels.²² Furthermore, a "dirty" coal designation is not yet translating into reduced use.

The energy picture is changing rapidly. Fossil fuels are being obtained from more feasible technologies. Today in America, cheap coal is being replaced by plentiful, lower-cost natural gas, allowing our country to shift from a gas importer to a net exporter. As of late 2012, some 1,199 new coal plants are in the works with over 1.4 million megawatts of capacity. These stem from 483 different power companies in 59 nations, with a little over three-quarters of them proposed for China and India with an exploding appetite for energy. Even the U.S. (with coal losing ground to natural gas) is planning 36 new coal-fired power plants with a total combined capacity of 20 gigawatts.²³

Plentiful natural gas obtained from hydro-fracturing of shale deposits makes this fossil fuel competitive with and delays the needed introduction of environmentally-benign renewable sources. Another worrisome problem is that escaping methane (about two dozen times more potent as a greenhouse gas than carbon dioxide) from leaking pipes and from fracturing operations is possibly sufficient to equal or exceed polluting effects of unclean coal. USEPA findings are due to clarify the scope of this problem and needed regulations on gas drilling practices are expected.²⁴

Controlling carbon dioxide emissions is problematic. Sequestering carbon dioxide emissions from burning coal is a distant dream. Possibly new powerplants in developing nations may be cleaner, but their number and emissions' volumes overwhelm efficiency savings. More plants cause MORE carbon dioxide along with worrisome mercury emissions and other hazardous pollutants. Acting in a socially responsible manner means making fossil fuels pay their fair share of environmental pollution damages, and thereby be competitive with wind and solar. However, replacement of fossil fuels with renewable energy sources must be coupled with a broad-based program of energy efficiency. All of this takes planning, policy

adjustments, and time to implement.

Impending environmental catastrophe emerges as a daunting challenge to human cooperative efforts. In August 1914, nations took sides with bands playing the martial music of warfare. What was expected to be a quick war turned into a slaughter of millions through trench warfare, poison gas, and massive artillery shelling. And the poppies bloom on Flanders fields. That war "to end all wars" was an unexpected human-caused catastrophe. A repeat? The League of Nations failed and in its aftermath came the Second World War. Furthermore, posturing world leaders at the failed Copenhagen Climate Conference in late 2009 show lessons unlearned. Will history teach us to reclaim our commons before disaster comes?

The problem grows worse. In November 2012 a report by the World Bank tells why a 4°C warmer world must be avoided. The report says that at the current rate of climate change we can expect a 7.2° Fahrenheit rise by 2100. This would be disastrous with heat, drought, and floods. Global temperatures have already risen 0.8°C above pre-industrial levels and appear likely to exceed the United Nations' goal of 2°C and reach 3°C and a 20% chance of going over 4°C by 2100.²⁵ If the permafrost starts melting the disaster will be even worse. This is catastrophe unfolding!

Principle of Right to Life

Every person has the right to life in all its fullness. Any form of violence to the human person must be avoided (abortion, euthanasia, death penalty, warfare, interpersonal conflicts, and even humanly-caused climate change). An elementary example of failure to respect life is the failure of Beijing to address air pollution issues in 2013. It follows from the right to life that our *Global Commons*²⁶ must be preserved from human-caused harmful actions. Furthermore, we have a moral responsibility to find life-affirming alternatives to replace those improper actions.

Church Witnessing

A voice crying in the wilderness...
And all mankind will see the salvation of God.
(Luke 3:4-6)

The Church has and must continue to speak out for the most vulnerable and for all who cannot speak for themselves. We know that fragile

nascent human life, or "being born," requires human protective measures and responsibility -- and thus is deserving of mutual respect and extra effort. We must speak out and resist policies allowing the termination of life through willful means. We defend the unborn, elderly, ill, those in prison, and Earth as source of vitality. Our Earth is "one great act of giving birth" (Rom.8:22) and we accept responsibility for this living but threatened planet. On a practical level, the Church must champion resource conservation through good insulation practices and use of energy efficiency. Moreover, this is equally a pro-life issue.

Action 1 -- Encourage blessings.

Books contain a host of special formal blessings, all of which have great value and many are beautifully worded. They may prove of great assistance to clergy and church leaders on formal occasions. However, a blessing from the heart is also of great value. It is critical at these difficult times to teach all believers to give blessings in abundance on many occasions foreseen, and unforeseen.

The cost of reducing greenhouse gas emission, increasing reforestation, cutting air pollutants and helping poor regions adapt to climate change pales in comparison to the price the world will pay if we fail to act now. Pontifical Academy of Sciences²⁷

Action 2 -- Boldly address human-caused Climate Change.

If ever a crusade (though it may have negative connotations) ought to be waged, the time is right to act through homilies, talks, writings, and all forms of interactions to defend our Earth. This stance in defense of our endangered planet is needed right now and yet some still deny its relevance. We must confront those who mistreat the environment and accept responsibility for renewal. Our ancestors did not know human beings have the power to threaten planetary life. Today, we are becoming aware that current fossil fuel practices are leading to disaster and we must respond with all of our power to act to avoid catastrophe.

Chapter Two: Water Commons

They (World Bank, etc.) sought to turn this vital resource (water) into a business. But water is a social good, a natural inheritance of all living beings - plants, animals and humans. We all know this. That is why no one can own water. Thanks to the mobilizations of the people of Cochabamba they did not succeed and, as yet, no one can own water. Oscar Olivera¹

Instinctively we are drawn to water, and this indicates something about our evolutionary origins and the necessity of water for life. When potable (drinking) water becomes scarce, we must publicly assert the right to water, and do all in our power to insist that all have a right to access clean water. In light of the rapid climate change just indicated, drought is appearing in many parts of the world, and water scarcity is a growing problem.

"Water, water everywhere but not a drop to drink" is the refrain of those helplessly adrift at sea. Four-fifths of Earth's surface is covered by water, yet much of this is saline and unsuitable for human consumption. In fact, potable water was always regarded as free, although this precious substance is often inaccessible, especially where large populations are congregated. *Water is not a commercial product but a common good that belongs to everyone.*² With growing threats to the quality and quantity of water, some profit-seekers see dollar signs and are convinced that they can "enclose" this water source of the commons.

Water is a social and political concern both in quantity and in

quality, for solutions go beyond an individual citizen's control. Obtaining, conducting, and storing water supplies require community efforts. Protecting supplies from contamination and especially disease organisms and persistent contaminants is difficult. Water access, withdrawal, transport, and proper distribution require agencies with police powers and governmental cooperation at regional and national levels. In cases of scarcity, water must be rationed so that the affluent will not take too much (e.g., filling swimming pools, watering lawns, or washing cars). Furthermore, heavy water demands involve crop irrigation, golf course watering, heavy industry, and extracting (such as natural gas fracking operations).

Natural surface or underground water supplies have been regarded as common property by most cultures, but with scarcity and excessive commercialism, this view is changing: riparian rights (shores) are claimed as property by individuals; water rights for watershed runoff are allocated to influential individuals or corporations; dams inundate fields and displace native populations; and sustainability of rivers, lakes, and wetlands is threatened. These water bodies are sources for some of the world's poor (in Africa, fish represent 20% of protein source, in Asia 30%).³ The key to harmonious water use practice is for water resources to be environmentally *sustainable*, not "sustaining" past practice that may prove unfair in new circumstances.

a) Infringement on Water Commons

By the law of nature these things are common to mankind -- the air, running water, the sea, and consequently the shore of the sea.

Institutes of Justinian -- 535 A.D.

There is sufficient potable water on this planet, but it is not evenly distributed or accessible to large numbers of people, especially those in expanding urban areas. Conflicts within countries arise over use of water for crop irrigation and industrial and domestic use. Free water fountains and the common dipper at village wells are now giving way to commercial bottled water obtained from dispensing machines owned by private, profit-making industries. Clean running streams are a thing of the past, for in this age potable water most often requires purification, due to upstream environmental assaults. Access to water sources and seashores are denied by those who are privileged to possess water and shore "rights." The litany of water conflicts is the harbinger of an accelerating disparity of wealth.

Human activities can lead to pollution of vast, fragile water systems. Assaults on the environment are not new: raw sewage was routinely dumped into waterways; for five centuries, mercury used in placer mining

ended up in our oceans; since the advent of the plastic age, floating commercial bags and junk litter the sea surface; current climate change causes oceans to rise, severe weather to inundate shorelines, oceans to become acidified, and colorful coral reefs to bleach, be damaged, or even destroyed. The planet's rivers are also in trouble, both from pollution and from excessive use. Rivers are drying up before they reach the ocean (e.g., the Indus, the Colorado, the Yellow, and the Rio Grande). The Jordan is a brackish streamlet before it reaches the Dead Sea. Some American cities such as San Antonio have water problems. San Antonio, which draws most of its water from the Edwards Aquifer, is experiencing a shrinkage of the water table with urban expansions; for every 75 gallons of groundwater that are pumped for the city, only 60 are returned.⁴

With growing scarcity of easily accessible petroleum supplies, reserves under the ocean floor have become the new frontier. Technology is being rapidly perfected even since the 2010 Gulf of Mexico "BP Oil Spill." While petroleum companies are developing safer drilling and better spillage containment procedures and equipment, nations bent on developing oil resources differ in the degree of regulation required. Thus, competition for developing oil fields depends to some degree on the levels of regulation in the emerging fields off the coasts of Africa, Brazil, and Southeast Asia, as well as the vast Arctic regions and areas of the Middle East. Environmental concerns are countered by economic pressures to drill, pump, and ship more crude petroleum and products from this emerging frontier. Corporate interests influenced the refusal of the U.S. to sign the "Law of the Seas" in the early 1980s, and thus retard United Nations-sponsored international rules from being effective.

Many of the world's poor depend on fish for protein. Construction of large dams in the last century, such as the Urra Dam on the Sinu River in Columbia and the Theun Hinboun Power Company Dam on the Nam Gnouang River in Laos, has affected hundreds of thousands of local residents.³ The days of immense schools of North Atlantic cod are gone. Overfishing, especially using corporate factory ships' draglines, takes in many marine species indiscriminately, and injures or kills many others. Oil spills in coastal areas such as the March 24, 1989, *Exxon Valdez* disaster damaged fishing prospects of the local fishers. Global regulation of fishing is a major issue because fish stocks are finite. Over-whaling is a challenge, especially when claimed as "scientific research" by certain whaling nations.

What was said about industrial air pollution applies to water as well. Horror stories about polluted water abound: in the 1960s the Cuyahoga River near Cleveland, Ohio caught fire; India's sacred Ganges is becoming a sewer, downstream from a host of untreated sewage sources; China's major

rivers are now laced with heavy metal pollutants; in Appalachia, "straight pipes" lead directly into creeks but this is finally being corrected. Traditional industries have championed "dilution as the solution to pollution."

Irrigation projects are some of the heaviest users of water supplies and in the process, some water is wasted in conducting to and dispensing on cropland. Often water "rights" were established prior to urbanization in underdeveloped areas of limited water supplies, thus precipitating conflicts over water rights. In some cases, irrigation procedures could be changed to conserve water and allow for better sharing procedures.⁵ Nitrogen and other fertilizers leach from croplands and cause algae blooms and contamination of drinking water supplies. Livestock can contaminate rural water sources when allowed free range. Soil erosion and sediment buildup from improper agricultural practices add to global water contamination problems.

Human population areas suffer if domestic wastewater treatment is lacking. While an appropriate technology calls for water-free, composting toilet facilities, still some disciplined domestic practices are required for these to work normally. Rural practices that empty domestic wastes directly into streams have been major sources of pollution, though stricter regulations are now being demanded and enforced. Garrett Hardin says, "The rational man finds that his share of the cost of the wastes he discharges into the commons is less than the cost of purifying his wastes before releasing them." An added modern problem is that complex and highly potent chemicals used for medicines and related health issues are quite difficult to break down through ordinary sewage treatment procedures. These escape and find their way into recycled water and growth regulators or steroids can be ingested in minute amounts with surprising potent effects on consumers.

Privatizing water becomes a profitable business when water shortages occur. Public water fountains in town squares were traditional examples of a concept of common access to good water. The private water industry includes selling water as soft drinks, a major expense and health problem for the poor. Manufacturers monopolize distribution, prices, and modes of disposing containers.

b) Actions to Reclaim Water Commons

You must strike the rock and water will flow from it for people to drink.

(Exodus 17:6b)

Water quality and quality protection resemble Chapter One's quality air protection. No single action is sufficient in itself: citizens can

become "water conscious" through individual practices; coordination with a variety of public agencies is necessary to formulate adequate public policy to meet an impending water crisis.

1. Individual and Domestic Actions -- Often people with plentiful water supplies take their water for granted, and this leads to wasteful use, or restrictions on poorer neighbors and their essential needs. Ordinary wasteful water use results in increasing effort, price, and energy in water transporting, storing, and purifying. A water conservation ethic can start inside the home (e.g., using water-efficient faucets); this ought to extend outdoors by replacing exotic lawn grasses with wildscape or native plants, and using **drip irrigation** in gardening practices. Sources of additional water could include catchment of rainwater in **cisterns and rain barrels**, as well as creation of **aquacultural ponds**. Promotion of dry composting toilets is a way to reduce domestic water consumption.

For I will pour out water on the thirsty soil, streams on the dry ground. I will pour my spirit on your descendants, my blessing on your children. They shall grow like grass where there is plenty of water, like poplars by running streams. (Isaiah 44:3)

2. Potable Water Systems -- In recent years, various public and private agencies have sought to address severe water problems in developing nations. For instance, The Carter Center is declaring victory over the Guinea worm disease, a terrible affliction caused by ingesting microscopic worms in impure drinking water; when the program was begun in 1986, an estimated 3.5 million people were infected, with 120 million at risk in Africa and Asia. By 2009, the number of new cases was in the hundreds.⁶ Impurities in water can be removed by various methods such as chlorination, ultraviolet radiation, and reverse osmosis, as well as distillation through solar stills. Lower-priced methods are being funded by various agencies so that good drinking water can be accessible to many of the world's people. Expect that increased population and demands will make potable water a more precious commodity.

Privatizing potable water supplies by profit-making corporations has become a global phenomenon from Lexington, Kentucky to the nations of Bolivia and Nigeria. However, people are fighting back in large and small communities. In fact, Paris and forty other French municipalities have "remunicipalized" their water systems with resulting improved services and cheaper water prices. The International Policy Network in London, which promotes privatization, has admitted that ownership by the private sector has worked badly in many places. Numerous cities and nations such as Buenos Aires, Atlanta, and Mali have found that while privatization is a boon for water corporation stockholders seeking to maximize profits, it can be a disaster for citizens, taxpayers, and consumers. Recife in Brazil and Bogota in Columbia

persuaded the World Bank to lend money for public service expansion -- a counter trend to the bias in favor of private utility services.⁷

One billion thirsty people? Climate change is threatening poor people with dwindling water reserves. In order to secure potable water supplies different procedures must be implemented: drilling wells for ground water; building cisterns for catching rainwater; teaching simple water treatment procedures (passing non-potable water through layers of cotton cloth to remove harmful organisms, boiling water, or using solar distillation, chlorination, ozone, or ultraviolet treatments); desalinating in extremely water-short areas near oceans and brackish water; building water transport and storage facilities; and conserving domestic water supplies. Over half the world's population lives in urban areas. Mexico City with its over twenty million inhabitants growing at the rate of one thousand people a day, is beset by land subsidence; this results from over-pumping of water from below the basin on which the city is built. Water-short areas may demand rationing to protect the water commons.

3. Regional and Multinational Water Authorities -- With growing water demands and limited water supplies, regional authorities are becoming involved in the center of controversies. A few years ago, Atlanta, Georgia had a drinking water supply reduced to one hundred days and yet Federal legislation required it to share its principal reservoir with downstream Alabama nuclear plants needing cooling water, and further downstream in Florida, endangered marine life. The Colorado River and its multi-state area have suffered from a decade-long drought that could be due to climate change.⁸ The Colorado River Authority, a decades-old compromise agreement among all users, faces growing strains as Las Vegas and other cities expand in this dry region; in 2012, Mexico requested a renegotiation of water rights in that Authority. Some rivers such as the Tigris, Euphrates, and the Jordan flow through several nations, all of which need some of that water. River dams can play havoc with downstream users, as the damming of the Nile and the Three Gorges Dam in China are proving.

A key to conflict resolution is realizing the need by all parties and accepting water conservation and rationing by participants. Reclamation bureaus, which allocate large volumes of water for irrigation projects, have to ensure that limited water supplies are rationed fairly. Some limited water supplies are obtained by tapping the underground water commons such as the Ogallala Aquifer (stretching through the Great Plains from South Dakota to southwestern Texas). Water from this and other aquifers is being withdrawn at unsustainable rates and forcing farmers to revert to dryland-type farming -- and immense water savings.

Funding: The need for potable water is growing rapidly each year due both to population increases and affluence on the part of the world's emerging middle class. Reclaiming the water commons involves protecting and purifying water and transporting pure water to areas of need. Protection of water supplies involves sewage collection and treatment facilities in expanding metropolitan areas. Quite often, requirements for potable water cannot be met by financially-strapped poorer nations -- thus the need for tens of billions of dollars in GDF annual grants for developing water supplies, purifying contaminated water, and constructing sewer systems and alternative waste disposal methods.

4. Global Maritime Corps

You strode the sea, you marched across the ocean, but your steps could not be seen.
(Psalm 77:19)

A global organization with certain policing capabilities is needed to handle misconduct on the high seas. This anticipated policing force is needed because some coastal states find it difficult to tackle broader maritime problems. Since shipping and maritime workers are in need of protection, United Nations member contingents ought to engage in anti-piracy work and other needed activities. For instance, piracy arising from the failed state of Somalia goes beyond the concern of neighboring nations; these countries lack resources to handle such a problem, and maritime nations furnish security and cooperate in security and training affected parties (see Chapter Eight).⁹

Toxic substance disposal often occurs in our oceans -- "Out of sight, out of mind." "Not in my backyard." "Send it elsewhere." All too often, the elsewhere is a poorer place, the leaders of which may anticipate payments under the table for local dumping -- as happened in West Africa (near residential zones) and elsewhere in unregulated areas. Regulation needs to be shared globally, especially since these and more challenging medical and nuclear waste materials need proper disposal. The need for a Global Maritime Corps grows with increased volume of international shipping. Does this point to the need for a federalized world governing body for transporting materials and people?

Funding: The Global Maritime Corps would be a naval counterpart of the current United Nations Peacekeepers and part of the costs will come from GDF, plus substantial amounts from shipping registration fees. Ships registered in many smaller nations do not meet all safeguards to carry cargo on the high seas. A world-shipping registry may be resisted by commercial shipping companies, but is part of the regulations now demanded by economic and social globalization. Workers need standardized safety protection;

environmental protection includes use of proper fueling and bilging procedures. Worldwide reporting of routes and shipping conditions should be similar to that expected in land and air transportation, and inspections at port of entry and call should be standardized. Registration fees could be based on tonnage or likelihood of pollution.

5. Global Coral, Fishing, and Whaling Regulations -- In order to protect the unique beauty of coral reefs and value of ocean ecosystems, an effort must be made to declare them globally protected wilderness zones; portions of these fragile areas such as Australia's Great Barrier Reef¹⁰ ought to be off-limits to tourists and fishing operations. In place of tourist ventures, a substitute is to promote *virtual tourism*, that is, the coral reefs could be appreciated through photographs, videotapes, books, and articles.

Global commercial fishing extends beyond national waters and the reach of national controls. Often annual limits are placed on various types of fish such as the North Atlantic cod, and then limits are exceeded through lack of strict enforcement -- and overfishing may lead to fisheries collapse and extinction. At current rates, the oceans will be overfished for many species in only a matter of years or decades. Global fishing regulations must be strict, with enforcement under United Nations supervision.

The *International Whaling Commission* has enforcement powers. In fact, no commercial whaling is supposedly permitted, only harvests for research purposes. Greenpeace has a ship that follows the Japanese whaling "research" fleet to the Antarctic Ocean areas because the environmental group is convinced that the whaling is "commerce" under the guise of research. In order to preserve various whale species, harvesting of all whales ought to be halted.

6. Convention on the Law of the Seas -- For a quarter of a century the U.S. has blocked an effective "Law of the Seas Treaty," especially one where all oceanic resources, especially those on the ocean floor (e.g., mining of manganese); these would be administered through an international body under United Nations auspices. Expanded powers of UNCLOS could call for the regulation of the extraction of fish, petroleum, minerals, and natural and cultivated seaweed from the seas. **The ocean commons** should not be divided among competing countries who seek enclosure and control. Rather, the oceans must remain open for the benefit of all, and should be subject to a uniform system of controls. International exploration licenses could be issued with the revenue going to marine developing, policing and monitoring agencies. As technologies allow for deeper oceanic extraction, the need grows for global regulations and global licenses.

c) Subsidiarity, Letting Go, Giving, and Taking

It is a challenge you and I dare not ignore...the growing global chasm between the rich and poor. There are many people on this earth who have none of these things (decent home and education, a chance for a job, reasonable access to health care, and the opportunity to live a secure life), and they suffer mightily because of it. Tragically, the gulf between them and us is so deep and so vast it often seems impossible to cross.

Jimmy Carter

In the arena of water shortages, pollution, and protection, we soon discover that proper functioning demands harmony at various levels of governance. An individual water (or air) protection scheme can only go so far; other levels of regulation and control are needed because of the free flow and access to water. Let us consider the basic principle of governance, and then proceed to consider measures for giving and taking resources that will ultimately apply to water problems.

1. The Principle of Subsidiarity -- *Subsidiarity* is a social justice principle calling for performing, at the lowest level of a system, the practical work that can best be achieved at that level. This applies to the Church as well as civil government. Let the individual gardener do what needs to be done in the backyard and not follow a decision made at the community, state, or national level. With reference to an emerging global system of interactive governing agencies, this principle is of utmost importance. Otherwise, the way is opened for a top-down authoritarian approach that goes counter to a healthy grassroots democracy, necessary for reclaiming the commons for the benefit of all people. Let us look at all levels from individual to international ones.

Levels of control or governance exist. The local community is not the international community; each functions in its own proper order. Society grants to the lower governmental bodies those areas of responsibility that can be best handled at that level. Some are suspicious of the state and national governments and fear they will usurp operations of the lower. However, through power and access to agencies, individuals interpreted as lower level agents (autocrats or plutocrats) can overwhelm normal democratic process and attempt to control the lives of citizens. Subsidiarity works two ways: the higher should assist the lower to live freely, and the lower must exercise citizenship and help monitor the workings of the higher, and control and balance them through voting and legal procedures.

Through free expression, individuals and groups interact among themselves and constantly join more complex aggregations without

surrendering their own local autonomy. However, federalizing and localizing should be in dynamic equilibrium in order for subsidiarity to balance properly. Individuals can be inspired to develop skills that set them apart from others for better or worse. With God's help, we individuals must break loose from our selfishness and join in socially responsible cooperative endeavors at ever-broadening arenas of interest. However, in the environmental arena of water protection we soon discover the need for local "interdependence."

We cannot deny our social nature, excuse ourselves from sharing with others, nor escape into our inner sanctum of self content. Rather, we acknowledge our individual limitations, confess our self-indulgence, and strive to cultivate a gentleness that is truly non-violent in nature. Water protection quickly reaches beyond local areas of control, for rivers flow over vast territories and furnish benefits to many people -- all with an interest in that protection.

Letting go is part of life. Often, we have to let go of our closest treasures, though this is not easy. We let go of the womb for a greatly expanded life of being on our own as a crying, crawling and suckling infant; we move to solid food and walking about and learning to talk; we let go of apron strings when we go outside in play and to school for study; we give up home and locality when we go away to work or to obtain professional training; we give up our isolated self-interests through community commitment and marriage; we give up more when providing for offspring; we retire and that is a letting go; we give up mortal life for eternity. We let go of the womb of egotism, the cocoon of safety and protection, the nest of feeding, and the retreat we find so comforting. We let go and share, and this is a leap of faith. We risk breaking out of self without fully visualizing what lies just ahead. Letting go opens to greater good, for maturing is realizing a fulfillment of self in giving for and to others, an understanding that love is sharing and a compensating benefit through some sacrifice.

Individual sharing through simplified lifestyles has benefits. When we conserve water, more is available for other uses. A sense of tolerance results but has its limits, when some are greedy with common resources, an infringement. Simple living can captivate its practitioners such as "homesteaders" and very private people. However, living simply can become time- and energy-consuming to the detriment of other activities, since a certain focusing on practices is necessary. Voluntary simplicity is a stone thrown into water that produces a ripple effect. The trouble is that an object tossed into a turbulent body of water has little effect -- and our culture is in violent agitation. Individual acts have an impact, but efficiency makes other approaches imperative including regulations and enforcement to control the greedy and powerful.

Eco-asceticism (such as being water-conscious) assists this sense of sharing with others and adds to individual control and community benefits that include a joint security in working together. At broader levels, this sense extends outward and involves a growth in global solidarity. It is not enough to share some resources that we have immediately at hand; as individuals, we must be prepared to engage in a foundational commitment to sharing at various levels (e.g., the regional water supply). Instead of measuring achievements in dollars and cents, socially-conscious people see that satisfaction can be achieved in non-monetary ways: volunteerism, charitable giving, renunciation of wealth, and direct service for and with the poor. Some of the poor are becoming thirsty; let's promote water quality and quantity protection.

A radical eco-asceticism emerges as a commitment to stand up for the world that is being damaged by water pollution, or that needs greater access to the limited water resources for the good of all. A healthy local commitment extends beyond making money; spiritual profit-motivation is possible with the benefit of improved solidarity among all peoples. Satisfaction is mutual, security measures are lessened, gratitude is extended to others, civility grows, and civic duty is rewarding. However, extending ourselves becomes radical because it risks for us marginalization in order to expose the environmental crisis in all its raw and unpopular form. It takes eco-asceticism to be prophetic when it comes to the crisis facing our world -- and that is evident when it relates to profiting on water shortages.

Individual asceticism in the arena of the water commons is insufficient. I can purify my drinking water, but the entire community may require more than a series of individual actions, for purification is performed at lower costs with greater or lesser degrees of finesse and skill. Individuals, families, or localities need to be part of broader connections for public protection and access to needed resources. Finding new partners and fresh genetic stock for procreation and welfare of species demands this sense of interconnectiveness. These broader forms of relatedness enhance the health of the human family. Homesteading at the individual level is fine for the physically fit middle-aged person or couple, but this gets tougher with waning energy or aging; our limitations lead us to natural coalescing of larger aggregates.

The E.F. Schumacher Society sponsored a talk a few decades ago by a person who was championing the glories of local communities -- and questions were raised about global environmental concerns. The offered answers were that local communities have much to contribute (family, cooperative values, small-scale appropriate technology, neighborly concerns,

etc.), but little can be done about pollution on the high seas or the atmosphere by a single local community acting alone. It takes something bigger to handle such air or water problems. Again, in letting go, the locality obtains true identity through sharing and thus is fulfilled all the more by being generous -- provided higher aggregates respect and trust the lower.

Throughout human history, small city-states found that a common defense and security demanded formation of broader governing units. These were the initial seeds from which empires eventually burst forth. Localities realized their limitations and that in unity came strength. Environmentally speaking, regional endeavors include apportioning limited supplies of water, protecting citizen against excessive noise (see Chapter Seven), controlling transport of toxic materials in sensitive localities, and protecting mobile resources such as bird flyways or fish migratory routes. Often, regional control measures lead to regulated organizations calling for more uniform Federal laws and the subsequent growth in environmental consciousness on the global level for security, trade, and access to common resources.

Over time, **these** united states have become **the** United States. Our American history is the unfolding of a united people coming to self-awareness. In 1774-75, the American colonists voiced the refrain, "Let us hang together or we will hang separately." So it is with our troubled world, for we are sensing a need for federated controls to handle globalization excesses. Since the 1940s, international steps have resembled actions taken by the United Colonies in becoming a United States under the Articles of Confederation. However, within the 1780s the founders saw that confederated colonies were inherently weak. As he recalled difficulties in getting support for his army, George Washington told Alexander Hamilton that "No Man in the United States is, or can be, more impressed with the necessity of reform in our present Confederation than myself."¹¹

Federalization is a historic process. With the creating of a constitutional federated government in 1788, the various American states surrendered sovereignty of foreign affairs and certain national responsibilities. The U.S. gained a sense of national consciousness during the War of 1812 (and later during the Mexican War) with voluntary state militia joining forces with professional military units. Furthermore, financial forces at work from shippers, traders, bankers, and other moneyed interests enhanced federalizing efforts -- a federalist versus a more regionally-oriented republican tendency. While the first impulse may have sprung from the grassroots, federating forces soon called for a stronger national government.

Letting go of slavery became America's act of purgation within its tortured history; the slave from colonial times was considered a possession --

and property holders are reluctant to give up "belongings" of such monetary worth. The nation became torn regionally, especially after the 1857 Dred Scott Decision allowed the forceful return of escaped slaves from a free territory. With that unpopular court decision, some states took it on themselves to resist bounty hunters from coming and taking back escapee slaves. Anger grew; conflicts developed in territories; secession by property-holding states occurred; civil war erupted.

Letting go of "possessions" expanded human rights. At the end, through the Thirteenth Amendment to the Constitution (the subject of the 2012 movie "Lincoln"), slavery ceased to exist and American democracy took a giant step forward. At its founding, the Federal government granted only propertied landholders and white males the right to vote, and in time, voting rights extended to propertyless white males, to African-American males, to Native American males, to women, and to those between the ages of eighteen and twenty-one.

Must democratization continue whether in the U.S., the EU, or among African and Asian nations? Economic and social globalization must give way to joint political actions -- ocean regulations on petroleum drilling, polar development, whaling regulations, Convention on the Law of the Seas, and piracy. Yes, local or national citizens hesitate to give up sovereignty. However, to heal a troubled world with environmental and economic problems requires a letting go, a surrender of privileges. Selfishness, greed, and a false sense of patriotism can delay the process. Are we willing to surrender to a greater world? To decisions such as those from an International Criminal Court? A Climate Change Treaty? A Law of the Seas? What is a nation's calling?

The limits to the notion of national sovereignty (the Westphalian notion of state sovereignty)¹² is beginning to emerge in a world of globalization. The American colonies' movement to a federal republic involved financial and other difficulties. The movement of unification failed to bring along the Canadian provinces and so two nations emerged side-by-side. However, once the U.S. became a superpower, the sense of privilege made it more difficult to let go of national exceptionalism in favor of international coalition-building and surrender of sovereignty. Henry Kissinger comments that history has an imperfect record even in the last two hundred years of diplomacy, with alliances that were filled with contention (before the First World War), or utterly filled with fear to act (before the Second World War).¹³

On their own, nations cannot satisfy the following needs: policing the vast commons, creating environmental protective measures for resource use, regulating trade among nations and multinational corporations, insisting

on proper use of genetic materials, solving major water problems, and directing climate change controls. In the past two decades, the EU has been engaged in collective regulations even amid serious financial problems. Will there be an effective African Union? An Asian Union? A Latin American Union? Demanded cooperative efforts go far beyond eighteenth- and nineteenth-century alliances, and the early twentieth-century *League of Nations*.

The United Nations, born in the aftermath of the Second World War, has had six decades of existence with a successful record in numerous fields: it has helped settle conflicts in the Balkans, and parts of Africa and Asia; it renders global services in agricultural development, health, arms control, international justice, refugee services, and scores of other issues. However, with current water problems, major global enforcement issues start to emerge, bringing us to the crossroads of this or another more effective global body.

Americans and others resist surrendering sovereignty to the United Nations, which would allow it to become more effective. Could not a global police force be maintained at a far lower cost than current national armed forces, pressured to be equipped with the latest expensive devices by military/industrial complexes? Even amid successes, the United Nations runs the danger of becoming an ineffective and bloated bureaucracy made up of many seeking well-paid positions in New York or Geneva. Gordon Brown, in India in January 2008, called on the United Nations to be reformed along with the International Monetary Fund and the World Bank. Financial and political crises since that time have enhanced that call, which may demand a federation with real powers to enact regulations.

2. Different Types of Giving

As he looked up he saw rich people putting their offerings into the treasury; then he happened to notice a poverty-stricken widow putting in two small coins, and he said, 'I tell you truly, this poor widow has put in more than any of them; for these have all contributed money they had left over, but she from the little she had has put in all she had to live on.' (Luke 21:1-4)

Before reaching solutions to global water and other resource problems, we must consider the practices of **giving up** and of **taking**. Letting go is a giving up; assuming power at a given level is a process of taking. Hopefully, this can be done non-violently and to the mutual benefit of all parties. In most religious traditions charity and giving to those in need have been essential components of decent human behavior. Many cultures have sacred times and events for charity-giving, conforming to cultural expectations but differing within traditions: give till it hurts; blessed is the cheerful giver; do

not let the left hand know what the right hand is doing; give out of one's basic sustenance; give from the heart; ask individuals to take only what is needed; be willing to share what is given; neither the unloving giver nor the unappreciative receiver adds much to the betterment of society. *For I was hungry and you never gave me food.* (Matthew 25:42).

The following are nine ways to conceive of charity. In five of them (1-5), the giver has good intentions and four (6-9) exceed the limits of true charity and are not to everyone's benefit:

1. Charity as a moral imperative -- Charity is one thing; social justice is another. If there is lack of social justice, social needs must be met by those with surpluses to give. Thus, social justice demands the basics of life for all, and charity acts as a hopefully temporary substitute, certainly not to become a permanent rearrangement of resources. In such circumstances, the resource holder sees that another lacks materials and, moved by concern or conscience, parts with possessions. In an extreme case in a St. Francis moment, possessors rid themselves of all possessions and embrace holy poverty where wealth is seen as a burden. Givers see that resources do not belong to them except by privilege or title; the gift is from God, the ultimate provider. For them, wealth is temptation and holding on to what is not deserved calls for shedding or even repentance. They imagine John the Baptist saying, "Hypocrites, why do you encourage those in power to hold on to what does not belong to them?" The resources belong to the poor and those lacking the basics of life.

2. Charity as a civic or cultural duty -- A levy may be imposed on an associate, assistant, tenant, serf, slave, or other underling. This results from a command, threat, or cultural expectation. The givers act out of duty or mixed motivations -- not pure charity. As the giver experiences greater degrees of freedom, the act of giving skips oversight and becomes "keeping up with the Joneses," or the expected thing to do (e.g., an employee donates to a political campaign favored by the boss). Maybe the motive is embarrassment caused by Girl Scouts at the door, or firemen with buckets at the street intersection. Ignoring charity is not being civic minded.

3. Charity as responsible stewardship -- A sense of stewardship means that one has possessions and wealth by some right, title, privilege, or reward. From the responsibility stemming from this right to property, one reapportions a "salvation" tax that demands sharing with the less fortunate. Proper management of resources includes the budget item called charity, tithing or donations. Such allocation of money is based on the balance in a society (a social contract) that realizes that retention while others have too little is an unsettling social condition that cannot be justified: the

ones who are without resources will starve or go without shelter; the ones with resources are morally responsible to give to those in need. A practice of stewardship of the commons reestablishes equilibrium, so that all live peacefully as one family. Social responsibility grows within this practice.

4. Charity as a voluntary act -- Volunteerism, as in this case, can be a sincere form of charity that is practiced mainly by those who do not have resources, but want to give through service to benefit the less privileged. Service time is offered out of genuine concern for others. Such includes numerous examples of home-building or repair, distribution of food or other necessities, caregiving to the ill and aged, cleaning up neighborhoods, rivers or roadways, and training the forgotten.

I once had a phone call from a volunteer group in Chicago who wanted to bring grade schoolers to Appalachia to teach people how to garden. To the question did the youngsters have experience, the organizer was somewhat taken back and said "no." Then what was to be taught? Instead, the suggestion was given to come and engage in supervised tasks such as trail-making or tree-planting that require less skill than to pretend to teach poor folks.

While properly directed programs can be beneficial, volunteerism has limitations. George Washington said, "Making voluntary sacrifice the operative principle of republican government has proved to be a romantic delusion."¹¹ Those living simply want to be models for others, and this is tolerated in our materialistic society provided the affluent can continue their ways. Amish people drive buggies, but not on the Interstate.

5. Charity as a liberating act -- On rare occasions someone will take his possessions and distribute them at will, not simply to aid the receiver but to get rid of goods that are too hard to maintain and secure. The possession retards mobility and wastes precious time in maintenance. It may be a traveler who wants to abandon fixed property or pets, or a hiker who carries too much useless baggage and wants to abandon some. The intention is non-charitable but, nonetheless, the outcome may be salutary for receivers of abandoned property.

6. Charity as investment for continued success -- Some may consider that the super-rich giver is the greatest person, since the size of the charity is greatest. However, such Charity ensures that the status of wealth may continue. Rather than seeing this process as an obligation stemming from having what truly does not belong to him or her, the giving becomes a virtue/investment for the future. "If I had a million what good could I do!"

Looked at another way, "If I am penniless what good can I do out of love!" The success of giving becomes the goal that avoids liability. This apparently indifferent act could easily become a veneer over pure greed, given the foibles of human nature -- or a subtle act of retaining some wealth to a degree. If a hotel manager decides to taste all the buffet dishes before sending leftovers to the hungry street people, he may even become a glutton while others go hungry.

7. Charity as power -- A materialistic culture knows all too well how power generates influence. Major donors can decide elections by focusing wealthy contributions against particular candidates or issue. This occurs on critical elections, especially since the 2010 Supreme Court Decision of *Citizens United vs. Federal Election Commission*; this decision prohibits restrictions on campaign spending by companies, unions, and independent groups. Contributors develop finesse at directing gifts through hidden channels; receivers know what is required to justify gifts received. Puppeteers keep things untangled; so do affluent givers and lucky receivers. Large gifts require greater conformity. In this century, large gifts can be an indicator of accumulated wealth, not a greater spirit of charity. Super-givers maintain control and practices they foster can be undemocratic.

8. Charity as excuse to spend -- Reasons for giving are many. In a consumer culture where spending is expected, demands to consume more result in leftovers and clutter, as new things are purchased. To salve a conscience at the time of wardrobe change, some will donate the older items to the used clothing drive. Some will flaunt this unloading or "giving" and like the donor in Luke's Gospel, broadcast the deed to all the world, or at least through a tax deduction -- while burdening lower-level folks with short-lived items that will soon need disposal. Unfortunately, so much of our consumption-driven world encourages lesser consumers to become greater ones, and this form of giving is an enticement to those on the lower rungs of the ladder of consumption to be motivated to climb higher.

9. Charity as enticement or conversion tool. Individuals or groups seek to entice others in a commercial or forceful manner by gifts that are really leading them to do what the giver already intends. Everything from spam to trafficking in people are part of the infinite schemes that seem so enticing at first glance. Some give in order to persuade others to join their ranks, e.g., cult enticements or "rice Christians." Pyramid schemes abound. Okay, stand in line and await the evening meal, but you must hear the sermon first and answer with a hearty "amen." In order to receive, beggars must join to receive future resources.

Toxic charity occurs when the receiver loses self-esteem in the

process of having to publicly accept something that the ordinary bread-winner is expected to receive through honest work. Some who reflect on this issue say that pure charity apparently affects male charity receivers more than females.¹⁴

Self-esteem erodes. I always ask the receiver of food donations from our parish to say a prayer for me, for I as a spiritual beggar have as great a need as they do. God hears the hungry when they pray.

3) Different Types of Taking

Zeal for your house devours me. (Psalm 69:9)

Like giving, taking comes in many different ways:

1. **Taking out of necessity** -- If the need is for the basics of life (a blanket, a bucket of coal, a kilo of grain), one could rightly take from the commons what is required for essential needs. This is not stealing, for the acquisition is primarily for essential need (the Cardinal Frings rule)¹⁵. Individuals can initiate short-term measures of taking when basic needs are justified; a starving person takes from the common store to satisfy hunger. To take from the common store to ensure future food supplies could exceed limits. Certainly it is difficult for either rich or poor to judge what is enough, but in the short-term, an individual can satisfy immediate demands through such methods.

2. **Taking as fair taxation** -- Actually, the preferred governmental resource redistribution medium is fair taxes. This is a way of taking that is regulated through governmental policy, legislation, and enforcement; tax assessors bear responsibility to the entire citizenry to enforce the law evenly. History's examples of crooked assessors and tax collectors notwithstanding, fair taxation may take from those with surplus and give to those in need. Granted, some will certainly say too much has been taken or not enough given, but in an imperfect world, fairness is the ideal that cannot be defined in dollar-and-cents amounts. Those who champion "NO new taxes" forget that they are being propagandized by the wealthy, who ought to pay more taxes.

3. **Taking through commercial transactions** -- Commercial transactions in which something is traded or money given for goods or services received are the ordinary means of business in our world. Services can include health, education, maintenance, repair, construction, and recreation. Even legal actions such as lawsuits are part of this legal giving and taking. A subsection of this type of taking is *eminent domain*, the mandatory purchase of property by the government for the greater good of the

community. Within this process, just compensation is required.

4. **Taking through violent revolution** -- The French Revolution in 1789 and after is perhaps the best example of revolutionary hopes giving way to violence and misuse of power. Unfortunately, the following two centuries saw the Russian Revolution in 1917 and the Chinese Cultural Revolution in the middle of the twentieth century. Revolutions do not always have ideal aftereffects; takers may start to exercise their new-found power to oppress others; forced "givers" await the opportunity to take back what has been alienated, and so plot revolutions. Unrestrained physical power generates many types of violence: warfare, poverty, and human-made disasters. Some attribute violence to a host of causes: oppression, evil, wealth, power, culture, media, or competition.

Violence may arise be due to the following: constant repression and the impulse to strike back; **over-competitiveness** (tending to defeat or overcome others through certain practices); **selfishness** (infringing on the dignity of others); **animosity** (tolerating differences in culture that separate one from those in need); **greed** (retaining what should be shared with those in need); **wastefulness** (squandering limited resources); **self-righteousness** (inclining some to "righteous" actions that can be violent); the **desire to exert power** and bear arms (giving owners a sense of power to frighten or intimidate others into submission); and, finally, **frustration and anger** over destitution (encouraging reactions such as terrorist attacks or armed revolt). Recall that violence occurred in Haiti during their independence struggle following the French Revolution.

5. **Liberating or emancipating people or things** -- A person in bondage is liberated through actions by individuals, rebel groups, or legal agencies. This taking or freeing from a thief or oppressor occurs through rebellion, manumission, compensation, decrees, or through a liberating war. In some instances, repression continues after these individuals are set free (for decades Jim Crow laws followed the Civil War in parts of the South). People held in forced and illegal bondage arise and liberate themselves, and oppressor(s) brought to justice. In rare cases, stolen art that is acquired inadvertently by museums is "liberated" by those who regard themselves as owners, without recourse to legal means.

6. **Taking by Robin Hood** -- A romantic tale tells of the good outlaw "Robin Hood" taking from the rich to give to the poor. Law-and-order forces may object, for the haves urge continuation of the status quo; even have-nots may object because they will not bite the hands that feed them. Can such non-violent taking become a virtue? Haves see controls erode and takers acquire added responsibilities. Animal rights advocates "liberate"

animals caged for scientific research. In a materialistic culture, "violence" to property is of equal, if not greater, repugnance than violence to people, because property has price tags. To hurt someone is violence against a person; to sacrifice property in order to make a valid point may be a pedagogical tool, as performed by prophets of old, but seen otherwise by possessors. However, radical environmental activists favor this method, a dramatic way of drawing attention to existing immoral conditions.¹⁶

7. Taking through power by enclosure and exploitation --

This will be treated again in Chapter Three in reference to land. Similar actions, such as allowing trading of fresh air by companies who wish to use more or less, may be perpetrated "legally". Taking in such circumstances is similar to "charitable" giving that is motivated by power to take more at will. To take in a measured amount and to dictate the use of the taking is a form of control over the resource, whether compensated in part or not at all. To force change in ownership by the takers is much the same -- an exercise of power (even if a non-violent variety), over property that may or may not belong to the infringing party. Such exercise of power can become intoxicating.¹⁷ The taking of much of the Western Hemisphere by Spanish, Portuguese, French, English, and Dutch settlers in the name of their sovereigns is part of history.

8. Taking through secret acquisition on unclaimed commons -- Some are always on the lookout for a bargain that omits outright purchase. Clever people know exactly how to acquire property being foreclosed. Often resources have been taken from the commons with little reference to others: the air breathed, the water from the streams, fragile unclaimed lands, and wild fruits in the wilderness. Less and less of this form of taking is possible today because of monitoring and much of the commons is now claimed.

9. Stealing as unlawful taking -- Thieves see an opportunity to take what does not belong to them secretly or openly, if the process is regarded as "legal" as occurred in American colonization in the seventeenth through nineteenth centuries (see next chapter). This differs from taking out of necessity, a taking that can be justified. Outright thievery can sometimes be regarded as "necessary" while it is greed or selfishness. A variation on this form of taking occurs when someone is kidnapped by an estranged parent who believes the child or ward is "his" or "hers."

4. Elements in Reclaiming the Commons

There is one thing you lack. Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.
(Mark 10:21)

Both giving and taking are subject to emotionally-charged detours in order to influence the process of either holding onto the status quo or disrupting it. Change or refusal to change can easily be misdirected through an exercise of intimidation or brute force by either side. Both giving and taking are one-way bridges that restrict community or global growth. History is replete with examples of one-way bridges that fail to produce a higher quality life. A just process of reclaiming the commons must include aspects in counter distinction to giving or taking excesses.

1. An urgent struggle for justice -- People need water to drink and thus reclaiming the water commons is not something that can be delayed. Granted, the ideal way to address this problem is simultaneous giving and taking. While potential givers may say that relinquishing a possession hurts, does it belong to the original possessors in the first place? Change is an act of justice, not charity. While initially becoming a loss to the "owner," the long-term benefits include liberation resulting from handing over a basic resource. Responsible actions by potential takers are necessary to ensure that their groups do not monopolize resources to the detriment of all. Takers must promote justice through control of selfish elements within the receiving community.

The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed. (Acts 2:44-45)

2. Radical sharing -- To reclaim the commons for all, we must give until it hurts and receive with responsibility. *Radical sharing* includes ever deepening levels of service: understanding the essential needs of all people (social awareness); giving freely and without a basic struggle (solidarity); and trusting that resources will be used properly. Radical sharing touches on inordinate tendencies to self-interest (control by giver and misuse by receiver). True giving is a joy and a necessity without strings attached; true receiving is joy as well and done in gratitude, through surrender of pride, and with givers wished well. Radical sharing becomes a participative control of the commons -- not mere transfer to new controllers.

Simultaneous giving and taking allows for growth in a spirit of togetherness that gains strength with time. If all parties seek perfect harmony, one gives up and another takes and joins in administering in the name of the commons. The basic environment is one of gratitude directed to the Giver of all gifts, but also extended to magnanimous givers and merciful takers who do not show revenge or individual self-seeking. Radical sharing goes to the root of motivations and to a *compassionate* love of the human

family, for all benefit through the act of sharing. All give up something: those with resources give up what does not really belong to them; those who take, take in the name of the *Common Good*. Organ donors and those who share homes with refugees lead the way; they show that liberation is possible through radical sharing; all liberate and all are liberated. Ideally, sharing occurs in giving and receiving freely and non-violently.

3. A multi-faceted transaction -- Reapportionment of resources is good business that involves responsible stewardship of resources -- and many societies have done this to some degree as part of harmonious civic operation. People surrender private caches of food for drought or flood victims. All parties are involved, for those who give up have the good will of those who receive, and lighten maintenance responsibilities; receivers obtain a higher quality of life. The manner of the transactions will vary with culture, but success is expected when multi-faceted. The affluent givers and the takers/receivers bear mutual responsibility. When the exchange is regulated, the entire process is not merely fair taxation but fair reapportionment. No miracles and no violent reactions are expected; the process is to benefit all parties.

4. Revolutionary process -- Through our religious beliefs we are moved to a *holy discontent*, that is, a deep desire to bring about authentic change through divine inspiration -- and a change where all, not just a few -- benefit. In the past, wealth was acquired through power or privilege -- but the movement towards democratic maturation makes change necessary and inevitable, a movement that is to be both non-violent and participatory in nature. Convincing the public that the change is necessary but revolutionary is frightening to some. The Bible is a story of part of this recognition of democratic maturation.¹⁸

5. A liberation of rich and poor -- In the Old Testament, Israel, an insignificant nation, steps forward to profess faith to a single entity. In the New Testament, the theme is continued with a heavier emphasis on universalization. Mary hears the announcement and proclaims in her song that the lowly will rise and those in high places come down (Luke 2). An elementary authentic democratization process begins for people of the beatitudes. Process springs from the grassroots, for here divine creative power is seen as truly creative. This rising shakes the affluent who mistakenly trust in material things -- their idols and vast holdings. Recently we have seen autocratic billionaires (e.g., Muammar Kaddafi of Libya or Hosni Mubarak of Egypt), succumb to the rising tide of Middle Eastern commoners. Reclaimers arise to move the autocrats who fail to give it up freely. Even autocratic fashion can change. In the early twentieth-century, it was fashionable to wear bird feathers on a hat, resulting in the killing of millions of songbirds. Reaction

by some stopped the practice. Hopefully the lowly will lead the way.

6. An Opportunity -- To catalyze is to hasten radical sharing because there are genuine needs. However, a free and generous sharing by all parties is ideal but remote. A win-win situation occurs when "haves" release wealth voluntarily and "have-nots" take wealth non-violently. Urgency demands initiating and executing the process in a relatively short time. The hungry and unemployed are impatient. Prevarication is the temptation of the privileged, but acting honestly becomes an opportunity for mutual sharing.

7. Mutual respect is mutual benefit -- Without an atmosphere of mutual respect, changes may become highly emotional and even become uncontrolled violence or rage by either giver or taker. Only a righteous anger founded in love of our neighbor¹⁹ ought to survive in a growing confidence of working together to further human wellbeing. Through radical sharing, both giver and taker say "yes" to full participation in the reapportionment process and mature by discovering benefits in working together. A new motivation emerges, a spiritual or qualitative "profit," not a material one. Through mutual respect, profit-making emerges into a quest for higher quality of life, a family concern.

8. Participation -- Down through the ages, primitive tribes and religious-based intentional communities have held things in common. What was done on the local level needs to be raised to a higher level of organization. What is local is transformed into broader levels -- a fair sharing, in contrast with legitimized hoarding or grabbing for limited and precious resources. Not only is fair sharing a tried-and-true fulfilling practice, but it also involves a genuine global development -- not a materialistic development based on greed and self-interest, but one based on mutual security and benefit. Radical sharing is global.

9. Consensus-building through mutual trust -- In this twenty-first century we observe the EU seeking to overcome the nationalistic power struggles of a century earlier. Financial crises could tarnish this record or enhance the temptation to protectionism by some trading nations, and so the verdict is still coming. Forgiveness creates an atmosphere of consensus so that financial mistakes can be corrected with mutual respect. Passing over past hurdles is not sufficient; mutual trust means confronting the present moment. Unwavering consensus allows obstructionists to exert power through refusal and stopping the process.

d) Applying Elements to Water Issues

Water is not like other commodities -- it's not something people can choose to

Globalizing water protection emerges as a major twenty-first century issue due to increasing human urbanization, consumption patterns, possible climate changes affecting water levels and rainfall, and water pollution through sanitation, industrial and agricultural operations and the ubiquity of water-borne chemicals. Protecting access to water quality and quantity demands various levels of governmental agencies, because the individual or community cannot completely protect this mobile resource from polluters and profiteers seeking to cash in on scarcity. Furthermore, modern technology has resulted in powerful chemicals, the presence of which can harm individuals and communities.

Arrogance and gratitude mix like fire and water. The current efforts to claim our water resource by all sorts of privateers invite actions by citizens, who regard water as a free God-given gift. Water is essential for life on this blue-green planet covered with much water, most of which is not potable. In areas where higher quality drinking water is scarce, one is tempted to privatize this resource. For instance, near Sitka in sparsely settled Alaska, Blue Lake holds billions of gallons of water so pure it needs no treatment. The temptation to privatize and ship this water to Mumbai, India is immense; in fact, one Alaskan company has acquired rights to ship 3 billion gallons of this water annually from Alaska to India.²¹

Transferring supplies are not as bothersome as transferring water rights to privateers. By 2040, the United Nations predicts that fresh water demand will outstrip supplies by 30%. Free marketers say rising prices will bring supply and demand into balance -- but water prices benefit profiteers, not the thirsty poor. Callous privateers see water as valuable as oil, and they plan to sell water to beverage bottlers. According to the World Bank, investment is going strong right now with water supply markets rising rapidly. Some water-rich lands like Russia and Canada will benefit, and some thirsty desert nations may struggle over distribution of water supplies.

Many nations have potable water shortages and, as water systems are privatized, fewer of the poor can afford sufficient water for daily needs. In America, a number of cities with infrastructure water treatment and supply problems are thinking about going private, and yet others have had their fill of private operators. Some point out that competition is limited to bidding and then the privateer with the contract virtually can monopolize the supply and market. These privateers can reduce a labor force, neglect water conservation, and ignore environmental concerns.

Water is supposedly free; delivery from its supply source may

not be; nor is monitoring end point water use. As supplies dwindle and demand holds steady or rises, water will get more expensive. Profits ought not to be part of the picture, and privateers who care little about future infrastructure ought not be involved. Is water conservation to be gained by high prices and suffering of the poor? Monitoring water delivery systems is difficult because piping is underground and not easily checked; private water people are enticed to cut corners in quality control.

Church as Teacher through Sharing

If you knew what God is offering and who it is that is saying to you: "Give me a drink," you would have been the one to ask, and he would have given you living water.
(John 4:10)

Through water we are saved; thus we must save the water. The Church preaches this simple act of salvation and it strengthens word by conserving resources in its institutions. All too often natural disasters occur and the Church is moved to attend to those in greatest need. This becomes an opportunity to ground the power of faith through sharing with those in need.

Action 1 -- Continue charity and global relief efforts.

St. Paul begged for relief efforts by one community for distant Jerusalem, and from that tradition the Church has always sought relief for the needy, even when they are at a distance. Severe weather events (floods, hurricanes, etc.) occur with greater frequency in this climate-changing world. Through rapid communication networks we find out about these unfortunate happenings in a short time. The Church must continue to collect donations for victims of disasters regardless of race, creed, or color -- a charity that must always continue.

Action 2 -- Advocate for public water access.

The right to access to water is so very basic that this, along with

flood, must be in the forefront of concern by the Church for people in need. All have a right to water and, in this time of growing water shortages, this must be publicized. Justice demands advocacy for the poor and pointing out when water is wasted, while some lack potable water. This applies for all essential resources.

Chapter Three: Land as Commons

I never heard that the Creator opened an estate office to issue title deeds to land.... Every proprietor of land owes to the community a ground rent for the land which he holds.
(Thomas Paine)

Land, unlike air as commons, has definable boundaries. Thus, land rights are a complex subject because much depends on the restrictions placed on amount of land held by private parties, or public land held in common. Some nomadic tribes considered vast stretches of forest or steppes to be open territory for foraging or grazing their animals. People settled on a particular tract, and called it "their land" with defined boundaries. The Cain-and-Abel conflict extended to sheep-versus-cattle lands, nomads-versus-farmers, and now with public-versus-private wetlands and forests.

A "need" for land on which to live, provide sustenance, and build residences becomes a paramount land question with growing populations on a rather static land mass. Urbanization of larger numbers of people (half the global population) only compounds unsolved needs. The homeless seek adequate residential dwelling space; the hungry seek garden space; affluent folks want private seashores. Certainly small farmers have a right to grow their essentials of life without being forced from their land by urban development, or by large corporate farms desiring to grow materials for distant markets. What about adequate habitat for wildlife?

The right to a private land can become a complex issue, for it includes the group holding title to land, as well as those needing produce from specific land tracts. Furthermore, some land is held in common simply because it defies or is non-conducive to private ownership (e.g., glaciated land, Antarctica), or because its utility impacts larger numbers of people (mountain watershed), or because the resource has common utility (land used for roads). A right to land may be interpreted as prior use (an estate) or for providing essential food (traditional farming plot).

Access to food-producing land is one solution to world hunger. One-sixth of the world's people lack adequate food; all the while large amounts of food are wasted by well off consumers. Misplaced resources could be utilized to feed the hungry, when the affluent make use of the 18% of climate-change gases derived by producing meat for human consumption. Food-producing land for a few and choice of resource-intensive food product all have a bearing on land choice. Furthermore, transfer of food-producing land for commercial and luxury uses, while local populations experience food shortages, is becoming a 21st century problem. **Fragile lands** such as deserts, mountains, and wetlands are not arable but deserve protection from exploiters of mineral resources and wildlife.

a) Infringement on Land Commons

This is why the country is in mourning, and all who live in it pine away, even the wild animals and the birds of heaven; the fish of the sea themselves are perishing.
(Hosea 4:3)

This land-related section is divided into four parts: land that is fragile and requires regulation to protect it from individual or corporate exploitation; wilderness areas, forests, and wildlife habitats that can be easily harmed through unsustainable practices; land that is removed from food production; and land where individual property "rights" legally take precedence over other land uses. We need to note that wildlife is not strictly a "common possessed by all," but rather these are fellow participants/companions with human beings benefitting from the air, water, and land commons.

1. Fragile Lands -- Uninhabited mountainous areas can be critical water sources for human populations downstream. Deserts are vast open scenic spaces that attract visitors and residents who want to escape from congested areas. These barren stretches are generally unpoliced and subject to forms of exploitation. Often mining interests seek out minerals in unpopulated fragile areas and, without proper oversight, proceed to pollute

landscape through sloppy mining operations.

Forests are the planet's lungs and yet produce many other benefits, from supply of foods to moisture and soil retention. For the greater part, national governments and their local subsidiaries realize they are public land guardians. However policing as in other fragile areas is a major challenge. Furthermore, when governments are weak, these forested regions go unprotected and are harmed by exploitation and through misuse by careless funseekers leaving virtually indelible marks.

Polar regions are fragile. The northern Arctic polar region and the continent of Antarctica are virtually uninhabited fragile areas that are rich in untapped resources. In the Arctic region, climate changes are opening the ice sheet for longer summer periods and enticingly shorter shipping routes. Border nations (Russia, Canada, United States, Norway and Denmark) vie for sub-surface development rights for promising petroleum and other resources. International agencies have been fairly successful in cooperative research efforts on the uninhabited continent, but these are not policing agencies; however, protecting Antarctica's environment from increasing numbers of visitors is becoming an issue deserving of attention in this century by the international community.

Maritime wilderness areas were introduced in Chapter Two and the same problems of exploitation, uncontrolled pollution, and unpoliced activity exist on the land as well. Many parts of oceans are commons, and not within the particular responsibility of specific nations. On the other hand, responsibility for land-based wilderness is specified as to countries where situated, and yet many of these nations do not have resources to protect their own wilderness properly. Joint responsibility for wilderness by a wider world community must be determined and resources for protection ought to be allocated through proper global agencies.

2. Wilderness, Forests, and Wildlife Habitats

And every tree of the field will learn that I, YHWH, am the one who stunts tall trees and makes the low ones grow, who withers green trees and makes the withered green. (Ezekiel 17:24)

Wilderness fragmentation and intrusive activity. Road-building and construction projects can damage fragile lands, quickly leading to trashing, loss of wildlife habitat, noise, unsightly billboards, and introduction of exotic invasive species. All-weather roads into wilderness areas and the desire to connect with nature render wilderness areas popular for hiking and camping in summer and snowmobiling and skiing in winter. With proper regulation and

facilities for visitors, impacts can be limited, but certain wilderness areas must be declared off-limits, because those impacts exceed the area's **carrying capacity**. People often seek to escape congested areas and turn to wilderness for residences, while staying connected through Internet and wireless means. An extreme of landscape abuse occurs when developers build hilltop mansions so owners can observe untouched beauty, while creating a scenic disturbance by their very residences.

Tourism is popular, especially during boom economic times in scenic-but-sparsely-policed wilderness areas. Tourist activities vary immensely in their impact on wilderness areas, with sightseeing from established roads being low, and mobile recreational vehicles being potentially harmful. Frequent wilderness visits put a heavy carrying capacity on these regions, resulting in damage and waste accumulation. Green tourism involves limiting visitors and declaring fragile sites off-limits. Recreation vehicles (ATVs) are noisy and capable of traversing very rough terrain, fragile desert areas, and streambeds; they can cause massive damage in short periods of time. Much depends on vehicle operators' attitudes and adequate policing of these areas.

Deforestation occurs at an immense rate. Excessive harvesting of timber exceeds natural replacement and has resulted in loss of one-third of the world's forests since the mid-twentieth century -- at truly unsustainable levels. This malpractice results from various practices: harvesting exceeds natural replacement (crosscut saw and oxen are replaced by chain saws and heavy loaders); marketing overlooks failure to enforce proper timber growth; large-scale corporations search out grazing lands for cattle along with cropland for soybean and grain production for export markets; and the forestlands are turned into palm oil for biofuel and some food. The effects are evident when flying over eroded and deforested Haiti, for one can see the defined boundaries with forested-neighboring Dominican Republic. Deforestation leads to local climate change (loss of foliage cooling effects), soil erosion, lack of water retention, and lack of flood control.

In Estill County, Kentucky, where I reside, the charcoal/iron furnace industry of the nineteenth century denuded lands for miles around, and yet the forest is regenerating today.

Are we right with Wildlife? Damaging the habitat of wildlife threatens the species itself and deteriorates our human quality of life as well. The "rights" of animals, our companions and fellow creatures, to co-exist with us should be regarded as part of our responsibility to save and enhance this

planet and all forms of life itself. Without detouring into an animal rights discussion, we still assert OUR right to proper habitat extends beyond the human family and includes animal/plant habitat as well. Wildlife enhances our human quality of life; wildlife enriches us by **presence**, and helps us understand our place on the planet and within a living community of all beings. Wildlife existed before us, exists with us, and allows us in humility to discover our coexistence and shared future consisting of their protection.

Wildlife as threatened and extinguished. The United Nations estimates that our planet is experiencing a major wildlife die-back period: official bird counts show decreasing numbers and varieties in our temperate zones, in part due to destruction of winter habitats, especially heavy logging of tropical forests. The Monarch butterfly has a reduced wintering area in Mexico due to recent land development. Siberian tigers have been decimated by commercial exploitation; other factors include internal conflicts, poaching (e.g., African highlands gorilla), and lack of police protection. Monitoring and protection can make a difference. For instance, the North American whooping crane has come from near total destruction to healthy sustainable population levels through conservation efforts; the bald eagle has been removed from the threatened lists; the Illinois River otter moved from endangered to a pest status requiring controls. We must respect and give space for wildlife to flourish. We may never meet a tiger "there" in the woods, and yet their presence enriches us and our world.

Unpoliced wildlife reservations in lower-income nations have resulted in uncontrolled poaching by inhabitants seeking wildlife to supplement protein needs. While most wildlife forays today are for good camera shots, that was not the case a century ago when wildlife sporting forays were fashionable. Sport hunting and poaching of sparse species for desired animal parts (e.g. certain tigers and rhinoceroses, bird feathers) are out of favor, but further trade restrictions are necessary. Nineteenth- and early- twentieth-century "conservationists" were wealthy enough to travel great distances to hunt game for sport, but they could not brag about such exploits today. Exceptions to restricting wildlife contact involve protective measures, research, and obtaining materials for virtual tourism projects to protect fragile habitats.

Excessive harvesting happens. Bison roamed by the tens of thousands on the Great Plains, and yet systematic harvesting in the nineteenth century saw herds virtually disappear -- in part to subjugate natives who depended on these animals for livelihood. Unsustainable harvesting of certain species of wildlife (eastern elk, bison, whales) has resulted in tragic declines and extinction of certain species (passenger pigeon). Human negligence and harmful practices have caused 1,141 of the 5,487 known species of land mammals to be at risk of extinction -- and there are

more threatened flora and fauna besides. Frogs, salamanders, and other amphibians are among the hardest hit by today's many strikes against wildlife; *they have weathered 300 million years to evolve into more than 6,000 singular species, as beautiful, diverse -- and imperiled --as anything that walks, or hops, the Earth.*¹

Decline of wildlife habitat and migration routes. Wildlife needs space in which to thrive, feed, nest, and rest. Land habitat is critical for land-based animal survival. Furthermore, movement of wildlife ought not to be unduly restricted, for many species migrate in order to find ideal weather, nesting, and feeding conditions; some species need protected sea and land routes and flyways. In sub-Saharan Africa, fencing to protect grazing cattle has disturbed migration routes of certain larger mammals, denying them critical water and grazing opportunities.

At stages in history, people introduce a species such as kudzu or rabbits to land that lacks native controls or predators, and the introduced species becomes invasive and overwhelms the native plant/animal balance. Many ecologists regard exotic species proliferation as THE major environmental menace to our planet's ecosystem. The exotic species condition is exacerbated by several human-induced causes: the extermination of native predators that could check proliferation of invasive species; the deliberate introduction of flora and fauna for commercial purposes (kudzu in the American Southeast for livestock fodder, or deer for hunting); introduction for novelty (sparrow in the Western Hemisphere) or as pets (boa snakes released in Florida); garden and yard landscape beautification (purple loosestrife); and the release of exotic flora or fauna through misguided pursuit of biological diversity.

Proliferation of native species must be controlled. Encouragement and introduction of game animals such as "wild" turkeys has resulted in proliferation of wildlife beyond an area's carrying capacity; understory is damaged in the process due to the stronger appetite of semi-domesticated fowl. The loss of native carnivores (foxes, wolves, mountain lions, etc.) results in overpopulation of certain game animals (rabbits, deer, turkeys), and failure to introduce systematic harvesting procedures. The decline in popularity of sport hunting has inadvertently reduced proliferated species harvest for game population control. Such animals are economic, locally-grown, organic foods, and are an excellent meat alternative to livestock requiring pasture, cultivated feed, and maintenance. An American organization, *Hunters for the Hungry*, furnishes annually over one million meals of venison to the poor, and the venison is "organic."

3. Land for Essential Needs -- Food and Housing

The one who wrongly holds that every human right is secondary to his profit must now give way to the advocate of human welfare, who rightly maintains that every man holds his property subject to the general right of the community to regulate its use to whatever degree the public welfare may require it.

Theodore Roosevelt

Without sufficient cropland, much of the world's one billion people who live in food-insecure regions face major hunger problems. In this decade, we experience rising food prices that are troubling to people of limited incomes. The U.S. Department of Agriculture (USDA) Food Security Assessment states that between 2006 and 2007, the number of food insecure people (less than 2,100 calories per day) went from 849 to 982 million in 70 lower-income countries. Food security and productive land go hand-in-hand. The terror of hunger is an abomination in an age of plenty and, with enormous food wastes (enough to feed a major portion of the world's hungry), the wrong is magnified. Food shortages resulting from increased biofuel production or natural disasters contribute to the disturbing pattern of continued higher prices.

Scarcity of cropland grows with population. Most staples are grown on productive land that is limited and being taken out of production through commercial development and recreational purposes. While some dire emergencies can be met by shipments of food from surplus nations, a more sustainable approach is to produce food at the local point of consumption. Subsidies in richer nations go to large agricultural enterprises that unfairly compete with small-scale farming operations. Farmland price inflation continues and soon is beyond the reach of most aspiring farmers. Sometimes surviving family members cannot afford estate taxes. Economic incentives are often lacking, thus leading to further sub-division of small family farms or the forced migration to urban areas. In contrast, large landholders occupy land for their own extravagant purposes -- lawns, hunting preserves, buffer zones, scenic views. Redistribution becomes a major problem.

Ornamental lands are enticing. Large estates often occupy potential farmlands but remain in an ornamental condition, often to the benefit of outside wealthy interests -- and to the detriment of poorer local inhabitants. All the while, potential small-scale producers cannot find territory on which to grow their own crops. If more attention were paid to farmers growing produce to feed their locality, part of the current global hunger problem could be alleviated. However, estate redistribution is difficult in part because new farmers need initial capital and are often inexperienced in homesteading practices. Targeting underutilized, fallow or decorative lands for food production could provide one-quarter of America's food supply, if a modern

version of the World War II "victory gardens" were reintroduced.

Land is essential for housing. In 2011, heavy rainfall caused a populated hillside in La Paz, Bolivia, to collapse, destroying homes of several thousand people. Residents were angry because they had to build on steep, slip-prone hillsides with no planning, few streets, and little sewage and water facilities. In many parts of the world, lower-income people build their own residences on flood plains and where unsuitable land is all that is available. The reason a million Haitians were without housing a year or so after the January 2010, earthquake was lack of clear title to housing sites, a global problem but magnified in Haiti.

Scarcity and extravagance exist side-by-side. A Los Angeles suburb challenges construction of a mega-mansion of 80,000 square feet. In 2013, some seven million Americans paid over half their income for housing. The Great Recession indicated connections between housing and credit crises, with millions of residences going "under water" (mortgages higher than market value). At this time, the American debt load was over \$12,000 per household, with interest rates high (18.9% on credit cards for most average borrowers and up to 30% for those with poor credit ratings). Unregulated finances leads to usury and red-lining neighborhoods.

Unproductive public lands comprise almost one-quarter of the U.S. surface area. Mountains and deserts and wetlands are part, but are often "productive" wildlife habitats. However, urban-abandoned lands in depopulated cities can be made productive. Hard-hit Detroit now has over 800 urban gardens (some up to an acre in size), where vacant residence plots have been turned into *urban homesteading*. Vacant military bases, portions of airfields, prison grounds, highway right-of-ways, cemeteries, educational, health and technical institutions and other facilities contain potentially productive lands. In times of financial difficulties, privatizing such areas becomes a temptation -- sell or lease parks, prisons and municipal water works -- even highways. Corporate propaganda deliberately denigrates public management while overlooking profits leading to curtailment of services through supposedly better management -- though results (e.g., underground utilities) can be hidden from scrutiny.

Damaging land practices have a history. Unfortunately, erosion and salination of croplands have a long history, and parts of the world bear the marks of this mistreatment. In more recent times, exploiting mineral and fuel resources using large-scale earth-moving machinery has rendered lands into virtual moonscapes, such as Appalachian mountaintop removal operations. Reclamation practices are often lacking through lack of proper enforcement of existing environmental laws.

Corporate land ownership is a new issue. Corporate farms are a modern version of the seventeenth-century enclosure of English pasturelands. This trend to corporate enclosure means buying up land often held by small landholders for corporate profit-making purposes. Quite often, corporate farming techniques involve heavy use of chemicals, monocultures, migrant labor, and outside management. These corporate enterprises are not community oriented and have little regard for the future of the rural communities in which they are situated. Their goal is maximizing profits, not building a living local community. In some places, powerful market forces require farmers to grow specialty export crops such as coffee or sugar on former subsistence farmlands.

Sub-Saharan Africa is ripe for a new colonialism by foreign wealthy lands (China, Saudi Arabia, South Korea, etc.) fearful of domestic food-insecurity. Through influence, the foreigners come and promise jobs, new technology, better infrastructure, and extra tax revenues, but do not deliver.² They have focused attention on Sudan and Ethiopia, chronically food- and water-short nations. This special target is because more than half the world's unused arable land is in Africa; only 5% of the continent's arable land is irrigated; much depleted land is in need of adequate fertilizers. The small native farmers lack resources and access market roads; only 30% of grain grown for local needs comes from common hybrid varieties. An estimated half of harvested grain is lost to pests, moisture, or other causes.^{2a}

A food crisis has arrived. Feeding a hungry world is challenging when emerging nations such as China and India are converting their own arable land from grain crops into roadways, industrial parks, and for production of resource-intensive foods (e.g. animal products) for an emerging middle class. India has 400 pounds of grain per person per year; the U.S. consumes 1,600 pounds mainly as feed for livestock. Some predict that climate change will decrease critical rice, wheat, sorghum, and corn yields at a time when little food surplus is being realized. Poor African states ruled by opportunistic leaders are ripe for cooperative schemes to turn farmland to benefit foreign food purchasers. Foresighted leaders seek development funds to move their farmers into self-sufficiency and have surpluses for foreign food demands. About 3.7 acres of the global productive farmland are available for every person, and yet about 5.7 acres are needed for satisfying modern consumer appetites.

Land developers look to profits by converting productive land to second homes and urbanization. China's economic expansion is combined with local governments making ends meet through land grabs, such as compulsory purchase orders for the benefit of developers. In fact, in 2011 the

Chinese magazine, *Caixin*, reported that revenue from land-rights sales makes up 46% of all local-government revenue.³ India is rapidly experiencing problems of sprawl; in Indian Punjab, expatriates drive up land prices as they mimic Americans in acquiring large second homes -- though used only a few months a year. Groups like the *American Farmland Trust* point out how urban development in areas of weak zoning diminishes the reserve of prime farmland in the United States.

b) Belonging: Property Rights versus Land Commons

To YHWH belong Earth and all it holds, the world and all who live in it.
(Psalm 24: 1)

What belongs to whom, and why do they have a right to it? Excessive private land ownership is infringement on our land commons and must be addressed. Real differences in opinion emerge, for some ask why large landholders are entitled to own much, pay less taxes, control legislators who determine taxes, and continue to expand a disparity of wealth. Ought we to confront status-quo positions on property rights in an age of growing scarcity of suitable land? Must we come to terms with property as a private "right" held by the entitled privileged? Is this continuing the land enclosure battles of the seventeenth century?

In a world of increasing human population, essential land for food production is in shortening supply. Hungry multitudes continue to increase, while food prices rise and food scarcity afflicts many parts of the world. The principle of subsidiarity states that the local level is the best place to manage scarce land resources, provided that broader levels (national or global agencies) have proper safeguards to protect lower levels where land for food and housing is needed. Only afterwards is surplus to go for other appropriate uses and by local people. When distant sources control land needed by local people, the needy have a right to take over land from those with so-called "property rights." Broader government agencies may need to obtain the land for transportation, communications, security areas, wildlife or fragile land protection, or other purposes of the greater Common Good.

Land is common property in many cultures, and even cultivated plots for personal use are still regarded as commons under temporary individual control. For instance, the Iroquois Confederacy regarded buying and selling of land by the American government as illegal and immoral, for land belongs to the Great Spirit. Other examples besides Native American traditions where land is held in common include West African villages, Irish kinship-based society before the English conquest, and the Mexican *ejido*.⁴ Actual fine points in practices differed throughout the world, but land

commons have been almost universally held over the ages. Western society champions private property rights (American Constitution's Fourth Amendment). "Owners" are stewards during their lives. In Western societies, ambivalence appears when discussing individual rights and responsibilities. We say "we" and "our" and mean our relation to people and place and Earth herself. We belong to Earth and Earth to us. Little of this massive Earth -- or any of it -- belongs to me individually; collectively we are stewards of Earth. Judeo-Christian tradition holds that Earth belongs to God.

Stewardship involves a temporary aspect. The concept is misinterpreted easily when it is overlaid with absolutist concepts of ownership -- an iron grip of which others have no right to interference. For absolutists, entitlement endures, though stewards are mortal beings for we hold stewardship during our brief lifetime. We do so with care, for it will be transferred to others after we pass. Not even "our" time belongs to us, for mortal life is a gift that must be spent well, and we as stewards help create our future destiny. For the terminally-ill person, the gift of mortal life is better appreciated when human control slips away. None of us are totally worthy of this stewardship gift and so it must be used wisely both individually AND communally, since God first shares with us individually within our community. This gift is interconnected with our neighbors **here** and **now**, and with generations to come who are out **there** and **then**. Our common stewardship is a heritage, a repository for all to share and from which all benefit.

Individual rights are emphasized in modern western cultures and these extend into a variety of historic subject areas: Bill of Rights, colonization, Native American "treaties" and tribe removals, land titles and deeds, court battles, land surveys, and various understandings of property tenure and retention. Differences in what is called "property" became a source of real conflict between Europeans and Native Americans during the colonization period, and well into American post-revolutionary times. "Belonging" has taken on cultural, mythical, religious, and legendary dimensions. Individual rights have been enumerated by philosophers and even by such political leaders as Franklin D. Roosevelt. We speak of the rights to speech, press, assemblage, worship and privacy -- and even the right to bear arms or the use of common resources: air, water, the oceans, wilderness, forests as Earth's lungs, space, wildlife's presence, cultural expression, intellectual life, access to communications, health facilities, and right to free movement.

Individual land ownership requires serious critique. With modern land use methods and tools, we have far more power to misuse land than people in previous ages, and thus controls or limitations on personal land use must be considered. Merely possessing a large water pump does not mean we

can take water from a common pool or limited water supply without regard to our neighbors and their needs. Doesn't exercise of rights involve a "right to property" for reasonable use -- and land exploitation is not reasonable? I may have a "right" or license to farm this land, but do I have a "right" to allow it to remain fallow or to allow it to erode?

Questions cascade. What about the taking of a portion of the general supply for reasons of security? Wellbeing? Power and dominion? Do I have a right to enslave people as though they are my own possession? What about claiming foreign lands for my king or queen? What about conflicts over rights -- I want this limited item and so do others? Does my taking of property for a wider reason than essential use infringe on the right of another to live a higher quality of life? If I say I own a star "x" in the heavens, it means little to others; to say I own this piece of land, on which some grow their crops, draws immediate attention.

Property rights are secondary to essential rights to life, liberty, and basic justice. Sometimes one landholder's property stands in the way of another's livelihood -- and conflicts soon arise. Property rights involve exercise of privacy and security that may include a place in which to dwell, retire and find refreshment, retirement benefits, and basic communal security. Depending on the culture, these include some workspace (e.g., a farm, pasture, or craft shop). With respect to these private property rights two extremes exist: unlimited property rights at the individual level, and the "state" ownership of all major tangible property. For the greater part, our consumer culture allows those who hold legal title to control as much property as they show cause -- even extensive land holdings.

Extensive land holdings in an age of land scarcity is a subject for review. Individual land property can be alienated for the Common Good, and thus the broader community has access through *eminent domain* -- public access for roads, airports or other forms of transportation or defense. Complications soon arise over land features such as watersheds for public water supplies, or wetlands or wilderness for common use. An interpretation of Common Good calls for legal judgment by a fair judiciary system. And is not giving land for food-growing and housing part of the Common Good?

In the hyper-possessiveness, or individualistic interpretation of property, arises a view that land could be developed at a profit to the landholder; thus the public (the state) is expected to pay for that potential wealth from land development (*takings*) -- even if such a land "improvement" by the individual landowner is detrimental of the public good. Can private possessions be used or not used with impunity by the absolute holder, especially since "everything is connected to everything else" (First Law of

Ecology)? Land use rights are conditioned by the greater community. In an age of heightened ecological consciousness, limits are being placed on the right to private resources; such circumstances may not have historic precedence, or a lengthy record of constitutional judgments by courts.

Private property is accepted by many in society. Belonging(s) may refer to the private property of individuals (clothing, books, bedding, suitcases, personal items), or to more extensive possessions (house, land, motor vehicles). Communities that share much in common have limits on what each person may possess at a given time. Tangible belongings are fought over, debated, and discussed. Belongings vary immensely in amounts held, and thus classes of "haves" and "have-nots" arise. Acknowledging that classes exist does not negate a future hope for a classless society. However, it is not yet here. In recent studies, African Americans are not regarded as a single-class society, but rather as belonging to different socio-economic classes, some far closer to white middle-class values than to those of lesser-income among the darker-skinned race(s). The "classless" Chinese society of Maoist revolutionary days is being smothered today by emerging classes, Chinese superrich and expanding middle classes, along with the very poor who see traditional lands being grabbed by powerful classes.

Culture clashes occur over belongings. In the case of forceful importation of slaves to America, the integration of groups met resistance by those unwilling to share their property, no matter how ill-gotten. It took the U.S. eight decades after independence -- and a bloody Civil War-- to realize that our country also "belongs" to ex-slaves who helped settle and develop this nation. Lincoln, the great emancipator, at one period wanted to settle ex-slaves in Africa or Central America, places far removed from where they resided. However, our nation became aware of the difficulties and trauma of such a move. Besides, Frederick Douglas argued that slaves had given much to make this country what it is, and they belong here. However, enslavement is still global; in 2011, some 27,000,000 are estimated to be "enslaved" in forced labor conditions -- though the term **slave** is out of favor.

Belong in its root meaning from Old English (*langian*) means being suitable, within a proper or appropriate place, or connected. *Belongings*, especially in the plural, refers to possessions, familiarity, property, and close relationship. In common use, we hold something to be mine or ours, and believe that we have a valid relationship by birth, gift, legal title, nobility, inheritance or acquisition in some manner, whether by force or not. Even the most grasping person expects this relationship of ownership to end at death, unless one extends the concept of belonging to spiritual realms: "We belong to God/God's Family," "We belong to the company of the saved," "Love is the only belonging we take with us."

Benjamin Franklin had unfulfilled dreams. Franklin was certainly not a radical and yet he believed in limits to wealth concentration, and wished them to be included in the new Pennsylvania constitution. *His fingerprints were also visible in the list of qualifications that Pennsylvania's officeholders must meet: unlike in other states, they did not have to own property... Another ultra-democratic proposal Franklin made to the Pennsylvania convention (along with a unicameral legislature) was that the state's Declaration of Rights discourage large holdings of property or concentrations of wealth... That also ended up being too radical for the convention (to the state constitution).*⁵ Franklin attempted to make his point again at the American Constitutional Convention but property holders dismissed his views.

A "divine right of the wealthy" is held while not articulated. American citizens who oppose divine right of kings ought to question whether by some divine ordination a person has a right to wealth, unquestioned and reverently based on some sort of constitutional roots. When America had endless frontiers, settlers (except Native Americans and Blacks) were entitled to what they obtained legal title to through hook or crook. In the nineteenth century, acquiring land was heavily directed to farm and railroad lands; in the twentieth century, accumulation of wealth became more focused in urban property, stocks, bonds and other financial interests. Acquiring and retaining were regarded as laudatory, for owners' comforts proved God's blessing. A business/economic climate that provided jobs prospered; a political/economic power to retain wealth went unchallenged.

Since the 1970s, William Britain-Catlin says, the multinationals and banks began as a matter of course to expand and grow as tax havens. *Up to this time, nation-states had complete control over their economies and finances. That changed. Offshore tax havens put enormous pressure on domestic banking systems to deregulate and liberalize...governments across the industrialized west eventually repealed their own regulations and let offshore finance make a home office onshore.*⁶

Trade globalization became a fact and incentives to concentrate power and property increased. In the U.S., the upper 1% had 7% of the wealth in 1980 and over 17% of the wealth in 2008. This accumulation of wealth is also occurring in China, India, Russia and other countries with rapidly growing economies. Billionaires increase even in lands with centralized economies. During 2007, the number of billionaires in mainland China rose from 15 the previous year to 105, though those numbers have decreased during the 2008-09 downturn. Globally, over a thousand went from superrich to super-, superrich. Yes, justice in a world of limited property demands limits

and a redistribution of wealth. Hopefully this book will arouse a holy anger that is long overdue.

c) Actions to Reclaim Land Commons

You will declare the fiftieth year sacred and proclaim the liberation of all the inhabitants of the land.
(Leviticus 25:10)

As with air and water commons, the reclamation process on lands embraces agencies of all levels of governance.

1. Domestic and Local Community Actions

The land is sacred. These words are at the core of your being. The land is our mother, the rivers our blood. Take our land away and we die.

Mary Brave Bird, Lakota

A series of actions at the local level will assist in preserving farmland for food production, habitat for wildlife, and wilderness areas. Much depends on the amount of land under the control of individuals. Some of us who are conscious about surplus land and essential land for production would say that, especially where a lawn exists on previously productive land, every effort ought to be made to convert this to edible landscaping or protective and productive wildscape that produces some food for human and wildlife inhabitants.

Gardeners, whether working on a farm, in a backyard, or with a vegetable container inside or near a residence, champion the practice of growing food locally. It is increasingly popular to garden organically and to preserve surpluses for the non-growing portion of the season and to be shared with others, especially the needy. Furthermore, many are using seasonal extenders such as covering and greenhouses for increasing garden time and yields; they also seek ways to grow and preserve heritage varieties.

Wildscapes help restore wildlife habitats. Since these habitats are under severe stress, effort could be undertaken to feed permanent bird populations and offer protection for migratory varieties through feeding and nesting provision. In rare cases, one can construct artificial wetlands and thus afford habitats for additional species. Where landscape allows, plant trees, which can become a worthwhile family or community project. Where possible, select native species of fruit, nut or shade varieties.

Nature experiences for youth are a valuable local community goal. School demonstration projects could augment nature and environmental

education programs. Where resources are available, nature education ought to be fostered: nature hikes, camping trips, and visits to nature centers and parks (some zoological parks and preserves are better managed than others); sponsoring essays, poems, paintings, and other projects dealing with wilderness and wildlife; planting trees as a community project; cleaning up trashed areas; and building nature trails as part of community-sponsored service projects. The *Society for the Protection of Nature in Israel* provides all youth (Jewish, Moslem and Christian) an experience in nature. Fragile wilderness areas may be off-limits to recreation; in such cases, nature materials (books, videotapes, virtual or digital presentations) and observation platforms for distance viewing are worth pursuing.

Communal beautification programs could be regarded as hackneyed, or perhaps child's play, since youth can contribute through simple actions (painting, cleaning up garbage, etc.). While cleaning up litter is a soft approach to proper land use, still this can be of value for volunteers seeing results of their contributions in immediately tangible environment improvement. Healing our wounded Earth calls for cooperative ventures through a variety of hard and soft activities. All need to participate -- and local beautification is an excellent initial teaching tool.

2. Land Reclamation Projects

No more are you to be named 'Forsaken,' nor your land 'Abandoned', but you shall be called 'My Delight', and your land 'The Wedded', for YHWH takes delight in you and your land will have its wedding. (Isaiah 62:4)

Not only must urbanization of farmland be stopped, but damaged land must be returned to the commons: surface mined lands, former industrial "brownfields," slum areas no longer occupied, vacant and abandoned lots, abandoned railroad rights-of-way, luxurious estates and expansive lawns, lands infested by exotic and invasive species, over-logged areas, and eroded and improperly irrigated lands. When land remains damaged, depression affects the entire community and results in loss of self- and community-esteem. Tourists go elsewhere and people move out, leaving a cloud of gloom.

Land reclamation programs include return to recreational greenspace, reforestation projects and buffer zones to check and halt development. Programs can extend to repairing brownfields, urban community gardening in vacant and abandoned space, changing lawns to "edible landscape," land conservancy, and conservation easement programs to preserve neighborhood farms, local programs to remove trash, halting erosion on cropland, initiating desalination procedures, or reforestation

projects.

Individual programs abound. A coalition of environmental and community groups in Pennsylvania addressed local environmental, watershed planning, restoration, and protection efforts through a multi-agency state- and partly-federally-funded program called *Growing Greener*. This program is the largest single investment of state funds in Pennsylvania's history for tackling environmental issues ranging from greener watershed protection to coastal zones and includes tree-planting programs. The program is funded through a \$4/ton municipal waste disposal fee, as well as resource extraction fees. However, other programs could be funded for land reclamation through recreation fees charged for hiking, rock-climbing, camping, and use of waterways.

Conservation easements are worthy of publicity and support. Preserving green space and assisting farmers can be a win-win situation. Present landholders could come to a voluntary agreement with non-profit organizations or government agencies to limit property use. Easements are recorded with the property deed and bind all future owners to honor non-development of the property. Property owners can benefit by retaining title to their land, can sell as they wish, and can keep certain desired rights. If owners donate an easement or sell for less than fair market value to the public agency or private organization, the difference between fair market value of property before granting the easement and fair market value afterwards represents a "charitable" contribution.

Local property taxes may be reduced, because the easement means that land value drops through giving up development rights. Easements may pertain to preserving land for outdoor recreation, education, or wildlife habitat protection. The recipient of the conservation easement is responsible for monitoring the easement to see that whoever manages the land adheres to the terms of the easement, and, if the easement is not being honored, for bringing the owners into compliance through litigation. Administering easements requires commitments of resources-involved groups.

Tree planting can be undertaken at various levels of participation: family, neighborhood, parish, wider community, county, or state. Leaders have several operations to attend: selecting a specific site, clearing the area, digging the hole, planting the tree by spreading the roots and adding soil and any amendments, watering, and firming the soil in place. Timing is important, for selected Arbor Days differ from place to place depending on seasonal zones. Tree saplings can be obtained free or at bargain prices, volunteers assembled, tools secured, sites selected, and crews (mixes of young and old) assigned. Once planted, trees may need to be watered and

protected from wildlife.

We got the entire Good Shepherd School at Frankfort, Kentucky involved in tree planting with matching an older child with a younger one, so that both together could achieve a successful tree planting.

Reforestation includes protection in areas left after timber-harvesting operations, abandoned farms and vacant lots, road and building construction, and resource extraction (coal, sand, gravel and minerals). Many land areas need reclaiming through tree maintenance, namely, removal of exotic species, protection from development, thinning tree species to make room for tree growth, and removal of diseased trees (see Chapter Eight).

Land-use improvements involve a multitude of additional activities and projects depending on local conditions: removing commercial signs (Hawaii and Vermont do not allow them); siting informational centers, rest areas and maintenance facilities in less-imposing locations; building nature and hiking trails; painting flood walls and roadway retaining walls with picturesque scenes; planting trees in parking lot islands and as vegetative and sound barriers; and reclaiming strip-mined land with native flora.

3. Agricultural Assistance

If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty', without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead.
(James 2: 15-17)

Reclaiming productive land often involves agricultural practice. Small-scale farming is the major source of income for tens of millions throughout the world and the number one work opportunity for the world's poor. Advancements in agriculture would be a major way of improving lives of the rural poor and allow people to make land more productive. Practices include:

- * Small loans to tide farmers over to harvest;
- * All-weather farm roads that allow local produce to reach consumers in population centers at a reasonable cost to all;
- * Division of large non-productive estates (a major arena of agricultural reform in poorer countries), which would provide farms for landless people;
- * Grants or coupons for the urban needy to purchase produce, which would allow farmers to purchase basic materials such as implements, seeds,

fertilizers, and livestock;

* Removal of crop subsidies in wealthier land, which would give farmers in developing countries a chance to compete with corporate and large-scale subsidized farmers. The World Bank estimates that lowering trade barriers, most of which involve farm commodities, could boost annual growth in poorer countries by 0.5 percent and lift an additional 300 million people from poverty.⁷

Funding: Agricultural infrastructure (rural all-weather roads, local grain storage facilities, specific irrigation and erosion control, heritage seed preservation projects, and direct outlay for supplies) could be funded from GDF loans and administered by *International Fund for Agricultural Development*.

4. Food Relief Programs

Every bite of bread in one way or another is a bite of the bread that belongs to everyone.
St. John Chrysostom

Up to a billion people go to bed hungry and 23,000 deaths occur each day from malnutrition and associated diseases. In 1816, summer never came due to a volcano eruption causing millions of tons of dust to obscure the sun's rays. Just a single wintery year without a major grain harvest today would be horrifying, because the world's foodstuff supplies in storage are slim (the American drought in 2012 brought this into focus). Feeding hungry people is a key demand of social globalization. Meeting needs of the hungry locally is ideal: shipping food long distances is ecologically costly; local food markets help local economies; and farmers know the food needs of their neighbors.

Aid workers argue that Africa can feed itself from its own resources under normal conditions, and thus cash assistance is better in that it rebuilds local farming economies and discourages corporate farming and agricultural commodity export schemes. The United Kingdom has initiated a \$1.5 million program of dispersing cash aid for food to people in Malawi using an electronic identification scheme to prevent fraud.⁸ Relief to victims of tsunami, earthquake, and drought conditions has taken similar routes. Cash for food is easier to manage and food choices are left to hungry people, not to donors. Often local farmers are undercut by foreign food aid. All said, this experiment has critics: the UN World Food Programme points out that cash can be diverted by distributors and by consumers to non-food items. Oxfam found in a cash program in Zambia that the most-affected people received help at half the cost of direct food delivery.

Food scarcity may demand outside aid to prevent immediate starvation or malnutrition. Assistance through the UN World Food Programme and existing public and private relief agencies can be quite effective. Relief storage and transportation can allow for the speedy delivery of food and other needs to disaster victims. Strategically located food storage depots where grains could be kept free from rodents and pilfering, should be increased in number along with longer-term agricultural assistance to local food producers. In 1981, through the lobbying efforts of *Bread for the World* and other groups, the U.S. set aside a grain supply to address world famine.

Global food prices rise. In January 2009, the United Nations convened experts to discuss the steep worldwide rise in food prices. Factors causing this rise, besides drought and other natural disasters, include: turning productive lands over to biofuels production (especially using foods like corn for conversion into cheap fuel); resource-intensive food choices (animal products) by a growing, global middle class; food speculation on the part of trading companies; and national policies favoring export commodity production over local food production. Locally produced grains and vegetables must be encouraged over specialization (principally agri-businesses export commodities such as coffee and sugar). Clean-energy proponents object to converting Malaysian tropical forests into palm plantations to fuel guzzlers.

Feed the Future is an American governmental program involving the Departments of Agriculture, State, Treasury, and the National Security Council. The program aims to help the world's poorest farmers grow food for their families and has sought about one billion dollars a year. The G-20 seeks to get \$22 billion over a three-year period for the world's underdeveloped agricultural areas. *The Global Agricultural and Food Security Program* (GAFSP), with a combination of public and private funding, is seeking to assist African farmers, as is the *Alliance for a Green Revolution* in Africa. Also, the *One Acre Fund* provides improved seeds and fertilizers for Kenyan farmers who seek to feed families.

Funding: Emergency food relief stocks, storage and transportation facilities will require at least \$10 billion from GDF. This allows food stocks to be stored in strategic locations in rodent-proof facilities for delivery during food emergencies. In 2010, the United Nations proposed to open a fifth depot for quick-response humanitarian aid in Malaysia. Food pantries, soup kitchens for the homeless, meals-on-wheels, and food stamp programs should be truly limited to food and exclude soft drinks.

5. Wilderness and Forest Preserves

It put out strong branches that turned to royal sceptres;

*they reached up, reached so high they touched the clouds;
men admired them for their height and their thick foliage.*
(Ezekiel 19:11)

Wilderness ought to be restricted as to vehicle access. Wildlife needs protective habitat, and this is becoming more obvious in various parts of the world where human development impacts on certain endangered species are evident. Sub-Saharan Africa is hard hit at this time, even on some of its wildlife reserves. In the Democratic Republic of the Congo, dedicated custodians have gone unpaid for years and some have become targets of poachers and military units in conflict zones. Brazil is creating Amazon forest protective zones. Wildlife managers deserve proper wages and support for constructing protective barriers. At the Chinese Wolong Nature Preserve, threatened pandas are being bred and raised in sufficient numbers for ultimate release. By protecting natural habitats, Sichuan Province, where pandas dropped to a low of 1,200, is now seeing increasing numbers.

Specific fragile regions must be declared wilderness areas and excluded from human intrusion: unique rock formations, remnant tropical and temperate rain forests, certain springs and water sources, fragile desert areas with rare flora and fauna, and specific oceanic islands. Sufficient policing is necessary; developers should be kept from the land, exotic species should be excluded and removed, and tourists should not be allowed to visit these areas, but rather encouraged to be virtual visitors.

Halting deforestation is a worthwhile goal, since this phenomenon is the source of one-fifth of global greenhouse gas emissions. All forests deserve proper forest management and harvesting practices, controlled access roads and restrictions on motorized vehicles, invasive species eradication and native wildlife encouragement, pest control, and the funds necessary to carry out these measures. The United Nations "Reducing Emissions from Deforestation and Forest Degradation Program" (REDD) was established at the 2010 climate-change conference to put financial value on carbon stored in forests (especially in rainforests as found in Brazil and Indonesia). Through carbon-trading schemes, money would flow to emerging nations for forest preservation, but field verification of forest conditions remain problematic. One emerging technology, *lidar* (light detection and ranging), gives three-dimensional computer images for accurate and inexpensive stored-carbon-content information.⁹ However, carbon trading has inherent weaknesses, and *resource extraction taxes* on forest products is a better source of reforestation funds.

Wildlife sanctuaries and reservations need global policing and maintenance support. This is because some wilderness areas are the targets

of competing demands from increasing human populations needing cropland, as well as those seeking "bush" meat to supplement protein demands. While Western population growth rates are small, this is not true in parts of Africa, Asia and Latin America, where health and education services and employment opportunities are strained by expanding populations (above 1% growth per year). Reasonable population controls require national efforts to sustain them using means that respect cultural and religious sensitivities.¹⁰ Moslem lands like Iran and Indonesia have moderate population growth rates (0.86 percent and 1.45 percent -- 2005 estimates), while Moslem lands with major economic and social imbalances are higher.¹¹ A long-term goal is to achieve social and ecological balances, which moderate population growth. To maintain an urgent balance of wildlife/human habitat conditions one solution is to furnish livelihoods to maintenance/police personnel near wildlife sanctuaries. When local populations regard their wildlife as treasures, then a harmony can be regained.

Funding: Funds for wilderness areas are in short supply, and so GDF should be applied for policing, wildlife inventory collection, surveillance, boundary demarcation, and acquiring sensitive wildlife habitats. Many private funders focus on specific threatened or endangered species (e.g., tigers, polar bears, whales). While zoos have their place, many confined species prefer wilderness; animal rights groups seek to eliminate global trade in primates for research and wildlife confinement.

6. International Polar Authority

The largest arena of undeveloped surface space on this planet is the continent of Antarctica. This fragile territory is a potential United Nations trust area where research and weather data are jointly shared. In October 2007, the United Kingdom, in what was called legal bookkeeping, claimed an economic zone off the coast of Antarctica. This is counter to the treaty that bans all economic activity and proclaims Antarctica as a zone for peaceful research. To date, this cooperative recognition has worked quite well for nations within relatively close proximity (South Africa, Australia, New Zealand, Chile and Argentina) and those with broader scientific research interests.

Eco-tourism (50,000 visitors per year) is making this fragile continent a candidate for trashing. Previous international accords such as the *Montreal Protocol*¹² have successfully addressed polar pollution problems. The northern polar nations (Russia, Canada, United States, Norway, and Denmark) lay claims to portions of that Arctic region with its highly-prized oil and gas reserves as well as an emerging "Northwest Passage."

Funding: An "International Polar Authority" should regulate

scientific, commercial or tourist businesses in the Polar Regions, and be used to operate patrol planes and boats in Antarctica -- and could be funded from Arctic oil and gas leases.

d) **Enclosure of the Commons by Privatization**

*They hang the man and flog the woman
that steal the goose from off the Common,
But let the greater villain loose
that steals the common from the goose.*
(English poem about 1764)

Some of us are torn between a sense of patriotism for the founding fathers and the American Revolutionary War, and yet a secondary theme of displacement of the Native American cultures seems to haunt us. Attitudes are now so ingrained that the challenge is to review the concept of land "ownership" and how changes must be made to adapt to this twenty-first century.

1. **American Attitudes about Land**

The true friend of property, the true conservative, is he who insists that property shall be the servant and not the master of the commonwealth. The citizens of the United States must effectively control the mighty commercial forces which they themselves called into being. (Theodore Roosevelt, 1908)

The commons is under relentless attack today by the privateers who include everyone from bankers receiving handouts in American unregulated terrain, oligarchs in Russia, princelings in China and India, and wealthy classes from many lands who carry their wealth to tax havens. Victims of global privatization hope that their children may be employed or win a lottery and turn into wealthy plutocrats. Let us return to the painful history of what feeds these virtually impossible dreams, the act of playing games (*Monopoly* with the board stacked against all but one player).

The arguments of Naomi Klein's *The Shock Doctrine: The Rise of Disaster Capitalism*,¹³ are *a propos* privatization. Klein points out that the fundamentalist philosophy of so-called "free market capitalism" was advanced by the originator of the shock or crisis concept, Milton Friedman, from the 1970s to well into the twenty-first century. This economic philosophy involves the manipulation of existing or created crises to draw attention away from people who stood for the public interest or commons. Klein traces the use of crisis in nation after nation -- Chile, Argentina, Uruguay, Bolivia, China, Poland, Russia and South Africa. This has also occurred in the U.S., through

Reaganomics starting in the 1980s and into the twenty-first century. Granted, the American variety had differences in approach; still the same conclusions result, namely privatization of public property (such as prisons), deregulation, curbs in social protective networks, and free market triumphs.

Some people work for the Common Good; however, others drain from it for selfish gain. Some settlers came to America to establish viable communities; others came and oppressed the indigenous Americans, unintentionally brought diseases to which native population had low or no immunity, and brought concepts of private land ownership that were foreign to native tribes. Europeans found Native American hunting grounds, village settlements, and meeting places regarded as commons. Entire territories (e.g. Kentucky) were intertribal hunting grounds.

Anglo-Saxon and German colonists and planters held strong concepts about private land holdings. The philosopher, Eugene Hargrove says that German tribes, which replaced the Celts in Northern Europe, included "freemen" (the privileged within the tribes) who promoted specific land-expansion practices.¹⁴ As overcrowding would occur in settled parts of Europe, German freemen moved to border areas, drove away occupants and established their own new "freehold" farmsteads. These freehold estates were occupied initially with indefinite boundaries, but later under population pressure sub-divided so entitlement or inheritance occurred within families (with the eldest son receiving priority). Land went from commons to areas concentrated in ever-fewer hands. Freeholder relatives became semi-free serfs and through taxes, the free people became tenants.

English were slower than the Germans to undergo the transition to feudalism. William the Conqueror found most English to be free people, but abruptly imposed feudal conditions on the conquered. Saxon freedom as to land became little more than an ideal, although it shaped land use practices for centuries. The Saxon "shire" and "moot" continued to exist and have even carried down to American counties and courts. Hargrove says that freemen had absolute control over all matters pertaining to their own landholdings. Modern American resource holders demanding to know what right others have to tell them how to use their property are appealing to attitudes from Saxon and German political forebears.

Landholding among German freemen was based on clearing and developing a tract of land. Inheritance was not acquisition of land itself, but rather the "transferral of the right to acquire land through work."¹⁵ The key was land use, not land ownership. With decreasing mobility in the resident population came various forms of land care. Nevertheless, freemen were convinced that they could use or abuse land as deemed fitting. Hargrove sees

the American rural landholder as almost a prefeudal German freeman in his attitudes. Did this attitude come across the Atlantic and traverse the North American continent, and does it even stand ready to be extended into the resource use of ocean floors?

John Locke, the philosopher, entered the picture. Land ownership did not come explicitly from German and Saxon freeholder practices, but as an English legal distinction after 1660. In his *Two Treatises of Government*, Locke attempted to justify the Glorious Revolution of 1688 and the abolishment of feudal payments. Previously, property rights were tied to inheritance and to the divine right of kings, but Locke held that the people had a right to self-preservation and to what they needed for subsistence. By mixing labor with a natural object, land is owned by the laboring person. Locke held that God has given Earth to people "in common." No one has an original or exclusive right to the fruits of the earth, but human work (tilling, planting, improving, cultivating) makes land the property of an individual. Without labor Earth has little value; it gains worth through human improvement. However, people should not deprive others of the means to self-preservation by overextending their reach of property.

Locke influenced our founding fathers, as he considered the right to property as grounded in nature but not secured there. One of the state's primary ends is to preserve the right of property (something the more wealthy American founding fathers were well aware of). These primary ends included making laws governing the use, distribution and transfer of property. However, society has little or no role in a person's resource management, and no landholder need be told by another how to use what he or she owns.¹⁶ If a government interferes with an individual's uncontrolled right to his property, citizens are free to overthrow it. Locke further argued that there was enough land for everyone and was perhaps thinking of the "infinite" American frontier. His method of appropriation was enclosure of common lands by human labor - that which gave value to land through maximum agricultural productivity. But such thinking is fraught with ecological consequences.

Locke transferred the king's absolute-and-ultimate property rights to each and every property holder (the divine right of wealth that extended in republican America with time). However, the king's rights included corresponding duties (noblesse oblige), which did not become evident for the new private landholders. The king was obliged to consider the welfare of his kingdom -- whereas resource holders do not necessarily even want to consider the public interest with respect to resource use. Locke desired to empower people and weaken government without lessening responsibility. Actually, Locke admits an individual's power to destroy his or her property is restricted by a government that must see that destruction does not adversely affect

others' property.¹⁷

The Revolutionary War was a break with traditional Norman/English feudalism. The colonists strived to overthrow an oppressive autocratic royal rule and replace it by a more democratic or participatory structure. Thomas Jefferson saw this as a land reform movement exalting the principle of freehold tenure based on Saxon and not on Norman common law.¹⁸ Thus, he spoke of *allodial* rights, according to which an estate is held by absolute dominion without obligation to a superior. As early as 1774, he wrote that North America belongs to the inhabitants and not to the crown. Elsewhere he stated that individual society members may appropriate land found vacant, and that occupancy gives title.¹⁹

Thomas Jefferson did not succeed in getting much of his Saxon land philosophy into law, but some vestiges are found in the Ordinances of 1784 and 1787, permitting settlers to organize themselves into new states equal to those of the original colonies, and thus rejecting the ideal of state-colony relationship, which was what the Revolution was all about. Note that between 1781 and 1802 Virginia, Massachusetts, Connecticut, New York and finally Georgia ceded their western lands to the federal government. Also, citizens could move freely from state to state without passports. Jefferson championed the rights of American small freehold farmsteads, but on terms of moral virtue and not Saxon legal precedent.²⁰ It is noteworthy that he purchased the Virginia Natural Bridge -- the first act of nature preservation in America.

George Washington, the first U.S. president, was a wealthy -- if not the wealthiest -- member of his society. His situation as a Virginia planter was grounds under the newly formed republic for the exercise of citizenship (voting, jury duty, etc.);²¹ the great North-South gentlemen's agreement allowed the northern states' wealthy class (shipping, banking, stock-holding, and manufacturing) to retain privileges just as southern plantation owners could retain slaves. The influence of the federalist sense of privilege for the wealthy held sway during the late 1780s and 1790s and only waned somewhat through the election of Jefferson (nonetheless a slaveholder) in 1800, before being challenged during the Jacksonian 1830s era through the influence of small Midwestern landholders.

Voting rights expanded with time. White male non-property holders gradually (state-by-state) receive the right to vote and citizenship responsibilities. Citizen voting privilege was extended to black male ex-slaves, then to women, then to Native Americans, and then to those from 18 to 21 years of age. Oppression lingered within these colonies-turned-states, namely against people of other religions, Native Americans and enslaved Africans.

Expanding rights depended at first on state legislative acts and eventually on federal constitutional amendments; then in the twentieth century, civil rights legislation brought still more expansion of citizen privilege. It took eight decades after the initial American government's formation and debates, compromises and physical struggles in the halls of Congress, before the African American freed slaves were included as citizens, and still another century to give this privilege full acceptance.

Privatization of resources became a counter-movement that was simultaneously occurring and extending over time. In 1830, settlers who were on public land unsold as of 1829 were allowed to buy it at \$1.25 an acre, and by 1841 a prospective preemptive law encouraged anyone to settle on public land and gave them the right to buy it at a minimum price. In 1854, a Graduation Act offered at \$1 per acre public lands on the market and unsold for ten years, and at 12.5 cents per acre public lands unsold for thirty years. By the time of the Civil War 70 million acres had been sold, 68 million given as military support (generally repayment for war service), and twice that amount allotted to the states themselves. The Homestead Act of 1862 set still another type of policy -- free land under certain conditions (160 acres free after five years' residence or \$1.25 per acre after six months' residence). The parcels were generally too small for farmers who sought farmland.

The 1873 Timber Culture Act, the Desert Land Act of 1877 and the Timber and Stone Act of 1878 allowed both individuals and corporations to acquire up to 1,120 acres of western land each. Blatant abuse reduced this to 320 acres by 1889-91. Actually, corporations had already begun resource grabbing. The federal government's need for funds had allowed the sale of million-acre Ohio tracts to the Ohio Corporation and John Symmes in 1786 and 1788.²² The Illinois Central Railroad was granted several million acres of Mississippi, Alabama, and Illinois in 1850. The cross-country rail linkage Pacific Railroad Act of 1862 gave more away; for every mile of the Union Pacific-Central Pacific track laid, twenty one-square-mile sections of a forty-square-mile tract on either side of the railroad route were granted to the railroad. Between 1862 and 1871 Congress granted 200 million acres of land to railroads, but delays reduced that total to 131 million.²³

The gold, silver and other rushes of the 1800s drew large corporations into the mining business. Also, during the period from 1867 to 1890 grasslands in the Great Plains were opened to cattlemen and later to shepherds while the Native Americans were removed from traditional hunting lands. By 1884, foreign corporations and individuals, mostly British, had acquired 20 million acres of rangeland, but the boom collapsed due to the blizzard of 1885-87. Cattle had increased from 150,000 head in 1860 to 4.5 million by 1880.²⁴ Furthermore, the most massive land grab in world history

played out at the end of the century. From the first settlement in 1607 to 1870 some 407 million acres had been occupied and 189 million "improved;" from 1870 to 1900, 430 million acres were settled and 225 million were cultivated, increasing farms during that period from 2.7 million to 5.7 million. Accumulation of wealth occurred in this "Gilded Age"; by 1890, the richest 1 percent of Americans obtained the same total income as the bottom half of the population. While homesteaders secured farmlands, still railroad lands were four times that amount during this period. In the South, the percentages of holdings worked by tenants as opposed to owners increased from 30 percent in 1870 to 70 percent in 1900.²⁵

Anglo-Saxon attitudes prevailed throughout America's national expansion, even when other ethnic settlers became land holders. Through America's westward expansion, local governments were set up in the early English colonist legal tradition; landholders were often unthinking tyrants and essentially acted like petty lords-of-the-manor. Land became a commodity that could be bought, sold, or used at will. Government was created to protect property rights and "wise use" groups challenged the right of government to control their private land use. However, the widening of our understanding of land use (wetlands, fragile coastal areas, and forests) for the Common Good makes this conflict extremely important today. Property rights must give way to global environmental protection.

2. The Emerging Commons

Corporations have neither bodies to be punished nor souls to be condemned.
Eighteenth century British jurist, Edward Thurlow

In Old English law the common(s) was a parcel of land that was shared by village residents for grazing and other purposes. This term **commons** can be extended today to include the wealth and essential resources of this Earth that are to be of use for the betterment of all people present and future; they are not the possession of individuals or a privileged few here and now. Thus, we can speak of things as *res communis* or common to all. In counter distinction, in Roman law there is a *res nullius*, or those physical things that "have not or have never had" an owner, such as light or oceans; they may be regarded as not able to be reduced to "property." However, with technical development or innovation damage can occur that is equivalent to enclosure (air or an ocean can be polluted, or a tall building can block another's access to view or solar light, a matter of legal contention or negotiation).

In Roman law the *res communis* was held by the state and *res nullius* was the property of no one. In modern law there is a confusion in

these *res* terms because some public things such as airwaves can be appropriated by individuals or groups for profit. In clarifying the concept of commons partly through the advent of modern technology we realize that "commons" is not a static concept, but changes with time and new uses. What is held by no one can still be changed by malpractice and equivalently "enclosed." Our evolving concept of commons respects the sacredness of the individual person and still acknowledges that greedy individuals can become privileged, economic nobles who consider that all power belongs to them -- and not to others. Currently, the laws of mining and transportation privileges often favor them.

The *Commons* is the concrete embodiment of the Common Good (the goal of all people of good will who believe in the act of sharing). Enduring civilizations embody the Common Good, though tyranny has suppressed its recognition for periods of time. Our founding fathers were aware of this and argued for a government that respected the Common Good, that is, "life, liberty and the pursuit of happiness." However, theirs was a limited perspective, as a study of history confirms. "Life, liberty and pursuit of happiness" have been threatened by autocratic rule, slave traders and owners, merciless factory managers, oppressive taxes and loans, takers of Indian lands, snake oil salesmen, terrorists and outlaws, unsafe nuclear facilities and weaponry, and on and on. Reclaimers must confront those who "enclose" rain forests and the air itself.

Private property exists among people. Virtually all people regard some property as private (clothes, etc.) and some as public (at least the air all about), but few agree on some final delineation of commons and non-commons. Since some of the traditional *res nullius* can be appropriated through sophisticated technologies (airspace or specific bands of the electromagnetic spectrum), the arena of commons is subject to interpretation and can be restricted through profit-making endeavors and manipulation of legislative bodies. If the sea's far limits were uncharted (for instance, before America's discovery by Columbus), we would all most likely acknowledge that the Atlantic is a commons; if a navy base is just beyond the horizon and ships are patrolling the sea, we speak of national off-shore claims and fishing limits - a restriction on what is commons.

People look locally for essentials. We need adequate nutritious **food** and potable **water** to survive; the desire to keep warm (or cool) with **fuel** for cooking food is part of that set of essentials, along with adequate **shelter** and **clothing**. For the most part, bulky essential items have always (until recent decades) been principally available where near at hand. However, controls sometimes restrict local residents from using even their resources for essential needs. The local conditions during the 1840s Irish

Potato Famine, when grain was exported from that starving land to England, is one example. Unfortunately, there are others. Taking essential resources has been subject to biased interpretations; Native American game areas would be called "unowned" by early white colonists and yet a traditional commons was enclosed without regard to the morality of the act. Taking excessive private land for personal reasons (gain or longer-term security) is counter to this communal sense often strongly held by primitive peoples. Conflicts grow with privatization of ever-more-scarce land resources.

Global becomes local. Global compassion or concern for and suffering with others, in the wake of instant communications and available rapid shipping, makes distant people part of a shrinking local "neighborhood." We learn of distant earthquakes in minutes, and are moved by common decency to initiate relief efforts at a rapid response rate. This awareness of concern for others extends beyond the human family to flora and fauna and Earth herself: wilderness as skin, forest as lungs, fragile water sources as lifeblood. The state of our global environment is a local concern.

Countering excessive privatization is necessary in this age and yet many find it difficult to introduce. Compassion is triggered through sensitive awareness and actualized by a growing sense of communal stewardship -- for when one human suffers, the entire human family suffers. Compassion can become epidemic in the good sense; it becomes the hallmark of radical sharing, and a sense of Common Good deepening our collective consciousness. The poor and the homeless become ever more present among the compassionate; their very suffering is a type of "commons," which belongs to all people. Compassion is a learned experience.

Insensitivity blinds people who focus on their own needs and refuse to realize a far closer global neighborhood. The sin of affluence occurs over time through a progressive desensitization. This insensitivity manifests itself in excessive property possession and control over material goods. The possessor is blinded to the need by poorer people for small "essential" holdings, critical for satisfying food and housing needs. Insensitivity is coupled with a growing insecurity; it leads to demands for more police protection and military defense; it feeds on cynicism regarding sharing of resources: "My steak would spoil before it reached hungry Africans." "Let them feed themselves." However, grain to fatten beef cattle could be shipped to feed the hungry. Sharing includes conserving resources and curbing wasteful extravagance. The selfish see no need to share with others or with future generations. They lack a "commons sense" and a communal concept of land leading to an understanding of a "commonwealth" as understood in its root meaning.

A *commonwealth* is a political unit (state, nation, etc.) founded on law and united by compact or tacit agreement of the people for the Common Good. Using this title are the British Commonwealth, Commonwealth of Poland, Independent States (former Union of Soviet Socialist Republics) -- and American states of Kentucky, Massachusetts, Pennsylvania, and Virginia, along with Puerto Rico. American citizens perceive little difference between commonwealths and states. Combining the words "common" and "wealth" indicates responsibility by citizens who must work with a properly functioning government that defends the Common Good. For the citizen, the term "commonwealth" triggers a spirited response, a sense of joint defense of the public interest, and a value in shared benefits for all people.

3. Limiting Private Property

When for love of God we share our goods with our neighbor in need, we discover that the fullness of life comes from love and is returned to us as a blessing in the form of peace, inner satisfaction and joy. Benedict XVI

Some will ask, why disturb the status quo when some have large holdings of land and keep them in some sort of responsible condition (non-erosion or habitat for wildlife)? The limiting of the title has to do with restricting wealth and how excessiveness breeds greed and insensitivity. In our evolving society where justice must prevail, no private citizen ought to have large holdings, even though size is somewhat conditioned by location, density of population, and productivity of the land itself.

Land is tangible and delineated. Sedentary people have been quick to define what nomads often regard as open common space. Private holdings are possible and often needed for food production and residential lodging. However, within the various concepts of landholding is the mistaken concept of absolute control with respect to acquiring, retaining, and using land -- an attitude fraught with absolutist and anti-democratic cultural baggage that is extremely hard to alter even by a democratic process.

Proper land use in this world of limited productive land includes sharing communal responsibility within a healthy community, even to the point of direct confrontation with land absolutists. Misuse of land is evident in history: erosion through overgrazing and improper agricultural and mining practices; enclosure of large amounts of land for private interests; unplanned development and urbanization; failure to reclaim damaged land; and withdrawal of productive operations without the consent of the affected people in a community. Proper land use involves countering absolutist attitudes, even if it means direct confrontation; it involves the reclamation, restrictions, and zoning for proper land use.

Right to common land clashes with right to private property. Forests, wilderness, watersheds, and scarce food-producing areas are essential as commons, not as self-proclaimed private landholding privilege. Historically, land titles were liberally dispensed to colonists, homesteaders, and railroad companies. However, an evolving concept of commons makes our local community a global neighborhood -- and redistribution becomes a communal stewardship issue and project. Many individuals lack resources needed to reclaim land and thus the state must become the protector of these people and the promoter of proper land use.

Portions of this limited planetary land surface are to be apportioned for particular use (essential food production, residences, wilderness, fragile protection, etc.). Luxury control or "property rights" are always secondary, and those who control land have no license to damage it and further restrict its future use. Proper land use is part of the Commons of which we have to manage carefully, and pass on to future generations. The right to minimal property is determined by essential need and that extends through our growing eco-consciousness to include needs of native species of flora and fauna; for them to flourish some habitats must be declared off-limits to human use.

Personal wealth does not extend beyond one's death, so why not a beneficial adjustment before that inevitable event? Love, not money is all that will endure beyond the great divide, and so addressing distribution of excess wealth through taxation is a "commons sense" solution -- but it needs help from reclaimers.

Principle of Environmental Commons

We need to share land and other physical resources so that we can regain our common inheritance for the sake of the entire human family, many of whom are in grave need of essentials. Our immediate task is to regulate the distribution of resources to the degree that they are needed to assist all of us (including future generations) to live worthwhile lives and to renew the face of our wounded Earth. We must refrain from overusing or misusing these resources, for misuse leads to greed, insensitivity, and selfishness by the privileged few.²⁶

The Common Good versus the individual benefit is the issue: social justice or individual self-satisfaction; non-profit motivation versus material profit motivation; the public interest and private interest. A win-win situation is possible through satisfaction with what we have materially and

seeing that the satisfaction enhances others through a sense of contagious happiness. Our sharing is a good and when all take without giving then dissatisfaction festers and community is harmed. Actually, the good of all individuals is collectively honored. However, attaining this situation does not come automatically. Sharing is a community-learned experience that some primitive societies and intentional communities have achieved; this needs to be globally actualized. In fact, it is contrary to the pervasive capitalistic culture, which is characterized by stiff competition and pressure for individuals to excel over others, a primacy of self-attainment at the expense of the commons -- and this festers unhappiness.

The *Common Good* derives from the natural law and is the goal of all people of good will, who believe that benefits will come through communal sharing. The concept of Common Good has a long history in the course of social justice development in Catholic Christian circles. However, the concept predates Christianity and is found in Greek and Roman writings and in rich expressions in other cultures as well. Primitive cultures regarded resources held in common for their mutual benefit as a "Common Good," whether articulated in a formal ethical manner or not. In our age of individualism, a return to communality is most difficult, but reclaimers of the commons must transmit the good of primitive cultures back to our dysfunctional system.

Radical sharing means all benefit and all participate. In order to share, creativity is needed because the outcome is in doubt, mutual support is weak, and barriers seem overwhelming. One practical problem is that a system of total inclusiveness runs contrary to the tendencies of those who are quick to "exploit" natural resources. Because privileged power brokers control so many of the mass media outlets, our democratic process, which ought to promote sharing, is hampered and restricted.

Barriers that discourage sharing resources must be overcome. In fact, the vast majority, the lowly, the voiceless, and those who suffer are starting to stir -- in North Africa, in the Middle East, in China, and in the West. Modern communications breaks former isolation and discontent, and more people become conscious of inequalities in distribution of goods and services. The disparity of resources is evident, and counseling patience until goods and services trickle down is wearing thin. Discontent grows with escalating food prices, and persistent unemployment; we hear that the superrich have become richer, and the poor and middle class are left behind, and that more government funds go to the richest one-fifth than the poorest one-fifth of American population.

Quality livelihood is a right of all people. This means access to food for a higher quality of life (enough for all). Food producers ought to have

access to sufficient land for family needs and livelihood. Land holdings, whether wilderness, fragile land or fertile crop-producing land ought to be protected and used primarily for essential needs. Private land for farming and housing is affirmed, provided this is not excessive. Productive land must be maintained properly through fertilization, erosion control, and zoning rules. Damaged land requires reclaiming; abandoned land needs to be resettled according to best practice and put to productive use or returned to a natural state. Fragile and non-productive land needs to be designated, monitored, and wildlife habitat maintained. We must protect threatened flora and fauna.

Church Facing Limitations

And know that I am with you always; yes, to the end of time.
(Matthew 28:20)

To the degree that essential needs can be met at this local level, the principle of subsidiarity encourages citizens at all levels to make this a goal worth working for. People of the Book regard land as sacred and a commons given by the Creator as owner to be protected by stewards and temporary caretakers --not absolute owners. The land is holy and some of it is set aside as dedicated to worship.²⁷ Land is "ours" to use, a divine gift, which we are invited to acknowledge through gratitude and worship.²⁸

Action 1 -- Promote individual and community fasting.

The Church has always had periods of time devoted to fasting and abstaining, as part of the discipline expected of its members. People can have too much of a good thing, and so human will power is better served by periods of time when we simply do with less of a good thing. This is a focus of particular seasons before a big feast, such as Advent prior to Christmas and Lent prior to Easter. The rigidity of fasting and abstaining varies with times and cultures and so this is not a matter of uniformity, but that which is fitting a certain age or time in a person's life. The thrust here is to accept the concept of limits on what we have to use -- and this approach is as old as religion itself.

Action 2 -- Acknowledge limitations and learn.

The Church does not pronounce on specific types of landholdings: freeholding, small private plots, rented, or "owned" under proper circumstances. In an age of land scarcity, limits need to be sought and redistribution performed fairly for the Common Good. When missionaries followed the colonial flag, they often preached what indigenous people lacked.

As party to colonialists, colonial-age proclaimers neglected to see Good News as a two-way street. Many indigenous people had advanced concepts of sustainability worth contributing to a broader global community. Absolute land use rights that permeated Western colonial practice clashed with the communal nature of landholding among Natives. Often the Church does not perceive this limitation fast enough to promote bridge-building among cultures. The time is ripe for missionaries and those familiar with primitive cultures to affirm the good of these cultures and reinstruct the West to sharing.

Chapter Four: Cultural Commons

But it is only right we should celebrate and rejoice, because your brother here was dead, and has come to life; he was lost and is found. (Luke 15:32)

My living puzzle of *The Ethnic Atlas of the United States* has taken three decades to finish and is now on Brassica Books (www.brassicabooks.com). Some asked why take such time when the world is falling apart. My limited response is that ethnic celebrations will be lost through a proverbial melting pot effect, and effort must be made to save these endangered traditions (which are like endangered species) -- human ways to celebrate. Amid the serious nature of this work, we must celebrate the goodness of other cultures, for this gives spice and flavor to our overly bland lives and manifests that God is with us.

A thriving culture is one where all parties share a common experience and destiny. While air, water and land make certain spatial demands on those concerned about the commons, here and in the next two chapters we will discuss human social considerations. A materialistic culture, focused on satisfying today's wants, often fails to see that past traditions have much value worth preserving and celebrating. Granted, some traditional cultures still thrive, especially at local or regional levels; this is so among remaining primitive peoples not yet touched by "development;" their challenge is to honor and respect values of their ancestors when confronted with a culture-crushing, consumption-based global economy.

On the other hand, material consumption by a wealthy class tempts those who lack material goods to conform and imitate affluent practices as though it is part of development. The pressure is indeed great: the richest 1% of Americans never earned more than one-tenth of the national income share in any year from 1952 to 1986 and then rocketed to 18.3% in 2007. The figure was 18.4% in 1929.¹ Rather than redistributing wealth to those in need, it has been retained and justified by an insecure wealthy few.

Less advanced cultures are under attack in many parts of the world, from Tibet to the heart of Africa. Their cultural expressions are challenged. As defenders of the good of the past, we as healers of our wounded Earth celebrate diversity and regard threatened cultures as a legitimate environmental enterprise. We seek to enhance basic *social capital* as a common experience of joint cohesiveness among people.² Just as our right to physical life includes rights to air, water, and land for essential food and residential space, so our social needs include promoting a cultural commons stemming from the past -- the grounds on which people are able to engage in community celebrating.

Cultural cohesiveness erodes through insensitivity: this is accelerated by a disparity of wealth, for defense of minority cultures are given

low priority in a world driven by monetary success and through de-emphasis on spiritual values. Youth, especially in these threatened cultures, are captivated by material progress and are easily led to abandon their heritage. We need to pinpoint dangers to these threatened and endangered species, encourage cultural expression, and celebrate these unique gems.

a) Infringement on Cultural Commons

He goes to bed a rich man, but never again: he wakes to find not a penny left.
(Job 27:19)

History shows how breakdown occurs rapidly when Western colonization (Portuguese spice trading, Spanish gold quests, French fur-gathering, English plantations of tobacco, tea and cotton, Dutch shipping) led to extracting raw materials and then to imposition of colonist structures on distant peoples. Native American cultures were subjected to destructive influences, first inadvertently to exotic (colonist) diseases to which they had no immunity, and then through available guns and alcohol. Capitalistic colonizing practices became and continues to be threats to native cultures -- and this calls for action. Strategies at all levels of society -- local, regional, national, international, and overall global levels are critical instruments of preservation. World cultural treasures are under attack from a variety of sources:

1. air pollution, which harms fragile cultural treasures;
2. development, which commercializes public sites and privatize folklore that ought to be in the public domain;
3. loss of local languages as a step to globalizing communications and trade;
- and 4. discriminatory assaults on minority cultural groups.

1. Indifference to Preserving Treasures -- Global heritage sites need to be recognized and protected from the current ravages of air pollution and acid rain. Certain materials are more prone to attack than others are, and so special monitoring is needed. Some cultural sites such as the pyramids in Egypt, the Sistine Chapel, Machu Picchu in Peru, and the Taj Mahal at Agra, India, ought to be internationalized due to rising protection costs that need to be shared by the entire world community.

I have experienced destruction of culture first hand. Ed Miller, a Jesuit language teacher and friend, was doing research in Rome during the summer of 1972 when this author was passing through; he had access to investigate the Colosseum grounds -- and I was his working associate. We lifted an ancient stone and found the side facing the earth had crisp and clear inscriptions; on the side facing the atmosphere, the writings were melting like ice sculpture -- culture vanishing before

our eyes.

Various forms of assault damage cultural sites. Besides air pollution, indifference to protection of major cultural and historic sites from poachers, relic hunters, and natural calamities must be addressed. Merely designating an unprotected site as culturally significant invites damage from a careless public. After being described in the media, a 6,000-year old cave painting in western Africa was ruined by spray paint. European conquerors and thieves took ancient artifacts, parts of the Parthenon in Greece, many Middle Eastern columns and memorials, and even parts of the Egyptian pyramids. The "civilized" thieves considered themselves entitled, since being citizens of developed countries supposedly gave them a right to loot and possess other cultures' artifacts.

Authentic cultural protection must include limiting tourist numbers, for carrying capacity (Chapter Three) is often exceeded. King Tut's burial site has shown signs of deterioration through tourist activity, as has the Paleolithic cave paintings of Lascaux, France (closed to the public due to fungus brought by visitors).

Religious shrines deserve protection, even if not of one's specific religious belief. Many shrines are magnets that draw large numbers of pilgrims to specific locations and events. Often these sites and events involve beautiful-but-fragile settings and artifacts. We may not be inclined to visit a particular site, but we still ought to help ensure safety of cultural expressions and respectful behavior by religious participants and tourists.

When living in Washington during the 1970s this author would jog around the various national shrines and monuments on Saturdays. What was startling was that in passing the Lincoln Memorial on a warm humid summer day I could hear marble sizzling by acid-laden air. A cultural heritage was dissolving and I was hearing it do so.

2. Commercial Development of Cultural Sites -- Historic sites are worth preserving when considered of great significance by certain regional, national, or international groups. Modern development and economic pressures infringe on battlefield sites near urban areas, along with historic buildings or cultural grounds. Developers and commercial interests tend to play down or ignore historic significance of such sites, or of birthplaces and residences of recognized personages (e.g., civic leaders, reformers, artists, or inventors). The same patterns are seen in minimizing ecological value of wilderness areas for the sake of exploited resources that are phrased as "benefits." Commercial

stories are often more enticing than money-short historic or cultural presentations. When presented well, highlighting local historic and cultural sites enhances tourist value and community pride. Such sites include early settlements that exemplify colonists' sacrifice and ingenuity and tend to be privatized and commercialized. Williamsburg, Virginia costs over \$50 for an adult ticket, stretching tourists' budgets. I note how both public and private camping facilities have escalating entrance fees. Morris Island, a major Civil War battle site, is being turned over to private developers.

Profit motivation drives companies to sequester folklore and cultural artifacts: children's stories, ditties, poems, and games. Recently, children's world of games, fairy tales, nursery rhymes and songs has been privatized by entertainment companies -- even "Happy Birthday" is copyrighted. Among the stories that Disney has come to control beyond Mickey Mouse and Winnie the Pooh are the ancient tales *Robin Hood*, *Sleeping Beauty*, *Hunchback of Notre Dame*, *Davy Crockett*, *Beauty and the Beast*, *Cinderella*, and *Snow White*. Incidentally, while taking many from the public domain, the number of Disney stories added to the public domain is "none."³

3. Loss of Ancestral Language -- Cultural heritage and expression are threatened and endangered species when target peoples are unable or neglect to record songs, dances and other cultural expressions, even within their communities and family. This is especially true when a primitive language ceases to be spoken. On January 21, 2008, Marie Smith, the last speaker of the Eyak language in Alaska died; a last-of-a-language death occurs about two to three times a month. Youth in sensitive pockets of threatened cultures prefer to speak the predominant language of the region and can be embarrassed about their parents' tongue. The United Nations reports that, at current rates of disappearance, within this twenty-first century half of the seven thousand languages of the world will vanish.

Language loss is a major concern among cultural preservationists. A map⁴ shows thirteen major hot spots of this disappearance of human knowledge and history: Northwestern U.S./Canada, Southwestern Oklahoma, Northern Central and Southern South America, Southern and Eastern Africa, Northern Australia, Western Melanesia, Taiwan-Philippines, Southeastern Asia, Eastern Siberia and Central Siberia. Five of these are areas of severe loss, including our Pacific Northwest. Some languages are down to a handful of users (e.g., Wichita, three speakers). In order to address this tragic loss of culture, the *Living Tongues Institute for Endangered Languages* is working with a *National Geographic* project.^{4a}

4. Globalization Assault on Cultures -- A lack of valuing a culture leads to an indifference that can affect people in noticeable ways. Intolerance creeps

in, hospitality slackens, and discrimination occurs in subtle ways. Military struggles bring on resentment and hatred, and bullying and friction increase, especially against minority groups in a country. Religion involves more than private spiritual practice; it is the public manifestation of one's beliefs, involving acknowledgement of a Supreme Being through acts of reverence, petition, contrition, and gratitude. These religious expressions are cultural treasures.

Religious bias and persecution devalues these religious expressions, and unfortunately is present in many parts of the globe, as enumerated by human rights groups. Blasphemy laws exist in Pakistan and Iran against non-Muslims, resulting in imprisonment and even death. Persecution against various religious groups occurs in China and North Korea. Conversion away from a predominant religion can even bring death in certain Middle East countries. America prides itself in separation of church and state; while early colonies restricted religious groups as set by established churches or first settlers, this was regarded as oppressive by the country's founders. However, American constitutional guarantees of freedom of worship did not erase the barriers to Catholics and Jews for decades. Pity the convert to Christianity today in Afghanistan.

Concerns mentioned here are receiving national and United Nations attention (see Chapter Eight for human rights violations among migrants and refugees). Cultural restrictions have economic ramifications, for discrimination often targets minorities with lower income. Often, governments are reluctant to take steps to defend the oppressed because majority groups dictate policy and governments find religious discrimination embarrassing.

b) Actions to Reclaim Cultural Commons

I will make you the light of the nations so that my salvation will reach to the ends of the Earth. (Isaiah 49:6b)

Culture defines a civilization, a treasure worth preserving and honoring, for civilization is worth a common sharing and enhances all, not just those who practice it whether in the past or present. Honoring past cultures allows us to grow in a globalizing effect as budding reclaimers of the commons. We see deficiencies of our current materialistic "culture" and realize the depths of celebration and happiness of people with less material means. Neglecting cultures harms the global commons, for ideally these are treasures held dear by all of us. Our co-existence within a multicultural garden encourages us to explore our own cultures, reaffirm our histories, and share what we have with justified pride with others.

1. Establish Local Celebrations -- Actions to preserve our cultural "capital" range from individual to cooperative efforts. Our shortening span of life makes us more aware of doing something now and not later. As caring individuals, we can preserve family culture: by constructing family trees through genealogical research using current Internet resources; by passing on keepsakes, photographs with proper identification, and written reflections and family histories; by organizing family reunions; and by recording elders and preserving their recorded conversations through audio or videotape. The sooner recorded the better.

For years the organization I directed, ASPI, received grants from the Kentucky Commonwealth to record life histories of citizens, especially dealing with their skills in simple lifestyle techniques. These are preserved as video or audiotapes at the University of Kentucky Library -- the largest state collection of folk history in America.

Local community level activities include supporting county fairs and annual community events; affording opportunities for scattered former residents to return, and reestablishing ties. Those members gifted in music, story-telling, and entertaining youngsters have opportunities to excel and communicate treasured experiences.

2. Regional Cultural Sites -- Certain places ought to be recognized as having significance both to outsiders and residents, who strive to sharpen their sense of regional pride and history. Identify historic and cultural sites and have them marked and publicized -- to a limited degree, because publicizing unprotected sites can incite vandalism.

In preparation for Kentucky's 200th anniversary, I sought to undertake a project of identifying all old cabins and homes constructed when Kentucky was part of Virginia (before 1792 Kentucky statehood). The project, entitled "Virginian Houses," was abandoned after being discouraged by the state historical society officials; the folks argued that identification would be the kiss of death to various isolated and unprotected log cabins and other structures.

With higher maintenance costs today, the challenge is to find resources to preserve and protect sites, and still make them accessible to the public. The problem goes beyond the local community and region; this can involve national cultural treasures and be thrown into competition for limited financial resources. Many funders regard cultural preservation as of lower importance than other needs. Protection of archeological sites from vandals and thieves takes expensive protective barriers along with active policing.

Funding from adequate recreational fees and promotion could allow many sites to help pay for such policing, but ought not be exorbitant. Such treasures deserve national funding.

3. Green Tourist Guidelines -- By the twenty-first century, tourism, the world's fastest growing service industry during prosperous periods, has approached an annual one trillion dollar business on the global scale. Although tourism thrives where sites, transportation, and lodging are maintained, still the welcoming attitude of people is of immense importance. In order to respect native cultures, green tourist guidelines include:

- * Be aware that the carrying capacity of certain regions is exceeded by excessive tourism that puts stress on land, roads, waste facilities, and the flora and fauna;
- * Curtail distance travel as petroleum supplies diminish; while luxury travel is at the heart of the airlines economy, conserving limited petroleum supplies for more essential purposes still comes first;
- * Pack out and dispose properly of what you pack in;
- * Encourage infrequent long-distance trips (local travel -- frequently, regional/national -- infrequently, global -- rarely, and space only for scientific purposes) and substitute virtual travel using Internet videotapes or printed travelogues, especially for wilderness tours;
- * Emphasize travel closer to home using bikes or walking tours where possible ("stay-cations");
- * Curb all-terrain vehicle use in fragile areas, and declare such areas off-limits to all for recuperative periods of time;
- * Initiate a three-part cultural preservation program that focuses on tourist satisfaction, preservation of the culture and environment, and just compensation for local workers;
- * Promote the region's natural flora and fauna as well as cultural and geological highlights; and
- * Train tour guides in cultural highlights and local ecology.

4. Language Revitalization Programs -- Programs could be undertaken on national or international levels to oversee the preservation of endangered languages. These include recording surviving native speakers and preparing dictionaries and other materials made available through national or regional libraries and cultural centers. A community of willing indigenous people speaking a native language is the best way to preserve threatened languages - and moral encouragement and some funding is a support to keep languages flourishing. This is achieved through "Language Revitalization programs."

Funding: Language preservation is urgently needed from the GDF for endangered language preservation: recording materials for the three hundred most endangered languages is top priority.

5. UNESCO Cultural Sites -- The quality of our lives is enhanced by flourishing, diverse cultures -- for in diversity comes richness of human expression. The basic mission of **UN Educational, Scientific and Cultural Organization** (UNESCO) is *to contribute to sustainable human development in a culture of peace underpinned by tolerance, democracy and human rights, through programmes and projects in UNESCO's fields of competence: education, the natural and social sciences, culture and communication and information.*

Declaring cultural sites as global heritage areas with protection for safe travel and accommodations is a welcome activity. These are actually quite numerous.⁵ Just as recognition of local sites when left unprotected invites vandalism, so it does at a global level. However, global recognition, along with adequate promotion and protection, may tap into a growing willingness of tourists to assist in fee payments. In poorer areas, tourist fees may be insufficient to maintain such sites and other funding sources will have to be found.

Global heritage sites include the Temple Mount in Jerusalem, St. Peter's in Rome, Saint Sophia in Istanbul, the Taj Mahal in India, and Angkor Wat in Cambodia. The Smithsonian Institution lists ten endangered global cultural treasures including *Visoki Decani Monastery* in Kosovo and *Jaisalmeer Fort* in India.⁶ The religious and cultural requirements, activities, and fund-raising could continue, and worship times and space would be respected. Praying at or near the site would expand the sense of global social capital -- our common brother- and sisterhood through religious expression.

Funding: UNESCO cultural site preservation is in great need of funding today. The number of these defined global sites could be increased to the degree that money would allow for guards, guides, preservationists, and promotion people. Preserving sites requires annual GDF and tourist fees of several billion dollars.

c) A Clash of Attitudes on Matters of Wealth

*Must I hold a man honest who measures with false scales
and a bag of faked weights? (Micah 6: 11)*

The attitude that clashes with traditional culture(s) comes from a wanton materialistic *consumption culture*. Upwardly mobile Chinese and Indians tend imitate their Western cultural counterpart with private vehicles, spacious homes, and electronic appliances and gadgets of all sorts. Consumption culture is a dream, but the devil is in the details. A materialistic

culture is enticing and addictive, for the consumer who is never satisfied; one vehicle calls for a truck, a camper, a boat, and on and on. It is the "on and on" that drains the world's resources, causes resulting pollution, and turns individuals from common concerns to acquiring and retaining more and more material things.

Cultural groups and sites vie for attention of these want-to-be wealthy folks. Commercial interests soon direct movies, novels, talk shows, songs, and gadgets of every imaginable sort. The theme is increased comfort. Educational institutions and even retreat houses vie for students and clients through more luxurious settings and parking lots; prosperity churches thrive with leaders known as court chaplains of the nobility; legislators clamor to appease their major donors even while spouting a fiscally-conservative lingo. All the while the slippery road to bankruptcy continues, with projected Congressional Budget Office U.S. indebtedness of 215% of GDP by 2039.⁷

Clashes within modern civilization occur over cultural differences, and so often this focus is on material wealth, its acquisition and retention whether by honest work, force, deception, bribery, or other means. Challenging materialistic attitudes, whether from a frontal attack on accumulated wealth or a subtle promotion of spiritual alternatives, is challenging. The cultural clash over attitudes reaches far into credit ratings, investments, possible loss of confidential information on the Internet, ubiquitous commercial advertisements and TV channel choice, free trade and tariffs, and of course, taxes. Often rational discourse is limited because materialistic attitudes carry with them addictive behavior. Furthermore, democratic process is at risk when vast sums of money buy elections through the influence of hidden wealthy sources, especially since the 2010 decision by the Supreme Court *Citizens United vs. Federal Election Commission*.

1. Personal Attitudes about Wealth

Then Jesus insisted, "My children," he said to them "how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." (Mark 10:24)

Difference 1: Greed versus sharing. Only a rare individual in our society is not affected by wealth, whether that be wealth that he or she has, or wealth that is coveted. Material wealth leads to greed and insensitivity, but those coveting wealth may be more prone to discomfort, for they discover opportunities denied by their situation and circumstance. The wealthy and poor alike are candidates for addiction; in a materialistic culture those people who have much simply want more, since no amount of material goods is truly satisfying. Upwardly mobility fans the desire to be millionaires,

billionaires and multi-billionaires. Never enough.

* **Concentration of wealth breeds insensitivity.** Protecting and properly distributing the common wealth to those who lack essentials of life demands a deep sensitivity to needs of neighbors and a willingness to share with them -- a *commons sense*. The affluent grow in insensitivity for they only foresee what more is needed perhaps to make them happy. The limit is never reached. They like their own privacy, privilege, security, and comfort; vacationing and jetting, replenishing wardrobes, and expensive autos -- but there is still more. Addiction resides in the fallacy that more material things will satisfy -- and once on that road it does not take great wealth to fortify the addiction. People who have experienced scarcity may wish to distance themselves from the experience; insensitivity can afflict any economic class.

The **insensitive** and privileged seek to preserve their current position, which always seems to require a little more security. This "little more" consumes time, attention, resources, and selection of friends and associates suffering from similar insecurity. The privileged graduate to ever-higher degrees of selfishness; they quote a 1789 queen, "Let them (commoners) eat cake." Privileges demand justification. Insensitivity hardens into an attitude that spills over into a political and economic position that overlooks the potential of the poor to rise up and become active citizens -- and eventually to take what is rightly theirs. The privileged nightmare is that the poor will become as insensitive and insecure as they are -- and thus class differences must be emphasized in subtle ways such as places of residence, recreation, and worship.

Have you ever met a wealthy person thin enough to slip through the eye of a needle? The privileged are often more **addictive** than they realize. Today, status means money, something portable, exchangeable, and easily moved through Internet transactions. Billions of dollars flow back and forth through globalization and its lack of regulation. The wealthy and imitators seek further profits through so-called high-yielding investments and hedge funds -- the Wall Street equivalent to Roman bread and circuses, except the privileged few compose the audience, not the *hoi polloi*.

The upwardly mobile want to become "godly" in affluence, for sanctity equals wealth for them. Success is to acquire more, retain more, and consume more, a fruitless quest. Money is easily changeable, transferred and sequestered in tax havens now estimated at \$21 to \$32 trillion. All the while through accessible TV imagery and shop windows, have-nots drool over material plenty.

A devil's advocate may argue that the wealthy ARE the major patrons of the arts -- and thus promoters of culture. How are you to denounce them as destroyers of culture? An answer is that specific types of art are acquired or donated in the pretended charity model mentioned in Chapter Two. The wealthy patron wants a good reputation, a tax write-off, something that will salve conscience and make good publicity, and demands expressions of gratitude and cries of "no new taxes." Highlighting certain works of art for their current monetary value can be deadening to authentic artistic expression. Social capital is threatened because insensitivity erodes true social relations that allow all to judge good art. A patron of arts becomes the judge through the openness of purse strings; a distracted public never brings up the subject of culture since it is "owned" by the wealthy. Art critics are reduced to silence for fear of being sued if stating a valuable work may not be authentic. Indifference to cultural expressions of the poor results from a snobbish view of primitive art, and makes wealthy patrons those who determine what is good art.

2. Regional Level: Consumer and Corporate Attitudes

We are stripped of everything; my people's portion is measured out and shared, no one will give it back to them, our fields are awarded to our despoiler.
(Micah 2:4b)

Difference 2: Material versus spiritual motivation. All people aspire to a good life, but the pie of material resources is limited -- and differences in how this pie is to be sliced are becoming more evident in this time of instantly accessible communication. Spread of information allows the have-nots, via TV and other media, to realize what have-not means. They may react in a number of ways: a wishful hope of living according to the rules and gaining what the rich have in due time; a sense of powerlessness that material success can never be gained in this life, and thus focus attention on preparation for a more blessed life to come; a sense of anger that some have so much and the poor have so little; or a willingness to join a cooperative effort so that all can gain a proper livelihood.

*** Concentration of wealth permits corporate power to grow.**

Summary of brief to deny corporate rights: "The people of these United States created local, state and federal governments to protect, secure, and preserve the people's inalienable rights, including their rights to life, liberty, and the pursuit of happiness. It is axiomatic that the U.S. people -- the source of all governing authority in this nation -- created governments also to secure the people's inalienable right that the many should govern, not the few. That guarantee -- of a republican form of government -- provides the foundation for

*securing people's other inalienable rights and vindicates the actions of people and communities seeking to secure those rights.*⁸

A corporation needs to be a participant in a balanced economic system, for it has a special role to play depending on the purpose for which it was incorporated. When that institution is non-profit, or when the group is employee-owned, there is opportunity for democratic principles to work. When the corporation is large, owned by distant and non-local stockholders, controlled by those bent on material profits at whatever cost, an authentic democracy is diminished. Corporations are not evil in themselves; they have a special role to play in history, but they are the creature of the state that is the creation of the people. The apparent intention of our founding fathers was that corporations owe their existence to consent of the people; they are thus beholden to us. Corporations that are established as for-profits have obligations to their stockholders, customers and the public at large. Their degrees of democratic process vary according to their own choosing. Until today CEOs have a practice of feathering their nests and let workers be damned.

America's founders of the Constitution left unspecified powers to the states -- and that includes control of corporations. Corporations report on their general operations and renew their charters periodically according to different state statutes. A great travesty of current American law is the fiction of the "corporate person" with certain rights but little or no duties, because it is not a human person capable of responsibility. In the beginning of the republic and well into the nineteenth century, the U.S. Supreme Court ruled that the rights of human persons did not belong to corporations. However, the case of *Santa Clara County versus Southern Pacific Railroad* (1886) was interpreted in the opposite way. Research unearthed the fact that the judge never intended the case to refer to corporate personhood.⁹ The current Supreme Court upholds corporate personhood but that is subject to a growing opposition that will sooner or later blossom.

A corporate "person" can go far beyond the incorporator's intent; they influence legislation, buy law-makers, determine international policy, and even dictate the economic policies of entire nations, e.g., fruit (Central American nations), sugar (Dominican Republic), rubber (Liberia), diamonds (several African countries), and aluminum (Iceland). Petroleum battles with OPEC, Russia, Nigeria, Venezuela and others are played out today. Currently corporations are taxed just as citizens are taxed, but being powerful the businesses have a covey of lawyers who can invent and exploit loopholes and exemptions -- and many profitable corporations do NOT pay income taxes.¹⁰ With increased size and economic power of corporations and their ability in this age of globalization to skip about among nations. Is this

creature of the state an uncontrollable monster -- too big to fail?

Corporations of whatever size reflect the personalities of their controlling executives. If the chief executive officer takes a reasonable salary, limits profits to a fair level, and shares returns with employees who should have some company voice, all benefit. If in America executives make hundreds of times what workers receive, corporations reflect an image of their greedy executives. Just as there are some individuals with a sense of stewardship for the wealth they have at their disposal, so there are companies with the same attitude. However, greed extends to institutions peopled by the greedy, and social capital erodes through accumulated and unregulated wealth.

Early corporations were simpler than modern ones, though the textile mills of New England included managers who also could be kind or heartless, and working conditions reflected greedy or socially just personalities. Misdeeds by powerful executives of unregulated businesses can shake the world financial markets (Lehman Brothers in September 2008). Multinational corporations can have immense influence on global concerns; when activities become too expensive in one country, corporations close (with trauma to the abandoned community) and start up elsewhere. See *Betrayal of the American Dream*.¹¹ Some firms require employees of many years service to train their own replacements before being laid off. The corporation may move at will to countries with more lenient worker safety or environmental regulations; it may threaten to make choices on the bottom line and threaten or blackmail existing work sites to get more concessions from workers.

Managers of corporations with this false interpretation of personhood with rights (but no duties or obligations) consider the corporation as not needing to be responsible to workers or local communities where established. Corporations hold financial power, influence governments, and run propaganda mills as though they are entitled to "free speech." When workers have no say in management of a company, decisions such as leaving a community can be devastating. Where is democracy?

Lack of moral concern for workers has occurred in outsourcing during this era of economic globalization. Multinational corporations and client nations can oppress weaker nations and can overthrow political leaders. Chinese mining corporations in Zambia disregard worker safety, forbid unionization and send agents to shoot protestors. Actually, a reactivated Security Exchange Commission is striving to make corporate financial transactions transparent. Standard environmental practices are the hope of world climate change agencies.

*** Achieving wealth is a threat to the American Dream.**

We can have concentrated wealth in the hands of a few, or we can have democracy. But we cannot have both. Louis Brandeis

Lucky workers are the ones who "make it rich," the subjects of novels. Most workers with high hopes are often crushed in the journey of hard knocks; they feel lucky today to find a job, work hard, and assume responsibilities with aging parents or with increasing demands. Their early aspirations sprang like wildflowers in springtime, trampled in the hot summer of disappointments. Working hard rarely brings a "Horatio Alger" success. Yes, early homesteaders followed this route to success, when fertile land was accessible, health care treated with homegrown herbs, and people worked long hours as family units that cared for its aged. Many immigrants still take the hard-work approach and some reach modest degrees of success. On the other hand, the American dream fades with unexpected medical and college bills, risky retirement funds, senior citizen charges and high (sometimes underwater) mortgages.

Passive workers try to come to terms with the perception that material success is not possible in this life, and fall back on an escape route: a drug that deadens failure, religious experience, or escape to distant places. The feelings of the heart, a growth in inner spirituality that awaits a future eternal life, helps the otherwise hopeless to endure. For them, success is not here but beyond -- and of a radically different nature.

Angry workers look at the situation in a variety of ways: revolt and take what is rightfully "ours" in a violent fashion; smash the current system so that none can have possessions if some cannot (perhaps some terrorists hold this position); expose the fallacies of false/unfulfilled promises of the wealthy; upset the apple cart of good behavior and refuse to play the capitalistic game; or quit the system completely and go to drugs or other forms of escape. Tens of millions of un- or underemployed throughout the world are fertile grounds for revolt. The slaves' revolt in Haiti at the turn of the nineteenth century becomes a lesson for the world of haves and have-nots. Uncontrolled anger leads to revolt and slaughter. Tens of millions are out there seething -- they are not workers for they never had an opportunity to work.

Hopeful workers look ahead to attaining something more for their children by playing by the rules. Goals of wealth permeate a culture prepped by media or the entertainment and gambling industry, seeking to proclaim the *trickle down theory* (success will come down the ranks if allowed at the top) as means to the good life. If you are law-abiding, you may

someday become wealthy; if you hit the jackpot, you are instantly superrich; if you guard the system, namely by voting for lower tax breaks for the affluent, good things will await your posterity. For these, greed becomes an individual and corporate virtue, political corruption is a risk, complacency and non-participation are ways of life, and material success is heaven.

Sensitive workers hear the cry of Fourth World Poor, the five thousand children who die daily for lack of food and proper health care -- or even the greater numbers of the obese in modern times. Hearing the cry generates a hope founded in solidarity with the very poor who need hope. Sensitivity offers the viable possibility of change coming soon -- a way to freedom in which all can participate. Sensitivity enlivens what excessive wealth deadens.

* **Consumers can become materialistic.** The consumer culture is based on dependence; one is not expected to act without certain materials in plentiful supply.

While giving a talk and explaining the concepts of composting in one's backyard, a person asked me earnestly, "What must I buy to get this started?" Using traditional tools and practices and constant commercials directing people to specific material goods creates what appears to be an unbreakable pattern: "I cannot act because I do not have proper materials."

Utter dependence on material support can become a way of life. Our concerns become foods, travel, living space, recreational materials, personal items, communications gadgets, and pretty soon our whole life. The media help create this dependence. Oliver James, a British psychologist, explains that an epidemic of mindless consumption-practices is sweeping the world.¹³ He has chronicled how depression has enveloped affluent people, and he documents the fact that mental illness is especially prevalent in English-speaking countries, far more so than even in continental Europe and many times more than in so-called less-developed lands.

President George W. Bush in his 2006 State of the Union message said, "America is addicted to oil." We went from little petroleum use in 1900, when horses were still the most common mode of transport, to virtually total dependence in one century. Modern oil dependence includes denial of hidden costs: air pollution and carbon dioxide emissions; and military expenses needed to secure oil sources. Goodbye glaciers, polar bears, snow-covered Mount Kilimanjaro, Pacific Ocean nations; we need our oil and gas and are hell-bent on becoming independent again. More oil and gas means deeper

trouble for our Earth unless we overcome the temptation with renewable energy sources.

When a child after Church we would drive to the Crest Service Station where a uniformed attendant cleaned windshields while the hand-pump with glass bulb on top poured the measured amount of gasoline into the fuel tank. Filling gas tanks was an elaborate ritual; now it is an addictive "necessity" by the driver/pumper. With the shortage of labor in the Second World War, the attendant became history.

* **A prevailing privileged arrogance discourages authentic primitive art.** Regional (Appalachian) experience shows that corporate intentions can dictate how a quilt is made, what design sells best, and exactly how a final craft product is to be ready for commerce. Thus, regional primitive art is dictated by a distant director of sales and perceived marketability. Craft authenticity is compromised by the privileged distant policy maker who sets standards and overwhelms local and regional creativity. Where is the input of the primitive crafter?

3. Democracy and Excessive Wealth

That an enormous Proportion of Property vested in a few individuals is dangerous to the rights, and destructive to the common Happiness of Mankind; and therefore every free State hath a right by its laws to discourage the Possession of such Property. (First draft of Pennsylvania Constitution)¹³

Difference 3: Democracy allows versus rejects excessive wealth. Is it wrong to be a billionaire? Assuming wealth is acquired in a "legally acceptable manner," should money-making and retaining skills be disparaged? Certainly, the Great Recession of 2008-09 has raised some questions, as has Bernie Madoff's Ponzi scheme of that period. Amid home foreclosures, job insecurity, and unemployment of this period the wealthiest, the titans of world finance, whose very misadventures brought about the world meltdown, got richer.¹⁴ Further questions abound: Will citizens do the wealthy a favor by making them surrender excessive wealth, whether land (Chapter Three) or excess money? Is acquisition of wealth extended colonialism? Is the classic colonialist adage, "Be cheerful in your station of life and you will prosper" a myth? Are the wealthy far-sighted enough to allow a few of the lower castes to climb the ladder of wealth, just enough that all aspirants feel satisfied?

Concentration of wealth has accelerated with globalization; this allows the privileged to expand contacts, influence governments, and evade

restrictions and taxes. In 2010, the president of China on his state visit to America first stopped to visit Bill Gates, the wealthiest American; the American president came later. Access is a two-way street with the wealthy entering political leaders' inner sanctums and leaders appeasing wealthy.

Wealth breeds power. The wealthy have access to or outright own media publicity and informational resources (e.g., the Rupert Murdoch Empire); they can form public opinion; they have a special entree into minds and hearts. They control the democratic process by propagandizing voters. *Any billionaire can change the state constitution* (by the initiative "direct democracy" process). *All he has to do is spend money and lie to people.* (Karen Bass, former Democratic speaker of the California State Assembly)¹⁵

Access to political leaders is the avenue to legislation and regulations. Wealthy people can run for public office, create a climate through mass coverage of their positions, and influence elections. Even if not in office, the wealthy can lobby for favorable tax privileges. All the while, certain conservative politicians keep hammering average citizens about the evils of taxes. The propagandized voter dutifully turns down taxes -- even on the wealthy, who should be taxed fairly. Participatory democracy requires one person/one vote, not authoritarian rule by wealth. In the past, nobility arose based on courage in battle or proven military leadership; now nobility is measured in monetary wealth.

Dynasties resulted when nobles wanted their families to enjoy privileges that they themselves had received. Commoners gave obeisance to nobles with inherited nobility privilege. With the American Revolution, former colonists rejected inherited nobility (in the person of George III); some later wanted to reinsert nobility and make George Washington or John Adams a king, and to give voting privileges to "noble" landholders. This new nobility sprang from wealth, not birth. Alexander Hamilton, America's premier capitalist, was illegitimate by birth, but spoke up for the possibility of acquired wealth -- and his face is on the American ten-dollar bill due to his foundational financial work.

The wealthy today are the new nobility; they acquire, retain, and dispose of their wealth as they desire. Freedom House, a Washington-based think tank, surveyed nations and found Namibia to be in the second highest rank for political rights and civil liberties. Mo Ibrahim ranks this nation sixth in good governance out of 51 African nations. However, the UN Development Programme ranks Namibia the world's most unequal nation -- a land of wealth and affluent towns and the worst sort of nearby dirt-poor slums.¹⁶ Why the lack of conflict amid such disparity?

Retention of wealth (not simply acquisition) erodes democratic procedures by removing control and use of resources from the hands of citizens and gives power to the possessor. The autocrat may or may not use that wealth wisely; if not, then this privileged person can turn democratic process into a sham. In 2007, the billionaire community rose to 946 people, though it leveled off to some degree in 2008 and included a member of a Mexican drug cartel. The *New York Times* reported that one of the superrich (Larry Ellison) has to spend \$83,000 an hour constantly to keep from growing all the richer. Some defend the super-accumulators as super-givers to charity -- a potential powerplay to curry favor with hard-pressed taxpayers? To question this largesse may mean less trickle-down favors.

The democratic process takes struggle to acquire and retain. Virginian and other southern planters accepted this somewhat untried process provided they could retain their wealth that included slaves (counted as three-fifth people). The predominant voice was that of haves (planters), not of have-not (slaves or small landholders). The compromise for a united North and South was somewhat reluctantly accepting slaves as part of retained wealth. Early on, certain citizens, especially in the North, saw grave injustice in slavetrading and banned this practice. However, this "peculiar institution" existed, but was an irritant festering as a thorn in our nation's side.

The North/South struggle grew in intensity in the first half of the nineteenth century with northern states freeing slaves (not achieved in New Jersey until the 1840s). Scenes of acrimonious struggles, including physical and verbal abuse, occurred in the U.S. Congress prior to the Civil War. The white propertied got their voting rights in the early 1800s, and then African-American males during and after that bloody conflict. The 600,000 Union and Confederate dead (some now estimate over 700,000) were victims of a ravaged, imperfect democracy battling over property and wealth -- and coming to know that retaining humans (as possession) was not allowed within this democracy.

* **Concentration of wealth deifies money.**

Power tends to corrupt, and absolute power corrupts absolutely. Lord Acton

Until the financial meltdown of 2008, the great majority of people trusted that the wealthy were doing the right thing and hardly ever questioned their emphasis on material acquisition, retention, and use. The efforts by Milton Friedman and others to equate capitalism with freedom left average citizens confused. In a sort of religious faith they accepted capitalism as the religion of the state; for them, citizens speak of the system with reverence lest they be unpatriotic; money is the god in whom we trust; the leader is the chairman of the U.S. Federal Reserve; the cathedral is Wall Street with priests

as brokers; daily services begin promptly at 9:00 am and end at 4:00 pm; chant is the Dow Jones industrial averages; business schools are seminaries; unbelievers are never to speak of "Godless" capitalism, for it has a god -- money; being godly equals being wealthy; and commercial advertising is the gospel that the media promotes.

4. Economic Regulation and Trade

What was enjoyed by one side (Allies), particularly after 1917 (the last portion of World War I) was a marked superiority in productive forces. As in earlier, lengthy coalition wars, that factor eventually turned out to be decisive.¹⁷

Difference 4: Free trade versus fair trade.

Wealthier nations and their nobles attend Davos each year to compare notes and press for continued privileges. These people become a super-community that transcends national boundaries and sets the tone of international commerce for the near future. Privilege is a step beyond individuals, corporations as such, and propertied classes of people. A grand and global culture of money and influence prevails.¹⁸

One way of conceiving of this emerging culture of money is in the removal of restrictive limits on commerce, and the emergence of "free trade." The supposed motivating fear is the return of tariffs and protectionism with financial difficulties within nations. Moralists point out that it is quite difficult for two economically unequal nations to deal fairly on a one-to-one basis, because invariably trade works to the advantage of the wealthier party. On the other hand, a consortium of raw-materials producers may be able to work to the advantage of weaker nations. Today, efforts are made by the *World Trade Organization* to increase free trade even when poorer nations watch copper, cotton, and other commodities rise or sink in value. Rapid movement of industries from one country to another (searching for cheaper labor) shifts trade dramatically, and this adds to the woes of certain nations.

Fair trade, not charity, is what many economically emerging nations favor. Imports and exports have long provided a tax base for nations through duties and tariffs. Import, export and exchange of goods are regulated to exclude undesirable and unsafe products (e.g., illegal drugs, uninspected food, laundered money, or unsafe toys), to keep out inferior products, or to prevent the loss (or gain) of cultural treasures. Developing countries claim that the \$300 billion a year in recent subsidies paid to agricultural producers in the wealthy nations have the effect of driving down prices of their own competing commodities, and thus threaten fairness in trading. They call for leveling the market place playing field.

The World Social Forum that was held in Belem, Brazil in 2009, sought to address free trade problems in a number of ways. This conference occurred right after the pro-capitalistic *World Economic Forum* held annually at the Swiss resort of Davos. The social forum took the basic stance that severe restrictions must be placed on economic globalization. Among other resolutions were a special tax to be imposed on international financial transactions and that the United Nations was to be charged with regulating the movement of capital across national boundaries, regulation of trade surpluses, registering credit-rating agencies that pertain to international trade, and limiting multinational corporation bonuses, hedge funds and over-the counter derivatives (OTCD). They suggested that sub-prime mortgages be banned.

Are these propositions realistic? Some wealthy nations are certainly better stewards than others, but not in every case. Material gain has a way of blind-siding those executives of large corporations and the permissive governments that allow them to operate. History has its precedents. The fifth century A.D. poets eulogized the late Roman emperors (Avitus and Anthemius), just before the collapse of the Roman West.¹⁹ They spoke hollow words that were untrue -- and retarded efforts to save the empire. Does history repeat itself? Are the predictors of meltdown on target and if so, what steps are nations to take to avert a crisis?

*** Disparity of wealth can complicate international relations and determine historic events.** Paul Kennedy shows that productivity (and thus the potential for wealth) goes hand-in-hand with exertion of power at the international level, with mixed results.²⁰ Exertion of power often indicates that military threats take precedence over diplomatic means. In regard to the early twentieth century, we wonder in retrospect whether Germany would have come to the aid of its ally Austro-Hungary in 1914 had it been the far less powerful Prussian state of a century before. Was perceived or real power dictating the course of events leading up to the bloody First World War? Would the U.S. have invaded Granada, Panama, or Nicaragua in the twentieth century, or Iraq in 2003, if not the "privileged" superpower? Does power derived from wealth lead to conflict? Does diplomacy take a back seat to arms in an age of drones, nuclear weapons, and aircraft carriers?

Wealthy nations use perceived privileges like wealthy individuals and corporations do. If a poor nation has severe need of essential goods (food, water, etc.), it will be quite beholden to neighbors and other nations for foreign aid, trade and possible diplomatic procedures. If a wealthy country has the power to colonize others in order to satisfy its own needs, then the wealthy land is tempted to take unilateral actions to achieve its ends. For almost two centuries America cultivated an isolationist spirit, since it was separated by the Atlantic Ocean from Europe's fights. As long as that ocean

kept us from the reach of another continent's weapons, our country avoided European alliances and balance-of- power interplays. Today, oceans are hardly barriers.

In December 1941, the bombing of Pearl Harbor thrust an isolationist U.S. into the international community. However, some reluctance prevailed. Through the rest of the twentieth century, numerous treaties signed by the majority of United Nations countries were not part of the American agenda (e.g. The Law of the Seas and International Courts of Justice). The North Atlantic Treaty Organization developed, but with American generals in high positions. After 9-11, this country considered cooperating in its so-called "war on terror" with other nations. However, the George W. Bush administration tended towards unilateral actions and awaited a new administration for change.

Twenty-first century globalization delivers a new message: nations can no longer remain isolationist or act in a unilateral fashion. Scarce resources, climate change, and unemployment affect us all, not just certain countries. The destitute are enslaved in their condition. Paraphrasing Abraham Lincoln's 1858 "House Divided" speech, *I Believe this government cannot endure permanently half slave and half free*,²¹ we cannot be a healthy international community consisting of haves and have-nots, of the free and those enslaved in destitution. Today, this divide is not racial; it disturbs our ecological, economic and political order.

Affluent nations cannot face up to the responsibilities that they owe to a poor set of nations with three trillion dollars' worth of indebtedness. As we will explore in the next chapter, allowing people to go hungry or be denied proper health care is a crime against humanity to which we are all party. Some may ask: If we cannot satisfy our own citizens how can we satisfy seven billion people in the world or at least the one billion most needy? The destitute experience terrorism daily. Only when we see all people as brothers and sisters does the terror of destitution enter our moral awareness.

The military culture is being challenged by some thoughtful fiscal conservatives. A paradox emerges in our world even after Osama bin Laden's demise: the greater the concentration of wealth, the greater the degree of insecurity and threat of terrorism. The prevailing philosophy is that since wealth is materially-based, security must be also. Amid calls for reduced spending, military budgets sustain the insecurity that they seek to combat. An alternative is that conversion of major portions of military expenditures to furnish the essential needs of the poor is a true security and sustainable program worth initiating. This can only be achieved through fair taxes, with the major burden shifted to the wealthy and not the lower- or middle-income

people.

The world's restless are so because they are unemployed, lack essentials, and resentful of those who have power that can be exercised unilaterally by sophisticated weaponry acquired through material wealth. With media in sight, terrorists target wealthy nations and kidnap wealthy individuals in a war of cultures (all the more reason to relieve them of their burden of personal wealth). Hackers do havoc to sophisticated computer systems; suicide-bent terrorists become rather cheap and often effective weapons of mass destruction; drug kings continue moving their goods across borders to consumer areas.

* **Concentration of wealth impoverishes developing nations.**

Rich nations have dictated fashion, music, and behavior among poorer nations for over a century. However, the BRIC (Brazil, Russia, India and China) nations are changing the picture through emerging economic power. Poorer nations serve as the sweatshops for globalized industry; they cut environmental and safety regulatory areas in order to produce cheaper and more competitive products. Wealthier nations tap their talented graduates, leaving many poorer nations further impoverished.

The current rising consumer culture finds the poorest nations desperately attempting to catch up, while weighed down by indebtedness and lack of economic planning. The wealth of North America, Europe and now parts of Asia (in 2011 China holds one and a half trillion dollars in cash reserves) entices migration from poorer lands; immigrants risk life and limb to cross the Red Sea in flimsy boats or the Arizona Desert to reach work possibilities. In China, millions are displaced and move internally from rural to industrialized areas.

Modern communications make the fruits of affluence known to desperately unemployed in poorer nations. Getting to the places of work opportunity becomes a mesmerizing goal for many. In the first decade of this century, construction and service opportunities opened Europe and North America to millions, many undocumented. The recessionary conditions of Europe have reduced the volume of this migration. Furthermore, professional jobs from nursing to scientific research draw people from Latin America to the U.S., even while there are massive shortages in their lands of origin. (Brazil now sees a counter movement of talent returning). The departure of migrants disrupts community and family life in the source country; shortages of highly skilled medical, educational and technical service personnel occur in lower-income nations. More Haitian doctors reside in Canada and the U.S. than in that impoverished land with its own immense needs. The irony is that poor

nations donate bright sons and daughters to wealthy countries after paying for their basic education. However, much expatriate money goes home to support families left behind.

5. Global Role and Limits

Doom for the man who founds his palace on anything but integrity, his upstairs rooms on anything but honesty, who makes his fellow man work for nothing, without paying him his wages, who says, "I will build myself an imposing palace with spacious rooms upstairs." (Jeremiah 22: 13-14a)

Difference 5: Government is despised versus governments are necessary. Citizens rarely reflect on the disparaging of our governments, mainly by libertarians, and the disservice this renders to saving our Earth. Time and again, free marketers want less government to minimize costly social networks and worrisome financial regulations. Social benefits are often ignored in the rush to industrialization. During the mid-1990s, Russia's population below the poverty line increased to seventy-four million and one-quarter of people lived in conditions described as "desperate."²² All the while, American attention focuses on getting government off our backs through fewer regulations and less taxes. Is the 2012 secessionist movement in Texas and other states a temporary phenomenon or a growing dislike of big government?

Governments are necessary but sometimes unpopular. Police security expects a functioning local government, good roads must be maintained by responsible regional governments, and social security for all the people demands a strong federal government. To speak of the glory of less government goes contrary to the environmental needs of our world that cannot be handled on local levels. All levels of government are necessary; concerned citizens know it, and many others unthinkingly assume it. However, all share one common, though often unexpressed, desire for efficient government.

* **Concentration of wealth encourages practices that harm the planet.**

Good environment is the primary basic right of all people -- and creatures. Concentration of wealth in the hands of a few leads to extravagance and triggers similar practices by aspirants to wealth -- resources diverted from essential needs. The new champions are an emerging Asian and Latin American middle class demanding private cars, resource-intensive foods, spacious homes, and appliances. Consumer practices and spending are encouraged by governments that regard consumer spending as a patriotic means for keeping the economy going. "Consume, yes; conserve, later." The challenge is to create a non-consumer-based economy.

Resources are wasted. Cheap and subsidized fossil fuels result from a resource-consuming lifestyle: private vehicles, foods from distant lands, spacious over-heated and over-cooled homes, and electronic gadgets. Our world has become a consumer-based economy with many adherents becoming addicted to luxury goods that drive this economy. In 2003, at the start of the second Gulf War President George W. Bush told Americans to continue consuming -- a rare "war" starting with belts loosening. Fossil fuel consumption continues to climb worldwide with air pollution and climate change proceeding rapidly; resources are wasted on luxury items; land is disturbed; wildlife is displaced; resource conservation is ignored; and tax benefits continue to favor non-renewable energy exploitation and use.

The wealthy promote a culture of well-publicized unsustainable consumption; consuming peons follow in lockstep. While wealth accelerates, material consumption is diverted to luxury and away from essential needs. All the while, insidious culture-destroying practices transfer blame away from primary users and to the "overpopulating" poor who are forced to reside near polluting sources. In one way, this becomes a backhanded compliment, since it admits that human beings cause the crisis, though it badly twists the blame game to focus on poor rather than real culprits.

* **Unsustainable alternative practices.** An innovative business practice emerging in Europe and North America is called "offsetting" of emissions by doing some good to the environment (planting trees) elsewhere. This practice preys on guilt felt by jet-setters through offering to salve consciences by paying extra for an airplane ticket. The extra money is shunted elsewhere to pay for a less-energy-intensive practice. Offsetting "compensates" for extra carbon dioxide generated by travel. The BBC had a special broadcast (September 20, 2007) that was critical of such practices. A trip from London to Berlin by plane emits 0.22 tons of CO₂ per passenger, and a return trip by train emits 0.10 tons. The difference is what must be "offset," and passengers pay for the offset to be done by another person, who plants trees or takes other green conservation measures. The door opens to gross misuse. Opponents liken it to permissiveness encouraged by medieval "indulgences," but that is a misinterpretation of the practice; in fact, a true understanding has meaningful application here.²³ Offsetting is a guilt-salving permit for those with affluent lifestyles.

BBC-reported an offset example of giving credit to influence an Asian villager to install a wind-generator; the new user now watches television and, in turn, is influenced to take his personal savings and buy an advertised motor vehicle. Soon the village has increased its use of non-renewable fuel while engaged in benefits of a renewable source (wind), increased consumption omitted in original calculations. Offsetting may work in given

circumstances; New Jersey is reported to be going solar through this practice.²⁴ California is trying its own version in 2013. In certain circumstances offsetting may be a transition to renewable energy use. However, the practice does not address consumption patterns, overestimates potential savings, and diverts attention from genuine conservation measures. Energy taxes are better.

Keep watching the wind and you will never sow, stare at the clouds and you will never reap.
(Sirach 11:4)

Comparison of Two Cultural Views

Disparity of wealth at all levels erodes the cultural capital of a community whether local or global -- and by allowing this situation we become party to this offense. In some cases those who are acquainted with this emerging global wealthy elite conclude that America needs its plutocrats.²⁵ Modern culture must look beyond wealth and find spiritual motivation.

* Individual:

Greed is a virtue and **Charity** is the concern and decision of the privileged, versus

Sharing is a virtue but charity can be an exercise of power, and so doing justice is better than merely giving to the needy in charity.

* Regional:

* **Consumers** will be motivated materially to strive for greater shares of the resource pie; and

* **Economic and corporate privilege** knows best, no matter what the world mess, because the poor know so little, versus

The material pie is limited; motivation should be directed to higher spiritual and qualitative horizons.

Beware of the materially privileged and realize that "the poor" hold the key to rising and saving the Earth.

* National:

Democracy means complete free choice, and millionaires have a right to become billionaires, versus

Democracy is harmed by excessive wealth and Superrich inequalities hurt the human society.

* International:

Free market and **free trade** are articles of faith;

Credit energizes a culture of consumption, which influences people and nations far and wide, versus

The market must be regulated and trade must be fair along with consumer rights protected;

Capital and credit are dangerous when unregulated.

* Global:

Government is despised, complacent, disparaged, and manipulated as a source of bail outs, and

Problems are solved solely by secular procedures, versus

Good government is absolutely necessary for the sake of our wounded Earth and our global economy, and troubles stem from a lack of reverence and faith in the future.

Principle of Quality Livelihood for All

All people have a right to a decent livelihood including a living wage, a means of making a living for family and dependents. It also includes a quality wherein culture can thrive and free expression is celebrated through special events and practices. Freedom associated with proper employment conditions negates poor working conditions, slavery, indentured captivity, or serfdom. Livelihood includes fair unemployment compensation but more importantly work for all, with the government as employer of last resort. Work opportunity augments self worth and includes maintenance of infrastructure (roads, bridges, etc.), refurbishing historic sites, and having proper food, housing and recreational facilities.

Church as Celebrating Culture

While the poor of the world continue knocking on the doors of the rich, the world of affluence runs the risk of no longer hearing those knocks on account of a conscience that can no longer distinguish what is human. Benedict XVI²⁶

The Church is an instrument of balance criticizing those who depress the good life through harsh work conditions and workers and others who deserve to celebrate. Lest we forget that important democratic contribution, the monks of the Dark Ages insisted that serfs and others had time off for rest and other pursuits of the spirit. Today, the Church must speak out for those forced to work in 24-7 shops and other workers with no breaks in the routine. A silent Church implicitly supports oppressors and this is an on- going temptation due to fear of alienating the hands that feed the institutions. Defense of the cultural commons demands a serious defense of livelihood for all people so that all and not just a privileged few have a freedom to celebrate.

Work and play must go together within the confines of a healthy culture. Neither work alone nor play alone is healthy. The Church expresses the need for a balance for all humanity and that this involves good working conditions and time to relax and enjoy life in all its proper expressions. All people need time to celebrate at special times and places. Many labor, give birth, rear offspring, fight wars, see families disperse, and even die early -- and at times they see fit to play, sing, and celebrate common events. The Church as mother fosters these celebrations and in doing so testifies to the richness of authentic culture. In her championing of art, song, and architecture, the Church counteracts the privatizing of cultural sites and treasures that devalues the commons and closes out opportunities for poorer members.

Action 1 -- Critique bad cultural practices.

The Church is critical of those areas where culture is inhibited, corrupted, ignored, or commercialized. Instead, she speaks for those who struggle in life and their need to celebrate in proper times and places. As church members we must examine basic living conditions and situations as well as preserving cultures and fostering cultural expression. If we appear hard on the wealthy, it is only because we follow Christ's lead.

Action 2 -- Promote celebrating in places and events.

The Church is at the heart of giving thanks in public worship and thus is willing to celebrate at all gatherings -- births, anniversaries, marriage, and funerals for those in good standing. The Church encourages the blessing of worship places including the following: shrines and chapels, religious articles and water, objects of worship, pets, individuals for achievement, or in launching a new career, sporting events and gatherings (e.g., **World Youth Day**), graves, and cemeteries. In fact, all believers are encouraged to extend blessings into their homes, schools, and work places.

Chapter Five: Access to Health Care Facilities

Health and strength are better than any gold, a robust body than untold wealth.
(Sirach 30: 15)

Our individual health is a fragile and somewhat temporary gift (not a commons shared by all). On personal health matters, we can respond to this gift through profound gratitude and by respecting our health through proper preventative measures. However, various human health conditions may require facilities for emergency or longer-term treatment. Health quickly goes beyond personal remedies and requires outside support for maintenance, research, monitoring, and general promotion and care. The **commons** enters into a discussion of these public and private health facilities through potential availability or access to all people. A universal access to health care is at the heart of the issue.

Great variation in health costs and accessibility currently exists. In some nations, citizens have easy access to highly sophisticated medical treatments; in others, at the poorer end of the economic spectrum, virtually no health care exists. As we delve further, we find that health care variation leads to selective treatment, depending on social and financial status and on "medical tourism" or traveling abroad for lower-priced treatment. Various degrees of pharmacological, medical, and surgical options are outside the reach of average income or poor people. In health accessibility, disparity of wealth is the existing fault line.

a) Infringement on Health Facility Access

There is the danger that the ignorant man may easily underdose himself and by exposing his microbes to non-lethal quantities of the drug make them resistant.
Alexander Fleming, Penicillin Developer

Health is threatened in various ways ranging from lack of personal individual care, to health of those under one's charge, to improper personal treatment by traditional caregivers, to lack of physically available basic treatment centers, and to lack of financial means for secondary treatment of conditions due to costs. With respect to medical costs, various

practices that infringe on limited health resources appear. Some people are over treated and others do not even receive what is minimal health care for human life. At the higher-priced end of medical procedures are elective surgeries. Certain sophisticated and newly developed medicines and treatments are outside the range of the moderately-income to pay.

Differences exist, but we can call for the possibility of health care access for all people. A one-trillion dollar universal health care system seems a distant dream, but it is far less than our current global military budget -- and health care is global security.

1. Lack of Facilities -- At least two million people die each year in various parts of the world from lack of proper medical facilities for diagnosis, treatment and care -- and from lack of proper medicines. That estimate is conservative. In one way of looking at things, health advances so prominent in the last half century are the result of contributions of ALL the people, through either their taxes, health care or research, or their redemptive suffering for and with others. The collective sufferings of all people make them deserve an "entitlement" to the global advances of medicine and treatment.

Mali, though undergoing an agony as of this writing, is fortunate by poor nation standards; it is a country with about eight hundred, twenty-first century health centers, some quite elementary; their operations are very low-priced, but health services are beyond the financial means of the very poor who earn less than one dollar a day. On the other end of the health care spectrum, the world's affluent have a host of highly sophisticated services available, with daily hospitalization costs in the thousands of dollars. Differences in health care between the destitute and privileged are immense, and disparity is growing.

2. Unfair Advantages -- Medical care based on economics leads to those with the most money receiving the most care and those with the least getting the least. If limited health care is to be rationed, what must be the selection basis? Selection ought to be made according to need -- but whose need? The wealthy? The privileged? Younger folks? Productive workers? Breadwinners? Caregivers? On what basis should medical research funds be apportioned? On the most dangerous threats to the broadest range of people? On the drug that is potentially most profitable? On tropical diseases afflicting the poor? On accessible facilities in wealthier nations? Granted, public funds are used for scientific research and training of personnel, as well as for safety, prevention, and maintenance agencies that promote health advances. Unfortunately, a portion of public funds subsidizes the private pharmaceutical industry that benefits most in its generous profits.

Globalization, a process supposedly extending benefits for all, is severely tested with respect to health systems. This is mainly due to the escalating costs of comprehensive care in certain countries. The rich hope for continued good health at whatever costs; the poor hope for the barest medical essentials. Some people possess a "medical card," and yet over 47 million Americans (even at the start of 2013) are uninsured and 25 million underinsured at the second anniversary of the Comprehensive Health Care Act in March 2011. This would gradually be cut by 33 million in 2020, provided courts allow all programs legislated to stand.

3. Illegal Traffic in Body Parts -- The practice of selling body parts seems incomprehensible; however, with booming markets and successful medical operators along with people in dire need of funds, such a black market "business" is expected to prosper. Kidneys are worth thousands of dollars. What if a poor person agrees to gamble with one good kidney and risks selling blood or body parts? Similar traffic is more intense for body parts of healthy accident victims, and is limited by the critical transition time required for moving body parts to needy patients. A broader trade includes using body parts of convicted prisoners in China and stealing human bones and other body parts before cremation or burial, without consent of the deceased or knowledge of survivors. Living donors often are paid minimum amounts and they may lack health supervision both before and after the donation is completed.

4. Over-prescription and Drug Abuse -- A drug war is being waged today affecting the health of millions of people. Illegal drugs flow from Andes coca forests and Afghanistan poppy fields to affluent lands; questionable pain clinics flourish; prescribed drugs flow through the Florida pain pill pipeline to other states. An ongoing battle is waged against drug traffickers who often avoid checkpoints set up to intercept drug-laden sea, air, and land vehicles to halt their lucrative trade. Only 7% of Americans think pharmaceutical companies are trustworthy. In the U.S., over two million adverse drug reactions (ADR) occur annually, of which about 100,000 result in death; this makes ADR one of the highest causes of death. Annually, drug overdosing costs Americans about \$55 billion. Victims suffer, caregivers fatigue, profits spiral.

Medicine Advertisement within a permissive consumer culture leads to over-prescription of medications. Except for New Zealand, the U.S. is the only affluent nation that allows advertisement of medicines -- and why? Drug companies promote their high-priced medicines to the general public in order to boost sales -- a fifty billion dollar overcharge (beyond what others pay for the same generic brand medicine) in America alone.¹ When consumers see a pill on TV, they ask their doctors to prescribe it. Inadvertently, both doctor

and patient help expand the drug culture.

Antibiotic over-prescription because of ignorance, convenience, laziness, perverse financial incentives, and sheer bad luck is causing resistance to bacteria.² James Hughes of Emory University says that about 50% of antibiotic use is unnecessary or inappropriate. Antibiotics are used against bacteria, not viruses, and yet patients press doctors to prescribe them for viral common colds, self-indulgence that makes one a breeding grounds for resistant bacteria. However, the greatest use (80%) and misuse of antibiotics is in livestock operations, where perfectly healthy animals are dosed with antibiotics as an incentive for faster growth, cheaper meat production, and evolving resistant superbugs.

Tuberculosis went from the cause of death of millions to tens of thousands in the last century, but victory was not total. Now resistant strains of bacteria are arising that require treatment with stronger and more costly antibiotics. There is little incentive among major pharmaceutical companies to invest in the development of stronger antibiotics. Resistance problems are more concentrated in poorer nations that cannot afford expensive alternative drug treatments. Furthermore, an individual course of application gives a cure, and antibiotics are not like drugs requiring long-term use by given patients. Amazingly, this problem is an example of tragic misuse of the commons: gains from overdose of antibiotics are private, whereas losses are public.

5. Health Rationing, Infringement or Not? -- Nothing can raise voices faster than to talk of Grandma's possible lack of a hospital bed when she needs it. Questions come down to who deserves to receive medical treatment. When an estimated half of all treatments in this country are given to those who most likely suffer from preventable illnesses (poor eating, smoking, excess fatty or salty foods, etc.), we ask where these people fit into service-denial schemes. To say that smokers with increasing risk of lung cancer should pay extra through increased insurance premiums causes smoker distress for it may indicate taking a back seat when it comes to available health care.

Black-lung coal miners or white-lung asbestos workers are in many instances also smokers. Health lotteries exist today in terms of new cancer treatments or certain trial medicines. Costly medical treatments are denied to patients with no means of payment -- does wealth disparity work unfairly in the arena of health rationing? What are payment limits for medicines and procedures? Is global health care at the mercy of a healthy economy?

b) Actions to Maintain and Improve Human Health

The whole town came crowding round the door; and he cured many who were suffering from diseases of one kind or another. (Mark 1:33)

Often people doubt individual reclaiming actions because agency programs are more controlled and better monitored and measured (e.g., to stop air pollution or preserve a potable water supply). The health arena is different because personal prevention measures could cut health costs immensely and be its salvation. In health access and success, the person and home are the principal battleground. Health care of the ill is far more costly than preventive care at the individual level. While governmental agencies play an important role in the world health situation, limited health resources could be at least doubled in effectiveness if all were to practice good health preserving measures, or if treatment of preventable illnesses were not funded by governmental agencies. Abuse of one's body is the primary cause of illnesses that require health-care providers' attention.

1. Personal and Community Health Maintenance -- Health is a concern of all people, those with preconditions and those in perfect health at a given time. We are told from youth that it is our duty to keep ourselves healthy in food intake and abusive substance avoidance. We can attend to daily proper physical exercise and food and drinking habits, seek medical advice, and sift through voluminous literature to learn about how to preserve good health. We are attentive to commonly known healthy practices: eat balanced meals, wholesome food, whole grains, fruits, nuts, and vegetables; refrain from excess alcoholic beverages; avoid drugs and unneeded medicines; reduce meat and animal products consumption; exercise daily; stay spiritually alive; do not smoke; get needed sleep; and avoid stress. However, merely knowing good guidelines does not mean they will be practiced perfectly.

Personal health concerns extend beyond individuals to dependents and even to neighbors -- but just how far? How do we stop another's use of drugs when she is pregnant? Individual personal responsibility is required. Should the state intervene if personal irresponsibility is manifest? It certainly should, if someone else's health is threatened by actions of a negligent person. We prefer to handle health matters on our own, but age, illness, and mental capacity may require help or intervention for the sake of the helpless. Here ethical decisions are critical.

Full-service care is an issue. People hesitate to institutionalize their loved ones, but it is necessary under certain conditions even when home care is theoretically better. When supplementary professional nursing and physical therapy can be provided by visitation, home care surpasses

institutions for many reasons. Home hospice care occurs in familiar surroundings, for the terminally ill who crave an atmosphere where loved ones can come and support them. Public support for domestic caregivers allows them to share their income with neighbors who help with bed care, laundry, house cleaning, obtaining supplies, maintenance, and cooking. Health funding stays at or near home and this care is a major employment source, especially for women. Economically speaking, homecare costs far less than institutionalized care and is the major type of employment; modest stipends for homecare workers could redistribute the world's resources. Today, many people work outside the home and are less available to assist in caregiving; with assistance in the form of money, food, and auxiliary services, more would see caregiving at home as legitimate employment and thus devote themselves to their shut-in dependents.

2. Drug Abuse Prevention and Control -- All areas of health- related drug education are difficult to implement and involve hidden complexities. With the vast influx of American drug advertisements in all forms of media, no wonder the American public has passed from fearing excess drug intake to expecting it -- and this applies both for oneself and for dependents. From fear of chemicals has come expectation of cures through the chemical "savior" of prescription or over-the-counter medicines. A transition in attitudes about drugs has occurred over a two- or three-decade period filled with a TV and print bombardment of medical commercials. The general public cannot make decisions on which drug is best for them -- only the medical professional should know and be able to adapt it to the patient. However, pressure on doctors by patients demanding a certain treatment is real and hard for the caregiver to resist.

Drug advertisements are not meant to inform but to entice a public to become drugged -- addicted. Distinctions between prescribed and illegal drug use and misuse blur. One proposed solution to drug costs is to globalize drug research funding through public money. Already, U.S. and other public funding advances medical research and development; more control over pharmaceutical industry profits is called for if they use public money to initiate certain drug development.

All effective medicines should be in the public domain and produced at the cheapest price that good quality will allow. AIDS, with over thirty million deaths since 1981, is a case in point; AIDS-affected nations such as India and Brazil are making generic drugs available at lower costs to a broader population. Often when American laboratories are sources of the drugs, the more expensive outlets have ironically been in our own country, where generic drugs are often unavailable. However, smaller companies are launching antibiotic research even amid difficulties. The *Infectious Disease*

Society of America proposes tax credits, guaranteed markets, and prizes for developing new antibiotics.

Tobacco use is a prominent global substance abuse area. Though the *UN World Health Organization's* "Framework Convention on Tobacco Control" was signed as a treaty by the U.S. in 2004 (and ratified by 150 countries), it has never been ratified by the U.S. Senate and would actually toughen current American anti-smoking measures. In the past, youth went to tobacco addiction through advertising; this promotion failed to state that smoking results in severe health effects and shortened lives, and that second-hand smoking is harmful to non-smokers, especially infants and elderly.³

I must confess that seeing the Winston advertisements on TV enticed me to start smoking this brand -- and to take it up again later when in graduate school. Smoking came easily in those periods of free-ranging tobacco use that was never opposed in my home because our farm family and neighbors were tobacco growers. See *Tobacco Days: A Personal Journey*.

While U.S. smoking levels are plateauing, smoking continues to increase in certain poorer nations. At present smoking rates, WHO estimates that lives shortened by tobacco smoking will climb from one hundred million in the 20th century to one billion by 2100.

3. **Health Insurance for All** -- Health insurance is a complex and contentious policy issue in America today. Many of the decisions to hire new people come down to health insurance costs. For many, even co-payments are beyond current budgets. Health costs stand behind major decisions on every level of government. Henry Simmons of the National Coalition on Health Care scoffs about affordable health care when the greatest expense is due to "pushing paper," or a complex bureaucracy that costs between \$300 and \$500 billion each year. The health care system has spiraled out of control without giving a better quality of care. In fact, health care costs are foremost concerns even among those currently covered by health insurance, and by the American government with the implementation of portions of Obamacare. Merely making costly medicines and health technologies available does not ensure better health, only higher costs and concern by those finding it difficult to pay, for unpaid health bills are still the leading cause of bankruptcy. Is health care access for all seven billion of the world's people totally "off the table?" We hope not.

Health care personnel shortages compound the problem. In

2009, the U.S. had an estimated shortage of 200,000 nurses, and especially male nurses. Worldwide, the shortage may be three million nurses alone. Now add on the millions of people needed for service personnel, cooks, nurses' aides, administrators and, of course, doctors, and consider the ten million who could be employed in meaningful work, if employment funds could be found and made available to these potential caregivers. Why should the most promising medical personnel migrate to richer lands when needed in their homelands? And why should potential medical personnel fail to obtain a proper education due to lack of funding?

4. International Health Alert System -- Pandemics occur with devastating effect, such as the Black Death in the fourteenth and other centuries and the flu epidemic of 1918-19. The persistent fear of such a recurrence surfaces often, and did so in recent years with the "Asian bird flu" scare that killed some people and resulted in exterminating vast populations of poultry in Hong Kong and elsewhere. The swine flu scare of 2009 is a second example. Knowing what causes such events and controlling such situations challenge public health officials everywhere, but success is possible. International cooperation occurs but we need better administration in an age of frequent and rapid travel that could spread contagion at lightning speed.

5. Global Health System -- Primary health benefits available to all calls for a global supervisory agency, as do other areas of the commons. The *UN World Health Organization* (WHO) seeks to enhance world health quality through various programs. Low-cost immunization programs are conducted today for such diseases such as smallpox, measles, and polio. While health services are available in affluent nations, WHO strive for global reach. Immunization of one billion youth could cost about \$50 billion.

Simple treatments exist. Hydration methods for all 200 million dehydrated infants would come to \$2 billion per year. A simple plan to halt malaria for two million African children a year would cost \$10 per family. This money would provide bed mosquito nets to needy families along with tips to prevent malaria (at a total cost of three billion dollars).⁴ Some estimate that a total malaria eradication program would cost about \$5 billion per year. U.S. aid agencies provide five million nets for Tanzania, as well as AIDS medicine for thirty million. Using generic cocktails at \$365 each, the cost will amount to \$11 billion annually. Hansen's disease (leprosy), a former curse, is easily curable. The Guinea worm eradication program is a special concern of the Carter center.⁵

WHO set very ambitious Millennium Development Goals in 1990. In the first seven years, progress was made in the areas of AIDS, malaria, and tuberculosis. Half the world's population were at risk of malaria; treatments

have been scaled up in recent years. Tuberculosis death rates declined from 1990 to 2006, from 28 per hundred thousand people to 25. The serious HIV epidemic found 2.7 million new cases reported in 2007 with two million deaths in that year, plus 33 million living with HIV infection. Leprosy saw a dramatic decline from 5.2 million cases in 1985 to 212,000 in 2008.

Global health since 2000 shows progress: underweight children declined since 1990 by 27%, but progress among nations has been uneven; there were still some 112 million underweight children in 2005. Under-five child mortality rates declined from 12.5 million in 1990 to 9 million in 2007. Progress depends on increased immunization coverage, use of insecticide-treated mosquito netting, popularization of oral rehydration therapies during episodes of diarrhoea, and improved water and sanitation systems. Some treatment areas are relatively low cost and produce dramatic results. Births attended by skilled health personnel increased in the years 2000 to 2008; globally, one-third of birthing mothers do not have access to skilled personnel. Unfortunately, maternal death rates especially in Africa (a half million per year), have not changed in the past fifteen years.

Funding: The largest commitment of a Global Development Fund (about one-third) ought to be directed to various health-related areas with focus on poorer nations. The possibility of setting and reaching monetary goals is important:

* Public health programs and alert systems	\$10 billion
* Construction of hospitals and clinics	\$12.5
* Immunization of all youth for all diseases	\$12.5
* Generic drugs for AIDS and tuberculosis victims	\$10
* Malaria prevention and eradication	\$6
* Cancer treatment programs	\$4 (only a beginning)
* Drug research for tropical diseases	\$3
* Rehabilitation of child soldiers and victims	\$3
* Dental programs	\$2
* Equipment for 50,000 clinics and hospitals	\$12
* Tobacco and drug information and cessation programs	(paid through tobacco taxes)

c) Funding Health Care

So God help me, I can perceive nothing but a certain conspiracy of rich men procuring their own commodities under the name and title of the commonwealth. They invent and devise all means and crafts, first how to keep safely, without fear of losing, what they have unjustly gathered together, and next how to hire and abuse the work and labour of the poor for as little money as may be.

Sir/Saint Thomas More (1478-1535)

Practical undertakings require resources; practical people know that financial support is necessary. With health care issues so universal and procedures so expensive, it is not surprising that the public considers a global health care system to be relegated to the distant future. However, once wealth disparity is confronted and military expenses are curbed, we can reasonably address the global security issues of public health access. Those who argue "no new taxes" are often over-taxed individuals or small businesses who really want fair taxes. However, taxes are sources for answering the health access problem, and better distribution of wealth may be part of the solution. It may seem counter-intuitive, but the most available resource is at the individual level and the hardest at the global level. The following are existing and possible health funding sources for health programs:

1. Resources Closer at Hand

Modern society has made the bank account the standard of values. When the bank account becomes the standard of values the banker has power. When the banker has power -- the technician has to supervise the making of profits; the politician has to assure law and order in the profit-making system; the educator trains students in the technique of profit-making; the clergyman is expected to bless the profit-making system or join the unemployed; the Sermon on the Mount is declared impractical; and we have an acquisitive, not a functional society.
Peter Maurin (1877-1949)

Volunteers are a source of health assistance though these individuals often need means of livelihood, whether alms or donations, retirement fees or individual support from others in family or community. Youth volunteer for a short term or a longer one with in-service points or college loan forgiveness; working people give vacation time to service projects with at least the implicit blessings of their current employers; physically able retirees donate their own free time and expertise for the good of non-profit organizations. Volunteering (by all age groups) and *sweat equity* (by individuals seeking to improve their own property) are major ways for individuals to tap resources close at hand and ultimately assist with local health needs.

Community assistance projects combine volunteering with specific community needs (e.g., home repair for the ill and shut-ins, Habitat for Humanity work, and community literacy programs). Often those skilled in art, music or story-telling will offer auxiliary services for the mentally challenged and senior citizen centers, or serve as assistants in Meals-on-Wheels or a plethora of extension programs. Seniors can help with intergenerational garden and tree-planting projects. Local "living history"

projects for recording elders can be successful, such as the *NPR StoryCorps Project*. Many local individual and community health needs are funded through charitable donations, as was evidenced after the 2010 Haitian and the 2011 Japanese earthquakes.

Home care is a particular resource that is vast, because tens of millions of relatives and close associates are primary health-care providers for shut-ins and those non-institutionalized persons in need of partial or total assistance. Often these generous caregivers need outside funding, especially from regional sources. A "coupon system" would allow food subsidies to be met through funds meant for upgrading agriculture in the region. A farmer receives coupons for furnishing food to caregivers, and uses these coupons to purchase agricultural improvements (implements, etc.). Services for caregivers could be included, making this an alternative financial resource.

Local taxes are a way to improve health care. *Property taxes* meet many local and even regional needs such as basic public education, roads, administration, courts and jails, garbage pickup and police. Some health resource needs at the local level (first responder systems and immediate care facilities) are included. Local physical fitness programs could be encouraged by local governments. *Obligatory service fees* are needed for local utility and recreational improvements geared for preventative health. *Admission fees* for visiting sites, museums, and for camping and other recreation facilities add more indirectly to the general health of the community. *Excise taxes*, collected by state or national governments on the manufacture, sale, or consumption of "sin" commodities (tobacco, alcohol, etc.) can be used for health care, social services, and public health programs. Any reduction in use diminishes existing "sin taxes," but health benefits accrue from less tobacco and alcohol consumption.

Private health insurance companies have had a major voice in any form of universal health care. Even the profit-making ones have much to gain by encouraging physical fitness programs and arranging rates according to the degree that the insured take part in these programs. Smokers should have far higher health rates than non-smokers; those doing daily exercise should benefit as well by lower rates. Note that advocates for a U.S. single-payer health plan were left by the wayside in the Obamacare. Still, the federal government is becoming more deeply involved in health care.

Income taxes at federal and state levels are the primary source of health care funding in America; income taxes hark back to the U.S. Congress passing the first income tax in 1862 (3 percent on incomes over \$600 and 5 percent for incomes over \$10,000). Such simplified taxes evolved into more sophisticated ones requiring professional assistance. Today, the federal tax

code extends to 67,000 pages and baffles all, not just taxpayers. A total tax on every income over a certain amount would simplify the tax-paying process, and this would address the large number of corporate freeloaders and their massive deductions and benefits.⁶

2. Global Resources

We need a global strategy that can help hundreds of millions of families living in poverty here and around the world to move up new ladders of opportunity. The ILO's Decent Work Agenda can be a foundation for a global new deal.

Juan Somavia, Director General, International Labor Organization.⁷

Even amid shortcomings, the president of Kazakhstan, Nursultan Nazarbayev, suggested an annual reduction of military budgets by one percent in favor of a United Nations fund for the maintenance and strengthening of peace on the planet.⁸ A component of that peace would be a global health proposal. Reducing the one-and-a-half trillion dollars spent each year for military weaponry, defense contracts, and actual defense by standing armies is a good suggestion from whatever source. Saving one-sixth of the annual global military budget would realize \$250 billion for a "global development fund." United Nations funding depends on national contributions, engendering relatively small receipts considering the responsibilities resulting from globalization.

Resource extraction taxes (including the so-called "carbon" tax) should be levied on those who exploit global resources from the ocean, polar regions or wilderness commons. To date, energy taxes arouse the ire of Big Energy and it applies enormous pressure on Congress to ignore such a practice. However, such a tax is more explicit, fair, and superior to a cap-and-trade policy that can easily be deceptive and subject to false expectations. Deep-sea mineral and petroleum exploration offer promise; technologies for obtaining such wealth await full utilization, with extracted resources taxed for global needs.

User fees could be imposed on the exploitation of essential communications and transportation resources. The spectrum of the airwaves used for radio, television, mobile phone, satellite communications and others were valued by the New America Foundation at \$771 billion in 2002. Maritime policing expenses could come from fees collected for shipping on the high seas, from the use of canals, and from policing at strategic straits. Added airline travel and freight fees could be collected at all international airports to fund security efforts, training of air security and pilots, control-tower management, and noise suppression. A portion could support public health.

International financial transaction taxes could tax enormously profitable capital flows going across national boundaries obtained by bankers, speculators, and hedge fund operators. A global tax collection system would increase revenue of all participating states and not penalize some through capital movement by money- laundering practices. A **Global Development Fund (GDF)**⁹ is a potential infusion of development money to enhance health as well as housing, agriculture and water infrastructure, education and peacekeeping policing (90 percent of funds) together with smaller programs for other agencies. See Appendix One for a possible apportionment with a significant health care component.

The major GDF source is the military budgets and armaments industries, along with a proportional allotment from wealthy nations with small military budgets, but who use the U.S. military security umbrella at little or no costs (EU, Japan, Korea) and yet are beset by their own financial problems. Those areas with rapidly expanding military budgets such as Latin America (\$60 billion annually or twice what it was five years before) would be forced to think again about militarization -- and follow Costa Rica's example and declare peace with all.¹⁰ The GDF could be used to expand current United Nations agencies and to enhance them and new agencies with enforcement powers. See Appendix Two.

3. Funding and Health Care Rationing

The children should be fed first. (Mark 7:27)

Jesus hesitates in curing the daughter of the Syrophoenician woman. He conceives of a limited mission with limited territory to cover in his ministry. However, he expands his ministry to include the woman's daughter. We all have limits on our ministry and our access to healing facilities. All welcome access to the best medicine and treatment, but where are the limits in a limited world? Our solution is that we expand limits through transfer of military budget, but is this enough when such transfers might never occur or take considerable time? Is rationing a short-term answer?

Minimum rationing involves being inclusive as best we can with available health resources, especially services found in clinics that come at low cost. Our attention turns to primary health care: pre-natal care, universal vaccination for common diseases, hydration for those suffering from dysentery, protection from malaria with mosquito netting, basic medicines for preventable diseases, and supplements for the malnourished. The WHO is already running many programs costing as low as a few dollars per person, per year. Expanding these programs globally would only take a fraction of the global military budget -- and diversion to universal health is a low-cost

security issue.

Maximum rationing involves choices of all forms of elective treatments and new medicines for patients with a range of degrees of sickness, age, and condition. Are these services available for the very poor in Haiti and parts of Africa? The irony is that some of these developing lands have more native-born health personnel working in North American and European health facilities than in their own impoverished countries. Rationing could mean paying expatriates to return to their homelands and allowing the people broader health opportunity. Anger arises when victims and loved ones know that others have better health care access.

Health-care rationing occurs on battlefields as "Triage," or dividing victims into degrees of effective care, namely, those critically in need of treatment and possibly surviving with immediately attention, those in between and requiring longer-term attention at moderate cost, and those too far gone to receive immediate attention. "Global health triage" could be based on success possibilities, patient's age, current health situation, along with responsibilities of the patient -- and how the costs can be met. The world's military is often sent to help with costly natural or human-caused disasters, of which it does a credible job. Military-to-health-care funds would become a peace dividend and part of global security. The future is not yet here; deliberate health rationing occurs. The real question is -- Can we make it more justly apportioned?

Principle of Universal Health Care

Proper health care access along with freedom from chronic food shortages are the major security issues facing our planet. Universal health care is the lowest priced way to global security and must be seen as imperative if we are to reclaim the commons. Funding such a global health care program is possible through dramatic tax reform and reapportionment of global military costs. As one family, all people deserve access to modern advances in medicine and health care, advancements paid by all people at least through their patient suffering in communion with others.

Church as Compassionate

When the Lord saw her, he felt sorry for her. (Mark 7:13)

We are committed as Church to extend a higher quality of life to all people on this planet. To suffer is part of our human condition, and to suffer alone is painful enough; to suffer with others is compassion, and we are called to globalize our compassion, a divine/human thrust towards greater solidarity. Our future as brothers and sisters involves the harmony resulting from knowing the condition of others and doing something about it. As neighborhoods grow globally and come closer, an awareness of lack of health care access deepens within us. An unhealthy person suffers as much in Africa as in my town. In compassion, the Church speaks up for the health of all, not just local individuals.

Compassion goes out to all who cannot afford good access to health care. The Church must never simply settle for limiting our compassion because of the immensity of the task. God gives life and good health; we are called to the commons of enlivening by extending shared health benefits to wider arenas of people. Those who believe in the future see this in both short-term physical health and longer-term eternal blessings, for death is a hiatus, not an end. We make no limits to extending compassion to all.

Action 1 -- Promote universal health care.

If access to proper health care is a human right, it ought to be proclaimed with courage: we believe in the possibility of universal health care -- and we will do what we can to bring this about. To affirm the possibility of universal health care is the first step in affirming the empowerment by God to help us achieve our goals. We CAN give health access to a world. On November 18-19, 2010, Pope Benedict XVI spoke at the *25th International Conference on Health Care*. He stated that it is the moral responsibility of nations to guarantee access to health care for all citizens, regardless of social or economic status or their ability to pay; great inequalities exist in global health care.

Action 2 -- The Church sponsors health care facilities.

The charitable work of the Church without regard to race, creed, or color is a mark of pride. We as Church must continue to be a major health care provider in this world, from Europe to far-flung Oceania. For centuries, the institutional Church has sponsored hospitals, clinics, hospices and other care facilities. This health care system is America's largest, and private elder

care facilities are expanding rapidly even in China and Africa.

Chapter Six: Communications and Intellectual Commons

Go out to the whole world; proclaim the Good News to all creation.

(Mark 16:16)

We human beings are social being who want to express ourselves to and among others, to obtain and exchange information, and to develop our

views to be freely expressed. Literacy and a means of communication are essential; opportunities to develop and express ourselves in this modern age demand reading and learning skills. This communication is dependent upon available resources, native intelligence, and ideal circumstances for dialog -- an intellectual commons where we can meet together. This commons is an accessible repository of all human achievements.

Aaron Swartz, hacked into JSTOR (a paid-subscription archival service for libraries) in 2010; he thought the knowledge, often obtained from public funding, ought to be available to the public. Prior to this in 2006 he got into the Library of Congress book cataloguing data and posted them free on Open Library. He also helped publicize PACER (electronic federal court records). He was dedicated to liberating information and had an astounding range of achievements at an early age, including helping to set up Creative Commons. Money did not interest him, for information free and uncensored was power as presented in his 2008 Guerrilla Open Access Manifesto. The JSTOR action did him in, and he was to go on trial in 2013 for theft with a possible 35-year prison sentence. The story is in the past tense because on January 11, 2013 Aaron committed suicide after suffering from unspecified illnesses.

As social beings, we grow together, express ourselves, and break out of isolation. Legitimate forms of communal expression include gathering together, speaking freely, voting, and worshipping God. Such public expressions require governmental protection and encouragement so as to enhance the intellectual commons. Public assembly and freedom of expression demands access to sources of information and means of communication: the press, Internet, assembly, and airwaves. Proper citizen participation comes through access to adequate learning opportunities in schools and available libraries and repositories of information. It also requires research and development through issuing of patents, regulating copyright tenure and access, and sharing information openly. Legislation such as the *Freedom of Information Act* and agencies as the *Federal Communications Commission* are established to ensure openness in learning and communicating. The government ought to protect the public against privatized information.

Private and public sectors work together to enhance and perfect the intellectual commons through encouragement of education and research, a free press and other media outlets, free access to the Internet, and through access to technical information. Make private information public when in the Common Good; keep it private when needing protection; demand that reclaiming the commons includes a guaranteed right to free speech, free press, and free media expression. Ancient Roman roads helped spread Christianity; modern communications give equal or better opportunities. Cell

phones allow isolated groups to be "wired" or constantly connected. The Internet is instant exchange that is globally accessible to the multitudes. However, our intellectual commons is fluid, fragile, evolving, open to individual discernment and respect, and subject to fostering or retarding by governments at all levels.

a) Infringement on Intellectual Commons

How beautiful on the mountains are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation and tells Zion 'Your God is king!'
(Isaiah 52: 7)

Enclosure of the global intellectual commons means that access is restricted to the privileged. In restricted circumstances, some have the ability to communicate information and others do not. Limited learning opportunities, obstacles in language exchange, lack of guidance in the proper management of public information, repression in communication processes, and lack of sharing known information are infringements on our rights to know and communicate freely.

1. Inadequate and Inaccessible Educational Facilities

Freedom is to be attained by educating the people to their capacity to regulate and control authority.
Mohandas Gandhi

The intellectual commons is accessible to billions, but still not accessible to additional hundreds of millions. Inadequate teachers and basic educational facilities, classrooms, and computers as well as electricity and rest rooms with plumbing, are part of the global barrier to information and its communication. Furthermore, the poor lack security to travel to or stay in school, and money to buy school books and supplies, or attire to wear to school, all infringements on proper education. Facilities may exist, but potential users lack tuition, clothes, and shoes.

Education, like health, suffers from a lack of accessibility. In economically-strapped developing nations, it is common to divert possible educational funds to repay past debts or current military bills or skim off money for graft. High education costs curtail ambitions of lower-income people even in America. Some school districts discourage children of illegal immigrants from enrolling; youth in sub-Saharan Africa must raise orphaned siblings (an estimated twelve million) due to deaths of their parents from AIDS. In some nations, girls are dissuaded from attending school (as the shooting of a fifteen year old schoolgirl in Pakistan by the Taliban in 2012) through threats or actual acts of violence.

2. Difficulties in Language Exchange -- Sharing comes through **communicating** with others in mutually intelligible language. Some migrants are literate but do not have facility with the host nation's principal language. Ideally, migrants ought to retain native tongues, adapt the host country's language, and thus be a skilled bi-linguist. Some people hide their limited reading and writing abilities, thereby retarding their literacy progress. Literacy campaigns in which the illiterate choose to participate, often lack one-on-one tutoring; these could be furnished by schools, churches, and civic organizations and include retirees willing to work at one-on-one tutorial levels. Literacy frees people to venture into vast information arenas, and thus become resources for the community. Literacy programs using educational films and tools could promote global awareness -- the continents, nations, seas, cultural habits, and ordinary modern business operations of citizens.

3. Potential Information Misuse -- Today, many citizens suffer from a glut of information, not a paucity of it. Who has access to general information -- experts? A select few? an uncritical public? Many want their information to stay private; others in an unthinking fashion in this age of Facebook are willing to reveal all -- potentially to everybody. We may have to remind people that our Social Security numbers now demanded for numerous transactions were never intended for such; when first issued in the early twentieth century, these numbers were meant for government personnel eyes only.

Private information, including vital statistics and purchasing preferences, is capable of misuse today -- with few objections. Certainly, the right to privacy is subject to varying degrees of interpretation, for such information can be misused. Commercial for-profit groups and the media see tapping into the self-revelatory social networking and websites of others as potentially lucrative. Job-seekers regret indiscretions of past private revelations that become permanent Internet records. Starting life afresh is nearly impossible. Even uncontested rumors become "factual" information in an unforgiving age of gullible audiences.

Commercials infringe on ordinary forms of communication (the minutes per hour of prime TV time devoted to advertising increased from 9.5 in 1960 to 15 in 2002). From 1992 to 2002, the pieces of junk (mail or phone calls) in America jumped from 62 to 87 billion, telemarketing calls from 7 to 51 calls, and spam from zero to 84 billion per year. Unwanted commercials are cluttering our communication system and frustrating many who prefer unrestricted means of communication. Chatter is not strictly communications, but verbal abuse. Radio programs fill the airwaves, but these are integral parts of the commons.

4. Limits on the Right to Free Expression -- External barriers including bureaucratic stonewalling are facts of life. At times we all need assistance and encouragement. The right to free expression can be threatened by those who sabotage websites and by governments fearful of encouraging unmanageable freedom. Likewise, powerful media individuals and groups seek to monopolize outlets. One can denounce public repressive regimes and yet overlook private media moguls; they have the economic power to create subtle propaganda machines that can limit or control information needed to form public opinion. A vigilant society must become aware that deliberately pacifying an audience resembles drug dispensing -- suppressing freedom through subtle thought control.

Repression of free speech is a major global problem. China and other nations censor current news releases from America and free interchange on the Internet -- and have persuaded foreign news outlets to participate in exchange for access privileges. When the Nobel Peace Prize was awarded on December 10, 2010 to Chinese dissident Liu Xiaobo, his government would not allow him to leave prison, nor his wife to leave the country to collect the prize, nor his country to hear the Oslo ceremony or even news of his award. At that time, any key word that brought an Internet user to that event was suppressed.

Copyright extension is an infringement on the common intellectual stock and a sequestering of this information from the public domain over a longer period of time. Copyrights have expanded from fourteen years with fourteen-year renewals in the 1790s, to copyrights through the author's life plus fifty years in 1976. Furthermore, the Sonny Bono Act in 1998 extended the life of the copyright another twenty years -- and in 2003, the Supreme Court ruled that this expanded duration does not violate our American Constitution. Due to this act, in 2030, the number of works in the public domain will be reduced from 25 million at the turn of the century to only 10 million.¹

5. Lack of Sharing the Intellectual Commons

I have preached to you and instructed you both in public and in your homes.
(Acts 20:20)

Intellectual treasures are present but not always shared by individuals or groups. Often these treasures are retained as "trade secrets" or hidden for various reasons (privacy rights, privileged information, fear of legal action, neglect, and lack of publishable material or presentable plan). Often the lack of sharing is a matter of inadequate language, technical translation, or making materials available to libraries or databases. Certainly the Internet

opens the door to greater sharing. Information and current news are delivered easily; health alerts are given; and appropriate technology practices are championed.

Broadcast band holders can easily monopolize the means of communication. Although the 1934 Communications Act allowed the distribution of free licenses, recipients were to broadcast programs in the public interest. Using these airwaves generally takes expensive facilities that are more often owned by large media holders who can dictate what is communicated. Although airwaves belong to all, privatization means those with more money and influence often predominate. Corporate broadcasters have grown large and profitable under such arrangements, and obligations have declined. Today, 90% of American talk radio and many of the networks are controlled by wealthy individuals and groups who are free to promote their own agenda -- and do.

b) Actions to Enhance Information and Communication

The knowledge that I have now is imperfect; but then I shall know as fully as I am known.
(I Corinthians 13:12)

The practice of good citizenship in the modern world requires access to basic education, a commons that expands with the advancement of knowledge. We hear repeatedly that "No child ought to be left behind." Along with this rush to educational improvement is the need for each intellectually capable citizen to have access to good education and basic information, to read signs, directions, regulations, candidates' platforms, and documents of various types. Citizens need both writing and reading skills in order to perform their duties, for access to adequate education is part of the desired commons.

Communications enhances our bonds of community. Today we have an elementary spoken and written global language (English is our *lingua franca*, but perhaps Chinese in a decade or so); a simplified English would help expand global communications that includes a dependable global postal system, radio and television network, as well as Internet. The rapid proliferation of cell phones allows constant communication with friends and relatives. The Internet is a free form of idea exchange that is becoming accessible to large portions of the world's inhabitants (two and a half billion by 2013). Through phones, emails, and blogs, individuals can communicate instantly; they can visit and converse with the neglected, isolated, and bereaved, as well as friends near and far. Connecting with the world has become affordable in an instant.

1. Local Educational Activities and Opportunities

YHWH has sent me to bring good news to the poor, to bind up hearts that are broken; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favour.
(Isaiah 61:1b-2a)

Parents and guardians have a key role in promoting, assisting and encouraging youth education, especially the slow learners. Special community education programs can be costly, but assist in providing universal educational opportunities. Special gifts and talents can be unveiled and fostered, provided efforts are not repressive and overbearing. Continued educational programs have a place, including reading and discussion and special interest groups (amateur archeology, herb growing, trail making, etc.).

Community student exchange is a fruitful venture. Quite often, disadvantaged youth do not have opportunities to get away for summer months or to travel to volunteer work in other places. A youth exchange program among related institutions would be quite low-cost and rewarding. However, logistics in setting this up successfully could be daunting for both parents and teachers. Medium and higher-income families travel freely, but lower-income folks lack such opportunities. Through Internet and careful planning, favorable placements could be achieved. Civic groups could play a role in establishing such exchanges.

A few years back, a group of chaperoned Minnesota youth were doing volunteer work here in Appalachia. One of the youth asked a local young person if he was going to help with the project. The response was, "I'd love to go and help y'all in Minnesota."

Technical training is needed in our rapidly changing employment picture. Traditional general education and schedules are wrong-headed. Some educators and parents/guardians resist divergence of educational routes in early teen years. While all youth ought to have an opportunity to partake in basics, the non-academically inclined need different opportunities. Talented and earnest students should have training in arts such as music, dramatic arts, visual arts, and teaching skills and trades such as culinary pursuits, mechanics, and gardening, where they are able to apprentice to experts and be ready for meaningful employment. Added training in horticulture, landscaping, reforestation and renewable energy areas could be most helpful in today's world. Corraling students into single paths is not equality but exceeds the patience and endurance of many, thus frustrating under- and over-achievers alike. Specialization should start early with some flexibility for readjustment when students rise above or fall below pre-judged achievement

levels. This is a long-term investment in the future of all.

Funding: GDF must be made available in poorer nations with strapped elementary educational programs: building and upgrading primary schools; primary school teacher training and outside teaching corps for foreign language programs; equipment, computers and school supplies; high-speed Internet access and library materials; and school bus and lunch programs.

2. Globish: A Common Language -- Today, many people in the world speak more than one language, but native English speakers are a glaring exception. Multi-lingual teaching skills for English speakers could be a goal of both natives and newcomers. European schools are strong in teaching very young students second or third European language courses. However, America focuses on mono-linguistic efforts through an excuse of funds shortages. Kurdish in Turkey is actually frowned upon and resources to teach this language have until recently, been quite limited. Tolerance is to see that a second language (especially if spoken by a large number of immigrants) is a valuable asset to the recipient country.

Robert McCrum² calls Globish the universal language of the business world. This is not "pidgin" or a broken English used by the unlearned in some parts of the world, but rather the language that non-Anglophone businesspersons speak among themselves. This language conceived by Jean-Paul Nerriere, is regarded as a "world dialect of the third millennium;" it is simplified and unidiomatic. An English-lite 1,500-word vocabulary resembles what I.A. Richards did with 850-word "Basic English" for use in China in the 1920s.

Anglic was another attempt, but omitted using English words in their common spelling; this appears terribly unfamiliar to many, and is a chore for English speakers to spell. In an ideal world of communication, we English speakers should go halfway and limit our language to basic words when speaking with foreigners. Besides slowing down, speaking distinctly, and using written handouts, we native English speakers ought to familiarize ourselves with English word lists to be used in all international communication. However, linguists tell us that language change happens on its own and is not forced or legislated -- and so we cannot be rigid here.

3. National Research Centers -- Public and private scientific research should be encouraged at the national level to the degree that resources allow. The world needs good scientific and technical skills on many levels requiring training. Renewable energy R&D (see Chapter One) is a prime candidate for a mission focus that is paramount today. So often, American national laboratories deal with military aspects of the total economy, and so

nuclear materials procurement and use -- even in health areas -- have been a focus in recent decades. However, Americans deserve more for their governmental research dollar in a host of areas ranging from renewable energy to medical research in tropical diseases (becoming increasingly pertinent due to climate change), aquaculture, archeological exploration and preservation, and a wide range of safety issues that private business does not emphasize.

4. Global Disaster Early Warning Systems -- Disasters often occur when and where least expected. Confining warning systems to national levels is far too limiting in the age of globalization and rapid notification of international disasters.³ Modern global communications can alert potential victims before some events happen. Today, hurricane warnings can be given well in advance, though exact paths may not be determined precisely. Current weather forecasts are far more accurate than those of a century ago due to modern satellite information. Forecasts give those in the path of storms precious time to move to safer ground, provided transport is available. Earthquakes are hard to forecast in advance, though the likelihood of a destructive tsunami can be communicated to possible target areas quickly; an international tsunami alert system is being established and could have saved many of the 200,000 Indonesians and others who died in the December 2004 tragic event. However, the 30,000 Japanese who died in March 2011 had too little lead time to escape. Likewise, earthquake-prone regions require improved building designs; early warning systems may warn of an impending volcanic eruption. However, we cannot curb natural disasters, but we can get out of their way.

Funding: Much of the globalized banking process is handled over the Internet and calls for a *transaction tax* (see Chapter Five). Funding for the "Global Disaster Early Warning System" could be derived from the GDF and deserves national and private funding sources.

5. Worldwide Web

If the Internet teaches us anything, it is that great value comes from leaving core resources in the commons, where they're free for people to build upon as they see fit.

Lawrence Lessig

The Internet is a valuable resource for rapid and low-cost communication throughout the world. Apart from the spam and virus problems and possible terrorist threats, a hidden threat could come from companies that would like to privatize current free access to the Internet; they would charge fees or restrict use to what they deem more profitable or valuable. Some restrictions as to use of pornographic and other harmful

materials could be promoted for the sake of greater Internet access by a wider number of people -- concerned guardians keep youth from having unrestricted access.

Literate multitudes place demands for wholesome content and procedures on the publishers (whether individuals or commercial agencies). Attention involves properly prepared material, interesting design, editing, and website placement, and ability to attract viewers through search engines. Expanding audiences can be drawn by funding drives, paid subscriptions, advertisements related to the content, interactive presentations, sales of materials, and links with related sites. The Internet is a easy portal to carry information to the entire world; this must remain public and certainly should not be privatized provided citizens stay vigilant. However, the Internet is power hungry, namely 2.4 billion users (2012) and double the number of users of just five years before. Incidentally, the Internet uses about 1.5% of the world's energy or the equivalent of 30 large powerplants.⁴

6. UNESCO Education Fund -- In 2013 at least one hundred million youth lack formal schools due to poverty. Affordable public primary education is a right. A country that educates its brightest students, who then migrate to wealthier lands, deserves assistance in order to keep talent at home after advanced education abroad. Global funds could assist in these efforts.

7. Global Copyright Regulatory Agency -- Copyright infringement as noted is so widespread that global regulations are needed through international auspices. Democratic societies have given exclusive rights to creators of written works and still allow the public to benefit from the works. However, under commercial pressures, public benefits have eroded and private companies can own popular fictional characters, website links, common words, and what should be part of the general intellectual commons. Our worldwide intellectual treasure is something that must be both protected and shared, and this requires international agreements that allow public use after reasonable limits of time -- some say fourteen years, but some say longer. Shorter copyright spans of time may actually place more, not less, interest on creative endeavors that permit faster paybacks. Uniformity in such copyrights would benefit globalizing tendencies within the intellectual commons.

Current trade regulations favor corporations when it comes to patent rights. Through *Trade Related Intellectual Property Rights (TRIPS)*, individual countries are prohibited from making patent regulations to suit domestic conditions. On the other hand, copyrights are being ignored by certain groups, and thus conflicts arise in areas such as music that is being downloaded both within and beyond the country of origin. The same holds true for newspaper and periodical investigative materials. Intellectual

advances need protection against piracy especially where copying materials is so tempting.

c) Barriers to Change by Individuals

You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out.

(Matthew 5:13)⁵

As individuals, we discover an explosion in material and information, and conflicting demands for our attention. We watch, reason, and listen to news reports or favorite talk shows; we enter an Internet chat room; we read printed matter; and we talk with friends and neighbors. We ask ourselves: how do we properly share intellectual commons? How can we communicate meaningfully?

1. Negation by External Sources -- Certainly the common-sense rationalizations by others are worth listening to on occasions. The question is whether those who deny, excuse, or escape to favorite pastimes are doing the right thing. Listen to a few:

* Flat-earth deniers -- *So the planet is in trouble. Who says so? I know for everyone who announces a crisis there is another who says it is nonsense. See if you can make me believe that crisis stuff. So we have a few hot summers and Arctic ice melts earlier. Glaciers have always been melting and I remember many hot summers in the past -- though 2012 was really hot.*

Response: It is difficult to convince "flat-earth" people otherwise, but do not try too hard; they will gradually come around as they sweat through more hot summers and extreme disasters. Still, it is a challenge to shake such naysayers. Rather, discover in their underlying desire for good news a possible ground for agreement. Yes, but call all to err on the side of prudence.

* Modern Pharisee excusers -- *They are not going to make me change, for I have been doing good things since learning them from my grandparents who endured the Great Depression. I do not waste materials and I clean up my plate; I pay taxes, refrain from having big debts, and mind my own business. Why trouble me with such worries? I am no street person; I prepare for tomorrow.*

Response: A good approach is to appeal to such people's pride for their country and community. If they are already on the right course, then they are ahead, and can help teach others genuine conservation -- a very unpopular subject. The Pharisees admit openly that they know how; invite them to help change others.

* Eat-drink and be merry escapists -- *Why are you bothering yourself about all those rumors and facts? It will simply give you heartburn. So it is true and so there's nothing more certain than death and taxes. Besides, they tell us the world is coming to an end. Do like I do -- have a beer, sink into an easy chair, and watch the football game. It takes your mind off such stuff, for crises are hard on your psyche. Relax.*

Response: Sports fans and other escapees are impossible to change because they are so caught up in their own worlds. Perhaps they really like competitive activities. A change of lifestyle takes effort and some ingenuity, and maybe they could excel by being among the first to change. Start with the wellbeing of the individual and work by instilling trust. Tackling this issue is like trying to win a sport. Try escaping to meaningful things.

2. Negation Internally -- What other people say may be persuasive, but we reckon that the present is not like previous situations; there is a possibility that our "experts" just quoted might not be exactly right. We need to go through some of the same thinking approaches that the three classes above went through and confront barriers that relate specifically to ourselves as deniers, excusers, and escapists.

* Personal denial -- *I am too old to be gullible. There have been too many snake oil salesmen; great ads lead to purchased junk; blemishes turn out not to be cancerous; new light bulbs do not last that long; too many experts would starve without a cook or electricity; and most impending storms never come. Why believe this crisis alarm even after Hurricane Sandy? Some thrive on announcing catastrophes, but give me proof, if I must change.*

Response: We sometimes find ourselves being the victims of alarm, for some cry "fire" or "wolf" on totally false occasions. Even the local sirens go off at wrong times, and so we question alarms. Some healthy distrust is necessary to distance ourselves from every con artist and Chicken Little running around. Our history of stormy events makes us aware that those who do not evacuate by land have a harder time with water evacuation when floods do come. We dread the possible ill effects that happen to others.

* Personal excuse -- *Look, let's be sensible about this crisis at hand. I believe it, but what can I do about it as an individual? Life's journey takes me past many wounded victims and I simply must move on. That is what 911 and medics, climate experts, and science advisors to President and Congress are all about. I support their efforts, and as a citizen, I can only handle my own backyard. Others are paid to be crisis experts.*

Response: Mature people know what they can do and what is beyond them. We want neither a false humility nor the absence of a real one. The "that is too big for me" excuse is not the whole story, but honesty is involved. Can we carry out any meaningful action beyond the local community? Apologies and

excuses are not sufficient. I have not created this global mess; we have done it collectively. No single level is sufficient to bring about a new economic system; we must work together on all levels, and involved citizens can make a difference -- a big one if we believe we can.

* Personal escape -- The example is a very real one for me.

My maternal great grandfather and my paternal grandfather both fought on the losing side of the 1870 Franco-Prussian war. When in the First World War, the old veteran Great Grandpa heard that the Germans were again approaching Paris, he stopped reading the newspaper and called a personal blackout of such events -- until my grandmother (his daughter) alerted him that the German advance had been stopped. His media blackout was his psychological support to cope with overwhelming bad news. On occasions, I escape through daily routines to free my mind. Escapes ensure my optimism.

Response: Catastrophic reports may awaken a few, but not all. Sometimes alarms tempt people to run from the bad situation, and thus they do the opposite of what is expected of a Good Samaritan. Our wellbeing is paramount -- but it is not always the stuff of heroes. Escape comes in many forms: substance abuse, over-attention to sports, hobbies and recreational activities, excessive drink or food, and on and on. If one lacks a deep spirituality, improper escape routes become all the more enticing. However, a more perfect spirituality means we are willing to become more involved and not tempted to run away.

3. Affirmation Misplaced (pretension, monkey wrench, limited lifestyle) -- Overcoming the barrier of denial, excuse and escape opens the citizen to affirm that proper actions ought to be done, but with further discernment. Again going to our traditional media outlets and companions may not prove totally satisfactory. Note that each temptation to withdraw from what we ought to do (**omissions**) has a parallel impulse to do something active (**commissions**) -- but these actions can be misdirected, rash, or incomplete. The parallel to denial is an affirmation to false pretensions and fame. The parallel to excuse is a form of violence in striking through emotion and is an exercise of power over others -- a misplaced sense of responsibility. The parallel to escape is establishing security in material things -- a misplaced sense of involvement. These are similar to the three great temptations of Christ as he prepared for public ministry (Matthew 4:1-11; Mark 1: 12-13; and Luke 4:1-13).

* "I have it right" -- *Some say I shoot from the hip; well that good intuitive sense keeps us cowboys alive. Shoot first, and ask questions later. I*

would solve an oil crisis by denying oil to all competitors and other up-and-coming extravagant users, and make sure all traditional users have top priority. Simply halt oil tankers going to the wrong places and there will be enough for us.

Response: Affirmation is the opposite of denial. In contrast to the denier, the affirming one does not agree with the happening, but rather faces the issue in all of its raw reality -- and this means being extremely practical beyond the point of diplomacy. But is every new idea worth introducing without first thinking out the ramifications? Having easy answers does not mean that they are to be acted upon; critical analysis is always needed.

* "I am angry" -- *Yes I am angry! I don't have a job and you tell me the world is in a mess. Give me a chance, and we can get something done. Little folks like me know that, if you place a monkey wrench in just the right place in this complicated world, everything comes to a stop. I am convinced I can stop the system, but for what purpose? We need to strike now while the iron is hot.*

Response: The opposite of excuse is acceptance of responsibility. Those people who express anger are not unwilling to do something, but is everything doable right now? Action demands reflection, for master wreckers can make as much impact as master builders -- and with far less effort. Anger may be justified, but the manner of controlling that anger and conserving it for meaningful action is important. Part of our future tasks include giving attention to details, finding the technically qualified, and deciding what to do with limited resources. It takes expert cooperation, for it is beyond individual efforts.

* "I want to get involved in my own way" -- *I regard myself as a true citizen. I give my out-of-fashion clothes each year to poor inner city and rural folks. I don't travel for the pleasure of it, but take few and meaningful trips when necessary. I provide well for my family so they will prosper. Yes, I even drive a heavier than usual vehicle because it is safer. I keep the house warm in winter and cool in summer for our comfort. I even get high quality bottled water from Fiji and certified organic food at somewhat higher prices. I try to do what is right.*

Response: Involvement is the opposite of escape, but the involvement can require time and energy and become somewhat self-centered if overdone. While escapists may think at least implicitly that they are unable to cope with events, those who are involved without reflecting thoroughly consider "spinning their own wheels" as a noble attempt at improving a bad situation. Impulsive work clutters the mind and exhausts the body. We need help from others to see and change the big picture. One's personal lifestyle is subject to review and we need help in seeing our way.

4. Personal Pretensions, Power, and Compromises. -- We cannot remain silent in this troubled world, for inaction is ultimately devastating. However, our actions must fit within the limits of our own energy, time, health, and financial resources. Here the personal choices involve acting responsibly, choosing deliberately, and acting accordingly.

* Personal pretensions -- Yes, I talk about "we" for we can do much. Our locality is known because of who we are. We are a great nation because of our constitution and our striving to have democratic principles adopted by people everywhere. We are privileged to be model stewards of a world of many resources.

Response: False glory is the fruit of these pretensions. "We are better than they." "Our nation is number one." "We are the most democratic of people." Others hear these claims to superiority and wince. When we sense their discomfort, we may retreat into deeper levels of pretension, boasting, and a history of privilege and glory. Knowing the truth is painful but liberating, and can result in becoming a better person. We sometimes think we are great, the divine gift to others because of our self-appointed position; we sit on the pinnacle of the Jerusalem Temple (Christ's temptation); we are tempted to make a spectacular leap into the unknown; we fantasize floating on the ceiling or fly by waving our arms; we overestimate our importance and self fulfillment. Let's awake for we can do a respectable job in life but only if we remain humble, see undeserving gifts, and know we can make a simple contribution to the grand struggle. We are one of a team, and teamwork counts.

* Personal power --

I was a sixteen-year old and just received my driver's license. Suddenly I experienced the power of the 100-horsepower engine with my hands at the steering wheel and my feet at the gas pedal; it is more power than was available to an emperor with a three-team chariot. Little wonder that great thoughts as to speed and power flood the mind, and intoxicate the young driver. Why can't we do what needs to be done now by force?

Response: An experience of power can come early or late, and still stands as a dramatic opportunity to move forward in unexpected ways. However, raw power is a barrier to authentic action, for it can be used badly and lead to abuse. Controlling our newfound power is a challenge, for it can do immense damage quite suddenly. For where evil (abuse of power) abounds, grace (fulfillment for the better) is all the more present. Youth often come to a sense of power, whether in the first automobile, or with new stamina, or with the surging of first love. All, young and old, can become empowered, and the

challenge is to direct power to proper action when power seems to fail us.

* Personal material security compromise -- *Everyone likes the good life, from warm bed covers to air conditioned rooms, to fancy vehicles, to good dining. Yes, I strive for the good life, finding security in close relatives and friends, along with an ample insurance policy and a valid credit card. I like to rest at night knowing the residential area is well-policed. I like an assured income, a stable dollar, a well-stocked neighborhood market, a dependable supply of electricity, and Internet services. No dramatic changes for me, for I don't bite the hand that feeds me.*

Response: The final barrier to change is that of a basic security that we fear to part with. We find those rewarded who like to compromise with the system. Let's keep everything the same; let's not rock the boat; let's make our current system work for the good of everyone. What about compromising needed modifications to a dysfunctional system? Will it allow needed changes in urgent times? Is the system to be tweaked or changed? What is enough security?

Primitive cultures may regard "enough" as a full belly after a good meal; others regard enough as a good provision for a rainy day. Some scientists exploring Papua New Guinea were taking an expedition with tribal people as assistants. After the hired natives saw food was being carried as provisions (their custom was to gather each day's needs that day), they sat down and feasted on the entire supply. Why carry tomorrow's meal when it could be gathered then?

Summary: Confronting the external barriers (neighbor or media), whether by doing nothing or taking misguided actions, can be decided quickly; our internal temptations to do nothing or to do too much are difficult to confront and resolve -- but these are part of an involved citizenry determined to reclaim the commons. The inertia that leads to denial, excuse, and escape needs to be overcome by becoming involved and taking responsibility for our own actions. However, fame (pretensions), power (expressed as violence), and material goods raise their ugly heads and can contaminate good intentions found in getting involved. We can advance as change agents (Chapter Nine), tapping past intellectual treasures and preparing citizens for what needs to be done. Reclaiming the intellectual commons takes will power, and that involves working together to overcome inertia and false leads. Personal discernment includes a team approach where the will to move properly becomes a cooperative effort, a willingness to communicate and enhance our intellectual lives.

d) Two Approaches to Presenting the Message

*Up, Jerusalem! stand upon the heights
look to the east and see your children
gathered from the east and the west
at the word of the Holy One.* (Baruch 5: 4-5)

**We can save our Earth, if we change our ways or
We cannot save our Earth unless we change our ways.**

These two statements deal with the same theme (reclaiming the commons) and yet they may yield very different outcomes depending on the time, place, and circumstance. Choice of approaches is not a mere academic exercise but a real puzzle with possibly grave consequences. The first approach may be dismissed as too bland by a public that is pulled in many directions; the second approach may be noticed but dismissed as another scare tactic to draw our attention away from today's pressing issues. The presenter emphasizes certain strengths according to how the message is given. Audiences differ in age, cultural background, educational achievement, and professional standing.

1. Soft Approach: We can save the world, if we change our ways.
*My son, be gentle in carrying out your business, and you will be better loved
than a lavish giver.* (Sirach 3: 17-19)

Maximizing free choice is always the ideal way to proceed. Everyone who is concerned about current events knows that the world is in trouble. The challenge is to save our Earth with the resources at hand -- and there are many. Literature is plentiful; demonstration projects and centers exist; individuals and groups are involved in renewable energy projects; and jobs are opening where the thrust is to reduce resource use and assist in implementing new applications. Change is possible through teamwork. Talking about threats will only retard this work, for people do not like to be threatened in their individual or group working conditions. A liberal may emphasize the right way of acting, whereas a conservative may emphasize avoiding wrong ways. Persuasiveness holds precedence over fire and brimstone, and yet each has its place. Three arguments support the soft approach:

* **An amiable, affable, comforting and entertaining approach works best with modern audiences.** This approach holds attention, gets its point across with fewer disturbances, and is simply more popular and non-threatening to all who expect the crises to be inevitable. It can emphasize hope over despair, God's grace over evil, and invitation rather than threat.

* **A personal-decision, "soft" approach maximizes our freedom to choose right from wrong.** During the American Revolution, people underwent enormous changes due to one-on-one conversation and through the spread of pamphlets, talks, sermons, banners, church bells, and other media events of that day. Outlets of change are needed today. We can create slogans, print succinct and clever bumper stickers, sponsor concerts, and press for talk shows with a theme that the commons belongs to all of us, not to a select few. We cannot put off changing, for times are serious.

* **Simple lifestyles and appropriate technology emphasize change, rather than focus solely on what is wrong.** E.F Schumacher, the father of appropriate technology, defines it as *a technology of production by the masses, making use of the best modern knowledge and experience conducive to decentralization, compatible with the laws of ecology, gentle in its use of scarce resources, and designed to serve human persons instead of making them the servant of machines.*⁶

This type of technology champions the following: smaller-scale means of production; respect for primitive cultures; favor for what is simple to install, operate and maintain; attention to what has lower costs and greater durability; use of renewable resources and recycled materials; enhancement of self-reliance at the local level; encouragement of ownership of the means of production or worker coops; and challenge to nuclear power and agribusiness. Appropriate technology promotes equity, self-reliance, and a stable social structure.

2. Hard Approach: We cannot save our Earth unless we change our ways.
I brought you to a fertile country to enjoy its produce and good things; but no sooner had you entered than you defiled my land, and made my heritage detestable.
(Jeremiah 2:7)

True prophets are willing to provoke others when they say, "Woe to you..." They may even point out that some soft approaches are the works of "false" prophets. "Truth at any costs" should be the battle cry. We can see the present so clearly that a specific future will most likely result -- plain as the nose on our face. That means confronting wrongdoing directly. Three emerging facts support a more "tough love" approach to the environmental crisis:

* **The poor suffer most through such a crisis.** If we fail to see what is coming, we are allowing our affluence to promote a growing insensitivity to the poor or "have-nots" of the world, and thus our own personal salvation is at stake, not just the salvation of Earth as we know her to be. What if Chinese (consuming one-third of what Westerners consume per

person) and Indians (who consume one-third of what Chinese consume per person) follow our example? If these countries numbering three times the West's total population exercise a certain "right" to have still more, then available resources will be exhausted, more endangered plant and animal species disappear, and climate change accelerate. The West feels too privileged to call for profound changes; the East regards the right to equal material consumption as forthcoming. A mentality of materialism is the blueprint for disaster because unsustainable resource use leads to impending disaster.

*** Consumers must be shaken from their addictive behavior.**

Those of us immersed in material comforts find that it is difficult to even question our current lifestyle practices. Our present unsustainable economic system is moving towards ruin and few are willing to discuss concrete issues. Even to bring up the subject of consumer spending is somewhat unpatriotic, for consumption and economic prosperity go together. The emphasis is always on tax cuts to all, not a fair tax system for redistribution of wealth.

*** Voluntary approaches are of only limited success.** Is voluntary change too little and too late? In itself, the one who wishes to live simply gives a powerful example that simple living cannot only be achieved but that the outcome is a higher quality of life. The problem with affirming the soft sell voluntary approach is that it lets the wasteful populace continue in their ways; all smile and show tolerance to voluntary approach. In turn, this tolerance conveys the impression that we have all the time in the world to make profound changes -- and this is simply not true.

Whither Hard or Soft Approach? The choice of approach may color the results we achieve. A soft approach (**if we change our ways...**) may be more amiable and agreeable to some and yet not persuade others to change their ways; a hard approach (**unless we change our ways...**) may turn people off and destroy the chance to get good results. Taking a more regulatory hard approach to change means we have to address legislators and policy-makers. If we make a soft sell, we must stress individual responsibility to bring about change, not an easy job. In truth, a simultaneous assault using both approaches may bring about the best results. Some people are better at giving or at receiving one or the other. The end result is radical change, and this goal can best be reached through the teamwork of those with a soft approach and the harder line approach working in tandem.

An instance of selected approach occurred during the darkest days of America's Civil War in 1862. President Abraham Lincoln was late at night at his favorite hideaway in the telegraph office (his instant communications) at the old War Department building, next door to the White

House. He comes there several times a day to await military reports from the war zone -- and to reflect. He writes but, uncharacteristically, he rewrites and thinks, and rewrites again. He is composing his first draft of the *Emancipation Proclamation*.⁷ His mind returns to his "House Divided" talks of 1858, while candidate for the U.S. Senate: he is convinced we cannot have a nation that is half-slave and half-free. He must free slaves in the only way at his disposal -- as president with limited war powers, namely, freeing those in areas in rebellion. He chooses a hard approach.

The Principle of Participative Democracy --

All citizens are invited and encouraged to participate in making democracy work through sharing and discussing weak and strong points of accessible information. For Governments to make democracy work, it must manage an unimpeded flow of information to citizens through accessible communications media.

Church Proclaiming Good News

He has sent me to bring the Good News to the Poor.
(Luke 4:18)

The Church teaches us that past generations deserve appreciation; future generations deserve consideration; both groups orient us to be good proclaimers of Good News. We must be informed as to history; we must affirm a hope-filled future. We cannot walk backward favoring a return to a rigid past tradition; we cannot become so futuristic that we lose contact with current human need. The Church is the messenger of Good News with new forms of communications to help carry out this mission. Information overload can fill our minds with problems that can distract us from our mission. Devices are susceptible to scams, chatter, and shallow information can divert our attention. Cautions are necessary, but busy highways have both peril and promise.

Action 1 -- Embrace the communications revolution.

This is an opportune time to spread the Good News for we are able to communicate with people more easily through Internet and cell phone. We touch those in distant lands frequently and with ease, and at relative low costs. All levels of Church organization are challenged. Some give individual encouragement and counseling via Facebook or Email; other bodies teach via Internet courses and give physical assistance when disaster strikes. As communication becomes instant, varied, and far-reaching, the time between

disorder and global assistance shortens. Good News cannot delay.

Action 2 -- Remain critical of shallow communications.

The airwaves are filled with bad news from many sources. Being critical means to a limited degree that the Church must be critical of itself and what holds it back from proclaiming Good News. Confess wrongs, recognize and show gratitude for forgiveness, and accept the hand of God at work in what we strive to do. The Church has much to give a hungry but improperly overly sated world filled with junk information. Truth needs to be told with courage.

Chapter Seven: Silent Space/Time

Stillness is what creates love. Movement is what creates life. To be still, yet still moving -- that is everything!

Do Hyun Choe, Japanese sage

We know our physical place -- air, water and land -- is fragile; we know our time -- past cultural treasures, future health, and current communicating means -- involve urgent attention. But how do our mere words and deeds turn into meaningful action? This takes careful reflection. A most difficult and often overlooked area of the commons is that of silent space/time; this is especially true in a world of ever-more-intrusive noise. We have the right to speak, to publish, to worship in public, and to remain silent in legal proceedings; we also have the right to be silent in special times and places.

The value of silent space/time rests with the interplay of harmonious sounds and silent pauses, and both are necessary. The legal expression "You have the right to remain silent" is part of a broader right to silent space. Furthermore, we do not have the abusive privilege to make noise that disturbs another's silent space and time, even though some "noise" is regarded as music to a few. Here competing rights and areas of conflict emerge: to speak, to enjoy the company of others, to celebrate, to remain silent, and to have silence for an extended period.

Silent space/time is related to commons involving air, water, land, culture, access to health and education, free communication, commerce, and movement of people. Silence is the pause in the symphony of life, without which sound overwhelms us and distracts us and total silence deadens us. Silence is the time to rest, and sleep. Silence is intermediate between death and eternal life. Silence is meant for all -- and, while integral to any discussion of the commons, it is the most evasive and often least appreciated - - by those who confront injustice vocally, or who suffer silently.

Silent space is a sacred place with a special quality. Natural gentile sounds are almost but not quite silence; soothing breezes, flowing brooks, and birds chirping in landscape almost devoid of human beings. It is space broken by tornado winds, and raging floods, and rest stops where one cannot hear another speaking due to rushing highway traffic. It is a hospital's quiet space interrupted by vocal calling for a doctor or nurse. Silent space is recognized, craved, defended, and sought diligently because it is so fragile and easily broken.

Silent time, on the other hand, is overlooked by busy people who champion the right to speak as the "right to make noise." Silent time of deafness is one extreme; the shout of "fire" in a crowded room is another. Quite often, common space is infringed upon by "busy and noisy" cultures. In fact, quietude is an inherent ingredient of the human person and not a spice added to culture as though optional. Is misused time part of a sick culture?

a) Infringement on Silent Space/Time

There is a time for everything, a time for every occupation under heaven: ... a time for keeping silent, a time for speaking...

(Ecclesiastes 3:1,7)

Silent space/time is a valuable blessing, a form of commons that can be so easily infringed upon. Rural and pastoral places and days of songbirds and tinkling cowbells have given way to a host of invasive technologies and practices that can be extensive in territory, of high volume,

and of long duration. Thus today, guaranteeing silent space/time preserves our quality of life, for it is the necessary defense, since we are not absolute masters of silent space/time. Infringement corrodes our privacy, assaults our sensitivities, and defies our desire to control our environment. We are surrounded by noise aggressors who champion a "freedom" that they wish to be unchallenged.

Amplified Noise -- Many regard "their space" as both the private domain of web-casting and also sounds of music and drone of chatter, often ignoring that these infringe on others' silent space/time. Noise overpowers silence and silence becomes an increasing rarity. Hidden in this struggle are boundaries to one's silent space, depending both on recipient's hearing and producer's ability to generate sufficient disturbance locally or afar. Noise champions consider modern technological sound-making as a triumph; others prefer not to pass judgment but to keep a distance.

Technical noise-making -- With rising levels of noise people seek to get a qualitative and quantitative handle on this modern phenomenon.¹ Objective quantitative measurements of loudness are measured in "decibels" (dB). When measurement or weighing is made for high and low-pitched sounds according to ordinary hearing, adjustments are called "A" weighted levels (dBA). Sound is measured in logarithmic units called *decibels*, which go from zero where humans start to hear to over 140 where noise causes pain (e.g. certain modern concerts). Samples of domestic interior and exterior noise levels in dBA are: refrigerator 40, floor fan 38 - 70, clothes dryer 55, washing machine 47 - 78, dishwasher 54 - 85, hair dryer 59 - 80, vacuum cleaner 62 - 85, sewing machine 64 - 74, electric shaver 75, food disposer 67 - 93, electric lawn edger 81, home shop tools 85, gasoline power mower 87 - 92, gasoline riding mower 90 - 95, chain saw 100, stereo up to 120, inside airplanes 60 - 90, motorcycles 100, and New York Subway up to 101.

Roadway Noise -- Many people live near highways or in the paths of approaching and departing aircraft. Highway noises from trucks, motorcycles, and automobiles as well as airplanes are disturbing. Traffic involves several components: **volume** -- 2000 vehicles per hour sound twice as loud as 200 vehicles per hour; **speed** -- traffic at 65 miles per hour sounds twice as loud as traffic at 30 miles per hour); and **number of trucks** -- one truck at 55 miles per hour sounds as loud as 10 cars at 55 miles per hour)² A *noise meter* can determine the noise level at a given time. A continuous graph could be taken from a constantly running noise volume-recording device, but representing the noise as a single number is regarded as more manageable. The two most common statistical descriptors used for traffic noise in decibels are the Leq (constant average sound level) and the L10

(sound level that is exceeded 10 percent of the time). The Leq is usually about three decibels less than the L10.

Noise-related factors -- Amount of noise is affected by such conditions as highway surface material (blacktop sounds different from concrete), the steepness of the road itself (on steep inclines heavier vehicles must labor to ascend or brake to descend), and frequency of motorcycles (virtually always loud). Truck noises are caused by a number of factors (tires, engines, exhausts, squeaking brakes, downshifting, and backfiring). Though traffic noises are often regarded as continuous, noise is never really constant due to number, speed and types of vehicles, and weather conditions.

Maritime noise -- Traffic is not just land- and air-based. The vast oceans can also be noisy. Deep sea oil and gas drilling disrupt communication systems of the bowhead whales. Confusion to sea creatures can be due to sonar signals and blasting by survey vessels. About 127 supertankers ply the seaways (up to a reported 232 decibels),³ along with 23,000+ freighters, tankers and other commercial bulk carriers. Statistics related to sea traffic do not generally include all the smaller powered ships, yachts, and boats (even jet skis).

Impairment of Physical Health -- Irreversible hearing loss may occur through loud noises, certainly at 120 decibels, and damage begins at about 85 decibel. Teenagers attend rock concerts that register 110 decibels or more, while 115 is the limit beyond which the *Occupational Safety and Health Administration* (OSHA) forbids any unprotected exposure. Virtually everyone experiences temporary deafness at some times due to loud noises -- Temporary Threshold Shift.⁴ Loud noises can be cumulative, as each episode destroys some cells in the ear itself. *Noise Induced Hearing Loss* is far more widespread than some might anticipate; some 90% of miners experience this by age 52. *The National Institute for Occupational Safety and Health* estimates that some thirty million Americans are exposed to noise hazards. Another estimate is that one-third of people have permanent hearing loss resulting from noise exposure.

Harmful auditory conditions -- Hearing problems increased 26% from 1971 to 1990 for those aged eighteen to forty-four.⁵ This is shrugged off as the price of the modern age, whether due to outdoors noises (bulldozers, jackhammers, construction, farming, lumber, and mining equipment), or inside noisy work places. Among the health damage is total or partial hearing loss, as well as *tinnitus* (ringing in the ears). The condition can be rated from lower levels of annoyance to severe; objective tinnitus is an actual sound that can be perceived.

I suffer from tinnitus and always have a constant ringing that often sounds like crickets. My brother tells me this started for him when we operated a grain mill for crushing corn for livestock;⁶ the metal corn hopper's racket was so intense that we were unable to hear for an hour or so after the operation.

Noise-related study disturbances -- Study conditions can be affected by congestion and other unabated noises. These can disturb youngsters who pretend to ignore them. Maser and co-workers found that children attending a school beneath the Seattle-Tacoma airport flight paths showed a deficit on standardized tests when they were compared with a similar cohort of youths in a quieter school.⁷ Cohen and associates found higher math and reading scores among children in noise-abated schoolrooms than among those lacking such amenities.⁸

Psychological Disturbances -- The *U.S. Office of Consumer Affairs* and other governmental agencies find a causal link between noise pollution and sleeping disturbances, increased blood pressure, irritability, and fatigue. Rises in blood pressure and threats to the cardiovascular health of a person have been diagnosed to occur at higher noise volumes (above 70 dBA), which can prove to be a measurable degree of increased stress. Anecdotal evidence supports the theory that sleep deprivation is often caused by noise. Those living near heavily traveled roads and airports under real-life conditions found increasing levels of stress. The average person who is subjected to 45 decibels of noise cannot sleep. Chemical stimulants only exacerbate sleep-deprivation problems.

Harm to animals -- Pets find it difficult to cope with noises. Thunder hurts the sensitive ears of dogs. Cows are disturbed by sudden noises and respond favorably to soothing music; even excitable animals calm down quickly to Felix Mendelssohn's *Scottish Symphony*. Noises affect wildlife cycles from breeding to migrating. Unusual or continuous noises such as all-terrain vehicles, helicopters, and snowmobiles, and even hikers' conversations and traffic can disturb wildlife, especially in forested areas. Whales are acoustic animals whose lives are informed by what they hear; they sing love songs, change melody, sing in harmony, have voice ranges covering seven octaves, and must travel over great distances and communicate with faint sounds. However, various forms of sound pollution such as Acoustic Thermography of Ocean Climate and Low Frequency Active Sonar could have severe effects on marine life communication patterns. Noise pollution of various types (up to 200 decibels) can cause whales' confusion and beaching.

Cell phone and other infringements of silent space often go

unopposed because users consider their practice as privileged. Most often, those who lose silent space remain silent about this enclosure of their area of the space commons. Ordinary or excessive communication can be harmful in many ways: wasting time; distractions, especially while driving (equivalent to drunk driving); and infringement on the silent space of others. In fairness, cell phones are an excellent alert system in times of emergency and are a technical boost to people of all incomes where land phones are rare. Only a minority of us are now without such devices, which are now regarded as a human necessity. Spam and robocalls intrude on our normal communication networks and become commercialization gone riot. Without devices and regulations to cut off spam, email becomes a chore. Unsolicited phone calls were bothersome before governmental regulations reduced these drastically. Even new electronic devices are subject to spam.

b) Actions to Preserve Silence

There is no quiet space in the white man's cities. What is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frog around the pond at night?
Chief Seattle

With increasing levels of noise, concerted efforts must be made to confront the noise-makers and propose alternatives in order to preserve the mental and physical health of residents desiring silence and rest. Some people remain silent because they cannot speak; others remain silent at times to allow others to speak; still others remain silent because they are intimidated. Citizens must confront noise-makers and this may require public expression.

1. Domestic Silent Space/Time -- We need silent space; we need quiet time to meditate and reflect. Both time and space constitute a "sacred silence" that allows us to turn our hearts to God. Just as music needs stops and rests, so does life. Leisure advocates say: take rest breaks during the work day to gain strength and energy to keep on top of assignments; make the day of rest truly restful; create both sacred space and sacred time in your life, where and when different senses can harmonize sights, sounds, smells, tastes, and feelings; find retreat time and use it.

Homemakers can establish quiet places and times for internal peace, reduced stress, and improved wellbeing by several steps:

- * turn down volume or use headphones;
- * dampen or replace noisy appliances and other devices;
- * establish TV-cut-offs (mute button) for commercials;
- * abandon cell phones (or turn off the ringer) during meals;
- * erect privacy and sound barriers using various types of material (stone, wood, metal, or vegetative), thickness and height, and manner of

- construction;
- * mow lawns with a muscle-powered mower or turn space into edible landscape or wildscape;
- * enhance soundproofing in parts of the home or create a quiet nook for reading and listening to music. Egg cartons tastefully dyed and arranged can be low-cost materials for quieting the special room or nook. One commercial acoustical product for ceiling and walls is a fused vinyl material called *Audioseal*, a very dense material costing several dollars per square foot as non-reinforced rolls, and double cast for reinforced rolls that can be available for retrofitting structures with noise problems; and
- * add insulated enclosures to dampen noisy devices that can even cause structural vibration -- air conditioners, water pumps and purifying equipment, outdoor by-pass pumps, natural gas compressors, and heating and ventilation equipment.

2. Promote Local Silent Space/Time -- Creating silent space is always a challenge. Soundproofing is the easiest way to reduce noise in community buildings such as schools, hospitals, and other institutions. Multi-purpose rooms, gyms, cafeterias, and auditoriums are known to reverberate with bouncing balls, animated conversations, and banging doors (caution signs are often insufficient). Installing acoustic foam wall and ceiling panels of various sorts is preferable; likewise, there are fabric wrapping and ceiling banners for sound absorption, and pipe covers.

Local noise related actions may include: instituting night curfews; forbidding amplified music, especially in hospital and senior citizen areas; restricting revving of motorcycles; limiting use of noisy motorized vehicles, power mowers, leaf blowers, snow blowers, water skis, and water craft; and banning noise-making devices from schools, libraries, churches, and public places. When development plans call for zoning changes, ensure that silent space is maintained. Letters-to-the-editor allow people to become aware that others suffer with similar noise problems -- though many of the afflicted remain silent. Co-sponsor community events and discuss program timing and noise reduction procedures.

Challenging multi-tasking students who pretend to do two things at one time, one of which is supposedly studying. Some may defend such practices, insisting that youth find silence oppressive and should have accompanying noise-making; however, the tough-loving proponents of learning must emphasize that silence is required for learning. Initiate school projects to audit neighborhoods to make youth aware of noise sources and dangers.

Noise abatement projects could include noise meters, with

results made available online and in the community. Radio public service announcements are good noise awareness education practices. Youth and adults alike need silent and worship space and time. Employers of modern "24-7 businesses" infringe on the right of people to rest or have silent time. All citizens ought to promote "**blue laws**," i.e., days when business activities are prohibited or curtailed. Workers, and especially caregivers and service employees, need time off and vacation time when silence is at least possible.

Local noise regulations include: vehicle muffler inspections; supervised public fireworks displays; consideration of England's 1993 law against nuisances (e.g., noises caused by car repairs, radios and alarms, loudspeakers from 9:00 pm to 9:00 am, with the exclusion of police, ambulance, and fire vehicles; and outside night hours for non-licensed entertainment). In England, the *Clean Neighborhoods and Environment Act of 2005* empowers authorities to designate all or part of their area as an alarm notification area. Local authorities are notified as to burglar alarms and a local "key holder" who can silence an accidental alarm.⁹

3. Regional Noise Abatement -- The best estimates state that overall noise levels have increased by about 20 decibels over the past half century. A 1970 City of New York study warned that noise levels there were "intense, continuous and persistent enough to threaten basic community life." The challenge is always to establish silence in and around homes or an immediate neighborhood. A double challenge is to regulate longer-range noise problems such as air, sea, and land vehicles for passengers and/or freight.

Low-flying aircraft can be extremely disturbing to residents who are virtually powerless to make changes. However, regional authorities can adjust flight times and frequencies as well as designate use of certain runways and flight patterns. Flights are also frequent at international, national, regional and local airports (20,000 in the U.S. alone). Jets and jumbo jet noises affect operating personnel, passengers and especially residents living in the direct flyways or near airports. Attention could be given to airplanes passing through sound barriers or performances by stunt flyers. Often those living near military bases must endure low-flying helicopters and sonic booms.

Road traffic noise concerns regional planners. Interstate highway congestion and speeds can influence local noise levels and move communities to install noise barriers in densely populated areas near traffic corridors. Regional planning of new roads as well as these noise barriers can help control noise. New York and other cities are developing metropolitan noise regulations. Some cities restrict revving of motorcycle engines and seek to reduce traffic congestion by promoting more public transportation through increased parking fees and enforcement.

4. National Noise Abatement -- The federal government has given attention to industrial and transportation noise rather than to neighborhood noise, where it is deferred to local governments. The federal government has generated documents to provide a basis for state and local governments' noise level standards. Federal actions through the *National Environmental Policy Act of 1969* require environmental impact statements on major actions that deviate from normal practice (and that includes noise). The *Environmental Protection Agency* coordinated noise control activities until those activities were phased out in 1982. A USEPA "Levels Document" in 1974 identified the 24-hour exposure level of 70 decibels as the level of environmental noise, which will prevent any measurable hearing loss over a lifetime. Likewise, outdoor levels of 55 decibels and indoor levels of 45 were identified as preventing activity interference and annoyance during daily activities.¹⁰

The *Noise Control Act of 1972* and the *Quiet Communities Act of 1978* were not rescinded by Congress, and remain in effect today (although essentially unfunded). These regulations cover standard transportation equipment, motor carriers, low-noise emission products and construction equipment. The USEPA still works on issues related to airport aviation noise as part of the *Federal Interagency Committee on Aviation Noise*, railroad/locomotive horn noise, and with the *Federal Highway Administration* (FHWA) on motor carrier noise emission compliance.

The federal *Occupational Safety and Health Administration* is concerned about the safety and health of America's workers. OSHA has determined that a maximum continuous exposure level for eight continuous hours cannot exceed a sound-pressure level of 90 dBAs. For every five-decibel increase in this sound pressure level, the allowable exposure time is cut in half. OSHA guidelines say that no sound-pressure level above 115 dBA is allowed without hearing protection, which ground crews at airports are observed wearing.

In 1997, the *Federal Highway Administration* finalized procedures for abatement of highway traffic noise and construction noise. The procedures place increased emphasis on the importance of noise-comparable land use planning at state and local levels. Quieter highway surface materials are also a federal concern. The *Federal Aviation Administration* (FAA) is concerned about airport noise as well as about aircraft operations. It uses the day-night equivalent level for noise as established by the USEPA as the noise "descriptor" in its assessment of land-use comparability with various levels of aircraft noise. This method accepted the work of Theodore J. Schultz as a basis for noise standards.¹¹

The *Consumer Product Safety Commission* is charged with protecting the public from unreasonable risks of serious injury or death -- and noise-making devices are included. The *Federal Communications Commission* strives to restrict privacy infringement by telemarketers with unwanted phone and fax messages. Telephone subscribers must notify the government in order to go on a list refusing such infringement. A *Federal Trade Commission* "do not call" registry currently has very stiff fines for violators. The *Noise Pollution Clearinghouse* raises awareness of noise pollution and is helping communities take back commons from those "acting like noise bullies;" the group has a library of resources and tools concerning noise pollution. See <www.nonoise.org>.

c) **Creating Retreat Space and Time**

You must come away to some lonely place all by yourselves and rest for awhile;" for there were so many coming and going that the apostles had no time even to eat. (Mark 6:31)

Toning down and becoming sensitive to noise is an important step towards respecting silent space. A far more difficult exercise for those addicted to loud sound is to break away and accept or endure periods of silence. In many cultures people speak, and then remain silent for periods of time -- just being silently present to one another. The measured words are important, but so are pauses between words. In contrast, chatterers betray a dysfunctional condition in our society, a compulsive need for converse in order to break dread silence.

Creating silent space/time is necessary because we must first believe that all space/time is sacred enough to require our attention. Secondly, creating space/time gives us courage, for if this condition can be achieved on a local level, it can possibly be achieved on broader levels. Thirdly, sacred space/time is not total silence, but celebrates the presence of silence as a major component of total respect. This process consists of toning down or eliminating the noise-maker through regulation of the device (e.g., sirens), the area where operating (quiet zones), or muffling the consistent noise (highway traffic). Classical music lovers may flee from hard rock; residents may run from abusive language.

Everybody needs places where they can pray and play in. John Muir

1. **Sacred Space** -- This sacred space is both within our hearts and in external physical places such as churches and shrines. Those immobilized by illness, imprisonment, and infirmity discover sacred space within the heart. When designating sacred space we may ask: Is the place safe? Handicap

accessible? Well maintained? Does it have an atmosphere of peace? Are the artistic decor and architecture uplifting? Is the place too silent or noisy, claustrophobic or spacious, dark or illuminated, colorless or colorful, comfortable, or sparse?

Specific sacred sites may have special religious, patriotic, cultural, or personal significance, reminding us of significant persons and events. Sacred sites are the assortment of locations (parks, memorials, sites and shrines) where heart, mind, and whole being are moved to the wonder of Creation. Communities may identify their own "Sacred Sites," i.e., accessible places set apart by communities in a collective recognition. Ideal "sacred space" stimulates all senses: beauty of a unique scene or vista, scent of evergreens or seawater, sounds of wind, birds, or rushing water, texture of rock or tree bark, and taste of sassafras or berries. Such a confluence of stimuli augments a natural meditation area, a place to be alone with God. Some sites are plainly visible; others are hidden to avoid trespassers. Mitch Finley says, "We like to touch, taste, and smell God -- or, at least, we like to touch, taste, and smell God's presence."¹²

A sacred site is a powerful instrument for community formation in being a natural gathering, reflecting, or resting place. Particular site selection criteria include: secluded, but not totally so, for people fear vandalism; accessible for a great number of people; scenic and devoid of major distractions such as noise; natural and with minimal development, conducive to prayer and reflection; and held as unique by landholders, residents, or other interested parties. Some designations are through research and rediscovery. Archaeologists may uncover artifacts indicating that indigenous peoples worshipped in a specific location. Certain sites -- birthplace, imprisonment, awakening, gathering, battle, or immense suffering -- are hallowed by history.

Overlooked natural space await discovery. Also we could undertake reclamation of harmed environments. Natural areas render themselves to our sensations:

Sight -- Look to the beauty of creation and see places to observe brilliant sunsets, colorful flowers, verdant forests, movement of the ocean waves, floating clouds.

Touch -- Reach out and touch living things: tree bark, leaf texture, petal softness. Realize that paved surfaces and urban lighting distance us from nature.

Sound -- Listen to the natural sounds of thunder and rushing water, or the more gentle sounds of songbirds and crickets, gurgling creeks and peepers.

Taste -- Search about and find something that can be tasted in the landscape during the proper season: berries, fruits, nuts, herbs, sassafras bark, or

mushrooms.

Smell -- Take in the aroma of fresh air that smells different with each season. Smell the fragrant flowers, evergreens, and even the decaying leaves in autumn and winter.

Damaged landscape may include ugly sights, foul odors, unpleasant sounds, a taste of despair, and/or a feeling of disharmony. However, with our efforts and guided by our senses we can create new life by recasting the landscape:

Sight -- Clean up the roadside litter even when one did not throw the materials thoughtlessly away.

Touch -- Feel the weight of a shovel full of upturned soil when digging a hole to plant the sapling that will cheer a denuded landscape -- and be assured that it is a wonderful experience.

Sound -- Hear the excitement of those helping to build a nature trail for others to enjoy on a portion of reclaimed land.

Taste -- Taste the home-cooking of those who appreciate one's volunteering to help with home insulation and repair.

Smell -- Take in the whiff of wood smoke when burning briars and untangle choked landscape so that native species can grow once again. Caution! Don't burn poison ivy.

2. Sacred Time -- Silent periods do not need to be signs of lack of social awareness. Rather, in order to enhance social skills and communication, silent periods are absolutely necessary. The generous and kind Abraham Lincoln was so often bothered by job seekers and others that he had little time to himself during the workdays of his presidency. Finally, in early 1865, at the end of his first term and in preparation for his Second Inaugural Address, he accepted the suggestion of his secretaries and sequestered himself for four-hour periods of complete silence so he could concentrate. He discovered that silence can be as golden as the times when one must speak up.

Silent time differs due to shock, fright, delight, or profound respect. When a memorable performance is completed, an audience is dumbfounded, and remains motionless rather than applaud. When a good soul has been verbally attacked, bystanders may be speechless. Too often, silence is regarded as a sign of diffidence, ignorance, lack of attention, disinterest, fear, or quiet disapproval. It takes a special insight to know when to break unwanted silence. Individuals tolerate incessant sound, not because they like it, but because they regard their lack of contesting as a form of peacemaking. Misplaced power rests in sound-making for some who think sacred silence is intolerable; proper power rests in confronting this attitude and rediscovering sacred time.

3. Retreat Space -- Retreat settings may be permanent (designated housing) or temporary (camping tent). Since some find camping chores, gnats, bugs, wood smoke, and rugged terrain distracting, they prefer dedicated retreat settings (established paths, prepared food, room service) that provide amenities conducive to cultivating inner peace. Some retreatants seek solitude in woodlands, desert, coastline, houses of prayer, or their own upper rooms. They may choose from a broad diversity in location, accessibility, simplicity, degree of privacy, length of stay, and availability of services.¹³ Site selection is key to determining one's particular sacred space.

Retreat-setting characteristics include tranquility that comes with possible isolation and the need to pack supplies to remote sites. Accessibility is important for those limited in time and energy; some seek road access, parking, and a trail to the site, and yet somewhat isolated. Conduciveness to prayer may be enhanced by non-proximity to major wildlife or by "relative isolation," (non-intrusive proximity to others). Retreat establishments realize that clientele may seek connectedness (proximity to others) as well as comfort and are afraid of silence as a realm of death or evil spirits. Rather, silence is a time to find God and chance to know oneself. Connectedness includes common meals, lodging near others, loving pets, or land-based phones.

4. Retreat Time -- Since sacred time is an encounter with God, individual retreat periods require planning and a basic formality:

- * Set a definite time;
- * Keep unrelated devices and materials at home;
- * Seek general goals by being open to conclusions;
- * Limited conveniences are helpful;
- * Silence is golden, no matter the type of retreat chosen;
- * Keep a record for your own possible future reference;
- * Travel lightly rather than with excess baggage; and
- * Prepare to arrive at a retreat resolution.

d) Balancing the Silence/Sound Environment

There is one who keeps quiet, not knowing when to answer, another keeps quiet, because he knows when to speak.

*The wise will keep quiet till the right moment,
but a garrulous fool will always misjudge it.*

(Sirach 20:6-7)

The right to silent space/time often conflicts with those seeking to enjoy themselves with laughter, song and animated conversation. A higher quality of life needs to have a harmony of sounds and silence¹⁴, not one to the detriment of the other. Creating balance is a challenge and requires compromises. Merely confronting excessive sound opens an opportunity for

diversity: some can talk, shout, and sing, and others can rest undisturbed.

Success consists of compromise with making, avoiding, and suppressing sound so that all are willing to accept the results. The community balancing process includes starting local educational programs, fact-finding using noise meters, listening to the demands of those with delicate auditory senses, encouraging proper rest time, and allowing a certain amount of celebratory activity. Our best defense is a good offense: confronting conflicts of self-interest (insensitive noise-making or extraordinary demands for silence) requires open and listening change agents who work with all parties for the Common Good. We learn to compromise with those needing to sound off and those needing periods of rest.

The Global Commons includes silent space. At the domestic and every level we discover competing interests that demand balancing; we question the power to violate one's silent privacy, whether by anarchy or a totalitarian state. Powerful and pushy individuals can privatize what rightly belongs to the commons; totalitarian states trample on individual rights. Mutual respect and social harmony are expected from all parties, for this emerging Global Commons requires harmonized working relationships that starting at the lower level infiltrates government at all levels of life.

Quality of life is ensured through monitoring, alerting, and attacking excesses of all forms, from waste of resources to exposing excessive wealth. Grassroots efforts start the process. Citizen action becomes a ripple effect reaching more and more communities. The harmony of local caring and of broader regional sharing becomes the dynamics for broader compromise in areas of health, education, and social services. Certainly these services require more resources than the manufacture of luxury consumer products. Privatization by corporations and powerful individuals leads to global concentration bent on profiting from consumer products and enhanced consumption. Changing the system is a major undertaking and will involve the art of compromise, first initiated at a local level. If we can compromise on space and time requirements for a community to function harmoniously, so may we hope a world can learn to share space and time-based resources.

Principle of Environmental Compromise

When two competing conditions for an environmental resource are met with resistance by opposing parties, an effort must be made so that both can enjoy a satisfactory quality of environment. Specific times and places assigned to ensure both parties a limited degree of satisfaction is a matter of compromise.

Balance is the ultimate goal and one arena where this is practiced at the most elementary level is in determining sufficient use of time and space for sound-making and periods and place of silence -- thus a template of a harmonized world order.

Church Inspiring Prayer

May they all be one. Father, may they be one in us.
(John 17:21)

The Church is committed to the lifetime quest for holiness. This can be achieved by affording sacred times and sacred places for music and formal public worship; likewise, sacred time and space is to be encouraged for sacred silence and prayer.

Action 1 -- Promote quiet time and space.

The Church enhances a prayerful spirit by providing and maintaining chapels, shrines, and meditation gardens of sacred space where people are invited to come and pray. Retreat centers should be areas where people can come and find God, apart from the hustle and bustle of everyday life. During periods of public worship, the Church encourages moments of silent reflection for all to learn to contemplate the sacred Mysteries held dear. Private prayer is always fostered and those who have excelled in such devotions are honored as saints. Our ancestors included praying people who invite us to share in a community of eternal peace; we must do our best in this mortal life to prepare ourselves for that eternal community gathering.

Action 2 -- Sponsor public formal prayer events.

The heart of religious growth comes through gathering of members on a periodic basis to praise God in prayer, exhortation, song, and other exercises. The Liturgy, the work of the people, is such a sacred time. Where possible, the Church builds and maintains centers of sacred space for such worship, and embellishes these places with art works of all kinds and with permanent and floral decorations and other embellishments reflecting the culture and devotional needs of worshippers. Music, dance, and dramatic arts are part of formal worship, as are public processions, devotions, and pilgrimages.

Chapter Eight: Movement of Goods and People

At this sight you will grow radiant, your heart throbbing and full; since the riches of the sea will flow to you, the wealth of the nations come to you.

(Isaiah 60:5)

Reclaiming our commons includes a freedom to engage in commerce to the benefit of all and to engage in movement of people for a better life. We must face realistically the myths that abound: that consumer products are always safe and effective; that workers are a cheerful, secure, valued, and happy lot; that goods move easily without environmental costs from cradle to grave, with wastes handled properly; that the captains of industry are responsible and in a good relationship with workers; and that people can move about on this planet at will.

Free movement is part of our commons. Being human, we learn to crawl, walk, run, visit, and migrate. Mobility is part of our restless human nature -- venturing to see the marvelous world, fleeing from dangers, learning about our cultural roots, going to school, searching for work, and enhancing our quality of life through hiking (pure peregrinations). We move about and change those we meet along the way: residents, immigrants, tourists, pilgrims, and refugees. Free flow of commerce and people was a major consideration in the American Constitution, which does not allow state-by-state obstacles to this movement. We are free to come and go, and we note that the EU supports this by eliminating border restrictions. We seek to transcend social, economic, and political barriers, for reclaiming is a moving process.

Freedom of the spirit is expressed symbolically through physical movement from one place to another. Travel includes concern about destinations, exploring new frontiers, challenging circumstances, and possibilities of hardship and risk. On occasion, all people including tourists and pilgrims have valid reasons to travel -- and residents in host lands are expected to be hospitable. Welcome mats ought to be out to refugees, those seeking work opportunities, and those who desire political freedom. However,

any movement not only affects movers but residents of host places who find mass movements disruptive. The flight of hundreds of millions moving to escape rising oceans later in this century is a specter that haunts concerned citizens.¹

Trading goods is a necessary part of our quality of life, and where this commerce occurs, fair methods of exchange ought to be available to all, lest we have great advantages (e.g., those with food surplus having power over those with food scarcity). A fair economic field is all the more imperative because our world is emerging from "The Great Recession." We experience high food prices, high un- and underemployment rates, and the disparity of wealth that cries to heaven for a fair reapportionment of all resources, including financial ones. Such is necessary for a goal of an enduring and *sustainable development*.

One possible route to this development is to lower global trade barriers. The Doha, Qatar "Doha Development Agenda" (DDA) sponsored by the World Trade Organization (WTO), was initiated in 2001 and continued on an annual basis with high hopes. However, these meetings have completely broken down and are regarded as doomed²; only bi-lateral or regional agreements have been forthcoming in this century, some significant and some imperfect, in part because many developing nations have been left out.

Global trade barriers are the arena in which the current political/economic system manifests one of its greatest weaknesses. The world is at a stage where the early American colonies were during the period of the Articles of Confederation (1780s). Had this country proceeded to create state-by-state tariffs, barriers, and trade agreements, the U.S. would not have developed into one nation, but rather a multiplicity of quarreling mini-nations. The current division of the world into "developed" and "developing" nations has proved insufficient, and "emerging" nations such as BRIC and South Korea are rapidly becoming economic powerhouses. As Susan Schwab says, "In private, most emerging and developing countries acknowledge that it is in their interest to bridge the increasingly artificial divide between developed and developing nations when it comes to global issues such as trade, international finance, and climate change."³

From the dawn of human civilization, people bartered and exchanged goods. Some were satisfied that the goods were of equal worth, or that exchanges bought security, peace and other non-tangible benefits among neighbors. With time, commerce and movement of goods in the form of shipping and manufacture yielded vast monetary rewards and wealth to middle and major traders. Our focus on air, water, land, cultural expression, health access, informational communication, and silence all have economic

aspects worth further consideration. Fair distribution of goods is at the heart of authentic trading, and globally this takes more than one-on-one negotiations among nations. However, multi-lateral trade agreements are difficult to achieve. It is not that various regulations must change; the system must change, and be succeeded by one with enforcement powers in trade matters, as well as finances and climate-change legislation. Fair trade, not "free trade."

Consumer rights can be a tricky issue. Some regard "consumers" in a good sense and some in a pejorative one.⁴ Countless consumer regulations exist dealing with units of measure, instruments and their calibration, prices, and advertising claims. In developing nations with less product control, cheating of consumers through faulty measuring devices is frequent. Goods move more freely and fairly in a protected atmosphere, and so governmental regulation of commerce accompanies consumer vigilance.

In my early public interest work, some engaged in consumer issues wanted me to devote all my attention to their areas of concern. However, I found that the consumerist label they wore needed distinctions: if it were focused on shoddy, unsafe and fraudulent practices, all good and well; if it were unrelated to environmental and moral considerations, it had to be avoided, for over-consumption calls for critique in our materialistic culture.

Producer rights should not be forgotten. Those who grow, extract, and manufacture goods that move through the system deserve special protection, especially since this system constantly seeks the lowest prices for products along with the highest profits. Of special concern are uncertainty of farm commodity prices and the abundance of products, up-front costs for fertilizers and tools, and difficulties in marketing products. The *UN International Fund for Agricultural Development* says that rising food prices should give small farmers a boost and enable them to invest money in irrigation and other agricultural improvements. Farmers in less-developed lands have only increased cereal production by 1% in the recent decade, whereas those in rich countries by 12%. However, in 2012 during the drought in America's grain belt, still surplus global rice supplies existed. Support for small farmers in developing lands is of utmost importance as the world population may approach nine billion by 2050.

Right to employment is a persistent problem facing our modern world with vast numbers of unemployed people seeking a livelihood for their families. Work allows us to express our creativity and our privilege to serve

others. Since our mortal life is short, work is our rare opportunity to live productively and perfect ourselves. While much work on national or regional infrastructure ought to be done, and willing people are available to fulfill those tasks, the problem is finding available resources to fund operations. To sequester wealth by the privileged is to deny work to those who must live -- and brings on the impulses to divert their attention from revolt against an unfair system. Redistribution of wealth through fair taxation has become a national and global issue. In 1978, the top 0.1 percent took home 2.7 percent of the total income. In the U.S. in 2006, the top 0.1 percent taxpayers (148,361) took home an average of \$1.9 million each, or 11.6 percent of the total income.⁵ Also see *Betrayal of the American Dream* mentioned in Chapter Four.

a) Infringement in Commercial Areas

Trouble is coming to the man who amasses goods that are not his, (for how long?) and loads himself with pledges. Will not your creditors suddenly rise, will not your duns awake? Then you will be their victim....Trouble is coming to the man who grossly exploits others for the sake of his House, to fix his nest on high and so evade the hand of misfortune. (Habakkuk 2:6,9)

The right to fair and accessible movement of goods is basic to a higher quality of life. Impeding the movement of essential goods such as food, water, and fuel due to excessive controls or through unsafe practices is a gross injustice that must be addressed. Misuse and waste of commercial resources are more keenly felt by consumers, workers in production and shipping, and by those who are frozen out of the production process through unemployment. An economic system that perpetuates unemployment is unsustainable.

1. Consumer Beware! -- Entire books have been written on specific categories of products; these range from Ralph Nader's *Unsafe at Any Speed* to countless accounts of shoddy, unsafe, falsely advertised, misrepresented, and overpriced products that crowd the market. These targeted consumer items include toys with lead paint to all vehicles that demand recall. Each of these products is an example where the commons of fair trade has been violated, and yet when alert regulatory agencies are absent, such practices continue to plague the marketplace. As more and more goods are sold on the Internet without personal examination that occurs in a store or flea market, one will hear more complaints.

2. Worker Injustice -- Two unequal parties may be coerced by the more powerful to trade "freely," but the result will not be fair trade; power has an advantage over the other and freedom is compromised. Commercial

activities are now globalized; injustices to workers in rapidly emerging nations are similar to those noted in earlier Western European and North American development periods. Corporate outsourcing, unsafe coal mines, failure to pay workers, escape industries, and repression of the right to organize are all part of the infringement on the rights of people to find and retain decent working conditions. A world of surplus potential workers is opening itself to bargaining for the lowest wage to the great disadvantage of all workers. *The bottom 80% of Americans now lose a collective \$743 million a year thanks to slow wage growth. The top 1% gains \$673 billion.*⁶

Longer-term unemployed bear an unjust stigma -- for it renders some and especially older people unemployable. Why does one with the privilege of wealth have a right to deny another who is less privileged the right to a livelihood? Over a waiting period without work in this dysfunctional economy, the unemployed become virtually unemployable. Cynics speak today about unemployed middle management as the BWM or "beached white male." During and after this Great Recession unfortunate persons with longer unemployment are being discriminated against when competing against workers, especially in other countries who are willing to work for much reduced wages. Thus begins a downward spiral of competing workers who bargain down with others for scarce positions.

3. Movement of Goods and Safety Issues -- Extracting, processing, and shipping of goods can be done at lower prices by shortcutting safety issues. One would have expected that addressing labor safety issues during the last two centuries would close the matter. Not so with globalizing tendencies, where other countries do not have equally strict regulations. Even amid safety awareness practices, American agriculture is fraught with safety issues. Mines in many parts of the world have sorry safety records, and coal mine disasters still occur with frequency and large loss of life. Manufacturing conditions in factories in developing nations are often in great need of improvement as companies cut corners that eat into profits (a tragic fire in an unsafe Bangladesh textile factory killed 143 in November 2012).

4. Indebtedness -- The heavy indebtedness of the consumer is a driving factor in the consumption-based economy that encourages people to obtain now and pay later. American personal debt is in the neighborhood of 12 trillion dollars. That is an individual consumer condition, and also is present in all forms of government including our national government, with a 14-trillion-dollar national debt and growing. Granted, considerable amounts of indebtedness are due to health and other bills that mount unexpectedly. Smother people in mortgages and credit card debt and they become passive -- enslaved to banking interests, who define our financial worthiness through often unwelcome credit ratings.

I went to a motel in Corinth, Mississippi on a stormy night when camping was impossible. The clerk asked for my credit card and I waved cash and said I do not believe in credit cards. If I took those cards, I would be beholden to banks for my financial life and death. That wasn't very convincing, for the clerk pointed to a sign on the wall -- "No card, no lodging," as rain poured down outside in sheets. Fortunately, a neighboring motel did accept cash. This episode triggered formal complaint to the Federal Trade Commission. Why is American currency not honored in our country? Without a credit card, I am a non-person. Most who hear my story do not side with me, lest the banks declare them unworthy of credit; they prefer to kow-tow to the system.

Is indebtedness an expected norm in our society? Currency has given way to the "credit card," held by one of a few major banks controlling our financial lives. In turn, major national banks make enormous profits, reward officers with large salaries, and conduct any business they desire since they are too big to fail. If they fail, taxpayers will go into deeper collective debt to ensure their continued life. Youth are instructed to become indebted quickly and responsibly so they can build a good credit rating. Inflated college tuition thrusts many into this category for long periods, a generation of indentured servants. Millions of lower-income people pay very high interest rates to "pay day" outlets, to overdrawn credit cards, bank accounts, and "underwater" mortgages (where total owed is higher than the residence value). Thank God, we have no debtors' prisons today!

5. Unfair Corporate Practices -- The financial power of multinational corporations equals or surpasses that of entire smaller nations. Money-making policies that impede the lives of workers with insecure jobs are oppressive. Greed and loose or lacking regulations can result in concentration of financial resources in the hands of a few, a process that is antithetical to a more equal distribution of resources. The ability of companies to leave communities in which they have engaged faithful workers for decades -- and even force experienced people to train successors in distant lands -- epitomizes what must be reclaimed. Private wealthy decision-makers are weakening and re-establishing public policy while forgetting justice.

b) Infringement on Movement of People

None of their members were ever in want, as all those who owned land or houses would sell them, and bring the money from them to present it to the apostles; it was then distributed to any members who might be in need.

(Acts 4: 34-35)

In theory, all people ought to be free to move about. In practice, however, human mobility quickly runs into problems: restrictions on leaving, traveling, or arriving by those seeking work opportunities or forced to move due to oppression; false reasons for inducing one to change residence; and extravagant means of travel in going from place to place.

1. Restricted Work Opportunities -- All things considered, it seems far better that work opportunities be met at the place of origin; thus less disruption to families and community are involved. Work opportunities could be brought to workers rather than have them move elsewhere, but labor history goes on. Barbarians crossed the Rhine into the Roman Empire; eager Mexicans cross the Rio Grande; Chinese farmers migrate to eastern industrial cities -- all part of a grand sweep of people to a place more promising. A host of challenges includes decent lodging, work permits, fair pay, and health benefits for newcomers. Some welcome migrants because they are willing to work; others build barriers to stop their movement into a residential or work area.

The promise of a better quality of life is a valid reason for people to move from one place of work or residence to another. Many of our ancestors felt justified coming to America for better work and long-term opportunities (my grandfather came because he wanted to grow grapes near Augusta, Kentucky, the wine-growing capital of America at that time). For the most part, immigrants have willing hands and open hearts; so ought residents to have hospitable faces and open hands to receive those coming. The struggle to get the DREAM (Development, Relief, and Education for Alien Minors) legislation approved has been part of this ongoing concern by residents who welcome the work performed. Migrants are drawn to opportunities. Primitive hunters and gatherers moved to more abundant food sources; nomadic herders from the time of Cain and Abel looked for grazing opportunities; wholesale migrations at the late stages of the Roman Empire sought economic opportunities within the Empire. Today, North Africans leave areas of unrest for job opportunities in Europe, Asians targeting work in Middle East oil states, and Latin Americans migrate to North America.

2. Forced Movement -- Millions of threatened people move to what they regard as safer areas, such as occurred in the partition of Pakistan and India in 1947. Refugees often seek freedom from persecution or distance from homeland conflicts. In late 2007, two boat loads of West Africans, some with college degrees and special skills, were intercepted near the Canary Islands; it was found that dozens had died for lack of food and water. The dead had been thrown overboard and never reached the Islands, the desired stepping stone to Europe. This mishap occurred one week after charred bodies of a half dozen Latin American migrants were found in wildfire-ravaged

canyons in San Diego County, California. Europe's southern tier witnesses a mass immigration from Africa and the Middle East. The Roman Empire's border fortifications were meant to keep the tribes out; the Berlin Wall was intended to keep people confined; fencing between Mexico and the United States has been erected to exclude illegal migrants. Confinement, passports, visas, and green cards pertain to people seeking to move about and others to continue exclusive residence without interference. Exclusion can be related to health or security issues.

Repressive entrance conditions can hinder the free movement of people through immigration policies (lack of guest-worker programs, discrimination, and ejection of illegal workers without due process). Reception or rejection of political exiles falls within this category. Refugees continue to flee from perceived danger. A valid basic question is, "How can conditions in the place of origin be changed so that refugees can return quickly after a temporary stay abroad?" Air and land travel must also be protected from human trafficking, terrorist attacks, and from harassment and any form of discriminatory practice. While many travelers feel restricted by searches, delays, luggage limits, passports and papers, still most would agree that these can be tolerated in order to minimize terrorist threats.

3. Travel Damage by Trashing and Carbon Imprint -- Tourist traveling can have a detrimental effect on landscape and people especially if the carrying capacity of a place is exceeded. Travelers to fragile places (see Chapter Three) can damage the environment by the mode of travel, or the waste left behind after tourist visits. Quite often the target region does not have easily available the capacity to recycle or sort discarded material. Often tourists are careless and policing is minimized to show a greater friendliness to the visitor with money. In the spring of 2011, a clean up of Mount Everest yielded twenty tons of garbage left behind by climbers of that fragile mountain -- and in a frigid zone where natural or human recycling is virtually impossible.

Travel modes differ in carbon imprint. We know the effects by automotive air pollution through effort in recent years to make vehicles more efficient and to move to electric vehicles. More energy-intensive air travel is regarded as a necessity by the traveler, e.g., to get to destinations quickly. Jet travel for frequent vacations results in a severe carbon footprint and accompanying pollution, though here again energy efficiency is being implemented. Eco-tourist critics say that such travel should be made by public transit and infrequently (see Green Tourist Guidelines in Chapter Four). The impulse to visit exotic places can be compensated partly by virtual (video, audio, and Internet) communication; thus, people may refrain from physical travel.

Privatized means of transportation (besides the fuel inefficient but increasingly popular automobile mode) have actually been allowed from the earliest days of our republic on toll roads, canals, and rivers -- and now by the airlines. However, today tax-built highways and other public means are being privatized; the Pennsylvania Turnpike, the Chicago Skyway, bridges to Canada, and the Indiana Turnpike have been sold to investors, even foreign ones. In fairness, passageways of travel ought to remain in the public domain for the benefit of all the people.

c) **Actions to Reclaim the Commercial World**

You cannot be the slave both of God and of money. (Luke 16:13)

Wasted resources in all forms need to be conserved so that they can be available to people in need. Placing these resources in the hands of the needy demands fair processing of materials and dependable transportation systems. Responsible and alert inspectors act as watchdogs in areas of mining, manufacturing, shipping, and commerce. Enforcement personnel are key because so often irresponsible companies seek shortcuts; some industries that escape to other countries are the worst culprits. Satellites in space can monitor land and oceans; radar can monitor airways, radio waves can link the shipping world; trains, trucks and cargo ships move safely and rapidly at great distances and internationally. Regulations on shipping routes and safety of those traveling on these routes are global issues. Volumes of cargo hardly envisioned at the start of the twentieth century move on land, sea and air. Safety regulations extend to the trade services also.

1. Individual Consumer Issues -- Can a consumer help reclaim the commons when so many consumer issues are non-communal and based on individual practices? The answer is "yes," provided consumers realize they are world citizens with as much responsibility as producers. Consumers are encouraged to avoid wasting food, water, energy for fuel, and all domestic supplies; studies show that spacious housing wastes energy when overly cooled or heated. Consumer finances ought to be such as to avoid heavy indebtedness -- but that is not always a free choice. Consumers are urged to recycle plastics, metals, paper, and glass containers. Composting wastes ought to be ordinary domestic practice.

Wise and ethical consumers are as needed as ethical producers. Patronizing farmers' markets offering locally grown produce is second best to growing our food ourselves -- an activity that is not always possible because of lack of land, time, or energy on the part of the consumer. Conscientious consumers are urged to read labels and attempt to determine where products originate; companies that treat workers unjustly are

boycotted; unethical practice stirs the whistleblower to action. A further question in a materialistic culture is whether the lure of a consumer purchase is motivated by need or by wants generated by cultivated addictive behavior. All people are consumers, but choices of purchases make some more wise than others. Yes, all consumers ought to become contrasumers.⁷

2. Production and Shipping Safety Issues -- Governmental agencies must monitor and regulate working conditions of those who process and ship goods. Often the movement of factories from one nation to another occurs through the profit-based incentive to produce materials at lower costs, by omission of safety and environmental requirements. In lower wage industries, workers receive no amenities and are pressured to refrain from voicing objections to conditions for fear of losing their jobs to the eager unemployed outside the gates. The rights of workers in both production and the service industries as well as governmental workers to organize and form trade unions is highly restricted and discouraged in many nations. Unions speak for workers and support "whistleblowers" who expose unsafe working conditions.

*These will hammer their swords into plowshares, their spears into sickles.
Nation will not lift sword against nation, there will be no more training for war.*
(Isaiah 2:4b)

3. International Atomic Energy Agency (IAEA) -- Safety concerns stemming from global commerce go beyond consumers and workers and involve larger numbers of people and the planet herself. Monitoring atomic and nuclear testing was a major concern in the mid-twentieth century. Nuclear materials are used in weapons of mass destruction and their testing caused illnesses to workers and neighbors who were not taking proper safeguards (along with release of radioactive materials into the atmosphere). The "peacetime" use of the atom in medicine and radiological treatments is justified; its use for nuclear power facilities has been questioned, and some regard this as reckless, for fuel can be processed into weapon's grade materials.

Clean nuclear energy is a misnomer inserted into the climate change debate. Nuclear processing takes fossil fuels; power plants are not totally safe as advertised; and none can be cleaned completely when spillage occurs. The IAEA was established to promote and monitor nuclear facilities; the agency should drop promotion, and extend monitoring activity to all nuclear facilities -- and hasten the age of renewable energy. We have picked fruit from the "Tree of the Knowledge of Good and Evil" in an attempt to justify the 1945 killing of innocent civilians in Nagasaki and Hiroshima atomic bomb attacks.

I served on the board of the first anti-nuclear organization, the National Intervenors. When returning from Washington DC in 1977, we started the Sorghum Alliance as an anti-nuke regional group. Mary Davis joined our effort and went on to be known internationally and especially in France for her books on that country's nuclear programs. With her untimely death in 2011, many materials were passed on to me. One of these involved the Federal Portsmouth Gaseous Diffusion Plant in southern Ohio. Mary became involved in safety problems and became acquainted with the *Injured Worker's Advocate*, where badges worn by workers had been lost or doctored. At this time, those developing cancer cannot prove injury on the job and thus due to receive Workman's Compensation. It appears to be a multibillion-dollar issue still worthy of public interest monitoring.

Funding: Fees imposed on nuclear power plants should finance the IAEA for the greater part along with some GDF money.

4. Fair Trade and Animal Products -- If one likes coffee or chocolate, then purchase from fair trade sources, which omit profit-making middle people and allow funds to return directly to primary producers. A fair trade advocate seeks to ensure that purchased products meet proper worker safety and environmental standards. A sizeable number of charitable and relief organizations such as Catholic Relief Services are now promoting specific homegrown and crafted products from poorer countries. For example, *SERRV* is a non-profit fair trade and development organization helping to bring good returns from ultimate consumers to original producers.

Many developing lands are prone to poachers who target wildlife (live or as harvested parts) for a lucrative world trade, whether legal or not. The *Convention on International Trade in Endangered Species of Wild Fauna and Flora* (CITES) was drawn up in 1973 to protect wildlife from exploitation, and to prevent international trade in threatened species. The U.S. is a party to this treaty, which has proved to be an effective vehicle for protecting these species through severe trade restrictions and commercial penalties. Consumers, seeking rare animal parts for food, medicine, luxury items, or live animals for pets, increase commercial pressure when expendable wealth becomes available. A strict global regulatory approach to one of the world's most serious environmental problems could strengthen enforcement powers to ensure that treaty obligations are met by all nations.

Forest Products Certification ensures that forest products are properly harvested, processed, and utilized. However, protection often depends on testimony of harvesters who have devastated forests through improper practices that are far too prevalent today. Policing at points of

harvest and transport would curb excesses, but this is a major challenge in poorer countries. Forest-product trade ought to be regulated by policies similar to those for endangered species, for our forests are endangered.

Funding: CITES obligations and exotic and invasive species control ought to be funded through confiscation of illegally traded materials. In addition, GDF money should be focused on local police security and to monitor trade in wildlife, as well as the eradication of exotic invasive species. Likewise, a global forest certification program should be funded by timber and extraction fees. On a larger scale, a recent report states that \$20 billion annually could cut deforestation-related emissions in half by 2020.⁸

5. "Global Financial Control Agency" -- Corporations call out to be controlled through regional, national or global regulations, depending on their extent of operations. So often it is a state-incorporated body that grows to become multi-state, then national, and then international due to financial policy decisions, globalized ease in shifting operations and transferring finances, and the varied business climates among countries. Taming global corporations would be a win-win situation and favored by progressive groups at all levels. No matter how misguided the rulings, corporations are not real persons (see Chapter Four), but are creations of the state through the consent of the people.⁹

By the end of this century's first decade, the U.S. public had lost patience with irresponsible corporations. However, patience is not the same as control; after a 178-billion-dollar bailout in 2008-09 of the indebted insurance group AIG, that corporation's management went ahead and paid bonuses to its financial section sub-managers who had engineered the risk-taking that brought AIG to its knees. Mismanagement was accepted with awards that extended to banks and other financial institutions on an international scale. Reform was in the air.

In 2010, the U.S. Congress passed the *Dodd-Frank Wall Street Reform and Consumer Protection Act*, regarded as the most sweeping change of financial regulation since the Great Depression. As of this writing, this multi-faceted legislation has not yet been implemented fully. Some of its components include: creating a number of agencies or combining existing ones (e.g., Federal Deposit Insurance Corporation); ending taxpayer bailouts of financial institutions; compelling oversight reporting on agency operations; eliminating loopholes in financial practices; providing an early warning system on economic stability; and even creating rules on executive compensation. Needless to say, some business opposition was and remains strongly against regulations.

Pre-American Constitution days may repeat itself in history.

Some emerging nations today lack enforcement powers to regulate corporations. Where governments are corrupt there is little or no transparency in financial dealings, as well as policies pertaining to minimal wages, worker safety and environmental safeguards, proper ways of waste material disposal, and environmental costs. Is it not a system unable to cope with globalization? Hope springs eternal. Enlightened corporations see a need to work closely with a responsible labor movement -- attested to by siting plants in well-policed areas with health and educational benefits for employees, and remaining in nations with more demanding environmental safeguards. "Leveling the field" includes instituting a "Global Financial Control Agency" answerable to a federated world government that would make uniform regulations part of the world manufacturing and service picture.

Profit motivation clouded the picture from the earliest colonial days in the sixteenth and later centuries. European explorers were also exploiters and some languages failed to distinguish the two words. Colonial New Englanders were incensed by the heavy-handed activities of companies like the East India Company (the first multinational corporation), and thus occurred the *Boston Tea Party*. Precious cargo of the beverage was dumped into the harbor because taxes associated with tea were onerous and contrary to the wishes of colonists. Virtually all of eighteenth-century British parliamentarians were stockholders, and that one-tenth made fortunes from that company, which drew wealth from impoverished India.¹⁰ Lack of international control has been a stumbling block from the early days of global commerce and continues today.

Funding: A "Global Financial Control Agency" should operate on funds raised through fees from Transaction Taxes on all international financial transactions.

c) **Financial Resource Issues**

You are the ones who destroy the vineyard and conceal what you have stolen from the poor. By what right do you crush my people and grind the faces of the poor?
(Isaiah 3:14b-15a)

Reclaiming the commons may occur along different routes, some of which value human economic circumstances in quite different ways. When one person is regarded as being more productive or of greater economic worth than a prisoner, a chronically-ill hospital patient, an elderly person needing total care, or a child with a crippling illness, the scheme could take on a heartless pragmatic tone. People considered of less worth receive the least

care and a smaller apportionment of resources. Colonial period enslavement was justified in part because slave masters regarded themselves as superior, and looked down upon native people either local or at a distance who lived outside of the colonial economic system.

Material profit motivation is a powerful driving force. While many great leaders have not been motivated by a lure of wealth, still others were, especially European explorers such as Christopher Columbus, John Cabot, and Amerigo Vespucci, driven as they were for Oriental trade routes. *Columbus's fixation on gold, and the fixation of those who followed him about financial profit, blinded them to the value of what they found in the New World.*¹¹ The heavy focus on retrieving gold or furs or cod has kept excessive profit-making very much alive for centuries -- and Spanish and later successive colonists for the most part failed to halt the utter destruction of the first contacted (the Tainos), and then many native tribes.

The term "filthy" rich is not used here, for wealth (money or property) is not evil, but rather its accumulation and controlled use in the hands of private-moneyed interests is very dangerous. Wealth is a promise and a peril and, like tobacco and certain drugs, is addictive and requires individual discipline and collective controls. For many, unshared wealth threatens personal salvation (Mark 10:24), creates a climate of greed, and has all the bad effects enumerated in Chapter Four.

1. Resource Conservation Ethic

When they have eaten enough he said to the disciples, "Pick up the pieces left over, so that nothing gets wasted." (John 6:12)

The Earth's resources are vast but finite. Extracting and making them useful requires financial resources and can lead to harmful emissions and land disturbance. Common sense says it is wrong to consume the last drop of oil, because future generations will need some oil products for lubricants and specific petrochemicals. Overuse exceeds the carrying capacity of natural systems and waste accrues. The waste creates environmental disposal problems, cheapens one's sense of resource worth, breeds further waste, and creates disharmony in community by the waste's presence. Allowing the wealthy to waste and the poor to pick up after them is certainly not egalitarian. To "tolerate" waste by anyone is not true tolerance; no one, the privileged or others, has a right to waste; this is because this planet's resources belong to all of us, whether those needing essentials live or will live.

Resource conservation is in the front line of sustainable development. In order that conservation is more than the deeds of the green

conscientious citizen, restrictions are imposed. Strict laws oppose driving under the influence of alcohol or restrict water use in times of drought. Regulations are now extended to vehicle fuel and light bulb efficiency standards. Changes in behavior are occurring, in part, due to an atmosphere of proper resource regulations. The hype of vehicle higher horsepower gives way to making smaller, more efficient vehicles -- and these are coming on rapidly. Downsizing residential space is bantered about in the West at least among those choosing to live a simpler lifestyle. Unfortunately, the drive by Chinese, Indians and others to equal materialistic Western lifestyles could place high demands on world resources for more private vehicles and spacious housing.

Simple lifestyle compatible regulations can significantly improve conservation, and removing some extravagant ones could also help. Consider the 300,000 American local areas that do not permit clothes to be dried outdoors (this could cut domestic energy use by 6%). Lawn-size limits, types of lawn cover, and manner of cutting lawns are often mandated; in place of such regulations edible landscape, wildscape, and use of native-plant lawns requiring less water ought to be encouraged. Lower energy rates could be given to those who conserve in heating and cooling practices (not higher heated temperatures in winter than cooled temperatures in summer).

All are consumers, but too many are wasteful ones. With few exceptions, the affluent consume more because of the demands of their sophisticated habits. Wealthy consumers generally create more waste and emissions: more auto travel, spacious living, resource intensive foods, and luxury items. All must meet essential needs, but all ought not tolerate the raiding of the commons, where some exert power to take what they want without regard to the Common Good. Poor people do not have proper domestic waste disposal systems yet also consume discardable materials. Recall that much of the world's wastes go somewhat unnoticed -- a tragedy of the commons.¹²

Living simply is an individual attempt to be conservative in use of resources. Some regard this as a free choice engendered by social justice and radical sharing of resources. Those living simply become aware that wasteful practices impact the social order and that their lifestyle stands in contrast to crass materialism with hunger for big homes, cars, boats, etc. Simple living is that template for improved quality and a sustainable way of living. Living simply may be voluntary, but resource conservation can be encouraged through regulation; this can be also promoted through media outlets, county fairs, school programs, and farmers' markets.

2. Worker Ownership

Woe to those who add house to house and join field to field until everything belongs to them and they are the sole inhabitants of the land. (Isaiah 5:8)

Workers often need start-up funding and can build their own cottage businesses through low- and no-interest micro-loans. Such loans can stabilize poor communities, offer opportunities for workers to avoid loan sharks (especially poor women whose families depend on their income), enliven the entrepreneurial spirit, and ultimately discourage workers from emigration.

Dr. Muhammad Yunus, the founder of the Grameen Bank in Bangladesh, won the 2006 Nobel Prize for Peace for establishing a micro-loan system starting with a \$27 loan for weaving businesses. Today some 50 million people have benefited from micro-loans (as low as \$50 or less) to purchase basic materials and equipment. The *Foundation for International Community Assistance* has operated since 1984 helping to set up village banks whose members choose their own investments, disburse and collect all loans, manage their savings, elect their officials, write their by-laws, and keep their own books. Sometimes this works and sometimes mixed results occur because of difficulties in planning, loan sharks, and lack of marketing for those who must compete with large corporations.

The Mondragon Cooperative Corporation (MCC) is a regional and later a national level model with large-scale manufacturing, retail and financial operations that are worker-owned. This organization, located in the Spanish Basque region, includes the world's largest set of co-operatives. Mondragon was founded under the inspiration of Father Jose Maria Arizmendiarieta, shortly after the Second World War; workers started with a small manufacturing operation of petrol-based cookers and heaters, moved to other industries including white goods (appliances) and has expanded today to be the largest corporation in the Basque region and the seventh largest industrial group in Spain. The umbrella group now consists of more than 160 companies, which manage their own health insurance and pension funds, and have graduated to supermarkets (*Eroski* stores), the second largest Spanish retailer. In the 1990s, a *University of Mondragon* was started with 4,000 students at three campuses.

Worker democracy is at the heart of Mondragon. A 650-member congress is composed of elected delegates and meets annually. Each subdivision or company has its own elected management and workplace council. The expansion of Mondragon includes establishments in China and America. Today, the group consists of two-thirds employees as well as one-third members.¹³ During the recent recession, the Mondragon businesses

were hurt like those in the rest of the world. Salaries were cut by 8%; as losses occurred in one area these were covered by the others; co-ops were closed but workers had to be reemployed in a 50-kilometer radius. However, some branch companies predict that diversification of MCC could be its downfall; cooperatives can break apart when worker-owners become too diverse. With all its imperfections, MCC is still a model of what is needed in reclaiming the commons (worker control); MCC allows immediate livelihoods to be furnished at the local level; it acts as an intermediate between local and larger-scale national organizations. How big should cooperatives be?

Workers can harm while trying to help companies. In late 2007, the second largest French bank, *Societe Generale*, reported that one of its traders, Jerome Kerviel, had lost the bank the equivalent of 7.2 billion dollars. It was not personal gain that motivated him, but rather the implicit mandate that he was operating upon -- to make a profit for the bank. Apparently, he was dutifully striving to do just that through his own rather risky trading procedures, but oversight was loose and he became the scapegoat when the scheme failed. What was overlooked in the controversy was lack of regulation of the actions of an individual. The next year as the Great Recession began in earnest, more unregulated individual financial actions surfaced -- and are continuing to this day.

Bad investments accompanied the Great Recession. In December 2008, the Bernie Madoff scandal (engineered by this highly respected investment broker) involved as much as \$64 billion expected gains and \$10 to \$17 billion (government estimates) investments actually lost; a month or so later it was reported that an American banker, Allen Stanford, had fleeced as much as \$10 billion from American and overseas bank clients. Bank and insurance losses mounted and by February 2009, the Royal Bank of Scotland reported the previous year's loss of \$34 billion -- a record financial loss. In Michigan at the beginning of the next month, General Motors reported a \$60 billion loss. Red ink had turned into a flood from the for-profit sector of the Western world. Befuddled national leaders threw money into the black holes of multinational corporations, in hopes that chaos would be delayed. In fairness, many but not all of these loans are being repaid. Institutions were considered "too big to be allowed to fail." In fact, they failed because they were too big and too unregulated.

Private individual workers want to be owners: "I am the best guardian of what I have, and I worry that the new owners will not use my materials properly"; "I think others must travel the same route to receive my equivalent experience"; "Why should I give what belongs to me alone?" Workers tend to take what is rightfully theirs, for resources belong to all; responsible workers feel a sense of ownership. The Israelite people took the

Promised Land -- and the operation was violent at times. An early Christian group gave into and took from a common fund for needs; it was successful while it lasted and a sample of a possible new economy. Why do Bible fundamentalists expound the conquest of the Promised Land but gloss over the early Christian experience as narrated in the *Acts of the Apostles*? Perhaps it is because it is difficult to break with our system.

3. Military Conversion

In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. President Dwight D. Eisenhower, 1961 Farewell Address

An enhanced security that will come through reclaiming the commons is a "peace dividend," which could amount to hundreds of billions of dollars each year if fully implemented. That was the hope after the Berlin Wall crumbled in 1990. Recall further that the U.S. went in a matter of a few years (1930s and 40s) from a staunchly isolationist mentality to "policeman of the world" after the Second World War. Neither extreme isolation nor super-power status is viable for long in this age of globalization. Wars in Iraq and Afghanistan lasted far too long, if ever justified in the first place. Europe and Japan really should have no American troops stationed there, for their own police and defense systems are adequate. Many military bases at home or abroad need strict review in an age of rapid deployment of forces. Peace friends say, "Bring the troops home and put them to work rebuilding our needed infrastructure."

Massive military expenditures are outmoded, especially when about one-and-a-half trillion dollars is required to maintain these standing armed forces. The only possible saving grace for such global military deployment is when a natural disaster occurs, some of these military units can be quickly deployed in a disciplined manner to offer needed assistance. The earthquake disasters in 2010 in Haiti and to a lesser degree in Japan in 2011 brought military assistance. Coordinating national forces (NATO, African Union, etc.) has been regarded as a step in the right direction for peacekeeping duties. By the autumn of 2006, recruitment of personnel for work in Lebanon and Sudan had swelled the United Nations peacekeepers' ranks to nearly 100,000, and added trouble spots such as Congo and Somalia have maintained those numbers to the present day. Pax Americana in 2013 is extremely costly.

Peacekeepers ought to come from affected regions of conflict, where possible. The hesitancy to arm peacekeepers is debatable; self-defense

and defending innocent civilians are legitimate reasons for arming such units. However, only a minor part of the current global military budget goes to training, equipping, and transporting United Nations peacekeepers to conflict zones. Peacekeeping is an arena where a federated-global organization with enforcement powers is emerging as a necessity. However, additional billions of dollars from an expanded GDF (\$10 billion) could help establish permanent bases in volatile areas and provide training for global police contingents, which could be dispatched rapidly when emergencies arise.

The American military/industrial complex feeds on the willingness of taxpayers. It promotes its pet "Star Wars" Program, aircraft carriers, and stealth bombers costing billions, which make little security difference if any. Tanks and heavy equipment that consume two to three gallons of precious fuel per mile (yes, per mile) need to be far fewer in number. Weaponry maintains security of outrageously-paid defense contractors and the power of the military/industrial complex makes conversion to peacetime uses very difficult. Conversion will come from an aroused citizenry, not military leaders and contractors. Let us reclaim the security commons.

4. Full Employment

"Why have you been standing here idle all day?" "Because no one has hired us," they answered."
(Matthew 20:6-7)

Each year on Labor Day, speakers call for full employment. They champion the cause of just wages, pension plans, and insurance benefits. They speak of the right of every citizen to contribute positively through work and, if daring, they mention the duty of the government to be an employer of last resort.

Plentiful work opportunities exist: to repair and rebuild the infrastructure of our country, to educate the illiterate and poorly educated, to care for the elderly and sick in an adequate manner, to build affordable housing, to reclaim damaged lands, and to initiate a renewable energy economy. Authentic development requires more, not fewer, employees. A limited number of potential workers and job possibilities is not the bottleneck; rather, finding financial means to pay workers for filling genuine needs is. Curtailment of military spending along with tax reforms could provide finances needed for full employment -- even with resulting lower-paying jobs.

The Works Progress (later Projects) Administration (WPA) is a prime Great Depression template of what is needed today. During that period, some eight million workers got jobs to help support themselves and

their families. At least that number of workers is needed today to address our badly neglected infrastructure, or the multitude of services needed by the young, elderly, ill, illiterate and disabled. Work is out there; people are willing; only the funding resources are lacking. The answer seems obvious: tax the rich, use governmental money, and create jobs. The drawback is that legislators who could bring this about are beholden to the rich and regard the wealthy as job creators needing tax breaks.

Slavery took a millennia to be banned and yet under other names the condition still exists. Inability to work in a meaningful manner is a form of enslavement to a system where lack of employment is a downsizing to lower acceptable wages. With another system, all types of meaningful work "opportunities" could be created: domestic care-giving, teaching, assisting the disabled, repairing the environment, growing adequate food, and constructing proper lodging and sanitation systems for the people. If the private sector fails to exploit these opportunities then the state must step in. Unemployment is a failure of our economic system. Citizens have duties; the state has a duty to provide a livelihood as part of life, liberty, and the pursuit of happiness. Citizens are expected to vote, defend one's country, and serve on a jury; the state as ultimate employer owes citizens the opportunity to be creative through work. All the while we recognize that *anyone who would not work should not eat*. (II Thessalonians 3:10)

The current system creates a pool of the unemployed to serve as a demeaning reserve, especially for the long-term unemployed. Hopefully, they will organize and take what is rightfully theirs in a non-violent manner. Some may say, "Work opportunities do not exist"-- a blatant lie. Rather, work opportunities are enormous, but financial resources to pay for them are not forthcoming, due to a weak and unsustainable political/economic system that fails to reapportion resources properly.

Unemployment is a global concern and we cannot solve it in one stroke of the pen. As of this writing, one half of young Spaniards are out of work and in parts of Africa and elsewhere numbers are even higher. Many nations with emerging economies find it increasingly difficult to create jobs fast enough to meet their rapidly swelling labor forces. Due to automation, unskilled workers in many sectors of the labor force (e.g., coal mining, agriculture, and railroading) are less needed, and this makes the employment picture all the more challenging. The hopelessness found among long-term unemployed workers leads to family and community discord, substance abuse, and acts of violence and even suicide. Workers suffer from the lie of a capitalistic economy that calls them unneeded. Matching work opportunities with workers becomes a challenge, but fair taxes would provide finances.

5. Tax and Financial Reform

Let me have no more of the din of your chanting, no more your strumming on harps. But let justice flow like water, and integrity like an unfailing stream.

(Amos 5:23-24)

Warren Buffett, the major shareholder in the Berkshire Hathaway holding company, is worth over \$50 billion (though he lost about \$11 billion in 2008 alone, but is capable of making it up very quickly). He stated that he is taxed at a lower rate than the fifteen people in his office who volunteered to compare tax rates. The average office tax rate was 32.9%; his tax rate was 17.7%. Buffett honestly states, "There wasn't anybody in the office, from the receptionist on, that paid as low a tax rate, and I have no tax planning. I don't have an accountant. I don't have tax shelters. I just follow what the U.S. Congress tells me to do." Reporter Merlene Davis asks a searching question, "How much longer do we have to watch the rich getting disgustingly richer?"¹⁴ The answer is disgustingly simple -- until we reclaim the commons.

Tax rates on the rich were 51.2% in 1955, 29.9% in 1995 and 16.5 % in 2007. During this period, the manufacturing in America went from booming to only a third of that amount. In fact, manufacturing went from 30% of the labor force in 1950 to 11% in 2000. With lower fuel costs, home needs, a skilled labor force and other advantages the loss of jobs could be made up -- if the economic conditions are inviting. Multi-millionaires have many tax loopholes and congressional friends to help keep those loopholes coming -- though each new year brings hope of tax code reform. We poor are burdened by taxes on clothing, liquor, entertainment, auto and gasoline, as well as some other hidden taxes; we pay more taxes in proportion to money intake than the wealthy.

Fair taxes? Earn what you desire if that makes you happy, but let us have taxes to take all surplus beyond a modest income. Propaganda campaigns paint raising taxes as universally bad -- but not if fairness means taxing the wealthy who can afford to support revenue-starved governmental agencies. Some corporations pay no taxes because of complex write-offs, deductions, losses and perks. A no-new-tax campaign is fiscally irresponsible, but still lingers amid fiscal cliffs and discussion. The specter of wasted governmental funds is called a reason for less government -- but excessive military budgets supported by some so-called conservatives make this argument somewhat hollow.

Tax the rich is a no-brainer. High taxes on rich individuals and corporations with very low taxes on the middle class would be the most just

and non-violent way to reclaim the commons. Is there any evidence that extravagant and retained incomes mean better service for the Common Good? A living wage is a necessity for life; an excessive salary with perks running into the millions of dollars is a trigger for destructive anger and misuse of a limited pie.¹⁵ Tax havens must be eliminated and excessive salaries taxed (everything beyond a six-figure total). Allow high salaries, just tax all beyond a moderate-income level, reset each year. Allow ego-enhancing salaries, but immediately tax excess. Let them earn as much as makes them satisfied, but don't let them keep it. Relieve them of the taint of money for the Common Good.¹⁶

Sustainability and fair taxes go together. America is a rich enough nation that if the vast 19,000-page tax code were vastly simplified there would be enough funds for all the works needed to be done, along with full employment and a thriving and healthy economy. However, to achieve this condition requires courage by legislators, as well as the moral leaders of this land.

I am convinced that opposition to my own writings on this subject is due not to economic weakness but my speaking openly. "How dare you bite the hand that feeds you," some have said. They add, "You will scare off donors." One Florida businessman sought my silence and promised he would support all our operations if we only lay off the economic issues. The Great Temptation!

Indebted nations have accumulated crushing debts, often through overspending, robbery by leaders, human-made and natural catastrophes, lack of proper tax collection, or through extravagant misguided development projects. *A Year of Jubilee*¹⁷ could help forgive poorer nations' debts. Such major forgiveness events may never have occurred in history, but interest was voiced in the year 2000. At that time, the national debts of poorer countries amounted to 2.5 trillion dollars while ignoring past hidden debts due to colonization, exploitation, pollution, and unfair returns on trade. "Indebted forgiveness efforts" targeted the seventeen poorest countries. In early 2007, China forgave \$15 million of Liberia's external debt, which was a symbolic gesture given China's cash reserves were at that time over one trillion dollars, and Liberia had a three-billion-dollar debt. Nicaragua, a candidate for debt forgiveness, had an external debt of \$4 billion but claims a \$17 billion reparations bill against the U.S. due to a World Court decision in 1986 dealing with the Contra War -- and has not been paid any of this. Haiti, with 80% of the population below the poverty level, and a severe earthquake victim of 2011, had an external debt of \$1.3 billion.

e) Shorter-Term Citizen Actions

Rise YHWH in your power! We will sing and play in honor of your strength.
(Psalm 21:13)

Residential living space, speaking broadly, is meant to be shared with strangers. Often localities welcome laborers when help is needed in meatpacking, construction or agricultural harvests -- and yet they speak differently about sharing educational and health opportunities that require resources. A worker-permit-managed approach along with readily available housing would protect people from the "sharks" who prey on innocent immigrants. Illegal migrants face unresolved problems: deportation that can break up entire families; lack of welfare and support groups; lack of sanctuary (however, San Francisco is a "sanctuary city"); and lack of compassion for refugees and migrants. These persons are not criminals, but generally hardworking people willing to pay taxes and to improve their status in life. Let's welcome them.

1. Hospitality and Compassion for Strangers -- Immigration is a global issue, but quickly becomes a concern of local communities on migration routes or near migrant destinations (e.g., Malta or Arizona). Hospitality and compassion are called for at all times, but overburdened regions can find this stretched to the limit. Because of the global nature of immigration most of these movements of people can affect local destinations severely. Agencies are needed to administer to the needs of refugees and victims of human trafficking, to expected large numbers of eco-migrants in the twenty-first century, as well as to poor residents who need financial assistance.

You must not molest or oppress the stranger, for you were once foreigners yourselves in the land of Egypt.
(Exodus 22:20)

2. International Refugee Services -- Worldwide refugees (in recent years numbering about twenty-five million) are often regarded as temporary (four and a half million Iraqis alone in 2010 and a half million Syrians in 2012) due to civil strife and major forms of repression. Others regard the political conditions of their homelands as such that they do not wish to return and prefer to settle elsewhere, mostly in affluent countries. The United Nations and other refugee programs strive to meet the essential needs of political and economic refugees, who may include a new wave attempting to escape looming environmental disaster caused by climate change. Up to 17 million in Bangladesh flee their homes on a temporary basis in times of flooding, and that number is expected to increase with rising sea levels. In late 2008, Anote Tong, president of the low-lying Pacific island nation of Kiribati, said the entire nation of 100,000 people is exploring a mass migration to higher grounds.¹⁸

Funding: *World Refugee Services* from GDF and private funding.

3. Human Trafficking Cessation -- Too many unfortunate people are allured into servitude; they may be unsuspecting women or youths destined for the sex industry in wealthy nations. These unfortunate victims are promised employment, which turns out to be prostitution or involuntary servitude. Penniless victims soon discover that they are far from home, do not know the local language, and are caught in a trap. Likewise, African boys and girls (child soldiers) are swept up by rebel armies, given bare sustenance, and forced to endure all sorts of privations. After they have experienced years of trauma, it is difficult to reorient them to normal lives of youth and to basic education. Better migration controls could curb, if not halt, human trafficking.

4. Human Rights Commission -- Human rights regarding freedom of movement (physically or emotionally) underpin the issues of the Common Good for all. The right to express oneself freely in religion, press, and normal assembly are often infringed upon. To address such grievances, commissions dealing with citizen rights exist in many states, as well as at national and international levels. These commissions focus on exposing problems and determining safeguards for those suffering from the following: unjust imprisonment for crimes; torture or inhumane treatment as war prisoners; lack of freedom of expression in worship and speech; child labor and human trafficking; oppression due to race, color, religion, sexual orientation, physical or mental disability, or social and economic status; or other human rights violations. State, national, and international commissions ought to include anti-torture and political asylum legislation.

Funding: Transaction taxes and GDF money could be used to create and fund an agency to work closely with the Human Rights Commission.

5. World Criminal Court -- Crimes against humanity, including those listed as promoting human trafficking, are open to punishment through international legal procedures. Many Americans and others with a nationalist bias fear upcoming surrender of legal process to international bodies. Globalization exacerbates the problem. Modern communication makes distant places appear more enticing; modern transportation allows a degree of movement denied to former generations. In many cases, the forced enclosure or exclusion of people leads to criminal acts such as repression of people's free movement, mistreatment of refugees, forced return of people, and trafficking in human beings. Such demand international justice.

A *World Criminal Court*, currently the International Criminal Court (ICC) situated at the Hague, needs the power to subpoena, call for the

arrest, trial, conviction, and punishment for the culprits of crimes against humanity. Some regard the "surrender" of reserved authority to this global court as abhorrent and a closed issue. Americans are faithful to history by moving from a restricted sense of nationhood to a federated global system. The ICC accepts the difficult issues of "crimes against humanity" (Darfur, Bosnia, Rwanda, Libya) but is currently hampered by restricted powers and lack of an associated enforcement arm. When extending the definition of "crimes against humanity" to include the looting or stealing of national wealth or exploitation by corporate special interests, the ICC agenda will expand enormously.

Funding: An expanded ICC cannot function solely on fines; the expanded budget could come from the GDF.

6. Space Travel and Global Space Agency -- Mobility with respect to space is far less directly human-impacting as are migrants, refugees, and child soldiers. However travel in space requires limited human resources. Long distance research and travel are justified; however, since such travel is resource intensive, it ought to be undertaken rarely. The longing of the human being to reach out to distant places cannot be denied, and efforts to strengthen that longing have longer-term advantages. We are free to observe with the naked eye cosmic showers, changes of the planets, or identify the North Star, Big Dipper, or Orion -- at no extra travel or instrumental expense. Early heavenly observers could determine so much with crude instruments, that they could chart their sea travels by the stars and know when the solstices would occur.

Space travel by the elite resembles fictional *Star Wars* with its elite characters escaping our polluted planet for another. Who pays? A few years ago, a rich American named Dennis Tito paid the Russian space agency twenty million dollars for a ride to the new space laboratory being built in outer space. He called himself the "first space tourist," but that has been contested. On December 2, 1990, Toyohiro Akiyama, a reporter for the Japanese television station TBS traveled on the same type of Soyuz rocket as Tito, and docked with Mir -- at a cost of millions of dollars. In 1991, Helen Sharman also traveled to Mir. But it was not just the Russians who commercialized the space program. In 1985, NASA launched Senator Jake Garn aboard the space shuttle Discovery. Senator John Glenn's second ride was as a senior citizen.

Space proponents are developing "commercial" flights, which only the rich can take -- at much taxpayer expense. Just such high-roller tourists rode an American submarine when it accidentally struck and sank a small Japanese fishing expedition near Hawaii and killed nine (including some

young students). In 2006, Russia developed plans to institute a program for more space tourists to help pay its space program bills. Space tourism is costly, for space travelers live with artificial life support systems, need multi-million-dollar lift-offs, and require technical backup from programs and agencies, which costs money. Space travelers do not pay their way; they merely get in the way. For millennia, travel was regarded as a "journey" (with associated difficulties) rather than a trip. The "journey" in Columbus's voyages and the Lewis and Clark Expedition involved risks to human safety. Recall Amelia Earhart's flight around the world in the 1930s and the first trans-Australian trek in 1861.

Today's space program has many international cooperative features (e.g., International Space Station); however, this program is expensive and requires a high level of sophistication along with launch and control capabilities. Furthermore, after serious accidents such as the destruction of the returning Columbia space shuttle in February 2003, space exploration moved towards incorporating unmanned projects. The 2007 shooting down of a space satellite by the Chinese (United States and Russia have carried out comparable exploits) has resulted in dangerous space junk. Orbiting communications satellites are key to the rapid exchange of global information; launching, regulating, fee-collecting, monitoring, and terminating such satellites demands global cooperation as does atmospheric research and climate information.

f) Longer-Term Citizen Actions

Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead.
(Philippians 2:4)

Citizen involvement is often put in individualistic terms such as simplification of lifestyle. However, joint citizen actions go far beyond what most highly charismatic individuals can achieve; such actions need connections to local communities and beyond. Citizens reclaim the common together: economically (demanding fair taxation and proper distribution of tax revenues); religiously (advancing social justice issues on moral grounds); socially (directly involving the poor); and politically (bridging partisan politics for the Common Good). When nations surrender sovereignty the entire world community gains.

A distinction is in order between **International** actions (among sovereign nations) and **global** actions on a federated and transnational scale. Such a transformation will require surrender of power and a mutual process of giving and taking that becomes an ultimate radical sharing process. This is

needed in climate change regulations, financial transfers, exploitation of resources in the ocean, and controls in air and sea travel. These global activities could be funded through carbon taxes, transaction fees, exploration licenses, and air cargo and passenger fees.

1. Reclaiming Sustainable Social Structures

Maximized choice and minimized risk encourage voters to forget economic reality.
Retired Archbishop of Canterbury Rowan Williams

The five-star Cancun Hotel Coral Beach sought to eject Rigoberta Menchu (Nobel Prize winner, candidate for the Guatemalan presidency and champion of indigenous rights), because she entered unannounced wearing traditional Mayan attire -- and they thought she was a beggar or street vendor. She was actually the guest of the Mexican president. "The hotel discriminated against real Maya while trying to attract tourists with fake Mayan spectacles."¹⁹

A false social spectrum is built on a series of artificial structures: cultural bias, educational background, differences in employment and residence, civic and church affiliations, and conformity to community norms. We must confront the false facade of social differences while still affirming a need for profound change for the benefit of all. Affluence leads to increased consumption of resources (energy, building materials, etc.), and this is directly related to pollution and environmental degradation. An economy based highly on consumer spending (70% of the current American economy) both consumes immense amounts of resources and motivates others to imitate the wasteful practices. Unfortunately, other economies are catching up.

The United States' per capita energy consumption is 500% of the world's, wood consumption 400%, plastics 700%, aluminum 750%, steel 300%, and cement 200%. China's growing appetite for resources is changing this immediate picture. If we worry about consumption problems, let us confront affluent consumers first, not the poor who are desperate for fuel wood. While focusing on alternatives for fuel wood gatherers, we must confront rampant consumer practices in emerging and wealthy nations and this demands an argument for simplicity and scaling back expectations. One approach is to list the advantages of simple living, as done in the Resource Conservation section; another is to show the vitality found in mobilizing the poor.

Mobilizing the poor in a consumer-oriented culture is difficult because the motivational temptation for those without many resources is

directed to climbing the ladder to higher levels of consumption. Patience is really in short supply, especially by the resource hungry. The temptation between the non-violence of Mahatma Gandhi and Martin Luther King, Jr. and the violence expressed in parts of the Middle East is real. On the other hand, the poor as part of a believing community sees success ahead -- but how far ahead depends on one's belief system.

The poor experience shortages and the impulse to have the material benefits of the affluent, as plainly observed through the commercial media. The poor may be hardened to the knocks of hard times and have shared space and scarce food with loved ones or neighbors; they are often risk-takers with high stakes -- their own and their family's livelihoods. They do not know from where tomorrow's bread or health care will come. The poor crave to break away to a broader community and thus seek solidarity, when offered. But it must be offered politically. Reclaiming a meaningful and sustainable social structure is a tall order; when it happens, it will have a profound impact on the goal of reclaiming the commons. Our only fear of lack of success is fear itself.

2. Remaking Sustainable Political Structures -- Our ability to reclaim the commons is where ideals enter into the realm of raw practicality, namely, the politically possible. Will this idea succeed? Will people get involved and show popular support? The political message has to be credible and relevant so that ordinary people say "yes" in a non-violent fashion, especially expressed through voting. Here are some basic questions worth pondering:

Are we interested in credibility or veracity, or both?

Credibility must be expected by all parties, but it is not the same as veracity, or the quality of truth about claims. Credibility deals with whether something is believable, even though the facts or claims may be hard to establish or, in some cases, fictitious. In the ideal order, an atmosphere of credibility and veracity nourish and enhance each other.

Are we overly propagandized?

Current popular media is commercialized and thus beholden to the status quo; it is not interested in real change. However, the media now includes a freer agent, the Internet, as a source of information and communication. Major media outlets are subject to crass commercialism, and are beholden to the established economic order. Citizens will continue to be propagandized, for commercials reach into virtually every home and ear. However, people who see possibilities in what others do for themselves will be open to change: to expose excessive wealth, to reduce finances to the military/industrial complex, and to show human causation in climate change.

How do we radically share? The prospect is frightening to the tight-fisted, who regard the needy as undeserving. Does radical sharing leave room for legitimate needs of individuals -- personal property, respect for human rights, adequate housing and privacy, reasonable educational and recreational opportunities, health and retirement insurance, basic safety protection, adequate transportation and communication, and ordinary means to grow spiritually and in quality of life? Does such sharing respect the personal areas of life (privacy, retreat space, communications) that are not meant to be shared with others? Does sharing involve taking risks that defy ordinary popular acceptance? Is abstinence from political activity a form of unnecessary risk?

Can reclaiming the commons become a popular public interest issue? Urgency drives us forward to make needed changes today in so many areas. Financial needs fill the media and we constantly meet needy friends and relatives. Personal contact, Internet exchange and posting of information, letters to the editor, organizing and attending conferences, clever bumper stickers for vehicles, and public service announcements are all part of public interest concerns. The need is to focus on critical issues that affect us all: health insurance, adequate childcare, reconstruction of the public infrastructure (roads, bridges, sidewalks, etc.), which are limited by the strapped finances of governmental agencies. If a public fully understands and begins to realize that their own commons is at stake, its popularity will undoubtedly grow.

Are we willing to act? Leadership requires continued vigilance and this take persistent attention on the part of the electorate. Granted, petition drives that allow us to simply click a button on the computer screen to deliver a message is far easier than taking other political actions -- writing emails or personal letters, phoning the leader's office, confronting leaders when they visit our neighborhood, and talking with them about specific issues. However, the legislators know this and so our extra face-to-face efforts are more impressive and effective.

Must we join particular public interest organizations? There's one-and-a-half million non-profit groups out there, some ill-focused, some social clubs, some wanting to hold on to a niche in the status quo structure, and some earnestly striving to reach their goals through voluntary contributions and services. Some people, especially retirees, have experience that can be tapped for the proper functioning of such groups that deserve encouragement, volunteer support and creative input. Become friends, because friendship is often lacking when the rank-and-file are hard-pressed and criticized. Learn about particular organizations, make contacts, solicit

support, and help steer target groups to reclaiming the commons.

Will new political parties answer needs? In 2008 and 2012, the American national elections exhibited a rapid rise in Internet blogging and interactive expressions; these phenomena allowed average citizens to contribute financial support and express their views on political policies. During the Civil War, the Republican (war) party shared the "saving of the Union" political motive with some Northern Democrats, who together formed a "union" movement during the 1864 national campaign. Is this a similar time? Whether a world federalist (or other) political party approach will satisfy the situation confronts reclaimers of the commons. Recall Ross Perot (with millions of his own dollars) and Ralph Nader (without a sugar daddy but still with sizeable support in the hundreds of thousands of voters) are candidates who offered voters alternative presidential choices. Certainly, a truly conservative party would challenge the Republican Party and a radically liberal one the Democratic Party.

Will a modernized United Nations allow the transfer from an international to a global body? A federated global body, minus veto power by the United States, Russia, United Kingdom, China and France, is being discussed. What about a bicameral global body where certain nations will have a greater voice through numbers, and another would be each sovereign nation's equal voice (much like the American Congress)?

Are we gambling on political change? A myth of the current economic system is that wealth is open for the taking by all -- the "Grand Lotto" winners. The media reports that some lucky soul pays two dollars for a winning ticket and gets a quarter of a billion dollars before taxes. The average Joe says, "Maybe I am next," though chances are less than being struck by lightning. Paychecks are cashed and a portion goes for weekly gambling, a get-rich-quickly dream that enhances gambling coffers, with a meager portion given to public education and much to the gambling industry. Deception reigns. Such gambling for material loot crowds out aspirations to resourcefulness and participation for civic change. Diverting daily wages to gambling becomes an overbearing regressive tax on the poor, who crave easy money to pay real debts. However, diverting weekly gambling excitement into electing change agents could be a win/win situation. Chance and risk take on new meaning; with effort, a new reality could emerge.

Is lobbying an answer? The exercise of lobbying is the free association with legislators by non-elected interest groups. However, in recent years the practice is heavily skewed by the influence of economically powerful groups. Lobbying can be directed to public interest issues through the presence and work of sincere citizens. By imitating the success of special

interests in obtaining legislation, public interest groups (civil rights, human rights, welfare, environment, consumers, and others) have lobbied successfully. These highly motivated individuals and groups know that good legislation requires lobbying; they succeed in educating legislators and introducing policy changes.

Are constitutional conventions or amendments the quick fix? First of all, in both planning and success tinkering with a nation's foundations involves great effort. However, what are the guarantees that powerful advocates of privilege would not seize the opportunity to pervert the selection process? Would they swamp the delegate-determining system with delegates beholden to them before the first gavel sounds? On the other hand, a constitutional amendment may be necessary to revoke the 2010 Supreme Court "*Citizens' United*" decision. Why should some overwhelm the democratic election process with super-PACs? At times, a new amendment is certainly worth the effort.

Is teleconferencing a practical instrument for change? The Internet provides lower-cost meetings for those involved in particular political issues; it removes part of the need for expensive travel and allows more people to have meaningful participation even while at a distance. In place of face-to-face meetings (which always have advantages), modern teleconferencing could be a great equalizer, for it eliminates high-cost physical travel for those who are financially strapped. Internet cost per global contact is minimal. Today, search engines find topics of special interest with ease and allow searchers to discover what is available worldwide, including conversation at a distance (with automatic translation) at relatively reasonable expense.

Benefits from Redistribution through Fair Taxes

A sustainable economic system demands fair taxes for a host of reasons:

- * Tensions would be allayed through a reduction in the disparity in wealth;
- * Worldwide hunger and lack of potable water could be reduced through directly tackling these problems with adequate funding;
- * The Global Development Fund (GDF) and United Nations programs would be able to adequately expand their programs;
- * A global public housing program would employ hundreds of thousands of workers, require use of local building materials, and add money to the local economies;
- * Reduced military expenditures would shift more problem resolution to diplomatic and financial activities, and the military to peacemaking duties;

- * Terrorism would be reduced along with the security measures now existing to counter terrorist assaults;
- * Enhanced democracy would occur through direct election of candidates as well as limits on campaign spending;
- * Renewable energy alternatives (wind, solar, hydropower, geothermal, biofuels, tidal, etc.) would thrive;
- * Employment would increase with attention given to infrastructure improvement (roadways, irrigation, high-speed railways, park areas, and food and water treatment systems);
- * Health and educational facilities and programs would be expanded to cover basic needs of all people; and
- * Motivation would be purified to where profit motive becomes a spiritual and not a material force.

A just world order can be achieved by mandatory regulations and enforcement procedures at a global level, through an organization where broad enforcement occurs. Many leaders resist worldwide federalist ideas even amid tough EU financial difficulties, African tribal strife, Asian water problems, and need for climate change treaties. A just world-order includes globalized finance, transportation, environmental protection, and communication networks, as well as free movement of people.

The Principle of Sustainable Development

All areas of individual and collective economic improvement must be such that the quality continues for an indefinite period of time in an atmosphere of peace and prosperity. Ideally, communities strive to use their own local resources, especially bulky materials (fuel, building materials, food, and water) and become highly self-sufficient in resources. All strive to live within their own means and to sustain the livelihood of all residents. Self-sufficiency is praiseworthy, provided excessive self-interest is curbed. For longer-term global sustainable development, comprehensive commercial regulations must be enacted, wealth redistributed through taxes, wealth disparities exposed, and tax havens eliminated.

Church Promoting Development

Religious leaders should remind us often that the sacred gifts of creation

*belong to everyone and must be cherished and preserved.*²⁰

"State of the Commons"

Economics is difficult for the Church, for church leaders are generally not members of the business community and are blamed for being impractical. However, when the Church is silent about imperfect economic practice it tends to confirm the status quo; when bad economic practice is exposed all hell breaks loose by those with the power of the purse. Churches as physical institutions depend on funding from the current economic order. Every effort is made by those involved in economic practice to have the Church either agree or at least remain in the background in a more silent and permissive role. The so-called business community expects Church institutions to play by their rules.

The Church faces much on social issues and far less on economic ones. Really, amid it all that is a safer approach. It seems enough task to keep erring humanity in line, so why venture into more than the individual or local levels? If this be the case, the revolutionaries will separate themselves from the Church whose message is well based for economic justice, but where the safeguards of institutions demand conformity to the economic system. To withstand the temptation to remain silent requires spiritual stamina and a spirituality of social justice. Some economic programs are more or less neutral and the Church is quick to support those seeking fair trade programs or building of cooperatives in a particular region. However, what about a fundamental change in the system that is becoming more and more dysfunctional due to globalization and global problems?

Action 1 -- Do not fear: speak up forthrightly.

Support citizen and worker democracy, especially against those who act against them in unjust ways. Speak up against the excesses of the current economic system and for fair taxes for all. Call for a new economic social order.

Action 2 -- Promote global financial regulations.

At the global economic levels, the Church must counter the criticism of being out of touch with "real" life in the business world. Critics fail to see that the Church, in keeping with its traditions does not promote capitalism, at least in its global expression. The proposal made in the autumn of 2011 by the Pontifical Council for Justice and Peace on world financial markets is worth careful review and support.

Chapter Nine: Interior Ecology

The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through. (Luke 13:21)

Reclaiming is change in raw reality -- and it takes growth in spirituality to have the stamina to bring this about. Through trial and error, reclaimers discover qualities needed for the task at hand. If we can reduce errors and improve efficiency in our journeys we can make a contribution to hastening the change process -- and here is where a store of spiritual experience is important. Since all of us are learners, we must accept a dose of humility. Only through a balanced interior ecology with intellectual, social, emotional, and physical components can we become good agents of change. We scan history for persons who can serve as models.

Jesus comes easily to mind for Christians, for he manifests a soft side of mercy and compassion (weeping over Jerusalem and at death of

friend) and he shows holy anger when denouncing Pharisees or driving moneychangers from the temple. He sees both individuals and a social structure in need of attention. Jesus drives out those buying and those selling; he overturns the moneychangers' tables; he prevents anyone from carrying any vessels from the temple precincts; and he teaches.¹ Jesus' concern is the poor's access to the temple, "A house for all the people."

Reclaimers of the commons must show mercy and yet be confrontational. One can be angry enough to punch holes in wallboard, which relieves pent-up anger, but demands wall repair. Historically, heroic people, from prisoners of conscience to caretakers living heroic but hidden lives, must overcome disruptive anger and yet be energized for the work ahead. For these, inaction is not an acceptable option. Advocates for justice often take risky and unpopular positions. Anger is hard to control and mercy is hard to cultivate; it is doubly hard to sustain an equilibrium of righteous anger and mercy. Burnout happens; confrontation takes added energy; goals will only be achieved after the grave. The reclainer's balance means caring for health, pacing energy levels, living within economic means, cultivating associates, and being willing to address personal weaknesses.

a) Reclaimers and Change Agents Basic Characteristics

Well, now is the favorable time; this is the day of salvation.
(II Corinthians 6:2)

Radical sharing of the commons involves identifying those in most need, the poor (human and non-human), and to encourage all to work together in rising up and initiating a process of healing our wounded Earth. Most individuals are not gifted with each and every aspect of what it takes to be an ideal change agent, but certain characteristics are worthy of our aspirations and efforts to practice them. Could we take a collection of people and create a composite person? Wishful thinking! Could we seek one person who contains all attributes? Very rare but not impossible.²

Each area of commons contains desirable characteristics:

1. Air/space -- Serenity in the face of creative mystery;
2. Water -- Assertiveness of those in need of clean water;
3. Land -- Loyalty by those wed to land in some fashion;
4. Culture -- Joviality in order to stay connected;
5. Health -- Solicitude for those who need care;
6. Intellectual -- Discipline to master knowledge and weaknesses;
7. Quietude -- Sensitivity to needs of individuals;
8. Commerce -- Ambition without selfish possessiveness; and
9. Society -- Wisdom to become reclaimers.

1. **Serenity** -- *Did not our hearts burn within us as he talked to us on the road...* (Luke 24:32). The reclaimers cannot be in turmoil through substance abuse or other interior disorders; this person must know interior tranquility and peacefulness through the guidance of the Spirit who brings this peace of soul. A good motto is "do the best you can." If we do, then our limitations can be accepted more easily, and we are not disturbed by our own stumbling performance. Serenity creates a calming environment for the disturbed; calm comes in being ourselves -- a breath of fresh air.

2. **Assertiveness** -- *Zeal for your house will devour me* (John 2:17). Citizens step forward and say openly what they hold dear. We cannot hide a lamp under a bushel basket, but must allow it to give light to the room. Opportunities avail themselves and need creative response. Times are too pressing to remain silent or to withdraw from the battle. Boldness requires a prophetic stance and a risk resulting from a public face. For example, today, the move to privatize free water, highways, or prisons is an egregious enclosure that requires public confrontation.

3. **Loyalty** -- *This is my commandment: love one another as I have loved you.* (John 15:12). People with duties know that they must take responsibility for their actions. Even amid hardships, loyal people do what is expected. This loyalty extends to all neighbors, near or far away. A loyal heart discovers a freedom to act and to be focused and steady in pursuit of needed goals, especially for the hungry, the homeless, and the threatened plants and animals. Loyalty avoids self-centeredness and involves being willing to sacrifice, no matter how difficult the service.

4. **Joviality** -- *Fill the jugs with water, and they filled them to the brim...* (John 2:7). Balance is an important aspect of the ideal reclaimer, and that includes our cultural celebrations. A sense of social life gives harmony to the stresses of everyday living, so light-hearted humor is a gift worth exhibiting especially during moments of seriousness. People need to enjoy themselves and share that enjoyment with others. Freeing people includes releasing the bundles of latent laughter and good will.

5. **Solicitude** -- *No, anyone who wants to be great among you must be your servant* (Matthew 20:26). The reclaimer serves others and is willing to sacrifice in order to reach those in need. This requires a concern for the physical and spiritual health of others. Caregivers often learn this characteristic through experience. Careless disregard for our fellow human beings greatly retards our reclaiming process. Furthermore, on a more social level, we show solicitude in demanding financial resources to extend health access to all people as well as food for all the world's hungry.

6. **Discipline** -- *I have come not to abolish but to complete them* (the Law or the Prophets) (Matthew 5:17). This requires an exacting person who does each thing just right. A person must be attuned to details and have a handle on them, or be willing to find those who can execute detailed work. Lack of discipline in mustering intellectual resources and properly communicating them weakens the reclaiming process. The ultimate in discipline is living simply in a world of excessive waste, which through practice of energy efficiency and resource conservation comes.

7. **Sensitivity** -- *As he drew near and came in sight of the city he shed tears over it* (Luke 19:41). All who seek to help others must be sensitive to their neighbor's immediate needs. In order to cultivate this sensitivity, reflection and prayer time open us to be nearer to God. We come to terms with our feelings and become aware of the anguish of our neighbor. As said before, affluence blinds many to insensitivity to the needs of others and this threatens the salvation of the insensitive.

8. **Ambition** -- *Repent, and believe the Good News* (Mark 1:15). The task before us must succeed or else we will remain a world of haves and have-nots. Modern commercial success that is highly materialistic must be challenged -- and this takes a discerning ambition. Those with a spiritually motivated ambition make their presence known and challenge disparity of wealth, expose tax havens, and work to redistribute wealth to those who need it most.

9. **Wisdom** -- *His teaching made a great impression on the people because he taught them with authority...* (Matthew 7:28-29). The wise know that one must make hay while the sun shines, for our time is short and our resources limited. The wise are more willing to set priorities and thus avoid foolish wasting of precious resources. Wisdom deserves respect, but it takes some insight to recognize the wise -- and that means a respect for elders that is highly practiced in many primitive civilizations.

Agents of change embody these nine characteristics, or at least a portion of them as individuals. They are the ones who must catalyze the reclaiming process that, though lacking resources, manifests a hidden power to attract those who hunger for justice. Jesus speaks of yeast (a biological catalyst) and says that his chosen followers are to be immersed in the world but not belong to its course of actions (John 17:14) (a catalytic quality). He carefully selects and trains them, and so selectivity is not overlooked. One may expect a choice of especially talented and experienced individuals, but not so here. Ordinary working folks are realistic, honestly desire change, use resources well, and are willing to undertake new adventures.

The principle of subsidiarity serves as a model template for service: the candidate for leadership is not to be a person who is an upwardly mobile bureaucrat, who strives for top post, but rather one who has experience coordinating various levels of governance. Movement upward (preferably visualized as outward) should go to the one who served best in coordinating at lower levels. Integral health depends on coordinating efforts of various levels working simultaneously. The catastrophe we face today cannot be solved by an individual at the grassroots, only through cooperation at various levels. It takes a special talent to work across levels. Further characteristics of change agents include:

1. **Peace of Soul** -- Change agents speak in full confidence that they are doing what they can. While we are deeply disturbed about conditions in the world around us, we cannot let such disturbances torture our soul. To be stressed consumes energy and lessens the quality of work. However, an interior ecology of soul brings peace that radiates to others. Past experience in combating interior turmoil is helpful here, along with spiritual companionship and direction. Interior tranquility knowing we are doing our best is counterbalanced by an awareness of exterior urgency to do still more. Being at peace within and agitated without is the heart of the catalytic agent's stance.

2. **Public Witness** -- Agents must be assertive and seen as standing out and showing courage. Some can become popular and be heard in all the media outlets, at least until the public rejects their message. Others rise rapidly through popularity or fame, and still others expect their message will not be known until after their death. Change agents are willing to follow unaccepted paths and hope for ultimate success.

3. **Risk-Taking** -- The prophetic catalyst must be willing to suffer and endure hardship for the sake of the mission. Being loyal to the mission involves risks that may have dire consequences, even character assassination and death. Due to these possible risks, agents may be tempted to deny the message (the situation is not as bad as some say), excuse it (experts can take up the issue better than I can), or escape to minor or more pleasant issues. Risks are many: failure to be heard or understood; loss of employment or funding; threats or even physical harm; loss of friendship and association, even separation from relatives and long-time friends; and marginalization through deliberate but unpopular actions.

4. **Lighten Up** -- Agents may have an important role to play, but in the end, they are only servants who look to the Almighty as the master builder. Self-importance swells heads without improving results. No one can

do everything, for resources are limited, and obstacles continue to get in the way. Change agents accept the seriousness of the task, but stumbling is natural and might even create humorous situations. Can we afford to laugh at ourselves, especially given past failures? In a more serious moment, agents know that as Archbishop Romero's prayer concludes: "We are workers, not master builders, ministers, not messiahs."

5. **Public Concern** -- Diagnosis of current conditions is not acceptance. Public-spiritedness prevails at all times, but this can be difficult to sustain. Solicitude about public-interest issues includes recognition of misdeeds and injustice, unhealthy ordinary practice, and possible dangers that require good assessment. Public concern involves both desiring to be successful in getting an issue resolved and willingness to take needed action. Change agents inspire by focusing attention in a clearly stated manner, using all the persuasive powers at their disposal.

6. **Organization** -- Catalytic agents rise from within the community: that is, they are closely connected with it and yet disciplined enough to see that they are ahead of it in time. A chemical or biological catalyst is properly placed in order to be effective; so should change agents. These people see weaknesses in working alone, but strength in working with others in the power of the Lord (Romans 1:4) to give new life. Agents forsake the false humility of being permanently powerless and, instead, join forces with neighbors -- a proper positioning. Within the context of a working group with common goals, agents serve as key energy points empowered to trigger change among citizens.

7. **Emotional Balance** -- Agents are psychologically balanced and capable of handling several seemingly contradictory emotions (e.g., mercy and anger, strictness and leniency, patience and need for quick action). Agents are disturbed enough to act and yet balanced enough to continue acting through a period of time. They comfort the afflicted and afflict the comfortable. Violence to others is to be avoided and retaining control over anger takes ongoing effort. When agents are not perfectly balanced, they know when to defer to associates who can exhibit better emotional control. Agents seek to be undisturbed under stress and yet confrontational when necessary.

8. **Creativity** -- In the prophetic mission, ambition takes on a special virtue and that involves different ways of approaching individuals, groups, or situations. Creative people are able to strike beyond traditional boundaries with ease. Creativity is a gift and needs recognition and affirmation. Support of fellow agents is critically important because both message and creative presentation are vulnerable. Creativity also involves

mustering resources that are needed to complete the task at hand, even when divorcing oneself from traditional commercial sources of support.

9. **Urgency in Mission** -- Catalytic agents must see the problems at hand and be moved through an urgency to associate with others who will effect change. Focus is on time, place, and change agents. Windows of opportunity narrow; with age, we are mindful of lost opportunities and leaving everything to the next generation. The wise recognize shortness of life (Psalm 90:12) and the need to steward finite time properly with urgency -- a holy impatience.

b) Level One: Environmentalism -- A Fragile Earth Is HERE

At the first level of eco-awareness, we deeply treasure our local environment, its unique beauty, and our hearts find gratitude for gifts given (Chapter One). We are surrounded by blessings. We come close to nature and move about, hike, feed birds, till soil, tend gardens, and observe changes of season and daylight. Our natural world colors attitudes about our neighbors: humans, plants, animals, land forms, and water bodies in our proximity. Authenticity involves personal experience grounded in touching soil, recognizing local wildlife, and coming to appreciate nature's gentleness and harshness -- and living with changes: hues on the distant hills, lengthening and shortening of each day, sky in morning and evening, and habits and migrations of wildlife. We have loyalty to our "home," and defend it when threatened.

HERE means living in a given geographic location called home, and realizing how much we owe to how it shapes our lives. Obviously, the broader my perspective, the better I can locate my place geographically and culturally in relation to others. I feel present to this "**HERE**," the environment in which I discover my responsibility in caring for immediate neighbors. HERE means presence and willingness to observe and attempt to do something about a world in which we are present. If we are mere observers, motionless and inactive, we are not fully present.

Hereeness is a quality of presence to a given situation that looks critically and emotionally at changes for better or worse. If we affirm and support sustainable development, we are certainly present; if we confront unpleasant practices that must be addressed (pollution, lack of safety, lack of essentials of life, etc.) we are all the more present. Those in tune with place abhor disharmony or any threat that disturbs what is loved. The HERE starts but does not stop at one's local level, than extends outward to local neighborhood and includes all those with whom we have concern (Good Samaritan effect). While land has limits, our concern and presence does not;

we reach out to the horizon.

Naturalists who only concentrate on untouched natural beauty while turning a blind eye to what is wrong in our world are unauthentic and live in sand castles they call their home. We must confront HERE in its raw reality of development and exploitation by others. Knowing the HERE in air, water and land issues demands an authentic "spirituality" inspiring a person to act in a meaningful manner when the fragile and harmed world is perceived. An "eco-spirituality" pertains to matters of ecological significance, such as the motivational force that moves us to focus on some aspect of the environment. The focus itself deepens with time and experience and may be a particular rock or insect and yet is open to others at the same time. At this first level of awareness, one seeks a *Down-to-Earth Spirituality*,³ in order to respond to the damage done to our wounded Earth. It involves pausing, identifying deeds, and searching for remedial action. My unique position is shared by others with theirs that must be respected and honored.

Eco-humility occurs when we act as concerned citizens, voice alarm, and discover that few take heed. Demonstrators experience a deep sense of powerlessness due to competition from the sheer multiplicity of issues that can be coated in attractive sound bites by a glib media. Environmental prophets are not foretellers; however, their conditional "if things do not change" is an argument for inevitable future harm unless certain actions are forthcoming. The prophet Jeremiah stood at the Jerusalem city gate saying what inevitably was about to happen to Israel if reform did not occur; he was drowned out by hawking street vendors and his alarm for the survival of a nation was left unheeded. Mini 24-7-News alarms are today's street-vendors drowning out the twenty-first century' Jeremiah-type message.

Deniers of anthropogenic causes of climate change follow the same pattern with the same cast of characters and methods. Scientific evidence is deliberately contested by doubts requiring equal media time. First, it was tobacco ingredients causing cancer and then second-hand tobacco smoke, ozone depletion, DDT dangers, and finally climate change. The same covey of hired scientists and gullible media demand two sides on every question -- even scientifically proven ones. Tens of billions of dollars of corporate profits are at stake for Big Energy, and the up-front excuse is that scientific evidence is not absolute (a misinterpretation of scientific method). This deliberate doubt plays well into our consumer culture, along with media outlets desiring controversy. It also finds political partisans (one quarter of Americans in 2012), even when so many experience severe winter and summer weather and the likes of 2012 Hurricane Sandy.

Reclaimers are prophets who see a situation precisely as it is

and where it is heading IF practices continue unchanged. The authentic prophet does not foretell what will happen, only what could happen if the current path is pursued and people see but not heed and hear but do not listen. For many, fiction becomes reality and reality is denied and exposed to ridicule. Even good prophetic messages fall on deaf ears. The curse of Cassandra (to tell the truth but not be believed) flourishes in a dysfunctional age. Authentic prophets speak openly, regardless of costs. They may be "whistleblowers" who risk livelihood for exposing injustice. They differ from false prophets who seek fame, fortune, or power. Motivation is determinant in the prophet's authenticity, for to remain silent is to be unfaithful; to speak is to be faithful.

Jesus drove moneychangers from the Temple, he acted alone (no disciples up front); he overturned tables of coins in justified anger; he performed a shocking action that precipitated the plot to kill him. Jesus' anger was based on the merchants occupying the Court of the Gentiles (meant for all the people) for their own use and profit. And from his threatening of the system, they plotted his death. Moneychanger descendants are merchants of greed and doubt; they fail to share. Challenging the current system contains an element of inherent vulnerability as well.

Jeffrey Sachs, in his *The Price of Civilization*, says "I have no quarrel with wealth per se."⁴ However, prophetic people **do** have a quarrel with wealth when privately controlled. They (or better "we") realize that wealth, a value judgment, implies privilege as to recognition and control of what is of special value. A red flag occurs when wealth is controlled by autocrats in a controlled state or by individual plutocrats. If wealth is controlled by a vigilant people, it can be used to bring about sustainable development. Furthermore, those targeting accumulation of wealth are more than radical progressives; this group includes the threatened middle class to the degree they are concerned citizens. Wealthy nobility deserve to hear Jefferson's blunt words for King George III's excesses listed in *The Declaration of Independence*.

The justice of a cause does not purify the intentions of its champions. Self-interest runs deep in the human psyche and this is reinforced by temptations to wealth, power, and fame. In an age of materialism, desire for wealth ranges from simple schemes to reduce pollution by moneymaking ventures to accepting non-profit-organization director's six-figure salaries. Proven free market expertise and demands for higher salaried positions are attempts to prove legitimacy to funders or to the general public. The power-hungry may see a prophetic stance as a stepping-stone to broader levels of "leadership" and control.

c) Level Two: Equality -- Opportunity's Window Is NOW

The time has come and the kingdom of God is close at hand. Repent, and believe the Good News.
(Mark 1:17)

A second level of eco-awareness occurs when reclaimers look beyond the perceived malpractice or damage and, due to urgency, take responsibility to bring about a change here and now. Some risk going beyond the bounds of legality -- and perhaps prudence. Much hinges on the patience of the knower-turned-responsible active citizen. Some are moved to act with haste because of the degree of urgency; others perceive that this may be a long-term project and so they look for ways to initiate change. All in all, agents of change become more engaged than do observers or narrators of a given situation, even those who speak out about the wrongdoing. For change agents, the issue is to act or not act; to act this way or that, to act now meaning immediately or with some preparation.

Long-term action is regarded as necessary due to circumstances. For example, if fossil fuels must be phased out, then how can this be done in the least harmful way? Should inherently unsafe energy sources be included in the long-term mix? How can the detrimental effects be reduced by technical changes in current extractive processes? How can renewable energy alternatives (solar, wind, hydro, etc.) be accelerated? Do current policies of subsidies for fossil fuels and the lack of longer-term subsidies for renewable energy sources exacerbate the situation? In the 1960s, Rachel Carson and others called for restrictions on use of the chemical DDT (considered totally beneficial); thin eagle egg shells were not strong enough to ensure hatching. Through coordinated regulation, DDT use was restricted.

Immediate actions can be more difficult to handle. From the concerned citizen perspective, the situation is deteriorating and yet to act too hastily could be counter-productive. Change must occur, but how and by whom? Many people live on a fast track that demands instant satisfaction. In 2008, the public observed an august American Congress and Administration become panicked by the Great Recession. Anyone can have a panic "**NOW**" moment. Taking decisive action may mean forsaking slower democratic process. Pausing to discern is regarded as either a necessity or a luxury; searching for good advice is often disregarded by individuals impatient for immediate action. Balanced agents of change to hasten action are as needed as authentic prophets. Sorting out glory-seekers, opportunists, "loose canons," or terrorists is a problem for the activist.

A second level eco-humility betrays a sense of urgency.

Discerning all objective considerations and implementing the best may not be possible. Prudent, time-impooverished citizens seek advice. Some are moved to dramatic action, for the hungry cannot wait; they need food today. Budding Robin Hoods testify through deed that wealthy retention of property needed to feed the hungry is in the words of St. Basil, a form of thievery. Patience is in short supply. A "Trickle Down" from storerooms is immoral during famine conditions; storm the storeroom and overpower the guard! If the hungry are too weak, the duty falls on those with more energy.

The challenge is to channel those legitimate demands through non-violent paths. Historic change (e.g., the French Revolution) can become violent through lack of controlled anger or reaction by defenders of the status quo. History need not repeat itself; non-violence is effective and has worked, such as a few decades ago with collapse of the Iron Curtain in Eastern Europe. Today, the prolonged patience of the unemployed and hungry cannot be taken for granted. Yes, we need human catalysts who are agents of change.

A catalyst may be chemical, biological, or human. A chemical catalyst is a substance that initiates or speeds up a chemical reaction without undergoing permanent change itself (e.g., a metal substance within an automotive catalytic converter). A biological catalyst (enzyme or yeast) facilitates a biological change and is present in fermentation and many natural processes; a key is the facility of the enzyme to connect at several points simultaneously. A human catalyst is someone who acts as a stimulus in bringing about or hastening a result. We refer to a person as an "agent of change" who influences leaders or hastens the democratic process to correct injustice. Good catalysts work for extended periods of time to bring about permanent and meaningful change; in due time they wear out and are less effective.

Behind-the-scenes agents of change are needed. President Franklin D. Roosevelt (FDR) was blessed with several special people including secretaries and one political manager (Louis Howe) who promoted the candidate's cause for attaining elected office and retaining relations with a vast network of politicians across America. Louis was completely trusted by FDR and did not hesitate to give him clear and sound advice; others were instrumental in assisting FDR in being mobile, even with his immense physical disabilities.⁵ Such people often avoid the limelight but rather work behind the scenes, even while their influence goes unrecognized. Effective agents of change champion the Common Good, are committed to making the world's resources available to all, and thus direct their actions to resources becoming "ours," not "mine."

Emotions can blind the potential agents of change who foresee

lack of progress. Will a cyber "Robin Hood" or a WikiLeaks agent act properly in today's globalized world? Is it legitimate for those considered "Anonymous" to take from the wealthy or controlled store of goods and information, and redistribute this to those they perceive to be in most need? Certainly, authentic agents of change strive to reveal injustice in all its forms, whether arising from autocratic governments, greedy businesses, or privileged selfish individuals. "Agents of stability" create counter reactions to these authentic agents who know that speed is of the essence and that democratic process is generally slow even in urgent times.

Hidden or confrontational tactics may be favored by change agents. Hunger cannot wait; act now. However, secrecy in activity hastens fear and recrimination by defenders of the status quo who feel threatened. Emotional agents of change feel handicapped by a repressive culture, lack of resources, or a failure to attract public attention. Terrorist acts draw attention, especially when a targeted bomb can do heavy damage. Furthermore, publicity of any sort evokes sympathizers -- and copycats. Today, some occupy foreclosed properties, a practice that harks back to the Great Depression when farmers gathered to stop foreclosure procedures.

Robin Hoods regard legitimate patterns of charitable conduct as only short-term solution at best. Instead, they take what they regard as needed from the privileged for the poor. These modern Robin Hoods may argue that the unjust disparity of wealth or power justifies the methods they use to draw attention to injustice. Their action, even if secretly planned and singly executed, draws public attention. However, this often triggers repressive measures by the police and champions of property rights. Robin Hoods may risk exposure and incarceration; however for them, purity of motivation and effectiveness demand clandestine acts.

Aspiring change agents may be creative free spirits who are tempted to sacrifice advice for speed. They forget that in a democratic society the ideal is that Reclaimers are team players, not lone rangers -- but circumstances may cause exceptions to the rule. How do we raise an alarm in a distracted world infected by many other crises? Herein lies an inherent vulnerability. By taking secret actions, the public will not have a particular person to focus anger, at least until exposed. Individuals and cells seeking to hasten change may experience a sense of frustration due to limited energy, life span, and resources at their disposal.

Authentic agents of change do not want to "Leave the issue to the experts." Urgency requires effective teamwork to bring about meaningful change.⁶ Democratic process is challenged to act more quickly. The environmental crisis situation is one that, as Sachs says, requires us to get a

grip on our behavior both as citizens and as consumers. *But taking that long view is exceeding difficult since much of the economy is working overtime to encourage us to succumb to temptation.*⁷ This economy is consumption-oriented and leads to addictive behavior. Response involves effective cooperative endeavors and mutually corrective measures.

This second level of eco-awareness emphasizes responsibility that arises from the original environmental awareness and a growing sensitivity for victims of misdeeds. We reach out to and for others through direct assistance or through sustainable development projects. This suffering-with-others is a *Spirituality of Compassion* that becomes a central motivating force. We lament a damaged creation and seek to be Good Samaritans to humans and all other wounded creatures. Often our responses are imperfect, and that makes us humble and willing to experiment and improve through new techniques. Compassion is a planetary experience that includes the urgency to act **NOW**, not to excuse ourselves and expect others to heal Earth's wounds.

Involvement does not come easily. Not everyone rushes to an accident victim. Some are fearful and seek to leave the scene quickly. However, compassionate Good Samaritan neighborliness extends to all our suffering brothers and sisters (even plants and animals). The affluent excuse themselves like the priest and Levite who passed the victim in the Good Samaritan parable. No problem, no blame, no need for pausing in the journey in pursuit of affluence. Insensitivity is not a viable option. We leave victims of our concern in the hands of innkeepers, not by abandonment but because we need cooperative endeavors in caregiving. Can we learn to work together even if we cannot do everything ourselves?

d) Level Three: Ecumenism -- WE Are Called to Work Together

May the Lord be generous in increasing your love and make you love one another and the whole human race as much as we love you.

(I Thessalonians 3:12)

A third level of eco-awareness involves the movement to join forces with like-minded people working as a social unit to bring about needed change through teamwork. In the first level, air, water, and land polluters are seen as raiding the commons meant for all people. In the second level, taking responsibility involves reaching out for tools furnished in education, health and communications to evoke some remedial action to address malpractice and harm; these remedies, while well intentioned are never perfect. A deeper level of awareness for justice demands working with a broader community to address the crisis at its roots, and not to simply tweak a broken system. This

third level is equivalent to that of St. Ignatius' third of three degrees of humility.⁸

The first level of Ignatian humility involves grave matters of personal eternal salvation; from a moral standpoint, we must abstain from activities that would disrupt our relationship with God. In a comparable ecological manner, this level relates to refraining from willful pollution or damage to our fragile Earth. From a social justice standpoint, this level refers to an awareness of the condition of others, namely through **observing** hunger and other injustices being committed; the resolve is to do something as concerned citizens, researchers, writers, critics, commentators, or ecotourists. At this level one is present and **HERE** to the situation.

A second degree of humility involves attending to the venial imperfections of personal life and activity. In an ecological sense, this second level involves a deeper commitment to overcoming malpractice and misdeeds, and the urgency **to engage** in remedial action for the perceived situation right **NOW**. In a social sense, we must confront inherent and evident injustices and do so through means at our disposal. Environmentally, at this level, we become general supporters of specific causes in conjunction with those working to improve processes and practices, such as practitioners of appropriate technology. Limited solutions are needed, but lack of support and resources are keenly felt.

A third level exceeds the first two in commitment, whether to social issues in general or environmental ones in particular. The growing solidarity of a community of reclaimers means one no longer speaks of victims as "they;" rather a willingness to be regarded as one body emerges, a **WE** who suffer together. We **identify** with those who suffer and become one as an extended family by suffering together. This goes beyond the keen insight of an observer (level one), or the solutions of an experienced person prodding for change for a better world at the technological, political, or social level (level two). At this still deeper level, we join with others in the common struggle. Acting prophetically and as agents of change gives way to acting for communal change through teamwork.

Eco-humility is at the heart of this third level, for it calls for the total human person -- the physical, emotional, rational, and psychological, as well as social skills to surrender self and become selfless by working together. We abandon allurements that reduce us to solitary escapees. Through prayerful discernment, we become aware of our extended family in need. We open ourselves to cooperative activism by joining forces and pooling resources. The **WE** is based on democratic aspirations and moves us to interact with other like-minded people. This solidarity is expressed through

gatherings, songs, and use of symbols and performances that enhance togetherness, just as disasters bring out the best in community.

The Revolutionary War was initiated in a sense of togetherness by those hurting from taxation without representation. Those surprisingly literate colonialists in the 18th century were burdened by slow communication, but they took time to discuss and amid strong emotional leanings did discern what had to be done. On the other hand, they did not carry today's burdens of information overload and constant distraction of commercials vying for their precious time. The 18th century revolutionaries chose to read more seriously than the current populace accustomed to propagandizing TV and infantile Twitter. Opinions then did differ for there were Tories who sided with England and Loyalists for independence.

Opinions on what to do today vary also, but the planet's health and the quality of human life are at stake. Should we limit individual wealth as discussed in Chapter Three? Can we afford a nation or world of haves and have-nots? Should we work for global financial and environmental regulations? America's founders came to realize that thirteen independent colonies would not address commercial and safety needs alone. Should we surrender national sovereignty for global regulations? Americans could be first in calling for efficient governing structures to handle global issues beyond national ones. Our true destiny is to become global, to overcome insecurity and distrust. Being number one is leading towards a global federation -- a qualitative leadership role. Will our individual and national addictions such as wealth, guns, and drugs hinder this destiny in our times?

Individual addictions infest many citizens who are sated with material wants (wealth, drugs, guns, autos and electronic devices). We have to come to terms as individuals:

- "I have a problem and am in trouble," versus the denial --
 - "I have no problem for I am in control."
- "I am addicted and must do something now," versus excuse --
 - "I can handle this myself in due time."
- "I cannot do this alone and must get help," versus escape --
 - "I need no help but only distraction."

Social addiction⁹ is similar and related to individual addiction with symptoms evident to keen observers: media pressure to purchase new products; heavy indebtedness of the people as well as of national and local governments; high unemployment that will not go away and causes individual stress; a globalizing and contagious consumer culture; and a failure to reduce greenhouse emissions significantly. Uncontrolled luxurious "wants" of all economic classes manifest a lack of internal self-control on the part of

individuals. The path to greater want is insatiable; it cannot be satisfied in a permeating consumer culture by a few heroic individuals living a more simple lifestyle.

Addiction to material goods creeps in unexpectedly and virtually always is denied at first notice. Addictive oil has been mentioned. When we insert a gasoline hose into the car, that extension of ourselves, we receive a "drug" injection. Even the seemingly welcome natural gas fracking phenomenon that is moving North America from importer to exporter of fossil fuels does not signify any improved situation. James E. Rogers, the highly influential CEO of Duke Energy boasted of being personally addicted to natural gas, contrasting gas to that of coal or oil. Rogers signaled a shift from coal to natural gas, but shifting fossil fuel emphasis only prolongs fossil fuel addiction.

Controlling addictions is more than a rational exercise, a commercial gimmick, a learned academic procedure. While we need to remain practical and acquainted with the latest scientific investigations, we must do more. The power to change does not come automatically, for addicts need outside support. Ex-addicts may be a major resource, for they have experienced substance abuse, know the need and have reached out to others, and have experienced a new lease on life. **Alcoholics Anonymous** (AA) groups may offer a clue to overcome the social addictions. In Chapter Five we spoke of drug dependence and advertising; we could speak of overuse of processed foods, soft drinks, electronic devices, and motorized vehicles. Self-control is almost a forgotten virtue; America prides itself in being *uno numero* in various consumer goods, but we need to rediscover simple lifestyle techniques, some championed earlier among Native Americans, colonists, and Great Depression survivors.

Addicted consumers forget about the "commons of concern." The HERE is before us; the NOW is needed today; the WE are all of us struggling to make some sense of global paralysis. Problems are out "there" involving others, or left to be solved sometime in a temporal distant "then," or by others more expert than ourselves who are an amorphous "they." We are tempted to regard ourselves as self-sufficient, to try the impossible pulling ourselves up by our own bootstraps, to neglect internal growth, and to establish self-control. Interior conversion is paramount and requires a simultaneous involvement of interior and exterior improvement.

Inherent vulnerability accompanies our work. Activists crave publicity meant to broaden support and enhance the cause; however, stories not told properly can backfire and activists become subject to verbal or physical attack by opponents. Works in progress may lack clarity, be torn by lack of focus, trigger desires to inert sub-issues leading to disunity, and cry out

for more cooperative endeavors. Issues can be sensationalized for the sake of broader attention and coverage; they can be quickly outdated. Media representatives want a new twist -- and we are enticed to cooperate. Citizen fatigue can drag us down. To question the weaknesses of our economic system¹⁰ brings on taunts as to how we can survive a system that generates pervasive lust for insatiable material goods, consumes resources, and spreads in popularity through the world. We cannot do the task alone.

An expanded eco-spirituality must incorporate awareness of damage done (level one), acceptance of responsibility to take corrective measures by agents of change (level two), and a need to work together with others for a solution to the environmental crisis. But addictiveness can hold back this working together unless it is acknowledge and efforts taken to see ourselves exactly where we are. We start to sense that the consumer economy is overpowering, all pervasive, and seemingly untouchable; it entices people into the insatiable rat race acquiring more and more material goods, with its resulting expenditure of resources and environmental pollution. Is something spiritual lacking and is there a deep down hunger for the Spirit? Have we lost the power to be self-corrective? Is this a moment of self-revelation? Of grace and renewal? Is merely tweaking the system a failure to look more deeply? We beg for a Higher Power, an all-inclusive **WE**.

e) Level Four: Evangelization -- WE Look to a Higher Power

Can the liberties of a nation be secure when we have removed the conviction that these liberties are from God?
Thomas Jefferson

The growth in awareness to social change goes beyond seeing a problem (first level), entertaining an urgency to change now (second level), and seeking assistance in making changes that are necessary (third level). Simply knowing there is something wrong does not induce people to spontaneously change; to acknowledge urgency and be moved to action does not complete the task; to join with others (including all the baggage associated with democratic process) does not completely address addictions that affect us all, either by involvement (commission of a misdeed) or tolerating a dysfunctional system (omission in addressing issues).

Addicts in a moment of grace see that something is wrong, a loss of control, and a need for others' help. Courage to move to this deeper level involves surrender to a **Higher power**. When addicts see that help must go beyond those around them, they reach out prayerfully to God through a keen experience of powerlessness. Such reaching out is a transformative event, a stretching towards the infinite. Overcoming our social addictions can take similar patterns. We reach out for a global togetherness that is beyond what

we can handle by mere human interaction. Like addicts with personal problems, religious-oriented citizens grasp for global solutions from a personal Higher Power through our hope in God, who is both beyond the horizon and a light within. However, our journey to deeper eco-awareness makes us confront the frightening and insatiable power of materialism and to reach out for solutions from a spiritual Higher Power.

Guilt is a hurdle, for it has quite negative connotations, but is associated with burdens of misdeeds either individual or social. In order to escape guilt many are mesmerized by the disease of "affluenza" (the culture of affluent consumerism); this involves the multi-car, multi-bathroom, and electronic-device-filled homesteads -- and a subtle guilt is temporarily overlooked in acquiring, paying for, retaining, upgrading, and showing off these cultural trappings. Americans and others caught in the consumer culture are materially addicted both as individuals and as a society caught up in the game of wanting to attain more. Uneasiness disturbs peace of mind -- and guilt persists.

Prayerful discernment in the midst of this addiction may open the door for to the Spirit. Consumer addictions cannot be addressed by bargains, novel conservation measures, medicines and meditative routines, or a wild assortment of gimmicks and trivia. It is like alcoholics taking group tours of various distilleries in order to narrow one's consumption to less of the best brand. A little greed feeds on itself and infests the entire system. Acknowledging this condition in prayer is a first step. Excuses abound. Most do not see the fault of acquisition of added material possessions, but rather consider it as an investment in future security. Some recognize that a society's over-consumption is a form of substance abuse, with ill health and environmental effects. Consumerism in this form is irresistible and rampant.

Eco-humility at this deepest level involves surrendering, similar to the way in which a criminal on the loose surrenders to authorities after becoming tired of running. In fact, this language of surrender is closely associated with Jewish, Christian, Moslem, and other beliefs in the quest for the Divine. Amazingly, it is quite similar to the materialists' surrender to the urge to buy, maintain, dispose of, and upgrade an array of material goods. We surrender to something or someone not yet attained.

A society's surrender includes a number of steps:

- 1) Discovering ill effects of over-consumption (individual health and environmental pollution and resource depletion) calls for a **temperance** in our use of material things;
- 2) Addressing urgent issues such as climate change now, and especially by instituting resource conservation and substituting renewable energy in place of

fossil fuels through **prudent** action;

3) Changing an economy at the global level by reclaiming the commons with recommendations to bring forth **justice**, such as systematic fair taxation and wealth limitation controls, along with redistribution of wealth; and

4) Mustering the **courage** to call on a Higher Power in whom we trust already, though our consumern culture frowns on this.

An addiction treatment program is not automatically guaranteed to be successful. Neither are these four steps in any way automatically applied by everyone. Individual addicts choose freely to abandon AA programs; sometimes they become recidivists, and return to old ways. Just as an ex-addict recognizes the non-permanent status of a present condition and the need for ongoing assistance, so ought those at the fourth level of social addiction/environmental crisis see that acknowledgment, urgency, and mutual levels of support are necessary. We long for the Holy Other; we accept our inadequacies; we need protection from the ravages of enticing social addiction that will take us all down. Reclaiming the commons reaches out for Divine Assistance.

Champions of greed and self-interest struggle to retain privilege. Their compulsive striving for more goods is fueled by parties that profit off of addictions. Believers in the god of money clash with the believers in a Higher Power. With hesitancy for fear of hypocrisy, addicts dare to speak out. No matter how hard the third level reclaimers attempt to work, the truth emerges: "We can't do it alone; we are not in charge. God is." The fourth level confronts materialism at its very core and forces us outside the capitalistic pale to new grounds, a new Easter -- and this is where courage enters -- the championing of a new economic/social/ political order that is not yet fully evident.

Acknowledging social addiction (first level of awareness) that ought to be addressed now (second level) brings us to the association needed to change (third level). In the humanness of this association, strengths and weaknesses reside. Christians say that precisely here, belief adds a qualitative difference -- the Higher Power is both Divine and Human, for humans working together with peers, associates, and experts is not sufficient. It does not bring self-control needed to overcome social addiction. Discipline calls for formal meeting places, regular scheduling, interaction with other peers; and public recognition of this Higher Power. As ex-addicts of consumer goods, we could devolve into issue ideologues, each carping for a booth in the world's fair of attention. However, we must stay focused, even transcending ambitions to convert others, by entering into an arena of ecumenical and interreligious trusting relations. We must discover neutral grounds for accepting our surrender to a Higher Power -- a global AA arena or forum bonded through

Internet social contacts.

Expanding these insights include that we are **HERE** to admit that our troubled Earth's problems cannot be blamed entirely on a distant culprit. As a social being, I am partly to blame for what I have done and for failing to stop the wrongdoing from occurring. If this is not a need, than a Creation-Centered Spirituality is sufficient, with a mere expanded rational process of seeing the community of all being. But this is more than a rational insight of creation's evolutionary movement and our place within it. Secular answers demand no faith except in one's self-sufficiency -- and that is part of the misdirected culture in which we live.

Our inability to address successfully our existing condition leads to that second aspect of our crisis, namely, when to act. **NOW** requires listening with spiritual and sensitive ears, just as HERE involves perceptively observing the current situation. When we take notice, all threatened, suffering and dying creatures sensitize us to an ever-growing urgency. However, this does not necessarily make us successful in attracting others to take responsibility. Our failure weighs heavily upon us; we seek to be responsible and take remedial measures, but the task exceeds individual capabilities; it takes a community and, if a global issue, it takes a global community to bring about radical change. Many crave quality education and health benefits, but these goals are allusive in this consumer culture. These critical goals take more than voluntary largess by the rich. They become a global groundswell for justice.

Responsibility demands action, and action cannot be delayed. The **HERE** evolves into a **NOW**, and urgency makes this far more than a repetition of the same "*Tomorrow and tomorrow and tomorrow, creeps in this petty pace from day to day to the last syllable of recorded time.*"¹¹ Change must come as something different, not the tired repetition of small voluntary actions. If this is a global matter, the sacred mission must be larger than individual actions. **WE** need to work together to hear, listen to, and distinguish the cries of Earth and those in need -- and regard setting up the conditions for a global radical sharing. Often, concerned caregivers see personal wants unfulfilled and struggle to fulfill essential needs of the poor, hungry, and homeless. We are short on patience in waiting for the privileged affluent to unloose the "trickle down of wealth" to the peons below. We champion fairness in sharing resources by creating an opportunity to take what is rightfully ours -- not "mine."

How big is the WE: A domestic scene? A family? A small community of faith? A Village in which we live? Our state? Our region? Our nation? A world of my brothers and sisters within the family of human beings?

A planet of all creatures (flora and fauna) living in harmony? The truth is that expanding our tents involves ever-broadening arenas of creatures. Domestic quarters are outgrown. We "let go" and launch into the act of broadening community to include larger aggregates of creatures. WE reach out for help to a Higher Power. To accept an exclusive "WE," which expands human circles of connectedness to defined limits, denies the global aspect of our current problems.

Believers take note: the goal is not a soup mix of various religious celebrations or events; rather we must pray to have the power to work together for a common goal and to confront our current dysfunctional system. Openness to a Higher Power is necessary, and this is the result of surrender to the will of God. This avoids a costly compromise with secularity that omits the call to a Higher Power. In truth, we must respect "respect." If global consensus is necessary, can the naysayer trump actions of the believing majority? Believers must extend a welcome to the secular world, but with some conditions.

Incorporating a Higher Power into our lives calls for prayerful discernment. Issues of the past pale when contrasted with the size of climate change from human causation and restructuring the social/economic order. One cannot merely train people to become ex-addicts; the action takes personal commitment through ongoing programs and trust in the Power of the Almighty. It is like trying to confine pregnant women with drug problems to jail until the birth of their children. In a society that honors freedom, we are limited in the power to bend another's will; enslavement creates resentment and hatred and does little else. The heart of the problem is the heart, which is open to God's power at work in us.

Personal and Social Addictions

Personal Social

Level 1:

I am in trouble.

Earth is in trouble.

Level 2:

I need help for I am addicted.

The window of opportunity to do something is closing.

Level 3:

I look to all for help from those who are experienced.

We seek help from others who know the situation.

Level 4:

I must confront --
my powerless condition and
surrender to a Higher Power.

We must confront --
our consumer culture and
place our trust in God.

Mystery surrounds the quest for a Higher Power, and in the openness that is given to us through the graces of compassion, we beg for an ever-deepening compassionate heart. For believing Christians, this Higher Power is a person, Emmanuel, "God with us." Awareness of our inability to handle this crisis as individuals and in groups, directs us to acknowledge weakness and discovering the mysterious enabling Force opening opportunities for more meaningful action. Christians speak of being washed in Baptism, struck by the Spirit in Confirmation, and invited into the Divine Family as member of the "Body of Christ." By admitting social addiction, we open ourselves to divine mercy and love, for that is ultimately our only recourse. Our gratitude for seeing this step involves outgoing service to others following Jesus, supreme prophet, efficient agent of change, and Lord of renewal.

Pertinent questions follow: Must everyone hold a personal Higher Power? Do differences in understanding a "Higher Power" endanger global cooperative endeavors? A "yes" would mean that the materialist's obstinacy could veto the process we seek to make; a "no" allows us to seek answers within our religious traditions. Scripture expresses power exercised through chosen people and individuals, through prophets and moral leaders. For believers, the power of faith by some can bring about massive changes. A few believers in the power of faith can initiate change. This moment of change, once initiated by a few, seeks the support of the many. The more we focus on the lowly (elderly, homebound, sick, ex-addicts, prisoners, and threatened creatures of our Earth), the more profound the global healing. Catalysts inspire the multitudes of the lowly and others will follow -- through some sort of indeterminate but hopefully democratic procedure.

Evangelization involves spreading the Good News of empowerment within our humble awareness of powerlessness; transforming-into-empowerment is a resurrection event, the deepest mystery into which we are invited. For Christians, renewing power comes through the instrumentality of the One who accepted being powerless for the sake of others. We, while aware of our former state of powerlessness, discover the gift of empowerment offered to help save and heal a wounded Earth. Through surrender, we become grateful and through self-control, we remain faithful. In a spirit of thanksgiving, healing includes all creation (Mark 16:16).

This fourth level growth in awareness has several elements:

- * We must acknowledge our inability to solve problems and thus accept the humble state of the poor;
- * Solidarity with others, a WE, includes integrating with the poor and thinking alike, and ex-addicts become models;
- * An inability to do this alone makes us fall back on a Higher Power (12-step *Alcoholics Anonymous* program);
- * In desperation we look to a Higher Power and use all the assistance at our disposal;
- * The focus is on hope-filled believers so that they may be agents of change to bring about a new social order; and
- * A renewed spirit gives the enthusiasm needed to carry on the work in rebuilding the social order.

Appealing to a Higher Power involves concrete healing **deeds** along with public words of prayerful respect. Both are needed to express the faith we have in a meaningful future. The degrees of awareness **deepen** with further reflection on this fourth level. In fact, here a journey of activism becomes a journey of faith, with reflection on degrees of maturation in a Resurrection-Centered approach to Earthhealing.¹²

Authentic change agents cannot possibly stand outside, aloof, and simply willing to offer advice and support from a distance. Nor is it enough to stand in solidarity from time to time, then return to a more comfortable isolated setting. They become WE the poor. At this deepest level, WE need to take what is rightly ours. WE become immersed in the "dough" of the poor multitudes, for we are the leaven needed to raise this dough. Without leaven, rising will not occur. Catalysts need to be at the right place and time.

Working together under divine help means establishing a better world in a proper time, and with all participating in bringing this about. We champion the Force of finality -- a mass or multitude moving in time at an increasing speed. We are moths drawn to the Light; our goal is a better world achieved by improving quality of life for all -- humans and others striving for existence on this planet. Being pro-life is not only all-embracing; it is the motivation that moves us forward. Narrowing the world down to any selfish privileged group distorts that goal of vitality. Both elitism and injustice are foreign to any authentic reclamer's agenda. We hear the cry of the poor and the simultaneous call to act as catalysts for change. At various times in history and in separate places spontaneous ideas and insight surface such as the revolution of 1848 or the basic concepts of calculus and stereochemistry. People spontaneously are rising to confront autocratic leadership, whether undemocratic governments or private wealth.

This new spring requires effective prophets, agents of change, and team workers with many and varied gifts. Some reclaimers are strong believers and take faith in our traditional resources; some practice an enthusiastic hope in the things beyond their lifetime horizon; some present a merciful love through compassionate service to others. We need continual improvement, for our unaddressed blemishes blind citizens who demonstrate publicly, engage candidates to public office, or criticize the current dysfunctional economic system. All are needed on our journey together.

This reflection on togetherness is word evolving into meaningful deed. Much depends on how well we present, deliver, distribute, and reflect upon the issues. Resulting actions may vary: mild or harsh, liberating or binding, confrontational or timid, short-lived or long-lasting. We need to announce the problem, find agents of change, join in teamwork within a democratic process, and confront the disparity of wealth and unfair tax systems. The situation is critical; the imperative is urgent; the focus demands clear-headed citizens who are addressing the social addictions that distract our mission. We have much work to do but, with God's help, we can save our wounded Earth.

Note that at this moment America's national motto "In God We Trust" is under attack by secularists. Our American founding fathers and entire generations of Americans trusted in God, and this motto was placed in the last stanza of *Star Spangled Banner* composed during the War of 1812; later during the Civil War, the Secretary of the Treasury shortened the phrase to "In God We Trust" to fit on all American money. As social addicts, we acknowledge that we need God's help to break our addiction by taking steps:

1. **Being aware of material allurements** drives us to pursue deeper commitments. We shutter at seeing the impending global catastrophe facing us today: dramatic rise in carbon dioxide and methane levels; endangerment of oceans and land habitats; violent weather conditions; etc. Equally difficult is an economic system allowing vast wealth to a few. We must confront the material wealth that hypnotizes the gullible, dangles crumbs before the hungry, cautions patience, and tries to silence prophets.

2. **Recognizing and responding to urgency** results in taking remedial action that is not perfect but requires continued growth in experience. Tweaking a broken system is soon seen as evading the heart of the crisis. Materialistic profit motivation captivates but does not satisfy; only spiritual motivation can.

3. **Recognizing inadequacy of individuals working alone**

occurs when working to bring about change. While mesmerized by modern allurements, we attempt to take remedial steps alone and so look out and see a greater WE who suffer in much the same way. We cannot deny the situation; we cannot excuse ourselves from acting; we cannot escape our social duties. We join forces, but this brings us to another heartbreak; we are addicted people and lack the use of full rational powers to handle the tasks at hand.

4. **Turning to a Higher Power** enables us to have the enthusiasm to continue the work we are undertaking. Alcoholics Anonymous members and ex-drug users recognize their inadequacy and seek a Higher Power. A similar pattern needs to be followed once social addiction is recognized. Conquistadors crossed oceans for gold; navigators sought shorter shipping routes for spices; trappers tramped through vast territories collecting furs. Such material quests are really outmoded and call for spiritual motivation, in which we find energy to change our broken world.

Principle of Interior Ecology

We cannot change or heal our world without giving attention to our interior life, that of individuals and that of groups working together for change. A psychological balance within one's life includes a sense of internal peace and harmony, with ongoing agitation at injustices perpetrated on our neighbor by external sources. Extending harmony to all people is an ongoing challenge, which requires an interior balance involving physical and mental health, and an external view of a world in need of our efforts. Healers must be balanced people free of addictions and willing to work for a growth in perfection.

Church Forming Catalysts

What we are waiting for...the new heavens and new earth...
(II Peter 3:13)

The reason, why the Church must renew itself and thus show God's presence, is because this troubled world needs an institutional catalyst to hasten its move to the end. Agents of change realize how powerless individuals can be without community support -- and committed groups can move forward. The Church as a body of believers is a global community of support, who believe in the mandate to share, as God has done with us. The great temptation for Church leaders is to become beholden to the status quo,

as if such a deadening attitude will hasten the day of the Lord. In fact, such conformity only retards growth and fails to comprehend the need to help give direction to globalization. The temptation is to be silent when change is imperative.

Action 1 -- Expose culprits and do so forthrightly.

Forthright and deliberate exposure of policies that retard the sharing of resources is necessary at all times through recourse to the media and all means of publicity. The lessons from heroic men and women throughout history need to be retold, and the temple always needs cleansing of its moneychangers.

Action 2 -- Encourage members to be agents of change.

This can be done through counseling and holding leadership programs, retreats, and conferences. We must muster the courage of the people. Furthermore, it can and must be done through a new Church Council including all Christians of good faith, and attended by believers in a renewed Earth. Such a gathering ought to be poised to streamline and modernize Church governmental agencies, so that the Church shows its commitment to profound change affecting all people in need of a better quality of life.

Conclusion: Mustering Courage to Act

*I will pour out my spirit on all humankind.
Your sons and daughters shall prophesy,
your old men shall dream dreams,
and your young men see visions.* (Joel 3:1)

In the late 1980s, the Polish Solidarity movement challenged the collective state system imposed by the Soviet Union after the Second World War. The workers at the Lenin Shipyards, located at Gdansk, Poland, struck and declared that they wanted to be part of collective bargaining on their own terms. They were not depersonalized automatons of an almighty state.

Furthermore, the workers knew that the system was dysfunctional, and they wanted a voice in worker goals, safety, and general working conditions.

Polish workers wanted a democratic but non-capitalistic system controlled by worker councils. In fact, these Polish workers were inclined to favor a socially just system influenced by fellow Pole, Pope John Paul II. Sadly, the Polish workers' aspirations were crushed in the aftermath of the Soviet collapse by the global capitalist system.¹ The striving for something new and better awaits a new day.

A *Global Commons* vision refutes all forms of **materialism**, whether of communist or capitalistic origin; these will not triumph. It is becoming apparent through the Arab Spring, Occupy Wall Street, and the surging of the unemployed and dissatisfied youth in Spain and other nations that something new is in the wind. All people, including the poor and unemployed, have the same rights as the economically privileged -- and they are stirring. The current world with its heavy emphasis on consumption of goods, leads to an insensitivity that distracts us from the social responsibility required to create a new order. And people with common sense -- an aspect of the Global Commons -- are coming to realize that we share a common vision that deserves its full flowering in a new birth.

Aspirants to this Global Commons know our place (the **HERE**) in preserving air (Chapter One), protecting water (Chapter Two), and reapportioning land (Chapter Three). We consider actions directed to renewable energy, access to potable water, and sufficient land for food production and housing. Urgency to act (the **NOW**) directs us to respect the past by celebrating culture (Chapter Four), the granting of a quality of life by affordable health care (Chapter Five), and a current sharing that comes from binding past and future hopes into a communications\intellectual commons (Chapter Six). Such ambitions require tolerance for cultural differences and sufficient allocation of essentials of life.

Focus and urgency merge in change agents (the **WE**). We must act at the local level and onwards in establishing a balance of sounds and silence (Chapter Seven). On the other hand, we must regard the global starting point to extend fair trade to all people by a control of commerce (Chapter Eight). We must become change agents (Chapter Nine), so that all may share a *Global Commons*, the path to a higher quality of life.

Saving our wounded Earth calls forth our deepest spiritual aspirations. The future is a divine/human, people-to-people, public/private and present/past/future generational sharing. All time belongs to God, but our

God-given time is limited and we are moved to steward it properly. Believers challenge those who see no or little future: deniers walk away; excuse-makers refuse to engage themselves; escapists cannot bear to face reality. Action involves risks; so does inaction, for this means the destruction of our world. Believers are called to work, assist, encourage, pray, and support the reclaiming process.

Compassion is at the heart of a Global Commons for it energizes the sharing work ahead. It is compassion that emerges from the Resurrection Mystery, from the Light of the World. The Global Commons is a shared hope absent of privilege, except the privilege of being of service to and for others. We seek to restore a natural world damaged, a perceived beauty marred; and finally we share because we would otherwise deny the **hope** that keeps us going forward. In sharing, we reclaim; in failing to share we allow the path toward destruction to go unchallenged.

We are parents of a new birth. Our labor and all suffering are not in vain; our fruitful work is our offspring, even if beyond our lifetime. We endeavor to give birth to and nurture the efforts that will surely come. If we regard them as solely "ours" of this generation, we have distorted ownership and excluded future generations from their rightful share.

Our shared efforts will yield fruit in due time in a common destiny if we can muster the courage to see it through. We seek to identify all people of good will and believers in the future; we invite them even before their birth to help with the noble efforts we strive to undertake here. We are one community, this present world and a new future, but we can only share it if we renounce ownership and privilege -- and that is why we must convert the capitalists whether in China or the West.

We refuse to be enslaved or indebted to this pervasive economic system. Instead, we strive to use appropriate technologies to live simply with a conservation ethic at the local level; we accept responsible environmental concerns at a regional level; we participate in innovative civic actions at a national level; and we accept and support international and global programs. We announce the vision of an emerging *Global Commons*, a human and divine inspiration. How else would it be for a true believer?

Stand at the city gates with Jeremiah! Cry "Woe!" A new day is dawning. *Carpe Diem!* (seize the day).

Appendix One: Global Development Fund (Suggested Annual Budget)

<u>chapter</u>	<u>percentage</u>	<u>billions</u>
1. Renewable energy electricity	1.2%	\$3
Solar cookers and efficient biomass applications	0.8%	\$2
2. Potable water systems	8.0%	\$20
Maritime Corps upkeep	3.2%	\$8
3. Agriculture, FAO, UNRRA	10.0%	\$25
Relief storage and transport	4.0%	\$10
Nature Preserves policing	0.4%	\$1
International Polar Authority	(oil leases)	-
4. UNESCO site maintenance	0.8%	\$2
Global language preservation	0.4%	\$1
5. Health services	30.0%	\$75
6. Basic education and literacy	14.0%	\$35
Global Early Warning System	0.4%	\$1
8. International Atomic Energy	0.4%	\$1
CITES/ exotic species control	0.4%	\$1
Forest Certification Fund	(timber fees)	
UN Peacekeepers	4.0%	\$10
UN Refugee Services	0.8%	\$2
Human Rights Commission & World Criminal Court	0.4%	\$1
Global Space Agency	(national funds & fees)	

* Housing in poor countries	20.0%	\$50

		Total: \$250 Billion

Note: GDF targets development mainly to developing countries. GDF involves a 10% tithing of the \$1.5 trillion annual military budgets plus a comparable assessment from low- or non-military developed nations.

* General Housing Development

Safe, decent and affordable housing could be furnished to one billion people as a major GDF goal; this goal could be realized in the form of low-cost design, green building techniques, native building materials, and local labor with sweat equity. In developing countries, building sites would be

secured or contributed along with locally-obtained, basic building materials. No space heating is provided in warmer climates. GDF would be used for building supplies: stone, wood, or clay (pressed earth, cob, adobe, brick), as well as for cement, window glass, and roofing. Composting toilets could be constructed on site; filtered rainwater stored in cisterns and individual solar energy equipment provided for domestic lighting.

Appendix Two Global Enhanced or Initiated Agencies

A listing of organizations that would oversee and monitor dispensing GDF funds to recipient groups in areas discussed in this work. Newly conceived agencies are enclosed in quotation marks.

World Food Organization, Non-Governmental Organizations Relief Services, UN Peacekeepers, Climate Change and Renewable Energy Programs, "Global Space Agency," International Atomic Energy Agency, World Health Organization, Framework Convention on Tobacco Control, UN Children's Fund (UNICEF), UN Educational, Scientific and Cultural Organization (UNESCO) Education Fund, UNESCO Cultural Site Fund, "Global Language Preservation," "Global Copyright Regulatory Agency," Human Rights Commission, "Global Disaster Early Warning Systems," "Global Wildlife Police," Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES), "International Forest Products Certification," International Criminal Court, Refugee services, and Law of the Seas "Maritime Corps."

End Notes: Introduction

1. International Energy Agency reported by Michael Rose on May 25, 2012 <http://planetark.org/wen/65497>.

2. Princes will be pulled down and the lowly exalted (Luke 1:52). This is the basis of the theological motivation contained in this reflection, and is found on the DVD "The Call of the Magnificat," (Seascapes Publishing: 2011) and explained in our *The Little Blue Book* (Brassica Books, 2011) or on the website <www.earthhealing.info>.

3. **Economic classes.** The weakness of inserting the middle zone, the *tertium quid*, into a reflection like ours is that all haves will feel comfortable here and all have-nots will feel left out. Thus, over-affluent haves and destitute have-nots tell us that extreme differences must be addressed in reclaiming the commons.

4. Francis Fukuyama, "The Future of History," *Foreign Affairs*, Vol. 91, No. 1, January/February 2012, p. 58.

5. **Enclosure of the English commons.** In *Utopia*, author Thomas More has Raphael Hythlodæus argue against the practice of land enclosure for rearing sheep, which had led to removal of fields from cultivation, destruction of houses and eviction of tenants (Peter Ackroyd, *The Life of Thomas More*, [New York: Vintage, 1999], p. 173). The practice intensified between 1760 and 1820 when common rights to arable and pasture land were lost.

6. Benedict XVI, *Fighting Poverty to Build Peace*, #15, January 1, 2009. *I extend ...a warm invitation to meet the needs of the poor and to take whatever practical steps are possible in order to help them. The truth of the axiom cannot be refuted: "to fight poverty is to build peace."*

7. For an excellent discussion of the dysfunctional effects resulting from globalization on American workers, tax base, and regulations, see Jeffrey D. Sachs, "The New Globalization," *Price of Civilization*, (Random Books, 2011), p.85-103.

8. "Free Exchange," *The Economist*, January 14, 2012, p. 74.

9. Naomi Oreskes and Erik Conway, *Merchants of Doubt*, Bloomsbury Press, 2010. These authors document how a few noted scientists (not experts in climate science) are hired by corporate front organizations to cast doubt on areas demanding health and environmental controls, from tobacco smoking to pesticides and including climate change. By demanding equal media time with scientific experts, these hired "merchants of doubt" delay regulations for decades, adding profits to coffers.

10. George Parker, "The Broken Contract: Inequality and American Decline," *Foreign Affairs*, (November/December 2011), p. 31.

11. "Towards Reforming the International Financial Systems in the Context of Global Public Authority," Pontifical Council for Justice and Peace, Cardinal Paul Turkson, October 22, 2011.

End Notes: Chapter One

1. Scripture quotes set a tone and are not meant as "proof texts."
2. Elizabeth Rosenthal, "Third-World Stove Soot is Target in Climate," *New York Times* (April 16, 2009).
3. Al Fritsch and Paul Gallimore, *Healing Appalachia: Sustainable Living through Appropriate Technology* (Lexington, Ky., Univ. Press of Kentucky, 2007) pp. 75-77; "Fresher Cookers," *The Economist Technology Quarterly* (December 6, 2008) p. 3.
4. A Global Development Fund (GDF) involves using global assistance money for poorer nations. Expanding this funding is challenging, since a much smaller \$4.17 billion 2008-2009 United Nations' operating budget was hard fought.
5. <www.sustainablebusiness.com/index.cfm/go/news.display/id/21839>.
6. "The Morality of Nuclear Power Generation," *Special Issues* (2007), <www.earthhealing.info>.
7. In 2011, U.S. ethanol production will consume 15% of global corn supply and is destined to rise. From this comes a saving of one million barrels of crude oil/day <www.planetalk.org/wen/61203>.
8. <www.udel.edu/udaily/2013/dec/renewable-energy-121012>.
9. <www.canada.com/technology/Planet+could+save+trillions+shifting+renewable+energy/4214399/story>.
10. An excellent review of Arctic conditions: "The Melting North: Special Report The Arctic," *The Economist* (June 16, 2012).
11. A Kinsey and Co. study states global warming can be kept below critical 2°C rise at below 1% GDP. *Acid News* (March 2009), p. 11.
12. Rene Dubos, an advisor, confirmed this essential insight.
13. Albert Fritsch, SJ and Robert Sears, SJ, *Resurrection-Centered Spirituality* (ASPI Publ., 1994), <www.earthhealing.info>.
14. Personal responsibility is in Scriptures -- notably Ezekiel.
15. D.S. Allan & J.B. Delair, *Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 B.C.* (Rochester, Vt.: Bear & Company, 1997).

16. *Intergovernmental Panel on Climate Change (IPCC) Report*, "Climate Change 2007" (November 2007). See annual reports.
17. Don Belt, "The Coming Storm," *National Geographic* (May 2011), p. 64.
18. "Greenhouse Gas Bulletin", World Meteorological Organization as reported by Tom Miles of Reuters (November 21, 2012), <<http://planetark.org/wen/67181>>.
19. James Hansen, *Storms of My Grandchildren: The Truth about the Coming Climate Catastrophe and Our Last Chance to Save Humanity*, (New York: Bloombury USA, 2009).
20. International Energy Agency report as quoted in *The Economist*, (November 17, 2012), p. 63.
21. Kevin Schaefer, "UN Environmental Program Report on Melting Permafrost," (November 27, 2012), <<http://planetark.org/wen/67240>>.
22. *The Economist* (January 29, 2011), pp. 64-66.
23. Ailun Yang, World Resources Institute (November 20, 2012).
24. The U.S. Environmental Protection Agency is due in late 2013.
25. World Bank, "Turn Down the Heat: Why a 4°C Warmer World Must be Avoided," as reported in Sustainable Energy Coalition/SUN DAY Campaign Newsletter (November 21, 2012).
26. A.R. Palmer, "What Do We Mean by the Global Commons" (Boulder, CO: Institute for Cambrian Studies, 2008), available at <www.en.boulder.co.us/local/sustainl>.
27. Pontifical Academy of Science, "Fate of Mountain Glaciers in the Anthropocene," Catholic News Service (May 9, 2011). <www.catholicnews.com/data/stories/cns/1101834>.

End Notes: Chapter Two

1. Oscar Olivera, *!Cochabamba! Water War in Bolivia* (Cambridge, MA: South End Press, 2004), p. 7.

2. Bishop Mario Toso, Pontifical Council of Justice and Peace, (February 25, 2011).
3. Pedro Arrojo Agudo, "Global Water Crisis: values and Rights at Stake" (Barcelona: Cristianisme i Justícia Booklets, 2010), # 139, p.8.
4. Tomales Bay Institute, *The State of the Commons*, p. 16, <www.onthecommons.org>.
5. In 1992, while traveling through the Holy Land along the Jordan Valley, I saw irrigation sprinklers operating fully in a late spring morning (full sun) on cropland in Israeli-occupied areas. This occurred while West Bank residents had severe water shortages.
6. The Carter Center, "Guinea Worm Countdown: The Road to Eradication" (April 15, 2009). The first quarterly report gives 210 indigenous cases, a 48% reduction over the March 2008 report.
7. Greg Coleridge, "Keeping Public Assets Public," *By What Authority*, (March 12, 2009), p. 3, <www.people@poclad.org>.
8. "The Drying of the West," *The Economist* (Jan. 29, 2011), p. 32.
9. Peter Lehr, "A Better Way to Sink Somalia's Pirates," *The Guardian Weekly* (November 28, 2008).
10. "The Reef's Greatest Test," *National Geographic* (May 2011), pp. 34-57.
11. Joseph J. Ellis, *His Excellency: George Washington* (New York: Vintage Books, 2004), p. 168.
12. G. John Ikenberry, "The Future of the Liberal World Order," *Foreign Affairs* (May/June 2011), p. 59. Ikenberry says, *The original principles of the Westphalian system--sovereignty, territorial integrity, and nonintervention--reflected an emerging consensus that states were the rightful political units for the establishment of legitimate rule.*
13. Henry Kissinger, *Diplomacy*, (New York: A Touchstone Book, 1994).
14. Robert D. Lupton, *Toxic Charity: How the Church Hurts Those They Help (And How to Reverse It)*.

15. Cardinal Frings of Cologne, Germany, told his people that they could take coal and food as needed in those tragic years of shortages immediately following World War II.
16. Some just-war theorists say violence to people is justified when halting greater violence.
17. A spiritually astute person recognizes a physical sense of powerlessness, and a spiritual power that embraces the reality of individual powerlessness, and causes the individual to submit to a greater Power. Through surrender comes spiritual empowerment.
18. *The Little Blue Book* (Brassica Books, 2011) or <www.earthhealing.info> explains the theology behind the lowly rising and those in high places coming down, a concept that has disturbed Latin American autocrats and the current Chinese religious affairs office.
19. While uncontrolled anger is dangerous, controlled righteous anger is a mighty weapon as Jesus uses in driving moneychangers from the Temple (see Chapter Nine).
20. Wenonah Hauter, Executive Director, Food and Water Watch, 1616 P St. NW, Washington, DC 20036.
21. Jeneen Interlandi, "The New Oil: Should Private Companies Control Our Most Precious Natural Resource?" *Newsweek* (October 18, 2010), pp. 38-46.

End Notes: Chapter Three

1. Jennifer S. Holland, "Vanishing Amphibians," *National Geographic* (April 2009), p. 142.
2. "When Others Are Grabbing Your Land," *The Economist* (May 7, 2011), pp. 65-66.
- 2a. Roger Thurow, "The Fertile Continent," *Foreign Affairs* (November/December, 2010), pp. 102-10.
3. "A Work in Progress: Special Report on the Future of the State," *The Economist* (March 19, 2011), p. SR13.
4. Karen Coulter, *The Rule of Property*, Real Democracy Pamphlet Series (New

York: The Apex Press, 2007), p. 3.

5. Walter Isaacson, *Benjamin Franklin: An American Life* (New York: Simon & Schuster, 2003), p. 315.

6. William Britain-Catlin, "Offshore Fallout Can't Be Contained," *The Guardian Weekly* (February 13, 2009), p. 18. Tax havens may be one of the most egregious modern financial crimes against humanity. There dictators, corporations and banks hide their loot. The "privileged economic nobility" escape responsibility to the land of origin. Tax havens are estimated to contain from 21 to 32 trillion dollars, enough to erase the national indebtedness of the world's poorer lands with much left over.

7. Harry Dumphy, "World Bank: Boost Aid and Lower Trade Barriers," *Lexington Herald-Leader* (April 14, 2003), p. A-9.

8. Chris McGreal, *The Guardian Weekly* (March 2-8, 2007), p. 30.

9. "Lidartector," *The Economist*, (May 28, 2011), p. 86.

10. Reasonable birth control policies are in dispute in various parts of the world ranging from required abortion (not now official policy in any country) to population promotion programs (in France, some European regions, and Japan). Family planning can be promoted through natural rhythm approaches, which are effective and in keeping with "organic" approaches to life (no medicines or contraceptive devices), and preferred by simple lifestyle advocates.

11. C.I.A. *The World Factbook: Statistics and Analysis for Every Country on the Planet* (New York: Barnes and Noble, 2006).

12. The *Montreal Protocol* that limited the production of ozone-depleting chemicals (certain Freons) was initiated in 1987 and proved quite successful in obtaining proper environmental controls. The destruction of protective ozone layers over the Polar Regions was halted and normal ozone levels are returning.

13. Naomi Klein, *The Shock Doctrine: The Rise of Disaster Capitalism* (New York: Metropolitan Books and Henry Holt & Company, 2007).

14. Eugene C. Hargrove, "Anglo-American Land Use Attitudes," *Environmental Ethics* 2 (1980), pp. 121-48.

15. Ibid., p. 130.

16. Ibid., p. 141.

17. Ibid., p. 146.

18. Merrill D. Peterson, *Thomas Jefferson and the New Nation: A Bibliography* (London: Oxford University Press, 1970), p. 11.

19. Thomas Jefferson, "A Summary View of the Rights of British America," in *The Portable Thomas Jefferson*, ed. Merrill D. Peterson (New York: Viking, 1975), pp. 17-19.

20. op.cit., Hargrove, p. 136.

21. In reading *His Excellency* (the life of George Washington, by Joseph J. Ellis, [New York: Vintage Books, 2004]) one reads how hostile Washington was when visiting his western lands (before his presidency) and finding homesteaders settled on his property.

22. Sidney Ratner, James H. Soltow and Richard Sylla, *The Evolution of the American Economy: Growth, Welfare and Decision Making* (New York: Basic Books, 1979), p. 132.

23. Ibid., pp. 328-29.

24. Ibid., p. 261. Also see Al Fritsch, *Green Space A Citizen's Guide to Proper Land Use* (ASPI Publications, 1982), p.74.

25. Harvey J. Kaye, *Thomas Paine and the Promise of America* (New York: Hill and Wang, 2005), p.162.

26. This is patterned after the "First Principle and Foundation" at the start of *The Spiritual Exercises of St. Ignatius*.

27. For Jewish people, YHWH bestows a specific place as Holy Land; for Moslems, all eyes turn to Mecca in prayer; for Christians, the act of Christ's death and resurrection is a new liberation; historically, salvation is a global deed in time, but from *soteriology* (study of the divine accomplishment of human salvation) Calvary is an ongoing event.

28. *The Little Blue Book* (cited above).

End Notes: Chapter Four

1. "Economics Focus: The Beautiful and the Damned," *The Economist* (January 22, 2011), p.90.
2. Social Capital does not have a clear, undisputed meaning.
<www.socialcapitalresearch.com/definition>.
3. *State of the Commons*, p. 19.
4. "A World Loses Its Tongues," *National Geographic* (October 2007)
<www.languagehotspots.org> accessed March 18, 2008.
- 4a. "Languages at Risk" in *National Geographic* (July 2012, p. 92-3).
5. National Geographic, *Sacred Places of a Lifetime: 500 of the World's Most Peaceful and Powerful Destinations*, Washington, DC. (2008).
6. "10 Must-See Endangered Cultural Treasures," *Smithsonian* (March 2009), pp. 30-49. Other endangered cultural sites include Fenestrelle Fortress, Italy; Church of the Nativity, Bethlehem; Chanchan, Peru; The Hill of Tara, Ireland; the city of Hasankeye, Turkey; Xumishan Grottoes, China; Historic Route 66, U.S.; and Dampier Rock Art Complex, Australia. The *World Monuments Fund* has a watch list of endangered sites.
7. Niall Ferguson, "The Empire at Risk," *Newsweek* (December 7, 2009), p. 42.
8. Programs on Corporations, Law & Democracy <www.poclad.org>.
9. Thom Hartmann (*Unequal Protection*, 2002) unearthed the original records as stated in *The Little Earth Book* by James Bruges (New York: MJF Books, 2004) p. 118.
10. "Senator Bernie Sanders' Guide to Corporate Freeloaders,"
<www.moveon-help@list.moveon.org>, accessed April 18, 2011.
11. Donald L. Barlett and James B. Steele, *The Betrayal of the American Dream*, (New York: Public Affairs, 2012).
12. Oliver James, *Affluenza* (New York: Random House, 2007).
13. Karen Coulter, *The Rule of Property* (New York: The Apex Press, 2007), p. 47.

14. Robert C. Lieberman, "Why the Rich are Getting Richer," *Foreign Affairs* 90 (2011), No 1., pp. 154-158; Review Essay of *Winner-Take-All Politics: How Washington Made the Rich Richer -- And Turned its Back on the Middle Class*, Jacob S. Hacker and Paul Pierson (New York: Simon & Schuster, 2010).
15. The quote is from Karen Bass reported in "The People's Will; Democracy in California," *The Economist* (April 23-29, 2011), p. 14.
16. "On We Go," *The Economist* (March 12, 2011), p. 56.
17. Paul Kennedy, *The Rise and Fall of the Great Powers: Economic Change and Military Conflict from 1500 to 2000* (New York: Random House, 1987), p. 274.
18. "The Few," *The Economist* (January 22, 2011), Special Report.
19. Peter Heather, *The Fall of the Roman Empire: A History of Rome and the Barbarians* (Oxford Univ. Press: 2006).
20. Paul Kennedy, *The Rise and Fall of the Great Powers*.
21. Lincoln was inspired from the passage in Matthew 12:25 "A house divided against itself cannot stand."
22. Naomi Klein, *The Shock Doctrine: The Rise of Disaster Capitalism*, (Metropolitan Books, 2007), p. 238 and 497.
23. An indulgence (*Catechism of the Catholic Church*, p. 370) is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven. In reality, this pertains to the extensive social disorder resulting from personal sin. A correct application here in this context is recognition that non-renewable energy use has done environmental damage, and this demands changing to renewable energy, but still offsetting for past environmental damage. It does not mean continuing "indulging" in a past bad practice when using this current English word with its hidden bias.
24. "New Jersey Is an Unlikely Leader in Solar Energy,"
<www.msnbc.msn.com/id/43022312/ns/us_news/new-jersey-unlikely-leader-solar-energy>.
25. Chrystia Freeland, "The Rise of the New Global Elite," *The Atlantic* (January/February 2011), p. 55.

26. Benedict XVI "Caritas in Veritate," #75.

End Notes: Chapter Five

1. John Abramson, *Overdosed America: The Broken Promise of American Medicine* (New York: HarperCollins, 2004).
2. "The Spread of Superbugs," *The Economist* (April 2, 2011), pp. 73-75.
3. Numerous references on environmental tobacco smoke are found in this author's book, *Tobacco Days: A Personal Journey*, (Brassica Books 2010).
4. "The \$10 Solution," *Time* (January 15, 2007).
5. See Carter Center, Chapter Two, Ref. 6.
6. "Senator Bernie Sanders' Guide to Corporate Freeloaders," See Chapter Four. The listing is not regarded as exhaustive.
7. *Center Focus*, Center of Concern (Winter 2009), p. 3.
8. *The Economist* (December 16, 2006), p. 81.
9. *Global Development Fund* is similar to a "Global Marshall Plan" promoted by the Spiritual Progressive Network. The goal is to develop partnerships among nations so that stronger ones can support developing nations.
10. Oscar Arias, "Culture Matters," *Foreign Affairs* 90 (2011), No. 1, p. 6.

End Notes: Chapter Six

1. *The State of the Commons*, p. 19.
2. Robert McCrum, "Globish-English-lite," *The Guardian Weekly*, (December 22, 2006). A version of Globish by this author is found on our Earth Healing website "Basic Globish," *Special Issues* (2007) <www.earthhealing.info>.
3. See "Nationalization: Good or Bad?" *Daily Reflections* (August 4, 2011) <www.earthhealing.info>. Nationalization" is a mixed blessing and depends on cultural and economic circumstances. Costa Rica, with no army and a high

standard of living, has nationalized utilities, railroads, insurance, and banks. However, many countries have moved away from nationalization for a variety of reasons. The principle of subsidiarity encourages nationalizing areas where local or regional governance is deficient (e.g., a national electricity transmission grid).

4. Gerad Hoyt, "The Power Hungry Internet," *Energy Manager Today.com*, as reported in Sustainable Energy Coalition/SUN DAY Campaign Newsletter (November 22, 2012).

5. Matthew 5:13 "You are the Salt of the Earth" has a disputed interpretation as a metaphor because salt has many meanings. Here we refer to intelligence, but it could mean a purifying substance, a preservative of valuable materials, or a necessary ingredient (and thus wisdom). Most likely, the passage in Matthew's Gospel refers to salt as a brine that flavored dishes and preserved foods during this period when crystalline salt was rather expensive. When a salt solution became too dilute it was tossed out: "We have a moment of usefulness and then it is passed; let us use that moment well."

6. E. F. Schumacher, *Small Is Beautiful: A Study of Economics as if People Mattered* (London: Brand & Briggs, 1973).

7. David Homer Bates, *Lincoln in the Telegraph Office* (Lincoln, Neb.: Univ. of Nebraska Press, 1995), pp. 138-53.

End Notes: Chapter Seven

1. Bart Kosko, *Noise*, (New York: Penguin Group, 2006).

2. U.S. Department of Transportation, Federal Highway Administration, "Highway Traffic Noise," available online at www.fhwa.dot.gov/environment/htnoise, accessed March 20, 2007.

3. Sy Montgomery, "From Sea to Noisy Sea -- Undersea Noise Pollution -- Special Report," *Animals* (March/April 1977), online at www.findarticles.com/articles/mi_moPRO/is_n2_vl30/ai_19225853.

4. George Bugliarello et. al., *The Impact of Noise Pollution: A Socio-Technological Introduction* (New York: Pergamon Press, 1976).

5. Kosko, *Noise*, (New York: Viking Penguin, 2006) p. 48.

6. Personal communication.

7. A Maser, et al., *Effects of Intrusive Sound on Classroom Behavior: Data from a Successful Lawsuit* (San Francisco: Western Psychological Association, 1978).

8. S. Cohen and N. Weinstein, "Non-Auditory Effects of Noise on Behavior and Health," *Journal of Social Issues* 37 (1981) no. 1, pp. 36-62.

9. National Society for Clean Air and Environmental Protection, "Intruder Alarms," available online at www.nasca.org.uk/pages/environment_facts/noise_nuisance, accessed March 22, 2007.

10. U.S. Environmental Protection Agency, "Information on levels of Environmental Noise Requisite to Protect Public Health and Welfare with Adequate Margin of Safety," Report No. 550/9-74-004 (Washington, D.C., 1974).

11. Theodore J. Schultz, "Synthesis of Social Surveys on Noise Annoyance," *Journal of the Acoustical Society of America*, 64 (August 1978), pp. 377-405.

12. Mitch Finley, *The Seven Gifts of the Holy Spirit* (Ligouri, Mo.: Ligouri Publications, 2003), p. 19.

13. A. Fritsch and P. Gallimore, *Healing Appalachia: Sustainable Living through Appropriate Technology*, (Lexington, Ky.: Univ. Press of Kentucky, 2007), pp. 217-227.

14. "Sounds and Silence." *Special Issues* (2007), www.earthhealing.info.

End Notes: Chapter Eight

1. "Bangladesh," *National Geographic* (May 2011).

2. Susan C. Schwah, "After Doha: Why the Negotiations Are Doomed and What We Should Do About It," *Foreign Affairs* (May/June 2011), pp. 104-117.

3. Ibid. p. 117.

4. We need to be reminded that the terms **consumerism** or **consumerist**

may be used in a favorable sense to mean responsible and safety-conscious purchasing, without reference to whether the item is actually needed; a second more critical meaning is wanton irresponsibly and addictive purchasing of consumer products. Because of the two diverse meanings, these two words are not used in the text of this book.

5. Justin Fox, "Pay them Less? Hell Yes," *Time* (March 2, 2009), p.30.

6. "Plutocracy Now," *Mother Jones* (March/April 2011), p. 26.

7. The "Contrasumers" was the term coined by this author in the book by that name published by Praeger Press, 1973.

8. Doug Boucher, "Out of the Woods: A Realistic Role for Tropical Forests in Curbing Global Warming," Union of Concerned Scientists, 2009, <www.ucsusa.org/REDD>.

9. A conference by Ralph Nader entitled "Taming the Giant Corporations" in early June 2007, concluded that corporations must be tamed and returned to the status of creatures of the state and the people.

10. James Bruges, *The Little Earth Book*, (New York: MJF Books, 2004), pp. 114-16.

11. David Boyle, *Toward the Setting Sun: Columbus, Cabot, Vespucci and the Race for America* (New York: Walker Publ. Co., 2008), p. 363.

12. Garrett Hardin, "The Tragedy of the Commons," *Science*, 162 (1969), pp. 1243-48.

13. *The Economist* (March 28, 2009), p. 77.

14. Merlene Davis, *Lexington Herald-Leader* (November 20, 2007).

15. Speaking of limited pies triggers optimistic proponents of undiscovered resources. Granted, more natural gas will be discovered and energy-saving devices invented, but resource expenditure has ill effects. Our emphasis is that lack of limits is spiritual, never material, and that pies are material.

16. Taxing estates is a special consideration. In some cases, farmers or small business operators are property-rich but money- poor. To place heavy estate taxes on those families who farm or operate small business enterprises is highly unfair, if heirs are burdened by property inheritance taxes. Such assessments drive people to sell or severely restrict their operations.

17. Scripture calls every fifty years a "sabbath of sabbaths." Debts are to be liquidated in this jubilee year.
18. "'Ecomigrants' Flee Climate Chaos," *The Guardian Weekly* (March 13, 2009), p. 32.
19. Rory Carroll, *The Guardian Weekly* (August 24-30, 2007), p. 8.
20. *State of the Commons*, p. 30.

End Notes: Chapter Nine

1. Chad Myers, *Building the Strong Man! A Political Reading of Mark's Story of Jesus* (New York: Orbis, 1988), pp. 299-303.
2. Robert J. Nogosek, *Nine Portraits of Jesus: Discovering Jesus through the Enneagram* (Denville, NJ: Dimension Books, 1987).
3. A. Fritsch, *Down-to-Earth Spirituality* (Sheed & Ward, 1992).
4. Jeffrey D. Sachs, *The Price of Civilization*, p.8.
5. Jean Edward Smith, *FDR*, (Random House, 2008).
6. See <earthhealing.info/Daily Reflections> "Encouraging Reclaimers of the Commons," (January 31, 2012).
7. Sachs, *The Price of Civilization*, p. 135.
8. St. Ignatius Loyola, *The Spiritual Exercises*.
9. Robert T. Sears, SJ "Interrupted Love," *Journal of Christian Healing*, 26, #2, (Fall/Winter, 2010).
10. Naomi Klein, *The Shock Doctrine: The Rise of Disaster Capitalism*.
11. William Shakespeare, *Macbeth*, Soliloquy, Act 5.
12. Robert T. Sears, SJ and Albert J. Fritsch, SJ, *Earth Healing: A Resurrection-Centered Approach* (Brassica Books, 2011).

A

End Notes: Conclusion

1. Klein, *The Shock Doctrine*, pp. 171-83.

Digital Book Jacket

* "*Reclaiming the Commons* provides one with a roadmap to effect change in a world consumed by wealth and greed. Fr. Fritsch writes that we all belong to each other and to effectively champion change we must ensure that every voice is heard and that there is a place at the table for everyone. His words are those of hope for the future."

Thomas Costello, Jr. President and CEO, Michigan Roundtable

* "Your material is fantastic. It leaves me breathless."

Ben Urmston, SJ, Director Emeritus of Peace and Justice Programs, Xavier University

* "This work presents a comprehensive overview of the multitude of environmental and social related issues that we face, many of which will impact the future of human existence if not threaten the very existence of mankind. Most of the issues we face are centered in the individual's and society's propensity to focus on self-centered greed. This book provides a guide for the seekers of change."

Michael Mitchell, Geologist and Environmentalist