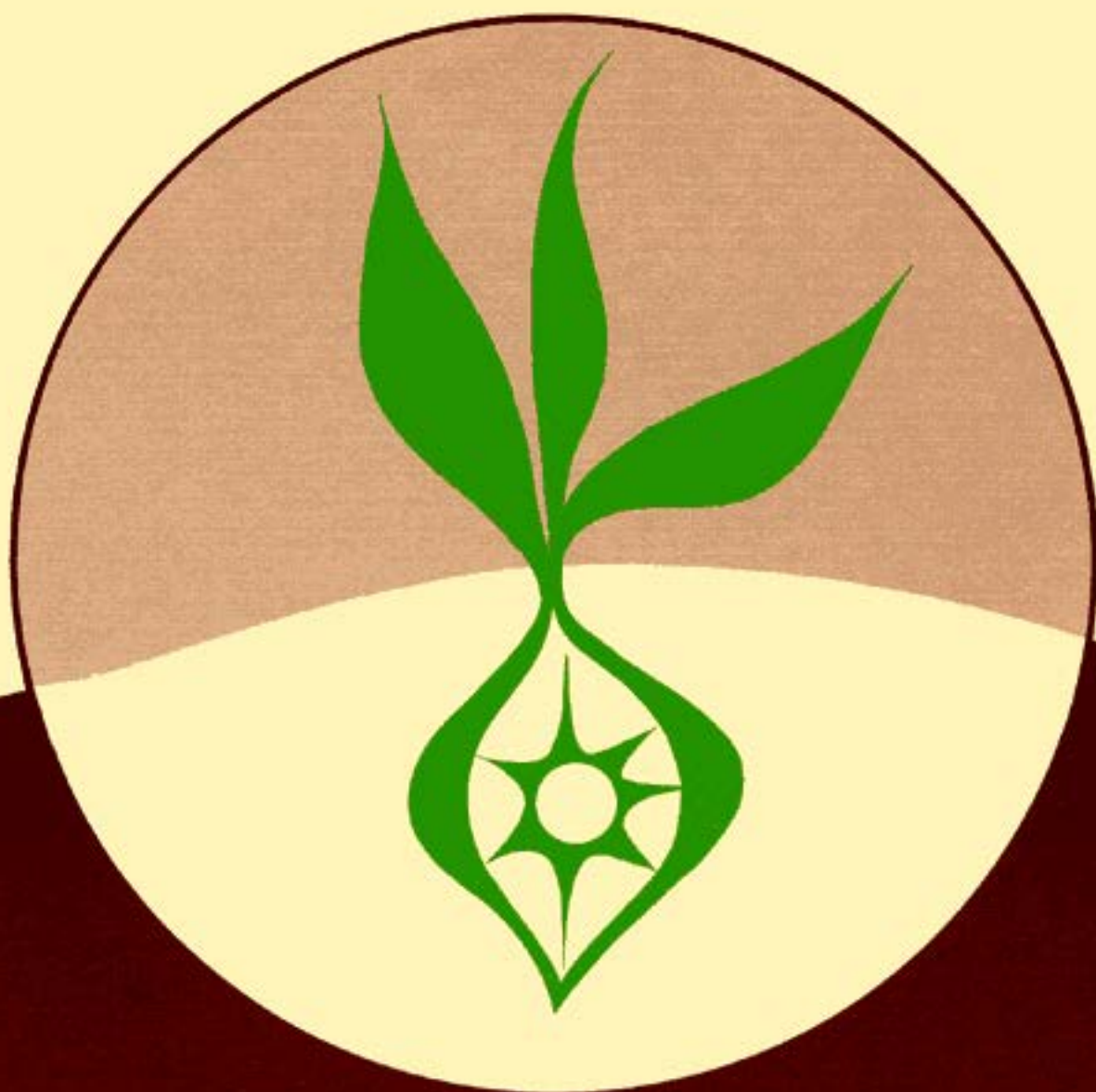


EARTHCARE: LESSONS FROM LOVE CANAL

A RESOURCE & RESPONSE GUIDE

by

**Ecumenical Task Force
of the Niagara Frontier, Inc.**



**Editor:
Sister Margeen Hoffmann, OSF**

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**Editor:
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Ecumenical Task Force of the Niagara
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An explanation for the inspiration of the designs, executed by
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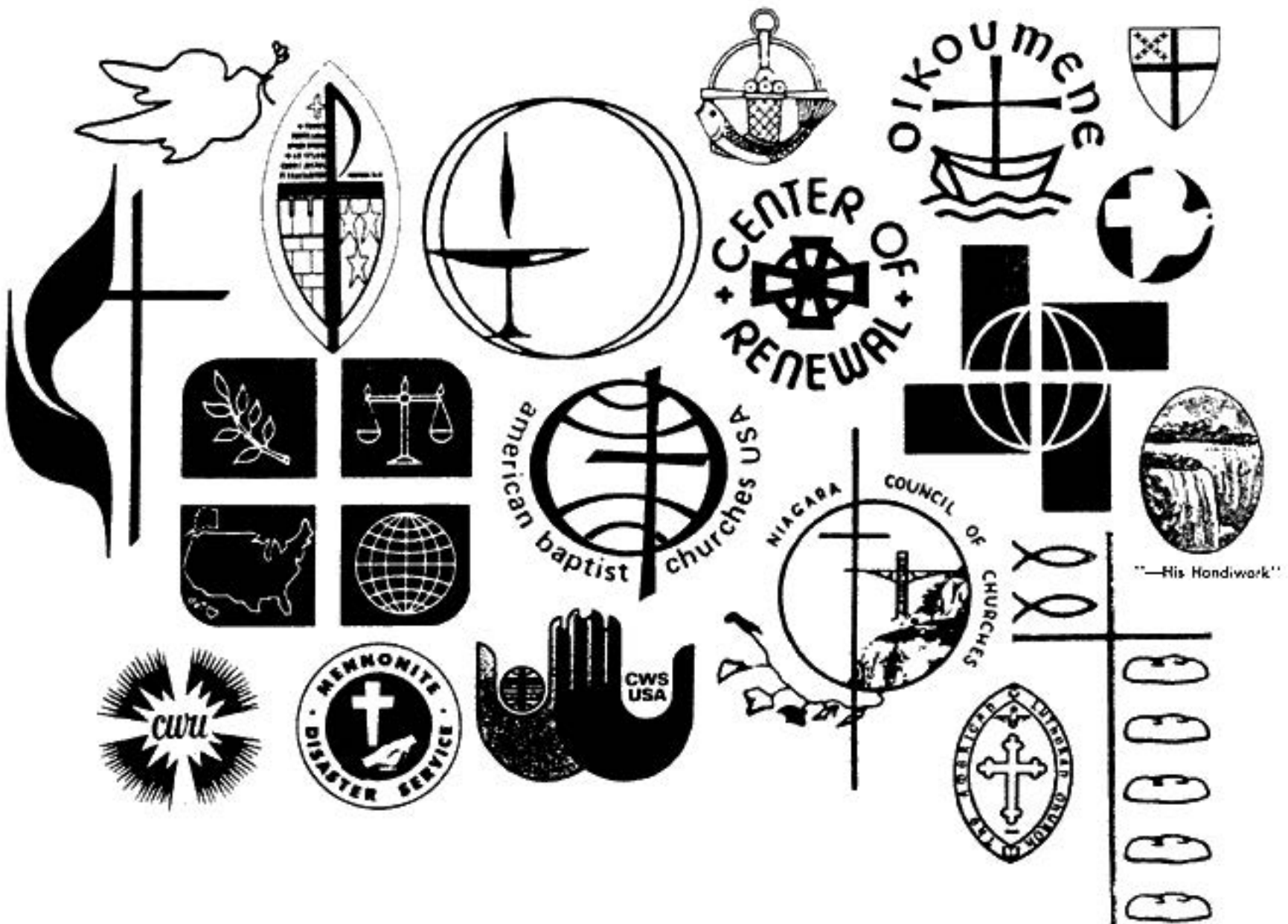
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The Ecumenical Task Force of the Niagara Frontier Board of Directors and Staff expresses appreciation for the resources and support of all who have made possible our response at Love Canal and to other communities and people affected by hazardous waste.

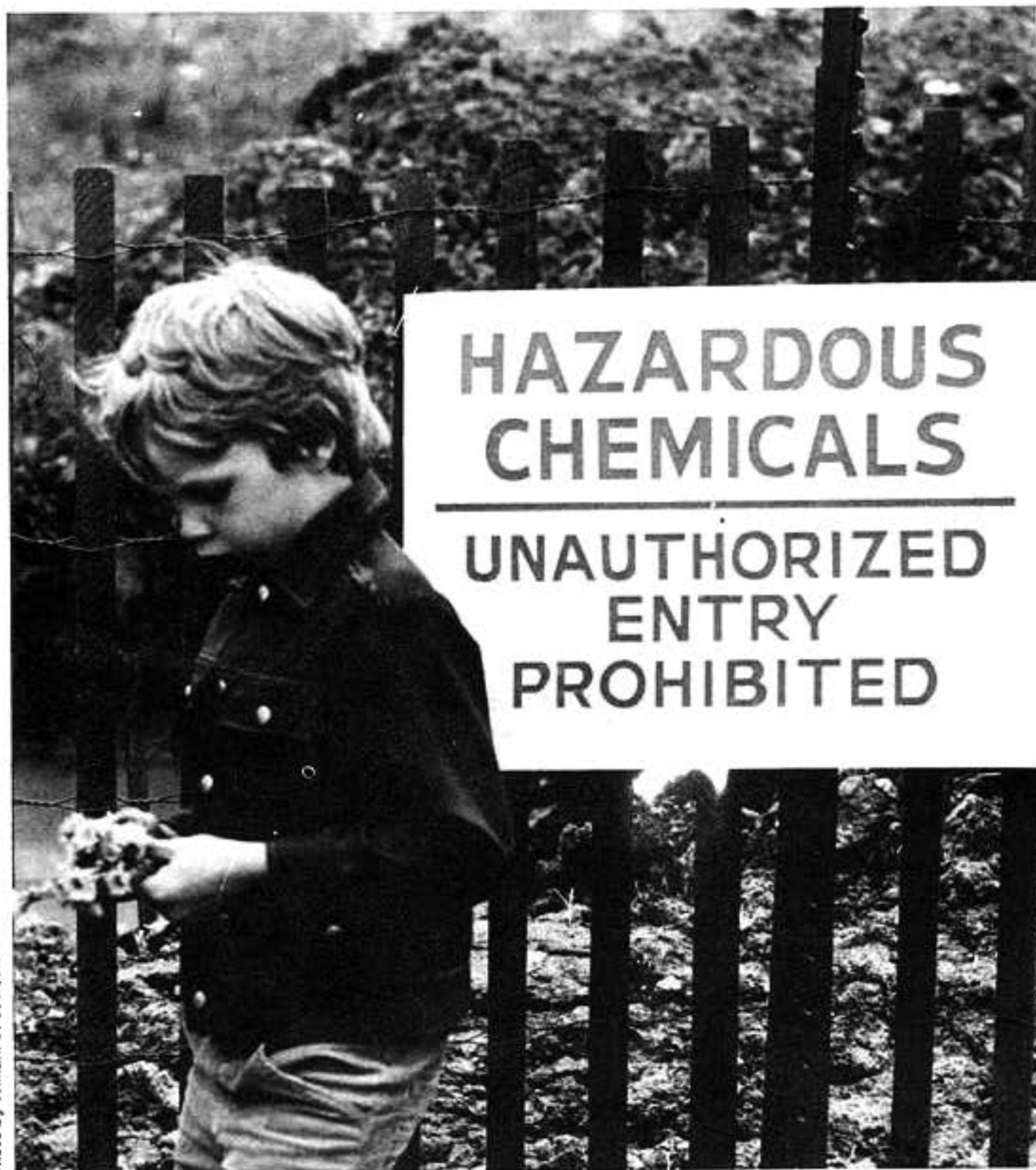


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EARTHCARE: LESSONS FROM LOVE CANAL
A RESOURCE & RESPONSE GUIDE

is dedicated to
these children who represent all children
who will inherit our earthcare.

Thomas, Elizabeth, Kathleen
Heather, Holly, Hannah,
Melissa, Angela, Brianna,
Rashelle, Jason, Kyla,
Gregory, Mona, Amy,
Brenda, Tim, Michelle
Carrie Ann, Lisa, Stephen
and Aaron



Note: The terms toxic and hazardous are essentially synonymous. It is a matter of regulatory and legislative definition. The same chemical will be called a toxic in one statute (for example, the Clean Water Act or the Toxic Substances Control Act) and hazardous in another (for instance, the Clean Air Act and the Resource Conservation and Recovery Act).

A resource to use which discusses both toxic and hazardous substances and how the terms are used is: State of the Environment: An Assessment at Mid-Decade, (Washington, D.C.: The Conservation Foundation, 1984.)

In EARTHCARE: LESSONS FROM LOVE CANAL - A Resource & Response Guide, the terms are used interchangeably.

EARTHCARE: LESSONS FROM LOVE CANAL

A RESOURCE & RESPONSE GUIDE

TABLE OF CONTENTS

	In the Beginning	9
	Who We Are	11
	ETF Staffing Chart	13
	Preface	15
Section 1	God's Good Earth	17
	Philosophy Statement	19
	Introduction	21
	• The Love Canal: A Decade Later	33
	• A Ten Commandments for Environmental Stewardship: The Lessons Learned from the Love Canal	39
	• A Time to Risk	43
Section 2	Where There Is No Vision the People Perish	47
	• An Unpopular Voice—A Prophetic Vision	49
	• Stages of Hazardous Waste	55
	• A Model of Response Chart	56
Section 3	15 Steps to an Ecumenical Earthcare Response	61
Section 4	Worksheets: Evaluation of Problem and Response	99
Section 5	Resources	117
	Definitions	119
	Basic Guide for Citizens to Ask & Record about Hazardous Waste Disposal Sites	127
	Immediate Resources	131
	Communication Helps	133
	Record Keeping	139
	Communications of Concern	151
	Organizations with Information on Toxic Wastes and Substances	157
Section 6	Annotated Bibliography	161
Section 7	Afterword	171

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IN THE BEGINNING

The Ecumenical Task Force of the Niagara Frontier, Inc. was founded on March 13, 1979 by the interfaith community of Western New York in response to the hazardous waste crisis of Love Canal. The ETF was initially organized with one urgent task: to respond to the human suffering surrounding the Love Canal "disaster".

ETF's mission continues in response to other "Love Canals" as the Ecumenical Task Force responds to calls for assistance to other persons and communities locally, in the United States and Canada.

The religious community is required to participate in environmental stewardship because the issues of hazardous waste are human, ethical and moral questions. The role of the religious community is clear and takes its mandate from a repeated theme in the Bible: "The earth is the Lord's. Take care of it, and you will live, exploit it and you shall surely perish."

The Ecumenical Task Force of the Niagara Frontier, Inc., is a non-profit organization in the State of New York. It is a 501(c)3 exempt status corporation. Please direct all inquiries to: Ecumenical Task Force of the Niagara Frontier, Inc., 259 Fourth Street, Niagara Falls, N.Y. 14303 (716) 284-0026.

"The land is mine, for you are strangers and sojourners with me."

Leviticus 25:23

WHO WE ARE

The Ecumenical Task Force of the Niagara Frontier, Inc.

An interfaith ministry in response to persons
and communities affected by hazardous waste.

STATEMENT OF PURPOSE

The Ecumenical Task Force of the Niagara Frontier, Inc., (ETF) is an association of the Interfaith Community of Niagara and Erie Counties and Western New York State, joined in a common effort to address community problems arising from chemical and radioactive wastes. While claiming no monopoly on ethical motivation, we believe that our religious perspective offers something unique to the situation and differentiates us from other groups of concerned citizens or agencies.

GOALS

DIRECT AID RESPONSE

To serve as an advocate for the relief of the physical, psycho-social and economic distress of persons living in areas affected by chemical and radioactive contamination.

PUBLIC POLICY RESPONSE

To provide an advocacy voice of the religious community on behalf of affected populations to insure that their total needs are met through government, private agencies, and religious organizations. This assumes a role based on the principle that justice is a God-given human right.

To provide an advocacy voice that will contribute to long-range solutions to the problems of chemical and radioactive wastes both on the Niagara Frontier and throughout the nation.

EDUCATION RESPONSE

To make local and national religious organizations and individuals aware and knowledgeable of problems which can result from the transportation, storage, and disposal of hazardous and toxic wastes.

To develop this awareness of our common responsibilities into an involvement and commitment of human and material resources which can result in a model for the religious community's response to human-caused and technological disasters.

- While we make no claim to neutrality, but because we represent a general concern rather than a particular interest, we offer a mediating possibility in the midst of complex and emotionally charged situations and we strive to work for justice through understanding and reconciliation.
- Furthermore, even in the face of institutionalized violence to human life and well-being, we renounce for our purposes even the threat of violence, and we seek to employ means that are peaceful as well as effective.
- While thus offering our distinct perspective and contribution, we seek to work cooperatively with other organizations, agencies and officials dealing with the transportation, disposal, and storage of chemical and radioactive wastes. We urge the community-at-large to join in the various efforts that relate to controls, safety precautions and elimination of hazardous and toxic materials.

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PREFACE

We are called by the Creator of all things to care for the earth. "The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to the place where it sets." (Psalm 50:1) In caring for the earth, we care for ourselves; for our children's children; for all creation.

LOVE CANAL. Our country's first declared national public health emergency happened because of a lack of foresight and careless earthcare. It is the harbinger of the biblical voice of Proverbs 29:18,

"Where there is no vision,
the people perish."

In the wake and continuing aftermath phases of this disaster, persons with a vision, born of biblical consciousness, formed the Ecumenical Task Force of the Niagara Frontier (ETF). The clarion mission of the pioneer interreligious group was to address the human suffering at Love Canal.

For nearly a decade, the ETF interfaith response to environmental crisis, has continued its initial task and expanded the lessons learned at Love Canal to help other persons and communities who live amid the actual and potential threat of environmental catastrophe.

This publication describes efforts and ways in which the Ecumenical Task Force of the Niagara Frontier has responded to the summons to care for the earth and its people. Our intention is to provide information, ideas, and inspiration to other groups and individuals working and living in the face and shadows of other "Love Canals".

We believe that the religious community has a unique role to play in the hazardous waste problem, its causes, and resolutions. Hazardous waste management involves science, ethics, law and political questions; informed citizens must have a participative voice in the outcome. It is a demanding role; one that cannot be taken lightly or without risk. Biblical wisdom, born out of centuries of experience in the clarification of values, is the gift of the church which will speak the truth.

We believe it is the task of church to announce that eco-justice is rooted in the biblical vision of shalom, when everyone shall sit under his/her vine and fig tree, and "none shall make them afraid." It is a vision that must more fully shape our values if we are to survive. In responding to an environmental crisis, the interfaith community can bring objectivity and a legitimate concern for God's creation and His

people. It calls at times for discussion and involvement in the finer nuances of policy-making, science, law, politicking...but always the church must be church, bearer of vision and shaper of values.

When the religious community responds to a "Love Canal," it must call for justice, stewardship and accountability. It does not stand by, but it stands up; it intervenes; it is an advocate for truth. In doing so, it attempts to rekindle hope and trust among people who are in danger of losing both. This is our common task!

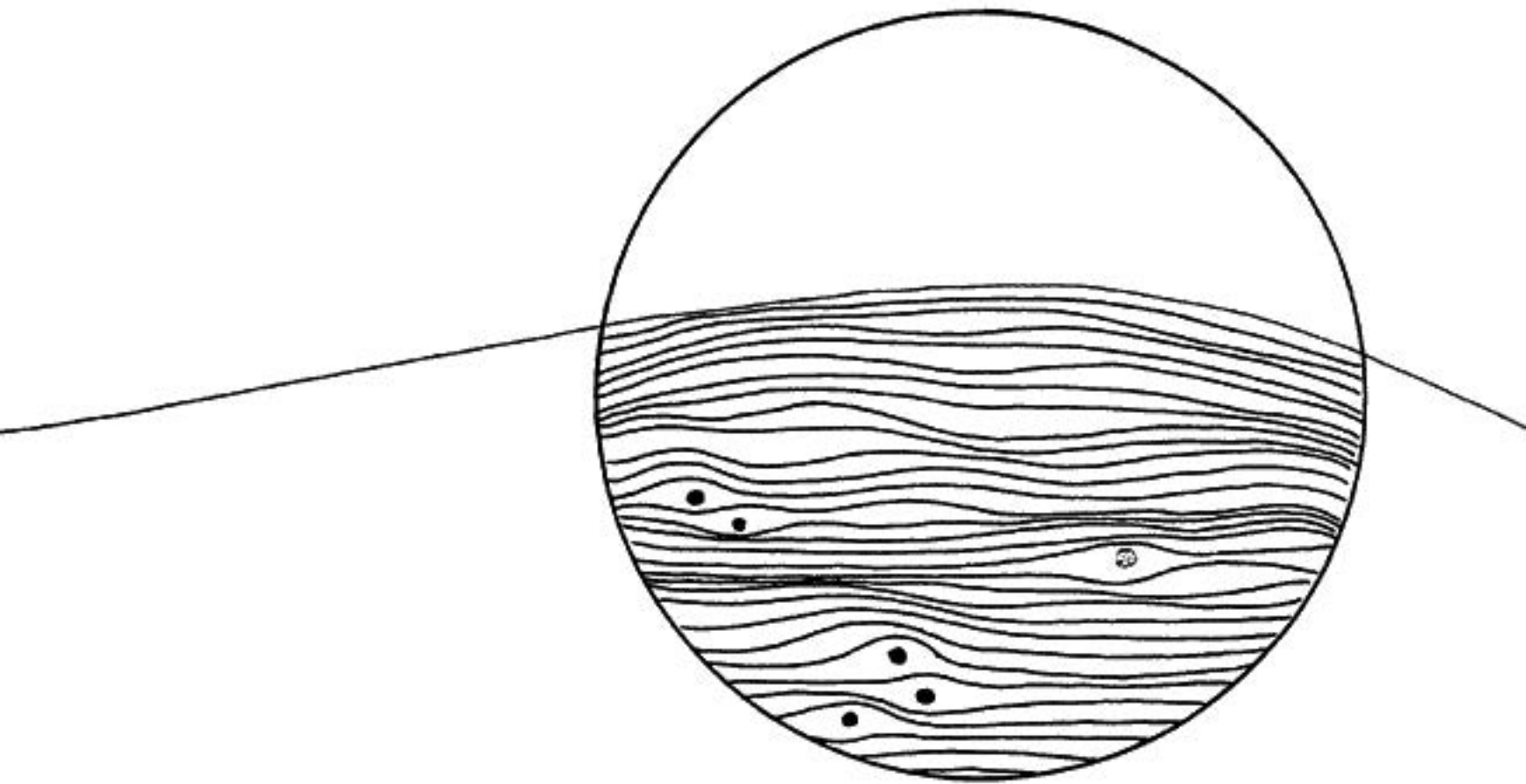
The earth is what we all have in common. It is what we are made of and what we live from, and we cannot damage it without damaging those with whom we share it. There is an uncanny resemblance between our behavior toward each other and our behavior toward the earth. By some connection we do not recognize, the willingness to exploit one becomes the willingness to exploit the other. ...It is impossible to care for each other more or differently than we care for the earth.

-author unknown. (from a publication of the Sisters of St. Francis, Rochester, Minnesota)

The ETF Board of Directors and Staff

GOD'S GOOD EARTH

Section 1



*"The world and all that is in it belongs to the Lord; the earth and all who live on it are his."
Psalm 42.1*

*“Ethics is responsibility without limit towards
all that lives.”*

—Albert Schweitzer

PHILOSOPHY STATEMENT

TO BE NEUTRAL IS TO BE NOTHING

by

Paul L. Moore

If we who profess to be servants of God, called upon to serve the world with faith, hope and love are neutral on moral problems that are a matter of life or death for the human family--then we risk the threat of nothing-ness, for to be neutral is to be nothing.

I speak as a Christian charged by God in the Scriptures with a cultural mandate to be a careful, meek and responsible steward of this good earth which in the beginning came from the hand of the Creator. I must befriend this creation of the earth with compassion and wisdom; for in so doing, I practice justice and create a society responsive to the presence of God.

Therefore, as a creature made in the image of God and charged with the responsibility for the protection of the earth

...I am not to pollute its waters,
...I am not to befoul the air,
...I am not to defile the land.

And when I find others corrupting our common environment, I am commanded by God to challenge the injustice of such cruel, irresponsible and arrogant behavior.

I speak for the Earth, our loving mother who gave us birth and faithfully sustains us. I speak for her, because she cannot speak for herself. When as a vulnerable woman, she is ravaged and raped by brutal exploiters and heartless profit-takers, and then discarded as a worthless, spent thing, wounded and sore, it is my duty to stoop to her weakness, bind her wounds, and heal her hurt.

I speak for the Earth, because wholesale pollution of the air, water and land goes on, often unchecked, unprotested, and perhaps even abetted by local, state and federal government officials.

Therefore, as a representative of the religious community, I call upon our officials charged with the responsibility for protecting our social and physical living space, to be better caretakers of our common environment.

Citizens deserve the right to breathe safe, clean air,
the right to drink safe, pure water,
the right to safe, environmentally clean
housing
the right to a safe, clean environment in
which to work.

I am reminded of the apt, but sobering words of Isaiah:
"The earth lies polluted under its inhabitants, for
they have transgressed the laws, violated the statutes.
Therefore a curse devours the earth and its inhabitants
suffer for their guilt. There is an outcry in the
street...desolation is left in the city. The earth
staggers like a drunken man, its transgression lies
heavy upon it and it falls. and will not rise again."
(Isaiah, Chapter 24).

The prophet's biting words sting: "...the inhabitants of
the earth have broken the laws, disobeyed the statutes, and
violated the eternal covenant."

This is God's good earth, not ours. We do not own the
earth; we are but stewards of the earth. God has established an
eternal covenant with the dwellers on the earth: "Take care of
my earth, and you will live; exploit it, and you shall surely
die."

In Niagara County, God's law has been broken, his eternal
covenant violated, and we are reaping the bitter consequences,
ecological disaster and human tragedy.

Will we repent and honor the eternal covenant and live? Or
will we scorn the covenant, make more Love Canals, and spread yet
more death?

INTRODUCTION

by

Donna H. Ogg & John A. Lynch, C.S.W.
& Sister Margeen Hoffmann, OSF

THE CALL

In the beginning of time, God fashioned the earth a lovely, living thing of exquisite beauty fitted by ingenious design for His highest creation - the human family - to live, move, have their being, and, in cooperation with their Creator, fashion a social order grounded in justice.

God declared His individual acts in creation to be good, and viewing the creation in its wholeness, pronounced it very good. He gave humankind dominion over the whole creation, which is to say that He appointed humankind as caretakers over the whole of that creation. As caretakers we are charged to

- ...accept custody of that creation,
- ...accept responsibility for all that is part of that creation,
- ...protect that creation from all others who would defile it,
- ...allow no one or no thing to mar the pureness, freshness and exquisite beauty of that creation,
- ...love that creation as its Owner loves it, for we do not own the earth: we are but caretakers of the earth.

In 1962, Rachel Carson told a prophetic fable in her book Silent Spring, which began:

There was once a town in the heart of America where all life seemed to live in harmony with its surroundings. The town lay in the midst of a checkerboard of prosperous farms, with fields of grain and hillsides of orchards.

Then a strange blight crept over the area and everything began to change. Some evil spell had settled on the community...Everywhere was a shadow of death. The farmers spoke of much illness among their families. In the town the doctors became more and more puzzled by new kinds of sickness appearing among their patients.

There was a strange stillness. The birds, for example - where had they gone?...It was a spring without voices...

On the farms the hens brooded, but no chicks hatched.

The roadsides, once so attractive, were now lined with browned and withered vegetation as though swept by fire...These, too, were silent, deserted by all living things. Even the streams were now lifeless. Anglers no longer visited them, for all the fish had died...

No witchcraft, no enemy action had silenced the rebirth of new life in this stricken world. The people had done it themselves.

This fictitious account of a community stricken by toxic waste poisons became a striking reality in August, 1978. It happened in a neighborhood of Niagara Falls, New York. This neighborhood became known the world over as the Love Canal; as well-known as the thundering cataracts crosstown.

THE MISSION

It was to this neighborhood and people that committed persons with their religious faiths responded in a time of crisis. They came and formed the "Ecumenical Task Force to Address the Love Canal Disaster." In so doing, they dared to "bend the rules" and shaped an interfaith model response for other environmental crises. They fashioned "feet on the gospel" and a heart of biblical justice.

Why was this a model? A leap of faith? The religious community has always responded in time of human need and natural disaster. The Love Canal dumpsite, although officially declared a national emergency, analogous to a tornado or a flood, did not fit the common definition of a natural disaster, that is, "an act of God."

What could be done? Who would help? National church agencies had no program for hazardous and toxic waste disasters. Traditional agencies had no mandate and did not know what to do; some were afraid to get involved. No service clubs with food baskets, no corporations with street corner collections to help the victims, no banks with low interest loans, no aid societies with welcoming homes to shelter the victims. It was seemingly, the disaster nobody "came to."

But on March 13, 1979 what was to become the first interfaith response to environmental disaster in the United States came to life at Wesley United Methodist Church, across the street from the Love Canal. Challenged by the Bishop of the Episcopal Diocese of Western New York, and at the invitation of a letter of concern to the religious community, by the First Presbyterian Church of Lewiston, New York, 230 leaders of the Roman Catholic, Protestant and Jewish faiths formally established the Ecumenical Task force.

The Director of the Niagara County Catholic Charities, who had been carrying a lonely service response, a Sociologist and member of the United Church of Christ, who was picketing with victims at the site, and the local homeowners struggling to be "heard" by government amid their fears for the health of their families and the safety of their homes, now had the "common voice" of the church. In responding, its hallmark to human suffering wherever it is found, the church did not stand by, but stood up. It stood beside suffering people as people of God. The people who affirmed the mission of the Ecumenical Task Force the evening of March 13, 1979, embraced the truth of Proverb 29:18,

"Where there is no vision, the people perish."

THE RISK OF RESPONSE

In a human-made or societal disaster, opinions, prejudices, profits and political interests are a steady torrent. Politics is power, and when one group vies against another, the victims of the struggles, the "average" people, are often forgotten. This is the common experience of Love Canal.

Governments and industrial corporations with political power and money are often more concerned about costs, law suits, political and corporate images, and the contaminated property's future value for redevelopment, than about the people whose health and families, whose livelihoods and very lives, have experienced a brokenness that is in some cases irreparable.

The pioneer board and staff who directed the day-to-day activities of the Ecumenical Task Force (ETF), quickly realized that while there were no sandbags to fill, no houses to "mud out", or the ordinary tasks in a natural disaster, there were questions to ask and to ponder. Most often, there were no answers. Many times the ETF was suspect by members of their congregations, by people who refused to believe there was a problem, and even by some religious leaders for asking the questions, and seeking the answers from those who had the information or held public office.

The members of the interfaith group often learned that there were risks in extending help in salvaging human life and health from a toxic chemical tragedy!

Some of the first questions ETF members risked asking were:

- . Who had allowed deadly chemical wastes to be buried in the earth? Who "owned" this Love Canal?
- . How had toxic wastes funneled and seeped their way into the basements of homes and into the bodies of the children, those born and those yet to be born?
- . Why were schools, homes, apartments for the elderly, government housing projects, neighborhood centers, businesses and churches allowed to be built around a chemical waste dumpsite?
- . Why on August 2, 1978 did the state health commissioner urge that pregnant women and children under two years of age vacate the southern end of the dumpsite immediately?
- . Why had more than seven hundred people learned in less than 140 hours that they had to permanently abandon their homes?
- . Why did the state department of health tell families not to linger in their basement or not to use first-floor bedrooms?
- . Why was a green chain-linked fence eight feet in height surrounding six blocks of homes that ringed the grassy canal field?
- . Why were residents required to have their physicians sign a weekly statement that the effects of the toxic wastes were making them ill in order to temporarily relocate?

- . Why were these people required to show cause and effect when learned and highly technical experts could not?
- . Why did local governmental bodies resist and deny the severity of the problem? Why had a school been built on the perimeter of the canal known to contain deadly chemical wastes?
- . Why did the Hooker Corporation physician say he did not believe any of the people; that the local newspaper reporter employed the word "toxic" too liberally in his articles?
- . Why did the Hooker Chemical Corporation take out weekly \$900. page ads in the Niagara Gazette with photos of employees and the vice-president proclaiming "Hooker Cares. We are a Responsible Corporate Citizen." Responsible to whom, for what?

Yes, to ask such questions is risky. It is to risk controversy, politics, indifference, anger, fear, and gain the label of "do-gooder." It is to risk the wrath of the Corporation Chairman and be told, "Sister, go back to Buffalo." Or the minister who is told by the church finance committee, "Preach and visit the shut-in and leave the politics to politicians and science to engineers." It is a risk to encounter residents of adjoining areas who feel the "church should mind its own business instead of listening to housewives who like seeing themselves on TV."

Those are a mere sampling of the questions and responses in the early months. The questions get increasingly harder and the answers more complex, sometimes murky, politicized, and ever more sophisticated!

But the questions still need to be asked and relentlessly asked until the truth is told! The environmental tragedy of Love Canal will never be laid to rest in its grave of barrier drains and plastic blanket and grass cover until every shred of the truth is told.

The most important first question the ETF interfaith group asked was: "How did this happen?" A condensed summary of the history of Love Canal shows how an environmental tragedy of human origin can occur.



Niagara Falls, N.Y.

A Gannett newspaper

Niagara

Task Force becoming an activist model

Habitability key to Love Canal issue

Waste cleanup bill to hit \$1.9 billion

Superfund board projects cost to clean up state sites will need active steps to control health or the environment.

About 42 percent of them are in Erie and Niagara counties, Mrs. Mudd said. "The report estimates that nearly 300 of those who dumped the waste are will at so far itty cor rd of an-

Citizens Coalition Demands Voice on Love Canal Issue

James than we thought estimated said The au-

daily for action? Toxic waste Ecumenical Task Force 1984

HISTORY OF LOVE CANAL

Forty some years ago, the Love Canal neighborhood enjoyed a semi-rural setting. Peach and apple orchards spread their branches over much of the one and one-half square miles of verdant land. Crystalline streams fifteen inches in depth meandered their way through the sparsely populated neighborhood. These streams met a mile-long trench of water, ten to forty feet deep, and approximately fifteen yards wide. This ditch had been intended as a means for water-going vessels to bypass the Falls on the American side of the Niagara River. That inviting body of water, used by people for swimming and fishing, was called the Love Canal after William T. Love, a late nineteenth century entrepreneur.

Mr. Love had a speculator's dream to build a "model city" of 200,000 to 1 million people. The planned city would be industrial with ready access to water power and major markets. The cornerstone of Love's dream city was to be a navigable power channel extending seven miles from the Upper Niagara (about 99th Street in the area of Love Canal) to a terrace of rock called the Niagara Escarpment (in Lewiston, N.Y., north of Niagara Falls). Here at the terrace, the water would fall, bypassing the treacherous Falls and provide cheap power. Love's dream project was hardly started and then abandoned after several major economic depressions and various shakey get-rich quick schemes of Mr. Love. The result was a ditch, one-mile long that would become a nightmare in the late 1970's. But for many years, the ditch and the grassy area was a playground and green space in the middle of the city neighborhood.

It was to this neighborhood of ill-conceived hopes that young couples came with their children to build modest homes and it was to this same neighborhood that older persons came in their retirement years.

Others also came. First, trucks from the City of Niagara Falls came to dump their garbage. Then chemical corporation trucks came to dump drums filled with over 22,000 tons of chemical waste products. Soon, the canal existed no longer.

Still others came. The Niagara Falls Board of Education in 1953 decided the vacant space would be a good place to build a school for the large and growing numbers of neighborhood children. The Hooker Chemical Corporation that owned the property since 1947 insists that it demurred at the offer to purchase the landfill but allege they relented when the city threatened condemnation of the property; the company maintains

the deed included a disclaimer clause along with a recommendation not to interfere with the condition of the soil on the former canal area. A school was built on 99th. Street, a playground was constructed, and some of the remaining property was sold to developers who built additional modest, single family residences and a complex of federal low-income apartments. These people lived unaware, innocent of the creeping, underground menace until August, 1978.

Something was happening to the neighborhood. The people spoke of much illness among the members of their own families and their friends' families. There were reports of several sudden and unexplained deaths, miscarriages were common, large numbers of children were born with defects, many in the area were treated for or died from some form of cancer, types of illnesses seemed to be found in clusters of homes.

Browned and withered vegetation replaced much of the once-green playground cover. In backyards, black, gooey material oozed from the ground in round patches resembling the size of the top of the drums which had been buried there twenty-five years earlier. The health department, called in by a few concerned residents, covered over those patches and left. The residents were unaware of impending disaster!

Then on August 2, 1978, the New York State Commissioner of Health declared a public health emergency and the Governor ordered 239 families, from homes closest to the former canal, evacuated from the area. Residents of Western New York were the owners of our nation's first human-made ecological and public health disaster attributable to the disposal of chemical wastes.

...the river will be parched
and dry; and its canals will
become foul...

(Isaiah 19:5,6)

There was a second declaration of emergency at Love Canal which followed on the heels of the August 2, 1978 evacuation of families, pregnant women and small children. On August 7, 1978 there was an official Presidential Declaration of Emergency, the first time in the United States that a human-caused disaster was so labeled:

I have determined that the adverse impact of chemical wastes lying exposed on the surface and associated chemical vapors emanating from the Love Canal Chemical Waste Landfill in the City of Niagara Falls, New York, is of sufficient severity and magnitude to warrant a declaration of an emergency under Public Law 93-288. I therefore declare that such an emergency exists in the State of New York.

I have authorized Federal relief and such actions as are necessary to save lives and protect property, public health and safety or to avert or lessen the threat of disaster.

Jimmy Carter
The White House

This presidential declaration was subsequently broadened on May 21, 1980 to address the impact on an additional 800 families of the Love Canal area. This widened path of tragedy eventually resulted in the closing of business, the dispersal of congregations and the abandonment of church buildings. The contents of the canal had migrated into sewers, creeks, soil and basements beyond the original "two rings" or zone of emergency!

Political shifting of responsibility caused the residents to submit to temporary relocation on three different occasions. In an effort to ease the anger and anxiety that accompanied such dislocation, ETF arranged housing for those who had exhausted their resources and had been denied assistance by government. Stella Niagara, a convent and school of the Franciscan Sisters in Lewiston, opened its doors and hearts, and St. Paul's United Methodist Church served as the disaster headquarters for the Red Cross. In the midst of the virtual breakdown of their family life, some 250 Love Canal residents expressed the desire to "call upon God for help" and with their neighborhood leaders and ETF gathered in Niagara Falls' First Baptist Church in prayer and in the words of the spiritual and long-ago cries of an exodus people, sang, "Let My People Go".

THE HUMAN SIDE OF HAZARDOUS WASTE

The heightened public awareness of this crisis began with the turmoil resulting from the declarations of a public health emergency. The turmoil began with fear of the seen and unseen chemical destruction and anger toward those responsible. As the days led to months and the residents found themselves still living in the Love Canal neighborhood, frustration became prevalent. While residents were preoccupied with the Love Canal, some of their friends and relatives on the "outside" were becoming unsympathetic and irritated with them. Families that were already under stress before this problem emerged began to crumble. Divorces, separations, drug and alcohol abuse, physical and mental illnesses, nervous exhaustion, and child abuse and neglect were among some of the problems precipitated by these events.

This daily crisis went on for over two years in a roller coaster fashion. There were periods of elevated hopes for relocation dashed by more bureaucratic red tape and mistakes. The residents became demoralized, cynical of "help", insecure, and distant in relationships. Many lost hope. They began to question and even abandon previously held values and standards. These families lost control of their lives. As the social and economic fabric of the neighborhood began to shred, people's personal and family lives also began to tear apart.

The most basic, the most powerful, the most obvious of all human needs are the needs for physical survival: food, liquid, shelter, sex, sleep, and oxygen. The residents felt threatened that these physiological needs were in jeopardy: the loss of homes, orders not to eat food grown in their gardens, noxious fumes from engineering excavations in the canal proper, the water in their taps, the stress on relationships and fears of conceiving a child. The external environment diminished their feelings of safety and security. All of these fostered loss of self esteem and a sense of lessened esteem by others.

When people are threatened by these losses, especially unsatisfied needs for security and relationships with others, such as respect, acceptance and a feeling of belonging, the resultant frustration emerges in behaviors of anger, hostility, denial, guilt, real and imagined pain.

While these forces were all present, the resilience and values of residents were also evidenced in their attempts to respond to the situation. Through forming neighborhood groups and accepting fellow victims as leaders, they formed friendships

and developed methods of cooperation and teamwork. Those who sought or accepted support, worked alongside one another, and looked toward recovery through relocation, compensation, or could find meaning in the future, developed the capacity to move toward coping with the future. Some began to find within themselves the capacity for realizing their untapped potential.

THE CHALLENGE OF RESPONSE

The events and responses at Love Canal have been described in detail in many other books by reporters, researchers, government agencies and citizen leaders. The Ecumenical Task Force of the Niagara Frontier has also published a "Chronology of Events" and detailed progress reports during the years 1978-1986.

The intent of the history previously described highlights the major phases of the emergency, its causes and effects. It sets the stage for the involvement of the interfaith response and ETF's ongoing commitment for the resolution of Love Canal and other hazardous waste crises to which ETF has responded simultaneously.

In 1985, some 750,000 producers in the U.S. created about 63 million tons of hazardous industrial wastes. This figure is growing at a rate of about 4% a year. The Environmental Protection Agency has estimated that only about 10% of our hazardous and toxic wastes is disposed of properly; 50% is simply dumped into unlined ponds, 29% goes into unsafe landfills, 9% is burned, recycled, or dumped at sea. In 1986, the U.S. Environmental Protection Agency (E.P.A.) estimated that there were 32,000 to 50,000 hazardous waste sites in the United States, perhaps 22,000 of which pose significant risks to human health and the environment. Three hundred thousand municipal dumpsites containing toxic waste dot our nation. There are an estimated 180,000 pits, ponds and lagoons. We are now under threat from what we produce.

Love Canal has forced us to look at these practices. Furthermore it challenges us to examine our way of life, our relationship to science and nature, and our responsibility for human generations to come. The religious community has a clear role to play in the hazardous waste problem. It brings objectivity and a legitimate concern for God's creation and his people. It calls for justice, stewardship, and accountability. It does not stand by, but it responds; it intervenes. In so doing, it attempts to rekindle hope and trust among people who are losing both.

As a religious community, we must witness and speak for the human beings who live in areas of chemical devastation. We speak for them because they suffer emotionally, physically, economically, spiritually. When their cries are regarded with suspicion, we dare not hold them suspect. When they are denied the right to choose where they shall live, we dare not remain silent. When their pleas for help are rejected, we dare not ignore their plight. When their life is in turmoil, we dare not rest comfortably. For as we labor for these and to preserve the creation God has poured forth, we bequeath our posterity a chance to be fully human, as our ancestors bequeathed that chance to us.

THE LOVE CANAL: A DECADE LATER

James N. Brewster. D.Min.

Love Canal, 1987. Nearly ten years after the public discovery of the toxic dumpsite, the paint is peeling on the empty houses and most have fallen into disrepair. Nearly four hundred homes in the neighborhood have been leveled, burned by arson, or destroyed by vandalism. Over three hundred more houses are slated for demolition. Trash and weeds accumulate on the lawns of the empty homes and it is a desolate place. The handful of people who still remain exhibit a hard demeanor of worry and anxiety. Others, who remain, seem gripped and rooted to place and memories, and stoically await "proof" of harm.

Contrary to a Common Perception, Love Canal has not been "cleaned up".

The complex tasks of containing and finding ways to destroy the wastes which escaped the original site and spread throughout the area continue to baffle engineers and tax technology. Remedial activities which can be seen today at the Love Canal site include the following efforts:

- . An underground collection system surrounds the sixteen acre site and draws leachate draining from the canal. This leachate is pumped into a treatment plant located on the canal site, cycled through carbon filters, and the liquid residue passed through to city storm sewers. The hazardous sludges which remain now measure approximately twenty-five thousand gallons, and are stored on site, untreated, in large tanks. The spent carbon filters are also stored on-site in containers, since federal regulations prohibit the dioxin contaminated sludges and carbon filters from being sent to a hazardous waste facility.
- . The barrier drain and collection system is a technology designed to collect runoff and to prevent escape of the remainder of the 22,800 tons of toxic wastes dumped into Love Canal between 1942-1953 .
- . Contaminated sediments that have been collected, to date, from storm and sanitary sewers located throughout the neighborhood, are in "temporary" storage in three huge above-ground lagoons within the sixteen-acre site.

- . In addition to the lagoons awaiting the proper means of storage and destruction, are 2,000-plus barrels (55-gallon drums) containing dioxin-contaminated dirt, refuse, sludge, and worker's clothing from the storm and sanitary sewer clean up. In the meantime, these drums rest on the northwest perimeter of the canal and are exposed to the elements.
- . Plans are now underway for more permanent above-ground storage facilities for these drums. The uncertain estimates to build these facilities range from \$800,000 to \$7 million.
- . No action has been taken to remove the dioxin-laden sediments found in the several creeks which wind their way throughout the Love Canal area and contiguous neighborhoods of Niagara Falls.
- . A government-sponsored Technical Review Committee comprised of scientific, technical and health consultants continues a study begun in 1984 to evaluate criteria for future habitability of the site. This program involves comparing the soils and air in Love Canal dwellings with two "control" neighborhoods located at least one-half mile from a toxic dump. (No comparable neighborhoods in the Niagara-Erie County area could be found within one mile of a waste site as first proposed!)

The growing tonnage of wastes, facilities to collect, treat and store them, increasingly diminishes an original view that the Love Canal neighborhood area could once again be made habitable. Redevelopment plans are more favorable for complete house demolition and more toward a reforested area. The infamous Love Canal could become an inter-national center for study and research into methods of hazardous waste technology at one of the world's most tragic examples of environmental stewardship gone awry!

"Tip Of A Toxic Iceberg"

Early in its experience in Niagara Falls, the ETF noted that Love Canal was merely the tip of a "toxic iceberg" and that greater hazards still lay undiscovered and even more dangerous. The analogy has held true. Our local problem is truly a national and international problem!

In late 1984, an important international study, released by state, federal and provincial governments bordering the Niagara River, compares the quality of the water, sediments and biota in the Niagara River between Lakes Erie and Ontario. In all cases, there were significant increases in the amounts of toxic materials found in the samples downstream. Each day, more than 3,000 pounds (or 1-1/2 tons) of hazardous materials are discharged legally by over 100 significant industries and municipal waste water treatment plants into the Niagara. Further, this number of discharges does not include sewer outlets! The wastes from these facilities include P.C.B.'s, pesticides, cyanides and heavy metals. Altogether, such materials total as much as 566 tons per year, 90% of it originating in the United States. This total does not include the many inactive dumpsites located within three miles of the River, and leaching into it. Sixty-six of these sites are designated as having "significant potential for contaminant migration to the Niagara River". When the pollutants from industry and dumpsites are added, the contamination could be as much as 2100 tons yearly.

The "Other" Love Canals.

In March of 1985, the federal Office of Technology Assessment (O.T.A.), the scientific and technological arm of the U.S. Congress, issued a major report refuting E.P.A. estimates for both the numbers of dangerous toxic waste sites and the amount of money needed for cleanup. The E.P.A. reported that there might be as many as 2500 problem waste sites nationwide, but the O.T.A. concluded that there were more than 10,000 sites which would require immediate cleanup in order to protect the public health. The E.P.A. estimated that the cleanup might cost between \$16-22 billion. The O.T.A., cautioned that the price tag could be as high as \$100 billion, and said, "underestimating national cleanup needs could result in environmental crisis years or decades from now." In 1986, the U.S. Congress passed Superfund legislation which designates over 700 of these "other" Love Canals for remediation.

The Church Calls For Environmental Stewardship.

The resolution on Environmental Stewardship passed by the 1984 United Methodist General Conference stated that "governments should devote sufficient monetary and human resources to assess the extent of possible toxic and hazardous waste disposal problems within their jurisdictions". The statement also said that those parties causing the problems should be held responsible for such cleanup and that government agencies, "responsible for enforcing existing laws..., adopt a more aggressive strategy in responding to violators."

Given the enormity of the problems associated with the improper disposal and destruction methods of hazardous wastes, and the continuing problems of Love Canal, it is well to heed the warning of the United Methodist General Conference resolution: "Many of today's 'environmental problems' have their roots in humanity's short-sighted use of God's creation."

The Ecumenical Task Force Continues An Unfinished And Inescapable Task

Twenty years ago, Michael Quoist's book, Prayers, became a devotional classic. One prayer, titled "Lord, Why Did You Tell Me to Love?" speaks of the pilgrim's progress from living comfortably and peacefully at home to that moment when God forces a breach in his defenses, and the pilgrim opens the door a bit to the needy. At first, he is quite comfortable in helping, then, discovering the "masses" of victims who stream into his life, says, "Why, O Lord?"

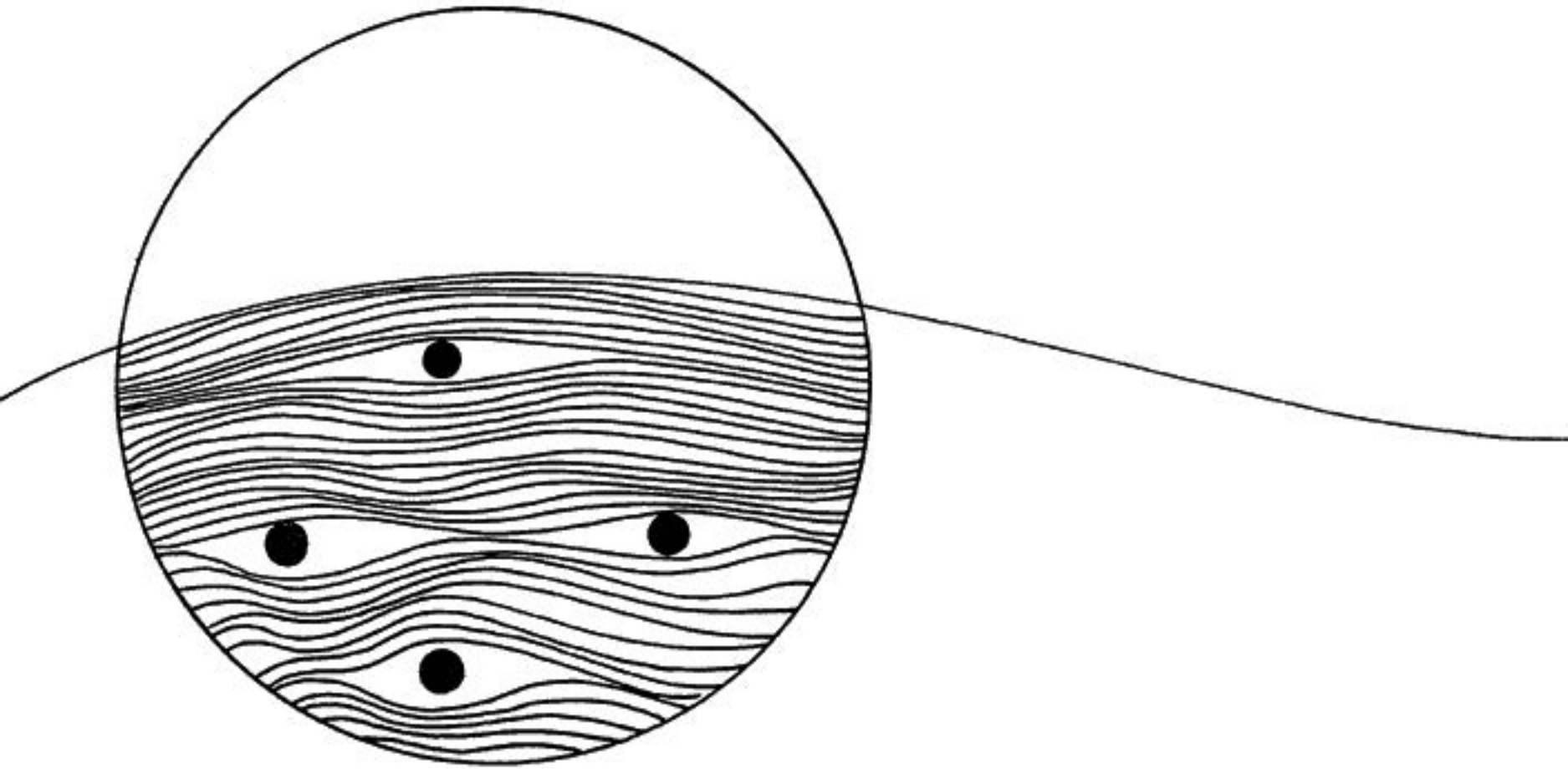
As in Quoist's prayer, the wave of the needy seems unending to the ETF. Direct aid and counselling is still provided for those affected by toxic waste sites in Niagara and across the country. The victims are varied: persons questioning if the new home they'd like to buy is located "too close" to a dumpsite; a pastor from a church is alarmed that a new plant using hazardous chemical materials in its manufacturing processes will be located only 300 yards downwind from the elementary school; a man who has struggled with the practices of industry and government for twenty years needs to talk through his decision to move from the area; a scientist worries about the ethics of his work and studies; a newspaper reporter sharing her concerns about a sister ill from toxic pollution; a church janitor is angry over the injustice of the legal settlements at Love Canal; the family of a nuclear weapons specialist, who spoke out upon discovery of drums of dioxin wastes at a government base, is transferred to a desolate post.

In recent years, the reputation and credible witness of the Ecumenical Task Force has increased: The group was recommended to the Church World Service Domestic Disaster Committee as an important resource for communities affected by hazardous waste problems; the ETF has acted as consultant in developing the interfaith response to the dumping of dioxin at Times Beach, Missouri; it has received funding from major foundations and churches for legal and educational work; resources in sponsoring an international conference, Blueprint For Action, in which major industry, business, universities and citizens worked in a process to develop mechanisms to find cooperative ways to clean up and stop toxic waste disasters.

When the Ecumenical Task Force was begun, its functions were quite specific: to respond to the needs of those victimized at Love Canal; to educate the larger church community about the problems associated with the improper disposal of hazardous wastes; and to work toward resolving issues related to the problem. Little did we realize at that time the enormity of the required response!

"It would be a shame if the nation refuses to recognize the Doctor Jekyll and Mr. Hyde of its technological capabilities."

—Senator Edmund Muskie, 1979.



Love Canal will remain the toxic waste dump that will not stay buried because churches and committed people have worked to keep it public, visible, and before the national conscience as a symbol of the thousand companion sites that plague the nation.

A TEN COMMANDMENTS FOR ENVIRONMENTAL STEWARDSHIP: THE LESSONS LEARNED FROM LOVE CANAL

Joan F. Malone, OSF

The Ecumenical Task Force of the Niagara Frontier (ETF) is the pioneer of long-term interfaith response to environmental disasters in the United States.

What prompted the ETF to shift the emphasis of an ordinary short-term interfaith response to an atypical long-term response? Why did the task force realize changes were required in the short-term crisis response model? Why did the staff and board know that a religious response must not only provide for the immediate needs of people stricken by a pollution crisis, but must attack the causes for that crisis?

The task force at Love Canal, like its sister responses to natural disasters, initially organized to address medical, counseling, and housing needs of victims. But it soon became clear to ETF board and staff that an initial short-term crisis response at Love Canal—and to every toxic waster disaster—must be enlarged to include a long-term effort on systemic issues.

Thus, while continuing to respond to the victim's direct aid requests (shelter, food, counseling, referral, a place to convene, etc.), ETF faced a compelling moral imperative: it is not enough to respond to the results of toxic pollution without at the same time addressing causes and instruments of that pollution. To turn from that responsibility effectively insures the continuing emergence of Love Canal's around the nation.

Accordingly, both direct service and efforts toward systemic change---complimentary religious responses to injustice---characterize ETF's definition of environmental stewardship. It is a conscious assumption of responsibility. Faithfulness to that responsibility lies in continuing hands-on service and the task of systemic change.

The Ecumenical Task Force of the Niagara Frontier has taken up Margaret Meade's prophetic challenge to

"Never doubt that a small group of thoughtful committed citizens can change the world; indeed, it's the only thing that ever has."

In doing so, ETF has learned some demanding lessons in its efforts to change at least one small corner of the world. ETF calls these lessons, "A Ten Commandments for Environmental Stewardship." It is important to keep them continually in mind for ETF has learned how fragile any "victories" can be. We invite you to reflect on these instructions and allow your own faith and experience to create yet ten more...and ten more...

The ETF has learned that...

- I. Biblical reverence for the earth and its peoples will often place the religious community in conflict with industry and political short-term gains and result in significant risk on the part of the churches and synagogues.
This is not a cause for the faint of heart or for those who grow weary.
- II. Congregations and their people who accept the moral and ethical responsibility to respond to human-caused disasters and toxic waste crises will realize substantial costs involved in the necessary legal, political, and scientific arenas.
it is critical for denominations to develop specific funding programs, consultation, and program support to a long-term environmental response as is routinely done for natural disasters.
- III. Historically, toxic dump sites have been located in economically depressed areas, among people uniquely unable to bear the resultant financial burdens and who lack political clout. Too often governments are mired in bureaucracy and politics and fail to respond quickly to the victims plight. The victims are often considered outcasts by the larger community. There often prevails a denial of responsibility for the problem by vested interests.
The church and the interfaith community can be the victim's only place and means to find hope and help through direct assistance and advocacy.

- IV. Churches and Synagogues must eradicate the pervasive fear of setting precedent in organizing a response that could be applicable to scores of sites like Love Canal. In human-caused disasters, the question of ownership for the crisis often remains unanswered. To this day, the question, "Who owns Love Canal?" has not been answered.
- V. Closure events cannot be expected in the traditional sense---there are no celebrations as the flood waters recede. Rather, Love Canal presents pictures of disheartened and dislocated families watching their homes bulldozed with the added pain of knowing there will never be definitive health studies, because funds were withdrawn by the federal government in 1980.
- VI. Politics often fosters the acceptance of temporarily expedient solutions. It is the task, therefore, of the religious community to challenge governmental and corporate structures to work toward long-term, viable solutions that will not themselves create environmental time bombs in the years that lie ahead.
- VII. An interfaith response group must always move beyond personal considerations that ask, "How can the corporation be engaged in unjust practices when "Mr. _____" is a respected Christian and benefactor of good causes?" At issue is not the goodness of the individual working within the system, but rather the system itself that we must call into question.
- VIII. We must be wary lest we confuse corporate responsibility with corporate philanthropy. These are not synonymous and any industry or corporation's concerted effort to make them so can pose a dangerous trap for well-meaning and caring Church and Synagogue people.
- IX. The interfaith community and its people are called to be prophets rather than mere critics. It is the prophet who remains steadfast in speaking truth, not when it is acceptable or comfortable, but when it is needed. If we do not encounter opposition from the world's powerful, we need to examine the truth we are proclaiming.
- X. Good science is often replaced by bad politics. The government author of the EPA's 1982 Love Canal Report on Habitability, ultimately rejected the report and spoke of the "political manipulation of science" that drove the study's conclusions.

It is precisely this truth that lies at the heart of much misinformation and disinformation offered to toxic waste victims. It must be the task of the interfaith community to be an objective outsider with no self-serving motivations to be a voice for the victims.

Moreover, we learned that:

The voice of the religious community must always emerge from the chaos of unkept promises and abject human suffering whenever people are the victims of injustice.

And, so, it is that voice that motivates and sets the Ecumenical Task Force of the Niagara Frontier apart from other societal structures that have failed the people of Love Canal.

In that voice, we dare to continue to respond to the prophecy of Isaiah:

The Lord saw all the evil and was displeased to find no steps taken against sin. He saw no one was helping you, and wondered that no one intervened. Therefore He himself stepped in to save you through His mighty power and justice.
(Isaiah 59:15)

A TIME TO RISK

Roberta Grimm & Sister Margeen Hoffmann, OSF

A flood or tornado is a well defined disaster; the effects are clearly revealed and assessable. Chemicals leaching through the ground, working into basements, walls and gardens, penetrating into the body of a child, a pregnant woman, a man. . these are more elusive, hard to see, hard to measure, hard to prove.

While corporations worry about profits and image, politicians about elections and the stigma on the community, and government agencies tangle in a web of bureaucracy, sick children get worse, families worry over health, finances, where they shall move and what they shall do, and how they can take a loss. Families are torn apart and neighbors become alienated, as some protest while others acquiesce. Anxiety and stress lead to heightened physical and psychological complications.

The one common thread that wraps itself around all who are involved in a hazardous waste crisis, is uncertainty. Uncertainty about what to do in the present and what resultant problems will emerge in the future.

There is a vast difference between coping with a natural disaster and one that is humanly caused. People respond heartily and positively to requests for food and blankets, but when people are fearful, distraught, angry, or perceive they are the victims of miscarriages, birth defects and internal illnesses as well as psychological pain, it is not so easy to respond. The needs are less tangible and immediate; more is required of the human spirit.

There are six lessons to be learned from the Love Canal case. One is that people must always come first...before profits, politics, progress. Any situation like Love Canal involving organic chemicals, public funds, politics, engineering, research, economics, family health and the general well-being of a community is extremely complex. But the welfare of the people must be the top priority; it cannot be allowed to be lost among the entanglements of bureaucracy, politics and legalities.

The second lesson is that the Love Canal of Niagara Falls is only one of more than 700 Superfund sites and one among thousands of abandoned and active landfills which constitute such danger spots across the United States. In each of these places, people will face the questions: What chemicals? How harmful? Where did they come from? How can we get rid of them? How have they affected my children?

The religious community has traditionally responded with compassion to victims of natural disasters with direct care and aid. This has also been true at Love Canal. But the response has required much more because of the complex psychological, political, legal and social implications. Thus the third lesson Love Canal teaches is that in addition to caring for people's needs, attention must be given to the political and legal and technical resolution of a human-caused tragedy. It is clear that an interfaith stance must be both pastoral and prophetic. New definitions of ethical and moral response have been shaped by Love Canal. Attempts of the interfaith community to respond only pastorally or only prophetically will be unauthentic and ineffective. Interfaith and intrachurch structures must be willing to intervene on behalf of people with business, government, law and science. Any uneasiness to do so will thwart efforts to alleviate the suffering of the victims of hazardous waste sites or accidents.

The fourth lesson Love Canal has forced us to recognize is that we must sense the precious fragility of our earth-home; our interdependence with all others on this planet. We must cherish our connectedness with all of creation. We need to be alert to the life styles we perpetuate; to question waste and extravagance, to monitor industry's use and our demand of natural resources. We must be the guardians of water, air, and soil; we must demand actions which enhance human life and the natural world; we must refuse those things which demean human life and contribute to the pollution of our earth long after we will have left it.

The fifth lesson confirmed by Love Canal is that the people of poverty and the people of pollution are one people. No longer do we have neat demarcations between rich nations and poor nations. The gap between such categories is ever-narrowing with groups and places on every continent experiencing deep pockets of economic starvation and ecological pollution. Hazardous waste sites and chemical plants are commonly located wherever minority and lower-income groups reside. In addition, economically depressed agricultural areas and family farms are viewed as potential chemical and nuclear wastelands! Reports in 1987 indicate the siting of hazardous waste facilities in such locales is on the rise!

Equally damning is a growing movement of countries and corporations from the "developed" world relocating their plants and shipping their toxic wastes to "underdeveloped" countries where labor can be bought cheaply and strict regulations can be more easily avoided. Pollution is not a local problem, but a global problem!

The sixth lesson engrained by Love Canal is that we need to cry out for compassionate justice. We need to call out for accountability when unbridled technology has adverse effects upon human health and the environment, rapes the land, and poisons the water. It is for this generation of children and the children yet to be born that we must take the risk to call to task science and the forces which allow researchers to tinker with the very stuff of life.

Love Canal may be a misnomer, but its hard lessons can also be a time to teach us how to heal the woundedness of earth and its people. Love Canal may have torn a community and a people apart, but it can also teach us to recognize our interdependence and our mutual needs. Love Canal is the time to remind us of the wise words written by Dag Hammarskjöld, "Never, 'for the sake of peace and quiet' deny your own convictions."

For everything there is a season, and a time
for every matter under heaven:

a time to born, and a time to die;
a time to plant, and a time to pluck
up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time
to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to
dance;
a time to cast away stones, and a
time to gather stones together;
a time to embrace, and a time to refrain
from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to
cast away;
a time to rend, and a time to sew;
a time to keep silence, and a time
to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.

Ecclesiastes 3:1-8

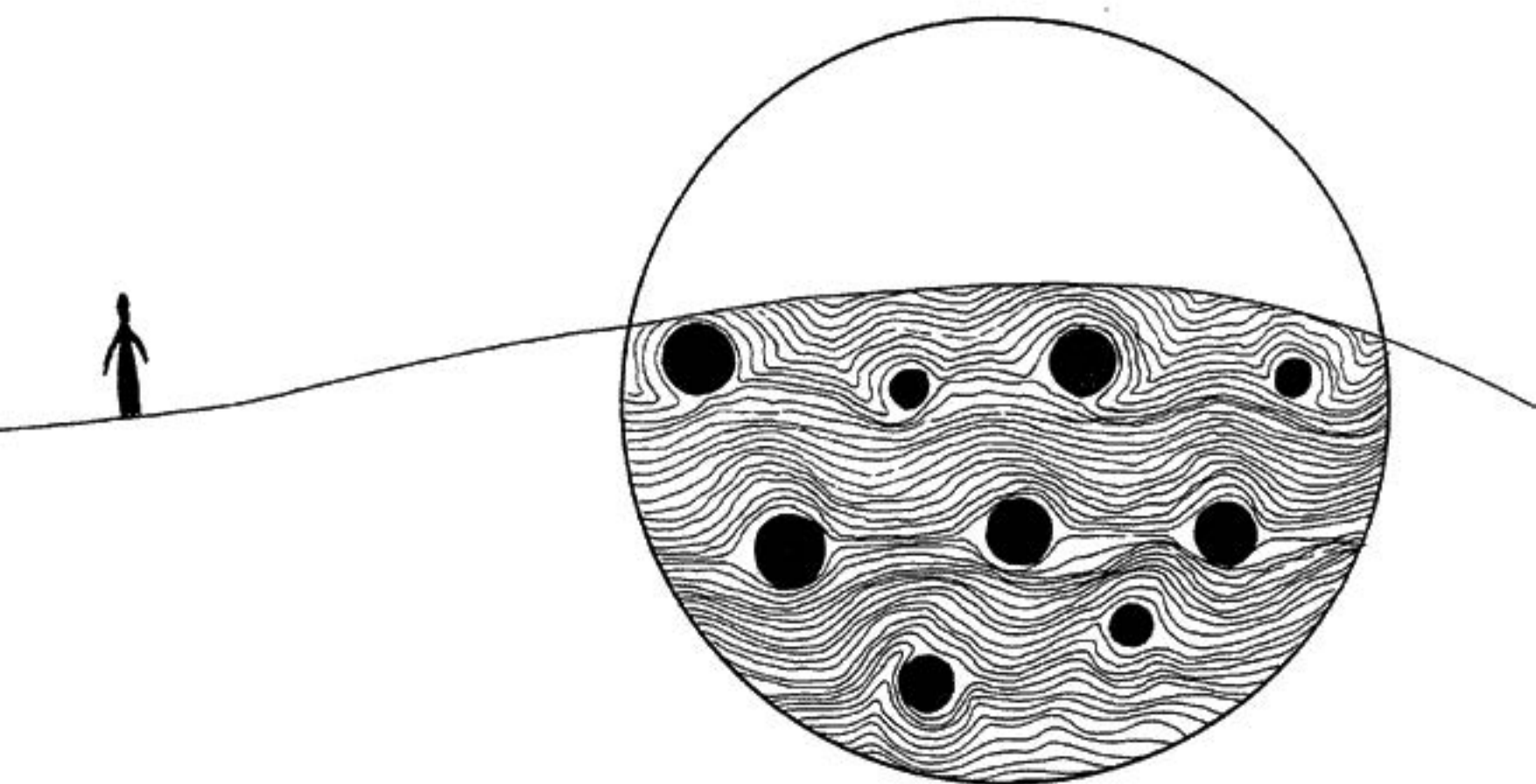


“Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope and crossing each other from a million different centers of energy and daring, these ripples build a current that can sweep down the mightiest wall of oppression and resistance. Few are willing to brave the disapproval of their fellows, the censure of their colleagues, the wrath of their society. Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential vital quality for those who seek to change a world that yields painfully to change. And I believe that in this generation those with the courage to enter the moral conflict will find themselves with companions in every corner of the globe.”

—Robert F. Kennedy

WHERE THERE IS NO VISION THE PEOPLE PERISH

Section 2



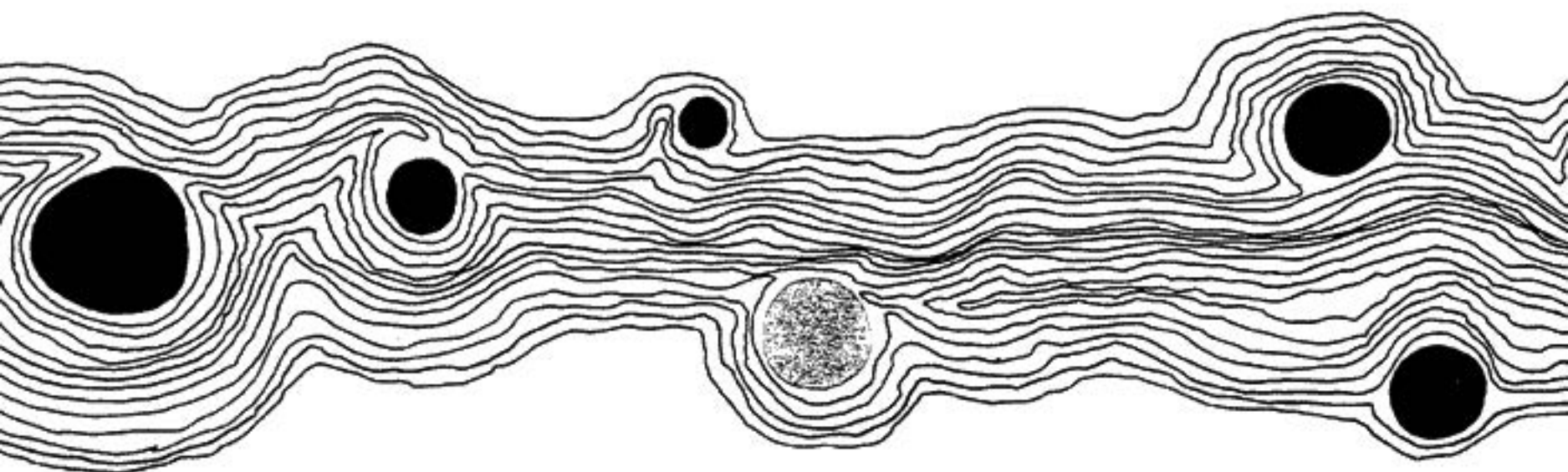
AN AGENDA FOR RESPONSE

In the address which follows, the author outlines an agenda which has been prompted by the tragedy of Love Canal and other environmental disasters of human origin.

It is a plea which urges the interfaith community to intensify its response to the human needs resulting from human-made disasters and to raise its voice in the design of policy and legislation which can prevent and mitigate such disasters.

In this common crisis which surfaced with Love Canal, the churches and synagogues have a model response effort as demonstrated by the ministry of the Ecumenical Task Force of the Niagara Frontier, Inc. and in the Ecumenical Dioxin Response Task Force which ministered to the people and community of Times Beach, Missouri.

**"Where there is no vision, the people perish."
Proverbs 29:18**



AN UNPOPULAR VOICE— A PROPHETIC VISION: THE CHURCH RESPONDS TO HUMAN-MADE DISASTERS

by

Reverend William J. O'Connell

"Moral courage is a rarer commodity than bravery or great intelligence. Yet it is the one, essential, vital quality for those who seek to change a world that yields most painfully to change..."

Robert Kennedy's words point to a basic need for our time - the need for moral courage. For too long this concept has been neglected, indeed abandoned. We have opted for a complacent, apathetic attitude toward some of the major issues of our time, rather than for moral courage.

There is no greater or pressing moral issue we face today than that of HUMAN-MADE DISASTERS. Here above all we need moral courage to respond. And here such moral courage is most often absent.

One author wrote: "The bottom line is not profit, not even what is happening in our society. It is what is happening to our planet!" Human-made disasters and the continued potential for the same are what is happening! And moral courage is necessary to muster a moral, ethical response.

Because the human community has taken control of the planet through science and technology, which have by nature no limiting factors we have our fundamental problem.

The only limiting factor is our understanding that all things have a sacred domain demanding our reverence. In our profit oriented, indifferent society we must question whose responsibility it is to reverently protect the sacred domain of all things.

Would it be too bold to presume that it is the responsibility of the Church?

'The voice of the church echoes the voice of the human conscience. She deserves and needs to be heard in our times. She must form public opinion and offer orientation to the leaders of the peoples. Christ did not remain indifferent in the face of the vast and demanding imperative of social morality. Neither can the church.' (Pope John Paul II, Puebla, 1979.)

It is the Church's voice stating there can be no indifference to the imperative of social morality that questions the existence and even the possibility of human-made disasters.

The words of the prophets Amos and Jeremiah, the words of Jesus in the parable of the Good Samaritan and the teaching on the Last Judgment clearly speak to this. It is the duty and the obligation of the church, concerned about the needs and sufferings of humankind to address this question, to address these needs in the bold direct language of confrontation and advocacy.

The church's mission is not confined to a Sunday or Sabbath worship service. The Word of God is not meant merely to script such a service. The Words of the Old and New Testament were written to be applied to our daily lives, to be lived by those who believe in them. And to apply them and live them demands moral courage, a very rare commodity today.

In natural disasters the role of the Church as a helping servant is easily understood. In human-made disasters it is most often misunderstood, if not rejected. Why? The answer is basic. In human-made disasters someone is at fault. Someone has erred. The scientific and technological system has broken down, has failed.

The Church enters in, not merely to distribute hot soup and blankets to the victims, but to call society to task for allowing the failure. No one wants to be called to task. No one wants to take the blame. No one likes to be reminded of mistakes. Is it any wonder the Church's voice is unpopular and unwanted when it asks: "How did this happen? Why? Who allowed it to happen?" These are the legitimate questions to be asked if we are to affirm reverence for all things' sacred domain.

And a dishonest prophetic voice, no matter what good ends it seeks to attain, is always wrong!

Emotions easily cloud perspectives. That is why our voices must always be reasoned, even when it is hard to keep them calm. We must always manifest honesty as we point out failures and mistakes. We do this because we are the Church whose vocational task it is to teach and to state principles and to remind our communities of moral standards.

To abandon this stance of moral responsibility is to forfeit our vocation as Church! We have to exercise responsibility towards our environment, towards the community, towards our economic system with its profits and losses. But above all we must exercise moral responsibility towards a known people. The

victims of human-made disasters are not anonymous faces in a nameless crowd. And the Church, no matter how unpopular its voice becomes, must see that such a thing never happens to any victim.

Despite threats at financial reprisal, the Church remains the one sure voice for the dignity of infants and children, or parents and grandparents, of singles and widows, of the lonely and forgotten. No one can fall between the cracks because of our limited concern or out for fear of the consequences. Ours is the moral voice responsible to all segments of society to maintain human dignity and to insure the inherent rights of each and every person.

This voice is poorly served when it is only strident. But fear of being strident should not silence us before we have spoken out against the wrongs that human-made disasters inflict on the rights and dignity of our brothers and sisters.

We have to have a beautiful world, or else we are not going to have beautiful people. Our unpopular voice is raised to create or recreate a 'beautiful world'. To allow systems to exist which perpetuate human-made disasters is to destroy the 'beautiful world' and thus the possibility of 'beautiful people'. Such actions or inactions are morally wrong and are ethical failures.

IF THE CHURCH SPEAKS OUT NOW IN HOPES OF PREVENTING FUTURE HUMAN-MADE DISASTERS AKIN TO LOVE CANAL PERHAPS IT WILL BE HEARD.

I personally am less than hopeful. Profits, progress and politics have a way of deafening even the most ardent plea for what is right. Only when the message is repeated, loud and clear, in defense of the people and, when necessary, in condemnation of that which destroys the environment in which we live, can that message begin to be heard and heeded.

For too long, we as Church, have accepted without question things that are deceitfully hidden in such phrases as: "Results from the latest test are inconclusive." "They're just some neurotic", or "Don't destroy a vital tax base".

How easily we allow our sensitivities to be detoured, if not deadened, until we come face to face with the reality: A black bubbling ooze that destroys genes and people and life.

On October 4, 1979 in rural America outside of Des Moines, Pope John Paul II praised the rich soil, the fresh water, the unpolluted air. "You are stewards of some of the most important resources that God has given to the world." We know his words are true. But he had to fly half-way across America to speak

them. His words had meaning there, but elsewhere in our land they would have been a lie. Because in our rush towards progress and profit we have violated the soil, turned water brackish and polluted our air.

Yet Niagara Falls, the Hudson River, Oakland and San Francisco Bays, the hills of West Virginia, the back country of Kentucky, the desert lands of Nevada and Arizona, the plains of Wyoming and the Dakotas are all the natural resources we have received.

The Unpopular Voice says: CONSERVE THEM WELL. Protect them from the debacle of human-made disaster. Why do such pleas continue to fall on deaf ears? If we defile or destroy these natural resources, God, the author of creation, will demand to know how and why and to what purpose.

We speak out against the causes of such human-made disasters because it is a matter of justice. To be mute, to be fearful would be to be unjust to ourselves. We are called to call the creators of such disasters to task, to make them feel discomfort for the wrongs they have perpetrated.

But who is called to task? Industry, business, politicians, apathetic citizens - the Church herself. Dostoevsky stated: "We are all responsible for everything that happens to any of our brothers or sisters.." Indeed we all share a common guilt for having been silent and for having done little or nothing for all too long. The Church's voice is that of moral responsibility. Its duty is to continue to teach what is right and what is wrong!

This responsibility is best exercised in concert with other social entities: science, industry, business, government. This is the ideal. And such an ideal would see the formulation of a common ethic to preserve our resources and to protect our people. But even if others do not join her in this ideal, it remains the Church's moral obligation to do this. Those born and those yet to be born expect no less.

The voice of the church in response to human-made disasters will be confrontative. But confrontation is a necessary facet of the ministry of justice which she has towards and in behalf of all hurting people. We, as Church, must not hide behind excuses and fail to fulfill this mission.

But remember that when the Church's voice is raised in advocacy it is still not popular, and this is true in both natural and human-made disasters. Even when our advocacy is to see that the victims receive just recompense, just help from the government and compensation for what has afflicted them, it is too often not welcome.

The voice of advocacy which we raise will have to go on far longer than any confrontative voice. For victim needs are neither known or met in a short span of time. And most particularly when we consider the nature of chemical and nuclear disasters we can understand how basic needs may not surface for years.

Even at that late date the Church must still be there to speak for the victim, to speak to his or her needs, to stand with the victim against whatever Goliath the opposition may be. As Robert Kennedy said, this takes 'moral courage' because our vocation of advocacy is seeking to change a world, a society that yields so painfully to change.

Here again voices are raised with a thousand and one reasons why the Church should not be involved. Perhaps, in the end, it all stems from a basic fear that advocacy will not make the church popular.

But is the Church a society of popular people doing nice things? Isn't it rather a people caring for the needs of the least of their brothers and sisters - no matter what the cost?

I am idealistic enough to hope so, to believe so!

THE FUTURE VISION.

It seems that what we need is an ecumenical or church task force to be available as a viable entity at the time of human-made disasters. Such a task force is not of the 18 month duration common in natural disasters. Its work will go on and on until all advocacy and confrontation have attained the results necessary to protect and insure the rights of the victims.

To do this the National Council of Churches, the United States Catholic Conference and the American Jewish Conference should designate knowledgeable representatives to informally discuss a joint venture in this field.

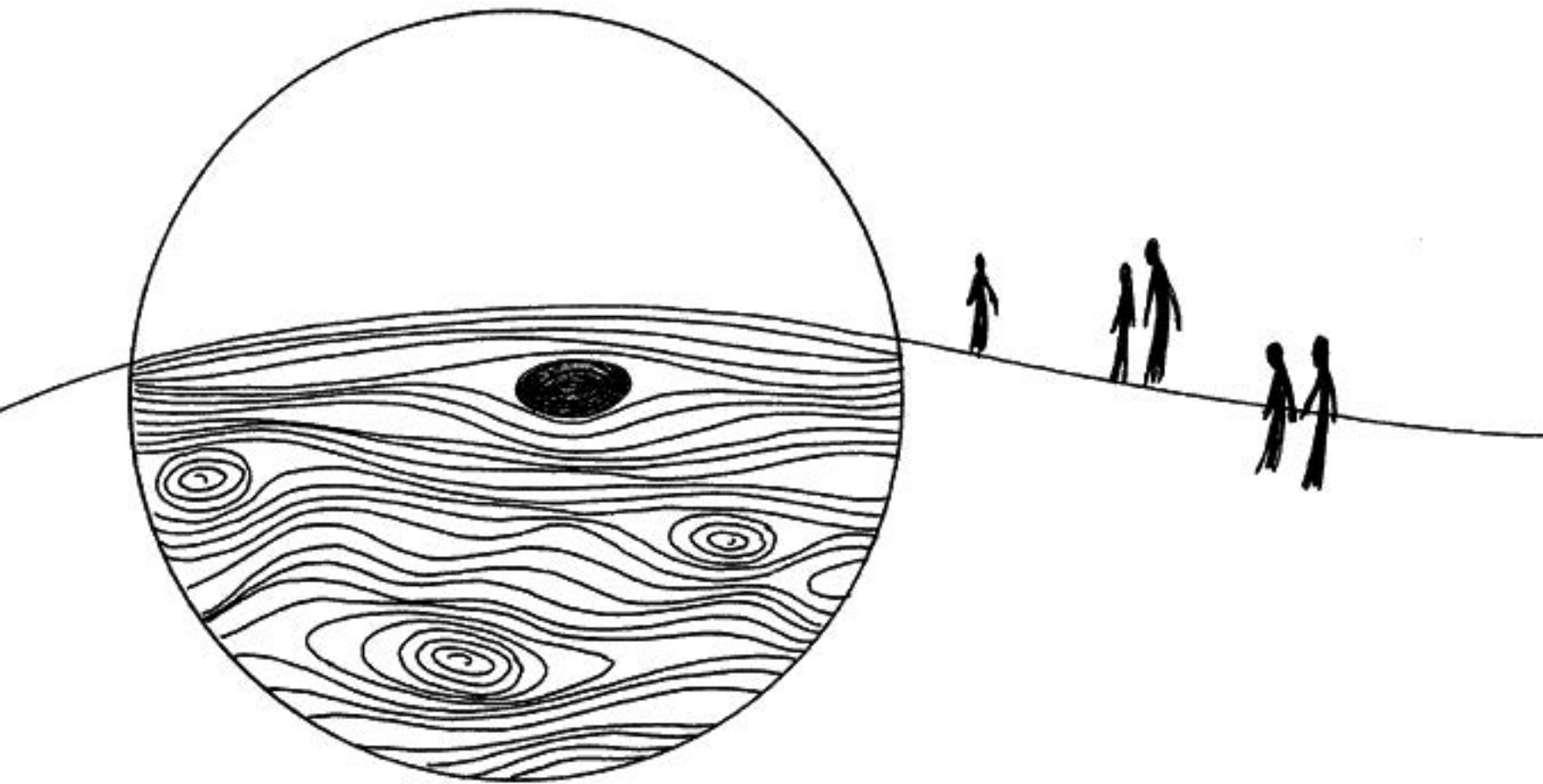
After such discussions there can then be a unified response:

- a. as to why the churches are involved.
- b. as to training necessary in leadership and advocacy for human-made disaster response.
- c. for a campaign of public awareness re: the continued, mounting potentials for human-made disasters.
- d. for churches on a state and local level to be aware of the dangers, present and potential in their respective areas.

One survey estimates that 20% of all living species could be extinguished by the end of the century. It is our prophetic vision to preserve as many living species as possible, by motivating people to demand the protection of the law through strict enforcement and by raising the consciousness of all to the harm our small planet earth suffers with each human-made disaster.

Robert Kennedy's words remain to haunt us. It is incumbent upon all who are church people, upon each of us, to exercise the moral courage necessary to change a society that fights so desperately against change.

Our concern is the destruction of our planet. And about this we cannot be silent.



THE EIGHT STAGES OF HAZARDOUS WASTE PROBLEMS BEHAVIOR AND RESPONSE

In this section of EARTHCARE: LESSONS FROM LOVE CANAL, we provide an original resource which forms a comprehensive picture and the predictable patterns that occur during the various stages of an environmental crisis.

As shown in the 8-stage Chart, "A Model of Response," each of these stages is divided in terms of the response and behavioral patterns by individuals and groups. The last column suggests the program that can be developed and provided by an interfaith response.

It is our thesis that just as every hazardous waste event has a path of predictable development, people individually or as a group, develop responses and exhibit behaviors through predictable stages to that event.

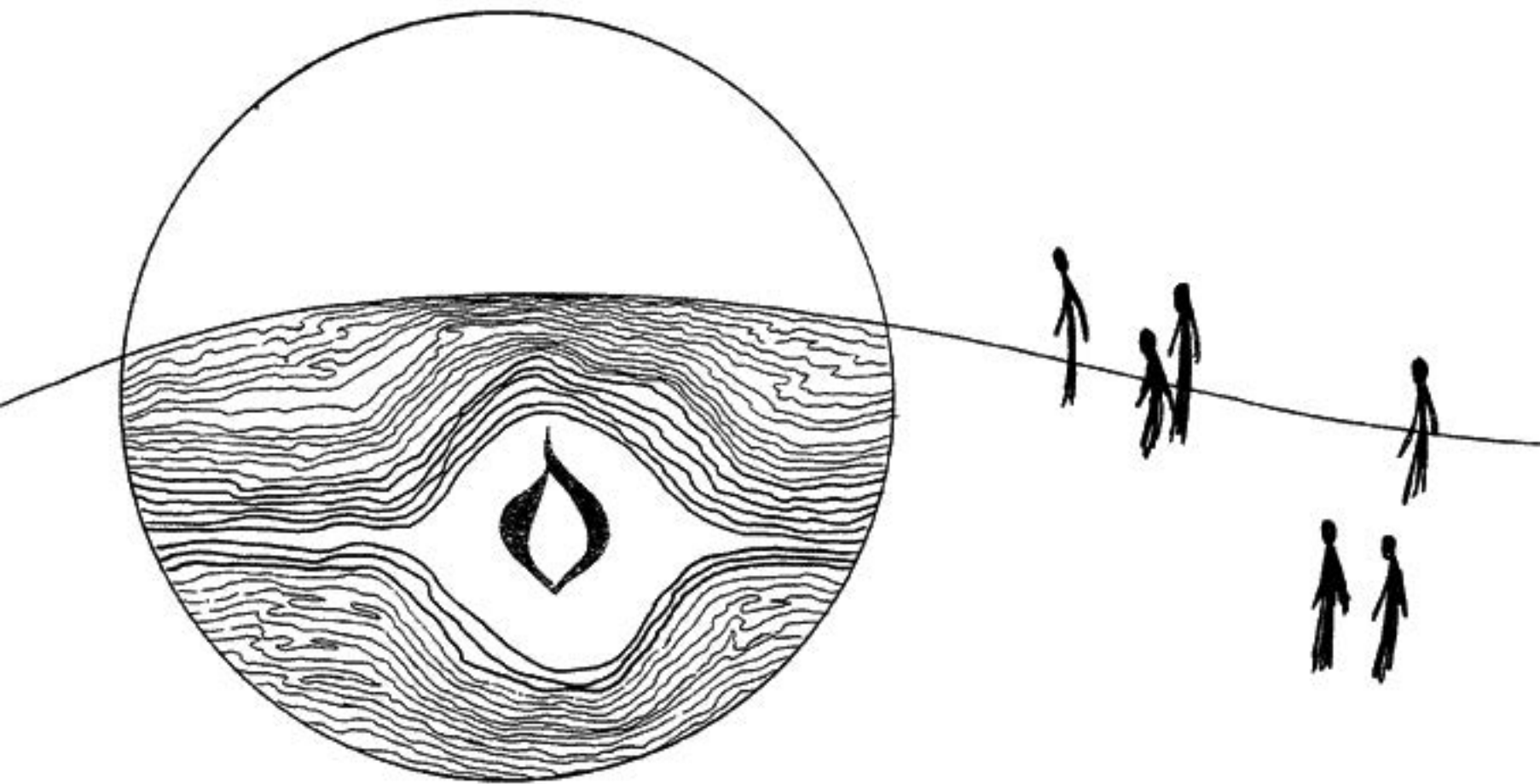
The transitions between the various stages, responses and behaviors are not ordinarily abrupt and total. This is particularly true in the case of long-term hazardous waste migration, while the opposite may occur in an accident involving a sudden release of a toxic substance. The movement from one stage to the next, is dependent on several factors which include: the severity and suddenness of the problem, the response time by helping agencies, publicity, "ownership" of the problem, location, deaths and injuries from direct exposure, and the like.

The stages are often uneven in their development. Similarly, the lessening or decline of one stage overlaps with the rise of the next, and there can be considerable ambiguity throughout. Nonetheless these divisions help to focus on the most important elements of each phase and help point out key areas that must be confronted in each of the stages.

Understanding these stages will help interfaith leadership in their organizing of a response. They will be able to understand the emerging growth patterns, and to identify realistic expectations and change strategies.

The model has been developed through our observations and the reports of participants in a wide number and kind of crisis events. These events range from the Love Canal experience, Times Beach, Missouri, Niagara River sites, to sudden, uncontrolled releases of toxic substances during plant operations. The model also includes observed and reported cases of potential threats, i.e., the proposal to site a hazardous waste incinerator, landfill, or a plant using hazardous chemicals in manufacturing processes located in populated areas or near water sources.

A MODEL OF RESPONSE
STAGES OF HAZARDOUS WASTE PROBLEMS
BEHAVIOR AND RESPONSE



HOW TO USE THE 8-STAGE CHART

It is the comprehensive and concise ability to include all these events into one chart that makes the tool useful and meaningful.

A primary aspect of the model's blueprint is that it can be used by individuals, groups, and various professional disciplines to pinpoint where they fit into the continuum. Each sector can expand the descriptive remarks to fit their situation and to define their role more clearly.

The chart can be used to develop action plans and programs in advance of the next predictable stage. One important use of the model is in setting up programs to survey potential problems and heeding the adage, "an ounce of prevention is worth a pound of cure."

Too many times, preventive measures are taken after a disaster because of a persistent belief that "it can't happen here". Too often disasters occur because of development in the flood plain; hazardous wastes are put into geologically unsafe areas; safety standards are disregarded; operators are untrained; facilities are built adjacent to schools, residential areas, or sole source aquifers.

The model is easy to use, brief in its descriptions for quick reference, and can be expanded in creative program development

In ETF EARTHCARE Workshops, each of these stages and paths of development are described with examples, and in a structured process, participants discuss in detail the application to their own situation. For further details on providing an EARTHCARE Workshop, contact the Ecumenical Task Force of the Niagara Frontier, Inc., 259 Fourth Street, Niagara Falls, N.Y. 14303 (716) 284-0026.

*If you or your group discover something that should be added to the chart, or a program you develop, please let us hear about it so we can share it with others!

A MODEL OF RESPONSE STAGES OF HAZARDOUS WASTE PROBLEMS BEHAVIOR AND RESPONSE

Stages of Hazardous Waste Problems	Crisis Stage	Victim Behavior In Area of Impact	Community-Wide Response Stage	Community-Wide Behavior	Ecumenical Task Force Response
1. Initial dumping period/episode events occur at industry/municipal sites.	Apathy Denial	People unaware/unconcerned of potential/apparent danger. "What can I do?" "It can't happen here!" Concerns focus on jobs...; trust that government and industry know what they are doing and will protect workers and community's best interests.	Apathy	No notice or awareness given to public; ignored by public or polluters. Not considered public health issue. Vested interests deny problems or legal responsibility. Some reports in local media.	Educate in concepts of ethical, moral responsibility to all of creation. Promote empowerment, social justice, stewardship values and action. Seek program funding.
2. Reports and examples of toxic damage to water, plant, air, animal or humans.	Helplessness/ uncertainty or resistance.	People uncertain of cause/effect relationship; feelings of helplessness, frustration and guilt; some totally reject fact that there is a problem. Seek help of government and church. Grassroots leader(s) emerge. Victim-to-victim networks form.	Dependency	Public and authorities uncertain of their role in changing situations; feelings of "so what" and "too bad" and "it is not our problem". Polluters deny or minimize their role for problem. Media describes event in terms of human interest to local public. Investigative reporting.	Provide education on health issues; volunteer advocate training; counsel individual victims; begin organized advocacy program; conduct site assessment. Solicit help and funds from denominations and community.
3. Collective incidences/chemical accidents lead to emergency status in impact area.	Panic/Fear	People seek direct assistance and counseling; look to government and church for help; depend on media and investigative reporting for information. Grassroots leaders define problem/needs of victims.	Awareness/ Involvement	There is public outcry; people begin to get the message that something is wrong; "blaming victim"; some join victim network; some voluntary organizations provide resource and aid while others join vested interests and "ignore" evidence.	Provide direct aid; provide continued education; continue advocacy; provide legal counsel; secure scientific/technical resources; support grassroots leaders. Apply for emergency aid funds.
4. Emergency, or long-term disaster becomes acknowledged by authorities and public.	Anger	People continue to seek direct aid; demand government action; name "guilty" parties. Grassroots groups form. Victims and leaders use media to tell their story and to define the issues.	Movement	Majority of people believe response is necessary; emphasis on activities; new structures viewed with suspicion. Legal actions begin. Media headlines. National coverage.	Provide direct aid; organize volunteers for leadership; identify short and long range issues.

Stages of Hazardous Waste Problems	Crisis Stage	Victim Behavior In Area of Impact	Community-Wide Response Stage	Community-Wide Behavior	Ecumenical Task Force Response
5. Victims may seek relocation; event often seen as temporary problem.	Frustration/overwhelmed. (feel "out of control" over lives)	People seek to redress wrong; emphasis on physical and medical solution; fears of future health problems; people suffer psychologically feeling bureaucratic ineptitude, dodges, no response, or judgement.	Ambivalence	Community leaders often disagree on issues; work on relief viewed with suspicion; politics emerge; government response programs slow, fluctuate, appear immobilized. Media focus intensifies. Legal actions accelerate.	Provide direct aid; mediate with government officials; educate public on crisis issues; survey people's needs; listen to concerns. Convene forums and bring victims, authorities and public together to discuss issues.
6. Remedial plans/actions and long-range problems emerge.	Depression (anger turned inward)	People feel challenged by level of change, i.e., permanent relocation, loss of employment, loss of property and equity, health costs; uneasy desire to return to "status quo"; psychosomatic responses.	Conflict	Power struggles begin to emerge; resistance to change organizes. New groups emerge. Government takes legal action against responsible parties; legal suits filed.	Give information; acknowledge conflict; stress that change will be concrete and based on community and victim input; investigate legal routes.
7. Permanent re-settlement begins.	Acceptance or resignation.	People vascillate from hope to helplessness in attempt to seek economic and political redress on permanent scale.	Commitment	Some people commit themselves to long-term effort; commitment is formalized and acknowledged. Media focus lessens. Researchers "study" community.	Develop structures for commitment; address needs of people in community; use scientific and technological advisors to aid in decision-making Provide forums for education.
8. Long-term maintenance. Restitution.	Coping (movement toward a healthy state of being)	People begin to address future as they cope with present; economic redress begins; long-term effects of physical and psychological stress acknowledged.	Rebuilding community	People desire to meet other community people who are committed; permanent organized structures form. Individual gestures of reconciliation. Legal victories; restoration or redevelopment of site. Shutdown of facility. Perpetual monitoring of facilities and environment.	Encourage people to exchange information; give materials and resources for planning. Develop mechanisms for cooperation among community groups and institutions.

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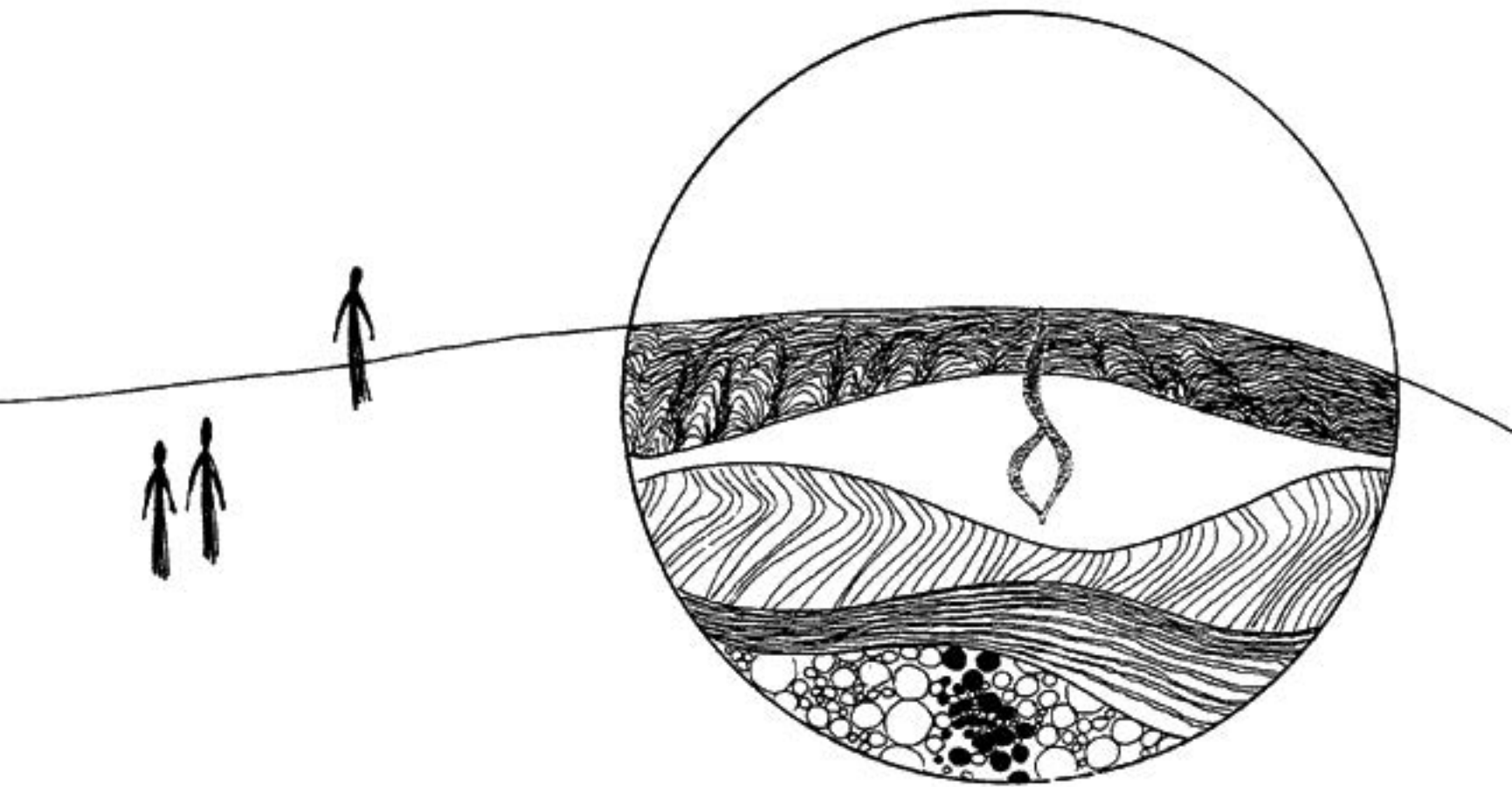


“As the mother of six children and several foster children, I view the right to life as many sided. It includes the right to unsullied air, water and earth. These are debts we owe to future generations. I view any policy of penny wisdom and short-sighted responses to environmental needs as unacceptable. I advocate sound, long-term wisdom that is compatible with nature. Action stemming from this wisdom is not yet in place, but it will be and can be if we use our collective vision.”

—Therese M. Mudd

15 STEPS TO AN ECUMENICAL EARTH CARE RESPONSE

Section 3



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15 STEPS TO AN ECUMENICAL RESPONSE

WHY — HOW — RESULTS

Why an organized approach?

Developing a response to hazardous substances and toxic waste problems ultimately involves the development of people. The most effective way to pool the resources of the churches and synagogues of your community to respond to the problems is through an ecumenical (interfaith) task force. Non-interfaith groups can pool the resources of concerned citizens to form a grassroots citizens organization.

Organizing and working together for action is the most effective source of pressure for citizens. It works because an active group of citizens willing to commit their time, energy, and other resources can make heretofore unaccountable authority and power re-examine priorities. Community groups have little money and little power except when they move into collective action. When they do, be it spreading the word, finding out the story, writing letters, signing petitions, or testifying in court or public hearings, they are a combined voice that must be heard by politicians, bureaucracies, and corporations.

Advocacy and Environmental Stewardship.

The Constitution guarantees the right of advocacy, the basic right of citizen action. Citizen action is as old as the republic. The Boston Tea Party, the midnight ride of Paul Revere, the stand of the minutemen at Concord's Old North Bridge - all of these were citizen actions. These actions and other steps of the nation's first grassroots leaders prepared the people to accept the Declaration of Independence and the Bill of Rights. With the Constitution, was enacted a law guaranteeing the right of advocacy, the cornerstone of citizen action.

The Ecumenical Task Force of the Niagara Frontier, Inc., which was organized in 1979, illustrates how a group of citizens employed advocacy around one urgent task:

To respond to the human suffering surrounding the Love Canal disaster.

Little did we know how far it would take us or how long and how complex a task it would be to seek the answers to the many problems which surfaced! In exploring solutions to your own specific environmental problems (immediate or potential), you too, can promote responsible stewardship in a technological society. Your citizen action can help shape the right, under law, that every person has a right, with every other individual, to a quality environment. This value, consistent with biblical teachings, is a root value of the Ecumenical Task Force. The basic principle which ETF holds is that the environment and its resources have value over and beyond economic value. It is this part of the truth that your group, too, has a chance to speak.

A Series of Steps to An Organized Approach.

In earlier sections of EARTHCARE: LESSONS FROM LOVE CANAL, A Resource & Response Guide, we reviewed and recounted the history of the Ecumenical Task Force of the Niagara Frontier; some major dimensions of hazardous waste problems; and the various paths of response.

In this section, we suggest a series of 15 steps which interfaith/citizen groups can take in organizing a response to a hazardous waste problem in their own community. The steps are not the only ones nor are they the "right" steps. However the experience of the Ecumenical Task Force of the Niagara Frontier, Inc., and our contact and involvement with other groups has shown us some methods which will most effectively help groups get started and keep going. Non-interfaith groups can modify some terms to fit their group.

The sequence of steps is more or less chronological, that is, in general, earlier steps precede later steps. By reviewing the graphic chart, "A Model of Response", you can pinpoint where you fit into the continuum stages due to your own specific situation. You will need to know and understand your own situation and problems in order to decide which steps or actions you should take.

15 STEPS TO AN ECUMENICAL RESPONSE

- Step 1 Involve a Small Group of Leaders from the Interfaith Community to Study the Problem
- Step 2 Hold an Organizational Meeting for the Religious Leadership of your area.
- Step 3 Implement Procedural Steps in the Process of Organizing.
- Step 4 Organize a Committee to Study the Problem and Opportunities for Community Involvement.
- Step 5 Develop a Basic Problem Statement.
- Step 6 Develop a Mission Statement.
- Step 7 Develop an Action Plan For Response.
- Step 8 Establish a Communication Plan and System.
- Step 9 Develop Methods and Means to Work with Media and Political Resources.
- Step 10 Develop a Financial Base and Fundraising plan.
- Step 11 Employ Staff and/or Recruit Volunteers.
- Step 12 Investigate the Services of an Environmental Attorney.
- Step 13 Build Coalitions with Other Groups and Professionals.
- Step 14 Set Organizational Effectiveness Standards To Maintain Board and Staff Morale and Commitment.
- Step 15 Develop a System to Review Priorities and Accomplishments.

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Step 1

Involve a Small Group of Leaders from the Interfaith Community to Study the Problem.

- Why:
- . To make sure you have a cause and a case.
 - . To build ownership within the religious community as early as possible.
 - . A small group is more manageable in the very beginning.
- How:
- . Identify 4-6 interfaith leaders who have credibility and who are in touch with people's problems and needs.
 - . Meet to exchange information on the situation and define collectively the theological perspective of the group toward the issue.
 - . Contact people exposed to hazardous materials. Talk with community and government leaders to determine what kinds of problems and needs to which the religious community could respond. Look at the traditional role of church response to crises, but also be creative.
 - . Have leaders review the EARTHCARE: LESSONS FROM LOVE CANAL - A Resource & Response Guide and contact the Niagara ETF for additional ideas about what roles churches could play in addressing this problem.
 - . Identify the stage of the Hazardous Waste Problem in your community to find the level of consciousness-raising necessary for collective action and involvement.
- Results:
- The group should decide whether or not to recommend to the religious community that an ecumenical response effort be organized.

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Step 2

Hold an Organizational Meeting for the Religious Leadership of your area.

- Why:
- . Encourages the religious community to develop some consensus and ownership of the problem.
 - . Gets a group organized as a concrete step in responding to the problem.
- How:
- . Send a letter of invitation to Religious Leadership and agencies of all denominations.
 - . Present the findings of your initial investigation; describe problems or potential problems. Give clear, practical examples.
 - . Describe what can be done in response to these problems; describe why and how churches/synagogues can respond; describe experience in other areas.
 - . Invite residents in the area of impact to describe their concerns and needs.
 - . Invite a Niagara ETF Response Team to outline their history and give an assessment of your situation.
 - . Present a motion to form an organization, develop a mission statement, membership provisions, and begin the process of incorporation as a non-profit organization with 501(c)3 status. If there is a vote to form an organized response, proceed to the next steps.
 - . Appoint an ad-hoc committee to develop a mission statement, membership provisions, and incorporation procedures.
 - . Appoint a pro-tem chairperson to chair the next meeting; appoint a secretary. Appoint a nominating committee to propose names of officers and executive committee. Set next meeting date.
 - . Maintain contact with the community of immediate impact throughout the initial organizational period.

Results: The religious community is provided with an opportunity to initiate and support response efforts. An ad-hoc committee is appointed to develop organizational aspects; the next meeting is scheduled.

Residents in the community of impact know that the religious community is responsive to their concerns and needs.

Step 3

Implement Procedural Steps in the Process of Organizing.

Why:

- . Clear written statements of purpose, mission, roles and relationships ensure public recognition, stability and continuity for the organization
- . Most foundations and other funding groups require that you have a non-profit, 501(c)3 status. This will enable fiscal support if your group becomes a long-term response.

How:

- . Develop a set of by-laws to obtain a federal identification number from the IRS (file Form SS-4), and to obtain federal income tax exemption from the IRS (file Form 1023). File by-laws with your Secretary of State to open a corporate checking account.
- . Review the Ecumenical Task Force of the Niagara Frontier, Inc. and the Ecumenical Dioxin Response Task Force of Times Beach, Missouri, By-Laws for possible organizational models; adapt model for local situation.
- . Contact an attorney for guidelines on organizing a non-profit group.
- . Select a name for the organization.
- . Set up a mailing address and locate office meeting space.
- . Plan agenda format for meetings.
- . Design and print letterhead stationery and envelopes.

Results:

The newly organized group feels a sense of legitimacy and has a forum to speak with "one voice".

Requirements for grants and other funding sources are in place.

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Step 4

Organize a Committee to Study the Problem and Opportunities for Community Involvement.

- Why:
- . It is important to have a clear understanding of the kind of problems you are encountering.
 - . You will want to know the source of contamination: what is buried in a dumpsite (or what is planned for burial), or what accident happened, or what technology is proposed.
 - . You will need to know what health studies, if any, have been done, and what problems the residents are facing.
 - . Initial contacts with the affected community must be in place in order to organize. It is important to encourage these relationships even in the early stages of organization, in order to establish and maintain credibility.

- How:
- . Search the newspaper morgue for the history of the site and accidents which may have occurred.
 - . Talk with people who have lived in the community for a long time.
 - . Develop contacts with industry personnel if possible.
 - . Develop contacts with government and human service representatives including the U. S. Environmental Protection Agency (E.P.A.) and the Health Department, and your local, state and national legislators.
 - . Document what the various government organizations are actually doing as well as what they say they will do. Put the information on a big chart and compare one group with another.
 - . Use the resources in this ETF Resource & Response Guide and look up the technical definition for any revealed chemical or physical term mentioned.

Results:

The organization has enough information to describe the location, kind and amount of contamination.

The group also has clearer information about what various organizations are doing in response to the problem.

The group is in close contact with the people troubled by the situation.

Step 5

Develop a Basic Problem Statement.

- Why:
- . Basic, relatively undeniable problems make organizing a response an easier task.
 - . Goals and strategies (programs) based upon specific kinds of needs are necessary for planned action.
 - . Different people and groups all define the problem depending on their own vested interests.
 - . The problem can grow. Define the scope of the problem. Distinguish between a long-range problem and an immediate one. Address the immediate problem first.

- How:
- . Try to organize the problem into concrete examples, such as:
 1. migration of hazardous materials beyond the dumpsite,
 2. the known health risks associated with exposure to these materials,
 3. the human needs (anxiety, depression, economic loss, sense of vulnerability, etc.) which arise among those who live in the immediate area.
 - . Next to each problem, list how you might resolve the issue. For example:

physical, psychosocial, and/or economic problems confront persons living in areas affected by hazardous wastes - need to provide direct aid.

churches, larger community, government officials not responsive to problem - need to transmit information through educational efforts on local, regional and national levels of church and civic organizations.

government unresponsive to community complaints - affected residents can be taught to advocate for themselves and welded into an effective community for political action to obtain desired results. This is "empowerment" and is a basic function of church.

Results: A clear problem definition will allow your organization to concentrate your efforts in a few specific areas rather than remaining general, diffuse, and ineffective.

Insight into how the problem can be addressed and will generate creative response from within the community.

Step 6

Develop a Mission Statement.

- Why:
- . A common perspective can help other community groups understand your work.
 - . A consistent perspective will unify your board and staff in its work. A common philosophy provides consistency.
 - . A concrete perspective can serve as a theme for your educational efforts.
 - . A clear perspective can supply some of the motivation and boost in morale you will need during the tough and discouraging times.
 - . It is easy for the work to become so demanding that you may lose sight of the transcendent or spiritual reasons for doing the work in the first place.

- How:
- . Reflect individually and as a group upon what you intend to do and why you intend to do it.
 - . Identify the main themes for your group. For example, you might emphasize the idea of stewardship of the earth: "The earth is the Lord's and He calls us to take care of it responsibly." You might emphasize other themes including justice, service to people in need, and so on.
 - . Try to arrive at a consensus on the chosen themes and document them to be used in all your presentations and future reports.
 - . Remind yourselves of the themes occasionally in your meetings and check to see if other themes are emerging from your work that would need to be incorporated into the original.

Results: A clearly stated reason for being involved in the hazardous waste problem, and a high level of commitment and morale on the part of your board and staff.

A Statement of Purpose fulfills requirements and procedure for incorporation.

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Step 7:

Develop an Action Plan For Response.

- Why:
- . Planned action can be the most effective tool for an advocacy group.
 - . Developing a response to the hazardous waste problem cannot be effective without a plan for the involvement and development of people.
 - . Hazardous waste problems are both political and technical and action needs to be organized in order to exert political pressure.
 - . A clearly defined program of change helps church/synagogue and community groups, who have little money and little power, do something and win something everytime they get together.
 - . Measurable results are necessary for morale, individual and group satisfaction.
- How:
- . Use the ETF Resource & Response Guide to define your fact gathering so you can develop measurable goals and objectives.
 - . Use the simple tools provided in the ETF Resource & Response Guide to develop concrete action steps such as letter writing, finding out a story, calling the public health department, telephoning concerned church members, etc. for every objective.
 - . Document the resources (numbers of people, money, materials, methods, etc.) you will need for immediate and long range effort and who can provide them.
 - . Consult with legal and scientific technical advisory groups for specialized advice about issues and tactics.
 - . Using the problem definition and resolution activity outlined in Step 5, group the activities above into response programs such as outreach, education, public policy development, etc.
 - . Set up a timetable and schedule the activities in each program according to a monthly calendar.

- . Assign tasks.
- . Be sure to include a method for networking with the community and the media in each program.

Results: Your organization will have an agreed-upon, clear-cut plan for joint action that will be effective in the immediate situation and sustain you for a long term effort. Individuals will understand their personal responsibility to the group and the organization's mission.

Step 8:

Establish a Communication Plan and System.

- Why:
- . People will want or need your services and will need to know how to contact you.
 - . Announcing your presence is a part of educating the public and developing a consensus that there is a problem.
 - . You will need to keep control of your image as the media begins to externalize your activities.
 - . Other groups such as government agencies, other church groups and other environmental groups will want to label and define you, often in restrictive terms.
 - . As a non-profit group you will need to rely upon volunteers to do much of the work and a well worked out plan for keeping them informed is essential in keeping them active.
- How:
- . Publish a simple pamphlet or brochure describing your organization in more detail.
 - . Schedule and issue press releases informing the public of your purpose, services, and goals. Also announce the names of board members, location and telephone number of your organization.
 - . Hold public information meetings and announce them in church bulletins and in the media.
 - . Call or visit your elected representatives, informing them of your concerns and ask for their help in solving (or preventing) the problems.
 - . Contact local churches through your board and membership. Ask for prayer support as well as financial help. Provide printed information about the problems; if a local pastor has developed a good sermon or homily on the subject, distribute it to pastors.
 - . Analyze your verbal and written communication for objectivity and commitment to resolving the basic

problems rather than fixing blame which could alienate you from your constituents and other parties.

Provide a method in broad general participation so that supporters can join in your activities. Develop a membership program.

Results: Residents regard you as a resource for service; local agencies understand your role and make appropriate referrals to you; representative groups may seek your expertise in addressing the problem.

Step 9

Develop Methods and Means to Work with Media and Political Resources.

- Why**
- . Television, radio, newsprint resources communicate the problem to the larger public.
 - . Investigative reporters often have the best access to the information and parties involved in the problem.
 - . Reporters are assigned to cover the problem objectively and can present all sides of the issues.
 - . Media resources are a valuable way to communicate your resources, purpose, and "stories" of the human side of the problem.
 - . Your elected officials and those who work for public agencies represent you and the population in the area of concern. It is their duty and privilege to resolve the issue with justice and compassion.
- How:**
- . Develop a list of media resources and names of newspapers, television and radio stations, and other independent sources.
 - . Make an appointment to meet with the editors, managers and reporters to explain the purpose of your organization and your focus of concern. Ask for coverage or an editorial.
 - . Use the resources in the EARTHCARE: LESSONS FROM LOVE CANAL - A Resource & Response Guide to show you how to submit a radio public service announcement (PSA); prepare a news release, letter writing to government officials, etc.
 - . Make an appointment to meet with your government officials; invite your representatives to meet with your board and staff.
 - . Organize Public Information Meetings in the area of concern so that the residents have an opportunity as a group to describe and present their concerns. Holding these meetings in a church facility has proven very effective.

Maintain regular contact with the media and government officials. Be sure the facts you present are accurate and based on well-founded investigation. Be careful not to breach confidentiality agreements with the residents or other resources.

Results:

Your organization has a "public face" and you can get the story told.

Other persons may volunteer to join your cause and volunteer their services and resources.

Needed legislation and justice can be expedited to change the situation.

Step 10:

Develop a Financial Base and Fundraising Plan.

- Why: . You will need money to operate!
- How: . Develop your program plans clearly. Determine how much money you will need to carry out that program. Develop an annual budget.
- . Link your program with your budget, if possible. Help people see what service they are supporting or how many people they are helping when they make their contributions.
 - . Identify local churches, unions, foundations, other organizations, and individuals who may be able to provide financial support.
 - . Contact the above individuals or groups through your board members. Explain program briefly, answer their questions, and ASK THEM for money.
 - . Identify funding sources through the denominational channels of your board members' churches, such as social justice committee, disaster response committees, or other service oriented organizations within various denominational structures or judicatories. Also, contact national level denominational organizations.
 - . Develop plans and proposals for grants which will aid your operating budget and special projects. Find a contact person for each funding group and seek assistance in writing your proposal. If you get turned down after submitting a proposal, contact the staff person to determine why. If modifications are suggested, consider them. You will want to be sure, however, that whatever you are asked to do is consistent with your overall priorities.
 - . Maintain some type of follow-up with all donors. Thank them, keep them informed, and consider asking for more support at a later date.
 - . Provide for small personal contributions from people who appreciate your work and want to be a part of it. Even if such funds are not large, they represent important community support. Consider development of a finance advisory group of professionals and community leaders.

Results: Funds become available to support your program.

Some financial stability and repeat support is developed.

Step 11

Employ Staff and/or Recruit Volunteers.

- Why:
- . The work of an organized effort or a task force on hazardous waste is time consuming and tiring when you must maintain other responsibilities.
 - . The board can make policy decisions and establish goals. A greater work and time commitment is demanded if you decide to provide direct outreach to people or want to maintain a long range commitment.
 - . An executive director, coordinator of volunteers, and a secretary can manage the volume of work of planning, organizing and coordinating the various programs, and represent the work of the organization to media, citizens, government and community.
 - . Staffing can provide outreach services and presence to respond to the needs of the affected community on a routine basis.
 - . Staffing services enhance your credibility and influence with public representatives, legislators and the larger community.
- How:
- . Define clearly responsibilities of a staff before you begin to recruit.
 - . Establish your funding resources to insure that you will be able to pay staff.
 - . Identify the qualifications and responsibilities of a staff. Set up a personnel committee to develop position descriptions, to determine pay scales, and to recruit candidates.
 - . Identify qualified people with commitment and flexibility. This is not a routine job, but one requiring patience, persistence, and an ability to solve problems in unique ways. Look for people with previous experience in community organizing, mediation, the political process and the skills required to administrate a program. For interfaith groups a knowledge and appreciation of

the ecumenical community are very helpful criteria in selecting the director.

If you employ an executive director, let that person make hiring decisions for other needed staff. It is essential that a staff team can work together.

Results:

People are available to maintain an office, answer the telephone, respond to requests, and provide the service and presence of your group.

Step 12

Investigate the Services of an Environmental Attorney.

- Why:
- . The remediation or discovery of hazardous waste problems involve expensive technology and complex laws. Legal settlement to resolve the problem is often required.
 - . Laws and regulations are continually being developed and many of these are on the cutting edge and legal precedents are being established.
 - . Corporations and government often speak to each other about hazardous waste problems through attorneys. For you to get credibility you will need to work with attorneys and elected representatives. It can help to have your own legal advisor who can "speak their language." Your own legal advisor can help you to interpret and understand the law.
- How:
- . Identify the best environmental attorneys in your area. You can contact local attorneys or the faculty at a nearby law school. Approach them about representing you.
 - . Be very clear in talking with attorneys about financial arrangements. Many attorneys do some work pro bono (for the common good); law schools often provide assistance on public or controversial issues for free.
 - . Determine what an attorney is willing to do, what he or she is not willing to do, and what rates or retainer fee you will need to pay.
 - . If possible, choose among several candidates. Develop a list of attorneys who will assist you in various areas of expertise.
 - . If you do select an attorney, choose the one you can afford based on compatibility of purpose and the attorney's willingness to let your group maintain control of the basic direction of the legal work.

Results:

An attorney will advise you about legal aspects of the issues and can represent you in court should the problem become one requiring court settlement.

An attorney can assist you in applying for incorporation status, preparation of proposed legislation and interpretation of laws affecting public health, zoning, siting, etc.

Step 13

Build Coalitions with Other Groups and Professionals.

- Why:
- . Establishing coalitions is a way to help develop a consensus about the nature of the problem.
 - . Allies from other disciplines or backgrounds can be helpful and influential in addressing specific issues.
 - . There is strength in numbers.
- How:
- . Identify relevant professional or public interest groups such as: scientists, physicians, environmentalists, community organizers, public health workers, educators, lawyers. Contact them and identify areas of mutual concern or interest.
 - . Suggest issues which may become common concerns. Be patient with these groups if they are unaware of the problems you perceive. Some people may deny or resist learning about hazardous waste, environmental issues, or controversies which might affect social or economic concerns.
 - . Suggest specific and simple actions your coalition might take such as: forming a special advisory group, writing representatives, making joint press releases, public appeals, educational workshops, and research projects.
 - . Suggest that scientific and technical professionals join your group as advisors on hazardous waste identification, treatment and disposal techniques, health assessments.
 - . Contact the Niagara ETF and arrange to use the services of the ETF's Scientific/Technical Advisory Board for analysis and interpretation of data and reports.
 - . Contact the Niagara ETF for information and consultation of ETF's Response Teams and Earthcare Workshops in aiding your efforts.

Results:

Groups with respect and credibility in the community become more aware of the hazardous waste problem and other environmental issues.

A network of community groups is built, all of whom have a stake in insuring that the problem is addressed adequately and appropriately.

Step 14

Set Organizational Effectiveness Standards To Maintain Board and Staff Morale and Commitment.

- Why:
- . Environmental issues and hazardous waste crises are complex and long-term.
 - . The significant parties responsible for action on these issues (government and industry) take a long time to sort out their responsibilities.
 - . Setbacks in resolving the problem adequately, appropriately, and quickly are to be expected.
 - . Involvement and long-term commitment are personally stressful. Not all of your associates, neighbors, or even family may be as concerned and committed as you are about the issue. Sometimes the stress may be close to home, for example, when one spouse works for one side of the issue and one for the other. Once you belong to a group that is public, people may misrepresent you, accuse you of false motives, etc.
 - . Burnout, cynicism and conflict occur in almost all organizations when personnel are under stress.

- How:
- . Establish specific, attainable, goals. Make your objectives "bite sized", so that you can receive frequent feedback about your effectiveness. Encourage information about results, even if it is not all positive, to help maintain commitment.
 - . Provide board and staff orientation.
 - . Define roles and set organizational effectiveness standards so that actions can be measured and applauded.
 - . Keep lines of communication open and externalize the decision-making process.
 - . Investigate group process methods to help your group adopt a team concept. Such processes include meeting frequently, holding retreats, setting flexible work arrangements, and celebrating even small successes.

Spend time together, take care of each other, support one another. Pray with and for each other. Listen to each other. Be willing to share when you are hurting and when you need support.

Results:

The board and staff maintain their commitment and dedication to the task and their effectiveness in their specific roles, and grow as persons in mutual trust.

Step 15

Develop a System to Review Priorities and Accomplishments.

- Why:
- . Evaluation insures that your objectives continue to be "on target"; and your tasks continue to be efficient; and your efforts effective.
 - . Evaluation provides opportunities for organizational and personal growth because evaluation informs you about your areas of strength as well as areas needing correction. Nothing breeds success like success; likewise, knowing why you failed once may help you succeed the next time.
 - . Evaluation is a way of assuring your funding sources that their funds are being spent in responsible ways, that funds are contributing to organizational goals, and effective results have occurred.
- How:
- . The process of evaluation involves comparing the results you obtained with the goals you established. The first step in organizing is to set clear and specific goals.
 - . Utilize the two basic kinds of evaluation: process evaluation and outcome evaluation. Process evaluation focuses on how you did your work. Outcome evaluation measures the results of your work.
 - . Write down your organizational priorities: What are the two or three most important things you had to accomplish, even if nothing else got done? Were these priorities met? If not, why not?
 - . Be as specific as possible in evaluating your results. Examples of questions to ask are: How many people did you help in direct outreach? How did you help them? In what ways did the help make a difference to them? How much of a difference? What were the outcomes of your efforts to influence legislation? Did the legislation pass? What were the results of your educational efforts? How many people wrote their representatives as a result of your work? How much local funding did you receive?

- . Evaluate the process of your work by examining your relationships; the level of commitment of each of the board and staff and volunteers; the technical and organizational skill each of you contributes to the work.
- . Examine failures as well as successes.

Results:

Increased understanding and appreciation of personal and organizational strengths and weaknesses.

Evaluation usually results in a clearer sense of direction.

THE EARTH IS OUR MOTHER

Chief Seattle
1854



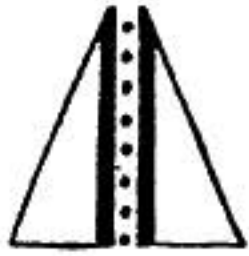
MORNING STAR



BUFFALO SKULL



PATH



TIPI



TIPI



PERSON



RIVER WITH ISLANDS



INTERIOR OF TIPI

How can you buy or sell the sky, the warmth of the land? The idea is strange to us.

If we do not own the freshness of the air and the sprinkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sand shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are part of the earth and it is part of us. The perfumed flowers are our sisters, the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man - all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children. So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember and teach your children that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give my brother.

We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves behind, and he does not care. He kidnaps the earth from his children, and he does not care. His father's grave, and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring, or the rustle of an insect's wings. But perhaps it is because I am a savage and do



SWALLOW



BUTTERFLY



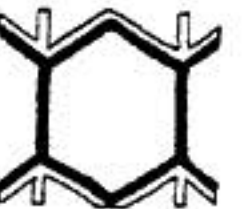
CRICKET



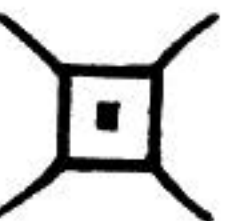
RIVER



THUNDER-BIRD



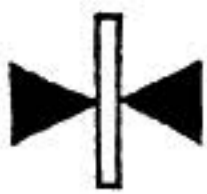
TURTLE



SPIDER



ROCKS



STAR



CAMP CIRCLE



ARROW-POINT



LIFE



PARFLECHE



MORNING STAR



MOUNTAINS



CLOUD



BEAR-FOOT



CENTER

not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around the pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by a mid-day rain, or scented with the pinon pine.

The air is precious to the red man, for all things share the same breath - the beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: the white man must treat the beasts of this land as his brothers.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffalos on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we will kill only to stay alive.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. If men spit upon the ground, they spit upon themselves.

This we know: the earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth, befalls the sons of the earth. Man did not weave the web of life: he is merely a strand in it. Whatever he does to the web, he does to himself.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know, which the white man may one day discover - our God is the same God. You may think now that you own Him as you wish to own our land; but you cannot. He is the God of man, and His compassion is equal for the red man and the white. This earth is precious to Him, and to harm the earth is to heap contempt on its Creator. The whites too shall pass; perhaps sooner than all other tribes. Contaminate your bed, and you will one night suffocate in your own waste.

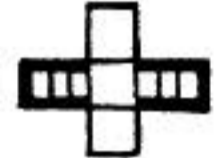
But in your perishing, you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose, gave you domain over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the eagle? Gone. The end of living and the beginning of survival.



PERSON



CATERPILLAR



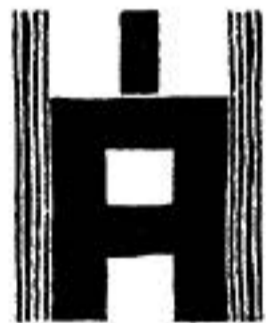
CROSSING PATHS



SUN



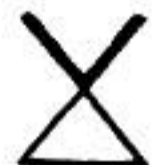
LIGHTNING



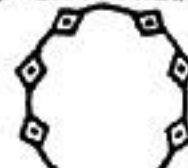
LIZARD



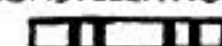
BEAR-FOOT



PATH GOING OVER A HILL



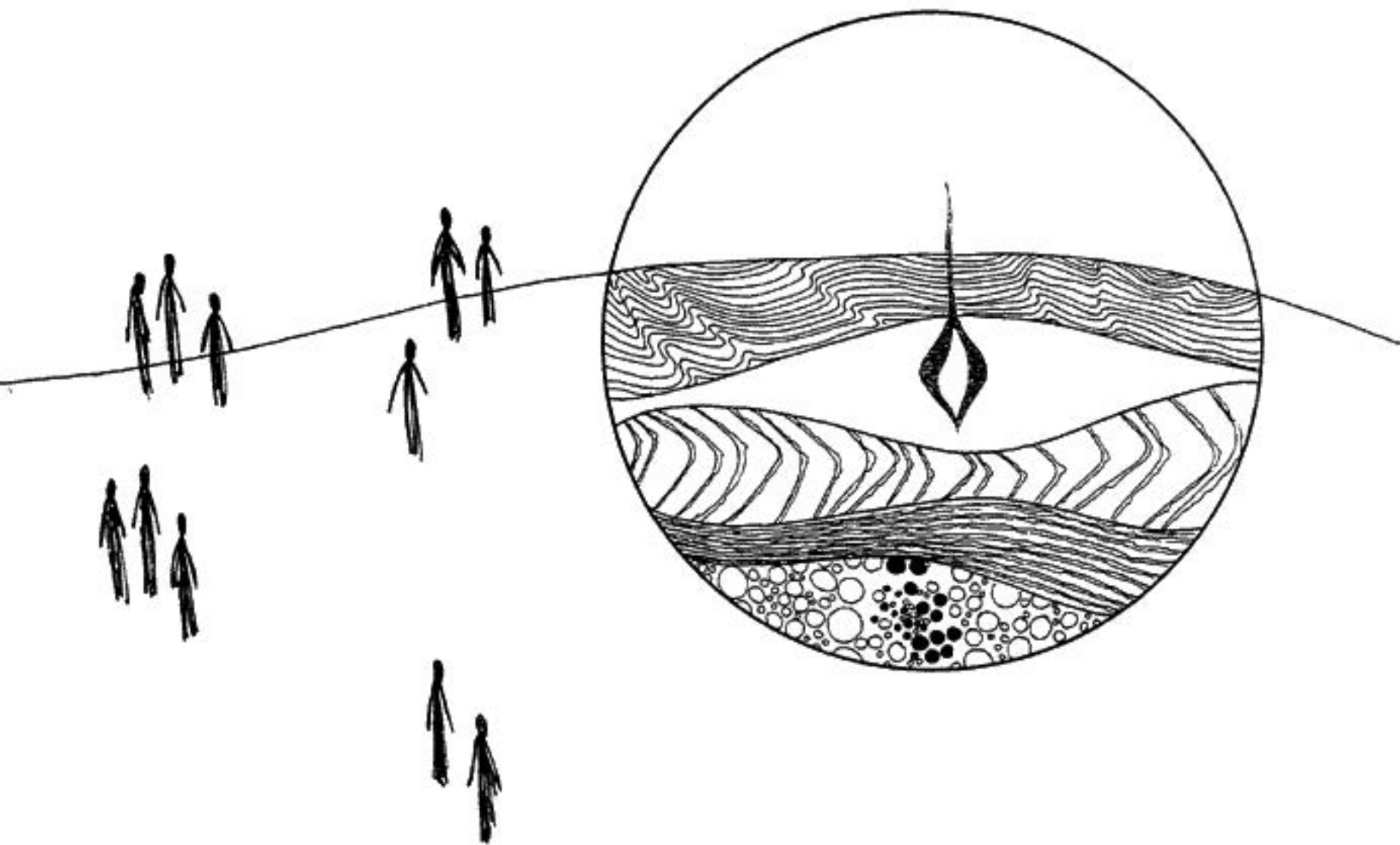
CONSTELLATION



PATH

WORKSHEETS EVALUATION OF PROBLEM AND RESPONSE

Section 4



*"If we lived in a country that loved the land,
then we'd live in a country that loved people."
—Walter Franklin*

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WORKSHEETS FOR EVALUATION OF PROBLEM AND RESPONSE

The forms found on the following pages have been designed to help an interfaith response group assess the organization's structure and programs. They can be used by your board, staff and volunteers to evaluate how the group has developed its working structure and the results of an effective program in the community to address toxic waste problems..

It is suggested that citizen groups use the worksheets and make any changes that apply only to interfaith groups. Whatever type of group, the questions and data contain essential elements for an effective operation.

To make the best use of the worksheets, provide copies for the members of your group to periodically evaluate the problems in your community and the results of your program. The questions will prove useful for future planning and in gathering data for funding applications and reports.

The worksheets are also a checklist of elements of the 15 STEPS: WHY..HOW RESULTS found in Section III of EARTHCARE: LESSONS FROM LOVE CANAL - A Resource & Response Guide.

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INTRODUCTION:

1. PROBLEM ASSESSMENT:

1. Date(s) and type of problem: _____

(may attach an historical summary)

2. No. Counties involved _____. No. Communities affected _____

3. Primary Communities affected: _____

_____ (attach map highlighting communities)

4. Status:

Was area declared a Federal Disaster: ____? Date: _____

Federal Emergency ____? Date: _____

State Health Emergency ____? Date: _____

5. Damage Estimates (Date & Source): _____

\$ _____ Residential \$ _____ Public

\$ _____ Commercial \$ _____ TOTAL

6. Damage: Homes Mobile Homes Business Other

Number _____

7. % of Victims: _____ Fixed Income _____ Owners
 _____ Unemployed _____ Renters
 _____ Employed

8. Special Problems: (Health, relocation, etc., describe)

II. ECUMENICAL RESPONSE ASSESSMENT:

A. Organizational Composition:

1. Initial organization meeting date: _____
Location: _____
Chairperson(s) _____
No. of persons attending _____. (attach roster)
2. List local congregations represented at the organizational meeting: _____

3. List congregations in impact area: _____

4. List denominations in target area: _____

5. List member denominations of the interfaith response:

6. List the area denominations who have **not** joined the interfaith response: _____

7. List church/synagogue agencies or religious-based organizations who have joined your interfaith response.

B. Program of Ecumenical Response Task Force:

1. Impact Area (s): _____

2. Target population size _____

Size of impacted area _____

3. Identified needs of victims: _____

4. Interfaith Program Goals: _____

Interfaith Program Objectives: _____

5. Interfaith Budget: _____

6. Staff hired and dates: (names, positions, hours/week)

7. Standing Committees Formed:

	Committee	Chairperson	Phone	Denomination
<input type="checkbox"/> Yes <input type="checkbox"/> No	Executive			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Program			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Personnel- Management			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Finances- Legal			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Public Relations			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Other			

8. Program Committees Formed:

	Committee	Chairperson	Phone	Denomination
<input type="checkbox"/> Yes <input type="checkbox"/> No	Public Policy Response			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Outreach Response Counseling- Concrete Needs			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Education			
<input type="checkbox"/> Yes <input type="checkbox"/> No	Other			

ECUMENICAL RESPONSE TASK FORCE

COORDINATOR'S WORKSHEET

THESE QUESTIONS ARE TO BE ANSWERED BY THE STAFF DIRECTOR OR COORDINATOR.

1. Do you maintain an ongoing needs assessment? Yes No.
(attach forms if available) Describe _____

2. Do you maintain a daily chronology of events concerning the problem, related topics, and the Ecumenical Response Task Force's involvement? Yes No Who is responsible? _____
name

position

3. Do you maintain an updated list of victims and the present addresses/telephone numbers/status? Yes No. Who is responsible: _____
name position

4. Do you prepare agendas for Board meetings? Yes No
Assigned to: _____
name position

Who on the Board is consulted? _____
name position

When is it distributed? _____

5. Who is responsible for typing minutes of Board Meetings and distributing minutes? _____
name position

6. Do you have an internal auditing system? Yes No
Describe: _____

(attach forms)
Assigned to: _____
name position

13. Describe method of financing. Do you present quarterly reports (to whom)? Will there be an audit at close of fiscal year?

14. Do you have a written summary of socio-economic levels, cultural features, demographics, governmental structures for the target area affected by the problem? Yes No Describe/Attach

15. Do you have an Experts Resource File who can advise and assist the task force on particular problems/issues? (e.g. health, soil and groundwater, finances, legal, scientific/technical problems, etc.) Yes No Attach if available.

16. Describe and diagram organizational structure. (Attach if more convenient)

17. List task force's goals objectives

18. Describe communications/public relations program or activities. (How, who is responsible, examples). _____

19. Do the staff and/or members of the Task Force Board give public presentations? ___ Yes ___ No Describe: dates, locations, groups.

20. Do you have Position (Job) Descriptions for staff and Description of an Ecumenical Task Force Board Member? ___ Yes ___ No Attach.
21. Do the Board Members receive orientation: ___ Yes ___ No Describe:

22. Office space and equipment located: (Address/phone)

23. Executive Committee members: (name/phone/denomination)

President: _____

Vice President: _____

Secretary: _____

Treasurer: _____

24. Do you have a volunteer program (advocate)? Yes No
Number of volunteers _____. Describe: _____

If you do not, how are tasks handled? _____

If you could have a Volunteer Program, what would it be;
who would do training? _____

25. Finances:

- a. Budget approved by Board: (date) _____
 - b. Bookkeeping system established: (date) _____
 - c. Bank account(s) opened: (date) _____
 - d. Fund distribution guidelines developed. Yes No
 - e. Fundraising strategy developed. Yes No
 - f. Board recognizes responsibility for fundraising.
 Yes No Who is assigned? _____
- _____

26. Public Relations:

- a. The Board communicates mission and purpose to the religious community. (dates and content) _____

- b. Board communicates program to media (radio, newspaper, TV, etc.) Yes No Particular programs: _____

- c. Individual Boardmembers communicate program to group (victims, volunteers, etc.) Yes No
- d. Program is clearly communicated to victims in other way. Describe: _____

e. Program is communicated to agencies (voluntary and governmental) through staff and boardmembers. (describe) Attach brochures or other material. _____

27. Agency contacts: With what other agencies do you have contact:

Date	Agency	Staff contacted	Position

28. What materials or other resources would you determine have been the most helpful and useful to you as principal staff persons?

29. Do you keep a daily log of client/victim contacts? ___ Yes ___ No.

30. Have you developed criteria for dispensing direct aid (financial and material) resources? ___ Yes ___ No

31. What is the system used for interviewing and analyzing client/victim need? _____

32. Do you have a system for recording interviews and counselling sessions and/or referrals? Yes No Attach form if available.

33. Briefly summarize what have been your major accomplishments - the things that the Ecumenical Response Task Force has done that make you justifiably proud in feeling you have helped people experiencing tragedy? _____

34. What advice would you give to other Ecumenical Response Task Forces who might begin to form? What kind of staff? Qualifications? Commitments? Board functions? Social and material resources, etc? _____

35. If you could have a wishing list fulfilled, what would you put on it? What are your greatest needs as a staff director of an Ecumenical Response Task Force? _____

36. If you were to describe or write the theological/spiritual underpinnings of your task force, what is it? _____

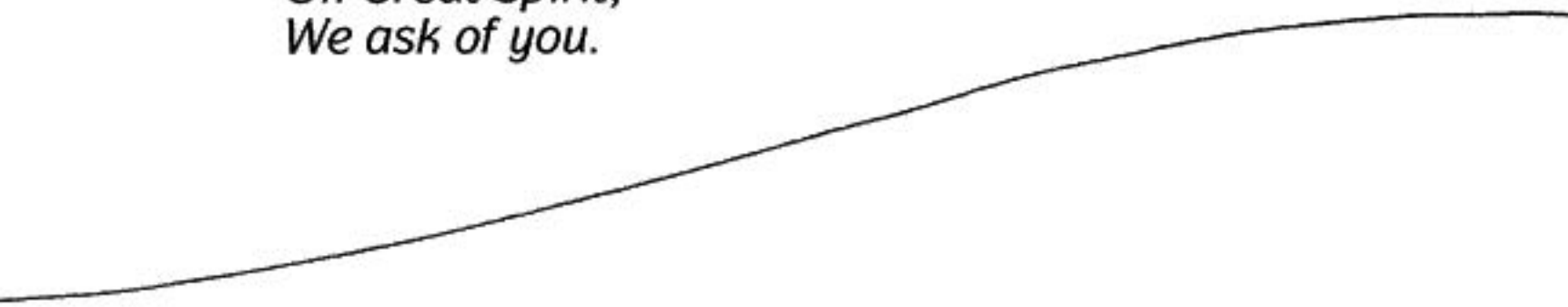
37. Do you plan to have an Evaluation Day for Board and Staff?
 Yes No Do you need help with this? Yes No

These worksheets were completed by: _____

Please return completed worksheets to: Executive Director
Ecumenical Task Force of the
Niagara Frontier, Inc.
259 Fourth Street
Niagara Falls, N.Y. 14303

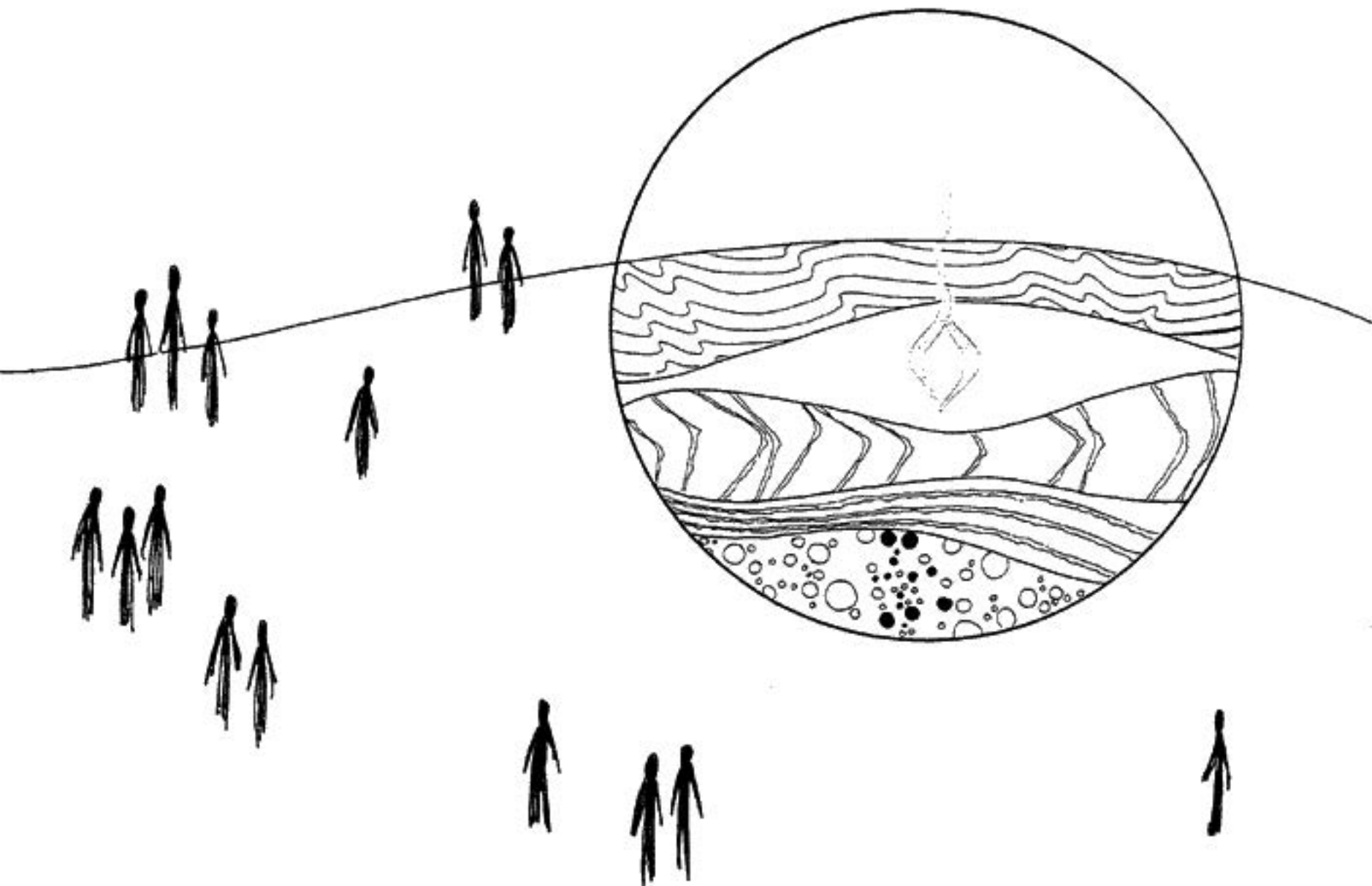
Mohawk Indian Prayer

*Oh Great spirit, Creator of all things;
Human Beings, trees, grass, berries.
Help us, be kind to us.
Let us be happy on the earth.
Let us lead our children
To good life and old age.
These our people; give them good minds
To love one another
Oh Great spirit,
Be kind to us.
Give these people the favor
To see green trees,
Green grass, flowers, and berries
This next spring;
So we all meet again,
Oh Great Spirit,
We ask of you.*



RESOURCES

Section 5



"We have not inherited the earth from our fathers, we are borrowing it from our children."

—Lester Brown

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DEFINITIONS

Acutely Toxic	capable of causing toxic effects that develop over a long period of time.
Ambient Air	surrounding outdoor air.
Ambient Level	of a chemical in any particular place is the amount of the chemical scientists would ordinarily expect to measure in the absence of an incremental amount of the chemical resulting from an outside source.
Ambient Quality Standard	maximum level of a specific pollutant allowed by the federal government in the air, water, soil, or food. May vary from region to region depending on conditions.
Aquifer	permeable layers of underground rock or sand that hold or transmit groundwater below the water table.
Bedrock	the bottom foundation of solid rock formation.
Benzene	highly toxic carcinogen. Exposure to benzene may result in intoxication, blood chemistry changes, fatigue, anorexia, and other central nervous system disorders.
Bioaccumulation	refers to the tendency of animals and plants to accumulate particular chemicals in their bodies.
Carcinogen	any substance which has been proven to cause cancer or is suspected to cause cancer in humans, animals or both.
Carcinogenic	a substance producing cancer in living tissue.
CERCLA	The Comprehensive Environmental, Response, Compensation, and Liability Act of 1980 (SUPERFUND) authorizes the Federal Government to respond whenever any hazardous substance, pollutant, or contaminant is released into the environment or a threat exists that it may be. Oil and natural gas (other than those fractions identified as hazardous) are specifically exempted.

Chloroform	a carcinogen which also seriously affects several vital body functions. Chloroform causes narcosis of the central nervous system, destruction of liver cells, kidney damage, harmful alteration of blood chemistry and cardiac problems such as arrhythmia.
Clean Air Act	1970 legislation sets emission standards for 5 hazardous air pollutants.
Clean Water Act	1977 legislation prohibits discharge of toxic pollutants in toxic amounts into navigable waters of the United States.
Concentration	amount of a chemical or pollutant in a particular volume or weight of air, water, soil.
Cost Benefit Analysis (CBA)	an attempt to compare the pollution control costs and the costs (dollar and otherwise) of pollution damage with the benefits that may occur from pollution control. The goal is to minimize total costs, yet reduce harmful environmental effects to an acceptable level.
Cost Effectiveness Analysis (CEA)	determination of how much it will cost to achieve a benefit from pollution control and comparison of this amount to the cost of obtaining a higher or lower level of the benefit or using some other alternative.
Dioxin	there are many isomers of dioxin. The most prevalent, 2,3,7,8-tetrachlorodibenzo-para-dioxin (TCDD) is one of the most potent chemicals known to science. It is acutely toxic at low doses; it causes cancer, birth defects, mutations, fetal death in laboratory animals, and can be fatal to children and adults. Dioxin is persistent in the environment and is bioaccumulative. The official EPA Water Quality Criterion for 2,3,7,8-TCDD for protection of human health is zero. New York State Health Commissioner stated that no exposure to dioxin is safe.
Effluent	refers to wastewater from a sewage treatment or industrial plant into a natural waterway.

Environment	refers to all free and unconstrained air, water, sediment and soil and to plants and animals which are in the public domain - the world around us.
Environmental Impact Statement (EIS)	a written report reviewed publicly that assesses the environmental characteristics of an area and determine what effects or impact will result if a particular project or plan is carried out. Also know as environmental impact report (EIR).
Environmental Law	that portion of law governing the quality of people's lives and desirability and value of property and our relationship to various environmental factors (air, water, etc.)
E. P. A.	Environmental Protection Agency, the agency responsible for federal efforts to control air and water pollution, radiation and pesticide hazards, ecological research, and solid hazardous waste disposal.
Epidemiological Study	refers to a study of the distribution and determinants of a disease in a population.
Exposure	refers to actual contact with a chemical by a living organism, whether by inhalation, contact with or absorption through the skin or ingestion (direct and indirect contact).
Federal Insecticide, Fungicide, and Rodenticide Act	authorizes EPA to regulate registration, treatment, disposal, and storage of all pesticides, including labeling requirements.
Fly Ash	small, solid particles of ash and soot generated when coal, oil or waste materials are burned.
Genetic Damage	damage by radiation or chemicals to reproductive cells, resulting in mutations that can be passed on to future generations in the form of fetal and infant deaths, and physical and mental disabilities.

Groundwater	refers to subsurface water found in the zone of saturation, the top of which is known as the watertable. The zone of saturation is that area where all voids are filled with water.
Hazardous Waste	discarded solid, liquid, or gaseous material that may pose a substantial threat or potential hazard to human health or the environment when improperly handled.
Heavy Metals	group of metallic elements with relatively high atomic weights: mercury, iron, cobalt, cadmium, lead, nickel, zinc, and a number of others.
Herbicide	chemical that retards growth or kills plant life.
Incineration	the controlled process by which combustible wastes are burned and changed into gases.
Inorganic Compounds	substances that consist of chemical combinations of two or more elements other than those used to form organic compounds.
Insecticide	substance or mixture of substances intended to prevent, destroy, or repel insects.
Landfill	a storage facility for disposing of hazardous and non-hazardous waste; liquid & solid.
Leachate	refers to any liquid or semi-liquid material which is formed when subsurface or surface water mixes with chemicals disposed of in a landfill.
Lindane	has been shown to cause adverse effects in the reproductive capacity of exposed animals. Exposure to Lindane reduces reproductive capacity and increases incidents of embryonic and fetal mortality. It also has been implicated in causing liver disease. It induces chemical poisoning symptoms, and adverse central nervous system disorders, including convulsions and epileptic type seizures.

Migration	refers to the movement of chemicals in water or soil away from a landfill.
Mutagenic	the potential of chemicals causing chromosomal and genetic damage.
Organic Chemicals	Substances that are derived from living organisms. Organic chemicals contain carbon and hydrogen. While there are a number of naturally occurring chemicals (such as those found in living organisms), most are human made (synthetic) from once living organisms in the form of petroleum, natural gas and coal. Many, such as those containing chlorine, do not break down readily in the environment or body, persist in the environment or body, and dissolve in fat and have accumulated and concentrated in the food chain. A number of organic chemicals are capable of causing birth defects, mutations, and cancer.
Parts Per Billion (ppb)	number of parts of a chemical found in one billion parts of a solid, liquid, or gaseous mixture.
Parts Per Million (ppm)	number of parts of a chemical found in one million parts of a solid, liquid, or gaseous mixture.
PCB's	Polychlorinated biphenols. Mixture of at least 50 widely used compounds containing chlorine.
Plasma	"gas" of charged particles (ions) of elements that exists only at such high temperatures (40 million to several billion degrees Celsius) that all electrons are stripped from the atomic nuclei.
Point Source	source of pollution that involves discharge of wastes from an identifiable point, such as a smokestack or sewage treatment plant.
Pollution	undesirable change in the physical, chemical, or biological characteristics of the air, water, or land that can harmfully affect the health, survival or activities of humans or other living organisms.

Pyrolysis	high-temperature decomposition of material in the absence of oxygen.
Radioactive Waste	radioactive end products of nuclear power plants, research, medicine, weapons production or other processes involving nuclear reactions.
RCRA	Resource Conservation and Recovery Act of 1976. Sets standards for manifests (shipping tickets and transporters).
Riprap	a foundation or wall of large rocks placed irregularly so as to protect embankments or shorelines from erosion by running water or breaking waves.
Recycle	to collect and treat a by-product or finished product so it can be used again.
Runoff	surface water entering rivers, freshwater lakes, or reservoirs.
Safe Drinking Act	1974 legislation, sets national standards for safe drinking water.
Sanitary Landfill	place for municipal non-hazardous waste (garbage).
Scrubber	Collection device using water, or other liquid to separate dust, fumes, vapors and gases from air. Used on stack to remove hazardous substances before entering the environment. Water or other liquid make the dust, gases, vapors and fumes larger and heavier, therefore easier to be removed by the ceramic scrubber before being released into the environment.
Secure Landfill	a land site for the storage of hazardous solid and liquid waste. Waste is normally placed in containers and buried underground in a restricted-access area that is continually monitored.
Sludge	matter that settles to the bottom of water (sediment).
Solid Waste	any unwanted or discarded material that is not a liquid or a gas.

Subsurface Water	refers to water in upper subsurface geological layers, whether contained in bedrock or flowing through soil.
Surface Water	water that flows such as streams, rivers, and natural lakes.
Swale	old streambeds, lakes, swampy areas, and underground rivers covered over with soil/earth.
Tetrachloroethylene	exhibits adverse effects on the central nervous system and is also a carcinogen. Its effects include depression, nausea, and at high exposure, unconsciousness and ultimately death. Exposure to tetrachloroethylene also causes liver dysfunction.
Teratogen	refers to any chemical substance that causes abnormal development of the fetus, manifested as deficient, redundant, misplaced or grossly misshapen body parts.
Toluene	exhibits effects on the central nervous system. In sufficient doses it causes cell mutations and cancers.
Toxic or Toxicological Effect	refers to adverse biological or health effects which result from either acute (short term) or chronic (long term) exposure to a chemical.
Toxic Substance	substance (chemicals) that can cause serious illness or death.
Toxic Substances Control Act (TSCA)	authorizes EPA to obtain data on health effects of chemical substances and to regulate the manufacture, use, and disposal of a chemical substance or mixture where warranted.
Watershed	land area from which water drains toward a common water course in a natural basin.
Water Table	level below the earth's surface at which the ground becomes saturated with water.

*"The sea is His for He made it. Let the sea roar
and all that fills it."*

—Psalm 95.5

A BASIC GUIDE FOR CITIZENS TO ASK AND RECORD ABOUT HAZARDOUS WASTE DISPOSAL SITES

Survey and Document two groups of hazardous waste facilities in your community:

1. Containers, tanks, transfer facilities, chemical, physical and biological treatment centers, thermal treatment, incineration of solid and liquid wastes.
2. Disposal methods: landfills, surface impoundments, land treatment facilities, well injection.

Survey and Document health and environmental concerns (both short-term and long-term) resulting from the disposal sites, including:

1. Surface water
2. Ground water
3. Air and windblown emissions
4. Direct exposure, potential impacts of fire, explosion, etc.

Collect Information about the environmental factors which can influence the disposal sites:

1. Hydrogeology, including climate factors of rainfall, evaporation, etc.; surface water and ground water characteristics, flow direction and rates, local and regional flows and quality; location, quantity of water flows, impact on or of rivers, lakes, streams, creeks.
2. Geology, including soil type, permeability, porosity, bearing capacity, depth to ground water, depth to bedrock (existence of fractures), degree of homogeneity of the subsurface.
3. Ground water and surface water uses, including sources of drinking water and irrigation, location of withdrawal points, and withdrawal rates and influence on the direction of ground water flow.
4. Buffer zone, including proximity to buildings, residences, schools, distance to facility boundary and property boundary, relationship to safety and contingency plan options.
5. Special conditions, including, wetlands, floodplains, earthquake (active fault) zones, karst (limestone) terrain, topography, wildlife, and position relative to ground water resource (recharge zone vs. discharge zone), the expanse of water to potentially be affected, location to river or other water sources.

Examine and question the uncertainties and risks of the site:

1. Which of the site locations, methods, situations, or factors tend to present the highest risk and which tend to present the highest uncertainty, both in the short-term and in the long-term?
2. Which site locations, situations, methods, or factors tend to present the least risk and which tend to present the least uncertainty in the short and long-term?
3. What is the ability of the company/municipality to design and operate the facility to reduce the risk or uncertainty? What limitations do they have on waste types, liners, monitoring, contingency plans, etc.?
4. How does the company/municipality respond to local, state, federal laws and standards? Is the response below, above, or at minimum levels?

Measure and respond to local community concerns:

1. Identify available or potential transportation routes; effects of climate on transportation, potential traffic flow to the facility relative to other traffic and type of physical characteristics and limits of transportation routes, land use/zoning along routes.
2. Distance from generators.
3. Consistency with long-term land use plans. Use of deed and covenants.
4. Availability of emergency response equipment.
5. Community Disaster/Emergency Plan; Hazardous Materials Advisory Committee; Citizens Advisory Groups, etc.
6. Population densities near transportation routes and in the vicinity of the site or proposed site.
7. Proximity to residences, schools, hospitals, businesses, etc.
8. Factors which mitigate local impacts, such as hours of operation, facility access and security, monitoring, and contingency plans.
9. If monitoring shows contamination at the site, how will/does the facility provide for temporary and permanent alternative water supplies.

Investigate and Document the certain effect of local politics and political boundaries:

1. How political boundaries may influence the site selection process.
2. Eminent Domain
3. International boundaries
4. State and Interstate Agency politics.
5. Influential politics, such as business, tax base, jobs vs. environment.

Develop a historical and present record of activities at the facility/disposal sites:

1. Search the newspaper morgue for history of the sites and incidences which have occurred.
2. Collect and document information about the site and health problems from residents. Note if a pattern emerges. Check against known facts.
3. Request information about the site and incidences from health, environment, neighborhood, unions, and civic organizations.
4. Set up a guided tour of the facility with management.
5. Keep a newspaper file and diary of the facility.

RESOURCES YOU CAN CALL UPON FOR HELP TODAY

ETF-WASTE WATCH RESPONSELINE

Call (716) 284-0026

Developed in 1980 by a Citizen Environmentalist, Joan Gipp, Waste Watch was set up to aid the efforts of citizens faced with the potential and actual problems of hazardous waste sites in their community. In 1982, the ETF and Waste Watch combined to form a "hot line" for citizens in the United States and Canada to call for information, assistance, resources.

Anyone who finds a potentially hazardous chemical, radioactive, or regular municipal garbage dump situation, can contact ETF-Waste Watch, a national resource.

When you call, an ETF staff member or Volunteer Advocate will take information in a brief interview. We suggest that you send any local news articles or information you have on the problem or on your organization. A written summary or tape recording of your problem will assist us in understanding the problem from your perspective and assist us in getting the correct information and referral sources to you.

If you are a citizen or organization with very limited resources, please call "collect" and identify your call as a "WASTE WATCH" call.

ETF DATA RESOURCE CENTER LIBRARY

Organized by the Ecumenical Task Force in 1983, this resource consists of a computerized collection of newspaper and magazine articles, reports, and a list of hazardous waste experts and organizations who can respond to your local situation.

Reporters, students, researchers, citizen groups and individuals are welcome and encouraged to use the services of the ETF Resource Center Library.

Tours of hazardous waste sites and facilities located on the Niagara Frontier are also arranged through the ETF Resource Center Library. Please call (716) 284-0026 to arrange a tour.

In your community, ETF RESPONSE TEAMS can provide workshops, seminars or consultations. Please call the ETF at (716) 284-0026 for details.

ETF SPEAKERS BUREAU

If your group, church, synagogue, service agency, community or class (grade to graduate school), would like to hear more about environmental stewardship and/or the ministry of the Ecumenical Task Force, please call (716) 284-0026.

Churches and Synagogues can request a guest homilist or speaker for your worship service.

Any donations received for the services of the ETF Resource Center Library are used to continue this program.

HOW TO WRITE TO GOVERNMENT OFFICIALS

Follow the guidelines given below in the sample letter format for a quick message to your government officials. In Canada use the respective terms for government officials such as Prime Minister, Director General, the Honourable Minister, etc.

Your return address
Street Number
City, State, Zip
Date

Senator (name)
U.S. Senate
Address of official
Washington, D.C. 20510

Dear Senator (or Representative or Ambassador or President or Vice President; Assemblyman, Supervisor, Mayor, etc.) - NAME:

***1st. paragraph:** Tell your official the bill or issue for which you are seeking support. Be as specific as possible. Give the number of a particular bill when known.

***2nd. paragraph:** State why you are concerned and/or why you favor or oppose the bill or why you take a given position on an issue. Be brief and courteous. Do not scold or threaten.

***3rd. paragraph:** Urge your official to take action (i.e., co-sponsor a bill, vote for or against a bill, draft legislation, visit your site, etc.). Thank your official for his/her time and expected prompt response. When you can, express appreciation for past favorable votes or action.

Sincerely,

Print or type your name
under your signature.

Remember: One letter is worth a thousand votes!

TIPS ON LETTER WRITING:

- Keep your letter short and to the point.
- Write about one issue per letter.
- Try to say something complimentary in the first paragraph.
- Identify the legislation and clearly state the bill number, if known.
- Give the reasons for your position. Personal experience is extremely valid in showing how the issue will affect yourself, family and your community.
- Avoid being argumentative.
- Request his/her position on the issue.
- Ask thoughtful questions.
- Do not use form letters.

Request your local newspaper to list the names and addresses of your federal, state and local officials for easy reference.

*EARTHCARE: LESSONS FROM LOVE CANAL
A RESOURCE & RESPONSE GUIDE
Ecumenical Task Force of the Niagara
Frontier, Inc.

HOW TO FILE A FREEDOM OF INFORMATION REQUEST

FREEDOM OF INFORMATION ACT REQUEST

- .Your name
- .Address
- .City, State, Zip Code

- .Date

Name of Government Official
Title
Agency
Address
City, State, Zip Code

Dear Mr./Ms. (Name):

Under the Freedom of Information Act (FOIA), I respectfully request the following information on _____
(name of site,

facility, etc. Include location address.

Please forward:

- . All reports, summary reports and statements, analytical results and interpretations to and from EPA, other parties and agencies.

- . All correspondence, memoranda to and from EPA and other parties or agencies regarding this landfill (site, facility, etc.)

I look forward to your immediate response as required by law to this request.

Sincerely,

Your Name
(Type or print your name under your signature.)

cc. (List individuals you are sending copies of this letter to, such as Senators, etc.)

HOW TO WRITE A NEWS RELEASE

A news release should have the following physical requirements:

- . It should be typed on standard 8-1/2" x 11" paper on one side only. The typewriting should be double-spaced.
- . At the top left of the first page list: (1) name, address, phone of organization submitting the information: (2) name of the individual who should be contacted if further information or verification is required.
- . At the top right of the first page, the name of the newspaper and the department requested to run your copy.
- . A third of the way down the page list the time or date the release can be made public. Example: For Immediate Release. Date.
- . The next line should contain a brief title to inform the editor what your release is about. (Headlines will be written by special staff of the newspaper and you should not attempt to write one.)
- . Your text should start one-half of the way down the page.
- . If your release is longer than one page, continue it on another page using the word "more" at the bottom right.
- . Number the pages in order.
- . Add the mark # or the number -30- at the end of the entire copy to indicate the end of your finished text.

In writing the text of the release, keep in mind the following:

All news stories are written with a lead paragraph which answers the questions: Who did something? What? Where? When? Why? and sometimes How did he/she/they do it? (Use the 5 "W's" also in written reports.)

All other paragraphs are written in declining importance so that, should it be necessary, the make-up editor can cut off an article from the bottom to fit it in an allotted space.

Basically, T.V. and radio spots are prepared in the same way as newspaper releases. You can check with the stations to see how they prefer to handle public releases.

SAMPLE OF A RESOLUTION

One effective way for your group to influence policy and legislation is to prepare a resolution. When many groups who are affiliated with you submit collective resolutions, it carries impact. The following is an example of how to word and format a resolution:

A Resolution Concerning Stewardship of The Earth and Federal Superfund Legislation, passed by The Niagara Cluster, Buffalo District, on May 22, 1986, and recommended for action at the Western New York Annual Conference.

WHEREAS the Western New York Conference of the United Methodist Church recognizes the necessity of a proper stewardship of God's creation, and;

WHEREAS, there are innumerable former toxic dumpsites throughout the United States, a result of our failure to be faithful stewards of God's creation, and;

WHEREAS, the cleanup of more than 700 hazardous waste sites has been delayed by the failure of Congress to reauthorize Superfund legislation, and;

WHEREAS, the proposals before Congress do not approximate the cost of cleanup as estimated by the Office of Technical Assessment;

THEREFORE, be it resolved that the Western New York Conference of the United Methodist Church petition the U.S. Senate and House of Representatives and their House/Senate Conference Committee now in session to enact passage of the final Superfund Bill to include the following provisions:

1. Immediate short term funding.
2. Require the Environmental Protection Agency (EPA) to select permanent cleanup solutions instead of short term "cost-effective" remedial actions.
3. Require the EPA to complete inspection and listing of sites by January 1988, and require EPA to commence cleanup at no fewer than 600 sites during the next five years.
4. Require public participation and comment on settlement and cleanup plans.
5. Allow for citizens to sue federal agencies for failure to carry out mandatory duty.
6. Make adequate emergency planning and right-to-know provisions on chemicals and health hazards available to the public.
7. Allowance for permanent relocation of residents to protect public health/welfare.
8. Authorize funds for purchase of remaining properties at Love Canal, including Churches and businesses.
9. Require mandatory employee training on hazardous materials.
10. Reform States Statutes of Limitations, which now limit the time period during which victims can file suits for damages to begin at the time the plaintiff knows that the injury or damage was caused or contributed to by hazardous substances.
11. Make chemical assistance grants available to groups or individuals to help them understand technical information on Superfund sites.

RECORD KEEPING

Initial Intake Date _____

Follow-up Dates _____

ECUMENICAL TASK FORCE RESIDENT RECORD

Interfaith Advocate _____ Family Name _____

Resident Address: _____ Phone No. _____

Relocation Address: _____ Phone No. _____

Household Members	Age	Marital Status	#of Yrs. Married	Occupation

How long has family resided at _____ area address?
(name) _____

Homeowner _____ Renter _____

Does family intend to move from impact neighborhood? Yes _____
No _____
Undecided _____

Where would family consider moving to? _____

Marital status changes since initial intake: Separated _____
Divorced _____
Spouse Deceased _____Children: Marital Status _____
Deaths _____

Religious Denomination _____

Congregation/Parish/Synagogue _____

Would you like a Minister, Priest or Rabbi to visit you? Yes _____ No _____

Would you like a counselor or visitor from one of the groups in the area to visit you? Yes _____ No _____

Type of Primary Source of Income

Place of Employment:

Regular Employment _____
Unemployment _____
Social Security _____
Social Services _____
Disability _____

To what extent is there a financial burden? Great _____ Small _____ Moderate _____

Explain Briefly: _____

When and how did you become aware of a hazardous waste problem in your area?

Have you joined a citizens group organized around this problem? _____

Which one? _____

Would you like to join? _____

What are your special needs at this time?

_____ Transportation

_____ Financial

_____ Child Care

_____ Unemployment

_____ Physical Handicaps

_____ Health

_____ Family Responsibilities

_____ Anxiety/Worried
About? _____

Other _____

How best can the churches help you? _____

Is there another resident or person in the community that should be contacted?

Name _____ Address _____ Phone# _____

Name _____ Address _____ Phone# _____

Name _____ Address _____ Phone# _____

Health Problems Thought to be Associated With Residence in Impact Area:

Family Member: _____ Age () Physician's Name: _____

Family Member: _____ Age () Physician's Name: _____

Family Member: _____ Age () Physician's Name: _____

Family Member: _____ Age () Physician's Name: _____

Family Member: _____ Age () Physician's Name: _____

VOLUNTEERS

Giving a Helping Hand to the Victims of Dioxin Contamination

The ECUMENICAL DIOXIN RESPONSE TASK FORCE represents your church and neighboring congregations. It coordinates the response of the religious community to the man-made disaster of dioxin, primarily in Times Beach.

The Task Force:

- locates Times Beach residents and determines their needs.
- offers assistance in meeting the financial and physical needs of victims not covered by other agencies.
- attempts to meet new needs as they arise.
- gathers information on the effects of dioxin and locates resources to help victims recover.
- recruits volunteers and other professionals to offer pastoral assistance and advocate the cause of the victims.

If you would like to help with this important work, please fill out this form and return it to your pastor.

Who I AM

Name _____

Address _____

Telephone: (home) _____ (office) _____

My Offering

Expressing concern () - "being there" to talk, share, listen.
 Office, clerical ()
 Transportation ()
 Other (please specify) _____

When I Am Available

	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	Sun.
A.M.	_____						
P.M.	_____						
Eve.	_____						

The Ecumenical Dioxin Response Task Force
537 N. Central
Eureka, Mo. 63025 (938-4705)

WOMENS GROUP SURVEY

The E.D.R.T.F. would like to offer special programs and groups that would be of interest to people. The following is a list of suggested subjects for programs. To help us plan, please check all of the subject areas in which you are interested and send the sheet back to us. (address below.)

1. Stress Management _____
2. Financial Planning _____
3. Parenting/Marriage _____
4. Christian Personal Growth _____
5. Nutrition _____
6. Depression _____
7. Interior Decorating _____
8. Gardening _____
9. Crocheting _____ Sewing _____
10. Career Planning _____
11. Other _____ (Write in)

1. If we were to offer any of these programs would you attend?
Yes _____ No _____
2. What day and time of day is best for you?
Day (Mon.-Fri.) _____ Time: Morning _____
Sat. morning _____ Afternoon _____
Evening _____
3. If transportation and distance are a problem, would you be interested in joining a small group that meets within your area?
Yes _____ No _____
4. Would you like to be a small group coordinator? This simply means the group could meet at your home.
Yes _____ No _____

The staff of the E.D.R.T.F. would be happy to help plan and begin these resource groups. In addition, information from any programs offered at our office can be shared with these smaller groups.

PLEASE RETURN THIS SHEET BY OCTOBER 4, 1984

* The Ecumenical Dioxin Response
Task Force
537 N. Central
Eureka, Mo. 63025 (938-4705)

GUIDELINES FOR PROVIDING FINANCIAL ASSISTANCE

RATIONALE:

"I was hungry and you fed me, thirsty and you gave me drink. I was a stranger and you received me into your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me...
'I tell you, indeed, whenever you did this for one of the least of these brothers of mine, you did it for me'"
- Matthew 25:35,40

Financial contributions given by individuals and organizations have been entrusted to the Ecumenical Task Force for distribution to residents of the chemically contaminated neighborhood of Love Canal, Niagara Falls, New York. It is the mandate of the ETF to dispense these gifts with the same generous spirit in which they were given and with a sense of responsibility.

GUIDELINES FOR DETERMINING NEEDS FOR FINANCIAL ASSISTANCE

1. Need for financial aid must be causally related to residency in Love Canal area.
2. Requests for financial aid are considered only after all other resources for assistance have been exhausted.
3. Any person or persons on a fixed income, insured under Social Security or another system, but who have lost large amounts of personal property and are not able to financially compensate the loss.
4. Any person or persons (family/household) who have used available resources and are experiencing financial hardship because of added expenses caused by the Love Canal.
5. Any person or head of household who is unemployed because of disability and has little or no cash income.
6. Interest-free loans are available to resident victims to maintain a sense of dignity and to provide responsible use of ETF funds.

PROCEDURE FOR DISTRIBUTION OF FUNDS

1. Ecumenical Task Force office receive referrals from Advocates, Religious Organizations, Community Agencies or Victim.
2. Interview with victim is held by Family and Neighborhood Services Coordinator and application completed.
3. Application reviewed by and confirmed by Executive Director.
4. Amounts requested up to \$500.00 will be approved by a member of the Committee on Criteria and taken to the recipient by the Advocate or paid directly to the provider of services.
5. Requests for amounts over \$500.00 are presented to the Executive Board with documentation of need by a member of the Committee on Criteria.

COMMITTEE ON CRITERIA

Rev. James Brewster
Mr. John A. Lynch CSW
Mrs. Therese Mudd
Mrs. Joann Breitsman

"As the families are being moved, it's important to not forget them. They have been through so much worry, pressure, and fear, nor do they know what problems they will encounter in the future."

- Father David Lee, WNY Catholic Visitor

ECUMENICAL TASK FORCE OF THE NIAGARA FRONTIER, INC.

GOD GIVE ME THE SERENITY TO ACCEPT THE THINGS I CANNOT CHANGE
THE COURAGE TO CHANGE THE THINGS I CAN CHANGE
AND THE WISDOM TO KNOW THE ONE FROM THE OTHER
St. Teresa of Avila

Name of Advocate Submitting _____ Date of Request: / /
Request: _____ Date of Payment: / /

Referral (Agency, Church, etc.): _____

Recipient: _____

Address: _____ Telephone: _____

Need for Funding: _____

Amount Requested: \$ _____ Amount Approved: \$ _____

Payable to: _____

Other Agencies Contacted _____

Relation to what specific _____
Hazardous Waste site: _____

Signatures: _____ Advocate _____ Executive Director

Approved: _____ Not Approved _____ Reasons _____

_____ Date: / /

If approved check area to be charged below:

Medical _____ Food _____ Rental/Housing _____ Transportation _____

Utilities _____ Telephone _____ Printing & Copying _____ Material Assistance _____

This payment is a: Grant _____ Loan _____
If loan, name of person signing promissory note and date

Name _____ Date: / /

PROMISSORY NOTE

Date _____

I, _____, promise to repay to
the Ecumenical Task Force of the Niagara Frontier, Inc.

the sum of _____

payable in _____ consecutive payments of _____

commencing _____.

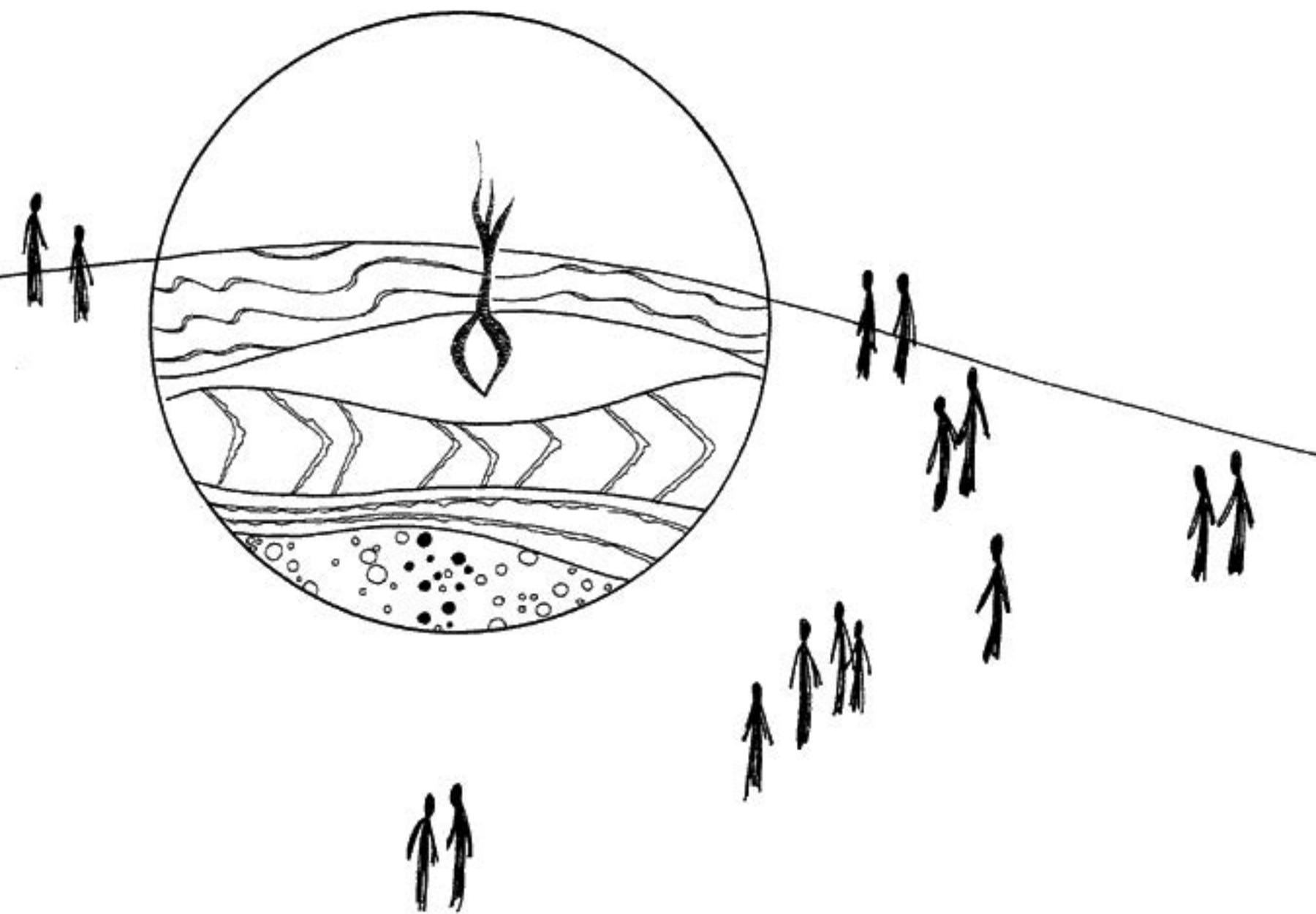
Sister Margeen Hoffmann
Executive Director
Ecumenical Task Force of the
Niagara Frontier, Inc.

Signature

Direct Aid Response Program

“We have experienced in Niagara County a neighborhood devastated physically, economically, socially, psychologically, and even spiritually. The fabric of community has been torn just as a plastic liner tears and toxics leach and penetrate the earth, air, and water.”

—Sister Margeen Hoffmann, OSF



COMMUNICATIONS OF CONCERN

STEWARDSHIP, JUSTICE AND EQUALITY

"The earth is the Lord's and the fullness thereof" (Psalm 24.1). This verse from the psalmist beautifully summarizes the Judeo-Christian concept of stewardship of the land. The earth is not humankind's to exploit or preserve at its whim, nor is it even to be kept for a few future generations. The earth is the Eternal One's creation, and we are to watch over it, as good stewards, for as long as the Lord has dominion over us.

The Jewish tradition, over the centuries, expanded on this tradition of stewardship in several ways. In Leviticus, the writer describes the precepts of the Sabbatical and Jubilee years, where the land is returned to God at regular intervals. The Talmud developed the tradition of "ba'al taschit"—do not destroy or waste. Even before the rabbis knew that the earth's resources are limited, they counted it a sin to wantonly destroy or waste the goodness of God's creation. Throughout the Jewish tradition, there is the concept of shalom, of peace and wholeness, which should influence our relation to God's creation.

Christianity also elaborated on the concept of stewardship. The New Testament uses the word "oikonomos," literally "one who cares for the household," for steward. The "household" is God's "household," the whole of creation. The parable of the wise and faithful steward shows that good stewardship means protection, not squandering.

In addition to questions of stewardship, the toxic chemicals dilemma raises some fundamental questions of justice and equity. Those who benefit from the sale or use of toxic chemicals are rarely those who have been harmed by toxics. The poorest farmworkers are most likely to be harmed by pesticides, while the largest agri-business are most likely to profit from their use.

We, as people of faith, cannot ignore the call to seek justice. Nor should we ignore how our religious traditions have tied together the themes of stewardship and of equity. After giving the land back to God during the Jubilee year, the land was equitably distributed to all the peoples. The purpose for tending God's "household" was to ensure that all its inhabitants, even the poorest, had some share in creation's bounty. As good stewards and pursuers of justice, people of faith should work to see that everyone, and everything, is adequately protected from the dangers of toxic chemicals.

—from a recent "Prepare" on toxic waste distributed by IMPACT.

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First Presbyterian Church



Founded 1817

FIFTH and CAYUGA STREETS
LEWISTON, NEW YORK 14092
TEL. 716-754-4945

Dr. Paul L. Moore
Pastor

February 22, 1979

A LETTER OF CONCERN TO THE RELIGIOUS COMMUNITY

Our Dear Friends,

The now-infamous Love Canal in the City of Niagara Falls, New York, a former burial ground for hazardous chemical wastes from a local chemical corporation has become an ecological disaster reducing a once neat, middle-class neighborhood to an uninhabitable wasteland, and rendering the residents of that poisoned place helpless victims of an environmental catastrophe. The victimization is many faceted:

- The health problems of the unfortunate dwellers of that contaminated community are frighteningly enormous. Residents suffer from a high incidence of serious illness, the number of children born defective is abnormally high, and the number of miscarriages is exceptionally high.
- In addition, Love Canal home owners suffer severe economic loss. Their chemical-saturated houses are unmarketable and are fast becoming uninsurable.
- Furthermore, these persons trapped as they are in a hazardous environment also suffer profound psychological anguish. Domestic tension painfully compounds the already desperate situation.

There is only one solution for the victimized residents of the Love Canal community--immediate evacuation.

Some families in the area immediately adjacent to the canal have already been evacuated and relocated. The State of New York has purchased their homes--thus permitting threatened families to move to presumably safer locations.

It is those people living outside the area designated "polluted" who have been deserted. It is these rejected ones for whom we are concerned and for whom we speak.

These people have been dismissed, are frustrated and feel forgotten.

The corporation responsible for the chemical wasteland refuses to accept any moral responsibility for the ecological horror of Love Canal and will make no further reparations to the residents who remain.

The City of Niagara Falls has refused any assistance to these victimized citizens.

The State of New York has submitted to these victims a relocation plan, but the plan is limited, temporary, unjust and wholly unacceptable to those homeowners living in the immediate area.

Finally, the federal government has declined to provide any financial aid to these disaster casualties.

The remaining residents of Love Canal are outcasts--with no place to go.

Who will come to their rescue? Who will befriend these unwanted citizens?

Surely, we in the church who proclaim God's love for the outcast cannot sit idly by while innocent people suffer.

Surely we must heed the warning of Amos:

Woe to those who are at ease in Zion...Woe to those who lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs from the flock, and calves from the midst of the stall, who sing idle songs to the sound of the harp and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, and are not grieved over the ruin of Joseph.

Concerned Christians in the Presbyterian Church of Lawlston, New York in response to the call of the gospel to care for the outcast are calling upon the churches in Niagara County the denominational leaders of Western New York, and the local and state Councils of Churches:

- to educate their constituents about the situation at Love Canal, and particularly about the federal government's (callous non-involvement) in this chemical disaster;
- to provide immediate financial assistance to Love Canal residents suffering from extraordinary health problems enabling them to sell their houses and relocate at once;

- to challenge the federal government to assume its full responsibility in meeting human need caused by this present ecological disaster which potentially threatens the health of the nation;
- to call upon local state and federal governments to compel corporations to accept, henceforth, full responsibility for the neutralization of their hazardous wastes, thereby assuring that the cost is borne by all, and not solely by the local community.

As an initial step in this process, we are calling a meeting between church leaders and residents of Love Canal for Tuesday March 13, 1979 at 7:00 p.m. at Wesley Methodist Church, Colvin Blvd. Niagara Falls, New York.

Sincerely,

Paul L. Moore
Staff, Presbyterian Church
Lewiston, New York

Donna Ogg

PLM:hs

Love Canal

The president has acted and ordered a temporary relocation for the inhabitants of the Love Canal. Further testing is to be done before a decision will be made about permanent relocation.

This was a significant step and as these families are being relocated, there are some temptations we should avoid. As the families are being moved it is important that we not forget them. They have been through so much worry, pressure and fear, nor do they know what problems they will encounter in the future. We must continue to support them with our interest, concern and prayers. They continue to need our support.

There is also the temptation to think that the problem has been solved or that it will go away. The problem is still with us and will be for a long time. Through our state and federal governments we need to plan on how we are going to confront and deal with the problem of toxic wastes. One of the problems that Love Canal families had to deal with was that no agency, social or governmental, was prepared or equipped to handle the disaster. We need a plan, a method to deal with future Love Canals.

This is a human problem, a moral problem. And as Christians we must carry out our Christian responsibility to do what we can to help those affected.

WesternNewYorkCatholicVisitor / June 8, 1980

ORGANIZATIONS WITH INFORMATION ON TOXIC WASTES AND SUBSTANCES

Citizens Clearinghouse for Hazardous Wastes, Inc.
Post Office Box 926
Arlington, Va 22216
(703) 276-7070

Assists neighborhood organizations with environmental problems; provides technical, scientific, organizing and fund-raising help.

Ecumenical Task Force of the Niagara Frontier, Inc.
259 Fourth Street
Niagara Falls, N.Y. 14303
(716) 284-0026

An interfaith response in ministry to people affected by hazardous waste; provides technical, scientific, organizing and advocacy assistance.

Environmental Action Foundation, Inc.
WATS Project (Waste and Toxic Substance Project)
724 DuPont Circle Building
Washington, DC 20036
(202) 296-7570

Publishes Exposure magazine, focus on research and broad educational programs.

Environmental Defense Fund
1525 18th. Steet, N.W.
Washington, DC 20036
(202) 833-1484

Legal work, advocacy and organizing, focus on public policy.

Environmental Law Institute
1346 Connecticut Ave., N.W.
Washington, DC 20036
(202) 452-9600

Focus on research in environmental law and policy.

Environmental Task Force
1012 14th. Street, N.W., 15th. Fl.
Washington, D.C. 20005
(202) 842-2222

Publishes RE:SOURCES

Friends of the Earth
530 7th. Street, S.E.
Washington, DC 20003
(202) 543-4313

Great Lakes United
24 Agassiz Circle
Medaille College
Buffalo, N.Y. 14214
(716) 886-0142

Greenpeace
139 Main St.
Cambridge, MA 02142
(617) 576-1650

Institute For Local Self-Reliance
2425 18th. Street N.W.
Washington, DC 20009
(202) 232-4108

Izaak Walton League of America
1800 North Kent Street, No. 806
Arlington, VA 22209
(703) 528-1818

Education, conservation, advocacy, waste newsletter.

League of Women Voters
1730 M Street, N.W.
Washington, DC 20036
(202) 296-1770

Educational projects, publishes materials, arranges conferences.

National Audubon Society
645 Pennsylvania Ave., S.E.
Washington, DC 20003
(202) 547-9004

Research, education and action programs to preserve and protect
wildlife and natural areas.

National Coalition Against Mass-Burn. For Safe Alternatives
82 Judson Street
Canton, N.Y. 13617
(315) 379-9200

National Coalition Against the Misuse of Pesticides (NCAMP)
530 - 7th. Street, S.E.
Washington, D.C. 20003
(202) 543-5450

Pesticide information, newsletter.

National Wildlife Federation
1412 Sixteenth Street, N.W.
Washington, DC 20036
(202) 797-6883

General environmental interest, education, advocacy.

National Women's Health Network
224 - 7th. Street, S.E.
Washington, DC 20003
(202) 543-9222

Committee on Occupational and Environmental Health. (The
nation's only public interest organization devoted solely to women
and health.)

Natural Resources Defense Council
1725 I Street, N.W.
Washington, DC 20006
(202) 223-8210

Legal and scientific monitoring of government agencies, legal
action, citizen information.

Nuclear Information and Resource Service
1346 Connecticut Ave., N.W.
Washington, DC 20036
(202) 223-8210

Monitors legislation and regulates nuclear industry/production.
Publishes newsletter.

Rachel Carson Council, Inc.
8940 Jones Mill Road
Chevy Chase, MD 20815
(301) 652-1877

Clearinghouse on ecological information, focus on chemical
contamination, especially for pesticides.

The Conservation Foundation
1255 Twenty-Third street, N.W.
Washington, DC 20037
(202) 293-4800

Urban Environmental Conference
666 11th. Street, N.W.
Washington, DC 20036
(202) 638-3385

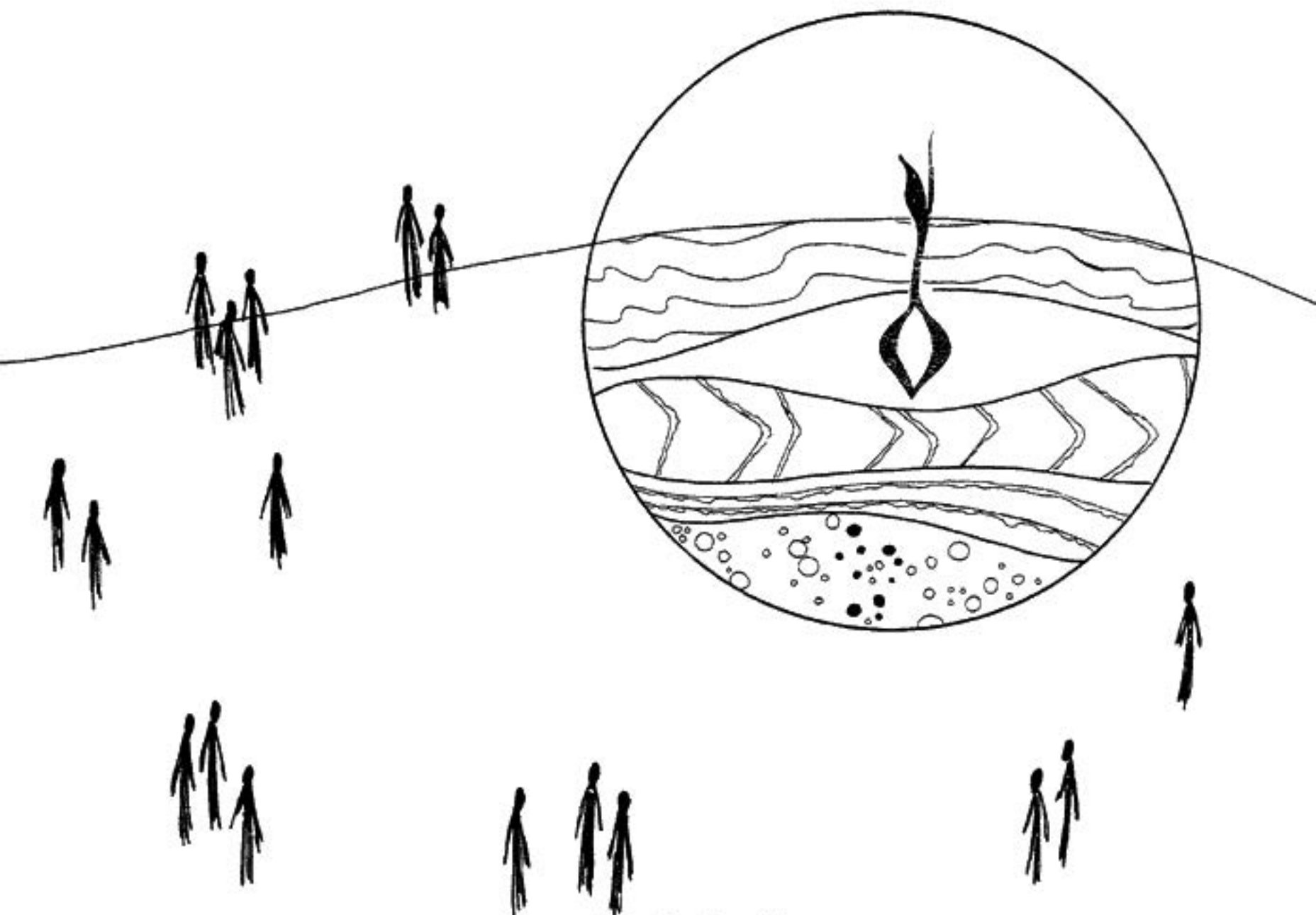
Coalition of urban groups.

Sierra Club
330 Pennsylvania Ave., S.E.
Washington, DC 20003
(202) 547-6774

Education, literary and scientific environmental projects.

ANNOTATED BIBLIOGRAPHY

Section 6



"When we try to pick out anything by itself, we find it hitches to everything else in the universe."

—John Muir

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AN ANNOTATED BIBLIOGRAPHY

If you begin an organization and have an office space or a small corner in your home, we suggest that you set up a library where others from the community can borrow books. The Ecumenical Task Force of the Niagara Frontier Inc., has a Resource Center Library available to the community. For further information on how to set up a Resource Center Library contact: ETF Resource Center Manager, (716) 284-0027, or write the Ecumenical Task Force, 259 Fourth street, Niagara Falls, N.Y. 14303.

This suggested "library" will help you get started on your resource program. There are hundreds of other excellent books, but these are a few of the "must" reading for any interfaith group, grassroots organization, or individual to have as resources. We have annotated a dozen to help you compile a similar list for your own organization.

- The Bible

Whatever version you use, this book is at the top of the list! We recommend that you start at the beginning with Genesis.

In the beginning...
God made the earth.
He made it good
And entrusted it to our care.
To till it and keep it and cherish it.
(Genesis 2:15)

In Amos and Isaiah, Jeremiah, the Gospels and the Psalms, you are given the directions for Earthcare.

Berry, Wendell. The Unsettling of America Culture & Agriculture. (New York, Avon Books for Sierra Club Books, 1977.) paper \$6.95

Called by some as a contemporary Isaiah, Wendell Berry is described by The New York Times as "Poet, novelist... farmer...passionate defender of the earth household."

This book, written a decade ago, is a near-foretelling of 1984-86 when television reports, newspaper stories, and weekly magazines were filled with the tragic stories of farmers struggling to stay on their land in the wake of staggering debts, plunging prices for their crops, droughts, floods, hail and tornadoes. Like most disasters, the stories made screaming headlines and instant copy---for a time---until a new crisis took its place. But like Berry's "unsettling..."it is not a "finished" subject.

Here is another discussion on why values once held so dear, have seemingly gone awry because of "technological advances." The author reviews a history of agricultural policy and the view that technological advances in agriculture are of more value than the lives and communities of small farmers still on the land, and the nearly 30 million who have left the farm since 1940. It is this that causes Berry to say, "I realized that my values were not only out of fashion, but under powerful attack. I saw that I was a member of a threatened minority. That is what set me off."

If you have been "set off" because of environmental assault to your community or feel like you are a minority in advocating for a restoration of the land, or the family-sized farm, you are encouraged to read this book. Chapters include, "The Ecological Crisis As a Crisis of Character," "The Ecological Crisis As a Crisis of Agriculture," "The Use of Energy," "The Body and the Earth." The last chapter, "Margins," gives examples of doing it differently such as the Amish, organic farming in Nebraska, and other hopeful ways which are working today.

The text is well-researched, documented and easily read. There is much to reflect upon such as: "If the community is whole, then it is healthy, at once earthly and holy."

- Brown, Michael. Laying Waste: The Poisoning of America by Toxic Chemicals. (New York, Pantheon Books, 1979). \$11.95; paper \$3.50

As a reporter for the local Niagara Falls Gazette, Michael Brown unearthed the chemical tragedy of Love Canal that would shock the American public and become prototype for the other 50,000 hazardous waste dumps that now permeate our American landscape. His research led him further, to investigations of similar sites in Iowa, Tennessee, New Jersey, Louisiana, California, Michigan and Maryland, all of which he carefully documents in the second half of his book, called "Toxic America".

Throughout the book, we are presented frightening truths, not in terms of obscure and sterile statistics, but rather as these truths impact on mothers and fathers and children. Compelling reading, for the beginner as well as for the experienced environmentalist! Includes Index.

If you can read only one, (besides the Bible) make it this one. Chances are, by the time you've finished, it will lead you to many additional resources.

- Carson, Rachel. Silent Spring. (New York, Fawcett Crest, 1962). paper \$2.95

Considered the initiator of our environmental consciousness raising, Carson's text has been called "the world-famous bestseller about the man-made pollutants that threaten to destroy life on this earth."

Extensively documented with examples and specific data, she provides the reader with clarifying insight into the contamination that is systematically destroying our planet, based as it is on human carelessness, greed and irresponsibility. In thorough detail, she lays out information on chemical wastes and pesticides, environmentally induced illnesses, whole sections of the earth that are already "rivers of death" where "no birds sing." The text responds convincingly to the person who does not yet know we have a problem.

Silent Spring includes a detailed "List of Principal Sources" and index.

- Fritsch, Albert J. Environmental Ethics: Choices for Concerned Citizens. (Garden City, New York, Anchor Books, 1980). paper \$5.50

This book is one of the few that addresses the ethical roots of environmental action and planning. Stewardship of God's earth, ecological balance, and ecosystem that links all living organisms...all are explored and reflected upon.

Based upon a theological and prophetic challenge, Dr. Fritsch gives practical applications, examining among others, "Nuclear Problems, No End In Sight," "Coal, A Study in Fossil Fuel Ethics," and "Controlling the Chemicals We Use." Especially valuable is the chapter entitled, "Simpler Living for All."

This text includes detailed Notes/References for each chapter and has an index.

- Gorz, Andre. Ecology as Politics (Boston, South End Press, 1980). paper \$5.50

Focus of this text is on the essential and sometimes negative link between corporate growth and ecological balance. It provides a unique piece of the environmental puzzle that concerned citizens will have to understand, namely the inordinate influence that corporations and governments have in controlling those measures that either contribute to or hinder our environmental well-being.

The author's scope is international, with many specific examples being offered to illustrate the oftentimes conflicting interests of people and corporations. The text effectively lays out the systemic causes of our earth's environmental disasters and near-disasters and concerned citizens will do well to master this area of information if they are to be effective in addressing their own local problems.

Andre Gorz is a modern French social thinker, here read in translation, urging us to begin to link our concerns with the quality of life to concerns with economic and political structures.

- Hazardous Waste Disposal, Parts 1 and 2: Hearings before the Subcommittee on Oversight and Investigations of the Committee on Interstate and Foreign Commerce. House of Representatives, 96th. Congress, First Session, 1979.

Text of the US Congressional Hearings held in 1979, to investigate the extent of toxic contamination in the United States. It provides the BEST source for the reader who wants access to actual documents, memoranda, statistical tables, etc. of the petro-chemical industry. Text also gives verbatim questions and answers between members of the Congressional Subcommittees and representatives of US Corporations, State Health Departments, EPA, affected citizens, etc.

There is PRIMARY information here, from the direct sources, that is not available elsewhere. Unfortunately, the text has no indexing so access is difficult. Nonetheless, because the text is a veritable treasure grove of documented information that goes to the heart of the question of responsibility, it is well worth the trouble necessary to locate particular sources.

Complete text available through your local Congressperson. Ask for No. 96-48 and 96-49.

- Leopold, Aldo. A Sand County Almanac (New York, Oxford University Press, 1981 reprint) paper \$5.95

Leopold stands alongside Thoreau and John Muir as great naturalists and consciences of our stewardship ethics. In the forward he writes, "Conservation is getting nowhere because it is incompatible with our Abrahamic concept of land. We abuse land because we regard it as a commodity belonging to us. When we see land as a commodity to which we belong, we may begin to use it with love and respect..."

In a series of essays punctuated with sketches drawn by Aldo Leopold, this book stands as a classic among environmental readings. In his writing, in a diary form, he challenges the reader to a shift of values. Leopold says that our bigger-and-better society has become so obsessed with its own economic health as to have lost the capacity to remain healthy.

This is a "good book" that needs to be placed alongside your copy of Silent Spring and the Bible.

• Nader, Ralph et al. Who's Poisoning America: Corporate Polluters and their Victims in the Chemical Age. (San Francisco, Sierra Club Books, 1981). \$12.95

Ralph Nader's public advocacy on behalf of US citizens is well known; this text, following in that long and credible history, effectively documents for the reader the "chemical violence" now sweeping our country.

The book's first chapter examines the history of the chemical industry with its gradual accumulation of political and economic power. Following this introduction, the authors collect "...seven case studies of calamitous chemical pollution, most often chronicled by journalists who followed the story while it was breaking. Each account focuses on the victims of the incident, emphasizing the staggering cost in public health, human lives, and the threat of permanently blighted environments. The flow of pollution is then followed to its source, to major corporations whose indifference, ignorance, or outright defiance of consequences and culpability is responsible for the contamination." We come to know intimately the people of West Valley and of Love Canal; the victims of PBB and Kepone poisoning; the contamination of the Hudson River with PCB's and of Lake Superior by local mining interests.

The authors tell their stories in an extraordinarily readable fashion, while providing the extensive proof and documentation necessary to make their accounts credible. Includes footnotes, Selected Bibliography and Index.

• Purcell, Arthur H. The Waste Watchers: A Citizen's Handbook for Conserving Energy and Resources (Garden City, Anchor Books, 1980). paper \$4.50

Readable without being simplistic, Purcell's book is definitely a true citizens' handbook. Emphasis is on the normal conserving that ordinary citizens can do, all of which will impact positively on our shared environment. Text is divided into six major areas: "Understanding Waste," "Depletion and Pollution," "Solving Waste Problems in Your Region," "An Entrepreneur's Guide," "Community Waste-Trimming Program Checklist", and "A Look into the Future."

An added Resource Section is especially valuable with addresses, checklists, key questions to ask, glossary of terms, and good index.

• Smith, W. Eugene and Aileen M. Smith. Minamata The story of the poisoning of a city and of the people who choose to carry the burden of courage. (New York, Holt, Rinehart and Winston, 1975). \$20.00

Through words and photographs, the authors are able to present to the world, the tragedy of mercury poisoning that permanently scarred the lives of scores of Japanese citizens. Government intransigence, victims staging protests, prolonged legal actions, corporations hiding behind carefully orchestrated defense strategies --- it's all there in these compelling pages. But in the end, the people won and received monetary compensation, paralleling similar human efforts in similar locations throughout our world.

But the book is also poetry and ethics and art and above all, people. It is Jitsuko-chan, "a loved beautiful human being aborted from useful life by the waste products of industrial progress. A breathing, haunting, beautiful nineteen-year-old young lady who will never know a lover. A still complex and remarkable human being unable to function in any of our accepted normalities. She cannot walk. She cannot talk. It is said that if she were to fall into a fire, she would not realize pain."

It is Jitsuko-chan and all the others imprisoned in their own twisted bodies that the authors want us to remember as they offer the book's dedication:

"In dedication to those who do not take the past as proof against the future."

• Whiteside, Thomas. The Pendulum and the Toxic Cloud: The Course of Dioxin Contamination. (New Haven, Yale University Press, 1979). paper \$4.95.

A powerful investigative report that describes what is known --- and emphasizing what is not known --- about dioxin, one of the most toxic substances known to man. Mr. Whiteside presents in great detail, the tragedy of the dioxin contamination of Seveso, Italy, and the tragedy of Viet Nam with its Agent Orange. Most frightening perhaps is his extensive presentation of facts supporting his premise that in the USA, more acreage is yearly being sprayed with the herbicide 2,4,5-T which is contaminated with the same dioxin, TCDD, that was used in all the years of the Vietnam War.

Mr. Whiteside, a long-time writer on this subject, makes an urgent case for careful regulation of this and other highly toxic substances. Includes Appendixes which present basic information on dioxin poisoning, effects, symptoms, etc.; extensive Bibliography; Index.

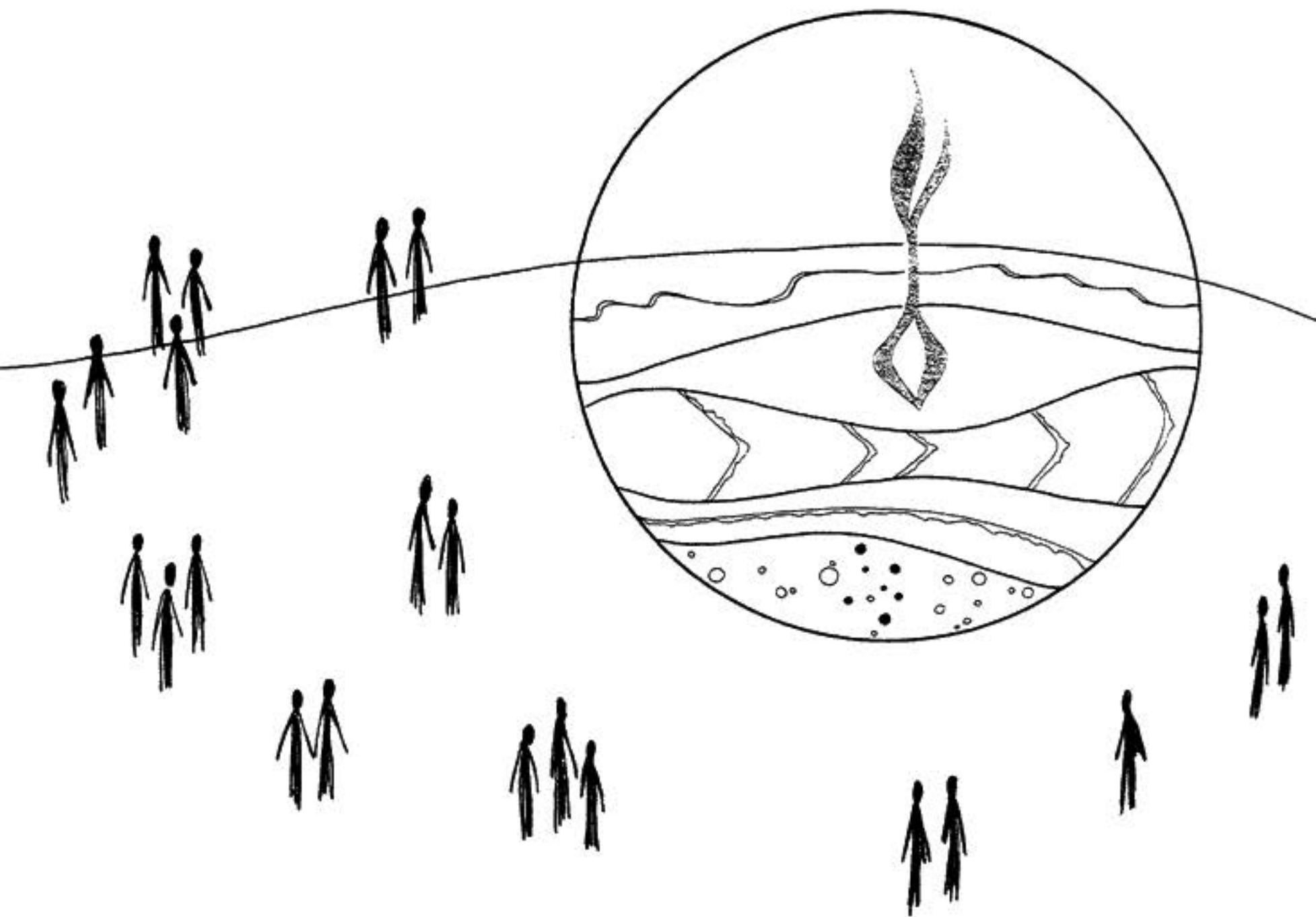


“And God said, let the waters bring forth swarms of living creatures and let birds fly above the earth across the firmament of the heavens.”

—Genesis 1:20

AFTERWORD

Section 7



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AFTERWORD

A disaster is that graced moment
when God touches us through
the sufferings of others
and allows God to touch us
through our ministry.

-Fr. William O'Connell

Human-caused and technological disasters are aptly denied the technical definition, "an act of God". This should be apparent in the reflections and accounts in Earthcare: Lessons from Love Canal.

But it is God's action that brings together and sustains people of many faiths engaged in a common work.

The Co-Director of the Ecumenical Dioxin Response Task Force in Times Beach, Missouri, wrote in NOT AN ACT OF GOD: THE STORY OF TIMES BEACH,

"The great creeds of the church often resulted from a crisis. What Christians believe usually did not get written down and formulated into doctrines until the Church had been challenged by a crisis which led it to react. The early Christians knew what they believed, acted on the basis of their beliefs, and then wrote down what they believed as they had seen it in action.

...The complicated nature of the human-caused disaster means that church involvement is risky and initially guaranteed to be unpopular, (but) rather than to help or not to help, the real question is, "how can we help?"
- H. Karl Reko

We trust that what we have written about why we responded, how we have been involved, and what motivates and sustains us, will give you the hope and courage to find ways to address or prevent a Love Canal in your community.

There are so many persons and groups who have stood beside us and with us throughout these past years. It is impossible to name them all, but each one is remembered! However, with the prerogative afforded to an editor and project director, I will name a few without whom the Ecumenical Task Force of the Niagara Frontier could not and would not exist.

The ETF Board of Directors was and continues to be made up of representatives of the major faith communities in Western New York. There has been no passive "on paper" membership; rather the 15-member board truly owns the works of ETF. Individual members have travelled widely, published articles, testified before Congress, raised funds, appeared on TV and radio, met with government and industry, business and church representatives, and counseled residents. In short, they have given their energies and wisdom to bring about vision, justice and peaceful resolution to a situation that is a human, moral and ethical problem.

The families of the board and staff and our religious communities and congregations are owed a special debt of gratitude for the faith, trust and service they have given to us. Our gratitude goes to Harry, Brenda and Tim Hanna; Paul and Michelle Brown; The Sisters of St. Francis of Rochester, Minnesota and Stella Niagara, New York; Jane Frances Gregoire, OSF, Joann and Gary Hale; Richard Cook; John L. Kieffer, S.J.; Michael Stoline; William Boeck; Barbara Hathaway; Doris Jacobs; each of our volunteers and advisors.

Thanks are owed to John Guetter, G. Thomas Martin, and Mary H. Cahill who helped draft and outline this project and for their helpful suggestions and invaluable insights.

Our prayers and thanks to the people we have talked and worked with who have been the witnesses of a lack of earthcare; for their courage, hope and fight to change the systems which bring about environmental tragedy.

My caring thanks and appreciation to my Mother, Leonard, the McNab's, Dudley's, Balint's and Hoffmann's for sharing in the ministry of Earthcare.

Finally, but upholding the Gospel truism, the last shall be first! I could not have put together this book or the other projects of the Ecumenical Task Force of the Niagara Frontier without the assistance of four valiant women:

Barbara Hanna, Patricia Brown, Donna Ogg and Elizabeth Watt

Thank you for your dedication, loyalty, competence, commitment and friendship that make EARTHCARE possible.

Peace and All Good!
Sister Margeen Hoffmann, OSF

Designer: Clairvaux McFarland, OSF, Rochester, MN, Franciscan
Hildegard of Bingen, 12th century mystic has been the source of
inspiration for the series of drawings within this book. She
speaks of the earth, all creation as having radiance, "be it
greenness, or seed, blossom or beauty. It could not be creation
without it."

Hildegard continues:

"Envy drives out all greening power."

"Now in the people
that were meant to green,
there is no more life of any kind.
There is only shrivelled barrenness.

The winds are burdened by the utterly
awful stink of evil,
selfish goings on....

...There pours forth an unnatural a loathsome darkness,
that withers the green,
and wizens the fruit
that was to serve as food for the people.

Sometimes the air is full,
of a fog that is the source
of many destructive and barren creatures,
that destroy and damage the earth,
rendering it incapable
of sustaining humanity."

"God desires
that all the world
be pure in his sight.

The earth should not be injured.
The earth should not be destroyed."

The "shrivelled barrenness" of Love Canal and other areas menaced
by pollution abuse awaits the privilege of humankind to respond
to creation with compassion and trust--to recognize the Holy One
in their mother earth and to be her guardian.

The drawings progress throughout the book from a limited
greening-power of mother earth--slowly progressing, breaking down
the menacing abuse, responding to the call of hope--to a GREENING
power. This greening power is humankind gathered to work in a
united effort to bring again to truth that "The WORD is living,
being, spirit, all verdant greening, all creativity. This WORD
manifests itself in every creature."

quote from *Meditations with Hildegard* used by permission
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Ecumenical Task Force of the Niagara Frontier, Inc.
259 Fourth Street
Niagara Falls, NY 14303