

ALTERNATIVE
LIFESTYLES
HANDBOOK

February 1977

Westminster Presbyterian Church
P.O. Box 3365
Charlottesville, Virginia 22903

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INTRODUCTION

In February 1975 the Cabinet* requested members of the congregation to submit concerns and program suggestions to be considered at the officers' retreat at Massanetta. The Cabinet received a memorandum which argued that, like civil rights and the Vietnam War in the 1960's, a crucial issue of the 1970's would be consumption patterns and life styles. The officers' retreat recommended that this become a major focus of concern for the Westminster congregation. Since that time this theme has been explored in a number of ways by several different groups: a series of, sermons, adult church school, the Lenten study series and a group exploring the possibility of alternative forms of residential communities.

As discussion of the issues proceeded one thing became increasingly apparent. If people are to move toward less wasteful patterns of consumption, they need concrete, reliable information about how best to accomplish this. Unfortunately, much of the knowledge needed is scattered through a vast and complex literature. This handbook is an attempt to bring together the necessary information in a form which is relatively simple and readily accessible.

This handbook is designed as an open-ended project. Hopefully there will be continuing revisions and additions. You are urged to make suggestions and to contribute to subsequent revisions and additions.

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*The cabinet is a long-range planning group, composed of church officers, members-at-large and the ministers. Meeting monthly from October to April, the cabinet makes recommendations to the Session concerning overall and future directions of the congregation.

THEOLOGICAL FOUNDATIONS

The 106th General Assembly of the Presbyterian Church in the United States said: "The Christian Church and Christian individuals have one major task in the world: to bear witness to all men, in word and act, to the judgment, grace and command of God as he is known in the Scriptures of the Old and New Testaments. That is, the Christian community as a whole and its individual members are called first of all and primarily to the task of evangelism and missions. But this commission inevitably and inescapably means that the church and individual Christians will be concerned with the political, social, economic and cultural life of the world.

. . . Moreover, if the Great Commission is not simply an unfortunate necessity but a great privilege, then our responsibility to bear witness in word and action to this God in a social context is not a task we grudgingly and unwillingly must accept, but one we are privileged to accept, thankfully and joyfully. Thus, Westminster Presbyterian Church addresses the issues of altered Life styles for its members in light of economic and natural resource inequities and injustices in the world by recognizing that such issues are matters of evangelism and mission.

Biblical faith has affirmed that the God whom we serve and to Whom we are called to bear witness is the Creator of heaven and earth, who willed and affirmed both our souls and our bodies, our spiritual and our physical welfare, and who, in Jesus Christ, put His stamp of approval on the earthly and physical by becoming flesh and dwelling among us. It has affirmed that "the earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1). There is in Biblical faith no absolute human right of ownership of anything: We are stewards, not owners, of property and wealth given by God, Who is the rightful owner. The God revealed in the Scriptures is One who entrusted the earth, its resources and its wealth, to the men and women he created, to be enjoyed and used as part of God's plan for all His creation. "For what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psalm 8:4-5). "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all" (I Chron. 29:10b-11) .

Moreover, the God revealed in the Scriptures is One who showed special concern for those who most need help, particularly the poor, the hungry, the oppressed, the disadvantaged, the victims of injustice. "'Because the poor are despoiled, because the needy groan, I will now arise,' says the Lord, I will place him in the safety for which he longs'" (Psalm 12:5) . "The meek shall obtain fresh joy in the Lord and the poor among men shall exult in the Holy One of Israel" (Isaiah 29:19). "For Thou hast been a stronghold to the poor, a stronghold to the needy in distress" (Isaiah 25:4). God will not forget or forsake the poor or the needy (Ps. 9:12, 17-18 , 10:12; Isaiah 41:17); he demands economic justice for the poor, the exploited, the defenseless, the weak, the alien (Isaiah 1:10-17; Jeremiah 6 13-21; 7:1-27; Amos 5:21-27).

Our Biblical and Reformed tradition takes seriously both our stewardship responsibilities for God's creation entrusted to our care and our social responsibilities for the use of God's creation in bringing on a new order of economic justice to the poor, the exploited, the weak and the alienated.

The evidence is mounting that the earth cannot much longer support our appetites for consumption, nor much longer tolerate our spoilage of the earth and its environment. We have, in fact, been greedy, and each satisfaction of one desire has led to the generation of new desires, which we have tried to satiate as well. If God condemns the peoples of the world, it will be because they treated the earth as their own possession, forgetting that it belongs to the Lord. Our faith calls us to remember that all of the resources we enjoy are entrusted to us by God, for some purpose which God wills; and that although we are to enjoy those resources, that is nevertheless a by-product from our possession and not the primary purpose of our using them. It behooves us all, therefore, to recall and to rehearse God's purposes for our lives, and to use those things entrusted to us in furtherance of His purposes.

The evidence is also mounting that a few peoples of the earth enjoy and possess a vastly disproportionate share of the earth's wealth and resources, while at the same time, the vast majority of the earth's peoples are poor, oppressed, and vastly disadvantaged in comparison. If God condemns the few, it will be because they filled their barns and enjoyed their banquets forgetting that there were all around them beggars who were denied even the crumbs from their tables. Our faith calls us to remember that the God revealed in the Scriptures is One who repeatedly aligned Himself with the poor and the needy of the world' and that if by chance any of us enjoys possessions in excess of those enjoyed by others, there is an obligation joyfully to share those possessions. It behooves us all, therefore, to seek out those who

are poor in comparison to whatever we have, and to seek meaningful ways to begin to equalize the resources and possessions among all peoples.

The import of our faith and our tradition is no different now than it has ever been. The claims upon us for stewardship over God's gifts and the demands for justice and human dignity among all peoples are the same today as they were yesterday. But perhaps we see more clearly now than ever before as we glimpse that we may no longer be able to retain our old life styles while at the same time trying to encourage others to increase their standards of living; that somehow our own life styles must be altered, even radically, if we are to be true to the claims and demands of our faith; that caring for our neighbor involves some self sacrifice (by our definition); that justice growing out of God's perfect righteousness really does involve a redistribution of resources from us to others.

But we are not alone, left to ourselves to wonder and worry how to accomplish the near-impossible task. God is always present with us; in fact, it is God who is working His purpose out, and we only need to let Him use us in that task. We know that God is for us and will look out for us, that God will not forsake us but will forgive us all our shortcomings and failures. We need only turn our faces to the future, confident that tomorrow belongs to God, rather than look backward, longing for the past. This is at the heart of the Christian life style, to be able to abandon old comforts and securities and to face the uncertainty of the future, in the bold conviction that we do not have to amass possessions to care for ourselves, that we are leaving our familiar and comfortable "Egypt" behind on a journey to the promised land, that the night is far gone and the day is at hand, that God is at work in the world, even now. Such conviction frees us from enslavement to old ways and old rewards, and opens us to hope for and to enjoy God's new creation. "Behold, the dwelling of God is with men. He will dwell with them and they shall be his people, and God himself will be with them" (Rev. 21:3).

FOOD AND NUTRITIONAL LIFE STYLES*

Americans generally spend a smaller fraction of their incomes for food than people from lower-income countries, but a sizeable fraction of your salary probably goes for groceries. More important, the resources we Americans use to produce food make up a large chunk of the entire world's assets of good land, fertilizer, and energy. Clearly, we should try to be good stewards of this bounty. Let's look responsibly at our nutritional needs and at ways to satisfy them.

Nutritional Essentials

The classic three groups of essential food components are carbohydrates (starches and sugars), fats, and proteins. You need a certain minimum of each of these, along with some essential vitamins and minerals on a daily basis. Few Americans above the poverty level fail to get their quotas of each group -- unless they unbalance their diets by such whims as a "junk food" habit. (All an adult needs of high-grade protein, for instance, is about 30 grams, or an ounce, per day.) You can choose a very wide range of foods, on either a cost or an energy-and-resource basis, and still meet basic nutritional needs.

Starches and Sugars

Carbohydrates are usually inexpensive sources of energy (measured in calories) . Carbohydrates come from plant sources -- directly from the land -- and plants are efficient in their use of soil, light, and water resources (and agricultural labor). Whereas sugar and candies provide only "empty" calories, fruits and vegetables supply many vitamins and minerals. With good recipes and an imaginative cook, vegetables and fruits can add tremendous variety and interest to our diets. The low-meat cuisines of many European, Asian, and Latin-American countries deliciously prove this point!

* We appreciate the critical review of this chapter by Ms. Becky Epes, MSRD, at the University of Virginia, Children and Youth Project, Department of Pediatrics.

Fats and Oils

Fats, although they contain some essential nutrients (certain fatty acids), are perhaps the easiest foods to get too much of. Meats, a few vegetable sources, and the fats used in baking and frying generally give Americans well over the 35% of total calories recommended as one's maximum fat intake. Nutritional problems are caused by overuse of "saturated" fats (solid types from animal sources). Such excess isn't good for your heart and blood vessels. It's a good idea, therefore, to get as much of your fat intake as you can from vegetable sources -- corn oil, soybean oil, and especially safflower oil. If you stick to such oils for baking and frying, you'll get the important unsaturated types of fats (and won't lack for saturated ones, either). Such liquid fats from plant sources are produced quite efficiently with regard to energy and agricultural resources.

Proteins

Proteins, the food components most of us especially cherish, are critical in several ways. We don't need a huge amount (as noted), but proteins take up a disproportionate fraction of our food dollars. This high fraction suggests special efforts to save on protein sources; and, as usual, high dollar cost goes along with high usage or the world's resources. Functionally, proteins -- unlike fats and carbohydrates, which are the major "fuels" supplying our energy -- are vital to tissue maintenance and replacement. They can come from either animal or plant sources; but most Americans think immediately of meats when they seek proteins

Production Efficiency

It's no accident that meats are costly. Aside from the strong demand that keeps prices up, they are inefficiently produced in terms of energy and resources. From twice to more than tenfold the agricultural land, fertilizer, equipment, and energy go into producing a pound of meat protein as go into a pound of vegetable protein. American (and European) preferences for beef, along with modern feedlot methods of producing it, are making the inefficiency worse. We -- as well as Europeans, Australians, and to some extent Japanese -- are grossly overusing our share of farm productivity, chiefly by our irresponsible dependence on the least efficient protein sources!

Alternative Protein Sources

Countries like Italy, India, Mexico, Greece or China demonstrate that vegetable protein sources not only provide

good nutrition but also give a delectable basis for variety in our meals. Carefully planned vegetarian diets can be nutritionally adequate and interesting. Experiments in "vegetarianizing" your diet (not necessarily totally!) offer an interesting, rewarding, and responsible change in life style.

Protein "Quality" and Balance

There is one necessary caution, though, regarding vegetable proteins. Not all proteins are alike in supplying the needs of our tissues. They're made up of a score or so of "amino-acid" building blocks, some of which (called "essential amino acids") must, be supplied in the diet for tissue maintenance. Beans or grain plants, however, need different proportions of these amino acids than do humans; so their proteins aren't as well-balanced, or "complete," as those from meats, milk, or eggs. Anyone getting his proteins from vegetable sources therefore has to combine a variety of vegetable sources to offset this incompleteness.

For example, use of legumes (beans, peas, lentils, etc., which contain certain essential amino acids like tryptophan and lysine), along with grains' corn, nuts and seeds, and other plant-protein items (to provide other essential amino acids like methionine) in combination or rotation can match the "quality" of meats. This isn't hard to do. Indeed, seeking a mixture of vegetable protein sources, with some assistance from milk and eggs, tends to make menus more varied and interesting. There are simple, easily-used guidelines for balancing up your diet in some of the references listed later, and a guide to several combinations is included at the end of this chapter. (Traditional vegetarians balance their plant proteins almost instinctively, using grains with legumes for example.)

Vitamins and Minerals

Classical discussions of nutrition add two "minor" groups (beyond carbohydrates, fats, and proteins): vitamins and minerals. Vitamins have received great publicity and, through modern chemical technology, are available. However, with a sensible balanced diet, one really has very little need for supplementary vitamins (or minerals). Deficiencies develop primarily among those who compound inadequate diets with toxins such as alcohol, or among people whose range of diet is severely limited. Rice, for example, the principal food for half the world's population, when highly milled, has lost most of its vitamin and mineral content. Corn alone lacks essential amino acids tryptophan and lysine.

The Virtues of Fiber

A final "nutritional component" that is receiving more and more attention is fiber. Chiefly cellulose, like paper or cotton, this component supplies no usable calories or maintenance materials. It provides only bulk to move other substances through the digestive tract. Other food components, especially in highly-refined forms, may be almost completely absorbed; and the wastes excreted into the intestines add little bulk. To keep up the desirable "throughput rate" for health, non-absorbed bulk is needed -- preferably in the form of cellulosic roughage. This component was considered unimportant a few decades ago, when people ate fewer refined and "processed" foods. Medical research now seems to be linking more and more intestinal disorders with lack of fiber in the diet. From constipation to excess cholesterol to intestinal cancer, a variety of diseases is under study as associated with low-fiber diets. Fiber is cheap and available in whole-grain products, bran cereals, and many vegetables.

Convenience Foods

If by now you suspect something of a bias against highly-processed "convenience foods," you're right! Nutritionally, such products tend to be expensive sources of excess fats and carbohydrates, or "empty calories." Unless your palate has been totally spoiled by a diet of TV dinners, Twinkies, and the like, washed down with a soft drink or two, an evening at a Westminster "bread supper" should prove by contrast how dull and insipid such over processed foods can be. Typically, too, they give you little of the fiber you need. Nutritionally third-rate and esthetically blah, over processed convenience foods are wasteful of food dollars, resources, and energy. This is not an argument for an all-out natural-food crusade -- just hold down on convenience foods and over processed items, and see if this thrifty life style isn't more enjoyable, as well as more nutritious.

Holding Costs Down

We probably don't need to give many buying suggestions in this handbook; most experienced shoppers already know how to look for specials, check the unit prices (cents per ounce, pound, or gram) , learn the specialties of various stores, consider "house brands," etc. Returning to convenience foods for a moment, note how often an expensive product is available with something much cheaper added, yet at a higher unit price than the plain version -- pre-sugared cereals or tea, breaded

fish or shrimp, etc. If you think through the items you get, remembering the Romans| "caveat emptor" -- let the buyer look out for himself - you may trim a considerable amount off that ever-inflating food budget.

Local Sources

We're sorry not to be able to give you really good local sources for as many natural and vegetarian foods as we'd like. Such community projects as a food coop, can provide a good place to get whole grains, vegetable protein items, etc. "Health food" stores generally tend to be expensive and limited and to promote faddish items. Sometimes shopping for specific things on trips to metropolitan areas is practical. In later additions to the handbook we hope to have more suggestions of food sources.

Sharing the Savings

A final word is appropriate. If you take advantage of some of the suggestions made here, you just may end up with enough saving on your food bill that you will feel like sharing it with someone who needs help. Among numerous appropriate places to contribute food savings are Meals for Millions or the FAST charity. (The first of these, not well known hereabouts, is an organization that helps developing countries set up production of a high-protein food supplement (called MPF; see recipes below) from vegetable sources. This self-help approach makes a lot of sense. The Graymoor Covenant, reproduced in Appendix If-A below, expresses well the Christian view on world hunger and sharing your food resources. To the emphasis placed in this Covenant upon awareness of actual food needs, we would add that there are urgent needs for education on how to use available foods and for people who are willing' learn from the needy, their language and how best to assist personally in distributing food to them.

A collection of recipes follows this chapter in Appendix II-B. Others are invited for inclusion in subsequent additions to the handbook. Appendix II-C contains suggestions from the Children and Youth Project at University of Virginia, Department of Pediatrics and materials available from the Nutrition Section, Virginia State Health Department.

As with all sections of this handbook, other suggestions for extending or improving this chapter will be welcome.

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2. Ewald, Ellen Buckman, Recipes for a Small Planet, Ballantine, \$1.50.
3. Cadwallader, Sharon and Ohr, Judi, Whole Earth Cook Book, Bantam, \$1.50.
4. Hewitt, Jean, The New York Times Natural Foods Cookbook, Avon, \$1.95.

These paperback books are a mixture of economic practicality, ecological awareness, nutritional background and a trace of natural-food faddism. Consumer Reports (available monthly through membership in Consumer's Union and in many libraries) occasionally has good advice on foods and nutrition; notable recently has been their July 1975 article "In Praise of Dried Beans."

5. Joy of Cooking
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APPENDIX II-A
THE GRAYMOOR COVENANT ON WORLD HUNGER

The following statement was issued by persons participating in the working session on world hunger called by the National Council of Churches at Graymoor Christian Unity Center (N.Y.) in December 1974.

We, as members of the Christian Community, together with the rest of humankind, are compelled to respond with fresh energy and imagination to the survival dimensions of the world hunger crisis. We recognize that immediate action is required to provide emergency food aid for those one-half billion people suffering from severe malnutrition or starvation. We are equally aware that the deteriorating and desperate condition of our world is the result of long-standing injustices, complicated by a whole spectrum of new factors. These require action now and for years ahead.

We rejoice that God is making us aware of his action today, creating a new heaven and a new earth, in which hunger and injustice are ended and all his children share the earth's bounty. We who belong to the church of Jesus Christ are called to be the instruments of his judging and renewing action. We, therefore, commit ourselves to work to identify the values and behavior in ourselves and in this society that hinder his work, and we covenant to intensify our search for new ways for the churches to manifest God's new creation and to help other institutions respond to God's intention for them.

It is a fact that a major commitment of the church has been to people in need, at home and abroad. The mission of the church ought to demonstrate a biblical concern for people both in their endemic need as well as through emergency relief. Services in health, education and community development have been concomitants of evangelical witness.

We confess that over the years, we have tended to reduce love to charity. We also have participated in economic, political and ecclesiastical systems that too frequently have been instruments of oppression.

We rejoice that, by the grace of God, new possibilities exist. We affirm the call of churches and voluntary agencies at the World Food Conference, and since, to meet the human needs of persons in the most seriously affected countries. Specifically, we urge the President to make an immediate commitment by the U.S. Government of 4 million additional tons of grain between now and June 30, 1975. Wherever possible, this should be done through multilateral channels. We do not and will not support the allocation of foodstuffs to countries

primarily on military or political rather than humanitarian grounds.

We here covenant together to urge the denominations and ecumenical agencies we represent to develop in dialogue with Third World colleagues strategies that will move corporately:

- to make hunger a priority issue in every local church and community,
- to meet immediate needs, locally and worldwide, in a more intensive and intentional way,
- to affect the policies of our government by increasing legislative action through local networks and a strengthened voice in Washington,
- to mount a massive educational effort that upholds the benefits and possibilities of a life of creative simplicity,
- to reorder our national priorities to reflect a commitment to human need, development and freedom, and
- to develop ways by which our constituencies can engage in a serious analysis of the systemic causes of current injustice and initiate action programs that will change them.

We recognize that the unprecedented magnitude of the world hunger crisis requires unprecedented collaboration by the churches, and that we cannot become effective instruments of God's creation of new human community so long as we perpetuate the separation and wastefulness that characterize much of our existence as denominations. In the interest of common witness and meaningful stewardship, we assert our commitment to ecumenical cooperation, therefore we call upon our denominations through the NCC to establish more comprehensive means for maximal collaboration in the planning and implementing of the churches' response to the world hunger crisis and the quest for justice.

* * * * *

APPENDIX II-B
RECIPES

EASY GRANOLA

Turn heat on low. Put 1/4 to 1/2 cup safflower oil and 1/2 cup honey in heavy pot. Add 7 cups quick cooking oats, 1 cup wheat germ, 1 cup soy nuts, 1 cup raisins, 1-3 tablespoons pure vanilla extract and anything else that you like to munch on. Stir. Cool and store to use on cereal, as a topping on yogurt or as a quick "pick-me-up."

FROM FAMILY NIGHT SUPPER, May 18, 1975

BRUSSELS SPROUTS SALAD

Herb-marinated sprouts and bright tomato wedges combine forces to create an unusual salad. A bed of spinach leaves or lettuce would make colors sing.

2 pkgs. (10 oz. each) frozen Brussels sprouts

1/4 cup vinegar

1 - 1/2 tsp. chervil leaves

1 tsp. salt

1 tomato

1/4 cup salad oil

1/4 tsp. pepper

Snipped parsley

Cook Brussels sprouts as directed on package; drain. Shake vinegar, oil, chervil, salt and pepper in tightly covered jar. Pour dressing over hot Brussels sprouts, turning each until well coated. Cover and refrigerate at least 3 hours. Just before serving, cut tomato into wedges; toss with Brussels sprouts and sprinkle with parsley.

BEET SALAD

Cut cooked beets in thin slices. Put on lettuce and sprinkle with chopped mint. Serve with French dressing.

SQUASH CASSEROLE

5 cups boiled sliced squash
1/2 cup chopped pepper
1/2 cup chopped onion
1 tsp. salt
pepper
1 egg
2 Tbsp. flour (heaping)
3 Tbsp. butter
1 t. baking powder
Mix well, fill greased baking dish and bake
in 350° oven for 40 minutes.
* 1/2' cup MPF added = 5 oz. meat, fish or
cheese

SOYBEAN TORTE

Grind beans (cooked) - about 3 cups
Add: 1 tsp. rum extract
 2 tsp. vanilla extract
Cream: 1 stick margarine
1/2 cup sugar
4 egg yolks
1/2 tsp. salt
Beat: 4 eggs white till fluffy
Add: 1/2 cup powdered sugar gradually
until very stiff. Blend everything
together gently but well adding:

1-1/2 cups unbleached flour
3 Tbsp. baking powder

Grease and dust cake pan. Bake in preheated
350° oven for 50 minutes. Let cool, cut in
3 layers, fill with any kind of sour jelly
grape, currant). Dust the top with powdered
sugar.

MUSHROOM & SPINACH QUICHE

Beat together to blend:

3 eggs

L-L/2 whipping cream

pinch of nutmeg.

8" partially cooked pastry shell

1/4 cup grated Swiss cheese

1 Tbsp. butter cut into pea sized dots

2 Tbsp. minced shallots or green onions

3 Tbsp. butter

1/2 Lb. sliced fresh mushrooms

1 tsp. salt

1 Tbsp. lemon juice

optional: 2 Tbsp. Madeira, port or sherry

3/4 cup chopped spinach

Sauté shallots briefly in butter. Add mushrooms.

Cook for 5-8 minutes. Add cooked spinach and

cook until water is evaporated. Add sherry,

salt, pepper, seasonings. Gradually stir into

eggs and cream. Pour into pastry shell. Sprinkle

with cheese, dot with butter. "Bacos " optional.

Bake 375° for 30-35 minutes.

MENU TOR ONE DAY USING BEST BUYS

Oatmeal

Scrambled Egg

Toast and Margarine

Instant Nonfat Dry Milk

*Hot Dog/Bun

Cole Slaw

*Apple

Instant Nonfat Dry Milk

Beef Pattie

Baked Potato

Turnip Greens

Bread and Margarine

Instant Nonfat Dry Milk

Jello and Oatmeal Cookies

*For heavier noon meal add baked beans and

apple cobbler.

NUTRITION SECTION
STATE DEPARTMENT OF HEALTH
Richmond, Virginia 23219

VICTOR'S SPECIALS

1. MANY MEALS FROM A BLADE CHUCK ROAST (~\$2.15/Lb.). Six lbs. is enough for 6 people for 2 meals. Cut out center for boiled beef meal.

For light soup: take blade and marrow bone, boil 2 hours.

Add: Old carrot
One onion
Celery leaves
Salt-pepper to taste

For dark soup brown meat and bones first then add above and boil soup down all day.

Strained soup makes consommé:
(Refrigerate and remove fat).

For vegetable soup:

Add: Celery
Carrots cut to quarter pieces
(or celariac, root celery which grows around here).
String beans
Corn
Okra
Tomatoes (canned or stewed).

German Marrow dumplings can be made from the marrow (above) mixed with egg and bread crumbs.

Suggested meals:

1. Vegetable Soup
Rolls
Sturdy dessert (rice Pudding)
2. Boiled beef with gravy, dumplings or potatoes.

2. ROUX

(Butter or shortening and flour). Brown the flour and fat for soup. Excellent for chicken soup. Use to thicken and add flavor.

3. JERUSALEM (really Virginia) artichokes

Grow your own
Use in salads, raw, or
Boil and serve with butter.

EVER TRY MPF?

In 1977, several families purchased MPF, a multi-purpose food developed by the foundation, Meals for Millions. Following are suggestions for everyday use of this soy protein powder containing vitamins and minerals:

For Breakfast:

- Beverage: Stir one level tbsp. of MPF into 4 ounces of chilled tomato juice or orange juice.
- Hot cereal: Add one level tbsp. of MPF to a serving of cooked cereal.
- Cold cereal: Add one level tbsp. of MPF to a serving of ready-to-eat cereal.

For Lunch:

- Thin soup: Add one tbsp. MPF to a serving of hot broth or clear soup. Stir and allow to hydrate briefly.
- Thick soup: Sprinkle one tbsp. MPF on surface.
- Salad: Sprinkle MPF on green vegetables or tossed salads, adding salad dressing to taste.
- Sauce: Mix one level tbsp. MPF with serving of apple sauce, strawberry sauce or rhubarb sauce.
- Dessert: Sprinkle one tsp. MPF on each portion of prepared pudding or ice-cream.

For Dinner:

- Hot dishes: Sprinkle one tbsp. MPF over serving of any hot dish or casserole.
- Vegetables: Sprinkle one tbsp. MPF over each serving.
- Breading: Mix one tbsp. of MPF with one tsp. flour. Dip fillet of fish, chicken section, veal cutlet, or mock chicken in beaten whole egg, then roll in MPE-flour mix. Fry in greased pan.

To obtain MPF and other recipe ideas, direct inquiries to General Mills Chemicals, Inc. , 4620 West 77th Street, Minneapolis, Minnesota 55435, Attn.: M.P.F.

HOW TO GET ADEQUATE PROTEIN FROM A MEATLESS DIET

The main advantage of meat (and other animal protein) is that it has all the essential dietary amino acids in the right balance, Vegetables and cereals leave gaps or imbalances--but these tend to even out, because the amino acid pattern for plant food varies. For example, eating wheat and beans together, or corn and beans together increases their protein value by 33%. You can get protein value equivalent to that of meat by combining the following:

| combine | you serve |
|---|---|
| Grain products and Peas, beans, lentils | Wheat and soy bread Rice and beans dish |
| Milk products and Grain products | Macaroni and cheese Yogurt and barley soup |
| Peas, beans, lentils and Sesame or sunflower seeds | Pea soup with sesame muffin |

Another way is to add some kind of protein such as MPF to every dish you eat. Then your daily protein needs can easily be met without meat. For example,

| to | add |
|-------------------------|---|
| Baked goods and cereals | Non-fat dry milk or soy flour |
| Vegetable dishes | White sauce, cheese sauce, nuts, egg |
| Grain dishes | Nuts, seeds, soy grits, cheese |
| Green salads | Yogurt dressing, egg, cheese, cold peas, beans, sunflower seeds, bean sprouts |
| Fruit salads | Cottage cheese, nuts, seeds, yogurt. |

APPENDIX II-C
ADDITIONAL SUGGESTIONS AND AVAILABLE MATERIALS

SUGGESTIONS FROM CHILDREN AND YOUTH PROJECT
AT UNIVERSITY OF VIRGINIA, DEPARTMENT
OF PEDIATRICS WHICH MAY HELP YOU GET
MORE FOOD VALUE FOR YOUR DOLLARS

1. Check weekly specials in foodstore advertisements.
2. Prepare a grocery list before you shop.
3. Compare cost and buy food in the form (fresh, frozen or canned) or the weight of the package that gives the cost servings for the money. Test different brands of food to see which one gives the greatest quality and number of servings for the money.
4. Shop carefully for low-cost foods within each food group.
5. Buy government graded foods because this will enable you to be sure of the quality of food and you are then better able to compare prices asked.
6. Take advantage of seasonal abundances in food.
7. Limit perishable food purchases to amounts that can be used while they are in top quality.
8. Prevent food waste by proper storage and by cooking methods that conserve nutrients.
9. Consider family likes and dislikes when food shopping.
10. When buying meat, consider the amount of lean meat in the cut, not by the size of the package.
11. Study bread labels before you buy and choose the bread by weight and food value, not by the size of the Loaf.
12. Buy packaged cereals or any other packaged food by weight, not by the size of the package.
13. Choose the type of package or grade in a canned product that is appropriate to your cooking method.
14. Fish is high in nutrients and often low in cost.

15. Eggs are usually a less expensive source of nutrients than most meats. Dry beans and peanut butter are inexpensive alternates for meat.
16. Ready-to-serve cereals in multipacks of small boxes may cost 2 to 3 times more per ounce than the same cereal in a large box. Sugarcoated, ready-to-serve cereals cost more per ounce than unsweetened ones and have less nutrients.
17. Cereals you cook yourself are nearly always less expensive than the ready prepared ones.
18. Non-fat dry milk and evaporated milk cost considerably less per quart when reconstituted than whole fluid milk, and supply comparable amounts of calcium and protein. (A glass of whole fluid milk usually costs 3 times as much as a glass of reconstituted non-fat dry milk).
19. A can of solid white meat tuna costs more than the same size can of grated light meat tuna.
20. Bacon, which is largely fat, is one of the most expensive foods you can buy in terms of protein value.
21. Extend meat by the use of bread or other cereals in meat loaves or added stuffing for roasts.
22. Grade B or grade C eggs are just as nutritious as grade A, and are usually cheaper.
23. Raw cabbage and some dark green vegetables are cheap sources of Vitamin C.
24. You pay for the fat in the meat you buy, so use any extras for cooking and seasoning to save money.
25. The "less tender" cuts of meat are usually less expensive and contain just as much food value as the more costly items.

How "PROGRESS" RUINS THE POTATO

| | <u>Cost</u> | <u>Calories/100 gm</u> | <u>Fat</u> | <u>Comment</u> |
|---|---------------|------------------------|------------|--|
| Raw (1 x 2¼") | | 76 | 0.1 gm | Vit C falls to less than 1/3 over 6 months storage |
| Baked (1 x 2½) | 10¢-14¢ | 95 | 0.1 gm | If eaten with skin, fiber, minerals, Vit C etc. are retained |
| Boiled (1 x 2¼) | | 65 | 0.1 gm | Lose water-soluble Vitamins (B, C) |
| French Fried 20 pieces (½ x ½ x 2") | \$1.05-\$1.75 | 274 | 13.2 gm | Major increases in fat, salt and calories; without gain in essential nutrients |
| Potato chips (½ x ½ x 2") | \$1.15-\$1.90 | 565 | 40.0 gm | Major increases in fat, salt and calories; without gain in essential nutrients |

EVERY DAY YOUR FAMILY NEEDS:

YOUR BEST FOOD BUYS:

MILK AND DAIRY FOODS:

3 to 4 cups for each child
2 cups for each adult
Cheese may be used for part of the milk

Milk
nonfat dry milk
Canned milk
Buttermilk
Fresh milk

Milk Products
Cottage cheese
Yellow cheese

MEAT OR ALTERNATIVES:

2 or more servings for each person

Meat, Fish, Poultry, Eggs

Ground beef
Chuck roast
Hot dogs
Pork or beef liver
Chicken
Fish
Eggs

Alternatives

Dried Beans
Dried peas
Peanut butter

FRUITS AND VEGETABLES:

4 or more servings for each person:
A high Vitamin A food every other day

For Vitamin A

Carrots
Rutabagas
Kale

For Vitamin C

Raw Cabbage
Potatoes in skin
Tomatoes or juice

Other

Apples
Canned fruits
Bananas

NUTRITION SECTION LIST OF PUBLICATIONS

1975

Quantity

General Nutrition

Quantity

Nutrition and Budgeting

"Iron Rich Foods for You"
"For Quick Meals and Snacks"
"Food for the Athlete"
"Good Foods and You"
"Diet Manual for Small Hospitals
Nursing Homes & Health Depts."

"Wise Food Buying"
"The Budget Watcher's Cookbook"

Nutrition and Pregnancy

Nutrition and Diabetes

"Foods Needed During
Pregnancy"

"Your Diabetic Diet" *
"Diet for Mild Diabetics"
"The School, the Teacher,
and the Diabetic Child"

Nutrition and Weight Control

Nutrition and Gerontology

"Look at the Shape We're In"
"1000, 1200, 1,500, and
1,800 calorie diets"
"POPS - Put On Pounds
Successfully"

"Power for the Golden Years"

Nutrition and Infancy

* Available under medical
supervision only!

"Perk Up Your Baby with Iron
Rich Foods"
"Baby's First Spoonful"
"Baby's First Food Is Milk"
"Infant Feeding Guide"
"Feeding the Baby"

=====

Nutrition and Preschool Children

Mail Orders to: Nutrition Section
Virginia State Health Dept.
109 Governor Street
Room 624
Richmond, Virginia 23219

"Nutrition Guide for Nursery Schools"
"Food to Grow On"
"Feeding Tips for Moms With Tots"

III RESOURCE CONSERVATION

The Problem

More than one billion pounds of solid wastes are discarded each day in this country. This amounts to a per capita rate of one ton yearly or almost 40 pounds per week -- of these about 660 pounds are packaging materials, 90% of which are discarded. Some of the materials used are in short supply in the world. The limits to growth calculates aluminum reserves at 31 years, petroleum at 20 years, and tin at 15 years. We are also rapidly using up water and timber supplies.

The Solution

This chapter will show you individual ways to reduce your consumption of vital resources and recycle materials you do use.

Aluminum and Tin Cans: Cans are either aluminum or a steel and tin alloy. Tin cans are more difficult to recycle and their reclamation value is low -- steel scrap is worth \$20 a ton whereas aluminum nets \$200 a ton. Aluminum does not rust easily and will become a larger part of the solid waste disposal problem if not recycled.

Actions

1. Cut down on use of cans, especially for beverages; Use returnable bottles.
2. If you must buy canned goods, buy all aluminum cans and save them to be reused. Never throw aluminum away. Aluminum requires seventeen times as much energy in production as does steel.
3. Reuse aluminum foil many times.
4. Turn in aluminum items for recycling-foil, TV trays, cans.
5. Avoid buying aerosol cans. They are dangerous, difficult to dispose of, difficult to recycle, harmful to the ozone and 16% of the product cost goes for the container.

6. Buy bulk, dry pet food instead of cans.
7. Put pop tabs inside of cans for recycling after the drink is consumed. Drinking from the can with the tab inside is dangerous as the tab can be swallowed. Canadian cans are constructed so that there are no throw-away tabs.
8. Find out if it is possible to return metal coat hangers to cleaners.

Aluminum recycling in Charlottesville:

1. Barracks Road next to Texaco 1st Sunday of month 9-5 (Girl Scouts).
2. Barracks Road next to Texaco -- every other Thursday 12-2 (Reynolds) .
3. West End Scott Stadium -- Mondays, 1:30 p.m. (Rothwell Distributors)
4. Madison Bowl parking Lot -- Mondays, 12:15 p.m. (Rothwell Distributors)

Glass Bottles and Jars

1. Buy returnable bottles and return them.
2. Reuse jars for storage.
3. Avoid baby food jars (35% of cost of food is for jar). Equally nutritious baby food can be safely and cheaply prepared at home with a blender.
4. If you buy glass, buy clear or green glass (see below).

Glass Recycling in Charlottesville :

1. Fire station 250 Bypass -- 1st and 3rd Saturdays of month 9-5 (Ecology Group). They collect clear and green glass, with any metal removed, labels can be on. Wash please.
2. Rothwell Distributors will accept only Miller beer bottles at the same pick-up as for aluminum above.

Plastics

Plastics are derived from fossil fuel and are impossible to recycle.

1. Avoid nonessential buying of plastics in any form.
2. If you must purchase them, purchase only products intended to last.
3. Do not accept (or at least try to cut down) on plastic bags at supermarket or dry cleaners.
4. Reuse plastic bags for lunch bags and food storage.
5. Use durable scotch tape dispenser, rather than throw-aways.
6. Use fountain pens rather than ball point or felt pens.
7. Return styrofoam egg and meat containers to markets. Ask for meat wrapped in paper rather than plastic.
8. Boycott eating establishments with wasteful plastic utensils and cups and tell them why you are doing it.
9. Avoid using plastic disposable utensils.
10. Don't purchase frozen foods in plastic cooking pouches.

Wood and Paper Products

1. Take your own shopping bags with you: net or canvas.
2. Use and reuse paper bags to utmost: lunches, garbage pails, wrapping paper.
3. Use a lunch box instead of paper bags
4. Buy a live Christmas tree and plant it.
5. Save and bundle newspapers for recycling.
6. Share magazines with your neighbors or turn them into hospitals, doctors' offices, barber shops, schools.

Wood and Paper Products (cont'd)

7. Support and use the local libraries; buy only those books and magazines that you need
8. Pass along used books to friends, libraries or used book stores.
9. Write on both sides of pages of paper.
10. Use foldable stationery (French notes), such as those sold as
air mail stationery, for letters.
11. Use backs of used sheets of paper for note taking. Keep blackboard by telephone for notes.
12. Keep blackboard by telephone for notes.
13. Use newspapers, comics, old wrappings or towels for gift wrapping -- avoid buying any.
14. Cut down use of paper towels and napkins and placemats - use
cloth.
15. Avoid disposable diapers and liners.
16. Reuse cardboard boxes.

Paper Recycling in Charlottesville

Newspapers (bundled) -- East Coast service station on 29N off southbound lane -- 1st Saturday of month, 9-5 (Cub Scouts/Boy Scouts).

Magazines -- Barracks Road parking lot next to Texaco -- 1st Saturday of month 9-5 (Charlottesville High School Ecology Class).

Water

1. Don't wash dishes in running water (you can waste 30 gallons).
2. Wash only full Loads in dishwasher.
3. Take brief showers (3 minute) instead of filling tub (save 20 gallons).
4. Keep cold water in refrigerator (running water to make it cold can waste a gallon).

Water cont'd

5. Be sure faucets don't leak (can waste 25 gallons a day).
6. Flush toilet as seldom as necessary (6 gallons a flush).
7. Put a brick in your water closet or bend float valve to Use less water in each flush.
8. Install a Little John in your toilet - plastic inserts to reduce flushing to less than 3 gallons. (See Newsweek 11/3/75, p. 82).
9. Use bucket and sponge to wash car, sweep drive-way - use running water as seldom as possible.
10. Water lawns in evening to cut down evaporation loss. Do not over water.

Clothes

1. Buy sturdy, durable clothes.
2. Give clothes you don't need to Salvation Army, Goodwill, or Bargain Shop or sell at Opportunity Shop (1022 W. Main).

Corporate Activities

Individuals can reduce their consumption of vital resources and appreciate monetary savings at the same time. However, if more prudent use of these resources and more efficient recycling are to occur some corporate actions are necessary.

Recycling

1. Small communities can support recycling centers providing a single, accessible place where all materials can be taken. Sale of these materials can provide the financial base for such a center.
2. Alternatively, garbage collection can be arranged to allow sorting of garbage and collection to recoup materials which can be recycled.

Community, County, State Regulations

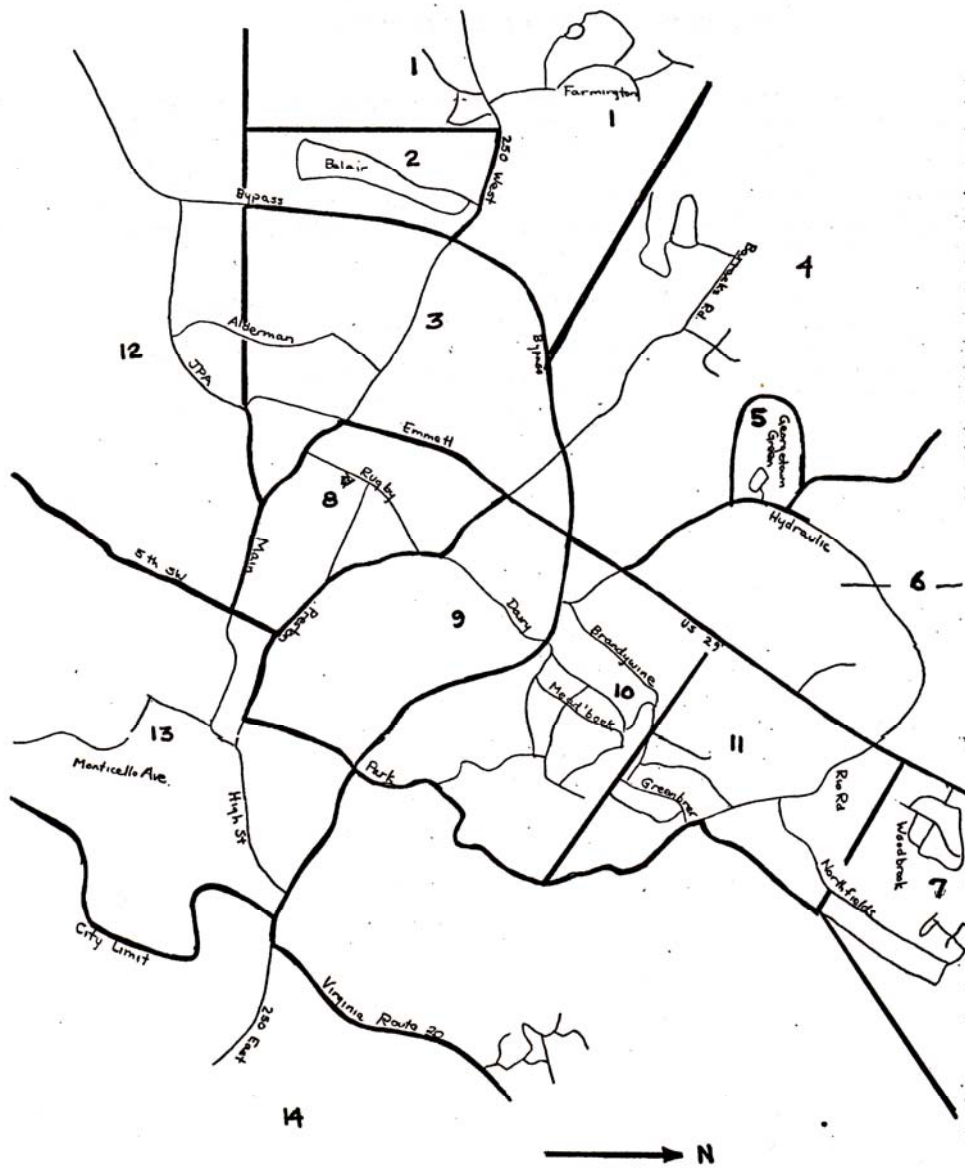
1. Communities and states have passed legislation which restricts the sale of soft drinks and other beverages in non-returnable containers. Plastic and non-clear glass containers cannot be recycled.
2. Canadian beverages in cans do not have pull tabs but a punch hole opening. These cans are safer and do away with the litter of discarded tabs.
3. Neighborhoods can effectively organize their activities in conservation: compost piles for vegetative waste; mulch leaves other than bagging; collection of paper, glass and aluminum for recycling.

IV

ALTERNATE NEIGHBORHOOD PATTERNS

One alternative that many Westminsterites commend to our consideration is a greater degree of sharing. Car pooling to and from work and church is a prime example. Others might include the loan, possibly on an informally-reciprocal basis , of special tools and/or skills possessed and services. The idea is one of closer community pervading an, extended neighborhood.

To aid the growth of a sense of enlarged community, a map is given of Charlottesville and environs, broken into neighborhood groups, followed by listings of Westminsterites living in the various neighborhood groups. Exact addresses may be found in the Church Directory.



Map of Charlottesville, Virginia and Environs
 (note: Westminster Church is located in Section 8,
 and University of Virginia in Sections 3, 8 and 12)

1 - 250 West

Mr. Gary J. Aichele
Ms. Virginia L. Algyre
Dr. and Mrs. John T. Benjamin
Dr. Reynolds Cowles, Jr.
Mrs. Michael Davison
Ms. Joy J. Dodd
Mr. Gerald W. Ferguson
Mr. and Mrs. Joseph E. Gibson
Mrs. Frank B. Haynes
Mrs. William Herling
Mrs. James Herndon
Dr. Charles W. Hurt
Mr. and Mrs. Marion K. Kellogg
Mrs. Raymond F. Loving
Mr. and Mrs. Rick Noble
Mr. and Mrs. Frank A. O'Neill
Mr. John A. Purinton
Mr. and Mrs. Richard T. Selden
Mrs. Paul C. Smith
Dr. and Mrs. Warren G. Stamp
Mr. and Mrs. William D. T. Sublette
Dr. and Mrs. Frank D. Taylor
Mr. and Mrs. Charles G. Tewksbury
Mrs. Collett M. Thach
Dr. and Mrs. Harry A. Wellons, Jr.
Mr. and Mrs. William H. White, III
Mr. and Mrs. Jeffrey A. Wilk

2 - Bellair

Dr. and Mrs. M. K. Humphries
Mr. and Mrs. Harry A. Mereness
Dr. and Mrs. William R. Sandusky
Mrs. A. G. Thomas

3 - Ivy Road from Emmet Street to 29 Bypass and Copely Hill

Mrs. Albert J. Barlow
Mr. and Mrs. Martin C. Battestin
Mr. and Mrs. Edwin J. Bernet
Ms. Susan Campbell
Dr. and Mrs. Bradford Edgerton
Mr. and Mrs. Derek Freyburg
Mrs. Charles N. Hulvey
Mr. and Mrs. Robert Johnston
Mr. and Mrs. David Little
Mr. M. Donald MacInnis

3- (continued)

Mr. Thomas Reynolds
Miss Glennys Sheppard
Mr. and Mrs. Ralph W. Shoaf
Ms. Carol Spangler
Ms. Donna Stienstra
Mr. Tom Strikwerda
Mr. and Mrs. Gilbert J . Sullivan
Ms. Elizabeth Trimble
Mr. and Mrs. Joseph L. Vaughan
Mrs. Gordon T. Whyburn
Ms. Georgeann Wilcoxson
Mrs. John H. Wright
Mr. and Mrs. Stephen Wilson
Mr. and Mrs. Bernard (Chip) Keating
Ms. Winifred R. Legerton

4 - Barracks' Road Area, west of 29 Bypass

Mr. and Mrs. John Wood Bolton
Ms. Susan L. Bundy
Ms. Linda Lee Davis
Dr. and Mrs. John L. Guerrant
Ms. Ann Harris
Ms. Mary B. Hevener
Mr. and Mrs. James L. Jessup
Dr. and Mrs. Thaddeus E. Kelly
Mr. and Mrs. Forrest D. Kerns
Mr. and Mrs. D. Nelson Limber
Dr. and Mrs. Robert M. Macleod
Mr. and Mrs. David Morris
Dr. and Mrs. John A. Owen
Mrs. J. Russell Parks
Mrs. James L. Rovnyak
Mr. and Mrs. Wayne Siegel
Mr. and Mrs . Charles H. Smith
Mr. Charles H. Smith, III
Ms. Pamela Story
Mr. and Mrs. Robert E. Stroud
Mr. and Mrs. Robert Vaughan
Mr. and Mrs. Donald J. Wagner
Dr. and Mrs. Peyton E. Weary
Mrs. William R. Yonker
Ms. Cheryl Jones
Ms. Becky Miner

- 5 - Georgetown Green
Ms. Roxana Colvin
Mr. Paul C. Gaertner, Jr,
Mrs . Elsie McD. J. Hamner
Mr. and Mrs. Read A. Lunsford
Mr. Robert H. Owens
Mr. and Mrs. L. F. Payne
Mr. and Mrs. Robert Stripling
6. Berkeley-Four Seasons -Earlysville
Mrs. Donna Bent
Mrs. Robert Croteau
Mrs. Alto E, Feller
Mrs. Alexander Kirkpatrick
Mr. and Mrs William Rowan, II
Mr. and Mrs. Richard S. Tener
Mr. and Mrs. Charles Osina
7. Woodbrook-Carrsbrook- 29 North
Dr. and Mrs. Carlos R, Ayers
Mr. and Mrs. J. Taylor Beard
Mrs. James L. Benshoff
Mr. and Mrs. Malcolm Luck
Mr. and Mrs. George B. Matthews
Mr. and Mrs. Harold S. Morton
Mr. Douglas Stoughton
Mr. and Mrs. John S. Wright
- 8 - Rugby Road,south of Barracks Road to Main Street

Mrs. Thomas M. Carruthers
Mr. and Mrs. Irby B. Cauthen
Mrs. E. J. Cooley
Mrs. Pernetha Gilbert
Mr. and Mrs. James W. Grove
Mr. and Mrs. E. J. Gunter
Mr. and Mrs. Oron J. Hale
Mrs. Frank E. Hartman
Mrs. Rosenary Hevener
Ms. Kathryn Hodges
Mrs. C. .C. Kelso
Mrs. Mary Dillard Kenny
Mrs. E. A. Kincaid
Mr. and Mrs. Henry L. Kinnier
Mrs. George Lawson
Miss Annie G. Lipscomb
Mrs. Stephan Ludewig
Mr. John E. Manahan

8 - (continued)

Mrs. Miriam McKeith
Miss Jean McKeith
Mrs. John C. Metcalf
Mrs. L, Gaston Moffatt
Mrs. M. H. Morgan
Miss Mary Jane Morris
Ms. Margaret Perry
Ms. Elizabeth Perry
Ms. Hester Ann Ross
Mr. John N. Ross
Mr. G. W. Sheldon
Mr. and Mrs. Ralph W. Singleton
Dr. and Mrs. Harvey D. Smallwood
Mrs. James C, Smith
Mrs. W. R. Smithey
Mrs. M. Graham Tull
Ms. Hale van Zandt
Judge Lyttleton Waddell
Mrs. Russell H. Wagner
Dr. and Mrs. Don P. Whited
Ms. Connie Meeken
Mr. Michael Rich

9 - Preston Avenue to 250 Bypass

Dr. and Mrs. Fred Bahnson
Mrs. E. F. Cooley
Mrs. Judson C. Dickerman
Ms. Dorinda D. Hall
Mrs. Bransford Hoskins
Mrs. James E. Kindred
Mr. and Mrs. Fred S. Landess
Messrs. Mark, Stephen, and Walter McLean
Mrs. Clifford D. Miller
Mr. Frederick S. Morton
Mr. and Mrs. James Edward Nowell
Ms. Mary Redenbaugh
Mrs. Starling Reid
Mr. and Mrs. Paul Saunier, Jr,
Mr. and Mrs. Edgar F. Shannon, Jr.
Mr. and Mrs. George W. Spicer
Mrs. W. Clay Thomson
Mr. and Mrs. Otis L. Updike
Mr. and Mrs. H. N. Ward
Dr. and Mrs. Claiborne G. Whitworth
Dr. and Mrs. Edward Miller

10 - Meadowbrook and Rutledge and Foxbrook

Mr. and Mrs. James H. Bash
Dr. and Mrs. Jeffress H. Boozer
Mrs. R. A. Brooks
Mrs. Irving H. Brownfield
Mrs. Nina Cowles
Mr. S. T. Crockett
Mr. and Mrs. Robert R. Fair
Mrs. Victor D. Fischer
Mr. and Mrs. Christopher Gale
Mrs. Melvin Gibson, Jr.
Mrs. William J. Heepe
Mr. and Mrs. Stanley D. Henderson
Mr. and Mrs. John H. Highfill, III
Ms. Arlene Keeling
Mr. and Mrs. Hal C. Keller
Mr. and Mrs. James L. Kelly
Mrs. Alice MacInnis
Mr. and Mrs. John C. B. Mclaughlin
Mr. and Mrs. Ralph C. Minehart
Mrs. William O'Brien
Mrs. Merrill D. Peterson
Mr. and Mrs. Earl Quinn
Dr. and Mrs. Benjamin C. Sturgill
Mr. and Mrs. Marvin C. Sutphin
Mr. and Mrs. Walter Wadlington
Mr. and Mrs. D. Alan Williams
Mrs. Lester A. Wilson
Dr. and Mrs. Arthur W. Wyker, Jr.

11 -Greenbrier - Northfields

Dr. and Mrs. C. K. Chung
Mr. and Mrs. Bascom S. Deaver, Jr.
Mr. and Mrs. J. David Deck
Mr. and Mrs. Wallace Downs
Mr. and Mrs. Clifford C. Fox
Mr. and Mrs. Edwin Gatewood
Dr. and Mrs. Richard L. Guerrant
Mr. and Mrs. William Hall
Dr. and Mrs. T. W. Heironimus, III
Dr. and Mrs. Soo Ik Lee
Mr. and Mrs. N. F. G. Martin
Dr. and Mrs. James Q. Miller
Dr. and Mrs. Wallace Ritchie
Mr. and Mrs. Clifford M. Siegel
Mr. and Mrs. William S. Smith
Mr. and Mrs. J. David Hunger

12 - South of University, Jefferson Park Avenue

Mr. and Mrs. Richard N. Anderson
Mrs. William C. Bascom, Jr.
Mr. and Mrs. Everett Boggs
Mrs. Virginia E, Bowen
Miss Ruth Evelyn Byrd
Mrs. Carol H. Davis
Mr. Bundara Dent
Mrs. Hazel Eastham
Mr. and Mrs. Robert Fleming
Mrs. Robert Friednan
Mr. Rich Gregory
Mrs. Hugh M. Hawkins
Mr. and Mrs. Gus M. Heilman.
Mr. and Mrs. Arthur Keyser
Mr. and Mrs . Lee McGlothlin
Mr. and. Mrs. E. J. McShane
Mr. James Earl Miller
Mr. Murray Milner
Mr. Peter Osina
Mr. Stephen R. Rinehart
Mr. and Mrs. Barry Sickles
Mr. and Mrs. Thomas Stott
Mr. and Mrs. Raymond Werner
Ms. Barbara Wyker
Mr. Phillip J. Best, Jr.
Ms. Mary Patton Bing
Ms. Janie Gray
Dr. and Mrs. James R. Kistner

13 - Downtown Area

Mrs. Charlotte Lauben
Mr. and Mrs. Frederick W. Payne
Mrs. C. W. McAllen

14 - 250 East

Mrs. F. Jason Crigler
Mr. and Mrs. Lawrence T. Ludwig
Ms. Page O'Neill
Mr. and Mrs. Ralph Stoughton

15 - Key West and Stony Point Road

Mrs. Lucile N. Anderson
Mr. Michael Arbaugh
Mr. Marcellus Dent, Jr.
Dr. and Mrs. Richard A. Lindsay

15 (continued)

Miss Harriett Pankey
Mrs. Daniel L. Seale
Mr. and Mrs. Gilman Shattuck

Introduction

The crisis precipitated by the Arab oil embargo in 1973 focused much attention on the energy situation in the United States and abroad and sharpened significantly the developing energy/environment debate. The enormous energy expenditure of the nation, our growing difficulties in satisfying these appetites and the attendant assault on the environment have been well documented. Consider, for example, the following:

1. Inequity. The U.S. with 6% of the world's population accounts for about 30% of the World's total energy consumption, 30% of the world's electricity, about 35% of the gross world product, and half of the world's motor vehicles. Further, if the rest of the world had used energy at the rate the U.S. has, the world's proved reserves of fossil fuel would have been exhausted by now.

A widely held belief in this country is that high energy consumption is essential to economic growth. Comparisons with other industrialized countries, principally Sweden, show this to be false. Much greater efficiency can be attained and conservation measures adopted without ruining the economy.

2. Dependency. Oil provides about 46% of our energy-needs, with imported oil representing about 40% of the oil used currently -- projected to about 51% before 1985. The price of foreign oil increased about eight-fold between 1970 and 1974 with further increases in the offing. To help pay for our seemingly insatiable appetite for oil, the U.S. has turned to the exportation of agricultural products, arms, and nuclear technology. Still, we face problems with our trade deficit. As our dependence on Middle East oil increases, we may find that our foreign policy can be influenced by OPEC objectives.

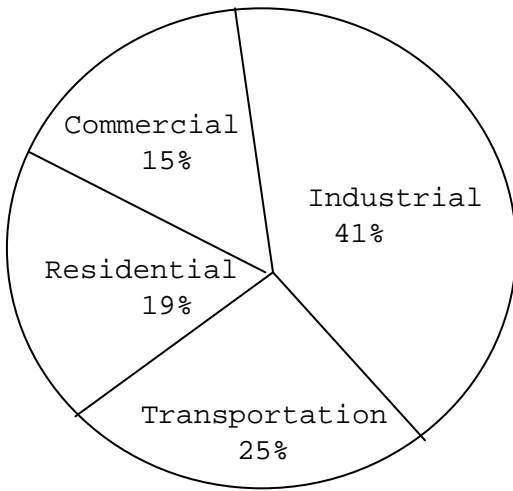
3. Pollution. The production and use of energy are inherently damaging to the environment. Energy systems are the largest source of air pollutants, with transportation causing over half of the emission. Pollution of the seas and waterways include oil spillage (between two and five million tons per year and rapidly increasing because of the increasing world oil trade), acid-mine drainage, siltation and thermal pollution from electric power plants. Effects on the land include strip-mined wastelands (64,000 acres annually) and subsidence due to deep mining. These not only affect man, but cause the destruction of the rich genetic diversity of plant and animal life extant in nature.

Many analyses of the energy problem and potential solutions have been advanced. There is no full agreement on the most practical alternative sources of energy to replace fossil fuels, nor do all proposals show the same ecological responsibility. However, there does seem to be some consensus that the course for the future involves:

1. Serious efforts to conserve existing energy resources, at present and in the immediate future.
2. A program for development of new energy sources and associated technologies.
3. An eventual adaptation to a new, less consumptive lifestyle more commensurate with full reliance on renewable energy resources.

Of all the energy used in America, industry takes the lion's share, reported to be about 41%, with metals,

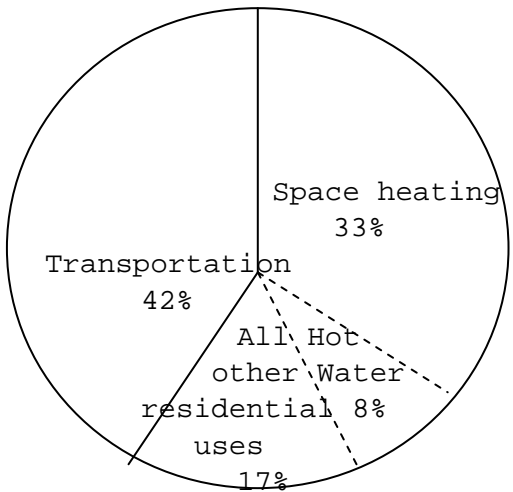
chemicals, petroleum and paper transportation are large, often inefficient, users. In addition, much energy expenditure and pollution result from the manufacture, distribution and marketing of commodities which are basically non-essential and frivolous in nature. As consumers and demanders of goods, our partial responsibility for the wastes and inefficiencies which pervade the industry/transportation,/commerce systems assigns us some responsibility, as well as some leverage, to bring about change -- principally in the market place, of course, but also as investors (sources of capital) and as voting citizens. Actions here should be carefully considered group responses for maximum effectiveness.



U.S. Energy Use
By Sector

Even though industry uses more than twice as much energy as residences, one-third of the total energy consumed in this country is under the direct control of the individual. (Over half of the energy used for transportation is used by the automobile).

Realizing that we can achieve the most success where we have the most direct control, this chapter will emphasize techniques that individuals can employ to cut down on their wasteful use of energy. Austerity is not suggested, but rather wise resource management. We suggest that individuals and/or households pick a target for their energy reduction campaign. Various agencies and institutions have recommended reducing consumption between 10% and 15%. This seems to be a modest enough goal when we consider that as a nation we used 40% less energy per household in 1955 than in 1974.



Household
Energy Budget

The second pie-shaped chart above indicates that the largest areas of energy consumption for individuals and household are transportation, space heating and water heating. For maximum effectiveness, initial conservation measures should be concentrated in these three areas.

Conservation Measures

Transportation. The largest single energy use which the Individual directly controls is the private automobile, which uses approximately 14% of the total energy consumed in this country annually. The auto that gets 13 miles per gallon and travels 12,000 miles per year uses approximately 923 gallons of gasoline annually.

"The model American male spends more than 1,500 hours per year on his car; driving or sitting in it; parking, or searching for it; earning enough to pay for the vehicle, the tolls, the tires, the insurance or the highway taxes. These four hours per day of gathering his resources for it do not include his transport-related dallying in hospitals, traffic courts, and garages, his sitting time before the TV to be sold a new model, or the time needed to earn or enjoy the travelling on his vacation. In terms of life-time invested, the average American attains four miles an hour. In countries without any transport industry, people walk at this rate wherever they want to go. . ."

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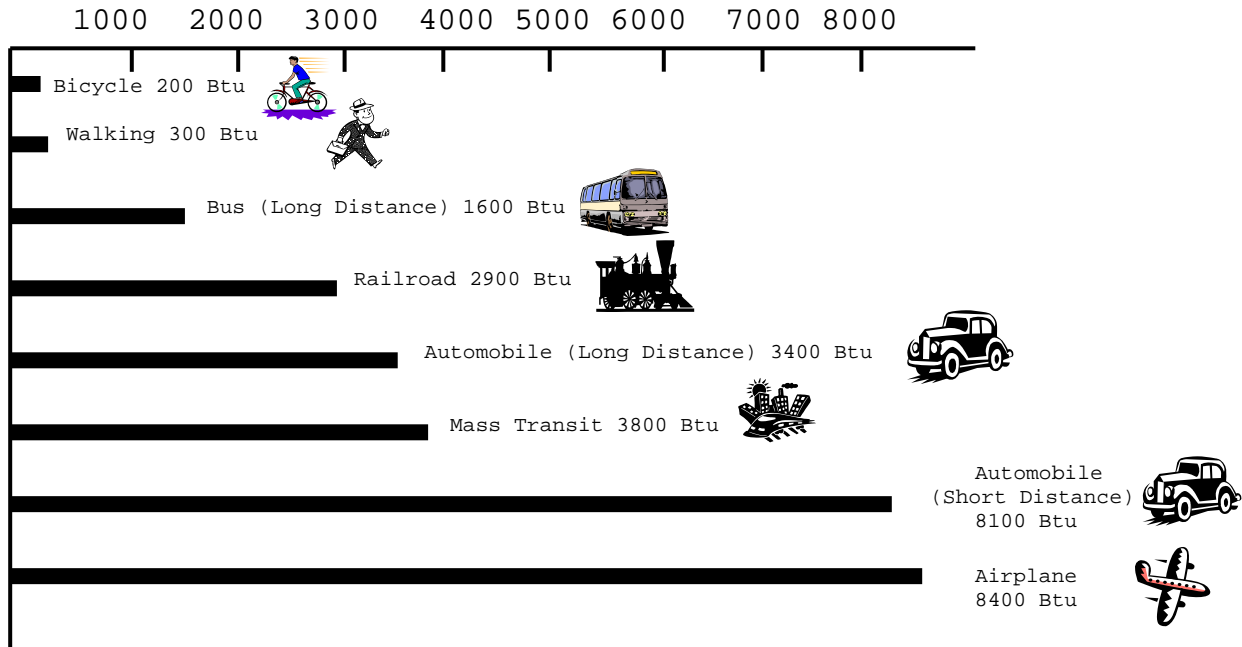
van Illich
The Ecologist

To cut down on your gasoline consumption:

1. Drive less.
 - a. Walk or ride a bicycle. About half of a automobile trips are for five miles or less.
 - b. Car pool to work, church, club meetings, shop, children's activities.
 - c. Use public transportation (UVA city transit) and encourage its use by others. Support improvements in mass transit.
 - d. Plan weekly schedule of away-from home chores to avoid unnecessary auto trips. Plan the itinerary so that you take the most efficient route, making necessary stops along the way without having to double back. Walk between chores whenever possible to avoid moving the car unnecessarily.
 - e. Schedule at least one car-less day each week, preferably more.
2. Use energy-efficient driving practices.
 - a. Keep the carburetor tuned, tires fully inflated.
 - b. Avoid fast starts and stops.
 - c. Don't let engine idle for more than one minute at traffic lights, banks, etc. Turn off the motor if you expect to wait longer than that.
 - d. Avoid long warm-ups on cold mornings. Drive slowly for the first quarter mile or so to allow the engine to warm up.
 - e. Observe the 55 mile-per-hour speed limit.
3. When purchasing a new car, choose the lightest, most efficient machine that can meet your automotive needs. A 5000 lb. car uses more than twice as much fuel as one weighing 2000 lbs. Extra features, such as air conditioning, automatic transmission, and power steering each add significantly to fuel consumption.

Energy Use

(Btu per Passenger-Mile)



As far as personal economy is concerned, about 5% of the average family's income was used-to buy energy in 1970. By the end of 1974 this amount had risen closer to 10%. Energy use per household grew about 5-7% per year between 1960 and 1973 while income grew about 2-3 % per year. As a result, even if prices had stayed the same, energy would have to become a more significant household expense. With energy prices continually rising, some estimate that by 1990 the average family will spend 20% of its income on gas, electricity, heating oil and gasoline. It may be more likely that there will be a reduction of energy use as people learn to budget their energy use just as they now budget their money.

Space Heating: Thirty-three percent of the energy that individuals use directly is used to heat homes and apartments. Houses and apartments could be designed for more efficient heating and cooling. In addition to adequate insulation, optimum orientation of building on site and reduced window space, good design of flue and ventilation systems could reduce heat loss and increase heating efficiency significantly. In existing buildings the most significant ways for occupants to save fuel and money are to:

1. Decrease heat loss and air infiltration.

- a. Add insulation to ceilings with unheated spaces above (attic). Approximately 6 inches of insulation or a resistance-to-heat-flow value of R-19 is recommended for the Charlottesville-ALbemarle area. The American Gas Association estimates that an uninsulated house uses almost twice as much energy as a fully-insulated one. The Federal Energy Administration states that if 15 million homes with inadequate attic insulation were upgraded, about 400,000 barrels of heating oil would be saved EACH WINTER DAY. The National Bureau of Standards reported that for this geographic area an investment in six inches of attic floor insulation in a house that has no ceiling insulation, would be returned in fuel savings within one year. As fuel costs rise, the pay back period will become even shorter.

Insulation contractors are listed in the yellow pages of the telephone directory or you can purchase insulation from local hardware stores and install it yourself. FEA has published an excellent little pamphlet entitled "How to Save Money by Insulating Your Home: Practical Instructions and Advice."

- b. Caulk and weatherstripping around doors and windows. The leaking of cold air around openings can fill all the rooms in most houses with cold outside air in two hours. The remedy is to install weatherstripping at moveable joints and openings and to caulk the frames of all windows and doors. These measures cost very little and can save 10 to 30% of your heating bill.

- c. Install storm windows and doors. An investment in storm windows will pay for itself in about ten years- Thereafter, a savings will accrue. In addition, the house will be more comfortable with the elimination. of drafts. Wooden frames are best because wood insulates far better than aluminum, but aluminum offers more convenience. If one decides on aluminum storm windows and doors, a medium-priced product would probably represent the best investment. Lower-priced products generally are of lower-gauge aluminum and tend to sag with age. Tightness of fit and the ease of moving the panels then become problems.

According to the American Gas Association:

"If 1000 homes were to upgrade ceiling insulation from zero to six inches., install storm windows and doors, caulk and weather-strip -- the annual energy saved in heating alone could meet the national average gas energy requirement (for heating, cooking, water heating and clothes drying) of an additional 593 homes."

Such statistics and their implications seem to indicate a moral obligation to make one's home as airtight as possible so that supplies can be stretched to meet the needs-of others, to press for building code changes- that would mandate better insulation, and work for measures that would make it easier for people of modest means to winterize their homes.

2. Decrease the temperature within the house or certain rooms of the house.
 - a. Turn down thermostats. 65° during the day and 60-62° at night are suggested. Using 65° as the base, each degree of heat you add, adds 3% to your monthly heating-bill. Conversely, each degree below 65° reduces your heating bill by 3%.
 - b. Dress warmly. Wool clothing is warmest, but even cotton is warmer than many synthetics. Wear long sleeves and a sweater. Use a laprobe or afghan when sitting for long periods.

- c. Close off unused rooms. For example, bedrooms do not need to be heated during the day.
3. Keep windows and outside doors closed during the winter. Air in most houses is exchanged continuously without any attempts at ventilation.

Hot Water Heater

1. When purchasing a new hot water heater:
 - a. Buy one no larger than you actually need.
See "Purchasing Advice p. v-11).
 - b. Have the tank installed as near the points of hot water use as possible. Any hot water that stays in the pipe after the tap is closed, cools and is wasted. The Electric Energy Association estimates "Even with a pipe-run of only 20 feet, about 2 quarts of water must be drawn off before 120° F of water runs through the faucet. In the average kitchen, this can amount to 1040 gallons of wasted water a year."
2. For an existing tank:
 - a. Turn down the thermostat on the hot water heater to 120° (140° F for automatic dishwasher). Temperatures about 160°F tend to damage the tank and might void the warranty.

Some hot water heaters have a "vacation Setting: on the thermostat. You can actually turn off the water heater when you are on vacation unless there is danger of freezing.
 - b. If your hot water tank feels warm to the touch, it is not well insulated and much heat is being lost through the walls of the tank. You can buy a jacket for your heater from a local hardware store and slip it over the tank. You can also buy insulation to wrap around the pipe as it leaves the water heater.
 - c. Avoid using hot water as much as possible.
 - 1) Launder with cold water. While washing machines use only 0.2 to 0.3 kwh of energy

for each full cycle, that same amount of energy will heat only 1 to 2 gallons of water to washing temperature. Because it is the heating of the water that is expensive and energy-consuming, use as little hot water as possible. A cold rinse should be adequate for all laundry. One consumer magazine found All-Temperature Cheer and non-phosphate Tide to be very effective in removing soil. When disinfecting is required because of colds or infections, you may want to use hot water or add a disinfectant to your cold wash. Chlorine bleach or a pine oil, such as Pine Sol, are recommended. (Additional hints are listed under "Laundry" on page 57.)

- 2) Dishwashing. Hand washed dishes require approximately 4 gallons of hot water if the dishes are rinsed in a basin and not under hot running water. Dishwashers use approximately 15 gallons of hot water per load.

If you use the dishwasher, operate it only when it is full. As the drying cycle begins, open the door of the dishwasher and advance the timer to "off ." Residual heat in the machine and air will dry the dishes very quickly and save you 30 to 65% of the total energy used per cycle.

When purchasing a dishwasher, see "Purchasing Advice," p. 53. Dishwashers vary considerably in their direct energy consumption and in the amount of hot-water they use. Buy the most energy-efficient dishwasher when you buy.

- 3) Short showers require far less hot water than full tubs of water.
- 4) When a recipe calls for warm or hot water, it is better to use cold water from the tap and heat it rather than using hot water from the faucet. Not only does the running of water to get hot water waste considerable water and require the heating of additional water (an amount equal to that discarded plus whatever was used), but also hot water causes pipes to

corrode. According to Consumer Research magazine, hot water from the tap tends to contain significant concentrations of copper and steel.

Purchasing Advice For All Appliances

1. Buy to suit your household's needs. Capacities too large or too small are usually inefficient.
2. Consult consumer magazines. Both Consumer Reports and Consumer Research have annual buying guides that have excellent material regarding energy-efficiency and relative operating costs. It is interesting to compare their entries; sometime the advice is conflicting.
3. Be aware of the Energy Efficiency Ratio. (EER). Currently, for air conditioners, refrigerators, and freezers, the EER is calculated by dividing cooling capacity (BTUH) by the electric power input (watts). As a general rule an EER of 10 is excellent, 8-9 is good, 6-7- is fair, and anything less than 6 should be avoided.

Peak Demand - Electric utilities need to build facilities enough to handle maximum demand at any one time. Peak demand usually occurs about 5 p.m. on the hottest day of summer when people come home from work and turn on the air conditioner.

Because electricity cannot easily be stored, utilities must build enough generating capacity to meet the peak demand. This generating capacity sits idle or operates below capacity (hence, less efficiently) most of the time. This is costly. Fifty per cent of the cost of generating electricity is in capital investment and this cost is passed on to the consumer.

While the peak demand varies from day to day, hour to hour, and month to month, the highest peak remains the late afternoon on the hottest day of the summer. Imagine what the peak would be if we had electric heat in half of our homes. Currently, most homes are heated by gas, with oil heat being second. Few homes are now being built with gas furnaces; the slack is being absorbed by electrically heated homes. Electric heat consumes ten times as much electricity as air conditioning. In addition, the temperature differential between outside and inside on a cold

day might get to be 60°F or so in Virginia whereas it never gets to be more than 30° or so in summer. With most, homes electrically heated, the peak demand would then occur on the coldest day of the year and would be many times the current summer peak.

The Department of the Interior estimates that by the year 2000 A.D. the electricity generated in this country will be almost five times that generated in 1971. In addition, the amount of electricity generated in 2000 will exceed all the energy used in this country in 1971. The projection is that much of this electricity will come from nuclear plants.

Lovins, in the October, 1976 issue of Foreign Affairs, estimates that the current dollar cost of a e KWH will treble by 1985 and that two-thirds of that charge will be capital costs for new plants.

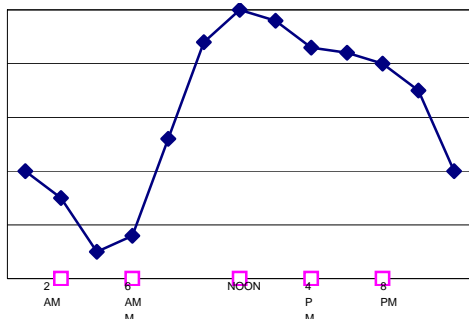
Two ways to minimize these capital costs are:

1. Shave peak demand.
 - a) We can all rearrange our schedules as much as possible to use electrical appliances during off-peak hours,
 - b) We can work for peak pricing, that is to make electricity used during peak periods more costly than electricity used during off-peak periods. This will necessitate dual metering.

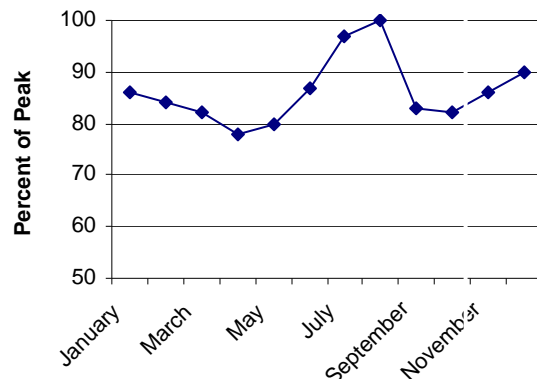
Electricity and Peak Demand

(Source: Household Energy Game (see references))

Daily Peak



Yearly Peak



- c) We can work to alter the current rate structure, which encourages wastefulness. - Conservation pricing would indicate a base Charge for a reasonable amount of electricity with additional usage costing more per KWH. Currently, one pays the most for the initial allotment and progressively less per KWH as one uses more.
2. Move toward renewable, point-of-use energy sources, as solar collectors for heating and cooling.

Air Conditioner - It's best not to use the air conditioner at all. Reducing the number of hours you use it will save some money and energy, but you'll probably decide to turn on your air conditioner the same day that everybody else does. That adds to Vepco's generating problem. (See note under "Peak Demand" p. 53).

1. Measures to improve space heating will increase the efficiency of your air conditioner.
 - a. Ceiling insulation
 - b. Caulking and weather stripping
 - c. Keep storm doors and windows closed in summer, too.
 - d. Set the thermostat to 80°. It makes no sense to heat the house to 80° in winter and cool it to 65° in summer!
 - e. Close off unused rooms.
2. Attics must be ventilated to release heat built up by the sun beating down.
3. Install awnings and plant shade trees.
4. Units should not be placed in direct sunlight.
5. Buy equipment appropriate for your needs. An oversized unit not only draws more energy, but it fails to dehumidify properly.

6. Room air conditioners are better for small spaces, but central air conditioners are about 20% more energy efficient than using room air conditioners to cool the whole house.
7. Air conditioners vary considerably in efficiency and operating costs. Select equipment on the basis of the energy efficiency ratio (EER). The EER is calculated by dividing cooling capacity (BTUH) by the electric power input (watts). As a general ruler an EER of 10 is excellent, 8-9 is good, 6-7 is fair and anything below 6 should be avoided.

TV - Color uses much more energy than black and white TV. Either way, when purchasing, buy a solid-state design, thereby saving some energy.

Refrigerator/Freezer - There are wide differences in operating costs for different makes and models. Three things affects their energy use: size, method of defrosting, and design efficiency. Generally, the larger the unit, the more energy is required. Frost-free models use almost twice as much energy as manually-defrosted models, provided the manually-defrosted units are defrosted before the frost accumulation exceeds 1/4 inch.

Before buying a refrigerator or freezer, evaluate your needs very carefully. Check the Energy Efficiency Rating (EER) and consumer magazines.- Buy the size appropriate for your familrys needs and keep it stocked 2/3 to 3/4 full for maximum cooling efficiency.

Since cold air settles, chest-type freezers lose considerably less cold air than upright ones when doors are opened. The chest-type freezer uses about half as much electricity as an upright one of comparable size.

Be sure the gaskets around the doors are tight. Check this by placing a dollar bill (or piece of paper) against the frame and closing the door. If the bill can be pulled out with a gentle tug, or drops out, the gasket needs to be replaced. This is a simple procedure and one you can do yourself.

If the refrigerator has an anti-sweat heater, turn off the switch to the heater when air is not humid.

Avoid opening more than absolutely necessary and then for as short a period as possible. Organize your kitchen chores so you remove or replace as many needed items as possible at one time.

Keep all refrigerated liquids covered to avoid extra energy expenditure due to evaporation.

Locate refrigerator/freezer away from sources of heat and out of direct sunlight.

While a freezer is a great convenience, it is doubtful that it represents any savings in food costs unless you grow your own vegetables.

Laundry

1. Washer (See discussion under "Hot Water Heater" (p47)).

- a. Use cold water as much as possible. Cold water to fabrics and uses far less energy. As a nation, we could save \$2 billion a year in fossil fuels if everyone washed all their clothes in cold water.
- b. Do not overload the machine. Overloading causes extra wear on clothes and the machine. In addition, clothes are not adequately cleaned in an over-crowded machine.
- c. Wash only when you have full loads.
- d. Over-sudsing is totally wasteful; it fills the clothing with more suds than a normal rinse cycle can remove. It adds significantly to the wear and tear of the machine, discolors clothes, and often necessitates an extra rinse cycle.

2. Dryer

- a. Try to avoid using it. Hang clothes out to dry whenever possible.
- b. When using dryer, dry full loads.
- c. Do not overload the dryer.

- d. When drying several loads, try to group clothes according to their speed of drying.
- e. It is more efficient to dry one load right after another to utilize the residual heat left in the dryer at the end of a cycle.
- f. Remove clothes from dryer immediately to avoid wrinkling (and ironing!) .
- g. Do not over-dry clothes. It wastes energy, causes excessive wear and tear on clothes, and frequently requires ironing.
- h. Clothes that are to be ironed should be removed from the dryer while still slightly damp.
- i. Remove lint from the lint trap after each load or at the end of each laundry period.

Cooking:

1. Range

- a. The American Gas Association reports that pilot lights use about one-third of a typical range's overall gas consumption. AGA and Consumer Reports magazine recommend the purchase of a gas range with electronic ignition.
- b. Sheathed elements (small aluminum pans under the heating element) are more efficient than the smooth top range. Stored heat in the smooth top can be used for 2-4 minutes after the heat is turned out.
- c. When using the oven, try to have an entire oven-cooked meal. It is more energy efficient to cook the entire meal in the oven than on top of the stove.
- d. Because energy is released every time the oven is open, try to avoid peeking.
- e. When boiling liquids, use lidded pots.

2. Cookware.

- a. Metal containers are better heat conductors than glass or ceramic.
- b. Pots and pans should have flat bottoms for even heating.
- c. Pots and pans should fit the burner for maximum efficiency. Heat is wasted when the pan overlaps the burner and when an undersized pan leaves part of the heating element exposed.

3. Slow Cooker or Crock Pot - According to Consumer Reports, slow cookers use less energy than ovens but about the same energy or perhaps a little more than range top cooking. There are two types of slow cookers.. The "continuous heat" pots seem more desirable than the "thermostat" pots because of wattage and health concerns.

While advertisements emphasize crock pot cookery as more nutritious, it isn't necessarily true. Some foods are enhanced by slow cooking; others lose their nutrition in the process.

In addition, several kinds of food poisoning caused by bacteria are possible with long, slow cooking at too low a temperature. This is more likely to be a problem with some thermostatic slow cookers.

4. Microwave ovens provide fast and economical cooking for single-portion dishes, but savings are not significant when several portions of food are being heated and you actually use more energy if the regular oven must be used in conjunction with the microwave, as in browning a roast.

The microwave oven cannot replace your regular oven, but rather is an add on appliance. When the cost in dollars and energy to produce (not to mention distribute, sell and service) is taken into consideration, the microwave cannot be justified.

5. Small electrical appliances and gadgets - One should evaluate needs and wants very carefully before buying these. While many are more efficient to operate than the stove, most will never repay in savings the energy required to produce, sell, service and ultimately dispose of them.

Lighting

1. Turn off unused lights.
2. Provide lighting over desks, tool benches, sewing machines, etc., and avoid illuminating entire rooms.
3. Substitute fluorescent lights for incandescent ones. Fluorescent lamps produce over three times as much light per watt as incandescent bulbs.
4. Where fixtures have two or more sockets for incandescent bulbs, use a single large bulb in one socket. A 100-watt bulb produces 50% more light than four 25-watt bulbs for the same amount of energy. (For safety, you may want to put burned-out bulbs in the empty sockets to avoid having someone shocked by inadvertently touching the live socket.)
5. Where a single light is used, as in a hallway, closet, etc., use the lowest-wattage bulb that will provide the degree of illumination required.
6. Use "long-life" bulbs only in very hard to reach places. They give off less light than a standard incandescent bulb of the same wattage.
7. Wherever possible, locate lamps in the corner of a room rather than against a single wall. Lamps in corners reflect light from two surfaces rather than one and provide more usable light.
8. Walls and ceilings with light-colors reflect light better than dark-colored interiors.

HOW MUCH YOUR ELECTRICAL APPLIANCES
COST TO RUN
(distributed by VEPCO)

| Appliance | Average Wattage | Ave. hrs. Used/yr. | Approx. Kwh used Per year | *Cost Per Year |
|-------------------------------------|--------------------|-----------------------|---------------------------------|-------------------|
| Air cleaner | 50 | 4,320 | 216 | \$ 8.40 |
| Air conditioner (room) | 1,566 | 887 | **1,389 | 54.03 |
| Blanket | 177 | 831 | 147 | 5.72 |
| Blender | 385 | 39 | 15 | .58 |
| Broiler | 1,435 | 70 | 100 | 3.89 |
| Carving knife | 92 | 87 | 8 | .31 |
| Clock | 2 | 8,760 | 17 | .66 |
| Clothes dryer | 4,856 | 204 | 993 | 38.63 |
| Coffee maker | 894 | 119 | 106 | 4.12 |
| Deep fryer | 1,448 | 57 | 83 | 3.23 |
| Dehumidifier | 257 | 1,467 | 377 | 14.67 |
| Dishwasher | 1,201 | 302 | 353 | 14.12 |
| Egg cooker | 516 | 27 | 14 | .54 |
| Fan (attic) | 370 | 786 | 291 | 11.32 |
| Fan (circulating) | 88 | 489 | 43 | 1.67 |
| Fan (window) | 200 | 850 | 170 | 6.61 |
| Floor polisher | 305 | 49 | 15 | .58 |
| Freezer (15 cu. ft.) | 341 | 3,504 | 1,195 | 46.49 |
| Freezer (frostless 15 cu. ft.) | 440 | 4,002 | 1,761 | 68.50 |
| Frying pan | 1,196 | 156 | 186 | 7.24 |
| Hair dryer | 381 | 37 | 14 | .54 |
| Heat lamp (infrared) | 250 | 52 | 13 | .51 |
| Heater (portable) | 1,322 | 133 | 176 | 5.85 |
| Heating pad | 65 | 154 | 10 | .39 |
| Hot plate | 1,257 | 72 | 90 | 3.50 |
| Humidifier | 177 | 290 | 163 | 6.34 |
| Iron (hand) | 1,008 | 143 | 144 | 5.60 |
| Mixer | 127 | 102 | 13 | .51 |
| Microwave oven | 1,450 | 131 | 190 | 7.39 |
| Range with oven | 12,200 | 96 | 1,175 | 45.71 |
| Range with self-cleaning oven | 12,200 | 99 | 1,205 | 46.87 |
| Radio | 71 | 1,211 | 86 | 3.35 |
| Radio/record player | 109 | 1,000 | 109 | 4.24 |
| Refrigerator (12 cu. ft.) | 241 | 3,021 | 728 | 28.32 |
| Refrigerator (frostless 12 cu. ft.) | 321 | 3,791 | 1,217 | 47.32 |
| Refrig./freezer (14 cu. ft.) | 326 | 3,488 | 1,137 | 44.23 |
| Refrig./freezer frostless(14cu.ft.) | 615 | 2,974 | 1,829 | 71.15 |
| Roaster | 1,333 | 154 | 205 | 7.97 |
| Sandwich grill | 1,161 | 28 | 33 | 1.28 |
| Sewing machine | 75 | 147 | 11 | .43 |
| Shaver | 14 | 129 | 1.8 | .47 |
| Sunlamp | 279 | 57 | 16 | .62 |
| Television (b&w, tube) | 160 | 2,188 | 350 | 13.62 |
| Television (b&w, solid state) | 55 | 2,182 | 120 | 4.67 |
| Television (color, tube) | 300 | 2,200 | 660 | 25.67 |
| Television (color, solid state) | 200 | 2,200 | 440 | 17.12 |
| Toaster | 1,146 | 34 | 39 | 1.52 |
| Toothbrush | 7 | 71 | 0.5 | .02 |
| Vacuum cleaner | 630 | 73 | 46 | 1.79 |
| Vibrator | 40 | 50 | 2 | .08 |
| Waffle iron | 1,116. | 20 | 22 | .86 |
| Washing machine (automatic) | 512 | 201 | 103 | 4.01 |
| Washing machine (nonautomatic) | 286 | 266 | 76 | 2.96 |
| Waste disposer | 445 | 67 | 30 | 1.17 |
| Water heater | 2,475 | 1,705 | 4,219 | 164.12 |
| Water heater (quick recovery) | 4,474 | 1,075 | 4,811 | 187.15 |

*Based on 3.89¢ per kwh, which represents the average cost to residential customers for the year ending December 31, 1975.

**This figure will vary widely depending on area and specific size of unit.

New Directions

Two of the critical problem areas in energy research are conversion and storage. The first refers to conversion of accessible forms of energy to forms easily stored or expended, and the second refers to the search for a form of energy storage which is capable of the high energy densities our society seems to need. (A second conversion takes place also -- in the consumption of energy -- but this we seem to do easily.) Many major research efforts in energy conversion concerned with nuclear fission, fusion, geothermal processes, solar-photovoltaic conversion, wind, wave and tide flow and others are underway. Also new (and old!) methods of energy storage are being studied. Most of these approaches are classified as "hard-technology" energy systems, i.e. advanced state-of-the-art, hence somewhat expensive and perhaps most suitable for large central installations which supply and thus are supported by many subscribers. Critical distinctions for the various approaches are the achievements of technical and then commercial feasibility -- and this last hurdle is a tough one.

From the alternative lifestyles perspective two approaches being studied seem to merit special consideration:

1. Use of solid waste for fuel.
2. Use of solar energy for water and space heating.

The first is of special interest from the standpoints of full utilization of consumables and of reduced pollution as well as that of finding alternatives to fossil fuels in some situations.

Use of solar heating is of special interest also for several reasons:

1. The sun is probably the most significant source of renewable energy for our planet; efforts to shift to that source and adjust our requirements accordingly would seem a wise course for the future.
2. The conversion of solar energy to heat is a "soft-technology" process and hence can be a point-of-use conversion, i.e. local (or personal) for most households, offering a degree of independence from centralized utilities for heating purposes.

3. Commercial feasibility has been established in North American latitudes for solar hot water heating and is nearly so for residential space heating.

Finally, the concerned citizen is urged to examine seriously his or her own lifestyle with a concern for the future and to formulate a personal approach to energy usage and consumption that he or she feels is both justifiable and practical in light of the costs and resources involved.

For Further Reading:

Abelson, P. H., "Oil and the World's Future," Science, Vol. 194, No. 4266, 12 Nov. 1976, p. 581.

An editorial in which the writer comments on recent trends in the dependence of oil-importing countries on oil-exporting countries and what these trends portend for the future.

Calvin, Melvin, "Photosynthesis as a Resource for Energy and Materials," American Scientist, May-June 1976, pp. 270-278. -

Largely devoted to discussions of photosynthesis and photochemistry, but also deals with methods to recover energy from carbohydrates (e.g. via an intermediate conversion to alcohol, then burning, perhaps as auto fuel) and also from hydrocarbons produced by some plants.

Continuing Energy Crisis in America, Congressional Quarterly, 1414 22nd Street, N.W., Washington, D.C. 20037, 1975. (McIntire Library, Gordon Avenue, Shelf No. 333.7 Congressional).

Draws from and compares three independent studies of the energy situation in America from the perspectives of industry, government and that of the Ford Foundation. EXCELLENT OVERVIEW.

Heichel, G. H., "Agricultural Production and Energy Resources," American Scientist, Jan.-Feb.1976, pp. 64-72.

Current farming practices depend on large expenditures of fossil fuels for farming operations, manufacture and shipping of needed goods, and shipping of farm products. This paper examines the energy efficiency of cropping systems, efficiency of feed conversion in animals and the prospects for improving energy efficiency.

Hirst, Eric, "Residential, Energy Use Alternatives: 1976 to 2000," Science, Vol. 194, No. 4271, 17 Dec. 1976, pp. 1247 - 1252.

Forecasts are presented for various assumptions of household-growth rate, housing choices, incomes, fuel prices, efficiency of new equipment, efficiency of new structures and efficiency of existing structures.

Lovins, Amory B., "Energy Strategy: The Road Not Taken?",
Foreign Affairs, Vol. 55, No. 1, Oct. 1976, pp. 65-96.

Outlines and contrasts two energy paths the U.S. might take into the future. One relies on rapid expansion of centralized high technology to increase supplies of energy, especially electricity. The other combines a commitment to efficient use of energy, development of renewable energy resources matched to end-use needs and transitional fossil fuel technologies. VERY PROVOCATIVE.

MacAdam, W.K., "Megawatts from Municipal Waste," IEEE Spectrum,
Nov. 1975, pp. 46-50.

"European cities have the edge in refuse-energy recovery, but U.S. communities now take 'trash power' seriously, too. "

Pierce, J.R., "The Fuel Consumption of Automobiles,"
Scientific American, Jan. 1975, pp. 34-44.

"The biggest target for energy conservation is the poor fuel economy of American cars. Here is how their efficiency can be increased at least 40% by 1980."

Schipper, L., A. J. Lichtenberg, "Efficient Energy Use and Well-Being: The Swedish Example," Science, Vol. 194,
No. 4269, 3 Dec. 1974, pp. 1001-1013.

"Swedes use less than two-thirds as much energy per capita as Americans, at the same standard of living." Comparisons of energy per capita and energy,/GNP ratio for U.S. and Sweden, two nations, which have essentially the same GNP per capita and similar economic activity and demographic features. Discusses factors entering into international energy-use comparisons, physical & economic comparisons, comparisons of energy use and analysis of differences in energy use.

Snell, J. E., P. R. Achenbach, S. R. Petersen, "Energy Conservation in New Housing Design", Science, Vol. 192, No. 4246, 25 June 1976, pp. 1305-1311.

The potential implications of energy cost and availability for new housing design over the rest of the century are examined. A premise is that fuel- prices relative to that of labor and materials will focus home builders' and home buyers' attentions on total life cycle costs. Section headings are: Major Factors of Change, Decision Model for Optimization of New Housing Design, Energy Conservation as a Design Parameter for Housing and Implications for Future Housing Design.

Household Conservation Measures:

"How to Save Money by Insulating Your Home", pamphlet.no.
FEA-346-D, Federal Energy Administration., Washington'
D.C" 20461 (Also GPO: 0-579-320).

"The Household Energy Game", The University of Wisconsin
Sea Grant College Program, 1800 University Avenue'
Madison, Wisconsin 53705 .

"Tips for Energy Savers", Federal Energy Administration,
Washington, D.C. 20461.

"104 Ways to Control Your Electric Bill", Edison Electric
Institute, 90 Park Avenue, N.Y., N.Y. 10016.
(probably available from local electric company) .

Also the annual buyer's guide issues of Consumer Reports
and Consumer Research magazines are recommended.

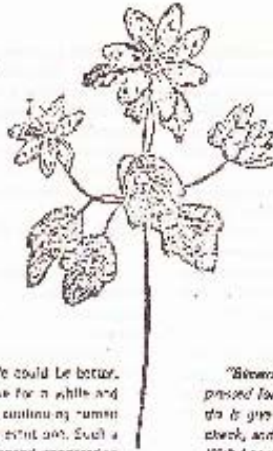
VI
ALTERNATE CELEBRATIONS

The Christmas Workshops held at Westminster the past two Christmas seasons were satisfying experiences, which offered opportunities to prepare for and engage in celebration without indulging in or being guilty of wasteful consumerism. (See Chapter X, Further Directions). The book Alternate Celebrations Catalog, 3rd Edition, in a sense generalizes this idea, offering a collection of appealing alternatives for many occasions, and is recommended to those interested. The Table of Contents and Foreword of this book and some newsletter information are included on the pages following with permission of the publisher, Alternatives, 701 North Eugene Street, Greensboro, N.C. 27401 (phone 919-274-3789) Several copies of the Catalog are available in the Church Library and inquiries may be directed to the publisher.

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FOREWORD



People have dreams every day about how life could be better. Some are even translated from action. They live for a while and disappear, to be replaced by new forms of the continuing human struggle for a world which is better than the present one. Such a world would transform greed into goodness, expand cooperation instead of competition, protect and nourish the health and welfare of the common good above all private interests.

The alternate celebration movement is too young to worry about disappearing. We're just beginning to move. Preparing this 3rd edition of the Catalog caused us to stand off from our journey and get some perspective on what is happening. Two years ago one of our group raised \$1900 in seed money and launched the movement with the first Alternate Christmas Catalog. We held our breath as we watched the "hype" from printing of 10,000 copies being delivered, secretly hoping we had produced a vision and a tool which could liberate people from celebration consumerism and make them relevant to the coming blessed time: a certain product can produce happiness, good looks, financial security.

Yes, we were zoned by the pervasive power of corporations to profit from our relevance. And we were clear about the odds against four or five idealists trying to neutralize a multi-million dollar advertising adversary dedicated to use a slick art of immense seduction.

What kind of power could have rock such a "powerless" group feel so confident? A power far greater than all the corporate might or the Madison Avenue brainwashing: faith in people as recipients that their self-interest is not being served and confidence in their capacity to take control of their preferences and make them serve people instead of profits. Once that takes place the effects of our whole lifestyle upon people and the earth bounds into sharp focus.

How did we know we weren't simply intoxicated with the wine of our idealism and whimsy? Four reasons. (1) A Donor's group got so excited about our second Catalogue and its vision that they are publishing a Christan version (1/5 summer). We are still looking for similar groups to sponsor a Catalogue in Japan, Australia, Great Britain and West Germany. (2) People like you bought 19,000 copies of the first Catalogue and 46,000 copies of the second edition. (3) During 1974 \$18,000 in Alternate Gift Certificates went to projects described in the Catalogue. (4) Hundreds of you wrote us to share ideas and encouragement.

Here are excerpts from some of the letters:

"Never in my life in this consumerized world have I been so impressed and enthralled about a new concept as I am about your 'Alternatives'... As a parent of two small children, I am finding myself becoming more and more disgusted and dismayed at each birthday and Christmas when so many gifts are poured upon them that the value of any given one is lost."

"We just want to let you know that the work you are doing has been reflecting to us. Your recent letter came to literally a real ray of sunshine on a cloudy gloomy March day."

"Because I'm on the road 8 1/2 months a year and always pressed for reading time, I don't want anything. All I want is for to give you a small vote of support with the enclosed check, and to tell you I wish I could send more, much more. Wish I could endorse you!"

"Congratulations on an incredibly 'RIGHT ON' book! I bought my first copy in Berkeley, had a chance to read it, so I packed it along in a rsvp in Hawaii in November—I began reading it one beautiful morning at sunrise—sitting on the beach. I was so touched by the YETI!!! and relevance of your book—I read the whole book before breakfast."

"The Alternate Catalog and a Hawaiian sunrise are an incredibly beautiful combination! The gift of me lets gully to be enjoying the luxury of the sunrise while watching the tremendous beauty and other suffering in the world—The... Catalog becomes as a peaceful medium to the poverty and suffering in the world. I needed this focus, instead of merely feeling overwhelmed."

Finally, from one of the cartoonists who creates Dennis the Menace:

"Thank you for the Alternatives Newsletter, and a belated thank-you for the Alternate Christmas Catalog. This letter is due because, as the writer of the Dennis children's comic books for the past 20 years, I find each year's Christmas book harder to do—after 20 Christmases, what else is new?"

Your catalog answered the question with its pp. 13 essay, "What About the Christmas?" Its theme of alternate giving gave me the theme for this year's "Mr. Wilson and the Gang at Christmas." Dennis and his friends get even grander neighbor ideas, to whom Christmas has become "Build It Yourself!" the idea of making their own presents, of giving to each other something that could not be bought because it is something they alone know the other two minds."

On top of the individual responses over 700 churches and groups used our Alternate Christmas organizing manual to initiate campaigns for a non-commercial Christmas.

Our idea has obviously "gotten out of hand" and that's exactly where we wanted it—out of our hands into the hands of the people. We still believe it's possible for 500,000 people to create a celebration reminiscent by "buying" \$100 a year: 1650 million and changing that in human values. What a fantastic way to celebrate our nation's 31-centennial!

This 3rd edition is new material and frankly it has been a struggle.

The task was made easier by Teri Grimwood and Gick Anderson, our typographers; Vicky Rowes and Cathy Cummings, layout and artwork; and Jack Williams of Cameratian Press, Jacksonville, Fla., our printer. Nancy Steiner did a beautiful job on expanding our

4 FOREWORD

Gift-giving section. Thanks to Ernest Morgan, author of *Manual of Death Education and Simple Funerals*, for letting us use portions of his book. David Henschel helped the class with permission to use material from *Taking Charge*, a manual produced for the Simple Living Project of the American Friends Service Committee in San Francisco. These and many other gifts/bills are due to us for their contributions.

If there is to be a 4th edition it will be up to all the people who want to see the alternative celebration movement become a real force for humanizing our society. You'll have to send us a flood of new ideas and material. We're still so offended by our consumer society that we feel a 4th edition might win a few more supporters who haven't discovered that a simpler lifestyle can produce a richer personal life and a more committed citizenry that will look out for the people.

You will notice changes from last year's issue. The entire Alternative Celebrations Catalogue, more nearly representing our desire for people to re-examine and alter all of their celebrations, not just Christmas, in the middle of the editing process we moved to Greensboro, NC. Learning a smaller city would give us more opportunities to experiment with alternative lifestyle models. The captions why the Craving a child's comes in July. We have added a substantial section on "Dominion of Love" which deals with lifestyle as a whole.

The "realistic" of an ex-wedding photographer and a former TV commercial producer got hope that these two men, the destructive but desperately earnest work on opposite of fringing themselves. Finally, we have produced a state-by-state list of stores in every state of the country where you can buy the craft items made by over 2500 and thousands of others whose income primarily runs from \$200 to \$2000 a year. Frankly, this is a compromise for we would prefer for you to order directly from the art-herb craft groups or non-profit distributors like SEPRV. This includes the artists' income. If you simply can't order by mail, there are the gift items in these stores.

Last year a lot of you wrote us asking how we verified that the Catalogue groups were "okay," meaning they would use a contribution responsibly. Our answer was that we checked them out as best we could. This year we have asked all the groups to make public decisions of their finances and this information for use by the People and Earth and the Craft sections. Another first brought to you by Alternative!

Speaking of gift-giving, we urge you to do your gift-giving through our Alternative Gift Certificate method. Many people have

used them for birthdays, anniversaries, thanks for a visit, birthdays and Christmas. The small handling charge you pay this year covers our processing cost and 100% of your gift eventually is sent to one of the Catalogue groups selected by the recipient. Considering the staggering \$9 billion binge in extra purchases at Christmas time we hope you will use the Certificate to help at least \$50,000 of this limit the humanitarian efforts devoted within these covers. How the Certificate work is explained on page 21.

HOW TO USE THIS CATALOGUE

Generally, we continue to live in a certain way simply because nothing has caused us to move it up to the light of objectivity. The negative impact of a part of our lifestyle is blurred by the whole picture.

Celebrations are simple one part of the way we live and as such need to be thought about one by one. Flip through the Catalogue from cover to cover or browse around. Get a sense of what we are saying, of what we mean by the term caused by consumption and the good by lives, sporting celebrations.

You could then begin your celebration revolution like this:

The process could begin like this:

Talk here seriously to analyze all the celebratory events of your life—birth, death, to know. Count up the wasted energy, resources and income which are the fruits of commercialized celebrations. Add to that materialism's damage to human enrichment.

Let the reality that you can choose all this out into your mind and margin. Think of the people who'd benefit from your alternate use of celebrating. Think of the harm caused by wasteful consumption.

Think over the changes you could make immediately, the fun, economic ones. Consider how the harder ones like alternate weddings and funerals can be recommended.

Make a commitment to make your start for Thanksgiving and Christmas. Talk it over with your family and friends. Try to get others interested in a group campaign. You'll be surprised at how many people are ready to change.

Hopfully, these pages will add up in stimulating reading and a thirst for a new education of life. Write us what you liked and didn't like; things the Catalogue motivated you to do and how we might improve future Catalogues.



Introducing...

Alternatives

AN ALTERNATE LIFESTYLE NEWSLETTER

Spring 1975

Volume One Number One

Two years ago a dream dormant for eight years became a reality and the first ALTERNATE CHRISTMAS CATALOGUE was published. The response was not only gratifying to our souls but also a sort of our available time and energy. At the end of a year it was clear to us that we dealt only with a piece of the total picture. Some known perceptions, attitudes, habits,

will continuously urge you to dialogue with us, send us accounts of alternatives you hear about or participate in. We urge your criticism and your encouragement. Working together we can make the NEWSLETTER a giant success which will serve its life-carrying parts far and wide to bring us in due course to new life in a world which hungers for justice and gentleness.

Some folks view a more responsible lifestyle as an absolute: you either make it or you don't. We see it as a process of awakening, deciding and changing, a process which never ends. One thing is certain: it's got to be a lot simpler, less materialistic and more people oriented. It's got to be more self-reliant and cooperative. And it will require a lot of something we don't hear discussed much these days: sacrifice. Sacrifice means a new understanding of enough. It is motivated by love and sustained by discipline.

ALTERNATIVES is a group of middle-class people operating as a non-profit corporation for non-violent economic and social change. The emphasis is on fostering alternate lifestyles and institutions as a means for families and local groups effectively to respond to world-wide hunger, injustice and environmental exploitation.

Two years ago ALTERNATIVES published the first edition of the Alternate Christmas Catalogue. The goal was to help people re-evaluate their priorities in gift giving and to divert money from excessive consumption into human welfare projects. The success of the first edition led to the publication of a second and third edition. The latter will be available in July 1975.

The NEWSLETTER is the second major publication effort. Rather than concentrating on alternate celebrations, the perspective of the NEWSLETTER is on lifestyle alternatives, specifically the patterns and values which shape our lives. The focus is on options, some successful, others not, to the way we are living. A range of experiments are covered, from the cautious to the far out. The purpose is to inform you of what is actually being tried in various places around the country. We will appreciate information about your experiments and share your successes and failures with others who may be contemplating such efforts.

At the same time the NEWSLETTER attempts to spark your imagination and provoke your boldness to struggle creatively in everyday life with the challenge of furthering justice and gentleness in the world.

from the Introduction

The future is built out of the dreams of today and those dreams are only bold and heroic when our moral fiber and spiritual juices have been stimulated far beyond their usual lazy and satisfied status to a passionate pitch which provokes us into a perpetual struggle as makers of history.

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Alternatives - an alternate lifestyle newsletter - is a 16 page quarterly published by ALTERNATIVES.

If you'd like to join our movement, send us a check for \$5 as a donation to cover the cost of printing. You'll receive the NEWSLETTER and be on our mailing list to receive information about other publications and new projects.

Please address all correspondence to ALTERNATIVES, P O Box 20828, Greensboro NC 27420. Our new telephone number is 919-274-3789.

In the **CELEBRATIONS** section, Jeremy Ritkin takes a closer look at the American Revolution, asking what it is that we are celebrating. The traditional emphasis on patriotism neglects (or whitewashes) the fact that the American Revolution was a "massive upheaval of the social, political and economic institutions of a society." Ritkin provokes us to look more carefully at the issues underlying the Revolution and seriously to ask ourselves: "If we had been living at that time, on which side would our loyalties really have fallen?"

GARDENING and **FOOD** sections cover community gardens and the Green Guerrillas-- a different kind of urban guerrilla, their warfare is waged with shovels and sweat. In addition to growing your own, another alternative to slick-packaged, low-nutrition mass-marketed "food" is joining or starting an anti-profit community food co-op. Here are guidelines for getting started and a list of resources for further information.

The piece on **EDUCATION** begins with a quotation from Paulo Freire: Learning is "either liberating or domesticating, teaching people to be critical and free of constraints or to accept things as they are." Alternatives to obsessive regimented mass-education are discussed.

Are there any alternatives to the crime-ridden, brutal, inhuman warehouses to which society assigns its law-breakers? The **PRISONS** article describes several projects: from a citizens' "lockdown" of a city jail to community release programs, which do work. You don't have to be for crime to be against a system that helps neither the offender nor the society.

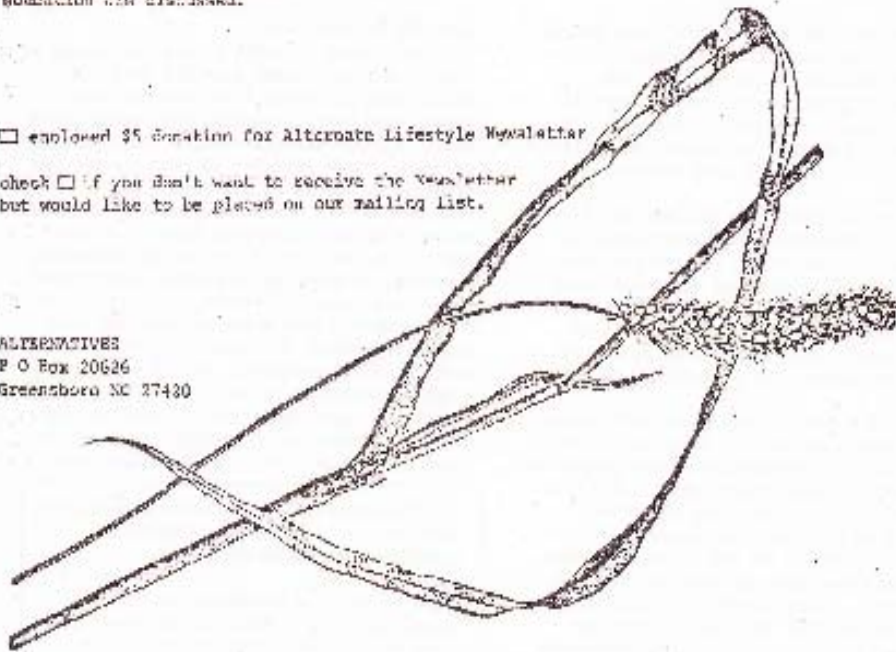
The **WORK** section describes three alternative workplace experiments: a wife and husband sharing the same job, alternate days at the office and collect only one salary. The second describes a woman who works one day a week at a job that pays enough for her simplified lifestyle and devotes the rest of her time to her real vocation. The third describes a company that was turned over to its employees--they are their own board of directors.

The **ENERGY** article focuses on solar energy as the cleanest, safest, and most economical fuel we have. The question is why the government continues to pour the lion's share of research funds into nuclear energy, the most dangerous and potentially most harmful.

enclosed \$5 donation for Alternative Lifestyle Newsletter

check if you don't want to receive the Newsletter but would like to be placed on our mailing list.

ALTERNATIVES
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SERMONS ON NEW LIFE STYLES

In beginning to think about new life styles responsive to world hunger, energy limitations, and Christian beliefs, the Westminster Church, Charlottesville, Virginia, had three worship services in the fall of 1975 with elements of worship contributing to the following three sermons.

NEW LIFE STYLES - I Text: Acts 2:37-47; 4:32-36
Westminster Church, Charlottesville, September 14, 1975

You who are at the University, living away from home, may feel you have a chance to live differently, adopt a new life style, perhaps show the world a new self. I had a friend who kept running away from home during high school and once when I went to Oklahoma City to bring him home I came to realize that he felt like a real loser at home, but in other places he could be a different person. A possibility for people who go off to school. But can any of us really change his/her life style? Away from home or at home, can any of us live in a significantly new and different way?

The Christian answer is yes, that evidence shows persons becoming Christians have -- with the new inner orientation of faith -- adopted new styles of life. The first churchmen I've read about in Jerusalem. But before them Peter and James and John and the others left things like families and fishing boats and went on the road, lived off the land and friends -- altogether changed their lives -- and their deaths.

They cast their nets in Galilee
Just off the hills of brown;
Such happy, simple fisherfolk,
Before the Lord came down...
 Young John who trimmed the flapping sail,
 Homeless, in Patmos died.
 Peter, who hauled the teeming net,
 Head down was crucified. (1)

Then the converts after Pentecost, who apparently adopted a simple communism; the outgrowth of teaching about Jesus, fellowship, prayers, "they sold their possessions and goods and distributed them to all, as any had need." And all with an absolutely contagious enthusiasm and joy. (Which may be why so many unhappy and aimless persons rushed to join them.)

Karl Barth says, "The first congregation was a visible group, which caused a visible public uproar." (2) Further, modern missionaries have always told stories of Christian converts who braved hostility, persecution from their families, their society -- to become Christians, to adopt a new way of living. So, yes, there is clear evidence that persons have radically altered their life styles under the demands and the gifts of faith.

But again, is it possible for us? Our main program emphasis this year in Westminster is the search for new Christian life styles for our time, and it has to be asked first, in all realism, if this is possible for us.

This would mean something much deeper than the cultural changes that are always rising and falling like waves on the beach. In the six years since Woodstock we've had long hair, blue jeans, nostalgia, rock, mud slides even at Mr. Jefferson's University -- abundant surface changes. But listen to Charles Reich, the best-seller of Woodstock nation, only five years later -- sounds nearly as dated as Dracula: "...the grand strategy is this: resist the State, when you must; avoid it, when you can; but listen to music, dance, seek out nature, laugh, be happy, be beautiful, help others whenever you can, work for them as best you can, take them in, the old and the bitter as well as the young, live fully in each moment, love and cherish each other, love and cherish yourselves, stay together."(3) Nothing wrong with that - it just makes you feel like crying; it just didn't last very long. And can we do any better with any significant and lasting change in style of life?

Is it possible for persons like us to choose, consciously and rationally, freely and maybe even gladly, to live differently? I realized Tuesday afternoon that I had made a decision, after the fact, that I can no longer eat lunch at the Mousetrap -- that \$3.24 is just too much for me to spend for lunch -- and it makes me sad because I like the place; but that's just a small decision, taken ex post facto, and I'm asking us about a whole series of related, reasoned, before-the-fact decisions about the whole fabric of our lives.

Is it possible, for instance, to free ourselves from materialism, -- the tyranny of things, food, clothes, cars, houses, records? Could we obey Jesus and be not anxious about life, what we shall eat or what we shall drink, nor about our body, what we shall put on? Yet without denying our bodies and senses, without denying physical and mental pleasures -- the Christian life style cannot revert to Puritanism or drive us back into monasteries. We need models for living that are world-affirming, deeply grateful for the joys God gives us -- yet not enslaved by things.

Again -- to continue with the characteristics of a new Christian life style -- is it possible to escape individualism? I am not alone, my welfare cannot be isolated, my concerns must not be for self alone. Charles Reich -- and Woodstock sensed the possibility of community. Kurt Vonnegut's character Kilgore Trout explains it to Mr. Rosewater: "Your devotion to volunteer fire departments is very sane, too, Eliot, for they are, when the alarm goes off, almost the only examples of enthusiastic unselfishness to be seen in this land. They rush to the rescue of any human being, and count not the cost. The most-contemptible man in town, should his contemptible house catch fire, will see his enemies put the fire out. As he pokes through the ashes for remains of his contemptible possessions, he will be comforted and pitied by no less than the Fire Chief... There we have people treasuring people as people. It's extremely rare..." (4) Can you or I consciously transcend individualism -- isolation, loneliness, selfishness for larger unities? Can your family be the human family? Our concern all persons, our resources theirs?

Another characteristic of a new life style is sacrificial -- if we are responsible for others, then it must be to the point of sacrifice for them.

Non-conformity -- is this really possible? J. B. Phillips translates Romans 12, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good...". Could we mold a style of life even if those all about us considered us mad?

And I come back to the characteristic that it must be purposive -- consciously chosen and adopted. That in itself is strange enough today, when most are either drifting or simply habituated. "Freedom's just another word for nothing left to lose" for me and Bobby McGhee, and Stephen Spender put it a bit more elegantly:

...Time merely drives these lives which do not live
As tides push rotten stuff along the shore...(5)

Question: is it really possible for any of us to change her/his style of life, to adopt consciously and purposefully a simpler style, yet not self-denying, not individualistic but for larger groups and in community, sacrificial, non-conforming? Is a change like this possible?

Well, it was for early Christians -- from a radical change at heart outward -- and it is possible for us. But possible or not it is necessary to try. Necessary to undertake -- and this not because of the historical situation. Sure, the economy dramatizes it (my giving up the Mousetrap), inflation, energy shortage due to grow much worse, world

hunger -- these things drive us to consider our life styles. But theologically it has always been a necessity, from those people on the day of Pentecost on -- from Peter and James and the others on. A faith that has any reality -- your accepted relationship to God -- demands and requires a different way of living. The evangelists have always talked about "decisions for Christ" -- make a decision for Christ -- several times a year you can see on your home TV Billy Graham from somewhere-around the world urging thousands to make a decision for Christ. Whatever else a decision for Christ is, it is also a decision for a style of life different from before. This the evangelists seldom spell out. Decision for Christ equals decision for a new life style, necessarily, necessarily. This is because our faith is not so much an explanation for life -- take it or leave it, believe it or not, nothing hard about this -- not so much an explanation for life as a way of life. Kierkegaard summed up about 3/4 of the whole Christian thing very beautifully. Listen and see if you can tell what he left out:

"...the profound humiliation of man, the boundless love of God, and endless striving born of gratitude." (6) (repeat). Well, Kierkegaard was a neurotically isolated Christian, and we should add to "endless striving born of gratitude" something like "conscious responsible living for others" which is a new life style.

You see, any serious God-relatedness is totalitarian -- capturing the whole self in relations and obligations, your whole self, my whole life, where I eat lunch and supper and breakfast and what I eat and how I use the money saved, and the courses I take, the profession I practice, and the persons I visit and all the rest. A faith or decision that makes totalitarian demands, on the totality of life. Hence demanding a new life style.

Previews of coming attractions: next week, new life styles necessary also because of the state of the world -- or how Christian eyes see the state of the world. Following week, the marvelous possibilities of the church as community, as support group for new life styles of those in the group. After all, those new Christians in Jerusalem could adopt a radically new life style, because "all who believed were together and had all things in common; thus they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple-together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people."

Go ahead, try your hand this week at some concrete decisions -- large or-small -- for Christ and of necessity for a new life style.

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Westminster Church, Charlottesville, September 21, 1975

Of the three persons traveling the Jericho Road in Jesus' story, only the Samaritan stopped to help the man in desperate need. The difference? Compassion, only the Samaritan had compassion. All three received the same data from the external world, saw, perceived -- hurt man, maybe dying. But only in the Samaritan did the incoming message to eye and brain meet with compassion within, and this made all the difference.

Compassion -- to be moved by suffering with, bearing with the suffering of another. The verbose definition of compassion in Webster's Third: "deep feeling for and understanding of misery or suffering and the concomitant desire to promote its alleviation." (Their aim must be to make you now look up concomitant and alleviation and all the spin-offs from those into an endless definitive maze). Compassion -- to feel oneself the suffering of the other. Where does it come from? Why does the Samaritan have it and not the priest or Levite? We must not make exclusive claims here -- there are compassionate persons surely who never heard of Jesus, who do not believe in God -- but for those of us who have and who do, Christians by conviction, compassion grows out of our personal encounter with God. As we said last week, all one's decisions and indeed one's style of life are properly the product of one's faith. That within. Then -- when the eyes see the neighbor in need, the message is greeted by compassion moving outward. Rudolph Bultmann says, "Only he who is already loved can love, only he who has been trusted can trust, only he who has been an object of devotion can give himself." (1) And in Jesus the Christ we know ourselves already loved, trusted, objects of devotion -- hence and necessarily compassion in us.

Incidentally, compassion makes us see the person in need as neighbor or better brother or sister -- not as problem or threat or nuisance. The woman on welfare who lives in Westhaven? The derelict old guys over by the Caravan? The starving little girl that looks out of the New Yorker ad? Condescension toward them is damnable but contempt is worse. Terry Anderson, a friend of ours who used to teach at Union Seminary in Richmond, is surely right: "The Christian perspective of poverty and welfare has been 'distorted by contempt for the poor.'" (2) That's a gross and sad failure of compassion.

OK, the Samaritan sees and has compassion and stops to render personal emergency help. Let us suppose that he is fully and wisely Christian and subsequently goes to work to improve society and its systems. He not only binds up and feeds and finances care for this one person, he also

crusades for better housing in Jericho, for better police protection for travelers, for rehabilitative care of captured robbers, for children in the Jerusalem schools to learn respect for others, for better job opportunities for potential criminals, etc. etc. All the right things socially as well as personal emergency help. His compassion is full and active and informed by sense, his action both personal and political. But both kinds of action are because of God's love for him. Berdyeav said, "Bread for myself is a material problem; bread for my neighbour is a spiritual problem." (3)

Now our question this morning is, what does the Samaritan do when his resources run out? What should he do when his compassion is unlimited and the needs are unlimited but his resources run out? Which the ecologists and world hunger experts say is due to happen to our world -- and they only argue about how soon. The Samaritan helps this wounded man and, let's imagine, a dozen others in the next trip, a hundred more the next month -- and his oil is gone, his wine gone, his donkey long since sold and all the denarii given away. What does compassion do then?

Three possibilities, it seems to me, and I've asked three people to present the options briefly.

1. Find others and pool their resources - Rick
2. Get the state to provide emergency help - Fred
3. Use less himself and have more resources to help others - Mary Ann

All right, the Westminster Congregation and all Christian people -- given first love from God, trust, faith, hope, great resources -- if we see with compassion all the persons lying by the side of all the world's roads, what do we do? Right now a sort of numbness threatens us, a concern fatigue; some Foster Grants that would screen out the hurt ones would sell like hotcakes. We better not forget Lady Barbara Ward's words, "After all, if you go back to the Gospel, the most specific promise of salvation ever pronounced is for those who feed the hungry; the only specific damnation is for those who do not. I always find the words extremely disconcerting, although I find many Christians can read them without turning a hair." (4)

But still, what if we try all three options and the resources still run out? Change our life styles to consume less to have more to give, pool resources with all the other compassionate persons, get the government to quit spending so much on our own defense and arming our

buddies around the world and put the enormous resources of the United States to work caring for the needing world -- use all the options and those science can invent and still, still compassion sees and hears the neighbors crying out. What then?

Triage is being calmly written about and discussed -- a term from World War I, where medical people had to decide in battlefield_ hospitals which wounded would get the very limited medical help -- some too hopeless, nothing could save, some who could survive without any help, some who could survive and be useful again with help -- the latter got the help.. From which triage -- and there's a triage officer on duty right now over at the Emergency Room at the hospital. Well, which countries should get emergency food help from the United Nations or the United States? Are some nations too hopeless to feed any more?

The other image is just as horrible to consider -- the lifeboat that can take only one more person, several, clinging to the sides -- which one to save without swamping the lifeboat.

What a pleasant kind of peace-of-mind subject for church. But the needs of our world in 1975 and for years to come, the hurt by the side of the road, and the compassion that the Christian faith demands both make it necessary to think about triage and lifeboats, to reason about better and worse decisions to help. But this I strongly suggest: we have not yet done enough toward Mary Ann's alternative ---the changing of our own life style to consume less to entitle us to refuse any help to anyone in the world. America isn't manning any lifeboat - we're sailing along impervious in a luxury yacht. The credibility gap between any scrap of compassion and what we are now doing is too enormous. Without some sacrifice -- by personal and family choice and national choice -- we had better hang up a big sign saying- "No Compassion Here", which is to say, we pass by on the other side, and which is to say, Forget it, God, you wasted Jesus Christ on us.

Helmut Gollwitzer was a German who survived a Soviet labor camp and described his life there. He says that on Christmas Eve , 1949, he was crossing the compound to attend a Christian worship service. "He passed a thin-faced prisoner who was leaning wearily against a wall.. (muttering) bitterly, 'It is all so meaningless, so meaningless.' Exhausted and forlorn himself , Gollwitzer passed by and into the barracks room. 'Why did I not take him with me, out of his despair?', The priest and the Levite. 'And when I think of it today I know that here lies our worst and most frequent guilt: to enjoy the gospel, instead of

offering it as we pass by to despairing ones who no longer expect anything from the gospel because they do not yet know it.'" (5)

We never can be hopeless. God is at work in our world and we with him, with fantastic resources -- physical and spiritual -- so much to share. And what does your compassion say to your life style?

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Westminster Church, Charlottesville, September 28, 1975

The search by Christians today for new and simpler life styles gives the church a magnificent opportunity to be the church. Last winter we thought about the church as a support group for all of us facing the problems of the mid-70's on top of all the old dangers and enemies; but the danger of pastoral care support groups is self-centeredness. How about the grand opportunity for the church to be a support group for those among us trying out new life styles?

It's closer to the early church and its missionaries than anything else -- how we support and sustain our prophets and ambassadors and witnesses out in the economic order engaged in politics, trying to live creatively in suburbia or the dorm. Some of us may have no interest in changing our consumption patterns, any more that we would go to Brazil as missionaries -- but we have the marvelous opportunity to provide a supporting community for those who do.

Some are sent out -- 70 Jesus sent out, as lambs in the midst of wolves, to witness in word and life to the kingdom come near. He selected them, commissioned them, sent them out -- and clearly he would provide a support fellowship. So let Westminster send out life-style missionaries and give them our support. Pray for them, let them hear from us, give practical support including money if necessary, money or food, remind them of the teachings of our faith, encourage them. A good test for worship, this: does it strengthen the beat and weary missionary come home, as Bill Webber suggests on our bulletin quote. The Church of England Prayer Book has -- or at least had -- a prayer for fine weather that is sheer nonsense: "O Almighty Lord God, Who for the sin of man didst once drown all the world except eight persons...(1) Fat lot of good that kind of worship does the 70 or more we send out as life-style missionaries .

Particularly must we minister to them and support them in refusing to conform to society -- to our grossly-consunerized culture. Be not comformed, be not afraid to non-conform. We shall support you no matter how far out you appear to the world. Old Robert Frost was a true individualist, and he could write,

..Don't join too many gangs. Join few if any.
Join the United States and join the family --
But not much in between unless a college. (2)

Maybe a crusty individualist can bring it off , but most of us desperately need the church as a community accepting and supporting us so that we can shake free of conformism. This kind of congregation support group -- if we were to rise to it -- would help even Mr. Frost.

Reports back from our missionaries, debriefings, letting us all know what they found out in this experiment or that, the dangers and, corruptions, the further possibilities, as Jesus' 70 returned and reported with great joy the things that had happened to them on their mission. And they all rejoiced together.

But then there is another kind of missionary out to the world -- not sent out by the community but personally led to go out on his own -- with or without the support of any group. Thus Paul himself, the missionary first and foremost, sent not by the churches but by a personal vision from Jesus Christ. Now Paul did found new Christian communities and new and old he called on them to support him. Great, you say, we'd all support Paul too. He hoped the Corinthians would "send me on my way to Judea..." ; to "be sped on my journey" to Spain, he asked the help of the Romans. And in our epistle, "I will stay with you or even spend the winter, so that you may speed me on my journey, wherever I go..." Wherever I go? Well, all right for Paul, we know how great and sound he was. But listen to some of the voices that might perfectly well speak up among us -- should speak up among us: "I feel led to work to promote cremation -- better-than cluttering the earth with expensive caskets." Another voice: "Better than cremation, I'm launching a campaign for organ donations, corneas, skin, kidneys..." Another voice: "I've decided not to spend the money for any more commercial haircuts" (and among us some-one who makes part of her living cutting hair -- the community has to struggle together). "I want us to agree to give up grain-fed meat two days a week" -- and Mr. Stoughton, who raises beef might very well say, "I propose that we give up sermons one day a week -- Sunday." Someone speaks up, "A group of, us have agreed to pool all our clothes so we won't have to buy new ones, and the fashions may get very out of date." Another: "Let us work to promote vegetarianism and particularly natural foods, naturally grown." Another missionary's voices "I am looking for a Christian commune near the University." Still another: "I will not use alcoholic beverages, it's a luxury and a terrible high-way hazard and ruins many homes." Or here is a couple with a wife practicing a profession and her husband keeping house and tending children because he wants to. On and on, unlimited possibilities that those among us might feel led to pursue. And we -- the Westminster congregation -- ought

to say to them: What can we do to help? What can we do to help?

In fact the churches have often sped such persons on their way -- as far away as possible. Translate for "speed on their way" "get rid of." Witness the war resisters exiled, persons without a country, because they were obeying the conscience they learned in the church from the teachings of Jesus -- and our denomination has yet to say something really supportive about amnesty.

The fearful, conservative, conventional churches well, we don't know if we can support your life style mission. We may not approve of it. Explain yourself, Justify yourself, have you considered the possibilities that... on and on and on, obfuscations, killing aspirations and dreams with words. Don't embarrass us -- the church refusing to be a support group -- don't threaten us, don't ask our blessing, don't upset us with tough questions. A cartoon in Punch "shows a man and woman sitting at dinner while on their TV screen is pictured a group of starving refugees. The woman is saying, 'That's going too far -- famine pictures at mealtime.'" (3) And the church has traditionally said, in various ways, if you fail in your witness we won't help you; the secretary will disavow all knowledge of your activities (or whatever the MI team was always told} .

We don't have a very good track record in dealing with the prophets and creative ones among us.

Ideally, rightly, what can we do to help? We can surely speed you on your way ("wherever I go," said Paul) with our love and our prayers. We can let each other know that we care and appreciate whether or not we agree. We can work very hard at having significant and relevant worship of God -- the best way to safeguard against the nuts and the eccentrics (and we have them too asking for support). Serious Christian education checks out the motivation for changing life styles, goes out in search of data, points out consequences and proposes models -- all to be constructive, not to pour cold water. And we might even say to our new life stylists, we'll go with you. All ways of supporting.

Surely we'll ask these pioneers among us to give us frequent reports back of failures and accomplishments, problems and results; so we can rejoice with those who rejoice and weep with those who weep, so that our thanksgivings Sunday by Sunday may be fresh and alive and specific.

Specially let us encourage the non-conformity to the world that is deeply rooted in our faith and absolutely necessary in any new life styles. Someone has written this verse:

Three cheers for people in the resistance
movement Lord
For those who can resist a bargain if they
can't use it,
A product if they don't like it, a style if they
can't wear it,
A compliment if they don't deserve it,
A doctrine if they can't believe it,
A spree if they can't afford it,
A joke if they don't get it,
A rumor if they can't swallow it,
A war if they can't support it. (4)

Three cheers for people in the resistance movement and we'd better let one another hear it -- we in this Christian support group.

You see why I say, what a magnificent chance for the church, once again to be awkward and alive, as it must have been in the exciting first days of the missionaries' going and coning.

A number of people in the last week mentioned Noah to me, Noah and the building of arks. Did you ever contemplate how in that myth Noah's neighbors must have looked at him -- what a fantastically weird life style he was embarking on, building this enormous boat in his back yard. Contemplate a bit further: what if Noah had had a support group. might they together, supporting one another, have built lifeboats enough for all the animals, all the human race and not just the eight persons the church of England celebrated?

New life styles undertaken make our people desperately need the church to be a support group. More than pastoral care for one another, special care, often quite difficult, for prophets among us. Special mutual care but very rewarding. What a God-given opportunity!

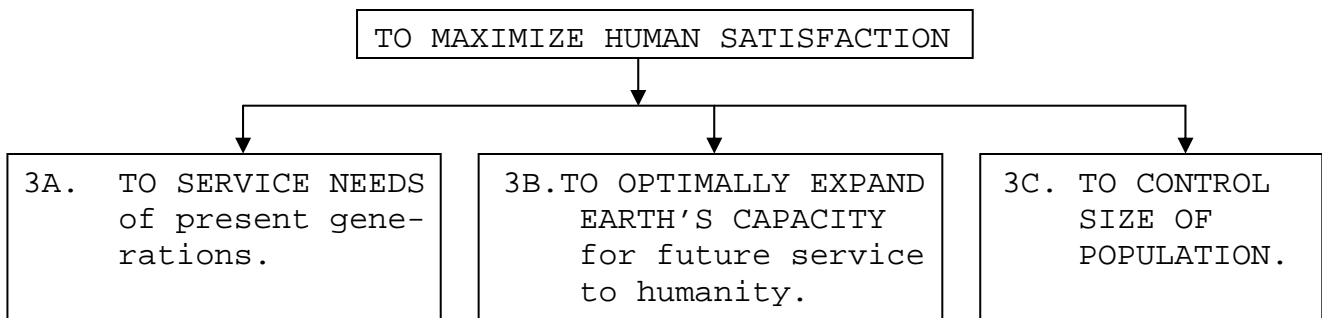
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VIII

SYSTEMIZATION FOR EFFICIENT SERVICE TO HUMANITY

1. A person, group, or-organization may busily work toward worthy goals without necessarily being productive of their achievement. Needs of humanity are not serviced by people's expressions favoring such service nor by their unproductive busyness on behalf of such service. What counts is service actually accomplished. We should not be satisfied with anticipated achievement if the same effort, via different tactics, might yield greater achievement.
2. The problems of hunger, poverty and diminishing of world resources require the very best of our problem-solving ability. Important ingredients of that ability are (1) systematic identification of problems, (2, analysis and organization of goals and objectives and (3)effective communication of these.
3. Actually, all three of those ingredients are primarily problems of communication -- communication with ourselves as much as communication with others. As we are able to understand more clearly what the problems are and how best to treat them, we have improved communication with ourselves.
4. Effective communication requires various mutually supportive roles in concert. Among these modes are the oral, written, graphic and dramatic.
5. Shown below is an illustration of graphic communication in the form of an objectives tree designed to show relationships among goals and objectives as they might apply to the global problems at present facing humanity.



This one is incomplete. Extension of this tree is shown on later pages.

- a. Objectives trees play an important role in the solution of large-scale problems, such as those embracing many disciplines, having impact on large segments of population, and involving considerable complexity.
- b. Rules for constructing and interpreting the tree are as follows :^{1, 2}
- (1) The phrasing of each block has the following form:
 "To (action verb) (object) "
 For examples:
 "To maximize satisfaction"
 "To service needs"
 "To expand capacity"
 "To control population"
 The phrasing may contain clarifying modifiers such as "human" "of present generations," "optimally" and "for future service to humanity."
- (2) At higher levels of a tree one finds general goals, i.e. reasons for action. Farther down one finds actions by which the general goals are implemented. Thus in our illustrative tree, we have the goal, "To maximize human satisfaction." To achieve this appears to require three areas of action, namely those shown as blocks 3A, 3B and 3C. At higher levels in the tree one finds greater generality; at lower levels one finds greater specificity. One looks upward to find "why", downward to find "how".
- (3) Even with the best intent toward completeness, the blocks at any level may not be exhaustive of all that might be needed for or might contribute toward achievement of the higher level goals. Accordingly, that level should contain another block, express or implied, showing the possibility of "other".
- (4) The tree may be extended to progressively lower levels where the individual blocks represent actions of progressively increasing specificity.
- c. A picture may be worth a thousand words but Garrett Hardin has said "it may take 10,000 words to validate it."³ Thus, the objectives tree cannot stand alone, it needs narrative support. The tree serves the important function of improving the organization and effectiveness of narrative treatment of a problem. Individual blocks should be supported narratively as follows, insofar as is appropriate:
- (1) A descriptive narrative: This might describe a situation that ought to be changed. It might describe what is not right or right enough about a situation and the seriousness with which this deserves to be regarded. It may describe critical incidents illustrative of what is not right.

- 2) A "normative" (what-ought-to-be) narrative. This describes what ought to be. It is helpful here to describe what an exemplary person, /group, /community does as illustrative of what is possible in the way of making things better.
- (3) Describe the actions, at the next level of increasing specificity by which the objective represented by the given block may be achieved.
- (4) The values-system: There may be disagreement among people regarding the appropriateness of certain blocks in a tree. It is important, in the interest of fruitful discussion, to know whether the disagreement arises out of differences of understanding of fact or out of differences in values-systems. Accordingly, there is need for elucidation of the values-systems within the context of which the objectives tree finds its nourishment.

EXAMPLE

6. TO MAXIMIZE HUMAN SATISFACTION.

a. Descriptive (How things are)

"Human satisfaction" here means the result of adding up some measure of the satisfaction felt by each person inhabiting the world, at present and as far into the future as satisfaction will be affected by our actions.

(1) Time was when human satisfaction could be increased by following the advice, "be fruitful and multiply" for a given per capita satisfaction, more people then meant more satisfaction. Thus we have the situation (1): When the Earth has capacity for servicing the appetites of more than its total population, then human satisfaction can be increased by increasing the size of population, as in past centuries.

(2) When Earth's capacity becomes fully exploited, human satisfaction can be increased by increasing population only via the accompaniment of (a) more equitable distribution of goods, services and opportunity, (b) greater efficiency in their provision, (c) redirection of aspirations toward ways less demanding of Earth's services and (d) nurturing the Earth's ecological capacity for service to humanity.

(3) This can only go so far. At some level of population, Earth's capacity becomes adequate only for uniform servicing of a fraction of minimum needs. When service becomes sufficient only for vegetable quality of existence, human satisfaction is practically zero. Human satisfaction, in this case, can be increased only by total deprivation of some in order that others might

attain some level of satisfaction. Total human satisfaction in such case cannot attain the level of the preceding paragraph.

In summary, we see that there is a combination of population and per capita appetite which, via equitable distribution, yields maximum human satisfaction. This can be exceeded temporarily only at the cost of reduction of Earth's capacity. Contemporary prophets seem to be telling us³⁻⁷ that we are in the midst of situation(2) and rapidly approaching (3).

The world is not at present following a course designed to maximize human satisfaction. While some individuals impose on Earth's capacity far beyond their needs for satisfaction, and often beyond their ability to enjoy, some hundreds of millions of persons do not have even their minimum physiological needs met. Meanwhile, the Earth's capacity is not optimally nurtured to meet the needs of the increased population of future generations; it may actually be diminishing. Finally, Earth's human population is growing at a pace that sorely taxes Earth's capacity for service of humanity's needs. Human practices and institutions are prolific in the spawning of forces that are out of accord with maximization of human satisfaction. One consequence of these is that materials and services are being bid up beyond the reach of the poor by the demands-in-excess-of-needs of the more affluent societies.

b. Normative (how things ought to be)

The situation described above calls for creative redirection of our aspirations toward (1) ways less demanding of Earth's capacity and (2) distribution of the benefits of that capacity in ways reflecting justice and mercy towards present and future generations.

c. Action

There may be two different ways of categorizing the general actions necessary for maximizing human satisfaction. First is that represented by the blocks 3A, 3B and 3C, thus:

3A. TO SERVICE NEEDS of present generations.

3B. TO OPTIMALLY EXPAND EARTH'S CAPACITY for future service to humanity.

3C. TO CONTROL SIZE OF POPULATION.

The specific actions by which 3A, 3B and 3C may be implemented seem difficult to categorize along the lines of 3A, 3B and 3C. It seems easier to implement 3A, 3B and 3C jointly, via actions categorized in the fashion of blocks as follows (also shown on the next page):

4A. TO DISTRIBUTE GOODS, SERVICES and OPPORTUNITY adequately, mercifully and justly.

- 4B. TO END DIVERSION OF EARTH'S CAPACITY to inefficiency, waste, non-essentials, etc.
- 4C. TO FOSTER TRUTH.

d. Value-systems

There are value-systems that do not even admit the goal "To maximize human satisfaction", as herein defined. But there may be more than one that do. These might be manifested in part by goals of greater generality than "To maximize human satisfaction." The following page shows how these might appear for a Christian community (See goals at levels 2, 1 and 0).

7. The Complete Tree

The following page shows the tree extended to greater specificity of action at level 5. (Only lack of space prevents showing the level-5 items attached to blocks 4 in tree-fashion.) This does not represent the ultimate in specificity. Each of the blocks at levels 4 or 5 could serve as headings for trees leading to actions of greater specificity. Mager⁸ seems to offer good guidance for selecting the more specific objectives, especially as a group activity.

8. Human Needs

Abraham Maslow⁹ classifies human needs according to five hierarchical levels, as follows (in order of increasingly higher level):

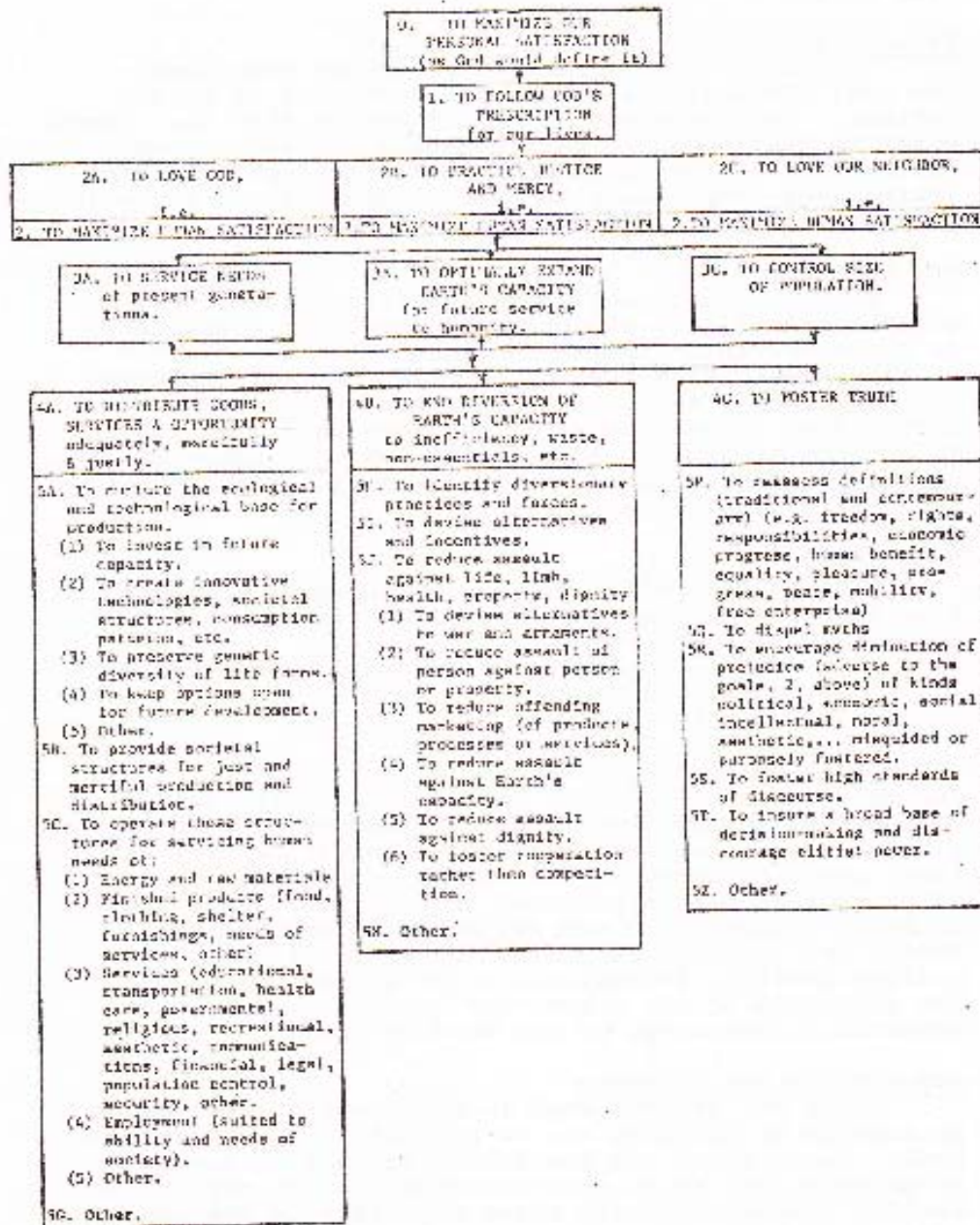
- (1) Physiological (food, clothing, shelter, etc.)
- (2) Safety and security
- (3) Social
- (4) Ego
- (5) Self-actualization

The most crucial questions for Christians are (a) To what extent should the higher-level needs of some be serviced at the expense of inadequate servicing of lower level needs of others? (b) To what extent can needs of various levels be serviced in ways less demanding of Earth's capacity?, and (c) where do we, and where should we, look for definition of what satisfies at various levels? Regarding the latter, do we follow the prompting of our peers, the store's shelves, the advertising industry, or the Word of God?

9. Suggestions for Activity

There are various ways in which one's involvement in service to humanity can be related to the objectives tree. Among these are the following, not in any order of priority but to be selectively chosen by persons according to whatever help these may offer in the exercise of one's service:

- a. Consider how one's present activities fit into the structure of the tree.
- b. Look to the tree for suggestions for service to humanity.



- c. Offer improvements to the tree.
- d. Offer a scheme, alternate to that proposed here, for a Christian community to follow for efficient service to humanity.
- e. Participate in carrying the tree to completion in various topical areas.
- f. Write narrative support for any of the blocks in the tree.
- g. Examine activities of the church, community, society, state or national government, business, etc. for their accord with the objectives supported by the tree.
- h. Participate in group discussions devoted to organization of the objectives tree or implementation of its goals.
- i. Report to the Church officer or to persons designated for the purpose, your interest in joining with others in activity supportive of goals shown on the accompanying objectives tree.
- j. Communicate the messages of the objectives tree by other means, such as other forms of graphics, written (narrative, essay, poetry, etc.), drama, music, or whatever one's talent and creativeness may lead to.

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SYSTEMS APPROACHES TO PROBLEM SOLVING

The world problems that now call on people everywhere to re-examine their lifestyles are highly complex, inter-related problems. If they are to be solved, it must be through actions that are based on a full understanding of the complexities involved. What we are beginning to realize is that the world is in fact a group of units so combined as to form a whole and to operate in unison. The world is a system. If we manipulate one part of the world, it is likely to affect another part. A systems approach to problem solving is simply problem solving that takes into account this interdependency of the world's parts. It is the growing awareness that we cannot cure inflation without affecting unemployment. Or the awareness that we cannot extract energy from the Earth without having some effect on the ecological balance of the physical world. We must think about all parts in the system when we decide whether or not to use 20 gallons of gasoline to transport a truck load of aluminum cans to be recycled.

But how can people get anything done if they have to stop and analyze the total environment before they take action? The answer is, they cannot. The best we can do is to begin with an analysis of the world that we think is a sound, systemic approach to understanding what has been produced by specialists in dialogue with each other. We can then take a small part of the problem as they have analyzed it and attempt to solve that small part. The solutions we attempt, however, should be based on a full understanding of the small problem we are addressing. Our approach should be a systems approach on a much simpler level. In other words, we must try to take into account all the forces and factors that affect the problem we are trying to solve. An example, which illustrates this last point, is a group problem-solving tool called Force Field Analysis. It is a technique that has been used by many groups who are seeking to solve one small part of the complex world problems. Once a community action group is clear about what aspect of the world's problems it wishes to address, this technique provides a simple systems approach to problem solving and leads to development of an Action Plan.

Force Field Analysis is based on the assumption that every problem has implicit in it a goal. The goal is what must be achieved if the problem is to be solved. The second assumption of FFA is that the goal exists in a field of

forces, some of which are driving toward the achievement of the goal while others are restraining forces that work together to prevent the achievement of the goal. These forces may be of any kind: physical, social, psychological, structural, etc. The key to solving the problem, according to FFA, is to identify the steps that are most effective in strengthening significant driving forces and weakening significant restraining forces, and identifying which of these steps the action group can accomplish.

To do a FFA, first discuss the problem and spend time identifying what goal must be accomplished if the problem is to be solved. Once the goal is clear, write it on a large board or flip chart so the group can all see the result.

EXAMPLE:

Goal: To collect 50% of the aluminum containers distributed in our city and recycle them.

DRIVING
FORCES:

RESTRAINING
FORCES:

Once the chart is made, work with the group using good group skills such as listening, building on each other's ideas, etc. as you follow each of these steps:

1. Identify the driving forces.
2. Identify the restraining forces.
3. Convert all- forces to action steps that will increase driving forces and diminish restraining forces.
4. Establish priority of action steps in terms of the following:
 - a) Which step will move you farthest toward the goal?
 - b) Which step do you have the most power to effect?
 - c) Add the two values together and determine which steps have the highest combined priority.

5. Once you have this data, you are ready to draw up an Action Plan. Combine any action steps that seem to go together, and then draw up an action plan by completing a form like the following:

Goal:

| <u>Action Step</u> | <u>When Begun</u> | <u>When Finished</u> | <u>Person Resp.</u> | <u>Cost</u> |
|--------------------|-------------------|----------------------|---------------------|-------------|
|--------------------|-------------------|----------------------|---------------------|-------------|

FURTHER DIRECTIONS

After this Handbook went to press, a number of programs and events occurred in the Westminster congregation which are worth reporting as illustrative of how groups of church people might continue work on alternate life-style issues.

Alternate Christmas Celebration

The Alternate Lifestyles Task Force took several steps in 1975 to tackle the problem of the commercial celebration of Christmas. These efforts to reduce the commercial aspects of Christmas and to emphasize the Joy of Christ's birth were so well received by the congregation that they were repeated in 1976. Since the Advent worship booklets, the Advent wreath, and the Christmas Eve candle-lighting service were already traditions at Westminster, the Task Force simply tried to heighten the awareness and meaningfulness of these activities. The Alternate Christmas Workshop, on the other hand, was a totally new experience which will undoubtedly continue. An explanation of each activity is helpful in understanding the celebration of Christmas at Westminster.

At the beginning of Advent, worship booklets were given to each family in the congregation. The folder, which explained the historical and religious significance of the holiday, encouraged the readers to make an Advent wreath and participate in a simple daily devotion consisting of scriptures, prayers, and carols. It was hoped that family worship centered about the birth of Jesus would become a meaningful tradition allowing persons to grow in the authentic spirit of Christmas.

To reinforce the idea of Advent as a time of spiritual preparation, a wreath was hung, as in past years, in the sanctuary, with an additional candle lit each Sunday during the worship service. At the Church School hour, preschool children visited the sanctuary to view the wreath and discuss the meaning of light, and of Jesus as "the light of the world" in particular. During the congregation's annual Christmas Eve candle-lighting service, an appropriate thought has usually been introduced in an interesting way. In 1975, for example, Stephen Vincent Benet's play, A Child Is Born, was performed in the sanctuary.

To alter buying patterns and redistribute money, the Task Force devised an Alternate Christmas Workshop. The purpose of the Workshop was to encourage persons to make gifts for others rather than pay exorbitant prices for useless presents. It was hoped that acquired savings would then be sent to helping organizations such as CROP or CARE. The planners of the Workshop canvassed the members for recyclable materials such as cloth, wood scraps, glue, paint, sawdust, coffee cans, and baby food jars. Other industrial waste materials were canvassed from local merchants.

To publicize the Workshop, brief articles were written in the church's newsletter inviting people to participate, donate tools and recyclable materials, and share their talents with others. Letters of invitation and explanation were sent to area churches and a short article appeared in the University newspaper. Items which were to be made at the Workshop were displayed in the Fellowship Hall on preceding Sundays, along with a sign-up sheet for each activity. Since many children signed up for everything, and many adults signed up for nothing, the sign-up sheets were more valuable as an expression of commitment to come than as an indicator for raw materials.

The day before the Workshop, tables were set up around the room and labeled as to project. The raw materials were separated and placed at the appropriate tables, and newspapers were taped on the tables where painting or gluing was to take place. On the Saturday of the Workshop, each item was assigned a price to cover the cost of raw materials which had to be bought. The large number of items donated was very encouraging and helped lower the cost of each project. The prices ranged from gratis up to two dollars. The participants paid for their selected activities at a central table and then received an admission ticket allowing them to participate. Each project was assigned a table and supervised by adults and teenagers. Participation was limited to four people at a time at any given table. Activities were diversified so that all age levels could take part. In 1975, supervised activities produced the following: silk screen prints, painted rocks, decorated salt and flour dough ornaments, wooden doll furniture and jumping jacks, men's ties, stuffed animals, felt and needlepoint ornaments, hand puppets, broomstick ponies, paper games, fireplace starters, decorative soap from recycled candles, Christmas cookies hand decorated, braided Christmas breads, and recipes exchanged. Since the talents of available supervisors changed from one year to the next, some activities were discontinued and the following projects were added: macramé owls, Santa boots and candy jars, natural decorations,

wooden planters, felt turkeys, salt box bookends, and bulletin boards. In addition to the do-it-yourself activities, there was a display table of interesting items which provided more ideas for Christmas presents. One unusual item was a coupon book of personal services such as babysitting, removing trash, raking leaves, and mowing grass. Simple refreshments such as coffee and lemonade were served. Those who stayed all day were asked to bring a sack lunch. The Task Force had secured cartoon movies to show in the event that small children became restless, but there was no need for the movies since the children were so enthusiastic about the Workshop tables.

The success of the Workshop was unquestionable. It was a day full of joy and sharing for both young and old. The setting provided an opportunity for people to work together and visit with one another in a leisurely manner, an opportunity which seldom occurs in a large congregation. The mixing of young and older persons was valuable, in a setting without the usual teacher-student roles. The atmosphere in the large assembly room was such that one felt the warmth and unity of fellowship. The excitement of creating a present for a friend left a sense of pleasure and satisfaction, two factors often missing after a hectic day of shopping.

It is too early to know whether the Workshop made a vast difference in the traditional pattern of spend-spend-spend at Christmas time, or whether the money was redistributed to important human causes. However, the impact of the day left many with a feeling that the simplicity of sharing one's time, thoughts, and talents with others is a joyous approach to Christmas.

Lenten Study (1976)

Given the chance to plan the congregation's special Lenten study, the Alternate Lifestyles Task Force discussed a number of books that might be used. It was felt that they should be paperbacks to limit the cost and that they should be seminal and/or provocative. Task Force members also felt that there should be some balance between current books that are highly pessimistic about the future of humankind and those that are overly sanguine. It seemed important also that some of the reading be highly practical, with concrete suggestions for things that concerned people might do.

On Wednesday nights in Lent the congregation gathered for a period of worship loosely based on the book to be studied and discussed that evening (effort having been made to get the books into circulation at least the week before). After worship, someone presented a brief (15 to 20 minute) summary of the thesis of the book under discussion, for the sake of those who had been unable to read it, and discussion groups of fifteen to twenty persons worked together for an additional hour. A brief closing assembly provided for reports of salient reactions from each group.

Chosen for study in Lent, 1976, were these books:

1. Meadows, Meadows, Randers, and Behrens, The Limits to Growth, A Report for the Club of Rome's Project on the Predicament of Mankind, a Potomac Associates Books, New York, Universe Books, 1974 (Second Edition), \$2.95.
2. E. F. Schumacher, Small Is Beautiful, New York: Perennial Library, 1973, \$2.45.
3. Arthur Simon, Bread for the World, New York: Paulist Press, and Grand Rapids, Eerdmans. 1975, \$1.50.

Workshop on Alternate Futures

Another sort of event sponsored by the Alternate Life-Styles Task Force was a one-day workshop in late spring, 1976. Held on a Saturday, the workshop was built around an excellent presentation by economist Jim Weaver of American University, Washington, D.C. Dr. Weaver projected several descriptions of what the future holds, according to different economic theorists. He was responded to by a panel which included a sociologist, Professor Dick Means, and a theologian-ethicist, Professor Julian Hartt.

After a shared lunch (notable for some excellent home-made breads), participants were divided into three groups to address themselves to some on-going programs and projects for next year, to carry forward the year's alternate life-styles emphasis. The three specific areas were: involvement of individuals and families, the larger church (denominational and ecumenical), and political units (including the United Nations).

Reports from these work groups included these items:

- 1) From the group addressing itself to future work for individuals and families "Establish and organize an

on-going (semi-) permanent study/action group providing information, fellowship, encouragement, and moral and intellectual support to members seeking to explore the means and forms of responsible and responsive Christian lifestyles in this time and place; the scope and purview of this group will include, but not be limited to, the following: (a) exploration of theological aspects; (b) review of limitations and constraints on resources; (c) definition of challenges; (d) affording the opportunity for each household to develop its own responses peculiar to its orientation and time/money balance; (e) reporting and receiving accounts of experiences of other households in responding to challenges as they see them; (f) documentation of encouraging/rewarding experiences and responses to alternative lifestyles challenges in future addenda to the Handbook; (g) maintain cognizance of the Handbook in the congregation; and (h) maintenance and support of an on-going group exploring alternative communities.,'

2) From the group working on wider church involvement for the future (wider church meaning both denominational and ecumenical), a proposal to be worked through the levels of the church governing bodies to employ a "grantsman" at the denominational level, whose services would be available to its boards and agencies and also to local congregations and groups spinning out of local congregations -- to keep track of federal and state funding for human services, foundations and other private sources of funds, including government funds unused at the state level, matching funds, etc. (Incidentally, a wider church program unknown to the Westminster Workshop at the time has now been adopted by at least two Presbyteries of the Presbyterian Church, U.S., and it is well described in materials from Highlands Presbytery included in Appendix X-A to this chapter.

Charitable Bux Simulation Game

How shall I divide my charitable or benevolent giving among various competing worthy causes? This question is faced by every responsible person, and particularly those concerned with witnessing to a particular style of life. Conscious and reasoned choices are important.

It was decided in this particular congregation to approach this issue late in the year on the grounds that if the various studies and projects on alternate lifestyles had done any good, if families or persons were spending less on themselves, they would need to be thinking about how to spend or give the increment of their money.

The device for presenting the subject was a locally-developed simulation game. Upon arrival people were given \$1,000 in play money -- "left over after all the essentials are paid" -- and directed to available worthy causes around the walls of a large room. The money was in denominations of \$10, \$20, \$50 and \$100. Some fifty or more causes were identified with a sign, a piece of literature, and a box for contributions. For convenience they were arranged in areas such as health causes, hunger causes, justice, political, environmental, women's causes, education, peace, church, united fund, etc. Each player had a score sheet to list his causes and the amounts given to each.

After the players had given their money away, desserts were shared and the following "Criteria for Evaluating Organizations or Causes Which Will Receive Part of My Benevolent Giving" were presented to the group and discussed:

CRITERIA FOR EVALUATING ORGANIZATIONS OR CAUSES
WHICH WILL RECEIVE PART OF MY BENEVOLENT GIVING:

1. What is the motivation of the organization? Is it political, limited to a small group, or self-serving?
2. What is the long-range effect of this help on people? On the environment?
3. Is any other group doing the same thing?
4. Does the group have a reserve of money? If so, how much compared to its need?
5. How much administrative overhead is there?
6. Is it a self-help group or are a lot of outside consultants brought in?
7. Does it serve emergency or long-run needs?
8. What helps the most people? In the short run? In the long run?
9. How much is the cause already supported?
10. Will there be a multiplying effect of my money? Is there an "in kind" contribution? Will others be influenced to give by my giving?
11. Does the group update its needs periodically? How well-run is it?
12. What other organizations and persons endorse and support this cause?

Then players received a report from the "auditor" as to how much had been given to each cause in the first round of play, amounts and percentages of all the giving.

Next a new \$1,000 was issued to each player and round two involved again distributing these "charitable box" as the giver wished.

Finally the total given to each cause and their percentages of the whole amount given were reported later to the congregation so that results of the first and second rounds could be compared.

In evaluation the simulation was felt to be workable and thought-provoking. There was some suggestion that players should work by family units rather than as individuals, since decisions about benevolent should be family decisions (and husbands and wives were found to have different valuations of causes).

Personal/Family Pledge Forms

The contributors to this Handbook hope that readers will be impelled to make some kind of personal or family response, undertaking some level of change in lifestyle. The Alternate Lifestyles Task Force has worked out for use in the Westminster congregation a pledge form (or, perhaps, "challenge" form). Responses will obviously differ widely, as the circumstances of persons and their level of interest and commitment differ widely. No effort is being made to bring pressure to bear on others or to be judgmental toward the lifestyle choices of others. At the same time, an instrument is needed to challenge all of us, to set forth intentions and to provide a measurable test of outcome. Hence the Pledge Form included in this Handbook.

In this particular congregation it is expected that families and individuals will meet in homes in the winter of 1976-77 to discuss the Handbook's contents, following which everyone will be asked to make whatever use of the Pledge Form seems appropriate to him/her.

Future Editions of the Handbook

A final word. So complex a matter as changing one's lifestyle cannot ever be said to be "accomplished". It is perforce open-ended. Likewise this Handbook is very far from finished. Comments are therefore seriously solicited from any and every reader, as well as additional information that may seem useful, suggestions for revision in future editions, etc. The Westminster Church address will continue to be: Box 3365, Charlottesville, Virginia 22903. U.S.A.

APPENDIX X-A

GOD CALLS US TO A MINISTRY OF COMPASSION AND WISDOM
A report, from Presbytery's Hunger Task Force
(Adopted by Highlands Presbytery Presbyterian Church, U.S.)

As we prepare this recommendation there is the gnawing suspicion that this will be another of our great undertakings which will fizzle like all the rest. But somehow, somewhere there is the lingering hope that "this one" might catch on; that this proposal might be the challenge we have been looking, waiting for. Someone said: "Attempt great things for God; expect great things from God." It is on this basis that we offer this challenge To Presbytery

The Hunger Task Force is asking Presbytery today to adopt and commit itself to the following plan:

1. That each family within Presbytery be asked to contribute \$.02 per meal for each family member for the 366 days of 1976. (E.g. a family of five would contribute \$.30 daily).
2. That each family attempt to build a daily (or at least weekly) devotional around the Hunger Issue to keep before ourselves and our children our Christian responsibility to our neighbors throughout the world.
3. That families bring their collections monthly to a congregational worship service and empty their Hunger Box into a congregational Hunger Box during a service of worship built around God's call to compassion and wisdom.
4. That funds accumulated through this Campaign be divided in the following manner:
 - a. 32% of the funds be channelled into Presbytery area hunger-developmental concerns
 - b. 32% of the funds be channelled into national hunger-developmental concerns
 - c. 32% of the funds be channelled into international hunger-developmental concerns

- d. 4% of the funds be used to advertise, promote and resource the project during the year.
5. That these funds be distributed through agencies and on the basis of criteria recommended by the Task Force and approved by Presbytery's Planning and Coordinating Board. The criteria basically will insure that as little as feasible goes into administrative purposes and that an acceptable system of accountability is insured.
6. That funds from each congregation be remitted monthly (beginning March 31) to Presbytery's Treasurer so that immediate dissemination may begin.
7. That each congregation appoint an individual or appropriate committee (e.g. witness) to coordinate its hunger action and to be the contact with Presbytery's Hunger Task Force. This should be done by February 20th and reported to Hunger Task Force, Box 232, Blacksburg, Virginia 24060.

If this recommendation is adopted and if we all faithfully commit ourselves to its successful conclusion, we could expect to realize an astonishing goal. At the end of 1974 there were 23,658 communing members within Highlands Presbytery. If every communing member gave \$.02 per meal. For a year we would have at the end of 1976 \$519,529.68! Think of it . . . that much money over and above all giving to benevolences, current expenses and building, and capital improvement budgets already established. \$519,529.68 is an almost incomprehensible amount of money for such a project. It is mind-boggling to realize that so little from each person could result in so much. Some friends have counselled:

"Don't list the total you hope to raise, it will sound too impossible." Others have said: "Don't set such a high goal, it will only result in despair since it can't be done." They may be right. But we feel that the people of Highlands Presbytery need to know what we could all do if everybody did just a little. By our calculations, this amounts to \$21.96 per communicant member for 1976 ... a very little bit when looked at individually.

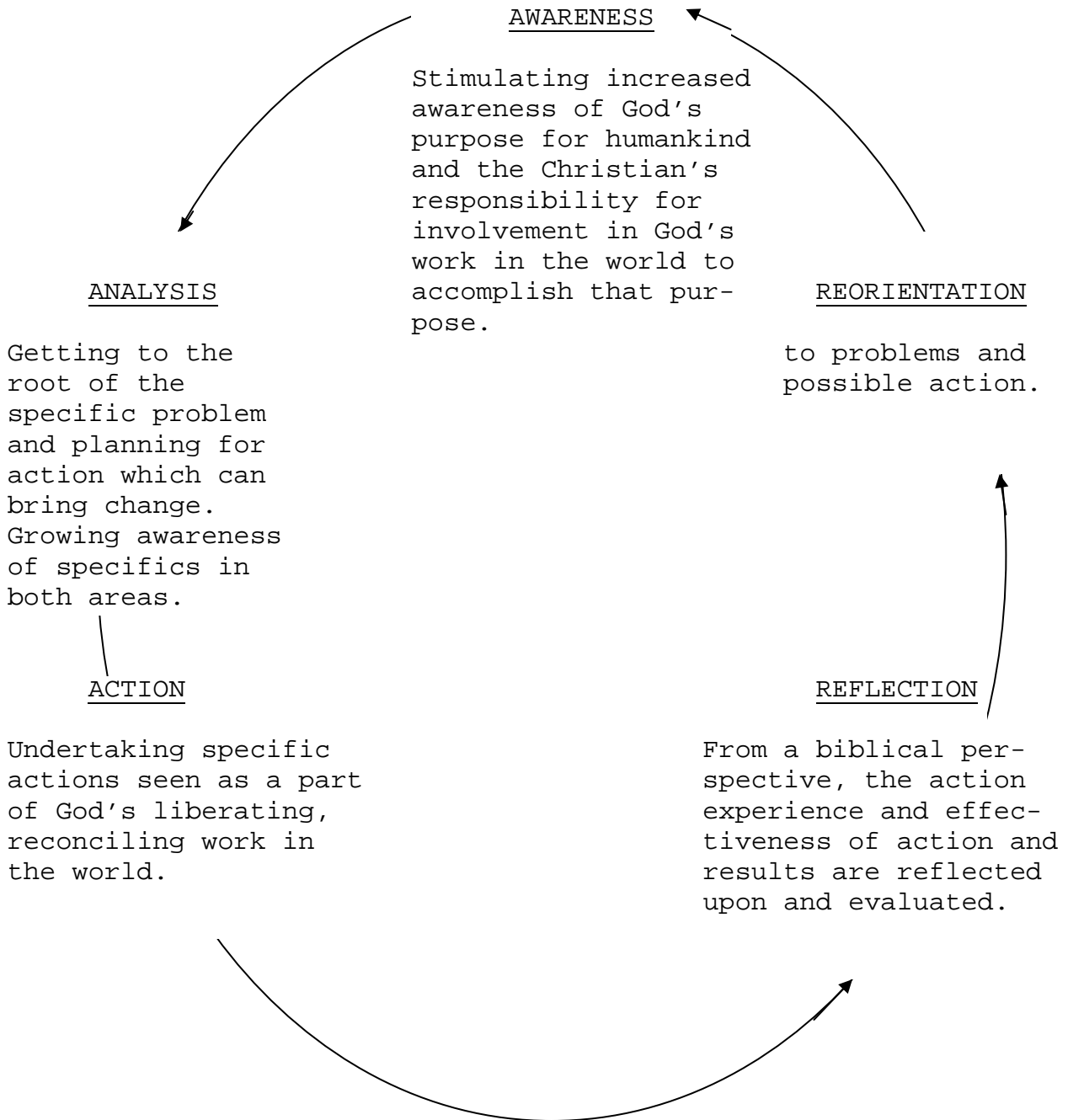
One member of our Task Force wrote: "Now maybe this collection of \$.02 a meal per person seems trivial. But I have to say that I believe the effort, a small one, is surely worth it. I can get excited about sharing this hunger problem with my family and with other Christians because we must deal with it, corporately and individually. Something is better

than nothing; we have to start somewhere. This isn't the point at which many of us are starting of course. But it's the kind of project that is both symbolic and pragmatic. The smallest one in the family can participate. And pennies do add up ... when faithfully collected by MANY people ... and there are some good materials to help us with family discussions and devotions. I need to study up some more so I can help my kids ... and some friends ... and myself toward the Christian perspective on this problem. I don't want to be overwhelmed into apathy by the enormity of the HUNGER problem, neither do I want to be satisfied with piddly or stop-gap efforts."

If penny-clinking is not your speed, there's nothing wrong with writing a nice quick check at the end of the week or month. The money is important because it can be used to help people help themselves. But the money is not the end; it is the means to greater awareness, and deeper involvement with the suffering in the world. "Lord, when did we see you hungry, and feed you?"

COMPASSION AND WISDOM -- A Continuing Process

Our aim is to enter this circular process from awareness to action at the action level. We feel it more appropriate to begin with some simple act (\$.02 per meal) and that would more likely stimulate reflection, reorientation, awareness and analysis than to start with the typical "let's study the situation." Rarely do we get beyond the study. our hope is that by beginning with Action we will be led to a deeper awareness and analysis.



Suggestions for Congregations
Meals of Identification

Rarely do you find a Presbyterian who has ever been truly hungry. Yet hunger is about us in Highlands presbytery, and we never see it. Hunger is an integral part of the life of two-thirds of the world's population, and we are blind to it. In any eight-hour period, it is estimated that 3,336 people, mostly children, die from starvation. And things will get much, much worse as the population continues to explode. Sentimental appeals to churches to set aside one day a year for a hunger offering is avoiding responsible attempts to deal realistically with the problem. We must come to grips with the tough problems of 1) raising world-wide food production and 2) seeking ways to stabilize population growth. Surely the least we can do is strongly indicate to our Washington representatives our desire that this nation provide immediate and substantial technical and financial assistance to those countries which are seeking to regulate population and increase food production. If you wish, write to Senator Byrd or Senator Scott at the Senate Office Building, Washington, D.C.; or Congressman Wampler, House Office Building, Washington, D.C.

Before we really can get excited about the needs of the world, we must try to "walk in their shoe" seeking to understand how it feels to go to bed hungry. We will likely not be moved to action until we somehow become identified with the problem. Consequently, we suggest that a congregation enter into a mutual pact to participate in four Meals of Identification the four Friday evenings (March 26th, April 2nd, 9th, 16th) prior to Easter. We suggest that you make your Friday evening meals of rice and tea or the equivalent (beans and coffee).

APPENDIX

LIFE STYLES PLEDGE & RECORD SHEET

Each individual/household may pledge as much or as little change as they feel appropriate and possible.

Pledge no. members
 Participating _____ Accomplishment _____
 date date

Where appropriate indicate usefulness of activity by choosing a number between one and six:

I. Education (check O's selected) Highly useful 1 2 3 4 5 6 Useless

- | | |
|--|--|
| <p><input type="checkbox"/> 1. To read Handbook</p> <p><input type="checkbox"/> 2. Regular (perhaps monthly) family "council" about issues of life style and ways to reduce waste</p> <p><input type="checkbox"/> 3. To read the following books relevant to these issues. (See bibliographies for suggestions).</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p> <p>d. _____</p> | <p><input type="checkbox"/> 1. Approximate number of chapters read:</p> <p>family member # 1 _____</p> <p>#2 _____</p> <p>#3 _____</p> <p>#4 _____</p> <p>Usefulness _____</p> <p><input type="checkbox"/> 2. Approximate numbers of family "councils"</p> <p>usefulness _____</p> <p><input type="checkbox"/> 3. Books read</p> |
|--|--|

4. Other (specify)

| | |
|----------|------------|
| Title | usefulness |
| a. _____ | _____ |
| b. _____ | _____ |

4. Other (comments):

Where appropriate indicate the extent in which you estimate you were successful in implementing your pledge:

Highly successful Unsuccessful

 123456

II. Food and Nutrition

Decrease use of

- O 1. "junk" foods by ____%
- O 2. "convenience" foods by ____%
- O 3. Meat by ____ %
- O 3a. Pledge ____ meatless meals per month
- O 4. Overall food budget by ____%
- O 5. Increase consumption of fiber

- O 1. Junk food _____
- O 2. Convenience foods _____
- O 3. Meat _____
- O 3a. Meatless meals _____
- O 4. Overall Food Budget _____
- O 5. Fiber _____
- O 1. Paper _____

"Rating"

III. Resource Conservation

A. Recycle

- O 1. Paper
- O 2. Aluminum cans (and other items)
- O 3. Bottles

- O 2. Aluminum _____
- O 3. Bottles _____
- O 4. Plastics _____
- O 5. Shopping bags _____
- O 6. Water _____

B. Reduce use of

- O 4. Plastics by ____%
- O 5. Paper shopping bags by ____%
- O 6. Water by ____%
- O 7. Reduce clothing expenses by_%
- O 7a. Wear less formal, less expensive clothes to church
- O 7b. Would do so if there was a majority in favor of this

Record of water consumption from City water bill

| Units | | Units | |
|-------|-------|-------|-------|
| Month | Used | Month | Used |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |

- O 7. Clothing _____

- O 7a. _____

IV. Energy Conservation

" Success "
Ratings

- O 1. Reduce use of car by ___%
- O 2. Walking
- O 3. Public transportation
- O 4. Car pool
- O 5. Bicycle

- A. 1. Car: overall _____
- 2. Walked _____
- 3. Used public transport. _____
- 4. Car pooled _____
- 5. Bicycle _____

B. 1. Home energy

Record mileage:
Month Car #1 Car #2 Car #3

- O 2. Reduced thermostat on water heater to ___%
- O 3. Turn water heater off when away
- O 4. Don't let water run Needlessly
- O 5. Use cold water in clothes washer when practical
- O 6. Shorter showers
- O 7. Bypass or reduce time of dry cycle in dishwasher
- O 8. Home temperature at ___%
- O 9. Keep lights turned off when not in use
- O 10. Other (specify)
- O 11. Make following improvements to reduce consumption of energy

| | | | |
|-------|-------|-------|-------|
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |

- B. 1. Home energy: overall _____
- 2. Hot water heater _____
- 3. Turn water heater off _____
- 4. Water wastage _____
- 5. Cold water wash _____
- 6. Shorter showers _____
- 7. Dishwasher dry cycle _____
- 8. Home temperature _____
- 9. Lights _____
- 10. Other _____

11. Home improvements Completed (weatherstrip, caulk, storm windows , insul., etc.)

Record of fuel used in home

| Month | units used | Month | units used |
|-------|------------|-------|------------|
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |

V. Alternative Celebrations

| | Success Rating |
|---|--|
| o 1. Become familiar with <u>Alternative Celebrations</u> | o 1. Familiar with <u>Alternative Celebrations</u> _____ |
| o 2. De-emphasize expensive gift giving | o 2. De-emphasize expensive gifts _____ |
| o 3. Make personalized gifts | o 3. Make gifts _____ |
| o 4. Other (specify) | o 4. Other (comments) _____ |

VI. Sharing Resources

- | | |
|--|---|
| <p>o. 1. Will seek to work out sharing arrangements with other members of Westminster to reduce needless duplication of equipment e.g. lawn mowers, ladders, chain saws, recreation equipments.</p> <p>a. List items you have which you would be willing to share with others (whom you choose).</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>b. List items you don't have but would like to share</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> | <p>1. List items for which you have actually tried to work out sharing arrangements indicating frequency and satisfactoriness of sharing.</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> |
|--|---|

In order to estimate the effect of our alternative life styles program the Session requests all households to complete the pledge form below and return it to the church -- it can be mailed or left at the back of the sanctuary on Sundays -- no later than April 1, 1977.

* * * *

A. The members of our household listed below agree to fill out a life style pledge and keep a record of our successes and failures in meeting our pledges. We will then anonymously turn in our completed record sheet unsigned on October 1 , 1977. We understand that the collective commitments and accomplishments of the congregation will be summarized for the Session, but that the pledges and records of individual households will not and cannot be identified.

OR

B. The members of our household listed below have decided we will not participate in the alternative life styles pledge program for the following reasons (please specify your reasons):

DOCUMENT PUBLICATION DATA

Title: Alternative Lifestyles Handbook

Publisher: Westminster Presbyterian Church
190 Rugby Road (or P. O. Box 3365)
Charlottesville, Virginia 22903

William S. Smith, Minister
Winifred R. Legerton, Associate Minister
Diane D. Fleming, Christian Educator

Publ. Date: February 1977

Prepared by: Task Force on Hunger, Energy and Lifestyles
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