



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series E: General Alphabetical Files. 1960-1992

Box 90, Folder 2, Religion and energy, 1979-1980.



LEONARD C. YASEEN

375 PARK AVENUE, NEW YORK, N. Y. 10022

(212) 838-2033

November 14, 1979

President James E. Carter
The White House
Washington, D.C.

Dear Mr. President:

Marc Tanenbaum sent you an Op-Ed article I wrote for the New York Times concerning gasoline conservation.

I was pleased that you used several ideas from that editorial in one of your recent addresses. But my purpose in writing today is to urge that you consider an immediate and total conservation program.

Psychologically, no time could be more propitious. Your constituents would like to prove their support and exhibit their patriotism in tangible action. Many of our less disciplined citizens are expressing their frustrations in picketing, marching, and Iranian-flag burning. More responsible people, making up the bulk of this country's voters, would turn to an imposed program of energy-saving with enthusiasm.

Fuel can be saved in a dozen different ways by presidential decree. As already indicated, car pooling could be enormously significant resulting in a saving of 500,000 to 1,000,000 barrels a day. Reducing the national speed limit to 50 miles an hour could also provide impressive savings.

At the very least, the 55-mile speed limit should be strictly enforced. At 100% compliance, it is estimated that almost 400,000 barrels of oil a day would be saved over levels existing prior to the imposition of the 55-mile speed limit.

One of the ways to enforce speed laws would be to put governors on every automobile, or manufacture automobiles with a built-in top speed. If these ideas are not feasible, perhaps an entirely new set of penalties or fines could be imposed if a vehicle exceeds maximum speeds.

Any of the ideas expressed above would eventually meet with full approval. They would give drivers a sense of participation, rallying to the cause, and backing up your administration in its present energy dilemma.

More noxious and less appealing are other conservation measures such as: gasoline rationing, increased taxes at the pump, and odd/even days to fill up, etc.

You surely have already discussed all this with your advisors. But as a seasoned campaigner, you certainly know, Mr. President, that timing is crucial. Now is the time, Americans want you to demand sacrifice.

Respectfully,

Enclosures

Leonard C. Yaseen

The American



Jewish Committee

M. Tanenbaum

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

March 28, 1980

Carol Snipes, Hearings & Dockets
Conservation & Solar Energy
Department of Energy
20 Massachusetts Avenue, N.W.
Mail Stop 2221C
Washington, D.C. 20585

Dear Ms. Snipes:

This is in response to your request for comments on the feasibility of closing schools one day a week to save fuel as part of emergency state standby energy conservation plans.

The American Jewish Committee, a 75 year old pioneer human relations and intergroup relations organization which has been working to promote energy conservation and to increase U.S. energy production is concerned with this proposal. If implemented, it could have an adverse effect on the quality of education, on family and community life, and on nutrition of the neediest segment of American society. Further, there is no data to indicate that savings would really be achieved.

At a time when America is so much in need of an educated, effective and productive citizenry, all agencies of the government should be devoted towards strengthening rather than eroding our national commitment to public education. While a four-day week might be very attractive for some, we are sure that most teachers are dedicated to their profession, really care what happens to their students and view this as a dreadful interruption of the educational process. The concept of a four-day school week, with or without a lengthened school day, ignores what we know about how and under what conditions children learn, including the negative effect of fatigue and of a break in continuity. The problems of public education are already well documented, and a four-day week would only compound these problems.

Further, over one-half the mothers of school children work. Who is to supervise these 24.3 million school children on that "day off" from school? Most of these mothers are either the sole support of their families or else contribute substantial amounts to the family income. The four-day school week would complicate already difficult child-care arrangements and perhaps force mothers to either go on welfare or leave their children unattended.

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With the increase in adolescent delinquency and vandalism at the end of the school day, it hardly seems wise to add to the numbers and hours that younger and older adolescents are out of school and roaming the streets, with time on their hands.

As for energy savings, it may well be that students and teachers who are not at school will sit home, burning electric lights all over the house, turning on energy-using television and/or stereos instead. Or suburban and rural youngsters might well roam the roads instead of the streets, in fuel-consuming cars.

Lastly, we believe there would be a disproportionate effect upon poor children for whom the school lunch may be the sole nourishing meal of the day. Closed school means a sorely missed meal for them.

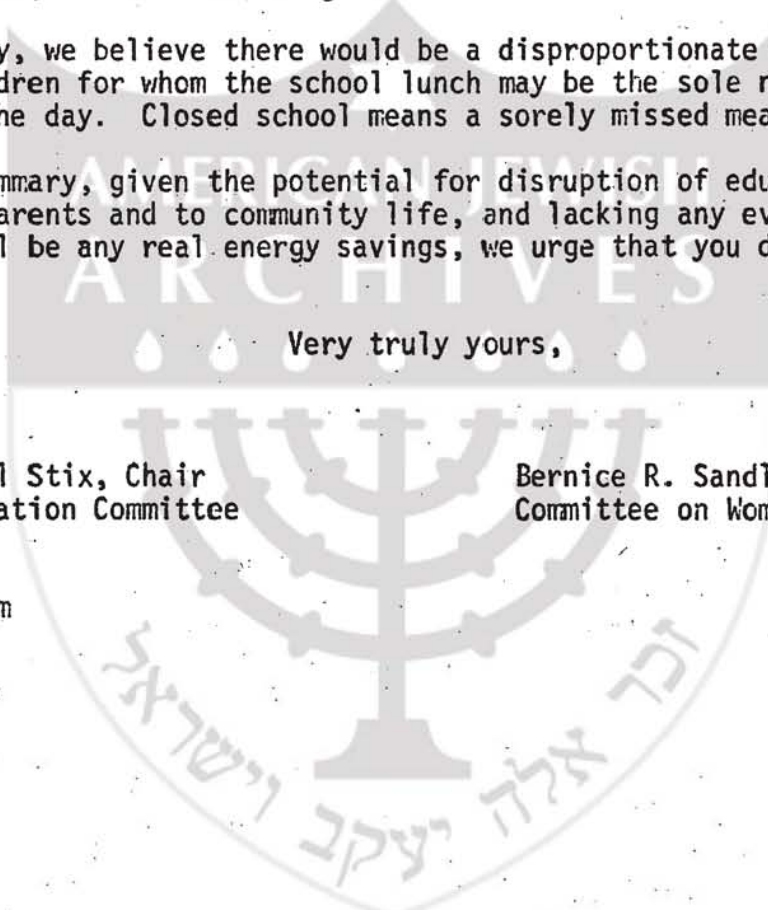
In summary, given the potential for disruption of education, to working parents and to community life, and lacking any evidence that there will be any real energy savings, we urge that you drop this proposal.

Very truly yours,

Carol Stix, Chair
Education Committee

Bernice R. Sandler, Chair
Committee on Women

CS/BRS:mpm



THE AMERICAN JEWISH COMMITTEE

cc: Eugene DuBow
Phyllis Sherman
Mort Yarmon
National Energy Committee
Chapter Energy Chairpersons

date June 25, 1980

to Area Directors

from Susie Schub

subject "Energy Today" - A Public Service Radio Commentary

The national office recently notified radio stations across the nation of "Energy Today," a new bi-weekly series of 60-second taped commentaries available at no charge from AJC. To date, stations identified on the attached list have subscribed to the series. We will let you know as more stations indicate their interest.

Chapters and units can take advantage of the available tapes and transcripts in several ways. Consider the following:

1. Contact area radio stations to promote the series. (A list of the stations in your area contacted by the national office is attached.)
2. If station managers prefer a local angle, re-tape the commentaries yourself, or invite your Energy Committee chairperson or chapter chairperson to do so.
3. Notify TV station managers that the chapter would like to air one or a series of public service commentaries on energy, then recruit a lay leader to make the tapes.
4. Submit the transcripts in revised form as letters to the editors of area press.

Transcripts of the first six programs are attached. We will forward additional transcripts as they are prepared.

Please keep us informed of your progress.

Best regards.

SS/br
Attachments
#80-310-39

Susie

The American



Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

"Energy Today" A Public Service Radio Commentary

"ENERGY TODAY" is a bi-weekly series of 60-second taped commentaries offered without charge to radio stations by the American Jewish Committee as part of its contribution to the continuing discussion of this major issue of the day.

The American Jewish Committee has long recognized that the United States must set as a primary national goal, reduction of our dependence on imported energy supplies, with the concurrent development of energy self-sufficiency. A sound U.S. energy program would be aimed at reducing wasteful energy consumption, increasing domestic supplies, and developing alternative sources of energy.

* * *

The commentaries are prepared and taped by Phyllis Sherman, director of our energy program. Transcripts of the first six programs are herewith attached. They are currently being heard on stations in major cities around the country.

80-900-93

May 15, 1980

MAYNARD I. WISNER, President ■
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ELISE D. WATERMAN, New York ■

"Protecting Against Oil Supply Cutoffs"

ENERGY TODAY: RADIO COMMENTARY

Phyllis Sherman* of The American Jewish Committee

This is "Energy Today."

If America's oil lifeline to the Persian Gulf were cut tomorrow, we would have less than a two week supply in our Strategic Oil Reserve.

To help protect against such oil cutoffs, Congress in 1975 called for a reserve of up to one billion barrels of oil. One hundred and fifty million barrels were to be in place by 1978 and President Carter said he was "committed" to a reserve of 500 million barrels by 1980. None of these goals has been met. At the rate we are going, it will take about 25 years to fill the oil reserve.

Clearly, this delay poses a danger to our national security. But not a single drop of oil is being put into the Reserve because of threats from the Arabs to cut production.

A reserve system is a clear deterrent against use of the "oil weapon," and will help prevent further blackmail by the foreign oil producing countries.

Oil prices are rising steadily and the world oil supply situation is worsening. Further delay is not in our national interest.

This is Phyllis Sherman of the American Jewish Committee.

* Phyllis Sherman is Director of The American Jewish Committee's Energy Program.

"Curbing Energy Waste"

ENERGY TODAY: RADIO COMMENTARY

Phyllis Sherman* of The American Jewish Committee

This is "Energy Today."

America is facing its most serious domestic challenge -- the energy challenge.

By curbing energy waste, we can help cut energy imports, protect our nation's security and our jobs. We can start on the "home front." We can hold down energy usage and save money.

Here is a tip for today.

Be sure to ask your utility for an "energy audit." This will show how you are wasting energy and money in your home by poor insulation and inefficient heating and cooling. The dollars you may have to spend for added insulation will benefit you in lower energy cost for years. And, at the same time, we will reduce ever growing dependence on high-priced foreign oil.

When you decide on the energy conservation measures you want to install, check your eligibility for federal loans and tax credits or state energy assistance. Contact the regional offices of the Federal Department of Energy and the Department of Housing and Urban Development, as well as your state energy office.

We can all do our part.

This is Phyllis Sherman of the American Jewish Committee.

* Phyllis Sherman is Director of The American Jewish Committee's Energy Program.

"Increasing Our Coal Usage"
ENERGY TODAY: RADIO COMMENTARY

Phyllis Sherman* of The American Jewish Committee

This is "Energy Today."

Solving our energy problem is a "number one" national priority; yet, coal miners in many parts of this country are out of jobs.

We don't have to send foreign oil producers over 70 billion dollars each year. We have over 500 years' supply of coal to meet our energy needs right here in the United States.

Despite our vast coal resources, we are not mining coal fast enough. Nor do we have a national rail system capable of transporting the coal we presently produce.

Companies that use oil and gas have been sluggish to convert to coal. Industry, with government help, must help this country kick the oil habit. The Federal government must improve our rail system.

There have been important technological advances to make coal burning cleaner but there are still environmental risks. There are also risks in continued dependence on foreign energy sources.

This is Phyllis Sherman of the American Jewish Committee

* Phyllis Sherman is Director of The American Jewish Committee's Energy Program.

"OPEC Is Fueling Our Inflation"
ENERGY TODAY: RADIO COMMENTARY
Phyllis Sherman* of The American Jewish Committee

This is "Energy Today."

Although the OPEC ministers just agreed to a smaller price increase than many had feared, there is little from which Americans can draw comfort.

The OPEC strategy of restricting the supply of oil and raising its price is causing a worldwide problem of enormous magnitude. In 1978 OPEC's price for a barrel of oil was \$13. Today it is \$32 and going up. That is a 144 percent increase in a little over one year.

In 1980 America's energy bill for foreign oil will reach 80 billion dollars. The money and jobs that we are sending abroad have fueled our inflation -- the ever-higher prices of nearly everything we buy.

To protect our national security, we must take full advantage of all abundant domestic energy sources. We have to stop wasting the energy that we have. Until the world's oil demand can be brought below the oil supply, OPEC will continue to raise prices at its will.

This is Phyllis Sherman of the American Jewish Committee

* Phyllis Sherman is Director of The American Jewish Committee's Energy Program.

"U.S. Hydro Power Can Help Curb OPEC Power"
ENERGY TODAY: RADIO COMMENTARY
Phyllis Sherman* of The American Jewish Committee

This is "Energy Today."

Fifty years ago the United States got one-third of its electricity from dams but then the U.S. got hooked on cheap oil. Many of these dams were destroyed or abandoned and hydro-power today supplies only 15 percent of the nation's energy supply.

A number of states are now surveying their regions for their hydro-electric potential. The U.S. Army Corps of Engineers tells us that there is enough power from existing U.S. dams, which have fallen into disuse, to power 100 cities the size of Washington, D.C.

Yet there are formidable objections to such dam restoration. They center on fears that dams would silt up our rivers or require large reservoirs that destroy land.

With the nation's needs to maximize its energy resources, water power may be one of the answers to OPEC power. Our nation's environmental needs must be balanced against this country's requirements for energy independence.

This is Phyllis Sherman of the American Jewish Committee.

* Phyllis Sherman is Director of The American Jewish Committee's Energy Program.

Marc Torenbaum

MEMORANDUM

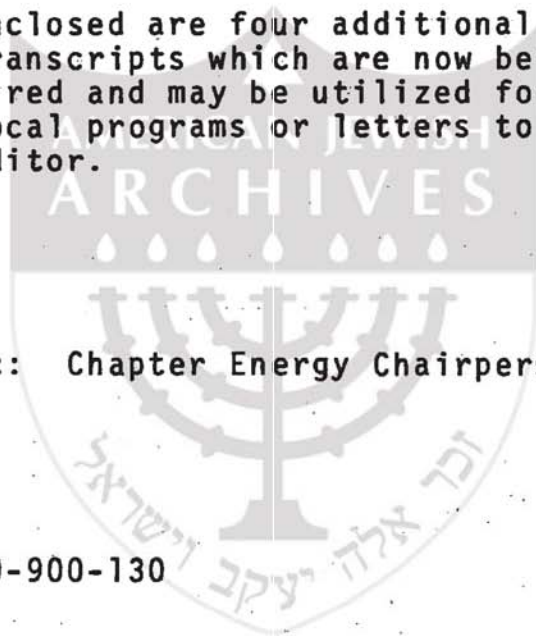
THE AMERICAN JEWISH COMMITTEE

date October 29, 1980
to Area Directors
from Phyllis Sherman
subject "Energy Today"
AJC Radio Commentary

Enclosed are four additional transcripts which are now being aired and may be utilized for local programs or letters to the editor.

cc: Chapter Energy Chairpersons

80-900-130



"Saving Energy in Churches and Synagogues"
ENERGY TODAY: RADIO COMMENTARY
Phyllis Sherman of The American Jewish Committee

This is "Energy Today."

The widest coalition of religious groups ever to cooperate on one common effort in this country have joined forces to promote energy conservation. Over 40 religious organizations with over 110 million members are participating. They are united in the belief that we all have a moral responsibility to help solve the energy problem.

On the weekend of October 17th, "Religious Energy Sabbath Weekend" was celebrated in churches and synagogues throughout the U.S. The weekend initiated a year-long effort in which the religious congregations are being asked to commit themselves to reducing consumption in their houses of worship. Individual churches and synagogue members are being asked to make a commitment to conserve energy in their homes and work places.

The joining together of Protestants, Catholics and Jews in this national conservation effort will not only save energy. It will also save our religious institutions millions of dollars that might better be used to provide human services.

This is Phyllis Sherman, Director of the American Jewish Committee's Energy Information Service.

"Troubled Mideast Waters"
ENERGY TODAY: RADIO COMMENTARY
Phyllis Sherman of The American Jewish Committee

This is "Energy Today."

Once again, we stand by as spectators while war rages in the Middle East. The fighting in Iraq and Iran threatens to cut off the major sources of oil for the non-communist world and carries with it the spark of world conflagration.

The root causes of instability in the Persian Gulf are many. The Iraq-Iran war is a border dispute that goes back four centuries. There are other political rivalries in the area -- between Syria and Iraq, between South Yemen and Saudi Arabia -- to cite only a few. These conflicts will continue to play havoc with world oil supplies, with western economies, and international stability.

The assumption by some policy makers that accommodation to Arab demands vis a vis Israel will insure steady oil supplies at reasonable prices should be laid to rest once and for all.

As long as 40 percent of our oil must travel through turbulent Mideast waters, the U.S. will find itself vulnerable to supply disruption, economic instability, and political blackmail.

This is Phyllis Sherman, Director of the American Jewish Committee's Energy Information Service.

"The Real Cost of Oil Dependence"

ENERGY TODAY: RADIO COMMENTARY

Phyllis Sherman of The American Jewish Committee

This is "Energy Today."

A number of us have been saying for some time that the U.S. must reduce its dependence on Mideast oil or we in this country will face a reduced standard of living, at best, and at worst, will have to defend our oil interests abroad. As the Iraq-Iran war demonstrates, that time may be coming even sooner than we thought.

The real cost of our dependence on Mideast oil can be measured right now in the billions of dollars flowing to foreign countries that are impoverishing our economy and threatening the national security.

And yet in a national poll taken just before the Iraq-Iran war, only 3 percent listed energy as the most important problem facing the nation. That was down from 11 percent last February and from 31 percent in June 1979 when we all faced long gasoline lines.

The war may again awaken some Americans to the real cost of oil dependence. But we can't afford to wait much longer to make the necessary hard U.S. energy policy decisions. If we do, others who may not have America's interest in mind will make our decisions for us.

This is Phyllis Sherman, Director of the American Jewish Committee's Energy Information Service.

"Energy and Social Issues"
ENERGY TODAY: RADIO COMMENTARY
Phyllis Sherman of The American Jewish Committee

This is "Energy Today."

One of the largest retiree organizations has urged that older Americans be used as human resources in a massive national effort to conserve energy. Many able-bodied and skilled older Americans would welcome the opportunity to serve our nation as energy conservation volunteers. They could conduct home energy audits and weatherization programs. Such work could also provide jobs for the unemployed, particularly youth unemployed.

While the elderly and poor consume less energy, they spend a higher proportion of their total income on heat and fuel. High energy costs also have an adverse effect on the delivery of social services to the needy.

Government and the private sector working together can find creative ways to use wasted manpower to help solve the energy crisis and can see to it that the elderly and poor do not bear a special burden because of high OPEC oil prices.

This is Phyllis Sherman, Director of the American Jewish Committee's Energy Information Service.

THE WHITE HOUSE

WASHINGTON

Dear Friend:

In connection with the President's signing of the Energy Security Act (S. 932) on June 30, 1980, I thought you would be interested in the enclosed material which summarizes the nation's energy accomplishments to date.

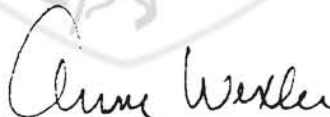
The President described S. 932 as follows:

In sum, the Energy Security Act will launch this decade with the greatest outpouring of capital investment, technology, manpower and resources since the space program. Its scope, in fact, is so great that it will dwarf the combined efforts extended to put Americans on the moon and to build the entire interstate highway system of our country.

As the enclosed materials describe in further detail, this historic program is the culmination of a series of actions beginning with the Natural Gas Policy Act in 1978 and including the agreements reached at the recent Economic Summit in Venice, Italy. It calls on every American resource and will make the 1980s a time of great American achievement.

We greatly appreciate your interest and involvement in the development of the national energy policy. I hope that you will not hesitate to let us know if you have any questions or desire any further information.

Sincerely,



Anne Wexler
Assistant to the President

NATIONAL ENERGY POLICY

BACKGROUND REPORT
BY
OFFICE OF MEDIA LIAISON
THE WHITE HOUSE PRESS OFFICE

July 1, 1980

A NATIONAL POLICY IN PLACE

"Now, for the first time in our nation's history, we will have a national energy program to put us on the road to energy security. It's more ambitious than the space program, the Marshall plan, and the interstate highway system combined."

—President Carter. Speech in Columbus, Ohio. 5/29/80

On June 30, President Carter signed into law legislation which establishes the Synthetic Fuels Corporation.

This law, proposed by President Carter, *virtually completes the framework for a national energy policy.* This is the first time the United States has ever had a national energy policy. It is the result of more than three years work by the Carter Administration and the Congress. Passage by the Congress of legislation establishing the Energy Mobilization Board will complete the framework. The proposal is currently pending in the present session of Congress.

This progress means the nation will have the guidelines and specific laws and policies that are needed to meet the difficult energy challenges of the 1980s and to achieve energy security.

HOW FAR WE HAD TO COME A BRIEF REVIEW

"More than three years ago, in April of 1977, I spoke to the American people in a so-called 'fireside chat' and made an address to the joint session of the Congress, and referred to the energy crisis as the moral equivalent of war. It was discounted in much of the press, ridiculed by some. I was accused of exaggerating the problem. But as a matter of fact, instead of having world demand and world supply of energy meet in 1985, or so, it actually occurred in 1979, five or six years earlier than even I had anticipated."

—President Carter. Remarks to community leaders. 5/27/80

When President Carter took office in January of 1977, this was the situation, in broad terms:

—The United States was importing nearly 50% of its oil, with most of these imports controlled by the Organization of Petroleum Exporting Countries (OPEC).

—Billions of American dollars went to foreign countries to pay for imported oil. This drain of American dollars adversely affected our balance of payments, has helped to fuel inflation, and been a factor in causing unemployment.

This Background Report is intended to provide information to assist you in informing the public. Please direct inquiries to Patricia Bario or James Purks, 162 Old Executive Office Building, Washington, D.C. 20500 (202) 456-6623 or 2947.

—The only energy “policy” this nation had was the continued subsidies for oil and gas. This meant the American consumer was paying less for energy products than his/her counterpart anywhere in the Western world, and in many cases half as much.

This “policy” tended to hinder competition, and efficient production. It was due to a continuation of a policy that had been set during a time—now past—when our energy prices were low and when most of the energy used in this country was produced *in this country*. Subsidies meant that Americans were not paying the true costs of energy. As a result, they used—and wasted—it as if it were cheap.

—OPEC began sharp price increases, with the United States and its allies and Third World nations, having no say-so, or control over these decisions, yet being increasingly dependent on the oil supplied by the foreign cartel.

—The United States not only did not have a national energy policy, it had no specific proposals to establish one.

—On the federal government level, at least eight major government agencies and a score of smaller agencies all made energy policy—independently of one another. Confusion was the rule.

—There were few specific plans dealing with the development of alternative sources of energy, such as solar, synthetic fuels, coal.

There was no gasoline rationing plan the nation could resort to if a severe energy shortage occurred.

The public had no specific guidelines on how to go about achieving individual energy conservation.

WHAT HAS BEEN DONE

“Fortunately, now, after three years, too long a delay, we have nearly completed our nation’s first energy policy: to build a solid energy base for the years and decades to come. There are only two ways to cut down oil imports. One is to conserve what we have, to eliminate waste; and the other is to produce more energy in our own country. There are no other ways.”

—President Carter. Speech to U.S. Conference of Mayors. 6/10/80

President Carter spoke those words a few days before passage of the Synthetic Fuels Corporation legislation virtually rounded off the major framework for America’s first-ever national energy policy. Another key step will be passage of the

Energy Mobilization Board legislation.

Now in place are laws and policies which, taken together, give this nation direction in such previously troublesome areas as organization, development of alternative fuels, incentives for individual and corporate energy conservation, coal development and usage, oil industry profits, and gasoline rationing.

Here are some of the basic ingredients of the national energy policy which has evolved since 1977.

(1) Organization

The President proposed and successfully won Congressional approval of a proposal which established the Department of Energy.

Result: For the first time, the American public had a single agency to look to for accountability and responsibility for energy-related matters. The new department meant that *one agency with centralized authority* had taken the place of eight major agencies and several other smaller ones which previously dealt with energy matters and operated totally independent of one another.

(2) Natural gas

The battle over natural gas pricing had been one of the most divisive issues in this nation since the civil rights movement in the 1960s. Gas was not always available to citizens who lived outside of gas-producing states.

Under President Carter’s leadership, Congress adopted the National Energy Act, which provided for the decontrol of natural gas, and later the Natural Gas Policy Act of 1978.

Results: Natural gas is now more readily available to all citizens, whether or not they reside in gas-producing states. We no longer have the dual system of national and intra-state markets. The nation has established a single countrywide market and set a course toward gradual decontrol of gas prices in 1985.

(3) Decontrol of crude oil

The President provided that price controls on all domestically produced crude oil will be phased out by September 30, 1981, bringing prices to the true value of the oil. Decontrol began June 1, 1979.

Result: Incentives have now been provided for increased energy conservation. This major reform also is expected to result in additional domestic production of more than 800,000 barrels of oil per day by 1985.

(4) Windfall profits tax

An important element in the national energy policy is implementation of the windfall profits tax proposed by President Carter. It was approved by Congress, despite very intense lobbying against it by the oil interests.

The windfall profits tax is a tax on the unearned profits—or windfall—that the oil industry will realize from the decontrol of crude oil prices. It has been the President's opinion that the oil industry should share in the national energy policy effort. His proposal, now law, would provide for a tax on the unearned profits, yet leave the industry billions of dollars after taxes to invest in domestic production.

The windfall profits tax has opened up several avenues that fit into an overall national energy policy. For example:

—Even though it does tax windfall profits, it leaves the oil industry a total of more than \$91 billion over what they would have without decontrol for *domestic oil exploration and production*.

—Net revenues of \$227.3 billion from the windfall profits tax will be earmarked for three basic purposes, all related to our energy needs:

(a) **Assistance to low-income households.** Aid would be provided to those low-income households which are hardest hit by energy price increases. This would continue a program enacted last year.

(b) **Mass transit.** Our investment in public transportation systems will more than triple. This will include upgrading of bus and subway systems, new bus purchases, and improved traffic management and auto fuel efficiency.

(c) **A massive new investment in alternatives to imported oil.** This program will include a Solar Energy and Energy Conservation Bank to subsidize interest rates on loans for investments in residential conservation and solar systems. It also includes incentives to promote the use of gasohol and establishment of the Synthetic Fuels Corporation to assist American business in developing new plants to convert coal and other resources into more usable liquid and gaseous fuels.

The exact allocation of funds under the windfall profits tax to these three purposes is to be set by law.

Results: Increased funds are to be available to seek alternative sources of energy and to conserve our energy, thus moving us further along towards

energy security. Increased domestic production is anticipated. Total domestic energy production increased 4.8% from 1976 to 1979, and larger increases are anticipated in the 1980s under the windfall profits tax incentive. Exploratory activities have expanded to the highest level in 25 years with the moves toward free-market pricing of oil and gas. Rotary rigs in operation, for example, increased from 1,656 monthly average in 1976, to 2,614 monthly average for the first three months of 1980.

In addition, we have discontinued the practice of subsidizing foreign production and, at the same time, encouraged conservation.

Revenues from the tax promise to create an entire new industry—the synthetic fuels industry.

(5) Synthetic Fuels Corporation (SFC)

The goal of this corporation, now signed into law by President Carter, is to provide *incentives* to the private sector to produce 500,000 million barrels per day by 1987 of substitutes for foreign oil and 2 million by 1992. The key is development of synthetic fuels.

Results: The corporation will act as a banker to provide financial incentives in the form of loan guarantees for up to 75% of estimated costs for projects that have reached the commercial stage. Congress has authorized the first \$20 billion of an \$88 billion total for financial assistance to the synthetic fuel industry to develop various technologies.

The Synthetic Fuel Corporation will share the risk of synthetic fuel projects with the private sector through loan guarantees, price guarantees, direct loans, joint ventures, and direct SFC ownership in a limited number of cases.

This means that private enterprise has the backing and support it needs to launch into production of new energy sources, thus taking another step towards achievement of this nation's energy security.

(6) Energy Mobilization Board (EMB)

The EMB is modeled on the War Production Board of World War II.

Its central purpose is to designate as priority energy projects critical, non-nuclear energy facilities and, for each of them, to convert different, sometimes disconnected proceedings and requirements on the local, state and federal levels into a single, coordinated decision process.

Results: Once underway, this board is expected to cut through the red tape and bureaucratic obstacles—but without altering substantive federal, state or local standards—that often have delayed yes or no decisions on energy facilities being considered for siting and construction.

(7) Energy Conservation

President Carter considers energy conservation on a national level—with individual Americans participating—to be the cornerstone of America's effort to achieve energy security.

He has proposed, and implemented, several energy conservation measures on the federal government level and the government has launched a massive outreach program to advise citizens of the many ways they can conserve energy. This has been coupled with a similar outreach program to private industry, promoting energy conservation. In addition, the President has taken steps to encourage government at all levels—federal, state and local—to conserve energy.

Tax incentives to conserve energy, such as tax credits for weatherization efforts in private homes, have been implemented.

Examples of conservation efforts include:

—The Emergency Building Temperature Restriction Program, which requires that thermostats in public buildings be set no lower than 78 degrees Fahrenheit for cooling and no higher than 65 degrees Fahrenheit for heating. Estimates are the program will save from 200,000 to 400,000 barrels of oil daily.

—The Department of Energy demonstrated a heating-cooling system called the Annual Cycle Energy System. In its first year of operation, a model house outside Knoxville used only half as much fuel as a control house next door.

(8) Solar Energy

President Carter announced last year a national solar energy plan which, if fully underway, would assure that by the year 2000, one-fifth of our energy needs—or 20%—would be met with solar and renewable resources.

He committed the federal government to working towards the 20% goal. The President has called upon the Congress to approve additional tax credits which would further encourage private homeowners, agricultural and industry sectors, to invest in solar systems.

The President proposed the establishment of a National Solar Bank as a government corporation to provide a major impetus to solar technologies by increasing the availability of financing for solar investments in residential and commercial buildings. The legislation providing for the Synthetic Fuels Corporation establishes the Solar Energy and Energy Conservation Bank, to provide direct federal subsidies for residential and commercial investments in energy conservation and renewable energy resources.

In three years, President Carter has tripled the federal budget funds earmarked for solar energy.

Results: Solar energy was being used in 100,000 to 120,000 homes by the end of 1979, compared to only 10,000 in 1977. Continued growth is anticipated and it is expected that President Carter's goal of 2.5 million solar homes by 1985 can be met.

The National Solar Heating and Cooling Information Center has responded to more than a half million inquiries and distributed about 15 million documents nationwide since its establishment in 1976, indicating increased interest in solar energy.

A Solar Energy Research Institute has been established, and the Department of Energy has initiated a program to train 11,000 solar equipment installers each year.

(9) Coal

The Carter Administration has given a major impetus to the increased use of coal in the 1980s.

The President has submitted to the Congress a multibillion-dollar plan to help electric utilities burn coal instead of oil. The objective is displacement of a million barrels of oil per day by 1990. Under the plan, 107 coal-capable plants would be converted from oil or gas, and later non-coal-capable plants would be replaced with coal-fired installations.

Results: There has been an increase in coal production. Coal production in the United States has increased from 685 million short tons in 1976 to 776 million short tons in 1979.

Clean, improved methods of burning coal are being developed through research and development. In November of 1979, an Atmospheric Fluidized Bed was put into operation at Georgetown University in Washington, D.C. The clean-burning process is the main source of steam for the campus heating and cooling system. The Department of Energy has issued invitations to contractors to submit proposals to design and build

large-scale fluidized bed boilers to pave the way for widespread application of the process.

The Department of Energy is pursuing ways to use coal in liquid form and there are three major variations of coal liquefaction technology now undergoing large-scale development. They are the Exxon Donor Solvent process, the H-Coal process, and the Solvent Refined Coal process.

(10) Gasoline Rationing

Unless Congress disapproves by a joint resolution, the United States by mid-July will have in readiness a standby plan to ration gasoline, only to be implemented if a 20% shortfall in petroleum supplies exists or is likely to exist for at least 30 days. The plan was submitted under requirements of the Emergency Energy Conservation Act (ECCA) of 1979. Prior to this, the nation did not have a standby plan in case of emergencies.

(11) Gasohol

The President has proposed a program which would accelerate America's production and use of gasohol, committing the Administration to providing between \$8.5 billion and \$12.8 billion in assistance to stimulate production of alcohol fuels over the coming decade.

The Department of Energy has established programs to produce 500 million gallons of alcohol fuels during 1981. If this amount of alcohol were blended to make gasohol, gasohol would then account for almost 10% of anticipated 1981 demand for unleaded gasoline.

(12) Nuclear safety

By acting on the recommendations of the special commission which investigated the accident at Three Mile Island, the Carter Administration moved to further strengthen the emphasis on nuclear safety at plants. Other steps taken included recommending a reorganization of the Nuclear Regulatory Commission to strengthen the role of its chairman—especially in times of emergency—and the placing of resident inspectors at every reactor site and to upgrade the training and evaluation programs for reactor operators.

(13) Other ingredients

There are other aspects of what together represents a national energy policy, with a sense of direction that was non-existent prior to 1977. For example, a strategic petroleum reserve has been

established in Louisiana and 91.2 million barrels of oil stored as of June, 1980. The Administration has exempted heavy crude oil production from domestic crude oil price controls—a step expected to increase domestic oil production by 500,000 barrels per day by 1990.

SOME OVERALL RESULTS

"We have clarified issues which have never been adequately debated before. We have a much clearer concept now of the problem and of the possible solutions to that problem. Our nation is highly educated compared to what it was two or three years ago concerning the problems relating to energy and the special blessings which our country has in our energy reserves."

—President Carter. Remarks at energy briefing. 4/29/80

As the national energy policy—covering the many facets of a complex challenge—has evolved, signs of progress on a national scale have begun to appear, indicating a commitment by all levels of government, the private sector, and individual citizens to work together to achieve America's energy security.

Here are examples of significant trends:

(1) The nation's annual rate of growth in energy demand has been reduced from 5.4% in 1976 to 0.05% in 1979.

(2) Overall efficiency in the use of energy has improved from 58,000 BTUs per Gross National Product dollar in 1976 to 54,000 BTUs per Gross National Product dollar in 1979.

(3) The U.S. energy coefficient, which is the ratio of growth rates for energy consumption and Gross National Product, dropped from 0.09 in 1976 to 0.024 in 1979.

(4) Gasoline consumption nationwide has been reduced 8.5% from 1979 to mid-1980.

(5) Oil imports are on the downtrend. They rose from 7.3 million barrels per day in 1976 to 8.8 million barrels per day in 1977. They now have dropped to 8.3 million barrels per day in 1979 and were running at 7.2 million through May 1980.

(6) Total domestic energy production increased 4.8% from 1976 to 1979, from 60 quadrillion BTUs in 1976, to 62.9 quadrillion in 1979.

JUNE 30, 1980

OFFICE OF THE WHITE HOUSE PRESS SECRETARY

THE WHITE HOUSE

REMARKS OF THE PRESIDENT
AT THE
SIGNING CEREMONY FOR
S.932, SYNTHETIC FUELS BILL

The South Grounds

(4:04 P.M. EDT)

THE PRESIDENT: I had to take a minute to speak to my heroes. Senator Scoop Jackson who's representing Bob Byrd -- Bob is on the floor now on one of the important Appropriations bills -- Majority Leader Jim Wright in the House, other members of Congress and distinguished Americans who are here because you are deeply concerned about the energy security of our country:

This is a proud day for America. The keystone of a National Energy Policy is finally being put into place.

Our intolerable dependence on foreign oil threatens our economic security and also threatens our national security, and America's energy security is the key to both because all three of those -- economic, national and energy -- are links in the same chain of American security.

From the very moment of assuming office, I've maintained that the energy problem is a clear and present danger to our lives and to our livelihood -- both as individuals and also as a nation.

Just as foreign oil drives our cars, so foreign high prices of oil drives America's inflation, and with that inflation comes unemployment and also declining productivity in this country -- and scarcity and poverty, economic deprivation even approaching chaos among the less developed countries of the world.

These are the hard facts and it's been very difficult for Americans to face these facts, but during the last 12 months, Americans in all walks of life and at all levels of government have shown our determination that this country will produce more, discover more, create more and conserve more energy and that we will use American knowledge and American resources and American labor to do it.

Passage of the Energy Security Act is the highlight of our efforts to develop and implement a comprehensive National Energy Policy -- a policy that meets our energy problems; a policy that sets out a program for Americans to follow in the future; a policy that gives us weapons to wage and to win the energy war.

Our legislative and executive accomplishments already are unprecedented in this area and our joint effort is already producing impressive results. This has not been an easy achievement, but I'd like to outline for you very briefly what Americans have already done to make me so proud.

MORE

We've cut imports since 1977 by more than one and a half million barrels of oil per day. Prior to that time, there had been a steady upward trend in the amount of oil from overseas that we were buying. So far this year, imports are down 12.9 percent below what they were the same months of 1979.

Gasoline consumption is down 8 percent and total oil consumption has dropped more than 9 percent.

We've reversed the decline in domestic crude oil production and we're mining more American coal, our most abundant natural resource. Coal is being produced now at more than 16 percent higher than it was the same period a year ago.

This new Energy Security Act will help the American people to conserve more energy than I've already outlined and will help industry of all kinds in the energy field to produce more energy than they are today.



This legislation will also help to create more than 70,000 new jobs a year to design, to build, to operate and to supply resources for synthetic fuels plants and for production of alcohol and other biomass fuels. Thousands of other jobs will be created in the conservation field and in the production of solar energy, and indirect employment, not included in these figures, will be generated by all these efforts.

This bill establishes a corporation to encourage production of 2 million barrels a day of synthetic fuels by the year 1992, by converting coal to synthetic oil and gas and by extracting oil from shale and from tar sands, and by other means.

The Solar Energy and the Energy Conservation Bank will provide over 3 billion dollars in direct subsidies to homes and to industries to conserve energy and to use renewable supplies of energy, helping us to reach our goal of deriving 20 percent of all the energy we use by the end of this century directly from the sun.

This act will also provide over \$1 billion to help produce biomass energy, such as gasohol. This year alone, 1980, we will quadruple our capacity to produce gasohol.

The act also recognizes that energy and environmental problems are closely interrelated, both very serious problems. Under the provisions of this act we will complete a comprehensive study of the Problem of acid rain and the other impacts of fossil fuel consumption on our environment, our economy and on our society.

In sum, the Energy Security Act will launch this decade with the greatest outpouring of capital investment, technology, manpower and resources since the space program. Its scope, in fact, is so great that it will dwarf the combined efforts extended to put Americans on the moon and to build the entire Interstate Highway System of our country.

This tremendous commitment will make the 1980s a time of national resolve and also a brave and exciting achievement.

In the past when we switched from wood to coal, there was a great amount of fear and trepidation. And then when we switched from coal to oil there was also uncertainty about the future. But those changes, as we well know, brought only better things to Americans; a better lifestyle, more leisure time, more essentials like electricity and heat. Now, as we switch from foreign oil to American fuels, again we stand only to gain for our economy, our security, and our confidence.

Our accomplishments are historic, but our work is not yet complete. Last year the Energy Mobilization Board was recommitted to conference; a serious disappointment and a major setback. I urge the leaders of the Congress to reconvene the Energy mobilization board conference committee to produce an effective board which will expedite the process of project approval and which respects environmental protection as well. Utility oil backout legislation, which will let us replace the consumption of oil in natural gas and utility plants with more plentiful supplies of energy like coal, should be passed also without delay. Only the last few days, the Senate had a major victory in the passage of this important legislation.

I would like to point out that the fight for energy security is not a partisan fight. I ask the Members of both parties to complete our energy agenda in the same spirit of cooperation that has brought us the success which we are celebrating today.

The battle for America's energy security has been joined. There will be no retreat. We must recognize our energy

problem for what it truly is, our nation's greatest opportunity in a lifetime.

We are the same Americans who just 10 years ago put a man on the moon. We're the generation that dedicated our society to change, social change, to provide equality of opportunity and equality under the law for all Americans, and to end generations of discrimination, to provide human rights and justice. We have the knowledge, the wisdom and the skill derived from more than two centuries of overcoming obstacles. We have the will and the power of a mature nation and we have the vision and the determination of a young people.

In just a few days we will celebrate the birthday of our declaration of political independence. I can think of no more fitting birthday present than this declaration of energy security or energy independence, which I'm very proud to sign now with all of you present today. Thank you very much. It's a great day for America.

(Applause.)

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Achievements of the Economic Summit

At Venice, President Carter and leaders from the UK, France, Germany, Japan, Italy, Canada, and the European Economic Commission agreed to meet head on the economic challenges facing the world in the 1980's, in particular, the problems of inflation and energy. They expressed confidence in the ability of democratic societies to respond to these challenges, recognizing that there are no quick, easy solutions and that sustained efforts will be necessary to achieve a better future. They said that the key to success will be to achieve and maintain a balance between energy supply and demand at reasonable levels and tolerable prices.

Energy. Summit participants emphasized the need to break the existing link between economic growth and oil consumption. This will require oil conservation and substantially increased production and use of alternate energy sources with maximum reliance on the price mechanism. To this end, they agreed to:

-- Take specific steps to conserve oil through the conversion of oil-fueled generating capacity to other fuels; to accelerate the substitution of oil in industry; to encourage oil-saving investment in residential and commercial buildings; and to introduce increasingly fuel efficient vehicles.

-- Endorse the recent decisions of the International Energy Agency and other multilateral bodies regarding the need for long term structural changes to reduce oil consumption, the possible use of oil ceilings to deal with tight market conditions, and the coordination of stock policies to mitigate the effects of market disruption.

-- Rely on fuels other than oil to meet the energy needs critical to future economic growth. With early, resolute action they estimated that the supply and use of alternate energy sources over the next ten years could increase by the equivalent of 15-20 million barrels per day of oil. To achieve that goal, the Summit countries will:

o Double coal production and use by early 1990.

o Encourage long-term commitments by coal producers and consumers and improve necessary infrastructure in both exporting and importing countries to facilitate increased coal trade.

o Expand nuclear generating capacity, mindful of the need to ensure public health and safety, refine methods to deal with spent fuels and nuclear waste, and minimize the risk of nuclear proliferation.

Implementation of this comprehensive energy strategy will enable Summit countries by the 1990's to: (a) reduce the ratio between increases in collective energy consumption and economic growth to about 0.6 (from the 0.8 target set at the 1978 Bonn Summit); and (b) reduce the share of oil in total energy demand from 53% to about 40% by 1990.

Inflation. The Summit leaders further agreed that the need to combat inflation is our immediate top priority. Fiscal and monetary restraint will be necessary to break inflationary expectations. International coordination is essential to carry out this policy and simultaneously protect against the threat of growing unemployment and worldwide recession. They undertook commitments to encourage investment and innovation, increase productivity, and to foster the movement of resources to expanding sectors in their economies.

Developing Countries. The President and the other leaders expressed deep concern about the impact of oil price increases on oil-importing, developing countries. They called for a major international effort to help these countries increase domestic energy production and asked the World Bank to consider establishing a new affiliate to improve and increase energy-related assistance programs. They also agreed to join in efforts with developing countries and international agencies to increase food production and reduce costly dependency on food imports. They will also support and supplement initiatives to improve grain handling and food storage facilities in those countries. The Summit countries stressed that oil-exporting and industrialized Communist countries should share equitably the responsibility for aid and other contributions to developing countries.

Trade. The Summit participants will continue to resist protectionist pressures and will implement early and effectively agreements concluded during the Multilateral Trade Negotiations. They acknowledged the need to end harmful export credit competition among themselves and to work in the UN on an agreement to prohibit illicit payments to foreign government officials.

Monetary Affairs. The Summit leaders reaffirmed their commitment to exchange market stability and pledged to continue close cooperation to avoid disorderly exchange rate fluctuations. They emphasized that the situation created by large oil-generated import bills will require determined efforts by all countries to promote external adjustment to the resulting imbalances and the improvement of existing mechanisms for balance of payments financing. They called upon institutions, especially the International Monetary Fund, and oil-exporting countries to supplement private lending.

Office of the White House Press Secretary

THE WHITE HOUSEFACT SHEET
ENERGY PROGRAMS AND ACCOMPLISHMENTSI. ENERGY LEGISLATION

In 1978, the United States enacted five strong measures proposed by President Carter to reduce U.S. dependence on imported oil:

- The Natural Gas Policy Act, which will deregulate prices of new natural gas by 1985 and which provides substantial new incentives for natural gas exploration and development.
- The National Energy Conservation Policy Act, which provides grants and other incentives for conservation in schools, hospitals, residences, major home appliances, and automobiles.
- The Powerplant and Industrial Fuel Act, which prohibits use of oil in new powerplants and industrial boilers, and provides authority to require the use of coal in existing coal-capable powerplants which now burn oil.
- The Public Utility Regulatory Policies Act, which encourages changes in state regulatory programs to foster greater utility efficiency and conservation.
- The Energy Tax Act, which established the nation's first tax incentives for residential conservation, use of renewable resources in residential and industrial facilities, and purchase of fuel-efficient automobiles.

Since 1978, the United States has acted vigorously to cut U.S. oil imports in half by 1990 through decontrol of domestic crude oil prices, oil import commitments, passage of the Windfall Profits Tax, and legislation providing billions of dollars in investments in conservation and the development of synthetic fuels and other alternatives.

Major legislation enacted since 1978 includes:

Synthetic Fuels Corporation

The President is today signing into law the Energy Security Act. The lead title includes the Synthetic Fuels Corporation legislation he proposed in July, 1979. This legislation will establish a 12-year program to stimulate commercial production of 2 million barrels per day of synthetic fuels by 1992. The Corporation will provide loans, loan guarantees, price supports, purchase agreements, and a potentially limited number of joint ventures to assist private industry with the development of oil shale, tar sands, and synthetic fuels from coal and peat. With \$20 billion to be appropriated this year, and up to \$68 billion possible for Phase 2, the Corporation represents the largest energy assistance program ever established. It will provide the necessary commercial experience to reduce oil import dependence substantially beyond the turn of the century.

Solar Energy and Energy Conservation Bank

The Energy Security Act also enacts the President's request for a Solar Energy and Energy Conservation Bank to provide loan subsidies and grants to residential and commercial building owners. The Bank will provide a total of \$3 billion to spur much larger private conservation and solar energy investments. Combined with the 40 per cent tax credit for residential solar investments, provided in the Windfall Profits Tax Act, the Bank will contribute to the President's goal of meeting 20 per cent of energy needs from solar by the year 2000.

(MORE)

Alcohol Fuels

Through the Windfall Profits Tax Act, the U.S. now provides a 40 cent-per-gallon tax subsidy through 1992 for alcohol used in motor fuels. The Energy Security Act provides \$1.45 billion in Federal financial assistance to build biomass fuels production plants, a major portion of which is designated for alcohol fuels. With the tax exemption provided in the Energy Tax Act of 1978, U.S. alcohol fuel production has increased from near zero to well over 100 million gallons per year today. To maintain the momentum, the President has established a 1981 goal of 500 million gallons per year of alcohol fuel production capacity.

Windfall Profits Tax

In April, 1980, the President signed into law the Windfall Profits Tax, which will recoup for taxpayers a portion of revenues oil companies would otherwise receive as a result of the domestic price decontrol and world oil price increases. The tax is expected to raise at least \$227 billion between 1980 and 1990.

The Act also contains a wide range of energy tax credits to assist individuals, households, and businesses to conserve and produce energy, and provides assistance to help low-income households meet rising energy costs. For example, the Act expanded to 40 per cent the residential tax credit for solar and other renewable energy originally enacted in 1978. It also expanded to 25 per cent the investment tax credit for solar installations and included investments for solar process heat.

II. EXECUTIVE ACTIONS

Decontrol of Domestic Crude Oil Prices

On April 5, 1979, the President directed that domestic crude oil price and allocation controls be ended by September 30, 1981. Over 38 per cent of U.S. oil production is already free from price controls. The decontrol schedule is steadily releasing additional volumes; controls will be eliminated by September, 1981. The combined effect of increased supply and reduced demand from oil decontrol could reduce U.S. oil imports by about 2 million barrels per day by 1990.

Heavy Oil Decontrol

The President decontrolled heavy crude oil (less than 16 degrees API) in August, 1979, and broadened the release (to 20 degrees API) in December, 1979. This will add 250,000 barrels per day to domestic supplies in 1982.

Import Targets

At the Tokyo Summit in June, 1979, the United States agreed to limit its net oil imports to 8.5 million barrels per day. In his State of the Union message in January, the President set the 1980 oil import ceiling for the United States at 8.2 million barrels per day, a reduction of 300,000 barrels per day below that ceiling, a goal which we are meeting.

International Energy Cooperation

The Venice Summit participants committed to breaking the link between growth in energy demand and growth in GNP. They pledged to meet a goal of 15-20 million barrels per day production of energy from sources other than oil by 1990, and enumerated specific steps to be taken by the seven Summit nations to meet this objective.

Conservation

In the coming year, Federal expenditures and tax credits to promote energy conservation will exceed \$1.6 billion, stimulating more than \$5 billion in nationwide residential, commercial, and industrial conservation investments.

Federal mandatory temperature controls in non-residential buildings have been extended until January 1, 1981. Since the program went into effect in July, 1979, an estimated 200,000 to 400,000 barrels of oil equivalent have been saved daily.

The President has set a national gasoline target to limit consumption in 1980 to 7 million barrels per day, a 5.5 per cent decrease from the 1979 level. Gasoline consumption in 1980 is now 8.5 per cent below that for the similar period in 1979.

In addition, domestic auto manufacturers exceeded Federal automobile fuel economy standards for model years 1978, 1979, and 1980. Increasingly stringent standards, reaching a fleetwide average of 27.5 miles per gallon by 1985, will save some 500,000 barrels per day by 1985 and potentially over one million barrels per day by 1990.

The President has initiated a nationwide conservation awareness campaign focused on transportation and residential energy conservation.

III. PENDING LEGISLATION

Utility Oil Use Reduction

The President's proposal to reduce utility use of oil and natural gas by 1 million barrels per day in 1990 is now under active consideration in the Congress. That bill would provide \$10 billion in grants to utilities, and cost-effective investments in conservation and alternative fuels.

Energy Mobilization Board

Legislation for a new Energy Mobilization Board that will speed decisionmaking on critical energy projects by reducing regulatory red-tape is still pending in Congress.

IV. U.S. ENERGY PERFORMANCE

U.S. Energy and Oil Consumption

Total U.S. energy consumption in 1979 remained at the 1978 level, while the real U.S. GNP grew 2.3 per cent -- a substantial improvement in the relationship between energy use and economic growth. The ratio of energy growth to real economic growth is expected to remain well below .6 over the coming years.

U.S. 1979 oil consumption was 2.4 per cent below that of 1978. During the first five months of 1980, U.S. oil consumption was 9.2 per cent below the comparable 1979 period.

Oil Import Reductions

U.S. net oil imports in 1979 were 7.9 million barrels per day (MMB/D) compared to 8.0 in 1978 and 8.5 MMB/D in 1977. For the first five months of 1980, U.S. net oil imports were 6.8 MMB/D, 12.7 per cent below the comparable 1979 level.

Energy and Oil Consumption by Sector

Transportation: U.S. gasoline consumption in 1979 was 5 per cent below the 1978 level. Gasoline consumption is down by 8.4 per cent for the first five months of 1980.

(MORE)

Residential/Commercial: Oil consumption in this sector dropped by almost 300,000 B/D (8 per cent) between 1972 and 1979. Higher energy prices, government incentives, and direct government investment in weatherization assure acceleration of this trend.

Industrial: Since 1972 the ten most energy-intensive industries in the United States have achieved a 14 per cent overall improvement in energy efficiency and are now saving the equivalent of 1.2 MMB/D compared to 1972.

Domestic Energy Production

The United States is strongly committed to increasing indigenous energy production:

- Coal production in 1979 reached a record 775 million short tons, a 15.8 per cent increase over 1978. Coal production will increase as a result of government policy requiring greater coal utilization, the synthetic fuels program, and the Presidential proposed incentives to utility conversion to coal.
- Phased deregulation of natural gas wellhead prices is encouraging domestic gas production. Marketed production of natural gas during 1979 totaled 19.7 trillion cubic feet, only 1.3 per cent less than in 1978, a significant reversal of previous production trends. Drilling rig utilization is now at a 21-year high, indicating a substantial increase in domestic oil and gas exploration activity. The U.S. is proceeding toward construction of the Alaska natural gas pipeline which will increase domestic production by over 700 BCF.
- Domestic crude oil production during 1979 averaged 8.5 MMB/D compared to 8.7 MMB/D in 1978. For the first five months of 1980, production increased to 8.7 MMB/D. Exploratory wells increased by 87 per cent between 1973 and 1979. Over the same period, the number of feet drilled increased by 75 per cent.
- Renewable resources constitute roughly six per cent of U.S. energy supply today, and their use is increasing rapidly. Industrial use of wood and wood wastes has nearly doubled over the past ten years, and residential wood use has skyrocketed. Solar collectors have been installed on over 100,000 homes since 1977, a tenfold increase. With the programs noted above, solar collectors should be on well over a million homes in the next few years. Passive solar buildings are gaining well-deserved popularity. With increasing use of low-head hydroelectricity, wind, and other renewable resources, the nation is well on the way to reaching the President's 20 per cent solar goal.
- The President has reaffirmed the importance of the safe expansion of nuclear power. Nuclear power provided an average of 11.5 per cent of total electricity generation in 1979 compared to 4.5 per cent in 1973.

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Office of the White House Press Secretary

THE WHITE HOUSEFACT SHEET
S. 932, THE ENERGY SECURITY ACTHighlights

The Energy Security Act contains the authorities needed to implement most of the conservation and alternative energy supply programs originally proposed by the President in July of 1979.

Major provisions of the Energy Security Act are:

- A Synthetic Fuels Corporation with the potential for \$88 billion in resources to stimulate the production of 2 million barrels per day of synthetic fuels by 1992.
- A Solar Energy and Energy Conservation Bank with \$3 billion authorized for incentives to spur energy conservation and renewable energy investments.
- Biomass financial assistance programs designed to assist the production of alcohol fuels and fuel from biomass and municipal waste authorized at \$1.45 billion over two years.
- A policy of 100,000 barrels per day minimum fill rate for the Strategic Petroleum Reserve.
- Statutory support for electric and gas utility investments in energy conservation.

THE ENERGY SECURITY ACTThe Synthetic Fuels Corporation (SFC)

The Act creates the Synthetic Fuels Corporation as an independent Federal entity with \$20 billion immediately authorized, which may be increased to \$88 billion, for synthetic fuels development. The SFC will share the risk of commercial-scale synthetic fuels projects with the private sector through loan guarantees, price guarantees, direct loans, purchase agreements, joint ventures, and direct SFC ownership in a very limited number of cases. The SFC will use these tools to help the private sector move rapidly to produce synthetic fuels and achieve the goal of 2 million barrels per day of synthetic fuel production within its twelve year lifetime. The SFC has an interim goal to produce 500,000 barrels per day by 1987. As an independent entity, the Corporation will be free of many of the procedural encumbrances which tend to slow down governmental agencies.

The SFC is authorized to support a broad range of technologies including:

- The production of synthetic solids, liquids or gas from coal;
- The production of oil and gas from shale;
- The production of oil from tar sands or heavy oil deposits;
- The production of coal/oil mixtures for direct combustion;
- The production of electricity through magnetohydrodynamic (MHD) topping cycles;
- The production of hydrogen fuel from water.

The SFC will select from this broad range of technologies those projects which will contribute most effectively to attaining the 2 million barrels per day production goal by 1992.

The SFC may provide financial support in cooperation with the host country to two projects located outside of the United States within the Western Hemisphere if certain technical and economic circumstances are met.

The Corporation will have a Board of Directors consisting of a Chairman and six members appointed by the President with the advice and consent of the Senate. The Chairman will serve as the Chief Executive officer of the Corporation.

In order to ensure that synthetic fuel development proceeds without delay, the Energy Security Act also provides for an interim program which will operate until the President certifies that the SFC is operational. Title I, Part A of the Act amends the Defense Production Act (DPA) to allow the President, acting through the Department of Defense and any other Federal department, to purchase synfuels for defense needs, issue loan guarantees and make loans for synfuels projects. Once the SFC is operational, this interim authority ends and the DPA program becomes a standby authority which the President may use only in the event of a national energy supply shortage.

Solar Energy and Energy Conservation Bank

The Act establishes a Solar Energy and Energy Conservation Bank within the U.S. Department of Housing and Urban Development. The Bank will provide direct Federal subsidies for residential and commercial investments in energy conservation and renewable energy resources. The Act authorizes over \$3 billion in subsidies within the first four years. The subsidies will be delivered through lending institutions in the form of Federal payments of a specified portion of the amount of the investment.

For energy conservation investments, the Bank is authorized to provide subsidies to various owners and renters. For example, for homeowners below 80 percent of median income, the Federal payment is 50 percent of the residential investment, up to \$1,250. Other payment limits are established in the Act.

In addition, the Bank is authorized to provide direct grants up to 50 percent of the cost of the conservation investment to persons with incomes below 80 percent of median income.

Owners or tenants of agricultural or commercial buildings are eligible for Federal payments of 20 percent of the investment up to \$5,000 per building; provided that gross annual sales are below \$1,000,000.

For solar energy residential investments, the Bank is authorized to provide subsidies of up to 60 percent of the investment cost for persons with incomes below 80 percent of median; 50 percent of the investment cost for persons with incomes between 80 percent and 160 percent of the median; or 40 percent of investment costs for persons with incomes above 160 percent of median. There is a cap of \$5,000 on the total Federal payment in all cases.

Multi-family residential buildings are eligible for Federal payments of 40 percent of the solar investment up to \$2,500 per dwelling unit. In cases where the majority of tenants have incomes below 80 percent of the median income, the Federal share will be 60 percent of the investment, up to \$2,500 per dwelling unit.

For agricultural and commercial buildings, Federal payments for solar are 40 percent of the investment up to \$100,000 per building.

In addition, the Act permits electric and gas utility investments in energy conservation. This is designed to accelerate the trend among U.S. utilities to undertake such investments.

Additional Conservation and Renewable Resources Provisions

The Energy Security Act substantially increases the Federal commitment to conservation and renewable resources by:

- Expanding the current Federal/State residential conservation program to provide energy audits to many multi-family and commercial buildings;
- Providing a \$25,000,000 Federally funded program to train energy auditors;
- Easing present requirements in order to accelerate the weatherization of low income residences;
- Increasing the Federal industrial conservation research, development and demonstration program by \$40,000,000; and
- Authorizing new pilot programs to experiment in two areas: the retrofitting of residential dwellings to achieve energy conservation and the establishment of an energy self-sufficiency program.

In addition, the Act changes the life-cycle costing methodology used to determine Federal investments to stimulate even greater conservation and solar investments in the Federal sector.

Biomass Energy

The Act provides \$1.45 billion for new government financial assistance programs at the Department of Energy and the Department of Agriculture to encourage rapid development of biomass energy, including alcohol fuels from traditional crops, agricultural wastes and woods as well as fuel from municipal waste. The program goal will be the production of 900,000,000 gallons of alcohol fuel per year by the end of 1982. In addition, the Departments of Agriculture and Energy are required to develop a comprehensive strategy to achieve, if possible, an alcohol production level equal to at least 10 percent of gasoline consumption in 1990.

The program is carefully designed to give preference to alcohol projects which rely on fuels other than oil or gas in the alcohol production process and to those that use new types of feedstocks.

The Act authorizes support for projects through loans, loan guarantees, price guarantees, purchase agreements and loan insurance.

Strategic Petroleum Reserve (SPR)

The Act requires the President to undertake immediately activities leading to the filling of the SPR at an average fill rate of 100,000 barrels per day for fiscal year 1981 and for each fiscal year thereafter. The Act further requires that effective October 1, 1980, with some exceptions, oil from the Naval Petroleum Reserve (NPR) may not be used except to fill the SPR.

The requirement to fill the SPR and to use the NPR for fill purposes would be removed if:

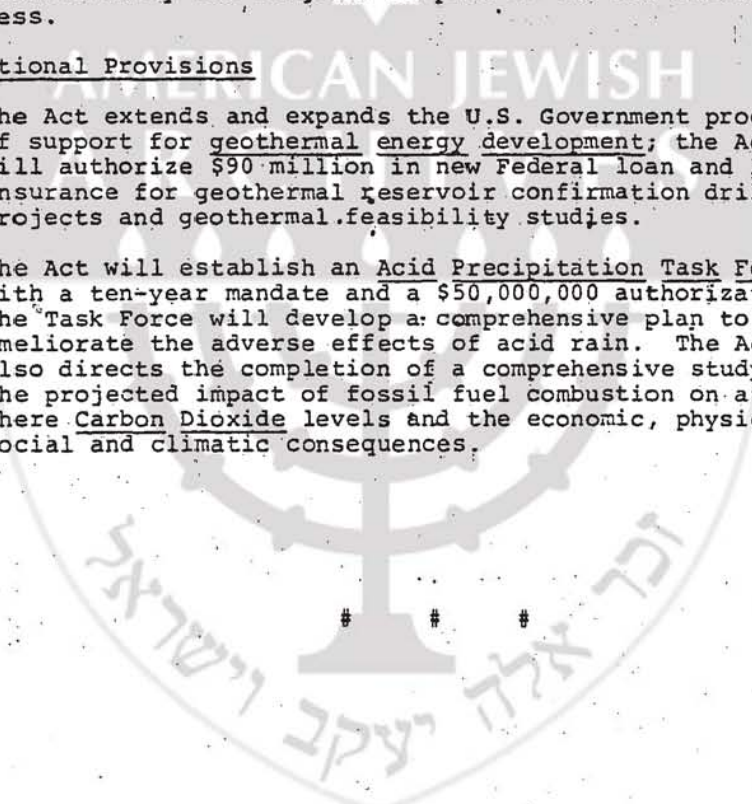
- There is in effect a Presidential order to draw down and distribute the SPR; or
- The President finds with the approval of the Congress (by resolution of both Houses within 60 days) that such requirements would significantly impair the Nation's ability to respond to a severe energy supply interruption or meet its obligation under the international energy program.

Energy Targets

The Act establishes a system under which the President will specify national targets for oil imports, domestic energy production and domestic energy consumption through the end of the century. The targets would not be binding, but would be considered by the Congress as part of the DOE authorization process.

Additional Provisions

- The Act extends and expands the U.S. Government program of support for geothermal energy development; the Act will authorize \$90 million in new Federal loan and loan insurance for geothermal reservoir confirmation drilling projects and geothermal feasibility studies.
- The Act will establish an Acid Precipitation Task Force with a ten-year mandate and a \$50,000,000 authorization. The Task Force will develop a comprehensive plan to ameliorate the adverse effects of acid rain. The Act also directs the completion of a comprehensive study on the projected impact of fossil fuel combustion on atmosphere Carbon Dioxide levels and the economic, physical, social and climatic consequences.



July 11, 1980

Chris Cowap
NCC - Room 572
475 Riverside Drive
New York, N. Y. 10027

John DeBoer
JSAC - Room 1700A
475 Riverside Drive
New York, N. Y. 10027

Dear Chris and John:

Subject: National Interfaith Coalition on Energy

I thought you would be interested in the attached examples of local interfaith activity on energy which could serve as models and might be good case studies for the training programs envisioned by the national interfaith coalition on energy.

Best regards.

Sincerely,

Phyllis Sherman
Director, Energy Program

PS:mb
Encs.

✓ bcc: Marc Tanenbaum

June 27, 1980

Steering Committee - Interfaith Coalition for Energy

Martin Raffel

Projected Energy Audit - July 21, 9:00 a.m. - early afternoon

The following is a summary of the projected energy audit project decided upon at the June 25th meeting held in the offices of the Archbishop --

On July 21st, at 9:00 a.m., the energy engineering experts and the steering committee will assemble at a designated location. (A list of the participants is attached). As a group, we will proceed to walk through and perform basic energy audits on a Protestant Church, a Catholic Church and a Synagogue, all situated in the general vicinity of downtown Philadelphia.

Bob Silverman has already identified the Synagogue to be audited. It is Rodoph Shalom, located at 515 N. Broad Street. Let me suggest that we start there at 9:00 a.m. He will also obtain the Synagogue's energy bills for the past couple of years for review by the audit participants in order to maximize the effectiveness of the audit. Sister Gloria and Rev. Geiger will do the same for Catholic and Protestant Churches.

Since one of the aims is to focus the attention of the Philadelphia religious community on this effort, steps will be taken to invite media participation. The steering committee can discuss how to accomplish this.

Through the active cooperation of the energy experts, we will be assembling a brief explanation of the rationale behind conducting such an interfaith conservation effort and a description of the Church and Synagogue energy audits.

This report will then be disseminated to the Philadelphia religious community through appropriate channels.

TO: Rev. Edward Geiger, Executive Director, NCCP
Sister Gloria Coleman, Associate Director for Ecumenical and
Interreligious Affairs

Robert L. Silverman
Murray Friedman

MR/D

bc: Phyllis Sherman
Harold Applebaum
Robert Fox
Jules Whitman

Note: "We have another energy 'happening' coming up in Philadelphia."

Interfaith Coalition on Energy

Members present at meeting Wednesday evening, June 25, 1980 at 5:00 p.m.

<u>Name</u>	<u>Address</u>	<u>Phone</u>	<u>Faith or Organization</u>
Dick Ambrogi	Petroleum Heat and Power Company 3000 Peltz Street Philadelphia, PA. 19146	336-4400	Archdiocese of Philadelphia
Jim Baird	201 Witmer Road Horsham, PA. 19044	674-9000	Energy Dynamics
Sr. Gloria Coleman, SHCJ	Archdiocese Of Phila. 222 N. 17th Street Philadelphia, PA. 19103	587-3624	Roman Catholic
Henry Conray	208 James Drive Havertown, PA. 19083	Office - 841-4414 Home - HI-6-7888	American Baptist
Walter Cope	624 S. Church Street Mt. Laurel, N.J. 08054	609-234-3955	Friends
Herbert Jacobs	Day & Zimmerman 1818 Market Street Philadelphia, PA. 19103	299-8333	AJC
Larry Poli	1446 Farmington Avenue Pottstown, PA. 19464	326-7001	Textrum Industries
Martin Raffel	The American Jewish Committee 1411 Walnut St. Suite 1004 Philadelphia, PA. 19102	564-2460	AJC
Robert Silverman	Fox Pavillion Jenkintown, PA. 19046	Office - 576-1200 Home - 884-6390	American Jewish Committee
Larry Spielvogel	Wyncote House Wyncote, PA. 19095	Office - 887-5600 Home - 884-3233	Archdiocese of Philadelphia

NOTES OF THE JUNE 24TH MEETING OF CON*SERVE DALLAS
CLIFF TEMPLE BAPTIST CHURCH

At the second meeting of Con*Serve Dallas, the following tasks were agreed upon:

We would attempt to involve civic and religious organizations in the city in the weatherization project. This met with solid agreement.

The following was agreed to:

1. A sub-committee chaired by Charles Carter of DP&L with the assistance of John Harper and Charles Royston of DOE and Walt Patterson of Texas Energy Extension Service, whom they choose, would come up with a training proposal and training objectives which would be presented to all the convening organizations and their representatives by Thursday, August 7th, at 7:30 P.M., Cliff Temple Baptist Church. This will be a dry run of the weatherization training.
2. Administrative Objectives:
This sub-committee is co-chaired by Elmer Caddo of Sunset Presbyterian Church and Norm Hummon. By July 14th, they will have set up an office and recruited the necessary volunteer staff and agreed upon paid administrative staff needs. Office space and a telephone were offered by Cliff Temple Baptist Church and volunteer support was offered by the RSVP program.
3. Communication Objectives:
This sub-committee will be chaired by Miles Zitmore of AJC and co-chaired by Ceita Boettorff of Greater Dallas Community of Churches. By July 18th this sub-committee will have prepared a communication plan that includes a mailing piece for the pilot training program on August 7th, public service announcements, speaker bureau, media coverage and preparing of necessary mailing lists.
4. Logistical Objectives:
This sub-committee is chaired by Russ Jewert of Community Services Administration and by August 15th they will have submitted all the logistical plans for the September training sessions including who will be invited, number of sessions, locations, what kinds of follow-up invitations will be necessary, etc.
5. The attendees were asked to serve on a steering committee and it was agreed that representatives of the original convening religious groups, i.e. the Greater Dallas Community of Churches, the Catholic Diocese, the Baptist Christian Life Commission, and the American Jewish Committee will continue to serve as an executive committee to make decisions between meetings. Representatives of these organizations will also appoint a nominating committee to select a permanent chairman of Con*Serve Dallas.

Minutes submitted by Miles Zitmore, American Jewish Committee.



THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1609 Tower Building • Dallas, Texas 75201 • (214) 747-3511

DATE: June 27, 1980

TO: James Dunn, Trini Garza, Milton Tobian and Bob Rehkemper

FROM: Miles Zitmore

RE: Steering Committee

We have a request that you gentlemen (and whoever else you wish to involve) comprise yourselves as the Nominating Committee for Con*Serve Dallas. You have one task and that is to help us find and recruit a suitable Chairman for Con*Serve Dallas.

We see two possible kinds of Chairman: One would be an active "hands on" type individual who may not be all that well known in the community. A second type would give us high stature but might be too busy to have a day-to-day involvement. Obviously both types of individuals have their own inherent strengths and weaknesses. A high stature and hands on type would, of course, be the perfect match.

Please confer with us on your suggestions before anybody is presented with the crown. Many thanks for your help on this. We look forward to hearing from you in about a week (if possible).

Best regards,

ME:lg

cc: Weston Ware

President JACK LAPIN ■ Honorary President: ROBERT W. ADAMSON ■ Vice President: IRVING A. MATHEWS ■ RAYMOND B. NASHER ■ DR. ARNOLD H. UNGERMAN, I. WEINER ■ Vice Presidents: DAVID GLICKMAN, NUL. GRABER, STEPHEN M. KAPLAN, HARRY A. KAPLAN, DR. MICHAEL JOHNSON, DR. RICHARD WOLFF, FRANCIS ZIMET ■ Secretary: MIRIAM MENDALL ■ Treasurer: DR. AUGUST GORDON, JR. ■ Executive Board: JUDITH STANTON, MOISE BERGER, ALBERT EDER, LOUIS FENSTER, STUART FERER, MILTON FISCHER, MURIEL FOLLOMER, EVERETT GINSBERG, REUBEN M. GINSBERG, ELLIOTT GRASSMAN, ARTHUR GOLDBLUM, DR. JARVIS D. GOLDSTEIN, BARBARA GORLICK, PAULA GRINNELL, MARC GROSSBERG, LOUIS KAPLAN, JR., ANN KAUFMAN, MICHAEL KLEIN, CAROL KLEIN, J. PAPPIN, CARL ELLIOTT THOMAS, EDWARD DR. HERBERT LESSER, RABBI EUGENE LEVY, BEN MARAS, LINDA MAYER, ARNOLD MAYERSOHN, SAM PERL, JUDITH PERL, LEON RABIN, HANLEY A. RABIN, BARBARA RABUOVLER, VICTOR RAVEL, MORRIS RISKIND, DR. WILLIAM KODDY, END ROSENBERG, GARY SACHS, JACOB SALTIN, RABBI ROBERT SCHUR, DR. HENRY SELMAN, CAROLE R. SHULPAC, JAY SILVERBERG, JOE B. SINGER, ALBERT SKLAR, BEN SOLNICK, SAM STRAUSS, JR., ROBERT WASSERMAN

MILTON I. TOBIAN, Southwest Regional Director ■ MILES ZITMORE, Assistant Area Director ■ SANFORD KANTER, Houston Area Director



THE AMERICAN JEWISH COMMITTEE

DALLAS CHAPTER • 1609 Tower Building • Dallas, Texas 75201 • (214) 751-3331



Mr. Alex Bickley
Executive Director
Dallas Citizens Council
Adolphus Twr, #607
1412 Main St.
Dallas, Texas 75202

Dear Mr. Bickley:

AMERICAN JEWISH

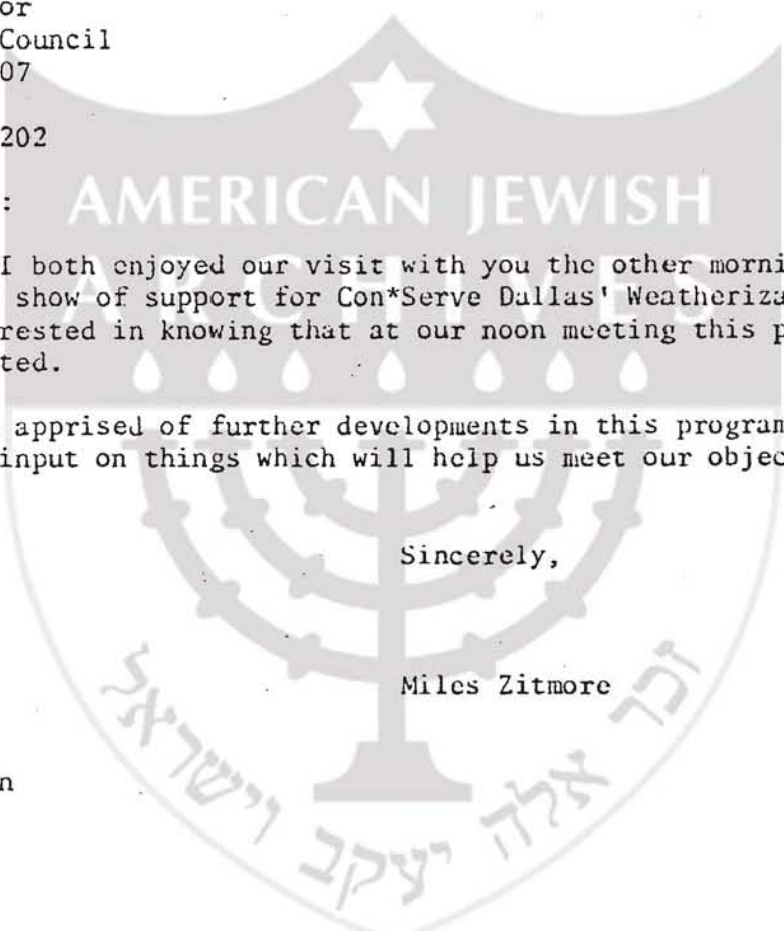
Weston Ware and I both enjoyed our visit with you the other morning. We appreciated your show of support for Con*Serve Dallas' Weatherization Project. You will be interested in knowing that at our noon meeting this project was unanimously adopted.

We will keep you apprised of further developments in this program and would appreciate your input on things which will help us meet our objectives.

Sincerely,

Miles Zitmore

cc: Weston Ware
Milton Tobian
James Dunn



Chairman: LEON RABIN ■ Vice Chairmen: HIRSH COHEN, HANNE KLEIN, ARNOLD PASDOCK, CAROLE R. SHLIPAK, DONALD ZAHN ■ Honorary Vice Chairmen: HENRY S. JACOBUS SR., DOROTHY LEWIS ■ Secretary: SIDNEY STAH ■ Treasurer: ARNOLD LANKOW ■ Board of Directors: CARL ABHAMSON, CAROL ALKER, LESLIE G. BASS, CHARLENE BLOCK, SAM F. BLOOM, HENRI L. BROMBERG, JR., WALTER W. BRUDNO, ANN FRANK, NIELE COGAN, NINA CORTELLI, LEO M. DAVIS, DONALD FACELMAN, CARL FLAXMAN, RICHARD FUGEL, MICHAEL D. GINSBERG, REUBEN M. GINSBERG, ROBERT GLAZER, DAVID G. GLICKMAN, RAYMOND L. GOLDEN, RUTH S. GREENBERG, EDWARD C. GREENE, JAMES GREENE, FREDERICK GRINNELL, PAULA GRINNELL, SELWYN HELLER, HOWARD HERSKOWITZ, STANLEY HICAMAN, GARY S. HOFFMAN, JACK H. KAMHOLZ, M.D., ARNOLD H. KASSANOFF, M.D., JUDY LAMBERT, CARL LEE, BENJAMIN F. LEWIS, JUDITH A. LIFSON, MOLLIE LIPSITZ, MICHAEL LOWENBERG, RUTH LURIE, JOY MANKOFF, HENRY S. MILLER, JR., ROBERT MILLER, RAYMOND G. NADLER, RAUDI JORDAN OFSEYER, STANLEY C. PEARKE, STANLEY A. RABIN, ALI RUD RABINER, HOWARD ROSE, FRED GAIL STERN, ROSE MARIE STROMBERG, JANICE SWEET, SHIRLEY TOBOLOWSKY, MARK UNTERBERG, M.D., ANDREA WILNSTEIN, EUGENE WESTON, RHEA M. WULFRAM, BERNARD L. YOLLICK, M.D., FLORENCE ZIEGLER.

■ Southwest Regional Director: MILTON I. TOBIAN ■ Assistant Area Director: MILES ZITMORE



SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

*not sent to De Baer and
Coway*

DATE: July 3, 1980

cc: Harold Applebaum

TO: Phyllis Sherman

FROM: Miles Zitmore

RE: Con*Serve Dallas Weatherization Project

Things continue to happen. Thought you would like to see a summary of things that came out of our meeting on June 24th. The weatherization project has been agreed to. We now have some focus and direction to our coalition. We will keep you posted as we begin to accomplish our objectives. Keep your fingers crossed.

Best regards,

MZ:lg

encl.

President: JACK LAPIN ■ Honorary Presidents: REUBEN W. ASKANASE, DR. JACK H. KAMHOLZ, IRVING A. MATHEWS, RAYMOND D. NASHER, DR. ARNOLD H. UNGERMAN, I. WEINER
■ Vice Presidents: DAVID GLICKMAN, NOEL GRAUBART, STEPHEN M. KAUFMAN, HARRIS KEMPNER, JR., MICHAEL LOWENBERG, DR. HUGH L. WOLFF, FRANCES ZIMET ■ Secretary:
MIRIAM MENDELL ■ Treasurer: DR. AUGUST GOLDSTEIN, JR. ■ Executive Board: JOSEPH BERNSTEIN, MOISE DENNERY, ALBERT EGER, LOUIS FENSTER, STUART FERZER, MILTON
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MARC GROSSBERG, LOUIS KARIEL, JR., ANN KAUFMAN, MICHAEL KENTOR, HANNE KLEIN, I. J. LAPPIN, CARL LEE, THOMAS LEMANN, DR. HERBERT LESSER, RABBI EUGENE LEVY,
BEN MARKS, LINDA MAY, ARNOLD MAYERSOHN, SAM PERL, IDELLE RABIN, LEON RABIN, STANLEY A. RABIN, BARBARA RAKOOVER, VICTOR RAVEL, MORRIS RISKIND, DR. WILLIAM
RODDY, ENID ROSENFELD, GARY SACHNOWITZ, JACK SATIN, RABBI ROBERT SCHUR, DR. JOSEPH SELMAN, CAROLE R. SHLIPAK, JAY SILVERBERG, JOE B. SINGER, ALBERT SKLAR,
BEN SOLNICK, SAM STRAUSS, JR., ROBERT WASSERMAN.

MILTON I. TOBIAN, Southwest Regional Director ■ MILES ZITMORE, Assistant Area Director ■ SANFORD KANTER, Houston Area Director



UNITED STATES CATHOLIC CONFERENCE

Department of Social Development and World Peace
1312 MASSACHUSETTS AVENUE N.W., WASHINGTON, D.C. 20005

Office of Domestic Social Development

October 21, 1980

Rabbi Marc H. Tannenbaum
National Director
Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tannenbaum:

At Bishop Kelly's suggestion, I am enclosing a copy of the latest draft of the USCC Policy Statement on Energy.

After final revision, the draft will be presented for approval to USCC's Committee on Social Development and World Peace in December. If you have any comments on the draft, I would be happy to have them. I must start revision of the draft about the second week in November.

Thank you for your interest in this project.

Sincerely,

A handwritten signature in cursive script that reads "David M. Byers".

David M. Byers
Coordinator for Rural Issues

Enclosure

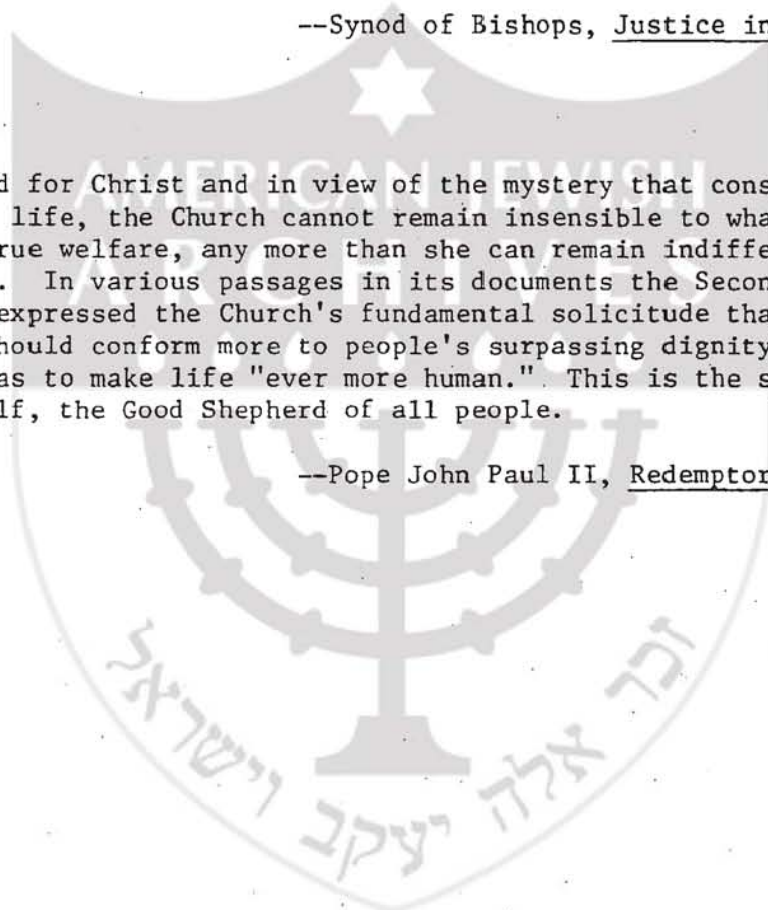
DMB:mh

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

--Synod of Bishops, Justice in The World, 1971

Out of regard for Christ and in view of the mystery that constitutes the Church's own life, the Church cannot remain insensible to whatever serves humanity's true welfare, any more than she can remain indifferent to what threatens it. In various passages in its documents the Second Vatican Council has expressed the Church's fundamental solicitude that life in the "world should conform more to people's surpassing dignity" in all its aspects, so as to make life "ever more human." This is the solicitude of Christ himself, the Good Shepherd of all people.

--Pope John Paul II, Redemptor Hominis, 1979



DRAFT

1 I. INTRODUCTION

2 The fading of the petroleum age disquiets the entire world. Cheap oil and
3 natural gas not only powered the dramatic transformation of Western society in the
4 twentieth century, they underlie much of the material progress developing countries
5 have made. Now it is only a matter of time until oil and gas reserves are exhausted.¹
6 In the years ahead the nations of the earth, both rich and poor, must learn to
7 conserve what supplies they can obtain. They must also find some way of switching
8 over to dependence on alternative sources of energy without sinking into economic
9 chaos.

10 The United States cannot ignore this imperative. Almost half the energy
11 we consume comes from oil, and half this oil is imported.² Middle-class families
12 find their budgets increasingly tight, while the poor are faced with the terrible
13 prospect of choosing between fuel and decent clothing, fuel and health care, even
14 fuel and food. Clearly, energy costs will prove to be a growing burden to millions
15 of our people.

16 Moreover, the American economy is frighteningly vulnerable to outright disrup-
17 tion. The embargo of 1973-74 and the more recent war between Iran and Iraq demonstrate
18 that the nation lacks reliable access to foreign petroleum. If the flow of oil
19 from Africa and the Persian Gulf were suddenly cut off, the production of goods
20 would shrink, unemployment would jump, and the delivery of necessary services
21 would be hampered.³ Under such circumstances, those who have less would presumably
22 suffer more. In a competition for scarce energy, and for reduced goods and services,
23 only the wealthy could win.

24 Because of its economic and political power, the United States bears a
25 responsibility to the international community as well as to its own citizens.
26 There are few greater gifts we can offer the people of other lands than a determined
27 effort to develop and generously share the means of future energy security. This

1 duty takes a special moral urgency from the fact that America is the leading energy
2 consumer. A half-century of plentiful oil has made us careless; we waste what other
3 countries need.

4 Our power can be as much a force for evil as for good. Should we fail to
5 help the world toward security, we increase the chance that we will lead it to
6 destruction. In the absence of well-developed alternative systems, what happens
7 when the oil and gas run out? Even before the wells dry up, what happens as global
8 supplies dwindle and prices soar? Even before supply problems become acute, what
9 happens if there is another, longer embargo or if turmoil engulfs the OPEC nations?
10 Early in 1980, the President of the United States asserted America's readiness to
11 defend its vital energy interests with force. The black seed of the final holocaust
12 may lie beneath the sands of the Middle East.

13 II. THE MORAL DIMENSIONS OF ENERGY POLICY⁴

14 The threat of war, the danger that scarcity poses for the poor--such consid-
15 erations are reason enough for the Church to take part in the national discussion of
16 energy. Further, energy is one of those touchstone issues like arms control or the
17 limits of federal power whose resolution will profoundly affect society in the 21st
18 century. Unless some new perspectives are brought to bear, decision-makers will
19 have little to rely on but the hard and rather narrow analytical tools that have
20 guided energy development in the past. In his first encyclical, Redemptor Hominis,
21 Pope John Paul II said, "The development of technology and the development of con-
22 temporary civilization, which is marked by the ascendancy of technology, demand a
23 proportional development of morals and ethics. For the present, this last develop-
24 ment seems unfortunately to be always left behind." (15)

25 The present statement offers no solutions to the swirling controversies that
26 surround the formation of energy policy. It simply seeks to situate energy issues
27 in a moral context, to arouse sensitivity to human considerations which, though
28 obviously relevant to the topic, are often ignored. Catholic social teaching

1 suggests certain clear principles that should be borne in mind as Americans, remember-
2 ing their brothers and sisters in other nations, strive to adjust to a world where
3 oil and natural gas are no longer readily available.

4 Moral Principles

5 1. Upholding the Right to Life. It is clear that no overall energy
6 strategy is free from risk to human life. Claims that there is a completely safe
7 option are illusory; the choice is not between black and white but among shades of
8 gray. Moreover, a given policy can threaten life in various ways. For example,
9 developing energy source A may consign miners or local residents to death, while
10 failing to develop it may indirectly kill others if supply falls short of essential
11 demand.

12 The Church recognizes these sad facts. It is deeply committed to
13 the defense of human life, however, and this commitment is uppermost in its approach
14 to energy. Energy planners and those in authority must do all in their power to
15 safeguard human life. They must especially avoid exposing people to danger without
16 giving them the opportunity to accept or reject that danger. As the bishops gathered
17 at the Second Vatican Council said, "At the same time, however, there is a growing
18 awareness of the exalted dignity proper to the human person, since he stands above
19 all things, and his rights and duties are universal and inviolable. Therefore, there
20 must be available to all people everything necessary for leading a life truly human,
21 [including] the right . . . to appropriate information, [and] to activity in accord
22 with the upright norm of one's own conscience. . . . Hence, the social order and
23 its development must unceasingly work to the benefit of the human person if the
24 disposition of affairs is to be subordinate to the personal realm and not contrari-
25 wise. . . ." (Gaudium et Spes, 26)

26 2. Accepting an Appropriate Share of Responsibility for the Welfare
27 of Creation. Judeo-Christian tradition views human beings not in isolation, but
28 as part of a larger whole--as creatures in the midst of creation. It therefore

1 counsels respect for the natural world, emphasizing that we have duties as well as
2 rights in its use. Since we derive all our energy from nature, the relationship
3 of humanity and environment has the broadest implications for energy policy.

4 In the religious community, this relationship is often described as
5 "responsible stewardship"; we are stewards to whose care the Master has entrusted
6 His creation. However, the technological strides we have made since World War II
7 may well have rendered the concept obsolete. The human race now has the capacity
8 to alter nature, even to destroy it, and the scope of our responsibility grows with
9 the scope of our power. We are no longer called upon simply to tend the garden God
10 has given us. It is now in our hands to determine whether our descendents will
11 inherit an earth capable of sustaining them.

12 We cannot in our present state of knowledge obtain adequate energy
13 supplies without imposing some costs on the environment. As with the threat to life,
14 however, our inability to achieve perfection should not discourage us from working
15 toward perfection. Pope John Paul gave the context in which we should approach the
16 task of designing an ecologically sound energy program when he declared that "exploit-
17 ation of the earth . . . and the uncontrolled development of technology outside the
18 framework of a long-range authentically humanistic plan often bring with them a threat
19 to our natural environment . . . and remove us from nature. Yet it was the Creator's
20 will that humanity should communicate with nature as an intelligent and noble master
21 and guardian, and not as a heedless exploiter and destroyer." (Redemptor Hominis, 15)

22 3. Accepting Limitation in a Christian Spirit. When a certain young
23 man questioned Jesus on what he should do to be saved, Jesus advised him to sell
24 what he had and follow. The young man "went away sad, for his possessions were many."
25 (Mt. 19:16-22) If preservation of the common good, both domestic and global, requires
26 that individuals make sacrifices related to energy use, they should do so cheerfully
27 in the realization that the things of this world are of secondary importance.
28 Americans in particular have become used to the idea that rapid economic expansion

1 is an unqualified, even inevitable good. Future resource restrictions may force us
2 to rethink our expectations; they may even lead to substantial changes in our way
3 of life. Insofar as these adjustments affect excess possessions, we should welcome
4 them. They are a blessing.

5 Adopting this attitude will free us to face the energy situation with
6 hope. God did not put us here to build up His Kingdom only to strike the requisite
7 tools from our hands. The problems that close us in can be solved if we will seek
8 the right solutions. This means rising above a preoccupation with material gain.

9 4. Striving for a More Just Society. The energy debate is not about
10 abstractions and statistics. It is about war and famine and suffering; its content
11 is the struggle against cold, against dark, against isolation. The energy policies
12 we choose must reflect a search after justice for all, not only on the level of
13 individual rights but also with regard to the structures of society.

14 Catholic social teaching has touched on these themes time and again.
15 Gaudium et Spes declares, "Meanwhile the conviction grows . . . that it devolves on
16 humanity to establish a political, social and economic order which will increasingly
17 serve people and help individuals as well as groups to affirm and develop the dignity
18 proper to them." (9) Pope John XXIII, in sounding a similar note, emphasizes that
19 every human being is spirit and body, multi-faceted, born to pursue a varied per-
20 fection. His words in Mater et Magistra serve as a useful reminder that, while
21 economic considerations have a legitimate place in the development of energy policy,
22 they must not be allowed to dominate to the exclusion of a wider human interest.
23 "'National wealth'--as our predecessor of happy memory, Pius XII, rightfully observed--
24 'inasmuch as it is produced by the common efforts of the citizenry, has no other
25 purpose than to secure without interruption those material conditions in which
26 individuals are enabled to lead a full and perfect life. . . . For the system
27 whereby both the common prosperity is achieved and individuals exercise their right
28 to use material goods, conforms fully to norms laid down by God the Creator.' From

1 this it follows that the economic prosperity of any people is to be assessed not
2 so much from the sum total of goods and wealth possessed as from the distribution
3 of goods according to norms of justice, so that everyone in the community can
4 develop and perfect themselves. For this, after all, is the end toward which all
5 economic activity of a community is by nature ordered." (74)

6 Public discussion of energy policy has been sharply polarized. Too
7 often, advocates of a particular point of view refuse to even consider the arguments
8 of those they oppose. It is difficult to see how these attitudes, the antithesis of
9 fraternal charity, can help create a more just social order. The Church would be
10 false to its Founder if it did not take up the cause of the oppressed. But it must
11 also insist that justice is not to be meted out to some and denied to others. Just
12 as utility companies should not raise rates above the level needed to ensure a fair
13 return for honest and efficient service, for example, consumers should not demand
14 that rates be held below the same level.

15 5. Giving Special Attention to the Needs of the Poor and Members of Minority
16 Groups. The first letter of John asks: "If someone who has the riches of this world
17 sees his brother in need and closes his heart to him, how does the love of God abide
18 in him?" (1 John 3:17) As noted above, poor people, especially those with fixed
19 incomes, will feel the sting of rising energy prices more keenly than their affluent
20 neighbors. Moreover, racist attitudes may affect both price and access to supply.
21 In circumstances where energy in its various forms (heating oil, for instance) is
22 essential to the maintenance of life, health or human dignity, there is but one
23 course to follow. Private agencies and federal, state and local authorities must
24 take whatever steps are necessary to make this energy available to people whom
25 poverty or discrimination place at a disadvantage. No energy policy is acceptable
26 that fails to deal adequately with basic needs.

27 Our concern for the poor must extend beyond America's borders. Domestic
28 energy policy, far from imposing burdens on the economies of other nations, should

1 be consistent with the goal of promoting sound development throughout the world.

2 No one will quarrel with the proposition that Christians cannot stand
3 idly by while people freeze in their homes for lack of fuel. The Church goes
4 further in its advocacy for the poor, however. In A Call to Action, Pope Paul VI
5 outlines the attitude we should adopt toward those who suffer deprivation. He also
6 shows why the poor should be singled out for special attention in dealing with the
7 energy crisis. "In teaching us charity, the Gospel instructs us in the preferential
8 respect due to the poor and the special situation they have in society: the more
9 fortunate should renounce some of their rights so as to place their goods more
10 generously at the service of others. If, beyond legal rules, there is really no
11 deeper feeling of respect for and service to others, then even equality before the
12 law can serve as an alibi for flagrant discrimination, continued exploitation and
13 actual contempt." (23)

14 6. Participating in the Decision-Making Process. The best way to make
15 energy policy fair is to ensure that a broad range of groups and individuals with
16 differing opinions take part in formulating it. Even local energy decisions often
17 involve danger to life and health, and the national ones can have major economic
18 effects and can help determine the patterns of power in society. The stakes are
19 too high both practically and morally for the ordinary citizen to ignore the
20 processes through which such decisions are reached.

21 Given the inequalities that pervade American society, fairness may also
22 require active assistance to those whose voice is rarely heard in policy discussions.
23 Pope Paul's words in Justice in The World describe the situation well: "Unless
24 combatted and overcome by social and political action, the influence of the new
25 industrial and technological order favors the concentration of wealth, power and
26 decision-making in the hands of a small public or private controlling group. Economic
27 justice and lack of social participation keep a person from attaining basic human
28 and civil rights." (9)

1 The principle of subsidiarity, as outlined in Quadragesimo Anno and
2 reaffirmed in Mater et Magistra, is relevant to any discussion of citizen partici-
3 pation. In general terms, the principle holds that social functions that can be
4 performed by an individual should not be transferred to a group, and that functions
5 that can be performed by a smaller "collectivity" (the local community, for example)
6 should not be transferred to a larger "collectivity" (state or, at the next stage,
7 federal government). Pope Pius XI gave the reason: "Inasmuch as every social
8 activity should, by its very nature, prove a help to members of the body social,
9 it should never destroy or absorb them." (Quoted in Mater et Magistra, 53) In
10 order for energy decisions to be broadly based, they must be taken in accessible
11 forums.

12 Commitment

13 Because these principles are general, different people will reach
14 different conclusions when applying them, say, to the implications of using nuclear
15 power or burning more coal. The element of individual judgment remains critical.
16 In the same way, while the principles give food for reflection, they cannot move
17 anyone to take Christian morality seriously in grappling with energy issues. That
18 is a matter of faith, a matter of religious commitment.

19 Our redemption makes us capable of seeking just, generous and loving
20 solutions to the problems we face. But we are too sinful, too given to selfishness,
21 to pursue this difficult search without a conviction that all humanity is one in
22 Christ. Pope John urged his readers in Pacem in Terris "in the light of their
23 Christian faith and led by love, to ensure that the various institutions--whether
24 economic, social, cultural, or political in purpose--will be such as . . . to
25 facilitate or render less arduous humanity's self-perfection in both the natural
26 order and the supernatural." (146) Jesus, in St. John's account, spoke more simply:

27 As the Father has loved me,
28 So I have loved you.
 Live on in my love.

1 You will live in my love
2 If you keep my commandments,
3 Even as I have kept my Father's commandments
4 And live in his love.
5 All this I tell you
6 That my joy may be yours
7 And your joy may be complete.
8 This is my commandment:
9 Love one another
10 As I have loved you. (Jn. 15:9-12)

7 III. MAKING THE TRANSITION: SOURCES OF ENERGY

8 As annoying as they may be, gas lines and temporary crips in the supply
9 pipeline are not the "energy crisis." Even our reliance on oil imports is only one
10 element in the crisis. The fundamental problem, simply put, is the need to effect
11 a transition from primary dependence on oil and natural gas to primary dependence
12 on something else in the fairly near future.

13 From the moral perspective just presented, it makes a great deal of difference
14 how this transition is handled and where it leads. Will the development of alterna-
15 tive sources of energy contribute to a just society in which access to the necessities
16 of life is universal? Will it help mitigate the centuries-old pattern of trading
17 economic development for environmental degradation? Can it be a creative force in
18 shaping a more hopeful future than the world seems to face today? In the remaining
19 years of this century, the decisions will be made that answer these questions for
20 better or worse.

21 Conventional Oil and Natural Gas

22 This nation will not wean itself overnight from oil and natural gas.
23 Great disruptions would result if it tried. America moves on petroleum; with minor
24 exceptions, our entire transportation system is bound to it. Moreover, large-scale
25 technologies cannot use any substitute energy source except coal or nuclear fission,
26 and conversion takes time and money.

1 Not only will the United States continue to burn conventional oil and gas,
2 it will continue to trade on the world oil market. Ideally, this trade is good.
3 If governed by fair cooperative arrangements between oil producers and importers,
4 it serves as a reminder of the interdependence of nations and benefits all. As
5 noted above, though, many considerations make a sharp decrease in our use of
6 foreign oil desirable. Such a step can even be seen as an act of justice toward
7 importing countries struggling to develop their economies.⁵

8 American imports have dropped significantly since 1977,⁶ and there seems
9 to be room for further improvement. While domestic oil production may have peaked,
10 for example, industry will keep searching for new strikes and employ new techniques
11 for forcing more fuel from old wells. However, given the certainty that our resources
12 are finite, an overemphasis on production hardly seems an appropriate long-term
13 response to the energy situation. Why pursue a policy that guarantees the early
14 exhaustion of domestic supplies, especially when oil has certain uses (in the pro-
15 duction of pharmaceuticals, for instance) that would be very difficult to replace?
16 Without ignoring the need to produce for today's demand, it is prudent to begin
17 identifying an alternative, or a mix of alternatives, immediately. As long as
18 oil remains our primary fuel, we are on a collision course with nature.

19 Conservation

20 What to do in this dilemma? Our response comes quickly to mind. Pope
21 John Paul, in an address to the Pontifical Commission on Justice and Peace in 1978,
22 said that "Christians will want to be in the vanguard in favoring ways of life that

1 decisively break with a frenzy of consumerism, exhausting and joyless." Sadly,
2 few Americans take such exhortations to heart, and fewer still think of energy when
3 they think of consumerism. Yet all people of good will do have a positive duty to
4 conserve energy under the conditions prevailing in the nation and the world.

5 The content of this duty will vary from individual to individual, depending
6 on their health, their economic status and other circumstances. For example, older
7 people who set their thermostats too low run the risk of illness or death from a
8 gradual decline in body temperature (accidental hypothermia). Those who live outside
9 metropolitan areas do not have the option of switching to mass transit systems to
10 get to work. Poor people are not in a position to weatherize their homes out of
11 their own pockets. Conservation is a matter of judgment, informed by a lively
12 conscience.

13 The recent downturn in gasoline sales and slowed growth in demand for
14 electricity give solid cause for hope.⁷ (Savings in these two areas are particularly
15 significant, since gasoline consumption directly affects our import problem and
16 electrical generation is the least efficient way to use fossil fuels.) It will be
17 up to ordinary men and women to make sure that the momentum for conservation is not
18 dissipated. Most of us can take some of the small but important steps to save energy
19 that citizens' groups, government agencies and others are constantly proposing.
20 A striking statistic illustrates the dimensions of the opportunity before us: more
21 than ten percent of all the oil the entire world consumes each day vanishes into the
22 tanks of American cars.⁸

23 Relatively minor adjustments in the way we live can have only a limited
24 impact, of course. For one thing, they effect only the 30 percent of total energy
25 use assignable to personal consumption. The greatest potential for conservation may
26 lie in the industrial sector, through "cogenerating" electricity with process heat,
27 recycling discarded materials, phasing in more energy-efficient equipment and
28 procedures, and so on. State and federal governments can offer incentives for such

1 innovations where sound economics does not dictate them. Government can also
2 stimulate other wide-ranging improvements in America's use of energy. For example,
3 it can establish stringent performance standards for automobiles, buildings and
4 other products; institute weatherization programs (thereby creating job oppor-
5 tunities as well); and, in general, guide the country in an orderly and sensible
6 conservation effort.

7 Some shy away from the need to conserve energy because it connotes sacrifice.
8 That is hardly an appropriate response for followers of the Man of the Cross. And
9 indeed, it makes little sense from any viewpoint. A barrel of oil that is not
10 burned today is available for tomorrow; every act of conservation brightens our
11 chances of making a smooth transition to reliance on alternative supplies of energy.
12 Conversely, a rejection of small sacrifices today could enforce large sacrifices
13 tomorrow. It is not yet clear whether Americans will have to accept fundamental
14 changes like abandoning inefficient suburban housing and shopping centers accessible
15 only by car for efficient central-city apartments and stores served by mass transit.
16 But such changes are certainly more likely to be necessary if we bury our heads in
17 the sand.

18 Coal

19 Of course, conservation only saves oil; it cannot replace it. The leading
20 short-term alternative to oil, excluding the transportation sector, appears to be
21 coal. About 75 percent of the coal we now consume goes to make electricity, with
22 most of the rest consigned to industrial boilers.⁹ America has abundant reserves,¹⁰
23 so greatly increasing coal production would help take the burden off oil and gas and,
24 from a supply angle at least, ease our energy problems. Because the technology
25 surrounding coal use is well-developed, it could become the key transitional fuel,

1 bridging the gap between petroleum and renewable energy sources.

2 However, the advantages of accelerated coal production must be evaluated
3 in the light of some very serious disadvantages. As the Appalachian bishops'
4 pastoral statement This Land Is Home to Me points out, the history of coal is a
5 tale of sweat, of suffering, of bloody conflict, of disease, of early death. Even
6 today, miners lose their lives in accidents and black lung remains a crippling
7 curse. More coal for power plants could mean more pain for those who dig it. New
8 mining also threatens disruption for the residents of local communities that become
9 overnight "boomtowns." The economic and social health of some small towns and cities
10 has already been shattered, and these places may be blazing a sad trail that many
11 others will follow.

12 Environmental considerations loom large. First, strip mining has heavily
13 damaged land and poisoned water supplies in the past; experience will tell whether
14 recently enacted federal law can effectively halt this devastation. Second, burning
15 coal releases huge amounts of sulphur and nitrogen oxides and other pollutants into
16 the atmosphere. The oxides combine with water in complex ways to create "acid rain,"
17 which has been shown to wipe out fish populations in lakes and is suspected of
18 damaging some crops.¹¹ More importantly, air pollution poses a danger to human
19 health, killing thousands of people every year.¹²

20 The use of coal (and other fossil fuels as well) has been associated in
21 recent scientific investigation with a darker, more shadowy threat than mining
22 accidents or pollution. Combustion releases carbon dioxide, and a build-up of this
23 gas over time could affect temperatures world-wide in ways that are difficult to
24 predict. Such a phenomenon could cause significant climatic changes, jeopardize
25 food supplies by altering growing conditions in agricultural areas, perhaps even
26 trigger catastrophic flooding by melting parts of the polar ice caps. No one is
27 sure how great an increase in CO₂ levels would be necessary to produce such conse-
28 quences, or if they would happen at all. But it would be the height of folly to tamper

1 in ignorance with the ecology of the entire planet.¹³

2 Unlike the question of conservation, the question of increased coal use
3 does not present the Christian with a clear moral choice. As with many other issues
4 related to energy, there are many gaps and uncertainties in the facts about coal.
5 How great a risk does atmospheric carbon dioxide imply? What elements in air
6 pollution are most toxic? How dangerous will contaminated rain be at higher levels
7 of acidity? Moreover, the facts change over time. Until now, neither voluntary
8 compliance nor the federal effort to require pollution abatement has been notably
9 successful.¹⁴ However, coal's supporters note that future power plants will be
10 designed to conform to rigorous emission standards and that promising new techniques
11 to remove sulphur during combustion are being developed. The basis for moral judgment
12 will shift as our knowledge of the effects of coal burning improves.

13 The present state of affairs certainly calls for caution in accepting a
14 more prominent role for coal in America's future. The Church cannot ignore the
15 benefits coal offers; it is an energy "cushion" which the average person might
16 one day be very glad to have. But neither can the Church ignore the attendant
17 dangers to human health and the environment. If a commitment to coal is made, it
18 should be balanced by a simultaneous commitment to improved mine safety and strict
19 ecological and community protection standards. To act otherwise is to seek a just
20 end through unjust means.

21 Geothermal Energy

22 Policy decisions concerning coal use cannot be taken in a vacuum, of course;
23 it is necessary to consider the alternatives. Clearly, the already existing tech-
24 nologies that could be employed in coal's place raise problems of their own. Geo-
25 thermal generating plants have been suggested as one substitute for coal-fired
26 facilities, since in theory geothermal energy reserves are very extensive. But the
27 contribution steam and water from the earth can make to our energy supply is limited

1 by the fact that they can be tapped only in certain locations. They also entail heavy
2 economic and environmental costs. Research into the possibility of drawing on geo-
3 pressurized zones and on hot dry rock and magma formations may expand the potential
4 of geothermal in the next few decades.¹⁵

5 Nuclear Fission

6 A more developed alternative to coal for electrical generation is nuclear
7 fission, which is based on a domestic resource (uranium) and could provide energy
8 for a very long time if the breeder reactor were perfected on a commercial scale.
9 America already has a functioning nuclear industry, with some 70 plants in operation
10 and another 90 under construction or cleared for construction.¹⁶ Fission produces
11 about 12 percent of our electricity nationwide.¹⁷ The issue with atomic energy,
12 then, is not whether to use it, but whether to continue using it or, as in the case
13 of coal, to use more of it.

14 Nuclear power has been aptly described as standing at the center of an
15 incomplete system.¹⁸ The by-products of fission are potentially deadly radioactive
16 wastes. These high-level wastes must be totally isolated from the environment for
17 about 1,000 years, and scientists disagree on whether that is possible in all cases.¹⁹
18 There are also unresolved safety questions in the operation of nuclear plants, as the
19 1979 accident at Three Mile Island forcefully demonstrated.²⁰ The effects of low-
20 level radiation on uranium miners and others is the subject of intense and confusing
21 debate. Finally, the spread of nuclear technology here and abroad raises the specter
22 of nuclear arms proliferation.²¹

23 As everyone knows, atomic energy is fiercely controversial. Many uncertain-
24 ties surround this terribly complex technology, and both pro- and anti-nuclear
25 advocates seem prone to exaggerated claims, creating an atmosphere in which rational
26 public discussion is difficult. Under these circumstances, it is hardly surprising
27 that individuals disagree in good faith on the course national policy should pursue.

1 Some favor shutting down existing nuclear plants, others press for a moratorium on
2 licensing or construction, still others opt for continuing to build new reactors
3 while working to solve the problems implicit in the fission fuel cycle.

4 This controversy, which has been conducted largely in moral terms, will
5 persist. It should be dominated by a concern for human life, both now and in the
6 future, and by a desire to mold a just society where everyone has access to the
7 necessities. According to one viewpoint, these principles support the continued
8 development of nuclear energy, since abandoning it promises to be painful. Those
9 who would close plants or forbid new ones must consider how the power loss is to be
10 made up. Where essential services are concerned, it is not enough to refer vaguely
11 to conservation measures and solar technologies that may never materialize.²²

12 Without discounting this argument, it is useful to note that nuclear power's
13 share in electrical generation, though substantial, is not overwhelming. There is
14 still time to reverse our commitment to atomic energy through careful planning.
15 While nuclear energy is not evil in itself, it can do great evil. It must therefore
16 be approached with the gravest reservations. The consequences of a core meltdown
17 or the theft of weapons-grade material could be catastrophic, far outweighing any
18 good society might derive from the electricity the atom can supply. In the same way,
19 we must question the overall wisdom of cooperating in the spread of nuclear technology
20 through the world, despite the fact that many foreign nations appear to want this
21 technology. Finally, the effect that hundreds of nuclear plants and their stored
22 wastes may have on our descendants must be taken into account. If they are to prevail,
23 the defenders of nuclear power must be able to demonstrate its safety beyond
24 reasonable doubt.

25 Because of the risks involved, people's right to participate democratically
26 in decisions that affect them deserves special emphasis where atomic energy is con-
27 cerned. The average person has the opportunity to vote for government officials, to
28 speak up at public hearings, and the like. But some states have turned to a more

1 direct and potentially more inclusive instrument for registering citizen opinion:
2 the referendum. If referenda were widely held on such questions as the operation of
3 plants or the disposal of wastes, the outline of a national consensus on nuclear
4 power might emerge. At the same time, referenda would provoke orderly public debate,
5 helping dispell the mythology and reduce the tensions that cloud the nuclear issue.²³

6 Synthetic Oil and Gas

7
8 Electricity, of course, is only one form of energy, and it is suited only to
9 certain tasks. Our immediate fuel crisis is largely a liquid fuel crisis centered
10 on transportation. As a result, the federal government is giving considerable
11 attention to synthetic oil and gas derived from coal, oil shale, biomass and other
12 hydrocarbons. The United States apparently has massive stores of raw materials
13 from which synthetics can be made.²⁴ Furthermore, the corporations that trade in
14 conventional oil and gas can both produce and market synthetic fuels, using techniques
15 related to those they presently employ.

16 The major emphasis today is on products synthesized from coal and shale.
17 Unfortunately, most of the human and environmental problems associated with accel-
18 erated coal combustion apply in varying degrees to the liquefaction and gasification
19 processes under consideration.²⁵ Manufacturing these substances also requires
20 great quantities of water. In semi-arid Western states, public officials might face
21 some very hard choices between water for coal conversion and water for agriculture
22 and home use.

23 Clearly, the moral concerns mentioned in connection with burning coal are
24 relevant here as well. A serious disruption of our transportation system in the
25 future could have a disastrous effect on millions of people and threaten the stability
26 of the entire economy. However, the legitimate need to find a replacement liquid
27 fuel should not make us less vigilant in protecting human life and the environment.
28 We will pay a price for fossil-derived synthetics, perhaps a heavy one. It would be

1 irresponsible not to weigh the risks very seriously, and to examine any promising
2 alternative technology, before embarking on a massive "synfuels" program.

3 Proceeding with due care should not cause excessive delay. At present, the
4 United States has no commercial synthetic fuel plants. Although the practicality
5 of several liquefaction and gasification technologies has been demonstrated on a
6 relatively small scale, further research will be required to develop the most
7 desirable methods and to make sure that large-scale production is feasible.²⁶ While
8 the economic and technical questions surrounding synthetic fuel production are being
9 settled, we should study its other implications as well, both for our own people
10 and those of other countries. We will probably discover that we can have a synthetic
11 industry. We must then decide whether we should have one.

12 Solar Power

13 Because they present such severe difficulties, one cannot help viewing most
14 energy sources with a touch of apprehension. By contrast, the general reaction to
15 solar power is hope.* The sun is an inexhaustible source of energy for a variety
16 of purposes. In general terms, solar power's effects on people and the environment
17 are relatively benign.²⁷ Some small solar devices are appropriate for use
18 in developing as well as developed countries, so by perfecting the relevant
19 technology we would be rendering the whole human family a precious service. Most
20 importantly, solar power can help open the way to permanent energy security, pointing
21 beyond the end of fossil fuels.

22 But the nature of hope is that it focuses on something yet to be realized.
23 With the sole exception of hydroelectric generation, the rewards of solar power lie
24 mainly in the future. Moreover, because most solar technologies are still in an

25 *The term "solar power" includes energy from the sun; from wind, wave and
26 falling water; and from biomass.

1 early stage of development, it is extremely difficult to predict their potential
2 or, indeed, the unforeseen problems they may present. This accounts for much of
3 the controversy surrounding energy from the sun. The value of pursuing the solar
4 option is not in serious dispute. But analysts disagree vehemently on when various
5 solar devices will come into general use and how strong a contribution they will
6 make, individually and collectively, to our energy supply.²⁸

7 The matter of timing is critical in a discussion of the transition period
8 from oil and natural gas to alternative sources--roughly, the next twenty or thirty
9 years. Again, few would deny that the sun may provide a significant share of our
10 power in the long run. Will it prove practical in the short run? The way different
11 people answer this question helps determine their attitude not only toward solar
12 but also toward the energy sources solar is intended to replace or supplement.

13 How quickly scientists and engineers can develop solar systems is a technical
14 issue that does not invite moral reflection. However, two related considerations
15 deserve stress. First, energy is a tool for fulfilling essential human needs. No
16 energy policy is just which fails to meet these needs; that is the fundamental
17 requirement. Those who question the near-term effectiveness of some solar devices,
18 therefore, raise a legitimate concern. Second, solar energy, because it is renewable
19 and generally benign, possesses key advantages over the rest of the field. It follows
20 that energy planners, while making sure that essential needs are served, should favor
21 the development of selected solar technologies, offering generous public incentives
22 where private initiative is inadequate to guarantee their rapid advance.

23 Active and passive systems for space and water heating are the leading
24 direct solar applications. Unfortunately, despite substantial government subsidies
25 for installing these systems in homes and businesses, they remain beyond the reach
26 of the poor. Even affluent people should exercise due care in purchasing
27 equipment whose performance is relatively untried. Nevertheless, solar heating is
28 the likeliest vehicle for ushering in a solar age.²⁹ Its benefits will increase as
29 the price of fossil fuels rise, and it can provide an invaluable buffer against

1 interruptions in oil supply.

2 On the basis of continuing research, the prospects seem good for using solar
3 radiation to produce other forms of energy besides heat. Photovoltaics, the direct
4 conversion of sunlight into electricity with silicon cells, may be extremely
5 important to a society so thoroughly electrified as ours is.³⁰ Mention has already
6 been made of biomass (non-fossilized organic materials ranging from garbage to crop
7 residues to trees to manure) as a feedstock for synthetic liquids and gases. If one
8 or more of the conversion techniques under study prove successful on a commercial
9 scale, the outlook for solving our transportation fuel problem could brighten
10 considerably.³¹

11 Support for biomass conversion must be qualified, however. The creation of
12 large "energy farms" featuring fast-growing plants destined for the factory could
13 cause serious erosion and water pollution problems. Planning should include steps
14 to minimize these effects. More dangerous is the trend, now well-established,
15 toward fermenting alcohol from grain for gasohol. Conscience cries out against
16 this practice. How can we justify appropriating food to drive our cars when hundreds
17 of millions of people daily face the struggle for survival?³² Fuel alcohol can be
18 produced, and should only be produced, from materials without food value.

19 Perspectives

20 Although it is necessary for analytical purposes to separate one energy
21 source from another, they are intertwined as closely as threads in a tapestry.
22 Because oil and natural gas are such versatile fuels, replacing them requires broad
23 adjustments across the entire energy spectrum. Moreover, changing the role one
24 source plays in supplying America's energy has an impact on the role alternative
25 sources play. Increasing the use of coal for electricity generation, for example,
26 might well have any or all of the following consequences: decreasing the need for
27 nuclear power; retarding the development of photovoltaics; retarding research on

1 new ways to tap geothermal energy; and impeding (through production and transpor-
2 tation bottlenecks) the rapid establishment of a synthetic fuels industry. When
3 one adds to this the further complications connected with human health and the
4 environment, the impossibility of isolating one aspect of the energy situation
5 becomes clear. Wise decisions can only come from maintaining perspective on
6 the whole.

7 Humility also has a particular value in the debate over energy sources.
8 The hallmarks of the field seem to be uncertainty and change. Experts work with
9 educated guesses as to demand, supply and the timing of both. Furthermore, we
10 cannot see very clearly over the rim of the century. There may be unanticipated
11 progress in fusion research or hydrogen research or energy storage capacity or
12 some other technology that shifts the range of choices. While these considerations
13 must not be allowed to paralyze energy planning, they should serve to keep it
14 undogmatic.

15 The most valuable perspective of all, of course, comes from giving moral
16 and ethical standards the attention they deserve. How shall we choose the energy
17 sources we rely on, and how shall we handle them once chosen? The Church must
18 answer: "as creatures and as fellow creatures." The love of God and the love
19 of humanity must guide us if we are not to injure ourselves in the search for
20 energy security.

21 IV. MAKING THE TRANSITION: ENERGY DISTRIBUTION AND CONTROL

22 The national debate is not exclusively a discussion of where our energy
23 will come from. It also includes examining the structures that control the flow
24 of energy through American society and of the uses to which energy is ultimately
25 put. The Church's interest in these topics is quite straightforward. To the
26 extent that energy is necessary for human life and health, and for life with
27 dignity, access to it is a matter of justice. Institutions and energy policies
28 that fail to take human need sufficiently into account can violate rights which

1 the Church, in its eagerness to conform the temporal order to Christ, must defend.
2 In doing so, it both espouses the common good and reaffirms its special sense of
3 identity with the poor.

4 The Distribution of Energy

5 Late in 1980, the Congress of the United States appropriated \$2 billion
6 to help low-income people pay their fuel bills. Some question the adequacy of
7 this funding. Others see the need for government aid as an indictment of the
8 economic system that produced the need in the first place. Whatever its precise
9 implications, the legislation makes a two-pronged statement about our society. It
10 acknowledges the fact that the days of cheap and plentiful power are over. It also
11 acknowledges society's responsibility to respond by making sure that the poor are
12 not denied necessities. Just as food stamps are an attempt to deal with the
13 problem of inequitable food distribution, this assistance is an attempt to deal
14 with inequitable energy distribution.

15 If anything, the problem is likely to get worse. Our oil supply system
16 is so vulnerable to disruption that we must expect a series of spot shortages
17 and/or price increases in the future.³³ The price of oil, in turn, will draw
18 the price of other fuels upward, magnifying the effects of rising construction
19 costs, high interest rates and general inflation. These conditions, devastating
20 to the poor, will progressively squeeze other groups of Americans as well.

21 There are basically two ways to allocate energy among all its possible
22 users and uses. The first is reliance on the marketplace, tempered perhaps by
23 the social conscience of individual companies. The value of such an approach is
24 that it accurately reflects the full cost of energy to each individual and the
25 economy as a whole, and presumably encourages conservation. Its primary dis-
26 advantage is that some people and some activities lose out in the competition
27 for energy supplies. When money is the only consideration, more affluent citizens
28 can maintain even their most frivolous amusements while their poorer neighbors

1 go without fuel for heating and cooking.

2 The second approach to energy allocation is through government fiat. Public
3 officials, either alone or in cooperation with the private sector, choose the
4 activities and classes of citizens that are to receive help in obtaining energy
5 and decide what form this aid is to take. This method allows for comprehensive
6 planning which protects the interests of all members of society. However, it
7 involves a degree of government intervention in private decision-making that
8 many people find offensive.

9 The United States has chosen to combine elements of both these approaches
10 in dealing with the energy situation. For example, the federal government is in
11 the process of decontrolling oil and natural gas prices. At the same time, it is
12 giving the poor some help and trying to spread part of the benefits of decontrol
13 by means of the "windfall profits tax."

14 Christians will differ on how to justly distribute energy supplies, but
15 principle will lead them to agree on certain goals. Even as they offer a neigh-
16 borly hand to distressed individuals in their own communities, they will back
17 public energy assistance for all low-income people offered in a spirit of respect
18 for the recipients' dignity. They will not be content, indeed, unless such aid
19 completely offsets price increases attributable directly or indirectly to decontrol.
20 It is manifestly unfair that the poor should have to spend an ever greater per-
21 centage of their meager income on necessary power as a result of measures aimed
22 at cutting excess consumption.

23 Government assistance should take other forms besides simple payments.
24 Money used for fuel is immediately helpful, but it does nothing to improve one's
25 long-range situation. Substantial funding should also be invested in weatherizing
26 the homes of low-income people and, where feasible, in installing solar heating
27 equipment. Further, government should work with utility companies to bring about
28 the adoption of rate structures that protect the interests of the poor.³⁴

1 Steps must be taken to ensure that in times of shortage the essential
2 functions of society do not falter for lack of fuel. Authorities on all levels
3 should perfect contingency plans for supplying energy to farms, to health facilities,
4 to basic transportation systems, and to other elements in the social fabric that
5 are most important for sustaining life and health. In the absence of such plans,
6 the disruption that a major crisis would cause could explode into chaos.

7
8 Concern for the poor and for essential services take priority in designing
9 strategies for energy distribution because they involve necessities. Beyond that,
10 the standard must be equity. To take a concrete illustration, there is nearly
11 unanimous agreement that the United States should move to free itself from dangerous
12 dependence on imported oil. The common good this move would serve is the good of
13 the whole human race, given the threat of nuclear war. Obviously, however, cut-
14 backs in oil could have significant implications for energy distribution, both in
15 terms of access and price. The burden of such a policy must be fairly shared.
16 The rich must not be permitted to use their wealth to avoid the sacrifice required
17 of the average citizen.

18 The Control of Energy

19 The energy industry is dominated by very large companies, ranging from the
20 oil "majors" to the utilities that supply electricity. Moreover, many of the
21 strongest corporations have substantial interests in more than one energy source.³⁵
22 This concentration of economic power has become increasingly controversial.

23 Public discussion of the role of the great oil companies illustrates the
24 point best. Undeniably, our rapid economic development has been based in large
25 part on the availability of cheap energy. The argument can be made that industry
26 concentration was necessary to achieve this end, that it would have been impossible
27 to obtain the requisite supply of oil and natural gas from domestic and foreign
28 wells, transport it, refine it, distribute it and sell it at low prices unless

1 vast resources were invested in a few corporations. If this premise is granted,
2 the companies plausibly claim some credit for America's well-being.

3 On the other hand, many stress the harm these firms have done. Concentra-
4 tion in the oil industry, critics say, has led to profiteering and monopolistic
5 pricing policies, to the exploitation of people and of nature's gifts, and to the
6 creation of a power structure that undermines democratic ideals. In this view,
7 our material progress has been won at the expense of other nations, which have
8 been denied fair access to humanity's common heritage, the riches of the earth.³⁶

9 This debate, as it applies to the oil companies or to other components of
10 the energy industry, involves enormous complexities that cannot be analyzed here.
11 It is worth noting, however, that since the publication of Rerum Novarum in 1891
12 the Catholic Church has warned against the dangers of unbridled capitalism.³⁷

13 Concentrated economic power is as much a threat to individual liberty as concen-
14 trated political power where necessities are concerned. In theory, any corporations
15 that controlled the food supply or the clothing supply or, in modern societies, the
16 energy supply could, in the absence of regulation, do what they pleased with the
17 consumer. Their decisions could mean life or death for those unable to pay the price.

18 In fact, no corporation has such power in America today, and a great many
19 are run by good people who reject unethical practices. There have been serious
20 abuses, however. In recent years, people have frozen in their homes because the
21 firms that supplied their heating fuel cut them off for failing to pay their bills.³⁸
22 While it is true that a business cannot continue to operate--cannot supply fuel to
23 anyone--if customers default, cold weather cutoffs are never justified. Whenever
24 companies in any industry employ such extreme tactics, human dignity is most brutally
25 violated, by a system if not by an individual agent.

26 The development of certain solar technologies offers a limited but real
27 opportunity for counteracting the undesirable effects of concentration. Clearly,
28 the need for large, centralized, impersonal production and distribution facilities

1 will not fade away. But if solar heating systems proliferate as expected, and
2 other small-scale devices prove reliable and affordable, substantial decentrali-
3 zation could occur.³⁹ Movement in this direction would insulate the average person
4 --even the poor if installation funds were available--against the harm that complete
5 reliance on outside sources of power can cause. The homeowner with an array of
6 solar cells on the roof of a passive solar house, the farmer with a windmill and
7 equipment for distilling fuel alcohol from crop residues or waste, the tenant with
8 a safe wood stove would have a measure of control over their lives that most
9 Americans now lack.

10 Decentralization through solar power could also have an important side
11 benefit. While analysts disagree on the relationship between energy policy and
12 employment,⁴⁰ the installation of small-scale solar devices in homes and businesses
13 is by nature a labor-intensive activity. It should lead to the creation of new jobs,
14 especially when combined with efforts to properly weatherize the buildings where
15 solar power is used.

16 There are more direct ways to guard against potential and actual abuses of
17 power than purchasing solar units. One, of course, is government regulation. Another
18 was briefly mentioned in the discussion of nuclear power: citizen participation in
19 the decision-making process. Whether it is a question of expressing their views on
20 the risks associated with nuclear fission or some other energy source, or helping
21 ensure that corporate actions respect human needs, people have every right to
22 intervene democratically when energy policy is formed and implemented.

23 What form might such interventions take? With respect to energy companies
24 themselves, they could range from orderly protests to testimony at public hearings
25 to consumer representation on corporate boards. They could also include advocacy in
26 the political arena aimed at influencing the content of legislation or regulation.
27 The possibilities are as varied as the institutions that control energy in this
28 country.

1 Generally speaking, the smaller the entity responsible for a particular
2 decision--state rather than federal government, local distributor rather than
3 multi-national corporation--the better chance an informed citizenry has of affecting
4 it. Some policies must be made on the highest levels; only Washington, for example,
5 can commit the nation to greatly increased coal production. Nevertheless, those
6 holding authority in the public and private sectors should be constantly looking
7 for ways to center energy decision-making as near the grassroots as possible.
8 While adopting this course might lessen efficiency, it should produce results
9 more satisfactory to the people and, ultimately, to the institutions that serve them.

10 The Problem of Systemic Evil

11 Most socioeconomic systems are established for worthy purposes. However,
12 in a world made imperfect by sin, problems inevitably arise in their application.
13 Obeying some law of institutional inertia, these systems tend to perpetuate them-
14 selves, and the evil they do is tolerated for the sake of the good. Partly for
15 this reason, the status quo never lacks defenders and reformers never lack zeal.

16 Certainly, the control and distribution of energy in America today occasions
17 as much structural sin as any major feature of our national life. Some corporations
18 neglect or deny their social responsibilities, government sometimes acts without
19 due regard for the common good, and pressure groups relentlessly pursue their
20 narrow goals in defiance of others' legitimate concerns. Righteous cries are
21 heard on all sides, often disguising mean self-interest.

22 People who seek justice must do their best to sort out the evil from the
23 good, and act on their perceptions. Obviously, this will not end controversy; it
24 may at times have the opposite effect. But by approaching the debate in a certain
25 spirit--again, as creatures and as fellow creatures--we elevate it. We also
26 increase the likelihood that it will lead one day to a broad consensus, since
27 sound conclusions flow from sound premises.

1 V. CONCLUSION

2 The word "energy" appears only a handful of times in papal or conciliar
3 documents, and even these scant references have little application to the current
4 discussion in the United States. That is hardly surprising. Pope Paul VI, com-
5 menting on social justice in A Call to Action, said: "There is of course a wide
6 diversity among the situations in which Christians . . . find themselves according
7 to regions, sociopolitical systems and cultures." Therefore, "it is up to the
8 Christian communities to analyze with objectivity the situation which is proper
9 to their own country, to shed on it the light of the Gospel's unalterable words
10 and to draw principles of reflection, norms of judgment and directives for action
11 from the social teaching of the Church. . . . It is up to these Christian commun-
12 ities . . . to discern the options and commitments which are called for in order
13 to bring about the social, political and economic changes seen in many cases to
14 be urgently needed." (4)

15 The Catholic Christian community in America, as part of the larger religious
16 community and in association with all people of good will, faces a most challenging
17 task in dealing with energy. Some matters are fairly clear: the primacy of serving
18 human needs, the duty of conserving energy wisely, the desirability of responsibly
19 developing renewable energy sources, to name a few. However, many of the central
20 questions in the energy field are hard to define, much less to answer. The present
21 statement, therefore, constitutes an invitation, not a pronouncement--an invitation to
22 further study, to conscientious judgment, to prudent action at all levels. The
23 Catholic Christian community should be a continuous presence in the energy debate
24 as long as issues so closely touching the welfare of humanity go unresolved.

25 It should be present through Catholic parishes, which can act to save
26 energy in their own buildings, reach out to the poor, educate adults and children,
27 and provide means for people to organize for advocacy. It should be present
28 through Catholic schools, which can emphasize the link between science and morality.

1 It should be present through Catholic seminaries and novitiates, which can prepare
2 priests and religious to approach matters of social justice with informed sensitivity.
3 It should be present through Catholic organizations, which can highlight the moral
4 dimensions of energy policy in many ways, convening meetings of interested scientists,
5 sponsoring energy-related projects, aiding the work of appropriate American and
6 international bodies, and so on. It should be present through participation in
7 interfaith groups and compatible secular coalitions, which can broaden support for
8 laudable goals. Finally, the Catholic community should be present through Catholic
9 people of every calling who are willing to grapple with energy issues with moral
10 insight and commitment.

11 The fundamental message these individuals and groups and institutions will
12 bring to the nation is that the Catholic viewpoint on energy, the Christian viewpoint
13 on energy, is different from the perspective of the producer who cares nothing for
14 the consumer or the consumer who ignores the producer's rights. It is a viewpoint
15 that recognizes the transition to alternative sources of energy as a movement in
16 history, a link between episodes in the development of civilization. In this
17 movement lies creative potential for promoting human solidarity, for shaping what
18 in Jesus' eyes would be a better world. Only through steadfast loyalty to a dream
19 of justice can we bring that world to birth--as creatures and as fellow creatures.

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ENERGY STATEMENT

FOOTNOTES

1. Dr. V. Paul Kenney, Professor of Physics at the University of Notre Dame, served as technical consultant to the USCC Subcommittee on Energy. He comments, "Estimation of oil and gas reserves is more art than science, but it seems likely that we passed our domestic peak about 1970 and that world production will pass its peak between 1990 and 1995." A well-respected study concludes: "Even if imports of oil were maintained at the 1976 level of about 40 percent, and oil and gas consumption grew at an annual rate of 2 percent, conventional domestic oil and natural gas resources would not last much beyond the year 2000." Sam H. Schurr (Project Director), Energy in America's Future: The Choices Before Us. A Study by the staff of Resources for the Future (Baltimore: Johns Hopkins University Press, 1979), p. 26.
2. The sources of energy used in the U. S. in 1979 were as follows: Oil, 47.5 percent; natural gas, 25.4 percent; coal, 19.6 percent; hydroelectric, 4.0 percent; nuclear, 3.5 percent. Power Systems Sector, General Electric Company, United States Energy Data Book, 1980 (Fairfield, Conn.: General Electric, 1980), p. 7. On oil imports, see Schurr, p. 244.
3. "The denial of [foreign] oil supplies--to us or to others--would threaten our security and provoke an economic crisis greater than that of the Great Depression 50 years ago, with a fundamental change in the way we live." President Jimmy Carter, State of the Union Address, January 23, 1980.
4. Rev. John T. Pawlikowski, O.S.M., Professor of Social Ethics at the Catholic Theological Union in Chicago, served as theological consultant to the USCC Subcommittee on Energy.
5. "National policies of conservation, fuel substitution, and domestic supply enhancement which reduce oil imports have effects beyond the borders of the country which acts. They tend to lower energy prices, lessen stresses on the international financial system, and improve the prospects for political and economic stability. In doing so, they make both the country that reduces imports and all other oil importers better off." Schurr, pp. 418-19.
6. The United States imported 8.8 million barrels of oil a day in 1977 and 8.2 million barrels a day in 1979. Energy Data Book, p. 46. Preliminary estimates for 1980 put imports at less than 7 million barrels per day.
7. For electrical demand, see Energy Data Book, p. 15. The drop in gasoline sales, a recent phenomenon, has been widely reported. The current recession may well be responsible for part of this cutback, but the extent of its influence is unknown.
8. Washington Post, September 25, 1979, p. A 10.
9. Committee on Nuclear and Alternative Energy Systems, National Academy of Sciences, Energy in Transition, 1985-2010 (San Francisco: W. H. Freeman, 1980), p. 158.
10. "The United States has more mineable coal reserves than any other country, a supply that will last hundreds of years. Current annual excess production capacity in the industry stands at nearly 200 million tons." President's Commission on Coal, Recommendations and Summary Findings (Washington, D. C.: Government Printing Office, 1980), p. 7. The U. S. Senate Committee on Energy and Natural Resources offers a more precise estimate: ". . . recoverable coal reserves amount to at least 150 tons, which is equal to at least two

- centuries of consumption at current levels." Energy: An Uncertain Future (Washington, D. C.: Government Printing Office, 1978), p. 35.
11. Carroll L. Wilson (Project Director), Coal: Bridge to the Future. Report of the World Coal Study (Cambridge, Mass.: Ballinger Publishing Co., 1980), p. 144.
 12. There is considerable uncertainty concerning the number of deaths that air pollution may be said to cause. One study comments: "Although we have given two estimates of deaths attributable to air pollution--9,000 and 140,000--we emphasize that reliable quantitative estimates of the overall health impact of air pollution do not exist." Hans H. Landsberg et al., Energy: The Next Twenty Years (Cambridge, Mass.: Ballinger Publishing Co., 1979), p. 365. Dr. Kenney adds: "Air pollution epidemiology studies suggest that sulfate and particulate emissions from coal-fired plants may cause some 50,000 to 100,000 premature deaths yearly across the entire U. S. population."
 13. Wilson, pp. 147-50.
 14. General Accounting Office, Improvements Needed in Controlling Major Air Pollution Sources. (Washington, D. C.: General Accounting Office, 1978).
 15. This discussion of geothermal energy is based on General Accounting Office, Geothermal Energy: Obstacles and Uncertainties Impede Its Widespread Use (Washington, D. C.: General Accounting Office, 1980).
 16. General Accounting Office, Questions on the Future of Nuclear Power: Implications and Trade-Offs (Washington, D. C.: General Accounting Office, 1979), pp. 1, 8.
 17. Energy Data Book, p. 77.
 18. Robert Stobaugh and Daniel Yergin, Energy Future (New York: Random House, 1979), p. 117.
 19. After 1,000 years, the wastes emit only alpha (non-penetrating) radiation. This view of the waste disposal problem is based on a panel discussion sponsored by the Forum of the National Academy of Sciences in Washington, D. C. on November 19, 1979. A transcript of the discussion, entitled Nuclear Waste: What To Do With It?, is available from the Academy of Sciences. See also Schurr, pp. 499-500.
 20. Bishop Joseph Daley of the Diocese of Harrisburg issued a formal statement in the wake of the Three Mile Island accident calling for a moratorium on the licensing of new nuclear plants until the government can "guarantee" their safety.
 21. The question of the connection between the U. S. nuclear power industry and nuclear arms proliferation is problematical. Dr. Kenney comments: "It is certainly technically feasible to apply sufficient overall security measures to insure the integrity of our domestic reactor fuel cycle. . . . Reactor fuel supplied to nations overseas is the real focus of our proliferation problem. Recent attempts by the United States to dissuade the lesser-developed nations from further reliance on nuclear power have been rebuffed.

Moreover, regardless of what nuclear stance this nation assumes it is already clear that nuclear fuel and technology will be supplied to those who ask for it by other industrialized countries in both Western and Eastern Europe." For a more detailed discussion that draws similar conclusions but emphasizes the need for a non-proliferation policy, see Landsberg, pp. 442-46 and 454-65.

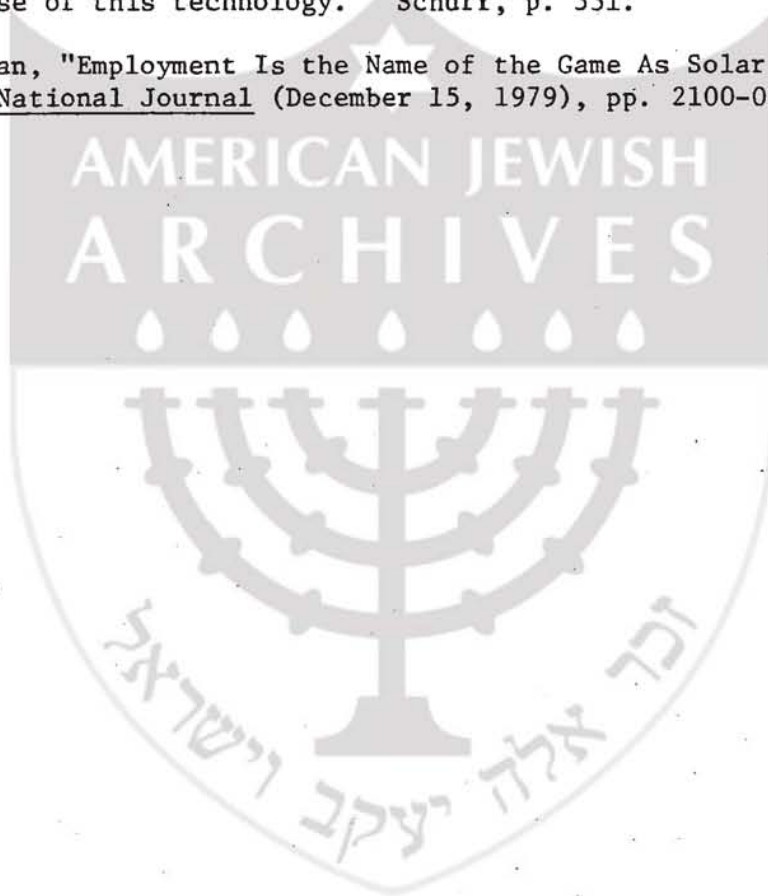
22. Questions on the Future of Nuclear Power, p. 26. "The trends we have projected indicate that if actions are taken to limit or halt the growth of nuclear power, they must be accompanied by actions to severely limit electricity requirements or programs to expand coal supply or other non-nuclear fuels. Otherwise, serious shortfalls of electricity supply are likely to occur in the 1980's."
23. Granted that nuclear power represents a special case because it has been so highly politicized, such referenda might logically be held on all major energy projects where social costs and benefits must be weighed: for example, the construction of large dams, the opening of new coalfields, and the installation of windmill systems and large solar arrays.
24. For coal reserves, see footnote 10; for oil shale, see Schurr, p. 231; for biomass, see Schurr, pp. 260-61.
25. There is still considerable uncertainty about the exact environmental impacts of synfuel production, but they would be substantial. For shale oil, see National Academy of Sciences, pp. 138-39. For coal liquids, see National Academy of Sciences, p. 181. For coal gas, see National Academy of Sciences, p. 143.
26. See Schurr, pp. 55-58.
27. The most obvious exception to this rule is the hydroelectric facility. When a dam bursts, people die and the local environment certainly suffers. Some solar systems--the Solar Power Satellite is the most frequently cited example--may pose very serious risks to humanity and nature.
28. As is well known, the Carter Administration has set a goal of obtaining 20 percent of our energy from solar sources by the year 2000. The National Academy of Sciences study mentioned above, which has been widely attacked as being anti-solar, holds that this goal can only be reached if the nation expends vast amounts of money promoting solar technologies (p. 348-49); in the absence of such incentives, the authors argue, solar will provide only 5 percent of our energy needs in 2000. Stobaugh and Yergin, who are more optimistic on solar energy's prospects, say: "We believe that given reasonable incentives, solar could provide between a fifth and a quarter of the nation's energy requirements by the turn of the century" (p. 183). Denis Hayes, a leading solar advocate and head of the Solar Energy Research Institute, takes the whole world into account in his projection: "By the year 2000, such renewable energy sources could provide 40 percent of the global energy budget; by 2025, humanity could obtain 75 percent of its energy from solar resources." (Rays of Hope, New York: W. W. Norton, 1977), p. 155.
29. See Schurr, p. 482: "Solar space and water heating may offer a near-term opportunity to shift from depletable to renewable energy sources. This technology may help to fill energy requirements and also supply a prototype for a series of long-term shifts as the energy sector changes over time. On institutional as well as technical grounds, therefore, the solar space and water heating enterprise has far-reaching implications that give it an important role among

energy initiatives." This view of solar heating has wide support. Michael D. Yokell, formerly of the Solar Energy Research Institute, concludes in a recent article in Public Interest Economics: "Is the role for solar energy then limited to hot water and space heating in newly constructed buildings plus a few special applications? In the short run, the candid answer must be yes." Vol. 5, No. 1 (Spring 1980), pp. 1, 8.

30. See National Academy of Sciences, pp. 40-41. "Unlike solar thermal conversion, [photovoltaics] is a field in which fundamental research could yield dramatic returns, and recent technical progress has been very rapid."
31. In a speech at the Bio-Energy '80 World Congress in Atlanta on April 24, 1980, Thomas E. Stelson, Assistant Secretary for Conservation and Solar Energy at the U. S. Department of Energy, estimated that biomass could produce from 8 to 13 quads (using widely-shared projections of demand, about 7 to 10 percent of total energy use) by the year 2000.
32. To concretize the gasohol problem, Dr. Kenney offers the following calculation: "To provide one automobile tankful of gasohol requires about two gallons of pure ethanol, and to produce that alcohol requires about 60 pounds of corn, enough to sustain a Peruvian family of four for a month."
33. John F. O'Leary, former Deputy Secretary of Energy, called supply interruptions "almost inevitable in the 1980s" in an editorial in The Washington Post (January 22, 1980, p. A 19). He also asks, "Will we see a repetition of the downslide of real prices in the years to come? The answer almost certainly is no, because the major factor contributing to falling prices--chronic and sustained surpluses--has disappeared. In fact, it is fair to predict that from this time forward, at least during the 1980s, we shall see constant upward pressure on price."
34. "Life-line rates" and "time-of-day rates" have been prominently mentioned in this connection. Time-of-day rates would encourage people to reduce their use of energy during certain hours in order to eliminate the need for costly "peak-load" facilities. Life-line rates would establish a basic charge for a certain minimum amount of power for necessary uses, and impose higher charges for energy consumed above that minimum. Life-line rates, though good in concept, would have to be carefully structured to avoid discriminating against some of the very people they are intended to protect. For example, a childless middle-class couple where both husband and wife worked might use very little energy at home and thus qualify for the basic charge, while a poor woman with young children might require more power for heating, cooking and so on, and fail to qualify.
35. Robert M. Wolcott, "Monolith in the Making," Public Interest Economics, Vol. 5, No. 1 (Spring 1980), pp. 2, 7.
36. For a skeptical though not hostile history of the oil industry, see Anthony Sampson, The Seven Sisters (New York: Viking Press, 1975).
37. Pope John XXIII quotes Pope Pius XI on this point and adds his own observations in Mater et Magistra, 35-40. See also Pope Paul VI, Populorum Progressio, 26.
38. The Community Services Administration has published a booklet telling people what to do when the heat fails as a result of a cutoff or for some other reason.

Among the suggestions: wrap yourself in newspapers to avoid freezing. See Greg E. Welsh, No More Heat? A Self-Help Booklet! (Washington, D. C.: Community Services Administration, 1979).

39. "However, where fuel transport costs are very high, or scale economies are weak or nonexistent, decentralization may be more desirable. For example, if the direct rays of the sun are the fuel, the possible economic advantage of collecting and using that energy domestically for home heating, as opposed to collecting it for later distribution in a centralized electrical network, becomes a calculation of great interest for energy planning." Schurr, p. 325. "Indeed, because arrays of PV [i.e., photovoltaic] cells may show little or no scale economies, small- and medium-scale installations could well be a more intelligent use of this technology." Schurr, p. 331.
40. See Paul Keegan, "Employment Is the Name of the Game As Solar Advocates Press Their Case," National Journal (December 15, 1979), pp. 2100-03.





to SAVE ENERGY

January 31, 1980

Officers:

Chairman Elmer Winter
Vice-Chairman H. E. Loving
Secretary Irene Brown
Treasurer Dave Sharpe

Directors:

Mary Barbash
Bernard Benn
Irene Brown
Richard Darling
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Dr. John J. Solon
Bill Spevacek
John Stevens
Sylvia Weber
Charles Williams
Elmer Winter
Adrian Wisniewski
Charlotte Zieve
Executive Committee.

Dave Sharpe
Executive Director

Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th Street
New York, NY 10022

Dear Marc:

I recently read about the White House conference relating to the role that religious groups could play in our quest to become less dependent upon foreign energy sources. Knowing you, I assume that, somewhere in this effort, you are involved.

As I read the material that was presented in their kit, they were very general in nature. It seems to me that one very important way to go is to mobilize voluntary conservation efforts in local communities. This we have done through our national Alliance to Save Energy and our Milwaukee Alliance to Save Energy. I am active in both of these programs.

I am enclosing a copy of a letter and a memorandum that I sent to Neil Sandberg, relating to development of a local Alliance to Save Energy. I thought it might be helpful for you to submit this type of program to religious groups that will be involved in this effort.

I am also enclosing a copy of the press release covering our "Be a Ten Percenter" program, which we have just launched. Senator Charles Percy addressed our group and assisted us in getting our "Be a Ten Percenter" program underway. There are many ways in which local groups can organize and take effective steps to conserve energy. After you read this material, I would be glad to discuss it with you.

Best wishes,

Elmer L. Winter

ELW:ml - Enclosures
5301 North Ironwood Road, Milwaukee, WI 53201 (414) 961-1000

December 5, 1979

Mr. Neil C. Sandberg
Suite 315
6505 Wilshire Blvd.
Los Angeles, CA 90048

Dear Neil:

I appreciate very much your setting up the meeting of your energy committee. I was very impressed with their drive and desire to work in the area of voluntary energy conservation. We can all talk about the need for alternative sources of energy, but when you look at this realistically, we won't be seeing much in terms of alternate sources for another five years. The name of the game now is voluntary energy conservation.

I have put together a booklet entitled "How to Develop a Local Alliance to Save Energy." I have tried to outline in a step-by-step way how your committee could function. As I understood the discussions we had in your office, it was the desire of the group to do this job on a community level rather than strictly as an AJC project. The material that I am providing to you speaks in terms of a community operation.

I would certainly be glad to consult with your group from time to time. I would be happy to feed to them the various projects that we work on for their consideration for Los Angeles. I have merely presented an outline. If you are ready to move forward, I will be happy to give you some specific programs to launch in Los Angeles.

The Mayor of your city has sounded an important note, as per the attached article, when he calls on motorists to cut gasoline use by 10%. This is only one part of the program. I believe your group could be very helpful in providing materials, seminars, etc. for factories,

Mr. Neil C. Sandberg
 December 5, 1979
 Page Two

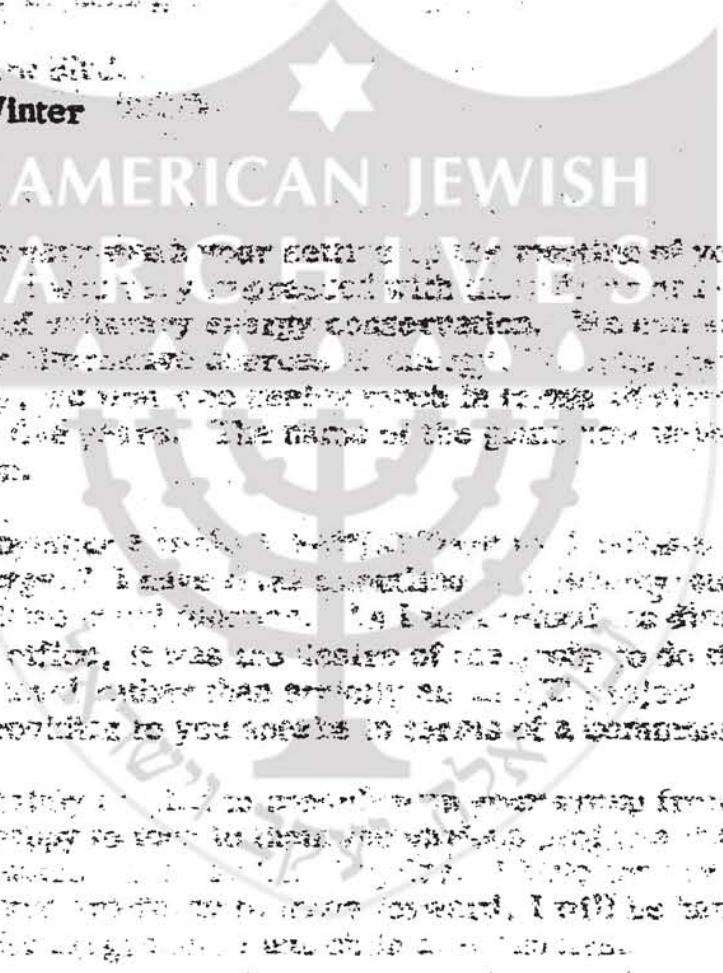
hotels, restaurants, banks, savings and loans and retail establishments.

Could I please hear from you?

Very truly yours,

Elmer L. Winter

ELW:ml
 Enclosure



I am sure that you will find the meeting of your committee very interesting and profitable. I was very interested with the results of the work of the group of voluntary energy conservation. The program is a good one for the future of the world. It is a very important one and I am sure that you will find it very interesting. The name of the group was 'voluntary energy conservation'.

Thank you very much for the letter of December 1st. I was very interested in the work of the group. I am sure that you will find it very interesting and profitable. The name of the group was 'voluntary energy conservation'. It was the desire of the group to do this for a voluntary basis rather than for a profit basis. The name that I am providing to you speaks to the nature of a voluntary organization.

I would be happy to help you in any way that I can. I will be happy to help you in any way that I can. I will be happy to help you in any way that I can.

I am sure that you will find the meeting of your committee very interesting and profitable. I was very interested with the results of the work of the group of voluntary energy conservation. The program is a good one for the future of the world. It is a very important one and I am sure that you will find it very interesting. The name of the group was 'voluntary energy conservation'.

HOW TO START A LOCAL ALLIANCE TO SAVE ENERGY

AMERICAN JEWISH
ARCHIVES

by Elmer L. Winter
Member of the Board of Directors
National Alliance to Save Energy

5301 N. Ironwood Rd.
Milwaukee, WI 53217
(414) 961-1000 (x250)

דבר אלה יעקב וישראל

We invite you . . .

to develop a local Alliance to Save Energy. We believe that through the formation of a local Alliance you can mobilize your community in a very import effort to conserve energy. The time for this effort is now!

President Carter has said, "THERE IS NO ENERGY POLICY WE CAN DEVELOP THAT WOULD DO MORE GOOD THAN VOLUNTARY CONSERVATION!"

Recently, Energy Secretary Charles W. Duncan, Jr. told Congressional leaders at private briefings that world oil supplies are precarious. He stressed that there are serious threats to American oil imports from nations other than Iran and that the Carter Administration is developing contingency plans to deal with severe cuts in petroleum products.

With an eye to possible supply disruption, Administration leaders are reassessing many conservation measures. In these plans, considerable emphasis is placed on voluntary conservation by President Carter and members of his government.

What are the Facts?

1. The U.S. imports nearly 50 percent of its oil -- up from 20 percent in 1960 and 36 percent in 1973.
2. Virtually our entire transportation system, three-quarters of our industrial heating requirements, one-third of our electric power generation, and 80 percent of all residential and commercial energy use in the U.S. depend on the finite resources of oil and natural gas.

America's trade deficit in 1978 was \$15.96 billion. It was fed by an oil import cost of 55 billion dollars, compared to a mere \$3 billion in 1970.

3. At the present rate of growth in energy consumption, each year world supplies of oil must be increased by more than 3 million barrels a day to meet demand.

Why should we Americans save energy?

1. It will reduce our dependence on foreign oil. The events in Iran and in other countries in the Persian Gulf show how precarious is the future supply of oil to the U.S.
2. It will improve the balance of trade, the value of the dollar, and our economy in general.
3. It is an inexpensive way of buying time to develop new energy resources.
4. It will help preserve our environment.
5. Energy conservation is not incompatible with growth and full employment. For example, home and commercial insulation is now a multi-billion dollar job-creating industry.
6. Americans can save money and even enhance their lifestyles from an increase in the efficiency of America's energy use.

Richard Corrigan, in an article entitled "Era of Cheap Oil Rides Into Sunset," spelled it out clearly when he said, "There is one energy 'source', however, that can compete with OPEC on any front. That is the Barrel Not Burned, which represents the easiest, safest and cheapest alternative to imported oil.

"By any measure, from economic penalty to environmental impact, the conservation of energy is the most beneficial approach. Whatever methods

can be employed to save energy will cut expenses, relieve the strain on the nation's resources, and reduce reliance on imported oil."

Corrigan pointed out: "Several recent studies have strongly suggested that energy conservation need not entail draconian rationing programs or a drop-off in economic growth. Opportunities abound for energy conservation in all sectors of society, from home and highway to office and factory. Some involve cutting the amounts of energy used, while others entail using new techniques and equipment to derive more power from the same amounts of energy.

"Conservation is America's greatest untapped energy source. Every barrel of oil or therm of gas saved represents a quantity of costly foreign oil that will not have to be imported. Every action to improve the efficiency with which energy is used is, in effect, a step toward the production of additional power. And given the tremendous waste that has been built into our industrial society by decades of cheap oil, conservation is probably the least expensive, safest, and quickest available energy source.

Daniel Yerge, Co-editor of "Energy Future" argues: "If the United States were to make a serious commitment to conservation, it might well consume 30 to 40 percent less energy than it now does and still enjoy the same or an even higher standard of living."

We in the Alliance believe that the public is willing to accept advice and counsel as to how best to conserve energy. Through the establishment of a local Alliance, you will be able to mobilize your community into a total effort to substantially reduce the use of energy. Other communities are engaged in this effort. We invite you to join us. We will assist you in every way possible. Let's get started.'

Elmer L. Winter

What is the National Alliance to Save Energy?

The Alliance to Save Energy was founded by three dedicated public servants: Senator Charles H. Percy, the late Senator Hubert Humphrey, and Carla Hills. Mindful of the seriousness of our nation's energy problems, and of the numerous opportunities to reduce energy waste, they created the Alliance as a unique, bipartisan blend of people and resources from every sector of society. They enlisted the support of a coalition of leaders from industry, business, consumer and environmental groups, and individuals many of whom serve on the Board of Directors of the Alliance.

Joining the Board in the guidance of the organization is a larger Board of Advisors composed of 145 representatives of business, labor, academia, citizen and environmental groups, 46 United States Senators, and 90 members of the U.S. House of Representatives. A small professional staff located in Washington, D.C. at 1925 K Street, N.W. [phone (202) 857-0666] is responsible for implementation and management of Alliance programs. Membership in the Alliance is open to any interested individual or group. Corporate memberships are also encouraged.

Throughout America's history, voluntary non-profit organizations have accomplished goals which evaded the focus of government and industry. As a private, voluntary association reflecting a coalescence of American leadership, the Alliance to Save Energy represents the best principles of a pluralistic society. While the views of the members of the Alliance, its governing Board and Board of Advisors, may differ widely on the many energy questions and issues facing America, they share a common commitment to the vital importance of energy conservation. Its members join in inviting and encouraging all Americans to support the Alliance in the cooperative effort to build American awareness of the need and opportunities for greater energy efficiency.

Please refer to Appendix A for a listing of the members of the National Board of Directors of the Alliance and a listing of the Advisory Committee of the National Alliance.

What work has the National Alliance been involved in during 1978?

The highlights of 1978 were as follows:

- * Developed a seminar script and comprehensive workbook on home insulation for home improvement contractors (project funded by the Department of Energy).
- * Gave 20 seminars on energy conservation in universities and colleges. Participated in conferences and furnished speakers.

- * Developed a public service advertising campaign for television, radio and press, featuring Gregory Peck as spokesman for the Alliance. For the business press, an energy accounting and analysis system was prepared for the Alliance by Carborundum.
- * Arranged for distribution by the Boy Scouts of America of 5 million copies of a booklet "How to Save Money by Saving Energy". Booklet produced in cooperation with the Department of Energy.
- * Participated in Citizens' Task Force on Energy Education to write a White Paper for the Department of Energy.
- * Expanded Energy Conservation Library.
- * Expanded Monthly Feature Service (currently used by 660 newspapers and some 940 employee and trade publications).
- * Expanded information and Referral Services.
- * In cooperation with the Chesapeake and Potomac Telephone Company of Virginia, organized the public display of a trailer containing energy conservation exhibits.
- * Conducted, through Cambridge Reports, a public opinion poll on American Attitudes Toward Energy Conservation.

For a better understanding of the work of the Alliance to Save Energy, please refer to the Annual Report for 1978 (see Appendix B).

The Creation of a Local Alliance to Save Energy

We would urge you to call together representatives of your local community organizations to form a local Alliance to Save Energy. This organization, upon meeting the requirements of the National organization, could become an affiliate of the national organization.

Invite to your first meeting representatives from business, labor, government (city, county and state), educational institutions, community organizations, social service agencies, etc. Present to them the following agenda:

- 1) The need for conservation of energy in your community --- why you should develop a local Alliance to Save Energy.
- 2) The program of the National Alliance to Save Energy.
- 3) A format for the development of a local Alliance to Save Energy.

- 4) Suggested goals for your local Alliance, such as:
- a. Develop a Communications Center to disseminate information on the following subjects:
 1. The need to conserve energy
 2. The ways in which to conserve energy
 - b. Distribute energy conservation booklets to industry, hospitals, hotels, motels, restaurants, office buildings, trucking companies, etc.
 - c. Cooperate with the National Advertising Council to localize the impact of the Gregory Peck series in various media channels.
 - d. Work with your local schools. Provide courses so that your youth will have a better understanding of the finiteness of energy and how to conserve energy. Give them energy conservation materials to take home.
 - e. Develop a reward program to salute organizations and individuals in your community who have done an outstanding job in the conservation of energy.
 - f. Distribute to home owners and renters the materials that are prepared by the Alliance to Save Energy, Department of Energy and other organizations.
 - g. Place news releases in newspapers, radio and television stations.
 - h. Provide news releases for corporate house organs, labor newspapers and newsletters of voluntary organizations.
 - i. Develop a Speakers' Bureau.
 - j. Prepare, periodically, a newsletter specifically designed to present ideas relating to the conservation of energy. This newsletter should be made available to various organizations with an offer that they use any of the materials contained in the newsletters for their membership.
 - k. Cooperate closely with all existing organizations that have developed materials and similar programs in the field of conservation of energy. Do not re-invent the wheel; utilize the many materials that have been prepared on the subject of energy conservation and put them into the mainstream of your community.

Please refer to Appendix C, which is a Newsletter of the Milwaukee Alliance to Save Energy. There is considerable information in this Newsletter which will assist you in the development of your local Alliance to Save Energy.

Organize a non-profit corporation

You will want to organize a non-profit corporation so that contributions made to your local Alliance will be tax deductible. The Milwaukee Alliance and the National Alliance have tax-exempt IRS status.

We suggest you appoint a nominating committee to select officers and directors for the corporation.

It is very important that you select an Executive Director to keep the program moving forward. A part-time Director can suffice in the early stages. The Director can serve as a volunteer or work on a paid basis, depending of course upon the availability of funds. You may be able to obtain financial support from corporations and foundations.

Committees

You will want to have the following committees:

- 1) An Executive Committee to function between meetings of the full Board.
- 2) A Public Relations Committee.
- 3) An Industry Committee.
- 4) A Retailers Committee.
- 5) A Building Owners Committee.
- 6) A Hotel and Restaurant Committee.
- 7) A Liaison Committee with City and County.
- 8) A Labor Organization Committee.
- 9) A Liaison Committee (with your local electric and gas company).
- 10) A School Committee
- 11) A Finance Committee.

We will provide a format for the work of each committee.

The "Be a Ten Percenter" Program

The Milwaukee Alliance to Save Energy (MASE) is embarking upon a "Be a Ten Percenter" program. It is the opinion of the Board of Directors of MASE that it is important to work toward a goal -- a 10% reduction in the use of energy. Appropriate materials have been developed to implement this program. These materials are available to you upon request. (See Appendix D for a copy of the handout material used by the Milwaukee Alliance to Save Energy for the "Be a Ten Percenter" program.

Cooperation with the National office of the Alliance to Save Energy

The National office of the Alliance to Save Energy will be pleased to cooperate with you. Funding must be obtained locally. We suggest you contact:

Either - ~~Linda Gallagher~~ (202) 857-0666
Alliance to Save Energy
1925 K Street, N. W.
Washington, D. C. 20006

Or - Elmer L. Winter (414) 961-1000 (x250)
Chairman
Milwaukee Alliance to Save Energy
5301 N. Ironwood Road
Milwaukee, WI 53217



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For our children and their children...

Let's save energy now!

"This used to be a flourishing, gold-rich town. The people who lived here never thought it would end up like this.

"But the gold ran out.

"Today we run the risk of losing something more precious than gold. Our

country's energy. We waste a shameful amount of it.

"We can't afford to waste more time or more energy. We've got to start saving our resources today.

"Join me in an important new alliance of concerned Americans... the Alliance to Save Energy. Together we can make a significant contribution to the future of our country.

"For our children... and their children... Let's not blow it, America."

For a free booklet on how you can help save energy, mail the coupon below.



ALLIANCE TO SAVE ENERGY
Box 57200, Washington, D.C. 20006

I want to help save energy. Send me your booklet.

Name _____

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A public service message from this newspaper and the Advertising Council. Ad



to SAVE ENERGY

January 14, 1980

For more information, contact:
Jeanne Dean, Asst. to Elmer Winter
(414) 961-1000, Ext. 251

PRESS RELEASE

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U. S. Senator Charles H. Percy, speaking before a luncheon group at the Pfister Hotel in Milwaukee, Wisconsin, on Monday, January 14, urged the Milwaukee community to support the Milwaukee Alliance to Save Energy program, "Be a Ten Percenter." Senator Percy, Co-Founder and Co-Chairman of the national Alliance to Save Energy stated:

"The real test of America's determination to conserve is not mandated curtailment: it is whether we are prepared to do voluntarily the thousand little low cost or no cost things we can do at home, at work and on the road to use energy more efficiently."

"We can save 10% of the energy presently consumed in autos, homes, offices and factories with little difficulty. Your 'Be a Ten Percenter' campaign in Milwaukee is a responsible approach to energy challenges of the 1980's."

"Conservation is the best investment Milwaukee can make in its future."

5301 North Ironwood Road, Milwaukee, WI 53201 (414) 961-1000

Milwaukee Alliance to Save Energy
Press Release
January 14, 1980

Linda Gallagher, Executive Director of the national Alliance to Save Energy, pointed out that

"The National Alliance to Save Energy and the Milwaukee Alliance exist to encourage the voluntary conservation of energy."

She stated, "As our Gregory Peck television announcement says, 'We waste an amount of energy equal to all the oil we import.' The Milwaukee Alliance to Save Energy is the first local chapter of the National Alliance to Save Energy. Unless other communities undertake local energy conservation programs like the Be a Ten Percenter program we can expect federally mandated programs. Conservation is the best, quickest and cheapest source of energy."

Elmer L. Winter, Chairman of the Milwaukee Alliance to Save Energy, pointed out:

"The Milwaukee Alliance to Save Energy is launching our "Be a Ten Percenter" program today. We are calling on all Milwaukeeans to join us in the important effort to reduce their use of energy by 10% during 1980. I believe that our community will respond favorably to this call. Our goal is to reduce our dependence on foreign oil."

"The Milwaukee Alliance to Save Energy is the first organization of this type to launch a 10% reduction program. We are calling for a change of habits -- habits that are wasteful and a throwback to the time when energy was cheap. We have many

Milwaukee Alliance to Save Energy

Press Release, January 14, 1980

programs for consumers, industry, retailers, truckers, hotels, restaurants and government agencies, beamed to voluntary energy conservation."

"I believe that the most effective way to cut energy usage in the immediate future is to conserve. I am confident that our program will get widespread support."

David Sharpe, Executive Director of the Milwaukee Alliance to Save Energy, pointed out that

"The elements of the Ten Percenter Program include:


1. A packet of energy conservation information to help Milwaukee residents save energy -- call 257-5351.
2. Energy saving tips on television and radio.
3. Cooperation with the University-Extension car and van pooling program.
4. Energy conservation displays at the Home Improvement Show and State Fair.
5. A call-in answering service for energy conservation questions -- 257-5355.
6. A guide for businesses '118 Ways to Save Energy in the Operation of your Business.'
7. A seven-week short course for home owners on residential energy conservation beginning Feb. 13, 1980. For information, call 257-5355."

11-10-1980

THE AMERICAN JEWISH COMMITTEE

date January 10, 1980

to Neil Sandberg

from Jeffrey Ellis, AJC Staff Intern 

subject Interreligious Council Energy Policy

Following three months of research, consultation and collaboration with the AJC, the Interreligious Council of Southern California (IRC) unanimously adopted a statement calling for an interfaith energy policy and program. In a paper entitled "Ethical Energy Stewardship", the IRC emphasized conservation of precious non-renewable resources; the statement also called upon communities and government to provide aid and relief for the poor and disadvantaged who suffer most from high costs and energy shortages.

The action by the IRC refers the energy statement to its constituent communities along with a strong recommendation for ratification (all members must either vote "yes" or abstain -- one "no" vote would kill the policy statement). Once the policy is ratified, the action programming phase will begin. An Interreligious Energy Task Force will be formed to plan and oversee conservation efforts such as carpooling to congregational activities, building energy audits for churches and synagogues, educational programs for membership, etc. The Task Force will also develop local and national alliances to encourage sound energy planning and legislation by governing bodies such as City Councils, State Legislatures and Congress.

The success we have had with the energy issue is largely due to the collective efforts of the members of the IRC's Public Policy Forum (PPF). The PPF is a committee composed of professionals who work as consultants in the interfaith community. They represent organizations such as the National Council of Christians and Jews. The Archdiocese, Friends Committee on Legislation, Coalition on Ageing United Presbyterian Church, and the AJC. The PPF has been charged with the responsibility of recommending current social and community issues for study and policy developments by the Interreligious Council.

In May of 1979, Glen Poling of the NCCJ suggested that the current energy crisis was a serious, long term challenge which merited the Public Policy Forum's attention toward developing an interfaith energy program. Because the PPF was a newly organized committee, events moved slowly and erratically at first. But the energy problem did not abate, and soon PPF members were researching policy developments within their own organizations.

The plight of the poor and growing social unrest due to economic instability caused by energy shortages were drawing concerned responses from portions of the interfaith community at the national level. However, no movement was taking place at the local community level. Secular organizations were abounding with energy oriented programming; local utilities were sponsoring a number of conservation and educational programs. But religious institutions were relatively inactive.

As research revealed numerous resources available to develop energy and dollar saving programs in religious institutions, the PPF's work gathered momentum. A rough draft statement titled "Ethical Energy Stewardship" was drawn up and presented in October, 1979, to the Inter-religious Council. Though it was heavily criticized, a number of constructive suggestions were made along with an invitation to rework the proposal for consideration at the December IRC meeting.

In consultation with a number of religious leaders, a new document was drawn up. It emphasized the important leadership role of the interfaith community in the larger society, and oriented its action proposals toward what religious institutions could do to implement a rational energy policy. Suggestions for linkages with experts in the field of energy were developed, and new educational resources were located.

The new draft was presented to the Executive Committee of the IRC, which endorsed the revised policy.

The final major step to place in the December, 1979, IRC meeting. A presentation by Dr. Henry Clark, theologian and Associate Director of the Center for Humanities at the University of Southern California, emphasized the responsibility of religious leadership for taking an active role in determining the implementation of ethical energy technology. After discussion and clarification of technical points in the document, the IRC voted to approve the statement on Ethical Energy Stewardship, enthusiastically and unconditionally.

By early February, the policy should be ratified by the IRC membership, with the development of an interreligious Task Force on Energy underway. The AJC, an Associate of the Interreligious Council, has played a major leadership role in the development of this policy. We will continue to provide consultation and support as this policy is implemented.

sjs

Attachment

cc's: Neil Kramer
Janis Plotkin
Harold Applebaum
Marc Tannenbaum
Phyllis Sherman

INTERRELIGIOUS COUNCIL POLICY STATEMENT ON ENERGY:

ETHICAL ENERGY STEWARDSHIP

The present energy crisis affects all Americans spiritually as well as physically. We must not hesitate to establish priorities which will rejuvenate us economically, in the short run, and revive the human spirit by providing hope for our future, and our children's future on God's Earth.

Every religious community in the course of human history has recognized the role human beings must assume as caretakers of our planet's resources. The creator has endowed us with the capacity to create and shape our world. With this awesome power we have been charged with the divine imperative of responsibility for our Earth, its resources, and for all human beings.

Recognizing the universality of the concept of human stewardship regarding our natural resources, the Interreligious Council of Southern California undertakes the moral obligation to address the development and utilization of energy resources. We emphasize three action themes of Ethical Energy Stewardship: rational planning, safe production, and responsible consumption.

The question of an energy policy for the future extends beyond the rhetoric of economic incentives, political maneuverings, and competing technological interests. The paramount dilemma remains -- how will our considerations ultimately have impact upon the quality of life in our communities? We are all sensing the tremendous strain which is tearing at the deepest root of society's values. We see that the hardest hit by the sky-rocketing costs, shortages, and wasteful consumption are those whose voices are so often ignored -- the aged, poor, disadvantaged, and the disabled. In addition, we recognize within our congregation the growing insecurity and anxiety of the average wage worker.

The economically and socially disruptive effects of energy chaos will mount, not diminish, unless we support vigorous action. The moral convictions of the ecumenical community, voiced in the following statement, supports such action. The Interreligious Council of Southern California will endeavor to implement sound energy programs within its own institutions, and will urge all congregants to act within these guidelines.

RATIONAL PLANNING

In this democratic society every organized group and institution participates in planning for the future. As religious institutions, the members of the Interreligious Council of Southern California understand our participation in this planning process to include advocacy for energy planning that will account for resource limitations, and at the same time the needs of the poor, the disadvantaged, and the elderly.

We recognize that some of the energy resources on which we, as a nation, rely are rapidly disappearing. Acknowledging this fact, we call for an emphasis on the development and use of renewable energy sources in the future. We urge public and private incentives for the development of renewable energy resources.

R. Tanenbaum

As advocates for our communities we support mass transportation development as an integral part of energy planning. Since personal transportation accounts for 40% of petroleum use in Southern California, we view mass transportation plans as having not only the greatest impact on efficient use of energy resources, but also as an affordable option to provide mobility for everyone.

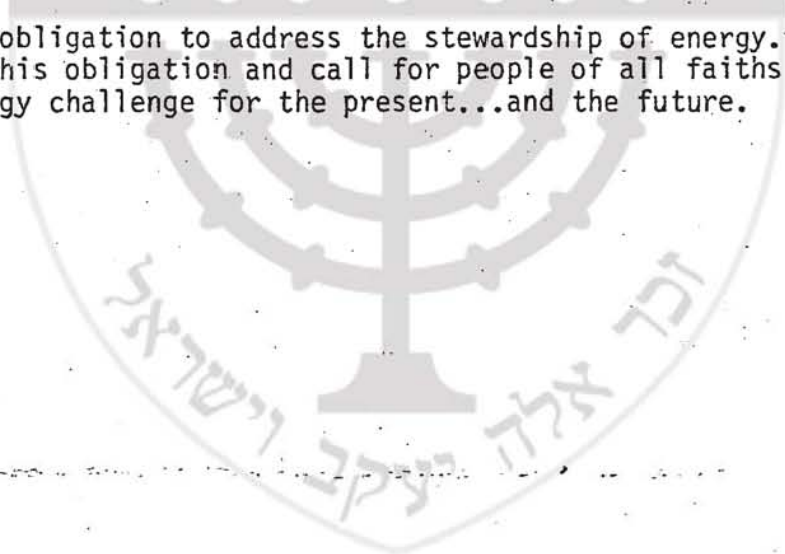
SAFE ENERGY

As religious people of conscience and concern for the Earth, we maintain that energy production for the future must be sensitive to the viability of life on this planet and the well being of humanity. Our concern is that we in our sense of urgency for the present, not destroy hope of life for the future.

RESPONSIBLE CONSUMPTION

American society is confronted with the dilemma of the need for resources that are scarce, expensive, and non-renewable. In recognition of this dilemma, the Inter-religious Council advocates responsible equitable use of these resources. Because of the unique position of leadership that religious institutions hold in this community, the IRC calls for each congregation, each religious institution, each non-profit agency to create an energy policy that strives for the elimination of waste and for the efficient use of all forms of energy. Ethical Energy Stewardship includes: (1) carpooling and ride sharing programs for congregational activities; (2) energy audits for buildings; (3) energy programs to educate membership as to how individuals can use energy wisely; and (4) public efforts by clergy and lay persons to influence legislative decisions concerning energy management.

It is our moral obligation to address the stewardship of energy. The members of the IRC accept this obligation and call for people of all faiths to join us in meeting the energy challenge for the present...and the future.



Marc Taxenbaum

memorandum

80-900-15

THE AMERICAN JEWISH COMMITTEE

date January 30, 1980
to Area Directors, Chapter Energy Committee Chairpersons
from Phyllis Sherman
subject Low Income Energy Assistance Legislation

As you know, AJC supported the Williams Bill for Low Income Energy Assistance. The Williams bill, which takes a block grant approach to allocation of funds, was part of the package of Senate bills that is known as the Senate version of the Windfall Profits Tax.

In the Senate and House conference on the windfall tax, there was agreement to hold hearings and quickly report out a bill that would deal solely with low income energy assistance. This bill is expected in the next six to eight weeks.

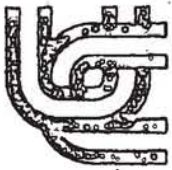
AJC has been working with the National Urban Coalition first on the Williams Bill and now on its alternative. The attached are the recommendations which we believe should be incorporated into the new version of the Williams bill.

I urge you to see to it that the information contained in the attachment is brought to the attention of your energy committee members as well as to others in your community whom you think might find it of interest. Needless to say, this legislation would have great significance for the elderly Jewish population in your community.



PHS:mb
 Enc.

cc: Energy Committee
 CRCs



The National Urban Coalition

1201 Connecticut Ave., N.W. • Washington, D.C. 20036 • 202 / 331-2400

LOW INCOME ENERGY ASSISTANCE RECOMMENDATIONS

We are urgently concerned that the program which Congress enacts to assist the poor and working poor with higher energy costs in 1981 and following years be a sound and equitable one. Our years of experience with federal income transfer programs indicate that a state block grant approach simply does not effectively reach those most in need of assistance. The problems of high energy costs and of poverty are national in scope and the programs we design to address them should be national as well rather than encouraging fifty different programs in fifty different states. Unless a thorough restructuring is undertaken immediately, legislation which is in stark opposition to many of our fundamental principles will soon become law.

A better approach, which we are committed to actively campaign for, would entail the following specific components:

- o Cash assistance to households based on AFDC, SSI, or Food Stamp eligibility requirements with special outreach to the elderly. Recent research on household energy expenditures by the poor in each state may be used as an objective measure of need on which benefits would be based. Benefits would vary according to state consumption as a function of climate, fuel type, and regional price differences, with some allowance for intrastate variations as appropriate.
- o An expanded earned income tax credit (EITC) for households with annual incomes up to \$14,000 to provide relief for the working poor and lower middle income families who do not qualify for the cash assistance, but who also face the severe effects of energy price increases.
- o An energy crisis assistance program to help persons who may not be eligible for the above benefits.

The effects of the phased decontrol of domestic crude oil will most dramatically affect the poor whose fixed incomes cannot keep pace with rising energy costs. The Fuel Marketing Advisory Committee reported that the proportion of income spent on energy is four times greater for low income households than more affluent groups. Some of the lowest income groups spend up to 86 percent of their income on energy costs--clearly a great burden in the context of rising food and housing costs and the high levels of unemployment among these households.

President: M. Carl Holman

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Secretary: Myrlie Evers / Treasurer: Glenn E. Watts

over--

LOW INCOME ENERGY ASSISTANCE RECOMMENDATIONS

Page 2

Consistent with over ten years of experience in the structure of programs designed to transfer resources from the government to individuals, we feel it is imperative that the following critical principles be followed in an energy assistance program:

1. Benefit levels and eligibility standards should be determined on a national basis instead of left to state discretion in the form of a block grant. Experience has shown that block grants to states are not appropriate mechanisms for income transfer programs where there is a uniform national objective. On the basis of its experience in many similar programs, the federal government can more efficiently and equitably distribute money transfer payments.

2. Given the limited funds available in these times of budget cuts and ceilings, our foremost concern is that adequate assistance be targeted to persons most in need--that is, the poor, whose limited resources will most quickly be depleted by rising energy costs.

3. Existing apparatus for money transfer programs should be used instead of creating new ones. Using the Aid to Families with Dependent Children, Supplemental Security Income, Food Stamp, and Earned Income Tax Credit programs which have established eligibility rates and payment procedures already provide the means of transferring resources and thus would be the most efficient route.

4. Assistance should be in the form of cash rather than aid-in-kind such as vendor-line-of-credit plans. Cash assistance is easier to administer; it may serve as a greater incentive to conservation; and it is more likely to reach those persons most in need, especially tenants whose utilities are not included in the rent. There is no assurance that assistance rendered through a vendor credit plan in which funds are given directly to the suppliers of fuel will reach the neediest consumers.

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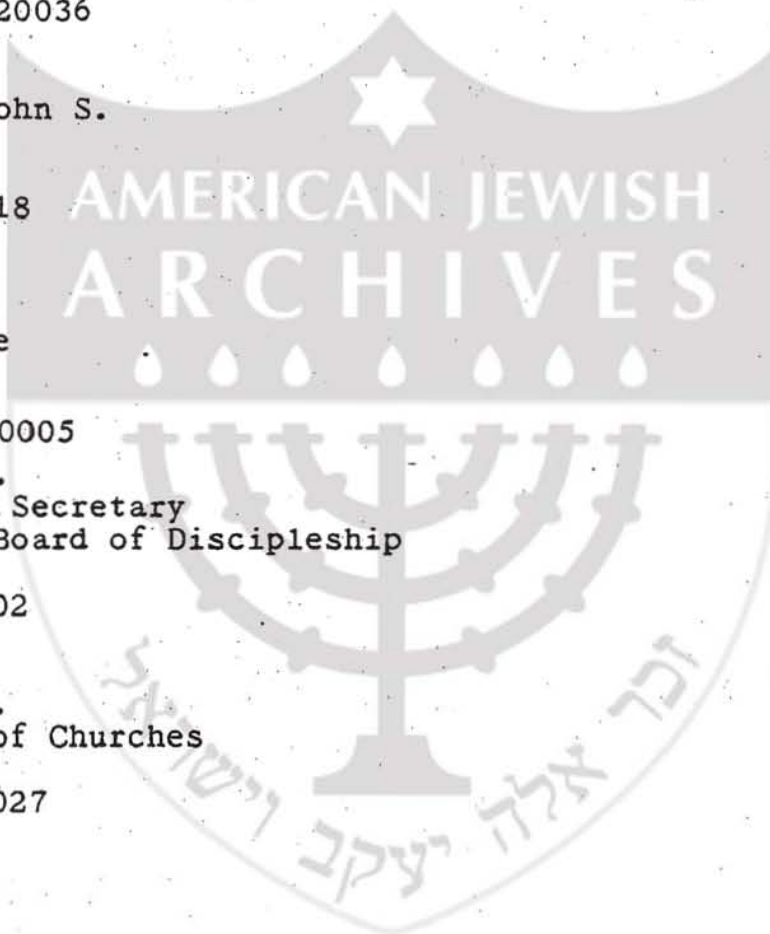
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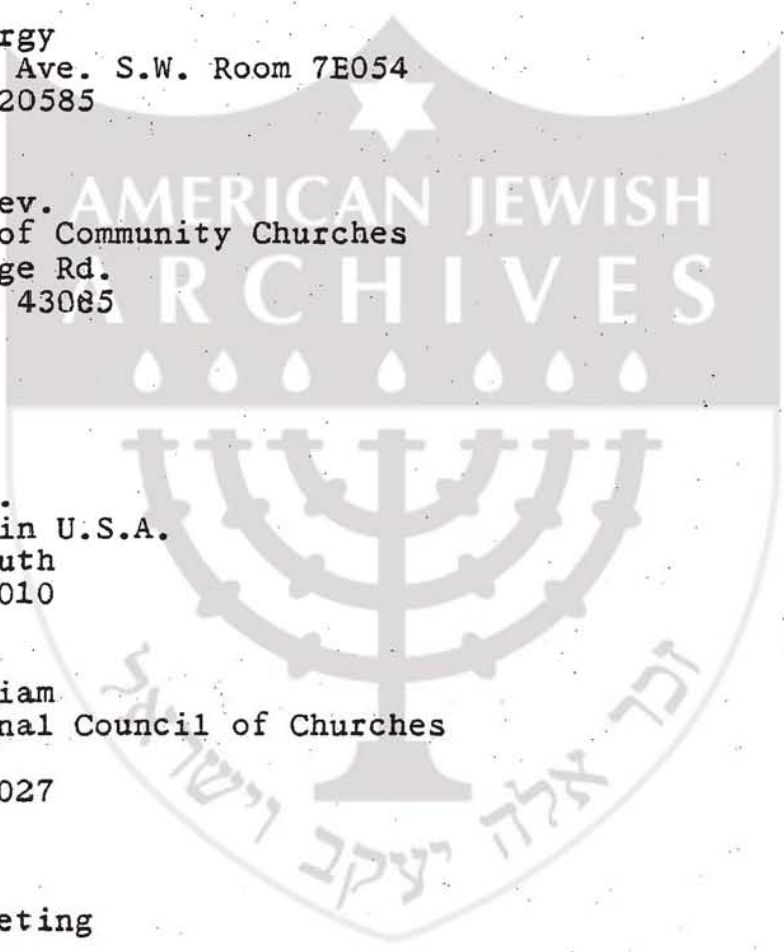
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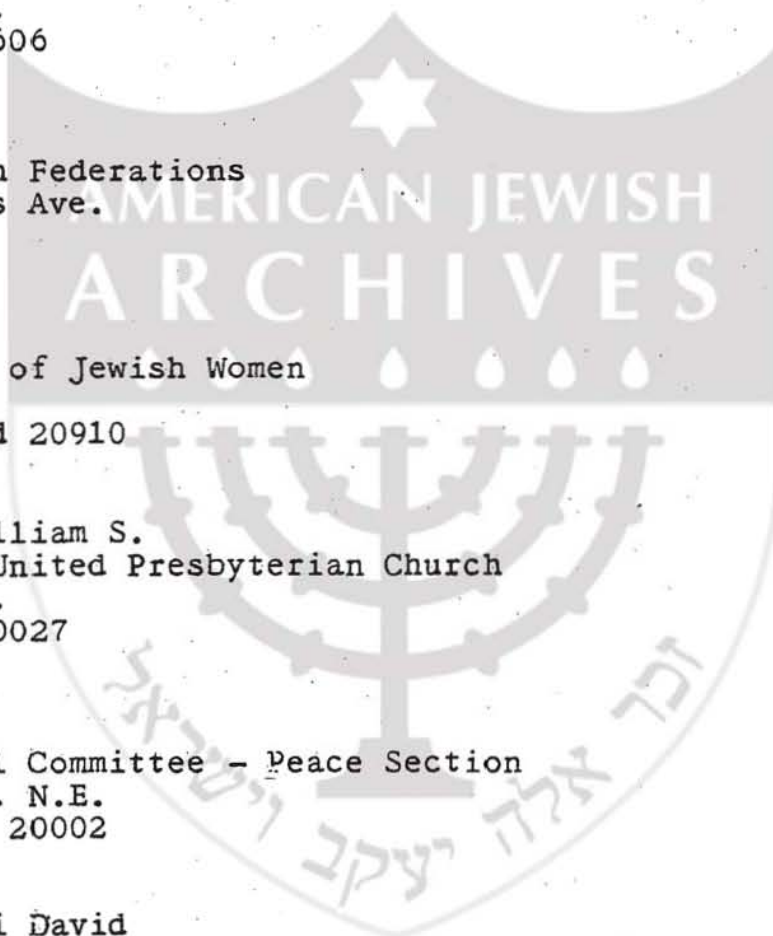
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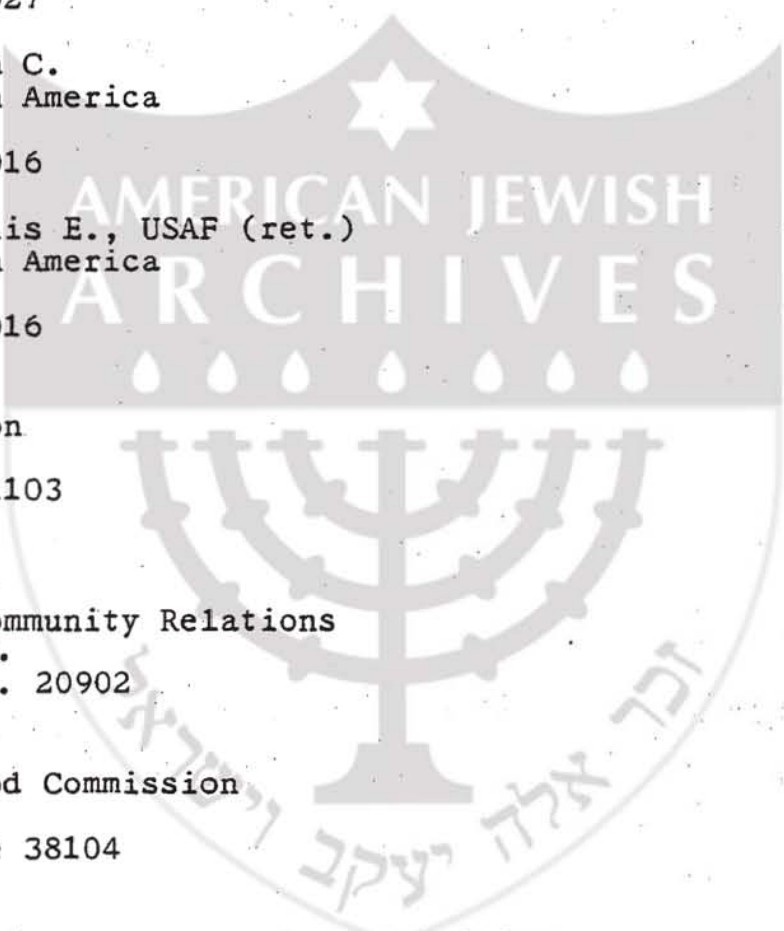
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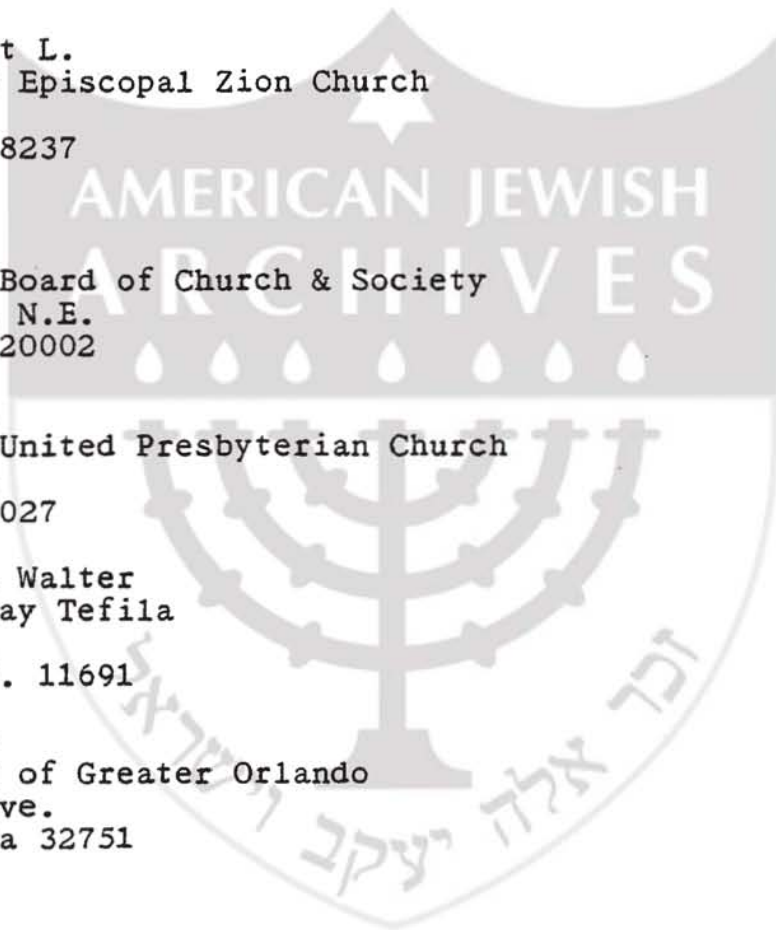
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2/12

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



DIVISION OF CHURCH AND SOCIETY

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Claire Randall, General Secretary

February 7, 1980

To: Participants in January 10 Interreligious Consultation on Religion and Energy in the 80s.

Dear Colleague,

Enclosed is the first installment of the report from the Consultation. We will be sending you transcriptions of the other presentations as soon as they are ready.

We thought you would be interested in some of the press coverage of the day. If you run across other articles, I would be grateful if you would send me a copy.

The White House sent a copy of President Carter's speech to all those who filled out the form at breakfast. If you didn't get one, please let us know and we'll be glad to send it to you with the next mailing.

A number of you expressed interest in a cassette of Dr. Bettenhausen's presentation. We are preparing a cassette which includes that and the question and answer session at the end of the Theological Imperatives section. Details with next mailing.

There will be a meeting on February 12 of staff representatives of the five sponsoring agencies to explore further the details of conservation workshops and the idea of an Energy Sabbath Weekend in the fall. In the closing discussion session, there was considerable excitement at the prospect of some concrete, cooperative action along those lines. If you have any suggestions to be considered at this meeting, would you please call Jeanne Allan (212-870-2385)? I will be travelling almost solidly until the 12th, but she will share your messages with me. Or call David Saperstein (800-424-2423 or 202-387-2800). If you have not yet returned your green form, please do so as soon as possible.

We deeply appreciate all the very positive feed-back we've had on the Consultation, and feel assured that we have made a good start on what promises to be an exciting and challenging national program on this most critical issue.

Yours faithfully,

Chris Cowan

Chris Cowan
Staff Associate for Economic Justice
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Encl: Order form
Dr. Bettenhausen's speech
Br. Cosgrove's speech
Participants list
New York Times 1/27/80
NCR 1/25/80
Science 1/25/80

INTERRELIGIOUS CONSULTATION ON RELIGION AND ENERGY IN THE '80s
January 10, 1980, Washington, D.C.

It is a pleasure for me this morning to introduce our keynote speaker, Doctor Elizabeth Anne Bettenhausen, from Boston, Massachusetts. Doctor, we have a very long agenda, so I'm going to ask that we get on with the program. I'm sure that as she speaks to us, we will very quickly note her eminent qualifications for the subject she is going to speak on this morning.

Dr. Elizabeth Bettenhausen, Associate Professor of Social Ethics and Theology, Boston University School of Theology.

That's one of the most sobering introductions one can have. Its brevity leaves us only with hope. I have a favorite sticker which was sent to me in the mail in a previous incarnation and that sticker reads, "Only she who attempts the absurd can achieve the impossible." It totally describes my feelings of presumption in addressing you this morning.

So, what I will try to do is to prod your memories, to recall what you already know and to begin by prodding your imagination with a quotation from Flannery O'Connor, whom I have recently added to the list of saints. The quotation is from a letter that she wrote to a friend who prefers to remain anonymous. In 1959 this was written. Flannery O'Connor is from Georgia, so there is continuity in the day already.

She writes, "Madison Jones stopped by here a few Saturdays ago and sat a good while. It seems that his wife and four children are Catholics. He said he guessed he was intellectually convinced but just didn't have the faith. My cousin's husband who also teaches at Auburn came into the church last week. He had been going to Mass with them but never showed any interest. We asked how he got interested and his answer was that the sermons were so horrible, he knew there must be something else there to make the people come."

Assuming that describes the home synagogues and congregations of none of us, we will nevertheless look at some of the reasons that still make the people come. Our problem this morning is that we do not operate in a theological vacuum in this country. If we did, we could start from scratch and build a theology which would undergird the necessary change in energy, and the economy, the ecology in this country. But we live in a situation in which the theological is deeply intertwined with the political, a situation in which we have legitimized our political and economic lives on theological grounds.

It may be that the energy crisis confronting us, "the moral equivalent of war," as President Carter said in July, is dependent for its resolution, if not its solution, on a theological reformation...if not a theological revolution. I say this because we have theologies which make it difficult for us to confront the problem. Let me sketch only two examples familiar to you all as patterns of such theology. They are patterns which are inimical to a sober assessment of what we are about, to a sober assessment of the world which we have created.

The first theology is aptly summarized by a gospel hymn that we sang in my family growing up two hundred and some miles from that last picture, in South Dakota. If it were afternoon, I would sing it, but I will simply repeat the lyrics -- for which you may pay me later.

"This world is not my home, I'm just a-passin' through. My treasures are laid up somewhere beyond the blue. An anger beckons me from heaven's open door, and I can't feel at home in this world anymore." Aha, I see on your faces: we really ought just to stop and sing the thing!

It is busconsciously in a vast majority, I suspect of, us in this room. This is a theology which really does not take this material world very seriously. It looks at the planet earth rather like a Holiday Inn, and one of the delights of just passing through is that you can leave the bathroom messy in the morning and get away from it and it really doesn't matter. It leads to an ethic which treats the physical world as distinctly inferior to that spiritual glory which awaits us by and by.

This is an astute and important group of people here. We might like to think that this kind of a theology is no longer predominant in this country. But I am not convinced. There are days on the planet when I sing this song with great passion, and I think all of us have to admit that we do. But there are many people in the pews of our synagogues and congregations for whom this theology is their salvation. It enables them to get through a very messy day. And when we challenge this theology, when we challenge the assumption that the material world is simply a passing world, we go to the heart of what enables these people to face the planet. We shake foundations at our great peril theologically.

But I do not see how we can say, "This world is not my home," and profess ecological justice at the same time. In the little study booklet we all got it makes very clear -- "ecology" comes from the Greek, meaning "home." And there is nothing here other than a great clash between two theologies. If we are to make any difference in ourselves and the members of our religious bodies, we have to face the fact of the clash.

The second pattern, theologically, is one at least as dominant. It's a pattern which can also be summarized aptly in a hymn. Sometimes I think theologians ought to pay more attention to what gets sung by people of a Sabbath morning. This hymn is familiar to many of you, and I will use it in the "old" language.

"Once to every man and nation comes a moment to decide, in the strife of truth with falsehood, for the good or evil side; some great cause, God's new

messiah, offering each the bloom or blight, and the choice goes by for ever, 'twixt that darkness and that light. Then to side with truth is noble, When we share her wretched crust, Ere her cause bring fame and profit, and 'tis prosperous to be just; Then it is the brave man chooses, While the coward stands aside, Till the multitude make virtue of the faith they had denied."

I can't think of a hymn which summarizes the dominant theology of the United States of America any more succinctly. How can one sing that hymn, "in the strife of truth with falsehood for the good or evil side" without images of everything from John Wayne to football coming up? It is an assumption of the utter dichotomy of the good and the evil, of the light and the darkness, and there is no doubt in the singers on which side we are on. In addition, it is implicit, but almost explicit, in the hymn that even the coward who lags behind until there's more than a crust as the reward of truth -- even the coward and the multitude will have fame and profit and prosperity as a reward for justice. The righteous will inherit the earth. But the righteous will inherit an earth which is material affluence.

I do not presume to trace how this theology through American history. It is familiar to us by virtue of our breeding. But we have to be honest that it is a very powerful theology which motivates people to action in this country. It is a theology which says that God loves America in a peculiar way. More than Iran. More than Afghanistan or the U.S.S.R. And, because God loves America in this peculiar way, from the Pilgrims on Plymouth Rock right up to the present day, our problems are only temporary testings. The solution will come because God loves us. God will take away the limitations on natural resources. We will all of a sudden have unlimited material abundance again because we are good people. How do you motivate people to cut back when their theology promises them unlimited abundance? How do you prevent their faith from crumbling when it is so dearly attached to an understanding of their own wealth?

We sometimes forget the fear, the loss of identity which threatens when the principles start to shake. We forget that the theology, the understanding of what it means to be a people is essential for survival. If the theology, the relationship with the sacred collapses, the world collapses.

It is painfully sobering to us to hear of the Tellico Dam Project and the covering over of the sacred burial ground of the Cherokee nation. Of course, the media made it sound like it was only the snail darter, but it is covering over the sacred burial ground of the Cherokee nation. And that people ceases to exist. We must take seriously, it seems to me, that middle class Americans feel also so threatened when this theology is challenged, and how we enable

people in this transition period to go through a revolution of their basic principles is a question confronting us today.

We need to hear much more strongly that quality of life cannot be attached to material affluence and wealth. Think back to what we heard this morning. The assumption was that we have resources to live a "quality of life" lifestyle (which hardly ever gets defined) without making any sacrifices, really, without much pain. How do we enable people to see that quality of life in the future means a serious reduction of material affluence -- and God still loves us?

The theology which will enable us to get through is a theology aborning. And it had better be that the people in this room are part of that labor process. Let me try an example of how this theology can be built up without reciting what is familiar to us all. I sometimes wake up in the morning and hear ringing in my ears, "Dominion is not domination." And I don't wake up very fast, but I'm getting very tired already of hearing that reinterpretation of Genesis. But let me tell you why.

I live in Boston. And, I do not own a car (that now from the group should elicit general polite applause). I do not own a car and therefore, I ride the MBTA in Boston. The one you can't get out of without a nickel, remember, in the song? I ride the Boston College Green Line. I can walk to work in forty-five minutes and get there by trolley in two hours. But, on Monday night I was trying to get home; I finally found the BC Green Line getting to the Park Street station, and I got on, suitcase in hand. I found my little place by the exit where you can stand on the stairs, all set for the next half hour. I looked down and my purse was open. And immediately it was obvious to me what I would find in my purse -- the absence of my wallet, which I did. An Augustinian nothingness.

And I had many thoughts. The third thing that I thought...was how was I going to live without my credit cards. And then I thought, how was I going to get to Washington on Thursday without my credit cards? And, I thought he probably needed the money. Why "he?" It wasn't a generic usage.

And, then I thought, how can this happen to me, because I am so righteous in riding this system instead of owning a car! My theology right there was embarrassing but a very common reward-system theology. But I managed to handle it all. I was not guilty in any sense, even for the stupidity of wearing the purse with the clasp out. Who were guilty? "They." The economic system of Boston which leads certain people to steal (that's a liberal interpretation of the event). The MBTA of Boston, the most unbelievable public non-transportation system in the country. And the political system of Boston. I located the

demonic, went home, and was spared from any particular challenge in reducing my lifestyle which this sign, that God obviously gave me, might have encouraged. Because the evil was over in those systems and I was back home dialing to get those cards back as quick as possible.

And it pains me to realize the comfort of a little piece of gold plastic, from American Express -- gold, by the way. I need a theology which tells me not only that the goal is Shalom in our new understanding of it. I need a theology which tells me not only that my dominion doesn't permit me to dominate. I need a theology which will enable me to do what I full well already know I have to do. And that is to change a whole hunk of the way I live, privately and politically.

So, let me try an intimation of such a theology. I got to it this morning while certain others were slumbering away peacefully after having planned this conference, and I arose at the crack of dawn. (This is also a sobering experience.) It came to me that one could look at passages of Genesis in terms of the new theology from the concept of naming. It must have been a playful and serious moment as all these biological anonymities came trouncing by. And Adam named them. White, wooly: "sheep" (whatever the Hebrew is).

Now, what is happening there is that the biological neutral is being transformed into cosmos -- into world, and that responsibility is a responsibility that all too many believers in this society forget. If this is a moral crisis, what are we talking about? We are talking about a crisis in the Creative reception and transformation of the earth. It's a Tillichian definition of morality: to receive creatively from God and to transform the material stuff of the planet into world -- into meaning -- into a place we can call home. Part of the theology which we must enable ourselves to use is a theology which enables us again to be morally responsible creatures in this system.

To name what must be named. If it is great material sacrifice, we must say, "great material sacrifice." If it is simply boarding up a few windows, then we must say "board up a few windows." The religious communities might have the leisure to name courageously. I am convinced that one does not get elected to public office in the United States by naming courageously. On the other hand, those offering plates continue to go around, don't they?

How can we disentangle the proclamation of the right naming of things from our own economic self-interest as institutions? We have our own heating bills, rents, programs which need money, institutions which need, after all, some financial or material base in order to proclaim the moral responsibility of God's creatures. The proclamation is made difficult by our own reluctance to separate the right name from our own institutional self-interest.

Even if the naming of the realities is firm, it is no longer clear that many are able to hear the proclamation. It is no longer clear that moral responsibility is a meaningful category for individual human beings, a category that makes immediate sense. Much of the culture we have created serves to remove moral responsibility from the individual. In order to say this most succinctly, let me use a passage from Christopher Lasch's provocative, if controverted book, *THE CULTURE OF NARCISSISM*. He is writing about the relocation of moral responsibility and the creation of moral dependants.

Therapy labels as sickness what might otherwise be judged as weak or willful actions; it thus equips the patient to fight (or resign himself) to the disease, instead of irrationally finding fault with himself. Inappropriately extended beyond the consulting room, however, therapeutic morality encourages a permanent suspension of the moral sense. There is a close connection, in turn, between the erosion of moral responsibility and the waning of the capacity for self-help -- in the categories used by John R. Seeley, between the elimination of culpability and the elimination of competence. "What says 'you are not guilty' says also 'you cannot help yourself.'" Therapy legitimates deviance as a sickness, but it simultaneously pronounces the patient unfit to manage his own life and delivers him into the hands of a specialist. As therapeutic points of view and practice gain general acceptance, more and more people find themselves disqualified, in effect, from the performance of adult responsibilities and become dependent on some form of medical authority.

It used to be that people were culpable for, which implied that they were capable of, some control over their lives. We used words like "moral and immoral," "responsible and irresponsible," or, as Russell Baker recently wrote, people even used to be mean, downright rotten, like Mean Joe Green. But that implies competence, control, some independence. Now people are only deprived, or affluent, or neurotic, not really responsible subjects but only dependents. But, if we take away from human beings the right to be rotten, we take away from them the ability to be competent over their own affairs.

I no longer can be a moral agent. I go to an expert to cure me. I am neither "guilty" nor "right." I'm only sick or cured. But, Lasch goes on to trace this amoral dependence, not simply to the increasingly medical terms that we use to describe ourselves, but to a dependence on government and big corporations.

I no longer have to worry about very much in my life. The other day it occurred to me I hadn't really made a moral choice in about five months. I mean

really moral. Not what I do with little private stuff, what I do in a disco in New York for example, but a really moral question. Like energy. Because that responsibility has been removed from me. It's somebody else's problem. To locate again moral responsibility in the human being, who not only sits alone but constitutes the systems.

Before we label as demonic too quickly multinational corporations or any other entity, we ought not to be too quick to remove moral culpability and competence from people.

And, that leaves me with one final comment. In one of the most provocative books I have read lately, George Steiner makes a very fascinating comment. The book is In Bluebeard's Castle. He says, "It's very tough living without heaven, which many people find themselves having to do in this culture. But it's even tougher living without hell, because then you have to create it above ground. Theologically, we need the courage of our convictions to speak again such transcendent words as "heaven" and "hell," as "sin" and "evil," as well as "hope" and "grace" and "courage." To name the proper names even when it's naming the demons appropriately.

The courage to name the theological realities. It is in that hope of courage, that hope of courage to all those people in the pews who long for the certainty of a clear theological word, that I close my remarks this morning.

Thank you.

SELECTED QUESTIONS FROM THEOLOGICAL IMPERATIVES DISCUSSION

A) Question: Dr. Bettenhausen said our locating the demonic is a part of the problem and wanted to point us to our own responsibility rather than to try to locate the demonic. Then, at the end of your talk, I heard you say very clearly that locating the demonic within the multinationals is wrong. I guess I was disturbed that the conference was set up in concentrating our focus on conservation and renewables and before that we were omitting what I regard as an important fourth focus, which is trying to gain some kind of economic control or public control over the multinational oil companies and that whole -- I see our -- is it just an ecological crisis -- ecological crisis did you call it? I also see it as an ecumenical crisis. And, so I guess my question is, do you recommend that we theologically ignore the multinational or do you have any kind of theological goals that would be helpful for analyzing what is happening in that sector?

Dr. Elizabeth Bettenhausen: I'm grateful for the question because it is unusual that I speak too clearly -- and in that case I did. I did not mean to suggest -- I did not mean to say that we ought not at times to locate

the demonic also in systems -- some of which are multinational corporations. Our problem is to locate it solely there or too quickly there. And, I think that's a problem because, try as we may, Exxon never really stands before us as a culpable approachable thing.

If we get people off the hook as moral agents by refusing to allow them the freedom of being guilty and wrong, I don't know to whom we then go to say, the system too is demonic and please fight.

So, if the demonic is defined as structures of destruction which I think is a helpful definition from Tillich, then individuals can act demonically and systems can act demonically, but we can't get off the hook by saying, it's only one or the other. That's all I really meant to say and didn't.

Mark Talisman: We were tempted when we were thinking about this conference to talk about those very issues. I might remind you that I'm depending on your consideration. We are wasting precisely the same amount of energy as we are importing in these United States, in terms of actual barrels and dollars and gallons. So that, you know, Pogo is right if one wants a theology. We have indeed met the enemy and it is us, in addition to those other problems.

T.W. Simon: Would it not be a fact that if at the grass roots level, the message is carried that the consumables can be reduced, will this not say to the multinationals -- the large corporations that the rate of the economic rampant increases of prices and this type of thing must come in line because of the fact that this is no longer an item that is in great demand by the masses of the people from the poor right on up to the affluent.

And, it would seem to me then that to identify the demonic in the individual offers us a greater potential for solution than trying to attack a nonexistent entity if you have to go to the concrete. There is no such thing as a concrete multinational. It becomes a corporate type of thing which is nonexistent. So, it seems to me that when we reach the grass roots and can communicate to the grass roots the need for conservation and to move away from excesses, that herein lies the potential for solution in a rapid way. I think someone earlier today talked about what we can do now. That seems to me to be the greatest solution, potentially.

- B) Question: Frank Schulman: Religious groups obviously are attempting to uplift the poor for social and ethical reasons, and how we reconcile what we heard this morning with the fact that if we accomplish what we said, that we are certainly going to reduce the opportunities for upward mobility of minorities, for women's moving into the greater stream. And, how do we convince the

less developed countries around the world -- that what they are doing is morally correct in using less energy and less resources -- how do we convince them that poverty is beautiful?

Dr. Elizabeth Bettenhausen: Well, I don't think poverty is all that beautiful, by and large, and I am not -- I did not try to say that we all ought to aspire to impoverishment. I tried to say that some of us could aspire in that direction and that as long as most of us keep aspiring in the other direction -- in the developed nations -- the rest of the world has no chance whatsoever.

- C) Question: Marc Tannenbaum: I want to raise an issue that really began that conversation that President Carter referred to this morning, on the evening of July 10th when he met with a group of ten religious leaders and academic leaders to discuss the malaise of America. In a sense I think there's continuity in that conversation today, but I would like to underscore what I think may not be altogether adequately joined in terms of the depth of the moral dilemma that we need to face, with far greater acuity and sobriety than I think we are facing it.

There is a profound moral contradiction at issue that has to be confronted and dealt with. I think it's been alluded to; I simply want to try to intensify the formulation of the question. The question of conservation is, I think as all of you have implied, the issue of moral values. And, it seems to be critical to face the inherent dilemma in American culture and civilization. At the heart of the American value system, and in many ways re-enforced by certain kinds of theologies, is the notion that personal fulfillment in God's grace is made manifest in public success, and the signs of that success are the accumulation of things. The middle class imagery in America of success is not only a winter home but now a summer home and two cars and swimming pools and all kinds of additions to that which are external signs of having God's grace or having fulfilled oneself and received accolades in the public domain for having been successful.

The depth of the problem we face, I believe, is formulated in Daniel Borstein's study, America and Its Discontents. Borstein declares that the most powerful value formation agency in America and in all western civilization is the advertising industry. And it has one purpose. From the moment you get up in the morning and turn on the "Today" show to going to sleep at night after Johnny Carson, it is buy this and buy this if you want to be seen as beautiful, if you want to be seen as socially acceptable, if you want to be seen as having fulfilled the American ideal, you must indulge yourself in an endless pursuit of the purchase of this deodorant which will

make you instantly acceptable and this perfume which makes you instantly lovely, instantly seductive. The entire weight of the culture is towards the accumulation of material goods and conspicuous consumption. Therefore, the notion that somehow, if we name the name, and we find the right language, that somehow we are going to be able to reverse the value system, almost has built into it a kind of fantasy quality.

And it seems to me one must face that, in terms of the power and the weight of the culture that is against almost everything we are talking about, in terms of self-discipline, self-restraint, and it raises ultimately the question that I think you alluded to earlier, the question of quality of life, said perhaps a little more sharply: What is really the meaning of human existence? What really constitutes one's personal success in one's life? It has to be re-thought from a profound biblical and prophetic perspective. It seems to me that we ought to begin thinking in terms of this conversation today as not being another 24-hour wonderful sensational meeting -- you go to the White House and you have a meeting in the Rayburn Building and then somehow it's over. It means the beginning of the launching of a major national dialogue with the whole of the American people, of who we are, what we stand for, what are our values, what are our lives really about.

It also means facing the question of a pathetic critique against the values which are built into the American culture system as it exists today.

So, beyond that, it requires us to develop, I think, the formulation of my late dear friend, Carlisle Marney, is something of a very good beginning point in terms of the ethics of parsimony: "The least that will really do". I just want to make this final observation as a way of sharpening the issue that the heart of the problem of having to make choices, of revaluing one's own life and the values of the society, is a plain simple reality. And, that is, Americans, thank God in many ways, but Americans do not know the meaning of suffering. This nation has never suffered; except for the depression period, we have never encountered genuine human suffering except at the lowest levels of societies of the poor and the impoverished, and they are outside of our sight.

I've just come back from Thailand, Cambodia, Southeast Asia, and to see people like ourselves -- professors, surgeons, doctors, theologians -- middle class people living at the very brink of their existence, thankful just for the breath of life itself to be lived day by day, the bread and water. You get the sense of how removed we are from the rest of the world. Eight hundred million people, every day, go to bed hungry, starving. And, we are talking about what kind of minor accommodations do we make to make an easy

transition into another line of life style.

I think you staed the issue at the outset, but it really has to be faced. If we are srious about the problem of conservation, it calls for a funda- mental and radical theological reformulation and for acting that out and encountering our entire society. To face the basic questions of our identity as persons and as a people.

- D) Question: Richard Hinz: Following up on Rabbi Tannenbaum's remarks, I'd like to address the question of Dr. Bettenhausen. I'd like to go back to your early morning's search. You used, as two examples, two theologies which have a prevalence in America which I suppose, had we traced them, we wold say they grew out of either cultural or environmental surroundings. In other words, the culture of the environment caused the theology to happen -- either by indifference or neglect. There is in your early morning search a desire to go back to our roots and get to more fundamental, almost non-cultural, non- environmental strengths and basics and fundamentals to place under us.

How can we know right now, and this is not an implied criticism, but to try and enter into your search this morning. How do we know that the basics to which you led us this morning are not being so influenced by the crisis that all we have done at this moment is to pick up some theological dimen- sions, rather than really going back to the roots, those things that will foster that radical reformulation of a theology which will help us in good times and bad; and will be equally applicable in good times and bad.

Dr. Bettenhausen: Well, your tradition and my tradition has a notion shared by many in the room if not all, that the roots or the ultimate or the infinite comes to us in finite things. I don't think we can ever go back far enough into the morning before sunrise to find a pure theology untouched by environ- mental effects; and therefore, part of what we are about is the audacity to risk saying, "This is now true" when we know full well certainly we never do have that complete truth.

But we all come embodied and so will our search to bring about that revolution of values.

- E) Question: Dean Lewis: For Professor Bettenhausen. As you traced the elements of the operating theology, there was one element that you touched on but may be more important. You didn't talk much about the theologically based convictions about freedom that seem to me always to stand in the way of getting done what everyone says needs to be done. We seem to have an operating assumption that the only way our society can bring those things

off is the massive process of individual voluntary decision.

Most societies work out ways of socially defining problems and requirements and enforcing those. We seem to have unusual trouble, and I wonder if that's part of that theological root -- this fear of coercion -- this unwillingness to really define and enforce the right kinds of social behavior for ourselves.

Dr. Bettenhausen: Yes, I think it is a point well making and I suspect there will be opportunities in the rest of the day. How's that, Mr. Chairperson?



ADDRESS
TO THE
INTERFAITH CONSULTATION ON ENERGY

Bishop William M. Cosgrove

January 10, 1980

Ladies and Gentlemen:

The fading of the Petroleum Age is an event of global significance. Along with coal, oil and natural gas powered the Industrial Revolution that transformed Western civilization in less than two centuries. While it helped widen the gaps among the First, Second and Third Worlds, cheap oil made possible most of the material gains that all the nations have realized. But the exhaustion of fossil fuel reserves is only a matter of time. In the years ahead, both rich and poor countries must find some way of conserving what they have and of switching over their oil-based economies to dependence on another energy source without suffering collapse.

The United States, even more than some other nations, must take steps to adjust to the new energy situation. There are many reasons for this. First of all, America is the world's leading energy consumer. With six percent of the population we consume about 30 percent of the energy. To some extent this disparity simply reflects our extremely high level of industrialization. The fact remains, however, that the availability of inexpensive energy has made us careless. We waste what other countries need.

Reducing our consumption and encouraging a swift transition to renewable energy would benefit us morally even as it benefited others physically. We are terribly materialistic, by any standard. If the story of the rich young man who questioned Jesus about the way to salvation can be applied to nations, America would fit well in the role of him who "went away sad, for his possessions were many." (Mt. 19:16-22) Should the energy crisis force us to rethink our profligacy, it would be a blessing.

The United States must also adjust in order to take care of its own people. As the recent events in Iran and at the OPEC meeting show, we are frighteningly dependent on foreign oil. Right now, there are no large-scale energy technologies either here or abroad that can use any substitute power source except coal or nuclear fission. If the flow of oil from Africa and the Persian Gulf were suddenly interrupted, the production of goods would be seriously hampered, unemployment would jump and the economy in general would be traumatized. Most Americans consider themselves economically secure, all things considered. In fact, we are extremely vulnerable; our prized standard of living could be dashed against the rocks of scarcity tomorrow.

If our country's leaders have a responsibility to protect the average citizen, how much more carefully must they guard the poor? We must take the energy crisis seriously for the sake of those who will huddle together for warmth this winter in the ghetto tenements of New York and in lonely Appalachian hollows. We must adjust for the sake of people who may lose what little earning power they have because they cannot get to work during the next gasoline shortage. We must change for the sake of those who may be forced in the next few years to make decisions between fuel and decent clothing, fuel and health care, even fuel and food.

There is one final consideration that overwhelms all others. The United States owes the world solid leadership because of its power, and because of the critical role it plays in the global economy. If we trap ourselves by long delaying the transition to renewable energy sources, or hasten the day of reckoning by refusing to conserve, the stakes are survival. By failing to lead the world toward security, we can lead it to destruction. In the absence of well-developed alternative systems, what happens when the oil and gas run out in 20 or 30 or 50 years? Do we live with the dangers of coal and nuclear power, amid boiling citizen protest? What do we do as world supplies fall lower and lower, even before they run out? Do we cut back and cut back until people freeze in their houses and rebel in the streets? Do we

pay any price to OPEC for the dwindling reserves, growing steadily weaker? Or do we fight to protect what we consider our share? What do we do, even before supplies run out, even before they get tight, if there is another, longer embargo or a revolution in Saudi Arabia or a general political shift away from the West among the oil-producing nations? I do not think it likely that the United States would peacefully accept economic strangulation. The black seed of the final holocaust may underlie the sands of the Middle East.

The Role of Religious Institutions

The focus of our discussion this afternoon is "What Religious Institutions Can and Should Do on the Energy Issue." I submit to you, ladies and gentlemen, that the most important thing religious institutions can do is to communicate some of the human reality of the energy situation and motivate a human response to it. We are not talking about abstractions and statistics--or we shouldn't be. We are talking about war and famine and suffering. We are talking about the struggle against cold, against dark, against isolation. We are also talking about brotherhood and sisterhood--or we should be. From all our churches and synagogues, a warning must sound. The energy crisis threatens new dangers, creates new victims. As believers in a just God, we must stand ready to confront these dangers and aid these victims.

Proper motivation will depend to a great extent on proper education. People cannot develop a sound perspective on energy unless they understand the issues in the light of principles drawn from our Judeo-Christian tradition. For example, that tradition views humanity not in isolation, but as the most important element in a wider Creation. It therefore counsels respect for the natural world, emphasizing that we have responsibilities as well as rights in its use. As religious leaders, we must teach our people the urgency of responsible stewardship, which relates to conservation, to air and water pollution, to the prudent use of our remaining supplies of oil and gas, and to many other energy issues.

The same is true of other general principles such as promotion of the common good; concern about justice for all, whether they be consumers, suppliers or producers; a special care for the needs of the poor, and more. Principles like these are the particular intellectual contribution the religious community can make to the national debate over energy, and it is important to keep them before the public eye.

The National Council of Churches has already articulated a set of principles in the policy statement on energy issued earlier this year. I myself am heading a task group that is at work on preparing a similar statement for the U. S. Catholic Conference. But, as we all know, policy statements have limited value as educational tools. The religious community still faces a major challenge in interpreting and explaining the energy crisis on the grassroots level. This challenge must be met if moral considerations are to have much weight in helping shape national energy policy. If the Catholic Conference or the Methodist Board of Church and Society supports energy assistance for the poor, that's one thing. If a substantial number of rank and file Catholics or Methodists support it, that has a much greater political impact.

Education, then, leads to advocacy. Our overall approach to energy as religious leaders, I believe, must emphasize generating not only public understanding but also public demand for responsible policies. The voice of the religious community, in its breadth and depth, must be audible in the White House, in the Senate and House chambers, in state legislatures, in the hearing rooms of public service commissions. We must work for the day when there is a real, informed grassroots constituency for just energy decisions and legislation.

In the shorter term, advocacy pressure will come primarily from individual church people, either professionals or concerned citizens. One of the staff at the U. S. Catholic Conference who had other duties last year, for example, now spends a substantial part of his time working on our energy statement and monitoring

relevant legislation. Other Christians and Jews work on energy issues through religious agencies or through ecumenical or secular organizations. As much as possible, we must encourage and assist this involvement, and attempt to form networks through which people of like mind can band together to make a difference.

Let me read you something. "Some might consider the often-heard command 'Love thy neighbor' trite and overused. Yet in reality this most basic of phrases needs constant restating in order to remind us of our most basic obligation. Love of neighbor and justice cannot be separated. Love of neighbor requires action: prayer and reflection with follow-up. We must act. And act not because of the economics of the situation, but because it is an inherent part of having faith."

This statement is adapted from a Parish Action Booklet put together by the Office of Human Relations Service in the Roman Catholic Diocese of Portland, Maine. Beyond education, beyond advocacy, is direct action to deal with the effects the energy crisis has on people's lives. Here, too, religious institutions have a mission, one with immediate impact.

The three goals of the Maine program are to promote responsible social change, to encourage a less consumer-oriented way of life, and to stimulate people to help poor and elderly people who may be suffering because of the high cost and/or shortage of energy. Information on federal energy assistance programs is included, along with copies of especially helpful publications and a list of local social service agencies.

This packet, it seems to me, is a concrete illustration of how Christian and Jewish congregations can act to address the here-and-now of the energy situation. It is practical, it is relatively straightforward, and it leads people to confront both the short-range and long-range problems that the depletion of the world's oil reserves entails.

There are certainly other actions that religious agencies--local, judicatory and national--can take as well. Our buildings should be made more energy-efficient.

We should purchase fuel wherever possible in an economical fashion, through agreements among clusters of congregations. We should consider investing church funds in the development of innovative technologies for conservation and renewable power. We should offer our good offices in negotiating solutions to conflicts involving power supply companies and consumers. When communities lay plans for the future, representatives of the churches and synagogues should take part, offering suggestions that take the energy situation and its potential impact on the poor into account.

The list could be extended indefinitely, but there is little point in doing so here today. Let me conclude by returning to what strikes me as the central point. The religious community must take the energy crisis seriously and must help the nation put it into proper perspective. If Americans are to handle the inevitable transition to renewable sources of energy wisely, they must not confine their thinking to cents per kilowatt-hour and barrels of oil a day. They must think also in terms of radiation and acid rain and the greenhouse effect and the impact of decontrol on the poor. They must think of what scarcity and inflated prices mean for people. Here is a booklet recently published by the ~~Community Services Administration~~. Do you know what it says? It advises people on what to do when the heat is turned off. It says, among other things, that you should wrap newspapers around your body to avoid freezing to death! That's what the energy crisis really means. If the religious community can succeed in getting that message across, if it can call forth a moral response to that urgent message, it will serve both God and neighbor well.

RELIGION AND RESPONSIBLE ENERGY PROGRAM COMMITTEE

May 27, 1980 - NYC

OPENING
AND
INTRODUCTIONS

Bill Cober convened the meeting at 10:45 with a prayer. Each person then introduced her/himself (see App. A for attendance); those not present at 4/16/80 meeting briefly described their relevant program (see App. B).

REVIEW OF
4/16 MINUTES

Bill Cober reviewed the 4/16 minutes, with detailed examination of the agreements/decisions reached at that meeting. There was consensus that the minutes correctly reflected those agreements.

DISCUSSION OF PROPOSED PROGRAM STEPS FOR R.E.S.

A lengthy discussion of the Proposed Program Steps for Responsible Energy Sabbath followed (see App. C for amended form). The discussion is summarized below:

Findings: Chris Cowap explained that Foundations have not yet been approached, and that the final version of the funding proposal would be done once this meeting had agreed on the program and structure. She urged anyone with expertise in this area and/or contacts within Foundations to help with fund-raising. David Swanson and Bill Millerd offered their expertise. Anyone with Foundation contacts PLEASE contact Chris!

Phyllis Sherman asked whether government funding would be sought; Daniel Polish explained that some agencies would have to withdraw from the project if direct government funding were involved (because of church-state implications), but added that substantial in-kind assistance was acceptable and expected (e.g., printed materials on conservation from DOE, display materials from HUD and ACTION, etc).

DISTRIBUTION OF MATERIALS: It was clarified that the first round of materials (to be sent to all houses of worship this summer), while centrally printed, would be distributed by the agencies/denominations, using their own mechanisms and at their expense. There was agreement that such materials should be as concise as possible in order not to have the distribution blocked at some intermediate level (e.g., the USCC mails only to Roman Catholic dioceses and must rely on them to mail materials on to local parishes). Jay Lintner remarked that the UCC normally doesn't mail directly to local churches because of the expense, but in this case he hoped it would be possible. Agreement that each agency has to figure out the best way to handle this,

Muriel Bermar raised a potential problem with the Post Office if agencies use their bulk mailing permits to distribute this material; this will be checked into by the Responsible Energy Sub-Committee.

There appeared to be agreement that, while the first mailing should aim at so energizing local houses of worship that they will all respond, we need to keep in mind the possible need for a repeat mailing to those who don't respond the first time, so that the process is open-ended and allows people to get involved at any time, even after October, 1980. Presuming that the first mailing includes a return covenant card on which the congregation indicates which options it has agreed to undertake, the next mailing would consist of specific and detailed information on how to do the chosen option(s). There was general agreement that at this stage, congregations would be willing (and could reasonably be expected) to pay at least part of the cost for such materials. The covenant cards would be returned to RES staff, who would directly distribute such materials. Agencies and denominations would be informed by RES staff of their "covenanted" constituency, to allow for additional follow-up.

It was agreed that sub-national ecumenical agencies would be informed of and involved with this process, and that local houses of worship would be encouraged to work together across denominational and faith lines, in order to maximize the impact on their community and to share resource people and materials.

OPTIONS FOR LOCAL CONGREGATIONS: It was agreed that articulation of religious values underlying energy issues must be a primary goal for each congregation.

The following options were agreed upon (wording needs refinement; RES Committee will do this). (Where there are blanks, congregation sets its own goal):

1. Reduce non-renewable energy use in 1981 in this house of worship _____% below 1979 use.
2. _____% of congregation members agree to reduce their 1981 non-renewable energy consumption _____% below 1979 use.
3. Congregation will help organize/sponsor a Community Energy Fair.
4. Congregation will work with the poor, elderly and community groups to reduce the financial burden of energy costs on those most vulnerable.
5. Congregation will work with others to organize a continuing community energy group of relevant resource persons and materials.
6. Congregation will work to reduce by _____% the use of automobiles by _____ individuals, _____ households, and the total congregation.

7. Congregation will work with others to influence local state and national legislation relating to conservation, renewables and protection of the poor.
8. Congregation will work with others to establish a local citizen/government committee to study and act on total community energy use (e.g., the Fitchburg, Mass. model).

DISCUSSION OF PROPOSED STRUCTURE

See App. D. for amended form. Kim White urged openness to local and regional input and involvement in the planning process. It was agreed that this is necessary, especially for the Community Energy Fairs Sub-Committee, but that at this time no formal structuring is required. It was clarified and agreed upon that, while funding will be sought by and given to all 5 Sponsors acting together, the National Council of Churches will administratively handle the funds.

ESTABLISHMENT OF SUB-COMMITTEES:

Persons agreed (or, being absent, were "volunteered" by others) to serve on the 5 Sub-Committees. See App. E for initial membership and responsibilities.

- The Sub-Committees met briefly to clarify their tasks, elect a convener, and agree on future meeting dates. Please get directly in touch with the convener if you have questions/suggestions or wish to serve on a Sub-Committee.

ADJOURNMENT/NEXT MEETING

It was agreed that, barring exceptional circumstances, the Program Committee will not meet again until the autumn; Sub-Committees and the Steering Committee were charged with carrying out all necessary tasks in the interim. The meeting adjourned at 3:55.

Recorded by Chris Cowap

APPS: A - Attendance List 5/27
B - Additional Program Review
C - RES Program Steps
D - RRES Structure
E - Sub-Committees

MAY 27, 1980 ATTENDANCE LIST

ADES, JUDITH - Jewish Community Relations Council 212/221-1535

BERMAR, MURIEL - United Synagogue of America 212/533-7800

*BROMBERG, CHARNEY - National Jewish Community Relations Advisory Council 212/564-3450

*BYERS, DAVID - U.S. Catholic Conferences 202/659-6802

*COBER, WILLIAM - American Baptist Churches 215/768-2400

COOPER, MARY - NCC, Washington Office 202/544-2350

*CORBETT, JACK - United Methodist Church & Society 202/488-5646

*COWAP, CHRIS - Division Church & Society-NCC 212/8702421

DE BOER, JOHN - Joint Strategy & Action Commission 212/870-3105

*DOCKHORN, ROBERT - Philadelphia Yearly Meeting of Friends 215/241-7238

GASSER, ELAINE - United Methodist Women's Division 212/678-6235

*GOUNARIS, ELAINE ALEXIS - Greek Orthodox Archdiocese 212/628-2500

*HOLLIDAY, BERNARD - Council of Churches of City of N.Y. 212/749-1214

*JEAVONS, THOMAS - Friends United Meeting 301/774-7663

*LINTNER, JAY - UCC Office Church in Society 212/683-5656

*MC INTYRE, J. RALPH - Baptist Sunday School Board, Southern Baptist Conv. 615/251-2290

*MILLERD, WILLIAM - Interfaith Coalition on Energy 202/546-5200

*POLISH, DANIEL - Synagogue Council 202/872-1337

ROBB, DAVID - (for Philip Newell) United Presbyterian Church 212/870-2918

*SAPERSTEIN, DAVID - Union of American Hebrew Congregations 202-387-2800

SHERMAN, PHYLLIS - American Jewish Committee 212/751-4000

SOVIK, MARTIN - Lutheran Council USA Office for Government Affairs 212/484-3850

*SWANSON, DAVID - Lutheran Church in America 212/481-9870

TIEMEYER, RAYMOND - Lutheran Church in America, 2900 Queen Ln, Philadelphia, PA 19129
215/608-5600

*TOTTEN, JUNE - American Baptist Churches 202/544-3400

VANDE BERG, JAMES - PCUS Office, 341 Ponce de Leon Ave, NE Atlanta, GA 30308 404/873-1531

WHITE, KIM - Campaign for Human Development, USCC 202/659-6650

*Attended 4/16/80 meeting

ENERGY PROGRAM REVIEW (ADDITIONAL)

American Jewish Committee--Phyllis Sherman - produces bi-monthly publication, "Petro Impact", and a newsletter analyzing relevant information. AJC chapters promoting conservation in communities; involved in at least two citizens' coalitions (Milwaukee--active; Baltimore--starting), Has a 60-second public interest radio spot, "Energy Today".

Presbyterian Church US ("Southern Pres.")--Jim Vande Berg - Resources local congregations for retrofit conservation and renewables; working on congregational development. (Also working on energy policy development).

United Methodist Womens' Division--Elaine Gasser - General education for UMW units; has program suggestions on energy, and will expand education.

American Lutheran Church--Martin Sovik - Active in citizens' coalitions (e.g., Milwaukee); middle judicatories pushing conservation/renewables.

Campaign for Human Development (US Catholic Conference)--Kim White - Provides \$6-7 million annually to fund projects for the poor, with increasing emphasis on energy; networks educational materials to RC dioceses; writing a booklet dealing with energy issues, relevant experience of projects, and teachings of the Church.

* * * * *

IF, AS SEEMS LIKELY, THE ABOVE SUMMARIES ARE INCOMPLETE OR INCORRECT, PLEASE

LET CHRIS COWAP HAVE AN ACCURATE ACCOUNT OF YOUR ENERGY PROGRAM!

STRUCTURE FOR RELIGION & RESPONSIBLE ENERGY PROGRAM

STEERING COMMITTEE:

Staff representatives from each of the 5 Sponsors
(Presently: Dave Byers - USCC
Chris Cowap - NCC
Ralph McIntyre - SBSSB
Bill Millerd - ICE
Daniel Polish - SCA
David Saperstein - ICE)

Plus chairpersons of any Sub-Committees which are set up.

Steering Committee to hold open meetings, announced in advance to any Program Committee members who indicate they wish to be so informed.

PROGRAM COMMITTEE:

Staff representatives from all Cooperating Agencies (which may, if they wish, delegate constituency instead of staff). Each Sponsor and Cooperating Agency has one vote.

SUB-COMMITTEES:

Self-appointed members from Program Committee, which assigns responsibilities. At least one Steering Committee member should be on each Sub-Committee. Sub-Committee selects its own chairperson from among Program Committee members, who then also serves on the Steering Committee.

SUB-COMMITTEES:

Responsible Energy Sabbath Sub-Committee
Public Policy & Legislation Sub-Committee
Community Energy Fairs Sub-Committee
Media Sub-Committee
Funding Sub-Committee

ADVISORY BOARD:

One constituent member from each of the 5 Sponsors. An Advisory Board member will chair all meetings of the Program Committee.

DECISION-MAKING:

STEERING COMMITTEE, IN CONSULTATION WITH ADVISORY BOARD:

1. Hires and supervises staff
2. Raises, receives and allocates funds.
3. Approves major decisions of Sub-Committees and Program Committee.
4. Calls general meetings.

PROGRAM COMMITTEE:

1. Discusses proposed program and materials and makes recommendations to appropriate Sub-Committee and/or Steering Committee.
2. Self-appoints from its membership persons to serve on Sub-Committees. Delegates responsibilities to Sub-Committees.
3. Shares information/proposed program on related issues.

EACH SUB-COMMITTEE:

1. Carries out responsibilities assigned to it by Program Committee, referring major decisions to Steering Committee for its approval.
2. Elects own chairperson, who then serves on Steering Committee.

ADVISORY BOARD:

1. Consults with Steering Committee as necessary.
2. Assists as appropriate with fund-raising.
3. Assigns one member to chair each program Committee meeting.

FINANCIAL MANAGEMENT:

The National Council of Churches would receive foundation grants. Options for handling the money include:

- a) Imprest Funds could be established for each participant for their share of Project activities which then could be managed by each participant in their own financial system.

or

- b) Block grants could be distributed to each participant for their part of the project.

or

- c) NCCC could pay all bills upon receipt of appropriate authorizations for all participants.

or

- d) Any combination of the above.

Agreed by Religion and
Responsible Energy
Program Committee
May 27, 1980

RELIGION AND RESPONSIBLE ENERGY SUB-COMMITTEES

RESPONSIBLE ENERGY SABBATH SUB-COMMITTEE

Responsible for creating/identifying materials to be sent to local houses of worship in relation to Religion & Responsible Energy, working with other Sub-Committees as appropriate, and for assisting RRE staff to coordinate RES activities.

Jay Lintner, Convenor [UCC office Church in Society, 105 Madison Ave. New York City, NY 212-683-5656]
Muriel Bernar [United Synagogue of America]
Bob Dockhorn [Philadelphia Yearly Meeting of Friends]
Elaine Gounaris [Greek Orthodox Archdiocese]
Dieter Hessel [United Presbyterian]
Kim White [USCC]
Chris Cowap [Steering Committee-NCC]

MEDIA SUB-COMMITTEE

Responsible for creating materials to assist congregations/communities with local advertising/media coverage; creating public interest t.v. and radio announcements; identifying good existing media resources for local use; exploring advisability of national prime-time telecast.

Tom Jeavons, Convenor [Friends United Meeting, 17100 Quaker Lane, Sandy Spring, MD 301-774-7663]
Bernard Holliday [Council of Churches of City of N.Y.]
Robert Taylor [Southern Baptist Radio-TV Comm.]

PUBLIC POLICY SUB-COMMITTEE

Responsible for monitoring national and state legislation dealing with energy conservation, renewables and protection of the poor; establishing mechanisms for utilizing/creating and informing legislative action networks (in cooperation with Interreligious Coalition on Energy, Washington Interreligious Staff Council [WISC], national and state IMPACTS, and sub-national ecumenical agencies); exploring possibility of sharing models of local ordinances/regulations.

June Totten, Convenor [American Baptist Churches, 110 Maryland Ave. NE, Washington, DC 202-544-3400]
Mary Cooper [NCC Washington office]
Jack Corbett [UMBCS]
Paul Kittlaus [United Church Office of Church in Society-
Washington]
Bill Millerd [Interfaith Coalition on Energy-Steering
Committee]
Martin Sovik [Lutheran Council USA]
David Saperstein [Union of American Hebrew Congregations-
Steering Committee]

COMMUNITY ENERGY FAIRS SUB-COMMITTEE

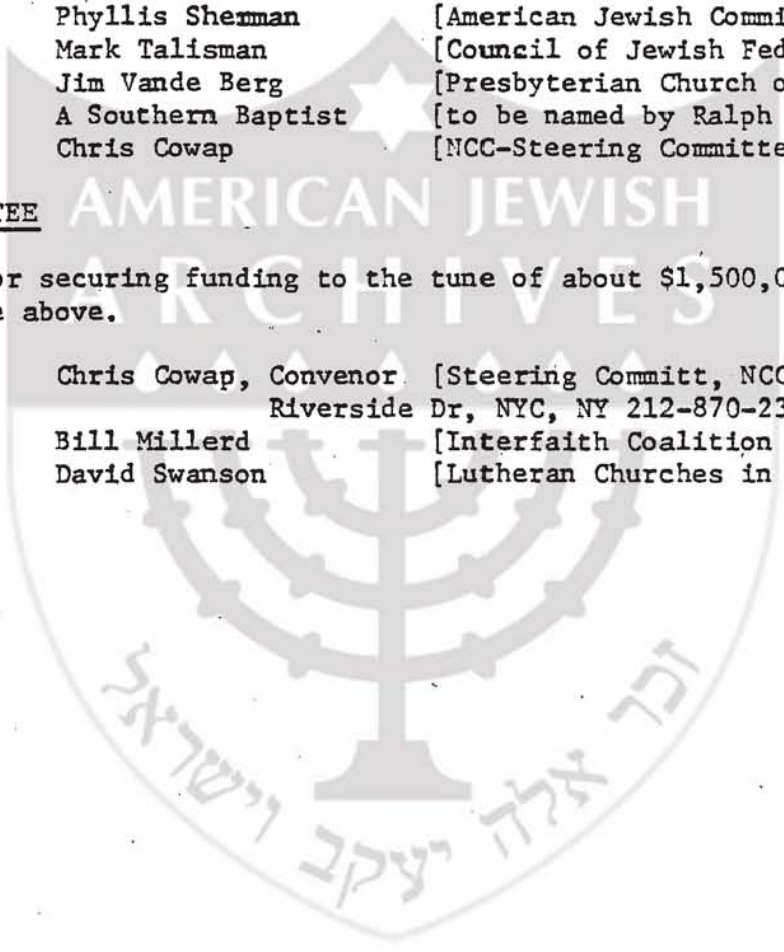
Responsible for designing and implementing possible regional training events and adaptable model for local community energy fairs; identifying/creating necessary resource materials; creating cooperative liasons with appropriate government agencies and public interest groups.

John deBoer, Convenor [Joint Strategy & Action Commission,
Room 1700A, 475 Riverside Dr. NYC, NY 212-870-3105]
Dan Karney [American Baptist Convention]
Phyllis Sherman [American Jewish Committee]
Mark Talisman [Council of Jewish Federations]
Jim Vande Berg [Presbyterian Church of United States]
A Southern Baptist [to be named by Ralph McIntyre]
Chris Cowap [NCC-Steering Committee]

FUNDING SUB-COMMITTEE

Responsible for securing funding to the tune of about \$1,500,000.00 to carry out all of the above.

Chris Cowap, Convenor [Steering Committ, NCC, Room 572, 475
Riverside Dr, NYC, NY 212-870-2385]
Bill Millerd [Interfaith Coalition on Energy]
David Swanson [Lutheran Churches in America]



WHITE HOUSE CONFERENCE ON CONSERVATION

by Marc H. Tanenbaum

(Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.)

During the Camp David "summit" meeting that President Carter held with ten religious leaders, ~~7/2~~ on July 10th, I proposed to the President that he should convene a White House Conference on the Moral Imperatives for Conservation. The President liked the idea, and that conference was held last Thursday in the East Room of the White House.

Before some 150 of the nation's major Christian and Jewish leaders, President Carter and Secretary of Energy Duncan soberly portrayed the magnitude of the crisis that faces America and its allies unless we mobilize all our resources to reduce drastically our profligate consumption of oil. America consumes forty percent more oil than we produce, and that places the entire nation as hostage to the volatile OPEC countries.

Americans generally have resisted facing that problem of dependency on OPEC, and the vulnerability of our foreign policy to their blackmail. In March 1979, a poll showed that 70 percent of the American people thought the oil shortage was "a hoax" concocted by the oil companies. The emergence of Ayatollah Khomeini and America's embargo of 700,000 barrels of Iranian oil, and the Soviet Union's ruthless rape of Afghanistan, have now persuaded most Americans that the oil crisis is for real. A late poll now reveals that 68 percent of the American people are prepared to undertake conservation measures.

While American Jews and Israel have had self-evident reasons for pushing conservation, the White House Conference disclosed that Christian leaders now understand that this is a profound American problem and that they better to get to work now mobilizing the 145 million Americans affiliated with our religious institutions to start cutting down on the obscene waste of resources. There was fruitful discussion of "an ethic of parsimony," defined as "how to get along with the least that will really do." If they act on their moral beliefs these religious leaders can play a pivotal role in eventually freeing America from bondage to the new oil Pharaohs.



to SAVE ENERGY

July 16, 1979

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Charles Williams
Elmer Winter
Adrian Wisniewski
Charlotte Zieve
*Executive Committee

Dave Sharpe
Executive Director

President Jimmy Carter
The White House
Washington, D.C.

Dear President Carter:

I commend you on your persistent efforts to make our country energy independent. The commitment that you made in Tokyo, I believe, can and must be met in the shortest time possible. We have the capacity, the commitment and the resources in America to bring us to a point where we will be independent and will get out from under the heel of the OPEC countries.

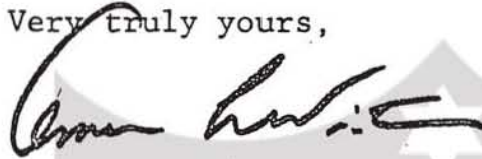
I believe that Americans are willing to follow you in your efforts towards the U.S. becoming energy independent. We can immediately take steps to wring out the waste in the use of energy in America. A good part of this can come from voluntary efforts on the part of all Americans. I do not believe that this calls for any real sacrifice. I have doubts at this moment of time if people will sacrifice their comforts or conveniences. On the other hand, I do believe that through a proper and hard-hitting program we can bring about at least a 10% reduction in the use of energy by all segments of our population. This will require a minimum of change of habits. I also believe that the best approach is to show the public how they can save dollars through reducing the use of energy.

I am submitting to you some ideas and recommendations that I would hope would be useful to you as you move

President Jimmy Carter
July 16, 1979
Page 2

ahead in a forceful and dynamic way to free this country of the stranglehold of OPEC. I do hope that some of the ideas that I am presenting will be useful to you as you move your important programs forward.

Very truly yours,



Elmer L. Winter

ELW:kd

Enc.





AMERICAN JEWISH
RECOMMENDATIONS TO PRESIDENT CARTER
ARCHIVES

FOR AN EXTENSIVE VOLUNTARY
CONSERVATION OF ENERGY PROGRAM
AFFECTING ALL SEGMENTS OF THE
AMERICAN POPULATION

Submitted by: Elmer L. Winter
Chairman
Milwaukee Alliance to Save Energy
5301 N. Ironwood Road
Milwaukee, WI 53201
(414) 961-1000

July, 1979

The commitment made by President Carter at Tokyo was appropriate and one I believe that Americans will be willing to accept. Americans want desperately to get out from under the heel of the OPEC countries. They are looking for leadership to, in effect, "wreck the OPEC." Americans look longingly to new sources of energy but I think they are pragmatic and understand that these new sources will not come on stream in any substantial quantity until at least five years from now. -

One of the major alternatives that I believe Americans will readily accept is to reduce the use of energy on a voluntary basis by 10%. This can be done without sacrifice. This can be done merely by wringing out the waste in the day to day use of energy consumed by all Americans.

In a recent survey conducted by Roger Seasonwein Associates, Inc., the following results were obtained:

"Should this nation's efforts to save energy rely on voluntary programs to conserve energy a great deal, a good deal, a fair amount, not too much or not at all?"

<u>RELY ON:</u>	<u>TOTAL PUBLIC</u>	
	<u>3/79</u>	
<u>Great deal</u>	<u>23%</u>	} 68
<u>Good deal</u>	<u>17</u>	
<u>Fair amount</u>	<u>28</u>	
<u>Not too much</u>	<u>12</u>	} 24
<u>Not at all</u>	<u>12</u>	
<u>Don't know</u>	<u>8</u>	

BASE: TOTAL SAMPLE

This indicates that 2/3 of the American public believe we should rely on voluntary programs to conserve energy. I would urge you not to talk in terms of sacrifice because there is still the question of lack of believability on the part of the American public as to whether the shortages are real or are the result of conspiracies by oil companies, OPEC countries, lack of proper information, etc. There is a tremendous problem of credibility. As long as that problem exists, I believe Americans will not look favorably upon the need to sacrifice to meet the energy shortages. I do believe, however, that Americans through proper education and through strong leadership will readily see how they can conserve energy by wringing out the waste in the use of energy and by accepting a 10% reduction in the use of energy in their homes, their offices, their factories, in the use of their cars, etc.

The purpose of this memorandum is to suggest a number of ways in which you can call upon the American public to participate in a 10% reduction program and to win the support of America in this important battle to free ourselves from the outrageous demands of the OPEC countries.



RECOMMENDATIONS

1. APPOINT A DIRECTOR OF VOLUNTARY ENERGY CONSERVATION. ✓

Have this person report directly to you. It would be the responsibility of the Director to develop ways and means by which America could develop voluntary conservation programs that would bring about a 10% reduction in the use of energy. The Director should set goals for America. These goals should be measured monthly to determine whether they are being accomplished. The Director should not be involved in alternate sources of energy. It would be the responsibility of the Director to develop ways and means by which Americans could reach the 10% reduction in the use of energy through voluntary means.

2. APPOINT A BLUE RIBBON COMMITTEE TO REPORT WITHIN A THREE MONTH PERIOD AS TO THE FUTURE STATUS OF THE AVAILABILITY OF ENERGY IN AMERICA DURING THE NEXT FIVE YEARS.

No program will work unless there is believability on the part of the American public that there is a shortage and there will continue to be a shortage of energy. The American public must be convinced that this is not an oil company-made shortage, or that there is a holding back to drive prices up, etc. The American public will not accept the estimates and projections of the Department of Energy because we have had so many mixed signals and indications from this Department in the past. A recent NBC and AP poll disclosed:

GASOLINE SHORTAGE REAL OR HOAX

Do you believe there is really a gasoline shortage or do you believe it is a hoax to get consumers to pay higher prices for gas?

	<u>MAY 29</u>	<u>MARCH</u> 1979
There is a shortage	25%	22%
It is a hoax	65%	70%
Not sure	10%	8%

GASOLINE SHORTAGE CREATED BY OIL COMPANIES

Do you agree or disagree with the following statement:
"The oil companies have created the shortage of gasoline so they could raise prices and increase their profits?"

Agree	71%
Disagree	24%
Not sure	5%

A blue ribbon committee made up of people in whom the public has absolute confidence and trust should be selected to analyze our energy supply and to issue a report promptly.

3. THE U.S. GOVERNMENT'S PLAN FOR A 10% REDUCTION IN THE USE OF ENERGY

The U.S. Government must show leadership in each department of government or the American public will not understand why it is asked to reduce its use of energy. I would urge you to issue a strong statement pointing out that all government branches are being called upon for an immediate 10% reduction in the use of energy. Each Cabinet officer should be requested to submit to you within 90 days a comprehensive plan as to how their respective departments will reach the 10% goal. Appropriate methods should be established to determine whether the various departments are meeting the objectives established in accordance with an agreed upon timetable. Government people should understand that time is of the essence. We cannot afford the luxury of lengthy analyses of government utilization of energy.

Some of the energy conservation measures to be included in the plans to be submitted by the Cabinet officers are:

- a. Retrofit of government buildings so that they are operated on a cost effective basis.
- b. Establishment of heating, lighting and air conditioning standards that are reasonable and will bring about a 10% reduction in the use of energy.
- c. Adoption of the following policies in relationship to trucks used by the government:
 - (1) Increase the payload.
 - (2) Use radial tires or wide base singles.
 - (3) Streamline the trucks.
 - (4) Use temperature modulated fans.
 - (5) Derate the engine.
 - (6) Reduce the engine speed.
 - (7) Drive at maximum 55mph.
- ✓ d. All Saturday mail deliveries should be eliminated. This will save substantial costs in energy used in the operation of postal facilities, trucks and cars to deliver mail on Saturday.
- e. We should stop construction of new highways that are presently on the drawing board and have not been started.
- ✓ f. There should be carpooling by government officials, as well as vanpooling.

4. STATE GOVERNMENTS

State Governors should be called to Washington for a discussion as to how the states can show leadership in the operation of state buildings, facilities, etc., in the area of conservation of energy. The states should be called upon to develop and adopt 10% reduction programs. Many of the items referred to above under the federal government plan apply to the states and should be included in the state programs.

5. COUNTY CONSERVATION OF ENERGY PROGRAMS

The representatives of the Association of County Executives should be brought to Washington for a discussion of how counties can bring about a 10% reduction in the use of energy. In addition to the plans referred to under "Federal", discussion should also take place as to reducing highway lighting by 10%, recycling materials, reduction of energy use in the operation of recreational facilities, etc.

6. SPECIAL ENERGY AUDITS FOR COUNTY BUILDINGS SHOULD BE DESIGNED AND APPROPRIATE BUDGETS ESTABLISHED.

7. CITY CONSERVATION PROGRAM

Representatives of the Association of Mayors should be called in for a review of how various municipalities can bring about a 10% reduction in the use of energy. Many of the suggestions referred to under "Federal", "State", and "County" should be considered in relationship to a city conservation program.

✓ 8. A WHITE HOUSE CONFERENCE ON CONSERVATION OF ENERGY

I recommend that you schedule a White House conference that is restricted solely to a discussion of ways and means to bring about conservation of energy. There are many energy conservation programs across the country that have been developed, but are not generally known. There needs to be a Forum where these programs can be discussed, thus preventing all of us from trying to reinvent the wheel.

9. CREATION OF 100 LOCAL ALLIANCES TO SAVE ENERGY

The only way the job can be done in the area of voluntary conservation is to work at the city level where people live, work, and have their recreational facilities. The representatives of the National Alliance to Save Energy should be called in to present a program as to how the Alliance can set up at the start 20 local Alliances in various sections of the United States. A budget of two and a half million dollars should be allocated to provide the necessary staffing at the state, regional and national level to implement the program for the local Alliances. These Alliances should adopt programs similar to those of the Milwaukee Alliance to Save Energy, which are:

- a. Develop a Communications Center to disseminate information on the following subjects:
 - 1) The need to conserve energy
 - 2) The ways in which to conserve energy
- b. Work with local universities to help make their communications programs as effective as possible.
- c. Cooperate with the National Advertising Council to maximize the impact of the Gregory Peck series in various media channels.
- d. Test marketing program with several of their local schools. Work with their youth so that they will have a better understanding of the finiteness of energy and how to conserve energy.
- e. Develop a reward program to salute organizations and individuals in the area who have done an outstanding job in the conservation of energy.
- f. Distribute the materials that are prepared by the Alliance to Save Energy, Department of Energy and other organizations.
- g. Place news releases in newspapers, radio and television stations.
- h. Provide news releases for corporate house organs, labor newspapers and newsletters of voluntary organizations.
- i. Develop a Speakers' Bureau. Speakers should be available to discuss the ways to conserve energy.
- j. Work with the Boy Scouts organization on a distribution of energy awareness materials, published by the National Alliance to Save Energy.

- k. Prepare periodically a newsletter specifically designed to present ideas relating to the conservation of energy. This newsletter will be made available to various organizations who will be free to use any of the materials contained in the newsletters for their membership.
- l. Cooperate closely with all existing organizations who have developed materials and similar programs in the field of conservation of energy. It is not necessary to re-invent the wheel. Utilize the many materials that have been prepared on the subject of energy conservation and put them into the mainstream of your city.

10. THE PUBLIC UTILITIES

The representatives of the Public Utilities Association should be called in for a discussion as to how the utilities can show leadership in bringing about a 10% reduction in the use of energy in their respective communities. Many of the utilities are engaged in educational programs. Their efforts should be doubled to make a much stronger impact at the local level.

New ways of measuring the use of energy should be established. In a statement published in the Congressional Record on May 1, 1979, Senator Percy stated:

"Mr. President, a sound U.S. energy policy depends upon the broad and knowledgeable participation of our Nation's people. Unfortunately, the lack of a universal unit of energy measurement makes it very difficult for Americans to understand how much energy they are actually using.

How many Americans are able to compare the energy value of a kilowatt-hour of electricity with the energy contained in a gallon of gasoline or a cubic foot of natural gas? And how do all of these relate to the 'quads' of energy which Secretary Schlesinger and others refer to when discussing our Nation's overall energy needs?"

Senator Percy referred to an article published by David Morris in the New York Times. He pointed out:

"In my own work with Government officials, community organizations, and planners, the hardest problem in energy planning occurs right at the beginning, with the language we use.

Our fragmented units of measuring energy confuse and paralyze rather than inform and catalyze.

In any weight-reducing chart, a calorie is a calorie whether it comes from meat or cereal or vegetables. But while our food energy is measured in calories, our electric bills read in kilowatt hours, gas bills come in therms or cubic feet, fuel oil and gasoline is purchased in gallons. Sophisticated energy analysts speak of megajoules.

This bewildering array breeds the dangerous illusion that there are many different kinds of energy embodied in these commodities. It tends to thwart the curious citizen.

Each of these units, however, could easily be converted into B.T.U.'s: The B.T.U, or British Thermal Unit, is the amount of energy required to raise the temperature of a pound of water one degree Fahrenheit. There are four B.T.U.'s in a calorie, slightly over 3,400 in a kilowatt hour and 100,000 in a therm of natural gas.

Once a common energy unit was adopted, consumers could more easily compare the costs of different fuels and energy-consuming devices."

Every effort should be made to get rid of ornamental lighting. The utilities should develop programs with corporations to substantially reduce the cost of public image outdoor lighting. Gas lights in front of homes should be eliminated. New provisions should be developed for safety lighting plans to minimize the cost of these programs. Utilities should be asked to cut back on the cost of cars used by meter readers. Consideration should be given to a combined program where electric and gas meters are read by one person, rather than two coming at separate times.

11. ENERGY USED BY INDUSTRY

The past several years large companies have adopted many programs to reduce the use of energy because of the high cost of energy and its impact on the operating statement of the companies. American corporations have found it to their own self-interest to substantially reduce energy utilization. As prices increase, they will dig deeper into methods of saving energy.

On the other hand, there are many companies that have not given sufficient consideration to the use of alternative sources of energy and energy conservation measures. Representatives of the United States Chamber of Commerce and other business organizations should be asked to meet with you in Washington. They should be requested to come back with plans as to how a massive educational program can be conducted so that industry will reduce its energy utilization by a minimum of 10%. Certain companies have done an

outstanding job in this area. They should be used as the seminar and discussion leaders. Presidents of corporations should be asked to make a commitment to energy conservation similar to commitments that have been made in the past to equal employment hiring, etc. Unless the Presidents of companies are involved, people in lesser positions will not respond as favorably as they should. There should be a way of determining total energy cost in each company with budgets established calling for a minimum of a 10% reduction.

12. TRUCKING COMPANIES

Those that are engaged in trucking, whether it be private or public, are substantial users of energy. Representatives of these organizations should be called in to discuss various ways of bringing about a minimum of a 10% reduction in the use of energy. These companies should understand the importance of the 55 mile speed limit and your intention to ask police officers across the country to enforce the 55 mile speed limit for trucking companies as well as for private autos. Trucking companies can substantially save energy by adopting the programs referred to in Recommendation 3c (1-7) above.

13. AUTOMOBILE MANUFACTURERS

The public is demanding smaller cars with more efficient gas utilization. It is important that you stick to your announced policies. The public will not accept delays by the automotive companies producing the type of cars that they want and need to substantially increase the mileage which they get from their automobiles.

14. THE PUBLIC AT LARGE

A massive educational program is required to show the American public that it pays to save energy. There are many analyses that have been made as to how the reduction in the use of energy will put money into the pockets of consumers. That is the language that they understand, particularly at this time of mounting inflation.

It is proposed that a consumer pledge plan be adopted where consumers will, in effect, say, "I will be a ten percenter; I will wring the waste out of energy that I use." The pledge campaign should be launched by the Advertising Council in a massive program across the country. The local Alliances referred to above would also promote this effort. All appropriate

educational material would be furnished so that the public would be tuned in to the dollars that can be saved by wringing the waste out of the improper use of energy.

15. BOAT OWNERS

The public in general finds it hard to accept the need to reduce energy when one sees power boats being used without any seeming restriction. Some form of rationing or substantial reduction in the fuel available to marinas and boat owners should be imposed. This will give substance to the request that the public in general cut back on the use of energy.

16. HIGHWAY PATROLS

Representatives of police forces should be brought to Washington for a discussion of how highway patrols can accomplish the following:

- a. Putting tight enforcement of the 55 mile an hour speed limit for passenger cars as well as trucks
- b. Reducing the cost of operating highway patrol vehicles

17. TRAINS

Representatives of the railroad industry should be brought to Washington to discuss various ways in which energy can be saved in the operation of trains. Schedules should be reduced wherever possible. Freight deliveries should be reduced wherever possible.

18. TAXICABS

Representatives of taxicab companies should be brought to Washington to discuss ways and means of doubling and trebling up on passengers in cabs, particularly from airports, recreational events, etc. Instructional material to cab drivers should be offered in terms of idling of cars, speed limits, etc.

19. FILLING STATIONS

Representatives of filling station operators should be brought to Washington for a discussion as to how filling station operators can do a more effective job in servicing the public. Long waiting lines at the gas pumps use a tremendous amount of gasoline. There should be educational material provided by the oil companies and distributed through the filling stations as to proper maintenance of automobiles, etc.

20. RECREATIONAL FACILITIES

The public is concerned about the use of gas for automobile racing, motorboat racing, etc. It is difficult to call upon the public to cut back on the use of energy if gas is readily available for recreational facilities. A program should be designed where the recreational facilities will receive a considerably lesser allocation of fuel than exists today.

21. TRADE ASSOCIATIONS

Representatives of major trade associations should be requested to come to Washington for a discussion as to how they can show leadership in the area of conservation of energy for their membership. These trade associations publish newspapers, magazines, special bulletins, etc. Each trade association should have an energy conservation committee whose responsibility it is to present continuing ideas and information on energy conservation for their members.

22. ARCHITECTS AND BUILDERS

There are many ways in which energy can be conserved in the construction of new buildings. Representatives of architects and builders should be brought in for a discussion as to the ways which they would recommend codes be changed, etc., thus bringing about a substantial reduction in the use of energy in new buildings.

23. PUBLIC SCHOOLS

Representatives of the school systems should be brought in for a discussion of ways in which energy can be reduced in the following areas:

- a. A retrofit of school buildings. Many schools need to be remodeled to become energy efficient. It is necessary to show the cost effectiveness of retrofit to school boards, who are responsive to taxpayers' demands for lower taxes.
- b. Reduction of heating costs, lighting costs, etc. Schools should be encouraged to substantially eliminate the very heavy use of automobiles by students coming to school in personal cars, rather than through buses.
- c. A massive educational program. Curriculum should be introduced into all schools, including grade school and high schools, which teaches conservation of energy courses. By training our young people in conservation methods, they will be able to bring about a reduction in the use of energy in their homes.
- d. Contests. National, state and local contests should be designed to reward students who develop new conservation of energy methods.

24. AMERICAN AUTOMOBILE ASSOCIATION

The Association has a very large membership throughout the U.S. The Association has published booklets on cost savings in the operation of automobiles. A substantially increased program should be suggested, which will bring about massive education on the part of drivers so that they can reduce the cost of gas consumed in their cars.

25. DISCOUNTS FOR LESS USE OF ELECTRICITY, HEATING OIL AND HEATING GAS

We are accustomed to discounts for increased purchases. A reverse type of discount should be offered by the utilities for using less energy than the year before.

26. OUTDOOR ADVERTISING SIGN COMPANIES

Representatives of the outdoor advertising sign companies should be requested to provide a program where they will make available, without cost, signboards that are not in use and which could be directed towards delivering the message of "It Pays to Save Energy."

27. COMMERCIAL PLANES

The airlines should be requested to provide a program which would substantially reduce the use of fuel in operating planes. This would include programming which would eliminate lining up planes on the field waiting for takeoff, reducing and combining schedules, etc.

28. AIRPORTS

The Airport Managers' Association should be brought in for discussions as to how airports can substantially reduce the amount of energy consumed in heating, lighting and air conditioning airports. Exterior lighting for image purposes should be reduced. Lighting in the parking areas can also be reduced.

29. SHOPPING CENTERS

Directors of the Shopping Center Association should be brought in for discussions of the many ways in which energy can be reduced in shopping centers. In many leases the shopping center management controls the hours in which the stores are to be open, the amount of lighting to be used in windows and in the stores, the temperature for air conditioning, etc. A program should be designed for a reduction of lighting, heating and air conditioning. Shopping centers could well be closed earlier than at present and thus reduce substantially the amount of energy used. Conservation of energy programs should be on display in the shopping center malls.

30. INCREASING THE COST OF MAIL FOR CERTAIN MAILERS

I believe there is common agreement that we are being flooded with mailers from various catalog houses, sales organizations, fund raising organizations, etc. Many of these organizations receive postage concessions which are unfair to those who pay the regular cost for letters. If the postage concessions were removed, there would be a substantial drop-off in the numbers of mailers that are put into the postal system each day. This would eliminate the cost of handling these materials by trucks, planes, trains, etc. This would save substantial energy.

31. USING THE GOVERNMENT'S PURCHASING POWERS

The Federal Government uses its purchasing power to bring about compliance with the wage and price stabilization rules. A similar program could be designed so that the Government would not buy products from companies that do not comply with certain guidelines that would be established for energy conservation. A good example of this would be the use of trucks that did not have appropriate wind deflectors to deliver goods to Federal institutions.

32. RESTAURANTS AND HOTELS

Representatives of the Restaurant and Hotel Association should be brought in for discussion as to how various restaurants, hotels and motels can put on a continuing educational program for their managers with a goal of substantial reduction in the use of energy.

33. OFFICE BUILDINGS

Managers of office buildings should be brought in for a discussion as to how office buildings can be made more energy efficient. This would encompass the development of programs which lock thermostats appropriately for air conditioning and heating and reduce lighting. A program should be designed for daytime cleaning of buildings, to eliminate the heavy cost of lighting in buildings for night maintenance crews.