

Anglican primate paints God 'green'

by Kathleen Klenetsky

The selection of a radical environmentalist as the new Archbishop of Canterbury signals that the drive to "paganize" the West's mainstream religions by turning them into nature-worshipping cults—as demanded by Britain's Prince Philip in a public statement last May—has really taken off.

The Right Reverend George Carey, who was named on July 25 to succeed Archbishop Robert Runcie as head of the Church of England and who will formally take up his new duties next year, is sure to accelerate the "greening" of the various member churches of the Anglican Communion, and to throw the considerable weight of his new position behind similar efforts in other denominations as well.

Known as the "Green Bishop" because of his strong environmentalist bias, Carey has declared that "God is green." He shares the decidedly anti-Christian view that mankind is a canker on the face of the Earth. He told a meeting sponsored by the British Green Party that, "In nature, predator numbers are always fewer than their prey, but the human species is unique in attaining such a high density, that the structure of our environment is in danger of breaking down under the huge punishment."

In other locations, Carey has insisted that society, and especially Christians, aren't "doing enough" about the ecology. "We are not aware of the crisis we have in this world; the ecocide, the biocide we are creating—we must face up to that," he has said. "One-third of the population consumes two-thirds of the world's resources. The Christian and caring humanist cannot remain unconcerned. We are predators. We are consumers on a scale to which history gives no precedent."

Christ was not a cockroach

Carey's appointment intersects a concerted effort now under way within nearly every Western religion to introduce the belief that man holds no special place in Creation, that he is fundamentally equivalent to a rat or a cockroach.

To describe such a belief as heresy is an understatement. The foundation stone of the Judeo-Christian tradition is that God made *man*—not cows, not rocks—in His image. Christianity is based on the belief that God became *man*—not an

animal or other creature—through His son, Jesus Christ, in order to redeem *mankind*—not the plant world.

Anyone who claims that the opposite is true—that man is on a par with the rest of the created world—is denying the most basic aspect of Christianity. Yet, this is exactly what is now going on, in the name of making Christianity more "sensitive" to ecological concerns.

Back in May, Washington, D.C. was the host to a major conference on "religion and ecology," where Prince Philip praised paganism for its "ecological pragmatism" while criticizing the "revealed religions" for weaning people away from nature worship.

World Council of Churches pushes genocide

At the same time Philip was spouting this nonsense, an advisory commission to the World Council of Churches (WCC) was meeting in Malaysia to draft a document geared toward instituting such "ecological pragmatism" within its 300-odd member churches.

The commission was directed by Gerald Barney, the head of the Jimmy Carter administration's notorious Global 2000 program, which called for halving the world's population, and included representatives of several denominations, among them the Russian Orthodox Church, along with Dr. Elizabeth Rae of the North American Conference on Religion and Ecology—the group to which Prince Philip made his pro-pagan declaration.

The commission's document echoes the Prince in several key respects. Its overarching theme is that man's anthropocentric view of the universe has resulted in an ecological catastrophe, which can only be corrected by putting people in their place. "We not only reject a view in which the cosmos does not share in the sacred and in which humans are not part of nature," it says. "We also repudiate hard lines drawn between animate and inanimate, and human and non-human."

The document, which will be presented to the WCC's seventh assembly next year in Canberra, Australia, charges that "Human activity is slowly closing down the life-support systems of the planet. . . . Something is terribly and dangerously wrong with our relationship to the Earth." One of the things the document holds to be "dangerously wrong," is the growth in human population. "Throughout the world, however, there are limits to the numbers of humans that can be supported by the non-human parts of creation," it states. And, while paying lip service to the needs of the poor, the document's wholehearted endorsement of so-called sustainable development (i.e., economies based on primitive forms of agriculture and industry) will condemn millions of these poor to early death.

Like Philip, the document blames Christianity, because it "has held and encouraged a theology of mastery and domination." As an antidote to Christianity's nasty influence, it recommends giving much greater sway to the cultures of "indig-

enous people,” because their pantheistic beliefs “can contribute to finding ways of living that respect and do not over-burden eco-systems.”

When they say ‘God,’ they mean ‘Isis’

In another frontal assault on Christian doctrine, the document suggests a radical redefinition of the Holy Trinity, calling for identifying the Holy Spirit as the “feminine aspect of God.” This effectively substitutes the pagan version of the Trinity—Isis-Horus-Osiris—for that of the Christian one. Indeed, Barney told one journalist that he was very much influenced by the book *Models of God* by theologian Sallie McFague, which holds that “new metaphors” of God that are more “relevant” to the environmentalist push are needed. She recommends that God be seen not as Father, Son, and Holy Spirit, but as “friend, mother, and lover.”

In its implementation section, the statement urges the WCC’s Canberra meeting to “draw up and implement a Universal Declaration of Human Obligations Towards Nature.” Such a declaration would require, for example, beefing up the United Nations to enforce environmentalist restrictions, and instituting “a set of legal principles and recommendations regarding environmental protection and sustainable development.”

The WCC member churches, meanwhile, should “develop, review and reinterpret as necessary all teachings, hymns, doctrines, confessions and liturgies to ensure that they reflect new theological and ethical insights into human responsibilities for the care and preservation of creation” and “the stewardship of human fertility.”

But even prior to the Canberra meeting, key Protestant churches are working out statements on the ecology. For instance, commissioners to the 202nd General Assembly of the Presbyterian Church this spring endorsed a document entitled “Restoring Creation: For Ecology and Justice,” which bears a marked similarity to the WCC statement. That is no coincidence, since Gerald Barney consulted with the Presbyterian’s eco-justice task force. The document is full of talk about “global warming” and the “greenhouse effect,” the “population explosion,” and the importance of “sustainable development,” and calls for a new ethic of “earth-keeping.”

Here again, the real villain is man, especially his insistence that he holds a unique place in Creation, by virtue of his special relationship to the Creator. “We have noted already,” says the document, “that the crisis of our time compels us to transcend the traditional, strictly anthropocentric understanding of justice. The neighbors that claim respect and concern include our nonhuman companions. The human community depends upon the biotic. Nature’s systems are vulnerable. Earth is oppressed along with people. Social systems cannot be justified if they are not sustainable. We may still speak of justice when thinking mainly about people, but justice is a subset of eco-justice.”

Britain courts the butchers of Beijing

by Mary M. Burdman

Great Britain broke ranks with the European Community and sent a cabinet officer, Francis Maude, who was Foreign Office Minister for Hong Kong, to visit Beijing on July 24. The United States and Japan are the only other advanced industrialized nations to have sent such high-level officials to Communist China after the June 4, 1989 massacre in Tiananmen Square. Britain claims that the importance of Sino-British negotiations over Hong Kong, which will revert from British colonial rule to Chinese sovereignty in 1997, give it the right to ignore the EC ban on ministerial contact with China.

The visit is being made at the worst possible time for Hong Kong’s 6 million Chinese citizens. It coincides with the debate over a proposed Bill of Rights for the city after 1997 in Hong Kong’s Legislative Council—a measure which Beijing wants to quash. At the same time, a show trial is being run in Hong Kong against a group of democracy protesters, charged with violating some archaic ordinances by using bullhorns and collecting money.

Prime Minister Margaret Thatcher had the temerity to promote Maude to a new post—finance secretary to the Treasury—on the eve of his trip. Beijing will play Maude’s visit up to the hilt, as a sign of “acceptance” by the world, veteran BBC Beijing correspondent Simon Long stated July 23. Prime Minister Li Peng had just had a meeting with former Australian Prime Minister Gough Whitlam, whom Li told, “The clouds of attempting to isolate China are dispersing as more and more countries are responding to China’s sincere desire for friendly coexistence.”

Before leaving for China, Maude said he would raise the issue of human rights violations there, but both he and the P.R.C. leadership know that is not to be taken seriously, since he also stated before he left Britain, “There have been good moves in China and we should respond to them.” China will make its usual assertions about its national sovereignty, and that will be the end of the matter. “Improved atmospherics” over Hong Kong is the only issue.

Atmospherics have already improved significantly with the American side. The mayor of Shanghai, Zhu Rongji, completed a tour of the United States in mid-July, and was most pleasantly surprised by the warmth of his delegation’s reception, the pro-Beijing newspaper *Wen Wei Po* reported July 12. Zhu was received by members of Congress and State