

God's Creation Cries for Justice. Climate Change: Impacts and Faithful Response

Participant Packet

A Collaboration between JustFaith Ministries and
The Catholic Coalition on Climate Change
JustMatters is a program of **JustFaith Ministries**

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In partnership with



With additional support from:





**God's Creation Cries for Justice.
Climate Change: Impacts and Faithful Response
Participants Packet**

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JustFaith Ministries works in cooperation with the organizations listed and receives over half of its funding in the form of charitable contributions from program graduates.

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Catholic Climate Covenant
Care for Creation. Care for the Poor.

Dear Participant:

Welcome to the newly revised 3rd edition of *God's Creation Cries for Justice: Climate Change Impacts & Faithful Response!*

Thank you for your interest in the moral questions and faith commitments related to our changing climate. In this fast-changing field of study, new resources are continuously emerging. We've included many of these resources—both from science and from the Catholic community—in this new version. We believe it contains the most up to date material available to help inform your journey of inquiry and to inspire action on climate change that is rooted in faith.

In this module, *God's Creation Cries for Justice*, you will find thought-provoking readings, challenging discussions and inspiring actions to help you do your part to both protect God's gift of this planet for future generations and to ensure that our brothers and sisters living in poverty may be able to adapt to unfolding climate change.

Since 2006, the Catholic Coalition on Climate Change (CCCC) has encouraged Catholic organizations—including the premier social ministry formation organization, JustFaith Ministries—to connect the principles of Catholic social teaching and climate change. This module is a result of our partnership with JustFaith and believe that, together, we have produced a top-tier resource for JustFaith graduates and others interested in a Catholic response to this issue.

Formed in 2006, CCCC's goal is to assist the U.S. Church to more fully implement the bishops' 2001 statement, *Global Climate Change: A Plea for Dialogue, Prudence and the Common Good*. We have done this by developing educational materials that compliment the US bishops and Vatican resources; by convening scientists, theologians and other stakeholders in the climate change debate; by assisting in the formulation of public policy; and by collaborating with other national Catholic organizations such as JustFaith Ministries.

The Coalition's signature effort and key organizing tool continues to be the *Catholic Climate Covenant: St. Francis Pledge to Care for Creation and the Poor*. This initiative helps Catholic individuals, families, parishes, schools and other organizations more fully integrate understanding and action on climate change and has been embraced by thousands of Catholics. We hope that the Covenant and the Pledge will help you in your efforts to stimulate action on this issue.

We also hope you find the Catholic Coalition on Climate Change a reliable source of information on the religious response to this serious and emerging moral issue and encourage you to explore our website: catholicclimatecovenant.org.

Sincerely,

Dan Misleh
Executive Director

Kolya Braun-Greiner
Program Assistant,
Lead Author for *God's Creation Cries for Justice*

Catholic Coalition on Climate Change

United States Conference of Catholic Bishops:

Department of Justice Peace and Human Development

Migration and Refugee Services

The Association of Catholic Colleges and Universities

Carmelite NGO

Catholic Charities USA

The Catholic Health Association of the United States

Catholic Relief Services

The Conference of Major Superiors of Men

The Franciscan Action Network

The Leadership Conference of Women Religious

The National Catholic Rural Life Conference

God's Creation Cries for Justice, Climate Change: Impact and Response
Author Kolya Braun-Greiner

Born and raised in Michigan, Kolya earned her B.S. in anthropology and art from Central Michigan University. She later attended Union Theological Seminary in New York City, where she focused her studies on liturgy expressed through lay leadership, as well as the theology of ecology. Kolya served on the staff of United Methodist Women where she addressed social justice issues of poverty, health, education, and violence among women and children. An experienced facilitator, Kolya has led groups on peace, the environment, and Native American land rights, advocacy for farm workers, and non-violence in the tradition of Gandhi and Martin Luther King, Jr. She has published faith-based curricula and numerous devotional resources for youth and adults communicating the spiritual roots for social engagement in justice-making. Kolya currently lives with her family in Takoma Park, MD, serves as a mentor with the Interfaith Youth for Climate Justice, and works for the Catholic Coalition on Climate Change.

**God's Creation Cries for Justice
Participants Guide
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Online links:

1. Evaluations (participant and facilitator):
<http://justfaith.org/JustMatters/Evaluations/climatechange.html>
2. Readings page <http://justfaith.org/programs/resources/jm-climatechange-readings.html>

Module readings, with links and by session

This list is available online at the readings page:

<http://justfaith.org/programs/resources/jm-climatechange-readings.html>

Session Two

[“Faithful Citizenship and Climate Change”](#) by Daniel Misleh. Journal of Religion and Society, 2008 Supplement Series 4. pp. 150-63. Reproduced with permission.

[“For Benedict, environmental movement promises recovery of natural law tradition”](#)
Published on National Catholic Reporter Conversation Café, July 27, 2007. Reproduced with permission.

Resource on Pope Benedict XVI's World Day of Peace message: If You Want to Cultivate Peace, Protect Creation, a 6-page educational resource from USCCB: Contains quotes from the WDP message about Care for God's Creation, Prayer, Action Ideas, and Stories about impact of climate change on the most vulnerable. <http://catholicclimatecovenant.org/wp-content/uploads/2009/12/2010-01-01-bulletin-world-day-peace-resource.pdf>

Climate Change and Our Catholic Response, a 2-page resource from Catholics Confront Global Poverty, addresses “Why Should People of Faith Care?” and “What Response is Needed?” with story about impacts of climate change
http://old.usccb.org/sdwp/globalpoverty/pdfs/Climate_Change.pdf

“Why Does the Church Care About Climate Change?” in Faithful Stewards of God's Creation: a Catholic Resource for Environmental Justice and Climate Change from the USCCB, 2001.
<http://catholicclimatecovenant.org/wp-content/uploads/2009/04/Why-Does-the-Church-Care.pdf>

Quotes from the Pope and the Church on Climate Change:
<http://catholicclimatecovenant.org/wp-content/uploads/2010/03/Quotes-from-the-Pope-and-the-Church.pdf> and this page on Church Teaching on Climate Change:
<http://catholicclimatecovenant.org/catholic-teachings/>

Facilitator to make copies of this document in advance for Session 2:
<http://catholicclimatecovenant.org/wp-content/uploads/2011/02/Climate-Change-and-Catholic-Social-Teaching.pdf>

Session Three

Climate Change 101: Overview. Published by the Center for Climate and Energy Solutions.
<http://www.c2es.org/docUploads/climate101-overview.pdf>

“The Science of Global Climate Change” from the Bishop's Statement on Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good. <http://tinyurl.com/c2uaa3z>
(Also the printed USCCB booklet)

“Fate of Mountain Glaciers in the Anthropocene” The Pontifical Academy of Sciences, 2011. Read Summary (first 5 pages) http://catholicclimatecovenant.org/wp-content/uploads/2011/05/Pontifical-Academy-of-Sciences_Glacier_Report_050511_final.pdf

Web-based videos:

“Warming World” On Global Climate Change from NASA:
<http://climate.nasa.gov/warmingworld/>

Images of recently melting glaciers with compelling talk by photographer James Balog, who shares new image sequences from the Extreme Ice Survey, a network of time-lapse cameras recording glaciers receding at an alarming rate, some of the most vivid evidence yet of climate change. http://www.ted.com/talks/james_balog_time_lapse_proof_of_extreme_ice_loss.html

What is the latest science on climate change? (Read online or download PDF file)
http://www.ucsusa.org/global_warming/science_and_impacts/science/latest-climate-science.html

Facilitator to make copies in advance for session 3: The Evidence of Climate Change on NASA's website: <http://climate.nasa.gov/evidence/>

Session Four

Readings for volunteer “reporters”

Three Case Studies from Catholic Relief Services on Climate Change Impact and Adaptation: Ethiopia, Guatemala, India available here:

<http://crs.org/public-policy/pdf/climate-change-ethiopia.pdf>

<http://crs.org/public-policy/pdf/climate-change-guatemala.pdf>

<http://crs.org/public-policy/pdf/climate-change-india.pdf>

[The Climate of Poverty: facts, fears and hope.](#) A report by Christian Aid, London, UK. May 2006. Used with permission.

[PDF file of Climate of Poverty best printing \(solid color pages removed to conserve ink for printing, etc.\)](#)

Suggestions for going deeper

These optional resources are on the readings page for this session

FAQ resource from the Catholic Coalition on Climate Change: “A Catholic Approach to Climate Change”

<http://catholicclimatecovenant.org/wp-content/uploads/2010/11/FAQ-2010.pdf>

An excellent report from the Swiss with responses to climate skeptics

http://catholicclimatecovenant.org/wp-content/uploads/2011/02/SwissRe_rethinking_factsheet_climate_sceptic.pdf

Tulele Peisa: *sailing the waves on our own*. The website for the Carteret Island relocation project - <http://www.tuelepeisa.org/>

Facilitator will make copies of these articles to read during session 4

http://www.catholicleader.com.au/news.php/top-stories/rising-sea-levels-force-1700-carteret-islanders-from-their-homes_60190

<http://www.solomontimes.com/news.aspx?nwID=3964>

<http://www.pacificpeoplespartnership.org/archivedetail.html?article=28>

Session Five

[“Words from Wes”](#) Written reflection by Wesley Granberg-Michaelson of the Reformed Church of America. September 6, 2005. Reproduced with permission.

[“Toxic Soup Redux: Why Environmental Racism and Environmental Justice Matter after Katrina.”](#) Social Science Research Council, June 11, 2006. Reproduced with permission.

[“Katrina Reveals Environmental Racism’s Deadly Force.”](#) Commentary by Beverly Wright, September 21, 2005. New American Media and Pacific News Service.

“Environmental Racism” From *The Book of Resolutions of The United Methodist Church* — 2004. Copyright © 2004 by The United Methodist Publishing House. Used with permission.

<http://www3.villanova.edu/mission/CSTresource/ecology/Methodist.pdf>

Session Eight

[“Despair and Hope at the World’s Edge.”](#) Brian McCaffrey. Genesis 13: Spring 2007, pp. 13-19. Reproduced with permission.

[“The Good Life from a Catholic Perspective: The Challenge of Consumption.”](#) Monsignor Charles Murphy. Personal reflection on USCCB Website. Reproduced with permission.

[“Care for the Earth is a Local Call. Jack Jezreel interviews Wendell Berry.”](#) U.S. Catholic, June 1999, pp. 12-17. Reproduced with permission.

[“Catholic Social Teaching: Care for God’s Creation”](#) from study guide for “This is Your Home” PowerPoint presentation. Sisters of the Immaculate Heart of Mary, Monroe MI. 2006. Reproduced with permission.

Read “Engaging the World Together” with the online link

http://www.justfaith.org/graduates/pdf/engaging_the_world_together.pdf

Online links for video compilation DVD

1. ***How Do We Know Global Warming is Human Caused?*** 3:14 (Session 3)

Also at: <http://youtu.be/pbBb-SvRFjM>

We all know that warming—and cooling—has happened in the past, and long before humans were around. Many factors (called climate drivers) can influence Earth’s climate—such as changes in the sun’s intensity and volcanic eruptions, as well as heat-trapping gases in the atmosphere.

So how do scientists know that today’s warming is primarily caused by humans putting too much carbon in the atmosphere when we burn coal, oil, and gas or cut down forests?

2. ***Who’s Under Your Carbon Footprint?*** 3:49 (Session 2) Also at:

http://youtu.be/McdULlbg1_0

After decades of steady progress in reclaiming and advancing the Catholic Church’s efforts to embrace an ethic of environmental stewardship, the Catholic Coalition on Climate Change is ready to launch an unprecedented and historical campaign to take responsibility for our contribution to climate change and do what we do best: be advocates for those who will be left out of the public policy debate on climate change.

3. ***Sisters on the Planet: Ursula’s Story (Carteret Islands)*** 8:18 (Session 4) Ursula’s story.

Also at: <http://youtu.be/0XDHMgqlcEU>

The Carteret Islands are being swamped by seawater, killing food gardens and forcing the population to migrate to mainland Bougainville. This is the story of Ursula Rakova, who has set up an organization to help her people relocate with dignity and preserve their culture.

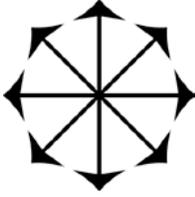
4. ***Sun Come Up (Movie Trailer)*** 2:26 (Session 4)

Also at: <http://vimeo.com/11537535>

5. ***Warming World*** 5:48 (Session 3)

Also at: <http://climate.nasa.gov/warmingworld/>

Each year, scientists at NASA'S Goddard Institute for Space Studies analyze global temperature data. The past year, 2009, tied as the second warmest year since global instrumental temperature records began 130 years ago. Worldwide, the mean temperature was 0.57°C (1.03°F) warmer than the 1951-1980 base period. And January 2000 to December 2009 came out as the warmest decade on record.



SESSION ONE

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Awe and Gratitude for Creation

- To reflect on our sense of place within and responsibility to God's creation.
- To experience awe and gratitude for God's creation as an energizing spiritual resource for addressing the challenge of climate change.
- To identify how your own experience of the natural world has inspired /strengthened/ healed you.
- To begin building a community of sharing with other members of the group and agree to guidelines for participation.

Before the session:

- Read "Note to Participants" for Session One
- Brought a "sacred item" from nature

1

NOTE TO PARTICIPANTS: Awe and Gratitude for Creation

Congratulations! You have chosen to respond to what may be one of the most prophetic issues of our time, global climate change. We are embarking on a journey of discovery, opening ourselves to the possibility of transformation, through study, prayer and action together. As we begin to face what may seem a daunting reality of climate change we begin with gratitude. Having an "attitude of gratitude" or thanksgiving bolsters us for the work ahead. It gives joy and meaning to our calling to care for and be good stewards of God's creation.

The first session provides some community building as you have opportunities to connect and learn about one another's motivations for being here.

- Why do you find yourself here now, studying climate change?
- What changes in the climate or natural world as a result of global warming have you witnessed in your life?

As part of this sharing, you are also asked to bring a small object from nature, which holds a special memory or joyful experience. There will be a time to share the sacred meaning this object holds for you with the others in the group. You will also be invited to share a story of a meaningful location, or magical place from your childhood where you may have experienced an awesome spiritual connection to God through God's creation. As Session 1 proceeds, we will make an initial foray into the spiritual and scientific implications of climate change.

Session One: Attachment: A

Opening Prayer

Facilitator: May the Light that came into the world dwell within us all.

Reading: Based on Psalm 148

All: Praise God! Praise the Creator from the heavens; praise God in the heights!

Reader 1 Praise the Creator, all God's angels; praise the Creator, all God's host!

Reader 2 Praise the Creator, sun and moon; praise God, all you shining stars!

Reader 3 Praise the Creator, you highest heavens, and you waters above the heavens!

All: Let them praise the name of the Creator, for God commanded and they were created.

Reader 4 God established them forever and ever; God fixed their bounds, which cannot be passed.

Reader 5: Praise the Creator from the earth, you sea monsters and all deeps,
fire and hail, snow and frost, stormy wind fulfilling God's command!

Reader 6: Mountains and all hills, fruit trees and all cedars!

Reader 7: Wild animals and all cattle, creeping things and flying birds!

Reader 8: Kings of the earth and all peoples, princes and all rulers of the earth!

Young men and women alike, old and young together!

**All: Let them praise the name of the Creator, for God's name alone is exalted;
God's glory is above earth and heaven. Praise the Lord!**

Participants now bring their nature objects and place them on the worship center. As each person comes forward, he or she says:

Praise God for this _____.
It brings me joy because (a few brief words). God said "It is good."

After the whole group has finished presenting their objects:

**All: The earth is the Lord's and all that is in it, the world, and those who live in it.
Amen.**

(Optional) Sing or play a recording, or read **Canticle of the Sun** by Marty Haugen or other song selected by the facilitator.

Session One: Attachment: B

JustFaith Group Guidelines

God has created each of us uniquely, and I recognize that everyone comes to this experience with very different backgrounds, experiences and views. I commit to **honoring differences**, knowing they add to the richness of the group's experience.

God frequently speaks through the unfamiliar and different. I will **listen intently** in order to fully understand different points of view, realizing these other views will help with my own evolving journey.

Listening is an act of love and care. I will always **listen respectfully** and constructively (i.e., no side conversations, no interruptions).

How I treat another person is much more important than my opinions and perspectives. I recognize that we are looking for truthful insights within potentially different views. I will **respectfully seek clarification** of other perspectives to add to my understanding. If I choose to disagree with a perspective that is different from mine, I will do this respectfully and lovingly.

Because God made us, all persons are of equal importance and value, and all voices are important. I commit to assuring that **everyone has an opportunity to speak**, and I will encourage others to speak before I speak again.

God has given each of us gifts that are given in the hope and expectation that these gifts will be shared. I will **participate fully** and share in the responsibility for the group's process and experience.

Trust and respect must be offered as the terms of being together in this journey of faith. I will honor that everything that is shared within this group is to stay within this group.

Session One: Attachment C

Closing Prayer

Blessing and Sending Forth

Facilitator: Given the enormity of climate change, as the video said “one of the big issues of this century,” let us now turn to our spiritual resources to strengthen and inspire us for the task ahead. Let us listen and pray together the words of Apostle Paul so they we may be grounded in the Spirit. We will then bless one another for our journey together.

Reading

Ask someone to read Ephesians: 3:14-17. Pause for a moment of silent reflection.

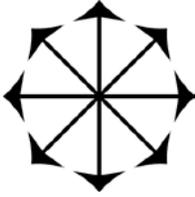
Blessing

**May you be strengthened in your inner being by the Spirit.
May Christ dwell in your heart.
May you be rooted and grounded in God's love. Amen**

Facilitator: May this blessing we have received become a prayer for us all to pray for ourselves and for one another in this group. As we go forth from this place, let us take with us these words from Pope Benedict XVI.

All:

“...we can no longer simply do what we like or what seems useful and promising at the time with this earth of ours, with the reality entrusted to us. On the contrary, we must respect the inner laws of creation, of this earth, we must learn these laws and obey these laws if we wish to survive. Consequently, this obedience to the voice of the earth, of being, is more important for our future happiness than the voices of the moment, the desires of the moment. In short, this is a first criterion to learn: that being itself, our earth, speaks to us and we must listen if we want to survive and to decipher this message of the earth. And if we must be obedient to the voice of the earth, this is even truer for the voice of human life.” Amen.



SESSION TWO

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Awakening to Awareness

- To learn about the Catholic social teaching principles of stewardship, prudence, the common good and solidarity as they relate to the issue of climate change.
- To raise awareness to the reality that climate change exacerbates the hardship felt by the most vulnerable at home and abroad.
- To learn what the U.S. bishops and the Pope have said about care for creation and climate change.
- To reflect on how your faith - informed by church teaching on care for creation - calls you to action.

Before the session:

All links are on module readings page

- Read Global Climate Change (USCCB), except last section on "The Science . . ."
- Read "Faithful Citizenship and Climate Change" by Daniel Misleh. *Journal of Religion and Society*, 2008 Supplement Series 4. pp. 150-63.
- Read "For Benedict, environmental movement promises recovery of natural law tradition" (John Allen)
- Read Resource on Pope Benedict XVI's World Day of Peace message: *If You Want to Cultivate Peace, Protect Creation*, a 6-page educational resource from USCCB: Contains quotes from the WDP message about Care for God's Creation, Prayer, Action Ideas, and Stories about impact of climate change on the most vulnerable.
- Read *Climate Change and Our Catholic Response*, a 2-page resource from Catholics Confront Global Poverty, addresses "Why Should People of Faith Care?" and "What Response is Needed?"
with story about impacts of climate change (depicted in the WDP resource too)
- Read "Why Does the Church Care About Climate Change?" in Faithful Stewards of God's Creation: a Catholic Resource for Environmental Justice and Climate Change from the USCCB, 2001.
- Read Quotes from the Pope and the Church on Climate Change and a page on Church Teaching on Climate Change from the Catholic Coalition on Climate Change
- Read "Note to Participants for Session Two"
- Completed journal reflections for the week

NOTE TO PARTICIPANTS: Awakening to Awareness

This theme of this week might be called “Waking Up,” as we begin to delve into the facts of climate change and the theological basis for an environmental ethic. The prayers and reflections for this session are aimed to support our being “awakened into consciousness,” as Sr. Miriam McGillis puts it. Being awake and alive opens us up to the pain of the world, but it is a much more receptive, open place to be, rather than shut down, numb, and in denial of what is happening to our planet-home. The upshot is that by being “awake” to the voices of distress or suffering in our world, we also are more open to the joy, blessing and gift of life, as we “go out in joy,” at the end of this session.

One of your assignments this week is hearing the voice of the earth as Pope Benedict proclaimed.

Be on the lookout for ways that some creature or place of God's creation may be speaking to you about its current challenges in light of climate change. Listen for its message to you and share this message with the group during our next session together.

We will spend time exploring Catholic Social Teaching and virtues which are aimed to give a foundation for further discernment and movement toward action in the later sessions. These discussions can be fruitful conversations about the meaning of our faith in light of the climate change challenge. From the readings we learn about the virtues of Prudence, Common Good and Stewardship. But these are generally not part of our everyday language, let alone public policy discussions. These are, however, principles which may guide our daily decisions: the purchases we make, the sources of energy we use, the way we spend our time and public policies we support. More about these decisions will be covered in Sessions 6, 7 and 8.

Journal Reflection for Week 3 (next session)

Reflect on the Bishops' statement: “A renewed sense of sacrifice and restraint could make an essential contribution to addressing global climate change.” The Bishops also point out that “changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept.” Journal about this statement in the coming week—Why is sacrifice unpopular? What kind of sacrifice and restraint is called for? How would that manifest in your life?

Session Two: Attachment A

Opening Prayer

Light the candle in the prayer center and invite the Spirit of God to dwell among us during this time together. Ask participants to close their eyes and take a few long slow breaths.

First Reading

When the poet and teacher Thich Nhat Han, a Buddhist monk from Viet Nam was asked, “What is the most important thing to do for the healing of our world?” His response was “To hear the earth crying.”

Recall the words from Pope Benedict we heard during our last session:

“This is a first criterion to learn: that being itself, our earth, speaks to us and we must listen if we want to survive and to decipher this message of the earth. And if we must be obedient to the voice of the earth, this is even truer for the voice of human life.”

Sharing

Invite participants, if they choose, to reflect on a voice of the earth that they may have heard this past week, following Pope Benedict’s thought that we should listen to the voice of the earth. Facilitator invites all to close their eyes and invites all who wish to do so to contribute what they heard some part of the earth speaking to them. Facilitator begins in this fashion:

Invite participants, if they choose, to reflect on a voice of the earth that they may have heard this past week

“I am a _____” and then how this part of creation is suffering or challenged.

Second Reading

After all who wish to contribute are heard, everyone opens their eyes and reads together the following from Job 12:7-8.

Ask the animals, and they will teach you; the birds of the air, and they will tell you; ask the plants of the earth, and they will teach you; and the fish of the sea will declare to you.

Take a moment and think of the “sacred object” you brought for the first session and how it spoke to you, what gift or message it gave to you. Pause.

All: We give thanks to God for creating this amazing web of life. We thank the birds of the air, the fish of the sea, the insects, the plants and trees, the mountains and fields. May God grant us ears to hear, eyes to see and voices to speak the message of the earth. Amen.

Session Two: Attachment: B

**COMPENDIUM
OF THE SOCIAL DOCTRINE
OF THE CHURCH – Chapter 10**

By the Pontifical Council for Justice and Peace and dedicated to John Paul II

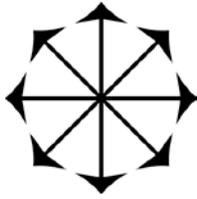
SAFEGUARDING THE ENVIRONMENT

**III. THE CRISIS IN THE RELATIONSHIP BETWEEN
MAN AND THE ENVIRONMENT**

461. *The biblical message and the Church's Magisterium represent the essential reference points for evaluating the problems found in the relationship between man and the environment. The underlying cause of these problems can be seen in man's pretension of exercising unconditional dominion over things, heedless of any moral considerations which, on the contrary, must distinguish all human activity.*

The tendency towards an “ill-considered” exploitation of the resources of creation is the result of a long historical and cultural process. “The modern era has witnessed man's growing capacity for transformative intervention. The aspect of the conquest and exploitation of resources has become predominant and invasive, and today it has even reached the point of threatening the environment's hospitable aspect: the environment as ‘resource’ risks threatening the environment as ‘home.’ Because of the powerful means of transformation offered by technological civilization, it sometimes seems that the balance between man and the environment has reached a critical point.”

466. *Care for the environment represents a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting a common good, destined for all, by preventing anyone from using “with impunity the different categories of beings, whether living or inanimate — animals, plants, the natural elements — simply as one wishes, according to one's own economic needs.” It is a responsibility that must mature on the basis of the global dimension of the present ecological crisis and the consequent necessity to meet it on a worldwide level, since all beings are interdependent in the universal order established by the Creator. “One must take into account the nature of each being and of its mutual connection in an ordered system, which is precisely the ‘cosmos.’”*



SESSION THREE

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Voices from the Scientific Community

- To learn about the scientific consensus on climate change.
- To learn that Church teaching affirms the scientific consensus on climate change.
- To provide an opportunity to share more deeply with the group our feelings / responses to the reality of climate change.
- To learn that our grief / despair about the impacts of and losses caused by climate change can be transformed to become our deep motivation for taking action.

Before the session:

All links are on module readings page

- Read "Climate Change 101" (Pew Center on Global Climate Change)
- Read "The Science of Global Climate Change" from the Bishop's Statement on Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good.
<http://tinyurl.com/c2uaa3z>, online and printed USCCB booklet) Select 2 quotes that you find particularly meaningful or compelling.
- Read "*Fate of Mountain Glaciers in the Anthropocene*" The Pontifical Academy of Sciences, 2011. Read Summary (first 5 pages)
- Watch these web-based videos:
 - On Global Climate Change from NASA <http://climate.nasa.gov/warmingworld/> (or view in session, on DVD compilation)
 - Images of recently melting glaciers with compelling talk by photographer James Balog, who shares new image sequences from the Extreme Ice Survey, a network of time-lapse cameras recording glaciers receding at an alarming rate, some of the most vivid evidence yet of climate change.
- Reviewed the Evidence of Climate Change on NASA's website:
<http://climate.nasa.gov/evidence/>
- What is the latest science on climate change read online or download PDF file:
http://www.ucsusa.org/global_warming/science_and_impacts/science/latest-climate-science.html
- Identified a news items covering issues on climate change and bring them to the next session. We will "share the news" together. At the next session we will have time for two or

three news items and thereafter one person will offer a news item for discussion for each session.

- Do a journal reflection for this week: Reflect on the Bishops' statement: "A renewed sense of sacrifice and restraint could make an essential contribution to addressing global climate change." The Bishops also point out that "changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept".
- Read "Note to Participants" for Session Three.

3

NOTE TO PARTICIPANTS: Voices from the Scientific Community and Hearing our own Voice of Despair

The theme for this week could be stated "Hearing the Voices of Science about Climate Change and Hearing our own Voice of Despair." Exploring the issue of global climate change will not be merely an intellectual exercise. The evidence of climate change is daunting and can be overwhelming to some. Facing the magnitude of global warming impacts will bring up feelings of grief and loss for the suffering of human and non-human beings on the planet (occurring now and in the future) - this is a *healthy response*.

This session will provide opportunities for you to express your feeling responses to the information you have read and will hear more about during the group time together. For some, there will be a natural inclination to shut down, push aside, bury or deny information about potentially catastrophic events. But this sort of distancing ourselves from a potentially painful reality takes tremendous amount of emotional energy. When we release this energy by expressing our grief, open ourselves to the pain and grief we feel, we also come to realize our capacity for caring and compassion for God's creation. In so doing, we can transform this energy into taking healing action for the planet and its inhabitants.

Session Three: Attachment A, page 1

Opening Prayer and Meditation

Light the candle in the prayer center. Invite everyone to stand.

Repeated body prayer: You may want to demonstrate this before asking participants to mimic your movements. Ask everyone to take in a deep breath and stretch his or her arms up to the sky (ceiling). Pause for a quick second. Then ask everyone to bend at the waist and let the breath out in a big whoosh while bringing their arms first out to the side and down (as if bringing their wings down to your sides) and then stretching arms to touch the earth (floor). Some people may need to bend their knees while coming forward to protect their lower backs. Then ask everyone to stand up slowly while swooping their arms out and up (as if raising their wings) and while taking in a deep breath, hands touching palm-to-palm overhead. Finally, ask them to continue to hold their palms together as they bring their hands down to a stop in front of their hearts. Pause.

Leader: God in Christ.

All: God in Christ.

Repeat the body prayer above.

Leader: Christ in me.

All: Christ in me.

Repeat the body prayer above.

Leader: The Spirit in all Three.

All: The Spirit in all Three.

Repeat the body prayer above.

Invite participants to take a moment and ponder what they want/need from God this day to strengthen them, heal them or inspire them. Give some examples: love, peace, healing, discernment, inspiration, hope, wisdom. Then ask them to say these silently or aloud during the following prayer as they repeat these phrases after the facilitator.

All: God fill my mind with

All: Christ fill my heart with

All: Holy Spirit fill my spirit with

All: Amen.

Meditation

Invite everyone to sit. Tell participants we are now going to hear a meditation taken from the writing of David Toolen, SJ, in his essay entitled “The Voice of the Hurricane: Cosmology and a Catholic Theology of Nature”. Direct the participants to take in a slow breath. Then read the following slowly. Pause after each sentence. Read the last sentence very slowly and twice.

Look into your hand (pause): the whole history of the cosmos is inscribed there, as if in the age-rings of a tree.

Imagine you had an electron microscope handy. Increase the magnification and you will see within your hand's cells—a mosaic of ribosomes and mitochondria, lysosomes and centrioles—the indispensable agents of your respiration, sanitation, and energy-production—whose architecture dates back a billion years.

Increase magnification more and you move into the cell nucleus and behold the DNA macromolecule that stores genetic information garnered over some four billion years of evolution. It contains the blueprint that makes you a human being, from internal organs to bones and brain cells.

Turn up the magnification once again and see the atoms composing your genes, their nuclei and electron shells bonded in nebula more than five billion years ago.

Increase the magnification a hundred thousand times more and you will come upon a single carbon nucleus bound together five to 15 billion years ago.

Finally, looking closer still, one can make out trios of quarks that compose each proton and neutron in the nucleus. They were joined together when the cosmos was but seconds old. The whole history of the universe lies in the palm of your hand.

David Toolen's reflection is from: And God Saw That It Was Good: Catholic Theology and the Environment, Drew Christiansen, S.J. and Walter Grazer, eds., United States Catholic Conference, 1996, pages 96-97.

Session Three: Attachment B

Closing Prayer

Predictions

Slowly read the following predictions.

According to the Intergovernmental Panel on Climate Change (IPCC)

- A consensus of 2500 scientific reviewers determined that: the global temperature is rising.
- There is a 30% risk of species extinction.
- Shifts in crop ranges will occur.
- Drought and flooding will increase.
- Glacial melt and rising water levels on island and coastal communities are occurring.
- The effects of human induced climate change are now apparent on every continent.

We need to be especially aware of how those who have contributed least to the climate change will be impacted the most. In addition, those who are the most vulnerable, who have the least resources and capability to cope will often face the greatest threats and experience the greatest hardship.”

- Most Rev. William S. Skylstad, Bishop & Honorary Chair, Catholic Coalition on Climate Change

There is a new and stronger evidence that most of the warming observed over the last 50 years is attributed to human activities and that coming changes will affect all aspects of the environment and societal well-being, especially for the poor, the vulnerable and the generations yet unborn.

-Cardinal Renato Martino, Vatican Representative to the United Nations

Silent Wailing Wall/Prayer of Lamentation

Invite participants to sit for a moment and gather their thoughts and feelings of grief, sadness or even anger about what they have learned thus far.

Share with participants:

We have just learned a great deal about the devastation that is occurring. We may feel frightened for our future and the future of our descendants. As we heard in the first session, our grief for the pain of the earth makes us human. It indicates the depth of our care and concern. Before you is a “Wailing Wall” - as in Jerusalem, where thousands of people place their prayers every day. You are invited to write on our wall your grief for God's creation and its most vulnerable inhabitants. Consider this a prayer action of lamentation, a pouring out of our sorrows to God.

First Reading

Before we do that, let us pray these words from Psalm 142 (vs. 2-3, 5-6)

I pour out my complaint before God;
I tell my trouble before him.
When my spirit is faint you know my way.
I cry to you, O Lord; I say, "You are my refuge,
my portion in the land of the living."
Give heed to my cry for I am brought very low.

Invite participants to come to the wall and silently write their grief, sorrows and angers on the wall. Drawings and pictures are also fine. After a few minutes, ring a chime or a bell and invite participants to form a tight circle together.

Closing Prayer

Now let us pray these words from Psalm 143: 7-8

Answer me quickly, O Lord; my spirit fails.
Do not hide your face from me,
or I shall be like those who go down to the Pit.
Let me hear of your steadfast love in the morning,
for in you I put my trust.
Teach me the way I should go,
for to you I lift up my soul. Amen.

Second Reading

Invite all to pick up their "sacred object" and hold it as they listen to the next reading. Ask someone to read the following poem.

"The Peace of Wild Things"
When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
nests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

Pause. Repeat the last line.

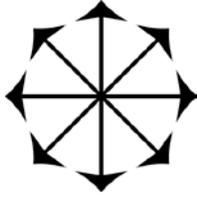
From: The Selected Poems of Wendell Berry by Wendell Berry, Counterpoint Press, 1998, page 30.

Rilke (the author of the next reading) imagines God speaking. Imagine God speaking to you. Consider this your benediction for going forth.

Then have someone read slowly:

*You, sent out beyond your recall, go to the limits of your longing.
Embody me. Flare up like a flame and make big shadows I can move in.
Let everything happen to your beauty and terror.
Just keep going. No feeling is final.
Don't let yourself lose me.
Nearby is the country they call life.
You will know it by its seriousness.
Give me your hand.*

*From: Rainer Maria Rilke in Rilke's Book of Hours: Love Poems to God.
Eds. Anita Barrows and Joanna Marie Macy, (Riverhead Trade, 2005)*



SESSION FOUR

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Voices of the Vulnerable

- To examine more deeply, through case studies, how the poor and vulnerable are directly impacted by climate change.
- To learn how the experience of those impacted by climate change is a social justice concern that calls for solidarity.
- To reflect on our faith response as expressed through solidarity.
- To participate in an opportunity to sensitize ourselves to the experience of “climate refugees”.

Before the session:

All links are on module readings page

- Read The Climate of Poverty (Christian Aid Report), pages 1-27 (everyone)
- Three volunteers to read Three Case Studies from Catholic Relief Services on Climate Change Impact and Adaptation--Ethiopia, Guatemala, India available here:
<http://crs.org/public-policy/pdf/climate-change-ethiopia.pdf>
<http://crs.org/public-policy/pdf/climate-change-guatemala.pdf>
<http://crs.org/public-policy/pdf/climate-change-india.pdf>
- Read through the “Going Deeper” resources listed online
- Read “Note to Participants for Session Four”
- Completed journaling reflections for the week
- A volunteer will share the news

4

NOTE TO PARTICIPANTS: Voices of the Vulnerable Part 1

The theme of this week is “Voices of the Vulnerable” as we learn that the impacts of climate change are not some far off distant prediction for the future, but are happening right now among peoples of

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Kenya, Bangladesh, and Pacific Island nations. These people are “where the rubber meets the road” on the current impacts of climate change. We don't hear about these very much in our news stories, nor are they present in the “view screen” of our daily life. They are rather “out of sight, out of mind.” But we come to learn that those who have been rendered invisible, the marginalized peoples of the planet, are the ones suffering now and the ones who will suffer the most in the not-so-distant future if the world remains on the present course of a continued rise in global warming.

The readings from The Climate of Poverty and the case studies from Catholic Relief Services dramatically depict the connections between climate change and the issue of poverty and development in countries like Kenya, Bangladesh, India, Guatemala and Ethiopia. In keeping with the subtitle of the Christian Aid report “Facts, Fears and Challenges” we examine the facts, fears, and hope of these reports in conjunction with our own hopes and fears. Especially taking note of them as they apply to the case studies, we will offer our findings to the whole group in the form of a panel presentation. The realities of the people we read about in this report and in the film about the Pacific Island peoples is physically and emotionally distant for us. But herein lay the challenges. Our faith calls us to bridge this gap, to make the connections and to be in solidarity with those most vulnerable to climate change.

Session Four: Attachment A, page 1

Litany for a Changing World

Reader One: The Earth's climate is changing, and around the world we see the signs of the times. The seas are weeping and the land is in grief.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Two: Everywhere on Earth, ice is changing. The famed snows of Kilimanjaro have melted more than 80 percent since 1912. Most central and eastern Himalayan glaciers could virtually disappear by 2035.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Three: Arctic sea ice has thinned significantly over the past half century, and its mass has declined by about 10 percent in the past 30 years. NASA's readings show the edges of Greenland's ice sheet shrinking.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Four: Spring ice breakup in the Northern Hemisphere now occurs nine days earlier than it did in the last century, and autumn freeze-up ten days later, causing the thawing of permanent frost in places such as Alaska.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Five: From the Arctic to Peru, from Switzerland to the equatorial glaciers of Irian Jaya in Indonesia, massive ice fields, huge glaciers, and sea ice are disappearing, affecting animals and humans.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Six: In the Antarctic, the sea ice has shrunk by a fifth, making it more difficult for penguins and birds of the region to survive. In Canada, the winter ice melts two to three weeks earlier than usual, and polar bears are having difficulty finding enough food.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Seven: In the Great Barrier Reef in Australia, as in many other reefs, the warmer ocean water is destroying coral and other organisms. In the Virgin Islands in the Caribbean, the sea turtles are being affected by the warmer weather and their birth patterns are changing.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Eight: The climate in Africa's Sahel region shifted during the 1960's. Thirty-five years after the sudden decline in rainfall there is still no sign of the life-giving monsoon rains. The 500 million people who live in the world's desert regions will find life increasingly unbearable as temperatures soar and water is used up or turns salty.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

Reader Nine: In poor countries in Africa, such as Kenya and Tanzania, warmer weather has increased mosquitoes that carry malaria. Poor countries and people in poverty will have to bear much of the burden of climate change, as they live in vulnerable areas and have few, if any, resources to cope with its effects.

All: God, give us the grace to help heal this world and to reverse the effects of climate change.

All: God, give us the grace to help heal this world and to reverse the effects of climate change. The seas are weeping and the land is in grief. But we are called to be signs of hope in this world, to be co-creators with God of a global community where the earth is respected and cherished.

We ask our Creator to give us discernment and to guide us as we become active members of the human family, working with our sisters and brothers to change the destructive trends that are causing global warming. We have been given a great gift, the richness of Creation, and as we celebrate the earth on this day, we pledge to protect this gift of God. Hear us Creator, and be with us every day as we seek to restore and preserve your Creation. Amen.

Adapted from Education for Justice's "A Prayer Service for Earth Day 2006" by Jane Deren, from [This Is Your Home](#), Study Guide, produced by the Justice, Peace and Sustainability Office for the Immaculate Heart of Mary Sisters of Monroe, MI. Reproduced with permission.

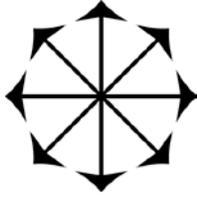
SESSION 4 CLOSING PRAYER

FOR COURAGE TO DO JUSTICE

O Lord,
open my eyes that I may see the needs of others;
open my ears that I may hear their cries;
open my heart so that they need not be without succor;
let me not be afraid to defend the weak because of the anger of the strong;

nor afraid to defend the poor because of the anger of the rich.
Show me where love and hope and faith are needed,
 and use me to bring them to those places.
And so open my eyes and my ears
 that I may this coming day be able to do some work of peace for thee. Amen

*From: Alan Patan, South Africa. The United Methodist Hymnal (Nashville, TN:
Seabury Press, 1982).*



SESSION FIVE

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Voices of the Vulnerable (continued)

- To learn about environmental racism: how communities of color bear a disproportionate burden of environmental harm (for example, the cases of Hurricane Katrina and mountaintop removal in Appalachia).
- To examine how Catholic Social Teaching informs environmental justice and our response to environmental racism.
- To reflect on how our energy choices have consequences which are mostly “invisible” to us, but important nonetheless.

Before the session:

Links are on module readings page

- Read “Note to Participants” for Session Five
- Read articles on Hurricane Katrina by Wesley Granberg-Michaelson, Dr. Julie Sze and Beverly Wright
- Read “Environmental Racism” from the Book of Resolutions of The United Methodist Church — 2004. From The United Methodist Publishing House.

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NOTE TO PARTICIPANTS: Voices of the Vulnerable Part 2

The theme for this week continues with “Voices of the Vulnerable” with particular attention to issues of environmental racism and classism. Racism, classism, sexism, ageism, and all of the other “-isms” typically involve situations where one group has power over another and uses that power to make decisions that don’t consider the particular needs of the group who lacks power. For example, environmental racism can be said to play a role when companies that cause pollution make a decision to locate a new factory in a poor, predominantly African American neighborhood because they can be fairly sure that the people living in that neighborhood won’t have the political power to stop them. Such is the case presented in the readings for this week concerning the preparations for and aftermath of Hurricane Katrina. Even if there is disagreement among scientists that Hurricane Katrina was a

direct result of climate change, there is general agreement that climate change can and will create bigger, more powerful storms. As for the case of the devastation caused by mountain top mining, the residents there are predominantly poor and white, and herein “environmental classism” might be applied, given that communities in Appalachia are a marginalized population, lower class and without the economic power of those making the decisions impacting their culture and environment.

The examples from this week’s case studies show the dynamics of power at play. Here we also see the meaning of a core social teaching, subsidiarity (self-governance), being done away with. When the resources of a place are deemed more important than the people who live there, decisions are made in which the people and their long-term interests are left out of the picture. When we watch the film “Kilowatt Ours” this week, we may begin to see our complicity in some of these activities when we see the image of the light switch turned on and next an image of a mountain top blown up or a child with asthma. You are encouraged to reflect this week on how our energy choices impact the earth and other communities. What does solidarity and option for the poor mean in this “light”?

Session Five: Attachment A

Closing Prayer

First Reading

Jeremiah 5: 22-31. Go around the circle, invite each person to read a verse.

**Do you not fear me? says the Lord;
Do you not tremble before me?**

I placed the sand as a boundary for the sea,
a perpetual barrier that it cannot pass;
though the waves toss, they cannot prevail,
though they roar, they cannot pass over it. *Pause.*

**But this people has a stubborn and rebellious heart;
they have turned aside and gone away.**

They do not say in their hearts,
'Let us fear the Lord our God,
who gives the rain in its season,
the autumn rain and the spring rain,
and keeps for us
the weeks appointed for the harvest.' *Pause.*

**Your iniquities have turned these away,
and your sins have deprived you of good.**

For scoundrels are found among my people;
they take over the goods of others.
Like fowlers they set a trap;
they catch human beings. *Pause.*

**Like a cage full of birds,
their houses are full of treachery;
therefore they have become great and rich,
they have grown fat and sleek.**

They know no limits in deeds of wickedness;
they do not judge with justice
the cause of the orphan, to make it prosper,
and they do not defend the rights of the needy.

**Shall I not punish them for these things? says the Lord,
and shall I not bring retribution on a nation such as this?**

All: Almighty God, creator of all that is seen and unseen, maker of all peoples, we confess that we have committed offenses against you by what we have done, and what we have left undone.

Pause and invite people to silently name their confessions in their hearts.

All: We have not loved you with our whole heart; we have not loved our neighbors as ourselves.

Pause and invite people to silently name their confessions in their hearts.

All: We are truly sorry and we humbly repent. Have mercy upon us.

Pause.

Second Reading

Hear these words of assurance from the prophet Joel 2:1-13.

Yet even now, says the Lord, return to me with all your heart,
with fasting, with weeping, and with mourning;
Rend your hearts and not your clothing.
Return to the Lord, your God, for he is gracious and merciful,
slow to anger, and abounding in steadfast love, and relents from punishing.

Symbolic Action

Facilitator sets lumps of coal (or charcoal) in a wooden bowl or other unbreakable container, with a hammer beside. Have a plain paper for them to pound the coal on. Depending on the size of the group, invite several people or the group taking turns to break up the coal.

While people are breaking up the coal/charcoal someone reads:

These lumps of coal hold the potential of heat energy within them, and yet they were extracted from what the Appalachian people call the lungs of the earth. Earth has been broken for these lumps of coal to be brought to us. Appalachian culture is being broken for our energy consumption. To symbolize this brokenness in the human and natural environment, you are invited to take a turn at breaking these lumps of coal.

When all who wish to participate in hammering have done so, someone reads:

Out of brokenness, God seeks wholeness and reconciliation. Jesus was broken, and yet new life sprang forth. As a sign of God's reconciliation and healing, let us now bless one another

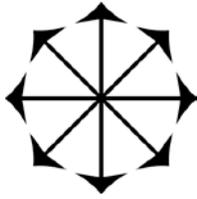
with a sign of the cross on each other's hands, which we will engage in that “beautiful struggle for a new world.”

Facilitator pinches a bit of coal in their fingers and rubs the sign of the cross on one person's hand, saying (refer to posted phrase).

Remember that you are dust, and to dust you shall return. Grace and peace be with you. God bless these hands for the healing of your creation. Go forth and be a bold disciple of Christ.

Invite that person to do this to the next person and so forth until the entire group has received the blessing of the cross.

(Optional) Sing together: “For the Healing of the Nations” by Fred Kaan or a similar song familiar to the group.



SESSION SIX

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Signs of Hope

- To hear stories of how people are addressing climate change now.
- To deepen our awareness of energy sources through “Energy Literacy” research.
- To measure our own impact by calculating our “Carbon Footprint.” To learn about resources to help us reduce our carbon footprint and to make alternative energy choices.

6

NOTE TO PARTICIPANT: Signs of Hope

A theme suggested for this session is “Signs of Hope.” After all we've learned thus far, we, for sure, need to see some signs of hope. Hopefully you have hung in there, going on faith that eventually hope would arise on the horizon. This is the week for that. We have already begun to take action in our preparations for this week as we engaged in “energy literacy activities” and learned more about where our energy comes from, how it is generated and what impacts it may be having on our local and global environment. The films offered for viewing this week will provide many more fresh ideas for taking action on ameliorating the effects of global warming. These films are intended to inspire you to make your own action plans.

Notice your own level of motivation for engaging in these actions. What is the basis for your motivation? How have the previous sessions laid a foundation for you to take these next steps? Global climate change is a clarion call for us to change, but are you experiencing some resistance to changes that you may be called to make? If so, consider the following words we'll hear again during the session: “The pain to be endured from the change must be experienced as a lesser pain to that of continuing the present course.” (Thomas Berry) Consider the “pain of continuing the present course.” What might that look like? Then reflect on the possibility of enduring the changes necessary for healing the planet. Could this “enduring” be a joyful act of faithful living? Weighing what we give up now versus what we may lose sheds new light on the meaning of our lives. Consider what we can actually gain – e.g., simplicity, freedom from anxious over consumption, localization of

our economy, strengthened communities, joy of living our lives consistent with our value for justice, peace of mind from knowing that our energy choices are doing minimal harm to people or the planet.

What are you willing to commit to changing? Change is not easy, but when done in community, bolstered by our faith, we can be inspired to live simpler, less consuming lifestyles. In so doing, we are heeding the wisdom of M. K. Gandhi, “Live simply, so others will simply live.”

Session Six: Attachment A

Opening Prayer

Reading

Blessed Treasures, by *Thomas John Carlisle*

**All: Help us to harness
the wind, the water, the sun,
and all the ready and renewable sources of power.
Teach us to conserve, preserve,
use wisely the blessed treasures
of our wealth-stored earth.
Help us to share your bounty, not to waste it,
or pervert it into peril for our children
or our neighbors in other nations
You who are life and energy
and blessing, teach us to revere
and respect your tender world.
Amen**

Body Prayer

Invite everyone to stand (as able) and give the following directions. Demonstrate.

Drop your arms to the side. Allow your entire body to relax.

Breathe in God's grace; breathe it out into the world.

Slowly raise your arms up and cross them in front of your eyes, then place them crossed over your chest. Feel yourself protected and guarded.

Breathe in God's grace; breathe it out into the world.

Slowly extend your arms outward in an attitude of openness to the world. Breathe in God's grace; breathe it out into the world.

After a brief pause, move your arms into a gesture of embracing the world.

Breathe in God's grace; breathe it out into the world.

Repeat two more times. This can be a morning prayer or any other time of day.

Session Six: Attachment B

Action Steps Tips for Saving Energy, \$, & CO₂

- Replace three frequently used light bulbs with compact fluorescent bulbs. Save 300 lbs. of carbon dioxide and \$60 per year.
- Keep the tires on your car adequately inflated. Check them monthly. Save 250 lbs. of carbon dioxide and \$840 per year.
- Check your car's air filter monthly. Save 800 lbs. of carbon dioxide and \$130 per year.
- Run your dishwasher only with a full load. Save 200 lbs. of carbon dioxide and \$40 per year.
- Make sure your printer paper is 100% post consumer recycled paper. Save 5 lbs. of carbon dioxide per ream of paper.
- Move your heater thermostat down two degrees in winter and up two degrees in the summer. Save 2,000 lbs. of carbon dioxide and \$98 per year.
- Keep your water heater thermostat no higher than 120 degrees Fahrenheit. Save 500 lbs. of carbon dioxide and \$30 per year.
- Service your air conditioners. Save 175 lbs. of carbon dioxide and \$150 per year.
- Take shorter showers. Save 350 lbs. of carbon dioxide and \$99 per year.
- Install a low-flow showerhead to use less hot water. Save 300 lbs. of carbon dioxide and \$150.
- Buy Energy Certificates. Save as much as 12 tons of carbon dioxide per year!
- Buy minimally packaged goods and reduce your garbage by 10%. Save 1,200 lbs. of carbon dioxide and \$1,000 per year.
- Buy a Hybrid Car. Save 16,000 lbs. of CO₂ and \$3,750 per year.
- Buy a more fuel-efficient car. Save thousands of lbs. of CO₂ and a lot of money per year.
- Carpool with friends and co-workers. Save 1,590 lbs. of carbon dioxide and hundreds of dollars per year.
- Reduce garbage. Save 1,000 lbs. of carbon dioxide per year. Compost, recycle plastic, glass, white paper, newspaper, aluminum, magazines, cardboard, etc.
- Plant a tree native to your region. Save 5,000 lbs. of carbon dioxide per year.
- Keep your water heater insulated. Save 1,000 lbs. of carbon dioxide and \$40 per year.
- Replace old, inefficient appliances. Save hundreds of lbs. of carbon dioxide and hundreds of dollars per year. Look for "Energy Star" appliances.
- Weatherize your home. Save 1,000 lbs. of carbon dioxide and \$274 per year.
- Conserve in the yard. Use your muscles instead of fossil fuels and get some exercise. Save 80 lbs. of carbon dioxide and \$35 per year.

Session Six: Attachment B, page 2

- Turn off unused electronic devices. Save over 1,000 lbs of carbon dioxide and \$256 per year.
- When not using electrical or electronic devices, keep them plugged into a power strip and turn off the power strip.
- Instead of turning up the heat in your home, put on a sweater. Save 1,000 lbs. of carbon dioxide and \$250 per year.
- Make sure your walls and ceilings are insulated. Save 2,000 lbs. of carbon dioxide and \$245 per year.
- Air dry your clothes instead of using the dryer. Save 700 lbs. of carbon dioxide and \$75 per year.
- Switch to a tankless water heater. Save 300 lbs. of carbon dioxide and \$390 per year.
- Replace your windows with double paned windows. Save 10,000 lbs. of carbon dioxide and \$436 per year.
- Choose organic food. Support local farmers. Join a farmer co-op.
- Print and make copies on both sides of the paper to save trees and ink.
- Take a shower instead of a bath.
- Buy products with recycled content and increase your recycling at home by 10%.
- Buy clothes made from organic cotton and support brands that don't use harmful chemicals.
- Re-think your take-out habit. Eat local food once a week.
- Choose library books over buying new ones and share your own books with friends.
- Sign up for renewable energy. Check with your utility provider to see if they have a renewable energy or green power program.
- Choose re-usable cleaning products like sponges or dish towels instead of paper towels that cause excess waste.
- If you're remodeling your home, install a ceiling fan. On hot summer days, use the fan instead of air conditioning.

Legislative Action

Ask your legislator to support policies that:

- Provide new sources of revenue from climate change legislation designated to go first toward addressing the needs of poor people who will suffer the most as a result of climate change.
- Share renewable energy technologies with developing countries.
- Support programs that assist workers in industries impacted by climate change and climate change legislation.
- Call for reductions in CO₂ emissions from cars and coal-burning power plants.

Increase or enhance access to public transportation.

Session Six: Attachment C, page 1

Closing Prayer

First Reading

Have someone read Matthew 14: 22-33. Pause for a few moments of reflection.

Response

Assign someone to be the reader. Ask everyone to consider ourselves like the disciples—we find ourselves sitting in our boats.

All: Our boat is comfortable and familiar. We know our boat. We want to stay in the safety of our boat.

Reader: But Jesus comes to call us out of our boats.

All: We protest! I'm AFRAID of the water! I will surely drown! Are you asking me to change my lifestyle?!

Reader: Jesus says: Take heart, do not be afraid.

All: The waves of change are rocking our boat!

Reader: Jesus says: Take heart, do not be afraid.

All: Command us to come out of our boat!

Reader: Jesus says: Come. Step out of your safety zone. Step into the unknown, the uncertain. Trust in me. I will show you the way.

All: But our fears make us sink! Help!

Reader: Jesus says: Here take my hand, I will be with you. Hold on. Hold onto your faith, rather than your doubts and fears.

All: Truly you are the Son of God, and we worship you.

Reader: Take heart, do not be afraid. Amen.

Second Reading

Ask a participant to read the following.

We can fear the rising waters, or we can call upon God's help, trusting that God will hold our hand. Let us recall the blessings of water. We are made mostly of water. Water is vital to life and health. The waters of our baptism marked us as children of God. Let us now receive this blessing of water as we go forth from here.

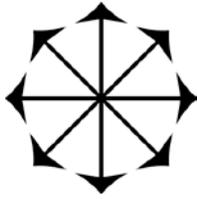
Dip the flower into the bowl of water and gently shake it, splashing everyone with it, saying:

Remember your baptism! Take heart, do not be afraid! Be of good courage!

Hear these words of blessing from Hildegard of Bingen:

It is through water that the Holy Spirit overcomes all injustice,
bringing to fulfillment all his gifts . . .
gifts, such that humankind might thrive in the moisture of justice and
stream to spiritual things in the current of truth.

From: Meditations with Hildegard of Bingen by Gabriele Uhlein. (Rochester, VT: Bear and Co, 1983), page 20.



SESSION SEVEN

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Immersion Experience or Guest Speaker

- To “go deeper” by expanding our awareness of an aspect of environmental justice, energy production or conservation.
- To have an experience that sheds greater light on the implications of climate change and activities we can take to ameliorate it.

Before the session:

- Read “Note to Participants” for Session Seven
- Any preparation needed for border crossing or guest speaker

7

NOTE TO PARTICIPANTS: Immersion Experience or Guest Speaker

The Border Crossing experiences, or immersion experiences as they are more commonly called, provide an opportunity to “put legs” on what may have thus far been a rather theoretical understanding of climate change. During an Immersion or Border Crossing, you may be asking, “What does this have to do with me?” The Immersion or Border Crossing experience is the “praxis” or practical application of some of what you have read about, seen in a film and/or learned through your discussions.

To prepare for this session, identify a personal goal for the Immersion or Border Crossing and approach the experience with openness. Reflect on where you are going and what you may hear and then pray about your presence at the immersion. In addition, be prepared to ask any needed, but difficult, questions.

Many of us must move from a place of physical comfort, familiarity and personal spirituality and cross a physical border - to be present in a place that we have not been before - in order to meet people in situations different from ours. This Climate Change: Impact and Response Border Crossing experience is an opportunity to step outside of your comfort zone into a new realm of understanding. It is an opportunity to understand the “big picture” of climate change in a new way, or it may mean

that you simply see where your power plant is located and come to a new understanding of the community around the power plant.

Put simply, a Border Crossing experience is a journey that takes us to a new place of understanding.

Session Seven: Attachment A, page 1

Opening and Closing Prayer for a Guest Speaker or Non-Immersion

(opening)

Reflection Part I

Reader One: In the end, people destroyed the heaven that was called earth.

Reader Two: The earth had been beautiful until the spirit of people moved over it and destroyed all things.

Reader Three: And people said, “Let there be darkness,” and there was darkness. And people liked the darkness; so they called the darkness “security.” And they divided themselves into races and religions and classes of society. And there was no evening and no morning on the seventh day before the end.

Reader Four: And people said, “Let there be a strong government to control us in the darkness. Let there be armies to control our bodies so that we may learn to kill one another neatly and efficiently in our darkness.” And there was no evening and no morning on the sixth day before the end.

Reader Five: And people said, “Let there be rockets and bombs to kill faster and easier; let there be gas chambers and furnaces to be more thorough.” And there was no evening and no morning on the fifth day before the end.

Reader Six: And people said, “Let us forget ourselves. Let there be drugs and other forms of escape, for there is this constant annoyance—reality—which is disturbing our comfort.” And there was no morning and no evening on the fourth day before the end.

Reader Seven: And people said, “Let there be division among the nations, so that we may know who is our common enemy.” And there was no morning and no evening on the third day before the end.

Reader Eight: And finally people said, “Let us create God in our image. Let some other god compete with us. Let us say that God thinks as we think, hates as we hate, and kills as we kill.” And there was no morning and no evening on the second day before the end.

Reader Nine: On the last day, there was a great noise on the face of the earth. Fire consumed the beautiful globe, and there was Silence. The blackened earth now rested, to worship the one true God.

Reader Ten: And God saw all that humans had done, and in the silence over the smoldering ruins, God wept.

Source unknown

(closing)

Reflection Part II

Reader One: And God saw that all nations of the Earth, black and white, poor and rich, from North and South, from East and West, and all creeds, were sending their emissaries to study together, to think together, and to care together for the world and all its people. And God said, "It is good."

Reader Two: And God saw that humans were loving the whole Creation, the stars and the sun, the day and the night, the air and the oceans, the earth and the water, the fishes and the fowl, the flowers and the herbs, and all their human sisters and brothers. And God said, "It is good."

Reader Three: And God saw that humans were suppressing hunger, disease, ignorance and suffering all over the globe, providing each human person with a decent, conscious and happy life, and reducing the greed, the power and the wealth of the few. And God said, "It is good."

Reader Four: And God saw that humans were living in harmony with their planet and in peace with one another, wisely managing their resources, avoiding waste, curbing excesses, replacing hatred with love, greed with contentment, arrogance with humility, division with cooperation and mistrust with understanding. And God said, "It is good."

Reader Five: And God saw that soldiers of peace were separating the combatants of quarreling nations, that differences were being resolved by negotiation and reason instead of arms, and that the leaders of nations were seeing each other, talking to each other and joining their hearts, minds, souls and strength for the benefit of all humanity. And God said, "It is good."

Reader Six: And God saw that people were destroying their arms, bombs, missiles, warships and warplanes, dismantling their bases and disbanding their armies. And God said, "It is good."

Reader Seven: And God saw humans changing their institutions, beliefs, politics, governments and all human entities to be servants of God and the people. And God saw them adopt as their supreme law, "You shall love God with all your heart, all your soul, all your mind and all your strength. You shall love your neighbor as yourself. There is no greater commandment than these." And God said, "It is good."

From: "The New Genesis" by Robert Muller (adapted), from Our Prayers Rise Like Incense, page 3, Cindy Pile, editor, © 1998, Pax Christi USA. (Permission for JustFaith use only.)

(Allow for silence.)

Opening and Closing Prayer for an Immersion Experience

Prayer for embarking on immersion experience (as appropriate for experience).

Walking on Holy Ground

When you have all arrived at the immersion site or event gather your group outside the building, on the sidewalk or in the parking lot. Invite your group to form a tight circle facing inward. Remind them of the value and purpose of this experience. Welcome everyone, inviting them to be open, aware and receptive to the people they will encounter, the messages they will receive, the signs they will observe and the questions that will arise in themselves and in the group. Recognizing that some in the group may be feeling uncomfortable or stretched by this activity, call people to prayer using the following or similar words:

“Even for the most self-assured among us, being out of our element, in uncomfortable or unfamiliar situations with people who are unknown and perhaps different from us, is something that we naturally tend to avoid. The feeling that we are out of place, not sure what to do, or how to act, can be very humbling. But, that sense of vulnerability we experience when we choose to reach across boundaries such as class, culture, ethnicity, or even familiarity is a valuable reminder that we are crossing into other people’s lives. Like Moses before the burning bush, we realize we are standing on holy ground.

It is necessary at such times and in such places to proceed with caution, to symbolically take off our shoes, for we are on holy ground. This kind of unsettling awkwardness indicates that we are crossing a threshold, moving away from our normal frame of reference and out to our margins, where new relationships, new perspectives, and transformation become possible. It is precisely at such times, and on such shaky ground, that we can become available and open to the transforming presence of God’s Spirit, working itself into our hearts and reaching in, to rearrange our lives.

We are standing on holy ground; we have come here to see and hear more clearly, to learn and understand, and to encounter God in our midst. Let’s take a moment to be silent and quiet ourselves. (Pause in silence.) Now we can begin with the ancient sign of our faith.”

Invite the group to silently make a sign of the cross, leading the gesture with the following words:

(While touching the forehead) “God, open our minds to new understandings.”
(While touching the heart) “Spirit, touch our hearts with new insights.”
(While touching each shoulder) “Christ, stretch out our arms to welcome your people.”

Closing Prayer

Before leaving the border-crossing site or event, gather the group again outside so that you form a tight circle. This time, the circle faces outward. Call the participants to prayer and invite them to make a sign of the cross. Invite the group members to look around and scan the landscape of the border-crossing site. Ask them to quietly reflect on these questions for several minutes:

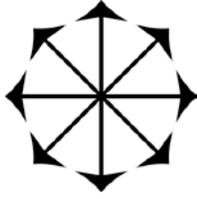
What has changed since you first came here?

How do you see this reality differently?

In what way has this become holy ground?

What will you take back with you?

Facilitator offers a prayer of gratitude and a blessing for those you have encountered here and those who come here for healing and care.



SESSION EIGHT

God's Creation Cries for Justice.

Climate Change: Impacts and Faithful Response

Goals of the Session: Where Do We Go From Here?

- To make a commitment to take action as a result of what we've learned in this module.
- To articulate how our faith calls us to reduce our carbon footprint and advocate for the poor and vulnerable.
- To take the St. Francis Pledge to Care for Creation and the Poor as an important step.
- To affirm that living toward a sustainable future can be strengthened by our faith tradition and community.

Participants will have:

Links are on module readings page

- Read "Note to Participants" for Session Eight
- Read "The Good Life from a Catholic Perspective: The Challenge of Consumption" by Monsignor Charles Murphy. Personal Reflection from USCCB website.
- Read "Despair and Hope at the World's Edge," by Brian McCaffrey, deacon, biologist in *Genesis*, Spring '07, pages 13-19.
- Read "Care for the earth is a local call," Jack Jezreel interviews Wendell Berry. *U.S. Catholic*, June 1999, pages 12-17.
- Read "Engaging the World Together" with the online link http://www.justfaith.org/graduates/pdf/engaging_the_world_together.pdf

8

NOTE TO PARTICIPANTS: Commitment

We've "made it this far by faith", as it says in the lyrics from an African American spiritual! Now is the time for making commitments for the future as we answer the question, "Where do we go from here?"

We will continue to gather ideas from the latter half of the “Stewards of the Earth” film and will spend time together sharing what we are planning to do. Review the Action List handouts for the session, and as you prepare to meet this last time, decide what actions you will commit to taking. Consider how the group could continue to support and challenge you as you prepare to go forth from here.

The closing challenge of the readings and reflections points to a simpler lifestyle as was raised in Session 6. We in the United States currently make up about 5% of the world's population and consume over 65% of the earth's resources. As Christians, we are being called to share the earth's resources, not take more than is our fair share, so that all people on the planet may have access to a just and equitable distribution of the earth's resource. What kind of energy systems would take this into account? What kind of food systems would take this into account? What kind of economic system would take this into account? What is a sustainable lifestyle? How can our lifestyle stand in solidarity with the poor and marginalized?

Journaling questions for the next session:

- What personal choices are you inspired to make in your lifestyle?
- Is choosing ONE thing to do really enough?
- How is consumption and being a consumer informed by our faith?
- Do we welcome sacrifice or resist it?

As a faith issue, we are called to “dare to be revealed to the world as children of God,” as Deacon and biologist Brian McCaffrey exclaims. We are also called to dare to hope. It is now time to share our hopes as we celebrate our time together with a closing ritual of “Planting Hope for the Future.”

May your roots grow deep and your “leaves be for the healing of the nations.” (Rev. 22:2)
May God bless you as you continue your journey of transformation!

Next Steps

The “next steps” discussion will also revolve around the *Engaging the World Together* document that should be read before the session. Also, the final document in the Participant Packet is “*JustFaith Ministries: A Multilayered Ministry of Formation.*” It is important to consider these documents as we consider where to go from here.

Suggestions from the Catholic Campaign for Human Development

Support the efforts of CCHD-funded groups working to create healthy urban neighborhoods or rural communities. Work with college students to raise awareness and promote environmental justice in communities near their campuses. Visit www.campus.org for ideas. Work with a CCHD-funded group to support their environmental work. Contact Donna Grimes, dgrimes@uscceb.org

Suggestions from Pax Christi USA

Global restoration is one of Pax Christi USA’s 4 priority areas. Pax Christi USA’s work on this priority is led by the “Global Restoration Committee,” which has a mission to both make our membership aware of issues affecting the environment and to help Pax Christi USA model in all its facets a respect for creation. Pax Christi USA emphasizes the connection between environmental issues and other issues which we work on, including war, poverty, globalization, etc. If you’re interested in exploring with us next steps in engaging the ecological crisis, you can contact our Global Restoration committee at listening2earth@gmail.com.

Evaluations

JustFaith Ministries has created a *participant* evaluation which is very helpful to the ongoing development of modules in its *JustMatters* program.

Doing the evaluations online saves paper and time and allows the JustFaith Ministries staff to analyze the responses more effectively. Also, the online evaluation is easy to complete and should not take more than fifteen minutes. It can be accessed at:

<http://justfaith.org/JustMatters/Evaluations/climatechange.html>

It is important to note that once you start the evaluation, you will need to complete the whole thing at that time.

Please complete this evaluation *within two weeks* of finishing the module. The timely return of the evaluations is greatly appreciated. Thank you!

We are the ones we've been waiting for. Hopi teaching

Session Eight: Attachment A

Opening Prayer

Commitment Ceremony

Timing of the Ceremony

| Activity | Minutes |
|--------------------------------------|---------|
| Affirming Commitments | 25 |
| Tree Planting and Readings | 30 |
| Pledge of Commitment and Benediction | 10 |
| Total | 65 |

Affirming Our Commitment

Light the candle in the center of the prayer space. Provide pens and small pieces of paper to everyone.

Leader:

When we embark on the healing of our world we face many obstacles - both within ourselves and in the outer world around us. Close your eyes for a moment and ponder: What is likely to hinder you? What might hold you back from engaging in this mission? What fears might stop you? Let's take a moment now to name in our hearts these things and write them down on the piece of paper.

When they are finished, invite everyone to stand in a circle around the table with a candle lit that stands inside a large pan to hold the ashes. Ask each person to come forward and carefully burn the small paper and offer their obstacles to God – silently or aloud, with the words: **“God is my strength and my salvation.”**

All: God be with you.

First Reading

Ask someone to read 2 Timothy 1:7.

Then say, “This is why I am reminding you now to fan into a flame the gift that God gave you when I laid my hands on you.”

Blessing & Offering our Commitments (15 minutes)

Invite each person to stand in the center of the circle and name the commitment that they are preparing to take, asking for the prayers of all present to help them on this path. After they have spoken, all others place a hand on the person's shoulders, arm or back for the following blessing/commissioning.

All: God guide you in love, Christ bless you in peace, and the Holy Spirit uphold you in wisdom and joy. We will pray for you and your commitment. Amen.

Tree Planting Ceremony and Dedication

Tell the group that tree planting is a tradition used to celebrate and sanctify the natural world for many groups including in the Jewish Tu B'Shevat—a Jewish Arbor Day.

Leader:

Wangari Maathai, Nobel Peace Prize winner, and Deputy Environment Minister of Kenya, founded the Green Belt movement of women planting trees to reverse the devastation of their land, earning her the title “Tree Woman.” She now calls upon people around the world to plant trees in response to global warming and climate change by participating in the United Nations Billion Trees Campaign, her brainchild. She said, “All of us have God in us, and that God is the spirit that unites all life, everything that is on this planet. It must be this voice that is telling me to do something, and I am sure it's the same voice that is speaking to everybody on this planet—at least everybody who seems to be concerned about the fate of the world, the fate of this planet.

Second Reading

Ask someone to read Psalm 1: 1-3.

All: May we too, be like trees planted by streams of living water, so that we may be fruitful, our leaves will not wither, and in all we do for God's creation, may we prosper. Amen.

Third Reading

Ask someone to read Rev. 22: 1-2.

Leader:

The Bible begins and ends with the symbol of trees - In the beginning, the Tree of Life stands in the Garden, and in Revelation we hear of a tree whose leaves are for the healing of the

nations. In Celtic tradition, the symbol of the tree also holds a spiritual significance. Each particular tree held its own meaning. The tree was venerated as a source of wisdom and hope, a sign of an everlasting link between heaven and earth, its limbs reaching up and its roots reaching down. The tree reminds us of the eternal cycle of the seasons, of life and death, of new life. In today's world of excess CO₂, trees serve as cleansing agents, breathing in CO₂ and breathing out oxygen for us and all other creatures to breathe. One tree in the temperate zone between the tropics and the polar circle can remove and store 700 to 7,000 pounds of carbon over its lifetime. A tree shading a house can reduce the energy required to run the air conditioner, saving an additional 200 to 2,000 pounds of carbon over its lifetime.

From: The Nature Conservancy website:

<http://www.nature.org/initiatives/climatechange/activities/art19630.html>

Have the hole for the tree already dug in the agreed-upon location. Ask volunteers to place the tree in the hole. Then invite everyone to take a turn at shoveling some soil into the hole around the tree. As they toss in a shovel of dirt, invite each person to say “I am planting _____, so that _____ may grow. (Give some examples - ...planting love, so that hope will grow; planting wisdom, so that I can simplify my lifestyle; or planting courage, so that I can share this knowledge of climate change with my friends and family, etc.)

All: We dedicate this tree to the healing of God's creation, our home. To the people of the Pacific Islands and of Bangladesh. We dedicate this tree as a symbol of our rootedness in God's love that will nurture and strengthen us for the journey ahead. We dedicate this tree as a sign our own arms reaching out in prayer like the limbs of a tree to our neighbors near and far. And may the leaves of our tree symbolize healing for the nations, as well as serve as a reminder of the energy of the sunlight gracing us day by day, and of God's presence shining upon us and within us. Amen.

Leader: *Read the following* All across our country, people are taking the St. Francis Pledge to Care for Creation and the Poor and joining the Catholic Climate Covenant. The St. Francis Pledge is a promise and a commitment by individuals, families, parishes, organizations and institutions to live our faith by protecting God's Creation and advocating on behalf of people in poverty who face the harshest impacts of global climate change. We are invited to join the Covenant by committing to act on each of the five elements of the St. Francis Pledge.

All:

I/We Pledge to:

- **PRAY** and reflect on the duty to care for God's Creation and protect the poor and vulnerable.
- **LEARN** about and educate others on the causes and moral dimensions of climate change.
- **ASSESS** how we-as individuals and in our families, parishes and other affiliations-contribute to climate change by our own energy use, consumption, waste, etc.
- **ACT** to change our choices and behaviors to reduce the ways we contribute to climate change.
- **ADVOCATE** for Catholic principles and priorities in climate change discussions and decisions, especially as they impact those who are poor and vulnerable.

Pledge of Commitment: To Protect and Heal God's Creation

This Pledge of Commitment may be read in unison or by alternating readers:

We have come to renew our covenant with God and with one another in Christ Jesus, our Lord.

We have come to help protect God's creation.

We have come as followers of Jesus to commit ourselves anew to one another and to heal injustice and poverty.

We have come to stand together against all threats to life.

We have come to discover some new beauty every day in God's creation: the sunrise and sunset, birds, flowers and trees, rainbows in the sky, the stars, the many forms of life in the forest.

We have come to listen to the "music of the universe" - water flowing over rocks, the wind, trees bending in the wind, raindrops pattering the roof.

We will remember always that God speaks to us through the beauty of His creation, and we will try our best to answer God's call to reverence all that He has created.

Faithful Stewards of God's Creation: a Catholic Resource for Environmental Justice and Climate Change U.S. Council of Catholic Bishops Publications. Item CS-956) p. 48. Used with permission.

Leader:

Those who dwell... among the beauties and mysteries of the earth are never alone or weary of life.

~~Rachel Carson

Invite participants to pick up their “sacred objects.” After everyone has retrieved his or her object:

Leader:

These sacred objects have accompanied us on this journey together. They are now imbued with deeper meaning than they already had when we started our pilgrimage to hear creation's cries for justice in the midst of climate change. We are faced with one of the most prophetic issues of our human family. You are now invited to take these objects home and place them in a special spot, a prayer center, devotional shelf, or on your nightstand, to remind you of this remarkable journey and to inspire you to continue the healing ministry to which you have been called by God at this time, in this place.

(Optional) Sing “Let the Whole Creation Cry.” Traditional. See words and music at <http://www.hymnary.org/hymn/TWC/40>

Sending Forth

Ask the group to take turns reading verses from Isaiah 58: 6-12.

All: As we go forth, may our light rise in the darkness of these times. May we be called the repairers of the breach, the restorers of the streets to live in. Amen.

Benediction

All: Deep peace of the running wave to you.
Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the Son of God to you. *An old Celtic Blessing*

Amen!

Additional Resources

Books

- A Moral Climate: The Ethics of Global Warming* by Michael Northcott. Orbis Books, 2007.
- And God Saw That It Was Good: Catholic Theology and the Environment*. Drew Christiansen, SJ and Walter Grazer, editors. U.S. Conference of Catholic Bishops, 1996.
- The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-first Century* by James Howard Kunstler, Atlantic Monthly Press, 2005.
- Simpler Living, Compassionate Life: A Christian Perspective*, with Henri Nouwen, Richard Foster, Cecile Andrews and others, edited & compiled by Michael Schut, 2002, Living the Good News (a division of The Morehouse Group).
- The Last Hours of Ancient Sunlight: Revised and Updated: The Fate of the World and What We Can Do Before It's Too Late* (Paperback), Thom Hartmann, Three Rivers Press, 2004.
- The Ravaging Tide : Strange Weather, Future Katrinas, and the Coming Death of America's Coastal Cities*, Mike Tidwell, Free Press, 2006.
- Hell and High Water: Global Warming—the Solution and the Politics—and What We Should Do*, by Joseph Romm, William Morrow, 2007.
- An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It* (Paperback) by Al Gore, Rodale Books, 2006.
- Stormy Weather: 101 Solutions to Global Climate Change*, Guy Dauncey with Patrick Mazza. New Society Publishers, 2001.
- The Dream of the Earth* by Thomas Berry. Sierra Club Books, 1988 (and 2006).
- Befriending the Earth: A Theology of Reconciliation Between Humans and the Earth* by Thomas Berry, CP, with Thomas Clarke, SJ, Twenty-Third Publications, 1991.
- The Weather Makers: How Man is Changing the Climate and What it Means for Life on Earth* by Tim Flannery. Atlantic Monthly Press, 2005.
- Field Notes from a Catastrophe: Man, Nature, and Climate Change* by Elizabeth Kolbert. Bloomsbury, 2006.
- Peace With God the Creator, Peace With All of Creation, Message for the Celebration of the World Day of Peace 1990*, Pope John Paul II, 1 January 1990.
<http://conservation.catholic.org/ecologicalcrisis.htm>

Global Climate Change: A Plea for Dialogue, Prudence and the Common Good, The U.S. Conference of Catholic Bishops, 2001.
www.usccb.org/sdwp/international/globalclimate.htm

The Environment, by Pope Benedict XVI, Our Sunday Visitor, 2012.

Ten Commandments for the Environment , Pope Benedict Speaks Out for Creation and Justice,
by Woodene Koenig-Bricker, Ave Maria Press, 2009.

God, Creation, and Climate Change, A Catholic Response to the Environmental Crisis, by
Richard Miller, Orbis, 2010

Care for Creation: A Franciscan Spirituality of the Earth by Ilia Delio, Keith D. Warner, and
Pamela Wood, St. Anthony Messenger Press, 2008.

Catholics Going Green: A Small-Group Guide for Learning and Living Environmental Justice, by
Walter Grazer, Ave Maria Press, 2009.

From Stockholm to Johannesburg, An Historical Overview of the Concern of the Holy See for the Environment 1972 to 2002, Marjorie Kennan, Ed., Vatican City: Pontifical Council for Justice and Peace, 2002.

The Creation: An Appeal to Save Life on Earth, by E.O. Wilson, W. W. Norton &
Company, 2006.

Other Publications

Catholic Perspectives on Faith and the Environment: A Bibliography -- Though somewhat dated, a good list of readings on the theology of ecology.

http://www.nrpe.org/statements/catholic_scholarship_a_04.htm

Catholic Social Teaching and Ecology Fact Sheet, a good 2 page overview compiled by John McCarthy, SJ, Social Justice Secretariat – Society of Jesus – Rome. http://ecojesuit.com/wp-content/uploads/2011/06/CST_ENG.pdf Includes a summary of “Current State of Teaching on the Environment and a list of Documents on Catholic social Teaching and Ecology 1975- 2006. Cites: Lucia A. Silecchia. 2004. “Environmental Ethics from the Perspectives of NEPA and Catholic Social Teaching: Ecological Guidance for the 21st Century.”

Videos

Hundreds of excellent short videos and lectures are available online. Simply search the Internet for “best videos climate change.” Critically evaluate the source of the video and which group or organization has created the message. Usually, those linked with a known scientific or environmental organization or university are the best to start with.

Climate Change: Our Faith Response (10 minutes) with study guide, a religious education program to teach the church’s social principle of care for creation. Funded in part by the U.S. Conference of Catholic Bishops and the Catholic Coalition on Climate Change.

Available from Catholic Committee on Appalachia (works on the issue of mountain top removal coal mining)

885 Orchard Run Rd.

Spencer, WV 25276

(304) 927-5798

<http://www.ccappal.org/publications/dvd>

Faith-based websites

www.catholicsandclimatechange.org. The Catholic Coalition on Climate Change’s website is an up-to-date resource on all that is happening within the Catholic community. The website is updated regularly and provides resources, ideas and inspiration for those interested in the moral questions surrounding the climate change issue. [Includes resources on the St. Francis Pledge.](#)

<http://www.greenfaith.org/> GreenFaith is New Jersey’s interfaith coalition for the environment. Founded in 1992, we inspire, educate and mobilize people of diverse spiritual backgrounds to rediscover their relationship with the sacred in nature and to restore the earth for future generations.

www.usccb.org/sdwp/ejp/climate/. The US Conference of Catholic Bishops’ website on climate change. "We hope the materials on this website, *Faithful Stewards of God's Creation: A Catholic Resource for Environmental Justice*, will provide you with information you can use to better understand the important connections between our Catholic faith and the environment, and the urgency of addressing the moral and human dimensions of climate change." Includes church statements, prayer resources, homily and bulletin suggestions.

www.nrpe.org/. The National Religious Partnership for the Environment is an association of independent faith groups across a broad spectrum including the U.S. Conference of Catholic Bishops, the National Council of Churches U.S.A., the Coalition on the Environment and Jewish Life, and the Evangelical Environmental Network.

www.paxchristiusa.org/pc_globalrestoration.asp. This Pax Christi USA site has "important links to Catholic Church documents on ecology and the environment, which help ground Pax Christi USA’s priority work in this committee. We have also included numerous links to organizations and Web sites focused on global restoration, ecology, care for creation, food safety and more." Pax Christi is a section of Pax Christi International, the Catholic peace movement.

www.christiansandclimate.org. The Evangelical Climate Initiative is a group of more than 85 evangelical leaders who—as a result of their commitment to Jesus Christ and concern for Creation—

have signed the statement entitled *Climate Change: An Evangelical Call to Action*. It represents their efforts to encourage action by evangelical Christians and all Americans to make life changes necessary to help solve the global warming crisis, and to advance legislation that will limit emissions, while respecting economic and business concerns.

www.faith-commongood.net/gss/spaces.asp. A consortium of Canadian faith groups offer ideas for “Greening our Worship Spaces.”

www.webofcreation.org/Manuals/index.htm Wisconsin churches offer ideas to help faith communities become more environmentally aware.

<http://www.ipj-ppj.org/Stewards%20of%20God's%20Gifts.htm> “Stewards of God’s Gifts” from Parenting for Peace and Justice founder Jim McGinnis offers “12 Steps for Becoming Friends with the Earth.” Geared especially for parents/teachers to use with children.

<http://www.ccappal> The Catholic Committee of Appalachia abides in these mountains to bring to life the challenges set forth in both Appalachian Pastorals: *"This Land is Home to Me-A Pastoral Message on Poverty and Powerlessness in Appalachia,"* and *"At Home in the Web of Life-A Pastoral Message on Sustainable Community in Appalachia."*

Other Websites

www.ipcc.ch. The Intergovernmental Panel on Climate Change (IPCC) site holds the reports that have made the news in 2007, as their scientific findings on global warming validate the long-held concerns of environmentalists.

www.pewclimate.org. The Pew Center on Climate Change is an excellent resource for basic information about climate change, as well as public policy issues at the state, national and international levels.

www.fightglobalwarming.com/. From Environmental Defense, this website offers solid tips on which light bulbs to buy, higher mileage cars, other home energy savings tips as well as a section on offsetting your carbon output.

<http://environment.harvard.edu/religion/main.html> The website for the Forum on Religion and Ecology which contains many references and suggestions for further reading.

Prayer Resources

Other Optional Prayer Resources:

“Walk Lightly” from CAFOD <http://catholicclimatecovenant.org/wp-content/uploads/2011/04/CAFOD-Walk-Lightly.pdf> and many other prayer resources on care for Creation. <http://www.cafod.org.uk/worship/environment>

From Caritas Internationalis: a wealth of prayer resources
<http://www.cafod.org.uk/worship/environment>

Scottish Catholic Study Guide on Climate Change

Prayers and reflections on environmental stewardship, lifestyle, and climate change can be found in this resource from the Catholic Archdiocese of St Andrews & Edinburgh. See page 11.

<http://studyguides.eu5.org/docs/environment.pdf>

“*Faith Reflection to Climate Change*” Prayer Resource: This prayer resource created by the Carmelite NGO for World Environment Day contains prayers, reflections, and scripture readings to inspire action on climate change.

http://catholicclimatecovenant.org/wp-content/uploads/2009/04/worlddayofprayer6_5_09.pdf

Ecological Examen: A resource for reflection and prayer, developed by Joseph Carver, SJ, examines how we have expressed our care for God’s creation and begins with this question: *All creation reflects the beauty and blessing of God’s image. Where was I most aware of this today?*

<http://catholicclimatecovenant.org/wp-content/uploads/2010/09/Ecological-Examen.pdf>

Thanking God with Integrity: Table Grace in a World Struggling with Climate Change

<http://www.worldvision.ca/GetInvolved/Responding-Churches/Documents/Thanking-God-with-Integrity-2.pdf>

Reflections on Noah and the Flood, by the Catholic Coalition on Climate Change. PDF file available at <http://justfaith.org/GradNet/Reflection- Noah and the Flood.pdf>

Module Resources Information

Books/Booklets

Global Climate Change: A Plea for Dialogue

USCCB Publication #5-431, 2001

Videos

Module Videos

Stewards of the Earth
God's Creation and Global Warming
Kilowatt Ours
Renewal
Compilation DVD

Stewards of the Earth

Archdiocese of Minneapolis-St. Paul, 2007.
Tom Smith-Myott
St. Joan of Arc Parish (originators of video)
(612) 823-8205

This DVD provides compelling reasons why we should be concerned about the moral and social justice implications of global warming and includes interviews with Minnesota leaders: Archbishop Harry Flynn, Will Steger (Polar Explorer), Paul Douglas (Meteorologist), J. Drake Hamilton (Science Policy Director, Fresh Energy), joined by Dr. John Hart (Professor of Christian Ethics, Boston University), and other local people who endeavor to minimize their ecological impact on this earth. Produced by the St. Joan of Arc Eco-Spirituality Movie Team, Minnesota. Gives a good overview of climate change science and a faith-based understanding of our call to be stewards of God's earth.

God's Creation and Global Warming

National Council of Churches, 2000
Eco-Justice Program Office
Washington, DC 20002
Phone: (202) 544-2350
Email: info@ncecojustice.org
Out of print. Reproduced by JustFaith Ministries with permission from
The National Council of Churches

This visually beautiful video describes God's call to be stewards of God's creation. It describes the impact of global warming on the environment as well as the most vulnerable human populations on earth. Ecumenical and interfaith voices are heard describing our common call to care for the earth in this time of crisis. These numerous religious leaders speak of the biblical and theological basis for our response to the threat of global climate change, and why people of faith are called to act for justice. Produced in 1999, the theological issues remain pertinent to the current reality of climate change, and the science today is even more conclusive than it was in 1999.

Kilowatt Ours: A Plan to Re-Energize America

Produced in 2005
PO Box 60322 Nashville TN 37206
Email: info@kilowattours.org
(615) 340-5005

This film begins with the provocative question: What would you find if you traced the wires from your light switch to the energy source? Do we find mountain top removal, global warming, childhood asthma... or *hope*? *Kilowatt Ours* follows filmmaker Jeff Barrie on his 18-month journey across the southeast United States, where more than six tons of coal are burned to generate electricity for the average home annually. Barrie takes viewers from our light switches at home to the sources of our energy, examining social and environmental consequences such as global warming, mountain top removal, air pollution, childhood asthma and mercury contamination. Leaving the devastation behind, the story makes an uplifting turn, uncovering hope-filled examples of conservation, efficiency and renewable power at work today.

Renewal: Stories from America's Religious-Environmental Movement

<http://www.renewalproject.net/dvd>
Produced in 2007
Marty Ostrow and Terry Kay Rockefeller
The Renewal Project

Renewal is the first feature-length documentary to capture the breadth and vitality of America's religious-environmental movement. In rural communities, suburbs and cities, people of faith are rolling up their sleeves in practical and far-reaching ways. Offering a profound message of hope, RENEWAL shows individuals and communities driven by the deepest source of inspiration - their spiritual and religious convictions - being called to re-examine "what it means to be human and how we live on this planet."

Online links for video compilation DVD

1. ***How Do We Know Global Warming is Human Caused?*** 3:14 (Session 3)

Also at: <http://youtu.be/pbBb-SvRFjM>

We all know that warming - and cooling - has happened in the past, and long before humans were around. Many factors (called climate drivers) can influence Earth's climate - such as changes in the Sun's intensity and volcanic eruptions, as well as heat-trapping gases in the atmosphere.

So how do scientists know that today's warming is primarily caused by humans putting too much carbon in the atmosphere when we burn coal, oil, and gas or cut down forests?

2. ***Who's Under Your Carbon Footprint?*** 3:49 (Session 2) Also at

http://youtu.be/McdULlbg1_0

After decades of steady progress in reclaiming and advancing the Catholic Church's efforts to embrace an ethic of environmental stewardship, the Catholic Coalition on Climate Change is ready to launch an unprecedented and historical campaign to take responsibility for our contribution to climate change and do what we do best: be advocates for those who will be left out of the public policy debate on climate change.

3. ***Sisters on the Planet: Ursula's Story (Carteret Islands)*** 8:18 (Session 4) Ursula's story.

Also at: <http://youtu.be/0XDHMgqlcEU>

The Carteret Islands are being swamped by seawater, killing food gardens and forcing the population to migrate to mainland Bougainville. This is the story of Ursula Rakova, who has set up an organization to help her people relocate with dignity and preserve their culture.

4. ***Sun Come Up (Movie Trailer)*** 2:26 (Session 4)

Also at: <http://vimeo.com/11537535>

5. ***Warming World*** 5:48 (Session 3)

Also at: <http://climate.nasa.gov/warmingworld/>

Each year, scientists at NASA'S Goddard Institute for Space Studies analyze global temperature data. The past year, 2009, tied as the second warmest year since global instrumental temperature records began 130 years ago. Worldwide, the mean temperature was 0.57°C (1.03°F) warmer than the 1951-1980 base period. And January 2000 to December 2009 came out as the warmest decade on record.

NOTE TO ALL PROGRAM PARTICIPANTS

JustFaith Ministries A Multilayered Ministry of Formation



Congratulations on completing a JustFaith Ministries (JFM) JustMatters module. JFM provides programs that transform people and expand their commitment to social ministry. Through these life-changing opportunities, members of a church can study, explore and experience Christ's call to care for the poor and vulnerable in a lively, challenging, multifaceted process in the context of a small faith community.

Jack Jezreel, M.Div., the founder and Executive Director of JustFaith Ministries, introduced the original JustFaith program in 1989 while working in a parish in Louisville, Kentucky. It was immediately and dramatically successful. Since then, over 30,000 people have participated in various JustFaith Ministries programs in over 1,500 churches across the country.

JustFaith Ministries, in conjunction with its partners, makes available introductory workshops, curriculum, resources, a website, and support services. While JustFaith Ministries was born from the success of the JustFaith program, the organization now includes the following new layers of opportunity for faith formation.

JustFaith focuses on discipleship and the call to be about God's dream of justice and compassion in a world scarred by the domestic and global crisis called poverty.

Engaging Spirituality presents a spiritual deepening process that invites small groups to explore the intersection between contemplative presence and social action.

JusticeWalking (J-Walking) is a process that forms small communities of older teens and adults to engage in a spiritual journey and exploration of the radical call of the Gospel.

College JusticeWalking (J-Walking) is a semester-long "Discipleship Journey" that forms small communities of college students as they experiment with living the Gospel message and the social implications of our faith.

JustFaith Ministries is able to offer these programs through the generosity of donors.

JustFaith Ministries also provides an online document, *Taking Action Resource Guide* (http://www.justfaith.org/graduates/pdf/takeaction_resourceguide.pdf) to help participants learn more and get involved in this and other issue.