

# God's Creation Cries for Justice Climate Change: Impacts and Faithful Response Facilitator 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  
Facilitators 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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# The Catholic Coalition on Climate Change

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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](http://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  
Facilitator Guide  
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*Online links:*

1. Program Materials <http://justfaith.org/programs/resources/jm-climate-change-program-documents.html>
2. Evaluations (participant and facilitator):  
<http://justfaith.org/JustMatters/Evaluations/climatechange.html>
3. 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](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](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](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](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](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.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](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](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.

## ***God's Creation Cries for Justice Facilitator Guide***

### **General Comments**

Welcome to the JustMatters module on climate change!

You have chosen to facilitate a discussion on one of the most pressing issues of our time, global climate change. This is an issue that will have great impact on the quality of life for future generations. You need not be an expert to lead this group; rather, you are a facilitator-learner. You will be learning along with the group, and, in so doing, you will experience the process of deepening your awareness to this issue together with the other participants.

We are very grateful to be working with you. The JustFaith Ministries office attempts to make the role of facilitation as easy as possible and our staff are always available for your questions and concerns. Working together, we are determined that you and your group will have a great experience.

JustFaith Ministries has worked very closely with the module's developer, the Catholic Coalition on Climate Change. This module is based on the important ongoing work of their office and reflects their most current efforts in education and advocacy.

As with other JustFaith programs, this module is not intended to be an exhaustive factual analysis of the issue, but more of an immersion into the issue from the perspective of Catholic social teaching. Therefore, the syllabus materials focus on poverty and highlight the themes of Catholic social teachings related to the environment. The primary focus of this program is on the theme, "Care of God's Creation."

Facilitators will find everything you need to coordinate the module program in this guide. Resource ordering information is at the end of this document. The Facilitator Timetable in this document includes responsibilities and suggested timing for each item. These timetables should be printed as soon as they are received and kept handy for ready reference. In addition, the material for each session includes a list of the items needed to prepare for each session.

Every session begins with a *Note to Facilitator* that will provide information pertinent to the focus of the session and other useful information. We have also incorporated a *Note to Participants* for every session. These will be part of the assigned reading for each session and will help participants understand and integrate the resource material.

## Overview of the Program

### ***An Action/Reflection Model***

A method of education shown to be effective in generating creativity, awareness and understanding uses *participatory learning* and is known as “popular education.” We will be using this educational method in this module. Participants will have an experience – e.g., viewing a video, engaging in a role play, sharing in dyads (two people sharing a conversation) – and then *reflect on their experience*. This reflection then becomes a new base of knowledge to inform the next experience/action. This educational method is like a spiral, where the participant starts at one place on the spiral as s/he learns through doing, and then in reflecting on the experience comes to a new place on the spiral. Paulo Freire used this method for teaching literacy with the poor in Brazil.

As you and the other participants learn together, experience together and reflect together on the spiritual, scientific and moral implications of global climate change, you will be engaging in a transformation of consciousness. Climate change is already having impacts around the globe and will undoubtedly impact the quality of life for future generations as well. This new consciousness can be an impetus for taking the actions needed for the healing of God's creation.

### ***Dealing with Grief and Despair***

Exploring the issue of global climate change will not be merely an intellectual exercise. As you prepare for this study, you may find the information sobering at best and possibly even overwhelming. Facing the magnitude of the impact of global warming may create feelings of grief and loss as participants examine the suffering of human and non-human beings on the planet. Expressions of grief and loss can be a *healthy response*. Joanna Macy, in her work on despair and empowerment, points out that tremendous energy is utilized in our attempts to push aside, bury or deny information about potentially catastrophic events such as global warming and climate change. When we acknowledge the pain and grief we feel about the possibility of such catastrophic events, we release a tremendous amount of energy for taking healing action for the planet and its inhabitants.

As facilitator, it is important that you give careful and sensitive attention to creating a *safe environment for group sharing of both ideas and feelings*. Assure participants that they may *share at whatever level they are comfortable*. Some suggested ground rules *for discussion and sharing* are provided in the module to enhance the comfort level for group participation.

### ***Framing the Issue of Climate Change to Motivate Action***

*For God did not give us a spirit of cowardice but rather of power and love and self-control.*  
(2 Timothy 1:7)

This module attempts to frame the issue of climate change within the context of our faith. Spiritual resources and reflections are woven throughout the module and are provided to inform and inspire participants' responses to climate change. The approach taken in the module is that

participant action will be based upon the teachings of scripture and the Christian faith, teachings that value stewardship for God's creation and justice for the poor.

Experts in the communication and marketing fields pay careful attention to how they “frame” their message, i.e., they carefully calculate how a message is received and what effect it will produce. In the case of global warming, if we “frame” it as a scary scenario, it tends to evoke feelings of being overwhelmed and powerlessness to make a difference and causes people to distance themselves from the threat. On the other hand, studies by the Frameworks Institute, Inc. show that a cause is best served when an issue is “framed” in the context of values such as stewardship, responsibility and vision. They proposed that when actions are viewed as consistent with prudence, compassion and forward thinking, people are motivated and empowered to act. These are key concepts embedded in the module you are about to experience.

### **Session Content**

The following is a brief snapshot of the sessions and their content:

#### **Session 1: Awe and Gratitude for Creation**

Reflections on our place and responsibility to God's creation. Why study this? Some introductory projections for future generations. Group soundings/sharings about the subject and our commitment.

#### **Session 2: Awakening to Awareness**

An introduction to the climate change crisis. Walking the Talk: Lifestyle as Solidarity with Present and Future Generations will enhance our understanding of church teaching on the theology of ecology and virtues of stewardship, prudence, the common good and solidarity which inform our faith and action.

#### **Session 3: Voices from the Scientific Community**

Sharing our responses and reflections. In the face of the facts presented, how do we deal with fear, dread and feelings of powerlessness?

#### **Session 4: Voices of the Vulnerable**

Looks at the poor and marginalized especially the Pacific Islanders, and how they are directly impacted. Social justice connections are discussed.

#### **Session 5: Voices of the Vulnerable (continued)**

Environmental racism discussed. Impact on poor communities of color and poor communities in Appalachia. Offers ideas from Catholic social teaching to inform our actions.

#### **Session 6: Signs of Hope**

What are people doing to address climate change now? Where do we find resources to do these things ourselves? Conduct “Energy Literacy” research. Where and what are your sources of energy? Participants find their “Carbon Footprint”.

**Session 7: Immersion Experience or Guest Speaker**

An action, engagement, field trip, guest speaker or immersion experience that sheds light on the implication of climate change and activities we can take to ameliorate it.

**Session 8: Where Do We Go From Here?**

What actions are we committed to taking? Faith commitment to reduce our carbon footprint. Living toward a sustainable future, strengthened by faith community. “Living simply so that others may simply live.” (attributed to M. K. Gandhi) Commitment Ceremony and planting our hopes for the future.

**Planning**

In terms of planning, your most immediate task will be to determine and set up the Immersion event or guest speaker(s). Please take a moment to read the Session Seven Note to Facilitator and Immersion Experience or Guest Speaker Ideas in Session Seven for some ideas. This may be a group decision since participants may have their own ideas and contacts. This experience can be inserted into the program whenever scheduling permits, adjusting other sessions accordingly.

Depending on logistics and/or availability of speakers, this may take the most lead time. Session 8 also needs some advance planning for the tree planting ceremony scheduled during the closing commitment ceremony. *It is important that facilitators look at Sessions 7 and 8 and at the “Notes to Facilitators” well in advance of the sessions to prepare for both of these sessions, to consider the timing of these sessions and to evaluate the options.*

**A Word of Encouragement**

You are about to begin a process that will, hopefully, have a life-changing impact. Your willingness to accept the responsibility of facilitating indicates your deep care and concern for God's creation and your hopes for generating action. Please give *yourself* time for prayer and reflection as you proceed through the module. Search for God's guidance and inspiration throughout your journey. Take time to listen for the cries of God's creation, cries for justice and compassion, and also create time to “smell the flowers” and “Notice how the flowers grow. They do not toil or spin.” (Luke 12:27) It is important that you, the facilitator, take this kind of time, for herein you can find the joy to sustain you for the prophetic work ahead!

**Promoting the Program and Group Size**

Some churches will offer one group for this program and others might have enough participants to host several groups concurrently. Given that the program and its success is based on dialogue and on helping participants learn together and from one another, and given the amount of discussion material in this program, we recommend that the group be limited in size to about ten people.

If appropriate, we encourage facilitators to work with church staff to identify dates, times and locations for this program. We also encourage you to use the usual church channels to promote the module and recruit participants - i.e., the bulletin, newsletters, announcements at the end of worship services, bulletin boards, e-mail lists, etc.

Facilitators are to work with parish staff to identify dates, times and locations for this program. This program can be done in the homes of parishioners. Use the usual parish channels for promotion (bulletin, newsletters, announcements, bulletin board, etc.)

### **Participant Packet**

Notes to participants, some reflections, and prayers that accompany each session are included in a separate document that will need to be photocopied and placed into three-ring binder for each participant before the first session. Often parish staffs have binders available and can offer a volunteer to help you photocopy and prepare these packets.

When a particular prayer or other session document is included with the Participant packet, it is also reproduced in its proper place within the session in the facilitator's manual with the note **“Ask participants to refer to their packet for Session --: Attachment --”** No copying is necessary and participants follow along with their packet.

### **Planning and Purchasing Resources**

In terms of planning, your two most immediate tasks are to (1) order resource materials and (2) set the date, time and location for the meetings. It is important that facilitators get the date, time and location information and the entire Participant Packet with the reading assignments to all participants *a minimum of* one week before Session One. There is an order form and information for JustFaith Ministries Books and Videos provided with the other module materials online.

While groups may purchase program materials from any source, JustFaith Ministries Books and Videos tries to make ordering materials as easy as possible. This service provides an opportunity for groups to secure all materials from one source with low prices and rapid delivery. Most orders are filled the same day they are received and are sent via UPS.

Please Note: JustFaith Ministries Books and Videos should receive the group's Resource Order Form (included with module documents online) a minimum of *three weeks in advance of the group's start date*. JustFaith Ministries Books and Videos makes every effort to turn an order around in 24-48 hours but has no control over the timing and release of books and videos that may be on backorder from the publishers. Please take time to plan ahead.

## **Session Components**

### ***Opening Prayer***

Prayer is an integral part of the JustMatters process. Each session begins and ends with a prayer experience and these activities are clearly laid out in the program materials. However, since prayer is an experience, something that is felt rather than just read, it is important to pay specific attention to creating a prayerful environment.

Some participants may be intimidated or uncomfortable with public prayer. Inviting participants

into a welcoming space that fosters an attitude of reverence helps people to feel at ease and comfortable with being together in silence and can do much to deepen the bonds of community and enhance dialogue. While the opening and closing prayer experiences are brief (usually no more than fifteen minutes), the rituals, symbols and setting will invite the group to put aside other things and enter a place in which they become one community – unhurried, fully present and attentive.

Opening prayer should always be the first activity for each gathering. Avoid the temptation to make announcements or preempt prayer with directions about the exercises or discussions that lie ahead. Facilitators should set up the space before the group arrives so they are ready to welcome and invite the participants to prayer. Instructions for prayer set-up are included in each session outline.

The aim of the opening prayer is to gather and focus the group, building a sense of oneness. Create a focal point in the center of your meeting area, either by placing a small table in the middle of the circle, or putting a small cloth on the floor or center of the meeting table. Make sure this central space is clear of other objects, books, papers, etc. Softer, indirect lighting (floor or table lamps) will help create an inviting and more intimate environment for sharing.

Music greatly enhances prayer and songs can speak directly to the heart. However song suggestions are not regularly included as part of the prayer for the simple reason that music familiar to one parish is frequently not familiar to another. Remember to make use of assets within the group; if one of the participants or facilitators is a musician, put that person to good use.

Facilitators are encouraged to find quiet reflective music and use it to set the scene for opening prayer as people are arriving and settling into the circle for prayer. Again, the prayer options are not set in stone; they can be made better with the addition of local resources and reflective music.

### ***Closing Prayer***

The concluding prayer should be the last activity of each session. Avoid making additional announcements, continuing with business, or group discussion after the closing rite. The purpose of this short culminating experience is to re-gather, re-focus and commission the group. This prayer is not an afterthought. Instead it provides the opportunity to bring the session to a prayerful completion, especially in situations where discussion was heated, or activities or questions were not fully addressed. Facilitators should be attentive to the ending time and avoid overlooking or shortchanging these few vital minutes of prayerful togetherness. If you find that a session has gone “over” and want to use easier and shorter prayer form, consider using St. Francis’ *Canticle of the Sun* distributed as prayer cards to be used in this situation.

### ***Facilitation***

Because the material is challenging, the role of the facilitator(s) is key to how the process unfolds. The community that shares this process together needs to be a “safe space” for people to

explore troubling and sometimes even depressing input. It will challenge their/our way of life in some fundamental ways.

Among the most important elements of the process is the “atmosphere” within which the community gathers—without judgment, without rancor, with each participant open to receiving the word of the other, to be both listener and articulator, receiver and giver, as the process unfolds. It is important to create an atmosphere of trust so all feel safe to participate. Guidelines for discussion are provided and are to be agreed to during Session One. Also, the prayers we have incorporated are intended to help create this atmosphere. Be sure to allow prayer time to unfold in an unhurried and reflective atmosphere. Better to short-change a little discussion than to short-change time for the quiet stirrings of the heart.

To help create this environment, the facilitator should arrive early before each session to set up the prayer table and any other materials and resources needed for that session – e.g., DVD and CD players, special materials needed for certain sessions, preparation for any guest speakers, etc. (All items needed for each session will be listed at the start of the session.) Participants will enter a prayerful and reflective space each time they gather.

Keep in mind: the facilitator is not the expert so don’t try to be! You are learning right along with the participants. Your main role is to help with the flow of dialogue and most importantly, the maintenance of a safe place for sharing by participants.

### ***Group Guidelines***

As noted above, as facilitator, it is important that you give careful attention to creating an environment where each participant feels free to share his/her ideas and feelings and where each individual is committed to considering, carefully and genuinely, what each of the other participants has to say. With this in mind, we strongly encourage you to take a little time during Session One to set some ground rules or guidelines for discussion. A sample of Group Guidelines is provided in this document (Session One-Attachment A) and is included in the Participant Packet.

### ***Engaging the Group***

It is important that each participant have the experience of being included and heard. A key element for this module, as it unfolds, is the group moving from the head to the heart. You can continue in this spirit with this process by utilizing active listening techniques. The organization 20,000 Dialogues ([www.20000dialogues.org](http://www.20000dialogues.org)) offers helpful reminders, tips and suggestions for facilitators to develop active listening skills in their group.

Go over each session ahead of time and have a clear plan for carrying it out. Read the “Notes to Facilitator” carefully for each section. Preparation will make all the difference in how the

process unfolds. At the same time, there is no perfect process – be flexible – not everything needs to be done perfectly down to the least detail. Have in mind the overall theme of each week and what the individual session hopes to accomplish in order to build towards the next one.

Also, people may suggest activities (e.g., “We should read XX.” or “Let’s have a discussion about YY issue.”). Facilitators should keep a running list or “parking lot” of these suggestions and ideas and have them available for the final session when the group discusses possible next steps.

Again, we thank you for your leadership in facilitating this module. You will be engaging your community in the important work of responding to a too-violent world with prayer, study and action leading to a covenant to become that world’s peacemakers.

### ***Timing Within Sessions***

Suggested timeframes for each component of the session are included in the information on each session. However, JustMatters groups vary in size and character and this will affect how long some activities take; smaller or less talkative groups will frequently need less time and larger or more talkative groups will need more time. ***Each co-facilitator will need to review the syllabus and plan activities and timing based on their group's characteristics.***

### ***More Than Enough Material***

Facilitators should be aware that sessions generally contain more discussion questions than can be accomplished by a particular group in a single gathering. ***Remember that it is not critical to finish everything that is outlined for each session in the syllabus.*** The intention is to have facilitators preview, select and prioritize discussion questions or other elements based on what they feel will be of particular interest or help to their group. Reflections can be shortened or eliminated.

Note: The goal is not to hurry through the allotted time in order to cover all discussion questions. What matters is that groups engage in in-depth conversation and reflection. Obviously, facilitators are responsible to see that the primary parts of the session are covered (for example, prayer and some discussion of the readings and videos), but there is no obligation to make use of every discussion question provided.

### ***Reading***

Almost every session includes some kind of reading assignment. It is critical that participants be deliberate and committed to the reading. The materials used in the module hold great learning potential for participants. Of course, some participants will find the reading assignments easy and very manageable; others may struggle, for a variety of reasons.

### ***A note on printing***

Some participants may not have access to the Internet. In those cases, the facilitator will need to make other arrangements by copying articles or helping those participants view the materials online. Links for all the documents are available on the readings pages for the module at <http://justfaith.org/programs/resources/jm-climate-change-program-documents.html> and directly at <http://justfaith.org/programs/resources/jm-climatechange-readings.html>

Participants can choose to print them out or read them on their computers.

### ***Breaks***

A break is incorporated into every session. Many groups encourage one or two members to bring snacks/refreshments for these breaks. If you decide to do this, it is helpful to create and bring to Session One a sign-up sheet with the meeting dates and a space for participants to sign up to bring refreshments. Facilitators will need to make arrangements for refreshments for Session One.

### ***Watch for Opportunities***

Remember to make good use of local opportunities. If a local peace and justice, or environmental organization, for example, is sponsoring a top-notch speaker on this topic, encourage participants to attend the presentation.

## **Getting a Good Start: Setting the Tone during Session One**

In many ways, the content of Session One will set the tone for the module. Allow time for careful preparation. Arrive early enough to set up the prayer table, the chairs, the music and any items, such as banners, posters, artwork, etc., that will add to creating a good environment.

Each session includes text that will be read by the facilitator. Do not feel rigid about this. If facilitators are more comfortable using their own words instead of reading the text, that is fine as long as the themes and spirit of the module is communicated.

Timings for each segment of a session are approximate, but they have a role in keeping the process moving. Don't worry too much about being exact, but do prevent the process from getting stuck. It is the facilitator's role to try to draw out those who speak little and to ensure that no one dominates the conversation. Gentle reminders or invitations to participants can help ensure that everyone has a chance to contribute. Also, refer back to the agreed upon guidelines from the first session as needed to reestablish the ground rules.

### **Group Discussions**

Each session has at least one or two periods of discussion based on readings or film viewing. If more time is needed for discussion, or time grows short, encourage participants to journal the questions and reflections they want to deepen. There are suggested "starter" questions provided

for both facilitators and participants. Several “active learning” techniques are recommended for these discussion periods. Each group is different in terms of temperament, discussion styles and the facilitator’s experience with leading discussion. So a facilitator may find that a particular style or technique works better than others. Be flexible and alter your approaches to discussion.

### **Tips for Facilitating Discussion**

- Try to redirect someone who is dominating the conversation. For example, “I know other people think about it the way you do. Does anyone see it differently?” OR “You’re contributing a lot to our discussion. There are others we haven’t heard from yet. What questions do others have? What do others make of [this question/issue]?”
- Acknowledge and name a tension that may arise: if someone makes an offensive or aggressive comment, don’t ignore it. Acknowledge that the topic can be/is emotionally-charged for many reasons, and we each come to it with different perspectives – all the more reason to talk about it as a community.
- Be direct and genuine. When you ask a participant a question, be sure it reflects authentic curiosity and is not a challenge in disguise.

*(Credit: Tanenbaum Center for Interreligious Understanding  
<https://www.tanenbaum.org/>)*

### **Tips to Save Time**

Mel Silberman, in the book, *Active Learning: 101 Strategies to Teach Any Subject*, presents good ideas for the most common problem of the small group process: running out of time! Even a 2.5 hour session may not seem like enough. Keep these things in mind to eliminate “time wasters:”

- **Start on time.** Have everything ready and begin the call to prayer right away. Participants will be pleased that their time is respected.
- **Give clear instructions for each section of the session.** Sometimes providing the directions for an exercise or discussion will be helpful.
- **Prepare visual information ahead of time.** If you want to use flip chart paper for a particular discussion, have it ready.
- If discussion is good and you need to go beyond the suggested time for a segment of the session, **be flexible and adapt.** Conversely, know when discussions are over and don’t let them drag on. It’s OK to end a session early!
- **Recruit volunteers in advance** to help with logistics for snacks, prayer readers or even discussion leaders.

- **Prepare for tired or lethargic groups.** Sometimes discussions “go nowhere” and the facilitator should be prepared with a list of ideas, questions or even opinions. Ask participants to select ones they agree with. This can trigger further discussion.
- **Get the attention of the group.** Use a bell, chime or other audible technique to reconvene after a break, small groups, or even to refocus a group that drifts into cross-talk or side conversations.

### **Moving a Conversation Forward**

Some possible phrases for a facilitator to use to move the conversation are:

- For discussions where the discomfort or emotion of the discussion becomes overwhelming, you might say: “Let’s stop for a moment of silence to allow personal healing and the space needed to move on.”
- “We are looking here for a number of short ‘popcorn’ style responses to these questions, not monologues.”
- “I’m looking for phrases or one minute or less responses.”
- “We’ve come to the end of our allotted time. Let’s just pause and take a brief moment of silence.”
- “I would like the group’s permission to wrap up this discussion.”
- “This is an interesting discussion. Should we adjust the agenda to continue?”

### **Information for the JustFaith Ministries Office**

JustFaith Ministries asks every participant and facilitator to provide their contact information. This information assists JustFaith Ministries with ongoing communications and in tracking the breadth, scope and needs for future program development. A Participant Roster in Word format is included in the module documents available online. Gather this information during the Session One break. Transcribe the information into a Word file and return it via e-mail to [info@justfaith.org](mailto:info@justfaith.org). Or, you can copy the paper form and mail it *by the end of the second session* to JustFaith Ministries, P.O. Box 221348, Louisville, KY 40252.

Thank you for your help and follow through on this important task.

### **Promoting the program and group size**

Some churches will offer one group for this program and others might have enough participants to host several groups concurrently. Given that the program and its success is based on dialogue and on helping participants learn together and from one another, and given the amount of discussion material in this program, we recommend that the group be limited in size to about ten people.

If appropriate, we encourage facilitators to work with church staff to identify dates, times and locations for this program. We also encourage you to use the usual church channels to promote the module and recruit participants - i.e., the bulletin, newsletters, announcements at the end of worship services, bulletin boards, e-mail lists, etc.

## **Evaluations**

JustFaith Ministries provides both a *participant* and a *facilitator* evaluation, and each is very helpful to the ongoing development of modules in the JustMatters program. Please encourage all participants to complete the evaluation.

Both the facilitator and the participant evaluation forms are online documents. Doing the evaluations online saves paper and time and allows the JustFaith Ministries staff to analyze the responses more effectively. Also, the online evaluations are easy to complete and should not take more than fifteen minutes. These online evaluations can be accessed at:

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

*There is a “clickable” link to the participant evaluation in the Participant Packet. Also, a separate evaluation reminder Word document is included with the module materials online. Before Session 8, please cut and paste the text from this Word document into an e-mail to all the participants. This e-mail from you will then have a direct link to the evaluation, which will simplify the participants’ connection to it as well as urge them to complete the evaluation.*

*It is important to share with participants that* once you start the evaluation you will need to complete the whole thing at that time, so please wait until the last session to go to the online evaluation form. As a result, facilitators and participants are encouraged to take a few notes about the books, the DVD, the activities and sessions during the course of the module and to use these notes when it comes time to complete the evaluation.

Facilitators are asked to complete both a participant and a facilitator evaluation. Please ask everyone to complete the online evaluations *within two weeks* of finishing the module. The timely return of the evaluations is greatly appreciated.

## **Next Steps: Engaging the World Together**

During the final session of *God’s Creation*, there will an opportunity (1) to talk about what to do with the information learned and shared during the course of the module, (2) to discuss whether the group would like to continue to meet, and (3) if so, under what structure and with what focus. A discernment document, *Engaging the World Together*, is included as a linked reading for the final session and will be helpful in this discussion. In addition, several specific action opportunities related to climate change are provided for discussion in the material for the final session.

JustFaith Ministries also provides an online document, *Taking Action Resource Guide* [http://www.justfaith.org/graduates/pdf/takeaction\\_resourceguide.pdf](http://www.justfaith.org/graduates/pdf/takeaction_resourceguide.pdf) to help participants learn

more in their area(s) of interest. This document also could be used individually or as a group during the final session. The online link to this document will be provided with the final session material in the Participant Packet.

All three of these resources will help participants move from formation to action. They will also help bring closure to the *God's Creation* experience. Important things to keep in mind as you prepare for the final session include the following. First, each participant will most likely have interest in and passion for different types of ministry, offer varied gifts, and differ on time available. Second, the work of social change and social ministry is often done best in groups. Much of this work requires changing policies and structures and is often long term; in other words, it is work that is enhanced by joining with many people who have similar goals. Third, the spiritual journey that may have started with the module will not stop here. Most participants will continue the process of integrating their faith with the needs of the world and may or may not be ready to engage the world together. Encouraging such activity, though, is important.

### **Ongoing Help and Assistance**

Please know that the JustFaith Ministries office is available to assist with anything that you might need throughout this program. We have attempted to make the materials as self-explanatory as possible, but please contact us if you need further information, or would like to discuss any component of the program or a group process concern. Contact David Horvath or Mary Wright in our office at 502-429-0865 ([david@justfaith.org](mailto:david@justfaith.org) and [mary@justfaith.org](mailto:mary@justfaith.org))

**Climate Change JustMatters Module  
God’s Creation Cries for Justice  
Facilitator Timetable**

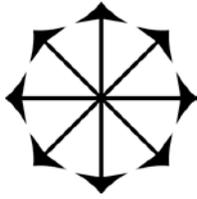
Start-up dates vary with our programs. Therefore, space has been left in each "Do By" section for the facilitators to enter specific due dates as they relate to their particular schedules.

<b>Facilitator Responsibility</b>	<b>Do By (Date)</b>	<b>Done (v)</b>
<b>Work with parish staff to establish dates, times and scope of this program offering</b>	Eight to ten weeks before the 1 <sup>st</sup> session	
<b>Work with parish staff on promotion strategies for the program</b>	Eight to ten weeks before the 1 <sup>st</sup> session	
<b>Work with parish staff to establish available locations for small group meetings or have groups meet in homes of parishioners</b>	Eight to ten weeks before the 1 <sup>st</sup> session	
<b>Order booklets, videos and resources for Sessions 1-8</b>	Four weeks before the 1 <sup>st</sup> session	
<b>Arrange for guest speaker(s) for Session Seven if appropriate</b>	Four weeks before Session 7	
<b>Arrange for date for immersion experience for Session Seven if appropriate</b>	Four weeks before Session 7	
<b>Arrange for DVD/VHS video player and TV for all sessions</b>	Before each session	
<b>Send out welcome letter via mail or email</b> <ul style="list-style-type: none"> <li>• Remind participants of start date, time and place</li> <li>• Remind participants of fee, if appropriate</li> <li>• Include the attachment “Note to Participants” for Session One in the welcome letter (adapt to include local information). This was sent as a separate Word file.</li> <li>• Ask participants to bring a special object from nature</li> <li>• Include participant roster and meeting schedule if desired</li> </ul>	Two to three weeks before the 1 <sup>st</sup> session	

**Climate Change JustMatters Module  
 God's Creation Cries for Justice  
 Facilitator Timetable**

*Page 2*

Facilitator Responsibility	Do By (Date)	Done (v)
<b>Copy participant packet</b> <ul style="list-style-type: none"> <li>• This was sent as a separate PDF file.</li> <li>• Copy these materials on three hole-punched paper (if using a binder)</li> </ul>	Two weeks before the 1st session	
<b>Assemble Participant Resource Packets (optional)</b> <ul style="list-style-type: none"> <li>• Purchase a binder for each participant (three ring binder with a clear plastic sleeve on the outside cover.) Insert the cover sheet from the participant binder file.</li> <li>• Place materials in the binder in Session 1-8 order.</li> </ul>	Two weeks before the 1st session	



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.

**SUPPLIES FOR THIS SESSION:**

Items for prayer: *a small table, cloth, a pillar candle, Bible and matches.*

Bring a bell for signaling beginnings and endings of discussion or activities.

Participant roster sheets (online documents page)

Locate an easel and newsprint, masking tape, and markers.

**CO-FACILITATOR TASKS:**

Review Session One information.

Finalize your own list of participants and copy if desired. You may want to provide it to others especially if people might want to organize car-pooling.

Have copies of the booklet *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good* for distribution.

Prepare Participant Packets for distribution.

Locate the “Stewards of the Earth” DVD and assure DVD player and TV will be available.

Send the welcome letter as described in the Facilitator

Timetable.
Ask participants to bring a special and meaningful object from nature. (This is mentioned in the Notes to Participants for Session One.) This can also be communicated in a welcome letter, email or phone.
Gather prayer items and prepare the newsprint blessing as directed in the Closing Prayer. Option: Inquire whether you have any in your group who would be familiar with the Marty Haugan’s “Canticle of the Sun.” Ask them if they would be willing to lead the group in singing it during the opening prayer and blessing. Have the words printed for the group to sing or read.
Bring a bell for signaling beginnings and endings of discussion or activities.
Prepare an overview of this program for introduction
Prepare three sheets of newsprint for “Popcorn Responses” with one of these words or phrases at the top of each page (Feelings, Discovery or New Idea, Spiritual or Theological Concept).
Arrange for someone to bring snacks, if desired.
Create a snack sign-up sheet if desired.

**Schedule for this Session**

<b>Activity</b>	<b>Minutes</b>
Welcome	5
Opening prayer	15
Introductions Part I	30
Business and announcements	15
Break	10
Review Group Guidelines	5
Overview	10
Introductions Part II	30
View and discuss DVD	20
Closing prayer and blessing	10
<b>Total</b>	<b>150</b>

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

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

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## NOTE TO FACILITATOR: Awe and Gratitude for Creation

As we begin to face the difficult reality of climate change through study, prayer and action together, we begin with gratitude in the **Opening Prayer**. 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.

Session One provides opportunities for community building as participants connect with and learn about one another's motivations for participation in the group. As Session One proceeds, we begin an initial foray into the spiritual and scientific implications of climate change.

The **Welcome** segment aims to provide an important antidote for those who may be feeling some anxiety about tackling such a big subject. This Welcome segment is intended to affirm these feelings and to draw strength from them rather than be immobilized by them. As facilitator, you may want to add your own comments to those provided for this introduction and welcome.

As the group shares responses during the **Introductions**, monitor the time carefully so that no one takes up too much time. Ahead of time, calculate the number of people in your group and divide it into the amount of time allotted (30 minutes and 35 minutes) to give you a rough idea of about how much time each person would have to speak. Being sensitive to others is addressed in the **Group Guidelines**. You may want to review these Guidelines with everyone after the Opening Prayer and before the Introductions, or you may want to simply encourage everyone to speak within the timeframe allotted.

During the sharing times, be sensitive to those who may be quieter than others, noting whether they seem overwhelmed, upset or at a loss for words. This kind of observation on your part will be called upon throughout the sessions. If you sense such responses, be respectful of their feelings and check in with them when the session ends.

The introductory film, “Stewards of the Earth,” will provide an entry into the issue of global climate change from a theological and scientific standpoint. When the film ends, ask for brief responses to the film. Ask participants to share only one or two words or a short phrase and to not engage dialog or cross-talk at this time. The goal of this activity is to get a “quick read” and review of how everyone experienced the information they just received. These quick responses will be referred to as “popcorn responses” in the session. For some, this may be totally new and daunting information. For others, it may be “old hat,” especially if they have kept abreast of the

topic in recent months and years. While it may be challenging to have several different levels of understanding in the group, hopefully you can capitalize on this by suggesting that those have been grappling with this issue for some time offer their ideas for coping and responding to those who are newer to the issue.

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## WELCOME & OPENING PRAYER 20 minutes

Warmly welcome everyone, letting them know how glad and excited you are to be going on this journey with them and offering other opening comments of your choice.

Share these words:

*As we begin our time together, we are embarking on a journey. As the farmer-poet Wendell Berry has said: “. . . the world cannot be discovered by a journey of miles, no matter how long, but only by a spiritual journey, a journey of one inch, very arduous and humbling and joyful, by which we arrive at the ground of our feet, and learn to be at home.”*

*Like any spiritual journey, our exploration of the impacts of climate change will take us to some very difficult and painful places. We will hear some dire predictions for our future and for future generations. We will also learn about solutions and exciting possibilities for living life in greater harmony with the earth.*

*There will be grief and sorrow expressed for the losses already occurring and those yet to occur on this planet, God's creation. Our pain for the planet is in fact a sign of our love for it. Our grief for God's creation is evidence of our deep interdependence upon it.*

*We can move through the sorrow because it stems from our deepest wishes to love and care for God's handiwork. In so doing we call upon the ultimate source of love – God – to strengthen us and uphold us for the work that God is calling us to. We will have time and space to share these feelings and uphold one another with compassion.*

*But our beginning shall be in gratitude and blessing. As we embrace God's creation with gratitude, awe, and wonder we prepare ourselves for the task ahead. When we center ourselves on thankfulness for the blessings of this wondrous earth, we acknowledge that we didn't make this garden, it is a gift. Thankfulness is a daily prayer practice that will carry us through for the long haul. Gratitude is a powerful antidote for hopelessness.*

*Let us begin this journey together with prayer.*

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## OPENING PRAYER

### Setting

You will need: a candle (unlit), a Bible, prayer cloth.

Symbols: participants will add the symbols to be used for each session

**Ask participants to refer to their packet for Session One: Attachment A.** Light the candle as the prayer begins, saying the words on Attachment A. (After each session, make sure you collect and save the “sacred nature items” for use during prayer in later sessions.)

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*Participant Packet*  
**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



- (Global Climate Change—all but the science section) “Faithful Citizenship and Climate Change” by Daniel Misleh. *Journal of Religion and Society*, 2008 Supplement Series 4. pp. 150-63 and “Note to Participants for Session Two”
  - “For Benedict, environmental movement promises recovery of natural law tradition” (John Allen) NCR Publishing, July 27, 2007. Published on NCR Conversation Café. (This article describes steps the Vatican has taken to go green) There are some additional instructions for this reading in the Note to Participants for Session Two.
  - 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.
  - 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)
  - “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.
  - 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
3. Encourage participants to begin journaling about this issue and the thoughts and feelings they may be having throughout the program.
  4. Distribute your list of participants if desired. (It could be useful if you are encouraging carpooling in light of the topic.)
  5. Distribute a meeting schedule. Ask if there are questions about meeting dates or location.

**1** BREAK 10 minutes

**1** REVIEW GROUP GUIDELINES 5 minutes

**Ask participants to refer to their packet for Session One: Attachment B.** Take turns reading the “Group Guidelines” document. Then ask the participants if they can all agree to use these guidelines for discussion and dialogue throughout the program.

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**Participant Packet**  
**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.

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## OVERVIEW OF THE PROGRAM 10 minutes

Present a general overview of the program. Review and prepare comments from introductory materials in the front of this document. Ask if there are questions.

## 2<sup>nd</sup> Reflection

The following reflection is to be read aloud by the facilitator or a participant.

Hildegard was a Benedictine mystic of the 12<sup>th</sup> century, an abbess, musician, artist, healer, theologian, prophet, and scientist, who wrote about the divine interconnectedness of the whole cosmos.

In Nature, God established humankind in power.

We are dressed in the scaffold of creation:

in seeing – to recognize all the world,

in hearing – to understand,

in smelling – to discern,

in touching – to govern.

In this way humankind comes to know God,  
for God is the author of all creation.

*From: Gabriele Uhlein. Meditations with Hildegard of Bingen (Rochester, VT: Bear and Co, 1983) page 104.*

As Hildegard says, we have been blessed with power to recognize all the world, to understand, to discern and to govern. Let us take time now to share with one another what we know from our experiences of God's creation in light of climate change.

- What motivated you to come to this small faith group discussion on care for God's creation?
- In their June 2001 statement, *Global Climate Change: A Pleas for Dialogue, Prudence and the Common Good*, the United States Conference of Catholic Bishops state, "As Catholic bishops, we make no independent judgment on the plausibility of "global warming." Rather, we accept the consensus findings of so many scientists and the conclusions of the Intergovernmental Panel on Climate Change as a basis for continued research and prudent action." Have you witnessed evidence of climate change? If so, what?
- In the same statement, the Bishops state, "As people of faith, we are convinced that 'the earth is the Lord's and all it holds' (Ps 24:1) . . . We believe our response to global climate change should be a sign of our respect for God's creation." What action do you currently take in an effort to be a good steward of creation?

1

VIEW AND DISCUSS VIDEO 20 minutes

View the first segment of the DVD “Stewards of the Earth” (9-10 minutes). Stop at “Enacting Change: What We Can Do.” While viewing the video, ask participants to notice the graph at the bottom of the depiction of a warming spinning globe – the rising levels of carbon in the atmosphere over time. Ask them to observe their responses in these three categories and jot them down:

1. Feelings as they watch the video
2. Discoveries or new ideas
3. Spiritual concepts

After the viewing the video (10 minutes)

1. In quick phrases (“Popcorn Responses are just a few words, no dialog or cross talk), go around the group and have each person name the feelings they wrote down.
2. As a second round, do the same with discoveries or new ideas.
3. For round three, go around the group and name spiritual concepts.

Encourage the participants to journal about their responses further during the coming week.

## Closing Remarks

Our readings for the next session will delve deeper into the theological resources of our faith, Catholic teachings on the environment and a challenge from the Catholic Bishops addressing climate change. Please take note of those ideas which you find challenging and those you find hopeful. You are also invited to journal about your feelings and responses to the readings.

1

## CLOSING PRAYER 10 minutes

**Ask participants to refer to their packet for Session One: Attachment C.** Have the words for the blessing on newsprint for all to see.

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*Participant Packet*  
**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.**

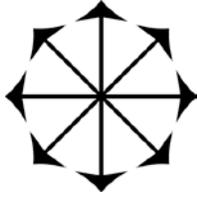
**May Christ dwell in your heart.**

**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.

**SUPPLIES FOR THIS SESSION:**

Items for prayer: *a small table, cloth, a pillar candle, Bible, matches and "sacred" nature objects from last session.*

Bring a bell for signaling beginnings and endings of discussion or activities.

Locate an easel and newsprint, masking tape, and markers.

**CO-FACILITATOR TASKS:**

Review Session Two information.

Make copies of the handout with quotes on Catholic Social Teaching:  
<http://catholicclimatecovenant.org/wp-content/uploads/2011/02/Climate-Change-and-Catholic-Social-Teaching.pdf> Linked on readings page.

Locate masking tape, extra newsprint sheets, and water-based markers.

Locate the DVD "God's Creation and Global Warming" and DVD "Who's Under Your Carbon Footprint" and assure availability of video player and TV.

**Schedule for this Session**

<b>Activity</b>	<b>Minutes</b>
Opening prayer	20
View and discuss video	40
1 <sup>st</sup> reflection	15
Business and announcements	5
Break	10
2 <sup>nd</sup> reflections	5
Reading and discussion of church teachings on climate change	45
Closing prayer and blessing	10
<b>Total</b>	<b>150</b>

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

- 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 FACILITATOR: Awakening to Awareness

During this session we begin to wake up to and to delve into the facts of climate change and the theological basis for an environmental ethic. The prayers and reflections are aimed to support our being “awakened into consciousness,” as Sr. Miriam MacGillis puts it. Being awake and alive opens us up to the pain of the world, and 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. As we awaken into consciousness, the emotional impact of climate change may begin to emerge. Be sensitive to the emotional temperature of participants as their awareness opens to the magnitude of this issue, and assure them that this is a normal, *healthy* response to this threat to life as we know it.

Hopefully, the group has awakened to some voice they heard in nature that spoke to them this week. Sharing this voice in the first person may be a little uncomfortable for some. Encourage them as they venture a bit outside of their comfort zone, for it is here that much learning takes place. The upshot is that by being awake to these voices of distress or suffering, we also are more open to the joy, blessing and gift of life. Being awake to these voices will help everyone go out in joy at the end of this session. Sharing this voice will also provide another opportunity for participants to build trust with one another as they listen to each other talk about the impact this global crisis has on them.

Your role as a facilitator throughout this module is vital to creating an environment in which the feelings expressed are *allowed and welcomed*. Resist the urge to fix, provide solutions or help them feel better; rather, encourage everyone through affirmation and support. Also, emphasize the role of the listener during the sharing times. It is very important that each person engage in *active listening*, as if their whole body were an ear.

The video is poignant and moving. For some, considering climate change a justice issue may be a new idea. Be prepared for some emotional responses to the first discussion question, especially when the images of the poor and children are considered. Consider your own responses as you prepare for the group this week.

During this session we begin to unpack the impact of climate change on the most vulnerable in society, which is a central concern in the teachings of the Church. These discussions can be fruitful conversations about the meaning of our faith in light of the climate change challenge. The time spent exploring Catholic social doctrine and virtues will give participants a foundation for the discernment and movement toward action they will do in later sessions. It is important to note that the virtues of Prudence, Common Good, Stewardship, and Solidarity are generally not part of our everyday language, let alone public policy discussions. These are, however, virtues we can use to guide many of our daily decisions, such as the purchases we make, the sources of

energy we use, the way we spend our time and public policies we support. There will be more discussion about making these daily decisions in Sessions 6, 7 and 8.

2

## OPENING PRAYER 20 minutes

Set up prayer space using the cloth, candle and “sacred nature items.” **Ask participants to refer to their packet for Session Two: Attachment A.**

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### ***Participant Packet*** **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.

---

2

## VIEW AND DISCUSS VIDEO 40 minutes

Watch the video “God's Creation and Global Warming”. (15 minutes)

Then direct the group discussion using some of the following questions. (25 minutes)

- What are my emotional responses to the images in the video?  
Why do I feel what I feel?
- How might God be able to use these emotions?
- What messages did you hear echoed from those found in the readings? (Look for common threads or themes)
- We heard “Climate change offends God's justice.” How is this true?
- Father Ojibway stated that “Global Warming has its greatest impact on those least likely to do anything about it: the poor, the marginal, the indigenous, the tribal, the underdeveloped.” What does our faith say in response to this challenge?

### 1<sup>st</sup> Reflection (15 minutes)

Read or have a participant read the following reflections

The breeze at dawn  
Has secrets to tell you  
Don't go back to sleep  
You must ask  
For what you really want  
Don't go back to sleep  
People are going back and forth  
Across the doorsill  
Where the two worlds touch  
The door is round and open

Do not go back to sleep  
~~Rumi

Pause

The human being in whom the earth has become spiritually aware, has awakened into consciousness, has become self-aware and self-reflecting. In the human, the earth begins to reflect on itself. In our deepest definition and deepest subjectivity, we humans are the earth. Conscious.

~~Sr. Miriam Therese McGillis, founder of Genesis Farm

Pause

We are being called to consciousness, to be awake and alive in this moment of human history.

**Exercise:**

In groups of two, the first person will answer the following question:

*In this time of global crisis, I find the most difficult thing is . . .*

Ring the bell after two minutes. And then ask the following question.

*In this time of global crisis, what I most appreciate about being alive at this moment in time is . . .*

Ring the bell after two minutes and then invite the next person to start. Repeat the questions and the bell ringing. Allow two minutes per question per person (total of 8 minutes). Participants should listen attentively to the person answering the question.

2

## BUSINESS & ANNOUNCEMENTS 5 minutes

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, online and printed booklet. (Ask them to select 2 quotes that they found 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 (if they have internet access):
  - Warming World, On Global Climate Change from NASA  
<http://climate.nasa.gov/warmingworld/> This is also on the video compilation DVD for the module if you want to show it during a session (it is 6 minutes long)
  - 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.jamesbalog.com/portfolios/extreme-ice-survey/>

- Reviewed the Evidence of Climate Change on NASA's website:  
<http://climate.nasa.gov/evidence/>
- Ask participants to look for 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.
- 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](http://www.ucsusa.org/global_warming/science_and_impacts/science/latest-climate-science.html)
- Remind the person who is responsible for bringing a snack to the next session.
- Assign this 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.” 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? (This question is repeated in the Note to Participants for Session Two)
- Read “Notes to Participants for Session Three”.
- Completed journal reflections for this session.

2

## BREAK 10 minutes

### 2<sup>nd</sup> Reflection (3 minutes)

Read or have a participant read the following reflection.

As we begin to examine church teachings let us pray for understanding, that God's wisdom may be known to us. Let us recite this Prayer for Illumination taken from the words of Hildegard of Bingen:

**Without the WORD of God no creature has being.  
God's WORD is in all creation, visible and invisible.  
The WORD is living, being, spirit, all verdant greening, all creativity.  
All creation is awakened, called, by the resounding invocation of the WORD.**

*(Pause)*

**Spirit of God, Holy WORD, awaken us to listen now for your WORD speaking to us. Amen.**

Let us now listen for the ways that we have become separate from the WORD of God's creation.

2

## Reading and Discussion of Church Teaching on Climate Change: Walking the Talk 45 minutes

### To Walk the Talk: Lifestyle as Solidarity with Present and Future Generations

**Aim of this Segment/Activity**--To deepen and broaden understandings of what solidarity means in light of climate change, in both its immediate and long term/ future application.

**Beginning** (5 minutes.): Ask someone to read the Scripture: Matthew 25:31-40

Facilitator shares the title of this segment, the Aim and then reads:

*The more one learns about the impacts of climate change, the more apparent it becomes that those who have contributed the least to the problem will suffer the most. Those with few educational, economic, or political resources, have the least ability to adapt to changes in climate which manifest in a variety of ways as rising sea levels, rapidly melting glaciers, and “severe weather events” such as droughts, floods, hurricanes, and extreme temperatures. These changes impact food production mostly severely, and increasingly people are forced to become “climate refugees”, leaving their homes where they can no longer sustain themselves.*

*We are called to ask ourselves, as Jesus' parable does: When did we care for the “least of these,” our brothers and sisters who are impacted by climate change? And: How does our lifestyle express solidarity with the most vulnerable who may be under our so-called “carbon footprint”?*

**Watch Video** (3.5 minutes) Let's watch this short video which poses this provocative question: “Who's Under Your Carbon Footprint?”

**Respond to Video Content** (as a whole group) (2 minutes):

Popcorn (one or two word phrases) expressing feeling responses to each of the following quotes from the video:

*The longer we wait to curb our use of fossil fuels, our footprint gets a little heavier...*

*When we demand bigger, better, and more, the world's vulnerable get poorer...*

*...by treading more lightly, by acting more boldly we can care for creation and the poor.*

*...we can live up to our obligation to be in solidarity with the poor by understanding the consequences of every step we take and choosing wisely...*

**Discuss more thoroughly this quote from the Video:** *Prudence demands action.*

Introduce:

Recall from the following excerpts from the readings:

*“Prudence does not mean failing to accept responsibilities and postponing decisions; it means being committed to making joint decisions after pondering responsibly the road to be taken, decisions aimed at strengthening that covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying.” —Pope Benedict XVI, World Day of Peace Message, December 2007*

With the U.S. bishops and the Vatican, the Catholic Coalition on Climate Change accepts overwhelming scientific consensus about climate change. There is nearly unanimous agreement that human actions are creating a warming planet and *what we already know requires a response*, (U.S. Bishops). As stewards of all Creation, we must identify wise, careful actions that will reverse this climate change and avoid its potentially dangerous impact on all life-especially human life.

*Prudence is intelligence applied to our actions ...a thoughtful, deliberate, and reasoned basis for taking or avoiding action to achieve a moral good.” - U.S. Bishops*

Ask the group to discuss: (10 minutes)

***What does prudence mean to you? In what ways does it show up in your life?***

**Report back on Readings about Church Teaching:**

Ask participants: Please share the one or two quotes that stood out for you from your readings on church teaching on climate change that are most meaningful and motivating to you.

**Going Deeper into Church Teaching: Discuss Solidarity** (in Small Groups of 3-4 persons): (10 minutes).

Distribute the handout you copied in advance: “Catholic Social Teaching and Climate Change” link available on readings page:

<http://catholicclimatecovenant.org/wp-content/uploads/2011/02/Climate-Change-and-Catholic-Social-Teaching.pdf>

Invite everyone: Take a few moments to read the quotes in the section on “Solidarity” and when everyone has read the quotes, take turns around the small group for each person to reflect on which quote struck them most powerfully and why.

**Solidarity with Future Generations** (as a whole group) (5 minutes).

Share the following:

Intergenerational Solidarity is another form of solidarity which calls us to examine our lives in light of their impact on future generations. Pope Benedict expressed responsibility to future generations in the 2010 World Day of Peace Message, “If you Want to Cultivate Peace, Protect Creation”

*The ecological crisis shows the urgency of a solidarity which embraces time and space... A greater sense of intergenerational solidarity is urgently needed. Future generations cannot be saddled with the cost of our use of common environmental resources*

And as we heard in the video, the US Bishops said:

*“At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. Global climate change is about the future of God's creation and the one human family. It is about our human stewardship of God's creation and our responsibility to those generations who will succeed us.”*

--US Conference of Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence and the Common Good*, 2001

We are not alone in this commitment to intergenerational solidarity. Many cultures also affirm the wisdom of preserving the gifts of life for those who are yet unborn. A common understanding among Native American people is the responsibility of the present generation to the seventh generation into the future:

*We cannot simply think of our survival; each new generation is responsible to ensure the survival of the seventh generation. Indigenous people are the poorest of the poor and the holders of the key to the future survival of humanity.*

-- authors of *Our Responsibility to the Seventh Generation*, from the International Institute for Sustainable Development, Winnipeg, 1992

Based on what we've just heard, let's brainstorm a few (Popcorn responses) examples of intergenerational solidarity.

**Visioning for a hopeful future** (10 minutes):

Invite people to sit comfortably and close their eyes, and say:

*Reflect on the many ways that solidarity could be expressed as a response to climate change. Imagine a “best case scenario,” a vision, for the present and into the future. Be bold! Be creative!*

Optional: *Write what you see in your journal.*

Allow (at least) (5 minutes).

*Now share the characteristics of your vision as our closing benediction as: (5 minutes to go-around.)*

**I saw..... and God said it was good.  
(When all who wish have expressed)**

**All: Amen!**

2

## CLOSING PRAYER AND BLESSING 10 minutes

**Divide the large group into four small groups.**

In the film, we heard Paul Gorman of the National Partnership on Religion and the Environment admonishing us that “God is calling us to clean up our act.” In the bishops statement, we read of our call to be stewards of God’s creation. The bishops tell us:

True stewardship requires changes in human actions . . . Our religious tradition has always urged restraint and moderation in the use of material goods, so we must not allow our desire to possess more material things to overtake our concern for the basic needs of people and the environment.

Each small group should compile a confession to be read them aloud together during our Closing Prayer. Some examples could be: We confess that we have not turned off our lights when they were not in use. We have not written our legislators about taking action on climate change. We have been blind to the effects that our energy choices have on the planet and the poor. (5 minutes)

Then each small group should help create a fourfold song for the large group as described in the video. While remaining in the four groups, each group composes one sentence/ prayer for two of the following parts: one group writes for the person/self and for our nation and the other group writes for all of humanity and all of creation. (5 minutes)

**Suggested openings for sentence prayers:**

- 1. I sing for myself! God bless and grant that I may . . .**
- 2. I sing for our nation! God bless and grant that we may . . .**
- 3. I sing for the whole human family! God bless and grant that all humanity may . . .**
- 4. I sing for the whole creation! God bless and grant that all of creation may . . .**

Gather the group back together. After a short pause and settling, ask each group to share their sentence confessions. Pause for one or two minutes.

Then ask each group to share the song/prayer they created in the order of I/self, our people, all of humanity, and all of creation.

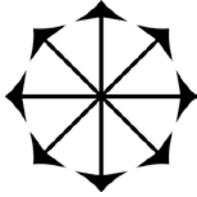
For each contribution, ask the group to repeat after you:

**God fill our hearts with your song. Amen.**

**Blessing**

Say together the following blessing from Isaiah 55:12.

**All:** For you shall go out in joy, and be led back in peace, the mountains and hills before you shall burst into song and all the trees of the fields shall clap their hands. Amen.



### 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.

SUPPLIES FOR THIS SESSION:
Items for prayer: <i>a small table, cloth, a pillar candle, Bible and matches; sacred objects</i>
Bring a bell for signaling beginnings and endings of discussion or activities.
Locate an easel and newsprint, masking tape, and markers.
Locate the DVD and assure availability of DVD player and TV.
Locate several water-based markers and masking tape.

CO-FACILITATOR TASKS:
Review Session Three information.
Find DVD compilation segment "How Do We Know Global Warming is Human Caused?" and "Warming World".
Prepare flipchart paper with questions as directed in "Discussion on the DVD" segment below.
Prepare a long sheet (a roll or tape sheets together) of newsprint to be taped to the wall for the "Wailing Wall".

***Schedule for this Session***

<b>Activity</b>	<b>Minutes</b>
Opening prayer	15
Sharing the news	10
Examining science	55
Business and Announcements	5
Break	10
What does the science say?	40
Closing prayer	10
<b>Total</b>	<b>150</b>

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

- 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. Online or printed booklet. (Ask them to select 2 quotes that they found 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.ucusa.org/global\\_warming/science\\_and\\_impacts/science/latest-climate-science.html](http://www.ucusa.org/global_warming/science_and_impacts/science/latest-climate-science.html)
- Located a news item 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 FACILITATOR: Voices from the Scientific Community and Hearing our own Voice of Despair

The evidence of climate change is daunting and can be overwhelming to some. Participants will have read this evidence and will be hearing more of it during videos in this session. The readings and the presentation offer “head centered” information that participants are *encouraged* to feel in their hearts. Focusing on the intelligence of the body and spirit through the Opening Prayer and Meditation is intended to offer balance to the dominance of mental sources of intelligence offered in the readings and visual presentation.

Currently there is little debate among the scientific community about the *fact* of climate change. However, in the past, there has not been this level of clarity over climate change and little of this new clarity has reached the public through the mass media. As a result, some participants may express doubts, skepticism, and perhaps even anger about what they are hearing. We are not going to engage in a debate about *whether* climate change is occurring. Gently but firmly guide those who may have challenges to the information to reconsider the evidence before them. It might be helpful to also point out that anger about the enormity of these facts is common and is a normal, healthy response. If, however, they continue to disrupt the group with their objections, first ask them to not be disruptive but to try and listen more deeply for understanding. Eventually, you may have to kindly ask them to leave the group.

In your preparation, consider your own responses to the evidence presented in the readings and videos. Especially focus on where you, the facilitator, feel personally challenged, where you find hope, and where you experience grief. In so doing, you will be able to better anticipate where your group may go with the questions and issues raised in this session.

The Wailing Wall activity is intended to be an expression of lamentation for the earth, God's creation, our children's future and perhaps even our own complicity in this crisis. The experience will be more meaningful if you can *create a feeling of sacred space* around the wall and then ask participants go to the wall as an act of prayer. Unleashing grief may leave people feeling powerless and depressed. The goal is to *allow this to happen*. Your role will be not unlike that of a midwife, facilitating the birth of new awareness, assuring and encouraging, coaching the group toward deeper community and consciousness of their *tremendous compassion*. This compassion will be the wellspring for action.

Conclude the session by noting that *we are not alone* - we have God and each other as companions on this journey.

3

## OPENING PRAYER AND MEDITATION 10 minutes

Prepare the prayer space with the cloth, candle and sacred objects.

**Ask participants to refer to their packet for Session Three: Attachment A**

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*Participant Packet*  
**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.*

Allow a few moments of quiet reflection before moving on to the next segment.

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3

## SHARING THE NEWS 10 minutes

Invite participants to recall (or pull out) the news they have heard this past week on climate change issues. Ask two people to share an article. Note: We will continue this practice during future sessions, so those who do not share this time can do so at another time. Next week one person will share their news.

Then ask the group to respond to the following questions:

- What issues related to climate change were addressed in these articles?
- How were the issues portrayed? For example, did the reports confirm or deny the existence of climate change? How dire was the suggested impact, if any?
- Did they offer any solutions?
- Conclude this segment by asking the following: How do you feel when you hear this news?

3

## EXAMINING THE SCIENCE 55 minutes

**Introduction to “Climate Change”** (total 40-55 minutes)

The mere mention of the words “global warming” evokes range of responses from skeptics. (5 minutes) Ask participants: *What have you heard people say?*

Here are some examples: it's a “hoax,” a “lie,” an “unholy insanity,” “climate deceit” “propaganda” and “Al Gore's political agenda.”

First of all, it is less confusing to use the term “global climate change,” than “global warming” (as the Catholic Bishops do in their Statement on Global Climate Change). While the scientific evidence is clear that the planet is indeed warming, the result of the warming is that the climate is changing: warmer in many places, drier or wetter in other places.

Secondly there is widespread--nearly unanimous--consensus among scientists that global warming and climate change is occurring. In spite of occasional errors in data reporting, the overall picture remains the same.

(30 minutes) -- Discuss their responses to the evidence in the advance Readings “Science of Global Climate Change,” “Climate Change 101,” “Anthropocene” and the videos from NASA and the time-lapse photography (show them to the group if most people do not have access to the internet).

1. Invite them to share the quotes that they selected.
2. What does the Bishops' statement on “The Science of Global Climate Change” say about the effects of climate change on the most vulnerable people in our world? (Note: Since the statement was published, the Intergovernmental Panel on Climate Change (IPCC III) report was issued in which scientists clearly stated: “Warming of the climate system is unequivocal.”)
3. What impressed you about the videos you saw?
4. Was anything disturbing or surprising? If so, why?

### 1<sup>st</sup> Reflection

Read or have a participant read the following:

A reading from Hildegard of Bingen:

The more one learns about that which one knows nothing of,  
the more one gains in wisdom.  
One has, therefore, through science,  
eyes with which it behooves us  
to pay attention.

Creation would become totally black if in any way the Godly command is shirked.  
Creation blooms and flourishes when it remains in right relationship  
and keeps to its assigned tasks.

*From: Gabriele Uhlein. Meditations with Hildegard of Bingen (Rochester, VT: Bear and Co, 1983) page 66-67*

3

## BUSINESS & ANNOUNCEMENTS 5 minutes

### Business and Preparation for Next Session (5 minutes)

- The Climate of Poverty (Christian Aid Report) pages 1-27
- **Share with participants:** “The theme of the next 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 Ethiopia, Guatemala, India, 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 case studies from Catholic Relief Services dramatically depict the connections between climate change and the issue of poverty and development in countries like Ethiopia and India. Note as you read the climate change challenges and how some are responding with adaptation strategies. 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 these reports and in the films about the Pacific Island peoples are physically and emotionally distant for us. But herein lies the challenge. Our faith calls us to bridge this gap, to make the connections and to be in solidarity with those most vulnerable to climate change.”

- Invite three volunteers to read and report at the next session on these readings: 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>
- Remember to “Share the News.” Ask everyone to watch for news reports on climate change issues and ask a volunteer to report on one at the next session.
- Read Note to Participants for Session 4.
- Read through the “Going Deeper” resources listed online
- Ask participants to work on journal reflections for this week.

**3 BREAK 10 minutes**

**3 WHAT DOES THE SCIENCE SAY? 20 minutes**

<http://climate.nasa.gov/evidence/>

(use printed handout “**NASA Evidence of Climate Change**” if internet is not accessible)

Invite the participants to take turns reading aloud each section of the “Evidence of Climate Change.”

Point out:

*As NASA indicates in the graph on their website: The current warming trend is of particular significance because most of it is very likely human-induced and proceeding at a rate that is unprecedented in the past 1,300 years.*

*Note: the line on the graph that says “for 650,000 years, atmospheric CO<sup>2</sup> has never been above this line... until now.”*

*That is, CO<sup>2</sup> levels have never been above the 300 ppm (parts per million) level as far back as scientists can measure. Current levels are at about 395 ppm (preliminary data released from NOAA, April, 2012)*

*Note: “2009, tied as the second warmest year since global instrumental temperature records began 130 years ago and January 2000 to December 2009 came out as the warmest decade on record.”*

*Discuss: What about this evidence surprised you? And if nothing surprised you, what was the most convincing evidence? Compare and contrast this evidence with that of the Pontifical Academy of Sciences (PAS) report, *Fate of Mountain Glaciers in the Anthropocene*. Write areas of agreement on newsprint as people mention them (break into small groups which can compile this and present to larger group if you have a lot of people).*

**Ask:** How did you feel about the PAS call to action: **Three Recommended Measures?**

- 1. Reduce worldwide carbon dioxide emissions without delay, using all means possible to meet ambitious international global warming targets and ensure the long-term stability of the climate system.*
- 2. Reduce the concentrations of warming air pollutants (dark soot, methane, lower atmosphere ozone, and hydro fluorocarbons) by as much as 50%.*
- 3. Prepare to adapt to the climatic changes, both chronic and abrupt, that society will be unable to mitigate. The cost of the three recommended measures pales in comparison to the price the world will pay if we fail to act now.*

## **2<sup>nd</sup> Reflection: Scientists’ Open Letter & Thomas Berry**

Read or have a participant read the following reflection.

***Scientists’ Open Letter to the American Religious Community in 1991:** “Many of us have had profound experiences of awe and reverence before the universe. We recognize that what is regarded as sacred is most likely to be treated with respect. Efforts to safeguard the planetary environment need to be infused with a vision of the sacred and as a universal priority.”*

*From: Thomas Berry, **The Dream of the Earth** (Sierra Club Books, 2006) pages 132-133  
“We bear the universe in our beings as the universe bears us in its being. The two have a total presence to each other and to that deeper mystery out of which both the universe and ourselves emerged. If this integral vision is something new both to the scientist and to the*

believer, both are gradually becoming aware of this view of the real and its human meaning. It might be considered a new revelatory experience. Because we are moving into a new mythic age, it is little wonder that a kind of mutation is taking place in the entire earth-human order. A new paradigm of what it is to be human emerges. This is what is so exciting, yet so painful and disrupting. One aspect of this change involves the shift in earth-human relations, for we now in large measure determine the earth process that once determined us. ... The most notable development within science in recent years ...has been a growing awareness of the integral physical-psychic dimension of reality.”

3

## CLIMATE CHANGE DENIERS 20 minutes

### Introduce this subject:

*As Thomas Berry said, we are experiencing a “shift in earth-human relations.” In spite of all the evidence, climate change skeptics usually either deny that global warming exists or, if it does exist, it is not due to anthropogenic (human) caused climate change. Among some of the most common claims are:*

- 1. Human activity has not caused global warming.*
- 2. The climate has always changed. What we are experiencing is normal fluctuation of the earth's temperature.*
- 3. There's no scientific consensus.*
- 4. Scientists fudge the data trying to make it worse than it might be.*
- 5. Climate change is not bad.*

In order to address some of these concerns, take a look at this short video (from the Union of Concerned Scientists): on DVD compilation

### How Do We Know that Global Warming is Caused by Humans?

[http://www.ucsusa.org/global\\_warming/science\\_and\\_impacts/science/faq-videos.html#video-2](http://www.ucsusa.org/global_warming/science_and_impacts/science/faq-videos.html#video-2)

- If you have time, you may want to also show the short (six minute) video “Warming World” On Global Climate Change from NASA  
<http://climate.nasa.gov/warmingworld/>

### 3<sup>rd</sup> Reflection

Read or have a participant read the following reflection.

*That our earth is in crisis—to the point where survival of conscious life on Earth is in question—in no way diminishes the value of this gift. On the contrary. To us is granted the extraordinary privilege of being on hand to take part, if we choose in the Great Turning\* to a sustainable society. We can let life work through us, enlisting all our strength, wisdom, and courage, so that life itself can continue.*

(\*Author's Note: Great Turning refers to a transformation of consciousness and way of life from an industrial growth society to a sustainable earth community.)

From: Joanna Macy, *Coming Back to Life: Practices to Reconnect Our Lives, Our World*, New Society Publishers, page 82

## Suggest 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](http://catholicclimatecovenant.org/wp-content/uploads/2011/02/SwissRe_rethinking_factsheet_climate_sceptic.pdf)

3

## CLOSING PRAYER 10 minutes

In advance, have a long sheet of blank newsprint taped to the wall.

### Ask participants to refer to their packet for Session Three: Attachment B

Conclude the session by noting that *we are not alone* - we have God and each other as companions on this journey.

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### *Participant Packet* 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.

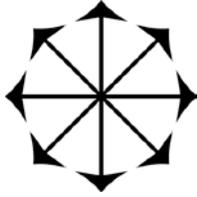
Rilke (the author of the next reading) imagines God speaking. Imagine God speaking to you. Consider this your benediction for going forth.

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)*

Extend to each other a sign of peace. **Note: Save the paper from the wall, fold and include with prayer space for remaining module sessions.**



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”.

**SUPPLIES FOR THIS SESSION:**

Items for prayer: *a small table, cloth, a pillar candle, Bible, matches, sacred objects; “wailing wall” paper*

Bring a bell for signaling beginnings and endings of discussion or activities.

Locate an easel and newsprint, masking tape, and markers.

**CO-FACILITATOR TASKS:**

Review Session Four information

Locate the two DVD compilation segments on the Carteret Islands and assure availability of DVD player and TV.

Newsprint sheets prepared for “Discussion on Assigned Readings” below.

Prepare paper role play “scripts” as described in “Activity”

Make copies of articles to read on Carteret Island. Links are on readings page for Session 4.

**Schedule for this Session**

<b>Activity</b>	<b>Minutes</b>
Opening prayer	5
Sharing the news	10
Discussion of readings	45
Business & Announcements	5
Break	10
Case study of island nation	50
Activity and debrief	20
Closing prayer	5
Total	150

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

- 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 “Note to Participants for Session Four”
- Read through the “Going Deeper” resources listed online
- Completed journaling reflections for the week
- A volunteer will share the news

4

**NOTE TO FACILITATOR:**  
**Voices of the Vulnerable Part 1**

The consequences of climate change are not some far off, distant prediction for the future, but are happening right now in Ethiopia, India, and Pacific Island nations. These countries are “where the rubber meets the road” as far as 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 out of sight and out of mind. We come to learn that those who have been rendered invisible, the marginalized peoples of the planet, the people living in Kenya, Bangladesh, and the Pacific Islands 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 case studies from Catholic Relief Services dramatically depict the connections between climate change and the issue of poverty and development in countries like Ethiopia, Guatemala, and India. Taking note of these case studies, participants will compare the impacts, the whole group in the form of a panel presentation. The realities of the people in this report and the Pacific Island people in the film are physically and emotionally distant for us, but herein lies the challenge. Our faith calls us to bridge this gap, to make the connections and to be in solidarity with those most vulnerable to climate change.

As facilitator, it is important that you are aware of this challenge and are prepared to encourage the group to “walk a mile in the shoes” of a person from Guatemala, India, or the Carteret Islands. The “Refugee Role Play” is an opportunity for participants to step outside of their familiar reality and step into another, very different reality. While it may initially seem to be just play acting, participants need to be encouraged to stretch themselves and their imaginations around this other reality. Being willing to engage in such a process opens their consciousness to how others may live and to *their hopes, their fears, their challenges*.

As facilitator, pay particular attention to the logistics for the Refugee Role Play. Be sure to read through the role-play more than once. It will go smoothly if you give a little coaching and encouragement at the start.

Encourage participants to engage in debriefing the role play as an *active listening* experience.

4

## OPENING PRAYER 10 minutes

Litany for a Changing World

**Ask participants to refer to their packet for Session Four: Attachment A.** Prepare the prayer space with the cloth, candle and the sacred objects. Light the candle in the prayer center.

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*Participant Packet*

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.

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4

## SHARING THE NEWS 10 minutes

Ask the volunteer to share the news he/she heard this past week on climate change issues.

Then ask the group to respond to the following questions:

*What issues related to climate change were addressed in these articles?  
How were the issues portrayed? For example, did the reports confirm or deny the  
existence of climate change? How dire was the suggested impact, if any?  
Did they offer any solutions?*

Conclude this segment by asking the following:

*How do you feel when you hear this news?*

### 1<sup>st</sup> Reflection

From Climate of Poverty, Introduction: The potential ravages of climate change are so severe that they could nullify efforts to secure meaningful and sustainable development in poor countries. At worst, they could send the real progress that has already been achieved spinning into reverse. No other single issue presents such a clear and present danger to the future welfare of the poor. Climate change, then, is a pressing poverty issue.

4

## DISCUSSION OF READINGS 45 minutes

### Group Reports

Post the newsprint as described below.

Have three sheets: One with **Ethiopia**, one with **Guatemala**, and one with **India**, at the top.

Divide each country's sheet into three parts:

**Facts:** impacts of climate change on the poor

**Fears:** challenges to justice

**Hope:** suggested solution / adaptation strategies

Note that The Climate of Poverty report is subtitled "Facts, Fears, and Hope." Divide participants into three groups saying, "We'll now examine the facts, fears, and hopes in each of the country case studies we read. The discussion will be structured as follows and as provided in the "Note to Participants."

**Facts:** impacts of climate change on the poor

What particular impacts of climate change on the poor surprised you?

What factual information was most convincing?

**Fears:** challenges to justice

What is your response to the quote: “Let those who emit no carbon cast the first refugee out”?

How does this relate to the social teachings on the option for the poor?

**Hopes:** suggested solutions

What hope did you find?

What economic, development, technology or policy solutions were suggested?

Start with the Ethiopia group, asking for responses they found in the report as related to the above questions. This group responds to the categories and questions while the other groups listen. Ask a volunteer to be a notetaker from the other group and record responses as they are reported on the categories. (Each country report: up to 10 minutes)

After 10 minutes of reporting, ask the next country’s group, Guatemala, to report. Then the third, India. (totaling 30 minutes)

Then open discussion for broader responses to the gravity of the reports and similarities, differences in impacts /challenges and solutions/ strategies (10 minutes).

## **2<sup>nd</sup> Reflections on the Option for the Poor**

### **Read or ask for a volunteer:**

From Global Climate Change: A Plea for Dialogue, Prudence and the Common Good

Our obligations to the one human family stretch across space and time. They tie us to the poor in our midst and across the globe, as well as to future generations.

Because of the blessings God has bestowed on our nation and the power it possesses, the United States bears a special responsibility in its stewardship of God’s creation to shape responses that serve the entire human family . . . Therefore, we especially want to focus on the needs of the poor, the weak, and the vulnerable in a debate often dominated by more powerful interests . . . Action to mitigate global climate change must be built upon a foundation of social and economic justice that does not put the poor at greater risk or place disproportionate and unfair burdens on developing nations.

Wealthier industrialized nations have the resources, know-how, and entrepreneurship to produce more efficient cars and cleaner industries. These countries need to share these emerging technologies with the less-developed countries and assume more of the financial responsibility that would enable poorer countries to afford them.

4

## BUSINESS & ANNOUNCEMENTS 5 minutes

- Share information about the immersion plans or speaker for Session Seven if needed
- Read articles on Hurricane Katrina by Wesley Granberg-Michaelson, Dr. Julie Sze, and Beverly Wright and “Note to Participants for Session Five”
- Read article on “Environmental Racism”
- Remind participants to journal their reflections about this week

4

## BREAK 10 minutes

### 3<sup>rd</sup> Reflection

Read or ask for a volunteer

“The rising of the sun is a sign to us of life, but the rising of the sea is a sign to us of death.” Fr. Michael McKenzie says people on Kiribati measure the rising sea in terms of the rows of coconut trees being destroyed, and the amount of black soil now infertile as a result of salt water. Islands once surrounded by peaceful lagoons have become vulnerable to high tide and storm surges, making fishing more difficult and hazardous. Land based food sources are also being affected, as fewer and smaller fruits are harvested, while plants grown for medicines are losing their potency. Salt water is beginning to seep into fresh water supplies, meaning some islanders now must walk one or two kilometers to fetch water. “The commandment ‘Thou shalt not kill’ takes on new meaning in the context of global warming, where the industry and lifestyle of people living thousands of miles away are indirect ways of killing our people.”

From: Fr. Michael McKenzie, Kiribati, in Renew the Face of the Earth, Caritas Social Justice Series, No. 11, 2006, page 14, Caritas Aotearoa, Catholic Agency for Justice, Peace and Development, New Zealand.

4

## CASE STUDY: Climate Refugees 50 minutes

**Group Readings:** Invite 3 readers to read the following aloud to whole group: (OR If a large group divide the group into 3 small groups and distribute one of the following to each group) [http://www.catholicleader.com.au/news.php/top-stories/rising-sea-levels-force-1700-carteret-islanders-from-their-homes\\_60190](http://www.catholicleader.com.au/news.php/top-stories/rising-sea-levels-force-1700-carteret-islanders-from-their-homes_60190) (read only through "we in countries like Australia have a moral responsibility to act to help our neighbours who are living with the consequences of our carbon pollution").

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

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

**Facilitator:** (Read this summary before starting the film.)

The following film from Oxfam, New Zealand is about the Carteret Islands which are being swamped by rising seawater, killing food gardens and forcing the population to migrate to mainland Bougainville, Papua New Guinea. This is the story of Ursula Rakova, Carteret Islander, who set up an organization to help her people relocate with dignity and preserve their culture. She tells the story of her people, how climate change is impacting Carteret and other island nations, and the Catholic Church's support in providing land for these “climate refugees” to relocate. The majority of the people in the Carteret islands are Catholic.

Invite people to write down quotes from the videos that touched them or that were striking to them.

Then watch the film from Oxfam about the Carteret Islanders. *Sisters on the Planet: Carteret Islands*” (8 minutes) On DVD compilation as well as at

<http://www.youtube.com/watch?v=oXDHMgqlcEU>

Then watch the trailer for “Sun Comes Up” (2.24 minutes) On DVD compilation as well as at

<http://vimeo.com/11537535>

On newsprint labeled at the top:

*Impacts of Climate Change*

*Relocation of a nation*

*Response of the Church*

Ask for popcorn responses to record under each of the above:

*What did you see? How did you feel? What response do you have about this?*

In small groups or in pairs, respond to the following question:

*We may have heard the phrase: Walk a mile in my shoes. What would it mean to “sail a mile in my boat” with the Carteret Island people?*

*What is our faithful response to Ursula Rakova's statement:*

*Climate change is not just about statistics, climate change is not just about science, climate change is about human rights and the viability of these people who live on those smaller atolls in the Pacific... They are being forced to leave” to “...a place not of their choice.”*

*A man from another Pacific Island nation Kirabati said: “We think that countries that contribute largely to global warming have an obligation to take steps to try and prevent it and to help people like us.”*

*Where do you see the suffering and compassion of Jesus in all of this?*

Suggest to participants that they use this question for further reflection and journaling this week.

4

## ACTIVITY: REFUGEES ROLE PLAY 25 minutes

### **Role Play (15 minutes)**

Note: Don't introduce the activity with “now we're going to do a Refugee Role Play”-- Learners will gain more from the spontaneous experience of being somewhat outside of their “comfort zone.” Simply invite participants to put down their books and simply listen and participate in the next activity for 25 minutes.

Distribute cut-up scripted portions for role play (**Session Four: Attachment A**)

Share with participants:

*How do we connect with the reality of our brothers and sisters in other places who feel far more vulnerable than we do? Let us embark on a brief journey as we attempt to walk in their shoes.*

*I invite everyone to close your eyes and to imagine that you are a villager on a Pacific Island.*

*You and your village have just been told that the area in which you are living will soon be under water and you will have to move. To make things even more difficult, you won't be able to stay in the same neighborhood, or even in the same state, but you must move to another country (the government will choose which country,) where people speak a different language and have very different customs. In addition, there is no guarantee that any of your friends or relatives (with the exception of your immediate family) will be able to be relocated anywhere near you (maybe not even in the same country!). The weight of personal belongings you will be able to take with you will be strictly limited (that is, you aren't likely to be able to take everything you own). You will be given some money by the government to help you move, but you will be on your own to learn the language of the country you are being moved to and to find a job. (Pause for 60 seconds.)*

*I now invite you to open your eyes and when I read the question that you have please read your response. Please note that others may have additional responses to your question on their strip of paper.*

**Facilitator:** *What problems you would face and how you would feel about this relocation?*

From the “scripts”

Someone says: “Are you telling me that my culture might be destroyed?”

Someone else says: “My biggest fear is to disappear!”

Someone else says: “We are the warning system for the whole world to see.”

**Facilitator:** *Does anyone else have something to say about how you might feel about this?*

(Allow others to add their own thoughts before going on to the next question.)

**Facilitator:** *What would be fair compensation to Pacific Islanders that may be forced to abandon their islands due to global warming?*

From the “scripts”

Someone says: “We seek political and economic partnership with the biggest country that contributes to global warming, the United States.”

Someone else says: “We think that countries that contribute largely to global warming have an obligation to take steps to try and prevent it and help people like us.”

**Facilitator:** *Does anyone else have ideas about what would be fair compensation?*

(Allow others to add their own thoughts before going on to the next question.)

**Facilitator:** *What would you say to people from the U.S. whose carbon output is the greatest per capita in the world?*

From the “scripts”

Someone says: “Island nations are on the front lines of the global climate catastrophe.”

Someone else says: “We may be the first victims, but your grandchildren will be next unless you do something about it. Your turn will come.”

**Facilitator:** *Does anyone else have anything to say to the people of the United States?*

(Allow others to add their own thoughts before concluding role play)

**Facilitator:** **Our role play is now over.**

*Debriefing in Pairs (10 minutes)*

**Facilitator:**

The scripted portions we heard from Pacific Islanders were taken from actual Pacific Islanders who have told their stories in some of the videos we have seen.” While this role play may have seemed far fetched, it is intended to be somewhat reminiscent of what happened to the people in New Orleans - though there were advanced warnings and knowledge of such an event occurring, people of color were torn apart from their families and forced to leave all their belongings behind.

Now let's take some time to debrief this experience of role-playing a refugee.

- Would anyone like to share how you felt about the role-play?
- What insights did you have? In what ways might this experience affect your lifestyle choices?

Invite people to sit with these questions for a few moments before responding.

4

## CLOSING PRAYER 10 minutes

Slowly read the following 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 Four: Attachment A

**Scripted Portions for Refugee Role Play – Cut into strips**

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How you would feel about this relocation?

**1 — “Are you telling me that my culture might be destroyed?”**

---

How you would feel about this relocation?

**2 — “My biggest fear is to disappear!”**

---

How you would feel about this relocation?

**3 — “We are the warning system for the whole world to see.”**

---

What would be fair compensation?

**1 — “We seek political and economic partnership with the biggest country that contributes to global warming, the United States.”**

---

What would be fair compensation?

**2 — “We think that countries that contribute largely to global warming have an obligation to take steps to try and prevent it and help people like us.”**

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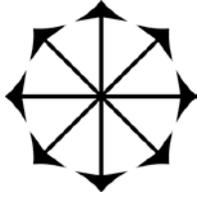
What would you say to people from the U.S.?

**1 — “Island nations are on the front lines of the global climate catastrophe.”**

---

What would you say to people from the U.S.?

**2 — “We may be the first victims, but your grandchildren will be next unless you do something about it. Your turn will come.”**



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.

**SUPPLIES FOR THIS SESSION:**

Items for prayer: *a small table, cloth, a pillar candle, Bible, matches, sacred objects; “wailing wall” paper, some lumps of coal/charcoal, wooden bowl, hammer and plain sheet of paper. (If lumps of coal cannot be found, bring some charcoal briquettes.)*

Bring a bell for signaling beginnings and endings of discussion or activities.

Locate an easel and newsprint, masking tape, and markers.

**CO-FACILITATOR TASKS:**

Review Session Five information.

Prepare closing prayer statement on flipchart paper (See directions for Closing Prayer.)

Find phone number of your local electric power generator and/or distributor – a consumer information number where a live person will answer questions and write the phone number(s) on the “Energy Literacy Activity” (Session Five: Attachment A) sheet before you make enough copies for the group.

Have DVD player and TV queued to play “Renewal” and “Kilowatt Ours.”

Read over and complete the preparation steps for the “Circle of Truths” activity.

***Schedule for this Session***

<b>Activity</b>	<b>Minutes</b>
Opening Prayer/Reflection	10
Video/Discussion	30
Videos/Discussion	45
Business & Preparation	5
Break	10
Activity	30
Closing Prayer	20
<b>Total</b>	<b>150</b>

**Set Up:** Facilitator should arrive early in order to set up

***Participants will have:***

- 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.

## NOTE TO FACILITATOR: Voices of the Vulnerable Part 2

This session continues with Voices of the Vulnerable and pays particular attention to issues of environmental racism and classism. The “-ism's” are often defined as “power plus (the issue),” so in the case of environmental racism, it is “power plus race.” Environmental racism, then, is about who makes policy decisions about the environment which affect those who are not in power or who do not share the same race as the dominant race in power. Such is the case presented in the readings for this week and the DVD story in “Renewal: Eco Justice”, concerning the preparations for and aftermath of Hurricane Katrina. In the DVD stories in “Renewal: Crime Against Creation” and “Kilowatt Ours”, we’ll learn about the devastation caused by mountain top mining; the residents there are predominantly poor and white, so “environmental classism” might be applied, given that the communities of Appalachia are a marginalized population, lower class, primarily white and without the economic power of those making the decisions (people who are also primarily white) that impact their culture and environment.

The examples in this week’s case studies show the dynamics of power at play. Here we see the meaning of a core social teaching – subsidiarity (self-governance) – being abrogated. When the resources of a place are deemed more important than the people who live there, all too often decisions get made that tend to leave out the voice of the residents and their long-term interests. We may begin to see our complicity in some of these activities when we see the image of a light switch turned on and next an image of a mountain top blown up, or a child with asthma, depicted in the film “Kilowatt Ours.”

Facilitating a discussion around racism and classism runs a risk of again being removed from the victims, especially if your group is not racially or economically diverse. It will be important to keep the discussion focused on the actual experience participants are reading or hearing about and how that experience is different from theirs. You might want to entertain questions such as: Would disaster responses have been different if New Orleans was predominantly white? Would mountain top mining occur in the wealthy, suburban hills of Los Angeles? As you conclude the discussion on the segment from “Kilowatt Ours,” move right into the assignments segment with a statement such as, “We are now going to find out the answer to the question posed, ‘How much coal do you burn?’”

The Circle of Truths can be a powerful exercise to foster empathy and understanding. Be sure to invite participants to use this opportunity to hear “everyone's piece of the truth.” As you facilitate the Circle of Truths activity, pay particular attention to the directions regarding the pauses before

each new go-around because the role for every person shifts to a new position. Pause for everyone to do a little quiet reflection on the experience. Allow time for the group to collectively debrief the experience.

It is also important that you take time this week to do the *Energy Literacy Activity* yourself so that you can answer questions about it when you present the handout assignment during the Preparation for Next Session.

5

## OPENING PRAYER 10 minutes

Light a candle in the prayer center. Either read or have someone read the petitions, pausing between each with the group responding, “Lord, hear our prayer.”

O Lord, grant us the grace to respect and care for Your creation.

**All:** *Lord, hear our prayer.*

O Lord, bless all of your creatures as a sign of Your wondrous love.

**All:** *Lord, hear our prayer.*

O Lord, help us to end the suffering of the poor and bring healing to all of your creation.

**All:** *Lord, hear our prayer.*

O Lord, help us to use our technological inventiveness to undo the damage we have done to Your creation and to sustain Your gift of nature.

**All:** *Lord, hear our prayer.*

*From: 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. 45. Used with permission.*

### 1<sup>st</sup> Reflection

Read or have a participant read the following.

Environmental racism is the expression of racist assumptions in thought, action *or patterns of inaction* (emphasis added) either in the formulation of environmental policy or the enforcement of environmental laws. In effect, environmental racism involves the manifestation of racist thinking or behavior concerning the distribution of environmental amenities on the one hand or pollution and toxic waste on the other.

The phrase "environmental racism" emerged in public usage to describe the circumstances surrounding a specific historical incident. In 1982 in North Carolina, a plan was devised to collect 32,000 cubic yards of soil contaminated with PCBs (polychlorinated biphenyls) from 14 different locations throughout the state and concentrate it in a toxic waste facility in Warren County on land that had been owned predominantly by blacks since the times of slavery. It appeared to local residents that this site had been chosen not because it was particularly environmentally suitable but rather because the site was located in a poor, predominantly black and politically powerless community.

State officials had not counted, however, on the outrage or effectiveness of local citizens. Residents organized and protested the location of the toxic dump, and more than five hundred people were arrested in a large public demonstration focusing on the implicit racism reflected in the choice of the site's location. This incident came to represent to those concerned with social justice a blatant example of the way in which communities of color are often doubly victimized in environmental matters: first by being subjected directly to a disproportionate share of toxic pollutants in their midst and secondly by being systematically excluded from the decision-making process affecting their own health and safety. Both the pattern of toxic dumping itself and the process of exclusion in formulating environmental policy came to be known as classic examples of environmental racism.

In 1987, the *Commission on Racial Justice of the United Church of Christ* published a study entitled, "Toxic Wastes and Race in the United States," in which it pointed to the fact that 60 per cent of black and Hispanic-Americans live in communities with uncontrolled toxic waste sites.

*From: "Environmental Racism: An Interpretation," by Timothy C. Weiskel, Africana: The Encyclopedia of the African and African American Experience, Kwame Anthony Appiah and Henry Louis Gates, Jr., Editors, 1998. (Permission requested)*

Recall the reading on "Environmental Racism" from the United Methodist Church, as we watch the following two videos. One is about the impact of Hurricane Katrina and the other about the impact of mountaintop coal mining, and as you do so look for evidence whether these may be examples of environmental racism or environmental injustice.

5

VIEW AND DISCUSS VIDEO:

Renewal 30 minutes

**Share with the group:**

*The following video is one of a series of stories depicting faith groups who are responding to environmental impacts on their communities. The “Eco-Justice” story is about an African American community in a small Mississippi town in the wake of Hurricane Katrina. Invite participants to listen for connections with the articles they read for this week.*

**Watch “Renewal: Eco-Justice” segment of DVD (12 minutes)**

After the video, invite participants to form groups of 3-4.

**Share with the group:**

*The articles for reading this week each pose that the severity of Hurricane Katrina was an impact of global warming; they also make a clear connection between policy decisions and their impact on the poor and people of color—a connection called environmental racism.*

**Discuss:**

- *What connections did you hear between the story of the Mississippi town and the articles you read? What surprised you?*
- *How do you see racism expressed by the responses of government and industry to the victims of Hurricane Katrina? In our nation’s response to climate changes already occurring in developing nations? i.e., How are these issues similar to those of our neighbors in the Pacific Islands, Kenya, Bangladesh?*
- *Rev. Richard Young says that the contamination of his community is a “sin against nature” and that “the Holy Spirit told him to get this area tested.” How might the Holy Spirit be calling you to act?*

**Share with the group:**

*This video segment is another story of a faith community responding to an environmental challenge: mountaintop coal mining. As deep coal reserves become more difficult and dangerous to mine, coal companies are increasingly using this method of coal extraction, using explosives to remove the mountain top to reach the coal underneath. This is resulting in devastating impacts on the local people and their mountain environment—Appalachia, primarily in West Virginia and Kentucky.*

**Watch “Renewal: A Crime Against Creation” segment of DVD (12 minutes)**

Immediately after watching this video segment show the next video (which begins with a section on mountaintop mining)

**Share with the group:**

*The next 15 minute video ties our energy choices to the impact of mountain top mining. Please hold your responses for the discussion which will follow. This film examines the question, “Where does our electricity come from?” and shows how these energy choices*

*impact the marginalized, poor communities of Appalachia and affect the most vulnerable - children and the unborn. We will be watching during the first fifteen minutes. We will then watch the second half during our next session together, which focuses on solutions.*

5

## VIEW AND DISCUSS VIDEO

### “Kilowatt Ours” 10 minutes

**Watch the DVD about fifteen minutes, until the narrator says “for the next 20 minutes we’ll focus on solutions” and the words, “changing our direction”, appear on the screen. (“Changing Direction” is Chapter 7 if you are using the DVD menu)**

**Discuss both films** (20 minutes.)

- *What surprised you about mountaintop mining? Was there an “epiphany” (a revelation of spiritual significance) for you?*
- *Do you see this as the title indicates: “a crime against creation” or as Dr. Matthew Sleeth calls it “a rape” of the land”, “a commodity to be scraped up”? How do you see this?*
- *How might we respond to the call to “Repent, ...as Christians have to see how we are complicit because we use coal-fired power plants”?*

5

## BUSINESS & ANNOUNCEMENTS 5 minutes

- For next week, we will look at some ways to find out how much coal we burn as we engage in “Energy Literacy Activities.” Distribute and review the “Energy Literacy Activities” handout (Session Five: Attachment A).
- Participants will also read “Note to Participants for Session Six.”
- Ask for a volunteer to bring one or two articles from the news for “Sharing the News.”

5

## BREAK 10 minutes

5

## ACTIVITY: Circle of Truth 30 minutes

### *Preparation*

- Make four signs with each of the four roles on a separate sheet of paper - one set for each group of four. The roles are: person from a small island nation; person from a large industrialized country, such as the United States; representative of a large coal company; and a representative of an environmental action group.
- Create and post the “Everyone holds a piece of the truth.” (Gandhi statement).
- Create and post the “What does climate change mean to me, in my life?” statement.
- Prepare a sheet of newsprint with these words: ***Feeling, Insights, Impacts***

**Share with the group:**

*We are going to have an opportunity to practice listening to various voices of our neighbors in this house that we share in God's creation, which is now threatened by a new expression of injustice—global warming and climate change.*

*This activity is an adaptation of an activity used in nonviolence trainings offered by the Fellowship of Reconciliation and the Creating a Culture of Peace Program. (Used with permission.)*

*Along our journey we will inevitably encounter those who disagree or who have differing opinions than our own. The goal of this exercise is to take a position on an issue and give voice to that viewpoint, without falling into a stereotypical response. It also may help us find empathy and compassion for those with whom we disagree. How would we respond to other people if :*

Have everyone read together the following posted statement:

**Everyone holds a piece of the truth. (Gandhi)**

**Part 1 – Circle of Truth Sharing (20 minutes)**

Facilitator invites everyone to close their books and divides the group into groups of 4, not including the facilitator. (If it is not possible to divide evenly into groups of 4, the facilitator should join a group to complete a group of four. If you still don't have all groups of 4, then a group of 3 will work). Ask each group to form and stand as they are able in small circle groups. (If you have people with physical limitations, then ask them to sit and pass the paper to the person on their right, but the physical moving to another position helps embody the exercise.) Place one role “label” in front of each person in each of the small groups. (If you have a group of three, leave an empty space and place the 4th role in that empty space.)

Give the following directions to the group:

**Share with the group:**

*I now invite everyone into a “Circle of Truths”, where each person has a piece of the truth. I ask everyone to ponder and answer the same question: **What does climate change mean to me, in my life?**, based on the role you are given. Everyone will have an opportunity to stand in each position and state that position briefly (a feeling or experience) in just one or two*

*sentences. I encourage you to try to get into the perspective of the person they represent at that moment and try to avoid stereotypes. Here are some ground rules:*

- *During this process, don't engage in cross-talk or debate; simply listen to what is being expressed.*
- *Take turns going around the circle. Listen to one another with respect. You will go through the roles more than once, so each time you come to a given role again, you may “go deeper” into understanding. Each round should take less than 5 minutes)*
- *When all people have spoken once for each role, everyone moves to the right into a new position. (If you are in a group of just 3, a different role will have an empty space each round.) After each movement to a new position, everyone is to pause, take a moment, close your eyes, and try to imagine the perspective or point of view of that person as deeply as you can.*
- *Then begin again around the circle. When the next round begins, try not to say what you said before or what someone else said in that position. Everyone will have his or her own ideas, perspectives and understanding that they are bringing to the various roles.*
- *We will aim to move around the circle three complete times. So at least in the groups of 4, each role is played by each participant three times, each time going deeper into the role.*

*Now let us begin. Let us focus on our 1<sup>st</sup> role and our answer to the question: What does climate change mean to me, in my life? Everyone pauses for a few moments to do this. (After pause) You may now begin.*

Facilitator walks around, observe the groups, monitor the interactions making sure that no debating is going on, that people are making brief statements and that the action is moving around the circles fairly quickly. When it is time to change roles, facilitator reminds participants to pause after movement of the circle to a new position to allow a moment to “center” into their new role. After everyone has done two rounds of each role, check the time, see whether there is time for a third round, and if so, invite everyone to go around again. A third round is most effective in “going deeper,” but if time runs out, then stop the action. When all groups have finished, debrief together.

### **Part 2 - Debriefing (10 minutes)**

Bring the larger group back together. Refer to the sheet of newsprint with titles: ***Feelings, Insights, Impacts***. Ask the following questions.

What is your response to this exercise?

What insights did you have?

In what ways might this experience impact your lifestyle choices?

Pause and invite people to just sit with these questions for a few moments before responding.

When all who wish to share have spoken, invite someone to read:

We are faced with the fact, my friends, that tomorrow is today.  
We are confronted with the fierce urgency of now.  
In this unfolding conundrum of life and history there is such a thing as being too late.  
Procrastination is still the thief of time.  
Now we must move past indecision to action. Now let us begin.  
Now let us re-dedicate ourselves to the long and bitter - and beautiful struggle for a new world.  
This is the calling of the children of God, and our brothers and sisters wait eagerly for our response.  
Shall we say that the odds are too great? Shall we tell them the struggle is too hard?  
Or will there be another message, of longing of hope, of solidarity with their yearnings, of commitment to the cause, whatever the cost?  
The choice is ours, and though we might prefer it otherwise we must choose in this crucial moment in human history.

*From: Martin Luther King, Jr., from sermon "Beyond Viet Nam," preached at Riverside Church, NY, NY, April 4, 1967 (exactly one year before he was killed).*

5

## CLOSING PRAYER 20 minutes

Arrange prayer space to have candle, wooden bowl, coal, hammer and paper. Post this statement: "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."

**Ask participants to refer to their packet for Session Five: Attachment A**

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### ***Participant Packet***

#### **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.***

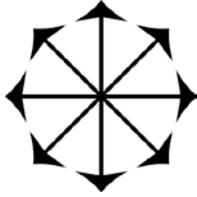
Invite that person to do this to the next person and so forth until the entire group has received the blessing of the cross.

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

Session Five: Attachment A

**Assignment for Session Six**  
**Energy Literacy Activities**

1. Look at your electricity bills. What is your average monthly kilowatt use? If one kilowatt hour = one pound of coal burned, how much coal are you burning each month, each year?
2. What is your energy “footprint”? See [www.myfootprint.org](http://www.myfootprint.org)  
Click onto the United States and complete the quiz. How many acres and planets does your footprint consume? Following the quiz, click “Take Action.” How much could you save by doing what actions?
3. Find out where your electricity comes from: Where is the power plant located? i.e. What neighborhood? Are there any sensitive ecological features nearby?
4. Call your local utility \_\_\_\_\_ and ask the following questions:
  - What is the “energy mix” and sources of energy generation (i.e. % coal, % nuclear, % hydroelectric, % green energy—e.g. wind/solar, % other)
  - Call your local utility company and ask if they can tell you over the phone what its emissions are or where you might find this public information.
  - Ask if they provide an option of selecting “green power” generation. If so, ask how you could sign up?
  - Ask if there are credit incentives available from your county or state for switching to “green power.” If so, what are they? You may be referred to your state or county department of energy.



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.

SUPPLIES FOR THIS SESSION:
Items for prayer: <i>a small table, cloth, a pillar candle, Bible, matches, sacred objects; “wailing wall” paper, bowl of water and flower</i>
Bring a bell for signaling beginnings and endings of discussion or activities.
Locate an easel and newsprint, masking tape, and markers.

CO-FACILITATOR TASKS:
Review Session Six information.
Flip chart paper and markers to record comments on Energy Literacy project
Have DVD player and TV queued to play “Renewal” and “Kilowatt Ours.”

**Schedule for this Session**

<b>Activity</b>	<b>Minutes</b>
Opening prayer	5
Sharing the News	10
Reports on Energy Literacy Activities	50
Break	10
Business and preparation	5
DVD “Kilowatt Ours”	30
DVD “Renewal”	30
Closing prayer	10
Total	150

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

- Read “Note to Participants” for Session Six
- Completed the Energy Literacy Activities
- Completed journal reflections for the week
- Prepared for “Sharing the News” (one volunteer)

6

## NOTE TO FACILITATOR: Signs of Hope

Reread the Note to Participants for this week. The note also applies to your own state of mind at this point in the process. It is about hearing signs of hope and assessing your own level of motivation for engaging in actions that will make a difference. There are some questions posed in the note and your own responses to these questions will help you, as facilitators, guide the discussion this week.

After the opening prayer you can also share with participants that the group is now “over the hump” as far as most of the tough, daunting information and are on to some of the solutions to the problem of global climate change. Some of the edge to the information is now softened, but it is, nonetheless, significant. The encouragement you will now need to offer to participants is to that of making commitments to action. They have already begun to learn about energy options in their locality by completing the “energy literacy activities.” This may have been a type of border

crossing experience for some of them - a movement to a strange and new place. Allow some of the emotional process of doing this to emerge as participants report back their findings from doing the Energy Literacy Activities. Suggest that participants take notes as they view the films and that they make a list of any action ideas they want to pursue.

The films “Kilowatt Ours” and “Renewal” continue to challenge us to act. Challenge participants to consider not only their personal acts of change, which are important contributions, but also to identify ways they will, together, engage in the more powerful and effective commitment of group action.

6

## OPENING PRAYER 10 minutes

Set up prayer space with candle, cloth, personal sacred objects and flowers. Light the candle. Ask participants to refer to their packet for Session Six: Attachment A.

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### *Participant Packet* 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 (also described in Participant packet)**

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.

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6

## SHARING THE NEWS 10 minutes

Ask the volunteer to share the news he/she heard this past week on climate change issues.

Then ask the group to respond to the following questions:

- What issues related to climate change were addressed in these articles?
- How were the issues portrayed? For example, did the reports confirm or deny the existence of climate change? How dire was the suggested impact, if any?
- Did they offer any solutions?

6

## REPORTS ON ENERGY LITERACY 50 minutes

Responses to questions on Session Five: Attachment A, which was distributed at the last session.

Assuming the will be from the same vicinity, the responses to the last two questions will largely be the same. So ask two or three people to share their responses to the last two questions until similar responses emerge and ask whether anyone has any different responses to them. Then take the first two questions separately since they elicit different responses. Have each participant respond to each of them before moving on to the next question.

## 1<sup>st</sup> Reflections

Read or have a participant read the following reflection.

This is a time to be still no longer . . . a time for crying out as the Hebrews cried out in bondage and Jesus cried out on the cross . . . We need to give vent to our massive pain and fear. A people must move from muteness to outcry if it is ever going to take the next step.

*From: Harvey Cox, theologian, in Joanna Macy and Molly Young Brown, Coming Back to Life: Practices to Reconnect Our Lives, Our World, New Society Publishers, 1998, page 85.*

What is needed is a profound alteration of the pattern itself, not some modification of the pattern. To achieve this, the basic principle of every significant revolution needs to be asserted: rejection of partial solutions. The tension of the existing situation must even be deliberately intensified so that the root cause of the destructive situation may become evident, for only when the cause becomes painfully clear will decisive change take place. The pain to be endured from the change must be experienced as a lesser pain to that of continuing the present course.

*From: Thomas Berry, The Dream of the Earth, Sierra Club Books, 1988, pages 158-159.*

6

## BUSINESS & ANNOUNCEMENTS 5 minutes

- Assignments for next session: *If the next session will be the immersion/border crossing, then the facilitator will develop questions for your site visit, panel presentation, or speaker. If the next session will be the last session (Session 8), then the facilitator will go to “Session 7 - Business and Preparation for Next Session.”*
- Journal and reflect about this week.
- Share information on immersion experience as needed.
- Remind person who is assigned to bring snack if needed.

6

## BREAK 10 minutes

6

## VIDEO & DISCUSSION:

## “Kilowatt Ours” 30 minutes

1. Finish viewing the “Kilowatt Ours” DVD. Start where you left off last session at Chapter 7, “Changing Our Direction”, and view the last twenty minutes (the final five chapters).
2. Then lead a discussion using the following questions. (10 minutes)
  - What ideas for energy efficiency did you learn that you'd like to try?
  - What forms of clean energy would you consider?

**3. Point out Action Steps in Participant Binder: Refer to Session Six: (Attachment A in Facilitators Manual and B in Participant Packet).** Tell participants: “There is a list of Action Steps in your packets. Take a look at this now for a few moments. On your own, pray about it and consider how many of these steps you could take. These are the kinds of very specific actions that aren’t so much matters of deep discussion or opinion as they are about changing your daily routines and habits in the favor of energy conservation and care of the planet. In Session Eight, we will share with each other about what we intend to do.”

### 3<sup>rd</sup> Reflection

Read or have someone read the following reflection.

It is self-sacrifice that makes the universe possible. Every living being is sacrificed for other living beings. We will eventually be sacrificed for the small bacterial forms that will consume us . . .

Everything feeds on other beings and nourishes other beings . . . Fed by each other, we nourish each other. The universe is caught up in this reciprocity. It has a sacrificial dimension . . . There is the sacrifice of so many of those things that we think are owed to us.

The problem is that we feel the blessings we have are things we have a right to, that it is an unjust world if we do not have a superabundance; it is an unjust world if we do not have air conditioning in the summer and an abundance of heat in the winter.

A certain sacrifice is involved as we give up some of our conveniences. The entire industrial world must now enter into a sacrificial phase. If this happens, the economy will decline. People must relinquish jobs in an industrial context and assume roles in an ecological context. (page 134)

People are effective precisely to the extent to which they enter into the sacrificial mode . . . Sacrifice, ultimately, is the choice of the larger self, because when the larger self is endangered by the smaller self, the smaller self must give way to the larger self when it is

in its authentic mode.” (page 135)

*From: Befriending the Earth: A Theology of Reconciliation Between Humans and the Earth, Thomas Berry, CP with Thomas Clarke, S.J., Twenty-Third Publications, 1991.*

6

## VIDEO & DISCUSSION: “Renewal: Going Green” 30 minutes

**Watch “Renewal: Going Green” segment of DVD (15 minutes)**

Introduce video -- This story depicts an example of very practical, rubber-meets-the-road congregational-based action to conserve energy, facilitated by a group called GreenFaith.

**Discussion (15 minutes)**

- What inspired you from this video?
- Church members in the film realize that the way we consume could not be sustainable if the whole world were to live the same way we do, and that their congregation could “make a better world in our own little world.” What could you and your parish be doing differently?
- What changes might you make as a result of seeing this example of one congregation?

6

## CLOSING PRAYER 10 minutes

Place bowl of water on the prayer table. **Ask participants to refer to their packet for Session Six Attachment C.**

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### ***Participant Packet*** **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.*

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**Session Six: Attachment A, page 1**

**Action Steps**  
**Tips for Saving Energy, \$, & CO<sub>2</sub>**

- 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 CO<sub>2</sub> and \$3,750 per year.
- Buy a more fuel-efficient car. Save thousands of lbs. of CO<sub>2</sub> 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 C, page 2

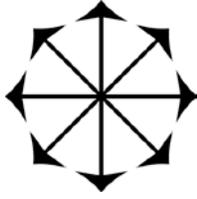
- Turn off unused electronic devices. Save over 1,000 lbs of carbon dioxide and \$256 per year.
- When not using electrical or electronic devices, keep them plugged into a power strip and turn off the power strip.
- Instead of turning up the heat in your home, put on a sweater. Save 1,000 lbs. of carbon 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 CO<sub>2</sub> emissions from cars and coal-burning power plants.

Increase or enhance access to public transportation.



**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.

SUPPLIES FOR THIS SESSION:
Items for prayer: <i>a small table, cloth, a pillar candle, Bible and matches.</i>
Bring a bell for signaling beginnings and endings of discussion or activities.
Locate an easel and newsprint, masking tape, and markers.

CO-FACILITATOR TASKS:
Locate DVD “Stewards of the Earth”
Prepare for guest speaker or immersion experience

***Schedule for this Session***

<b>Activity</b>	<b>Minutes</b>

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

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

7

## NOTE TO FACILITATOR: Immersion Experience or Guest Speaker

As stated in the overview, this event will take the most advanced planning. The timing of when this session will occur is going to depend upon the lead time you need to set up the event or upon the availability of the speakers/presenters. Once the event is determined, you will need to take up tasks and logistics that need to be arranged: who, what, when, and where. Formal confirmation with speakers or organizations need to be issued (if in writing, follow up with phone calls). Or, if you plan a field trip, then decide when and where you are going as a group. Make transportation arrangements; decide what will happen when you arrive and what questions you will ask.

Depending on the scheduling of this event, the participants' level of awareness will impact how they enter into this experience. We recommend that this session be done either as Six or Seven. If it is held earlier in the module, then they will not have had as much information “under their belt” to build upon. If it occurs later in the module, there will be more opportunities for engaging meaning based on what they have already learned. Either way, it is a vitally important opportunity to understand the connections at the ground level, whether it be a landfill where all the things from our consumptive way of life are piled into a human-made mountain or a panel of speakers from various local climate action groups informing you about the projected changes in the local environment and what to do about it.

Once the day and time of the event arrives, be sensitive to the “emotional temperature” of the group - are they anxious, nervous, excited? Adapt the Opening Prayer for Border Crossing as appropriate for your event, but *do pray beforehand*, if only the “God, open our minds to new understandings... Spirit... Christ...” And be sure to offer a Closing Prayer reflecting time, as suggested in the module.

The Immersion or Border Crossing Event provides an opportunity to “put legs” on what may have thus been a rather theoretical understanding. We may be asking, “What does this have to do with me?” Here is the “praxis” or practical application of some of what we have learned. Discern your personal goal for the experience and approach the event with openness, yet prepared to ask difficult questions. Reflect on where you are going or what you may hear, and pray about your presence there.

This is an opportunity to step outside our comfort zone into a new realm of understanding. It may be to understand the “big picture” of climate change in a new way, or it may be a very specific local manifestation – e.g., seeing where your power plant is located. Many of us must move from a place of comfort and familiarity and be willing to cross a kind of physical and/or spiritual border to be present in a place that we have not been before in order to meet people in situations different from ours. Border-crossing experiences, or immersion experiences as they are more commonly called, are, therefore, a kind of spiritual pilgrimage or journey that takes us to a new place of understanding.

7

## NEXT SESSION REMINDER

- Ask participants to read: the article by Brian McCaffery, deacon, biologist in Genesis, Spring '07, pages 13-19; “The Good Life from a Catholic Perspective: The Challenge of Consumption” by Monsignor Charles Murphy; “Care for the earth is a local call,” by Jack Jezreel interviewing Wendell Berry, U.S. Catholic, June 1999, pages 12-17.
- Journaling questions
  - 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?

These questions will be used for journaling for Session Eight.

- The “next steps” discussion will also revolve around the *Engaging the World Together* document that should be read before the session. The link for the document is [http://www.justfaith.org/graduates/pdf/engaging\\_the\\_world\\_together.pdf](http://www.justfaith.org/graduates/pdf/engaging_the_world_together.pdf) and is also in their packet. Also, the final document in your packet is “*JustFaith Ministries: A Multilayered Ministry of Formation.*” It is important to consider this note as we discern where to go from here.

7

## Immersion Experience and Guest Speaker Ideas

### **Conducting an Energy Audit**

Invite a speaker to inform you about how to do this. Ask a local representative from Interfaith Power and Light to recommend a good source for a church energy audit, or find out if there is a comparable organization in your area like the Interfaith Coalition on Energy (in Philadelphia, PA) that assists congregations in these services: <http://www.interfaithenergy.com/>

Look up the EPA's Energy Star Program for a wealth of energy saving information:  
[http://www.energystar.gov/index.cfm?c=small\\_business.sb\\_congregations](http://www.energystar.gov/index.cfm?c=small_business.sb_congregations)

(An actual audit will usually cost money, but go ahead and get an estimate.) Plan how you would present the proposal for an audit to your parish council.

### ***Energy Options in the Face of Climate Change***

Invite a speaker from one of the following organizations:

- Interfaith Power and Light and Regeneration Project  
<http://www.theregenerationproject.org/>
- An alternative energy advocacy group e.g., Southern Alliance for Clean Energy

### ***Energy Consumption/Environmental Justice Panel***

Invite several people to speak on energy issues, with particular attention to action on climate change:

- Your local or state legislator, if they are known for environmental knowledge
- Representative from your local utility/energy supplier who is in charge of their “green energy” program
- Speaker from an environmental action group specializing in climate change/global warming mitigation (reductions/reversing)
- Social Action coordinator for your diocese or other diocesan person who can speak on the topic

### ***Impact on Local Biology/Ecosystems***

- Invite biologist or environmental scientist from a college or university who is well versed on the impacts of climate change on your local flora and fauna.
- Invite a naturalist to talk about changes in bird migrations, insect or animal breeding patterns, plant flowering and fruiting that are results of global warming.

### ***Site Visit/Field Trip***

- Look on the list of coal-fired power plants on the <http://www.energyjustice.net/map/localmap> website—click on various layers of the map (race, income, etc) and learn about your local realities? Are there coal plants near you? If so, arrange a visit to a neighborhood/community/church that is near this plant. Arrange for a panel of community activists/church members to dialog with participants about their health and experience with the presence of the plant.
- Arrange to go to a landfill. Learn how much garbage is brought there every day. How much is recycled? How much more *could* be recycled? What ends up in a landfill that could be re-used?
- Arrange to go a wind farm. Learn how wind energy can contribute to the energy grid and how it can be expanded. What are the costs and benefits?
- Arrange to go to your local electricity generator (for example, a nuclear power plant, a coal-fired plant). See the neighborhood where it is located. Are there any local groups opposed to its location there? If so, meet with the coordinator or a group of members of that organization.

**Session Seven: Attachment A - Both options are included in participant packet**

7

## Opening and Closing Prayer for a Guest Speaker/Non-Immersion 10 minutes

### 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:

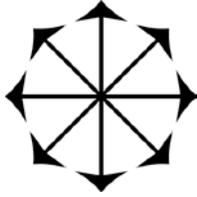
- (While touching the forehead) “God, open our minds to new understandings.”
- (While touching the heart) “Spirit, touch our hearts with new insights.”
- (While touching each shoulder) “Christ, stretch out our arms to welcome your people.”

### **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 an important first step.
- To affirm that living toward a sustainable future can be strengthened by our faith tradition and community.

#### **SUPPLIES FOR THIS SESSION:**

Items for prayer: *a small table, cloth, a pillar candle, Bible, matches, "wailing wall", metal container for ashes*

Bring a bell for signaling beginnings and endings of discussion or activities.

Locate an easel and newsprint, masking tape, and markers.

#### **CO-FACILITATOR TASKS:**

Review Session Eight information.

Have DVD player and "Stewards of the Earth" ready for viewing.

Have tree, shovel and appropriate soil amendments (organic) ready for digging and planting or provide for options for non-tree planting. Familiarize yourself with ceremony in terms of prayers, responses and what is reprinted in participant packet.

**Schedule for this Session**

<b>Activity</b>	<b>Minutes</b>
Opening Prayer	5
Meditation/Discussion	20
Video	10
Discussion	25
Evaluation and Next Steps	15
Break	10
Commitment Ceremony	65
Total	150

**Set Up:** Facilitator should arrive early in order to set up

**Participants will have:**

- Read “Note to Participants” for Session Eight.
- Considered the journal reading questions.
- 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](http://www.justfaith.org/graduates/pdf/engaging_the_world_together.pdf)

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**NOTE TO FACILITATOR:**  
**Commitment**

We've “made it this far by faith”!—(a lyric 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 continue to gather ideas from the latter half of “Stewards of the Earth” film (the first half was watched in Session One) 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 one another as you carry out your commitments together.

Participants are now readying themselves to take the next step, to “walk the talk” that we have been engaged in for the past seven sessions. Beginning with a powerful meditation on what a positive future might look like, participants will imagine what it took to get there! For some this will be a poignant experience of their own mortal limitations, but also a vision of hope. There is a popular phrase going around today in response to the reality we are facing: WE ARE THE ONES WE'VE BEEN WAITING FOR. The question posed for discussion after the meditation aims to get at *how* we can rise to this occasion. What bolsters us? What nurtures us? Where do we find courage? What does our faith offer us for this journey? As participants share these sources of strength with one another, this enhances each one's repertoire of resources.

The closing challenge of the readings and reflections points to a simpler lifestyle, as was raised in Session Six. Currently about 5% of the world's population, we in the United States 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. 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? 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.

As noted in the Overview, preparation for tree planting during the Commitment Ceremony will involve more advance planning if you are able to secure a tree and get approval for where it will be planted. If the weather is prohibitive (e.g. frozen soil during winter) then consider planting a tree seedling (these can be obtained in peat pots <http://www.treeinabox.com/> for \$5 each, or check with your local nursery). If this is cost prohibitive, then you may want to simply plant some flower seeds and adapt the language of the closing ritual accordingly. Either way, the focus is on “Planting Hope for the Future.”

God bless you on your journey of transformation!

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## OPENING PRAYER

5 minutes

Prepare the prayer space with the cloth, candle and sacred objects. Have a bible marked for Rev.7: 13-17.

Read the following prayer after you light the candle:

**Leader:**

Look around and you will see the presence of Christ.

Look around and you will hear the call of God.  
Look around and you will know the Power of the Spirit.  
Look around and you will be empowered.  
Look around and you will be filled with joy.  
You will be involved in the struggle for justice and peace.  
You will hear the voice of God among the impoverished of the world.  
You will hear God speak in the struggle for peace and justice.  
You will be led into life and grace. God dwells in the world.

*From: Claude Mostowitz, in Caritas Social Justice Week Discussion/ Reflection Resources, Caritas Aotearoa, New Zealand, Catholic agency on justice, peace, and development <http://www.caritas.org.nz/?sid=90>*

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## MEDITATION & DISCUSSION 20 minutes

Invite everyone to sit. Tell participants we are now going to hear a meditation taken from “Thirty Years Hence” by Joanna Macy and Molly Young Brown, Coming Back to Life: Practices to Reconnect Our Lives, Our World, New Society Publishers, 1998, pages 143-144.

Close your eyes. Take a deep breath. Now imagine yourself 30 years from now. Regardless of your present age now, imagine that you are still around. We can make the sound of time passing swiftly whoosh...(making a playful sound together relaxes the mind). Now the time is (name the year and time 30 years from this present moment). You find yourself at one of your favorite places. Don't worry about how we've made it this far or how the world has changed, but know that the major crises that have threatened the earth have been averted, the weapons have been dismantled, and technologies and institutions that polluted and decimated life have ceased to exist. The transformation has happened faster than anyone expected. And by now, that transition seems so logical and inevitable that you take it for granted.

As you sit relaxing in this familiar spot, you see approaching you a child of about eight or nine. She's eager and timid, for she has heard in songs and stories what you and your friends did back then to save the world from disaster. You listen to the questions she wants to ask you.

What did they say about life back then? Were there really millions and millions of sick and hungry people? Was the planet warming up because people burned so much coal and oil? Did people kill and die in wars fought over these resources? Silently listen to your answers to her questions.

Now she asks you: “What was it like for you to live in world like that? Were you sad and scared all the time?” Silently listen to your answer.

The child listens carefully and then she asks: “Where did you and your friends find the strength to do what you did? How did you keep going?” Take a few moments to silently hear your answers.

The child is now ready to leave. As she starts to run off, she turns back, looks up at you and says, “Thank you.” You watch her go. (pause) Now we are returning to the present time (today's date, year, and time). We go back to a time when there is much to be done. The transformation is already occurring... (whooooosh).”

Now ask participants to turn to the person next to them and share responses to the last questions:

*Where did you and your friends find the strength to do what you did?*

*How did you persevere? (Note to facilitator: Suggest the following explanation only if they seem to be struggling with their own answer to this question -- What spiritual resources do you have within you derived from your ancestors, the natural world, your faith in God?)*

**Read:** Have someone read Rev.7: 13-17.

**Discussion** Invite answers to the last question that their descendant asked during the meditation: Where did you and your friends find the strength to do what you did? *(Note to facilitator: Suggest the following explanation only if they seem to be struggling with an answer to this question -- What spiritual resources do you have within you derived from your ancestors, the natural world, your faith in God?)*

### 1<sup>st</sup> Reflections

To find our calling is to find the intersection between our own deep gladness and the world's deep hunger. ~Frederick Buechner

At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both the 'human environment' and the natural environment.

*From: US Conference of Catholic Bishops, Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good, 2001, page 1.*

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## WATCH & DISCUSS DVD: “Stewards of the Earth” 35 minutes

View the video beginning at “Enacting Change: What We Can Do” and watch the last 10 minutes.

### 2<sup>nd</sup> Reflections

Dare to be revealed to the world as children of God, courageous enough to sacrifice, bold enough to hope...

*From: "Despair and Hope at the World's Edge," by Brian McCaffrey, deacon, biologist in Genesis, Spring '07, p. 19*

It is not the magnitude of our actions but the amount of love that is put into them that matters. We ourselves feel that what we are doing is just a drop in the ocean. But the ocean would be less because of that missing drop.

Good works are links that form a chain of love.

~~Mother Teresa

Let us embark on the next journey forward - gathering all that we have learned and ask ourselves: Where do we go from here?

**Discuss the video in pairs (25 minutes)**

*What if the climate crisis were actually a "crisis of consumption"? How do you respond? Recalling the article by Mgr. Murphy and the interview with Wendell Berry, what lifestyle changes are you willing to make? How can we "live simply so that others may simply live"?*

*Recalling McCaffrey, how do we answer the question: "How does one persevere in the face of despair and apparent hopelessness?"*

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## EVALUATION AND NEXT STEPS 15 minutes

**Please share the following information and evaluation link with all participants:**

*JustFaith Ministries provides an online evaluation for this module. This 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> There is a "clickable" link to the evaluation in the Participant Packet. These evaluations are very important to the ongoing development of this and other JustFaith Ministries modules, and we are asked to please complete the online evaluations within two weeks.*

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

(If you have sent the participants a separate email before Session 8—see instructions on p. 13), say the following: An email was sent to you urging you to complete the evaluation. This email includes a direct link to the evaluation which will simplify your connection to it.

## Next Steps

### Point out “Additional Resources” document in the resource binder.

It is important that the group have a focused and intentional conversation about what participants - collectively or individually - plan to do with what they have learned during the course of the *God’s Creation* module. The first step might simply be to agree to come together in a few weeks to use the document, *Engaging the World Together*, to discern next steps. Another step of critical importance is to ask each participant to identify their individual commitment(s) to some kind of follow up to what they have learned.

**The final document in the facilitator and participant packets is “JustFaith Ministries: A Multilayered Ministry of Formation.” It is important for module participants to consider these documents as they discern where to go from here.**

**The participant packet also contains suggested “next steps” from organizations partnered with JustFaith Ministries.**

During the discussion, facilitators are encouraged to capture the various commitments on flipchart paper and, if the group decides to meet again, to schedule a date for a next gathering.

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**BREAK 10 minutes**

### 3<sup>rd</sup> Reflection

The emergencies of famine and the environment demonstrate with growing clarity that the logic of profit, if predominant, increases the disproportion between the rich and the poor and leads to a ruinous exploitation of the planet. ~Pope Benedict XVI, September 23, 2007

Christians will want to be in the vanguard in favoring ways of life that decisively break with the frenzy of consumerism, exhausting the joyless. It is not a question of slowing down progress, for there is no human progress when everything conspires to give full reign to the instincts of self-interest, sex, and power. We must find a simple way of living. ~Pope John Paul II

Live simply so that others may simply live. -- *Attributed to M.K. Gandhi*

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**COMMITMENT CEREMONY 65 minutes**

### Ask participants to refer to their packet for Session Eight: Attachment A

Review what is included in participant packet in terms of responses, group prayers, etc. Take some time to prepare this ceremony to have it flow well.

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**Participant Packet**  
**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 CO<sub>2</sub>, trees serve*

*as cleansing agents, breathing in CO<sub>2</sub> 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](http://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 Iia 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

*Reflections on the Energy Crisis – April 2, 1981.* A Statement by the Committee on Social Development and World Peace (Currently: Committee on Justice, Peace and Human Development) United States Catholic Conference, Washington, DC  
<http://catholicclimatecovenant.org/resources/usccb-energy-policy/>

*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](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](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](http://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/](http://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/](http://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](http://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](http://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](http://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](http://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](http://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](http://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/](http://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](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](mailto:info@ncecojustice.org)

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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](mailto: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

6. *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?

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

[http://youtu.be/McdULlbg1\\_0](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.

8. *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.

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

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

10. *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](http://www.justfaith.org/graduates/pdf/takeaction_resourceguide.pdf)) to help participants learn more and get involved in this and other issues.