

Study Guide

***Global Climate Change:
A Catholic Response***



Catholic Rural Life
www.catholicrurallife.org
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Global Climate Change: A Catholic Response

This Study Guide* uses a reflection/action methodology called *Shared Christian Praxis*** . The reflection/action process has five progressive movements, beginning with identifying where people are in their life experiences, then engaging them in critical reflection on their experiences and relating those experiences to the Story and Vision of our Catholic faith. This process concludes by outlining the dimensions for future actions – by an individual, a group or an entire community. The end result is meant not only to change attitudes, but to change behaviors on behalf of solidarity with the world and the care of God’s creation.

Forward: The Call to Action

Movement One: Experiencing Life

Movement Two: Reflecting Together

Movement Three: Discovering the Faith Story

Movement Four: Owning the Faith

Movement Five: Responding in Faith

Feedback: Evaluation Form

Appendix

* This Study Guide is adapted from *Justice: Access Guide to Youth Ministry*, Thomas Bright and John Roberto, ed. Don Bosco Multimedia, 1990 [out of print], with permission from [Center for Ministry Development](#).

** Shared Christian Praxis is a methodology developed by Thomas Groome. Learn more about this reflective/active process in the Appendix.

Global Climate Change: A Catholic Response

Forward: The Call to Action

“As people of faith, we are convinced that ‘the earth is the Lord’s and all it holds’.” (Ps 24:1)

So begins the opening paragraph of the 2001 statement of the U.S. Catholic Bishops, *“Global Climate Change: A plea for dialogue, prudence and the common good.”*

The statement continues, “Our Creator has given us the gift of creation; the air we breathe, the water that sustains life, the fruits of the land that nourish us, and the entire web of life without which human life cannot flourish. All of this God created and found ‘very good.’ We believe our response to global climate change should be a sign of our respect for God’s creation.”

The Roman Catholic Church has followed the scientific investigation of global climate change and the assessments of the Intergovernmental Panel of Climate Change (IPCC) since 1988. It was at this time that the IPCC was established by the World Meteorological Organization and the United Nations Environment Programme to seek a clear scientific view on the state of climate change and its potential environmental and socio-economic consequences.

We recall that Pope John Paul II said in his 1990 World Day of Peace message that the “ecological crisis is a moral issue.” And that all “brothers and sisters in the Catholic Church” have a “serious obligation to care for all creation.”

Pope Benedict XVI continued this moral sentiment during World Youth Day 2008 when he said that we are to “make the responsibilities visible so that we may respond to this great challenge: to rediscover the face of the Creator in Creation, to rediscover in the Creator's presence our responsibilities for his Creation, which he has entrusted to us, to form the ethical capacity for a lifestyle that we must adopt if we wish to tackle the problems of this situation [of climate change] and if we really want to reach positive solutions.”

Pope Benedict went on to say: “God’s creation is one and it is good. The concerns for non-violence, sustainable development, justice and peace, and care for our environment are of vital importance for humanity.”

The Catholic Church calls us to be responsible stewards of this planet, to put into action Catholic social teaching. This Study Guide is designed to help you do just that. We introduce you to a structured approach based on Shared Christian Praxis (see Appendix) that will help you determine what you can do to implement Catholic social teaching as it relates to global climate change.

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Educational Objectives

Upon completion of this **Study Guide**, you will be able to:

Discern what God is calling you to do to improve your relationships with God, other people, and God's creation in the context of global climate change.

Upon completion of **Activity #1 in Movement One**, you will be able to:

Express how you believe global climate change is affecting your life and the impact on others.

Upon completion of **Activity #2 in Movement Two**, you will be able to:

- Describe two or three root causes of global climate change.
 - Give examples of how climate change is expected to affect God's creation.
 - Show how this will affect people and their relationships with each other.
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Upon completion of **Activity #3a in Movement Three**, you will be able to:

Discern what God is saying through sacred scripture about our relationship with God's creation and with other people.

Upon completion of **Activity #3b in Movement Three**, you will be able to:

Discern what God is saying through Catholic tradition about our relationship with God's creation and with other people.

Upon completion of **Activity #4 in Movement Four**, you will be able to:

Discern what God is calling you to do to improve your relationships with God, other people, and all of creation.

Upon completion of **Activity #5 in Movement Five**, you will be able to:

Choose a faith-based response to global climate change and move from reflection to action and deed.

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Movement One
Experiencing Life

Movement One: Experiencing Life invites you to recall and reflect on personal experiences or reactions that relate to global climate change. You are asked to express your feelings, actions, knowledge and thoughts concerning the specific experience: what you already know about global climate change, or how you feel about it, or how you understand it, or how you now live it, or what you believe about it. Movement One allows you to reflect on your own lived experience or personal story that relates to global climate change.

You are encouraged to express your experiences in a creative way of your own choosing: a presentation to another person, journaling, dramatic presentation, video, identifying and reading a related story from literature, or an artistic representation.

Movement One will be the reference point against which you will compare what you are about to learn in subsequent movements within this study guide.

Activity #1: Climate Change Situations

The purpose of this first activity, or focusing activity, is to focus your attention on global climate change so that you can begin to recognize these environmental changes in your life and in your community.

The following situations are presented to help you connect with changes that are or will be occurring because of the rapid warming of the earth's atmosphere. Select one or more of the following situations that are suitable to your geographic area or setting. This will become the reference point against which you will compare what you learn and what impact it may have on your life.

After choosing one of the situations, note on a sheet of paper how it makes you feel:
What questions come to mind when you think about climate change?
Do you think this could really happen? *Just imagine!*

Situation #1: Just imagine traveling to Glacier National Park in Montana and not finding any glaciers there when you arrive! Park scientists predict that all [glaciers in the park may disappear by 2030](#).

Reference: Hall, M.H.P., and Fagre, D.B. 2003. *Modeled Climate-Inducted Glacier Change in Glacier National Park, 1850 – 2100*. BioScience, Vol. 53, No.2.

http://www.nrmssc.usgs.gov/files/norock/products/GCC/Bioscience_Hall_03.pdf

Situation #2: Just imagine visiting the wetlands at Blackwater National Wildlife Refuge on the Chesapeake Bay in Maryland and finding no vegetation, shore birds, or other wildlife. Scientists of the U.S. Geological Survey and U.S. Fish & Wildlife Service estimate [that will be the case by 2050](#) because of sea level rise.

Reference: *Habitat displacement and sea-level change -- the Blackwater model*. 2004.

http://geology.usgs.gov/connections/fws/landscapes/blackwater_model.htm

Situation #3: Just imagine sitting outside your home during the summer with temperatures over 100 degrees Fahrenheit. Global warming is resulting in more [frequent, hotter and longer heat waves](#) that already [impact poor people disproportionately](#). Heat waves are expected to increase in their frequency, intensity and duration.

Reference: NCDC, 1998. *1998 Summer Heat and Precipitation Extremes*. National Climatic Data Center.

www.ncdc.noaa.gov/ol/reports/texas98/texasrecords.html ; NCDC, 1999. *Climate-Watch, July 1999*. National Climatic Data Center. www.ncdc.noaa.gov/ol/climate/extremes/1999/july/extremes0799.html

University of Southern California, Program for Environmental and Regional Equity, 2009. *The Climate Gap: Inequalities in How Climate Change Hurts Americans & How to Close the Gap*.

<http://college.usc.edu/geography/ESPE/perepub.html>

Situation #4: Just imagine receiving more than 1000 inches of snow next winter, setting a [world's record for most snowfall](#) in a season. Global warming is resulting in heavier than normal snowfalls.

Reference: NOAA, 1999. *Mt. Baker holds snowfall record, NOAA Reports*.

www.noaanews.noaa.gov/stories/s253.htm

Situation #5: Just imagine planting a garden and experiencing the [driest growing season](#) on record.

Reference NOAA, 1999. *Four States in Northeast Have Driest Growing Season on Record*:

www.noaanews.noaa.gov/stories/s258.htm

Situation #6: Just imagine moving into a new house near a beautiful wooded area and experiencing the one of the [worst wildfires in 50 years](#) destroying your home and more than 300 others around you.

Reference: NCDC. 1998. *Florida Wildfires and Climate Extremes*. National Climatic Data Center. www.ncdc.noaa.gov/ol/climate/research/1998/fla/florida.html

Situation #7: Just imagine waking up in the morning to the song of a bird that no one in your area had seen there before. Inuit people, among Canada's First Nations, are experiencing birds, insects and animals never seen before on their island in the Northwest Territories of Canada due to the [warming of their environment](#). Robins began appearing in the early 1990s; the Inuit people do not have a word or name for such a bird. Just imagine.

Reference: BBC World Service, 2001. *Climate Change In The Canadian Arctic* http://www.bbc.co.uk/worldservice/sci_tech/highlights/010510_canadianarctic.shtml

Situation #8: Just imagine moving your whole family to another country because waters are rising where you live. The government of the Maldives, one of the lowest-lying island nations, are now investing part of the country's profits from tourism into a "sovereign wealth fund" in order to buy land in South Asia and eventually move their 390,000 people. [Rising sea levels are swamping this nation of low islands](#).

Reference: BBC News, 2008. *Plan for New Maldives Homeland*, http://news.bbc.co.uk/2/hi/south_asia/7719501.stm

Situation #9: Just imagine not being able to have a drink of water when you want it or need it. [Rising global temperatures are changing the global hydrological system](#). By 2050, the area of land subject to increasing water stress due to climate change is projected to be more than double that with decreasing water stress. This is expected to lead to decreased freshwater availability especially in the already arid and semi-arid areas of southern Asia and northern Africa.

Reference: Intergovernmental Panel on Climate Change, 2008. *Climate Change and Water: IPCC Technical Paper VI* <http://www.ipcc.ch/pdf/technical-papers/climate-change-water-en.pdf>

*After noting on a sheet of paper your reactions to these situations, and perhaps recalling any personal experience related one of these situations, proceed to **Movement Two**.*

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Movement Two
Reflecting Together

Movement Two: Reflecting Together allows you to reflect more deeply on your reactions and experiences -- and the relationship to justice issues related to global climate change. Reflect on why we behave as we do in our fossil-fueled world, and consider the likely or unintended consequences of our actions.

In exploring justice issues of global climate change, Movement Two uses an analysis process through which you will analyze the history of the situation, the major structures that influence the situation (economic, political, social, and cultural), the key values operative in this structure, and the future direction of the situation.

By conducting this analysis of the situation, you will be able to name the two or three "root" elements most responsible for the current situation. Most importantly, you will develop an understanding of how this critical analysis sheds light on your own personal lived experience. You will begin to understand the reasons underlying your opinions or actions that are reflected in your lived experience. Strive for self-knowledge as you move through this movement. Make the connections between global climate change and how we live.

Activity #2: Impacts on Relationships

How do you think the situation(s) you explored in Activity #1 could eventually affect people and their relationships with each other? How do you think it could affect people and their relationship with their environment?

As before, record your answers to these questions on a sheet of paper, or talk about them in your small group. To help you stay on course and stay focused, the following section provides the scientific details and evidence about global climate change. But as science, it cannot describe the how we might react and relate to one another as fellow human beings. Science cannot necessarily change our relationship to the environment – only that we must create new relationships in a world of global climate change.

After reading through the **Science of Global Climate Change** as follows, you will apply the knowledge gained from science and once again reflect on our relationships to one another and to the environment.

The Science of Global Climate Change

[The following is information drawn from scientific studies of the Intergovernmental Panel on Climate Change. Additional web-based information and references are shown at the end. Read as much as you able to from these reputable sources.]

The "greenhouse effect" is a natural phenomenon, but human-initiated addition of greenhouse gases has led to global warming and a global climate change. The "greenhouse effect" is a natural phenomenon whereby the earth draws and holds thermal energy from the sun.

Atmospheric (greenhouse) gases (carbon dioxide, methane, chlorofluorocarbons, tropospheric ozone, nitrous oxide) form a protective cover that makes our planet hospitable to life by moderating the escape of heat into space. However, the precise mix of these gases is quite delicate and changing that mix alters the atmosphere's properties. An increase in the relative abundance of the greenhouse gases causes the earth to trap more of the sun's heat, resulting in what is called global warming. Cities and industrial sites are the largest contributors of increased greenhouse gases, although other factors such as deforestation contribute. The Industrial Revolution was built on furnaces and engines burning fossil fuels: coal, natural gas, oil and products such as gasoline which emit carbon dioxide, the most common greenhouse gas emitted as a result of burning fossil fuels.

Warming of the climate system is unequivocal, as is now evident from observations of increases in global average air and ocean temperatures, widespread melting of snow and ice and rising global average sea level. More than 2,000 scientists known as the [Intergovernmental Panel on Climate Change](http://www.ipcc.ch/) (IPCC) (<http://www.ipcc.ch/>) was established in 1988 by the [World Meteorological Organization](http://www.wmo.int/pages/index_en.html) (http://www.wmo.int/pages/index_en.html) and the [United Nation Environment Programme](http://www.unep.org/) (<http://www.unep.org/>) to determine the scope and extent of global climate change. The IPCC was also to seek a clear explanation of the causes and possible impacts of global climate change. Because of the large number of scientists involved in the IPCC and its process of consultation, its reports are considered widely as offering the most authoritative scientific perspectives on global climate change. The IPCC reaffirmed in 2007 that after 20 years of study:

1. Global greenhouse gas emissions due to human activities have grown since pre-industrial times, with an increase of 70% between 1970 and 2004. There is very high confidence (at least 9 out of 10) that the net effect of human activities since 1750 has been one of warming.
2. Global increases in carbon dioxide concentrations are due primarily to fossil fuel use, with land-use change (like deforestation) providing another significant but smaller contribution.
3. Most of the observed increase in global average temperatures since the mid-20th century is very likely due to the observed increase in greenhouse gas concentrations resulting from human activity.
4. The annual emission of the most important greenhouse gas resulting from human behavior, carbon dioxide, has increased by about 80% between 1970 and 2004. Atmospheric concentration of carbon dioxide is now greater than the natural range over the past 650,000

years. Likewise, concentrations of methane and nitrous oxide have increased markedly as a result of human activities since 1750 and now far exceed pre-industrial values.

5. Following is a list of estimated shares of greenhouse gas emissions contributed by each global economic sector: energy supply, 25.9%; industry, 19.4%; forestry, 17.4%; agriculture, 13.5%; transport, 13.1%; residential and commercial buildings, 7.9%; and waste and wastewater, 2.8%.

The results of this warming will alter God's creation and affect God's children in serious, perhaps profound ways. Whatever the extent, severity or geographical distribution of global warming impacts, the problem is expected to disproportionately affect the poor, the vulnerable, and generations yet unborn. Projected sea level rises could impact low-lying coastal areas in densely populated nations of the developing world. Storms are most likely to strain the fragile housing infrastructure of the poorest nations. The migration of diseases could further challenge the presently inadequate health care system of these same nations. Drought or floods, it is feared, will afflict regions already too often hit by famine, hunger, and malnutrition. Because the number of days with high heat and humidity are likely to increase, heat stress impacts will also increase, especially among the elderly, the sick, children, and the poor.

Observed consequences of global warming include...

1. Thirteen of the last 14 years (1995-2008) rank among the 14 warmest years in the instrumental record of global surface temperature (since 1850). The 100-year linear trend (1906-2005) shows a average annual global temperature increase of 1.3⁰ F. This increase is widespread over the globe and is greater at higher northern latitudes. Land regions have warmed faster than the oceans.
2. There is high agreement and much evidence that with current climate change mitigation policies and related sustainable development practices, global greenhouse gas emissions will continue to grow over the next few decades.
3. Global average sea level has risen since 1961 at an average rate of 1.8 mm/year and since 1993 at 3.1 mm/year, with contributions from thermal expansion, melting glaciers and ice caps, and the polar ice sheets.
4. From 1900 to 2005, precipitation increased significantly in eastern parts of North and South America, northern Europe and northern and central Asia but declined in the Sahel, the Mediterranean, southern Africa and parts of southern Asia. Globally, the area affected by drought has likely increased since the 1970s.
5. It is very likely that over the past 50 years: cold days, cold nights and frosts have become less frequent over most land areas, and hot days and hot nights have become more frequent. It is likely that: heave waves have become more frequent over most land areas, the frequency of heavy precipitation events have increased over most areas, and since 1975 the incidence of extreme high sea level has increased worldwide.
6. There is observational evidence of an increase in intense tropical cyclone (hurricane) activity in the North Atlantic since about 1970, with limited evidence of increases elsewhere. There is no clear trend in the annual numbers of tropical cyclones.
7. Average Northern Hemisphere temperatures during the second half of the 20th century were very likely higher than during any other 50-year period in the last 500 years and likely the highest in at least the past 1300 years.
8. Changes in snow, ice and frozen ground have with high confidence (8 out of 10) increased ground instability in mountain and other permafrost regions and led to changes in some Arctic and Antarctic ecosystems.

9. There is high confidence (8 out of 10) that some hydrological systems have also been affected through increased runoff and earlier spring peak discharge in many glacier- and snow-fed rivers and through effects on thermal structure and water quality of warming rivers and lakes.
10. In terrestrial ecosystems, earlier timing of spring events and pole-ward and upward shifts in plant and animal ranges are with very high confidence (9 out of 10) linked to recent warming. In some marine and freshwater systems, shifts in ranges and changes in algal, plankton and fish abundance are with high confidence (8 out of 10) associated with rising water temperatures.

Continued greenhouse gas emissions at or above current (2007) rates would cause further warming and induce many changes in the global climate system during the 21st century that would very likely be larger than those observed during the 20th century. It is difficult to project future impacts because it is not known what action humans and nations will take to reduce greenhouse gas emissions. IPCC documents present a range of scenarios, which cannot be reported here because of space limitations. However, some general projected climate change and its impacts include:

1. Warming of about 0.36°F per decade. Even if the concentrations of all greenhouse gases have been kept constant at year 2000 levels, a further warming of about 0.18°F per decade would be expected.
2. Warming will be greatest over land and at most high northern latitudes and least over Southern oceans and parts of the North Atlantic Ocean, continuing recent observed trends.
3. Contraction of snow covered areas, increases in thaw depth over most permafrost regions and decrease in sea ice extent. In some projections, Arctic late-summer sea ice disappears almost entirely by the latter part of the 21st century.
4. Very likely increase in frequency of hot extremes, heat waves and heavy precipitation.
5. Likely increase in tropical cyclone (hurricane) intensity.
6. Very likely precipitation increases in high latitudes and likely decreases in most subtropical land regions, continuing observed trends.
7. High confidence (8 out of 10) that by mid-century, annual river-runoff and water availability will increase at high latitudes and decrease in some dry regions in the mid-latitudes and tropics. There is also high confidence that many semi-arid areas (e.g. Mediterranean Basin, western U.S., southern Africa and north-eastern Brazil) will suffer a decrease in water resources.
8. Decreased snowpack in western mountains of the U.S., more winter flooding and reduced summer flows, exacerbating competition for over-allocated water resources.
9. Increased aggregate yields of rain-fed agriculture by 5-20% in the early decades of the century, with important variability among regions. Major challenges are projected for crops that are near the warm end of their suitable range or which depend on highly utilized water resources.
10. Increased number, intensity and duration of heat waves throughout the century in those cities that currently experience them with potential for adverse health impacts.
11. Increasingly stressed coastal communities and habitats due to rising sea levels and increased intensity hurricanes.
12. Continued human-induced warming and sea level rise for centuries even if greenhouse gas concentrations were to be stabilized.

For additional information:

Climate Change 2007: The Physical Science Basis: Contribution of Working Group I to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change,

http://www.ipcc.ch/publications_and_data/publications_ipcc_fourth_assessment_report_wg1_report_the_physical_science_basis.htm

Climate Change 2007: Impacts, Adaptation and Vulnerability: Contribution of Working Group II to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change,

http://www.ipcc.ch/publications_and_data/publications_ipcc_fourth_assessment_report_wg2_report_impacts_adaptation_and_vulnerability.htm

Other web resources concerning global climate change:

- [Canadian Institute for Climate Studies](http://www.cics.uvic.ca/index.htm) (<http://www.cics.uvic.ca/index.htm>)
- [Carbon Dioxide Information Analysis Center](http://cdiac.esd.ornl.gov/) (<http://cdiac.esd.ornl.gov/>)
- [Encyclopedia of Atmospheric Environment](http://www.ace.mmu.ac.uk/eae/english.html) (<http://www.ace.mmu.ac.uk/eae/english.html>)
- [Government of Canada Climate Change](http://www.ec.gc.ca/cc/default.asp?lang=En&n=E584B5CF-1)
(<http://www.ec.gc.ca/cc/default.asp?lang=En&n=E584B5CF-1>)
- [U.N. Food and Agriculture Organization](http://www.fao.org/climatechange/home/en/) (<http://www.fao.org/climatechange/home/en/>)
- [U.S. Department of Energy](http://csite.esd.ornl.gov/) (<http://csite.esd.ornl.gov/>)
- [U.S. Environmental Protection Agency](http://www.epa.gov/ebtpages/airairpoglobalwarming.html)
(<http://www.epa.gov/ebtpages/airairpoglobalwarming.html>)
- [U.S. Geological Survey Global Change Research](http://geochange.er.usgs.gov/) (<http://geochange.er.usgs.gov/>)
- [U.S. Global Change Research Program](http://www.globalchange.gov/) (<http://www.globalchange.gov/>)
- [U.S. National Oceanic & Atmospheric Administration](http://www.education.noaa.gov/cclimate.html)
(<http://www.education.noaa.gov/cclimate.html>)
- [World Resources Institute](http://www.wri.org/wri/climate/) (<http://www.wri.org/wri/climate/>)

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Movement Three
Discovering the Faith Story

Movement Three: Discovering the Faith Story presents the Story and Vision of the Catholic Christian community in response to global climate change and social justice. The Story is a metaphor for the whole faith identity of the Christian community. Here you will encounter the Story of faith that comes to us from Scripture, Tradition, the teachings of the Church, and the faith-life of Christian people throughout the ages and in our present time. The Vision is a metaphor for what the Story promises and the response of Christians. It is God's Vision of God's reign (the Kingdom of God). This movement will help you explore how you are called to faithfully live God's Vision, individually and in community -- at personal, interpersonal, and social/political levels of human existence.

It is within the Story and Vision that Christians interpret, make sense out of, and respond to their own Stories and Vision, and to the challenge of injustice in the world. Christians are to interpret their own Stories in dialogue with the Vision; to critique and evaluate political and economic systems, foreign and domestic policy, as well as the Stories of your own lived experience.

It is important to keep in mind the following points in Movement Three: (1) Our shared Story reflects the most informed understanding the Catholic community (magisterium, scholars, faithful) has at this time; (2) the Vision proposed and the Story shared promote the values of God's reign in people's lives -- peace, justice, equality, love, freedom, life, and wholeness; and (3) the Story and Vision directly affect you -- touching the focus, stories and visions of your life as you've expressed these in Movements One and Two.

(During this activity, take an occasional look back at your responses to Activities #1 and #2.)

Activity #3a: What is God saying?

What is God saying to you through sacred scripture about your relationship with other people? What is God saying about your relationship with the environment?

Select three or four passages from **Hebrew Scripture** as shown on the following page, then think about the questions above. Use your family Bible or visit www.usccb.org/nab/bible

On a sheet of paper, express your responses and reflections. (You can do so in conventional straightforward descriptions, or in a more artful way as you see fit.) Be sure to do so for several of the passages.

Repeat this activity for **Christian Scripture** as shown on the page after next. Again, you may want to express your answers in a descriptive, even artful, way. Be sure to do so for several of the passages.

Hebrew (Old Testament) Scripture

Following are citations for passages from Hebrew Scripture. Based on the brief description of each passage, select three or four (at least one from “Highly recommended passages”) that you think are most pertinent to the Situation you selected in Activity #1. Remember: What is God saying to you through sacred scripture about your relationship with other people? About your relationship with the environment?

Highly Recommended passages:

Ezekiel 34:1-10 (Religious and civic leaders are not to take advantage of their people, but are to serve them like good shepherds tend their flocks.)

Genesis 1:26-31 (God loves all that he created, humans, animals, and plants alike. God created us in his image and expects us to responsibly tend the creation he loves.)

Hosea 4:1-3 (Injustice and lack of mercy among people results in desolation of the land and suffering for all creation.)

Additional passages:

Amos 5:12-15 (Don’t oppress people or otherwise do evil to people. Do what is right. Establish justice in the courts so people are treated fairly.)

Deuteronomy 10:16-20 (God does not treat one person differently from another. God loves all people and expects us to behave the same way. Treat everyone fairly, even foreigners and strangers.)

Deuteronomy 30 (If we live as God wants us to live and do his will, he will provide for us. He does not demand anything unreasonable, only to choose good over evil; to love him and to obey him. A nation that chooses the Lord chooses life.)

Exodus 22:25-27 (We are to show mercy, kindness, and compassion toward all people, especially the poor.)

Genesis 9:11-17 (God promises to the world, to all living beings, that he will never again destroy the earth. The rainbow is his sign of that covenant or promise. The earth is God’s gift to all creatures, including humans.)

Job 38-40:14; 42:1-6 (Our creator God is all-powerful. We cannot imagine his greatness nor his wisdom in creating the universe and relationships among living and nonliving things. We are not to compare ourselves to God, but humbly acknowledge our inadequacies.)

Proverbs 21:13 (If you do not listen and heed the cry of the poor, who will hear your cry for help? Treat other people as you would have them treat you.)

Proverbs 31:8-9 (Be the voice of the voiceless. Protect the helpless, the poor, and the needy.)

Psalms 8:3-9 (Although we are ourselves creations of God, God has made us caretakers of his creation. This responsibility is awesome in that it is through that very creation that God reveals himself to us.)

Psalms 139:14-18 (Humans are creatures of God, created in God’s image, at the summit of the created order.)

Sirach 42:23-25 (A web of life, uniqueness of creatures yet interdependent; revealing God.)

Wisdom 11:24; 12:1 (God loves all that is, in which God’s imperishable spirit resides.)

Zechariah 7:9-14 (A lack of justice, mercy, and kindness among people results in the desolation of land and loss of life.)

Christian (New Testament) Scripture

Following are citations for passages from Christian Scripture. Based on the brief description of each passage, select three or four (at least one from “Highly Recommended passages”) that you think are most pertinent to the situations you selected in Activity #1.

Highly Recommended passages:

1 Corinthians 12:24-26 (We are all interconnected parts of one body. If one of us suffers, we all suffer.)

Matthew 28:18-20 (Jesus tells us to teach all people his ways so they too may do his work and help build his kingdom on earth.)

Luke 10:25-37 (Jesus demonstrates in this parable of the Good Samaritan that love of neighbor should come before law and commonly accepted practice. In our service to the poor and suffering, we are challenged to go beyond what most people would consider to be the right thing to do and serve the poorest of the poor, those who otherwise would be left alone.)

1 Peter 4:8-11 (Each of us is to use the gifts given to us by God for the good of other people.)

Additional passages:

2 Corinthians 6:6 (If we choose to serve other people, we will be recognized as Christians by our purity, knowledge, patience, kindness, and truthfulness. Because of those actions, we may not be acceptable to others. However, we should not be disheartened because, through Jesus we possess all things of true value.)

Ephesians 4:11-16 (The unity of Christians living and working together in community builds up and strengthens the whole Church. Through this communal support we will be able to overcome threats to ministry from outside the community.)

James 1:22-27 (We are to do what God tells us to do through Jesus, not just listen and agree with his Word. Christians must care for the poor and suffering and not be corrupted to act otherwise.)

John 13:34-35 (We are to love one another as Jesus has loved us. We are to give of ourselves to others. Our demonstration of love will show others that we are followers of Jesus.)

1 John 4:19-21 (If we do not serve others in love, we do not love God. We cannot love God without loving neighbor.)

Luke 10:29-37 (Who is our neighbor? We are called to assist and stand in solidarity with less developed countries who suffer as a result of lifestyles and consumption in developed countries.)

Matthew 7:21 (God wants us to act as Jesus instructs us. Not only are we to acknowledge Jesus as savior and to pray, but God wants us to do his will and build his kingdom on earth.)

Matthew 19:21 (Goods of the earth are meant to be shared, justly distributed in solidarity; not be hoarded by one person or one or a few nations.)

Matthew 20:25-28 (Like Jesus, Christians are called to serve others, not to exert power over them. We are to do God’s will for other people.)

Matthew 25:31-46 (We are to treat our neighbor as we would treat Jesus. By caring for the needs of sufferers, by doing these Works of Mercy, we care for Jesus himself.)

Romans 1:20 (God communicates with us through earth, nature; a holy meeting place of God and people full of promise waiting to be realized through co-creation of God with human.)

Activity #3b: Applying Catholic Social Thought

What is God saying to you through Catholic social thought about your relationship with other people? About your relationship with your environment?

The following presents brief descriptions of the principles of Catholic social thought. Each principle is linked to illuminating quotations from papal encyclicals and messages (letters and statements to the universal Church expressing the theological point of view of the pope on specific issues) and pastoral statements by U.S. Catholic Bishops (letters similar to encyclicals, but from Bishops to the Church in a certain geographical area). Each document from which a quote is taken is linked to the entire document.

Select and read one or two quotations from each of the seven principles of Catholic social thought. Answer each of the above questions as they relate to the particular principle. You can express your answers in a descriptive, or even artful, way.

Principle of Human Dignity: Human beings are created in the image of God. Diminishment of that dignity violates Catholic conviction. Any reduction of the human self to a commodity or a cog in a machine violates that dignity. Humans are called to "rise to full stature."

"The fundamental message of Sacred Scripture proclaims that the human person is a creature of God and sees in his being in the image of God the element that characterizes and distinguishes him: 'God created man in his own image, in the image of God he created him; male and female he created them' (Gen 1:27). God places the human creature at the centre and summit of the created order." *Compendium of the Social Doctrine of the Church*
http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 108

"God is the guarantor of man's true development, inasmuch as, having created him in his image, he also establishes the transcendent dignity of men and women and feeds their innate yearning to 'be more'". Benedict XVI *Charity in Truth*
http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (Caritas in Veritate) no. 29

"[The Church] recognizes that changing social and political realities cannot be confined within rigid [ideological] structures. What the Church does is constantly to reaffirm the transcendent dignity of the human person, and constantly to defend human rights and freedom." John Paul II, *Message of the Holy Father John Paul II to the Participants in the Sixth Plenary Session of the Pontifical Academy of Social Sciences*
http://www.vatican.va/holy_father/john_paul_ii/speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000223_acd-sciences-plenary_en.html no. 3

"[M]ere accumulation of goods and services, even for the benefit of the majority is not enough for the realization of human happiness...." John Paul II, *On Social Concern*
http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (Sollicitudo Rei Socialis) no. 28.

Principle of Subsidiarity: Human dignity requires that persons and communities should exercise responsible self-governance. No higher community should strip a person or local community of its capacity to see, judge, and act on its own behalf without serious and good reason. Local control and democratic participation are supported by the principle of subsidiarity.

“[I]t is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them” (no. 186). The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfill their duties.” *Compendium of the Social Doctrine of the Church* http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 187

“[T]he principle of subsidiarity [is] an expression of inalienable human freedom. Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies... offered when individuals or groups are unable to accomplish something on their own, and ... is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others.” Benedict XVI *Charity in Truth* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (Caritas in Veritate) no. 57

“We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need.” Benedict XVI *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (Deus Caritas Est) no. 28b

"Local community members are often most knowledgeable about local ecosystem dynamics. Such citizens are best able...to initiate community-based and community-oriented ecologically sustainable economic development, and to suggest areas of individual and community sacrifices to conserve resources for the common good." Catholic Bishops of the Columbia River Watershed, *The Columbia River Watershed: Caring for Creation and the Common Good*, p. 19 <http://www.seattlearch.org/NR/rdonlyres/A7B1C149-481D-41DA-B701-273D9B4983E9/0/english.pdf>

“The principle of subsidiarity, ... requires that a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its rightful functions; instead the higher order should support the lower order and help it to coordinate its activity with that of the rest of society, always with a view to serving the common good.” John Paul II, *Message of the Holy Father John Paul II to the Participants in the Sixth Plenary Session of the Pontifical Academy of Social Sciences*, http://www.vatican.va/holy_father/john_paul_ii/speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000223_acd-sciences-plenary_en.html no. 4

Principle of Solidarity: Solidarity carries individuals and communities beyond narrow selfishness to care for their neighbors, their regions, and the world beyond their borders. Corporate and personal responsibility requires going beyond self-interest or private advantage.

“Solidarity is ... not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good. That is to say to the good of all and of each individual, because we are all really responsible for all.” *Compendium of the Social Doctrine of the Church*, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 193

“[T]he protection of the environment, of resources and of the climate obliges all international leaders to act jointly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet.” Benedict XVI, *Charity in Truth* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 50

“Our times call for a new readiness to assist our neighbors in need. ... Charitable activity can and should embrace all people and all needs. ... Concern for our neighbor transcends the confines of national communities and has increasingly broadened its horizon to the whole world.” Benedict XVI *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no. 30a

"[S]olidarity...is a ...determination to commit oneself to the common good; that is to say to the good of all and of each individual...to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage." John Paul II, *On Social Concern*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (*Sollicitudo Rei Socialis*) no. 38

"The ecological crisis reveals the urgent moral need for a new solidarity, especially in relations between the developing nations and those that are highly industrialized." Pope John Paul II, *The Ecological Crisis: A Common Responsibility* http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html no. 10

“[T]he stronger and richer nations must have a sense of moral responsibility for the other nations, so that a real international system may be established which will rest on the foundation of the equality of all peoples and on the necessary respect for their legitimate differences.” Pope John Paul II, *On Social Concern*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (*Sollicitudo Rei Socialis*) no. 39

Principle of Universal Destination of Goods: The earth is the Lord's and has been created for the well-being of all. Greed, excess profits, control by a few of goods meant for the many are contrary to God's desire that creation is for the good of all. Excessive profits violate the divine intention.

“As regards the ecological question, the social doctrine of the Church reminds us that the goods of the earth were created by God to be used wisely by all. They must be shared equitably, in accordance with justice and charity.” *Compendium of the Social Doctrine of the Church*, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 481

“It is likewise incumbent upon the competent authorities to make every effort to ensure that the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations....” Benedict XVI, *Charity in Truth* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (Caritas in Veritate) no. 50

“[T]he goods of this world are originally meant for all.” Pope John Paul II, *On Social Concern*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (Sollicitudo Rei Socialis) no. 42

“...the pursuit of justice must be a fundamental norm of the State and ... the aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community's goods.” Benedict XVI, *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (Deus Caritas Est) no. 26

"In a desire to have and to enjoy rather than to be and to grow, (humanity) consumes the resources of the earth...subjecting it without restraint...as though it did not have its own requisites and...God-given purpose." John Paul II, *On the Hundredth Anniversary of Rerum Novarum*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html (Centesimus Annus) no. 37

Principle of the Common Good: The common good encourages individuals and communities to act on behalf of the good of all. Where the common good is ignored, social, economic, personal, ecological disharmonies grow.

[T]he common good indicates “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.... Belonging to everyone and to each person, it is and remains “common”, because it is indivisible and because only together is it possible to attain it, increase it and safeguard its effectiveness, with regard also to the future.” *Compendium of the Social Doctrine of the Church*, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 164

“What is needed is an effective shift in mentality which can lead to the adoption of new life-styles ‘in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments”

Benedict XVI, *Charity in Truth*,

http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 51

“[T]he promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply.” Benedict XVI, *On Christian Love*

http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no.28a

"[I]t is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.... [T]o lose oneself for the sake of the other instead of exploiting him...." John Paul II, *The Ecological Crisis: A Common Responsibility*

http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html no. 38

"Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet. Individual nations must measure their own self-interest against the greater common good and contribute equitably to global solutions." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*.

<http://www.usccb.org/sdwp/international/globalclimate.shtml>

"[L]acking ... a disinterested, unselfish and aesthetic attitude that is born of wonder in the presence of being and of the beauty which enables one to see in visible things the message of the invisible God who created them....humanity today must be conscious of its duties and obligations towards future generations." John Paul II, *On the Hundredth Anniversary of Rerum Novarum*,

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html (*Centesimus Annus*) no. 37

"Passing along the problem of global climate change to future generations as a result of our delay, indecision, or self-interest would be easy. But we simply cannot leave this problem for the children of tomorrow. ...[W]e have an obligation to respect their dignity and to pass on their natural inheritance, so that their lives are protected and, if possible, made better than our own."

U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. <http://www.usccb.org/sdwp/international/globalclimate.shtml>

"The United States' history of economic, technological innovation, and entrepreneurship invites us to move beyond status quo responses to this challenge. Our Catholic tradition...calls us to be good stewards of the earth. It also calls us to use the gifts we have been given to protect human life and dignity, and to exercise our care for God's creation." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*.

<http://www.usccb.org/sdwp/international/globalclimate.shtml>

Principle of the Integrity of Creation: The web of life is one. Creation has an integrity that has an inherent value beyond its usefulness to human beings. Humans are to be responsible stewards of creation in that they work in harmony with God as co-creators.

“[Care for the environment] is a matter of a common and universal duty, that of respecting a common good, destined for all, by preventing anyone from using “with impunity the different categories of beings, whether living or inanimate — animals, plants, the natural elements — simply as one wishes, according to one's own economic needs. (no. 466) ...[W]e have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us.... This is a responsibility that present generations have towards those of the future, a responsibility that also concerns individual States and the international community.”

Compendium of the Social Doctrine of the Church,

http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 467

“In nature, the believer recognizes the wonderful result of God's creative activity, which we may use responsibly to satisfy our legitimate needs, material or otherwise, while respecting the intrinsic balance of creation. If this vision is lost, we end up either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God's creation.” Benedict XVI, *Charity in Truth*, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 48

[T]he one true God himself ... is the source of all that exists; the whole world comes into existence by the power of his creative Word. Consequently, his creation is dear to him, for it was willed by him and “made” by him.” Benedict XVI, *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no. 9

“[W]e cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well being of future generations.” Pope John Paul II, *The Ecological Crisis: A Common Responsibility* http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html no. 6

"Christians, in particular, realize that their responsibility within creation and their duty toward nature and the Creator are an essential part of their faith." John Paul II, *Ecological Crisis: A Common Responsibility*, http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html

"Global climate is by its very nature a part of the planetary commons. The earth's atmosphere encompasses all people, creatures, and habitats. The melting of ice sheets and glaciers, the destruction of rain forests, and the pollution of water in one place can have environmental impacts elsewhere." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. <http://www.usccb.org/sdwp/international/globalclimate.shtml>

Principle of the Option for the Poor: The option for the poor includes threatened land, nature, or people. A fundamental moral measure of any society, economy, or ecology asks how the poor and vulnerable are faring.

...[T]he poor, the marginalized and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern. [The preferential option for the poor] affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods.” *Compendium of the Social Doctrine of the Church*,

http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html no. 182

“The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.” Benedict XVI, *Charity in Truth*, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html (*Caritas in Veritate*) no. 48

“[W]ithin the community ... there can never be room for a poverty that denies anyone what is needed for a dignified life.” Benedict XVI, *On Christian Love* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (*Deus Caritas Est*) no. 20

"Developing countries have a right to economic development that can help lift people out of dire poverty. 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." U.S. Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. <http://www.usccb.org/sdwp/international/globalclimate.shtml>

“...the building of a better world requires Christians to speak with a united voice in working to inculcate ‘respect for the rights and needs of everyone, especially the poor, the lowly and the defenseless.’” John Paul II, *On Commitment to Ecumenism* http://www.vatican.va/edocs/ENG0221/_INDEX.HTM (*Ut Unum Sint*) no. 43

“[T]his love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future.” John Paul II, *On Social Concern* http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html (*Sollicitudo Rei Socialis*) no. 42

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Movement Four
Owning the Faith

Movement Four: Owing the Faith provides you an opportunity to compare your own life experience and faith with the Story and Vision of the Catholic Christian community. Through this internal dialogue, you will see how the Christian Story and Vision can inform your own experiences. This activity will confront, challenge, affirm, or possibly expand your faith.

Let's be clear: The goal of Movement Four is to help you take the Story and Vision back to your own life situation, to appropriate its meaning for your life, to make it your own. It attempts to promote a moment of "aha!" when you might come to know the Story as your own, in the context of your life. There are as many kinds of responses to this dialogue as there are people who complete this reflective activity. Make your responses to this dialogue truly your own. The more personal your response, the more this exercise will help you see the "why" of the Christian Story and Vision, thereby leading the way to Movement Five.

Activity #4

What is God calling you to do to improve your relationships with God, other people, and God's sacred creation?

You have explored your understanding of climate change and its impact on creation and people and enhanced that understanding. You've reflected on how your faith story is related to climate change and its impacts. And, you've discovered the vision of the Catholic Church and its social thought as it relates to climate change. Now, it is time to consider all of that and discern its meaning for your own life.

Imagine what the world would be like if all who were called by God responded and the world was transformed. What would happen? What would it look like? What would be the consequences for the people suffering from climate change now and in the future?

What has to happen to make us really heed God's call? How can you now begin to improve your relationship with God, with other people, and God's creation?

Express your answer in some descriptive, or even artful, way. This will help you get beyond a dry "academic" answer. In this activity, it is important to express yourself in a moving and inspiring way – to show you have been touched sincerely and authentically to how is calling God us to care for one another and all of creation.

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Movement Five
Responding in Faith

Movement Five: Responding in Faith is to help you move to a living faith response to global climate change: to help you translate your reflection and learning into a decision for living more faithfully as a Christian. Again, make this application of your learning a free, personal response. You may be changed by the learning experience and motivated to concrete action, or you may need time to ponder its meanings and implications further.

Activity #5

What will you do?

The intent of this series of activities has been to help bring you to a faith response to the threat and reality of global climate change. You may not yet be motivated to take concrete action in your life and may need time to reflect upon the meanings and implications of the activities. If that is the case, you may wish to delve more deeply into Scripture and/or Catholic Social Thought and to continue your reflection until you discern what God is truly calling each of us to do.

If you feel that you are being called to act now, then the following **Ideas for Action** will provide a number of examples on various levels. The action may begin on a personal level, but also consider pursuing an action with your family and your faith community. Be encouraged to act in concert with your local school and your town or city. The following ideas may spark new ideas within you: Go with what inspires you!

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Ideas for Action

As noted in Activity #3b, the U.S. Catholic Bishops ask us to directly address the moral issues related to our care of God's sacred creation and impacts on the poor and vulnerable. Listen again to their plea and consider how you might respond:

"Each of us should carefully consider our choices and lifestyles. We live in a culture that prizes the consumption of material goods. While the poor often have too little, many of us can be easily caught up in a frenzy of wanting more and more -- a bigger home a larger car, etc. Even though energy resources literally fuel our economy and provide a good quality of life, we need to ask about ways we can conserve energy, prevent pollution, and live more simply."

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<http://www.usccb.org/sdwp/international/globalclimate.shtml>

Personal and Family Action

Measure your carbon footprint. Your carbon footprint is a representation of the effect you have on the climate in terms of the total amount of greenhouse gases you produce (measured in units of carbon dioxide CO₂). Many of your actions generate carbon emissions, which contribute to global warming and climate change. By measuring your carbon footprint, you get a better sense of what your individual impact is and which parts of your lifestyle deserve the greatest attention. Supplied with such information you can take effective action to shrink and reduce your carbon footprint, thereby minimizing your personal impact and that of your family on the climate.

To begin, select one of these online calculators to measure your carbon footprint:

-- **World Resources Institute/Safe Climate:** <http://www.safeclimate.net/calculator/>

-- **Cool Congregations:** www.coolcongregations.com

Next, take actions to reduce your carbon footprint. The following list provides a number of ways to do this. These actions will cut your annual emissions of carbon dioxide by thousands of pounds. (The carbon dioxide (or CO₂) reduction shown for each action is an average savings.) See what it will take to reduce your carbon footprint to the 4,700 pounds (2.35 tons) of CO₂ per person that some scientists believe would really be needed in order to control global warming. Making those changes will help mitigate climate change. Ask your friends to do the same. These choices represent an array of actions that vary on pocketbook expense and in time and effort. In other words, just about everyone can do something!

Home Appliances / Gadgets

1. Unplug/dispose of old refrigerator in basement.
CO₂ reduction: 2500 pounds a year.
2. Replace old refrigerator (at least 10 years old) with ENERGY STAR refrigerator.
CO₂ reduction: 2300 pounds a year.

3. Replace *less than* 10 year old refrigerator with an ENERGY STAR refrigerator.
CO2 reduction: 78 pounds a year.
4. Replace old clothes washer (at least 10 yrs old) with new ENERGY STAR clothes washer. CO2 reduction: 850 pounds a year.
5. Replace *less than* 10 year old clothes washer with ENERGY STAR clothes washer.
CO2 reduction: 475 pounds a year.
6. Line dry clothes in summer. CO2 reduction: 780 pounds a year. Line dry clothes *all year* (using indoor clothes drying rack adds benefit of additional humidity in the winter.)
CO2 reduction: 1400 pounds a year.
7. Cut phantom electric loads in half. (Phantom loads account for 6% of electric usage in the US). CO2 reduction: 300 pounds a year.
8. Turn off home office equipment when not in use.
CO2 reduction: 140 pounds a year.
9. Run your dishwasher only with a full load. Use the energy-saving setting to dry dishes. Don't use heat when drying. CO2 reduction: 200 pounds a year.
10. Replace *less than* 10 year old dishwasher with an ENERGY STAR dishwasher.
CO2 reduction: 100 pounds a year.
11. Need a new TV? Select an ENERGY STAR model.
CO2 reduction: 65 pounds a year.
12. Need a new VCR/DVD player? Select an ENERGY STAR model.
CO2 reduction: 33 pounds a year.

Home Heating and Cooling

13. Ask your utility company for a home energy audit to find out where your home is poorly insulated or energy-inefficient. CO2 reduction: Potentially, *thousands of pounds* a year.
14. Don't overheat or overcool rooms. Adjust your thermostat (lower in winter, higher in summer) CO2 reduction (for each 2-degree adjustment): 500 pounds a year.
15. Clean or replace air filters as recommended. Cleaning a dirty air conditioner filter can save 5% of the energy used. CO2 reduction: About 175 pounds a year.
16. Replace AC (9.0 to 12.0 SEER)
CO2 reduction: 185 pounds a year.
17. Install programmable thermostat to automatically adjust temperatures.
CO2 reduction: 600 pounds a year.
18. Insulate your walls and ceilings; this can save about 25% of home heating bills.
CO2 reduction: Up to 2000 pounds a year
19. If you need a new furnace, install ENERGY STAR furnace or boiler.
CO2 reduction: 1500 pounds a year.
20. If you need to replace your windows, install the best energy-saving models
CO2 reduction: Up to 10,000 pounds a year.
21. Plant trees next to your home. Evergreens to the north & west, deciduous trees to the south & west to shade home. CO2 reduction: about 2000 pounds a year.
22. Seal and insulate heating and cooling ducts.
CO2 reduction: 670 pounds a year.
23. Add air-gap window films to seal leaky windows in winter.
CO2 reduction: 400 pounds a year.
24. Add basement insulation.
CO2 reduction: 750 pounds a year.
25. Caulk and weatherstrip around doors and windows to plug air leaks.
CO2 reduction: Up to 1350 pounds a year.

Lighting

26. Buy energy-efficient compact fluorescent bulbs for your most-used lights.
CO2 reduction (by replacing one frequently used bulb): about 100 pounds a year.
27. Turn off unneeded lights.
CO2 reduction: 380 pounds a year.
28. Light your Christmas tree with LED lights rather than incandescent.
CO2 reduction: 122 pounds a season.
29. Replace outdoor incandescent Christmas lights with LED.
CO2 reduction: up to 2300 pounds (10 strings a season).
30. Replace halogen lamp with compact fluorescent lamp.
CO2 reduction: 475 pounds a year.

Water

31. Take shorter showers. (Showers account for 2/3 water heating costs.)
CO2 reduction: 350 pounds.
32. Wash clothes in warm or cold water, not hot.
CO2 reduction (for two loads a week): 500 pounds a year.
33. Turn down your water heater thermostat; 130 degrees to kill bacteria if you have a dishwasher, otherwise 120 degrees usually hot enough.
CO2 reduction (for each 10 degree adjustment): 500 pounds a year.
34. Install low-flow shower heads to use less hot water.
CO2 reduction: Up to 300 pounds a year.
35. Install faucet aerators.
CO2 reduction: 20 pounds a year per faucet.
36. If you need a new hot water heater, buy an efficient hot water heater.
CO2 reduction: 200 pounds a year
37. Replace standard electric hot water heater with on demand hot water heater.
CO2 reduction: 3600 pounds a year.
38. Switch from electric/oil hot water heater to gas hot water heater.
CO2 reduction: 1400 pounds a year.
39. Wrap your water heater in an insulating jacket (only if it is over 5 years old and has no internal insulation)
CO2 reduction: Up to 1000 pounds a year.
40. Replace water bed with standard bed.
CO2 reduction: 1300 pounds a year

Getting Around

41. Whenever possible walk, bike, carpool or use mass transit.
CO2 reduction (for every gallon of gasoline you save): 20 pounds.
42. When you buy a car, choose one that gets good gas mileage.
CO2 reduction (if your new car gets 10 mpg more than your old one):
about 10,000 pounds a year. (see <http://www.fueleconomy.gov/>)
43. Buy a hybrid car. Average driver saves \$3750 per year.
CO2 reduction: 16,000 pounds a year. (see <http://www.fueleconomy.gov/>)
44. Check the inflation in your auto's tires monthly.
CO2 reduction: 250 pounds a year.
45. Change your auto's air filter according to manufacturer's specifications.
CO2 reduction: 200 pounds a year

Reduce, Reuse, Recycle

46. Reduce waste by recycling: (if you cut down your garbage by 25%).
CO2 Reduction: 1000 pounds a year
47. Reduce waste by buying minimally packaged goods; choose reusable products over disposable ones, begin composting, reuse garbage bags, buy food in bulk.
CO2 reduction (if you cut down your garbage in this way by 10%). 900 pounds/ year
48. Use a manual push mower.
CO2 reduction: 80 pounds a year
49. Bring cloth bags to the market. Reduces waste.

Renewables

50. Add solar hot water heating system.
CO2 reduction: 1500 pounds a year.
51. Install solar electric system to replace 10% of your annual electric needs.
CO2 reduction: 1430 pounds a year.
52. Buy 100% post consumer recycled paper for your printer.
CO2 reduction: 5 pounds per ream of paper (Available as of this printing at Staples.)

Ideas for Community Action

1. Explore the use of wind and solar energy sources as alternative energy sources for your local government.
2. Encourage your local government to model energy efficiency for the rest of the community.
3. Encourage your local government to incorporate passive-solar techniques in new community construction and renovations.
4. Start a community garden to encourage support of local foods to reduce transportation costs.
5. Contact transportation companies whose vehicles spew black smoke and suggest that they tune up their vehicles and consider alternative sources of energy. The more gasoline burned, the more carbon dioxide (CO2) is put into the air.
6. Encourage the purchase of fuel-efficient vehicles when retiring fleet vehicles.
7. Encourage your local government to support mass transit and other alternatives to single-passenger gasoline-powered cars for commuting; including bicycle lanes and bike racks at all public facilities.
8. Encourage your local government to conduct an energy audit of government buildings and identify ways to reduce energy use.
9. Work to improve local zoning ordinances and building codes that involve energy use.
10. Encourage your municipal or cooperative electric utilities to promote energy efficiency and the use of clean, renewable energy sources.
11. Encourage your local government to Reduce! Reuse! Recycle! And to buy recycled products!

Ideas for Advocacy and Political Action

1. Ask policy-makers what they are prepared to do to address climate change issues.
2. Stay up-to-date with related public policy at the websites of the U.S. Conference of Catholic Bishops' Department of Justice, Peace and Human Development, (<http://www.usccb.org/sdwp/>) and Catholic Coalition on Climate Change (<http://www.catholicsandclimatechange.org/>).
3. Ask policy-makers and public officials to focus more directly on the ethical dimensions of climate change and on its relation to development, to seek the common good, and to resist short-term pressures in order to meet our long-term responsibility to poor and vulnerable people around the world and to future generations.
4. Find out candidates' views on climate change and make them known to people old enough to vote. Encourage voters to take into consideration the candidates views when they decide for whom to vote.
5. Learn how to lobby local, state, and federal officials.
6. Urge your local government to reduce its energy consumption.
7. Urge your local government to consider solar and wind as alternative energy sources.
8. Write letters to the editor expressing your concern about climate change issues, especially right after a story runs that dismisses global warming or human responsibility for it.
9. Encourage the U.S. government to support international efforts to address climate change.
10. Register your St. Francis Pledge to Protect Creation and the Poor at <http://catholicclimatecovenant.org/>.
11. Protect forests from unsustainable management.
12. Encourage the U.S. government to domestically address climate change issues.
13. Support government policies that promote energy efficiency and renewable energy.
14. Urge government leaders to increase mileage standards for all vehicles.
15. Encourage national leaders to support the principles of "Reduce! Reuse! Recycle!"

Ideas for Church or School Action

1. Green your church facilities and congregations. For ideas, visit Web of Creation at <http://www.webofcreation.org/> and the Catholic Coalition on Climate Change at www.catholicsandclimatechange.org
2. Ask celebrants and liturgy committees to incorporate themes into prayer and worship that emphasize our responsibility to protect all God's creation.
3. Organize prayerful celebrations of creation on feast days honoring St. Maria, September 14; St. Francis of Assisi, October 4 and St. Isidore, May 15; and on other special days such as World Day of Peace, January 1; Thanksgiving; Rogations Days; Ember Days, Earth Day, April 22; and World Environment Day, June 5.
4. Suggest and help organize a climate change awareness day at your congregation.
5. Start a congregational garden to encourage local foods and reduce transportation costs.
6. Explore the use of wind and solar energy sources as alternative energy sources for your congregation and facilities.
7. Conduct an energy audit of your church buildings and identify ways to reduce energy use and/or improve energy use efficiency.
8. Encourage your church to Reduce! Reuse! Recycle! And to buy recycled products!

9. **Pray** and reflect as a congregation on the duty to care for God's creation and protect poor and vulnerable people who will suffer as a result of global climate change.
- For World Environment Day (June 5th), a Carmelite NGO created *A Day of Prayer - A Faith Reflection to Climate Change* http://catholicclimatecovenant.org/wp-content/uploads/2009/04/worlddayofprayer6_5_09.pdf (This resource contains prayers, reflections, and scripture readings to inspire action on climate change.)
 - Become familiar with the following Psalms that portray the richness of God's creation:
 - Psalms 8 The Majesty of God
 - Psalms 65 Thanksgiving for God's Blessings
 - Psalms 104 Praise of God the Creator
 - Psalms 146 Trust in God Alone
 - Psalms 147 Zion's Grateful Praise to Her Bountiful Lord
 - Psalms 148 Hymn of All Creation to the Almighty Creator
 - Devote time to sit with God and start a journal, reflecting on God's presence in creation and God's call to care for creation and poor and vulnerable people.
 - Read and reflect on the following sets of prayers:

Selection of Prayers

To inspire and encourage you as you carry forth in actions and deeds.

The Earth is the Lord's

"The earth is the Lord's and the fullness thereof."
Creation reminds us, O God, of your love.
By grace we are learning, as year leads to year,
We're called to be stewards, your caretakers here.

Your rainforests nurture the world that we share.
Your wetlands give animals shelter and care.
Your coral reefs cradle the life of the sea.
You've shown us, in love, what your good world can be.

Too often, O God, we abuse your good earth.
We fail to remember its beauty and worth.
We take from creation much more than we need,
We threaten your world through indifference and greed.

May we be good stewards of all that you give,
Protecting creation wherever we live.
May we be a church that renews and restores
And lovingly cares for this earth that is yours.

Used with permission: <http://www.eco-justice.org/Hymn-001.asp>

Prayer for Creation Action

Creator, this is such a beautiful world,
both fragile and resilient.
Forgive us when we act as if this world belongs to us,
rather than to You.
May our desire to love all of life grow;
may our ability to act lovingly toward all of life grow.

Bless our time together this day.
Help us to continue to support one another in our journeys with You;
use us to bring about a world more compassionate and just,
where all people and all creation
enjoy and share in life's bounty. Amen.

Prayer for World Environment Day

*Adapted from a prayer service prepared by
the International Union of Superiors General
for their June 5th observance, 2009.*

Opening Prayer

Gracious God, we gather today with people everywhere
to observe World Environment Day.

You call us to be in solidarity – through our prayer and actions – with people adversely affected
by climate change.

We recognize that Earth will only be our home as long as we learn to respect and care for the
whole community of life and learn humility about our place in it, that we take action to protect
and restore the integrity of life systems, and that we work for sustainable development for all
people.

Change our hearts. Fill our hearts with a burning desire for your kingdom where you live and
reign forever and ever, Amen!

Scripture Reading: Ezekiel 34:17-18

As for you, my flock, thus says the Lord God:
I shall judge between sheep and sheep, between rams and goats.
Is it not enough for you to feed on the good pasture,
but you must tread down with your feet the rest of your pasture?
When you drink of clear water, must you foul the rest with your feet?

Lamentation

Adapted from *Our World*, Jeff Shrowder

We have increased our dependence on and use of non-renewable energy.

Many of us prefer cars to public transportation.

We increase rather than decrease our carbon footprint.

R. Lord have mercy.

We continue to use water as a commodity

while 2/3 of the world population lives with water scarcity or stress.

R. Lord have mercy.

We destroy many of our forests and mismanage others.

R. Lord have mercy.

Our tropical forests and coral reefs are under threat from human activity,

and yet both could be sources for life, food and health care.

R. Lord have mercy.

We contribute to global warming such that our glaciers retreat and environments change,

putting many life forms at risk. Flooding and droughts put the food security

of hundreds of millions at risk.

R. Lord have mercy.

We contribute to global warming such that increased sea and air temperatures result in rising sea

levels, putting whole islands and their inhabitants at risk.

R. Lord have mercy.

We do not alter our ways and sufficiently care for or welcome those migrants and refugees

displaced by drought, flood, or lack of food.

R. Lord have mercy.

[add your own]

R. Lord have mercy.

[PAUSE for silence and prayer]

Enduring God, hear our prayers as we bring these,
our hurts and hopes, our fears and our faults, before You.

Bind our hurts, encourage our hopes,
comfort our fears, forgive us our faults.

Through the presence of your Holy Spirit dwelling in us,
empower us to remain steadfast in the hope and light and promise of the Gospel
revealed to us in your Son, Jesus Christ, in whose name we pray. Amen.

God of All Creation

by Douglas Grace, former National Director,
Interfaith Climate and Energy Campaign
Web site: www.ProtectingCreation.org

We unite as Your Children
as faithful partners who are called to reveal Your Will for Creation.
National and international actions have been made
that impact the Earth's Climate, our Partner-family,
and all of Your good Creation.

We have prayed and we continue to pray for guidance.
And we pray for Stewardship,
Stewardship over our internal spirit
Responsibility for our moral voice to society and
new imagination for a World that strives for the
righteousness of justice and peace.

We also pray for righteous energy:
The energy of Your spirit that enlivens each one of us.
And for physical energy
that can bring responsible value to utility, economy and productivity.

Collectively, we are your children.
Please, God, be our Parent!
Calm our fears, End our fighting,
Nurture our heart, Teach us wisdom.
Believing this, move us to act. Amen!

Prayer for Ecological Conversion

God of the sun and the moon
Of the mountains, deserts and plains
God of the mighty oceans, of rivers, lakes and streams
God of all creatures that live in the seas and fly in the air
Of every living thing that grows and moves
on this sacred Earth.

We are formed by Christ into Your People
Called to Bring the world into Your marvelous light
As the Body of Christ, we are messengers of ecological vocation
We are entrusted with caring for this Earth
which You have created.

Help us to love and respect it
To repair what we have damaged
To care for what You have made good and holy

Give us the wisdom and the passion
to change our minds, our hearts and our ways.

Let us be mustard seeds in our world
Bringing about ecological conversion which grows and
spreads to every corner of the Earth
for our sake now and for every generation which is to come.
We ask this through Christ, Our lord, Amen.

Catholic Earthcare Australia, 2002.
<http://www.catholicearthcareoz.net/index.html>

Prayer of Petition

Dear God in all creation:

That we may see you revealed in the strength and
protection of the mountains, we praise you and say:
Show us your goodness, O God

That we may see you revealed in the rising sun of
hope, the midday heat and the setting sun of rest, we
bless you and say:
Show us your goodness, O God

That we may see you revealed in life-giving rain and
the majestic arch of the rainbow, we hope in you and say:
Show us your goodness, O God

That we may see you revealed in rolling waves and
crashing ocean, we glorify you and say:
Show us your goodness, O God

That we may see you revealed in rising moon and
star-filled nights, we trust in you and say:
Show us your goodness, O God

That we may see you revealed in unfolding buds and
vivid rainforest colors, we thank you and say:
Show us your goodness, O God

That we may see you revealed in the myriad colors of
our Reef, its gracious life forms and diverse seascapes,
we rejoice in you and say:
Show us your goodness, O God

Cairns-Townsville A.P.R.E. Conference – June 2004

Pledge of Commitment to Protect and Heal God's Creation

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 everyday 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, rain drops pattering on 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.

*From Faithful Stewards of God's Creation: A Catholic Response
for Environmental Justice and Climate Change, USCCB 2007*



***Global Climate Change:
A Catholic Response Study Guide***
APPENDIX ONE

Shared Christian Praxis

Many facilitators/leaders are often exasperated by the common assumption among their students or small group participants that discussion of ethics or religion is no more than a sharing of opinion or personal taste. Or in other words, that the attempt to establish truth criteria is an affront to their private sensibilities. *Shared Christian Praxis* provides a practical method that will enable students or groups members to share their opinions and ideas in a manner that not only exposes them to truth criteria, but also challenges their opinions, ideas and presuppositions.

Two key questions are: Why do we do what we do? What are our hopes in doing it? In trying to address these, critical reflection aims to achieve three things: (1) Evaluate the present, noticing the obvious, and develop a critique of it; (2) Uncover the past in the present, and discover how the past influences the present (i.e., discover the personal and social genesis of our present action); and (3) Creatively imagine and envision the future.

Shared Christian praxis is action determined after reflecting on one's understanding of what scripture and Catholic social teaching have to say about an issue or concern. "*Praxis*" means to take action and influence a specific issue. This reflection/action process is most beneficial when carried out in a small group.

Shared Christian praxis has six elements:

- (1) Focus attention on a specific issue.
- (2) Help participants express their life experiences related to the issue.
- (3) Engage participants in an intuitive and analytical reflection on the issue;
- (4) Break open God's Word in scripture and Catholic Social Teaching so they can find out what God is saying to them about the issue.
- (5) Reflect on what God is saying to us about the issue or what God is calling us to do.
- (6) Encourage participants to decide what they will do to respond to God: as individuals, with friends or family, and with the wider community.

Give this approach a try. You will find that the praxis of reflection/action will:

- Make sacred Scripture come alive for people in their daily lives.
- Show participants how to claim Catholic Social Teaching as their own.
- Present a way to bring forth God's Kingdom on earth.

*Global Climate Change:
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APPENDIX TWO
Additional Web Resources

Religious and Moral Perspective & Action

Climate Change: A Moral Problem
[http://www.ncrlc.com/...](http://www.ncrlc.com/)

Catholic Coalition on Climate Change
www.catholicsandclimatechange.org

Catholic Climate Covenant
www.catholicsandclimatechange.org/pdf/Covenant_flyer.pdf

U.S. Conference of Catholic Bishops
<http://www.usccb.org/sdwp/ejp/climate/>

Interfaith Climate Change Network
<http://protectingcreation.org/>

The Regeneration Project
<http://www.theregenerationproject.org/>

Cool Congregations
<http://www.coolcongregations.com/>

Science

The Climate Institute
http://www.climate.org/climate_main.shtml

Intergovernmental Panel on Climate Change
<http://www.ipcc.ch/>

National Academy of Science (search for “climate change”)
<http://www.nationalacademies.org/>

U.S. Climate Change Science Program
<http://www.climatescience.gov/>

Science & Action

Pew Center on Global Climate Change
<http://www.pewclimate.org/>

Environmental Defense
<http://fightglobalwarming.com/>

Union of Concerned Scientists
http://www.ucsusa.org/global_warming/

U.S. Climate Action Network
<http://usclimatenetwork.org/>

Global Climate Change: A Catholic Response
Evaluation Form

Please check the boxes that reflect your experience. Your feedback is much appreciated and will improve this study guide.

*Please check one box for each statement.
 Add specific comments below.*

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
Overall, I found this curriculum useful	<input type="checkbox"/>				
I will be able to apply what I learned.	<input type="checkbox"/>				
The instructions for carrying out the activities were easy to follow.	<input type="checkbox"/>				
The science information was helpful.	<input type="checkbox"/>				
Explaining Catholic social teaching was good.	<input type="checkbox"/>				

Suggestion(s) I have for improving the curriculum are ...

That which I found most useful was

I believe my faith tradition calls me to the following specific action...

Other comments I have regarding *Global Climate Change: A Catholic Response* ...

Please return this form to: CRL, Mail # 4080, 2115 Summit Ave, St. Paul, MN 55105 /info@catholicrurallife.org

