

Summary of Study of Resources Related to Current Global Environmental Crises

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For many years I have affirmed that all of creation is sacred, that everything comes forth from the One Creator, and that we humans are meant to live in a community of love with God and all of Nature. I have learned by study and experiences that we humans too often exist without awareness of our interconnection with God and the universe, and that we therefore often choose ways of living which endanger the lives and health of ourselves, of other humans and of the very planet. However, since my prayer, study, and action have been focused primarily in the areas of war and violence, poverty and consumerism, addiction, relational wounds, trauma and depression, the environmental crises had been only at the edges of my awareness and work. I have been a justice and peace educator and activist since 1979 and a Christian psychotherapist in a Catholic parish since 1985. As a Haitian proverb says, "we all see from where we stand", so I write standing in the Catholic Christian spiritual tradition. I have also learned that God's Spirit is not limited to any one tradition, and that if you are rooted in a different tradition your viewpoint will be enrich me.

In October 2006, at the request of a therapist colleague, I read ***The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-first Century*** by James Howard Kunstler. It seems that the Spirit used that reading to launch me into hours and hours of reading, reflecting, praying and writing about these environmental crises. (After reading this book I began searching for materials which would prove to me that Kunstler was just a misguided doomsday writer! Instead I believe that I have been given many resources to bring into my prayer and discernment and now to share.)

In these months of study I have been searching for a broad and deep view, one which is undergirded by spirituality and which leads to action we all can take to help ease the coming consequences. Keenly aware that most of my family, friends, colleagues, clients and church community members will not be able to schedule time for this kind of extensive study, I decided to develop and share this summary of my study.

I have become convinced that we are living in a *kairos* time. In Greek *kairos* is the word used for time to designate critical times, decision points, and in the New Testament to indicate special times of God's action in human history. ***The choices we make in the next decade or two, especially here in the U.S., will mean the difference between a livable future for our children, grandchildren, nieces and nephews or one full of tragedies.*** Our choices already are affecting our impoverished sisters and brothers all over the planet and their sufferings will only increase horribly unless we allow God's Spirit to transform our hearts and our life choices.

My prayer is that each of us will open to receive the Light which God shines for us, so that we may see clearly the part we have to play in this special time in history, that we may receive the courage we need. As Thomas Berry writes: "The courage to be our individual selves is enormously important...It takes courage to be the person that each of us is, the courage to be unique, different, and assertive in fulfilling our personal destiny, our personal role." (see Book #9 below)

I believe that each of you already is engaged in work which is valuable, whether that work is in healing souls and relationships, nurturing families, easing poverty and other suffering, bringing non-violent respect for life to violent situations, etc. I have come to believe that, while we certainly can't drop those endeavors, we must allow a growing awareness of these environmental crises to deeply influence how we do all our other work. It is **all** connected. **We** are all connected.

Mindful that the kind of material which is in this summary can often elicit fear in us, and having experienced through my years of ministry the way that fear can paralyze us rather than move us to change, I offer you these quotes:

"There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love. We love because God first loved us."

1John 4: 18-19 from the Christian Scriptures.

"We cannot win this battle to save species and environments without forging an emotional bond between ourselves and nature as well, for we will not fight to save what we do not love." Stephen Jay Gould, Harvard Univ.

The Serenity Prayer:

God grant me the serenity to accept the things I cannot change,
courage to change the things I can,
and wisdom to know the difference.

"God has not called us to be successful, but faithful." "Do not think that love in order to be genuine has to be extraordinary. What we need is to love without getting tired. Be faithful in small things because it is in them that your strength lies."

Mother Teresa of Calcutta

I see three courses of action from which each of us can choose at this moment in human history: denial, despair, or the path of transformative action, inspired by the Spirit of God, of Love. Therefore, as you read, if you begin to sense yourself shutting down due to fear, gently turn to the Source of Love, breathe out the fear and breathe in Love. Let all that we do be motivated by Love: from God, for God, for ourselves, for our families and friends, for those suffering in poverty, and for the Earth itself.

I have written this report so that those who are unable to put hours into this study might have access to a guide for how you can make a difference. Therefore, I am listing my recommended Action Steps first. For those of you who want to read further, I am then listing (with brief summaries or quotes) the books I have read and the web-sites I have reviewed.

Action Steps:

None of us will be able to take all of these steps all at once. As part of our daily spiritual practice we can seek guidance for what actions we are to take, One Day At a Time, slowly building in as many of these steps as we are empowered for.

1) Daily prayer, meditation, and spiritual reading and study: whatever spiritual practices help you to be rooted in Divine Love, in connection, in compassion and in hope, and help you open to Divine guidance.

Here are some sites and resources I find helpful:

- a) Centering Prayer: method of prayer which helps form us in contemplative prayer and living
<http://www.centeringprayer.com/>
- b) Center for Action and Contemplation: articles, CDs, books
<http://www.cacradicalgrace.org/index.html>
- c) Sacred Space: daily on-line prayer guide using Judeo-Christian Scripture readings: <http://www.sacredspace.ie/>
- d) A Network for Grateful Living: a web-site with many ideas for spiritual practices to root us in gratefulness
<http://www.gratefulness.org/>
- e) A helpful book offering guidance in meditation and prayer:
The Awakened Heart, by Gerald May from
www.shalem.org

2) Get outdoors and open up to God's revelation of love through all of creation. Experience our physical connection to the Earth. Walk, garden, sit and breathe, fill in your favorite _____.

3) Consume less (Reduce) and Share more: Our economy, based as it is on unbridled growth and production, is driving us to destroy the very earth upon which we are dependent for survival. Our "conspicuous consumption" and accumulation of stuff leads us to live over-worked, over-stressed, unhealthy lifestyles. Directly linked to our excesses is the devastating poverty and hunger of half of the people on our earth. (1 billion living on less than \$1 a day, another 2 billion living on less than \$2 dollars a day!!!).

a) Consume less:

1) by trying handy tips for beating "Affluenza":

Tip 1: Before you buy, ask yourself:

Do I need it? Do I want to dust (dry-clean or otherwise maintain) it? Could I borrow it from a friend, neighbor or family member? Is there anything I already own that I could substitute for it? Are the resources that went into it renewable, or non-renewable? How many hours will I have to work to pay for it? (see the web-site on Affluenza for the other 9 tips: <http://www.pbs.org/kcts/affluenza/treat/tips.html>)

2) For one of your family nights or group meetings, gather around the computer or DVD and watch and discuss: "The Story of Stuff with Annie Leonard" is an engaging new short film that explains the "materials economy" in 20 fun-filled minutes. <http://www.storyofstuff.com:80/index.html>

3) when you do decide to make a purchase, look for Fair Trade and green products. See Fair Trade and Green Products web-sites below. Also, for gift giving, consider **an alternative** gift from <https://www.alternativegifts.org/> : "A nontraditional way of giving. Rather than buying yet one more necktie for Uncle George, honor him instead by giving in his name a life-sustaining gift to help abolish global poverty or to renew our planet's environment."

b) Share more: If you don't already have groups whose work you believe in and with whom you regularly share, check out Charity Navigator. Don't let that old excuse "but how do we know the money is used wisely?" stop you from sharing your excess with those who don't have enough to feed their kids today!!! <http://www.charitynavigator.org/index.cfm> My favorite group is www.BeyondBorders.net, with whom Walt and I and others from our parish visited in Haiti in 1999. Their new adult literacy curriculum includes two new modules -- one focused on sustainable agriculture and environmental protection and the other focused on children's rights and parenting. Check them out via Charity Navigator site and notice they received the highest rating possible.

4) Recycle and Reuse: (remember "There is no **away**, when we throw away.")

a) Recycling: Pinellas county A to Z guide:

<http://www.pinellascounty.org/utilities/getridofit/> and <http://pinellascounty.org/utilities/kids/> (Lots of great resources to involve kids in caring for creation.) If you live outside Pinellas county, check with your local government.

b) Reuse: ask your grandparents for ideas!! Also, see <http://www.freecycle.org/> which is an on-line group through which you, your business or group can give away your excess goods to others who can use them and/or you can make a request for wanted items.

5) Transportation:

a) Drive/fly less; walk/bike/bus and carpool when possible. Plan errands so that you drive the fewest miles possible. When driving around town, turn off

the AC and roll down the windows; however, when driving highway speeds it is actually more fuel-saving to close windows and use AC. Give up pleasure rides, take pleasure walks instead! Have regular maintenance done (e.g. air filter checks, tire pressure optimal, etc.) so that your vehicle burns the least fossil-fuels possible.

When you are choosing a replacement vehicle, purchase a hybrid (in a few years plug-in electrics may be available) or an extremely gas efficient car. If you have a SUV, look into the possibility of having it converted into biodiesel!

b) Purchase carbon offsets for your fossil fuel emissions generated by travel and other energy usage. My husband and I use *NativeEnergy* at <http://www.nativeenergy.com/welcome.html>. "With *NativeEnergy*, you can help finance and build new clean and renewable energy projects that help Native Americans and Alaska Natives create sustainable economic benefits, and that help America's family farmers compete with agribusiness. These projects will displace electricity from fossil fuels and reduce other greenhouse gas emissions on your behalf, making up for the CO₂ emissions you can't avoid."

c) Switch from AAA Auto Club to Better World Club
<http://www.betterworldclub.com/>

6) Food choices:

a) One area for action which recurs in nearly every resource I have studied involves the impact of our food choices. The first recommended action here is to **step-by-step move toward a plant-based diet**, away from animal products. One of the books I have read as a part of this study addresses this in depth and with great action steps: ***Harvest for Hope : a Guide to Mindful Eating*** by Jane Goodall (book #10). Also, see book #18.

The **Vegetarian Resource Group** (<http://www.vrg.org>) offers lots of **guidance from Registered Dieticians** and some **great recipes** and easy ways to begin to switch your diet away from animal products.

For a comparison of "the energy consumption of animal- and plant-based diets, and, more broadly, the range of energetic planetary footprints spanned by reasonable dietary choices" see [Diet, Energy, and Global Warming](#) by Eshel, G., and Martin, P., Dept. of Geophysical Sciences, University of Chicago, <http://www.vrg.org/links/#EnviroInfo>.

For a guide to sustainable food choices, see the Spring 2008 Co-op America Quarterly *Good Food: the Joy, Health, and Security of It*. For a quick overview read the 3 page article "Eat Less Meat and Cool the Planet". Both resources can be found at Co-Op America web-site, which includes a wealth of information in addition to the info on food:

<http://www.coopamerica.org/pubs/caq/articles/Spring2008/HealYourHome.cfm>

For a connection between world hunger, Western overall consumption, and global warming: http://www.truthout.org/issues_06/070207EC.shtml

"Western Consumption May Cause Famines" July 1, 2007. Food production in developing countries will halve in the next 20 years unless wealthy nations lower their rate of consumption, a research group has warned. The livelihoods of more than three

billion people in the world are being undermined by the wealth of the privileged few, said the director of the Stockholm Environment Institute, Johan Rockstroem. "The risk is that we might halve ... food production in sub-Saharan Africa because of our lifestyles," he said at an international conference on climate change and sustainable development... Mr Rockstroem said that as wealthy countries increase consumption they also increase their exploitation of the world's natural resources, and in turn emit more greenhouse gases. That ultimately speeds up the desertification of sub-Saharan Africa and other parts of the world."

b) Another recurring recommendation in many of the sources I have been studying is to buy organic whenever possible, looking for **locally grown organic foods** where available. While it is currently difficult to find foods which are both organic and local, often I can find at least one or the other. One source for locally grown organic foods is Community-supported Agriculture (in Tampa Bay area: Sweetwater Organic Community Farm <http://www.sweetwater-organic.org/> or to search for one in your area: <http://www.localharvest.org/csa/>); farmers' markets will often offer locally grown produce, some organic.

7) Household and work-place energy use:

a) check with your electricity provider for energy efficiency action steps e.g. <http://www.progress-energy.com/custservice/flares/efficiency/index.asp>

One of the tools on that web-site is an appliance usage calculator. One caution: it is easy to get complacent about the small amount of **money** some of our appliances require----what I needed to focus on is the fossil-fuel usage/ carbon emissions which I can decrease by cutting back on appliance usage.

b) for an easy-to-refer-to list of small things we can all do, along with their impact on emissions: http://www.stopglobalwarming.org/sgw_takeaction.asp
For more comprehensive guides see Co-op America information in web-sites below.

c) choose clothing which will keep you cool in summer, warm in winter. Limit as much as possible the use of air conditioning and heating.

d) change all light bulbs to compact fluorescent; over the long-range they save money as well as energy/emissions. Save the old incandescent bulbs for use in little-used locations like closets.

e) unplug electronics when you are not using them; one easy way is to hook up all computer-related items to one power strip, then turn off the power strip when you are not using the computer. And hook up all entertainment items to one power strip, turn it off when not using any of those items. Even when electronic devices are turned off, they use energy because of their "instantly-ready" systems. Perhaps we can even cut *way back* on use of these devices, especially TV, and make careful decisions about when to purchase and use other electronics.

f) line dry your clothes and air dry your dishes whenever possible. Clothes dryers and dishwashers take lots of fossil fuel energy (one load of either takes about 7 times the energy of one full load of cold water laundry wash, per Progress Energy).

g) choose the smallest, most efficient refrigerator you can find and keep the fridge and freezer sections full (it actually takes less energy to keep it cold if it is full). Donate any refrigerators which are used only for parties, retreats, special events.

h) when you are ready for a bigger step, research solar energy options. See web-site #14.

8) Energy and Water-saving steps and products:

a) choose native plants (green lawns are not native to Florida), use rain barrels, stop using water and energy resources on sprinkler systems, stop using toxic pesticides and fossil-fuel based fertilizers, reduce areas which need mowing, stop using fossil-fuel guzzling edgers and leaf blowers!!

b) take very short showers, and use a low-flow showerhead to save on water heating. Install a low-volume toilet to save lots of water; this saves energy used in water pumping and sewer treatment systems, as well as saving the increasingly scarce resource of water! Also, when flushing: *"If it's yellow, let it mellow. If it's brown flush it down"*

c) For vegetable-based cleaning products (did you know that most laundry and dish detergents are fossil-fuel based?????) which save fossil-fuels and are non-toxic or less toxic than the usual brands:

<http://www.gaiam.com/retail/HomeOutdoor> Gaiam is also a great source for toilet paper made with recycled paper, and other environmentally-friendly products. Some of their products are available under their Seventh Generation label at local Publix and health food stores.

9) Socially responsible investing:

If you have savings, especially savings for retirement which may be some years off, do you know what companies you are investing in? Have you looked at their impact on the environment? Are they polluting, using fossil-fuels like there is no end, investing in things like tobacco and weapons? Or are they investing in alternative fuel development, affordable housing, education, community, health care, and environmental protection?

We need to use our investments to influence corporations to make needed changes; otherwise it's likely our investments will disappear as the economy crashes (when the easily pumped oil and natural gas reserves are used up-- which could be within the next 10-20 years according to a number of the sources below).

<http://www.coopamerica.org/socialinvesting/> For lots of great info and how-to's.

10) Join with others:

a) to take action to influence government and corporations to make the urgent changes needed. There are many web-sites listed in this report, pick a few of these groups which seem to be compatible with your views, research them, and then choose one or two to join. Join the action-alert networks of those groups and make the calls, send the emails/letters, go to the

gatherings they organize. Our personal changes are essential. Yet, without city, state, national and global changes we will not make an adequate impact.

b) to create local communities of mutual support. Many of these authors suggest that one of the blessings that we may be able to receive as a result of having to navigate perilous times is a renewal of our local communities. Family groups, faith communities (especially smaller circles within large congregations), neighborhoods, small towns, co-ops, community gardens; communities who work together to address our basic life-support needs (food, shelter, etc), and social and spiritual needs. It will become crystal clear that our individualistic, narcissistic, "me-first", consuming, frenetically busy culture actually works against our survival.

When Jesus taught about the Reign of God in our midst, most of the people who followed him were struggling under the weight of poverty and Roman occupation, dealing with basic survival issues. So, perhaps his words will have new meaning for us as we begin to face some basic survival issues. His words of assurance of God's provision are connected to his calling people into a community of caring and sharing. (For example, in the Gospel of Luke, chapter 12, verses 22-34, and the Gospel of Mark, chapter 10, verses 17-31.)

Look at your own circles of influence and invite your friends, family, faith community, work and social circles to study these concerns with you, and to begin to envision together how we all might live, work, pray and play together in ways which might help to create a viable future for the next generations.

***"I am only one, but still I am one. I cannot do everything,
but still I can do something; and because I cannot do everything
I will not refuse to do the something that I can do."***

Edward Everett Hale

BOOKS

1) *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. (available at St Pete Library)
This is the book which shook me up and propelled me into the initial nine months of study which culminated in the first version of this paper. I needed to discern how I had missed seeing the severity of these dangers in all my long-term study of justice and peace issues. This book can serve as a "therapeutic intervention" for our culture, which, I have concluded, is trapped in a consumeristic delusion of never-ending growth and progress. However, I am concerned that without a grounding in spirituality, reading this book could push some people to the edge of despair. So I encourage you to also read at least one of the books listed below which include the spiritual dimension. **(For an article adapted from this book: <http://www.commondreams.org/views05/0413-28.htm>)**

While his predictions about our immediate to long-range future are scary, he does offer some hope: "If I hope for anything from this book, it is that the American public will wake up from its sleepwalk and act to defend the project of civilization. Even in the face of epochal discontinuity, there is a lot we can do to assure the refashioning of daily life around authentic local communities based on balanced local economies, purposeful activity, and a culture of ideas consistent with reality. It is imperative for citizens to be able to imagine a hopeful future, especially in times of maximum stress and change. I will spell out these strategies later in this book." (page 2) (The emphasis on developing local communities of mutual support is repeated in nearly all of the resources I have read in this study.)

Until I read this book I had no idea how utterly dependent every aspect of our lifestyle is on cheap oil and natural gas, including nearly every aspect of our access to food. He states that since humans started using "conventional nonrenewable liquid oil" "the world has burned through roughly 1 trillion barrels of oil, half the total there ever was, representing the easiest-to-get, highest-quality liquids. The half that remains includes the hardest to get, lowest-quality liquids, semisolids, and solids...The world is now using 27 billion barrels of oil a year. If every last drop of the remaining 1 trillion barrels could be extracted at current cost ratios and current rates of production---which is extremely unlikely---the entire endowment would last only another thirty-seven years. In reality, a substantial fraction of the remaining half of the world's total oil endowment will never be recovered" (page 66) in part because it will take more energy to get the oil out of the ground than the energy that can be produced by that oil. Natural gas supplies are also quite limited. Coal is more abundant, yet most of our technologies can't easily use coal-produced energy, and even when we can use coal that use exacerbates the climate crisis immensely. Since many scientists and environmentalists are now telling us we need to turn the carbon emissions around drastically and that we have only 1-2 decades to make major changes or face catastrophe, we clearly can't turn to coal to save us.

Kunstler outlines two wildly differing positions regarding our energy future: 1) the "cornucopians" who assert "that humankind's demonstrated technical ingenuity will overcome the facts of geology" and 2) the "die-off" crowd who "believe that the carrying capacity of the planet has already exceeded 'overshoot' and that we have entered an apocalyptic age presaging the imminent extinction of the human race." (pp 4-5)

He takes his position "somewhere between these two camps, but probably a few degrees off center and closer to the die-off crowd. I believe that we face a dire and unprecedented period of difficulty in the twenty-first century, but that humankind will survive and continue further into the future---though not without taking some severe losses in the meantime, in

population, in life expectancies, in standards of living, in the retention of knowledge and technology, and in decent behavior. I believe we will see a dramatic die-back, but not a die-off. It seems to me that the pattern of human existence involves long cycles of expansion and contraction, success and failure, light and darkness, brilliance and stupidity, and that it is grandiose to assert that our time is so special as to be the end of all cycles (though it would also be consistent with the narcissism of baby-boomer intellectuals to imagine ourselves to be so special). So I have to leave room for the possibility that we humans will manage to carry on, even if we must go through this dark passage to do it. *We've been there before.*" (p5)

In his epilogue (written Dec 2005-Feb 2006) he writes that after the book was published he was asked by college kids in lecture halls when the long emergency might really get under way, and his answer was "I think we are *in the zone*". (p309)

2) *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). 22 authors contribute essays exploring voluntary simplicity as a path to wholeness and abundance. If you have time to read only one of these books, this one "guides you through a lot of territory: from time, money, consumption, and economics, to food, history, theology and community" (p. 217), and environmental concerns. It also includes a study guide for small groups.

In one of the essays, "Christian Faith and the Degradation of Creation", John B. Cobb, Jr. contrasts the global economic system's view of human nature ("we are individuals-in-a-market") with the Christian view ("we are persons-in-community"). "...if we are persons-in-communities rather than individuals-in-markets, the goal of the economy should be the building up of communities rather than the expansion of markets." (pp 86-87) He demonstrates ways in which the current "system is inherently unsustainable. The sustainable alternative is one in which smaller and smaller regions produce more and more of the goods they need closer and closer to where they are consumed. These economies will contribute little to the greenhouse effect and will survive the exhaustion of oil." (p87)

3) *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. "Thom Hartmann's comprehensive book, originally published in 1998, has become one of the fundamental handbooks of the environmental activist movement. Now, with fresh, updated material (2004) and a focus on political activism and its effect on corporate behavior, (this book) helps us understand---and heal---our relationship to the world, to each other, and to our natural resources." (back cover) Writing from a different framework than Kunstler, Hartmann comes to many of the same conclusions regarding the dangers we face. Yet he offers more hope for transformation, based on his study

and practice of spirituality.

"In the opening chapters of this book, I pointed out how our lifestyle and, indeed, our entire worldwide modern civilization are possible only because we're rapidly using up a 300-million-year-old non-renewable resource: ancient sunlight, principally in the form of oil, but also coal and gas. I also cited figures that indicated that this resource---at current rates of consumption---will run out in our or our children's lifetimes.

"The way it'll most likely play out, though, is nowhere near that simple. We won't just one day suddenly wake up to a world of dry gas pumps and grounded jetliners. Instead, as oil becomes progressively less available, its price will rise. This rise in price will affect the price of everything made from or with oil---from plastics to manufactured goods to the food we eat produced by oil-powered farm machinery and transported in oil-powered trucks and trains.

"As it did during the oil crisis of the early 1970s when oil prices temporarily shot up, this will produce economic crises, exacerbate the gap between the rich and poor, and stress the social fabric of countries worldwide.....Whatever the details of the way increasing oil scarcity will affect the world, one thing is certain: people will be forced to use less oil. Because of this, the 40-years-and-we're-out prediction is unrealistic. Instead, ***sometime in the next decade or two***, as oil wells begin to run dry around the world or countries decide to hoard the reserves they still have, rising oil prices will force consumers and nations into less oil-intensive ways of living. ***While we still have a chance, let's use what energy resources we have to develop renewable alternatives.***" (pp292-293, emphasis added)

"Much of this book has been devoted to how bad things are, how disastrous they could become (although it is optimistic compared to some), and how we have arrived at this crisis in the history of the world and the human race. It's been a large part of this book, because it's really a story that spans five to ten thousand years. In order to fix the future, we must understand the past.....Part III shows a bright hope for a warm and positive future. You'll learn specific tools and techniques, ways you can change your world and the world around you." (p230) The topics are grouped into these categories: Transform ourselves, change our technologies, change how we think of and use science, reconnect to the wisdom of our ancestors, build communities that work, transform culture by transforming politics.

4) *The Ravaging Tide : Strange Weather, Future Katrinas, and the Coming Death of America's Coastal Cities*, Mike Tidwell, Free Press, 2006. (available at the St Pete Library). ***This book speaks loudly, especially to those of us here in Florida!*** If you are still unconvinced about climate change, read this 180 page book.

This author had predicted in his 2003 book, *Bayou Farewell*, that a storm like Katrina was coming that would destroy New Orleans, because of human actions.

"Now I beseech readers to trust me when I say Houston and Tampa and New York City and Baltimore and Miami are in equally deep trouble. If you want to know what disasters these cities will be frantically fighting against fifty to seventy-five years from now, just turn on your television. Look at New Orleans today. That's the future. Yet a full year after Katrina hit, we are still ignoring that storm's biggest lesson. We continue to turn a blind eye to global warming the same way we once ignored the dire pleas for stronger levees in Louisiana. History is repeating itself on the largest scale imaginable. The pages that follow will make clear that all of America---and indeed the whole planet---is now like a low-lying land behind broken and insufficient levees, and the water is coming up fast.

"But, thankfully, there is a plan to get us out of this mess just as there was once a viable plan to prevent Katrina's worst impacts. It involves the seemingly unlikely aid of hybrid cars and modern windmills and solarized homes. Clean energy is the solution to global warming, and clean energy is as widely available to us today as the dirt below our feet for filling sandbags. We just have to pitch in and pick up our shovels and get to work---right now." (pp5-6)

"If this book leaves but one major impression on you, I hope it is this: We have almost no time left. To avoid the worst impacts of global warming on the world's poor and on ourselves, we have just a few years to take major action, maybe only ten, as asserted by NASA's James Hansen and others. And given the great momentum built into our fossil fuel economy, with all the stubborn cultural and political attachments that connect us to this energy way of life, the task before us is very, very tall indeed. Some have likened it to taking an aircraft carrier moving at full speed and trying to turn it around on a dime. But this we must do if we are to avoid the fate of civilizations past, where societies collapsed in quick lockstep with the great ecological collapse all around them." (pp176-177)

"It's time to realize, in short, that nearly all of our greatest problems as a nation---in the realms of health, national security, the economy, the environment---flow directly from our national energy choices. Once we recognize this reality fully, then the revolution will begin in earnest. But global warming trumps all the other ills by a mile. Which is why human beings all across the globe and for literally *thousands* of years to come will remember us. They will remember those of us alive right now, at the turn of the twenty-first century, because this is the moment it became irrefutably clear that the earth's temperature was spiking. They will remember us because either we did nothing to stop the rising heat, thus plunging all later generations into agricultural, ecological, and social chaos, or they'll remember us because we did the right thing, making the revolutionary switch to clean energy in time, avoiding future hunger and monster hurricanes, malaria and sea-level rise." (p179)

5) *An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It* (Paperback) , Al Gore, 2006. The book version has

more info than the DVD, especially in the "what can we do about this?" section. (Link:<http://www.climatecrisis.net/takeaction/>) This book is much easier to read and comprehend than many of the others, in part because of really good graphics, photos, charts. My mind doesn't have a scientific bent and yet I was able to begin to understand the science behind global warming as I read this book. The DVD is well-worth viewing.

6) *The Weather Makers : How Man is Changing the Climate and What it Means for Life on Earth* Tim Flannery; Atlantic Monthly Press, 2005. (available as book and audiobook-CDs- at St Pete Library). ***The audiobook-CD set is a great resource for those who find reading difficult.***

See Web-site #11 below for an article by Dr. James Hansen in which he reviews this book and ***An Inconvenient Truth***, along with 2 other books, and offers his conclusions. Dr. Hansen is referred to in book #4 as "**the Paul Revere of global warming**" and in Bill McKibben's article in "Sojourners" Magazine, July 2007, (see #14 book resource below) as "our foremost climate scientist".

7) *Stormy weather : 101 Solutions to Global Climate Change* , Guy Dauncey with Patrick Mazza : New Society Publishers, 2001. (available at St Pete Library). Also, see related web-site for quotes from the book:

<http://www.earthfuture.com/stormyweather/quotes/#a>

The solutions are grouped into sections for individuals, citizens' organizations, cities/towns/counties, businesses and organizations, energy companies, auto companies, states/provinces, national governments, developing nations, and global solutions. So this can be a useful handbook as we join with others to make changes.

"In case the climate crisis is not enough to persuade us to change, however, mother nature has another surprise in store: the world's oil supply is about to peak and then start running out." (p6) "This book is about finding solutions to the world's climate crisis. If you were looking for an additional reason to stop using fossil fuels, the oil crisis is arriving just in time. We will soon look back with nostalgia on the days when oil was \$30 a barrel. From the planetary perspective, the timing could not be better. The single biggest factor that will encourage a shift to renewable energy, better than all the policies in the world, is higher oil prices." (from the introduction).

"...If we can reduce our emissions by 80% by 2025, and 100% by 2035, the CO₂ will stabilize at 393 ppm, then hopefully start declining. The reason for such critical urgency is that if we are still pumping out greenhouse gases by 2040, the Arctic summer ice will have melted, the permafrost will be pouring out methane and CO₂, the Amazon rainforest will have started to die, and we will be past the point of no return. We need to be really clear about our skills and abilities. We know how to switch fuels, capture landfill gas, and manage farms and forests sustainably. We do *not* know how to fix a broken carbon cycle." (p 53)

8) *The Dream of the Earth*, Thomas Berry, Sierra Club Books, 1988 (there is a

second edition, 2006) From review of the 1988 version: "This volume quite possibly is one of the ten most important books of the twentieth century." (Dr. Donald B. Conroy, President, North American Conference on Religion and Ecology.) Thomas Berry is a Catholic priest, teacher, cultural historian, and "geologist". This book is a collection of his essays. Intellectually challenging reading, it was recommended to me some years ago by one of my friends in the Catholic peace movement. It was only in this recent time of determined study that I was able to draw on Berry's wisdom, to consider the environmental crises within the context of Christian roots, and how the New Story might emerge to help us with a new understanding of those roots. He clearly sees the same threats as the first author, yet his writing is very hopeful.

Here is a quote I value: "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.***" (emphasis mine) (pp158-159). As a psychotherapist, my experience bears this out: rarely do any of us begin to make changes until the pain of living the old way begins to outweigh the feared pain of changes.

"We came into being within the life community through the billions of years that it took to shape a world into which humans could be born. It has been a creative maternal process throughout, with all the violence of the primordial fireball, the supernova explosions, and the volcanic eruptions from within the earth itself. However terrifying these transition moments, they have consistently been birth moments. We might hope that what we are now experiencing is another birth moment..." (page 161-162)

9) *Befriending the Earth: A Theology of Reconciliation Between Humans and the Earth*, Thomas Berry, CP with Thomas Clarke, SJ., Twenty-Third Publications, 1991. This book developed out of a symposium given at the Holy Cross Centre for Ecology and Spirituality by Thomas Berry in dialogue with Thomas Clarke, a Jesuit priest, author, scholar, and social justice theologian. Clarke's responses to Berry's lectures greatly aided me in understanding the ecological framework, since Clarke speaks from the social justice framework out of which I have been working for years. I also appreciate how both of these authors are able to face the "terror of our environmental situation", while still avoiding the trap that I believe ***The Long Emergency*** author falls prey to. Unlike Kunstler's apparent belief that the best we can hope for is that a few of us can create some small communities of survival, Berry and Clarke offer this vision: "Each of us, in our separate ways, is destined to be a significant personality in celebrating the past, grieving over the disasters of the present, and giving birth to

the future." (p132)

From Thomas Berry: "We are involved in a profound cultural pathology. Because we refuse to deal with this cultural pathology, we are in a state of denial. What is needed is a deep cultural therapy. It is like addiction. We are not going to get out of this until we undertake the agonies that drug addicts have to undergo in reforming themselves. As with the drug addict, we can crash without recovery. There is death without renewal. It is within our range of possibilities now to disintegrate many of the major life systems of the planet. God is not going to save the planet if we decide to destroy it. It is time that we got shook up enough to remedy the situation. The main thing, and I find this difficult, is to present the full force of the issue without engendering a deeper paralysis." (p46)

Thomas Berry stresses that while we need to feel the "terror of our environmental situation", we also "have an empowering source of psychic energy: that is the vision of a glorious future, the hope and expectation and attraction that emerges from the possibilities of life. Take again the analogy of the addict. The addict, in order to recover, has to be sufficiently terrorized by the deadly situation to change, and, at the same time, must be attracted by a dream of what an alternative life can be." (p109).

"All the great transition moments are sacrificial moments. Our present transition will not be accomplished without enormous sacrifice....Sacrifice is the idea that whatever is achieved has a price. Something is given, and a response is made....The thing that exists in our times and the root of the tragedy might be considered to be our unwillingness to make the return for what has been given us; the entire industrial system is an effort to bypass the return, the price to be paid for our present comforts. We are trying to take from the earth without giving to the earth. It is that simple. We are taking beneficial resources and giving back poisonous products." (pp132-133)

"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." (p134) "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....We might say that we are into a phase of midwifery, that is, a phase of birthing the new structure of the planet earth." (pp135-136)

In a following section "Women and Sacrifice" he says: "A sense of sacrifice can be disastrous if it is not understood properly....We need to have a strong, personal self, and that is why 'the courage to be' is so important, as Paul Tillich said. The courage to be our individual selves is enormously important...It takes courage to be the person that each of us is, the courage to be unique, different, and assertive in fulfilling our personal destiny, our personal role." (p137-138).

10) *Harvest for Hope: a Guide to Mindful Eating*, Jane Goodall, Warner Books, 2005. Summary from the publisher: "An exploration of the global meaning of food and what all of us can do to exercise power over the food industry and, ultimately, our environment". (available at St Pete Library) (Yes, this is the famous Jane Goodall).

"In 2005 the United Nations issued a rather daunting 'Millennium Report'. After a five-year study, a team of international scientists came to a sobering agreement: Unless we stop the pollution and degradation caused by industrial farming and seriously address overfishing and global warming, we will literally run out of enough resources to feed everyone by the year 2050." (p279) "One of the main threats to our health and the health of our planet is overconsumption. More than a billion of the most poverty-stricken people in the world are suffering and in some cases dying from lack of enough food. Meanwhile, it is estimated that a billion of the wealthiest people in the world are at risk of debilitating diseases and death partly because they are eating too much of the wrong kinds of food." (p247). (Another example, I believe, of how we are all interconnected---and how the lifestyle of we who are rich by global standards hurts us as it harms those who are living in poverty.)

11) *Gaia & God: An Ecofeminist Theology of Earth Healing*, Rosemary Radford Ruether, Harper Collins, 1992. Rosemary Radford Ruether is a professor of theology at Garrett-Evangelical Theological Seminary. Book review quote on back cover: "[Ruether] searches the Western Judeo-Christian tradition for weavable strands of an ecological culture and society...[and] envisions...healthy societies based on a principle of equity." (*Creation Spirituality*)

The fourth chapter "looks at the interrelated contemporary crises of ecological devastation, poverty, and militarism, and asks, is this the new apocalypse, the new story of impending world destruction? How is the way we tell the story of these impending threats and dangers shaped by the heritage of biblical/Christian

apocalyptic? Does this heritage tend to inform certain story patterns: angry judgement juxtaposed with utopian hope? How can we speak of the urgency of global crises without inducing either passivity and hopelessness or unrealistic escapism?" (p7)

In the closing pages, Ruether writes: "The time is short for major changes, if we are to save much of the biotic system of the earth that is in danger. The Worldwatch Institute" (1991 report) "estimates that we have about forty years for major global shifts to be carried out voluntarily (until 2030). After that time major disasters of famine and collapse of life systems, under the pressures of exploitative use, will take place, and there could well be very dangerous militarist and totalitarian responses from threatened elites, as indeed is already happening.

"In speaking about the urgency of the situation before audiences, I am often asked if I am an 'optimist' about the possibilities for change. The assumption behind this question seems to be that we have two ideational stances toward these crises: optimism or pessimism. But I am inclined to think that both these stances get us off the hook. If we are 'optimistic', it suggests that change is inevitable and will happen in the 'natural' course of things, and so we need not make much effort ourselves. Someone else will take care of it. If we are 'pessimistic', change is impossible, and therefore it is useless to try. In either case we have the luxury, as critical but comfortable elites in the United States, to question the present system without being responsible for it.

"What we need is neither optimism nor pessimism, in these terms, but committed love. This means that we remain committed to a vision and to concrete communities of life no matter what the 'trends' may be.....Being rooted in love for our real communities of life and for our common mother, Gaia, can teach us patient passion, a passion that is not burnt out in a season, but can be renewed season after season. Our revolution is not just for us, but for our children, for the generations of living beings to come. What we can do is to plant a seed, nurture a seed-bearing plant here and there, and hope for a harvest that goes beyond the limits of our powers and the span of our lives." (emphasis added) (pages 272-274)

12) *The Wisdom of Wilderness: Experiencing the Healing Power of Nature*, Harper, Gerald G. May, 2006. This book can help us re-connect with our love for the natural world; and, remember, it is love which is the best motivator for us.

This summary is from Shalem Institute, www.shalem.org. Gerald G. May, M.D. (1940-2005) practiced medicine and psychiatry for twenty-five years before becoming a senior fellow in contemplative theology and psychology at the Shalem Institute for Spiritual Formation in Bethesda, Maryland. He was the author of many books and articles blending spirituality and psychology, including *Addiction & Grace*, *The Awakened Heart*, *Care of Mind/Care of Spirit*, *Will and Spirit* and *The Dark Night of the Soul*.

The natural world has a power to inspire the best and soothe the worst in each of us. It also has much to teach us about the wilderness within and the divine presence that is manifest in nature. In this, his last work, beloved author Gerald May offers a memoir and spiritual guide that reveals the great lessons available to us when we retreat from our busy lives to the serenity of the natural wilderness.

The Wisdom of Wilderness expresses the healing and wholeness May received through spending time in the wild—whether hiking, camping, canoeing, fishing, or often, just sitting. Also, May saw that wilderness can be found anywhere—a garden, a park, perhaps in one’s own room, or even in other people. Wherever we find it, it calls to what is natural in each of our hearts, reassuring us that we are part of a bigger creation and teaching us how to make peace with the outer world and with our inner selves.

For May, nature was not something to rise above. The belief that we must dominate and tame all that is wild around and within us is the most fundamental estrangement of Western civilization, long inflicting wounds upon the planet and upon ourselves. But before we can effectively heal the earth, we must somehow recover our own natural wholeness, our own wildness and kinship with nature. We cannot do this healing for ourselves, but only through the “grace of Something or Someone beyond” –and in May’s case, he found this grace in Nature itself.

13) *Toward a Spirituality for Global Justice: A Call to Kinship*, Elaine Prevallet, Ph.D., Sister of Loretto, *JustFaith Ministries*, 2005. In the middle of these 10 months, I pulled this book out to re-read because I needed some inspiration and hope. In 136 pages the author "lays a solid foundation for broadening our sense of justice to include kinship with all members of the community of life on planet Earth, and for living a life of commitment and compassion.... Elaine explores the riches of the Hebrew Scriptures and Christian Gospels...relating them to present times. She emphasizes the value of a group process that probes the inner as well as the outer work required in social activism, highlighting instances of strength and heroism. Written in clear enjoyable prose, this book will lead readers to a new understanding of the demands of social justice in a global economy on an endangered planet." (from back cover).

14) *Christians and the Environment, 2007*, an on-line discussion guide from *Sojourners* <http://www.sojo.net> ("Our mission is to articulate the biblical call to social justice, inspiring hope and building a movement to transform individuals, communities, the church, and the world.") Also *Sojourners* : July 2007 magazine (<http://www.sojo.net/index.cfm?action=magazine.home>) includes a very good article by Bill McKibben, a journalist who has written several books related to the environmental crises, including *The End of Nature: Tenth Anniversary Edition*, 1997 and, in 2007 along with the Step It Up Team, *Fight Global Warming Now: The Handbook for Taking Action in Your Community*, 2007, as well as books 15 and 16 below.

In the *Sojourners* article, "Stepping It Up to Save the Earth" McKibben writes with

hope of the growing movement of a wide variety of people and groups. Yet he also cautions: "Whatever we do won't be enough to 'stop global warming'. The planet's already getting hotter---now we're just trying to keep things from getting catastrophic. The window even for that task narrows constantly; NASA's Jim Hansen, our foremost climate scientist, has given the world *less than a decade* to reverse the flow of carbon into the atmosphere or else cross the line into impossible climate chaos, what he calls a 'totally different planet'." (page 18, emphasis added) (see web-site #11 below for the article by Dr. Hansen explaining his "less than a decade" assessment.)

Book Additions since July 2007

15) *Deep Economy: The Wealth of Communities and the Durable Future*, Bill McKibben, Times Books, 2007. Available at St. Petersburg Public Library. From book cover: "The animating idea of *Deep Economy* is that we need to move beyond 'growth' as the paramount economic ideal and pursue prosperity in a more local direction, with cities, suburbs, and regions producing more of their own food, generating more of their own energy, and even creating more of their own culture and entertainment. McKibben shows this concept blossoming around the world with striking results....For those who worry about environmental threats, he offers a route out of the worst of those problems; for those who wonder if there isn't something more to life than buying, he provides the insight to think about one's life as an individual and as a member of a larger community."

One of the fascinating areas this book explores is the summary of recent research regarding the connections between wealth and happiness. e.g. Up to about \$10,000 per capita income there is a correlation to increased happiness; after that the correlation disappears! And an annual poll of Americans begun after World War II shows that "the proportion of respondents saying they were very happy peaked sometime in the 1950s and has slid slowly but steadily in the years since." (p.117). The author also understands that "the poor world *is* too poor...The planet should be able to produce enough chairs, enough basic educations, enough refrigerators to keep vaccines cool. These things will require the burning of fossil fuel and will thus send more carbon into the atmosphere. If we Americans can use less coal and gas and oil, we'll in effect free some of the atmosphere to absorb the carbon that the poor world must emit to meet basic needs. And, we should do more than that: having become rich by filling the air with our effluents, we should share some of that wealth with the developing world in the form of aid and technology. You can even put a number on how much money we're talking about. If you value carbon at current rates, each American owes the rest of the world between \$273 and \$1,086 a year for the privilege of polluting more than our fair share."

From the Afterword: "I've done my best to make this book properly hopeful—tried to suggest ways of running our economy that would waste less energy, spew less

carbon, and produce more satisfaction. I've tried, too, to show that such a future is not just important and desirable, but possible....I can't close this book, however, without adding that they (the new models) may also be necessary for human survival, and that change must come sooner rather than later." (p227)

"Local economies can play an important role in reducing these problems. If we grew most of our food close to home, we'd use far less energy in the process, helping alleviate both oil shortages and climate change. But even so, it's becoming increasingly clear that it's too late to ward these crises off altogether. They're coming at us very fast.

"So here's the punch line: the movement toward more local economies is the same direction we will have to travel to cope with the *effects* of these predicaments, not just to fend them off....This sounds scary. It *is* scary. But one of the reasons I spent so much time showing that local economies equal community, which in turn equals a better shot at deep satisfaction, was to demonstrate that it's not *just* scary. It's also appealing." (p231)

16) *Hope, Human and Wild: True Stories of Living Lightly on the Earth*, Bill McKibben, Little Brown & Co, 1995. Available at St. Petersburg Public Library. Detailed, engaging and encouraging stories of positive changes being made in Northeast, US; Kerala, India; and Curitiba, Brazil.

17) *The Great Work: Our Way Into the Future*, Thomas Berry, Bell Tower, 1999. See Books 8 & 9 above for information about this author. "The Great Work now, as we move into a new millennium, is to carry out the transition from a period of human devastation of the Earth to a period when humans would be present to the planet in a mutually beneficial manner. This historical change is something more than the transition from the classical Roman period to the medieval period, or from the medieval period to modern times. Such a transition has no historical parallel since the geobiological transition that took place 67 million years ago when the period of the dinosaurs was terminated and a new biological age begun." (p. 3)

"The Great Work before us, the task of moving modern industrial civilization from its present devastating influence on the Earth to a more benign mode of presence, is not a role that we have chosen. It is a role given to us, beyond any consultation with ourselves. We did not choose. We were chosen by some power beyond ourselves for this historical task. We do not choose the moment of our birth, who our parents will be, our particular culture or the historical moment when we will be born. We do not choose the status of spiritual insight or political or economic conditions that will be the context of our lives. We are, as it were, thrown into existence with a challenge and a role that is beyond any personal choice. The nobility of our lives, however, depends upon the manner in which we come to understand and fulfill our assigned role.

"Yet we must believe that those powers that assign our role must in that same act bestow upon us the ability to fulfill this role. We must believe that we are cared for and guided by these same powers that bring us into being." (p. 7)

Chapters include an overview of "the Earth Story", "The University" (how education will need to change to prepare our young people for The Great Work), "the Corporation Story", and "the Petroleum Interval" (a short, helpful overview of the rapid depletion of petroleum deposits and the harmful effects of our heavy use of petroleum products).

18) *Animal, Vegetable, Miracle: A Year of Food Life*, Barbara Kingsolver with Steven L. Hopp and Camille Kingsolver, HarperCollins, 2007. Available at St. Petersburg Public Library. From the web-site:

<http://www.animalvegetablemiracle.com/> "Part memoir, part journalistic investigation, this book tells the story of how our family was changed by one year of deliberately eating food produced in the place where we live. Barbara wrote the central narrative; Steven's sidebars dig deeper into various aspects of food-production science and industry; Camille's brief essays offer a nineteen-year-old's perspective on the local-food project, plus nutritional information, meal plans and recipes." Barbara is one of my favorite writers; beautiful use of images and of humor. Steven's scientific explanations are clear and pithy.

Web-sites

Faith-based:

1) a) <http://www.usccb.org/sdwp/ejp/climate/> **The U.S. Conference of Catholic Bishops' Faithful Stewards of God's Creation: A Catholic Resource for Environmental Justice and Climate Change** "*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.*" (Global Climate Change: A Plea for Dialogue, Prudence and the Common Good, US Catholic Bishops, 2001) "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.

2) <http://www.nrpe.org/> : "**The National Religious Partnership for the Environment is an association of independent faith groups across a broad spectrum:** 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. Each partner — in common biblical faith but drawing upon its distinctive traditions — is undertaking scholarship, leadership training, congregational and

agency initiative, and public policy education in service to environmental sustainability and justice. **Together, they seek to offer resources of religious life and moral vision to a universal effort to protect humankind's common home and well-being on Earth.** Click on "Statements and Activities" to find extensive resources from Jewish, Catholic, Mainline Protestant, Evangelical, Interfaith partners.

3) 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**.

4) <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 His 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.

5) <http://www.faith-commongood.net/gss/spaces.asp> **Greening our Worship Spaces** Case studies of faith communities who have greened their worship spaces.

6) <http://www.webofcreation.org/Manuals/index.htm> : **Become a Green Congregation: Transforming Faith Communities:** The materials ... are designed to train a small group of lay people and clergy to bring care for creation into the full life and mission of your congregation. Earthkeeping Pledge/checklist

7) http://www.ipj-ppj.org/Reflections%20-%20Advocacy%20Suggestions%20-%20Lesson%20Plans/12_steps_for_becoming_friends_wi.htm **12 Steps for Becoming Friends with the Earth**, written by Jim McGinnis, a long-time Catholic teacher of peace and justice, **great resource for parents/teachers to use with children.**

Full essay for adult study is at: <http://www.ipj-ppj.org/Reflections%20-%20Advocacy%20Suggestions%20-%20Lesson%20Plans/Stewards%20of%20God's%20Gifts.htm> **"Stewards of God's Gifts"** The basic vision and call to stewardship, from the Gospels and Brian Swimme's new cosmology; applying this vision and call to our personal lives in terms of our talents, time, treasure and children.

Fair Trade and Green Products; Other ways to use our economic power to create change:

8) <http://www.coopamerica.org/>: "**Co-op America** is a not-for-profit membership

organization founded in 1982. Our mission is to **harness economic power**—the strength of consumers, investors, businesses, and the marketplace—to **create a socially just and environmentally sustainable society.**" I have been a member for some years, lots of support and ideas for our ongoing changes.

Their programs include: Living Green, Green Energy, Fair Trade, Climate Action, Wood Wise, Boycotts, Sweatshops, Responsible Shopper, and Shop & Unshop.

<http://www.coopamerica.org/pubs/caq/articles/Spring2008/HealYourHome.cfm>.

This resource includes a wealth of information called "The Heal Your Home Center".

<http://www.coopamerica.org/PDF/CAQ70.pdf> *Co-op America Quarterly: Fall 2006: **Climate Solutions.*** Helpful **magazine-type resource for solutions.**

<http://www.coopamerica.org/pubs/greenpages/> : "**The National Green Pages™** is a directory listing nearly 3,000 businesses that have made firm commitments to sustainable, socially just principles, including the support of sweatshop-free labor, organic farms, fair trade, and cruelty-free products."

<http://www.coopamerica.org/socialinvesting/> : "**What is social investing?** Integrating your personal, social, and environmental concerns with your financial considerations is called socially responsible investing (SRI). SRI helps you meet your financial goals while ensuring that your investments have a positive impact on people and the planet."

9) <http://www.gaiam.com/> Gaiam is a provider of information, goods and services to customers who value the environment, a sustainable economy, healthy lifestyles, alternative healthcare and personal development.

10) <http://www.crsfairtrade.org/> Catholic Relief Services Fair Trade program

The fair choice is the right choice. The daily decisions you make as a consumer can make a real, positive difference in the world. When you choose to buy fair trade products you are making a strong connection with hardworking, but impoverished workers around the world. Our CRS Fair Trade network guarantees fair wages to disadvantaged artisans, farmers and workers. It also provides the technical and financial assistance that poor people so desperately need but so rarely get in the conventional trading system. Team up with us. Buy fair trade products and you return human dignity to people just like you.

Other resources:

11) http://www.climateemergency.org/joomla/index.php?option=com_content&task=view&id=45&Itemid=104 **The Threat to the Planet** July 13, 2006 New York Review of Books

By: DR. JAMES HANSEN (reviewing *The Weather Makers* by Tim Flannery, *Field Notes from a Catastrophe: Man, Nature, and Climate Change* by Elizabeth Kolbert, *An Inconvenient Truth* (book and movie) by Al Gore. **He is the scientist whom Mike Tidwell** (author of *The Ravaging Tide*, listed above) **calls "the Paul Revere of global warming"**. Jim Hansen is Director of the NASA Goddard Institute for Space Studies and Adjunct Professor of Earth and Environmental Sciences at Columbia University's Earth Institute. His opinions are expressed here, he writes, "as personal views under the protection of the First Amendment of the United States Constitution."

12) <http://www.ipcc.ch/> **The Intergovernmental Panel on Climate Change**

(IPCC). This site holds the reports which have made the news in 2007, as their scientific findings on global warming validate the long-held concerns of environmentalists.

13) <http://www.fightglobalwarming.com/page.cfm?tagID=135> "Burning fossil fuels to power our homes and run our cars creates global warming pollution. Big and small changes can add up and make a real difference in the **fight against global warming.**" Click on "hand-outs to share" for some **Tip Sheets to Print and Share, especially one for kids.** Sign up for **updates and action alerts.**

14) <http://www.fsec.ucf.edu/en/consumer/index.htm> **Florida Solar Energy Center** (FSEC), a research institute of the University of Central Florida. "As the state of Florida's energy research institute, FSEC conducts research in Building Science, Photovoltaics, Solar Thermal, Hydrogen and Alternative Fuels, Fuel Cells and other advanced energy technologies."

15) <http://www.cleanenergy.org/inYourState/subpage.cfm?ID=24> **In Florida,** Southern Alliance for Clean Energy is working to maintain support among our federal decision-makers like Senators Martinez and Nelson to **support the strongest possible four-pollutant legislation that would include mandatory reductions of CO2 from coal-fired power plants.** Download the "Global Warming Pollution in Florida Fact Sheet".

Web-site Additions Since July 2007

16) <http://www.flacathconf.org/AdvocacyAreas/SocialConcerns/Environment/index.htm> Cultivating Care for All Creation (Commentary and Parish Action Guide) from the Florida Catholic Conference, October 2006.

17) <http://www.catholicsandclimatechange.org/> *"With other national Catholic partners, this Coalition seeks to contribute a distinctive and authentic Catholic voice to the public debate...and encouraging the Catholic community to become involved in practical and public policy remedies to address climate change."*

18) http://www.energystar.gov/index?c=congregations_guidebook.congregations_guidebook Environmental Protection Agency's Energy Star "Putting Energy into Stewardship Congregations Guide".

19) <http://www.nrdc.org/action/tips.asp> National Resources Defense Council Action Center: lots of resources for personal, family and group actions.

20) http://www.stopglobalwarming.org/sgw_takeaction.asp **"This is a movement about change, as individuals, as a country, and as a global community."** On this web-site you can sign up for their email reports, you will find a list of Action Tips and The Stop Global Warming calculator shows you how much carbon dioxide you can prevent and how much money you can save by making those changes in your life.

21) <http://www.ase.tufts.edu/gdae/Pubs/rp/FloridaClimate.html> **Florida and Climate Change: The Costs of Inaction.** November 2007. The Executive Summary of the study is 7 pages. Authors compare "rapid stabilization" and "business-as-usual" scenarios.

Copied on recycled paper.