

CLIMATE WITNESS PROJECT

Op-eds

August, 2015 – March, 2016

Christian Reformed Church in North America

<http://justice.crcna.org/sites/default/files/Climate%20Witness%20Project.pdf>

Table of Contents

Huffington Post	Richard L. Killmer	Page 3
Des Moines Register	David Schelhaas	Page 6
Grand Rapids Press	Kyle Meyaard-Schaap	Page 8
Holland Sentinel	John P. Tiemstra	Page 10
Newark Star-Ledger	Sarah Clark	Page 12
Hamilton Spectator	Henry Brouwer	Page 14
Albuquerque Journal	Mike De Young & Rick Kruis	Page 16
think Christian	Clayton D. Carlson	Page 18
CRC Network	Clayton D. Carlson	Page 20
CRC Network	Barry Meyer	Page 22
CRC Network	Joe Myohan Oh	Page 25
CRC Network	Jacquelyn Vanden Born	Page 28
CRC Network	David Flikkema	Page 31
CRC Network	Lindsay Vander Hoek	Page 34

HUFFINGTON POST

August 18, 2015



Rev. Richard L. Killmer

Special representative on environmental issues to the Office of Social Justice of the Christian Reformed Church in North America

Why People of Faith Care About the Green Climate Fund



The southeast region of Florida is considered one of the areas most vulnerable to the impacts of global climate change and sea level rise. Consequently, the City of Miami Beach has developed adaptation strategies seeking to respond to this prediction. The city's Stormwater Management Master Plan is the first of its kind in the region.

The people of Miami Beach are trying hard to protect their city. Think of Miami Beach under water. It is a scary thought.

Fortunately for Miami Beach, however, the city has access to financial and personnel resources to respond to catastrophes. Yet, consider the globe's poorest nations. Bangladesh, for instance, a coastal nation in Asia, may experience a three-foot rise in sea level according to the [Climate Change 2014 Synthesis Report Summary for Policymakers](#), prepared by

Intergovernmental Panel on Climate Change, an international group of climate scientists. If that happens, one-seventh of its territory would flood.

The tiny Pacific island nation of Kiribati became the first country to declare that global warming is rendering its lands uninhabitable, asking for help in evacuating its population. Such a rise would be enough to put large portions of the country literally underwater. Saltwater intrusion into the water table threatens to leave a significant number of Kiribati's 100,000 residents with nothing to drink, according to a [recent report published by Scientific American](#).

These countries are also facing the same fate as Miami Beach, but they don't have the money or the human resources they need to respond effectively. Climate change affects all, but it does not affect us equally: the poor, both here in the U.S. and abroad, are often the hardest hit by its dangers and often least able to deal with it. In poor countries, climate change is already impacting economic growth, health, water availability, food production, and ecosystems.

A core aspect of addressing global climate change is mitigating it - reducing the amount of greenhouse gases that are emitted by the wealthy countries. We also need to engage in adaptation techniques - responding to the realities that climate change has already caused.

Among the similarities of the three Abrahamic religions, Christianity, Judaism and Islam, two are particularly significant in developing a faithful response to the danger of climate change. Each of these religions cares deeply about poor people and requires adherents to meet their needs. Abrahamic faiths also urge believers to take good care of and protect God's creation. Genesis 2:15 says, "The Lord God took the man and put him into the Garden of Eden to till it and keep it." As Pope Francis stated in his recent encyclical on the environment, this Genesis passage requires human beings to take responsibility for creation and not to misuse it.

The impacts of climate change must be addressed to avoid undermining or reversing the hard-won gains in building economies, wealth and opportunity in poor countries, especially those in vulnerable regions like Sub-Saharan Africa, Bangladesh and islands like Kiribati.

The Green Climate Fund (GCF) is a new multilateral fund designed to address the critical mitigation and adaptation needs of developing nations with the aim to foster resilience and low-emission development.

Initially conceived during the Copenhagen climate change negotiations in 2009, the GCF is intended to be the leading international climate fund to maximize funding for these purposes. To date, a total of \$10.2 billion has been pledged toward the Fund's initial capitalization from more than 30 countries. The United States has committed \$3 billion, and Canada has committed \$300 million. Other countries have joined as well.

Providing funding to the Green Climate Fund is an essential step to support a climate change agreement by all of the nations of the world at the UN climate negotiations in Paris in December. The GCF is needed to fulfill a promise made by developed countries in 2009 to mobilize \$100 billion annually for climate solutions by 2020.

Here is the challenge: President Obama pledged \$3 billion and asked Congress for the first \$500 million for 2016, promising to urge Congress to appropriate the rest over the next five years.

Though the Senate indicated initial support for the Green Climate Fund, Congress is bogged down in the appropriations process. Now is the time for Congressional leaders to clear the path for the President to ensure that the \$500 million is given to the GCF.

It is urgent that people of all faiths contact their members of Congress to urge them to do the right thing and provide this money to poor nations. Taking care of creation and meeting the needs of the poor are too important to our religious beliefs to ignore these urgent tasks.

http://www.huffingtonpost.com/rev-richard-l-killmer/why-people-of-faith-care-about-the-green-climate-fund_b_8004018.html

Des Moines Register

It's time for Christians to act for Earth

By David Schelhaas

In the Biblical creation story, God looks at what he has made and says, "That's Good. That's Good. That's Good." And it *was* good on planet Earth, nestled in what seemed the sweetest location for life in all of space, with a temperature and an atmosphere perfectly designed to support human life. I am a Christian, and I believe that God created the Earth with these properties so that His children could flourish. One need only look at God's other planets — at Mars with its frigid and lifeless atmosphere, Venus with its unbearable heat and CO2 levels — to know the importance of the delicate balance of atmosphere. But we have disrupted that balance that God created.

Climate change is occurring and the average surface temperature of the Earth in the last 200 years has risen significantly. Our use of CO2 producing fossil fuels and other greenhouse gasses has altered the atmosphere and we are destroying this loveliest of planets. Glaciers are melting, oceans are dying, species are disappearing at alarming rates, and deserts are spreading.

If we are losing God's Earth, then why do so many Christians — particularly those running for public office — remain quiet?

We have heard a lot these past weeks, though not from many of our political leaders, about the Paris Conference on Climate Change that finished this month. Conference representatives from 195 nations approved a historic pact to slow down and eventually halt global warming.

What they agreed upon is remarkable, in some cases exceeding original goals. For example, the nations had hoped to develop plans to assure that the average temperature did not increase by more than 2 degrees Celsius above pre-industrial levels. But, in fact, they committed to hold temps *below* 2 degrees Celsius, and to strive for no more than a 1.5-degree increase above pre-industrial levels.

Another part of the pact requires rich nations to provide support to developing nations as they attempt to curb greenhouse gas emissions. For example, the United States has pledged \$3 billion to the Green Climate Fund, a fund that pays for renewable energy projects in developing countries. The richer nations, including the United States, have pledged to mobilize \$100 billion by 2020.

Too many politicians in America will oppose that part of the pact. They might ask, "Why should the United States do that? Why is it on us?" Yet almost all of these politicians claim to be followers of Jesus, who said, "To whom much is given, much shall be required."

Highly developed, wealthy nations like the United States, which have polluted longer than the developing nations, have a moral obligation to help poorer nations phase out fossil fuels and replace them with renewable energy sources.

I am by no means alone as a Christian who is passionate about reversing the most damaging effects of climate change. My denomination, The Christian Reformed Church, sent representatives to Paris because they believe that wealthy people have obligations to the poor. They also believe that God has commanded all human beings to tend and care for this lovely garden we call Earth.

In its formal position on climate change, my church says what has been echoed by people of other faiths around the world: “Human-induced climate change is an ethical, social justice and religious issue and poses a significant threat to future generations, the poor and the vulnerable. Therefore principle compels us to take private and public action to address climate change.”

As the Paris conference was beginning, Pope Francis urged all nations to seek to achieve the conference goals. The pope said it would be “catastrophic” if special interests prevailed over the common good, noting that politicians often fail to do enough to combat global warming.

It is time for ordinary folks, especially Christians whose scriptures tell them that God loves the Earth and calls them to care for it, to become more active in their stewardship of it. It is time to imagine a world renewed, time to promote restoration rather than destruction.

If you desire this, if you wish the best for your grandchildren, then [write your member of Congress](#), speak out when you see a politician on the campaign trail, demand that they support the goals and commitments of the Paris Conference.

David Schelhaas is a retired teacher and a member of Covenant Christian Reformed Church in Sioux Center.

<http://www.desmoinesregister.com/story/opinion/columnists/iowa-view/2015/12/24/s-time-christians-act-earth/77831930/>

Grand Rapids Press

Why Christians should hope for a global climate change agreement in Paris

By Kyle Meyaard-Schaap

Leaders from across the world have converged on Paris this week for the Conference of Parties 21 (COP 21) meeting, an international gathering to address climate change and our progress toward protecting the planet. They have come together with the goal of setting a new climate accord to guide the global community in our work toward a sustainable future. This is a meeting that matters, for Americans, for Michiganders, for Christians – for all of us.

I am here with a delegation from the Christian Reformed Church in North America, seeking to bring the needs of my community and the values of my faith to this important event. As someone who has witnessed and participated in the environmental movement for a long time, I know to be skeptical and I know to expect some disappointment, but I can't help but watch the events unfolding in Paris with a deep and abiding sense of hope.

The progress toward global action on climate change in recent months has been tectonic. In September of last year, the largest climate march in history took to the streets in New York City, bringing over 400,000 scientists, mothers, students, and people of faith together to demand that our governments address the realities of climate change that are impacting the poor and threatening our future. In November of last year, the U.S. and China announced an agreement to limit their carbon emissions, surprising experts, advocates, skeptics, and pundits alike.

A week later, at the start of the G-20 summit in Brisbane, pledges from both the U.S. and Japan of \$3 billion and \$1.5 billion USD respectively to the Green Climate Fund shocked everyone all over again. Pope Francis threw his moral weight behind the movement this past summer with his landmark encyclical *Laudato Si'*. And just last month, President Obama rejected TransCanada's permit to construct the Keystone XL pipeline, marking the first time that the leader of any nation has explicitly cited climate change the reason for rejecting a major energy project.

These are significant developments. The movement toward a concerted, global response to climate change has been sputtering for decades. There have been glimmers of hope at previous climate summits in Kyoto and Copenhagen, but they have always been met with disappointment and disillusionment. But it feels different this time. Political will to address climate change continues to grow, not only in Washington but around the world as the power and the passion of the grassroots seem to have finally matured into full-flowered movements with significant achievements under their belt.

Sure, the progress of the last year or so is no panacea for our global climate woes. There is much hard work still to be done to secure more agreements, more pledges, and more compromise. Because of this progress, however, the world has converged on Paris at the end of the month with something new animating our efforts toward a global climate accord: hope.

How fitting then, that COP21 is occurring during Advent – that season when Christians around the world wait in anticipation for the appearing of Christ; the season in which our hope seems most pronounced; most plaintive.

We wait in Advent, but we do not wait without hope. We wait because there is something coming worth waiting for. We wait, but we are not passive. We wait with hope and we wait with action. It is no secret that Christians have all too often allowed our discussions about climate change to be directed by partisan ideologies of fear rather than sound science and our biblical mandate to care both for creation and for the least of these — but it does not have to be so.

If those of us who confess Christ as Lord allow ourselves to be directed not by fear or political talking points, but by our divine calling to be both stewards of the Earth and lovers of our neighbor, the common ground in the church on climate change becomes expansive. We can again begin to value the good creation of a good God and can take necessary steps to care for it and for the people that are degraded by its degradation. And even when all hope seems lost, we will not falter, for we are an Advent people. We are a people who know what it is to wait; a people formed by the knowledge that it is in the deepest darkness of our uncertainty that God brings about his most unexpected purposes for his world.

The world is gathered in Paris at the end of this month with a significant opportunity to reach a global agreement aimed at addressing climate change. What if the Conference in Paris, rather than joining the infamous ranks of Durbin and Copenhagen, goes down in history as something different? Paris, when the world, spurred on by the momentum of the past year, rose above cowardly acts of terror meant to divide and finally came together to get serious about climate change. Paris, when Christians of all stripes put their differences aside and stood united in witness to the Advent hope and reconciling power of the risen Lord of all creation.

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http://www.mlive.com/opinion/grand-rapids/index.ssf/2015/12/why_christians_should_hope_for.html

HOLLAND SENTINEL

My Take: The Paris climate agreement: A victory for Christians

By John P. Tiemstra

Posted Jan. 17, 2016 at 2:01 AM

Holland, Mich.

The Paris climate change talks have ended with a broad international agreement to reduce greenhouse gas emissions and provide international funding for poorer countries to join the effort. Just a few years ago, after the Copenhagen conference ended without an agreement, any progress toward international commitments on climate change seemed very unlikely. Changing the world's energy systems seemed too costly, and "foreign aid" had a slightly disreputable sound. Powerful interests had a large stake in resisting progress. But today, as we look forward from Paris, many of us feel something very different. We feel hope.

The promise of the agreement reached in Paris is great. Individual nations can now commit themselves to limiting greenhouse emissions knowing that it is not just a hopeful gesture, but part of a worldwide effort that should make a real difference. Poorer countries can join the effort knowing that they will not bankrupt themselves doing so. Most importantly, goals have been set that make public accountability possible. As the governments of the world work to hold up their end of the bargain, the private sector can move forward developing and scaling up the new products and technologies that a renewable-energy economy will demand. These changes will create new opportunities and new jobs.

Perhaps it is not surprising the world was more prepared to address climate change this time. More frequent episodes of extreme weather have resulted in many lost lives and serious economic harm. The evidence surrounding the damage greenhouse gasses do has continued to accumulate, and the scientific community has become more outspoken. Continued research has demonstrated the technical and economic feasibility of strategies to mitigate our contribution to climate change that once seemed beyond reach. Such strategies include: large scale solar and wind energy development, transportation based on electric propulsion, and alternative ways of lighting and heating homes.

But, beyond these technical advances, it has been a matter of religious conversion. No, I don't mean that people have changed their faith or begun to worship the earth. I mean that everyday Christians have come to understand that while God created the earth and upholds it by God's power, we have responsibility too. We are God's trustees, and as good trustees protect the value of an estate or an institution. So we must protect the earth.

In my own denomination, the Christian Reformed Church, this awareness goes back a long time, at least to the appearance of a book called *Earthkeeping*, the product of an interdisciplinary research group at Calvin College, published in 1980 by Eerdmans in Grand Rapids. It was an

early entry in what has become a large catalog of Christian books on this issue from many different denominations.

The Christian call to address environmental destruction and climate change received perhaps its largest platform yet when, early this year, Pope Francis published his latest encyclical letter, *On Care for Our Common Home*. In this beautiful, devotional document, the Pope connects care for the Earth with the essence of humanity and the heart of the Christian faith. It has changed the way that all of us see this issue.

The Pope's words, and the new environmental reality our world faces today, were fresh in our minds when many Christian churches, other non-governmental organizations, and world leaders, gathered in Paris. The Christian Reformed Church sent a delegation to Paris, including several local leaders from Michigan, to present the case of Christians and Michiganders for vigorous efforts to address climate change. Their voices were made stronger by hundreds of local leaders across North America, sharing their motivation, commitment and prayer for a sustainable solution.

And, of course, the world did reach an agreement, but the work has just begun. The Paris agreement leaves it up to individual countries to implement their plans. By not requiring a price to be put on carbon emissions — what most people think is the most effective way to cut emissions — the deal forgoes economic incentives that would help facilitate the transition away from fossil fuels. This makes efforts from local communities, here in Michigan and around the world, all the more critical to ensure that nations live up to their promises.

All this is to say that we have much more work to do to ensure that the Paris agreement translates into real and lasting change. We must sustain our hope. As Pope Francis said in *Our Common Home*:

“... We come together to take charge of this home that has been entrusted to us, knowing that all the good which exists here will be taken up into the heavenly feast. In union with all creatures, we journey through this land seeking God.... Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.”

Much more is coming. The challenge is great. We have no time to lose. But it is a joyful task for us Christians.

— John P. Tiemstra is a volunteer member of the Christian Reformed Church Climate Witness Project. Before retiring, he taught environmental economics at Calvin College for 37 years.

<http://www.hollandsentinel.com/article/20160117/NEWS/160119432/?Start=1>

Newark Star-Ledger

Why climate change is a moral concern for the religious community

By Sarah Clark

While New Jerseyans enjoyed [unseasonably warm weather this holiday season](#), the nations of the world gathered in Paris for a monumental convening on climate change.

After long hours of discussions at the COP 21 conference, 195 countries adopted the Paris Agreement, which enables nations to take the necessary steps to work collectively in order to combat the harmful effects of climate change.

This historic occasion was a long-time in the making, and while not perfect, is a strategic step in the right direction. As President Obama said in his final [State of the Union](#) address, "When we lead nearly 200 nations to the most ambitious agreement in history to fight climate change — that helps vulnerable countries, but it also protects our children."

As people of faith, we believe that it is a pivotal time for us to take the lead in addressing climate change.

The outcomes of the Paris Agreement highlight two key themes that should be taken very seriously, especially by those in religious communities. We must make clear that people of faith have a moral responsibility to be stewards of the Earth and care for God's creation. And we must play the role that Christian communities and communities of faith have played for generations — reminding those in power that they bear responsibility to defend the powerless.

Non-governmental organizations — and religious communities in particular — have already taken up this charge. For example, The Christian Reformed Church created a significant congregational engagement campaign called the [Climate Witness Project](#) to add its voice and efforts.

The Climate Witness Project was comprised of almost 200 individuals, from 35 congregations in North America—both of us included—and a delegation was sent to lift up these voices at the COP 21 conference in Paris. Denominations and faith groups have worked together on climate change for a long time. Catholics, Jewish organizations, evangelicals and mainline Protestants have developed many programs that address this issue through the [National Religious Partnership for the Environment](#).

When discussing global warming, 2 is the critical number. If we allow global average temperatures to surpass the Industrial Revolution levels by 2 degrees Celsius, Earth would be in danger of a major environmental crisis. In a previous climate summit, global leaders agreed to maintain practices that would keep the temperatures below 2 degrees Celsius by 2100.

The newly established Paris Agreement encourages the nations to limit the temperature increase to 1.5 degrees Celsius over 1880 levels. Each country submitted a pledge of the amount of greenhouse gases that they were willing to reduce. Based off current pledges and analyses, it is likely that the temperature rise by 2100 will be 2.7-3 degrees Celsius.

This is to say that our current commitments to reduce carbon emissions fall short, and we continue to accelerate our consumption of natural resources. God calls his people to be stewards of all natural creation. Therefore, we must protect the Earth in any way we can and push towards a more sustainable future. As humans, we are deeply interconnected and dependent on the Earth. Climate change is not an isolated phenomenon and is more than rising sea levels or droughts. Climate change has social, health, urban, and agricultural implications. Thus, it is crucial for everyone to play a part in tackling this for the well-being of others and of the world.

There are certain mechanisms, such as the [Green Climate Fund](#), that enable richer nations to provide monetary assistance to poorer countries. Funds such as this are intended to minimize all nations' reliance on fossil fuels and ideally, all nations will see it in their interest to do so. Currently, the goal is to raise \$100 billion for the GCF by 2020. It is expected that nations will commit \$100 billion every year after 2020.

We have a national self-interest in addressing climate change, protecting our economy and security for the next generation, but we also have a moral obligation. The poor and vulnerable suffer most from the impacts of climate change, though they often contribute least to the problem.

Loving others should be a primary focus for faith communities, but this is rarely instilled in dialogue or action in the context of climate change. If we are to love our neighbors, then we have no choice but to take action against the injustices associated with environmental changes. To quote an often referenced piece of biblical wisdom, "For of those to whom much is given, much is required." We cannot and should not ignore those who are fighting to survive.

This weekend ask your pastor, imam or rabbi what your congregation is doing to address climate change. Tell them that it is imperative for your religious community — right here in New Jersey and around the world — to remind people that climate change is not only a technical or political matter, but a moral one as well.

Sarah Clark works in development for an international non-profit organization, is the Northeastern regional organizer for the Climate Witness Project, and originally hails from New Jersey. Ellen works for NYC Department of Design and Construction, is a Climate Witness Partner from City Grace Church, and is a parks enthusiast.

http://www.nj.com/opinion/index.ssf/2016/01/why_climate_change_is_a_moral_concern_for_the_reli.html

HAMILTON SPECTATOR

Post-Paris: Status quo is not an option on climate

By Henry Brouwer



CLIMATE

Michel Euler, The Associated Press

It was heartening to see Prime Minister Justin Trudeau take a leading role at climate change talks in Paris. But now real change is needed at all levels, including by political and religious leaders, Henry Brouwer writes.

[Hamilton Spectator](#)

By [Henry Brouwer](#)

On Dec. 12 a historic agreement was finalized by representatives from 195

nations, one that will impact all of us, including future generations. The Paris Agreement affirmed the commitment made in Copenhagen in 2009 to limit the Earth's temperature increase to no more than 2 degrees Celsius above pre-industrial times. In fact, the meeting agreed to pursue efforts to limit the temperature increase to 1.5 degrees C. This new goal is indeed ambitious, and will require a significant reduction in greenhouse gas emissions and a rapid transition to a low-carbon economy.

Non-governmental organizations from around the world, including many from the religious community, advocated vigorously for an agreement. The Christian Reformed Church of North America, of which I am a member, established a campaign, the Climate Witness Project, to add its voice and efforts to this important work. This project involved 35 congregations in Canada and the United States. A delegation attended the COP 21 conference and sent daily reports to participants to keep us up-to-date on progress.

As a Christian, I believe that we are all called to be stewards of the creation. We may use the Earth's resources, but in such a way that will not destroy the environment or cause harm to our neighbours. During the past 30 years or so, we have become acutely aware of the global impact increasing levels of greenhouse gases have had on the Earth's climate. This has resulted in nearly all countries of the world feeling the effects of higher than normal temperatures. Many poorer, low-lying nations have experienced flooding resulting from higher water levels and from intense storms. Even in the Hamilton area, we have recently experienced several "once in a 100-year" storms.

It was heartening to see Prime Minister Trudeau and Environment Minister Catherine McKenna take a leading role in the discussions and commit Canada to do our share in terms of greenhouse gas reductions. The support of both the federal and provincial governments is essential as we move toward a low-carbon economy. Many of the technical solutions are already available — electric vehicles, solar voltaic and water heating systems, wind turbines, high efficiency LED

lighting, geothermal heating and cooling, public transit. Now we need changes to the national building code to require low-carbon housing, district heating, solar panels for new buildings, energy-efficient windows and lighting. Many new jobs will open up as the transition is made from fossil to renewable fuels.

Although the issue of climate change requires political and technical solutions, it is primarily a moral issue. And this is where religious communities have a unique role to play. Science and engineering can help us to understand and work out solutions, but they cannot provide the moral framework to change society's priorities from an economy of growth and wastefulness to one of sustainability, from selfishness to concern for our neighbours. In other words, religious communities must work with politicians, scientists, engineers, and industrialists to tackle the immense issue of climate change. No one party can do it by itself.

In addition to reduced greenhouse gases, the Paris Agreement also established a Green Climate Fund to provide a mechanism through which the richer nations can contribute money to poorer countries to assist them in adapting to a low-carbon economy, to help them prevent future impacts and to repair damage caused by a changing climate. The goal of this fund is to raise \$100 billion by 2020 and \$100 billion every year thereafter. It is in every developed nation's self-interest to enable developing nations to reduce their dependence on fossil fuels and to adapt and respond to a changing climate. Such action may reduce the number of environmental refugees in future years.

We all have a role to play in the implementation of the Paris Agreement. We can begin by decreasing our own activities dependent on fossil fuels. We can encourage our governments at all levels to work toward a low-carbon economy. We can encourage our religious leaders to speak out against the environmental injustices in the world. The current path that we are on simply is not one that will provide a healthy future for future generations; to maintain the status quo is not an option.

Dr. Henry Brouwer of Ancaster, retired professor of chemistry and environmental science at Redeemer University College, has been actively engaged in promoting environmental stewardship. He can be reached at brouwer@redeemer.ca .

<http://www.thespec.com/opinion-story/6241265-post-paris-status-quo-is-not-an-option-on-climate/>

Albuquerque Journal

Climate change issue has moral dimension

By Mike De Young and Rick Kruis / Gallup Residents

Monday, February 22nd, 2016 at 12:05am

When we consider the recent Paris Climate Summit (COP 21) and the dire issue of climate change, recall that our current situation rests on the bedrock of an eons-long geologic record. One need not look far at our striking landscape to be reminded of that.

Ancient petrified ocean shorelines of Red Rock Park near Gallup, sand dunes and river deposits of Canyon de Chelly, swamps and streambeds of Petrified Forest and the Painted Desert, dinosaur fossils and ancient forests of the Bisti Wilderness and missing civilizations of Mesa Verde and Chaco Canyon are familiar regional snapshots of ancient worlds and conditions preserved in the geology of the Four Corners.

As a geology teacher and physician living in Gallup most of our lives, we are fascinated by the geologic evidence beneath our feet of ancient worlds and climates that have come and gone over millennia.

Earth's landscapes and climates are changing dynamically. That process left our landscape full of the fossil fuels that drive climate change. Planning our path forward from Paris, we consider what aspect of this landscape will guide our approach.

What happens 50 or a thousand years from now? Will our local climate conditions appear locked in stone as a thin line in some future geologic deposit? Will we be like the ancient peoples who once settled this area but were forced to leave after a 25-year drought?

We can address climate change by learning from our unique environment. Our abundant sunshine and wind can help lead the shift to renewables.

We can learn from the indigenous communities in our area. Too often they suffer the worst effects of climate change and environmentally destructive industries.

The Paris agreement could be that way forward. The nations of the world have signed this powerful statement that commits them to several key steps to work collectively to address the challenge of climate change. Every country is asked to participate. Some are calling it a "watershed event of last hope."

Climate change is, at its core a moral issue. The Christian Reformed Church's engagement campaign, the Climate Witness Project, brings together 200 Christian Reformed Church members from 35 congregations across the United States and Canada in a joint effort to remind ourselves and our policymakers that action on climate change is not only technically possible, but is also morally necessary.

As Christians dwelling in one of the largest energy consumers in the world, we must ensure that the mandate for larger countries is to meet these climate objectives in a just and moral way. Whether that means demanding a greater investment in renewable energy or ensuring that any increase in nuclear power must proceed with appropriate caution to avoid past tragedies.

The Four Corners region has been a national sacrifice area for energy resources. Decisions reached at COP 21 will impact everyone who lives here.

Reducing emissions from the many power plants that dot the regional landscape will improve our local air quality and have a significant global impact. Our local economies have relied on extracting energy from fossil fuels and uranium. Intensive efforts on the part of policymakers and utilities is needed for the shift to renewables to benefit our economy.

PNM is replacing several coal generating stations with renewables but could push beyond the state-mandated renewables quotas. Further incentives and financing mechanisms are needed to encourage private photovoltaic and wind generation.

As we struggle with these issues, are we willing to move beyond lifestyle changes to become activists, calling for aggressive local, regional and national responses? The evidence is overwhelming – climate change is negatively impacting us.

What happens here impacts others. Let's exercise the best possible stewardship of our resources while avoiding exploiting them for short-term gain.

We hope the "mark" left on our thin line of the geologic record will be a positive one for humanity around the globe.

Mike De Young and Rick Kruis are leaders in the Christian Reformed Church in Gallup.

It's time for a Christian consensus on climate change

By Clayton D. Carlson



Smokestack image via [Shutterstock.com](https://www.shutterstock.com)

Clayton Carlson 12/16/15

Over the weekend, nearly 200 nations signed on to the [Paris Agreement](#). After nine years of vigorous diplomatic work and 20 other international meetings, the 21st Conference of the Parties (COP21) ended with the secretary general of the United Nations, Ban Ki-moon, [saying](#), “We have truly universal agreement on climate change.”

Universal agreement. Of course, now the actual governments represented at the conference must take the steps to meet the agreement’s goal of limiting the world’s rise in average temperature to “well below 2 degrees Celsius above preindustrial levels.” That will be a particular challenge in the United States, where large segments of the American population — including [Republican candidates for president](#)— are unconvinced of the dangers of climate change. Pope Francis rightly described our aversion to the truth about climate change in his *Laudato Si’*, where [he wrote](#), “This is the way human beings contrive to feed their self-destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decisions and pretending that nothing will happen.” As citizens of the world and as Christians, the time for questioning the reality of climate change is over. With the Paris Agreement, global consensus states that climate change is happening; it is a threat to the health and well-being of individuals, communities and nations; and it is the responsibility of all nations to respond.

The [annex](#) to the Paris Agreement explains the basic conditions that motivate the document. It uses moral language, such as “*Recognizing* the need for an effective and progressive response to the urgent threat of climate change on the basis of the best available scientific knowledge” and “*Recognizing* the fundamental priority of safeguarding food security and ending hunger, and the particular vulnerabilities of food production systems to the adverse impacts of climate change.” Recognizing these things and more, the world has agreed to 29 articles of commitment.

It is our responsibility to make sure our governments are working to reduce CO₂ emissions as wisely as possible.

Nearly every country on earth has put forward plans explaining how they will work to reduce their contribution to CO₂ levels. However, even if every nation on earth succeeded at their proposed plans, we will still miss the 2 degrees Celsius goal. That is why the agreement calls for every country to publically report on their successes and increase the boldness of their plans every five years. Since the agreement is not completely legally binding, the motivation for faithfulness comes from global peer pressure. The United States and China, who together produce about 44% of the world's CO₂, both praised the agreement — and will be watching each other closely for any sign of abandoning their commitments.

Christian theologians, including N.T. Wright and Walter Brueggemann, have argued that a role of the church is to hold the government accountable, to speak truth to power and to highlight the moral dimension of our policies. This is our role as Christians in regard to the Paris Agreement. Many of us have already changed our light bulbs and are mindful of what we eat, what we buy and what we throw away. Now it is our responsibility to make sure our homes, our local governments and our national governments are working to reduce CO₂ emissions as wisely as possible. It is our responsibility to recognize with the world, as the agreement states, “that sustainable lifestyles and sustainable patterns of consumption and production ... play an important role in addressing climate change.” It is our responsibility to demand sustainable lifestyles from ourselves, our employers and our governments.

The Creation Stewardship Task Force of my own denomination, the Christian Reformed Church, issued a report in 2012 stating that, “As Christians called to care for creation and for the least among us, we are to respond to the degradation of our environment and the serious challenges posed by climate change, particularly to the poorest and most vulnerable.” The Paris Agreement shows deep concern for the environment, in a way that cherishes individuals in every country, while trying to address a global problem. People of faith around the world should respond with praise and action.

After Paris, Its Time for Christians to Take on Climate Change

By Clayton D. Carlson

There's a disconnect when it comes to Christians and climate change. The Pew Research Center told us in October that only 28% of white American evangelical Christians like me believe in human caused global climate change. However, most of my efforts at minimizing the effects of climate change seem to come through my activities with the Creation Care Committee at my church. Religious communities around the world, including my denomination, the Christian Reformed Church of North America, advocated for the recently approved Paris Agreement. As we move beyond this historic agreement it is the responsibility of Christians and religious communities of all kinds to hold their governments to the commitments made in Paris. We can no longer afford to allow so many within our communities to ignore the reality of climate change.

President Obama made a powerful rebuke of those who still reject climate change in his final State of the Union address, saying "Look, if anybody still wants to dispute the science around climate change, have at it. You'll be pretty lonely, because you'll be debating our military, most of America's business leaders, the majority of the American people, almost the entire scientific community, and 200 nations around the world who agree it's a problem and intend to solve it." I know that there have been moments where I, as an American Christian, have shown doubt and mistrust about climate change, or simply not done enough when other's in my community challenged this reality. It's time for me, and others like me, to apologize for that mistake, admit that climate change is happening and commit to help address this problem. It is time for American Christians to repent for our hard hearts and join the world in getting to work addressing the crisis.

The Paris Agreement is a huge success. It commits the world to reducing carbon dioxide levels, minimizing global temperature increases, and financially supporting the least developed nations as they cope with the effects of climate change. However, there is still much to do. Current commitments and pledges for reducing carbon dioxide levels are insufficient.

Eventually nations of the world will have to increase their pledges to use less and less fossil fuels while contributing more and more toward climate finance for less developed nations. As nations prepare to meet the first benchmarks for emissions reduction, global peer pressure will be the primary force encouraging countries to meet their commitments.

Religious communities around the world will play an important part in holding their governments accountable. Chicago is the kind of city that is used to being held accountable by its religious communities. The faithful of Chicago already work toward ending gun violence, providing food and shelter for the poor, and reminding city hall of the effects of school closings. I now invite religious groups across the city to join those who are already working to build Chicago into a more environmentally sustainable city. The Institute for Cultural Affairs in the U.S.A. recently held a Faith and Sustainability Forum in Chicago highlighting this kind of work. For the United States to meet its national commitments individuals, organizations, and cities are going to need people digging gardens, educating others about energy use, and meeting with decision makers. My prayer is that all of these roles are soon filled with the faithful who seek to care the beautiful world we have been given.

Climate change is an exceedingly technical issue, but it is also a deeply moral issue. The crisis is overwhelmingly caused by rich nations and disproportionately affects poor nations. Droughts disrupt food security for communities around the world. Storms and flooding are disasters for anyone, but for the poorest of the poor they are devastating. The Paris Agreement shows that we largely understand what is required to mitigate the effects of climate change. It is now the responsibility of religious communities, my own Christian Reformed Church and communities across the faith spectrum, to remind our leaders these solutions are technically possible, politically important, and morally necessary. To our political leaders: we are praying for wise environmental decisions and we are coming to your office to hear your thoughts.

Clayton D. Carlson is an Associate Professor of Biology at Trinity Christian College in Palos Heights. He is a member of Hope Christian Reformed Church in Oak Forest. He and his family live in Crestwood.

Gloryland: The Christian Case on Climate Change

By Barry Meyer

When I was growing up -- I'm now 62 -- we often sang the gospel song "I've got a Home in Gloryland that Outshines the Sun." We didn't think much about the words, but the song was fun to sing. The reference seemed to have been about heaven -- a perfect place of pearly gates, streets paved in gold and angels strumming on harps -- but it didn't say much about how to get there.

Too often our conversations about climate change have felt like "Gloryland." We can envision a solution to the worst of climate change, a sustainable future for the world. And we can envision the alternative, a world ravaged by rising temperatures and tides and environmental destruction. But we're never very clear about how we'll end up at either end and how we can choose between the two options. Hopefully it's different this time.

The Paris Climate Change Conference (COP21) was organized to garner worldwide support for measures to slow and even reverse climate change and to address consequences that appear to be inevitable. The conference, which concluded on December 12, produced an agreement ratified by nearly 200 nations, including the US. The agreement sets targets for maximum worldwide temperature change, for amounts of greenhouse gases nations are willing to cut and for creating several funds for poorer countries to draw from when dealing with the economic consequences of climate change. The US *must* be a major player for the agreement to be successful, considering both our contribution to atmospheric greenhouse gases and the strength and size of our economy. As President Obama said in his final State of the Union address: "When we lead nearly 200 nations to the most ambitious agreement in history to fight climate change—that helps vulnerable countries, but it also protects our children." Yet, despite the support of President Obama, the American public is deeply divided on the subject. Some simply deny that it's happening. Others, although less skeptical, aren't convinced that it's a serious problem or that there are measures that would make a difference. It is clear that we need a new politics around the environment if we are to achieve a lasting solution to climate change.

I believe that new politics exists between the two communities I call home: the environmentalist and the evangelical Christian. Evangelicals have traditionally

skeptical of the environmental movement, too often labels like “tree huggers” or “granolas” or worse are tossed around in our conversations. As a result, many Americans from other faith traditions as well as those who don’t identify with any community of faith, tend to pigeonhole all evangelicals as being anti-environment. But in truth many in evangelical churches and denominations care deeply for the environment -- God’s creation. Personally, as a science teacher, I’ve been studying and teaching about such topics for my entire career.

Thus, there exists a need for environmentally minded Evangelicals to address two different audiences on these topics, particularly now, in light of the accelerating pace of climate change. One audience, the American public – and particularly our political leaders - needs to hear that many evangelicals are demanding progress in addressing climate change. This is not news, but it too often goes ignored. For example, a delegation from my denomination attended the recent climate talks in Paris and worked to mobilize hundreds of us back in the U.S. to support COP21 in 35 different congregations. And yet too many in politics, the media and the environmental movement, still presume that Evangelicals oppose efforts to address climate change.

But, of course, Evangelicals also have to do more. My fellow evangelicals, need to know more of the facts of climate change and how it will likely affect them, but also of our Christian duty to Creation and all God’s children. Climate change is affecting poor people *now*. The Bible makes it very clear that God has a special concern for the poor and that the followers of Christ should too. Our faith demands that we not let God’s creation be so irreversibly destroyed.

One of the ironies of climate change is that in the parts of the world that many of those nations that contribute the least to climate change, particularly in Africa and small island countries, people are experiencing the most dire consequences. We in industrialized countries have caused the problem, but are protected from its worst effects -- at least for now. Therefore, it should make sense to American Christians that wealthier countries would be asked to do more than nations that are poor. As Luke 12:48 indicates: “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded” (NRSV). Evangelicals need to set aside their political loyalties and press candidates from both sides of the aisle to take seriously the facts that scientists have been telling us and what we are now seeing with our own eyes. This is just one example of the new political perspective we can reach by combining our environmental aspirations and our religious sensibilities.

And in fact this has been happening. Three churches from the Christian Reformed Church in the Denver area have dug into the issue of climate change. Perhaps as more people, Christians and non-Christians alike, listen and learn, public opinion will push our leaders to take this issue seriously.

Barry Meyer is a high school science teacher and a local leader with the Christian Reformed Church, he lives in Denver.



Time to Take Action: Post-COP21

By Joe Myohan Oh

Standing before the participants of the Conference of Parties (COP21) of the UN Framework Convention on Climate Change in Paris last month, U.N. Secretary-General Ban Ki-Moon said, “A political moment like this may not come again... we have never faced such a test. But neither have we encountered such great opportunity.” Similarly, President François Hollande of France said, “No conference has ever gathered so many leaders from so many countries... but never before have the international stakes been so high.”

I have known about these high stakes all my life.

Witnessing the effects of climate change on Bangladesh where I grew up as a missionary kid, I came to realize that the risks of climate change are not a fear for the future, but rather, risks we take today. Parts of Bangladesh are well below sea level and the poorest people live closest to the flood zones. Sea levels were already on the rise in my childhood and the flooding continues today leaving Bangladesh extremely vulnerable to natural disasters,

forcing those least able to cope out of their homes. Even now the United States is starting to feel the impact of climate change, ask anyone living in Long Island, along the Jersey shore, or in the Florida Keys.

Recently elected Chairman of the Intergovernmental Panel on Climate Change (IPCC), South Korean Scientist Dr. Hoesung Lee reminded the COP21 that, "The climate is already changing, and we know it is due to human activity...if we carry on like this, we risk the increasingly severe and irreversible impacts – rising seas, increase in severe droughts and floods, food and water shortages – to name just a few."

This is no longer only subject matter for scientists and policy makers, but is also an issue of faith. Along with other people of faith, I hold an underlying conviction that our task as people made in God's image is to care for, act on behalf of, and live responsibly with the land, its resources and all creatures. With this conviction comes the belief that immediate action on climate change is not only technically possible and politically important, but is also morally necessary.

The Bible says that, "they who wait on the Lord will renew their strength," and those of us in the [Climate Witness Project](#) were indeed waiting for renewed strength. After 20 years of fraught meetings, including the two weeks of COP21 on the outskirts of Paris, negotiators from nearly 200 countries signed on to an agreement setting ambitious goals to limit temperature rises and to hold governments to account for reaching those targets. This signals an end to the fossil fuel era revealing the real cost of carbon to global markets, hastening the transition away from fossil fuels and to a clean energy economy.

Though not perfect, the Paris agreement has sent a clear and decisive message to business, investors, and people made vulnerable by changing climate that the nations of the world intend to get serious about climate change. However, there is still much to do. We're at the start line, not the finish line, and much work remains to turn the words of this agreement into action.

It is time for us to live our convictions about God's creation. If we believe that we are the children of God it is far past time for us to help our brothers and sisters that are suffering from climate change everyday, whether in the flooded shanty towns of Bangladesh or in the dry hills of California. COP21 is

the sign of our strength renewed and it is time to get to work on the changes it requires of each of us.

Joe Myohan Oh works for World Renew of the Christian Reformed Church in North America.



Alberta's Christians Must Act on Climate Change

By Jacquelyn Vanden Born

The federal government held a very important meeting on March 2 and 3.

In December 2015 Prime Minister Trudeau and the Catherine McKenna, Minister of Environment and Climate Change, attended the international climate negotiations in Paris. These talks resulted in “The Paris Agreement,” where Canada endorsed a 1.5°C limit on global warming, and promised to meet with premiers to develop a pan-Canadian climate change plan.

Now the government needs to commit to an ambitious emissions reduction target that clearly establishes the federal leadership role and defines expectations for real action. On April 22, nations can officially sign on to The Paris Agreement, and Canada can come to the table as a leader – or once again a laggard - on climate action.

Watching the climate talks in Paris unfold, I find myself now, in the weeks that follow, reflecting on what my role in my government's commitments might look like.

I feel overwhelmed at times on how I might work out these commitments in my life and my family's. After the Paris Agreement, I know that I need to make hard choices: from what I buy at the grocery store; to choosing to bike or walk rather than hop in the car; to reducing my consumption.

Although these choices are often difficult and sometimes inconvenient, I remind myself that I make them for the world today, and not just for a far off world of tomorrow or the world of my grandchildren. Our world is impacted right now by the changes in our climate. As a member of Westend Christian Reformed Church in Edmonton, Alberta, my church calls me to pay particular attention to the moral implications of my choices. I struggle because my husband works in the oil and gas extraction industry. – The food in my pantry comes from agricultural industry known for high carbon emissions. My children have a warm house in Alberta's cold winters because of my husband's paychecks from an industry that causes 25% of Alberta's carbon pollution. These are the contradictions and compromises that fill our lives. I struggle with these every day, like so many neighbors.

In September 2015, 65 leaders of Canadian faith communities issued a statement "[On Promoting Climate Justice and Ending Poverty in Canada.](#)" Faith communities (my Christian Reformed community included) want their federal government to establish more stringent greenhouse gas emission targets by including a price on carbon, promoting a renewable energy policy and job creation in this sector, ending subsidies to fossil fuel industries, and providing more adaptation and mitigation assistance to the poorest countries most affected already by climate disruptions.

As I think about my role in all of this, I also am overwhelmed by the breadth of the work that must be done. Yet, a phrase we often use in our church when discussing monetary gifts is "You add. God multiplies." When all of us make small changes, which seem insignificant to each individual, God will make them significant.

I've been pleased to see that our Alberta Government has made some notable commitments to reducing our province's contribution to climate change. They've promised that all coal-generated pollution will be phased out by 2030—only 15 years from now. The government will also be implementing

carbon pricing to provide an incentive for everyone to reduce our emissions. This is basically a user fee for all carbon producing activities. And along with this an oil sands emission limit has been set, which may spur our community to lower our economic and consumer dependence on fossil fuels.

How can I respond to Alberta's commitments? How can I support these plans?

I work hard to make conscious decisions that help me care for a world that is a blessing. I continue to strive to live in wonder and joy at what I've been given. I aim to live a just life for myself, my family and my community. I hope these acts will be multiplied by the equal effort of people on my block and in my city.

In order to live a more creation-focused life, Jacquelyn VandenBorn is a part of the Creation Care Small Group at Westend Christian Reformed Church and participates in the Christian Reformed Church in North America [Climate Witness Project](#).

Posted in: Creation Matters; Blog Image: See Credit



A Critical Time for Climate Policy in Canada

By David Flikkema

In December 2015 Prime Minister Trudeau and the Catherine McKenna, Minister of Environment and Climate Change, attended the international climate negotiations in Paris. These talks resulted in “The Paris Agreement,” where Canada endorsed a 1.5°C limit on global warming, which led to a meeting with Premiers on March 3 to develop a pan-Canadian climate change plan.

Now the government needs to commit to an ambitious emissions reduction target that clearly establishes the federal leadership role and defines expectations for real action. On April 22, nations can officially sign on to The Paris Agreement, and Canada can come to the table as a leader – or once again a laggard - on climate action.

The topic of Climate Change is often a dinner topic in our home. How does a parent convince three young adults of Climate issues beyond the screens of their smart phones? Make it real! I challenge my family to simply calculate the

carbon cost of all the food items on our table. We're eating steak raised in Alberta, broccoli grown in California, potatoes from Prince Edward Island, grapes from Chile and coffee from Columbia. Count the miles our food has traveled to reach our table. It is remarkable and each has a carbon cost.

Our table talks continuously circle the idea that all our actions have repercussions. The food we eat, the clothes we wear, our daily travels, all have an impact on the energy we use and the carbon we collectively emit. As a fellow Canadian, I challenge you to change your mindset. Look for ways to reduce your overall energy use and continue to encourage and persuade all levels of government to implement responsible climate change policy.

In September 2015, 65 leaders of Canadian faith communities issued a statement "[On Promoting Climate Justice and Ending Poverty in Canada.](#)" Faith communities (my Christian Reformed community included) want their federal government to establish more stringent GHG emission targets by including a price on carbon, promoting a renewable energy policy and job creation in this sector, ending subsidies to fossil fuel industries, and providing more adaptation and mitigation assistance to the poorest countries most affected already by climate disruptions."

First and foremost, our passion for responsible earth-keeping must come from within us. As Christians, God calls us to be "faithful stewards" of the earth given to us. Prior to the Paris Climate Summit, faith leaders from all of the world's religions have called to their followers to respect and honor the earth. Even if religion is not part of your life, the scale and urgency of the situation cannot be understated.

We are continually seeing the effects of Climate Change, not only in Canada but around the world. From the disappearing ice in our Canadian arctic to rising sea levels in South Asia, from extreme rain events over Great Britain to bush fires of Australia. Hurricanes and tornadoes are stronger. Extreme precipitation, or lack of it, has become problematic. Days are hotter and nights are warmer. Science explains it as the cumulative result of the Greenhouse Effect which is directly affecting wind and weather patterns.

The Paris Agreement has been forged to stop and eventually reverse the effects of Climate Change. This is not going to happen overnight. Moving forward, Canadians will need to adapt to the changes that have already occurred. Our additional challenge will be to support those most affected, either here in Canada or abroad. Only together, as Global citizens, with clear

direction and leadership of our national and provincial governments, can we work towards a stable climate. We each have a part to play. Only then, can we tell our future generations that we seized our opportunity to change and did not stand idle.

With the success of the COP21 Climate Summit in Paris, I celebrate the future of the earth for generations to come. Now Canada needs to quickly turn these bold words into strong policies and concrete plans for action on climate change. We urge the government to support ambitious federal legislative steps based on the principles of the Paris Agreement.

Canadians expect the Honourable Minister of the Environment and Climate Change to propose an ambitious national policy that clearly establishes the federal leadership role and defines expectations for federal, provincial, and territorial action. Let's get it done!

David Flikkema is a regional organizer in Brampton, Ontario, Canada for the the CRC's Climate Witness Project.

Time for the Hard Work: Critical Time for Climate Policy

By Lindsay Vander Hoek

A few months ago as I perused pictures of the many Climate Marches taking place around the world on November 29, I was touched at the call to care. People from all walks of life and cultures showed a desire to work together. People who have suffered immensely spoke out about how their lives have been affected by Climate Change, and others marched in solidarity.

This was all in hopeful anticipation of the Paris Climate talks, which took place in December; attended by leaders including Prime Minister Trudeau and Catherine McKenna, Minister of Environment and Climate Change.

“The Paris Agreement,” endorsed by Canada, and to be ratified by nations on April 22, calls for a 1.5°C limit on global warming. Though the agreement doesn’t solve all of our problems, in this critical time for climate policy in Canada, it provides an essential impetus for action.

My Christian tradition puts me, a creature, as a part of creation. Indeed, I have wisdom and power to cultivate and create, but also power to harm. My Creator calls me (and my Christian Reformed community) to work toward right relationship. This means lamenting where I have gone wrong and seeking to respect and work for the good of those around me. This means, for example, valuing forests because they are beautiful ecosystems in and of themselves, not solely because I can make money off of the wood.

We as humans, regardless of tradition or religion, care deeply for our own children and those closest to us. Imagine extending that circle of care and respect to include more than only those we immediately care about. Imagine a household that includes everyone from the communities across the globe to the mycorrhizal system under the forest on the North Shore. That size of household might sound overwhelming, but only until we realize that working together is the wisest way to care for our home.

We see the most vulnerable in countries such as Syria and Eastern Africa already affected by life-changing droughts. We are also seeing changes in

our own backyard. We have made a commitment in Paris, and now we need to act on it. It is essential that Canada's government follow through on promises to meet with Premiers, First Nations, Inuit and Metis leaders, slated to happen March 2 and 3. It has been a decade since the federal government has been present in talks specifically around climate change.

This is a critical time, where decisions- however small they may seem- will determine future investments. Will these meetings produce support for green infrastructure and jobs, clean technologies, and carbon pricing? Will they reflect the need for more energy efficiency in buildings and transport? Or will they leave us ultimately locked into future reliance on carbon extraction for long-term projects?

My faith community, along with 65 others, through the statement "On Promoting Climate Justice and Ending Poverty in Canada," hopes that our government will be able to take a leap: to see building a pan-Canadian framework to combat climate change as an opportunity to find solutions that will work for everybody. We have been wasteful with our energy use, and our shared household is calling us to use it wisely. Canada does have a part to play.

Back to November 29: It was a cold sunny day here in Vancouver, and I held high a sign that read, "Everyone: Use less. Please." We heard inspirational words from Grand Chief Stewart Phillips, the president of the Union of BC Indian Chiefs, calling us to work together no matter our background. The work is to put together the needs of our Provinces and Territories in a realistic plan; recognizing that the economy and environment go hand in hand. This work, to listen and to act, is in all of our best interests.

I call on our government to do this hard work. Close the gap between current Canadian targets and the target set in Paris. This critical time of recreating climate policy is key in encouraging and enabling all of us to care.

Lindsay Vander Hoek of Vancouver is a member of the Christian Reformed Church and a regional organizer in the CRC's Climate Witness Project seeking to educate about the call to care for creation.