

# Climate Change: Religions Speak on Energy Use

## Reformed Church in America (RCA) [www.rca.org](http://www.rca.org)

“We have a biblical mandate to tend and keep creation. Since the effects of climate change will fall disproportionately on the poor and on future generations, the issue is a matter of justice. An RCA report calls on the church to advocate for policies that promote energy efficiency and conservation through such measures as higher energy efficiency standards and economic incentives/ The synod also called on congregations to address the issue, to improve the energy efficiency of church buildings, and other actions aimed at reducing greenhouse gas emissions.

## Christian Reformed Church (CRC) [www.crcna.org](http://www.crcna.org)

The Bible tells us that ‘love does no harm to its neighbor’. However...the way we live now harms our neighbors in poor countries. The people that will suffer the most from climate change are the poorest of the poor in both industrialized and developing countries, and are often those with the smallest carbon footprint . "Human-induced climate change is real," a CRC 2006 statement said, and it calls on the U.S. government to pass legislation establishing limits on carbon dioxide emissions. "Christians must care about climate change. This is God's world, and any damage that we do to God's world is an offense against God himself."

## The Evangelical Climate Initiative [christiansandclimate.org](http://christiansandclimate.org)

Christians must care about climate change because we love God the Creator and Jesus our Lord, through whom and for whom the creation was made. Christians must care about climate change because we are called to love our neighbors.

Climate change is the latest evidence of our failure to exercise proper stewardship. Actions to prevent climate change focus on energy efficiency, renewable energy, low CO<sub>2</sub>-emitting technologies, and the use of hybrid vehicles. These efforts can save money, save energy, reduce global warming pollution as well as air pollution that harms human health.

Note: Individual evangelical leaders and churches disagree with this statement.

## The Catholic Church [www.vatican.va/holy\\_father/benedict\\_xvi/messages](http://www.vatican.va/holy_father/benedict_xvi/messages)

Pope Benedict XVI: (Dec. 8, 2009) called for industrialized nations to recognize their responsibility for the environmental crisis and avoid unsustainable consumerism “Can we remain indifferent before the problems associated with such realities as climate change, desertification, the deterioration and loss of productivity in vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase of natural catastrophes and the deforestation of equatorial and tropical regions? ...Future generations cannot be saddled with the cost of our use of common environmental resources. ...Technologically advanced societies must be prepared to encourage more sober lifestyles, while reducing their energy consumption and improving its efficiency.”

## 2008 Presbyterian Assembly [www.pcusa.org/hunger/features/climate.htm](http://www.pcusa.org/hunger/features/climate.htm)

Urges members to: (a) Pray for the power and guidance to enjoy and care for creation in new ways; (b). Study energy sources, their advantages and disadvantages, and the impacts they have on human communities, all species, and the ecological systems that support life on Earth; (c) Practice energy conservation as a form of thanksgiving and sharing by adjusting thermostats, walking, biking, carpooling, using mass transit, turning off lights and appliances, recycling, minimizing the use of plastic water bottles and other wasteful packaging, etc. (d) Purchase energy-efficient appliances and fuel-efficient vehicles for use at home and at work.

## United Methodist Church [gbophb.org/sri\\_funds/issues.asp#climate](http://gbophb.org/sri_funds/issues.asp#climate)

Supports ‘social policies that de-emphasize or eliminate energy-producing technologies that endanger the health, the

safety, and even the existence of the present and future human and nonhuman creation.” The Church has called for the “control of global warming”, the support of “strenuous efforts to conserve energy and increase energy efficiency”, the United States to “move beyond its dependence on high carbon fossil fuels that produce emissions leading to climate change” and “measures calling for a reduction of carbon dioxide, methane, nitrogen oxides, and sulfur dioxide, which contribute to acid rain and global climate change”.

### **National Council of Churches of Christ** [ncecojustice.org/climate/climateprinciples.php](http://ncecojustice.org/climate/climateprinciples.php)

Strive for justice; acknowledge that global warming’s societal impact falls most heavily on the people around the world who are least able to mitigate the impacts.. As a leading industrialized nation that has disproportionately contributed to greenhouse gas emissions, it is incumbent upon us to rectify this injustice. Already, global warming has damaged the precious balance of God’s creation, including increasing the number of threatened species, causing long-term drought, and melting Arctic ice. In a world of finite resources, for all to have enough requires that those among us who have more than enough will need to address our patterns of acquisition and consumption...making changes in our lifestyles and particularly in our energy consumption.

### **Episcopal Church** [www.ncrlc.com/episcopal\\_global\\_warming.html](http://www.ncrlc.com/episcopal_global_warming.html)

The 75th General Convention (2006) affirms that Global Warming threatens the future of God’s good creation, and the effects of Global Warming disproportionately hurt the lives of the poorest and most vulnerable in the United States and around the world; that Episcopalians and The Episcopal Church at every level support efforts that seek to reduce Global Warming, including national and international legislation that increase the supply of clean energy and reduce consumption of fossil fuels.

### **National Religious Coalition on Creation Care** [nrcc.net/issues/climate/](http://nrcc.net/issues/climate/)

“The Earth is God’s and all that is in it; we shall not destroy the Earth nor despoil the life thereon.” For too long, we, our Christian brothers and sisters, and many people of good will have relegated care and justice for the Earth to the periphery of our concerns.. In this most critical moment in Earth history, we are convinced that the central moral imperative of our time is the care for Earth as God’s creation. We must engage our political leaders in supporting the very future of this planet.

### **The Central Conference of American Rabbis (CCAR)** [ccarnet.org](http://ccarnet.org)

Principles for response to climate change: (1) Responsibilities to Future Generations: (2) Integrity of Creation; (3) Protection of the Vulnerable; (4) Equitable Distribution of Responsibility: Nations' responsibilities for reducing greenhouse gas emissions should correlate to their contribution to the problem; (5) Sustainable Development: The Earth cannot sustain the levels of resource exploitation currently maintained by the developed world. Along with urging political action, the statement urges Jewish institutions to offer energy audits of private homes and communal facilities, including synagogues, schools, community centers and commercial buildings.

**The Evangelical Lutheran Church** [elca.org](http://elca.org) "The earth is a planet of beauty and abundance; the earth system is wonderfully intricate and incredibly complex. But today living creatures, and the air, soil, and water that support them, face unprecedented threats. Many threats are global; most stem directly from human activity. Our current practices may so alter the living world that it will be unable to sustain life in the manner we know." The ELCA commits us as individuals, as a worship community, and as a public church, to address this serious threat to God’s creation.