

Climate change:

‘If we don’t take immediate action against climate change, we are in grave danger of disruptive and devastating changes,’ said Kim Carstensen, the Head of WWF Global Climate Initiative. *“Reaching a tipping point means losing something forever.”*



Will we risk it all because we are too lazy? Too fond of our present comforts? Too sure of our ‘rightness’ that we refuse to ask the hard questions?



To learn more

A few websites:

<http://www.oildepletionprotocol.org/theprotocol>
<http://www.planetfriendly.net/living.html>
www.thegreenpages.ca/portal/ca/
<http://www.eroei.com/>
<http://www.climateactionnetwork.ca/e/>
<http://www.postcarbon.org/>
<http://www.marconf.ca/cia-ewg.htm>

Books:

Deffeyes, **Hubbert’s Peak: the Impending World**
Oil shortage
Heinberg, **The Party’s Over: Oil, War and the Fate of industrial Societies**
Mitchell, **Sea Sick: The Global Ocean in Crisis**

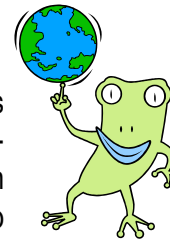
From the UCC Audio Visual Ed. Library (AVEL)
The Simple Way, Part 4—Environmental Simplicity

ALIENATION

“In the last 300 years... human beings have stepped out of the flow of creation.. and have assumed the position of outside observers, of beings who live *on* the earth, but who are not *of* it . . . This dualism has enabled us to imagine that the earth belongs to us, when the bio-spiritual truth is that in every way conceivable, we belong to the earth. . . (p.13)

We need planetary minds for a planetary crisis. It is long past time that we step back into the flow of creation. (p.14)

Sanbuin, Bruce. *DARWIN, DIVINITY, AND THE DANCE OF THE COSMOS: AN ECOLOGICAL CHRISTIANITY*. Kelowna: CopperHouse, 2007.



Toward Daring Discipleship



HAMILTON
CONFERENCE
The United Church of Canada

January 2010

A New Years Resolution
. . . or better yet . . . a vision



As Christians the realities of climate change, mass species extinction, and the challenges of impending oil shortages demand of us a response that emerges from our faith.

‘We are summoned as people of faith to view the earth as not simply a source of resource extraction and wealth generation, but as a community in which we live and move and have our being. We must work to ensure the repair of the world—making a new global covenant—through our personal life changes and political action.’

<http://www.united-church.ca/getinvolved/takeaction/090930>

How will we live into this resolution into 2010?

CAUGHT BETWEEN CLIMATE CHANGE AND PEAK OIL, WE ARE CHALLENGED TO A RADICAL TRANSITION, A NEW WAY OF LIVING IN CREATION. WHAT MIGHT GOD BE CALLING US TO DO, AND BE?

Peak Oil:

Fossil Fuels are a non-renewable resource. There is NOT an unlimited accessible supply. Common sense would tell us it would be wise to exercise good stewardship in regards to these resources.

Our culture and life styles tell us otherwise.



Scientists tell us that we have reached, or are quickly reaching, the point where the easily extracted resources are gone. While oil, gas and coal still remain, extraction will no longer be cost efficient. This is not only about 'cars' and transportation, but heat, power, food, trade, clothing and all of the commodities we take for granted.

"No matter how you slice it, the planet will one day run out of cheap fossil fuels. Some say we're already at the peak production rate, others say it's a decade or two in the future. But even they say it's a time of unprecedented change and humankind has no idea how it's going to navigate the transition."

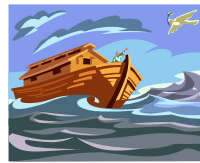
Even if we are not compelled by the forces of supply and demand, and unequal claims on resources, we may be persuaded by the immorality of living beyond our means, devastating the ecology and mortgaging the futures of our children. After all, in less than 150 years, the nations of the world have consumed about half of the known reserves of oil and natural gas, leaving precious little for future generations."

<http://sustainablelifestyles.ca/index.html>

Kairos

A dynamic Canadian
Ecumenical church-based
social justice movement.

Re-energize: a time for Carbon Sabbath. This is a three year campaign for personal, community and political change. It focuses on educating and advocating for ecological justice and addressing climate change. Working toward justice and sustainability we may change ourselves, our churches and our world.



'Ecological sustainability implies a more holistic way of seeing the world as inter-connected and inter-dependent across time, where human societies are understood as not distinct and superior to the rest of nature, but part of it. Indeed, the future of generations to come, and even human survival as a species, depends on a thriving natural world.'

Kairos is a vehicle through which our local and national churches can reach beyond denominational boundaries and together become a community seeking to respond to God's call to 'live with respect in creation.' Check their website for resources, events and opportunities to participate.

<http://www.kairoscanada.org/en/ecjustice/>

Transition community

The Transition town/village/institution concept is a growing international movement that encourages communities to look courageously at the environmental crisis and the realities around oil production and ask ourselves what we as communities need to do in response to these realities.

How can we make ourselves more resilient?

How can we lower carbon emissions and be more responsible in our use of natural resources?

How can we work together to creatively plan for a sustainable future for our community while being responsive today to the realities that our society is still largely ignoring?



What might the role of church be?

This is a 12 step program. A program which, while still experimental and in its infancy... allows people who share these concerns to work together toward a sustainable future... so when our children ask us '**how**', they might ask, '**how did you turn it around?**' and not '**how did you let this happen?**'

NET <http://transitiontowns.org/>

PRINT [Transition Handbook](#), by Rob Hopkins.