



## Excerpts from Denominational Statements on Global Climate Change

### **From North Carolina Religious Leaders**

As witnesses of the serious climate changes the earth is now undergoing, we leaders of North Carolina's various spiritual traditions join together to voice our concerns about the health of the planet we share with all species. We acknowledge the need to commit ourselves to a course of action that will help us recognize our part in the devastating effects on much of our planet brought about by increasingly severe weather events. We declare the necessity for North Carolina's spiritual communities to be leaders in turning human activities in a new direction for the well being of the planet.

*From a statement on Global Warming and Climate Change by North Carolina's religious and spiritual leaders, February, 2001. Signers include nine bishops from the Roman Catholic, Lutheran, Methodist and Episcopal denominations, along with several rabbis and Muslim leaders, a Buddhist priest, and the Council on Christian Life and Public Affairs of the Southern Baptist State Convention.*

### **Church of the Brethren**

Planet earth is in danger. The ecological crisis that threatens the survival of life on earth is evident now not only to professional biologists, botanists, environmental scientists, but to all. Awareness grows that humanity is facing a global crisis...The Creator-Redeemer seeks the renewal of the creation and calls the people of God to participate in saving acts of renewal. ...Our task is nothing less than to join God in preserving, renewing and fulfilling the creation. *From "Creation: Called to Care," 1991. www.brethren.org/ac/ac\_statements/91Creation.htm*

### **Episcopal**

We are called to be good neighbors and act with love and care for all of what God called "Sacred". The natural greenhouse effect set up by God has been disrupted and the imbalance is causing temperatures to rise. Global warming means not only higher average temperatures, but also changes in weather patterns, precipitation, and ranges of plants insects and animals. Such changes would threaten natural resources, human health, already endangered species, and fragile ecosystems. Although no person would be immune from the consequences of climate change caused by global warming, the world's poor would be especially vulnerable. *From a resolution adopted by the Executive Council of the Episcopal Church, 2001.*

[www.ecusa.anglican.org/1866\\_70059\\_ENG\\_HTML.htm](http://www.ecusa.anglican.org/1866_70059_ENG_HTML.htm)

### **Evangelical**

As American evangelical Christian leaders, we recognize both our opportunity and our responsibility to offer a biblically based moral witness that can help shape public policy in the most powerful nation on earth, and therefore contribute to the well-being of the entire world. *Whether* we will enter the public square and offer our witness there is no longer an open question. We are in that square, and we will not withdraw. Over the last several years many of us have engaged in study, reflection, and prayer related to the issue of climate change (often called "global warming"). For most of us, until recently this has not been treated as a pressing issue or major priority. Indeed, many of us have required considerable convincing before becoming persuaded that climate change is a real problem and that it ought to matter to us as Christians. *From "Climate Change: An Evangelical Call to Action," signed by 90 evangelical leaders, issued January 2006.*

[www.christiansandclimate.org/statement](http://www.christiansandclimate.org/statement)

## **Jewish**

We have a solemn obligation to do whatever we can within reason both to prevent harm to current and future generations and to preserve the integrity of the creation with which we have been entrusted. Not to do so when we have the technological capacity - as we do in the case of non-fossil fuel energy and transportation technologies - is an unforgivable abdication of our responsibility. *From a resolution adopted at the 111th Convention of the Central Conference of American Rabbis, March 2000.* [www.interfaithpower.org/TDSjewish.CCAR.htm](http://www.interfaithpower.org/TDSjewish.CCAR.htm)

## **Lutheran (ELCA)**

Christian concern for the environment is shaped by the Word of God spoken in creation, the Love of God hanging on a cross, the Breath of God daily renewing the face of the earth. 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. *From "Caring for Creation: Vision, Hope and Justice," August 1993.* [www.interfaithpower.org/TDSevangelicalLutheran.htm](http://www.interfaithpower.org/TDSevangelicalLutheran.htm)

## **Moravian**

Science and Faith are in agreement that, in this period of the early 21st century, all humankind and nature face a critical threat from global warming. The Moravian Church is committed to helping find a solution through energy savings, public advocacy for conservation, and wise use of our resources. We deem it a sacred responsibility and genuine opportunity to be faithful stewards of all God has entrusted to us and to preserve the environment for the benefit of all, both now and for generations to come. *From "Caring for Creation", adopted by the Church and Society Commission and approved by the Provincial Elders Conference of the Southern Province.*

## **Orthodox**

God's creation delivers unsettling news. Earth's climate is warming to dangerous levels...To continue to walk the current path of ecological destruction is not only folly; it is sin...

Churches, as communities of God's people in the world, are called to exist as representatives of the loving Creator, Sustainer, and Restorer of all creation. We are called to worship God with all our being and actions, and to treat creation as sacred. We must engage our political leaders in supporting the very future of this planet. We are called to cling to the true Gospel - for "God so loved the cosmos" (John 3:16) - rejecting the false gospels of our day. *From "God's Earth is Sacred: An Open Letter to Christians in the United States," Conference of Canonical Orthodox Bishops in the Americas (SCOBA), July 2005.*

## **Presbyterian USA**

The church has powerful reason for engagement in restoring God's creation. God's works in creation are too wonderful, too ancient, too beautiful, too good to be desecrated. *From the 1990 General Assembly.*

...Reaffirms the call of the 202nd, 210th, and 211th General Assemblies (1990, 1998, and 1999) for the United States to ratify the Convention on Climate Change and the Kyoto Protocol...Calls on the United States government to join in the world effort to reduce greenhouse gas emissions, and to develop and enact a national emergency response, underwritten by law, with adequate financial support, and economic enforcement mechanisms, to be fully functioning by 2005, with targeted reductions by that time. *From the 2003 General Assembly.* [www.prcweb.org](http://www.prcweb.org)

### **Reformed Church in America**

The threats to creation represented by global warming are a cause for concern for everyone on the planet, but for Christians the issue is more than a matter of self preservation; it is a matter of faithfulness... *From "Climate Change Update," 1993.* [www.rca.org/mission/witness/climateupdate.html](http://www.rca.org/mission/witness/climateupdate.html)

### **Roman Catholic**

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. It is about our human stewardship of God's creation and our responsibility to those who come after us. *From "Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good," U.S. Conference of Catholic Bishops, June 15, 2001.* [www.nccbuscc.org/sdwp/international/globalclimate.htm](http://www.nccbuscc.org/sdwp/international/globalclimate.htm)

### **Society of Friends**

Protecting God's Earth and its fullness of life is of fundamental religious concern to the Society of Friends. The links between human activity, the dramatic rise in atmospheric greenhouse gas concentrations, and the rise of average global temperatures are now of sufficient concern to lead us to action. *From Society of Friends statement on global climate change, June 2000.* [www.interfaithpower.org/TDSsocietyOfFriends.htm](http://www.interfaithpower.org/TDSsocietyOfFriends.htm)

### **Unitarian Universalists**

Our seventh Principle challenges contemporary Unitarian Universalists to remember that we are part of the interdependent web of all existence. The choices we make, coupled with the choices made by government and the private sector, profoundly affect our environment. We have a moral responsibility to future generations to mitigate global warming while there is still time. *From "Threat of Global Warming Study/Action Issue," 2004 General Assembly.* [www.uua.org/csw/threatofgw.html](http://www.uua.org/csw/threatofgw.html)

### **United Church of Christ**

[United Church of Christ] recognizes the dangers of global warming and our biblical mandate as stewards of God's creation to be diligent in our efforts to decrease the emission of greenhouse gases;

- affirms the greater responsibility of industrial nations and especially the United States to reduce greenhouse gas emissions;
- encourages local churches, Conferences and national agencies to engage in efforts to educate and advocate for ratification of the Kyoto Climate Change Treaty and to address their own lifestyles (institutional and personal) to assure the minimum production of wastes that threaten the environment;

*From "Statement on Global Climate Change," Twenty-second General Synod.* [www.interfaithpower.org/TDSunitedchurch.htm](http://www.interfaithpower.org/TDSunitedchurch.htm)

### **United Methodist Church**

The decisions that humans are now making will either enhance or degrade the quality of life on the planet. We have entered an era of greater energy interdependence. As the world confronts global issues such as climate change, energy inequity, and pollution, energy-related problems will require international solutions based upon the values of justice and sustainability... We support strenuous efforts to conserve energy and increase energy efficiency. A transition to energy efficiency and renewable energy sources will combat global warming, protect human health, create new jobs, and ensure a secure, affordable energy future. *From the General Board of Church and Society Energy Policy Statement, Resolution 5, 2000.* [www.umc-gbcs.org](http://www.umc-gbcs.org)