



Loretto Earth Network News

Be the Change the World Needs

Winter 2010

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Interfaith Collaboration on Climate Issues

By Maureen Fiedler SL

In a recent segment of *Interfaith Voices* dealing with religious responses to climate change, I cited a new Gallup poll indicating that 41% of Americans believe claims of climate change are exaggerated. I asked my interfaith panel how they deal with such skeptics. One answer surprised me. "I rarely hear such skepticism from my congregation," he said. "Most come from Asia or Africa, and they regularly hear from folks back home who report the actual effects of climate change." That was Imam Johari Abdul-Malik, talking about his mosque in Northern Virginia. He is a consulting imam for the *DC Green Muslims*. The panel also included Rev. Canon Sally Bingham, president and founder of the Regeneration Project and its Interfaith Power and Light campaign, and author of *Love God, Heal Earth*, and Evonne Marzouk, Executive Director of *Canfei Nesharim: Sustainable Living Inspired by Torah*.

Climate change is a major moral concern of faith traditions across the board. Although all traditions have their share of skeptics, religious leaders are just about universal in their acceptance of climate science and are deeply concerned about its implications for the future of human life on this planet.

Pope Benedict XVI is part of this interfaith chorus. In his New Year's message, the pope advocated for "human ecology," saying "There is a close link" between respect for humankind and respect for nature. He appealed for "investment in education with the objective not only to transmit technical and scientific concepts, but also a broader and deeper *ecological responsibility* based on respect for humanity, human rights and fundamental duties."

One month before the start of the official UN Conference on Climate Change in Copenhagen, UN Secretary-General Ban Ki-moon recognized the importance of religion in the struggle for a healthy planet by co-hosting a global gathering of interfaith leaders in Great Britain under the banner, *Faith Commitments for a Living Planet*. Leaders committed themselves not merely to preaching on the subject, but to the "greening" of religious buildings and creating eco-labeling systems. Most impressive was the pledge by Taoist leaders in China to convert all their temples to solar power within three years.

Speaking on the BBC, Mr. Ban stressed that, "without full support and cooperation of religious leaders it will be very difficult to obtain... a binding agreement in Copenhagen." Sadly, even *with* the full support and

urging of religious leaders, there was no binding agreement that emerged from Copenhagen.

On *Interfaith Voices*, Rev. Sally Bingham described the dire consequences of unchecked climate change: desertification, freak storms, melting ice caps, disappearing species. Imam Johari summed up the results: "war, poverty and disease." Everyone noted that the world's poorest are the most endangered as unsustainable living conditions develop, and Evonne Marzouk stressed the heavy impact this would have on future generations.

Marzouk further noted that climate skepticism is no longer a question in Israel, and her group has prepared a booklet designed to answer skeptics in the local area. Rev. Bingham said that it must be the 59% who believe climate science who come to hear her speak! When she does meet a skeptic, she puts the emphasis elsewhere: "Even if you don't believe, what about bolstering the economy with green jobs, and loving our neighbor by not polluting?"

Imam Johari noted that there can be something Machiavellian about climate skepticism, an "ugly bottom" which suggests, in a not too veiled way, that it's "natural" for populations to be wiped away... most likely, populations of color.

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Editor's Note

Mary Ann Coyle SL



Recently I had the thrill of being in a truly environmentally conscious city/country. I was feeling a bit sad that I wouldn't be in Denver to participate in the 350.org activities in mid-December. However, at the stroke of 3:00 p.m. on December 12, 2009, I was entering St. Joseph's Church in Nijmegen, Holland. The sexton was manually tolling the bells to remind everyone in hearing distance of the important work in progress in Copenhagen. And at the same time, other Loretto members were participating in other places; we were all united in hope and prayer. We highlight especially in this issue, the rituals in St. Louis and at Loretto Motherhouse in Nerinx, Kentucky.

Other things I noticed in Holland gave me reason to pause and think of my own country. I saw big wire bins at street corners, gardeners out raking, and stacking leaves in the bins (no plastic bundles in Nijmegen!). People were free to take leaves for mulch; the city took what was needed for parks and common areas. Big parking lots were filled, not with cars, but with bikes. People were walking; children were playing outside in the fresh air. Truly, it seems to me, Holland is a leader. The Dutch people I met are clear that making a radical change in our relationship with nature is no longer an option.

In this issue of *Loretto Earth Network News* we find both hope and disappointment in the work accomplished at Copenhagen by the world leaders. Maureen Fiedler, a frequent contributor and host of the radio talk show *Interfaith Voices*, and Gavin Clark, staff member at Environment Colorado, bring us a healthy dose of what didn't happen, what could still happen and how we, individually, can help to be "the change we wish to see in the world," as Ghandi says.

Beth Blissman, a Loretto co-member located at Oberlin College, weaves the story of her journeys to the Parliament of World Religions and the Thomas Berry memorial as a single tribute of hope for the greening of the planet—Berry's work being foundational and the Parliament fostering the awakening of people of many faith traditions and philosophical leanings to the healing of Earth.

After reading Libby Comeaux's description of the 10:10 pledge, I find myself wanting to reflect on how I might express such a pledge. The Haiti earthquake says so much on so many levels about climate, violence, injustice, poverty, and suffering. How can I incorporate into my pledge all these elements? What actions can I take to heal Mother Earth and promote social justice within the human community?

New to our pages is Marta Benavides, an ordained minister and strong feminist from El Salvador. Marta's words are challenging as she speaks of our need today to create societies of solidarity based on the common good. Sustainability and global responsibility must guide our every thought and action. Marta's thoughts echo the activity of the Bolivian delegates at Copenhagen. These delegates, spurred on by Evo Morales, President of Bolivia, are pushing hard for a Universal Declaration of Mother Earth and are planning to have a People's World Conference on Climate Change and Mother Earth Rights in April of this year. It is, as the Bolivian delegations says, time to change the system and save Mother Earth, Justice and Human Rights.

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All three believe that religion can change people on this issue. Imam Johari quoted a saying of Mohammed in the *Qur'an*: "Don't waste water even if you are by a river." He noted that religious people have a framework which encourages them to sacrifice now for the future without expectation of an immediate return. Bingham is less inclined to stress sacrifice; she finds a message of hope more productive. Marzouk pointed out that the generational view in Judaism (seven-year cycles, for example) helps people look at long-term consequences.

What more do religious groups need to do? Lots: focus more sermons on the topic, educate clergy and laity in environmental ethics, run full-fledged climate change campaigns and increase interfaith collaboration. Copenhagen cannot be repeated.

Loretto Earth Network News

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State Leadership Brings Hope to World Leaders

By Gavin Clark, Field Director for Environment Colorado

The United States has long been considered a laggard in addressing global warming. However, a new story is emerging and it paints a more optimistic picture. America is poised to achieve significant reductions in global-warming pollution, thanks to the clean energy and climate policies driven by individual states.

At the Conference on Climate Change in Copenhagen, the Obama administration proved we not only have the political will to cut our global-warming emissions but we also can bring to the table the leadership necessary to rally the world for change. After years of inaction by the federal government, we saw President Obama exert his influence and overcome certain impasses at this international gathering.

A recent report by Environment America estimates that state-led energy and climate policies will reduce US emissions by approximately 536 million metric tons of CO₂ per year by 2020 compared to business as usual. These reductions in emissions are significant, representing more global-warming pollution than is currently emitted annually by all but eight of the world's nations, and approximately seven percent of total US global-warming pollution in 2007.

There's no doubt that the US Congress must pass a comprehensive climate bill and must work aggressively on a fair, ambitious and binding international deal to stop global warming. This research does show that decades of action by states have delivered a down payment on the level of reductions that science shows is needed to prevent the worst effects of global warming.

By implementing strong energy and climate policies — including caps on global-warming pollution, renewable electricity standards, efficiency

standards, and cleaner cars standards — states are showing that the United States is ready to tackle the challenge of global warming.

Why has this not been headline news? It is because the action has largely taken place not in Washington, D.C. but in state capitols. It has happened through Colorado's clean energy economy, through the Northeast States' cap on pollution from coal-fired power plants, and by the adoption of a Clean Cars standard by 14 states including New Mexico and Arizona.

Under the leadership of Colorado Governor Bill Ritter, in just the past three years, Colorado has implemented a strong renewable energy standard and an efficiency resource standard. The State has fostered the new energy economy which has both cut emissions and continued to create jobs in an otherwise tough economy. With these green initiatives, Colorado has joined with other states in implementing strong state policies designed to make significant cuts in the United States' global-warming pollution.

California Governor Arnold Schwarzenegger, a leader in promoting sub-national energy and climate policies, helped tell the story of state-level action to the international leaders gathered in Copenhagen. "Global warming is a global problem that requires a global solution and California is proof that sub-national governments can make a difference," he remarked recently. In addition, he announced this week a new regional partnership of sub-national governments to collaborate on actions to address global warming.

Six states — representing nearly a quarter of America's economic output — have adopted mandatory caps on global-warming pollution from their states' economies. If these six



states were a separate country, they would be the world's seventh-leading emitter of carbon dioxide, ahead of Canada and the United Kingdom. Their actions are already making a big difference. The US Department of Energy projects that the increase in renewable energy production in the last year alone will cut the nation's global-warming pollution by 17 million metric tons. This is the equivalent of taking more than 3 million cars off the road in a single year.

Other US governors, Canadian premiers, and many sub-national government leaders, echoed this same message in Copenhagen.

While in Copenhagen, President Obama proved America is now willing and able to act on global warming, is committed to move forward and make major emissions reductions. But to meet that commitment we need to pass binding limits on global-warming pollution. Luckily, the way is not unclear. States have already started down this path by creating policies that the nation must follow. Having already begun the transition to a clean energy economy, individual states must bring that success to the national level. The US Senate must act decisively to pass legislation to keep moving us forward.

Environment America's full report can be downloaded at <http://www.environmentamerica.org/america-on-the-move>

Melbourne's Parliament of the World's Religions 2009

By Beth Blissman CoL

From December 3–9, 2009, the fifth Parliament of the World's Religions took place in Melbourne, Australia. The very first parliament, in 1893, pioneered the meeting of religions from the East and West as part of the Columbian Exposition in Chicago, IL. This idea, of respectful dialogue among the world's religions, was so forward thinking that the Parliament of the World's Religions did not meet again until 1993, when two monks from the Vivekananda Vedanta Society of Chicago invited religious leaders, academics and practitioners to organize a centennial celebration of the 1893 gathering. Thus the non-profit organization the Council for a Parliament of the World's Religions was formed, with a mission to cultivate harmony among the world's religious and spiritual communities and foster their engagement with the world and its guiding institutions in order to achieve a just, peaceful and sustainable world. After a successful centennial in Chicago, the Parliament met again in Cape Town, South Africa, in 1999 and Madrid, Spain, in 2004.

At the December 2009 gathering in Melbourne, the theme of the Parliament was "Making a World of Difference: Hearing Each Other, Healing the Earth." As a multireligious, multilingual, and multicultural city, Melbourne offered a fine location for the Parliament, where the goal was to bring together the world's religious and spiritual communities, their leaders and their followers to a gathering to

discuss peace, diversity and environmental sustainability in the context of interreligious understanding and cooperation. This gathering welcomed people from all of the major world religions—Baha'i, Buddhism, Christianity, Hinduism, Islam, Judaism, Shinto, Sikhism and more—as well as indigenous and aboriginal spiritualities and many different philosophical traditions. As the world's largest interreligious gathering, the Parliament provided over 450 events including keynote addresses, seminars, conferences, debates, performances, concerts and exhibitions.

It was a packed seven-day event, with interreligious, civil and cross-cultural dialogue on important local, national, and global issues—an incredibly stimulating environment! The priorities for the 2009 Parliament included global poverty, environmental change, youth education, spirituality and the arts and reconciliation among indigenous peoples. Although the parliament holds no formal weight or decision-making power, the discussions and conclusions inform—and occasionally transform—future ongoing interfaith dialogue.

In addition to the session where I was invited to present my own research on ecologically-and-socially-conscious women religious, there were numerous highlights. The several sessions that included Sister Joan Chittister OSB were packed, and other major speakers



Beth (right) credits Sisters Gail Worcelo GMM (left), and Bernadette Bostwick GMM, with talking her into going halfway around the world.

included Andrew Harvey, Rabbi Michael Lerner, Dr. Mary Evelyn Tucker, former President Jimmy Carter (via video), and His Holiness Tenzin Gyatso, the XIVth Dalai Llama. Even more than hearing the famous speakers, I thoroughly enjoyed meeting the younger participants, like Jimmy Llama of Tibet, who is working to stop the trafficking of children, and Miriam Pepper, a young Christian Australian environmental activist.

Fortunately, it was not all talk at the parliament. Each morning, at 8 am, one could choose from a varied selection of traditional and innovative spiritual ways to start the day. Choices included Jain, Hindu, Sikh, Zen, Orthodox Jewish, Islamic, Ukrainian Catholic, Uniting Church, Yoga, and many others. My most interesting new experience was meditating with the Brahma Kumaris (See www.bkwsu.org/ for more information.)

On the last day of the event, the outgoing chair of the parliament Rev. Dr. William Leshner introduced his successor, Imam Abdul Malik Mujahid of Chicago, a radio producer and former chairperson of the Council of Islamic Organizations of Greater Chicago. Imam Mujahid invited all to take the next step in implementing their goals by joining Peace Next, a social networking site developed by the parliament, see



www.peacenext.org. If you are interested in photos, video content and other materials from the 2009 parliament itself, go to <http://www.parliamentofreligions.org>. Imam Mujahid is the first Muslim to serve as the chair of the Council for the Parliament of the World's Religions.

As I reflect back on the entire week of the Parliament of the World's Religions, it's easy to identify the event that had the most impact on my life. One of the many flyers handed to me by the new people I met advertised an offsite event, entitled **Awakening the Dreamer: Changing the Dream Symposium**. (The website is www.awakeningthedreamer.org/) I had actually been intending to check this out in the US, as some folks in my community group had heard good things about it. **Awakening the Dreamer (AWD)** was a half-day workshop designed to awaken us to the ways the "American Dream" has grown into a destructive culture of consumption and acquisition and inspire us to take action in pursuit of a vision of a fair, peaceful and sustainable future. I found it an easy and powerful way to uncover many unhealthy assumptions that underlie the way we ourselves see the world and our place in it, and then explore what each of us can do—both individually and cooperatively—to move the world in a more positive new direction. The AWD mission is to bring forth an environmentally sustainable, spiritually fulfilling and socially just human presence on Planet Earth. The four-hour symposium allowed me to connect with people who came from Australia and Ireland who, like me, care deeply about environmental sustainability, social justice and spirituality, and who see the integration of these as the biggest challenges and opportunities of our time. I was thrilled to find this great resource for action, especially since many of the PWR sessions and events I had attended focused on dialogue, rather than on positive action. It was also a nice affirmation when, upon returning to the US, I read a quote by futurist Paul Hawken



A Tibetan Buddhist monk works on a sand mandala at the Parliament



Performance artist Benny Zable was an iconic presence at the entrance to the Melbourne Convention Centre.

who referred to the AWD movement as "humanity's immune response to resist and heal political disease, economic infection, and ecological corruption."

In sum, the Parliament of the World's Religions brought together thousands of people who embrace an amazing variety of religions, faiths and philosophical traditions. It provided an insightful overview of how far we have come in terms of hearing each other and healing the earth, and also how very far we still need to go. However, as someone dedicated to interfaith work, I found it a wonderfully rejuvenating opportunity to visit an amazing country and meet incredible people working to bring about positive change.

Photos by Beth Blissman and John David Miller

TAKE THE **ST. FRANCIS** PLEDGE

The St. Francis Pledge is a promise to protect God's Creation and advocate on behalf of people in poverty who face the harshest impacts of global climate change by acting on each of the following five elements.

I/We Pledge to:

- * **PRAY** and reflect on the duty to care for God's Creation and protect the poor and vulnerable.
- * **LEARN** about and educate others on the causes and moral dimensions of climate change.
- * **ASSESS** how we, as individuals and in our families, parishes and other affiliations, contribute to climate change by our own energy use, consumption, waste.
- * **ACT** to change our choices and behaviors to reduce the ways we contribute to climate change.
- * **ADVOCATE** for Catholic principles and priorities in climate change discussions and decisions, especially as they impact those who are poor and vulnerable.

Sign up at:

catholicclimatecovenant.org/

Thomas Berry remembered at St. John the Divine

Reported by Beth Blissman CoL

This past summer Thomas Berry, cultural historian, Passionist priest, author, professor and geologist extraordinaire, died at the age of 94. On Saturday, September 26, 2009, a memorial service was held at the Cathedral of St. John the Divine in New York City. Over a thousand people from all around the globe gathered to remember and celebrate his life. The memorial service was preceded by the presentation of the Thomas Berry Award to Martin S. Kaplan, a long-time supporter of the field of religion and ecology. (For more details on the Thomas Berry Award, please see: www.thomasberry.org/Award_and_Memorial/Program.html.)

The memorial service itself began with an intricate procession to the music of Paul Winter (on soprano saxophone) accompanied by Tim Brumfield on the great cathedral organ. Banners of fish, wind, sun and moon brought other species of life into the celebration. Reflections and memories were then offered by Sr. Miriam MacGillis of Genesis Farm, Mary Evelyn Tucker and John Grim of Yale University, Wm. Theodore de Bary of Columbia University, and Brian Swimme of the California Institute of Integral Studies. Another former student of Thomas's, Brian Brown of Iona College, read a poem in his honor, and surprise guest Wangari Maathai of the Greenbelt Movement in Kenya reflected upon the many ways in which the wisdom Thomas shared is needed so much today. The service included beautiful music throughout, and concluded with more dancers, streaming banners, and a triumphant rendition of "For the Beauty of the Earth." Many attendees stayed around for a brief reception to socialize and share stories of Thomas's hopefulness regarding humanity's ability to evolve and grow into healthy relationships with other species of life and with Earth.



The text of selected tributes and reflections can be found at: www.thomasberry.org/Award_and_Memorial/Program.html

A slideshow of photographs of the events from various contributors can be found at: news.webshots.com/slideshow/574953470fZxRiy

For details about Thomas Berry's life and writings visit: www.thomasberry.org/

Thomas is buried at Green Mountain Monastery in Greensboro, VT. www.greenmountainmonastery.org

Create your own 10:10 pledge

Libby Comeaux leads the way

In September 2009, people in the United Kingdom began a campaign using available technology: websites, e-mail, facebook, twitter, etc. Their idea was simple. The campaign followed a co-operative business model reaching out to businesses, schools, teachers, students, all groups and individuals interested in making a difference and showing world leaders how change can happen. While the initial goal was to deliver the pledge data to the leaders in Copenhagen and inspire them with the courage to act, new energy has now been infused into the campaign by the team behind the film *The Age of Stupid*. Check www.actionclimate.com. The goal is to extend the campaign through 2010 and put more pressure on politicians to support climate change actions by sound, effective legislation.

You can take the 10:10 pledge at www.notstupid.org and discover ways to reduce your carbon emissions 10% in 2010. Show the world leaders that the people can lead. The most effective changes to make are the big-ticket items: your home's heating/cooling efficiency; your commuting and travel habits; and your eating habits.

Tighten up windows and doors to eliminate drafts, and invest in insulation. If you have an inefficient heating/cooling system, make it a priority to upgrade to an efficient one as soon as possible. If you live in a too-big house, you know what to do.

Next, tackle your travel habits. It's the plane trips you take and your regular pattern of commuting by car from home that spew out those carbon

emissions. Live where you can bike to work; it helps your body as well as the planet. Spend more time with local friends and family. For necessary or other high priority trips, take a more leisurely train ride and reduce carbon emissions' impact compared to plane travel.

Finally, eat close to earth and close to home. Industrial agriculture is a big emitter of carbon from fossil fuels both to transport food to your table, and to fertilize and spray it with pesticides before it is shipped. Industrial "production" of meat from farm animals adds huge quantities of another global warming gas, methane. Local food is safer because you can find out where it came from. Fruits and veggies are easier on your body and on the planet.

Tell your friends about the 10:10 pledge, and let's show world leaders that it's time to turn the tide!

Creating Societies of Solidarity

By *Marta Benavides*

I am grateful for the opportunity to talk with you about the urgent and dangerous situation of the environmental crisis, which is now principally symbolized by climate change.

We must start by recognizing that this crisis, as well as the current economic crisis, is not new. They are centuries old. They began in colonialism, and were worsened by the neo-colonial processes that followed. The imposition of exploitative practices, guided by production and consumption patterns where economic gain and profits were what mattered, have now resulted in the environmental crisis but also in others equally as serious: crises of energy and food, and the moral and spiritual crises that accompany them.

There are historical, social and ecological debts we must tend to, in order to heal the conditions we face today. It is imperative to admit and to be conscious of the fact that we are in a new era, not just one of trifling changes, but rather one which if we are not careful and intentional, will shape us rather than we shaping it.

The various crises we face are signs of the times, and if we do not interpret them appropriately, we will fail to come up with real solutions. These signs tell us that the system as we have known it, has come to an end. It will never again be the same. We cannot continue business as usual; we cannot just correct and continue in the same systems. We must create anew. We must deal with the emergencies, of course, but at the same time, we must be creating a new society where we create an economy of solidarity. This is different from a humanitarian economy. We must develop an economy that has as its purpose and at its center the care of the planet and the well-being of humanity, the common good,

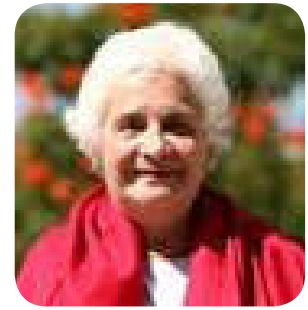
planetary rights and the economic, ecological, social and cultural rights of peoples.

The so-called “American dream,” that is promoted as the panacea in the US, and among others who strive for what it represents the world over, cannot and must not be pursued any longer. This dream, enacted and represented by the middle classes everywhere, demands governments that support oligarchies, agribusiness, the arms race, militarism, and the exploitation of nature and peoples.

You might be wondering what this has to do with my country. El Salvador is a country suffering from impoverishment, where we are at the verge of becoming a desert as a result of centuries of monocultures grown for export, a country where—though we have a great biodiversity—we suffer hunger due to a “dollarized” economy, “free” trade agreements, the ever-increasing cost of food, even that which we produce in a tropical climate. Add to this the high cost of fuel, and an economy based on profit by maquilas, which make a priority of services for foreign industries.

For years now, we have been facing the impact of climate change, suffering floods, droughts, hurricanes, drying of major rivers, and the collapsing of communities. Each year the material costs are high, and so is the cost in human lives, including the emigration of our peoples, especially the youth and those who can be economically active.

The same can be said about all the nations in the Central American isthmus, especially Guatemala, Honduras, Nicaragua, and El Salvador, and about many of the islands in the Caribbean, with an urgent concern about Haiti which, with El Salvador, leads the nations facing environmental collapse in the Americas.



We must wake up, see what is happening, and work to create the new era, one with the health and healing of Mother Earth as its center. We must make this concept our own, understanding that where the well-being of humanity is hand-in-hand with that of Mother Earth, there is the true measure of development.

So, what is development and how will the economic crisis impact it? Only when all we do is framed to serve the well-being of Mother Earth and all aspects of humanity, will we achieve true development. That is the real measure of peace. All educational, social and cultural processes must be geared toward that. The economic crisis presents us the opportunity to make necessary choices; otherwise, there is no way that basic indicators such as the UN Millennium Development Goals (MDGs) will be even minimally met, and the spiral of suffering and the oppression and repression resulting from it will continue to be our reality. Humanity’s time on Mother Earth will be shortened, and the quality of life will continue to diminish. In Africa and other continents the number of ecological refugees will increase and the number of governments looking for lands on which to relocate the citizens of entire nations will become emblematic of the reality we will know.

We must seek now in all ways to be about the creation of societies based on solidarity, on the common good, where sustainability and global responsibility will be the norm. This must become, not second nature to us but, as it was meant to be, this must be our first and original nature.



Light a candle of Hope



On Monday evening, December 7th, the opening day of Global Climate Summit in Copenhagen, people from many faith traditions gathered in the College Church in St. Louis for a candlelight vigil. The event was organized by the Intercommunity Ecological Council of Women Religious in which Loretto plays an active role.

Rabbi Susan Talve set the tone acknowledging that “climate change is not merely an economic or technical problem, but rather at its core is a moral, spiritual, and cultural problem that challenges us to choose the common good over self-interest. It calls us to value our collective ability to choose long-term

survival over immediate gratification and greed. Let us pledge to join together to teach and guide those who follow the call of our faiths so that we may all learn to live together within the shared limits of our planet. We stand together tonight in vigil united with so many others around the world with prayers to open the hearts of world leaders to our plea for strong and binding agreements on CO₂.

Let the ancient sound of the shofar call us to prayer. Let the first call of *shevarim* recognize the brokenness, let the pleading call of *teruah* remind us of the suffering and let the final blast of the *tekiah gedolah* open our hearts and the heavens for the hope that we can reclaim a sustainable future for ourselves and for the planet.”



Loretto community members at the Motherhouse united in prayer for the success of the Copenhagen Climate talks.

“We may have been one of the smallest groups to join in prayer last night, but our candles burned brightly and we were in concert with all peoples around the world who individually and collectively are united in hope for strong action on climate change.”



What does this 350 number mean?



To learn more please visit
www.350.org

350 is the number that leading scientists say is the safe upper limit for carbon dioxide—measured in “Parts Per Million” in our atmosphere. It’s the number humanity needs to get back to as soon as possible to avoid runaway climate change. Getting back to 350 means transforming our world. It means building solar arrays instead of coal plants, planting trees instead of clear-cutting rainforests, increasing efficiency and decreasing our waste. Getting to 350 means developing a thousand different solutions —all of which will become much easier if we have a global treaty grounded in the latest science and built around the principles of equity and justice. To get this kind of treaty, we need a movement of people who care enough about our shared global future to get involved and make their voices heard.