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Climate Change and Faith Facilitator's Guide

A resource of Progressive Christians Uniting

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FACILITATION GUIDELINES FOR ECO-MINISTRY TEAM on CLIMATE CHANGE AND FAITH

Thank you for your willingness to facilitate or co-facilitate the small-group study sessions of this resource guide on climate change and faith. Here are some guidelines to help you prepare for the sessions.

The sessions are structured to take 90 minutes apiece. Each consists of three components:

- A “Facilitator’s Guide” of suggested activities with estimated timeframe.
- Handouts for small group participants.
- Online and digital resources referenced in this guide.

The “Facilitator’s Guide” to each session identifies what materials are needed. For most sessions, computer and Internet access are required, as this guide requires YouTube access and/or other online videos. For this reason, as well as for group building, we find it preferable to meet in someone’s home where there is sufficient space.

Preparing for the Sessions

- Review the “Facilitator’s Guide,” handouts, and videos in advance of each session. This will familiarize you with the material. It will also allow you to think ahead about pacing the discussion during each small-group session.
- Feel free to rearrange the different activities within the “Facilitator’s Guide” to best suit the rhythm and mood of your group. There are optional activities that can be incorporated into a slightly longer session.
- Meet with your co-facilitator to walk through who will lead which part of the session. Balance each other’s strengths and weaknesses.
- Do the action instructions yourself. It will make it much easier to meaningfully guide people through the reflection sections.

- We find that the ideal time between sessions is two weeks. You and your co-facilitator will need to decide how frequent the group meets.
- One week before the group gathers, email everyone a reminder of the time, location, the action instructions for the upcoming gathering, and any additional optional videos that were not included in the previous discussion.
- A follow up email or text the day before gathering is also recommended. Remember to gather people's contact information on the first session.
- Occasionally, there will be special instructions for certain sections. In particular, the action instructions may vary for Sessions 4 and 5, and you are encouraged to contact PCU staff in preparation for them.

Tips for Effective Facilitation of Small Groups

1. "Holy Manners," a set of guidelines for sacred conversations, is provided as framing for the interactions of small-group work.
2. Create a welcoming space for your meetings.
3. Welcome newcomers as well as familiar faces and returnees. Invite and encourage people new to the group to participate. Consider asking participants to wear nametags for at least the first two sessions, until folks learn one another's names.
4. Model nonjudgmental listening and respect for each person who shares. Don't interrupt, and don't let others interrupt one another. Different people speak at different speeds. Be ready to remind participants that even when we disagree, it's important to do so with an attitude of respectfulness to promote open dialogue.
5. Spread the airtime to promote everyone's involvement in the conversation. Do not allow one or two individuals to monopolize. Some ways to re-balance the discussion and engage quieter individuals include these statements or actions:
 - "I'd like to ask those who have not yet spoken if they'd like to share anything?" [Then pause and wait patiently.]
 - "Could those of you who have already spoken please hold off a bit, to allow others in the group to share?"
 - If two or more people indicate that they're ready to share, assign one person to speak first, put the next one "on deck," and continue to do this – and enforce it – so others don't cut in.

6. Encourage openness and honesty from participants, modeling them yourself.
7. Finally, if conflict occurs, honor it... don't ignore it. Use the tension as an opportunity to model the practice of what Marshall Rosenberg calls "non-violent communication" or NVC. Healthy boundaries and respect for all persons are the basis for NVC – it sticks to "I" statements.

The fundamental structure of an NVC statement sounds like this:

- "I feel __[emotion]__ when you say __[summary of what was said]__, because __[explanation]__."
- (For example: "I feel angry when you say that climate change is a conspiracy, because I have friends in the Philippines who have been affected by flooding.")

We hope that you find this resource guide helpful. Please stay in touch with us as we build eco-ministry teams for the sake of embodying Jesus' way of compassion and justice for the world!

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Climate Change and Faith Eco-Ministry Teams

Session #1: Introduction and Creation

Materials:

snacks, nametags, sign-up sheet (names, emails, cell phone), folders with materials for everyone, snack signup sheet, plates, cups, napkins, pens

*****You may encourage participants to bring their own washable cups in the future after tonight.***

1. Welcome and getting settled (2 minutes)

*As people arrive, invite them to take some snacks. **Welcome** them and **encourage** them to fill out a nametag. Once people are settled (about 5 minutes after start), welcome them to “Climate Change and Faith” group. Have a **simple opening prayer** that a facilitator (or another person comfortable) leads.*

2. Introducing group to each other (15 minutes)

Give people a chance to introduce themselves to each other.

- Things can include: their name, something about themselves, why they are here, and what expectations (if any) they have for the group.
- *One of the facilitators should start as a model for sharing.*
 - Relationship building is important for any group process. Depending on the size of the group, the length of sharing will vary, but will generally be about one minute per person.
 - The second facilitator can be the last person to share.

3. Expectations and Holy Manners (10 minutes)

Points to mention as a signup list goes around.

- Thank everyone for sharing.
- Future sessions will include opening check-ins so that we not only learn to respond to climate change, but to support each other and build community.
- Sessions will be 90 minute long unless group finds 2 hours to be better. Location can be in homes or in a church building as group sees fit.
- Regular participation in the group improves community building and increases comfort in sharing.

*Pass out **folders**, which should include all materials for Session 1. Have the group look at the “Holy Manners” page. One person at a time may read aloud each section. After it has been read, see if anyone has questions about expectations or if anything else should be added. **As needed remind people throughout the session of the “Holy Manners.”***

4. Why Climate Change and Faith?

(10 minutes)

**Introduce climate change and faith—why are the facilitators doing this? Facilitators should have their own personal answers prepared to share beforehand.*

Share goals of the curriculum:

- Educate non-scientist population about climate science.
- Promote climate literacy.
- Acquaint people with Progressive Christians Uniting and the programs offered. PCU is a resource for people's spiritual and social efforts. (See. Pray. Act.)
- Encourage action and reflection model for Eco-Ministry Teams.
- Relate faith and climate change together.
- Connect climate change with economic lives and systems
- Promote excitement so that people want to continue doing things beyond the curriculum itself.
- Create daily spiritual practices that confront climate change.
- Establish a creative and supportive space for faith exploration, sharing, and community.
- Create a personal testimony.

*Provide **overview** of series, mentioning the topics for each gathering. **Review** **handout of themes** and timeline. Invite people to put their nametags on their folders or use another method for individual folder recognition. People may take their folders home with them between sessions or leave them with the facilitators for the next session.*

Questions?

5. Read Scripture: Genesis 1:20-31

(5 minutes)

We will be looking at a scripture passage each time we meet. Each passage relates to our theme in some way. This one emphasizes the beauty of creation, while also being a passage that is often used to diminish ecological concerns.

Invite people to read aloud, going in a circle with each person reading a verse or more. People may pass if they so wish.

6. Discussion

(15 minutes)

To increase interactivity and get people comfortable talking, you can begin by asking people to break into pairs and discuss their initial impressions for a few minutes before coming back together as a group.

Questions to stimulate conversation for the whole group:

- What did you notice in the scripture?
- Who is the earth for? (Swarms of living creatures, birds, great sea monsters, cattle, creeping things, wild animals, humankind)
- What drew or repelled you?
- What is the vision you see here for the intent of creation?
- Is it contradictory to first state "let the birds fly above the earth across the heavens" and then later say "let them have dominion over the fish in the sea...?"
- To what extent do the humans have "dominion" over nature? Nature being the fish in the sea, the birds in the sky, and even the natural resources in the ground
- God instructs the humans to "be fruitful and multiply and *fill the earth* [italics for emphasis] and subdue it."
 - What does it mean to have a 'full earth'?
 - How do you define "full capacity?" does everyone have food? water? enough land to stand on? too much CO2 in the atmosphere? Did God tell us what to do once the earth was 'full'?
- What do the words subdue & dominion mean?—Take responsibility? Sustain it?

Points worth highlighting or when conversation dries up:

- Good to wrestle with a challenging scripture. Earth is beautiful and valuable, but what about subdue?
- Acknowledge red flag of v. 28 Hebrew is *kabash* – subdue; *radah* – dominion/rule
 - While dominion is often about controlling others, it is also used in the Bible to describe God's commitment to protect the weak and oppressed.
- Keep reading after v. 28. It's followed immediately by vegetarianism (v. 29)
- Clear call to responsible care-taking care of the earth
- Not only humans called very good, rather all of creation is (v. 31)
- Humans and animals have to share plants, which are given to both (v. 30)
- This is a scripture many anti-climate change proponents selectively quote
- Humans are part of a larger "very good" creation; others replace "good" w/ "beautiful"
- Creation is beautiful and it's worth protecting
- Responding to climate change is not a negative reaction, but out of love for the world
- You are creation made self-conscious so you have a special role

7. Optional (if time): Engaging another perspective

(20 minutes)

Read aloud pg. 65-66 of Catherine Keller's book, On the Mystery, by going around the group reading for a paragraph or two each.

Discuss her approach to this scripture. Is it compelling? Are we supposed to kabash the Earth? Or are we called to creative responsibility?

8. Concrete action instructions

(10 minutes)

Review the action instructions for while the group is apart. Have participants read the instructions aloud.

9. Closing

(10 minutes)

See if there are any additional prayer requests from the group. Allow a few minutes for people to go around and share what's on their hearts. After hearing any, a facilitator may start the prayer, open it up to others in the group to mention things they've heard from each other, and then a facilitator can close once it seems everyone who wants to has had a chance to pray for one another.

You may send the group forth with a simple statement that thematically wraps up the session. Example: "It is out of love for the world that we want to protect it."

Session #2: Facts and History of Climate Change

Materials:

group folders, snacks, computer w/ internet access, snack signup sheet, plates, cups (a few in case people forgot to bring their own – **remind them to bring own cups**), napkins, handout materials for folders, pictures from action people have sent in, contact list

****Note: Before the gathering,** decide between facilitators who will lead which sections.

1. Opening (2 minutes)

- Welcome and snacks
- Simple prayer on the theme for the evening
- If there are new visitors, welcome them, ask them to **briefly** introduce themselves, and add them to the contact list.
- Remind group about Holy Manners as necessary.

2. Check Ins (10 minutes)

Invite people to check in with each other about their week:

- Say their name and offer both a short blessing and a challenge since the group met. These should be 30-60 second each.
 - ****Give everyone a chance to share.** It may be helpful to jot down some notes to refresh your memory for the closing prayer at the end.

3. Reflection on previous action (20-25 minutes)

Remind everyone of the action instructions from the last session. Invite people to share their thoughts and observations. If people sent in pictures, bring them up on the computer for people to comment on.

****Note:** *Do not let people share more than one picture. Have them focus on what that picture meant to them rather than going into a slideshow format.*

*Pass out the materials for today's session to those who took their folder with them. Have everyone else grab their folder (which facilitators **have already filled** with today's materials).*

4. Introducing theme (10 minutes)

Introduce theme for the evening: Facts and History of Climate Change.

Carbon dioxide (CO₂) can be used as an alternative for global temperature, since CO₂ and temperature have been shown to be directly proportional. A metaphor that

can be used is: CO₂ is our thermostat for the atmosphere. The reason why we are so concerned with lowering CO₂ now is because even if we stop all emissions today, the level of CO₂ will continue to rise, due to the equilibrium time of CO₂ between the atmosphere and the oceans (the ocean is storing a lot of CO₂). This means we may have to not just stop emissions, but also actively remove CO₂ from the atmosphere. Going along with the thermostat metaphor you can think of the CO₂ concentration in the atmosphere like the dial on your oven. When you first turn the oven on, you set it to 350 F. It does not reach 350 instantly, but takes some time to reach that temperature. By emitting CO₂ in the atmosphere, we are 'setting' our global temperature to be at a value higher than it already is (+1, +2, +3 degrees C, etc.). This is an animation (last graph-movie on the webpage) showing the temperature changes on the earth for the last century: <http://www.clidyn.ethz.ch/animations.html>

Invite people to turn to the handouts for session #2 in their folder.

5. CO₂ Graphs

(15-20 minutes)

***Note: This **section requires some preparation by facilitators**. Be sure to review the information so that you understand the graphs and can answer basic questions people have.*

When introducing each graph, always start by asking participants what they notice. Allow space for responses. Then incorporate the following information for each graph.

Throughout this section, invite feedback from the group and questions they may have.

We begin by examining several images concerning CO₂ levels of the present, past and future.

A.) Graph showing CO₂ observations from Mauna Loa:

This graph shows the CO₂ observations from a research station on Hawaii. The atmospheric station on top of Mauna Loa is called a "background" station because it measures "background" concentrations of gases in the atmosphere. It is ideal because it's in the middle of the Pacific Ocean and is at a high altitude and away from anthropogenic, or human-made, pollution. A keen observer would notice that although the general trend is going up, there are consistent variations in the CO₂ concentration. That is because the CO₂ goes up and down each year, with the seasons. Trees breathe in CO₂, so in the northern hemisphere, during the winter, the CO₂ is higher (trees are breathing in less), whereas in the summer, it's lower (since the trees are breathing in more). This figure would be good to show first since it's easily relatable (data from last century) and relatively easy to understand.

B.) Graph showing the CO₂ in the past:

Historical CO₂ can be measured from gas bubbles in ice. Scientists drill 'ice cores' [to be shown in the intergovernmental panel on climate change (IPCC) movie, see section 6 below] and they can get a lot of information about the atmosphere from centuries past. They can even measure things like the amount of ash and soot from wildfires, volcanoes, and other types of gases. This graph emphasizes how the rate of increase in CO₂ recently is drastically high compared to the historical atmosphere. This chart goes back 800,000 years. Notice the huge spike in the last century that is far above the typical peaks and valleys shaped by the cycle of ice ages.

C.) Graph showing the different CO₂ scenarios going forward:

This figure shows the level of CO₂ versus time, going into the future for different scenarios. The IPCC calls them RCP (Representative Concentration Pathway) scenarios. They are created to give choices to policy makers to see what kind of climate we will have to live with. In this figure, it would be good to discuss uncertainty.

There are two types of uncertainty, scientific and socio-economic uncertainties that lead to varying predictions. *Scientific uncertainty* is related to what scientists know about how pollution effects cloud formation. Scientists are careful to present information that is known, either as an absolute value (if its certain) or sometimes as a range of values (if its less certain). There are also *socio-economic uncertainties*, which are related to changes in policies in energy production and consumption, which cannot necessarily be predicted. This graph would be good to show last since it goes into the future.

**Also, it would be good to ask the group how they would define "uncertainty." For some people, uncertainty means "unsure", whereas in a scientific sense, uncertainty describes the range that values can take. Remember that when you hear scientists talk about uncertain results.*

6. Video from Intergovernmental Panel on Climate Change (Optional, if time)

*After looking at the graphs, pull up and watch the YouTube video entitled:
"Climate Change 2013: The Physical Science Basis" (IPCC Geneva)
<https://www.youtube.com/watch?v=6yiTZm0y1YA#t=513>*

This video shows a scientist processing a paleoclimate ice-core sample (one of the CO₂ graphs) and also talks about observations of CO₂ from the last 3 decades (the other CO₂ graph). It mentions ocean warming, the carbon cycle in the ocean, sea level rise, climate projections (simulated results, which show uncertainty - also another graph). The movie also discusses positive feedback in the earth system. Positive feedback (also called feedback loop) is when activity A causes activity B to occur. Activity B then reinforces activity A. An example in the earth system is when

green house gases, GHGs, are emitted (activity A), the temperature of the earth's surface rises (activity B). This temperature of the earth causes water in the oceans to evaporate (water is also a GHG), which in turn causes the earth temperature to continue to rise.

*****If there is insufficient time, you can email the video to the group to watch later.***

7. Tipping points

(5 minutes)

Show the 350.org handout and discuss tipping points on the second page of the handout. Have them read aloud the second page of the 350.org handout. Introduce the organization 350.org. They are fighting the Keystone XL pipeline, encouraging universities to remove fossil fuels from their endowments (a strategy called "divestment"), and organizing marches to reduce the atmosphere's CO2 concentration.

What is the significance of the name?

Answer: It is the maximum parts per million of carbon dioxide concentration most scientists consider safe in the atmosphere (though it still means a temperature increase of 2 degrees C).

**If time, mention the current climate change impacts on the left side of the page as a transition to the government website.*

A tipping point is the point at which a system (such as planet earth) changes from one state to another state. With respect to climate change, we can refer to the tipping point as a CO2 concentration level (350 ppm for example). After which any concentration higher will cause our system to change to a new (hotter) state. Sometimes these changes in state are irreversible, such as the melting of an ice sheet.

8. Interactive government website

(7 minutes)

Have a computer ready to show the group the government website on effects of climate change in the USA.

<http://nca2014.globalchange.gov>

***Note: After the session, email them the link to the website for them to explore more on their own.*

Point out the handout on facts, which is a hard copy summary. The website is less wordy.

(If there is insufficient time, just briefly mention the website, show it to the group, and you can return to this material in session #5 on the uneven effects of climate change.)

9. Read Scripture: Isaiah 24:4-6

(3 minutes)

Invite people to read aloud the scripture, with each person reading a verse. You do not need to go in any particular order.

10. Discussion

(10 minutes)

*Ask people to break into pairs and discuss their initial reactions to the scripture. After a few minutes, come back together and have people share their thoughts. Below are some potential guiding questions to keep the conversation on task. **Don't start with them.** You want to hear people's responses and to use these as necessary.*

Discussion questions and comments for the scripture:

- What does it mean for planet Earth when it says, "a curse devours the earth... and few people are left?" The earth does not care, because it will persist, but humanity will suffer.
- How come people don't understand we need to care for the earth for our own benefit?
- What does it mean when half of all man-made greenhouse gas emissions have taken place in the past 25 years?
- This passage is not a guaranteed prediction of the Earth's future.
- It is a warning we should pay attention to.
- If we don't make changes, it could be the result.

When time is up, wrap up the conversation and thank everyone for sharing.

11. Concrete action to take

(5 minutes)

Review the action instructions for while the group is apart. Have someone read them aloud.

12. Closing

(5 minutes)

Close by praying for each other's blessing and challenges that we heard at the beginning. Ask if there are any other prayer requests. A facilitator may start the prayer, open it to others in the group to mention things they've heard from each other, and then close once everyone who wants to has had a chance to pray for one another.

You may send the group forth with a simple statement that thematically wraps up the session. Example: "Knowing some of the obstacles and threats, may we respond faithfully so life may endure."

Session #3: Consumerism

Materials:

group folders, snacks, computer w/ Internet access, snack signup sheet, plates, napkins, handout materials for folders, contact list

Note: **Before the gathering, decide between facilitators who will lead which sections.

1. Opening (2 minutes)

- Welcome and snacks
- Simple prayer on the theme for the evening
- If there are new visitors, welcome them, ask them to **briefly** introduce themselves, and add them to the contact list.
- Remind group about Holy Manners as necessary.

2. Check Ins (10 minutes)

Invite people to check in with each other about their week by saying their name and offering both a blessing and a challenge. Give everyone a chance to share. It may be helpful to jot down some notes to refresh your memory for the closing prayer at the end.

3. Reflection on previous action (30 minutes)

A. *Remind everyone of the action instructions from the last session. Invite people to share their thoughts and observations. Have them describe the commercial they saw, as well as the feelings, desires, and threats of the ad.*

*After everyone has shared, ask if anyone counted how many ads in a particular day they saw.
-Make mention of ads ubiquity (over 1000 in a day).*

B. *Watch advertisements and discussion*

It helps to watch a slightly older one as it's easier to point out its absurdity.

DeBeers: A Diamond is Forever. <http://www.youtube.com/watch?v=8pU6WQXkiOU>

*Question: Beyond the product, what are they trying to sell us?

Possible responses: love, happiness, status

Fun fact: The engagement diamond ring was created in the 1930s by DeBeers.

Option: "Why engagement rings are a scam – Adam Ruins Everything."

(Warning: R-rating humor for language and implied sexuality, but true!)

<http://www.youtube.com/watch?v=N5kWu1ifBGU>

It is almost impossible to resist advertising that gets embedded into your culture. You feel like it is your desire you are seeking to fulfill with a purchase, which is exactly what you are intended to feel. You and the company both win, but does everyone? Who might lose in that arrangement?

(Ex: people harvesting diamonds in mines, people who cannot afford a diamond so feel inadequate, emissions from the global transfer of products)

*Other ads include entire shows on HGTV network: House Hunters, Property Brothers, Love It or List It.

Purpose: Make you feel inadequate with what you have. Answer: Upgrade!

Possible example: Countertops and kitchen cabinets that are perfectly functional but “out of style” so are replaced with granite and stainless steel. Notice how such “upgrades” are the luxuries of some. The rest of us can just feel bad that we are not “good enough.”

Take away: We see entire movies and TV shows that function as little more than advertisements for products.

Option: US car commercial even for plug-in: “The First Ever 2014 Cadillac ELR: Poolside”

<https://www.youtube.com/watch?v=qGJSI48gkFc>

***Note: If the group is larger than 11 or particularly verbose, cut this video to allow for sufficient time for later graph discussions.*

Actual ads are slightly different now. They often act more as parodies of the direct appeal, making fun of ads while reinforcing the viewer’s association with the positive feelings of the humor.

This video makes fun of consumption with a wink-wink attitude, but still encourages you to buy its ecologically friendly product. Is this effective? Memorable? What message do they want to leave you with?

5. Introduce the Main Theme: Consumerism

(3 minutes)

Today’s session intends to raise awareness of how we are taught that our lives are made meaningful a lifestyle of consumption.

The assumption of this session is that consumption is not as much about personal greed and the need for self-denial. Rather, it is more about being immersed in a culture that helps internalize the desire we feel to purchase something. Its source is an external pressure, i.e. ads by companies and shareholders seeking profit. But there are costs to an ever-increasing level of consumption without limits.

*Pass out the materials for today’s session to those who took their folder with them. Have everyone else grab their folder (which facilitators **have already filled** with today’s materials).*

6. Scripture: Mark 10:17-27

(5 minutes)

We are going to look at one of the harder sayings of Jesus.

Invite people to read aloud the scripture, with each person reading a verse. You do not need to go in any particular order.

7. Discussion

(10 minutes)

*Ask people to break into pairs and discuss their initial reactions to the scripture. After a few minutes, come back together and have people share their thoughts. Below are some potential guiding questions/observations to keep the conversation on task. **Don't start with them.** You want to hear people's responses and to use these as necessary.*

- The focus here is not an anti-materialistic obsession with “the spirit” but spiritual and material wellbeing for community.
- Why does Jesus want us to give up all of our things? We need stuff to live, don't we?
- Jesus says, "Come follow me." What does that mean to you? How do you follow Jesus in your life?
- What does it mean to enter the kingdom of god? What *is* the kingdom of god?
 - This is worldly justice; right relationships as God intends
- Why can't someone who is rich enter the kingdom of god? And why does Jesus use a metaphor to explain it (the camel and needle eye) rather than saying it directly?
 - It is not impossible; it's just that the majority of people frequently will not see working for it as something that is within their interest.
 - But conversion is possible; miraculous events do happen--why “all things are possible.”
 - Requires an experience of self-transcendence, or divine revelation.
 - Most of the time, for the powerful and wealthy, justice will *feel* like injustice to them, because they will no longer be free to mistreat others or will lose unfair advantages they have grown accustomed to.
- Why do many people feel the need to “soften” or “tone down” the teachings of Jesus?
- Is following Jesus a costly act? Do we prefer cheap grace or costly grace?

8. Watch “What is Gross National Happiness” video

(Optional, if time)

<https://www.youtube.com/watch?v=5Ezn9w74V48>

Gross National Happiness is an alternative measurement of wellbeing that the country of Bhutan uses. If there is insufficient time, you can email the link to the group between sessions to check out.

9. Look at Handout Graphs

(20 minutes)

***Note: This **section requires some preparation by facilitators**. Be sure to review the information so that you understand the graphs and can answer basic questions people have.*

When introducing each graph, always start by asking participants what they notice. Allow space for responses. Then incorporate the following information for each graph.

Throughout this section, invite feedback from the group and questions they may have.

A. “Does Growth Lead to Happiness?”

These slides show the lack of relationship between growth and happiness. Since most growth is now shaped by consumption, there is a strong motive by business and government to expand consumption. But this means that consumption and wellbeing eventually become unrelated. This is also because the vast majority of a society’s consumption comes from economic and social elites, sometimes called “the 1%.”

GDP stands for gross domestic product. It is the single number measuring all the stuff, services, and products purchased in a given time. This number is being combined with per capita (or per person) measurements. That does not mean that the typical American is earning more, because much of the increase goes to only a small portion of the population. **So as an overall average, we have more.** This graph *does not show* that individual households are better off financially but not as happy. Rather, it shows that *as a society*, we have more overall, but it hasn’t affected happiness. Obviously, not every household consumes equal amounts.

Consumption requires that there is something available that others can’t have. Once it becomes readily available, the desire to have it is less intense. There always has to be something else that people can’t afford and will aspire to, which increases feelings of inadequacy.

Example: My smart phone used to be awesome, but since the new model came out, it feels like I’m backward and behind the times.

B. “Children Left Behind by Growth”

This is one concrete example of how the quality of life for children (and resulting unhappiness) is disconnected with economic growth. While economic growth has steadily increased, child poverty has fluctuated. Not everyone benefits from economic growth.

C. "Climate Change and Growth"

There are costs to growth and perpetual consumption. As economic growth demands more energy to maintain itself, CO2 emissions have continued to increase.

We are told we need growth in order to be happy, but we have seen happiness flat line. **It seems that the main consequence of perpetual growth is more an increase in carbon emissions than in happiness, especially when combined with unequal consumption and exclusion to resources.**

D. Alternatives like "Maryland's Genuine Progress Indicator"

Some states are trying to measure overall wellbeing that includes social and environmental gains and costs, rather than GDP, which ignores them. This chart is a list of those costs and benefits. The three main categories are: economic indicators, environmental indicators, and social indicators. Some add value and some create costs.

This is a more honest assessment of whether a society is improving over time. We can think of an analogy with a business. The genuine progress indicator measures wellbeing along the lines of a business's "net profit." Net profit takes into account expenses of operating, while GDP is more like "gross profit" that ignores expenses.

E. "Growth Vs. Progress"

Using this model, we can compare the two models of GDP and genuine progress. GDP is the above line and genuine progress flat lines. Up to a certain point, economic growth still contributes to wellbeing. People need sufficient food, shelter, clothing, education, and opportunities for leisure. **Without these things, people's potential is diminished.** But at a certain point, the benefits are swamped by ever increasing costs. Notice that life satisfaction has not increased in the US since 1973.

F. "Happiness Benchmark in All 50 States"

Throughout the United States, on average (after household income of \$75,000 a year) there is no measurable increase in people's quality of life. Up until that point, people seem to be happier with more, because they can meet their basic expenses, have some money for leisure activities, and plan for the future. It's like ice cream. Most people enjoy a scoop of ice cream. It tastes good. Many enjoy two or three scoops. But after too much, they are no longer deriving happiness from it. (Few people love 10 scoops of ice cream). The same is true for income and broader consumption.

One qualifier of this is that cost-of-living is different around the US. Since \$75,000 is the average, this means that in some states the average household income is higher

and in others it is lower. For example: It takes more money to meet a family's needs in California than it does in Mississippi.

Challenging consumerism is not about rejecting bodily needs but recognizing **"enough."** When we are pressured to consume more beyond enough, we ignore people's real needs as well as decrease general life satisfaction through stress, comparison, and increases in crime and health problems. More unequal societies are statistically less happy because of this comparison effect and its collateral consequences.

For next week, we will watch a video that shows the connection between consumption and environmental damage. The faster we burn through materials, the more difficult it is for our ecosystem to absorb the stress we place on it.

10. Concrete action to take **(5 minutes)**

Review the action instructions for while the group is apart. Have someone read them aloud.

11. Closing **(5 minutes)**

Indicate that we will close by praying for each other's blessing and challenges that we heard at the beginning. Ask if there are any other prayer requests. A facilitator may start the prayer; open it to others in the group to mention things they've heard from each other. Close once everyone who wants has had a chance to pray for one another.

You may send the group forth with a simple statement that thematically wraps up the session. Example: "May we learn to opt of the consumptive patterns the powerful pressure us to meet."

Session #4: Living within Limits

Materials:

group folders, snacks, computer w/ Internet access, snack signup sheet, plates, napkins, handout materials for folders

Note: **Before the gathering, decide between facilitators who will lead which sections.

1. Opening (2 minutes)

- Welcome and snacks
- Simple prayer on the theme for the evening
- If there are new visitors, welcome them, ask them to **briefly** introduce themselves, and add them to the contact list.
- Remind group about Holy Manners as necessary.

2. Check Ins (10 minutes)

Invite people to check in with each other about their week by saying their name and offering both a blessing and a challenge. Give everyone a chance to share. It may be helpful to jot down some notes to refresh your memory for the closing prayer at the end.

3. Handout on per capita carbon usage (3 minutes)

*Pass out the materials for today's session to those who took their folder with them. Have everyone else grab their folder (which facilitators **have already filled** with today's materials).*

Invite people to look at the graph of per-capita carbon emissions. Ask for observations. The per capita usage in the United States is often twice as high as other developed countries, and much higher when compared with poor, colonized countries like Uganda.

California's per capita is actually closer to 9 metric tons, and it has the goal of lowering total emissions by 80% by 2050 even as its population grows. However, California also externalizes its emission levels by receiving energy from other states, so it's not much better than the rest of the USA.

4. Reflection on action from previous session (15 minutes)

Remind everyone of the action instructions from the last session. Invite people to share their thoughts and carbon footprint numbers.

Where did most of your energy go: food, transportation, home? What were areas where reducing consumption was potentially easy? Where would it be hard? What changes made a big impact, and which ones made a small difference?

***Note: There may be a question about unit measures as the graph and website quiz have different averages in per person emissions. Below is an explanation why that is the case. If no one raises the issue, don't worry about it!*

The Nature Conservancy has the units as, "Tons of CO2 Equivalent/Year" whereas the handout graph has "Metric Tons of CO2". 1 metric Ton = 1.1 Ton, so the two graphs are different by about 10%. Also, CO2 and CO2 Equivalent are not the same. "Carbon dioxide equivalency is a quantity that describes, for a given mixture and amount of greenhouse gas, the amount of CO2 that would have the same global warming potential (GWP), when measured over a specified timescale (generally, 100 years)".

http://en.wikipedia.org/wiki/Carbon_dioxide_equivalent

So when one graph says the average per capita CO2 level is 18 tonnes, and the other statistic is 27 tons of CO2 equivalent, it means that the first number (18) only refers to CO2 and CO2 only (and is in tons, which is 10% higher than metric tones). Whereas the second number (27 tons of CO2 equivalent) includes CO2 and other greenhouse gases that have been converted to value that has the same effect as CO2.

Part of the point of this exercise is that changes need to go beyond the individual. We need structural changes in the way we use energy, especially by moving towards a fossil-free economy. One important way of pushing for such changes is when we embody what we want to see in our personal and communal lives to the best of our ability, knowing we'll never be perfect.

5. Watch "The Story of Stuff" video (21 minutes)

<http://www.youtube.com/watch?v=9GorqroigqM&list=PL77CE8943362CB9B0>

*This video ties together many themes of this series – consumerism, limits to the earth, unequal effects pollution, and points of action. Facilitators should **watch the video** beforehand.*

6. Discussion about video (15 minutes)

Ask for initial impressions or what stuck out for people.

Below are some potential guiding questions/observations to keep the conversation on task. Don't start with them. You want to hear peoples' responses and to use these as necessary.

- "We are using more than our share. We have 5% of the population, but we're using 30 % of the resources." —How does this statement make you feel? How can you react to this in the form of an action?

- How do you define your own value? Is it based on what you buy? Where you live? Who you interact with? What is this for you?
- Did anyone notice how they brought home the message about toxic chemicals? They brought it via babies, and human breast milk. It may be true, but it's good to be aware of how they communicated the message, similar to how ads for consuming it do. It works. (A Devil's advocate question)
- In the section where she addresses external costs, she talks about poor countries paying with their resources, kids in South Africa paying with their youth, etc., and how none of this is recorded in an accounts book. Do you think it's important that we account for these things when we decide whether a society is "improving" or not?
- 99% of stuff is trashed within 6 months! How does this make you feel? How will this alter the way you consume food, for example? Try and think about the containers you use everyday, not just water bottles, but EVERYTHING. Yogurt containers, coffee filters, paper bags, toilet paper, the list goes on and on. Think about one thing you throw away everyday (such as an individual yogurt container) and try and think of a creative way to reduce this waste.
 - *(For example: I need to buy a bigger yogurt container and eat with a bowl, but then I need to weigh the cost of trashing that plastic of an individual container vs. washing my dish I use every day. This is where comparing the waste generated by two alternative processes comes in.)*
- In what ways are you contributing to the 'golden arrow?' In what ways are you immune? (i.e., don't care about fashion)
- Recycling is the THIRD R in RRR, its Reduce, Reuse, then recycle. Recycling requires energy and resources too.
- Have you ever felt that you have been on the positive feedback cycle of working-watching TV-shopping-working...?
- Don't be overwhelmed. While the system is huge, that means there are so many ways of intervention! Where can we choose to intervene?
 - *You can mention that there is a sequel video called "The Story of Solutions" that is only 9 minutes that people are encouraged to find on YouTube and check out.*

7. Read Scripture: Philippians 2:4-8

(2 minutes)

Invite people to read aloud the scripture, with each person reading a verse. You do not need to go in any particular order.

8. Discussion

(10 minutes)

*Ask people to break into pairs and discuss their initial reactions to the scripture. After a few minutes, come back together and have people share their thoughts. Below are some potential guiding questions/observations to keep the conversation on task. **Don't start with them.** You want to hear people's responses and to use these as necessary.*

What does it mean that Jesus "emptied himself"?

- Introduce idea that accepting limits can be a spiritual practice.
 - Jesus and God reflect the priority of making space for others besides us.
 - Those with more than enough are called to make space for others so that others may have enough space.
 - Anyone familiar with the phrase: "Live simply so others may simply live."
- Daily practices can imitate divine love for world of making space for others.
- Not sufficient ethic by itself but can help embody this aspect of Divine self-giving.
- There are risks and limitations to idea of kenosis, or self-emptying (**important**).
 - Feminist critique – some people don't need to empty themselves of certain traits, such as confidence. Rather, they need to assert their value and need for space.
 - It's not a good ethic for oppressed or marginalized people in terms of access to basic resources.
 - Example: People whose lands are receiving trash from US don't need self-emptying.
- Is kenosis or self-emptying only for exemplary individuals?
- We have structured society's developments around carbon-based energy, so:
 - Maybe sustaining the basic needs of 7+ billion people can only be done by turning away from carbon-based technologies, not the severe limitation of desires.
 - What role does self-limitation have, and for whom is this helpful?
 - We need a different ethic of the ordinary and every day. Not an elite model. Avoid imitation of extraordinary.
 - Not radical shift but many people's incremental changes and demanding long-term policy changes like a fossil-free economy.
 - Examples of change in ordinary habits and practices
 - Example: setting up cheap like gray water system in apartment where 5-gallon bucket catches shower water and use it to flush toilet.

Suggest that better than kenosis is recognizing that true interest lies in the collective interests around us.

Will discuss in Session #5 scripture: The collective shift away from individual interest and where we can see our own everyday actions contributing to our collective health.

10. Read Excerpt for Closing Thoughts

(3 minutes)

Read aloud the following quote. It is from William McDonough and Michael Braungart, Cradle to Cradle: Remaking the Way We Make Things, pg. 15-16:

"We see a world of abundance, not limits. In the midst of a great deal of talk about reducing the human ecological footprint, we offer a different vision. What if humans designed products and systems that celebrate an abundance of human creativity, culture, and productivity? That are so intelligent and safe, our species leaves an ecological footprint to delight in, not lament?"

Consider this: all the ants on the planet, taken together, have a biomass greater than that of humans. Ants have been incredibly industrious for millions of years. Yet their productiveness nourishes plants, animals, and soil. Human industry has been in full swing for a little over a century, yet it has brought about a decline in almost every ecosystem on the planet. Nature doesn't have a design problem. People do."

~William McDonough and Michael Braungart

10. Concrete action to take

(5 minutes)

***Note to facilitators: The actions following sessions 4 and 5 are meant to be context-specific actions around climate change in your local time and place. There is a generic option that should fit most contexts. There are two basic types of activities recommended:*

- 1) contacting your federal/state/local representative on the importance of climate change or around a matter of climate change policy (such as local fracking/unconventional oil drilling, dirty coal plants, Keystone XL pipeline, or a bill under consideration that mitigates climate change in some way like reducing water usage, expanding solar panel credits, etc.).*
- 2) a rally, vigil, march, or public demonstration where people are able to make signs around their concern for people affected by climate change.*

*Depending on what is happening in your area, you may find it appropriate to switch their order; actions should be scheduled based on the timeliness of what is happening in your area. **Please contact PCU ahead of time if you need assistance**, and staff will help you find a suitable target for your action. If your action will be different from the insert for this session, **print out alternative action instructions**.*

Review the action instructions for while the group is apart. Have someone read them aloud.

11. Closing

(5 minutes)

Close by praying for each other's blessing and challenges that we heard at the beginning. Ask if there are any other prayer requests. A facilitator may start the prayer, open it to others in the group to mention things they've heard from each other, and then close once everyone who wants to has had a chance to pray for one another.

You may send the group forth with a simple statement that thematically wraps up the session. Example: "May we find ways over the next few weeks to live ecologically within limits."

Session #5: Uneven Effects of Climate Change

Materials:

group folders, snacks, computer w/ Internet access, snack signup sheet, plates, napkins, handout materials for folders, climate rally signs (if applicable)

****Note: Before the gathering,** decide between facilitators who will lead which sections.

1. Opening (2 minutes)

- Welcome and snacks
- Simple prayer on the theme for the evening
- If there are new visitors, welcome them, ask them to **briefly** introduce themselves, and add them to the contact list.
- Remind group about Holy Manners as necessary.

2. Check Ins (10 minutes)

Invite people to check in with each other about their week by saying their name and offering both a blessing and a challenge. Give everyone a chance to share. It may be helpful to jot down some notes to refresh your memory for the closing prayer at the end.

3. Reflection on action from previous session (10 minutes)

Remind people about the action instructions from last time.

***Note: Discussion flow will depend on whether people called representatives or attended an event.*

Invite people to discuss reactions. Ask how people felt doing it. Have people walk through their experience for those of the group who couldn't participate.

4. Introduce Main Theme: Uneven Effects of Climate Change (2 minutes)

Climate change affects parts of the planet and communities in different ways. We will look at how this is true for the world, California, and even our neighborhood. Despite the varying effects, we are still connected to each other and accountable to one another. By seeking to support for the most vulnerable, we recognize that the effects of climate change is a matter of environmental justice.

*Pass out the materials for today's session to those who took their folder with them. Have everyone else grab their folder (which facilitators **have already filled** with today's materials).*

5. Watch Global temperature change video

(5 minutes)

*This video shows temperature changes (simulation) globally and can be found here: <http://www.clidyn.ethz.ch/animations.html>. The movie is at the bottom of the webpage under: **Annual Mean Temperature 1890-2006** and lasts 23 seconds. You may let the video run continuously while the group discusses what they see. This is the same video from session 2, section 4, so remind the group of that if you had them watch it previously.*

Notice how not every area of the planet warms evenly. Some areas even become marginally cooler (such as in the US South). There are cycles lasting decades of warming and cooling, but the direction is overall towards warming. The point: not every place is affected in the same way in terms of temperature.

6. IPCC Movie: Impacts, Adaptation, and Vulnerability

(5 minutes)

This video addresses the differences in vulnerability around the world. It can be found here: <https://www.youtube.com/watch?v=jMIFBJYpSgM>. Go until minute 5 where they discuss the chart on hazard, exposure, and vulnerability.

7. Examine graphs

(20 minutes)

The graphs consist of: social vulnerability to humans around the world, California for air quality, California for wildfires, general social vulnerability in California, and general social vulnerability in Los Angeles County (*Note: If your group is meeting outside of California you may wish to use alternative maps. Contact PCU for assistance*).

Invite people's observations on each graph as you go through. Ask questions and invite discussion.

A. The World Map

- Notice where in the world people are most at risk. Where are people most vulnerable? (China, India, southeast Asia, sub-Saharan Africa)
- Notice the ten countries most at risk. What do they have in common? (Poor; located in Global South)
- Who gets off relatively easy? (Western Europe, Canada and United States, Australia)
- Why is this so? (Some areas of green have almost no population like central Australia, while other areas have the wealth to pay for adaptation)

B. California Air Quality

- The bars represent how many people are at risk of worsened air quality. Each bar is broken up into low, medium, and high-risk populations.
- Where are people most at risk? (Southern California and Bay Area)

- Of those at risk, how many are socially vulnerable? (Over half in LA County)

C. California Wildfire Risk

- Where are the most people at risk from wildfires? (Southern California)
- How vulnerable are those at risk? (Depends on county)

D. General Social Risk California

- Where in California do people have higher risks? (Central Valley, desert, urban centers)
- Where are people less at risk? (mountains, coasts)
- Why is this?

E. General Social Risk for Los Angeles County *(Note: This exercise be easily be done for persons in another county. Using your computer, you can display the statewide map found here and zoom in to see your community.*

- http://www2.pacinst.org/reports/climate_vulnerability_ca/maps/
- This is the same information as the California map, just reduced to Los Angeles County. Where are people most at risk?
- Can you find your neighborhood (if it is located in the Los Angeles Metro Area)? How at risk is it?

8. List of risk/social vulnerability

(10 minutes)

Look at the handout of who is at the highest risk from the effects of climate change. Have the group read aloud the explanation and the list of risk factors.

You may be surprised at who is most impacted. Who is it? Do you know people in any of these categories? What does this mean for our faith, if anything? Does it change our perception of the problem? Why are some of these on the list?

Examples:

- Living alone over 65--may not be able to receive family assistance in extreme weather or have anyone check on them.
- People of color-- although they are at higher risk of being low-income, there are additional factors beyond income. Such factors may include: living in a lower-income area regardless of household income or lacking adequate representation [see Ferguson, MO].
- Outdoor workers--heat exhaustion from being outside in extreme temperatures.
- Foreign born--may lack political representation and not receive support in emergencies.
- Overweight/obese youth--additional stress on body in extreme weather.

9. Optional (if time): White House Report

(5 minutes)

If time, look more at the White House Report from Session 2. Invite people to look in particular at page 10, as well as the quote in the middle of page 11. Read the quote aloud. Be sure to reemphasize the risks for California found in the report (unless using this guide in another state):

Reduced mountain snow pack and stream flows; potential disruptions to agriculture; more frequent wildfires; flood damage to coastal communities; public health risks from more frequent heat waves.

10. Read Contemporary and Ancient Scripture (3 minutes)

There are two scriptures for today, both letters written to particular people during particularly important times.

Invite people to read them aloud in a circle, paying attention to what both might be saying.

11. Discussion (15 minutes)

*Ask people to break into pairs and discuss their initial reactions to the scripture. After a few minutes, come back together and have people share their thoughts. Below are some potential guiding questions/observations to keep the conversation on task. **Don't start with them.** You want to hear people's responses and to use these as necessary.*

- In response to "injustice anywhere is a threat to justice everywhere," can you think of an example of this in your lives?
- How is it that we can turn a blind eye to human suffering? Ex: homeless man we see on the side of the road in town
- Regarding Corinthians, what causes us to only have concern for those *just like us*? Why is it easier?
- Are Paul and Martin expressing the same idea? How do they do it differently?
- Look at the last sentence of both: do we really believe we are all connected and affected by each other as they seem to say?
- We are seeking a world of recognized common interests where we see each other's wellbeing as our own.

12. Concrete action to take (5 minutes)

***Note to facilitators: The actions following sessions 4 and 5 are meant to be context-specific actions around climate change in your local time and place. There is a generic option that should fit most contexts. There are two basic types of activities recommended:*

1) contacting your federal/state/local representative on the importance of climate change or around a matter of climate change policy (such as local fracking and unconventional oil extraction, dirty coal plants, Keystone XL

pipeline, or a bill under consideration that mitigates climate change in some way like reducing water usage, expanding solar panel credits, etc.).
2) *a rally, vigil, march, or public demonstration where people are able to make signs around their concern for people affected by climate change.*

*Depending on what is happening in your area, you may find it appropriate to switch their order; actions should be scheduled based on the timeliness of what is happening in your area. **Please contact PCU ahead of time if you need assistance**, and staff will help you find a suitable target for your action. If your action will be different from the insert for this session, **print out alternative action instructions**.*

Review the action instructions for while the group is apart. Have someone read them aloud.

13. Closing

(5 minutes)

Indicate that we will close by praying for each other's blessing and challenges that we heard at the beginning. Ask if there are any other prayer requests. A facilitator may start the prayer, open it to others in the group to mention things they've heard from each other, and then close once everyone who wants to has had a chance to pray for one another.

You may send the group forth with a simple statement that thematically wraps up the session. Example: "Climate change affects us all, but it does not affect us equally: may we stand with those at greatest risk."

Session #6: Faithful Action and Conclusion

Materials:

group folders, snacks, computer w/ Internet access, plates, napkins, handout materials for folders, contact list, climate rally signs (if applicable)

Note: **Before the gathering, decide between facilitators who will lead which sections.

1. Opening (2 minutes)

- Welcome and snacks
- Simple prayer on the theme for the evening
- If there are new visitors, welcome them, ask them to **briefly** introduce themselves, and add them to the contact list.
- Remind group about Holy Manners as necessary.

2. Check Ins (10 minutes)

Invite people to check in with each other about their week by saying their name and offering both a blessing and a challenge. Give everyone a chance to share. It may be helpful to jot down some notes to refresh your memory for the closing prayer at the end.

3. Reflection on action from previous session (10-15 minutes)

Remind people about the action instructions from last time.

***Note: Discussion flow will depend on whether people called representatives or attended an event.*

Invite people to discuss reactions. Ask how people felt doing it. Have people walk through their experience for those of the group who couldn't participate.

4. Introduce final theme: "Faithful Action" (10 minutes)

*Pass out the materials for today's session to those who took their folder with them. Have everyone else grab their folder (which facilitators **have already filled** with today's materials).*

There are two parts to today's session: faith and action. These have been the two key components from the beginning of the series. Our goal is not just thinking about our faith, and it is not just about doing things. Both are connected. We need both to inform each other, so we have actions rooted in our faith commitments and faith commitments transformed by what we do and how we live. We seek to be faithful in how we each articulate our story, why climate change matters to us personally, and

how we use action in ongoing activities to live out our faith, helping us to continue spiritual growth.

Before practicing sharing our stories, we will first look back over the past five sessions. What has been the most important thing you have learned from this group experience?

Break the group into pairs and share what has been important. Once the group returns together again, invite comments from the group as a whole.

5. Facilitator examples

(4 minutes)

Both facilitators should come prepared to give their own personal examples of what climate change means to them in light of their faith now. Why does it matter to them? Take 1-2 minutes each.

6. Practicing story sharing

(15 minutes)

Author and Climatologist George Marshall emphasizes that at the end of the day, people respond to stories more than facts and figures. People who care about addressing climate change often get caught up in the “it”, the mere fact of climate change. You won’t necessarily remember all the facts we discussed in this group, but that is ok. What matters more, in terms of convincing others, is sharing your story: why this matters to you is its own kind of fact that others cannot argue against.

Break into groups of 2-3 and spend several minutes practicing sharing your story of why climate change matters to you. Don’t get hung up on the facts. Personalize it for yourself. It’s your own kind of elevator speech. It doesn’t have to be perfect, or once and for all. Just try it.

Give the group about 5 minutes to practice. Then have them come back and invite people to share their “personalized elevator pitch” to the group as a whole.

7. Scripture: Psalm 104:24-30

(3 minutes)

Invite people to read aloud the scripture, with each person reading a verse. You do not need to go in any particular order.

8. Discussion

(10 minutes)

*Ask people to break into pairs and discuss their initial reactions to the scripture. After a few minutes, come back together and have people share their thoughts. Below are some potential guiding questions/observations to keep the conversation on task. **Don’t start with them.** You want to hear people’s responses and to use these as necessary.*

- Leviathan symbolizes the powerful, chaotic, and sometimes scary forces of nature for the Hebrews. Here it is more like a playful dolphin. Creation and its activities are so much bigger than us, which can be a humbling experience.
- Could there be a relationship with the face of the ground and God's face?
- This passage emphasizes the beauty of creation and wonder at its grandeur.
- God's spirit seems to be wherever living things exist.
- We humans are only a small part of creation. It's not all just about us.
- But we play a crucial role in how we respond to creation, God's manifold work.
- An earth full of creatures is God's wisdom manifest.
- Protecting living things is a way to affirm God's wisdom and spirit in the world.

9. Optional: Watch "Story of Solutions"

(15 minutes)

<http://www.youtube.com/watch?v=cpkRvc-sOKk>

*This is a 2013 follow-up to the early "Story of Stuff" video in session #4. It is only 9 minutes long and has a positive, hopeful feel that can push a group more towards concrete actions. **Note: If you watch this, **you will go over your time limit** with the group. **Facilitators should decide beforehand** if the video will be helpful in their context.*

After the video, discuss impressions people had and use it as a way to transition to the action list that follows.

10. Action list

(15 minutes)

Read out loud the action list options. People should pick a few from each category. The discussion afterwards will focus more on what the group wants to do and be post-resource guide.

Give people 2 minutes to look at the options and think about what they are willing and able to commit to. Discuss the options and where people's energy is.

****Important:** One important goal is that this group continues in some form after the resource guide itself is complete. It can take a variety of forms. You can attend actions and then debrief and pray for each other. You can focus on personal actions and be an accountability group for each other meeting once a month to support each other and help follow through on commitments. You can focus on getting the congregation more involved and working with a group like Interfaith Power and Light.

You would not be alone in this process. PCU can continue to assist you, connect you with other groups and their activities, and invite you to timely climate change events, so you won't be doing this alone.

Ministry team gatherings can easily continue with this structure: snacks and check-ins, reflecting on what you have done and what it means, planning/preparing for

additional activities, and praying for each other at the end. You don't need a structured curriculum for that, but you do need a focus for the group.

11. Evaluation

(5 minutes)

Invite people to go to the last handout. It is an evaluation. PCU needs to know what worked well and what could be improved for future groups. This resource is not a once-and-for-all-time finished product. Your comments will be incorporated into ongoing revisions to this to make it as relevant as possible for others.

Hand out pens to any who need them. Allow people time to fill out the evaluation. Have them be turned in once people are finished. Invite any verbal comments people would like to make for the good of the group to the extent there is sufficient time left.

11. Closing prayer

(5 minutes)

Indicate that we will close by praying for each other's blessing and challenges that we heard at the beginning. Ask if there are any other prayer requests. A facilitator may start the prayer; open it to others in the group to mention things they've heard from each other, and then close once everyone who wants has had a chance to pray for one another. End the session on a positive note.

You may send the group forth with a simple statement that thematically wraps up the session. Example: "Let us act and support each other to protect our beautiful, and fragile, world."