

63-Climate Change

Hinduism

Today we call on all Hindus to expand our conception of dharma. We must consider the effects of our actions not just on ourselves and those humans around us, but also on all beings. We have a dharmic duty for each of us to do our part in ensuring that we have a functioning, abundant, and bountiful planet.

Climate change creates pain, suffering, and violence. Unless we change how we use energy, how we use the land, how we grow our crops, how we treat other animals, and how we use natural resources, we will only further this pain, suffering, and violence.

Hinduism, *Hindu declaration on climate change*, para 6, 10

Judaism

...we, the Israeli Orthodox rabbis whose signatures are below, believe that Jewish teachings mandate that we do everything possible to help avert a climate catastrophe and other environmental disasters and to help shift our imperiled planet onto a sustainable path.

Judaism, *Statement by Israel Orthodox Rabbis on the climate crisis*, para 5

The Reform Movement is committed to protecting the environment and ensuring a just, healthy, and safe future for generations to come. The science is clear: global climate change and pollution threaten our planet and endanger our communities. We have a sacred responsibility to care for the Earth and its inhabitants by advocating for sustainable policies addressing climate change, promoting clean air and water, and protecting wildlife. In doing this work, we must also ensure environmental justice, protecting those who have been disproportionately impacted by climate change and advocating for a just transition away from fossil fuels.

Judaism, *Jewish values and position of the Reform Jewish Movement on climate change*, para 1

Taoism

Taoist beliefs emphasize respecting and protecting nature, all in the pursuit of harmony between the human beings and the environment

Taoism, Ren Farong, Taoist Master,
China Dialogue, para 8

Buddhism

The four noble truths provide a framework for diagnosing our current situation and formulating appropriate guidelines—because the threats and disasters we face ultimately stem from the human mind, and therefore require profound changes within our minds. If personal suffering stems from craving and ignorance—from the three poisons of greed, ill will, and delusion—the same applies to the suffering that afflicts us on a collective scale. Our ecological emergency is a larger version of the perennial human predicament. Both as individuals and as a species, we suffer from a sense of self that feels disconnected not only from other people but from the Earth itself.

Buddhism, *A Buddhist Declaration on Climate Change*, p. 1-2

Christianity

We urgently appeal to those in positions of social and economic, as well as political and cultural, responsibility to hear the cry of the earth and to attend to the needs of the marginalized, but above all to respond to the plea of millions and support the consensus of the world for the healing of our wounded creation. We are convinced that there can be no sincere and enduring resolution to the challenge of the ecological crisis and climate change unless the response is concerted and collective, unless the responsibility is shared and accountable, unless we give priority to solidarity and service.

Christianity, Pope Francis and Ecumenical Patriarch Bartholomew,
Joint message: On the world day of prayer for creation, para 4

RESOLVED, That we continually reaffirm our God-given responsibility to care for the earth by remaining environmentally conscious and taking individual and collective efforts to reduce pollution, decrease waste, and improve the environment in tangible and effective ways.

Christianity, Southern Baptist Convention,
On global warming, p. 4

The crisis facing God's earth is clear. We, as stewards, have failed to live into our responsibility to care for creation and have instead abused it in ways that now threaten life around the planet. The scientific consensus is clear that human activities are leading to a warming of the surface temperatures of the planet and the effects of this warming are being felt now and will be felt more intensely in years to come.

As a matter of stewardship and justice, Christians must take action now to reduce global warming pollution and stand in solidarity with our brothers and sisters around the world whose land, livelihood and lives are threatened by the global climate crisis.

Christianity, United Methodist Church,
Statement on climate change, p. 1

Since 1995 there has been general agreement among those in the scientific community most seriously engaged with this issue that climate change is happening and is being caused mainly by human activities, especially the burning of fossil fuels. Evidence gathered since 1995 has only strengthened this conclusion... we are convinced that evangelicals must engage this issue without any further lingering over the basic reality of the problem or humanity's responsibility to address it.

Love of God, love of neighbor, and the demands of stewardship are more than enough reason for evangelical Christians to respond to the climate change problem with moral passion and concrete action.

Christianity, *Statement of the Evangelical climate initiative*, para 4, 6, 12

Islam

We affirm that –

- God created the Earth in perfect equilibrium (mīzān);
- By His immense mercy we have been given fertile land, fresh air, clean water and all the good things on Earth that makes our lives here viable and delightful;
- The Earth functions in natural seasonal rhythms and cycles: a climate in which living beings – including humans – thrive;
- The present climate change catastrophe is a result of the human disruption of this balance...

Islam, *Islamic declaration on global climate change*, para 11

Universal Unitarians

Earth is our home. We are part of this world and its destiny is our own. Life on this planet will be gravely affected unless we embrace new practices, ethics, and values to guide our lives on a warming planet... We envision a world in which all people are assured a secure and meaningful life that is ecologically responsible and sustainable, in which every form of life has intrinsic value.

Universal Unitarians, *Threat of Global Warming/Climate Change 2006 Statement of Conscience*, para 1, 6

Baha'i

... we assert that the principle of the oneness of humankind must become the ruling principle of international life. This principle does not seek to undermine national autonomy or suppress cultural or intellectual diversity. Rather, it makes it possible to view the climate change challenge through a new lens - one that perceives humanity as a unified whole, not unlike the cells of the human body, infinitely differentiated in form and function yet united in a common purpose which exceeds that of its component parts. This principle constitutes more than a call for cooperation; it seeks to remold anachronistic and unjust patterns of human interaction in a manner that reflects the relationships that bind us as members of one human race.

Baha'i, *Seizing the opportunity: Redefining the challenge of climate change*, para 4

Establishing sustainable patterns of individual and collective life will therefore require not only new technologies, but also a new consciousness in human beings, including a new conception of ourselves and our place in the world.

Baha'i, *Shared vision, Shared volition:
Choosing our global future together*, para 4