



**SACRED SEASON FOR  
CLIMATE JUSTICE**

**resource  
collection**



# Table of Contents

[Introduction](#)

[Featured Resources](#)

[Baha'í](#)

[Buddhist](#)

[Christian](#)

[Hindu](#)

[Interfaith/Spiritual](#)

[Jewish](#)

[Muslim](#)

[Shinto](#)

[Other Resources](#)

## Introduction

For years, organizers and leaders throughout GreenFaith (but particularly in the global south) have asked for a multi-faith collection of resources on climate and environmental justice. In late 2021, Rabbi Arthur Waskow recognized that many religious holidays would be happening around the same time as Earth Day and the Equinox. The collection of sacred days became a perfect time to collectively create a resource. Contributions have come from around the world, boldly and faithfully naming that we need a more just climate for all. **That means no more new fossil fuel projects, a phase out of current fossil fuel projects, and an investment in a just transition.** Today, we must place a call for climate justice at the core of our shared identity as people of faith.

Over the past decade, the climate emergency has become impossible to ignore; especially as people of faith and conscience, we cannot turn away. The time has come for us to act with greater public courage. Our many faiths share their values of respect and kindness towards others. But they also share a demand for action in



## SACRED SEASON RESOURCE COLLECTION

the face of injustice: Opposing what's wrong and standing up for what is right. Working for climate justice, grounded in prayer and faith.

Dharma. Good works. The divine path. The commandments of God. Grace. Harmony. Oneness. All of our diverse faiths and spiritualities have different terms for the imperative to work for justice. And all of them have different stories of humanity's relationship with our precious planet. All of them share the same truth—the earth is a sacred trust. And when we ignore our duty towards the earth, and our duty to resist injustice, we risk our lives and the lives of others, our souls, and our relationship to the divine.

If we are to take our faiths and spiritual values seriously, we must take seriously the work to end climate change. We must take seriously the struggle against the fossil fuel companies, banks, and governments which are driving this crisis. We must call on them to change for the good of all, and to support clean energy for absolutely everyone, and green jobs that lift people from poverty. We must resist the easy path of quoting from scripture, mediation, or manifestation one day and then accepting the destruction of our climate the next. We must act on our values and beliefs together, as people of diverse faiths and spiritualities, for our common home.

That is why we—as people of faith —are demanding an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a massive investment in a rapid and just transition to a clean energy future. These are the steps truly needed, according to the science of climate change and our shared spiritual beliefs. No bridge fuels, no temporary expansions of drilling, no delays. The end of fossil fuels must begin now.

To do less is to break faith—faith with our own neighbors, faith with our children and grandchildren, and faith in God.



## Featured Resources

### [Easter Prayer Ritual](#) (by Rev. Miguel Salanic - Christian)

This Easter prayer and candle-lighting ritual grounds us where we are and roots our Resurrection celebration in the theme of creation care.

Miguel Salanic is a Mayan Kiche Indian. He is a Priest in the Anglican Episcopal Church in Guatemala. Vice-President of the Latin American Ecumenical Articulation of Indigenous Pastoral AELAPI. Last Continental Coordinator of the Indigenous Pastoral of the Latin American Council of Churches CLAI.

### [Eco-Beatitudes](#) (by enfleshed - Interfaith/Spiritual)

This new take on the Christian Scriptures' Beatitudes implicates humanity in the hurting and healing of creation and calls us to greater care for Earth.

enfleshed seeks to create and facilitate "spiritual nourishment for collective liberation."

### [EcoHoli](#) (by Dr. Pankaj Jain - Hindu)

This reflection connects the colorful and life-giving Hindu celebration of Holi, and its mythology, with the call for humanity to better care for its earthly home and all its beings.

Dr. Pankaj Jain is a professor of Philosophy, Religious Studies, Film Studies, Sustainability, and Diaspora Studies. He has authored three books and has co-edited the Hinduism Section of the Encyclopedia of Indian Religions. His articles have appeared in multiple academic journals and popular websites.

### [Essay: Eco-Theology in the Biblical Tradition](#) (by Rabbi Arthur Ocean Waskow, Ph.D. - Jewish)

This essay describes an Earth-centered theology rooted in the tradition of the Hebrew Scriptures.

Arthur Ocean Waskow is an American author, political activist, and rabbi associated with the Jewish Renewal movement.

### [Invoking the Mother Lineage](#) (submitted by Irene Woodard, by meditation master Chogyam Trungpa Rinpoche - Buddhist)

As Shambhala Buddhists... Our prayers and actions are all in service for the Basic Goodness in each of us. We supplicate to be gentle and tough.

Our discipline wakes us up so we may face the reality of Climate injustice.

And take bold action to create an equitable world. These resources speak to various Buddhist teachings that can inspire our environmental action.

"Invoking the Mother Lineage" makes a supplication to the lineage.

### [Timely Rain](#) (submitted by Irene Woodard, by meditation master Chogyam Trungpa Rinpoche - Buddhist)

These resources speak to various Buddhist teachings that can inspire our environmental action. In "Timely Rain," The Shambhala Warrior looks at reality as it is.



## SACRED SEASON RESOURCE COLLECTION

### Dedication of Merit (submitted by Irene Woodard - Buddhist)

These resources speak to various Buddhist teachings that can inspire our environmental action. Whatever the occasion, we conclude with a dedication of merit in order that whatever is accomplished is dedicated for the benefit of all beings.

Irene Woodard is Vice Chair of the GreenFaith Board. She is the owner of TrueBlooms—a floral business which uses seasonal, fresh, local flowers—and one of the founders of The Shambhala Touching the Earth Collective, the Shambhala Buddhist environmental initiative.

### Our Earth: Embracing All Communities (by Salma Arastu - Muslim)

This beautiful collection of original artwork is inspired by this verse of Quran: “There is not an animal on the earth, nor a flying creature flying on two wings, but they are communities like you.” Understanding this verse served as a Divine invitation to follow the concerns of ecologists in our present times.



### Prayer Based on Jeremiah 31:15 (by Aric Clark - Christian)

This prayer laments the active instances of ecocide and ecological degradation happening on this Earth today and thus calls us to engage in healing as part of our faithful practice.

Rev. Aric Clark is a PCUSA minister and activist in Portland, Oregon.

### Sermon for Easter (by Rev. Dr. Sary N. Rosario Ferreira - Christian)

Dr. Sary N. Rosario Ferreira is an ordained minister of the Christian Church Disciples of Christ in Puerto Rico. She is Assistant Pastor to the General Pastor of the Christian Church Disciples of Christ in Puerto Rico for the area of Family and Ministerial Care.



## SACRED SEASON RESOURCE COLLECTION

### [Study Guide: Climate Change: Do My Choices Matter?](#) (by JustFaith Ministries - Christian)

This group study curriculum provides tools to reflect on individual vs. systemic actions in the face of climate change and grounds Christians in pursuit of climate justice.

JustFaith Ministries is a U.S.-based nonprofit that creates transformative programs that inspire action to address the root causes of injustice, while serving with love.



### Bahá'í

Today, we must place a call for climate justice at the core of our Baha'i faith and practice.

A prayer for our earth is not enough. Calling for healing is not enough. Our faith urges us to seek oneness and harmony. But it also demands that we work to create that harmony, that we seek restoration. Bahá'u'lláh was clear that intention alone is not sufficient. We must have the will to act.

Baha'i teaches us to reject the dogma of materialism. To understand that the path to oneness is not through wealth, but through moderation and humility. Human hearts are inherently intertwined with the world - we affect and are affected by it. We are interdependent and coexistent. God is present in nature and God's glory is revealed in nature's diversity. To permit humanity to destroy that creation in the name of materialism is to turn our back on our teachings.

[Compilations from the Bahá'í Writings: Bahá'í Quotations on Environment and Sustainable Development](#) (from Monica Schweitz, by International Environment Forum)

This compilation brings together many references in the Bahá'í Writings and statements of the Bahá'í International Community that are relevant to the environment and sustainability. The Bahá'í Writings warn of the dangers of material civilization carried to excess, enjoin moderation, emphasize the oneness of humankind, and support ecological principles such as the interrelatedness of all things, unity in diversity, and the fundamental reality of increasing levels of cooperation, complexity and reciprocity across the vast extent of creation. The Bahá'í Faith considers the preservation of the ecological balance at all levels in the world to be of vital concern to all humanity, and urges action for the environment and sustainable development from the local to the global level in ways that are in harmony with the rhythm of life in the community.

The International Environment Forum, as a Bahá'í-inspired professional organization for environment and sustainability, shares and upholds the principles and ideals of the Bahá'í Faith and supports its efforts to establish and promote peace, the unity of the human race, and an ever-advancing world civilization that preserves the ecological balance of the planet.

[Praying for Mother Nature](#) (from Monica Schweitz, by Makeena Rivers)

This reflection takes a look at the intersecting and intertwined issues of justice that depend on our care for creation. It gives hope for us to continue to work in the face of despair and draws on Bahá'í teachings to encourage us in our commitment to climate justice.

Makeena Rivers is a recent graduate from Columbia School of Social Work where she focused on race, incarceration, education, and class. Before New York, she studied psychology and sociology at Emory University. She is passionate about seeking justice and healing through building creatively.



### Buddhist

We must renounce our culture of materialism marked by overconsumption and unlimited growth. This renunciation is at the core of our Buddhist faith and practice. We must for the sake of selflessness, modesty, equality, compassion, and the sacredness of all life.

A prayer for our earth is not enough. Calling for healing is not enough. Our spiritualities demand we seek peace with each other and with the planet. But it also demands that we work to end suffering and violence. This crisis affecting our very survival is the greatest violence humanity has ever committed. This is unprecedented suffering. Many already suffer the effects of extreme climate events.

Buddhism teaches us that there is a path to the end of suffering. It teaches us that on that path lies right action—the imperative to act with moral clarity in the face of injustice. We must have right speech - the imperative to speak truth. We must have right livelihood—the imperative to live simply, within the capacity of the earth. It teaches us that all living things are connected. How we treat other living things has a profound effect on our personal karma and path to enlightenment. And it has an effect on the enlightenment of our nations and our national and global karma.

If we are to take seriously our path as Buddhists, we must take seriously our responsibility first, to first do no harm. This means reducing our consumption and waste and helping others do the same. We need to learn to live simply. We have already gone beyond the carrying capacity of the earth. It will be necessary to do what we can to restore the earth and all life to health. We need clean air and water, enriched soils, reforestation and regeneration. We must hold fossil fuel companies, banks, and governments responsible for their direct contributions to this crisis. We must resist the easy choice to detach from these concerns. Instead, we must speak and act for the preservation of our planet and a more just society.

That is why we—as Buddhists, as seekers of peace and compassion—must demand an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a broad commitment to energy conservation at all levels of society supported by a rapid and just transition to a clean energy future. No bridge fuels, no temporary expansions of drilling, no delays. The end of fossil fuels and our addiction to consumerism and growth must begin now. We must understand how our consumption keeps the fossil fuel industry in business. Our teachings make it clear that true peace and happiness can only be found within, not in more things.

To do less falls short of our responsibility to reduce the suffering of all.

[Buddhist Sacred Texts](#) (from [The Yale Forum on Religion and Ecology](#))





## SACRED SEASON RESOURCE COLLECTION

These sacred Buddhist texts, which span centuries and Buddhist societies across the globe, give a glimpse into Buddhist teachings on the environment and human-nature relations.

### [The Time to Act is Now: A Buddhist Declaration on Climate Change](#) (One Earth Sangha)

David Loy, Ven. Bhikkhu Bodhi, and John Stanley co-authored this call to action in 2009 and updated it in 2015 in preparation for the COP21 climate negotiations, where leaders presented it to negotiators. Hundreds of Buddhist leaders have signed it, making it “the first time so many Buddhist luminaries came together on any global issue to speak with one voice.”

### [Buddhist Faith Statement on the Environment](#)

Buddhist leaders from Europe, Cambodia, Mongolia, and Vietnam penned this statement about the environment.

### [Buddhist Prayer for Planet: Right Mindfulness](#) (by Martin Palmer)

In this Buddhist prayer, prayed during COP26 in November 2021, FaithInvest founder Martin Palmer addresses the theme of humans not simply being managers but instead an active part of the world around them.

### [Manzanita Village Precepts](#) (submitted by Michael Richardson, from [Manzanita Village](#))

These Five Householder Precepts encourage awareness and harmony in our interactions with one another and the earth.

Michael is a core organizer with the Rivers & Mountains GreenFaith Circle in the Upper Hudson Valley and practices engaged buddhism in the Zen Peacemaker Order.

### [Dedication of Merit](#) (submitted by Irene Woodard)

These resources speak to various Buddhist teachings that can inspire our environmental action. Whatever the occasion, we conclude with a dedication of merit in order that whatever is accomplished is dedicated for the benefit of all beings.

Irene Woodard is Vice Chair of the GreenFaith Board. She is the owner of TrueBlooms—a floral business which uses seasonal, fresh, local flowers—and one of the founders of The Shambhala Touching the Earth Collective, the Shambhala Buddhist environmental initiative.

### [Zen Verses for Environmental Practice](#) (by Robert Aitken Rōshi)

In celebration of Earth Day, One Earth Sangha offers this pure blessing of contemplation, gratitude and intention from the late Zen teacher Robert Aitken Rōshi. May it offer inspiration for your own responsive relationship with our magnificent home.



### Christian

Today, we must place resistance to climate change at the core of our Christian faiths.

Our faith demands kindness. But it also demands good works. A prayer for our earth is not enough. Calling for healing is not enough. To be Christian is to dedicate your life to building a world full of love, even if that means resisting those who would destroy it.

The Bible teaches us that God has placed creation in our hands, with a responsibility to care for it. The story of Creation in the book of Genesis tells us that God shapes humanity from the earth itself. And when we failed to care for the earth and each other, God wiped the Earth clean with a Great Flood. God promised Noah he would never punish humanity that way again. But it's up to us to not do it to ourselves.

If we are to take seriously our Christian faith, we must take seriously the movement to stop climate change. Jesus taught, healed, and loved the people who were marginalized by the powers of his day. In the same way, we must take seriously the fight against the fossil fuel companies, banks, and governments which are driving this crisis. We must be guided by the Spirit, boldly and faithfully, working for a better world. We must resist the easy path of quoting the Bible on Sunday and accepting the destruction of our climate on Monday.

That is why we—as Christians, as believers in Christ's gospel—must demand an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a deep investment in a rapid and just transition to a clean energy future. These are the steps truly needed, according to the science of climate change and the teachings of the Bible. No bridge fuels, no temporary expansions of drilling, no delays. The end of fossil fuels must begin now.

To do less is to break faith—faith with our own neighbors, faith with our children and grandchildren, and faith in God.

#### [Canticle of the Creatures](#) (by St. Francis of Assisi, from Lucky Oshioke)

This prayer lifts up to God each aspect of creation and all the beings in it, praising God for the infinite creativity, diversity, and beauty of creation.

Lucky Oshioke is a GreenFaith Circle Leader in the Numan community in Nigeria, working to promote the idea of Sacred People, Sacred Earth.

#### [Devotional: A Grounded Faith \(for Lent\)](#) (by Cherice Bock and friends)

Created in conjunction with EcoFaith Recovery and Eloheh Indigenous Center for Earth Justice, this devotional is an invitation to participate in world-healing practices that are faithful to the One who showed us the way out of the tomb and into abundant life. It's meant to be read alongside Randy Woodley's

[Becoming Rooted: 100 Days of Reconnecting with Sacred Earth](#).

Cherice Bock is adjunct professor of ecotheology at Portland Seminary, and she leads Oregon Interfaith Power & Light at Ecumenical Ministries of Oregon. Ecumenical Ministries of Oregon (EMO) is a statewide coalition of denominations, congregations, and faith-based organizations working together to meet immediate needs and advocate for policies that will lead toward a more just and sustainable future. One project of EMO is Oregon Interfaith Power and Light (OIPL), which organizes people of faith across the



## SACRED SEASON RESOURCE COLLECTION

state on climate justice in the areas of practical life changes, education, worship and ministry, events, activism, and advocacy. We host a statewide Green Circle.

### [Devotional: Creation Care Lenten Sourcebook](#) (from Michigan Great Lakes Creation Care Collaborative (UCC))

A Lenten Source Book linking worship, spiritual practice, and action in solidarity with God's good earth.

### [EarthCare Guidelines](#) (from Joanna Oltman Smith and the New York Religious Society of Friends (Quakers))

This statement proposes a covenant for living in harmony with creation and with God for the goal of mutual flourishing.

Joanna Oltman Smith attends the Brooklyn Meeting of the Religious Society of Friends.

### [Easter Prayer Ritual](#) (by Rev. Miguel Salanic)

This Easter prayer and candle-lighting ritual grounds us where we are and roots our Resurrection celebration in the thematic of creation care.

Miguel Salanic is a Mayan Kiche Indian. Priest Anglican Episcopal Church in Guatemala. Vice-President of the Latin American Ecumenical Articulation of Indigenous Pastoral AELAPI. Last Continental Coordinator of the Indigenous Pastoral of the Latin American Council of Churches CLAI.

### [Essay: Eco-Theology in the Biblical Tradition](#) (by Rabbi Arthur Ocean Waskow, Ph.D.)

This essay describes an Earth-centered theology rooted in the tradition of the Hebrew Scriptures.

Arthur Ocean Waskow is an American author, political activist, and rabbi associated with the Jewish Renewal movement.

### [Hymn: All the Earth Belongs to God](#) (An Environmental Justice Hymn) (by Amanda Udis-Kessler)

Based on Psalm 24:1 and Matthew 6:10, this hymn praises God for creation and invokes our conviction to care for and tend it for mutual flourishing.

Amanda Udis-Kessler is a hymnwriter and progressive worship music composer; access her free-use, no-licensing music at <https://queersacredmusic.com>.

### [Lesson: Creation Care](#) (by Alexandra Holland)

This small-group lesson explores creation care through Scripture and group discussion.

### [Liturgy: A Great Thanksgiving Based on Psalm 8](#) (by Lisl Paul)

This Communion liturgy draws on the creation imagery of Psalm 8 to connect our practice of the Eucharist to our relationship with the whole creation.

Rev. Dr. Lisl Paul is Assistant Director of Field Education at Garrett-Evangelical Theological Seminary, a progressive United Methodist theological school in Evanston, Illinois, USA.



## SACRED SEASON RESOURCE COLLECTION

### [Liturgy: Confession and Lament for Creation](#) (by Rev. Allyson Sawtell)

This liturgy invokes our lament of ecocide, confesses our part in it, and renews our commitment to care for each part of creation.

Rev. Allyson Sawtell is a retired United Church of Christ pastor and activist living in Denver, Colorado who writes poetry and liturgy primarily around environmental healing and justice.

### [Prayer Based on Jeremiah 31:15](#) (by Aric Clark)

This prayer laments the active instances of ecocide and ecological degradation happening on this Earth today and thus calls us to engage in healing as part of our faithful practice.

Rev. Aric Clark is a PCUSA minister and activist in Portland, Oregon.

### [Reflection: An Ecological Examination of Conscience](#) (by Franciscan writers Ilia Delio, Keith Douglas Warner, and Pamela Wood, via Richard Rohr)

This video and its accompanying [devotion](#) prompt us to contemplate the ways in which we have lived in disharmony with creation, and ask for the strength and the wisdom to learn to live with integrity within the web of creation.

### [Reflection on Interconnectedness](#) (by Kathleen and Annette Fernholz)

This Laudato Si' based reflection relates our interconnectedness with one another and God through all the eons of creation, and how this calls us to care for creation today.

Annette and Kathleen Fernholz are both blood sisters and School Sisters of Notre Dame at Earthrise Farm in Western Minnesota. Earth spirituality is a great part of their ministry.

### [Ritual for Ash Wednesday](#) (by Kathleen and Annette Fernholz)

This fire-based ritual for Ash Wednesday grounds Christian practice for the beginning of Lent in an embodied activity, reflecting on the power and energy of the flame and the Spirit.

Annette and Kathleen Fernholz are both blood sisters and School Sisters of Notre Dame at Earthrise Farm in Western Minnesota. Earth spirituality is a great part of their ministry.

### [Song: Is This How the World Ends?](#) (by The Many)

This song laments the destruction of ecocide and moves us to prayer and action to love all creation as God does. Sheet music in [original key](#) and [higher](#).

The Many is an uncommon, intentionally diverse collective making music for people to sing together about peace and justice and a world where all belong. Learn more at [pluralguild.com](http://pluralguild.com).

### [Video: Trailside Body Prayer](#) (from Aram Mitchell, printed in [Rooted and Rising](#))

This embodied prayer practice grounds us in the place we are standing on Earth, in our breath and bodies, and in our call to care for the people and creation around us.

Aram Mitchell is Director of Partnerships and Formation at The BTS Center. The BTS Center seeks to catalyze spiritual imagination, with enduring wisdom, for transformative faith leadership by offering



## SACRED SEASON RESOURCE COLLECTION

theologically grounded programs of continuing education and spiritual formation. Their focus is on spiritual leadership for a climate-changed world.

### [Study Guide: Climate Change: Do My Choices Matter?](#) (by JustFaith Ministries)

This group study curriculum provides tools to reflect on individual vs. systemic actions in the face of climate change and grounds Christians in pursuit of climate justice.

JustFaith Ministries is a U.S.-based nonprofit that creates transformative programs that inspire action to address the root causes of injustice, while serving with love. Other climate-focused resources are available [here](#).

## Earth Day

### [Sayings on Nature from Different Religions](#) (by Earth Day Network India)

This e-book focuses on the sacred sayings from a variety of religions about reverence for nature.

Earth Day India is a registered trust.

### [Weathering the Storm: 2022 Earth Day Resource](#) (by [Creation Justice Ministries](#))

Each year, Creation Justice Ministries offers Christian education materials to equip faith communities to protect, restore, and more rightly share God's creation. The 2022 theme is "Weathering the Storm" and focuses on faithful climate resilience and action.

Creation Justice Ministries (formerly the National Council of Churches Eco-Justice Program) represents the creation care and environmental justice policies of major Christian denominations throughout the United States. We work in cooperation with 38 national faith bodies including Protestant denominations and Orthodox communions as well as regional faith groups, and congregants to protect and restore God's Creation.



### Hindu

Today, we must place resistance to climate change at the core of our Hindu faith and practice.

A prayer for our earth is not enough. Calling for healing is not enough. Our faith demands we respect others. But it also demands that we seek dharma—it demands we take right action. The core of Hindu life is our sense of duty, to our families, to our communities, and to God. Duty does not allow for comfortable silence.

Hindus recognize the earth itself as one of the faces of God. Many of us begin our day with a prayer to the Goddess of all, Mahadevi, for allowing us to walk upon her surface with our feet. We know that all of creation is an aspect of the divine, all of it is connected. That is why the Vedas tell us “Vruksho Rakshathi Rakshithaha”— meaning “The trees protect you if you protect them.” The core teaching of all of our epics, from the Ramayana to the Mahabharata, is that we must take such responsibility seriously. We must take the action we know to be right, even when it is hard.

If we are to take seriously our Hindu faith, we must take the struggle for climate justice seriously. We must take seriously the fight against the fossil fuel companies, banks, and governments which are driving this crisis. We must resist the easy path of praying for Devi’s blessings in the morning, and then accepting her destruction in the afternoon.

That is why we—as Hindus—must demand an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a deep investment in a rapid and just transition to a clean energy future. These are the steps truly needed, according to the science of climate change and the teachings of our faith. No bridge fuels, no temporary expansions of drilling, no delays. The end of fossil fuels must begin now.

To do less is to break faith—faith with our own neighbors, faith with our children and grandchildren, and faith in Devi herself.

#### [EcoHoli](#) (by Dr. Pankaj Jain)

This reflection connects the colorful and life-giving Hindu celebration of Holi, and its mythology, with the call for humanity to better care for its earthly home and all its beings.

Dr. Pankaj Jain is a professor of Philosophy, Religious Studies, Film Studies, Sustainability, and Diaspora Studies. He has authored three books and has co-edited the Hinduism Section of the Encyclopedia of Indian Religions. His articles have appeared in multiple academic journals and popular websites.

#### [Essay: Dharma of Sustainability, Sustainability of Dharma: A Hindu Energy Ethics](#)

(by Dr. Pankaj Jain)

This essay relates the Hindu concept of Dharma with the work of climate care and sustainability, illuminating contextual and political struggles for eco-justice via Hindu teachings.

Dr. Pankaj Jain is a professor of Philosophy, Religious Studies, Film Studies, Sustainability, and Diaspora Studies. He has authored three books and has co-edited the Hinduism Section of the Encyclopedia of Indian Religions. His articles have appeared in multiple academic journals and popular websites.



### Interfaith/Spiritual

Today, we must fight for climate justice at the core of our spiritual practices.

A prayer for our earth is not enough. Hoping for healing is not enough. An awareness of the spiritual world is an awareness of bigger than material wealth and human politics. We have obligations to that world, and to our communities.

If we intend to live out our spiritual beliefs, we must take seriously the fight against the causes and drivers of climate change: we must take the fight against the fossil fuel companies, banks, and governments who are profiting from this crisis. We must resist the tendency to detach from these concerns; and instead must speak and act for the protection of the world and all people. preservation of our climate and our civilization.

We must demand an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a deep investment in a rapid and just transition to a clean energy future. These are the steps truly needed, according to the science of climate change and the teachings of our faith. No bridge fuels, no temporary expansions of drilling, no delays. The end of fossil fuels must begin now.

To do less is to break faith—faith with our own neighbors, faith with our children and grandchildren, and with the world.

[An Ecological Examination of Conscience](#) (by Franciscan writers Ilio Delio, Keith Douglas Warner, and Pamela Wood, via Richard Rohr)

This video and its accompanying [devotion](#) prompt us to contemplate the ways in which we have lived in disharmony with creation, and ask for the strength and the wisdom to learn to live with integrity within the web of creation.

[Eco-Beatitudes](#) (by enfleshed)

This new take on the Christian Scriptures' Beatitudes implicates humanity in the hurting and healing of creation and calls us to greater care for Earth. enfleshed seeks to create and facilitate "spiritual nourishment for collective liberation."

[Message from the Future II: The Years of Repair Video](#) (by The Intercept & The Leap)

A hopeful video imagining a just transition towards a world with racial, economic, and ecological justice where no one is sacrificed and everyone is essential.

[Looking for the Mother Tree Video](#) (by Suzanne Simard & The Long Now Foundation)

Forest Ecologist Suzanne Simard shares ecological research on the incredible interdependence of trees, driving a call for more sustainable practices in



## SACRED SEASON RESOURCE COLLECTION

forestry and land management, ones that develop strategies based on the forest as a whole entity, not on trees as isolated individuals.

### [Sacred Texts & The Environment](#) (by Meryne Warah)

This document highlights the places in various sacred texts where humans are called to care for creation.

Meryne Warah is GreenFaith's Global Organizing Director. Based in Nairobi, Kenya, she has worked with the Pan African Climate Justice Alliance where she coordinated climate justice policy advocacy in eight African countries, and the Interreligious Council of Kenya, where she served as Programme Officer for Gender, Environment and Climate Change.

### [Santa Soaked Storytelling Project](#) (by Carl Lindemann)

Santa Soaked is a non-commercial project that uses our natural gifts for storytelling to energize the rising global movement for an all-in, all-out mobilization to confront the climate crisis. It's a lightning rod that channels climate anxiety into action!

### [Sayings on Nature from Different Religions](#) (by Earth Day Network India)

This e-book focuses on the sacred sayings from a variety of religions about reverence for nature.

Earth Day India is a registered trust.

### [Song: Is This How the World Ends?](#) (by The Many)

This song laments the destruction of ecocide and moves us to prayer and action to love all creation as God does. Sheet music in [original key](#) and a [higher key](#).

The Many is an uncommon, intentionally diverse collective making music for people to sing together about peace and justice and a world where all belong.

### [Unity EarthCare Statement and Prayer](#) (from Cylvia Hayes, by Unity Worldwide Ministries [EarthCare Team](#))

This statement and prayer affirms the work of spiritual people to end the desecration of the Earth and to work together for her healing and renewal. The prayer offers a twist on the traditional Lord's Prayer, addressing Mother Earth and praying for forgiveness and revitalization.

The purpose of the Unity Worldwide Ministries EarthCare Ministry Team is to support Unity Worldwide Ministries in fostering the awareness of our spiritual oneness with our Earth home and to promote active care of creation.

### [World Visions of Resilience](#) (from David Millar)

A compilation of world visions of resilience: if the major problems were solved, what would our world look like?





### Jewish

Today, we must place resistance to climate change at the core of our Jewish faith.

A prayer for our earth is not enough. Calling for healing is not enough. Our faith demands kindness. But it also demands that we resist injustice and work to end oppression. And what is the story of the Jewish people if not a story of resistance and a struggle against oppression?

The Torah teaches us that our connection to the Earth is sacred. Humanity is first shaped from the earth itself by God's hand. Our earliest prophets were shepherds and farmers who understood deeply their responsibility to care for the divine gift of creation. They remembered that the punishment for our early sins was a Great Flood. God promised Noah he would never punish humanity that way again. But God never promised to stop us from doing it to ourselves. That's up to us.

If we are to take seriously our Jewish faith, we must take seriously the fight against climate change. We must take seriously the fight against the fossil fuel companies, banks, and governments which are driving this crisis. We must resist the easy path of quoting the Torah on Saturday and accepting the destruction of our climate on Sunday.

That is why we—as Jews, as a chosen people of God—must demand an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a deep investment in a rapid and just transition to a clean energy future. These are the steps truly needed, according to the science of climate change and the teachings of the Torah and the Talmud. No bridge fuels, no temporary expansions of drilling, no delays. The end of fossil fuels must begin now.

To do less is to break faith—faith with our own neighbors, faith with our children and grandchildren, and faith in God.

#### [All Our Might](#) (by Dayenu)

We publicly proclaim today's fossil-fueled plagues, and lift up matzah as a symbol of urgency, calling on these financial institutions to move their dough. It is long past time for them to honor their commitments and stop funding fossil fuels. Only then can we leave the polluting past behind and move towards a just and livable future.

Dayenu's mission is to secure a just, livable and sustainable world for all people for generations to come by building a multi-generational Jewish movement that confronts the climate crisis with spiritual audacity and bold political action.

#### [Eco-Theology in the Biblical Tradition Essay](#) (by Rabbi Arthur Ocean Waskow, Ph.D.)

This essay describes an Earth-centered theology rooted in the tradition of the Hebrew Scriptures.

Arthur Ocean Waskow is an American author, political activist, and rabbi associated with the Jewish Renewal movement.

#### [Earth & Justice Freedom Seder](#) (by The Shalom Center)



## SACRED SEASON RESOURCE COLLECTION

This haggadah is meant first of all for use in public, nonviolent demonstrations, demanding that the Carbon Pharaohs stop lending money to any aspect of the Fossil Fuel industry. It can also be used in home or congregational Seders during Pesach.

[Earth Justice Seder: The Passover Haggadah for Environmental Justice](#) (by [Religious Action Center of Reform Judaism](#), Interfaith Power and Light, and COEJL)

This Haggadah insists that we experience continuity with generations that experienced the Exodus in the past. The climate crisis asks us to feel a sense of personal connection and responsibility with generations in the future.

[Enough! Dayenu! For This and Every Year!](#) (by Dr. Barbara Breitman)

This resource is from the Earth and Justice Freedom Seder.

Dr. Barbara Breitman is a psychotherapist and spiritual director who co-founded Lev Shomea, the Jewish spiritual direction training program. She is co-director of the Spiritual Direction program of the Reconstructionist Rabbinical College, and retired professor of pastoral care at RRC.

[Essay: MLK Jr. and Environmental Justice: Embodying the Tree of Knowledge in the Tree of Life](#) (by Dr. Cara Judea Alhadeff)

This essay connects the work and vision of Rev. Dr. Martin Luther King, Jr. with our contemporary work of climate justice in light of the Jewish tradition of Tu B'Shevat: "The New Year of the Trees."

As a frontline community organizer, author, photographer, and Professor of Cross-Cultural & Interfaith Environmental Justice, Dr. Cara Judea Alhadeff offers models for intersectional transformative action: how to live our interconnectedness with integrity and creativity.

[Essay: Sacred Attune: Shmita as Cultural Biomimicry](#) (by Dr. Cara Judea Alhadeff)

This written and visual reflection on the Shmita, or Sabbath year, proposes a time of radical rest that benefits both our spiritual and physical healing and the healing of creation.

As a frontline community organizer, author, photographer, and Professor of Cross-Cultural & Interfaith Environmental Justice, Dr. Cara Judea Alhadeff offers models for intersectional transformative action: how to live our interconnectedness with integrity and creativity.  
Exodus Alliance

[Passover Reflection Resource](#) (from Dayenu, by Rabbi Laura Bellows)

This Passover Reflection Resource focuses on Yirah: Just as our ancient Israelite ancestors needed physical as well as spiritual resources to embark and sustain them on their journey, so too must we draw on and nourish our whole selves in the work for a just, livable, and liberated future. This reflection exercise - which works for individuals and groups alike - invites us to reconnect with yirah's aspect of wonder and awe. Making space for reflection



## SACRED SEASON RESOURCE COLLECTION

and connection can sustain and catalyze our commitment to meaningful action for climate justice and other critical issues of our time.

[Play: Esther and the Beached Boys: A Climate Change Purimshpiel](#) (story and lyrics by Rabbi Daniel Swartz)

This entertaining musical puts a climate-change spin on the traditional Purimshpiel, re-interpreting the Book of Esther for a time of Carbon Pharaohs and increasing ecological crises. The link above contains a Dropbox folder with everything needed to put it on: full script, lyric sheets for people to sing along with, staging directions, action follow ups, an editable poster, and more.

Rabbi Daniel Swartz serves as the executive director of the Coalition on the Environment and Jewish Life, which has worked for the past 25 years to engage the Jewish community in the sacred work of the protection of the planet and the poor, and as the spiritual leader of Temple Hesed of Scranton.



### Muslim

Today, we must place resistance to climate change at the core of our Islamic faith.

A prayer for our earth is not enough. Calling for healing is not enough. Our faith demands good intentions and actions. But it also demands that we sacrifice comfort to show our devotion. We must be prepared to sacrifice the comfort of silence. We must be prepared to speak the truth.

The Qur'an tells us that God created us from earth and settled us upon it so that we might cultivate the earth. It tells us that we are appointed as the guardians upon the earth, and we are responsible for it. And we are reminded that while God is infinite, the earth and its ability to sustain is not. That is why we fast, that is why we follow God's commandments to give up food, drink, and comfort. Taking from the earth without limit is a sin. God commands restraint.

There is a clear call for action to protect the environment and to fight against climate change in our Islamic faith. And we must take seriously the need to take real action, and to take it now. The Qur'an calls us to recognize that God established the natural world in a life-sustaining balance which we should both respect and protect. The Qur'an also recognizes that people are responsible for all forms of human wrongdoing, including which affects the land, sea, and air. To integrate such values into our personal lives, more and more Muslim try to change their own personal consumption habits to walk more lightly on earth. And while personal behavior change is vital, it is not enough to turn the tide. Governments, financial institutions, and corporations have massive power over the environment. And the massive gap between what is required to limit global catastrophe and the actual commitment is deeply alarming.

That is why, as Muslims, we must demand an immediate end to any new oil, coal or gas projects, a phase out of existing fossil fuel projects, and a deep investment in a rapid and just transition to a clean energy future.

To do less is to allow injustice, oppression, and violation of the rights of our One and only Creator and that of other human beings.

#### [Green Friday Khutbah in Arabic](#)

A Khutbah on Islam, the environment, and climate change.

#### [Green Masjid Rubric](#) (from Islamic Society of North America)

This Rubric allows you to assess your actions at home or at the Masjid to see how "green" they are. Track your progress on this document as part of your Ramadan Ibadah.

#### Essay: [Green Ramadan](#) (by Nana Firman & ISNA Green Initiative Team)

This essay provides tips for how to "green" your Ramadan celebrations. While consuming less and conserving our resources, let's focus more on our own



## SACRED SEASON RESOURCE COLLECTION

spiritual development and contributing to the larger social good and to climate justice!

Nana Firman is GreenFaith's Senior Ambassador. An Indonesian, she directed WWF-Indonesia's "Green Reconstruction" efforts during a post-tsunami period and developed an urban climate change adaptation and mitigation initiative. An internationally recognized speaker, she is one of 20 Earth Defenders featured in One Earth: People of Color Protecting Our Planet.

### Our Earth: Embracing All Communities (by Salma Arastu)

This beautiful collection of original artwork is inspired by this verse of the Quran: "There is not an animal in the earth, nor a flying creature flying on two wings, but they are communities like you." Understanding this verse served as a Divine invitation to follow the concerns of ecologists in our present times.



### Ramadan Reflection (by Kholida Annisa)

This reflection draws on the teachings of Islam to call people of faith to action in order to bring about a vision of heaven on Earth where the climate has been restored. Kholida suggests concrete actions to reduce our impact on the climate during Ramadan.

Kholida Annisa is a young Muslim woman who is a member of Muhammadiyah Student Association (Ikatan Pelajar Muhammadiyah) in Indonesia. She lives in Martapura, South Kalimantan, where she experiences first hand climate impacts.

### Spiritual Reflection (by Nana Firman)

This reflection explores the attainment of God-consciousness and how our Ramadan fast must include lessening our environmental impact.

Nana Firman is GreenFaith's Senior Ambassador. An Indonesian, she directed WWF-Indonesia's "Green Reconstruction" efforts during a post-tsunami period and developed an urban climate change adaptation and mitigation initiative. An internationally recognized speaker, she is one of 20 Earth Defenders featured in One Earth: People of Color Protecting Our Planet.



## SACRED SEASON RESOURCE COLLECTION

### [Talk: Islamic Teachings and Climate Justice](#) (by Imam Saffet Catovic and Faithfully Sustainable)

This talk is from our Faithfully Sustainable Ramadan Webinar where Imam Saffet Catovic discusses climate justice in relation to Islamic teachings and how we can be sustainable Muslims by following the teachings of the Prophet (PBUH) during the sacred month of Ramadan.

Faithfully Sustainable is an environmental justice community and resource hub led by young Black and Brown Muslims.

### [Sacred Season Synopsis](#) (by Nana Firman)

This document aligns Muslim practices and teachings from the Qur'an with our interaction with the environment.

Nana Firman is GreenFaith's Senior Ambassador. An Indonesian, she directed WWF-Indonesia's "Green Reconstruction" efforts during a post-tsunami period and developed an urban climate change adaptation and mitigation initiative. An internationally recognized speaker, she is one of 20 Earth Defenders featured in One Earth: People of Color Protecting Our Planet.

### [Sample Green Khutbah](#) (by Muaz Nasir, from Khaleafa.com)

This is a sample Khutbah calling for participation in the Green Khutbah campaign: "We need to return to our sacred sources, the Qur'an and Prophetic traditions, as well as the example of our righteous predecessors, to re-calibrate our relationship to the Earth, its environment and all of Allah's Creation."



## Shinto

### [Shinto Faith Statement on the Environment](#)

This statement explores Shinto understandings of environmentalism. It calls for care of the earth based on the belief that all land and ecology is divine. It calls us back to awe and reverence for the earth and for the teachers of those who have gone before for a better stance towards environmentalism.

### [Green Shinto](#) (by John Dougill)

This blog, operating out of Kyoto, Japan, is dedicated to the promotion of an open, international and environmental Shinto. It seeks to celebrate the rich heritage of the tradition, from sacred rocks and shamanistic roots to bawdy myths and fertility festivals. It believes Shinto to be essentially diverse, localized and community oriented. It looks to a Shinto free of borders, liberated from its past to meet the demands of a new age—one that is green in deed as well as in word.

### [Shinto Meditations for Revering the Earth](#) (by Stuart D.B. Picken)

These devotions inspired by ancient Shinto rituals are a series of calls-and-response that directly address the awesome power of the natural world to heal and restore the soul. Readers are invited to stand before rivers, stones, and trees, to listen to thunder, and to be touched by the wind and rain in order to cultivate a spirit of reverence for Nature and awaken the cosmic content within the human.