

Join Commit2Respond for Climate Justice Journey

By Irene Keim, UU Ministry for Earth Board Chair, UU Church in the Pines, Brooksville, FL

From World Water Day on March 22 through Earth Day on April 22, Unitarian Universalists will be celebrating Climate Justice Month and developing long-term collective responses to climate change. Individuals, families, households, groups, congregations, and organizations are invited to participate in this month long period of reflection, education, and commitment. Climate Justice Month is your opportunity to deepen engagement in our denomination-wide campaign named Commit2Respond.

Climate Justice Month is an opportunity to explore our Unitarian Universalist theology, engage in individual and group reflection that moves from grief and despair to hope, and explore ways to commit to engage our communities in the climate justice movement. Resources are being provided by a coalition of organizations to help UUs lead worship and reflection, learn together, and discern how to most effectively SHIFT to a low carbon future, ADVANCE human rights, and GROW the climate justice movement.

The month kicks off with UUSC's Climate

Justice Sunday program, which this year promotes the human right to water for communities facing climate change. The suggested date for Climate Justice Sunday worship services is March 22, to coincide with World Water Day. But pick any date that works for your community!

UUSC's Climate Justice Sunday begins the first of four themed weeks throughout Climate Justice Month, which ends with Earth Day or Earth Day

Sunday on either April 19 or 26. In Week 1 we will revel in connection with the natural world and our diverse human community, particularly celebrating the gift of water. In Week 2 we will reckon with the reality of climate change, its impacts, and its justice

implications. Week 3 will focus on reconnecting with ourselves, each other, our neighbors, and movements for justice. Finally, Week 4 will be about commitment to action.

UUMFE has developed resources for your Earth Day activities including worship materials for Earth Day Sunday (April 19 or 26) and new action resources for our Shift to a low carbon future. Also provided by UUMFE

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ABOUT UUMFE

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Ministry for Earth is a non-
profit organization whose
supporters envision a world
in which reverence,
gratitude, and care for the
living Earth is central to
the lives of all people. As
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Message From the Board

Are We Healers, Leaders or Trailblazers?

A whooping crane Operation Migration pilot described his encounter with landowners in rural areas of the migration path in Jon Mooallem's book Wild Ones as heartening.

"...Brooke Pennypacker, drove around knocking on doors with his girlfriend, explaining the whole story – the costumes, the airplanes, the top-secret flock of imperiled birds – trying to sound as sane as he could. And it was amazing, Brooke told me, how many people welcomed him in right away and said yes. Few of the hosts are hard-core environmentalists. But, they're like a lot of people: they would help if they had the opportunity."

As we approach UU Climate Justice Month and our annual Earth Day celebrations, we have the opportunity to reflect on our priorities and directions. After the month of reflections, will we be inspired to find ways to be one of the people that Brooke Pennypacker describes? Will we seek ways to connect with others who feel similarly?

Opportunities
abound. The
Commit2Respond
partners like UU
Ministry for Earth

are providing tools and ideas to explore those opportunities. One way to learn about your surroundings is to lead (or co-lead) the five-session workshop series from UUMFE titled 'Our Place in the Web of Life.' In addition, UUMFE 2015 Earth Day resources will have worship and information materials to help shape your plans for committing to SHIFT to a low carbon future. Check our website around the first of February. And, if you want something that we have not included in our resource pages, just ask. We may know just the person who can help you.

The whooping crane migration fans call themselves 'craniacs.' What would it look and feel like if we come out of our UU Climate Justice Month as dedicated as the 'craniacs?' Would we call ourselves Climate Justice Healers... or Leaders... or Trailblazers? We welcome your wordsmithing and humor as we approach this most serious challenge.

In gratitude, Irene Keim, UUMFE Board Chair ♦



*Photo credit, Operation Migration:
Aircraft Guided Bird Migration.
<http://www.operationmigration.org/>*

cont'd from page 1 . . . are resources for many other climate justice topics.

Climate Justice Month is being organized by Commit2Respond, the new climate justice initiative led by UU groups across our faith movement – UU Ministry for Earth, UU Service Committee, UU College of Social Justice, the UUA, the Environmental Justice Coalition, UU Ministers Association, and many others. All have covenanted to contribute expertise and resources to this campaign.

Visit the UUMFE website for excerpts and links to the latest publications about Commit2Respond.

Be inspired, get connected with other people of faith and conscience committed to climate justice, and commit to long-term actions that will help save our world. This movement needs all UUs and our friends to covenant to make a difference. ♦

Honor Congregations – Thanks!

*By Ellen McClaran, UUMFE Board Treasurer,
First Unitarian Church of Portland, OR*

UU Ministry for Earth gratefully acknowledges our Honor Congregations.

These congregations have given generously to support the work of UUs caring for Earth through Budgeted gifts, split-the-plate offerings, and donations beyond the requested congregational level of \$100. The following congregations gave these special donations between January and December 2014. Thank you!

Honor Congregations:

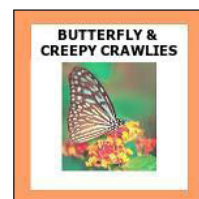
Accotink UU Church, Burke, VA
Bull Run UUs, Manassas, VA
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Mt. Diablo UU Church, Walnut Creek, CA
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Northshore UU Church, Danvers, MA
Olympia Brown UU Church, Racine, WI



Starr King UU Church, Hayward, CA
UU Church in Reston, VA
UU Church of Davis, CA
UU Church of Hinsdale, IL
UU Church of Monmouth County, Lincroft, NJ
UU Church of Palo Alto, CA
UU Fellowship of the Eastern Slope, Tamworth, NH
UU Community Church of Santa Monica, CA
UU Community Church of Washington County,
Hillsboro, OR
UU Congregation of Milford, NH ♦

Download UUMFE Resources

Several of our resources, which were previously available only in print or CD for \$15 to \$25, can now be downloaded from our website as PDFs for the free-



will donation of your choice. These include two “We Are All Connected” RE curricula for children, worship and adult RE materials, and our two Global Warming Action Kits. Go to our main Resource page to see the description of each resource and then click the “store” link to order. We will send you an e-mail link to download the resource.

Update From the Environmental Justice Collaboratory

*By Matthew McHale, UUMFE Consultant and
candidate for UU ministry, Oakland, CA*

At the start of last year, I was worried about when Unitarian Universalism would get serious about climate change and environmental justice—it’s amazing what can happen in a year.

Things really kicked off with the Environmental Justice Collaboratory gathering in Detroit last March (which was envisioned and organized by UUMFE, along with Starr King School for the Ministry and Meadville Lombard Theological

School). Following the ambitious action plan we created there, the EJ Collaboratory has been working to advance environmental justice throughout the movement in a variety of ways.



The EJ Collaboratory was certainly a catalyst for the creation of the climate-justice-centered Commit2Respond initiative. Commit2Respond has true transformative potential for Unitarian Universalism, and we are working to ensure that it's part of a long-term commitment to placing environmental/climate justice work at the heart of Unitarian Universalism.

While a lot of our energy has been supporting Commit2Respond, the Collaboratory is continuing to advance environmental justice work in a variety of other ways. Here are a few recent highlights.

First, we are excited that the book **Crossing Lines: Embodying Our Environmental Justice Commitment** has been approved by Skinner House Books! This much-needed book is about UU the theological and ethical groundings for environmental justice and how to apply those concepts in the world.

The book's co-editors are calling for submissions. Abstracts for proposed essays are due by Jan. 30. For more info, visit www.uucollaboratory.org/blog/call-for-submissions-for-an-upcoming-book-about-theology-and-environmental-justice.

Second, our website uucollaboratory.org is up and running. There's info about the EJ Collaboratory, a blog, and it will soon be hosting environmental justice-related worship/liturgical resources.

In collaboration with other partners, the EJ Collaboratory is offering several opportunities for ministers and lay leaders to engage this work more deeply:

- At General Assembly 2015 there will be at

least 15 Environmental/Climate Justice related workshops, an Environmental Justice Tour, worship services, and a public witness focused on the Lummi Nation's struggle to prevent a coal export terminal from being built on their sacred land.

- In February, the UU Ministers Association CENTER Institute is featuring a program on "Just Transition in a Time of Unraveling."
- DRUUMM and Allies for Racial Equity are hosting an Environmental Justice Conference in New Orleans. Mark your calendars for Friday, March 13 – Sunday, March 15, 2015. Registration starts in late January.

There is more going on, which you'll hear about soon. If you are interested in supporting the work of the EJ Collaboratory, feel free to contact me: matthewmchale@outlook.com. ♦

Hold Your Head Up

And if it's bad
Don't let it get you down, you can take it
And if it hurts
Don't let them see you cry, you can take it
Hold your head up . . . hold your head high
And if they stare
Just let them burn their eyes on you moving
And if they shout
Don't let them change a thing what you're doing
— Argent, "Hold Your Head Up," 1972

By Rev. Earl W. Koteen, UUMFE Board member, Berkeley Fellowship of UUs, CA

Fighting for climate justice is not a sprint, it's a marathon. And for those of you who remember the tale of the first marathon, the runner expired as soon as he had delivered his message.

When I first started this work five years ago, I was fueled by outrage, guilt, and incredulity. How could I have been so



misinformed about the nature of our civilization? Why had I not done more to educate myself, take action, and save my children from a terrible future? Now that it was becoming increasingly apparent that we were on a crash course with Mother Nature, why weren't more people running around like their hair was on fire?

To terribly mix my metaphors, I've learned that you cannot continue with your hair on fire for five years without suffering burnout. Even though I knew this problem was ginormous, I thought that the urgency and the clarity would impel action. It's as if our whole culture had received the diagnosis of a fast-growing malignancy that would have to be removed as soon as possible if it wasn't going to expire.

Just as learning about climate change and environmental injustice dramatically changed my worldview, fighting to address climate change and environmental injustice has changed my view of humanity. It also created a crisis of faith.

I have come to accept that Mother Nature is outpacing civilization and that we cannot know with certainty whether we have or when we will pass irrevocable tipping points. Our best hope is massive systems changes. Most of these will start at grassroots levels and work their way up.

We will define ourselves as a faith for the 21st century by the degree to which we embrace our neighbors. We could continue to limit that embrace to those who share our beliefs, values, and privileges; however, doing so will fail to produce the movement, the people power, we need to offset wealth power.

Are your neighbors merely those who share your level of privilege, or do they include all who live within your larger communities? There are so many helping hands available when you set on this path of discovery and overcome your fear of the other: a fear that has been generated by certain sectors of the economy which continue to enrich themselves through your isolation and your ignorance.

Contact us and UUMFE if we can help. A good

place to start is Our Place in the Web of Life, a curriculum which may be found on our website. ♦

A Growing Justice Movement

By Matthew McHale, UU Young Adults for Climate Justice, Oakland, CA

As an activist, these past few months have been painful and troubling, but they've also been incredibly inspiring. Our world is slipping further into crisis. But from the 400,000-person People's Climate March and Flood Wall Street to the widespread protests that arose in the wake of the Michael Brown and Eric Garner non-indictments, it seems like there is a real movement growing in this country.



The author, with Karen Brammer, Green Sanctuary Manager, at the September 21 People's Climate March in NYC. Photo by Peter Bowden.

And I choose to call it a movement, and not multiple movements, because I don't think they can or should be separated. The times when we think of protecting the environment as a separate issue from justice for people of color, poor people, and people living in the global south are over.

The same system that exploits the planet's resources in search of profit—from clear-cutting South American rainforests to mountaintop removal in Appalachia—also exploits (mostly black and brown) bodies for the same purpose—from sweatshops in Bangladesh to corporate prisons in California. It's all connected.

And as the climate crisis continues to worsen, we will only see more of the unequal distribution of its harms along lines of race and class—as we have already seen in the aftermath of Superstorm Sandy, Typhon Haiyan, and Hurricane Katrina. As Naomi Klein writes in her excellent article, “Why #BlackLivesMatter Should Transform the Climate Debate”:

During Katrina, it was overwhelmingly New Orleans’s black residents who were abandoned on their rooftops and in the Superdome; who did not receive emergency aid in the earliest days; who were called “looters” when they took matters into their own hands; who were labeled “refugees” in their own country; and who were shot by both vigilantes and cops on the streets of their city. Race also continues to play no small role in determining whose homes and schools are rebuilt (or torn down, or privatized) in the name of “building back better.”

Over the past year, I have noticed that white climate activists are increasingly recognizing the intersectionality between race, class and the environment, and are advocating for climate justice more and more, and taking a backseat to the leadership of communities of color.

It was impossible to miss that the People’s Climate March wasn’t the mostly white, middle-class environmental protest of yesteryear. Leading the march were indigenous peoples and other communities on the frontlines of the climate crisis.



and LGBTQ folks. The movement is coalescing into one where the lines between racial justice,

Following behind them was an incredibly diverse coalition including labor unions, faith communities (UUs were the largest faith group!), farmworkers, veterans, prison abolitionists,

economic justice and climate justice are less and less clear.



Image from blueboat.blogs.uua.org

But I want to make it clear that as climate justice activists, we can’t only get involved in issues of racial justice where they are directly tied to issues of climate. Back in August, Deirdre Smith, an organizer with 350.org, wrote in her poignant article, “Why the Climate Movement Must Stand with Ferguson” (<http://350.org/how-racial-justice-is-integral-to-confronting-climate-crisis/>), “I can’t stress enough how important it is for me, as a black climate justice advocate, as well as for my people, to see the climate movement show solidarity right now with the people of Ferguson and with black communities around the country striving for justice.”

And many climate activists have been stepping up, perhaps because we understand the ominous truth in what Smith articulates: “As crisis escalates, as climate change gets worse, we better get ready to see a whole lot more state violence and repression, unless we organize to change it now.” But ultimately, I believe we understand the need to respond because this is an issue of (in)justice that demands a response.

Earlier this month, when Black activist groups

in Oakland called for white allies to step up their support for the BlackLivesMatter movement, I along with many other white climate justice activists responded to the call. Some who had previously locked down to stop tar sands pipelines, chained themselves to the doors of the Oakland Police Department's Administration Building, to demand a halt to racist policing. Seeing a flag flying from OPD's flag pole, with the faces of unarmed black people killed by police above the words "BlackLivesMatter" was a powerful visual, but equally powerful was the show of solidarity with Black leaders.

Deirdre Smith writes, *"We have a lot of learning to do about how to come together, but we are in process of learning how our fights are bound together at their roots... Now is a time to stand with and listen to the wisdom of our allies in movements that are co-creating the world we all want to live in."*

With those words in mind, I hope you will join me from March 14 to 16 in New Orleans for an EcoJustice conference hosted by DRUUMM (a UU people of color organization) and Allies for Racial Equity, to explore the intersections between race, class and the environment and continue to build the movement for justice. (Deirdre Smith, will be one of the keynote speakers.) Registration begins in mid-January at <http://alliesforracialequity.wildapricot.org/>. ♦

Thomas Jefferson Memorial Church in Charlottesville Divests!

By Johanna Woodchild, Environmental Action Group, co-chair, TJMC – UU

On October 26, 2014, the congregation of the Thomas Jefferson Memorial Church – UU of Charlottesville, Virginia, passed our public witness statement on divestment, thereby choosing to divest our endowment of fossil fuel investments. This is the culmination of more than a year of work by the TJMC Environmental Action Group in educating our congregation and in moving the

public witness statement through our church's process of approval.

We are very pleased and proud of our decision and wanted to share the poem below that we wrote to mark the occasion. We are a Green Sanctuary and the work to divest from fossil fuel companies is a continuation of our efforts to care for our home – planet Earth.



DIVESTMENT

**It took a long time
It took a lot of inspired work by many people
It took a lot of plain old hard work by
many individuals
But today our TJMC Public Witness
Statement on Divestment
Became a reality
Because it was the moral thing to do
Because of the Seventh Principle
Because of all of us
Because of you
Hallelujah!**

It always seems impossible until it's done.

– Nelson Mandela ♦

Save the Date for Portland GA

The theme of General Assembly 2015 is "Building a New Way" – and is a perfect description of the growing climate justice movement. The preliminary program (as of January) shows almost thirty workshops relating to Commit2Respond and other environmental/ecological justice issues. Mark your calendar for June 24-28 and join UU Ministry for Earth for what is shaping up to be an EcoJustice GA!



A Sometimes Dismaying, Weirdly Reassuring Story About Looking At People Looking At Animals In America – A Review of Wild Ones, by Jon Mooallem

By Bob Keim, former UUMFE Board member,
UU Church in the Pines, Brooksville, FL

Believing that “We are living in the eye of a great storm of extinction, on a planet hemorrhaging living things so fast that half of its nine million species could be gone by the end of the century,” Jon Mooallem, a writer for *The New York Times Magazine* since 2006, and a contributor to *Harper’s*, *The New Yorker*, *Wired*, and other publications, takes us on a three journeys through our environmental moment, merging reportage, science, and history into a meditation on what it means to try to live in, and bring life into, a broken world.

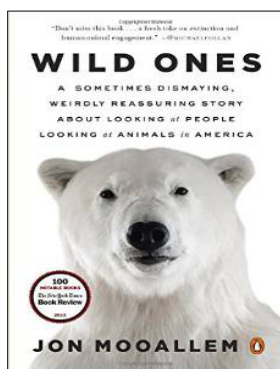
His sense of “creeping disquiet” tells him that while “...most of us will never experience the Earth’s endangered animals as anything more than beautiful ideas, that there could be so much actual destruction without ever meaningfully upsetting the ecosystems in our minds.” Given this quality of our mental imagery, “...the stories that we tell about wild animals are so subjective they can be irrational, romanticized or sensationalized. Sometimes they just have nothing to do with the facts. But in a world of conservation reliance, those stories have very real consequences, because now, how we feel about an animal affects its survival more than anything that you read about in ecology textbooks. Storytelling matters now. Emotion matters. Our imagination has become an ecological force...”

And so he brings us stories about three species

that tell us much about both ourselves and the lives of the animals themselves: Bears, Butterflies and Birds. Stories such as:

- Teddy Roosevelt’s refusal to shoot a trapped, emaciated female bear in Mississippi in 1902 – a retelling of which would become the model for the *Teddy Bear* which continues to grace our children’s world to this day.
- Polar Bear cubs convulsing in the last throes of starvation, victims of changing ice formation patterns on Canada’s Churchill Bay, where it comes later each year as the sea inexorably warms, stressing feeding patterns of female Polar Bears and their young.
- People in Antioch, California, clinging to the last colony of Lange’s Metalmark butterflies, “...believing in the butterfly and clapping as hard as they could, so that, like Tinker Bell, the species wouldn’t disappear from the stage, while acknowledging the possibility that perhaps the greater, more progressive challenge was to work through the guilt and knowingly let the incredible small population of butterflies go.”
- The whooping crane, which “...has been the beneficiary of such intensive, progressively more bizarre and intimate human intervention that, even by the time it was listed as one of the first protected species under a precursor to the modern Endangered Species Act, in 1967, it was already a recognizable symbol of the greater cause of conservation.”

In Wild Ones I find two lessons incredibly important: first, most every generation of scientists accepts the world as they inherit it (meaning they measure gain and loss by what they measure in their lives, as “...part of a line graph that is, in fact, much longer and more steeply plunging” than they perceive. Second, that conservationists have felt driven to take on more weird, absolute and truculent stands, “...because they believe that even the smallest defeat will erode the bigger principles,” leading to vexing conflicts between Environmental Justice and Ecological Justice activists – when both sides should cease criticizing



each other and learn to band together.

While it does not stress the point, Wild Ones should remind us that those who lose no sleep over species loss are active, profit-driven, willing to blow holes in the interdependent web; Mooallem offers no answers for them, stressing only that we need to move now.

I agree. Unitarian Universalists, it's time to stand up and be counted. ♦

Looking Deep in the Heart . . . with t.e.j.a.s. (Texas Environmental Justice Advocacy Services)

*By Aly Tharp, Network Coordinator for the UU
Young Adults for Climate Justice, Plano, TX*

Just a day after Christmas, many UU Young Adults from Missouri, Oklahoma, Texas, Louisiana, and elsewhere gathered together at Northwoods Unitarian Universalist Church near Houston for what was described by many as a transformative and faith-rejuvenating weekend retreat. There were about 45 people attending.

The local grassroots organization t.e.j.a.s. had a part to play in making the event so enriched, by facilitating a three hour workshop in the style of "Theatre of the Oppressed" – opening up a community dialogue about how we relate to issues of environmental injustice, pollution and climate change. Bryan Parras of t.e.j.a.s. has facilitated these workshops to over 20 community groups, as well as taken these workshops to groups like the US GOV. EPA.



"Theatre of the Oppressed" is a series of techniques originally developed by Brazilian activist Augusto Boal for creating dialogue and

deeper understanding about social and political oppression through theatrical expression.



L to R: Yudith, Ilana, and Bryan of t.e.j.a.s. and Aly of the UU Young Adults for Climate Justice network

Our workshop was mainly focused on opening up ourselves – doing highly active and interactive exercises that built comfort, trust and creativity in our shared space. Next Bryan asked us to explore environmental injustice issues by standing on a spectrum of 1 to 10 in terms of how important we found various environmental problems (ranging from "climate change" and "diesel particulates" to "drunk drivers"). We then went from standing along an "1 to 10" spectrum to embodying an "exploding atom" – where those standing at the nucleus could personally relate to a statement (such as "my community often smells bad due to air pollution") more than those who stood further towards the edge of the room.

As a person who jumped into organizing for action against tar sands transportation projects in Texas shortly after graduating college two and a half years ago, it was obvious to my many friends participating that I found a lot of environmental issues to be a "9 to 10" on the importance scale. I found myself hyper-attentive and sensitive to how the people in my UU young adult community were participating and how they interacted with me, as someone they knew had an opinion or direct experience, during this exercise. My emotions were like a small lake, with the various

forms of sediment unsettled by a quick shift in the weather. It was not particularly easy for me to participate – and it's worth noting that I describe my feelings as "like a small lake" because I can only bear witness and respect to the ocean of feeling involved in speaking about environmental injustice as a person directly and deeply experiencing its effects.

My last few years in activism against tar sands extraction have been eye opening and transformative to my entire worldview. I now see blankets of consumer-culture-based appropriation and insensitivity where most other people of my social background (millennial, upper-middle-class suburbia) only see a cute item of clothing, a great sports team, a bizarre, "tribalesque" indie music video. I find that we are living in a profoundly confusing time, in which people barely seek to understand outside of their own social lens, or the one provided by their standardized education, and therefore our nation's moral compasses are just not well attuned.

Which is exactly why approaches like "Theatre of the Oppressed" – that take sensitive baby-steps toward mutual respect, understanding and free expression – that focus on the experience of the oppressed and allow communities to unpack the layers of experience that we so deeply internalize – can be so **powerful**. Because we hardly do this anywhere else. Though it's also worth noting and celebrating that as a faith movement, we are trying. Which is change making. As Augusto Boal once stated, "If you don't DO anything different, there won't BE anything different!"

UU YOUNG ADULTS FOR CLIMATE JUSTICE

I feel blessed and thankful for the leaders of t.e.j.a.s. for their relentless work, positive energy and determination in seeking justice for front line communities. Thankful for my own regional young adult faith community, who graciously received Bryan, Yudith and Ilana of t.e.j.a.s., and spent three

straight hours of our winter retreat experimenting together toward greater community and self-awareness.

My thanks also extends to the UU Ministry for Earth and all supporters of the UU Young Adults for Climate Justice, for helping uplift young adult engagement in realizing climate justice within our faith community and the world at large. This work must continue. As nearly anyone who participated in the Theatre of the Oppressed workshop will tell you, even a three-hour workshop isn't enough time to have the conversations we're seeking – but it's enough to unlock and open the door we take to get there. ♦

HighWaterLine Delray Beach Project Receives UUA Funding

By Jan Booher, Green Sanctuary Team, UU Fellowship of Boca Raton, FL



We are thrilled to share that UU Fellowship of Boca Raton, FL (UUFBR) has received \$10,000 from the Unitarian Universalist Fund for Social Responsibility in support of Florida Earth Festival 2015 and the associated HighWaterLine Delray Beach Project. The Florida Humanities Council provided additional funding.

A \$5,000 grant is earmarked for the HighWaterLine Project, an art installation that will be created during the Florida Earth Festival 2015 that marks the high-water line in Boca Raton. Originally conceived by Eve Mosher to help New Yorkers visualize how climate change will impact their city, HighWaterLine projects have also been installed in Boston, Philadelphia, Bristol in the U.K., and Miami. To guide us in this endeavor,

we are very fortunate to have the expertise of Eve Mosher as well as Heidi Quante who made the HighWaterLine Miami project a success. We will also have the formidable assistance of Mary Jo Augerstoun from EcoArt of South Florida, who is participating with our Climate Action Coalition (CAC) of South Florida. Learn more at the HighWaterLine website <http://highwaterline.org>.

In addition, we were awarded a \$2,000 Technical Assistance Grant to maximize social media exposure and to link collaborating organizations that are working on sustainability and climate justice. We will be meeting with marketing people knowledgeable about social media marketing to formulate an action plan. We hope to offer a live training session and a webinar for all UU congregations and non-profit organizations participating, with some follow-up technical support.

We also received a \$3,000 Challenge Grant, for which we will be establishing an online “Faithify” account, to crowd source additional donations. Our March 28th Green Auction Gala will track donations from new donors that can count toward our challenge grant: <http://www.uufbr.org/green-gala-auction-march-28-2015/>. The purpose of the event is to raise awareness of and money for UUFBR and Florida Earth Festival 2015, which will be held at the church on April 18 and 19. If you are in our area for either the auction or the festival, we would love to see you! ♦

Climate Justice Lobby Weekend

From our friends at UUSC



UUSC and the UU College of Social Justice are helping facilitate an advocacy training for young adults in Washington, D.C., March 14–17, 2015. Participants in the Spring Lobby

Weekend will explore the moral grounding for working on climate change and take a in-depth look at current climate justice issues and necessary changes in federal policy. Lobbying training will lead into Capitol Hill meetings with legislators and their staff. UUSC is partnering with the Friends Committee on National Legislation and the Franciscan Action Network, so participants will have a chance to meet and work with young adults from various faith traditions. There will also be optional social activities.

The event is open to anyone 18–35 years old. The registration fee is \$50 (regular) or \$25 (low-income). Housing costs will be approximately \$35 per night. If potential participants would like financial assistance, we recommend that they seek sponsorship from a local UU congregation. The registration deadline is March 1, 2015. Space is limited, so please register early: <http://www.uusc.org/updates/calling-all-young-adults>. ♦

Global Divestment Day

Adapted from a Press Release from 350.org's Fossil Free Campaign

In December, the Fossil Free campaign, which has spearheaded the movement to divest from fossil fuels since it began in 2012, launched “Global Divestment Day,” a worldwide day of action on February 13th or 14th.



“The fossil fuel divestment movement has grown quickly over the last two years--now it's going global,” said May Boeve, Executive Director of 350.org. “From the United States to Germany, from South Africa to the Pacific Islands, people are standing up and challenging the power of the fossil fuel industry. We know that fossil fuels are the past and clean energy is the future.”

The Global Divestment Day will build on momentum from People's Climate March last September, which brought together over 400,000 people in the streets of New York City and

hundreds of thousands more around the world. Organizers see divestment as a key strategy in the lead up to next year's UN Climate Talks in Paris, as well.

"In the United States, fossil fuel divestment is a way to wield power and influence on behalf of ordinary people without the resources of a multi-billion dollar industry," said Jay Carmona, US Community Divestment Campaign Manager. "Together with people from several continents, students and community members across the U.S. will join with one voice to demand that pension funds and university endowments divest their fossil fuel holdings immediately, to help combat



the threat of climate change. We're gearing up to make this a day of national and international significance, and build on the success of the People's Climate March by pushing divestment as a powerful and accessible tool to defend our climate."

The actions during the Global Divestment Day will be wide-ranging and diverse. Individuals are gearing up to close their accounts with banks and pension funds investing in fossil fuel companies.

University students are planning to hold flash-mobs, vigils, sit-ins and rallies calling upon their endowments to invest in a livable future. Faith leaders and people living on the frontline of climate change are banding together to urge their communities to divest from climate destruction. Together, all these people around the world will make one message loud and clear: it's time to make fossil fuels history.

To learn more and find a Global Divestment Day action near you or resister to host one, go to <http://gofossilfree.org/divestment-day/>. Be sure to watch the informative video on the same page.

UU congregations and individuals have been heavily involved in the divestment movement since 2012, and delegates at last year's GA passed a resolution to divest the UUA Common Endowment from extractive industry stocks over the next five years. Read about the Charlottesville, VA UU congregation's divestment experience on page 7 of this newsletter and find in-depth materials on UUMFE's website: <http://uuministryforearth.org/Socially-Responsible-Investing>. ♦

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From the UUMFE Board

Your donation to UU Ministry for Earth Will enable further development of the services offered for you, your congregations, and districts/regions to fulfill your vision of Earth celebration and justice. UUMFE is a 501(c)3 non-profit organization. Our vision is of "... a world in which all people make reverence, gratitude, and care for the living Earth central to their lives."

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