



Catholics and Climate Change

We Catholics, observant and cultural, live throughout the world. We cherish our common home, this magnificent Earth, as well as all its peoples. We treasure all creation. “The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change.” (Pope Francis’s *Encyclical, Laudato Si*¹)

A third of us live in Canada, Europe, and the United States. Two thirds of us live in the global South—including Central and South America, Mexico, the Caribbean, Africa, Asia, and the Middle East. Those in the global South are feeling the worst impacts of climate change. Severe weather (such as flooding and drought) and water and air pollution are destroying the land and people’s health and economic survival. Similarly, in the dominant nations of the North the impact of the climate emergency is falling most heavily on Indigenous and Global Majority

people²—primarily women, young people, poor people, and migrating people.

To play a significant role in ending and healing from climate change, we need the biggest picture of who we are and the broadest understanding of our people’s history. This means looking directly at genocide, colonization, enslavement, imperialism, and male domination and sexism. We European Catholics and our descendants were oppressed and then reenacted our oppression on other peoples and lands. Catholicism became interwoven with imperialism.

² Indigenous peoples and the peoples of Africa, Asia, the Pacific Islands, the Caribbean, and Latin America, and those descended from them, are over eighty percent of the global population. These people also occupy most of the global land mass.

Using the term “Indigenous and Global Majority (IGM)” for these people acknowledges their majority status in the world and interrupts how the dominant (U.S. and European) culture assigns them a minority status.

Many Indigenous and Global Majority people living in dominant-culture countries have been assimilated into the dominant culture—by force, in order to survive, in seeking a better life for themselves and their families, or in pursuing the economic, political, or other inclusion of their communities. Calling these people “Indigenous and Global Majority” contradicts the assimilation.

¹ *Laudato Si’: Caring for Our Common Home* is the title of the formal letter, or Encyclical, on climate change and the environment addressed by Pope Francis to all the peoples of the world; published on May 24, 2015.



Patterns of greed and power seeped into our culture and exploited the planet.

No matter how much we may have suffered from oppression, climate destruction requires us to prioritize the needs and interests of those who are currently the most severely impacted by it: women, young people, Indigenous and Global Majority people, and people of the global South.

We must listen to those who have wisdom about the land—people whose voices have been deliberately marginalized. We need to

understand the Doctrine of Discovery³ and its role in robbing Indigenous peoples of their natural resources; polluting their lands, water, and air; and attempting their genocide.

We must face and understand the destructiveness of our economic system and its social institutions. Patterns of greed and

³ The Doctrine of Discovery is a set of documents that established a spiritual, political, and legal justification for colonization and seizure of land not inhabited by Christians. It has been invoked since Pope Alexander VI issued the Papal Bull, *Inter Caetera*, in 1493.



Sustaining All Life (SAL) is an international grassroots organization working to end the climate emergency within the context of ending all divisions among people. *United to End Racism* (UER) consists of a wide diversity of people in many different countries, who are dedicated to eliminating racism in the world and supporting the efforts of all other groups with this goal. UER and SAL are projects of and use the tools of Re-evaluation Counseling. Re-evaluation Counseling (RC) is a well-defined theory and practice that helps people of all ages and backgrounds exchange effective help with each other in order to free themselves from emotional harm resulting from oppression and other hurts. By taking turns listening to each other and encouraging the release of painful emotions, people can heal old hurts and become better able to think, to speak out, and to organize and lead others in building a world in which human beings and other life forms are valued and the environment is restored and preserved. Re-evaluation Counseling currently exists in 95 countries.



[SustainingAllLife.org](https://www.SustainingAllLife.org)



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exploitation now affect all parts of the world. Some of us consume too much and waste resources while others lack even the basic resources they need to survive.

We must listen to women. As primary caretakers, women can be relied on to fight to preserve the planet for their children.

We can reclaim our humanity and our deepest connections with each other—which have been central to our Catholic religion and culture across time and among all nations and races—no matter how distorted they may have become in societies motivated by “profits over people.”

We must reject and end the separation that keeps dominant groups ignorant about the impact of climate change on Indigenous and Global Majority people. We must listen to and follow the lead of those most impacted.

Our historical experiences have injured us emotionally, and our work to stop climate destruction will go best when we heal from the hurts. Healing from them will include the following:

- Understanding that we are good and that we love the world
- “Learning to accept [our] body, to care for it and to respect its fullest meaning” (Pope Francis’s *Encyclical, Laudato Si’*)
- Becoming increasingly compassionate and acting in solidarity with others

- Making sure that no one gets left behind
- Challenging any and all denial that climate change is real
- Challenging despair with the hopefulness of community
- Understanding that our struggles are rooted in the past
- Interrupting our attempts to “escape,” especially stopping overconsumption
- Ending our personal reliance on fossil fuels, pesticides, and plastics; ending our wasteful energy practices
- Recognizing that exploitative systems are the problem and that people are powerful enough to transform them
- Having the courage to be vulnerable
- Remembering that we are healing the planet for the sake of the world’s children
- Reclaiming our fearless integrity
- Understanding the Doctrine of Discovery well enough to end its impacts
- Reaching out with pride to all Catholics

Catholic-heritage people are exactly the right people to play a key role in repairing our beloved world.





The Work of *Sustaining All Life* and *United to End Racism*

It is possible to limit the effects of human-caused climate change and restore the environment—if we make some very large changes in our economy and the lives we live in the next decade. *Sustaining All Life* and *United to End Racism* believe the environmental crisis can be resolved only if we simultaneously address racism, genocide of Indigenous peoples, classism, sexism, and other oppressions. The impact of environmental destruction and climate change falls most heavily on the groups targeted by these oppressions, and on other vulnerable populations (including populations of people who are elderly, disabled, and very young). Making the changes needed will require a massive movement, spanning the globe, of people of every background fighting the effects of both climate change and racism.

In *Sustaining All Life* and *United to End Racism* we believe that the barriers to building a sufficiently large and powerful movement include (1) longstanding divisions (usually caused by oppression, and especially racism and classism) between nations and between groups of people, (2) widespread feelings that it's too late and any actions will be ineffective, (3) denial of or failure to engage with the climate emergency, and (4) difficulties in effectively addressing the connections between the environmental crisis and the failures of our economic system. *Sustaining All Life* and *United to End Racism* work to address these and other issues.

The role of oppression

The economic and political forms of our societies demand growth and profit with little regard for people, other life forms, or the earth. This results in exploitation and oppression. Oppressions (such as racism, classism, sexism, and the oppression of young people) target everyone, inflicting tremendous injustices, limiting access to resources, and damaging the lives of billions of people. Once targeted by oppression, we tend to act toward others in ways that repeat the hurts that we have experienced. Much of the mental and emotional harm we experience is the result of this passing on of hurt. Though people are vulnerable to acting in oppressive

ways, oppressive behavior is not inherent, but arises only when a person has been hurt emotionally. Oppressive societies manipulate this vulnerability to establish and maintain economic exploitation.

The importance of healing personal harm

The mental and emotional harm done to us by oppression and other hurtful experiences interferes with our ability to think clearly and sets groups of people against each other. This makes it difficult for us to think about and respond effectively to the climate emergency.

Healing from the hurts that help to hold oppression in place and lead to other harmful behavior is neither quick nor easy work. Many of us resist this personal healing work. We may have survived by numbing ourselves to the harm done to us by oppression. Some of us assume that we will never be free of this harm.

In *Sustaining All Life* and *United to End Racism* we have learned that it is possible to free ourselves from these hurts and address barriers to effective organizing. We can heal from hurtful experiences if someone listens to us attentively and allows and encourages us to release the grief, fear, and other painful emotions. This happens by means of our natural healing processes—talking, crying, trembling, expressing anger, and laughing. By releasing emotional pain in a supportive network, we can stay united, hopeful, thoughtful, joyful, and committed. This in turn strengthens us in building our movements to stop the effects of climate change and racism.



Sustaining All Life



For more information, see:

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