

Audio file

[211119 CJWG presentation to MCNZ conference.mp3](#)

Transcript

Speaker 2

The sixth assessment report that was released by the Intergovernmental Panel on Climate Change in August highlights a truth that many are already aware of.

Speaker 2

The planet is warming due to human activity.

Speaker 2

And this has already become to cause a great deal of changes around the world. As carbon emissions continue to rise, the Earth is now about 1.1 degrees Celsius warmer than it was in the late 1800s.

Speaker 2

Between 2011 and 2020 was the warmest on record.

Speaker 2

Climate change is a lived reality.

Speaker 2

Whether that be droughts in India, sea level rise in Samoa, Bush fires in Australia or cyclones in Florida,

Speaker 2

People are suffering.

Speaker 2

And even more will suffer as the planet continues to warm.

Speaker 2

Climate change refers to long term shift in temperatures and weather patterns. Since the 1800s, human activities have been the main driver of climate change, such as pulling fossil fuels, deforestation and agriculture.

Speaker 2

These activities increase the concentration of greenhouse gases such as carbon dioxide.

Speaker 2

Methane in nitrous oxide in the atmosphere, making their planet to warmer?

Speaker 2

New Zealand has produced a lot of greenhouse gases compared to the rest of the world.

Speaker 2

Though we are.

Speaker 2

A small country, so our absolute total emissions are small.

Speaker 2

Our emissions per person are big.

Speaker 2

Per person will be one of the 30 biggest emitters worldwide.

Speaker 2

And agriculture is responsible for around half of those emissions.

Speaker 2

Many people think climate change mainly means warmer temperatures.

Speaker 2

But temperature rise is only the beginning of the story.

Speaker 2

The consequences of climate change now include, among others.

Speaker 2

Intense droughts water scarcity.

Speaker 2

Severe fires, melting ice caps, flooding and declining biodiversity.

Speaker 2

What does it mean to the Pacific Island region?

Speaker 2

The small island nations of the Pacific region are more vulnerable to the impacts of climate change than any other region in the world.

Speaker 2

The rising scale and the intensity of storm surges, saltwater intrusion in coastal destruction of the past decades have decimated coping capacities, leaving Ireland populations with failing crops, crippling wards, shortages, uncertain future.

Speaker 2

The threat of climate change is undeniably claiming land and human lives.

Speaker 2

Earning in your heart.

Speaker 2

Rising sea levels that claim land on which houses are built and invades freshwater wells and plantations pose a threat.

Speaker 2

With the very existence of many people living on low lying atolls like Curry pass into value.

Speaker 2

The highest point in career path is only two meters above sea level.

Speaker 2

If the C keeps moving in there will where will people relocate?

Speaker 2

And that is the main question.

Speaker 2

The minds of those who are seeing their packets eroded away daily.

Speaker 2

50 year old Purple a retired teacher lives with his wife and two sons in Carepass said.

Speaker 2

I have had to move my house three times since 2000 and I will have to move again when the sea claims this land.

Speaker 2

But apart from moving the House inland and putting seawalls to protect it, what else can I do?

Speaker 2

This is my ancestral land and I have nowhere else to go.

Speaker 2

On Tuesday last week, the Foreign Minister of Tuvalu Simon Coffee recorded a speech to the United Nation. Clark, 26, in class, go to raise awareness about how rising sea levels have affected the country of Tuvalu.

Speaker 2

He was actually standing knee deep in the sea.

Speaker 2

He pleaded for pulled or Tele serve action against climate change.

Speaker 2

He said into value we are leaving the realities of climate change and sea level rise.

Speaker 2

The islands of Tuvalu are sacred to its residents.

Speaker 2

They were the home of our ancestors.

Speaker 2

They are the home.

Speaker 2

Of our people today and we want them.

Speaker 2

To remain the home of our people in the few.

Speaker 2

The entire Pacific region contributes to Syria. .03% of total greenhouse gas emissions. Yet the absence of Pacific Islanders are put through to bearing the severe impacts of climate change, which is a threat to their homeland culture.

Speaker 2

Livelihoods in the Pacific identity.

Speaker 2

It's at that time that the global community takes action now.

Speaker 2

And make committed binding decisions to combat climate change.

Speaker 2

If we do not act now.

Speaker 2

Climate change could result in many of the Pacific Island nations being wiped from the map of the world in the near future.

Speaker 2

The IPCC report confirms that immediate large scale reductions in emissions of carbon dioxide and other greenhouse gases are needed to have a chance of limiting warming to 1.5 degrees Celsius or even 2 degrees Celsius.

Speaker 2

And to reduce.

Speaker 2

The worst of the impacts of climate change.

Speaker 2

To achieve this next year must be reached by 2050.

Speaker 2

Reaching net zero will involve moving from fossil fuels to renewable energy for our power. We need to convert cars, planes, trains in other modes of transportation from fossil fuels to 100% clean elect.

Speaker 2

Cash central heating will need to be replaced by alternative sources such as heat pumps.

Speaker 2

Reaching Netzero could also mean flying far less in future and eating less red meat.

Speaker 2

We are all in this together.

Speaker 2

No one is too small to help.

Speaker 2

We all have the power to be able to repair our broken planet before we pass it on to our children in our grandchildren together.

Speaker 2

The future we want is possible.

Speaker 3

Quite, I'll quit alcohol.

Speaker 3

I am the environment and the environment as knee this quarter articulate some Audi understanding of a creation centric ideology and theology.

Speaker 3

It reflects the interrelationships between humanity and the environment and communicates.

Speaker 3

The spiritual interconnectedness of God's creation.

Speaker 3

I am the environment and the environment as me.

Speaker 3

This speaks to kaitiakitanga as more than guardianship but rather intergenerational sustainability criteria.

Speaker 3

Comma is part of a folk opera of creation.

Speaker 3

Essentially we have reciprocal responsibilities.

Speaker 3

We care for one another generation after generation.

Speaker 3

Climate change is the single greatest threat to public health globally.

Speaker 3

To say this in the face of a global pandemic speaks to the seriousness of the climate crisis.

Speaker 3

According to the Health and Human Rights Journal, the leading how threats include water and food shortages, extreme weather events, changing patterns of infectious disease, and mental psychological stress.

Speaker 3

These adverse impacts will be disproportionately borne by the most disadvantaged populations, including indigenous peoples.

Speaker 3

As a result, Mardi exposed to adverse social and economic conditions with consequent higher morbidity and mortality.

Speaker 3

This means that climate change is literally a life.

Speaker 3

Indeed, Copa before Mardi, the future of our copper is what is at stake.

Speaker 3

Our mokopuna may not see another generation if we do not act now.

Speaker 3

This is one of our mini mokopuna standing at the foot of tiny Barbuda.

Speaker 3

As many of us have done before and it is devastating to think.

Speaker 3

That in her.

Speaker 3

Lifetime that could be gone in Delmar D.

Speaker 3

This is the equivalent of the sounding of the PA.

Speaker 3

Who or the drum?

Speaker 3

A warning of an impending crisis.

Speaker 3

Martyrdom nobody traditional Mardi knowledge systems have informed our ecological responses to the climatic changes within our natural environment for generations.

Speaker 3

The ecology of various species of plant and animal life has been adversely impacted by a warming climate.

Speaker 3

Subsequently, our traditional seasons for planting, hunting, gathering and harvesting of kind and raw food and medicinal resource.

Speaker 3

Others have become more and more unpredictable, like many indigenous peoples globally, we have been at the coalface of climate change and we have used our own negative wisdoms to respond to the crisis and we continue to challenge government policies and corporations that have impinged.

Speaker 3

On our culture to come up.

Speaker 3

India, Logan Riley are young Mardi activists addressing the cop, 26 UN climate summit in Glasgow made this statement about indigenous contributions to the climate crisis.

Speaker 3

We're keeping fossil fuels in the ground and stopping fossil fuel expansion.

Speaker 3

We're halting infrastructure that would increase emissions and saying no to false solutions.

Speaker 3

What we do works.

Speaker 3

Our traditional Marie conservation measures such as darkly or resource restrictions, have provided for the preservation of both our resources and the ecological systems that sustain those resources.

Speaker 3

However, a lack of understanding, trust and respect for multi ecological knowledge.

Speaker 3

And practice has seen these traditional wisdoms either ignored or dismissed as irrelevant and inconsequential to the crisis.

Speaker 3

India puts it plainly.

Speaker 3

I cannot put it more simply than we know what we are doing.

Speaker 3

And if you are not willing to back.

Speaker 3

US or let us lead.

Speaker 3

Then you are complicit in the deep and distraction they're tackling across the globe.

Speaker 3

Land back, oceans back.

Speaker 3

We have been reliant on our fundamental knowledge systems to guide our lives and sustain our resources when those knowledge systems are threatened.

Speaker 3

So too are our ways of life and our connections to both creation and to God.

Speaker 3

According to the Health and Human Rights Journal, losing traditional resources from the Mauna Loa, and now he is not just a loss in the prison, it affects future generations.

Speaker 3

We are privileged in altered well to be surrounded by abundance.

Speaker 3

Detail provides for us and we must learn to be good.

Speaker 3

Kiki as to how he would Rihanna Aldara our mission statement holds us to the principle of equality and we are committed to care for creation.

Speaker 3

Therefore we need to be conscious and upstanding too.

Speaker 3

And with this climate crisis.

Speaker 3

And our third, or we have the capacity to make small changes that can have life affirming impacts for us in the present, and more importantly for the future of our mucuna.

Speaker 3

So let me rephrase the Fokker Turkey that I began with.

Speaker 3

But they'll put detail topic.

Speaker 3

We had the environment and the environment is us, nor data integrity to local high memory.

Speaker 4

About a year ago I was in Christchurch for the Antarctic Ice Week and I was part of a panel speaking about the hugely significant role in tactical plays in global climate patterns.

Speaker 4

The group included the head of Antarctic Scientific Research in New Zealand and the Prime Minister, chief science advisor.

Speaker 4

Probably the biggest take away from that event for me was the idea that scientific fact by itself is not enough to motivate.

Speaker 4

People to action.

Speaker 4

The shared message coming from these pre eminent scientists was that it's not enough to keep ramming terrifying scientific fact after terrifying scientific fact down people's throats.

Speaker 4

The question that they all kept coming back to was how do we get people to care enough to change?

Speaker 4

And for me this question is crucial because for more than 50 years now scientific leaders have been warning us that climate change is real and it's already causing irrevocable damage to our planet.

Speaker 4

And yet, despite climate change being acknowledged as among the most crucial critical issues faced by the Earth community, this unprecedented threat to the planet has failed to get galvanise humanity and questions remain as to whether the political will exists to address.

Speaker 4

The situation quickly and effectively.

Speaker 4

Scientific fact alone, it seems, is not enough to counter the apathy that enables humanity to cause such damage without thought of long term consequence.

Speaker 4

These warnings must also find agreement with.

Speaker 4

The religious and philosophical foundations that shaped the way human communities understand themselves and their relationship to the surrounding environment.

Speaker 4

And I think this is.

Speaker 4

Where faith communities come into it.

Speaker 4

Globally, over 5.5 billion people identify as belonging to a religious tradition or faith community.

Speaker 4

Of that 5.5 billion.

Speaker 4

2.3 billion are Christian.

Speaker 4

That's a serious amount.

Speaker 4

Of people power pole power.

Speaker 4

Imagine if you could mobilise even half that number of people for radical climate action in the world.

Speaker 4

And I think faith communities need to get serious like life and death serious about our responsibility.

Speaker 4

In this climate crisis.

Speaker 4

We have a crucial role to play alongside scientAudio file
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ists, policymakers, and government leaders.

Speaker 4

Because, as Christian theologian Rosemary Radford Ruether argues, the vast majority of Christians in the world are far more likely to be persuaded of an ecological consciousness if they see that it grows from the soil in which they are planted.

Speaker 4

Over the years.

Speaker 4

Christianity has been accused of being complicit in the climate crisis by affirming of theology of human superiority and sanctifying ecological exploitation and destruction.

Speaker 4

His critics note that our most well known creation text in Genesis 1 suggests that God gives humanity a mandate to dominate and subdue the earth.

Speaker 4

It's an image of relationship based on violence in disconnection.

Speaker 4

But although this is our dominant.

Speaker 4

Story of who?

Speaker 4

We are in the world.

Speaker 4

It's not our only story.

Speaker 4

Nestled right in there alongside Genesis, one of course is Genesis 2.

Speaker 4

Here we read that the first human that Adam is created by God from the soil, the other man.

Speaker 4

In the job.

Speaker 4

Of the Adam, the human is to till, or serve and preserve earth.

Speaker 4

In this text, humans are created from the.

Speaker 4

Earth for the earth.

Speaker 4

Earth is the ancestor of the human family.

Speaker 4

There's a profound connection to the earth through Fokker Papa in a call to be kaitiaki guardians or custodians.

Speaker 4

Sometimes I wonder how different the world would be if the story was more central to our Christian identity.

Speaker 4

But this call to serve and preserve.

Speaker 4

Earth is not only woven into our.

Speaker 4

Sacred stories of creation.

Speaker 4

We stand in a tradition of profits.

Speaker 4

The tradition of Jesus himself, who spoke out against those responsible for creating and maintaining structures of domination and oppression.

Speaker 4

Demanding instead God, politics of justice, compassion in the flourishing of all.

Speaker 4

Over and over the prophets claimed that God's people have fallen short of God's justice by neglecting the needs of the vulnerable and the marginalized, the poor, the orphan, the widow, and the stranger.

Speaker 4

But it is not only the vulnerable in the human community whose plight is highlighted in the prophetic texts.

Speaker 4

Our attention is also directed towards the experience of the Earth and the other than human community who languish under these systems of domination, suffering, drought, pollution, fire and desolation as a direct consequence of human injustice.

Speaker 4

In giving voice to the voiceless, the profits twist.

Speaker 4

And ride they ache.

Speaker 4

And lament with Earth who bears the burden of human iniquity?

Speaker 4

How long cries Jeremiah?

Speaker 4

Shall the earth mourn?

Speaker 4

So as Christians, we stand in a tradition of people whose fundamental response to being in relationship with God is to care for the vulnerable and marginalized, both human and other than human.

Speaker 4

Worldwide, that's 2.3 billion people who stand in a tradition of prophets who invite us to embody God, politics of justice and compassion.

Speaker 4

Now, obviously these theological ideas don't pretend to provide solutions to the intricate and complex issues specific to the climate crisis.

Speaker 4

But they should challenge our human centered presumptions, which is so often implicit in our liturgy's, our worship and our ideas about justice and morality.

Speaker 4

These ecological visions, which grow out of the very soil in which we, as Christians are planted, provide us with a foundation for rethinking the relationship between God, earth and humanity.

Speaker 4

And from here we can find the courage and the inspiration that is so desperately needed to work urgently for climate justice.