

May 2023 | NEWSLETTER

CLIMATE SOLUTIONS



ANABAPTIST
Climate
Collaborative

Formerly the Center for Sustainable
Climate Solutions

GLOBAL VOICES

Inspiring and equipping individuals and organizations to address climate change through the perspective of climate justice, and through Anabaptist values, community and faith.

DOUG GRABER NEUFELD

DIRECTOR'S NOTE



When I stepped into the director role six years ago, I was fresh off of working in Kenya for two years. I look back at that time, and still vividly picture the reality of climate change in the lives of the rural farmers, and urban communities, that I worked with. Nobody there doubted the existence of climate change. It was a daily reality for them, and it was a matter of fairness that the world responds.

The world has changed a lot in six years. For my colleagues in Kenya, much of it has not been for the better – they are now in the grips of a severe drought, undoubtedly made worse by climate change. I recently attended Mennonite World Conference meetings in British Columbia, where Anabaptists from around the world had gathered. I heard stories of record storms, food security challenges, and other challenges that all point towards the growing impact of climate change. Churches in British Columbia, while celebrating their natural environment, lament climate impacts, including the record-setting heat dome in 2021.

An enduring image that motivates my commitment to working with climate comes from the “Shifting Climates” podcast produced by CSCS fellows. That image is of three

chairs, representing three groups that should always be at the table when we’re talking about climate change, but who often aren’t represented. Those three groups are: 1) marginalized communities, 2) future generations, and 3) the nonhuman world.

We recently organized and supported a visit by college students to their senator and representative offices in Washington DC, in order to advocate for just mining practices as the United States works towards a “clean energy transition.” What struck me in both of my visits was how the senator office noted specifically how they appreciated having an Anabaptist group visit because we bring a moral voice to these issues – a perspective that they don’t hear that much from other groups.

ACC is at a transition point, poised to bring a unique Anabaptist perspective to the climate table. I am excited to be passing along the leadership of ACC to our next director, who I know will take ACC’s work to the next level. For the sake of my colleagues, my kids, and the world around me, I will continue to work towards climate justice. That includes continuing to support ACC as I watch the organization thrive and expand. I hope you join me!

WHY INVEST IN ADDRESSING CLIMATE CHANGE?

By Ray Martin (martinrs@aol.com)

Why would I be concerned enough about climate change and environmental justice that I would devote much of my time and energy in my retirement and commit a significant portion of my life savings to an effort to move the needle on these issues across the Mennonite and Anabaptist world?

That is a question that people ask me sometimes, and indeed, I ask myself. I'll suggest four reasons.

1 A beginning of an answer is that as a child, I learned to love the earth and nature. Growing up on a farm in Lancaster County, Pennsylvania, I lived close to the earth, hoeing the garden, husking corn, picking peas, helping my Mother can peaches. We shared that Mennonite stewardship ethic that the earth is the Lord's and that we should preserve the land and nature for future generations and not exploit or pollute it for short-term profit.

Sadly, so many young people now grow up spending most of their lives inside, much of it glued to a screen. They can't even appreciate the connection between food and nature. I love the earth and want others to love nature, too.

As a teenager, I was angered by a manufacturing facility close to our farm that allowed polluted, untreated water to flow into a nearby creek, creating an environment hostile to fish and disseminating a foul smell in houses close to the creek. I concocted schemes in my head to sabotage the manufacturing plant but didn't have the courage to act on them. And the plant was owned by a reputable Mennonite! I regard it as an opportunity to act now to protect our mother earth.

2 A second answer is that I believe that a respect for science and evidence is consistent with our historical conviction that God created the earth and the entire cosmos and charged humankind to care for it. Almost all scientists agree that our present economy and lifestyle are not sustainable. Until recently, human numbers, technology, and exploitation of resources were not a major threat to the future livability of our planet, but now they are.

My generation got us off track, and it is incumbent upon me and my generation to wake ourselves up and push for course corrections that our grandchildren will thank us for.

I found it ironic when I pledged funds in 2016 to establish what was initially called the Center for Sustainable Climate Solutions that people called me visionary. I considered it visionary only in the sense that someone driving along and seeing a collapsed bridge ahead would have the vision to slam on the brakes and look for an alternate route. The earth and thousands of living species are crying out for help. All we need to do is listen, and then act.

It is also a justice issue. We in the rich world are responsible for most of greenhouse gas emissions that lead to global

warming, but it is vulnerable people and poor countries that suffer the most.

3 A third reason is one I addressed at the August 11, 2016, launch of the program. I'll repeat here what I said to the leaders assembled at EMU:

Question. Why do I think Mennonites can make a unique contribution to the global effort?

It's not as though Mennonites are some special tribe, a uniquely chosen people. But I do believe that there are attributes Mennonites are known for that may make us more open to acknowledging the concerns of global warming, and more willing to change our ways to address the risks. Let me cite five such reasons:

- our history of being radical innovators, - our theology that emphasizes community and creation care,
- our agricultural background that kept us close to the earth,
- our sense of stewardship of resources and the land,
- the value we give to simplicity and caring for one another.

All these attributes should position us well to be on the cutting edge of understanding the risks to our common good, and our ability to be on the cutting edge of practical efforts to find practical solutions.

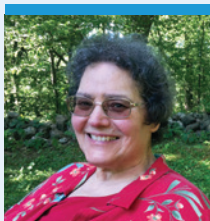
4 A fourth reason is that I believe Christians (and other good citizens) who are blessed with wealth should be generous in sharing their good fortune for the betterment of humanity. Many people even in our rich U.S. society are struggling to make ends meet, but many are also able to accumulate significant resources through high paying jobs, success in business, or inheriting farms.

The values of my Mennonite farming community and the education that included both EMU and Goshen College equipped me for a well-paying professional life in international development that included the Foreign Service with the U.S. Agency for International Development followed by the World Bank. My wife Luann Habegger Martin, who I sadly lost to cancer in 2015, also worked in good jobs in maternal and child health after our two children were in school. We accumulated more wealth than I felt I needed for my old age security (I am 83) and preferred to invest in protecting our planet for future generations than to live an extravagant life or just sit on my excess savings until I die.

I want my two grandchildren to be able to describe our world as "good," the way God described it after the creation in Genesis 1.

BOARD MEMBERS

from the Anabaptist Climate Collaborative



Lorraine Stoltzfus

grew up on a Mennonite farm in Lancaster County, Pennsylvania, surrounded by

and appreciative of the natural world. After attending Eastern Mennonite University and Messiah University, she spent several years working against nuclear proliferation with Mobilization for Survival. She next graduated from the University of Wisconsin Law School, and served for 33 years as an Assistant Attorney General in the Environmental Protection Unit, Wisconsin Department of Justice, handling a broad range of cases that covered almost all aspects of environmental law from air pollution and conservation easements to wetland preservation and floodplain zoning. She sings in various musical groups as an enjoyable balance to the stress of the attorney world. Lorraine is a member of Madison Mennonite Church. She looks forward to drawing on both her Mennonite values and lessons learned as an environmental lawyer, while serving on the board of Anabaptist Climate Collaborative.



Lyubov Slashcheva

is a dentist and research director for a clinical non-profit in Minnesota. She has served as president

and board member of the Mennonite Healthcare Fellowship. With her partner and three children, she enjoys gardening and cycling, though wintertime activities are a growing joy given the season's length in west central Minnesota. As a board member of ACC, Lyubov is excited for its role in the actionable inspiration of Anabaptist communities.

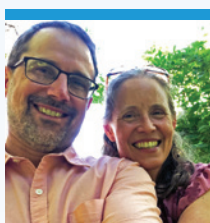


Luke Gascho,

lives in Goshen, IN with his wife, Becky. They enjoy caring for their 2.5 acre urban farm. In addition to flower beds and

vegetable gardens, 1.5 acres of the farm is a diverse fruit, nut and berry orchard. They are grateful for times of visiting their three children and four grandchildren who live in various regions of the U.S.

Luke retired in 2019 after a 45 year career in educational leadership and administration. The first half was as a K-12 school administrator and the second part was as executive director of Merry Lea Environmental Learning Center of Goshen College. Luke's life-long commitments involve practicing and promoting creation care, sustainability, regeneration and reparative justice.

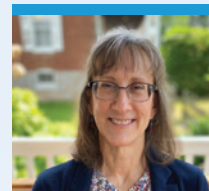


Eric Kurtz is

executive director of Mennonite Central Committee (MCC) Great Lakes. MCC is a worldwide ministry

of Anabaptist churches that shares God's love and compassion for all in the name of Christ. We work with local partners in 45 countries in relief, development, and peacebuilding.

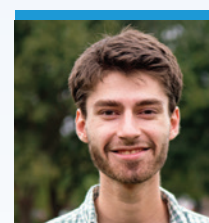
Eric lives in Goshen, Indiana, with his wife, Carmen Horst, and daughters Elisa and Nayli. His family attends Walnut Hill Mennonite Church, where Carmen is co-pastor. Before joining MCC, Eric used his environmental studies background with the Elkhart County Soil and Water Conservation District and with rural indigenous communities in Northern Argentina.



Deirdre Longacher Smeltzer

has held a faith-based passion for

environmental sustainability for decades. Serving as co-chair of the ACC Board is a meaningful way to channel that passion into productive activity. A mathematician by training, Deirdre worked for 20 years at Eastern Mennonite University as a faculty member, department chair, and academic dean before beginning her current position as Senior Director for Programs with the Mathematical Association of America. When not working, Deirdre loves hiking, baking and cooking, reading good books, and diving into deep conversations with family or friends.



Harrison Horst

is an EMU alum ('18) and a former Climate Futures Fellow for CSCS/ACC,

where he co-produced a podcast on climate change and Anabaptist faith. Now, working as a community data analyst for a non-profit in Chicago, Harrison uses maps and data to better understand urban communities all across the Midwest. He is on the steering committee for the Sustainability Alumni Network, which connects recent graduates from Mennonite colleges and universities interested in sustainability, and is grateful for the opportunity to serve on the ACC Board.

ACC PURPOSE STATEMENT

Foundational concepts are essential for a healthy organization. The blocks in the foundation become a springboard for the actions to be taken. The people guiding the emergence of the Anabaptist Climate Collaborative paid good attention to the formation of statements to set the direction for the new organization. A key component is the mission statement:

The Anabaptist Climate Collaborative works to inspire and equip individuals and organizations to address climate change through the perspective of climate justice, and through Anabaptist values, community, and faith.

One of the first actions of the ACC transitional board was to discern clarity for core terms in the mission statement. The board recognized that articulating the meaning of the terms will inform the approaches to tasks such as prioritizing actions to be pursued, designing programs, and the way ACC will engage with people. Board members drew upon their own understanding of the terms and the previous work done by the transition committee.

A center point for ACC's understanding of Anabaptist values, community and faith is shalom. Shalom represents the Anabaptist vision. The good news of Jesus Christ brings healing and peace to brokenness, including the pervasive impact of climate change. The interplay between values, community and faith weaves a fabric that characterizes the commitment to shalom as the central expression of ACC's mission.



Anabaptist Values

A high calling of Anabaptists is to embody the love of God in all relationships. The commitment to peace and justice will confront the oppression and violence in society – and guide systemic change. ACC must do the hard work of cultural and structural change through nonviolent processes. Central values are represented through cherishing the natural order of creation, practicing simple living, and standing up to empire.



Anabaptist Community

The breadth of the Anabaptist community and its histories form the framework for practicing the kin-dom of God here on Earth. The vision for ACC's work emerges from the synergy of 16th Century Anabaptist ideals and the commitments of the faith communities today. Local community is the locus for equipping and empowering people to be agents of change. Genuine relationships within the global faith community open up broader understandings of the impact of climate change and fosters transformative approaches. Breaking down the barriers built by colonization is critical to begin the process of reparative justice. Creating space where everyone's voice is valued – especially those who have been marginalized – is essential in imagining and acting on solutions.



Anabaptist Faith

The work of ACC is led by people who are committed to following in the footsteps of Christ and his teachings. The amazing love of Christ is reflected in the actions of ACC and welcomes all people to join in the work. The Anabaptist community will gather in many settings to honor God, learn from the texts of scripture and Creation and encourage practices that are life-giving. The good news of Christ will bring reconciliation and renewal. With an approach of servant leadership, ACC will call and equip people of all ages to be agents of change in addressing the causes and impacts of climate change. Addressing the impacts of climate change, as well as mitigating the causes, will be done in a spirit of truth-telling, renunciation of control and redistribution of wealth.

The expression of these three components of ACC's values is a strong foundation. While practicing these well may seem audacious, the values hold a vision that makes the work of ACC distinctive. Choosing regenerative processes that are based on loving everything that God loves will aid in healing and restoration in all of Creation.

This lenten season ACC writer Sierra Ross Richer, and artist Leah Kauffman, produced a series of 44 daily stories in collaboration with the Creation Care Task Force of Mennonite World Conference. These stories highlight climate impacts and solutions in Anabaptist communities around the world. See all the stories on the Climate Pollinator website, and watch for a book containing all the stories available this summer.



PACIFISM MEANS COMPOSTING YOUR POOP | CANADA

The Wiederkehr family farm in Ontario, Canada doesn't need a sewage system to take away its waste. That's because the contents from the family's compost toilet are decomposed and put back on the land as fertilizer.

Andre and Theo Wiederkehr, brothers who run the farm along with their parents, believe that keeping nutrients on the farm in closed material cycles is an act of pacifism.

Throughout history, Andre said, linear cycles of resource use have led to environmental destruction and contamination as well as conflicts between people.

Mennonites have long opposed participation in war, but Andre said, "In our present situation, we need to think about how we need war, how we contribute to the need for war. As long as we keep depending on linear systems, we're going to keep contributing to the need for war."

The brothers know that one family opting out of harmful global systems won't solve climate change, but Andre said, as Mennonites, they come from a long tradition of people standing up to the status quo.

"I think it's partly a moral responsibility," he said, "to not be one of the people who are contributing to that need for war."



PLANTING TREES A NECESSITY | MALAWI

A powerful rainstorm hit parts of Malawi last year. "Trees were falling down, houses were falling down, it was terrible," said Shadreck Kwendanyama, a bishop and the director of Mennonite Brethren (MB) Malawi.

Changing weather patterns across the country of Malawi mean that rain events are less predictable and more powerful than before. But Shadreck said, "rain (itself) is not a problem."

What is a problem is that without trees to hold the land in place and help the soil retain water, "land is being carried away... houses are being swept out because of the force of the water."

"These challenges of floods, storms, cyclones, it's because we have destroyed nature, we've destroyed what God created. The land has been degraded."

"That's when the church and the community as well sat down and decided to say, 'what can we do?'" Shadreck said. The answer was obvious: start planting trees.

In communities around the country, church members and villagers started tree nurseries near river banks. "The community has already started benefiting from the project," Shadreck said.

The message Shadreck hopes will reach the broader church: "We need to understand and agree that the creation has been destroyed. In Malawi that is the situation. They should teach their communities, teach their church members the dangers we are facing now."



A BAN ON PLASTIC BAGS | INDIA

When Emmanuel Mahendra goes shopping in his home city of Kanker in Chhattisgarh, India, he makes sure not to forget reusable cotton shopping bags. Plastic bags were banned in his state a few months ago, and he has adjusted his habits. In July of last year, the government banned the production, import and distribution of 19 plastic items including plastic cups, straws and ice cream sticks.

Items like these become litter on the streets and accumulate in trash dumps where mismanagement leads to environmental contamination, health risks for those living and working nearby and the release of methane, a greenhouse gas 84 times more potent than carbon dioxide.



A few years ago, Emmanuel lived in Goshen, Indiana as a participant in the International Volunteer Exchange Program (IVEP) run by Mennonite Central Committee (MCC). He was struck by how much waste people produced.

“The grocery stores, they give lots of plastic bags,” he said.

Back in India, some cities including Delhi and Mumbai, have recently developed programs to encourage people to clean up litter, Emmanuel said. At special recycling centers, you can turn in five empty water bottles in exchange for a full one.

ALL RELIGIONS ARE CALLED TO CREATION CARE | INDONESIA



The Gereja Injili di Tanah Jawa (GITJ) congregation in Jepara, Indonesia, partnered with other religious groups in the area to protest the construction of a nuclear power plant on Mount Muria in the early 2000s.

While the campaign came to an end when the government canceled the project in 2015, Danang Kristiawan, pastor of the congregation, believes the era of interfaith collaboration has only just begun.

In the last ten years, Danang has been involved in multiple interfaith gatherings. One, a three-day live-in program held at an Islamic boarding school in 2016, included young leaders from Christian, Islamic, Hindu and Buddhist faiths.

“We analyzed the ecological problems in Jepara and shared our faith reflections on these ecological issues,” Danang said.

Interacting with individuals from different religious traditions has taught Danang a lot about the role of humans in caring for creation.

Danang hopes that sharing and understanding these beliefs will push religious organizations, including his own church, to take more action on behalf of the environment and the climate. And he hopes that by working together, the interfaith network can be a powerful force for change.

“We need inter-religious perspectives,” he explained. “All religions have an idea of creation. They are called to move.”

MARCH AGAINST A MINE | COLOMBIA



Every year, the congregation from Iglesia Menonita de Ibague in Colombia dresses up in colorful costumes, grabs banners printed with verses from the Bible, and joins thousands from the city in a march for the environment.

The Carnival March has taken place in Ibague every year for more than a decade. The Mennonite congregation has participated since the inaugural march in 2011 which was used as a platform for protesting the construction of a massive open-pit gold mine outside the city.

“They started to talk about the installation of an immense open-pit gold mine,” said Jose Antonio Vaca Bello, a leader in the Ibague congregation who also serves in roles with the regional and national Mennonite church.

“A great social movement lifted up,” Jose said. Universities, cultural organizations, government entities and churches joined together to protest the project.

The efforts worked. The Constitutional Court agreed to instate a mechanism for local governments and citizens to challenge mining permits. And in 2017, a vote by the residents of Cajamarca led to the suspension of the gold mine project.

Construction has been suspended, but Jose said, the title is still in the hands of the mining company, so the project could start up again any time.

In the most recent parade last summer, church members carried a banner with words from Romans 8:22-23A: “For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves.”

The earth is in pain, Jose said. Humans need to help it heal.

CURRICULUM RELEASE

Caring for Climate

Climate

Moving from Anxiety to Action

www.caring4climate.org

ACC invites you to explore our newest resource — the first three lessons of a curriculum based on our pastoral retreats. Find written and video resources at the curriculum website, including free downloads of materials.

What does this curriculum address? In the face of a problem as large and complicated as climate change, many people freeze, either ignoring the reality or being too anxious to act. This curriculum builds on social psychological research on why humans struggle to engage climate change, and responds with the resources of Anabaptist Christian faith, so that people become proactive in advocating for, and being part of, climate solutions. This curriculum invites you to explore how the Anabaptist community can raise awareness of climate issues through deeper group engagement with climate justice.

Through this curriculum, you can

- Encourage congregational conversations to process emotions around climate change.
- Find worship resources helping to move through feelings of lament, grief, despair, and hope.
- Find ideas for practically making changes to reduce carbon emissions.
- Empower your congregation to advocate for climate justice, through engaging with policies to reduce carbon emissions.

Find the following three lessons on this website, and watch for five more lessons in development

Session 1: I don't want to think about it! Climate emotions and denial

Written by Douglas Kaufman, Director of Pastoral Ecology at Anabaptist Climate Collaborative. and Pastor of Benton Mennonite Church, Goshen, Indiana

Session 2: What difference does it make? How climate change impacts your life

Written by Kenneth Pitts, Ken recently retired after 35 years

The screenshot shows the website's main page for the curriculum. At the top, it features the 'Caring for Climate' logo with the tagline 'Moving from Anxiety to Action' and the 'ANABAPTIST Climate Collaborative' logo. Navigation links for 'Mission', 'Lessons', 'Donations', 'Contact', and 'Learn About ACC' are visible. The main heading is 'Breaking The Silence Around Climate Change'. Below this, a paragraph states: 'The collective voices within the Anabaptist community have developed the curriculum on this website, based on speakers at the CSCS pastoral retreats, people of color, women, and indigenous voices.' A 'LEARN MORE ABOUT OUR MISSION' link is provided. There are three featured lesson cards: 'Climate Emotions and Denial' by Douglas Kaufman, 'Taking Action with Research & Feeling' by Douglas Kaufman, and 'Building A Community' by Juan Hernandez. A 'DONATE TODAY' button is also present. At the bottom, there is a 'CONTACT US' section with a video player and a 'VIEW ALL LESSONS' link.

of secondary biology and environmental science teaching, most recently as an Environmental Science School Outreach Specialist for Oregon Metro in the Portland area.

Session 3: Dealing with our crap! Understanding Environmental Racism and Climate Justice through the Toilet

Written by Sarah Nahar PhD Candidate in Religion & Environmental Studies, Syracuse University and State University of New York College of Environmental Science and Forestry, former director, Christian Peacemaker Teams



COHORT RETREAT

ACC is partnering with Eastern Mennonite Seminary to work with a year-long cohort of pastors exploring how to engage their congregations with climate change. The group met Feb 6-9 in Virginia for an opening retreat. Below is a selection of comments from participants from their first meeting:

- "It was so encouraging to be among other pastors and church leaders who are equally passionate and curious about engaging in some form of climate action in their ministry setting."
- "The retreat was filled with highlight experiences that I will remember for a long time. Meeting with Silver Run Farms, talking with representatives of my congress people, and our times of worship in the woods are three things that are particularly meaningful memories."
- "I felt so supported and connected, a feeling that I hope will go with me and that I hope to extend to those with whom I work my Canadian context."
- "I appreciated the opportunity to ... practice advocating on specific climate-related legislation with our representatives and senators."
- "My work focus has been mostly around worship/preaching, education, and resourcing congregations around ecotheology and providing a faith foundation for climate action. After this retreat I am encouraged to incorporate advocacy."
- "I am taking this opportunity to encourage my congregation to take concrete steps towards reducing their climate footprint, and I will adopt the outdoor worship service for outdoor worship in my context."
- "I loved being surrounded by encouraging people who want to take concrete steps to change the world."



MORE ACC ACTIVITIES



SAN RETREAT

ACC partnered with the Sustainability Alumni Network (SAN) in early March to host a retreat for current and recent college students interested in sustainability. Many of this year's Campus Climate Ambassadors attended the event. Attendees discussed climate work and ways to collaborate, conversed with a panel of activists on ways to take effective action, and explored the city of Pittsburgh, among other things. A main goal of the retreat was to build community between young people interested in climate action, and this goal has already started to bear fruit: discussions started at the retreat led to a collaborative effort to advocate for the protection of the sacred indigenous site of Oak Flat in Arizona. ACC is excited to have started a relationship with SAN, and plan on continuing discussions of opportunities for future partnership.

ADVOCACY

"When I started my internship, I did not realize how important it is to think about the possible negative impacts of mining critical minerals for the clean energy transition." ACC advocacy intern Micah Buckwalter has learned a lot since starting his work, and is now helping to educate students and others about how to advocate for policies that work against unfair mining practices. In February, he worked with the Peace and Justice office of Mennonite Central Committee (MCC) to lead a group of ten students from Eastern Mennonite University to Washington DC to advocate with their senate and representative offices on cleaner and more just mining practices.

ACC has worked for many years now to educate and encourage Anabaptists to use their voices to encourage policies that work towards reducing climate change through the lens of climate justice. Micah is our most recent advocacy intern, and spent a summer with MCC developing resources and activities around the policies of critical minerals mining (minerals used in electric vehicle batteries, for instance). Since that summer, he has continued as an intern during his senior year of college to help the other Mennonite campuses in the US and Canada engage with advocacy as a form of climate action. Watch for continued advocacy activities and opportunities from ACC in the future!





Students and community members at Eastern Mennonite University gathered for an early morning walk in solidarity with the Apache Stronghold in their work to save Oak Flat

OAK FLAT

Oak Flat is a region of Arizona sacred to the San Carlos Apache people (as well as other local Indigenous nations) that has come under imminent threat of destruction due to plans for the development of a copper mine in the area by Resolution Copper. Oak Flat is a place traditionally used for prayer and ceremony, water collection, gathering of medicinal plants for ceremonies, and honoring those buried there.

ACC Campus Climate Ambassadors at four college campuses across the U.S. and Canada hosted walk/run events in solidarity with the Apache people, combining outdoor activity with space for reflection and prayer. Tai Linklater, ACC ambassador to Canadian Mennonite University, spoke on this connection: "the value of an event like this," they said, "is that we get to practice a different form of prayer and worship that I think is oftentimes forgotten. That is, collective movement... Moving together with others while gathering our thoughts on the same issue is both spiritually and physically moving."

Photos from all of the events were shared on social media and sent to members of the Apache Stronghold during a court case on March 21, when representatives from the Stronghold advocated for the protection of the sacred indigenous site in the 9th Circuit Court of Appeals in Pasadena, California, USA.

Students and community members at Eastern Mennonite University gathered for an early morning walk in solidarity with the Apache Stronghold in their work to save Oak Flat.

COMING UP AT ACC

New Website! anabaptistclimate.org

The transitions from CSCS to ACC continue with the unveiling of our new website. You can still access older materials at the CSCS website, but all content is now available on the new site. And watch for new content on the new site from our new programs!

Anabaptist Climate Directory

ACC has unveiled our new Anabaptist Climate Directory. This is a resource that provides you with all you need to know about Anabaptist organizations working with climate issues. Explore the sectors they work in, who to talk with at the organizations, and how you can engage with the organizations. You can add your own business, organizations or congregation to this directory at the new site, and watch for more information on the directory as it expands!

Global Voices Helping Us Reclaim Our Lives!

In a recent article by Dr. Katharine Hayhoe, climate scientist, she writes these words,

“Bangladesh is one of the most vulnerable countries in the world to sea level rise. But there’s good news, too.” ‘I tell my American friends; you should send your skeptics to Bangladesh! The awareness of climate change here is the highest in the world,’ says Saleemul Huq, director of the Bangladesh-based international Centre for Climate Change and Development. “We have gone through the doom and gloom phase...That’s yesterday’s news in Bangladesh. The focus there now is on solutions,” Hug says.

According to Dr. Hayhoe, “In Bangladesh, they’re using solar powered sensors to measure sea level rise and satellites to track tropical cyclones. The data they collect tells people when to evacuate. Farmers are increasingly learning to split their year in two, farming in the dry season and fishing when the rains come. Some farmers are even growing new varieties of rice that are resistant to salt water.”

“Instead of giving up, Bangladesh is leading the way in adaptation and resilience—creating best practices that can be used globally,” says Niaz Ahmed Khan, a development and environment specialist at Dhaka University. Khan reminds us “We are trying to reclaim our life.” Hayhoe article

Imagine that, in one of the poorest countries in the world and where climate change is having the most impact, people are not giving in to gloom and doom but are focusing on solutions. They are not giving up; they are working to reclaim their lives.

It is often too easy for those of us in the Northern Hemisphere to either grow cynical or to just give up when it comes to climate change. It seems too big and it often feels like the struggle is already over. Yet, in the poorest parts of the world, like Bangladesh, as we seek them out and are willing to hear their voices, we too receive the gift of hope in the midst of their witnessing to the hope they bring to the conversation.

At ACC, we are asking you also to seek out those global voices and to hear them. Further still, we are asking for your financial support as we continue to build relationships with those in low-income countries that are being impacted first and worst by climate change. We want to keep telling their stories and we need your financial support to do so. You might want to check out our “Climate Pollinator” series of interviews with people from around the world being impacted by climate change at [climate pollinator](#)

Feel free to give to a specific program like “Global Voices” or to our newly created Annual Fund. You can contribute using the link below. Please note that as ACC awaits IRS approval for our 501c3 status, Eastern Mennonite University has generously consented to continuing as our fiscal sponsor. That means if you are writing out a check, make it out to EMU with ACC in the note section. Your receipt will also come from EMU.

Thankfully yours, Mark



Please make the checks out to “**ACC – Eastern Mennonite University**”, and send to:

Anabaptist Climate Collaborative

Eastern Mennonite University, 1200 Park Rd, Harrisonburg, VA 22802

Please include your contact information (phone number and email) so that we can send you a receipt for your tax-deductible contribution, and so that we can personally thank you for your generous contribution.

Talk with us about other options for giving.

If you are interested in information on other forms of giving, such as from an IRA, an estate, or through employer matching, we are happy to talk with you in person. We’ll answer your questions, or put you in touch with somebody who can give you the information you need.



If you would like to become a monthly donor or are interested in committing to be part of the matching gift from a \$25,000 donor, or would like to talk about making an estate gift to ACC, please be in touch with me at 510 809 6721 or marklancaster116@gmail.com

Mark Lancaster
Advancement Director, ACC