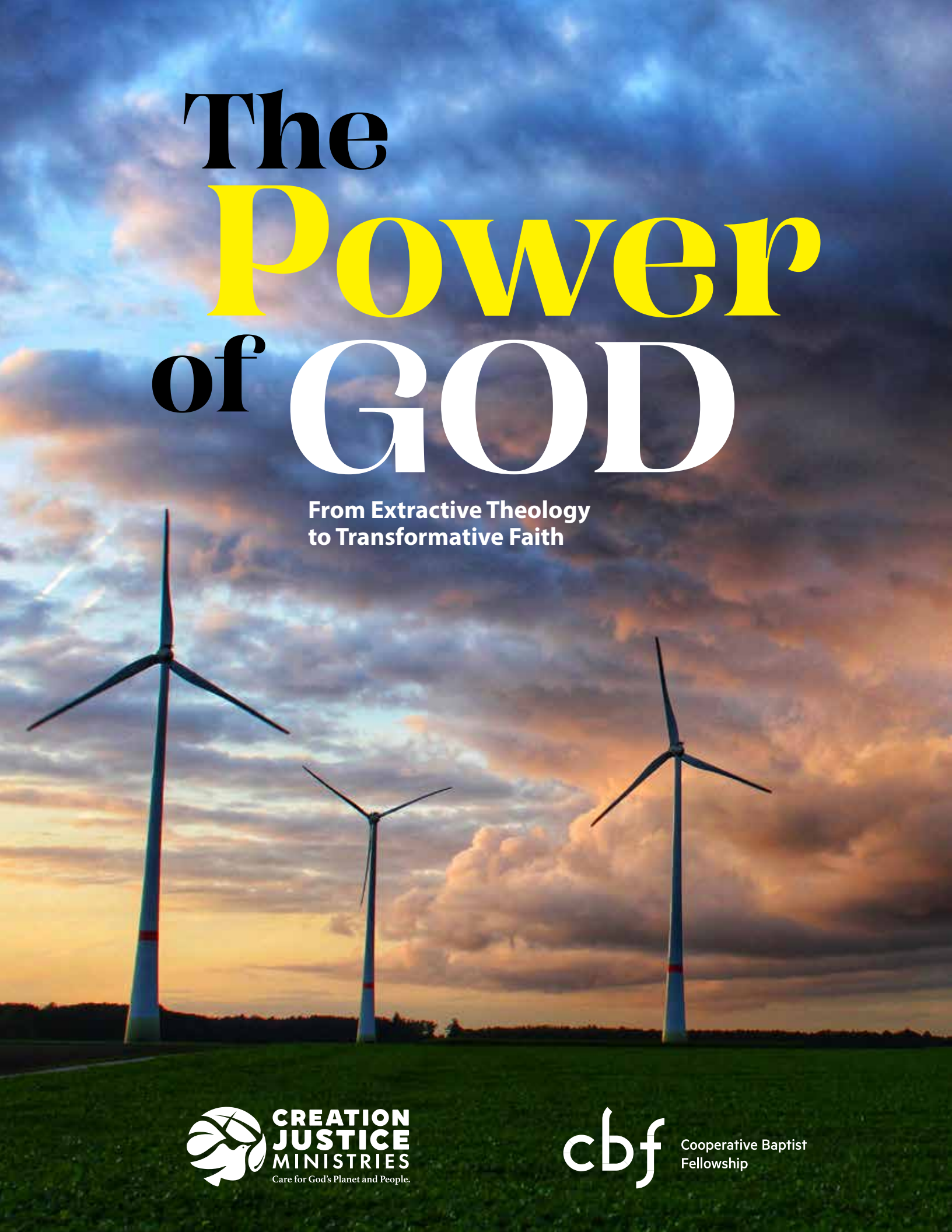

The Power of GOD

From Extractive Theology to Transformative Faith

CREATION JUSTICE MINISTRIES
Care for God's Planet and People.

cbf Cooperative Baptist Fellowship

Creation Justice Ministries has become such a valuable partner in our work to care for all of God's creation. They provide a wealth of resources for congregations around creation justice with monthly policy actions your church can participate in as well as theological education.

I am excited once again to partner with Creation Justice Ministries to bring their annual resource to CBF congregations. *The Power of God: From Extractive Theology to Transformative Faith*, is a thoughtful and engaging resource filled with a multitude of tools for our churches. Our hope is that you will download this resource and use it, not just around Earth day, but all year. Creation justice should influence every aspect of our lives and this resource will give our congregations the tools to think in new ways about power. The stories, worship resources, children's resources and more will guide us to examine our ideas and uses of power as well as how God's power moves in and through creation. I look forward to hearing how your congregation engages with this resource throughout the year.

With hope,

Sharon Felton

CREATION JUSTICE MINISTRIES

Creation Justice Ministries educates, equips, and mobilizes Christian individuals, congregations, denominations, and communions to protect, restore and rightly share God's Creation

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The Power of God: From Extractive Theology to Transformative Faith

Odds are, when you hear the phrase "The Power of God," some clear images come into your mind: images of a God who is almighty, great, the alpha and omega, judge of the earth, and mighty king. But Scripture is faithful to also inform us that our God's power is one marked by self-giving love, incarnated within a place, humble, lowly, and a spirit of service. In fact, the scandal that shocked early Christians still surprises us thousands of years later: that the power of God is most known to us through Jesus. God doesn't need mighty steeds, ominous thrones or displays of dominance. Instead, God chooses to exhibit power through Jesus — a different kind of King. The gospels reveal to us Jesus' use of power, and that power is subversive, meek, peaceful, and kind. Jesus' power is found in the cross. It is the kind of power that transforms dead things into fully alive creatures.

So, what does any of this have to do with ecological care as God's people?

The answer is: *Everything*.

Everything, because what we believe about God's power changes how we interact in the world!

What we believe about the power of God changes how we adjust our thermostats, fuel up our cars, commute to work, carry out our jobs, engage in politics, advocate for legislation, shop for home goods, and plug or unplug our toaster.

If God's power is characterized by grace, gentleness and self-control, those will alter how we choose to use our power in everything we do.

Is the power of God informing what kind of energy we are promoting in the world?

So, how does God's power help us power our homes? How does God's power help us address the energy crisis?

How does God's power inform us as consumers of energy in the world?

How does God's power energize a renewable way of life?

These are important questions that aren't separate from our faith but rather informed by our faith.

Is the power of God informing what kind of energy we're promoting in the world? Are we in search of a power that must drill, extract, mine, and suppress the earth or a power that works to participate, collaborate, cooperate with and support the earth?

As Jesus' power is found in the cross, we are led to ask, what role does suffering and sacrifice have in our quest for more forms of energy? And as Jesus' death gives way to resurrection, how is our faith renewed as we trust in God for what is beyond our control?

This is the journey ahead. Join us as we endeavor to move from extractive theology to transformative faith!

Issue Summary

In the United States, the narrative of power generation has long been written in the language of extraction — a story of dominance over nature, communities and ecological systems. From mountaintop removal mining in Appalachia to fracking in the Permian Basin and the mining of rare earth minerals essential for electronics and clean energy technologies, our energy infrastructure has been shaped by an ethos of conquest.

The costs of this extractive model are staggering. In Appalachia, mountaintop removal has destroyed over 500 mountains, buried more than 2,000 miles of streams, and left communities grappling with higher rates of cancer, respiratory diseases and economic collapse.[1] Fracking has poisoned water supplies, triggered earthquakes and exposed communities to harmful pollutants.

Meanwhile, the demand for rare earth minerals often exacerbates social and environmental injustices, with mining operations devastating ecosystems and exploiting vulnerable populations globally. Deep-sea mining, touted as a solution to resource scarcity, threatens biodiversity in some of the least understood and most delicate habitats on Earth.

Even as we embrace renewable technologies, we must do so in ways that honor the sacredness of creation, ensuring these systems do not perpetuate the injustices of extraction. **A transformative vision of power must extend beyond technological fixes to embody equity, humility and collaboration with creation.**

This extractive approach is fueling climate breakdown. Fossil fuels still account for approximately 79% of U.S. energy consumption, making the energy sector the largest contributor to greenhouse gas emissions.[2] The extraction and burning of these fuels drive global warming, intensifying natural disasters, threatening biodiversity, and disproportionately harming frontline and marginalized communities. This is not merely an environmental challenge; it is a moral and spiritual crisis. It reflects a misunderstanding of humanity's role in creation — seeing ourselves as conquerors rather than caretakers.

In contrast, the concept of a *just transition* offers a vision of transformation. It reimagines power not as domination but as a collaborative, regenerative relationship. A just transition seeks to address the intertwined crises of climate change, environmental injustice and economic inequality. It prioritizes renewable energy sources like solar and wind, which represent decentralized, life-affirming alternatives to

1. appvoices.org/end-mountaintop-removal
2. eia.gov/todayinenergy/detail.php?id=56980

The journey toward a just transition demands a spiritual and moral awakening. It calls us to redefine power as something rooted in connection, renewal and the intrinsic dignity of all creation.

extractive systems. These technologies, already providing 20% of U.S. electricity as of 2022, point to the possibility of systemic transformation. However, this transformation requires more than just technological change — it demands a shift toward energy solutions that are just, inclusive and community-driven.

But this shift cannot rely on technology alone. The journey toward a just transition demands a spiritual and moral awakening. It calls us to redefine power as something rooted in connection, renewal and the intrinsic dignity of all creation. This transformation challenges us to embrace not only technical solutions but also new ways of thinking, living, and relating to the earth and each other. It is an invitation to participate in God's renewing work, reshaping economies, communities, and hearts to honor the sacredness of creation and to restore right relationships within the web of life.

This vision reminds us that the energy transition is not just about solving technical problems but about reshaping economies, communities and our relationship to power itself. By actively participating in individual, communal and systemic actions, we can move from an extractive ethos toward a more just, restored and transformed energy future.

Theological Framing

INTRO

God's power is present throughout the biblical texts. It often shows up in ways that baffle, surprise and amaze us. We can, at times, make the mistake of imagining that God's use of power is a mirror of our own uses. We imagine God as a king who conquers, a judge who punishes and a father who disciplines. And while these images of God are present in our texts, they often obscure the redefinition of power that happens in the long arc of the biblical witness. God's power is most clearly seen in acts of relationship: creation, redemption, healing and renewal. God's power is relational, not transactional. How can this redefinition inform the ways that we use our own power, which is considerable whether we recognize it or not? How might realigning our view of power with the ways that God's power is displayed in Scripture be restorative for both us and creation?

OUR UNDERSTANDINGS OF POWER

When speaking of our own notions of power, perhaps it is best to start at the beginning. On the sixth day in Genesis' first creation story, God creates humanity and gives us a unique role among the created order:

> *"God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and subdue it and have **dominion** over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" (Genesis 1:28, emphasis added)*

The word "dominion" has often been understood as a dominating power over creation in which we can use it for whatever purposes we see fit. This idea is refuted almost immediately in the second creation story in Genesis chapter 2. Verse 15 tells us that God gave the human the task to "samer" and "abed" the garden. These verbs, often translated as "keep" and "till," can just as easily be read as "guard" and "serve." are awkward and don't specify the original language. Here's a bit briefer and specified alternative combining the

two sentences: The Hebrew verbs שָׁמַר (shamar) and עָבַד (avad), used to describe the task God gave to the human are often translated "keep" and "till," but can also be faithfully rendered "guard" and "serve." Our "rule" over the land was never meant to be one of extraction to depletion, but of protection and responsibility. Unfortunately, dominion as domination has been the common theological understanding of our relationship to creation and is the *de facto* creation theology of empires.

History in the western world has largely been a story of the ways that empires have used power. Wars, conquests and "discoveries" have been the benchmarks that we have used to mark time. In his work *God and Empire: Jesus Against Rome, Then and Now,* biblical scholar John Dominic Crossan refers to the very human tendency to use power to subjugate other people as well as creation as the "normalcy of civilization." He argues that power in civilizations shows up in four ways:

- Military — extraction through force and violence.
- Economic — extraction through labor and production.
- Political — extraction by organization and institution.
- Ideological — extraction through interpretation and meaning.

We see these ideas played out in the Hebrew Scripture through the empires of Egypt, Assyria and Babylon and through Rome in the New Testament. When the Israelite prophet Samuel hears the people cry out for their own king, he warns them about what it means to invite imperial power into their communities.

"So Samuel reported all the words of the Lord to the people who were asking him for a king. He said, 'These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots, and he will appoint for himself commanders of thousands and commanders of fifties and some to plow his ground and to reap his harvest and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive orchards and give them to his courtiers. He will take one-tenth of your grain and of your vineyards and give it to his officers and his courtiers. He will take your male and female slaves and the best of your cattle and donkeys and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves." (1 Samuel 8:10–17)

Samuel's warning is that imperial power will extract from both humans and the more-than-human world. Power is both over the people and over creation and is to be used to enrich the few

at the expense of the many. "Power over" is by its very nature extractive. Though technology has evolved, the guiding principles of empire have not changed over the millennia.

REDEFINING POWER

"Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect." (Romans 12:2)

Paul's urging is that we move away from the definitions that the world uses and instead allow our hearts and minds to be changed by living in the way of Jesus. Jesus' way invites us to use power in relational ways that restore and renew life. Brian McLaren says it this way in his book *Life After Doom: Wisdom and Courage for a World Falling Apart*: "You might say that we need a personal energy conversion, from dirty energy — arrogance, rivalry, fear, hate, greed, lust, domination, revenge — to clean energy: love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control." **Transforming our internal orientation toward power will shift the ways we use power from a destructive taking to a restorative reciprocity.**

Of course, power as Jesus understood it is most clearly demonstrated in his death and resurrection.

> *"I am the good shepherd. … And I lay down my life for the sheep. … For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have **power** to lay it down, and I have **power** to take it up again. I have received this command from my Father.'" (John 10:11–18 emphasis added)*

Jesus' model of power is relational, even to the point of self-sacrifice. He is the shepherd who lays down his life for the sheep instead of exploiting the sheep for his own good. Yet, he is also the one with the power to overcome death in order to create the conditions for new life.

As we undertake this journey toward embodying a more Christ-like understanding of power, let us suggest three spiritual practices that might aid us in the transformation:

Jesus' way invites us to use power in relational ways that restore and renew life.

Sabbath

Sabbath is rooted in the idea that God rested after six days of creation. Is the suggestion that God was burnt out from work? Of course not! God took that time to sit back, look at all that was created and take pleasure in it. **Sabbath is taking ourselves off of the wheel of production and instead taking pleasure in our families, communities and the beautiful world that surrounds us.** It is the power to stop performing and producing, a power we can use on behalf of ourselves and the land (Exodus 20:8-11 and 23:10-12; Leviticus 25, 26). Sabbath is a practice of "enoughness." What might it look like to say that we have done enough, made enough, performed enough, and, in fact, are enough? The biblical idea of Sabbath imagines an economy in which animals, the land and the hired workforce get time off from the loop of production. What might it look like to imagine such an economy today?

Sacrifice

Episcopal priest and author Fleming Rutledge offers this reflection: "The way to rethink sacrifice is in terms of power. ... A life of sacrificial service as defined by the life and death of Jesus Christ is not weakness but an alternative mode of power. ... True power is best seen in a life willingly offered as sacrifice for the sake of others." In the context of our relationship with creation, this

Rutledge, Fleming. The Crucifixion: Understanding the Death of Jesus Christ. Wm. B. Eerdmans Publishing Co., 2015.

needn't be about some rigid austerity. Instead, it is an invitation to live lighter on the planet, to say no to unneeded luxuries, and to embrace a more simple way of living. Sacrifice in the midst of an extractive economy may simply be asking questions like, "Do I need the newest phone?" or "Do I need to drive as much as I do?" or "Can I cut back on my flights?" Sacrifice is practicing the power of restraint. Communally, it means questioning the myth of unlimited growth in our economy and the need for fossil fuels to propel that growth. It means questioning the maximum wage of the elites more than the minimum wage of the poor.

Service

The Christian life has always been defined as one of service. Our reminder now is that that service must be extended to our non-human neighbors. It means organizing and acting in ways that protect lands that may be seen merely as "natural resources" and reminding others that those spaces are members of creation as well. It also means being of service to our fellow humans who are caught up in extractive economies and risk losing access to land and water. **Service is using our power for the sake of others.** Advocacy is service. Conservation is service. Restoration is service.

Sermon Starters

Sermon starters are intended to help preachers consider how they might incorporate the issues and theology presented in this resource into their sermons. We have selected several texts, including one from the upcoming Revised Common Lectionary readings, as suggestions for supporting the theme.

REVELATION1:5B-6

"To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion for ever and ever. Amen."

As Christians, we are no strangers when it comes to the resurrecting power of God. Resurrection is God's final great act that makes right all the things prior that have "gone wrong." Through this Paschal mystery of the life, death and resurrection of Jesus, we are clued into a deeper rhythm as to how God exhibits power. What once had life and has died receives new life again. It is the circulatory nature of God's power. Not only does this God create all things, but this God also has the power to rescue and redeem all things, even after it would seem all hope is lost (Colossians 1:20).

We see this "power" at work within all of God's creation as one thing ends and becomes another's beginning. The death of one becomes the food for another of God's creatures. Might we suggest that this isn't simply just some remarkable divine design, but more, a divine wink tucked within God's larger cosmic order pointing out the way? Just as Jesus modeled *how we are to live* through his life, death and resurrection in the face of empires, suffering, and persecution, so we also, as his followers, discover and exhibit kingdom power through the path of downward mobility. This is because we ultimately have been shown the way to true life, carrying our cross, only to discover the gift of new life on the other side.

Therefore, should we assume that this divine power pattern only exists ecologically or

spiritually, and not also baked within the way all things, even our relationships and economies, are meant to operate? If after all, our God's power is one that redeems and makes things new. In this sense, God's power is one that has a wondrous "renewable" quality to it.

Our God's power is one of renewal. The final verses of Revelation (21) are rich with references from the end of Isaiah on the new creation, "For I am about to create new heavens and a new earth" (65:17; see also 42:9, 43:19, 66:22–23). What we miss without reading in the ancient Hebrew is that the word for "new" here is better understood within the framework of renew. In fact, This Hebrew root שָׁדַח (ch-d-sh) is used throughout the Old Testament for either "new moon" or "new." The Hebrews marked time by a lunar calendar, beginning each month with a New Moon Festival. The very idea of something being "new" for the people of God, such as "the new heaven and the new earth," isn't related to the modern idea of "tossing out" something else. There is no delete button for God's creation within the biblical understanding. Rather it is one that is marked by a knowledge of God's faithful work of *renewal,* just as the moon returns and is made "new" every month.

What then does it mean to be a people marked by this renewing power today, in a world that has so overdrawn our ecological account? What does it mean for us in the way we go about our lives, consuming and expending energy?

MARK 5:21–34

Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' (Mark 5:25-30)

Imagine the desperation that this woman must have felt. Twelve years of having the life drained out of her with there seemingly being no answers. Imagine the hopelessness she must have felt until one day she hears of this healer coming through town. She navigates the crowds and risks being trampled underfoot. We never read that she cries out; she simply reaches out with the faintest amount of hope that she might be restored to health.

Jesus' response to the woman's touch baffles his disciples. "Who touched you? You're in a crowd!" But the text tells us that he felt power leave him. The woman reveals herself to Jesus and the disciples in fear, fear that he might take his power back and undo the good that's been done to her. Instead, Jesus applauds her faith and encourages her to go forward in health.

What is our role as the Body of Christ in a climate-changed world whose health and life are being drained from it? What can we do for our planet that seems to be getting sicker by the day despite the proper diagnosis? Like the woman's healing, it feels like the source of creation's healing might lie within her: the sun, the wind and the water. The solutions to many of our problems already exist if we have the will to act on them. What might it look like for us to give up a little bit of power to stop our world from bleeding? What might it look like for us to empty ourselves to see the world brought to wholeness? Like Jesus, we're going to feel it when we lose some of our power. We'll have to give some things up. We'll have to develop new practices. We may have to make do with less. But like Jesus, losing our power doesn't diminish us because our power is meant for the healing of the world.

Community Stories

CHRISTIANS FOR THE MOUNTAINS: BUILDING POWER TO RESIST MOUNTAINTOP REMOVAL

In the rugged hills of Appalachia, where communities have long felt the impact of coal mining, Christians For The Mountains (CFTM) is a faith-rooted movement that brings people together to resist the environmental and human harms of mountaintop removal mining. For CFTM, the fight against this destructive practice is not just about protecting the landscape; it's about reclaiming a deeper understanding of power. As co-founder Allen Johnson explains, "Power is a gift from God, and we must see it that way — as something entrusted to us for good." This belief inspires their work to empower communities to resist corporate and political interests that exploit creation.

Mountaintop removal, a coal mining technique that blasts the tops off mountains to expose coal seams, has left deep scars on the Appalachian landscape and on the lives of those who call it home. The practice results in toxic dust, polluted water and a host of health issues for local residents. But beyond the immediate impacts, CFTM sees this as a deeper crisis: the loss of the community's power to envision a future not dominated by extraction and exploitation. For CFTM, helping residents reclaim that vision is as essential as resisting the damage itself.

At the heart of CFTM's mission is the belief that true power lies with the people. Since its founding, the organization has worked to build solidarity among residents, connecting them through shared values and a collective desire to protect their land and loved ones. Johnson reflects on the distinction between worldly power and true power: "Too often, we think that worldly power — money, political influence or the right leaders — is what we need to advance the church's mission. But the kingdom of Christ does not rely on worldly power. True power lies in faithful, community-driven action." This belief shapes CFTM's approach, focusing on the strength of the people to create change.

One of CFTM's most powerful tools has been citizen science. Partnering with local universities and health organizations, CFTM trains volunteers to gather data on health conditions in communities affected by mining. These health surveys have shown strikingly higher rates of cancer, lung disease and other serious conditions among people living near mountaintop removal sites. By documenting these impacts, CFTM helps communities turn local knowledge into powerful evidence that can be used to demand action from policymakers. This data empowers the community, providing a voice to residents who challenge narratives that minimize the harm of coal mining.

But CFTM's work goes beyond gathering data — it's about fostering a vision of hope and resilience. The organization encourages community members to envision a future for Appalachia that isn't dependent on extractive industries.

In their efforts, CFTM has found that faith can be a unifying force. "The church has a role to play in advancing the common good — a clean environment, justice and ensuring that people have what they need to thrive," says Johnson. Their work reflects a deep-rooted belief that Appalachia is not a resource to be exploited but a home to be cherished and defended. By building power through community solidarity, CFTM stands as a beacon of environmental justice, faith and resilience in Appalachia, reminding us all that when people come together in purpose and faith, they can move mountains — or protect them.

Learn more at **christiansforthemountains.org.**

THE STRUGGLE TO PROTECT OAK FLAT

There is perhaps no present issue that more fully reveals the contrast between extractive force and renewing, relational power than the efforts of the San Carlos Apache Tribe, the Western Apache community, and an interfaith coalition of partners working to protect *Chi'chil Bildagoteel*, sacred land at the center of a momentous struggle with two of the world's largest mining operations. For years, as mining giants Rio Tinto and BHP have lobbied the U.S. government for access to Oak Flat, the English name for this land that is now part of Arizona's Tonto National Forest, and its rich copper deposits, a coalition of Indigenous communities, faith partners, environmentalists, social activists and religious freedom advocates — communities that span cultural, ethnic, spiritual and political divides — have drawn together in loving solidarity to declare plainly: "Not all sacred places are marked with a steeple."

Like any cathedral, temple, or sanctuary, Oak Flat is a holy place. The San Carlos Apache people and various tribes who were forcibly displaced to the nearby San Carlos Reservation, made to leave its streams, valleys, gathering and hunting grounds, revere this place as a source of "sacred spring waters that flow from the earth with healing powers."[1] For these communities, this land is an irreplaceable site for ceremony, communion and prayer — physical, emotional and spiritual provision. Yet, this hallowed ground has been marked for a massive extraction effort, threatening religious and cultural sites, tribal burial grounds and a vital source of ecological gifts, including clean water for surrounding communities.

Dr. Lian BigHorse, MBGPH, Ph.D, project director at the San Carlos Apache Wellness Center, explained the position of Oak Flat's protectors in an article for Indigenous NGO Cultural Survival, "When you don't have a connection to the land, when you don't know the history of the people, is when that doesn't matter to you. Just being out here, you can feel how beautiful it is and see the scenery and feel the wind; you can see the clouds. All those things that establish a connection, and when you don't even take those moments and all you see is how you can profit off of things, when it's that money and power and greed — it's an illusion. … If you call America your home, how can you just destroy it that way?"[2]

Despite its spiritual and environmental significance, the cultural claim of the Indigenous tribes to this holy land, Rio Tonto and BHP have developed a proposal for a massive mining effort, one of the largest "Block Cave" mining projects

Not all sacred places are marked with a steeple

undertaken in order to access the copper deposits at Oak Flat. This technique would employ massive machines and technology to dig underneath the copper veins, forcing the land to collapse in order to access the resource. In effect, this would desecrate the land, defile a crucial water table, and disfigure a beautiful, sacred place into a vast sinkhole two miles wide and 1,000 feet deep.[3] The mining companies would strip the land of resources and leave in their wake devastation for this thriving ecosystem and for the people who honor it as sacred.

In all of this, proponents of the mining project have appealed to the need for mineral resources to fuel a transition to renewable energy sources as justification for the project. Such statements,

1. niwrc.org/restoration-magazine/june-2021/oak-flat-chichil-bildagoteel

2. culturalsurvival.org/publications/cultural-survival-quarterly/apache-stronghold-protecting-sacred-site-massive-copper

3. libertymagazine.org/article/the-battle-to-save-oak-flat

with implied ideals standing in stark contrast to the project's clear impact on sovereignty, wellness and ecological care, highlight the complex realities of this time of transition. **The tensions inherent in these arguments bring into sharp focus the distinction between extractive power and power emerging from mutuality and a desire for loving transformation.**

Jennifer Hawks, director of Advocacy for the Cooperative Baptist Fellowship and a key organizer in the ecumenical effort to protect Oak Flat, says, "This is a classic religious freedom vs. capitalism fight." She insists that it is an opportunity for Christians to love and stand with our neighbors.

Through solidarity with the Indigenous community at Oak Flat, Christians faithfully embody the renewing power of God, a power grounded in love and rooted in collaborative care for this holy ground we share.

HOW TO GET INVOLVED

Join BJC (The Baptist Joint Committee for Religious LIberty) in their Save Oak Flat campaign at bjconline.org/saveoakflat/

(photo: San Carlos Recreation and Wildlife)

THE COMMUNITY LIGHTHOUSE PROJECT — TOGETHER NEW ORLEANS

First Grace United Methodist Church in New Orleans was born in the aftermath of Hurricane Katrina. First United Methodist, a historically white church, and Grace United Methodist, a historically Black church, merged together in 2007. The two congregations pulled their resources together after the hurricane after wrestling with the question: "In this moment, do you believe we can do more for our city as one body of Christ, more than we could ever do as two bodies one long mile apart?" That question gave the newly formed congregation a new sense of purpose and renewed energy.

It's no wonder that a congregation whose origins come from a hurricane would have responding to storms as a part of their identity. The increasing frequency of hurricanes in the southeastern United States has inevitably resulted in power outages across the region. Communities already made vulnerable from the initial damage caused by storms are left open to further harm caused by having no access to electricity: exposure to extreme weather, loss of perishable food items and medicines, and the inability to communicate are just some of the hazards created when an electrical grid is taken down by heavy winds. In cities like New Orleans, it often feels like local officials are overwhelmed by the need to shelter those who are displaced as well as caring for those who may be stranded in place. An Associated Press analysis found that weather-related outages doubled across the nation over the past two decades. Louisiana is one of three states experiencing a 50% increase in the duration of these outages.[1]

Together New Orleans, a coalition of churches and community groups working collaboratively to solve community problems, has begun addressing the dire situation created by increased vulnerability to climate change. The Community Lighthouse project has created a solar-powered microgrid across the city to serve as backup energy for storm-ravaged communities. Commercial-scale solar panels and a backup battery pack power each lighthouse and act as an electricity hub following a disaster or grid failure. The solar panels on each designated lighthouse are designed to withstand 160-mph winds, those as strong as a Category 4 storm. People could also power their phones, safely store medications and recharge batteries. The project also provides cooling and heating stations and light medical equipment.

Hurricane Francine was the Community Lighthouse's first real test. In September 2024, the storm knocked out power to the community for a day and a half. The project was able to provide shelter for people in the community and places for people to charge their phones and computers and to store medications. According to Pastor Shawn Anglim, the city was able to function more effectively because of the community lighthouses. "Food banks were able to distribute food here … the city could distribute batteries and goods out of the lighthouse. The city functioned better because of community lighthouse."

While it's a new project and inevitably bumps in the road will occur, the future of the Community Lighthouse Project looks bright. Together New Orleans is working on a comprehensive community solar plan that will put energy back into the grid and lower prices for consumers. "More localized power means less chance of losing power," said Anglim. "Every mile away is more potential for disaster." In the meantime, First Grace UMC continues to find new ways to serve their community, transformed by a renewed sense of energy and purpose. Anglim summarized, "It's a pretty joyful place!"

1. Storms batter aging power grid as climate disasters spread" Associated Press, 4/5/22 by Matthew Brown, Camille Fassett, Patrick Whittle, Janet McConnaughey and Jasen Lo (https://apnews.com/article/wildfires-storms-science-business-health-7a0fb8c998c1d56759989dda62292379)

Actions and Advocacy

ACTIONS

In taking the journey from extractive theology to renewable faith, the concept of "just transition" is crucial. **Just transition refers to a framework for shifting from an extractive, fossil-fuel-based economy to one that is sustainable, equitable and regenerative, prioritizing the well-being of workers, communities and ecosystems.** Central to this framework is the recognition of Indigenous sovereignty and the leadership of communities that have long been stewards of the earth. Many extractive projects disproportionately harm Black, Indigenous and other communities of color (BIPOC), who bear the brunt of environmental degradation while often being excluded from decision-making processes. A just transition centers the voices of these communities and ensures their inclusion in shaping a future that honors the dignity of all people and the sanctity of creation.[1]

While just transition often refers to transition in economic systems, it is an approach that may also have something to offer our individual, community and political actions. **In other words, how can we engage in just *spiritual* transition, just *communal* transition and just *systemic* transition?**

Join us in considering these actions to take at the individual, communal and policy level, as we work toward just transition for all.

JUST *SPIRITUAL* TRANSITION (INDIVIDUAL ACTION)

The journey toward a just spiritual transition begins with cultivating "energy intimacy" — a deeper awareness of and relationship with the energy that flows through and sustains us. Every day, our bodies are transforming energy to live, move and serve, just as the ecosystems around us constantly convert sunlight, nutrients and water into the web of life. By becoming more intimately connected to the sources of energy we use — whether electricity, food or the embodied energy in our daily actions — we can begin to align our spiritual practices with ecological awareness. This shift invites us to honor the sacredness of energy and approach it with intentionality and gratitude.

- **Tech Sabbath:** Commit to a day or regular period of rest from digital devices. A Tech Sabbath invites you to disconnect from the constant demands of technology and reconnect with God, your community and creation. By pausing the energy use associated with devices, we create space for spiritual renewal, reflection and simplicity. In this practice, we also become mindful of how energy flows through our homes and habits. Use resources from the Center for Humane Technology to help.

- **Carbon Fast:** During Lent or another season, try a Carbon Fast to intentionally reduce your energy consumption. Recognize the energy embodied in the food you eat, the fuel that powers your travel and the electricity that lights your home. Small shifts — such as eating plant-based or regenerative meals, using public transportation or lowering your thermostat — become acts of reverence for the energy systems that sustain us and the ecosystems they impact.

JUST *COMMUNITY* TRANSITION (COMMUNAL ACTION)

- **Support frontline workers who are most affected by extraction:** Many communities and workers bear the brunt of extractive industries that harm both people and the environment. Organize your faith community to stand in solidarity with these workers and advocate for their rights. Support can take the form of public prayer, financial assistance or partnering with advocacy groups to amplify their voices. Recognizing their struggles is a vital part of the work toward a just and fair transition. Learn more about supporting workers from the BlueGreen Alliance.

1. climatejusticealliance.org/just-transition

- **Practice rituals of simplicity:** Incorporate practices of simplicity into your community's rhythm of life. These rituals might include shared meals that emphasize local, sustainable foods, community-wide efforts to reduce waste, or group commitments to using less energy. Find inspiration in Anabaptist traditions of simple living.[2]

JUST *SYSTEMIC* TRANSITION (POLICY ACTION)

Moving forward with a just transition requires both resisting and halting extraction projects and defending bedrock environmental laws. Here are ways to engage with these initiatives in your community:

RESIST EXTRACTION PROJECTS

Faith communities have a unique role in standing against environmentally harmful extraction projects, particularly those that threaten sacred sites, water resources and the health of nearby communities. **Extractive industries — including mining, oil drilling and fracking — leave lasting scars on ecosystems and often disproportionately impact Indigenous lands and marginalized communities.** We can join in protecting these places and people by supporting local and national campaigns. Examples include the Apache Stronghold's efforts to protect Oak Flat, a sacred site under threat from copper mining, and campaigns to shield the Arctic National Wildlife Refuge from oil drilling. These movements are more than protests; they represent a stand for the sanctity of creation and the dignity of all life.

When resisting extraction projects, faith communities can:

1. **Learn about local extractive projects:** Start by researching extractive industries or proposed projects in your area. Tools like the U.S. Environmental Protection Agency's EJSCREEN (Environmental Justice Screening and Mapping Tool) can provide insights into local environmental impacts, enabling congregations to connect the dots between extraction and community health.
2. **Engage in advocacy and public awareness campaigns:** Form an action group within your faith community to focus on educating and organizing around local extractive issues. Host informational sessions, prayer vigils or solidarity events to connect your community to the larger movement for creation justice. Write letters to policymakers, attend public hearings and use social media to amplify awareness about extraction projects, particularly those close to your community or congregation.
3. **Support Indigenous-led conservation projects:** Many extraction projects disproportionately impact Indigenous and frontline communities who have stewarded these lands for generations. Faith communities have a unique opportunity to support Indigenous-led conservation projects by partnering with organizations advancing ecological restoration and land stewardship. These efforts honor the deep spiritual and ecological wisdom of Indigenous peoples, who have long been caretakers of creation despite the harm caused by colonization. Use resources like Truth, Healing and Repair, from Creation Justice Ministries, to educate your community, amplify Indigenous voices, and advocate for policies supporting land return and conservation.[3] Engage with humility, listen to Indigenous priorities, and act in solidarity through prayer, financial support, and participation in local initiatives, embodying faith that fosters justice, repair and right relationships with creation.
4. **Practice responsible divestment from extractive industries:** Divestment from fossil fuels and extractive industries is a concrete way for faith communities to resist extraction projects. By divesting church funds from companies that profit from extraction, congregations take an active stand against environmental harm. Look into the growing

2. anabaptistworld.org/a-schoolhouse-for-simple-living
3. creationjustice.org/truthhealingrepair

movement of faith-based organizations divesting from fossil fuels, as well as resources like those provided by the United Church of Christ's environmental ministries.[4]

Defending Bedrock Environmental Laws

Bedrock environmental laws such as the National Environmental Policy Act (NEPA), Clean Air Act, Clean Water Act, Endangered Species Act and Antiquities Act are essential tools for resisting environmentally harmful extraction projects and protecting the health of communities and ecosystems. These foundational policies safeguard the integrity of air, water, wildlife, and culturally significant lands and waters, ensuring that all energy projects, whether extractive or renewable, are subjected to rigorous environmental reviews and public input.

NEPA provides a critical framework for assessing the environmental impacts of proposed projects. Its requirements for public participation and thorough review processes have empowered communities to challenge harmful initiatives, from fracking operations to destructive mining projects. **The Clean Air Act** and **Clean Water Act** have similarly been pivotal in reducing pollution, setting standards that prevent extractive industries from sacrificing the health of vulnerable communities for profit. These laws help resist projects that contribute to air and water contamination, offering tools to hold polluters accountable.

The **Endangered Species Act** ensures that extraction and energy projects do not further endanger fragile ecosystems or push species toward extinction. By protecting biodiversity, this act highlights the interconnectedness of creation and safeguards the intricate balance of ecosystems from the damage wrought by extractive industries. Similarly, the **Antiquities Act** has been vital in preserving sacred sites and culturally significant landscapes, often under threat from mining and drilling operations. Together, these laws provide critical safeguards that prevent irreversible damage to ecosystems, public health and cultural heritage. They ensure that energy projects — whether extractive or renewable — are held to rigorous environmental standards, requiring accountability, transparency and public input. By maintaining these protections, we can resist harmful extraction while fostering a transition to clean energy that prioritizes equity, respects Indigenous rights and upholds biodiversity.

4. ucc.org/what-we-do/justice-local-church-ministries/efam/environmental-justice/divesting_from_fossil_fuel_companies_and_shareholder_activism

BEDROCK ENVIRONMENTAL LAWS SAMPLE LETTER TO CONGRESS

This sample letter is designed to help you advocate for the protection and strengthening of our bedrock environmental laws.

To use this letter effectively:

- Personalize it by adding your name and church community.
- Address it to your specific U.S. Representative or Senator (you can find their contact information on Congress's official website).
- Consider adding a personal story or local example to emphasize how these laws impact your community.
- Send your letter via email, an online submission form, or traditional mail to ensure it reaches your legislator's office.

Dear [Representative/Senator] [Member of Congress' Last Name],

I am writing to urge you to defend and strengthen the United States' bedrock environmental laws, including the National Environmental Policy Act (NEPA), Clean Air Act, Clean Water Act, Endangered Species Act and Antiquities Act. These critical protections are essential for safeguarding public health, conserving ecosystems and ensuring environmental justice.

As a Christian, I believe we are called to protect and restore God's creation with care and equity. These laws provide vital tools for resisting extractive projects that harm the air we breathe, the water we drink and the lands we hold sacred. NEPA's rigorous review processes, the Clean Air Act's pollution standards, and the Clean Water Act's protections for waterways have saved countless lives and preserved ecosystems for future generations.

The Endangered Species Act helps maintain biodiversity, protecting the intricate web of life upon which we all depend, while the Antiquities Act preserves sacred and culturally significant landscapes, ensuring that these treasures remain unspoiled for future generations.

I urge you to:

1. Uphold and enforce these laws to protect public health, sacred sites and biodiversity.
2. Reject efforts to weaken environmental reviews or fast-track harmful projects without community input.
3. Support measures that empower communities, especially frontline and Indigenous populations, to participate in environmental decision-making.

Thank you for your leadership in protecting God's creation and the communities that rely on it.

Sincerely,
[Your Name]

Songs

All songs are original, written by eight songwriters who participated in a retreat at Sister Grove Farm in Van Alstyne, Texas. "The Sister Grove Collective" consists of Ken Medema, John and Alyssa Creasy, Thomas Graham, Julian Reid, Lindy Thompson, Darrell Adams and Mark Miller. "Family of God" was written by Darrell Adams and Paul Duke

Recordings and sheet music can be found at **www.creationjustice.org/powerofgod**

PRAISE

Praise for the mountain
Praise for the valley
Praise for the sunshine
Praise for the nighttime
Praise for the ocean
Praise for the desert
Praise . . .

Praise for the sunrise
Praise for the sunset
Praise for the forest
Praise for the meadow
Praise for the prairie
Praise for the birdsong
Praise . . .

Praise for the creatures
Praise for the night sounds
Praise for the calm breeze
Praise for the strong storm
Praise for the thunder
Praise for the lightning
Praise . . .

Praise when I'm walking
Praise when I'm joyful
Praise when I'm longing
Praise when I'm lonely
Praise when I'm feasting
Praise when I'm fasting
Praise . . .

Praise when I'm walking
Praise when I'm joyful
Praise when I'm longing
Praise when I'm lonely
Praise when I'm feasting
Praise when I'm fasting
Praise . . .

Praise when I'm singing
Praise when I'm silent
Praise when I'm dancing
Praise when I'm struggling
Praise when I'm grieving
Praise when I'm angry
Praise . . .

Praise when I'm fearful
Praise when I'm peaceful
Praise for the young ones
Praise for the elders
Praise for the rainbow
Praise for the night rain
Praise. . .

Praise for the clear skies
Praise for the starlight
Praise for the gray clouds
Praise for the snow storm
Praise without ceasing
Praise for creation
Praise, praise, praise

COME SING THE PLENTEOUS POWER OF GOD

Come sing the plenteous power of God,
Alive in humankind,
To hold and heal, to seek and save,
To leave our wars behind.
To join with all creation now,
A partnership of love,
To tend the handiwork of God,
In whom we live and move.

Come sing the power that lets us weep
To see what greed has done,
To rob and rape our fragile earth,
Our home beneath the sun,

To join with people everywhere,
And dare to change our ways,
To save what can be saved of earth,
In these most crucial days.

Come sing the timeless realm of God,
While human empires fall,
Come join with folk all round this world,
Who hear Creation's call,
To tend with deep humility,
That dares not blame or boast,
This tiny world so full of life,
This home, this hope, this host.

THE WEB OF ALL LIFE

Joined in the web of all life
We will be made whole
Joined in the web of all life
We will find our worth

Nothing is separate
No disconnection
All that is God's
Is all that is good
All of creation
In all of its goodness
In all of its sadness
In all that is death
And all that is longing
In all of its beauty
Might be made new

THE FAMILY OF GOD

It's good to be a family
God has made a World of you and me
We're not alone we've found a home
The Family of God

Melody, harmony
God will sing a song through you and me
Sing it clear, let them hear
The Family of God

We've traveled far and now we are
Guided by the risen Morning Star
We're pressing on to reach beyond
The Family of God

We celebrate, we celebrate
God is adding to His family
Everyone, everywhere
The Family of God

It's good to be a family
God has made a World of you and me
We're not alone we've found a home
The Family of God (repeat 3X)

Come sing the plenteous power of God,
Alive in human kind,
To hold and heal, to seek and save,
To leave our wars behind.
To join with all creation now,
A partnership of love,
To tend the handiwork of God,
In whom we live and move.

Come sing the power that lets us weep
To see what greed has done,
To rob and rape our fragile earth,
Our home beneath the sun,
To join with people everywhere,
And dare to change our ways,
To save what can be saved of earth,
In these most crucial days.
Come sing the timeless realm of God,
While human empires fall,
Come join with folk all round this world,
Who hear Creation's call,
To tend with deep humility,
That dares not blame or boast,
This tiny world so full of life,
This home, this hope, this host.

JOIN THE TREES IN PRAISE

We are a part of the world
Not the center of it
We are a part of the world
Not apart from it *Not apart from it*

God give humility and creativity
To join the trees in praise
JOIN THE TREES IN PRAISE

We are a part of the world
Not the center of it
We are a part of the world
Not apart from it *Not apart from it*

God give humility and creativity
To join the trees in praise
JOIN THE TREES IN PRAISE

Our children come after us
They must live with what we leave
Our children come after us
They will share this air we breathe

We are a part of the world
Not the center of it
We are a part of the world
Not apart from it *Not apart from it*

God give humility and creativity
To join the trees in praise
JOIN THE TREES IN PRAISE

Jesus of the redwood trees
Jesus of the bumblebees
Heal us, help us heal the earth

Jesus of the mountain high
Jesus of the soaring sky
Heal us, help us heal the earth

Jesus of the ocean deep

Jesus of the coral reef
Heal us, help us heal the earth

Jesus of the mighty gale
Jesus of the humpback whale
(Heal us, help us heal the earth
3x)

We are a part of the world
Not the center of it
We are a part of the world
Not apart from it *Not apart from it*

God give humility and creativity
To join the trees in praise
JOIN THE TREES IN PRAISE!

CREATION'S SONG

We long for hope
In fearful days
We've known despair too long

From life to death
From death to life
We need creation's song

We're paying now
For all we took
We failed to count the cost

From life to death
From death to life
We sing creation lost

The dying seed
Brings forth new fruit
A hungry child to feed

From life to death
From death to life
We sing the world we need

We plant the trees
To shade the play
Of children we won't see

From life to death
From death to life
We sing the world to be

We work with God
To make a world
Where all on earth belong

From life to death
From death to life
We sing creation's song

Come work with God
To make a world
Where all on earth belong

From life to death
From death to life
We sing creation's song

WE ARE THE PROBLEM

We are the problem
And the solution
Called to renewal
And revolution
This fragile planet
Scarred by pollution
God give us wisdom
In our confusion

What good is power
used without kindness
sheer domination
separate from goodness
God's gracious giving
All sent to bless us
All part of nature's
manifold witness.

We are the problem
And the solution
Called to renewal
And revolution
This fragile planet
Starved by pollution
God give us wisdom
In our confusion

What if the prideful
Yielded their power
Letting God's wisdom
Speak ever louder
Linking our thriving
To one another
Seeking the stranger
Loving the other

We are the problem
And the solution
Called to renewal
And revolution
This fragile planet
Starved by pollution
God give us wisdom
In our confusion

(learning listening and loving
more dearly)

ADDITIONAL HYMN SUGGESTIONS

"Creating God, Your Fingers Trace"
"I Sing the Almighty Power of God"
"God of Grace and God of Glory"
"God of Creation, All Powerful"
"Renew Your Church"

Liturgy

CALL TO WORSHIP
Almighty God, we who have too quickly embraced definitions of power that serve dreams of dominance; we who have preferred the supposed strength of kings to a Savior of grace and gentleness, selflessness and self-giving, humbly gather with all creation, joining the trees of the forest, flowers of the field and the very soil from which we have been made in giving praise on Earth as in heaven.

In need of a renewable vision of power, we pause today to reflect on a renewed way of being, a faithful way of living that reflects your call to care and protect, to give and to glorify. Revitalize our spirits with your sustaining love as a reminder that we are called not to dominance but participation, not to extraction but renewing action. Fill us anew with the energy to love as you have called us to love so that we might be part of your healing work in this wounded world.

Amen.

PRAYER OF CONFESSION (RESPONSIVE)
Creating God, we thirst for power
And not for righteousness.

Loving God, renew us.

We are quick to show our dominance
But hide our dependence.

Loving God, renew us.

We take what we want
Without thought of what we should give back.

Loving God, renew us.

We see your creation as resources
Not members of our community.

Loving God, renew us.

We remove mountaintops
And clear-cut forests.

Loving God, renew us.

We drill for oil
In land that should be protected.

Loving God, renew us.

We drain the earth
To fuel our lifestyles.

Loving God, renew us. Transform our hearts and minds so that we might transform the world that we live in. Amen.

ASSURANCE OF PARDON
The God who creates in love has the power to heal, restore, renew and resurrect. In the name of Jesus Christ, you are forgiven and renewed.
Thanks be to God!

These resources are designed to be used across various Christian traditions. We understand that the term "worship" carries different meanings within different traditions. In the spirit of ecumenism, we invite you to adapt these resources in ways that best suit the practices and needs of your community.

Children's Resource

PREPARATION WORK
Depending on which option you choose, you will need to collect:

Pens/crayons/markers/magazines/glue/paper for drawing/collage activity.

A variety of odds and ends, Legos, puzzle pieces, old game pieces, etc., and glue enough for each child to reassemble them into a "new" creation.
Plant/vegetable kitchen scraps (preferably a few days old and starting to decompose) in a closed clear container and another open container of the richest soil you can find, preferably with little critters (bugs, worms, etc.). Magnifying glasses or microscopes are optional.

Scripture: Revelation 21:1–4: A New Heaven and a New Earth

21 *Then I saw "a new heaven and a new earth," for the first heaven and the first earth had passed away, and there was no longer any sea.* ***2*** *I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.* ***3*** *And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.* ***4*** *'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away."*

DISCUSSION QUESTIONS

1. Have you ever wondered what heaven would be like? T*he Bible doesn't tell us a lot about heaven, but we get some wonderful insights into what it will be like in Revelation 21. In this chapter, we see the new heaven and new earth. And that's a place where we dwell with God and God dwells with us. And the things that hurt us and make us sad will be part of the old way of things.*

2. What do you think of when you hear the word "New"? *Sometimes people get something new, and they throw out the old thing they had. The idea of something being "new" for the people of God, such as "the new heaven and the new earth," isn't related to the modern idea of "tossing out" something else. There is no delete button for God's creation within the biblical understanding.*

3. Can you think of another word that sounds a little bit like "new" but is kind of different? *Renewal. What might renewal mean? Even if something isn't brand new, it can still be useful, right? Someone else can use it, or it can be turned into something different. (Blankets can become animal bedding; we outgrow clothes, but someone else can use them; etc.) God's faithful work of renewal can be seen easily in creation, right? (The lunar cycle, caterpillars becoming butterflies, the changing of seasons.) What are some of the ways that, as children of God, we can live out renewal?*

4. Have you ever wondered where "away" is when someone tells you to throw something "away"? *Consider what happens when we let our plant food waste just start to rot. There is microscopic life that helps transform that waste for a new purpose if we keep it out of the landfills or incinerators where most of our waste goes "away."*

ACTIVITY OPTIONS

1. "Make it new art." Have each child draw a simple picture or select one magazine image to affix to their paper. Have them pass pictures to another artist and invite the new illustrator to change the original and make it something new. Repeat once or more depending on time. Talk with the children about the choices they made along the way and how they perceive their additions changed the original image.

2. "Rebuild/remake." Fill a table with lots of miscellaneous old game pieces, pipe cleaners, googly eyes, mechanical pens or pencils, toys, or puzzle/Lego pieces scattered about and invite children to rebuild/remake items into something different using glue or ribbon. Talk the kids through what they chose to create and what inspired them to create that.

3. Resurrection of the Soil. Check out what is happening to the plant matter you have collected. Talk about how much you may have enjoyed the parts of that food that you got to ingest and remind each other how that energy works in your body after it gets worked on in your gut. Imagine what microscopic creatures and chemicals are breaking down the materials in your leftovers. Then invite everyone to put their hands in the dirt and talk about how the rotting foods plus leaves/grass plus time plus decomposers work together to eventually be resurrected into this earth to provide a home for the plants all over again.

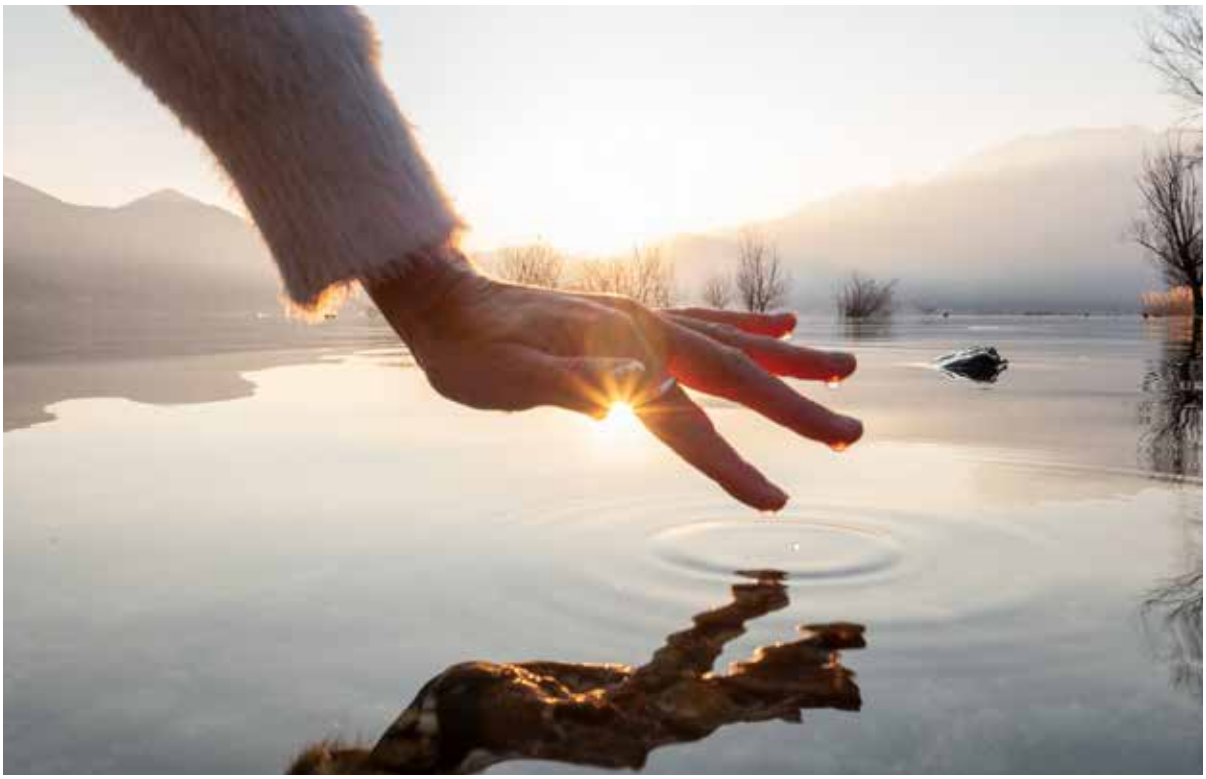
THE POWER OF GOD: FROM EXTRACTIVE THEOLOGY TO TRANSFORMATIVE FAITH
SMALL GROUP DISCUSSION GUIDE

This guide is designed to help your group reflect on the power of God—not as domination or control, but as renewal, restoration, and justice. Through scripture, theology, and personal experience, explore together how God's power is revealed in creation and how it calls us to live differently.

As a facilitator, your role is to create space for honest conversation, active listening, and collective discernment. Encourage curiosity, invite diverse perspectives, and guide the group toward meaningful reflection and action. This is not just a theological discussion—it's an opportunity to reimagine power in a way that leads to transformation.

Use the following steps to shape your conversation:

- What comes to mind when you consider "the power of God"?
- What are some ways that we see God's power exhibited within creation?
- Read through the Theological Framing of the resource as a group. What stands out to you?
- What are some ways in which God's power might be most strongly in opposition to the world's power today?
- How have you personally seen power being used to harm God's creation?
- Name some ways in which God's power might inform our relationship with the earth.
- Give yourself some permission for wondering. How do you think Jesus might be wielding power amid the ecologically extractive culture of today?
- As a group, explore the "Action" portion of this document. What is something that your group can begin to take steps toward together? Make a plan and stick with it!
- End your time together by praying the "Prayer of Confession" together, found in the "Liturgy" section



CREATION JUSTICE MINISTRIES
Care for God's Planet and People.

Power of God Resource Feedback Survey

We're interested to hear what you thought about our 2025 Annual Resource, Power of God: From Extractive Theology to Transformative Faith. Your feedback is so valuable in creating future resources and connecting with our community.

If you have photos or videos of you, your congregation, or community using or responding to Power of God, please email them to info@creationjustice.org. They might be featured in an email or social media post!

To take the survey please use you phone to scan the QR code below or type the link into you web browser.

bit.ly/2025CJMsurvey

Cooperative Baptist Fellowship

Creation Justice Ministries educates, equips, and mobilizes Christian individuals, congregations, denominations, and communions to protect, restore, and rightly share God's creation.

Our member communions and denominations include:

Alliance of Baptists
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Churches USA
Armenian Church of America
Christian Church (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Cooperative Baptist Fellowship
Ecumenical Catholic Communion
The Episcopal Church
Evangelical Lutheran Church in America
Greek Orthodox Archdiocese of America
Mennonite Central Committee
National Baptist Convention, USA
Orthodox Church in America
Philadelphia Yearly Meeting
Presbyterian Church (U.S.A.)
Progressive National Baptist Convention
The Reformed Church in America
The United Church of Christ
The United Methodist Church

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