The documentary film, *The Ants and the Grasshopper*, offers an important story about what missionary work looks like in a time of climate change. The film also addresses themes such as hunger, climate change, and race.

The documentary film therefore a helpful prompt for Christian communities seeking to understand what Christianity requires in the twenty-first century.

The following script is designed to offer the format for a discussion of the film over the course of four Sunday School or Bible Study classes of one hour each.

The study guide that follows is designed to lead a community through the themes of the film. Each session touches the issues of care for the earth, care for women and families, hunger,
fellowship, missionary work, loving communication with fellow Christians, and hearing God’s will.

Contents of the Study Guide:

- SESSION 1: A Malawian Missionary
- SESSION 2: America’s Role in the World
- SESSION 3: Race and Hunger
- SESSION 4: What God Wants
- Week-by-week handouts, including biblical passages for discussion, prayers, and infographics on climate change, race, and hunger

How to Watch the Ants and the Grasshopper.

If you are considering teaching this session, please watch the 2-minute trailer for the documentary here: https://www.youtube.com/watch?v=6J29qHOMm8k

Churches may schedule a viewing of the documentary by filling out this form: https://www.antsandgrasshopper.org/for-churches/. There are options for a streaming link that you can share with church members, an MP4 high-definition file suitable for projection in a classroom or on a tv screen, and a digital cinema package for cinema/theater venues. The form explains a sliding scale for contributions to defray the cost of making the film.

This study guide was composed with contributions by Dan Flanagan, Rebecca Tankersley, Raj Patel, Christine Guldi, Richard Guldi, and Jo Guldi
The Ants and the Grasshopper Study Guide

SESSION 1: A Malawian Missionary

Watch the first twenty minutes of the film.

**Discussion Topic 1: Drought in the village.**

Circulate the handout. Read aloud the following statements:

*Anita’s village practices the subsistence agriculture typical of many communities across the third world.*

*Much of the world is 30 Fahrenheit hotter than pre-industrial times. That means more uncertainty in the weather, and more extremes of drought, flood, pests, and wildfire. The parts of the world most vulnerable to these extremes are also the poorest.*

https://doi.org/10.1016/j.ecolind.2020.106529
Try answering the following questions as a group:

- What are the new challenges to farming being experienced by farmers in Malawi today? How new are these challenges?
- Where do the farmers in Malawi get water?
- How has access to water changed recently via climate change?

**Discussion Topic 2: Anita’s witness and her marriage.**

Read aloud the following statements:

*In the film, we learn that Anita wanted to be a nun before she was kidnapped and beaten by her future husband. We learn that Anita has been working with other women in the village to end the practice of forced kidnapping of young women.*

*We also learn that Anita is working with other women in the village. They are teaching literacy to children. They are teaching each other recipes. The women are also encouraging the men of the village to help out with farming, cooking, and childcare.*

Try answering the following questions as a group:

- What is Anita’s calling?
- What does the Holy Spirit say about such practices of violence, via Anita’s witness?
- Who is she helping and how? What is she trying to change?
- Who sanctions Anita’s work?
- How is the situation in Anita’s village similar to challenges in your community?
- What is spirit saying about the status of women in Malawi? What is the spirit telling us about the work of witness overall?

**Discussion Topic 3: Missionary work in the village.**

Read aloud the following statements:

*One way to understand what is happening in this film, from a Christian point of view, is to let your attention rest on the fact that Anita’s organizing and teaching activities are largely inspired by her Christian faith. It is reasonable to conclude that Anita is a missionary.*

*We can learn a great deal about how communities react to crisis by studying how Anita has responded to climate change – and how she responds to the people in her village who seem*
unwilling to change. Let’s consider a biblical passage instructing Christians about how to live in community. Does any of this resonate with what you saw Anita doing in the film?

Read aloud the following passage from Matthew 18:15-17:

If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

Read aloud the following statement:

*We are called as Christians to talk about our concerns with our neighbors, to hear their side, and to feel the trouble with our whole hearts.*

Try answering the following questions as a group:

- How difficult do you think it might have been for Anita to get through to some of the individuals in her village?
- Why do some of the men in the village have a hard time hearing her?
- What is the role of persistence in Anita’s work?

**Discussion Topic 4: Missionary work Overseas.**

Read aloud the following statements:

*In the film, we learn that Anita is going to continue her program of ministry, moving from Africa to the United States. She has heard that some Christians in the United States don’t believe in climate change. She also understands that only American Christians are in a position to stop climate change.*

*Anita has a message of hope. She believes that even women in a small village can change the outlook of their village if they speak from their hearts. She is a kind of missionary.*

Read aloud this passage from Psalm 126, 4-8:

*Restore our fortunes, O Lord,*
*like the watercourses in the Negeb.*

*May those who sow in tears reap with shouts of joy. Those who go out weeping,*
bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves.

Try to answer the following questions as a group:

- How is Anita’s work similar to the missionary culture of the United States?
- How does Anita’s witness stand to bring something new to Christians that they haven’t heard before? Why might this be important?
- Can we imagine a kind of missionary work that would answer the needs of communities in Africa?

Read aloud the following statement:

*Talking about appropriate responses to climate change can be challenging. It is important to remember that God is with us as we discuss such things.*

Read aloud this passage from Matthew 19:26:

But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

Try to answer the following question as a group:

- How does this passage from Matthew land on you as you think about Anita’s work with her village in Malawi?

The discussion leader may close with a short prayer:

*Loving God, give us courage to talk to our neighbors about how to live. Give us courage to make our families and communities more just. Help us to learn from the example of the teachers you have given us. Amen.*
Introduction

Read aloud the following prompt:

In an earlier section of the film, we learned that climate change has affected farmers in Anita’s village of Malawi. A severe drought has affected every aspect of farming. Women have to dig in the river bed to get water. Many villagers are concerned that if the drought becomes more serious, they will not be able to survive.

In the first part of the film, Anita resolved to visit America to talk to American farmers about climate change. As a Christian, she is dedicated to the practice of talking to her neighbors about their behavior. She has heard that America is the only nation that can stop climate change, but that America will not stop climate change because many Americans do not believe that climate change is real.

In the next part of the film, we will see Anita meeting with farmers whose experience of climate change is very different from that of her family. In America, Anita meets with farmers who have few experiences of drought. Many of them believe that changing weather conditions are due to a temporary disturbance rather than a long-term change of climate.

Watch the second twenty minutes of the film.

Discussion Topic 1: Two Worlds

Try answering the following questions as a group:

- How is the experience of the American farmers different from Anita’s experience?
- Why do villagers in Malawi believe in climate change?
- What evidence do they have of climate change?
- Why has climate change affected the experience of American farmers so little, by comparison?
- Why are some American farmers disinclined to believe that their community needs to take action on climate change?

Discussion Topic 2: The missionary faces a hostile audience

Anita’s work is the work of a missionary. She is obeying biblical advice to talk to those with whom she disagrees about the matter at hand.

Read aloud this passage from Matthew 205: 44-45:
44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

Try answering the following questions as a group:

- What does Anita ask of the farmers she visits? Is she asking them to change?
- How does Anita respond when the farmers disagree with her?
- How is Anita setting an example for other Christians? What aspects of her way of being might you or your community want to learn from?

Discussion Topic 3: The Kind of World God Wants

Read aloud the following prompt:

The number of people who are food insecure in the United States is 50 million, over one in seven Americans. Globally, the figure is 2.37 billion, around one third of all humans. While the number of hungry people climbs around the world, the total amount of food available per person is also set to rise from 2,789 calories per person per day in 2000 to 3,130 calories per person per day by 2050. Poverty prevents people from accessing this abundance. In the US, large farms produce an abundance of soy and corn. The soy is used for animal feed. The main use of US corn is not food, but ethanol. Soy and corn are staples for peasant families throughout the world.

Try answering the following questions as a group:

- What would a loving response look like to a world where climate change is causing increased drought and famine?

Read aloud from 2 Timothy 1:7:

For God gave us a spirit not of fear but of power and love and self-control.

Ask:

What might a loving action look like that one could do right now, or in the next week? What could an entire denomination do to respond, if it had five years?

The discussion leader may close with a short prayer.

Creator God, give us courage to consider facts that are challenging. Give us courage to build the world that you want. Help us to see the gifts that you have given us in the form of holy witness.
The Ants and the Grasshopper Study Guide

SESSION 3: Race and Hunger

Begin with a short reprise of what we’ve seen in the previous lessons. In the first week, we learned about how farming in Malawi has changed because of droughts that resulted from climate change. We saw Anita visit three white farmers across the Midwest, consulting with them about how they understand climate change. Anita has carried with her questions about climate change.

Introduction: The Messenger

Read aloud the following prompt:

One way to think about the conversation between Anita and the Americans she visits is that she’s carrying a warning about the realities of climate change, motivated to do so by biblical injunctions to converse and listen to fellow-Christians.

The Bible is filled with accounts of people who were given warnings about famine, drought, and flood. Sometimes those individuals change their mind and listen to God’s messengers. Other times, those who received God’s messengers ignored them.

In fact, in the Bible, most of the messengers sent by God were ignored. The only messengers who carried warnings that were heeded were Jonah – who warned Nineveh of its destruction – and Joseph – who was ignored by his own brothers, but who helped Egypt to avoid catastrophe because Pharoah was able to listen.

Read aloud the following passage.

Genesis 41: 28 - 31 (Joseph interpreting the Pharaoh's dream)
It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the land. The plenty will no longer be known in the land because of the famine that will follow, for it will be very grievous.

Try to answer the following questions as a group:

- How do you hear the story of Joseph in relationship to the story about climate change that we’ve seen so far?
- Do you think God is sending messages to anyone?
- Who is supposed to get the message?
- What message is God sending?
  - [if a prompt is needed, it could be helpful to ask the audience: Do you think the people of Malawi are being told to repent by God? Is that why they’re suffering a drought? In many congregations, the audience will have the confidence to answer ‘no’ – climate change is a global phenomenon; Malawi is just one of the first]
places to suffer climate change. The Bible tells us that the rain falls on the just and unjust alike; Malawi is not suffering climate change because Malawians are sinful]

*Transition*

Read aloud the following transition:

In the next section of the film, we’ll watch Anita visit three more farmers. These farmers are people of color. They work in Oakland, California; Detroit, Michigan, and North Carolina, on farms that are much smaller than the farms in the second part of the film.

One thing to keep in mind as you watch is that these farms serve people who are much more in need than the relatively solvent, large-scale American farms we saw in the second part of this film.

*Discussion Topic 1: Race and Hunger*

Read aloud the following prompt:

In America today, your chance of being hungry depends on the color of your skin. In the United States, one in five African American families are food insecure, over twice the rate of white families.

African Americans once had access to land. At the end of the 1800s, 14 million acres of land was farmed by African Americans. By the year 2000, 90% of that land had been lost. Today, farm operators are 96.3% white. We have only recently learned that the loss of farmland by African Americans was due to corruption at the U.S. Department of Agriculture, where agricultural subsidies legislated by Congress were systematically denied to African-American farmers on the basis of personal racism, in defiance of the law. Because black farmers lacked subsidies, many of them went out of business and lost their land.

The loss of African American food security is consistent with other stories about how African Americans were denied the privileges associated with being white. In the twentieth century, white communities kept African-Americans from equal education, securing high-earning jobs even when they got an education or taking out mortgages even when they had the money to do so. Even where those barriers have been removed today, the consequences of those policies are still with us. For every dollar in wealth a white family has, an African American family has 10 cents.

[Watch the last twenty minutes of the film now]

Try answering the following questions as a group:
This week, we met other people in the United States, including farmers of color in Detroit, Oakland, and North Carolina. Many of them share Anita’s perception that rich and powerful individuals in America have ignored climate change and created systematic hunger. We learned that many African-American communities in the United States are already taking steps to provide healthy food for their own people. What were the farmers of color in the film afraid of, in terms of climate change?

- [if a prompt is needed, you might point out that the African-American farmers were asking Anita lots of questions about how small farmers like them survived climate change in Malawi. Several of them expressed that they expected that black communities would suffer the negative consequences of climate change before white communities do. This is reasonable, considering that in other crises— for example eviction or Covid— minority communities have suffered more than others. As we pointed out before, black families also already have significant troubles with food security.]

What do farmers of color have to offer, in terms of adjustment to the climate, according to what you saw in the film?

- [if a prompt is needed, you might recall the scenes of seed-sharing, the discussions of how farmers in the community feed the community, and discussions of how the farmers of Detroit and Oakland are asking questions about how poor communities can supply their own food and electrical power]

How is the situation of African American farmers in the U.S. different from that of white farmers? To what degree is that informed by race?

- [some discussants have pointed out that the farmers of color were working farms that were significantly smaller in terms of land and investment. If a prompt is needed, you might re-read the passage about African-American food insecurity and land loss above]

What does the United States owe to communities abroad in relation to climate change? Is this a Christian issue?

- [It may be useful to point out that the U.S. and Europe have historically been responsible for the vast majority of emissions currently in the atmosphere. U.S. and European interests have also benefitted disproportionately from the natural resources and labor of other nations over the past 200 years. Consider drawing attention to the infographic below.]

Discussion Topic 2: America’s Work in the World

Read aloud the following prompt:

After visiting American farmers, Anita goes to Congress where she is unable to gain an audience with most representatives, but finally meets with Oregon Senator Jeff Merkley (Dem), who would go on to become one of the authors of the Green New Deal.

One way to think about a Christian response to Anita’s message is to understand why Anita has a message for the U.S. in particular – and why it is important to her to get through to U.S. congressmen.

Try to answer the following questions as a group:

- Why is American politics so important to Anita and her community in Malawi?
- [if a prompt is needed: Remember that in the first part of this documentary, we learned that Anita’s village in Malawi was suffering from a severe drought]
related to climate change. Her community of farmers, growing tiny plots of corn and squash, create no fossil fuel emissions. Even in Malawi, many people understand that climate change has been caused by nations that use fossil fuels to their own benefit. Only nations that emit carbon and influence other nations can reverse climate change.]

- Why can’t farmers from Malawi pursue policies to contain carbon emissions via African politics? Why do American politicians matter more, in this sense?

Discussion Topic 3: A Change of Heart

Read aloud the following prompt:

One of the most powerful parts of this film is the portrait of a change of heart that we get for several of the characters in the film. In America today, we often tell stories about how we live in a world of echo chambers – and how bothering to talk about divisive issues (like climate change) can cause families or friends to stop speaking to each other, maybe forever. But in this film, we get a portrait of what it’s like to prayerfully meet and listen with people who disagree. And we also get the opportunity to see, two years later, the consequences that such meetings have had on individuals.

Try to answer the following questions as a group:

- Who changed their mind over the course of the film? Who didn’t change?
  - [if a prompt is needed, you might mention some of the following characters: Winston, the Malawian farmer who let his wife be his maid, but who later is seen shucking corn while talking to his daughter about her education; James, the farmer’s hand turned chicken farmer who repented ‘laughing at you when I should have been crying with you’ with regards to climate change; and the family who moved because of flooding, but who continued to think of climate change as an issue remote from their life.]

Read the following question:

- To what degree are these cases of a change of heart something that resonates with the Christian message? For inspiration, consider this passage from Philippians 2:1-4:
  If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.  

The discussion leader may close with a short prayer:

God, you have told us that you want justice to roll down like waters and righteousness like a flowing stream.
Even in this time of hunger, drought, and terrifying change, dear Lord, you have scattered the Earth with your witnesses. You have given us farmers who are feeding the hungry and courageous women who are organizing their village. You have given us prophets who have spoken truth to power. Help us to join in full accord, in one mind, with the witnesses who are speaking to us about climate change and the response it requires of us.

Help me and my family, dear God, to hear what you are saying to us. Open our hearts and help us too to become shepherds who feed the hungry.
Discussion 1: Learning from Outsiders

In our previous discussions, we’ve underscored how the prophets sent by God are often outsiders, like Joseph and Jonah, who come from a different place. It can be very difficult, in the biblical stories, for people to hear what these outsiders are saying, and yet their counsel contains crucial information about survival.

Try to answer the following questions as a group:

- In the film, we learned about the resourcefulness of poor people in Africa and in the U.S. We learned that small farmers are feeding the poor by themselves. They are teaching each other new farming strategies so that they can survive drought. We learned about farmers in Oakland, Detroit, and North Carolina who are teaching each other to combat food insecurity in their neighborhoods. Philippians 2 advises us, “Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves.” What would it mean to partner with communities of poor people confronting food insecurity in “humility”?

Discussion 2: The Church’s Missionary Work in a Time of Climate Change

Much of the missionary work performed in the U.S. – building housing, delivering food, serving in soup kitchens – has little to do with climate change. Yet climate change is affecting the condition of communities in many places in the developing world every day – making storms worse, pulling down housing, and ruining agriculture.

- Consider the range of activities that your church engages in to care for the poor. Answers might include: a soup kitchen, a homeless shelter, or missions to foreign countries to teach people to read and to build shelters. Can you list some of the ones your members have worked on?
- Many of the institutions by which people in the church care for the world were invented a hundred years ago – before anyone knew that climate change was real. Climate change has already changed the circumstances of many poor people around the world. Do the institutions of the church need to change today to meet those people where they are?
- What could an individual do that would constitute a loving response to people suffering from increased drought and displacement? What could a family do? A profession? A youth group? A church? A nation? A denomination?
  - [If a prompt is needed, remind the group that what an individual can do is different than what a family can do; a congregation can do more than a family;]
an entire denomination can do more still; a professional organization of doctors or engineers can do more than a family; and a nation can do more than even a denomination, because nations have access to financial power and political policies. Ask them what kind of action is appropriate at each level.

- Talking to a neighbor and then to the group, try to make your answer to what kind of missionary work you are called to do more concrete. Is there something you could do as an individual to encourage a kind of missionary work that would matter to climate-affected communities? Is there something your family could do? If your profession took Anita’s plight seriously, might some members of your profession do anything differently than they do now? What about your church – what would an effective response look like from your congregation? What if your denomination worked together as a whole?

Discussion 3: Hearing What God is Saying

- Ask the members of the class to read over the quotations of biblical passages that might relate to climate change on the handout. Ask them to read aloud anything that pops out to them. What do you think God’s message is for us regarding climate change?

If discussion goes well, you may simply facilitate what the group says. However, if more prompts are needed, try the following.

Read aloud this passage from Isaiah 24:1-25:21:

"Behold, the Lord will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants. And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The earth shall be utterly empty and utterly plundered; for the Lord has spoken this word. The earth mourns and withers; the world languishes and withers; the highest people of the earth languish. The earth lies defiled under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. ..."

Try answering the following questions as a group:

- Isaiah talks about a time when the earth becomes desolate for poor and rich alike. How does this describe the future predicted by climate change?
- Isaiah blames this desolation of the earth on the “transgression” of laws and “breaking” of an “everlasting covenant.” What do you think Isaiah is talking about? Does that apply to the experience of climate change? What is the covenant that has been broken?

Read aloud this passage from Jeremiah 44:1-30:
“Thus says the Lord of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them, because of the evil that they committed, provoking me to anger, in that they went to make offerings and serve other gods that they knew not, neither they, nor you, nor your fathers. Yet I persistently sent to you all my servants the prophets, saying, ‘Oh, do not do this abomination that I hate!’ But they did not listen or incline their ear, to turn from their evil and make no offerings to other gods. ...
Much of the world is 30 Fahrenheit hotter than pre-industrial times. That means more uncertainty in the weather, and more extremes of drought, flood, pests, and wildfire. The parts of the world most vulnerable to these extremes are also the poorest.

Study Guide to *The Ants and the Grasshopper*
Handout for Session 1

1. **Matthew 18:15-17:** If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

2. **Matthew 20:44-45:** 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

3. **Psalm 126, 4-8:** Restore our fortunes, O Lord, like the watercourses in the Negeb.
   a. May those who sow in tears reap with shouts of joy. Those who go out weeping,
   b. bearing the seed for sowing, shall come home with shouts of joy,
   c. carrying their sheaves.

4. **Matthew 19:26:** But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

5. *Loving God, give us courage to talk with our neighbors, earnestly listening to your guidance about how to live. Give us courage to make our families and communities more just. Help us to learn from the example of the teachers you have given us. Amen.*
1. *The number of people who are food insecure in the United States is 50 million*, over one in seven Americans. Globally, the figure is 2.37 billion, around *one third of all humans*. While the number of hungry people climbs around the world, the total amount of food available per person is also set to rise from 2,789 calories per person per day in 2000 to 3,130 calories per person per day by 2050. *Poverty prevents people from accessing this abundance.* In the US, large farms produce an abundance of soy and corn. The soy is used for animal feed. The main use of US corn is not food, but ethanol. Soy and corn are staples for peasant families throughout the world.

2. *Proverbs 12:15:* The Way of a fool is right in his own eyes, but a wise man listens to advice.

3. *Philippians 2:3-4:* Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

4. *2 Timothy 1:7:* For God gave us a spirit not of fear but of power and love and self-control.

5. *Creator God, give us courage to consider facts that are challenging. Give us courage to build the world that you want. Help us to see the gifts that you have given us in the form of holy witness.*
Cumulative historical greenhouse gas emissions

23 rich, developed countries

United States
Germany
France

More than 150 others

China
India
Ukr.

Iran
Saudi Arabia
Turkey

South Africa

Ir. Africa

Indo.

Brazil

Arg.

Nadja Popovich and Brad Plumer, “Who Has the Most Historical Responsibility for Climate Change?,” *New York Times* (Nov. 12, 2021),
1. **Genesis 41: 28 - 31** (Joseph interpreting the Pharoah's dream)
   It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the land. The plenty will no longer be known in the land because of the famine that will follow, for it will be very grievous.

2. **In the United States, one in five African American families are food insecure, over twice the rate of white families.** For every dollar in wealth a white family has, an African American family has 10 cents. At the end of the 1800s, 14 million acres of land was farmed by African Americans. By the year 2000, 90% of that land had been lost. Today, farm operators are 96.3% white.

3. **Revelation 18:7-8:**
   As she glorified herself and lived luxuriously, so give her a like measure of torment and grief. Since in her heart she says, 'I rule as a queen; I am no widow, and I will never see grief,' therefore her plagues will come in a single day -- pestilence and mourning and famine -- and she will be burned with fire; for mighty is the Lord God who judges her.

4. **Philippians 2:1-4:**
   If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.

5. **God, you have told us that you want justice to roll down like waters and righteousness like a flowing stream.**
   Even in this time of hunger, drought, and terrifying change, dear Lord, you have scattered the Earth with your witnesses. You have given us farmers who are feeding the hungry and courageous women who are organizing their village. You have given us prophets who have spoken truth to power. Help us to join in full accord, in one mind, with the witnesses who are speaking to us about climate change and the response it requires of us.

   Help me and my family, dear God, to hear what you are saying to us. Open our hearts and help us too to become shepherds who feed the hungry.
1. **Leviticus 26: 18-22:** And if in spite of this you will not obey me, I will continue to punish you sevenfold for your sins. I will break your proud glory and I will make your sky like iron and your earth like copper. Your strength shall be spent to no purpose: your land shall not yield its produce, and the trees of the land shall not yield their fruit.

2. **Psalm 24: 1-2:** The earth is the Lord’s and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers.

3. **Zechariah 11:16-17:** For I am now raising up in the land a shepherd who does not care for the perishing, or seek the wandering, or heal the maimed, or nourish the healthy, but devours the flesh of the fat ones, tearing off even their hoofs. Oh, my worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! Let his arm be completely withered, his right eye utterly blinded!

4. **Isaiah 24:1-25:21:** Behold, the Lord will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants. And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The earth shall be utterly empty and utterly plundered; for the Lord has spoken this word. The earth mourns and withers; the world languishes and withers; the highest people of the earth languish. The earth lies defiled under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. ...

5. **Jeremiah 2:7:** And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in, you defiled my land and made my heritage an abomination.

6. **Jeremiah 44:1-30:** [...] “Thus says the Lord of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them, because of the evil that they committed, provoking me to anger, in that they went to make offerings and serve other gods that they knew not, neither they, nor you, nor your fathers. Yet I persistently sent to you all my servants the prophets, saying, ‘Oh, do not do this abomination that I hate!’ But they did not listen or incline their ear, to turn from their evil and make no offerings to other gods. ...

7. **Matthew 205: 44-45:** 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

8. **2 Timothy 1:7:** For God gave us a spirit not of fear but of power and love and self-control.