

**Attachments for Bicameral Task Force Letter, Submitted 2/20/2013**

**1. *Washington Jewish Week***

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**Getting Jews on the climate bus**

**by Rabbi Steve Gutow and Sybil Sanchez**

Last year, together with other leaders in the Jewish community, we stated unreservedly that something must be done; that "enlightened stewardship is not only a religious and moral imperative, it is necessary for our survival." That holds true here at home as well as abroad.

Those that have done the least to cause the problem of climate change seem to be affected by it the most. According to the NAACP, heat-related deaths among African Americans occur at a 150-200 percent greater rate than for non-Hispanic whites. Globally a quarter of all people lack access to electricity.

Climate change is a civil rights issue. Some Jews gathered with others this year on Martin Luther King, Jr. Day to deliver this message, and many more are gathering in the nation's largest climate rally on Feb. 17 to say it again. As Jews with a long history of advocating civil rights and security, we have a clear stake in this fight. Knowing the severe consequences of our reliance on fossil fuels politically, socially, and geopolitically, we refuse to sit idly by.

Yet, precisely because we take this so seriously, knowing how to act is challenging, and there are differing opinions within our community about energy and climate change policy. Mirroring tensions in the broader energy and environmental policy communities, we question how to approach energy security. Can we reduce our dependence on foreign oil and protect the environment simultaneously and if so, how?

This question is particularly salient as the upcoming rally focuses on the Keystone XL pipeline, an issue rife with such questions. Accessing Canada's vast supply of tar sands - oil saturated in the earth like water in a sponge - promises to lessen reliance on oil from regimes hostile to both the United States and Israel. Yet tar sands oil is dirtier than standard crude oil and requires more energy to extract and transport. Building a transcontinental pipeline to carry it from Alberta across America would increase our reliance on fossil fuels and further increase the noxious greenhouse gas emissions that cause climate change. Can the pipeline be constructed safely? Do the benefits outweigh the risks?

As with other complex issues, while the community does not speak in one voice on this issue, we also do not allow complexity to inhibit us from weighing in. We are seeking answers while recognizing that there is no ideologically pure answer. Five years ago, the Coalition on the Environment and Jewish Life (COEJL) led 10 Jewish communal organizations to endorse priorities for climate change and energy policy. In so doing, groups like the Jewish Council for Public Affairs and the Religious Action Center of the Union for Reform Judaism both prioritized domestic energy security and stated that we do not

support reliance on liquid coal or tar sands for energy.

More recently, some colleague organizations have spoken out on the pipeline itself. The American Jewish Committee (AJC) has urged the U.S. government to proceed with building the pipeline, calling it, "a crucial step in strengthening U.S. energy security." The Shalom Center opposed its development, stating that tar sands oil is "among the most dangerous of the planet-heating forms of carbon."

However we think we should get there, one thing is obvious. We need to actively engage on multiple fronts and take an integrated approach to energy security and the environment. On Feb. 17, tens of thousands of people will convene at the National Mall in the largest climate change rally in American history. As Jews, we must take action to end our reliance on petroleum from regimes that are hostile to the United States and Israel, while also protecting our environment and stopping the climate crisis before it is too late.

We may not always find obvious solutions to these problems but our tradition tells us that we need to start somewhere. As stated in Pirkei Avot, a Jewish wisdom collection, "Rabbi Tarfon taught, 'It is not your responsibility to finish the work, but you are not free to desist from it either' " (2:21). Even if we disagree on how to get there, we know where we want to go and that we need to get there together. It's time for all Jews to get on the climate bus.

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## 2. COEJL's Working Principles on Current Energy Challenges

April, 2012

The Coalition on the Environment and Jewish Life (COEJL) believes that effective environmental action comes from building support across a wide array of Jewish viewpoints. Therefore, it is necessary to have informed discussions about the risks and advantages of different energy sources and environmental actions. To aid in this endeavor, we have created this new page, dedicated to educating Jews about the challenges of energy policy today and sharing diverse perspectives on the most pressing energy issues facing the Jewish community.

COEJL was formed in 1992 to address humanity's looming environmental crises. These crises are a result of our reliance on fossil fuels for energy. This page discusses new, emerging, and somewhat controversial types of energy. In discussing these types of energy, we reflect on the diverse priorities within the Jewish community while taking into consideration past environmental principles that we have committed to. We take direction from a couple of key sources: the Jewish Community Priorities for Climate and Energy Policy of 2008 and the Jewish Council for Public Affairs and COEJL shared environmental platform.

Here is a list of some of the most important principles we've identified when thinking about today's energy challenges:

- **Taking Aggressive Climate Action:** Jewish tradition teaches us to protect the Earth for future generations (Midrash Kohelet Rabbah, 1 on Ecclesiastes 7:13). Anthropogenic global climate change puts the very existence of these future generations at risk. The current emissions pathway predicts dire consequences for civilization as we know it. The world is currently on track for a 6 degree Celsius temperature rise. Without immediate action, limiting anthropogenic global climate change to the stated goal of 2 degree Celsius is all but impossible. To forestall the climate crisis, we advocate aggressive, immediate reductions in greenhouse gas emissions.
- **Promote Domestic Energy Security:** The world's reliance on Middle Eastern oil presents a profound threat to Western values and the state of Israel. Oil wealth operates hand in hand with extremism and anti-Semitism. As Jews, we must lessen the West's reliance on Middle Eastern oil imports. We believe that this requires safe and responsible development of North American energy resources as well as transitioning our economy away from fossil fuels.
- **Environmental Justice:** All people have the right to live, work, study, and play in environments free of dangerous air, water, or land pollution.
- **Citizens' Right to Know:** Government and industry have an obligation to inform the public of known and suspected dangers to their health from industrial and governmental facilities and from food, water, air, household supplies, and other consumer products.
- **Address the needs of the poor:** The Jewish tradition is founded on the principles of justice. The Torah teaches of the importance of pursuing justice (Deuteronomy 16:20) and includes a detailed program to ensure the equitable distribution of resources (Exodus 22:24-26; Leviticus

25:36-37; Deuteronomy 23:20-1, 24:6, 10-13, 17). Climate change and climate change mitigation policies lay a disproportionate burden on most vulnerable people and nations. Any policies must ensure that the poorest and most vulnerable are protected.

- **Obligation to Avoid Unnecessary Waste:** The Jewish law, known as '*bal tashchit*' prohibits wasteful consumption. It literally means 'you shall not waste.' We are taught that, even in times of war, one is not to destroy the trees of our enemies. (Deuteronomy 20:19-20) Because the Earth belongs to God, consuming in a wasteful manner damages Creation and violates our mandate to use Creation only for our legitimate need. Because of this prohibition, COEJL and its partners support policies that encourage energy conservation in our homes, communities, and government institutions.
- **Stewardship:** Environmental crises test our adherence to Jewish principles of stewardship, as commanded in Genesis, and our commitment to *tikkun olam* (the repairing of the world). Stewardship challenges us to think of our personal decisions in a global context.
- **Pragmatic Flexibility:** Insufficient energy and environmental policies are better than the absence of policies. We support policies that help us achieve the aforementioned goals, with the knowledge that at the beginning, no single policy is likely to be sufficient. We advocate periodic revisions of environmental legislation, but know that any legislation, which seriously faces the environmental crises of our time, demands our support.
- **Moral Leadership:** As environmental issues are matters of morality and ethical responsibility, faith communities must provide leadership in this field. Continuing to burn fossil fuels is a profound abdication of moral responsibility to the generations that will follow. Faith communities have an obligation to frame environmental and energy issues through this lens. The lack of governmental action on climate change has created a leadership void that faith communities can and must fill. COEJL and its Jewish and interfaith partners are seeking to respond to the moral challenge of climate change. In particular, COEJL's Jewish Energy Covenant Campaign pushes its signers to reduce their carbon emissions fourteen percent by 2014, providing a framework for responding to climate change on the communal and organizational level.

As we seek to apply these principles and support others in doing so as well, we are providing background information on several controversial energy issues. In each case, we present the arguments for and against the issue and highlight our concerns and priorities in order to provide context for continued communal discussion on energy. Stay tuned to this site as we add information on key issues, including the Keystone XL pipeline, which would transport the oil sands of Alberta through a pipeline that would cross the continental U.S., bringing this oil to the Gulf of Mexico; and, horizontal hydraulic fracturing, a widespread and controversial technique for recovering natural gas from deep within the earth.

### **3. Jewish Community Priorities for Climate and Energy Policy 2008**

The organized Jewish community is united in its belief that climate change is occurring and in its deep concern that the quality of life and the earth we inhabit are in danger. We affirm our responsibility to address this planetary crisis in our personal and communal lives by supporting appropriate legislation. To this end, The Coalition for the Environment and Jewish Life (“COEJL”) adopts the following climate and energy policy priorities. These priorities represent a working consensus of the organized Jewish community and have been endorsed by B’nai B’rith International; Central Conference of American Rabbis; Hadassah, the Women’s Zionist Organization of America, Inc.; Jewish Council for Public Affairs; the Jewish Reconstructionist Federation; Jewish War Veterans; National Council of Jewish Women; The Rabbinical Assembly; The Union for Reform Judaism; Women’s League for Conservative Judaism; and Women of Reform Judaism.<sup>1</sup>

#### **Promote Domestic Energy Security**

According to the US Department of Energy, the United States imported nearly 170-million barrels of oil from OPEC nations in April 2008. With oil selling at record highs, this dependence facilitated an \$18 billion transfer of wealth from American consumers to a cartel that includes some of the most dangerous regimes in the world. This importation undermines national security. The Jewish community strongly supports specific domestic policies that reduce our dependence on foreign oil. Such policies include measures to increase fuel economy and encourage use of alternative energy sources, such as solar and wind energy (either through tax incentives or by mandating additional production from renewable electricity). In particular, the Jewish community supports a Renewable Electricity Standard requiring that at least 15% of our domestic electricity production come from renewable sources by 2020. Such a standard would help develop a distributed energy infrastructure to simultaneously reduce US dependence on foreign oil and protect the existing electricity transport infrastructure from attack. Israel has shown tremendous leadership in the area of renewable energy development. The Jewish community supports policies that facilitate collaboration between the United States and Israel in the government, nonprofit, and academic sectors for the mutual benefit of both nations. The Jewish community also supports the continued exploration and investment in biofuels, with appropriate global warming performance standards.

While the Jewish community supports domestic energy security, it should not be achieved at the expense of the environment. Consequently, the Jewish community supports policies that take the environmental impact into consideration. In particular, the Jewish community does not support drilling in the Arctic National Wildlife Refuge or reliance on liquid coal or tar sands.

#### **Need for Aggressive Action**

Our tradition teaches that Adam and Eve were asked “to till and to tend” the Garden of Eden. (Genesis 2:15). We believe humans remain a partner in Creation. We fulfill this mandate by practicing “Tikkun Olam,” literally, repairing the world. Climate change threatens to irreparably alter the Earth. Carbon dioxide concentrations are higher than they have been in more than half-a-million years. Since the advent of the industrial revolution, carbon dioxide levels have risen 30

percent. At the same time, global temperature has increased by more than 1 degree Fahrenheit in the last century. These changes are expected to result in more forest fires, severe floods, soil erosion, droughts, sea-level rise, an increased frequency of severe storms, and pest and pathogen outbreaks. The Jewish community supports aggressive climate change legislation to reduce these impacts. Such legislation should aim to reduce carbon concentrations by 80% by 2050, with significant interim reductions.

### Support for Short-Term Emission Reductions

Jewish tradition teaches us to protect the Earth for future generations. (Midrash Kohelet Rabbah, 1 on Ecclesiastes 7:13). The Intergovernmental Panel on Climate Change reports that past and future anthropogenic carbon dioxide emissions will continue to contribute to warming and sea-level rise for more than a millennium. Consequently, any delay in adopting federal climate change legislation will have repercussions for future generations. Moreover, the cost of needed reductions will increase exponentially absent immediate action. To prevent and respond to these intergenerational impacts, the Jewish community supports policies that require short-term emissions reductions in accordance with the recommendations of the Intergovernmental Panel on Climate Change. Such reductions should reduce carbon emissions by 25-40% by the year 2020.

### Prudence Is Paramount

Jewish tradition recognizes the virtue of prudence. We are taught that the builder of a house must place a fence around its roof to prevent someone from falling off of it. (Deuteronomy 22:8) Thus, we are instructed to remove a possible danger that could cause fatal harm to another – even where the danger is not imminent or certain. Likewise, the Jewish community believes we must take measures to address global warming absent perfect information. While the precise threats climate change presents to human life are not certain, we recognize that climate change places human life and all creation at risk. Therefore, the Jewish community supports policies that proactively address climate change by reducing emissions to avoid its potentially catastrophic effects. This means supporting legislation that prevents global temperature from exceeding 2 degrees Celsius by limiting concentrations of heat-trapping gases in accordance with scientific principles. Failure to act in the near term will create undue expense in the future by increasing the eventual cost of reductions.

### Need for U.S. Leadership

Our tradition teaches: “It is not incumbent upon you to finish the task. Yet, you are not free to desist from it.” (Pirkei Avot 2:16) While a global response to climate change is necessary, failure to secure an international commitment does not absolve the United States from taking critical first steps. Strong and decisive leadership will set an important model for other nations. America is committed to democracy, human rights, and the rule of law – regardless of the actions of other nations. The same principles must guide our response to climate change. Accordingly, the United States need not wait for China, India and other nations to join an international agreement before taking action. Rather, the United States should lead by example and create technologies to facilitate the global transition to a low-carbon economy. US leadership is particularly appropriate because the United States produces a disproportionate share of global emissions; while the United States constitutes 5% of the world’s population, it emits 25% of its greenhouse gases. At the same time, China, India and

other developing nations should be urged to reduce emissions as fast as possible, because US efforts to address climate change will be ineffective without global participation.

### Addressing the Needs of the Poor

Jewish tradition is founded on the principles of justice. The Torah teaches of the importance of pursuing justice (Deuteronomy 16:20) and includes a detailed program to ensure the equitable distribution of resources (Exodus 22:24-26; Leviticus 25:36-37; Deuteronomy 23:20-1, 24:6,10-13,17). Both climate change itself and policies taken to address it present a disproportionate burden on the poor. Domestically, rising energy and gas prices will unduly burden those with inelastic incomes. Vulnerable nations will have the least capacity to cope with the devastating impacts of extreme weather events, rise in sea level, drought, disruption of water and food supplies, impacts on health, and the destruction of natural resources. The Jewish commitment to justice demands that we support policies that address these inequities both in the United States and abroad. Domestically, federal policy should provide financial assistance to vulnerable populations (for increased heating and cooling costs, weatherization, and the purchase of energy-efficient appliances) and support employment training and opportunities in an emerging “green” economy. Internationally, the United States should provide funds to help vulnerable populations adapt to climate change. The United States should also look to transfer appropriate technology (e.g., drought-resistant crops, renewable energy technologies) and resources to mitigate and avoid the effects of climate change abroad.

### Obligation to Avoid Unnecessary Waste

Jewish law prohibits wasteful consumption. We are taught that, even in times of war, one is not to destroy the trees of our enemies. (Deuteronomy 20:19-20) Because the Earth belongs to God, consuming in a wasteful manner damages Creation and violates our mandate to use Creation only for our legitimate need. Because of this prohibition, the Jewish community supports policies that encourage energy conservation in our homes, communities, and government institutions. Such policies include incentives to develop efficient technologies, tax credits to encourage the purchase of such technologies, energy standards for new buildings and appliances, heightened fuel economy standards, and provisions for public transit. While tax incentives and credits help reduce the cost of converting to renewable electricity, the Jewish community also embraces a Renewable Electricity Standard (“RES”) to expedite the transition to a green economy. Such a mandate would require that at least 15% of our domestic electricity production be from renewable sources by 2020.

### Market Mechanisms Are Desirable

The Jewish community believes that a balance between regulatory and market approaches is achievable and desirable. By establishing a firm cap on emissions, federal climate change legislation will create needed price signals to encourage emission reductions. At the same time, the regulatory flexibility associated with a cap and trade policy allows for technological innovation and emission reductions at the lowest possible cost.

## Flexibility Is Critical

Our tradition recognizes that human beings are fallible. (Proverbs 24:16). While the Jewish community believes that it is imperative that the United States takes immediate aggressive action to respond to climate change, we recognize that such measures are unlikely to be sufficient. Federal climate legislation must allow for periodic assessment and revision to accommodate emerging science and human error.

1 Endorsing organizations have made climate and energy key legislative priorities and agree in principle with the overall spirit of the document, but have not necessarily adopted each of these policy proposals as their own.



## 4. Global Warming: A Jewish Response 2000

Prepared by COEJL for the National Interfaith Training on Global Warming, September 2000.

See to it that you do not destroy my world,  
for there is no one to repair it after you.

*Midrash Ecclesiastes Rabbah 7:13*

In response to the scientific consensus that human-caused warming of Earth's atmosphere threatens to cause extreme hardship to millions of people around the world and widespread ecological disruption and species extinction:

- COEJL calls upon Congress and the Administration to move toward the creation of a clean and sustainable energy system for the US that will significantly reduce greenhouse gas emissions and diminish US reliance on imported oil.
- COEJL calls upon Jewish institutions and leaders to raise public awareness of the moral and social justice implications of climate change.
- COEJL calls upon members of the Jewish community, and all other Americans, to institute energy efficiency technologies and practices into private homes and communal facilities and to consider the environment and public health effects of economic decisions, including the purchase of vehicles and appliances and the choice of energy companies.
- COEJL calls upon the business community to provide leadership in efforts to address global warming.

### I. BACKGROUND

Since the 1970s, the organized Jewish community has unanimously and consistently supported federal policies and programs to reduce US consumption of fossil fuels. Reliance on fossil fuels compromises our national security by creating dependence upon oil-producing nations, causes and exacerbates illness for millions of our citizens, and degrades our environment. In addition to these historic reasons for supporting reduced use of fossil fuels, today the Jewish community recognizes the world-wide scientific consensus that fossil fuel emissions are significantly contributing to global warming – and that such warming poses grave risks to humankind and the environment. The vast majority of scientists and policy experts agree that if dramatic action is not taken soon, it is very likely that human well-being, global geo-political stability, and the viability of whole ecosystems will be gravely affected by global climate change in the 21st century.

Global warming is largely attributable to the burning of fossil fuels. Industrialized nations, though only one-fifth of the world's population, are responsible for approximately four-fifths of global carbon emissions. The US has the highest per capita use of energy in the world, using twice as much energy per unit of GNP as its economic equals, such as European countries and Japan. With less than 5 percent of the world's population, the US is responsible for almost 25 percent of the global carbon emissions. Developing nations, which are expected to emit the majority of global carbon emissions by 2020, are looking to the industrialized world to demonstrate its commitment to

reducing its own carbon emissions, which are dramatically higher per capita than the developing world, before making commitments to cap their own emissions. The leadership demonstrated by the United States is critical to successful efforts to reduce industrial nation and cap developing nation emissions sufficiently to stabilize the climate.

While the world's wealthy nations are most responsible for climate change, communities and nations which are poor, agriculturally marginal, and without adequate medical systems will be most severely impacted. Subsistence farmers are most vulnerable to changing rainfall patterns that may make their land infertile. Slum-dwellers in coastal areas or in floodplains are least able to relocate to avoid chronic flooding. Undeveloped areas are least able to prevent the spread of infectious disease.

The actions taken by industrialized nations to reduce carbon emissions and the choices made by developing nations regarding electricity generation and transportation in the next few years will affect generations to come. Unfortunately, little progress has been made in recent years to curb US reliance on fossil fuels and reduce US greenhouse gas emissions – which continue to rise. In 1999, the average fuel economy of all new passenger vehicles was at its lowest point since 1980, while fuel consumption was at its highest. American vehicle manufacturers lag in bringing new auto technologies to market. And US dependence on foreign oil has grown steadily.

Fortunately, there is a growing consensus among a remarkable cross-section of elected officials, scientists, businesspeople, and religious leaders that we must aggressively address global warming, and that we can do so in a manner that benefits public health, the economy, and the human spirit. Development of environmentally friendly technologies and products will create US jobs, enhance US competitiveness in the global economy, and demonstrate US leadership in the global community. Reduced use of fossil fuels will improve air quality and save lives. And mobilizing broad public participation in the historic effort to create a clean energy economy will build social solidarity and renew the human spirit.

Together, humankind has a solemn obligation to do whatever we can both to prevent harm to current and future generations and to preserve the integrity of the creation with which we have been entrusted. Not to do so when we have the technological capacity – as we do in the case of non-fossil fuel energy and transportation technologies – would be an unforgivable abdication of our responsibility. Together, the people of the world can, and must, use our God-given gifts to meet the needs of all who currently dwell on this planet without compromising the ability of future generations to meet their own needs.

## **II. PRINCIPLES FOR ACTION**

The Coalition on the Environment and Jewish Life believes that the following principles should serve as the foundation for the development of agreements and policies to address climate change:

- **Responsibilities to Future Generations.** Humankind has a solemn obligation to improve the world for future generations. Minimizing climate change requires us to learn how to live within the ecological limits of the earth so that we will not compromise the ecological or economic security of those who come after us.

- Integrity of Creation. Humankind has a solemn obligation to protect the integrity of ecological systems so that their diverse constituent species, including humans, can thrive.
- Equitable Distribution of Responsibility. Nations' responsibility for reducing greenhouse gas emissions should correlate to their contribution to the problem. The United States has built an economy highly dependent upon fossil fuel use that has affected the entire globe and must therefore reduce greenhouse gas emissions in a manner which accounts for its share of the problem.
- Protection of the Vulnerable. The requirements and implementations procedures to address climate change must protect those most vulnerable to climate change: poor people, those living in coastal areas, and those who rely on subsistence agriculture.
- Energy independence. In recent years, the US has become increasingly dependent on foreign oil supplies, with important implications for US foreign policy, economic dislocation, and trade deficits. Aggressive measures to wean the US economy from its reliance on fossil fuels will contribute substantially to a secure energy policy.

#### WE MUST TAKE ACTION TO PREVENT THE POSSIBLE HARMS OF GLOBAL WARMING

Some have said that we should not take measures to address global warming before we are certain that harm will befall humankind. There are many threats to human life that are neither certain nor imminent, and climate change falls into this category. The Bible provides some instruction for such a case. Deuteronomy 22:8 tells us that, "When you build a new house, you shall make a parapet [a fence] for your roof, so that you do not bring blood-guilt on your house if anyone should fall from it." Rabbi Moses Maimonides, perhaps the greatest Jewish sage, taught that we must take action to protect others from any object of potential danger, by which it is likely that a person could be fatally injured, including building a fence on an unprotected roof. In the Mishneh Torah, his great commentary on the Bible, he wrote that a person (not just the owner) must remove a possible danger that could cause fatal harm to another, even, in the case of the parapet, when the danger is not imminent or certain. So too with climate change. We must take action to prevent possible danger. It is simply wrong for us to live today in a manner that may well endanger future generations... We stand before choices that will affect generations to come – biblical choices, between life and death, between blessing and curse. Shall energy be a safe, clean, sustainable blessing? Or shall our consumption of energy be a curse, causing harm, and even death, to people and other creatures far into the future?

*Excerpted from testimony of Mark X. Jacobs, COEJL's executive director, to the Subcommittee on Transportation and Related Agencies, Committee on Appropriations of the House of Representatives on February 10, 2000. The testimony was in favor of allowing the Department of Transportation to study an increase in fuel economy standards.*

### III. PUBLIC POLICY PRIORITIES TO ADDRESS GLOBAL WARMING

Strong action to reduce greenhouse gas emissions is consistent with a number of long-standing public policy priorities of the organized Jewish community, including: improving air quality, increasing mass transit, development of non-polluting alternative energy sources, energy efficiency and energy conservation. COEJL urges the Congress and Administration to:

- negotiate and ratify binding international agreements, including the Kyoto Protocol, to minimize climate change by committing the US, other industrialized countries, and developing nations to reducing their current and projected emissions sufficiently to stabilize atmospheric carbon concentrations at a level that will not result in widespread human and/or ecological harm
- increase Corporate Average Fuel Economy Standards (CAFE) for all vehicles, and eliminate the loophole that enables “sport utility vehicles” from conforming to the same standards as cars
- appropriate foreign aid to developing nations to control carbon emissions
- appropriate funds and create incentives to effect the rapid adoption of clean and renewable energy sources and technologies, including solar, wind, fuel cell, and natural gas, and the phasing out of reliance on fossil fuel technologies
- adopt policies that use pricing – including the taxation of pollution – to lower demand for fossil fuels, encourage the development of non-polluting energy sources, and raise revenue for public projects, such as mass transit, that would lower carbon emissions
- create programs to help those who live in the United States whose economic security would be jeopardized by changes in energy policy, including assistance to poor people to compensate for increased expenses for electricity, fuel, and transportation and retraining and economic transition assistance for coal miners and other affected workers.

*All positions articulated in this document were developed through the Jewish Council for Public Affairs, which serves as the consensus-building body for 13 national and 122 local Jewish public affairs agencies.*

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