



Care More, Car Less Sunday Organizer's Workbook

Earth Ministry
www.earthministry.org

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Earth Ministry engages the religious community in environmental stewardship. We work in partnership with individuals and congregations to respond to this great moral challenge through education, modeling sustainable lifestyle choices, and organizing for social change through environmental advocacy.

Founded in 1992, Earth Ministry has a history of leading the way in caring for the environment from a religious perspective. We support a growing network of congregations and have a national membership. While Earth Ministry is rooted in the Christian tradition, we actively engage all religious communities on climate and energy issues through Washington Interfaith Power & Light (WA IPL). Our programs and resources are available to all.

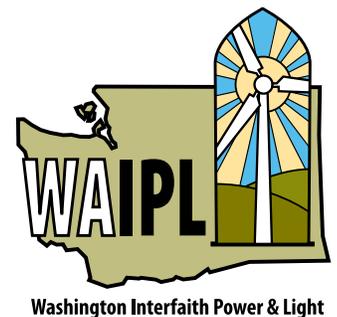
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Section 1: Faith Values and Transportation Choices

Lessons from the Earth

Over the last one hundred years the personal automobile has literally changed the face of the earth. Previous limits on trade, travel, and communication have fallen away. Over 2 million miles of American land have been covered in pavement. Large amounts of natural resources have been mined and harvested as a part of this societal shift. Although much has been accomplished by this rapid development of transportation infrastructure, there have also been large-scale negative impacts.

In the developed world, automobile lifestyles have led to wasteful use of resources. Transportation structures in the United States evolved around the personal automobile, so much of our traveling is done alone.

Passenger cars drove over two trillion miles on U.S. highways in 2005, and in 2009 the U.S. Census Bureau stated that 79.5% of the people commuting to work drove by themselves. In fact, we drive alone most of the time. This single occupancy lifestyle means we use more

gasoline and produce more polluting emissions than necessary. We share resources with the entire world, but the American automobile culture encourages us to think only of our own convenience.

Driving alone also means we are missing opportunities for connecting with each other. Washington Department of Transportation employee Tommy Howard explains the impact of our single occupancy lifestyles on daily interactions: "Think about when you cross paths with a friend on the sidewalk, or while riding the bus. You get a good hug and catch up on day-to-day happenings. You usually walk away with a closer bond, sometimes a new coffee date, and a smile. Now think about buzzing past a friend on the interstate at 60 miles per hour. You can't even wave, let alone chat."

By supporting alternatives to single occupancy driving, we can increase opportunities to engage more fully in community.



Section 1: Faith Values and Transportation Choices

Not only are we driving alone, but we're driving farther as well. In the last one hundred years, city dwellers around the country have spread into outlying areas through urban sprawl. We can travel longer distances in shorter periods of time, so more people have opted to live away from the noise and bustle of the city. Those who move away may find less expensive housing in more rural areas.

Yet suburban dwellers have also gained longer commute times and use more fossil fuels, so they end up paying more for oil and gas.

As suburbs expand, the ecosystems that lie right outside of cities have been fragmented or destroyed. Furthermore, as residents leave urban centers some neighborhoods lose important community assets such as grocery stores, depriving urban and low-income communities of basic necessities.

Different types of taxation also play a role in transportation justice. In Washington State, laws restrict the use of gas tax funds to highway development and prevent their use to fund other projects such as public transit or bicycle lanes. Washington has been successful in passing major public transit projects – however, the funding source is a sales tax. A sales tax puts a disproportionate level of tax burden on the poor, who pay as much in taxes as the wealthy but out of limited means. Our personal automobile lifestyles have unintentionally contributed to this inequality.

A car's impact is not limited to pavement. Automobile pollution affects the air we breathe and enters waterways through runoff. Chemicals from engines, maintenance products, and car washes collect in our streams, lakes, and rivers, where they poison fish and the people who eat them. Particulate matter from exhaust pollutes the air and contributes to our neighbor's asthma.



The Transportation Choices Coalition reports that in Washington State, driving accounts for almost 60% of air pollution, which contributes to the development of cardiovascular diseases. These public health concerns should be another part of our transportation considerations.

Dependency on petroleum caused by the automobile has national and global implications for social justice and peace. Violent conflict is already a deciding factor in who has access to oil. Indigenous community rights continue to be violated by oil exploration and development. If we don't know what's involved in the production of daily fuel, we make unconscious choices that don't reflect our Christian social and environmental values.

Section 1: Faith Values and Transportation Choices

Ethanol, an alternative fuel, is not the answer. Ethanol diverts corn crops to fuel, driving up the prices of grains worldwide and putting food out of reach for the poorest among us. Food shortages have already led to riots and political unrest in recent years.

According to Lester R. Brown in Plan B 4.0, "The grain required to fill an SUV's 25-gallon tank with ethanol just once will feed one person for a whole year." Is our need for fuel more important than another person's need to eat?

Finally, automobile use is a significant contributor to global climate change. The use of automobiles in the United States is a big problem. The Census Bureau reports that less than 5% of the world's population lives in the United States. However, according to the World Resource Institute, we produce over 25% of global carbon dioxide emissions. Among a handful of gases, carbon dioxide is one of the most potent players contributing to the greenhouse effect.

Global warming is right now sending species toward extinction, damaging ecosystems, and reducing human food sources around the world. According to the Intergovernmental Panel on Climate Change, an international scientific body tasked with reviewing the most recent scientific, technical, and economic information on climate disruption, the damage of climate change has is well underway and will only get worse without conscious policy and lifestyle changes in the developed world.

Climate Solutions reports that "Some of the hardest hit regions will be in the developing nations of the tropics, particularly in Africa. Since this is primarily a result of gases emitted by the rich nations; this is a global justice concern." In light of these truths and our Christian call to live justly, we need to re-examine our transportation choices.



Section 1: Faith Values and Transportation Choices



Lessons from Scripture

The Bible does not address the problem of single-occupancy vehicles, for obvious reasons. Still, we can learn from scripture regarding how we are to live. We are called to love God, love each other, care for creation, and work for justice. We are compelled to liberate the oppressed. We are commanded to observe Sabbath, for ourselves and the land. Our transportation choices can align with these practices.

Throughout scripture we come to understand God as a loving creator who cares deeply about the well-being of all creation. God is attentive to those in need, hearing the cries of the ones whom the world has forgotten or disregarded (Psalm 146:9). As people working to live in service to God, we can reflect these characteristics as well.

In Matthew 5:9 Jesus teaches, "Blessed are the peacemakers, for they will be called sons and daughters of God." In chapter 25 we are reminded that by feeding, clothing, and welcoming the least of these among us we are serving God. When we carefully examine conventional transportation habits we see that they cause many in God's kingdom to suffer

by damaging or destroying health and living environments. In light of this reality, we need to gather with our faith communities and work to bring peace and justice to all God's children through our transportation choices.

The practice of Sabbath is a foundational principle in our faith tradition that can guide us in our traveling choices. The Sabbath is about God's gift of rest and the command to extend that gift to all creation. Many travel habits burden our earth community, yet Sabbath offers practical advice on how to change our ways.

In the creation story, God worked for six days and then rested on the seventh (Genesis 2). In the Ten Commandments, this day of rest is extended to humans (Exodus 20); in Leviticus 25, this day of rest is extended to all of creation. The Sabbath laws throughout scripture continue to affirm the importance of extending respite to the land and to our non-human sisters and brothers.

Although Jesus releases God's people from slavery to the law, he emphasizes the value of mercy and compassion as the true spirit of the Sabbath. We can incorporate these teachings into our lives by making traveling choices that allow each part of God's creation to rest.

Section 1: Faith Values and Transportation Choices

Healthy transportation choices can also be explored through examining how the Bible portrays beneficial limits. Marjorie Thompson, author of *Soul Feast*, points out that in the context of our faith, limits can be life-restoring. Contrary to societal understanding, many of the limits God sets throughout the Bible are meant to bring a fuller life to the world.

In Genesis 2:17, God commands humans to refrain from eating the fruit on the tree of knowledge, so as to protect them from the consequences that would follow. In Zechariah 8:19, the limit of fasting is described as part of “joyful and glad occasions and happy festivals.”

Isaiah 58:6-14 describes sharing our food, shelter, and clothing with the poor. The prophet explains that through these limits on our individual wealth, peace and justice will be available for all. One way to base our transportation choices on faith is to examine which limits will bring fuller life to God’s people and world.

Leviticus 25 established a Sabbath tradition within a cycle of years. The Lord announces that the seventh year should be a Sabbath to the land itself (verse 4). Allowing agricultural areas to lie fallow and regenerate means that they will continue to provide in the future. Verse 24 offers a profound explanation of this important practice: “Throughout the country that you hold as a possession, you must provide for the redemption of the land.” Leviticus reminds us that by extending the gift of rest to the earth we play a role in its healing.

After seven cycles of seven years the Hebrews were instructed to celebrate Jubilee, a year “of liberty throughout the land to all its inhabitants.” In this blessed year debts were forgiven, and servants released. Therefore Sabbath was meant to be a part of the cycle of weeks, years, and lifetimes of the Hebrew people.

Forming healthy life habits requires that we have a firm sense of our true identity. For example, if we understand that our bodies are temples and dwelling places of the divine, we may think twice about consuming unhealthy substances, or speaking unkindly about someone else’s body. In the same way, forming healthy transportation habits requires that we understand our true identity in the context of God’s created world.

Genesis 2:15 describes God’s placement of humans on Earth in order “to till and keep the garden.” This is who we are made to be – stewards of God’s earth. Psalm 24 speaks directly to God’s dominion over all creation, rather than our own. God is in charge, not us. Even with the immense responsibility of overseeing the entire universe, our Lord values each individual creature.

When we examine our true identity through scripture, we see that choices about justice, community interaction, equality, and humility ought to be grounded in God’s will for our lives rather than an inflated sense of our own power over nature. As we seek to more fully align our actions with God’s work in the world, we can begin the conversation about our lives on the road.



Section 2: Organizing a *Care More, Car Less Sunday*

What is a *Care More, Car Less Sunday*?

Now that we have a clear understanding of why people of faith care about transportation choices, let's put our faith into action.

Care More, Car Less Sunday is an opportunity to experiment with sustainable modes of transportation, engage the topic as a faith community, and celebrate the ways we can protect the goodness of God's creation.

There are two primary components of this event: 1) encouraging congregants to travel to and from church in an alternative, sustainable way; and 2) inviting each congregant to complete a pledge card stating their commitments to traveling conscientiously in the future.

As participants, we ask ourselves: How do I usually travel to and from worship? What options are available to me that best reflect my Christian values? Am I willing to pledge myself to sustainable transportation choices?

Care More, Car Less Sunday's main focus is on people's modes of transportation to church, but some congregations may also choose to include a transportation theme in worship.

In this workbook, Earth Ministry provides worship aids such as relevant scripture, sermon ideas, and an optional Blessing of the Travelers in section five so you can tailor the event to your congregation's desires.

You can be as creative as you'd like as you connect this issue with the interests of your congregation.

Some ideas include the Blessing of the Travelers, a celebration before or after the worship service, a bike parade for children, an electric car show, busing together to a local attraction on a field trip, a bike repair and maintenance event, an adult education discussion, a blessing of walking or biking pictures drawn by children, and/or a time to set up long-term carpools.

Care More, Car Less Sunday is an opportunity to make transportation choices the topic of conversation not only in your church, but in your neighboring community. It takes just one Sunday to plant the seed – the experience is unique, fun, and will keep people talking for weeks to come.



Section 2: Organizing a *Care More, Car Less Sunday*

Transportation Alternatives for *Care More, Car Less Sunday*

Bike

Riding a bicycle on your own or with a group is a great way to enjoy God's creation on your way to church. Always make sure you have the proper safety gear, including a helmet, bright clothing, lights, and reflectors on your bike. If you haven't ridden in a while, take your bike out before Sunday and see how it feels. You may want to fill up the tires and have the brakes looked at before you head out for a longer ride.

It is also wise to plan out your route if you haven't traveled somewhere as a biker before. Think about how you normally get to church and consider the route's suitability for biking the next time you drive or walk that way.

For maps specific to cycling, see section six for the City of Seattle or do an online search for your city or county name and "bike map." Google Maps has a bike route option when it computes directions.

Keep in mind that not every road that works for cars works for bikes. Some cities have created bike trails and bike lanes.

Bike Tune-Up & Safety Event

Many people who are interested in biking haven't taken their bike to a shop in years. Consider inviting a local bike shop to present bike-safety information at your church. You can also see if you have any bike pros in your own church or neighborhood.

This time can be used to provide information about bike safety, gear, good resources for routes, and how to keep your bike in good repair. The event can then lead into a group bike tour of the local area or to a nearby park.



Section 2: Organizing a *Care More, Car Less* Sunday

Walk

Walking to church can offer a wonderful time for reflection or an opportunity to chat with your family or a friend. Make sure to dress appropriately and decide upon your route before you leave – choose one with sidewalks even if it adds distance to your trip. Seattle-specific walking resources are in section six. Bring a water bottle if traveling over a mile on foot.

Carpool

Setting up carpool matching is a great way to get busy congregants involved in *Care More, Car Less* Sunday. With a little bit of planning ahead, the whole thing will run smoothly. It may be helpful to display a map of where congregants live and designate an area where people can sign up a few weeks ahead of time if they are interested in participating in a carpool.

Bus

Many cities have wonderful public transportation options. Taking the bus provides an opportunity to interact with your community and see the city as a relaxed passenger. Your city should have resources that explain what route will take you to your destination. If you live in King County, you can find this information at <http://metro.kingcounty.gov>. Make sure to find out what time you'll need to catch the bus and what the fare is for each person riding. Senior citizens and children often have reduced fares.

Rollerblade, skateboard, and scooter

Take this opportunity to brush up on some of your less-conventional traveling talents. If you are traveling in a group, make sure to take a route that will allow you to travel together.





Section 2: Organizing a *Care More, Car Less* Sunday

Tips for organizing a successful *Care More, Car Less* Sunday

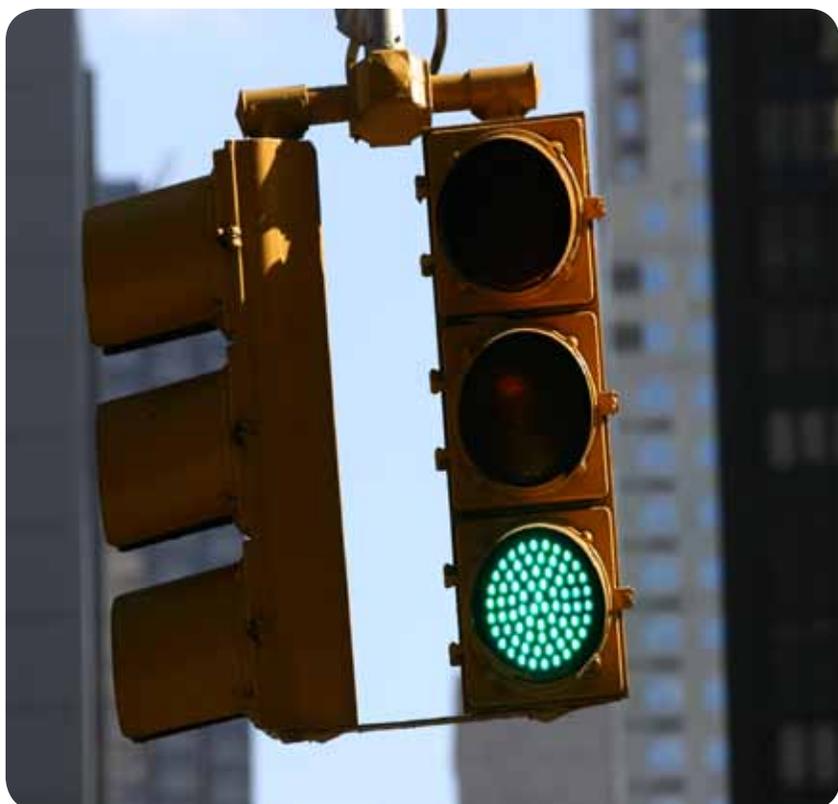
Please shape these suggested tasks and tips to fit the personality of your congregation and your own vision of *Care More, Car Less* Sunday.

Partner with others in your congregation

- To make the experience as enjoyable as possible, we suggest that you organize this event with at least two to four other people from your congregation.
- Work with the team in charge of printing weekly bulletins so as to include announcements in the weeks prior to your *Care More, Car Less* Sunday.
- Gain the support of staff and clergy. If including worship elements, work closely with your pastor and directors of adult and/or youth education.

Pick a date and plan your event

- In choosing a date, consider factors like weather, church holidays, and attendance patterns, especially if you are planning to encourage people to use forms of transportation that will expose them to the elements.
- Decide whether or not you would like to include any of the optional components (worship or fun!) to your *Care More, Car Less* experience. If so, plan ahead accordingly.
- Meet with your committee of organizers at least a month in advance to plan the key elements of *Care More, Car Less* Sunday. Depending on what your congregation wants to do, these elements can include promotion, the worship service, the offering, pledge cards, and follow-up (see corresponding sections of this workbook). After reviewing these materials, you may find it helpful to draft a basic timeline and assign specific tasks to each member of your committee.
- Your congregation may want to put part or all of the Sunday's offering toward a worthy transportation issue. For example, part of the offering could be used to purchase bus passes that could then be donated to a local organization working to equip homeless individuals for job searching.
- Contact Earth Ministry to share your plans with us! We can discuss any additional resources or support you might need.



Section 2: Organizing a *Care More, Car Less* Sunday

Prior to *Care More, Car Less* Sunday

- In your materials announcing *Care More, Car Less* Sunday, ask each individual and family within your congregation to brainstorm ahead of time ways they can come to church in a more sustainable manner.
- Provide suggestions from the transportation alternatives outlined above and from resources available in section six. With a little encouragement, people can find their own way to participate and you will get wide variety of commitments.
- Have the planning committee discuss ways to support people in their transportation choices for the day. For example, the church may want to try a carpool matching program on that Sunday.
- Encourage families to engage their children in the decision-making process regarding transportation to church and the day's events.

Promote *Care More, Car Less* Sunday

- Designate one person from your committee as a contact person who can answer questions from fellow church members. His or her name, phone number, and/or email should appear on all promotional materials.
- Starting one month before: Bring the event to your congregation's attention by posting flyers around the church and printing an announcement in your newsletter.

If your church has a website or email list, publicize there too. Include ideas for transportation alternatives from the list above and section six. Sample bulletin announcements, newsletter articles, and verbal announcements for use in worship are included in section four.

- Three weeks before: Make a short verbal announcement during Sunday service and include a short, printed announcement in the bulletin. If including worship components such



as the Blessing of the Travelers, make sure to include pertinent information to let people know what to bring with them for the blessing.

- One-Two weeks before: Give a more extensive verbal announcement during the worship service reminding congregants to carpool, bus, walk, or bike to church for *Care More, Car Less* Sunday. Continue with bulletin announcements, and consider printing the pledge card in the bulletin the week before *Care More, Car Less* Sunday so congregants have time to think about what commitments they would like to make the following week. Remind people to bring items for the Blessing of the Travelers if your church is having one.
- Depending on the size of your congregation, it might be effective to have each committee member make a few phone calls in the days leading up to the service. This doesn't have to be a phone-a-thon, but rather committee members reminding a few people they believe will want to participate.

Other promotional ideas

- Post flyers in travel locations — near the parking lots, for example, or chalked onto the sidewalk of the church (this is a great way to involve kids!).
- Have a film or story night; show a DVD, sponsor a speaker, or simply invite congregants to share stories or memories about the role that their transportation choices play in their lives.

Section 2: Organizing a *Care More, Car Less Sunday*

Ensure that *Care More, Car Less Sunday* flows smoothly

- Make sure that all church-goers receive a *Care More, Car Less Sunday* pledge card on the day of the event. Insert pledge cards in each bulletin, distribute them throughout the pews, or simply hand them out as people come in.
- Welcome people as they enter and let them know what to do with their travel offering if they brought one (if you are including a Blessing of the Travelers). You might want to bring some extra travel items for those who forgot to bring their own but who are interested in participating.
- Make sure someone is assigned to collect pledge cards during or after the service. This may occur as part of the regular offering or during the coffee hour.



Follow-up

- Assemble pledge cards and tally them to determine how your congregation is planning to make travel choices that honor God's creation.
- Send pledge cards to Earth Ministry so we can include your church's mileage data and pledge commitments with results from other churches!
- Consider announcing the results of the tallies to the rest of your congregation. Rather than identifying who has and has not pledged, celebrate the diversity of ways people are participating. Encourage them to celebrate and continue in their stewardship of the earth.
- Decide how you might keep the pledges in mind as a congregation. For example, in a month you could take some time in educational classes to reflect upon the experience of *Care More, Car Less Sunday* and the commitments people made. What did people learn? What was hard and how can the community work to support one another to make these aspects less difficult?
- Help Earth Ministry celebrate your success! Send us hard copies of any newsletter announcements, bulletins, or other materials documenting your *Care More, Car Less Sunday*. We would especially love photos of your event!



Section 3: Care More, Car Less Pledge Card

Care More, Car Less Pledge Card

One important part of *Care More, Car Less* Sunday is a personal action pledge card, which should be distributed to congregants prior to the worship service and collected afterward. The pledge card is a way for congregants to make a commitment to faith-based transportation choices.

Personal Action Pledge (Turn-in pledge card)

I normally get to church on Sunday by: _____

Number of miles round-trip to church: _____

If I drive, usual number of passengers in my vehicle: _____

My usual vehicle is a:

- small car (40 mpg fuel economy)
- average/medium car (21 mpg)
- SUV/4 wheel drive (15 mpg)

I came to worship on Care More, Car Free Sunday by:

- carpooling: _____ number of people in vehicle
- biking
- walking
- taking public transportation
- other: _____

I plan to consider future travel in ways that honor God's creation by: (check all that apply)

- continuing to make sustainable transportation choices in how I get to church
- consolidating trips when running errands
- taking the bus to work 1 day/week more than I do now
- experimenting with walking or biking for trips of less than 2 miles
- getting my bike serviced and making sure to have safety gear so that I can ride when I want to
- talking to my kids about walking, biking, and taking the bus
- learning about and joining a car-sharing program
- taking fuel efficiency and pollution standards into account when I purchase my next vehicle
- choosing the train or bus next time I am traveling long-distance
- planning my next vacation close to home
- other commitment: _____

Name: _____

Address: _____

Phone: _____ Email: _____

Congregation: _____

Section 4: Promotional Materials

Care More, Car Less Promotional Materials

This section provides materials to help you spread the word about your *Care More, Car Less* Sunday. All of the items below can be used as they are; just include the date and other important information in the blanks. You can also use this material to start thinking about your own promotional ideas. Feel free to mix and match language to best fit your congregation and what you have planned.

Newsletter/Bulletin Article/ Verbal Announcement 1

On Sunday, [date], our congregation will celebrate *Care More, Car Less* Sunday. This exciting program highlights ways in which people of faith can have the greatest beneficial impact on God's creation through transportation choices. Our efforts are part of a city-wide project coordinated by Earth Ministry to help churches reduce carbon emissions.

Care More, Car Less Sunday will inform all of us about ways that our traveling decisions can better respect our planet. Single-occupancy vehicles are major sources air and climate pollution and perpetuate the wasteful use of fossil fuels.

On *Care More, Car Less* Sunday, our goal is for everyone in the church to come to worship by carpooling, walking, biking, or taking the bus. Join in and do your part to reduce pollution and combat climate change! For more information and ideas for planning a different way to get to church, please contact [name] at [email or phone].

Newsletter/Bulletin Article/ Verbal Announcement 2

In the creation story, God worked for six days and then rested on the seventh (Genesis 2). In the Ten Commandments, this day of rest is extended to humans (Exodus 20); in Leviticus 25, this day of rest is extended to all of creation. The Sabbath laws throughout scripture continue to affirm the importance of extending respite to the land and to our non-human sisters and brothers.

[Church name] is holding *Care More, Car Less* Sunday on [date]. Please consider traveling to church that day in ways that give rest to God's creation. Walking, biking, carpooling, and taking the bus are all ways to live more lightly on the earth and also provide the opportunity to get to know your neighbors better! Contact [name] at [email or phone] to sign up to help or to get more information on alternative transportation options in our neighborhood. There is also a signup sheet in [location such as fellowship hall, narthex, church office, etc.] if you are interested in carpooling. All are welcome to participate!



Section 4: Promotional Materials



Newsletter/Bulletin Article/ Verbal Announcement 3

(to be used with a Blessing of the Travelers)

On Sunday, [date], our congregation will host *Care More, Car Less Sunday*. We'll give thanks for the diverse opportunities that we have to steward God's creation through our traveling habits. We encourage everyone to participate by coming to church in an Earth-friendly manner: by walking, biking, carpooling, or taking the bus.

Our service will also include a Blessing of the Travelers, so everyone is invited to bring a travel item (such as your bike helmet, car keys, bus pass, or walking stick) for the blessing. We'll also have the opportunity to make a personal action pledge for future faith-based transportation choices. For more information, to sign up for a carpool, or if you have questions, please contact [name] at [email or phone].

Newsletter/Bulletin Article/ Verbal Announcement 4

Throughout history Christians have been called upon to "act justly, love tenderly and to walk humbly with God" (Micah 6:8). In our interconnected world, our traveling habits are already impacting the global climate.

On [date], we will celebrate *Care More, Car Less Sunday*, which will encourage us to travel in the world more lightly. We'll learn more about God's call to examine our transportation choices through the lens of faith, providing us with opportunities to promote justice for all of God's people and the wider creation.

Put your faith into action by walking, biking, carpooling, or taking the bus to church that day! For more information on transportation options, please contact [name] at [email or phone].

Church

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Section 4: Promotional Materials

Newsletter/Bulletin Article/ Verbal Announcement 5

On [date], we'll celebrate *Care More, Car Less* Sunday. Everyone is encouraged to come to worship by walking, biking, carpooling, or taking the bus. During the service, we'll learn more about the call in scripture to be good stewards, and what we as people of faith are called to do to protect God's creation.

We'll have a [bike tune-up and ride, etc.] afterwards, so be sure to bring your bike and helmet. We'll also have pledge cards for you to fill out as you consider your future commitments to sustainable transportation.

Please contact [name] at [email or phone] to get more information about how you and your family can celebrate. If you would like to participate in a carpool on that Sunday, there is a map and signup sheet in [location such as fellowship hall, narthex, church office, etc.].

Newsletter/Bulletin Article/ Verbal Announcement 6

(to be used with a Blessing of the Travelers)

Have you ever experienced too much of a good thing? Many times setting limits can be life-giving. For example, setting limits on our transportation habits can bring peace and fuller life to our communities, ecosystems, and the whole world.

The opportunity to effect positive change is a part of each transportation choice. On [date], we will celebrate *Care More, Car Less* Sunday by coming to church in a sustainable manner: by walking, biking, carpooling, or taking the bus. We will also be given practical examples of how we, as people of faith, can reduce the environmental impact of our transportation choices.

Please bring a travel item such as running shoes or a bike helmet for a blessing during the service. You can see me or [name] to get more information about how to celebrate *Care More, Car Less* Sunday.



Section 4: Promotional Materials

Newsletter/Bulletin Article/Verbal Announcement 7

Who are we? Sometimes it is easy to get confused when we have so many different messages coming at us at once. Often advertising can be the loudest voice, and it encourages us to see ourselves as defined by what we buy. Our priorities in life and specifically around transportation can get blurred when our purchasing power seems to equal our self-worth. Yet, our faith tradition tells us that our identity is different. We are creations of God and called to serve in God's work for justice.

On [date], we'll celebrate *Care More, Car Less Sunday* by having a transportation-themed worship service. We encourage everyone to think about how to honor God's call to justice by making good travel choices on that day – please come to church by walking, biking, carpooling, or taking the bus.

In worship, we will hear about how our travel choices connect with world justice and peace. There will also be a blessing of some drawings made by our Sunday school classes during the worship service, so kids, be sure to come next week and help draw! By working together in this way we can reaffirm our sense of identity in this place as peacemakers and servants of God. Please contact [name] at [email or phone] to find out about ways to participate and prepare.

If doing a blessing of walking and biking pictures drawn by children (one idea to add some fun to your event), take care to coordinate when children will be making the drawings so that you will have the completed drawings in hand in time for the blessing. It can be helpful to have the children draw their pictures the week prior to Care More, Car Less Sunday.



Section 5: Worship Aids

Pertinent Scriptures

This section includes a summary of five theological themes which focus on the connection between travel choices and faith. Two of the themes are expanded into sermon concepts later on. You are invited to use these themes to inform your educational offerings or sermon if you are including transportation issues in your worship service. Reading through this section will also give you a good understanding of the powerful connection between our daily travel decisions and the Christian tradition.

Our Identity and God's Identity

The freedom that innovation in transportation has brought over the last one hundred years has been a gift to many. However, stories throughout the Bible show how gifts and freedom can inflate our ego.

This unfounded pride can cause us to lose sight of who we are and our place in the world. Genesis 2:15 teaches that God made humans to be stewards of the earth rather than divine proprietors. Yet in Jesus' interaction with a rich young man in Mark 10:17-27, we see that wealth, not stewardship, can become paramount for some.

With the blurring of purchasing power and self-worth in our consumer culture, our choice of transportation can be influenced by a misplaced sense of identity. For us, as for the rich young man in Jesus' time, this misunderstanding of self can keep us from seeing the effects of our consumption on other people and can ultimately align us with unjust works.

Scripture clearly declares that the earth belongs to God (Psalm 24:1), who preserves both humans and animals (Psalm 36:6). This assertion is not merely poetic; it has economic implications that are as valid for us today as they were for the Israelites several thousand years ago (Leviticus 25). All of creation is a part of the liberating action of God (Romans 8:21). Through intentional transportation choices, we honor and partner with God in this healing work.

Genesis 2:15
Mark 10:17-27
Genesis 1:27-31
Psalm 24:1
Psalm 36:6
Leviticus 25
Romans 8:21



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Such a Time as This (See Sermon Concept: Such a Time as This)

God has compassion for the abandoned, the poor, and the sick, and works continuously on their behalf. We see this compassion in Psalm 146:9, which proclaims, “The Lord watches over the alien and sustains the fatherless and the widow, but God frustrates the ways of the wicked.” Many people and parts of creation suffer because of conventional transportation choices. We are called to serve and take care of these people and creatures, as God does (Proverbs 29:7). In Matthew 25:31-40, Jesus says that we serve Christ through taking action on behalf of Christ’s beloved children.

Today transportation patterns threaten the health and safety of God’s people and creation. It is time for us to face the challenge of unhealthy transportation habits. In the words of Esther 4:14, perhaps we have been brought to hold the power that we do for just such a time as this.

Psalm 146:9
Proverbs 29:7
Matthew 25:31-40
Esther 4:14

Life-Giving Limits

Marjorie Thompson, author of *Soul Feast*, speaks of “limits which are life-restoring.” Most of us probably imagine flat tires when we think of limits to transportation, and we are certainly not familiar with those limits being anything better than an inconvenience.

Surprisingly, our faith tradition is filled with examples of how recognizing necessary limitations can actually restore and preserve life. The Bible begins with God’s admonition to avoid the tree of knowledge in the Garden of Eden (Genesis 2:17).

When this symbolic limit is broken, sin enters the world, as exemplified by the struggle of human survival and our eventual mortality (3:19). Later God affirms in Zechariah that the limit of fasting can be a “joyous occasion” (8:19), and Isaiah 58:6-14 declares that limits on wealth and power will prompt work for justice



and peace. It is important to examine the effects of our transportation choices on justice, peace, and environmental health.

Our culture often understands a limit only as reducing a previous good. There may be limits to our transportation choices that could restore a fuller life to people and places all over the world. Additionally, observing new limits to our transportation lifestyles is not simply a choice against some benefit.

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Driving alone less often is also a choice for rekindling fellowship. Riding a bicycle is a choice for strengthening peace, as it reduces dependency on petroleum which in many areas of the world is involved in violent conflict.

Supporting mass transportation legislation is a choice for healthier and more stable ecosystems. In Isaiah 58:13 the limit on work, known as the Sabbath, is called a delight. We can experience this same delight within our communities and natural world by embracing life-restoring limits in our transportation decisions.

Genesis 2:17, 3:19

Zechariah 8:19

Isaiah 58:6-14

Keeping the Sabbath

(See Sermon Concept: Keeping the Sabbath)

Keeping the Sabbath is a central faith practice for Jews and Christians. God observes Sabbath on the seventh day in the priestly poem of creation (Genesis 2:2-3), and in Exodus 20:8-11 we, too, are commanded to remember the Sabbath. The gift of Sabbath has profound meaning within both traditions because of its connection to God's act of bringing the Israelites out of their enslavement in Egypt.

Once the Israelites were liberated from their Egyptian oppressors, God commanded them to observe the Sabbath so that they could have the peace that God destined for all of creation (Deuteronomy 5:15). In observing the Sabbath, we affirm that ceasing activity, pausing, and resting are all integral to the gift of life that God has given to the world.

Leviticus 25:3-4 explains that Sabbath keeping should extend the blessing of rest, liberation,



and redemption to all who may be considered marginal to the community — the poor, slaves, animals, and the land itself. The practice of Sabbath means giving up our attempts to provide for ourselves and trusting in God's faithfulness and abundance.

Scripture explains that the Sabbath traditions should be a part of each week, each year, and even the larger cycle of years. Through applying these teachings of rest and renewal to our transportation choices, we can aid in God's work for justice and peace.

Genesis 2:2-3

Exodus 20:8-11

Deuteronomy 5:15

Leviticus 25:3-4

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Meeting God on the Road

Throughout the Bible, God meets people on the journey, whether they travel by land or sea. Think of Noah, traveling safely through the flood (Genesis 6-9), or the angel wrestling with Jacob as he journeyed with his family (Genesis 32:22-32). Later on, God travels with Moses and the Israelites out of Egypt as they wander through the desert for 40 years (Exodus 13:17-22).

God sees Jonah trying to escape his call to Nineveh by sailing in the opposite direction and meets Jonah out at sea (Jonah 1:3-4). In the New Testament, the risen Christ meets two followers on the road to Emmaus (Luke 24:13-35). Paul's life-changing experience of Christ occurs on the road to Damascus, and he spends much of the rest of his life on the road, proclaiming the good news (Acts 9:3-5).

Metaphorically, we are all on a road through life. The path unfolds before us, taking us to new places. If we are paying attention to that path, we can be transformed by God's love and called to serve in surprising ways. Traveling that road leads to transformation for us as surely as it did for Noah, Jacob, Moses, Hagar, the disciples, and Paul. On this journey we are called to "do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8).

Can we do that if we drive cars filled with finite fossil fuels? Can we do that while ignoring the plight of desperately poor Nigerians on the Niger Delta who have been made sick and whose land has been polluted by oil drilling?

Can we do that while fracking to extract low-grade oil destroys the landscape of Alberta and North Dakota, pumps enormous amounts of carbon into the atmosphere, and creates waste ponds so toxic that 500 migrating ducks that landed in them all died?

Can we do that while ethanol drives up the price of grain to the point that marginalized people around the world are left to starve? Or can we learn new ways to live in harmony with the planet and with all of God's creation?

[Genesis 6-9](#)
[Genesis 32:22-32](#)
[Exodus 13:17-22](#)
[Jonah 1:3-4](#)
[Luke 24:13-35](#)
[Acts 9:3-5](#)
[Micah 6:8](#)



Section 5: Worship Aids

Sermon Concepts

This section suggests two different concepts for sermons related to traveling habits. These are not sermons per se but instead develop theological arguments on two distinct themes. The first theme is *Such a Time as This*, and the second is *Keeping the Sabbath*. In preparing a specific sermon, we encourage you to include relevant material from the Ecological Imperative and Scriptural Imperative sections of this resource as well as concepts developed in the Pertinent Scripture section.

Such a Time as This

In the Book of Esther, a wise man sends a plea of help to a young Jewish queen. She reads the words, sitting among stone pillars and lavish furniture, recognizing the writing that belongs to the man she has known as a father.

Esther has quickly risen to her royal position through a series of remarkable events. Now her people are threatened with death because Mordecai, the man who raised her, refuses to recognize the authority of a prideful and powerful statesman, Haman.

Mordecai asks Esther to seek a pardon on his behalf from her husband the king. Esther is frightened, explaining that anyone who approaches the king without first being summoned is to be killed.

Yet Mordecai asks again, urging her to take action, reminding her that her well-being is wrapped up in the safety of her people. He warns that if the community suffers under Haman, she too will suffer. He ends his second message with a simple yet powerful question: "And who knows but that you have come to a royal position for such a time as this?"

Today we too are faced with a difficult and dangerous task. In his famous book *The Great Work*, Catholic priest and eco-theologian Thomas Berry defines the Great Work of a people as "those overarching movements that give shape and meaning to life by relating the human venture to the larger destinies of the universe." Berry believes the Great Work of our time is to

Esther 4
Psalm 146:9
Matthew 25:34-40

transition from our current period of human domination over and destruction of the earth, to a time when "the human community and the living forms of the Earth might . . . become a life giving presence to each other."

The next part of his statement is essential: the Great Work is not an undertaking that we choose for ourselves. Rather, "It is a role given to us. . . . We were chosen by some power beyond ourselves for this historical task."

Here, thousands of years after Esther, a wise man offers a new incarnation of Mordecai's words. Who knows, perhaps we have been placed here to take action at just such a time as this.



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As Thomas Berry observes, we do not live in partnership with our global environment. Instead we have learned ways of destruction. One of the greatest specters of destruction hanging over today's world is global climate change. The Intergovernmental Panel on Climate Change reports that current transportation patterns, dependent on fossil fuel use, are one of the greatest contributors to this process.

The burning of fossil fuels in combustion engines is releasing carbon dioxide (CO₂) into our atmosphere. Once released, CO₂ and other greenhouse gases act as insulators, contributing to the global issue of climate change. These gases have permitted our planet to hold a comfortable temperature throughout human history by allowing heat from the sun to pass through the atmosphere more quickly than it is released back into space.

With the increasing production of CO₂ by combustion engines, heat energy is being trapped for longer. This increased heat has immense implications for humans and other organisms that have survived in the delicate balance of gases in our atmosphere.

What is more, CO₂ is being released at a much higher rate in the United States than elsewhere in the world. According to the U.S. Census Bureau, the United States holds 5% of the world's population. The World Resources Institute reports that the U.S. releases 25.2 % of the world's CO₂. This means more than one quarter of global CO₂ emissions are produced by one twentieth of the human population.

In our interconnected world, rising CO₂ levels have wide and diverse implications. Climate change is increasing rainfall in some areas and drought in others, and is causing both warming and cooling in different parts of our world. These changes are increasing the number of homeless and landless and are leaving many of God's children, human and non-human, without the support they need in order to adapt.

God takes the plight of those who suffer seriously. We see God's concern in Psalm 146:9, "The Lord watches over the alien and sustains the fatherless and the widow, but God frustrates the ways of the wicked." We are called to serve God by serving these people and creatures as well. In Matthew 25:34-40 Jesus says,

"Come, you who are blessed. . . . For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. . . . I tell you the truth, whatever you did for one of the least of my family, you did for me."

Here Jesus proclaims our call to serve and advocate for God's children in the world. The reality is that many people and parts of creation are in need right now because of climate change, and God is calling us to act. Consider the following effects of global climate change on God's children and creation:

- Rising temperatures, higher rainfall, and flooding will expand habitat for mosquitoes and increase the diseases they carry, such as malaria.
- Rising sea levels will place further pressure on sanitation infrastructure in the developing world, increasing the prevalence of waste-related and waterborne diseases.
- Global climate change particularly threatens the world's poor, who have fewer resources available when quick adaptation becomes necessary for survival. For example, poor communities will bear the greatest burden as flooding damages agricultural land.
- Temperature changes will damage delicate ecosystems such as mangrove forests, which provide food, shelter, and livelihood for entire communities in the tropics.

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• Reefs around the globe are bleaching and dying due to rising ocean temperatures. These ecosystems, known as the “rainforest of the ocean,” are extremely diverse and house 25% of marine life. National Geographic reports,

“The reef is home to thousands of species of fish; a breeding ground for whales, seabirds, and turtles. . . Reefs are considered a treasure chest for medical researchers, act as a living breakwater, shelter coastlines from the open ocean, and provide income and food for millions of people.”

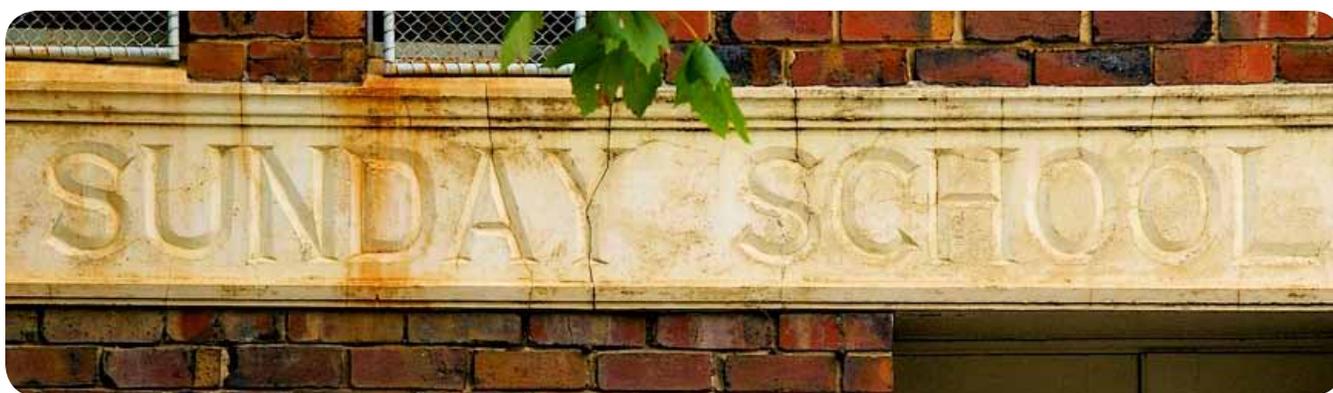
The people, animals, and ecosystems affected by climate change are the widows, orphans, and poor that we hear about in scripture. The words of Matthew and the Psalms call us to take action on their behalf. With the challenges of climate change ahead, we have more opportunity than ever to serve God’s creatures who are in need.

As we consider these realities, Mordecai’s message comes into sharp focus: Our well-being is wrapped up in the well-being of our community, just as Esther’s was. We will suffer collectively unless we take action together. Like Esther, we find that we are stronger when we stand with those not privileged with power to fight injustice.

We can serve God’s creation in many ways. We have the opportunity to bring greater health to global ecosystems by reducing the number of car trips we take alone. We can bring stability to human communities by calling for and using public transportation systems, thereby reducing our CO2 emissions. Our time to act is now.

As Thomas Berry says, God, the great power, has chosen us for this historical task and time. We have been created and placed at this point in history so as to further the Great Work of environmental healing, as one part of God’s overarching work of redemption. May we use our power on behalf of the earth community in such a time as this.

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Keeping the Sabbath

“If you call the Sabbath a delight...then you shall take delight in the Lord, and I will make you ride upon the heights of the earth” (Isaiah 58:13-14).

What a promise! If we embrace the Sabbath, God will “make [us] ride upon the heights of the earth!” This wondrous image sparks our imagination about the ways that the practice of keeping the Sabbath may impact our transportation choices.

Keeping Sabbath is a central theme throughout the Bible. “Remember the Sabbath day, and keep it holy” (Exodus 20:8). Sabbath is offered as both imperative and blessing for the Hebrews, for their slaves and animals, for aliens in their land, and for the land itself. It is such an important practice that in Isaiah 56:6-8 God proclaims that the foreigners and outcasts who observe Sabbath will be gathered into the community and brought up to God’s holy mountain!

In her book *Proclaim Jubilee!*, Maria Harris explains that the word “Sabbath” comes from the Hebrew word *shavat*, meaning to stop or cease. Ceasing and resting are affirmed as integral beats in the rhythm of creation, whether one is creating a universe or a full and sacred life.

The idea of Sabbath speaks especially to us, living in a culture which has so idolized productivity and prosperity. Bill McKibben, author of *Deep Economy: The Wealth of*

Communities and the Durable Future, reports that the average American worked 199 more hours in 2000 than in 1973. As well as diminishing time for community and recreation, this also expands our environmental impact.

In *Time, Happiness, and Ecological Footprints*, Tim Kasser and Kirk Brown found that an American working twenty to forty hours a week requires slightly over 23 acres of Earth’s resources, while someone working more than forty needs nearly 28 acres.

Over a century ago, Rabbi Samson Raphael Hirsch expressed our need for Sabbath amidst this desperate quest for productivity: “To cease for a whole day from all business ... [t]o close the exchanges, the workshops and factories, to stop all railway services — great heavens! How would it be possible? The pulse of life would stop beating and the world perish! The world perish? On the contrary—it would be saved.”

[Isaiah 58:13-14](#)
[Exodus 20:8](#)
[Isaiah 56:6-8](#)
[Deuteronomy 5:15](#)
[Luke 4:18-19](#)
[Leviticus 25:3-4](#)
[Exodus 23:12](#)

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How might keeping the Sabbath save us and the world? First, Sabbath enables us to remember. We remember the stories that shape us as a faith community and guide our faithful living. We remember that God created the earth and breathes life into all creation.

We remember that “the Lord your God brought you out from [Egypt] with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day” (Deuteronomy 5:15). We remember that in the wilderness our ancestors survived only by the gift of daily manna, which could not be hoarded.

Walter Brueggemann explores biblical history through the prism of terrain in his book *The Land*. He notes that it is at the moment of going into the Promised Land that God warns the Hebrew community not to forget the source of their land, their fine houses, and abundant flocks.

Sabbath, Brueggemann writes, “is a central affirmation to Israel about the character of life and land as gift. It is the institutional reminder to Israel that cessation from frantic activity will

not cause the world to disintegrate or society to collapse. Sabbath sets a boundary to our best, most intense efforts to manage life and organize land for our security and well-being.”

Pausing in the midst of our frenzied efforts to do more, be more, have more, we remember that we have an identity apart from what we produce and consume.

Secondly, keeping the Sabbath enables us to reconnect and rejoice in community. God basks in the goodness of creation, and so can we. Ceasing “productive” activity creates time and space for encountering the Sacred in creation and in community, in story-telling, music, and feasting. It gives us an opportunity to imagine alternative ways of being.

Thirdly, honoring the Sabbath restores justice. Exodus mandates that Israel keep the Sabbath, “so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.” (Ex 23:12) The blessing of Sabbath extends even to those who might be considered outside of the community.



Weekly Sabbath-keeping is mirrored in a larger rhythm of Sabbaths. At the border of the Promised Land, the Hebrews paused to hear God’s words about how to order a community of abundance: “Six years you shall sow your field ... but in the seventh year there shall be a Sabbath of complete rest for the land, a Sabbath for the Lord” (Leviticus 25: 3-4).

The land is to lie fallow, slaves to be released, debts forgiven, and all — the poor, foreigners, even the wild animals — may eat the yield of the land. Sabbath protects the most vulnerable from the exploitation of those in charge.

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Jesus lifted up these same interwoven themes of justice, liberation, and Sabbath. In quoting the familiar words of Isaiah in the synagogue, he connected liberating ministries — bringing good news to the poor, release to the captives, and sight to the blind — with proclaiming the year of the Lord's favor, the Jubilee year, the Sabbath of Sabbaths (Luke 4: 18-19).

Throughout his ministry, Jesus insisted that the Sabbath is meant not to reinforce systems of oppression against the poor and the land, but to bring liberation and justice.

How might the practice of Sabbath relate to issues of transportation? The Environmental Defense Fund reports that oil fuels 96 percent of the world's transportation. According to the Union of Concerned Scientists, transportation produces more than a quarter of the carbon dioxide emissions that contribute to global warming in the United States.

Since each gallon of gas we burn produces about twenty pounds of carbon dioxide, environmental organizations identify choosing a more fuel-efficient car and driving less as the most effective actions individuals can take to address climate change. The Environmental Defense Fund encourages this by stating that cutting one twenty-mile car trip each week would reduce carbon emissions by 1200 pounds annually and reduce air pollution.

If we observed a Sabbath of transportation, at times giving rest to our cars as the Hebrews rested their donkeys, we might receive the gifts of other forms of Sabbath-keeping — remembering, reconnecting, and restoring justice. Choosing times each week to cease driving would help us remember our interdependence with all creation.

Each gallon of gasoline is forged of 98 tons of plant material in an ancient underground cauldron, according to a study by ecologist

Jeff Dukes. Quoted in an article from the News Center at the University of Utah, Dukes explains, "Every day, people are using the fossil fuel equivalent of all the plant matter that grows on land and in the oceans over the course of a whole year."

A transportation Sabbath would begin to restore justice, slowing the climate change that disproportionately threatens the earth's creatures and the poor.

And as we walk, bike, or ride public transit, we might not only offer some rest to the land but may be transported into the beauty of the world. We may engage in conversations with others we might not otherwise meet. We might even begin to imagine how to restructure our communities to enhance companionship, sustainability, and the sense of the sacred.



Section 5: Worship Aids

Blessing of the Travelers

This section introduces the Blessing of the Travelers, one option for a central liturgical component to your *Care More, Car Less* Sunday. Below is an example of how such a blessing could flow, with a script for worship leaders in regular type. Sections where the whole congregation can join in are in bold. We suggest printing any words for the congregation to speak in the bulletin. Feel free to adapt the material to fit your own needs and preferences.

Note to facilitators: The Blessing of the Travelers can be carried out in any number of ways. Often it includes a prayer of blessing over a symbolic or physical offering of some kind. Section 2 of this workbook provides details and suggestions for different activities to include in your blessing.

The following script includes sample language for a blessing of traveling items brought by congregation members.

Make sure to read over these ideas before deciding the best way to include a blessing in your own service. It may be helpful to include the blessing after your sermon or homily; this way, when individuals fill out the pledge card, they are already familiar with some of the connections between transportation choices and faith. At the end of the service these commitment cards should be collected and returned to Earth Ministry so the pledge data can be included with other congregations.

Blessing of the Travelers

At this time, I invite you to join me in a Blessing of the Travelers. We have the joy of thanking God for the ways we have been given to travel, and we ask for God's blessing on that travel and on our commitments in traveling choices.

Our travel is symbolized in items such as car keys, bicycle helmets, bus passes, and running shoes. Our commitments to traveling sustainably will be our pledge cards. These cards can be found [insert the location of the cards here, for example, in the pews or inside the bulletins]. Please take a moment now, if you haven't already, to fill out the pledge card with your commitment to making transportation choices that build up God's creation.

Over the next few minutes, as the music begins, bring your travel items and pledge cards up to the table. We will pray over these items for blessing, to show our commitment and support to one another and our transportation choices.

All of the items you have brought will remain on the table throughout the rest of the service as a reminder of our commitment to serve God through our transportation choices. Please come collect them at the end of the service.

[Music can begin behind people's activity during the offering. Allow time for people to think and fill out their pledge cards. When everyone has brought up their items and been reseated, continue with the following text.]

Section 5: Worship Aids

Scripture reminds us that Jesus meets us on the road. In the gospel of Luke, the women go to Jesus' tomb on Easter morning only to find the stone at its entrance had been rolled away. Jesus' body was not there. The story continues in Luke 24:13-16:

"Now that same day, two of [the disciples] were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them, but they were kept from recognizing him."

Today, together, we are standing up as a community to say, "We wish to recognize Christ along our way." We are seeking a new intention in our travel. Let us pray:

Christ Jesus, you journey along with us on this pathway through life, though often we do not see you. You come to us in our sisters, brothers, and neighbors. You come to us in the awe and beauty of creation. Yet the world is suffering from injustice – including air pollution and climate change caused by our traveling decisions. Give us strength and courage to change that reality through our choices today. Open our eyes to see you traveling beside us. Open our ears to hear how we impact people and creation all over the world. Light our hearts on fire within us so that we can feel your call to change on this journey. Amen.

Please join with me in the Blessing of the Travelers with the bolded words printed in your bulletin.

Gracious God, today we come humbly before you as a group of travelers.

Each of us goes somewhere nearly every day. Our traveling choices impact not only our human brothers and sisters, but also all of creation.

We bring before you symbols of our traveling: keys, photos, walking shoes, helmets, bus passes, and more.

Bless these symbols of our mobile life.

Pour safety and protection on us through these items.

Pour out your justice and love. Move through us and with us as we travel over the coming week.

We bring before you our commitments to take action.

Show us how to support each other in our decisions to travel more sustainably. Show us how our small actions help you to bring healing into this world.

Just as the disciples at Emmaus help us to see you in nature and in each other while we are traveling,

Remind us when we see these items to make choices in our lives that honor you.

Inspire us to bring peace and justice into this world.

We thank you, Creator God, for providing us with so much.

You have blessed us with the opportunity to care for our neighbors and all of creation.

Watch over us and remind us to make choices that bring healing, wholeness, and hope to the world.

Amen.

Section 6: Transportation Resources

Seattle and King County Transportation Resources

This section has region-specific transportation information for the City of Seattle metro area. Whether you want to walk, bike, bus, train, or carpool, look here for useful information on how to get around! Similar resources are available for other regions and can often be found with a simple Google search. Sharing these web links with your congregants will help them plan their trip to church on *Care More, Car Less* Sunday, and will be useful for making other faithful transportation choices on into the future.

King County Metro Transit: Information on bus service, bike travel, rideshare, rail travel, water taxis, and handicap accessibility.

- **Metro Transit Trip Planner:** Plan your travel from one destination to another - includes a map, time, distance, cost, and route schedules.

Seattle Bike Works: Bike Works sells affordable ready-to-ride refurbished bikes, offers bike repairs and bike rack rentals, and has a recycle and reuse program. They also facilitate youth and adult programs.

Seattle Department of Transportation

Bike Program: Biking information including maps, parking, and safety tips.

- **2014 Seattle Bike Map**

Puget Sound Bike Share: A new non-profit coalition working to bring low-cost, fast, and flexible bike sharing to Seattle. It just launched, so keep an eye out as bike share stations are built!

Feet First: Promoting walkable communities by providing neighborhood walking maps and safe routes to schools. They can also connect you with Neighborhood Walking Ambassadors and have resources for walking meetings.

Ride Share: Simple system to set up carpools, vanpools, or schoolpools. You can also find a partner with whom to ride your bike or take a ferry trip.

Ecovian: Provides location and “greenness” of biofuel gas stations, car share programs, and car washes.

Smartphone Applications:

- **One Bus Away:** A free smartphone application that informs users of the current wait times for King County Metro and Sound Transit buses.
- **Google Maps:** One of the more highly rated mapping applications, this resource works well when selecting walking, biking, or bus routes.

