

***“Creation, the total environment,
is a system oriented towards life –***

“and, ultimately, towards intelligent and loving life, because in the Creator there is no gap between life, intelligence and love.

“The biblical vision does not present us with a humanity isolated from the processes of life overall in the cosmos, a humanity whose existence is of a different moral and symbolic order from everything else; on the contrary the unique differentiating thing about humanity is the gift to human beings of conscious, intelligent responsibility for the life they share with the wider processes of the world.

“Because this life reflects in varying degrees the eternal life of God, we have to say, as believers, that the possibility of life is never exhausted within creation: there is always a future. But in this particular context, this specific planet, that future depends in significant ways on our co-operative, imaginative labour, on the actions of each of us. Just as importantly, our human dignity itself is bound up with these actions.”

**Dr Rowan Williams, Archbishop of Canterbury
Operation Noah Lecture, Southwark Cathedral
13 October 2009**



CHURCH AND EARTH 2009-2016

**The Church of England’s Seven-Year Plan
on Climate Change and the Environment**

October 2009



Coventry Cathedral: devastation, reclamation, hope



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Foreword

The Rt Revd Dr Richard Chartres, Bishop of London

Chairman of the *Shrinking the Footprint* Campaign
and the Bishops' Environment Panel.

Few would now contest that the Church has a responsibility in living far more lightly on the earth, and in working for 'sustainable development' – human flourishing based on justice and fairness, on responsible use of the world's resources, and respect for the richness of creation.

The Church of England's programme 'Shrinking the Footprint' rightly makes serious demands of the Church's people and assets. This document outlines how it will become even more ambitious. We must put our own house in good order, and connect our environmental action to our mission – communicating the Gospel of Christ and modelling his love for justice and peace.

Our churches, parsonages, schools, and halls produce as much carbon dioxide as a major UK store chain. The Carbon Trust and the Energy Saving Trust have been very helpful in the development of our work to shrink our 'carbon footprint'. We need to strengthen partnerships with our friends and allies across the Christian churches, in other faiths, and in the wider community and economy. Tearfund and Christian Aid have made connections between climate disruption and the injustices inflicted on the poorest and most vulnerable. With the Bishop of Liverpool – who has played a very significant role in this area, particularly in his work with American evangelical leaders – I helped to launch Tearfund's excellent Carbon Fast project for Lent 2009, in one of our church schools, St Gabriel's – supported by a splendid posse of ten-year-old eco-warriors!

The Church also plays a major part in enabling politicians aware of the gravity of the challenges we face to propose suitably radical action without committing electoral suicide! The themes of poverty and debt reduction in the 'Jubilee 2000' and 'Make Poverty History' campaigns – to which the Church made a decisive contribution – come together with sustainable development, in the imperative to avert climate disruption and safeguard the web of creation.

I welcome the opportunity afforded by the UN's and ARC's Seven-Year Plan programme to highlight and celebrate the work done so far by members of the Church of England, and to set out plans for the coming decade. I thank my fellow bishops and the Church's National Institutions for their support for this work, and for 'Shrinking the Footprint' and the 'Climate Justice Fund'. I applaud the work done to establish our initiatives and set priorities at national level, first by Claire Foster and David Shreeve, with their practical guides to environmental action by churches; then by their colleagues in the Shrinking the Footprint team, Stephen Bowler, Charles Reed and Rachel Harden, who have overseen our work on our carbon footprint, international development and communications about environmental action. I salute the network of diocesan environmental officers, who strive with limited resources towards results that are often inspirational.

The work we must all do for the good of the earth, of the poor and of future generations is work to which we are called from the heart of our faith. It is a practical response to the 'Micah Challenge':

"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

(Based on an introductory address to the *Shrinking the Footprint* Conference, Lambeth Palace, 11 June 2009)

1. Introduction: about the plan

“We are surrounded, or ringed, or contained, within those natural elements which make it possible for us to breathe, and thus to exist. Destroy or pervert them, divert them for some commercial profit, and we begin to die ... From now on the Church can no more escape the environmental issue than can science. Or politics. Or any one of us.

“There were centuries when Christians turned their backs on everything ‘natural’, from their own bodies to the earth itself, which they regarded as a vale of tears and the sooner departed from the better Had they thought for just one rational moment about Jesus’s own feelings about being alive on the earth, they would not have behaved thus. When the Creator entered his creation it is clear from the Gospels that he delighted in it, and never for one moment behaved as if it were too ‘earthy’ for him ...

“When the Septuagesima collect [prayer used in the late winter before Lent] speaks of our justly being punished for our offences we know that they now include the destruction of forests and fish-stocks, huge evils for which in many small ways we may be to blame ... ”

**Ronald Blythe (Reader in the Church of England)
‘The Circling Year: perspectives from a country parish’**

1.1 This plan is a statement of the Church of England’s beliefs, activities and ambitions relating to climate change and environmental action over the next seven years.

It comprises part of the project of Alliance of Religions and Conservation (ARC) for ‘Seven-Year Plans for Generational Change’ by the world’s major faiths, and is to be presented to the Secretary General of the United Nations at the major international celebration at Windsor from 2 – 4 November 2009, organised by ARC, ahead of the UN Conference of the Parties (COP 15) to the UN Framework Convention on Climate Change (UNFCCC) at Copenhagen in December 2009.

1.2 The Church of England has been working on issues of environmental care for over thirty years, and aims to build on its many policies and projects as part of the global effort to tackle climate change, together with the full range of associated environmental challenge.

In doing this, the Church aspires to lead with its flagship programme, *Shrinking the Footprint*, and the newly established *Climate Justice Fund*, in partnership with Tearfund.

1.3 The plan was commissioned by the Archbishop of Canterbury and the Bishop of London. The Summary of the plan has been submitted to and embraced by the Bishops' Environment Panel of the Church of England.

The work of preparing the plan has been conducted with the generous support of the Archbishop of Canterbury, the World Wildlife Fund (WWF) and the Church Commissioners. It is the work of a task group established under *Shrinking the Footprint (StF)*.

The plan, and the research which underpins it, also draw on extensive discussions with colleagues and experts within and beyond the Church of England. These are listed in Appendix A, with much appreciation and gratitude.

1.4 The *StF* Task Group comprises Stephen Bowler, Brian Cuthbertson, Rachel Harden, Stephen Heard, Charles Reed and David Shreeve, with Ian Christie and Nick Spencer of Theos, the public theology think tank, working as consultants to the project.

Thanks are also due to Rod Sterne of the WWF, who took part in the Steering Group which has managed the project.

1.5 This plan is divided into three main further sections:

● **The basis for environmental action.** This includes the physical science basis for our understanding of climate change, its observed and predicted consequences and those of other causes of environmental degradation, as well as associated trends in economics and security, and the need to move towards sustainability; with the moral, biblical and theoretical grounding for Christian responses to these challenges.

● **The environmental record of the Church of England.** This is punctuated by a series of milestones along the journey from 1978 to the present, by the Church of England in company with the worldwide Anglican Communion of which it forms part. These landmarks include resolutions of the Lambeth Conference of Anglican Bishops (which meets every 10 years), reports to and resolutions of the General Synod. Some of the many writings on environmental issues by leading figures in the Church of England are mentioned. A sample is gleaned of the growing harvest of action across the Church of England and at the level of individual dioceses and parishes, together with endeavours to promote changes in our own lifestyles to become more sustainable and emblematic of the Christian Gospel. Commitments which the Church has already undertaken, and action in train to implement them, are outlined.

● **Challenges for future church action.** In addition to the Church of England's existing commitments, proposals are laid out for the Church to incorporate in them a growing effort in the coming seven years and beyond. After a pledge of common commitment and statement of key aims and targets, the following areas of action are summarised, with what has been done so far, and what the Church is challenged to achieve in the future:

Buildings and assets; Governance and partnerships; Education and young people; Lifestyles; Pastoral and community work; Media and advocacy; Celebration.

The plan then **concludes** by summing up, with a vision for our common future in God's world.

1.6 Much has been accomplished already. But there is so much more to be done. This plan sets ambitious targets, intended as a framework for programmes and projects for 2009-2016 and beyond.

At the same time it is acknowledged that none of these goals will be achieved easily, or in isolation. The need is recognised for many partnerships, within the Church, between Christian denominations, between faiths, and with many friends and allies in civil society; for determined advocacy to businesses and governments – who hold so many of the levers of power – to move economies on to a path of sustainable development that safeguards the climate system and the ecosystems on which all depend.

It is also acknowledged that sustainable development as a common cause demands of us in the rich world an unstinting spirit of sacrifice, readiness to restrain and change our patterns of consumption, and commitment as citizens to the responsible use of resources, mindful of the need for justice and fairness to the poor, to future generations and to all life on earth.

In all this, we draw strength and hope from the conviction that God cares for, sustains and has acted to renew creation, and that human beings are mandated to serve joyfully and work with God as 'priests of creation'.

This Seven-Year Plan is commended to the Church of England at large, in anticipation that it will find full and innovative expression in the plans of dioceses and parishes as they make their contributions to 'Shrinking our Footprint' – but expanding our contribution to sustainability and lighter living on 'God's planet' – the good earth that we share.



A town and its water: historic cistern, Rye Churchyard, Chichester Diocese

2. The Basis for Environmental Action

“Any ethical outlook worthy of respect will be one according to which others’ interests are taken seriously – seriously enough to count threats to others’ lives for more than inconveniences to oneself.”

Garrett Cullity, ‘The Moral Demands of Affluence’

“All around the world, water rituals are happening. An old man fills up the kettle. A toilet flushes. A small girl sets out on a long walk, jerrycan in hand. A sparrow dips its head into a birdbath, shaking droplets of water over its body. A young man splashes cold water on his face after a shave. A mother washes clothes in a stream. A priest pours water over a screaming baby’s head. A tired office worker lowers her body into a hot lavender-scented bath. A schoolboy jumps over a stagnant pool of water outside the corrugated shack he lives in. Cattle slurp. A golf course sprinkler refreshes a green. A jogger stops for a long gulp of iced water ... Water shows, perhaps more profoundly than any other environmental issue, our dependence on natural resources for poverty reduction and sustainable development.”

Joanne Green

**‘Let Justice roll down like a never-ending Stream’,
from R J Berry (ed), ‘When Enough is Enough: a
Christian framework for environmental sustainability’**

2.1 Climate, creation, science, ecology, sustainability

1. The world faces profound crises of ecological disruption and depletion in the 21st century. The evidence of actual and impending global warming and climate change is clear. Humanity is approaching the limits of unsustainable economic growth and exploitation of the natural world: we risk overloading natural ‘sinks’ for our CO₂ and waste products, severely depleting biodiversity, and disrupting the climate system through greenhouse gases produced by the massive use of fossil fuels in buildings, industry, aviation and other transport, in combination with an escalating net loss of forestation, construction and some agricultural practices.
2. As Christians, we believe the whole Universe was created by God. God’s created world is also an evolved world, and there has always been dramatic change, extinction and disruption. We are not required to preserve it in every last detail as it currently exists; but we are called to cherish its richness and diversity of life, for the sake of our devotion to God, to his world, and to our neighbours.

We are under no illusions that action for climate change mitigation can restore stability and avert all disruption: the hour is late, and many years have been wasted through inaction from governments, business and citizens worldwide despite the weight of evidence demanding it.

3. Nevertheless, immediate action for mitigation is still essential – in order to restrict probable temperature increases to what it is thought may be tolerable and sustainable levels, and to minimise damage to people, creatures, habitats, ecosystems, enterprises and economies.

A huge collective effort is needed at home and worldwide to avert dangerous climate change; to move away from dependence on fossil fuels; to reverse deforestation; to help and protect those who are suffering most acutely from environmental stress, and to safeguard the earth's rich web of habitats and wildlife.

4. The aims of the Church of England's *Shrinking the Footprint (StF)* campaign rely on the accumulated weight of evidence from scientific observation and modelling. The campaign will continue to maintain awareness of the development of climate science, including projections from computer models of the climate system, and of ecological systems science. It will draw on the work of the Intergovernmental Panel on Climate Change (IPCC), of the UK Government and independent Committee on Climate Change, and of the UK Climate Information Programme (UKCIP).

"Belief in God as creator is not only a belief about how everything began; it is the perspective from which we are to view all life including our own. It means that we place the highest value on this earth and see life as God's gift. Pre-technological societies lived in close dependence on the earth. Their daily struggle for food and shelter, at the mercy of natural forces and the changing seasons, led to a profound respect for the environment. With technological mastery has come a different attitude: one that sees the earth as there to be plundered and exploited.

"Now we are reaping the whirlwind: with climate change, crises over access to water and food, destruction of habitat and the rapid extinction of species. It is not clear whether the earth can still renew itself or whether the damage has gone too far. It is also not clear that there is the will to stop, to restore this 'blue planet', our only fragile home.

"In Genesis, God gives humans certain rights over his creation. With these rights, come responsibilities. We are stewards. A steward manages an estate on the owner's behalf. We have been given the earth to look after by God, and to hold it in trust for future generations. If the earth is to sustain our children and succeeding generations, this clearly places limits on how we treat the earth.

"There have always been elements in the Christian tradition to remind us of our responsibilities and priorities. The Law of Moses made provision for a year's 'Sabbath rest' for the land every seven years and Francis of Assisi addressed the sun, moon, earth, wind and water as his mother, sisters and brothers. Harvest and Rogation remind us of our dependence on the earth for our survival, and lead us to thank God as the ultimate source of all the earth's riches."

**from 'Christian values for schools'
www.christianvalues4schools.co.uk**

Shrinking the Footprint will also work with the benefit of expert advisors such as the Carbon Trust and AECOM (formerly Faber Maunsell), of public agencies such as the Environment Agency and Natural England, and of partners and allies in the world of advocacy for sustainability, such as the World Wildlife Fund (WWF). It will also collaborate with the many Christian and other faith networks for environmental protection and sustainability (eg see Appendix F).

5. The decision by the Church to set up *Shrinking the Footprint* was indeed founded on the scientific and policy consensus that the most urgent action is called for in relation to climate change, which could become extremely dangerous around the world. But climate change aggravates other grave challenges, so that they become still more acute – including those linked to unsustainable development: such as the absolute poverty of the ‘bottom billion’ of people and the risks to biodiversity worldwide. Climate disruption puts at serious risk prospects for poverty relief and achievement of the Millennium Development Goals; and it renders the depletion and loss of habitats and species yet more serious and hard to check.

Sustainable, and unsustainable, development have several dimensions in the context of this plan: primarily, in relation to development of the Church’s activities and the buildings which serve them, in fulfilment of Christian mission; secondarily and much more broadly, the development we are driving by the provision of goods and services in pursuit of our lifestyles, especially in developing nations from which we are purchasing; and thirdly, those developments directly sponsored or funded by Christians or Christian agencies – eg the *Climate Justice Fund*. Sustainability needs to be secured along

all of these dimensions; frequently it is not, at least not in the first two areas just mentioned.

6. The Church of England’s efforts are, therefore, rooted also in the diagnosis of unsustainable development. Human impacts on the environmental systems on which we depend have grown to alarming levels and put at risk the future of our economies, social orders and international security.

There are numerous causes of unsustainable development, including (but not limited to) the failure to take full account of the ecological costs of development in the pricing of goods and services; and over-exploitation of common resources, such as the fisheries of the oceans and seas, because regulation and incentives for wise use and conservation are inadequate.

7. The risks from unsustainable development are stark. They are likely to include the severe disruption of environments and economies around the world – as well as the climate; the disruption or destruction of the livelihoods of many of the world’s poorest people; and risks to local, regional and even global security and peace from conflicts over resources such as supplies of clean water, and agricultural land.

The diagnosis of unsustainable development presents clear and large challenges to the Church – to all its members, as it does to others. We are called to live differently – with a lighter ‘footprint’ and with deeper concern for the poor and vulnerable and for the rich web of creatures with which we share the earth.

2.2 Faith, lifestyle, justice

1. The Christian scriptures and theological thought place repeated emphasis on the goodness of God's creation. Our vision of creation and humankind's role in it is a large one – at the same time requiring both recognition of our shared plight, and commitment to working for and with God in the process of 'repairing' that creation – knitting together and making whole what has been tragically sundered and marred, to be partakers of transformation and redemption.
2. The basis in our beliefs for action is plain. Christians are called to respect God's creation, and to model the life of Christ. The environmental challenges facing us are daunting, but a faithful Christian response recognises the hope there is in Christ and his work, and the joy inherent in a way of life that liberates us from the relentless pursuit of consumption for its own ends, and enables us to live lives of 'shalom', or full human flourishing. We are to live in the hope and joy of what God, in Christ, has done for 'all things'.

The lifestyle which Christian discipleship demands in these times is a radical one: of delight in frugality, 'less is more', moving with the rhythms of the week and of the seasons. We must re-order our 'aschaesis' – the force of habit and daily use. We should be filled with the Spirit of God in worship and in the Eucharist, practising transforming prayer.

3. Moreover, the climate crisis is at heart a question of global justice. There can be no just and lasting solutions to the environmental challenges we all face that are not based on concern for the poor and vulnerable, and on recognition of the need for those of us blessed with wealth to live within our world's ecological means, and to ensure that all can share in a decent life on God's earth.

As disciples of Christ, we are to practise kindness and mercy, to love our neighbour as ourselves, to do justice and to walk humbly with our God. We are called also to discern what it means in our times to follow this path – loving God, caring for neighbours and strangers, and acting as shepherds and humble stewards of his creation.

The Gospel demands that we regard as our neighbours, in our own time, our fellow human beings all over the world; in generations to come, those whose environments and prospects are being shaped by our actions now, or have been already in the past – even though they remain strangers to us; and not just other human beings but all our fellow creatures, whose fates are linked to our own.

2.3 Churches and faiths

1. The Anglican Communion and the Church of England have for some time recognised the need *"to take all possible action to ensure man's responsible stewardship over nature"* (Lambeth Conference, 1968) – coming to see stewardship as part of the challenge of sustainable development: conserving the richness and health of environments and wildlife while advocating economic and social action that promotes justice and decent living standards for all.

However, it has not always been the case in Christendom that Churches and their adherents have recognised or responded to these duties with the faithfulness with which they should. They have often interpreted humanity's role – as expressed by the word 'dominion' in older translations of Genesis 1:28 – in exploitative terms, rather than according to the model of the servant-king who "speak(s) up for those who cannot speak for themselves, for the rights of all who are destitute ... judges fairly; defends the rights of the poor ... (and) disadvantaged" (Proverbs 31:8-9). For failure to discharge the privileges and responsibilities that God has placed in human hands, we Christians should repent.

We are convinced of the need for, and profound value of, testimony and action from all the world's religions concerning the ecological crisis and the risks of unsustainable development. Many faiths speak from ancient traditions of concern for justice, humility, sharing and compassion. These virtues are needed as never before in the face of climate disruption and the depletion of resources and biodiversity.

2. In 2007, the Environment Agency for England and Wales canvassed the views of a number of experts on environmental issues and sustainable development to identify the 50 most important actions for overcoming the ecological crises we all face. To the Agency's surprise, the panel proposed as the second most important action (after radical steps for energy efficiency and conservation), the need for the world's religions to 'make the planet their priority'.

Comments from members of the Environment Agency's expert panel included these:

- *"The world's faith groups have been silent for too long on the environment ... It is time that they fulfilled their rightful collective role in reminding us that we have a duty to restore and maintain the ecological balance of the planet."*
- *"(Faith groups) need to form a coalition to encourage their followers to set an example to the rest of the population."*

The Church of England would assent to this, and acknowledge that in many respects, people of faith in the UK and our counterparts elsewhere in the world have been slow to speak out and to take exemplary action.

Yet, as set forth in this and following sections, the Church now has a substantial body of theological thinking and faithful action on which to draw in preparing plans for the next decade, a crucial one in the efforts to mitigate climate change and adjust economies, societies and technological development into sustainable patterns.

3. The Church of England will take action of its own accord, in ecumenical and multi-faith partnerships, and in partnership with organisations in civil society, which can inform the Church's thinking profoundly and helpfully.

The Church's approach as it has developed since the late 1970s is reflected in a range of documents and policies, including those in the panel to the right, and as outlined in Section 3 of this plan. It has been articulated by some major public interventions, such as recent lectures by the Archbishop of Canterbury; a section of one is reproduced at Appendix D, and a quotation from another (delivered even while this plan was being prepared) is displayed on the front page.

In addition, recent statements by all the Bishops of the Church of England, and the Anglican Communion Environmental Network, are reproduced at Appendix E and Appendix F.

In discerning the action needed, and the Christian basis for it, the Church can also draw upon a rich tradition of contemplation and witness – some of which is quoted in these pages.

For a wide range of statements and calls to action from Anglican and other Christian thinkers and environmentalists of the past 20 years – see the selected publications in Appendix B. This plan also draws on the insights and wisdom in the writings and projects of our many Christian collaborators and environmental networks, such as A Rocha, Christian Ecology Link and the John Ray Initiative – see the list in Appendix C.

"The whole creation belongs to God. As human beings we are part of the whole and have a responsibility to love and care for what God has entrusted to us as temporary tenants of the planet. We are called to conserve its complex and fragile ecology, whilst recognising the need for responsible and sustainable development and the pursuit of social justice."

The above statement by the Church of England National Institutions reflects the **four principles on the environment** adopted by the Lambeth Conference in 1998:

- The covenant of God's love embraces not only human beings but all of creation;
- Creation is everywhere filled with God's sacred presence;
- Human beings are the priests of creation, seeing God's presence in it, and offering creation's worship;
- The Sabbath principle of 'enoughness' is a challenge to us to rest from unnecessary consumption.

The 'Five Marks of Mission'

As agreed by the Anglican Consultative Council of the Anglican Communion:

- To proclaim the Good News of the Kingdom;
- To teach, baptise and nurture new believers;
- To respond to human need by loving service;
- To seek to transform unjust structures of society;
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

It is often remarked that care for the environment is the Fifth Mark of Mission – but less often that it entails aspects of all the others too.

3. The Environmental Record of the Church of England

“As we reflect on our future together as part of this global village, we are being invited to open our eyes to see how together we can be part of the process of the creation of a new community of love, peace and justice, coming out of that ultimate reality, God. In this vision, no-one is a spectator. We all have a responsibility for a better global order. And this can't be created or enforced by laws, prescriptions and conventions alone. Rights without ethics can't long endure. It demands our readiness to involve ourselves in the struggle for human rights, responsibility, freedom, justice, peace and the good stewardship of Planet Earth. It's a scandal if we let our different religious and cultural traditions prevent our common involvement in opposing all forms of inhumanity and working for greater humanness.”

**Rt Revd John Sentamu, Archbishop of York
from sermon preached at Interfaith Service of
Recommitment and Witness to the Achievement of
the Millennium Development Goals, Cathedral of
St John The Divine, New York, 25 September 2008**

“Christians need to be among those saying things that will not be popular but which are necessary if our own and our children's futures are to be saved – and of course living consistently with them. That was what characterized the prophets of old, many of whom paid dearly for their outspokenness, and they are a powerful model for today.”

**Andrew Bradstock
'Louder than Words: action for the 21st c Church'**

3.1 About the Church of England

1. The Church of England comprises 43 dioceses, with 13,000 parishes and 16,200 churches. There are 1,266,000 electoral roll members. In addition there are the Cathedrals in every diocese, 4,700 church schools, bishops' see houses and other clergy homes, and also a portfolio of commercial properties and investments.
2. The Head of the Church of England, as part of the worldwide Christian Church, is Jesus Christ. Her Majesty the Queen is Supreme Governor of the Church of England. Its 'primates' (principal spiritual and temporal leaders) are the Archbishops of Canterbury and York. Each other Diocese has its Diocesan Bishop. The Archbishops and senior Bishops sit in the House of Lords, the upper house of the UK Parliament. The Church's internal governance is headed by the Archbishops' Council and the General Synod. Certain matters of property, finance and investment are controlled by the Church Commissioners.

More information about the Church of England may be viewed at <http://www.cofe.anglican.org/about/>.

The Church of England is the Mother Church of the Anglican Communion, a worldwide family of churches located on every continent, with more than 70 million adherents in 38 provinces across 161 countries. The Anglican Communion's website is at <http://www.anglicancommunion.org/>.

3.2 Activity by the Church of England over recent years

The Church of England has already taken some action to play its part, having responded to environmental issues for over three decades. During this period many clergy, officers and lay members have worked tirelessly in driving forward the Church's action, with leadership and notable public interventions being made by Archbishop Dr Rowan Williams, Bishop Richard Chartres, Bishop James Jones and others in the Bishops' Environment Panel, not least in influencing the passing by Parliament of the Climate Change Act 2008.

3.3 Milestones

The panels to right and far right (opposite page), offer a summary of the range of activity by the Church of England concerning the environment and climate change; also representing the accumulated reflection, encouragement and action by the Church and its partners on environmental issues and particularly on the most pressing of them, the threat of climate disruption. Much more will be done, and at an increasing tempo, as set out in this plan.

Milestones in the Church of England's engagement in environmental issues:

- 1978** The Lambeth Conference passes resolutions calling for fresh approaches to economic well-being and livelihood and for a move away from wasteful forms of growth.
- 1986** The General synod receives the report '*Our Responsibility for the Living Environment*'.
- 1988** The Lambeth Conference formally adopts the Five Marks of Mission of the Anglican Consultative Council of the Anglican Communion, the fifth of which is "to strive to safeguard the integrity of creation, and sustain and renew the life of the earth."
- 1990** '*Christians and the Environment*' is published and circulated at General Synod.
- 1995** The Church of England is represented at the congress marking the 1900th anniversary of the Revelation to St John the Divine, when the *Religion, Science and the Environment Symposium* is launched by the Ecumenical Patriarch of Constantinople.
- 1998** The Lambeth Conference draws up a theology of the environment, and resolves to establish a global Anglican Environment Network.
- 2002** Anglican Communion holds a congress just prior to the UN Summit on Sustainable Development on the Stewardship of Creation. This congress issues a statement to the UN and a pastoral letter to the Anglican Communion – '*Stewardship for Creation*' (<http://www.anglicancommunion.org/un/soc.html>).

2002 A step forward is taken in the Church's engagement with the **(cont)** environment, with a day of the Bishop's Annual Conference devoted to examination and discussion of a wide range of environmental issues. Visits are made in the field to faith-based projects, with presentations by environmental organisations. After a special Environmental Evensong, the Bishops hear from Prof David Bellamy and the leading climate expert Sir John Houghton.

2003 Bishop James Jones's pioneering book on '*Jesus and the Earth*' is published.

2005 General Synod passes a resolution supporting the message and recommendations of the report *Sharing God's Planet*, published by the Church's Mission and Public Affairs Council.

2006 Launch of the Church's *Shrinking the Footprint (StF)* campaign and programme on action to mitigate climate change.

2007-2008 Continued work on *StF*, including auditing of Church's carbon footprint under the '*Greening the Spires*' programme, with the Carbon Trust and AECOM Consultants.

Publication by Church House of handbooks by Claire Foster and David Shreeve on Church action to reduce environmental impacts: '*How Many Lightbulbs Does it Take to Change a Christian?*' and '*Don't Stop at the Lights*'.

The annual festival of Creation Time is established by the European Ecumenical Assembly in Sibiu, Romania. It is supported by the Church of England and Christians Together in Britain and Ireland (CTBI). Churches are encouraged to devote this period from September to 4 October each year to "prayer for the protection of creation and the promotion of sustainable lifestyles that reverse our contribution to climate change".

Significant contributions by the Bishops of London and Liverpool to the House of Lords debates on the Government's Climate Bill.

2008 A report by the Mission and Public Affairs Council '*Climate Change and Human Security*' is adopted by General Synod.

2009 25 February: The Rt Hon Ed Miliband, Secretary of State for Climate Change launches Tearfund's Lent Carbon Fast, with the Bishops of London and Liverpool.

25 March: Archbishop Rowan Williams delivers the Ebor Lecture at York Minster, '*Renewing the Face of the Earth: Human Responsibility and the Environment*'.

11 June: over 100 delegates from nearly every diocese attend the Church's 'Milestone' Conference to review progress with *StF*. The event is chaired by the Bishop of London, Dr Richard Chartres, with contributions from government, and a range of experts from the Carbon Trust, Natural England, the Chartered Institute of Water and Environmental Management (CIWEM), AECOM and diocesan environmental officers (DEOs). An overhauled and comprehensive website, with a new set of online guides for energy and carbon management in churches, is launched for the *StF* programme – <http://www.shrinkingthefootprint.org>.

September: launch with Tearfund of the *Climate Justice Fund*.

1 September – 4 October: Creation Time celebrated with theme '*Creation in Crisis: A Time for Prayer and Action*' in the run-up to the UN Climate Change Conference in Copenhagen.

22 September: The Church of England's College of Bishops issues a statement responding to the challenge of climate change, also in preparation for the UN Copenhagen Conference.

4 October: UK Christians including Church of England churches celebrate a Day of Prayer for Climate Change, an initiative of the Environmental Issues Network of CTBI.

13 October: Operation Noah Lecture on Christian responses to the environment and climate change, by the Archbishop of Canterbury.

29 October: '*Faith and the Environment*' seminar at Lambeth Palace.

3.4 Key principles

The Church of England is committed to an ambitious and challenging environmental programme over the coming years. Its activity is underpinned by these principles:

- Putting Christian values into action: responding responsibly and joyfully to God's care for creation and humanity's role as priests and co-workers with him.
- Acting on the best available evidence: basing all policies and action on the best available scientific evidence and technical advice from experts in the Church and beyond.
- Putting our own house in order: recognising that preaching without exemplary practice is hollow, and that collectively although much action has been taken over recent decades, this has not been rapid enough. The Church must act collectively and convincingly to reduce its own footprints, if it is to serve as a signpost and example of life in God's kingdom.

Action now required, first of all, is to reduce the energy use and carbon footprint of the Church's buildings and operations, and its consumption, both that of the Church as an institution, and that of individual members. Other programmes to reduce our wider ecological footprint will follow.

- Partnership and local action: The Church recognises that, given the size of the challenges and the fact that the Church is not a centralised body, partnerships with a range of other organisations, and a wide variety of local, parish-level and diocesan activities must be encouraged.

- Climate action and environmental sustainability as a common cause: It is evident that adherents of all faiths – indeed every member of society at large – have in common humanity's exposure to the mounting risks of unsustainable development and in particular of climate disruption. This challenge and how we meet it should unite people of all faiths and none, even as they continue to debate and express varying views on other challenges.

The Church of England, as the established Church, has a special role in the life of the nation, a responsibility for mission and welcome in every community in the land, available to those of all faiths and none. It is particularly well placed to encourage cooperation and to act as a convenor of viewpoints and advocacy from across society, hosting debates on the many complex issues in the agenda of the environment and sustainability, and climate action in particular.

The Church also offers itself as partner in action for sustainable living in all parts of England and in projects across the Anglican Communion, as well as seeking to mediate support for poor communities and individuals who are suffering, for example, from increased power and heating costs.

3.5 Present commitments and action

1. Specific commitments and programmes of action have already been undertaken by the Church of England and will continue over the next seven years. *Shrinking the Footprint (StF)*, the Church's main programme of action on environment and climate change in relation to the whole of its buildings and estate, was established after the '*Sharing God's Planet*' report in 2005, and began work in 2006.

The scale of the task may be appreciated from the figures already gathered by *StF* as of 2007:-

- 16,200 churches
- national carbon footprint for cathedrals, churches, houses and offices, 330,000 tonnes CO₂
- churches and halls account for about 65% of emissions = 212,000 tonnes approx.

The next largest segment of energy use and carbon footprint is clergy houses.

2. *StF* focused to begin with on reducing carbon dioxide emissions from Church buildings and operations. It has set itself the goal of reducing the Church's overall carbon footprint by 80% by 2050.

Initially, the target was set for a 60% reduction by 2050, in line with national policy. After debate in Parliament the national target was increased to 80% on the advice of the national Committee on Climate Change. It was accepted that the Church should follow suit, resulting in 'the 20% Church' in terms of its carbon footprint.

The '*Shrinking the Footprint Path*' is set out on the comprehensive website set up for the programme and campaign (<http://www.shrinkingthefootprint.org>).

This provides the basis for action, emphasising the need for simple action first, to assess energy use then identify ways to reduce consumption and employ resources more efficiently.

The first step is to avoid waste of heat and power, then to seek efficiencies and economies in fuel use – electricity, gas or oil – after that to switch to green energy suppliers, then to investigate the scope for using renewable energy on site. Finally, residual emissions should be offset, via projects for climate change mitigation and adaptation overseas and at home.

To enable churches to move along this *StF Path* from energy assessment and savings to more ambitious projects and investments, the *StF* team commissioned a set of tools for guidance on energy management for churches, cathedrals, schools and clergy houses.

3. In addition, in 2008 the Church Commissioners put on record their aim to reduce carbon dioxide emissions from bishops' houses and offices (by 60% by 2050 – in line with the Government's then energy White Paper). The opportunity is taken to review each property during a vacancy when there is a change of bishop; following which upgrades of boilers, insulation and glazing for energy-saving and improved efficiency and affordability are carried out – 25% of the whole stock having so far been improved in this way.

Also the Commissioners had, by 2007, already increased from seven to 18 the number of fuel-efficient hybrid-power cars provided to bishops; and have since established a new ethical investment policy with a strong environmental dimension.

3.6 'Harvesting of first fruits': Examples of past and present actions and activities from around the Church of England

A wide range of actions and activities by dioceses and parishes within the Church of England have already been put in hand so far, within the *Shrinking the Footprint* campaign and in addition to it, by the Church of England of its own accord and in collaboration with other organisations.

The examples given in sections following offer a sample of the variety and scale of activities in the Church to reduce energy use, carbon emissions and other environmental impacts, promote more sustainable living and reflect on the implications of environmental issues for mission, liturgy, celebration, prayer and theology.

They are taken from just some of the Church of England's dioceses, in different regions of England, but picking out no more than a few from each of them – they are in no way comprehensive, and cannot do more than give an indication of the flavour of what is happening nationwide.

In addition, examples are given of parish projects, and from several nationwide initiatives.

1. Durham and Newcastle Dioceses

These neighbouring dioceses provide a striking and promising example of joint working to reduce emissions and improve energy efficiency – and boost quality of life for tenants – in clergy housing and other buildings.

A Joint Houses Environment Group was formed, to audit the carbon footprint of clergy houses and identify opportunities for energy saving. The group consisted of:

- the property managers and Environment Officers from both dioceses;
- an archdeacon;
- a representative of the Energy Saving Trust.

An environment policy was then developed that related specifically to clergy housing. One of the priorities in the environment policy was to carry out an energy efficiency audit of all the clergy houses in both dioceses. The information obtained would enable the property managers to develop a strategic programme of improvement, rather than respond to individual requests on an *ad hoc* basis.

Projects have been carried out to audit the carbon footprint of clergy houses and identify opportunities for energy saving. So far, the insulation measures undertaken have produced savings of some 14% in carbon emissions as well as giving financial savings and better quality of life in the houses to tenants.

2. Newcastle Diocese

The major activity of the Diocese so far has been development of joint work with Durham (see previous page) to improve energy efficiency of clergy housing and reduce carbon footprints of church properties.

Environmental awareness and action are now integral to the work of diocesan property managers and their networks.

The Bishop of Newcastle is a member of the board of the regional organisation Carbon Neutral North-East – and the Diocese's Church House is now a carbon-neutral office.

The Diocese's Environmental Group promotes awareness, understanding and projects in the area and offers a forum in which theological study can take place alongside and through the development of projects in the community. The Group has produced a '*Praying for the Earth*' book of prayers and publishes a newsletter for Christians in Newcastle and Northumberland, '*Renewing Creation*'.

A Care for Creation conference for churches and faith groups in the Tyneside area was held in May 2009, addressed by Mark Dowd of Operation Noah.

Diocesan Environmental Officer Rob Kelsey has also been working with the Energy Saving Trust on a project called '*Treading Lighter During Lent*'. Based on the idea that Lent is a time for learning new habits of holy living, it has encouraged both clergy and parishioners to measure their carbon emissions on a weekly basis, and to use the season of Lent as an opportunity to shrink their carbon footprint.

3. Durham

In addition to its energy efficiency and church housing collaboration with Newcastle (see left), Durham Diocese is active on several fronts:

- work by the Diocese's Environmental Task Group to make care for creation an integral part of worship and witness, and to encourage more sustainable lifestyles in use of energy reduction of waste;
- development of an energy policy for Durham Cathedral, and plans for a comprehensive environmental policy for the Diocese;
- collaboration with the community initiative on climate change and low-carbon living *Climate Durham*;
- an essay by Bishop Tom Wright on the theology of the environment, contributed to the 'Green Bible' published by HarperCollins in 2008;
- diocesan staff are active in regional multi-faith projects and networks that highlight issues of environmental justice.

4. Wakefield

Since 2008, the Wakefield Diocese and parishes have their own dedicated carbon offsetting scheme by means of tree planting in the Diocese's link diocese of Mara in Tanzania.

The diocesan website contains a theological statement on the reasons for concern about the environment and climate change, encouragement to parishes to take part in '*Eco-congregation*', and a range of other practical help and resources.

5. Coventry Diocese

Since 2006, Coventry Diocese's Environmental Group has been undertaking one project each year – from carbon reduction, through education and the environment, to food miles. In 2009, a comprehensive diocesan policy is being developed, to include all aspects of the environment and the life of the Diocese.

6. Chelmsford

Chelmsford Diocese is the home of the first designated 'Eco-cathedral' in the Church of England.

The Diocese has an environment group with all areas represented, which is bidding for funding for youth initiatives, while encouraging parishes to reduce their carbon footprints and become *Eco-congregations*.

7. Southwark

Southwark Diocese covers most of South London and its hinterland. A few of its environmental projects and plans are summarised on the following pages.

In 2007 a diocesan environmental policy was drawn up. There is an environmental newsletter for the Diocese, which is shared with others in the region. The Diocesan Environmental Officer, Barry Goodwin, also leads a course on 'Caring for God's World', part of the diocese's summer school of training events, which explores the Christian responses to the environmental crises that confront the world. He is Chair of the inter-denominational London Churches Environment Network.

Southwark Cathedral (right)

Southwark also works with a diverse range of interfaith partners in London on the London Inter-Faith Green Map project, which maps the work of faith groups on environmental projects across London.



8. London Diocese

London Diocese, which covers about two thirds of Greater London north of the River Thames, has a wide range of programmes for reducing its carbon footprint and improving its environmental sustainability, while contributing to wider debate and action in the UK capital.

In addition to reducing its carbon footprint by 80% by 2050, in line with national policy, the Diocese has committed itself to the interim target of a 20.12% reduction by 2012 – a goal now adopted by the Mayor of London and the Greater London Authority. Energy use of churches across the Diocese has been reported via parish annual returns, for the first three years since the base year of 2005. Reporting and analysis are one year in arrears, so the aim is to reach the interim target by the end of 2011 – so that it can be reported in 2012. The Diocese is so far on target to achieve this. The diocesan head office exceeded the 20.12% target by the end of 2008, and is now working towards a 50% saving by 2012.

The Bishop of London chairs the Bishops' Environment Panel, and is National Chair of *Shrinking the Footprint*. Progress at diocesan level is overseen by a steering group, chaired by the Director of Property. In 2008, the Diocese appointed a full-time Head of Environmental Challenge.

Environmental advice is on a diocesan micro-website at www.london.anglican.org/Shrinking-the-Footprint. In 2007, the Diocese with then London Mayor Ken Livingstone and partners in the London Church Leaders' Group launched a booklet on running a greener church, '*For Creed and Creation*' (see Appendix A). A range of advice notes on aspects of *Shrinking the Footprint* is also on the website.

The Head of Environmental Challenge was asked to review the Diocese's operations and risks (including financial risks) associated with environmental hazards especially climate change. A risk assessment was carried out of potential flooding of churches and the diocesan office from rising water levels in the Thames. IT and paper in Diocesan House have been reviewed. Only very environmentally friendly paper is now used. Computers on being replaced are reconditioned for re-use in Africa.

The Diocese's *Climate Action Programme* is now under way: www.london.anglican.org/Shrinking-the-Footprint-Climate-Action-Programme. It has three strands: grant-aided audits of energy, carbon, water and waste, starting with churches in the West End and City; '*Generic Building Solutions*', in partnership with the Carbon Trust; and a scheme of benchmarking to calibrate energy saving targets across the Diocese's 479 churches, which comprise a very diverse range from medieval to the 20th c, all periods between being strongly represented.

Generic Building Solutions, announced at the Lambeth Palace Day in June 2009, will sample 20 churches in four archdeaconries, to identify typical measures for energy saving but tailored to varying buildings, patterns of use and new technologies. The aim is to find solutions applicable to churches of particular types and ages wherever they are, yielding carbon reductions up to and beyond the 80% target for 2050. Solutions reached may call for radical change. Listed building implications will be addressed before applying to particular schemes. English Heritage and the Diocesan Advisory Committee for the Care of Churches (DAC) are being consulted. The conclusions of this study will be available nationwide.

9. Canterbury and Rochester

These Dioceses' joint team is presenting the motion by Exeter Diocese on green energy tariffs and renewables systems (see page 23) to Rochester's Diocesan Synod.

It is also developing guidelines by the Diocesan Advisory Committee (DAC), advice on greening of churches, and a churchyard project with partner organisations. 'Eco-congregations' are being developed across both dioceses.

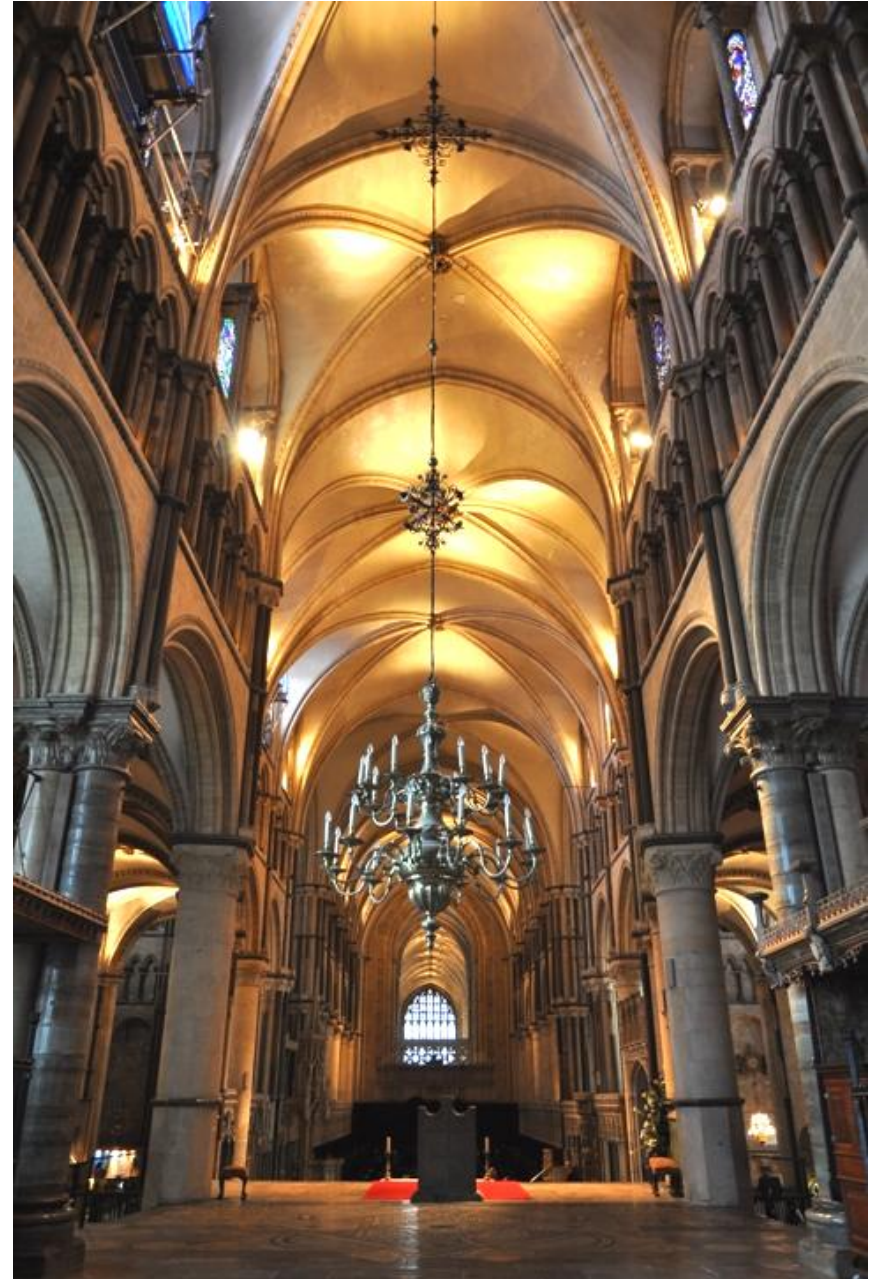
Canterbury Cathedral, the Mother Cathedral of the Anglican Communion, is committed to reducing its carbon footprint. In addition to its ongoing energy-saving efforts, in March 2009 the cathedral took part in Earth Hour, the international event to raise awareness of the need for action against global warming. Promoted in the UK by the World Wildlife Fund, Earth Hour saw many famous landmarks and well-known individual people across the globe turn off their lights for an hour, in a gesture of the need to tackle climate change.

10. Salisbury Diocese

Salisbury Diocese has an environment working group, advising on carbon calculation, *Eco-congregations* and other green issues. It has been taking a presentation to all deanery synods, giving a clear picture of the problem and what to do about it. Deanery representatives are to present the collective and personal challenges to PCCs, who in turn should carry out energy audits, measure their footprints, and declare actions to be taken.

Salisbury Cathedral celebrated its 750th anniversary in March 2008 with a new low-energy floodlighting installation, which also minimises light pollution.

Canterbury Cathedral



11. Exeter Diocese

Exeter Diocese is active on many fronts in the county of Devon and in the south-west region, and has a record of church and community action on the environment stretching back to the 1980s – the Devon Christian Ecology Group began in that decade, and a 'Churches Green Action' programme was set up in 1984.

The Diocese is also active in pursuing regional action with its neighbours, including in the South-West Network of Dioceses for Environmental Action (see next page).

Church members are involved in projects and networks connecting the Cathedral, diocesan teams, parishes, community groups and local councils to reduce environmental impacts and cut carbon emissions.

Examples of activity include:

- The Cathedral has established an Environment and Social Justice Group.
- The Diocese has a team to oversee and promote *Shrinking the Footprint*, with the initial focus on the 1600 churches and other buildings. There is an energy efficiency programme, set up in collaboration with local authorities, for insulation of parsonages. In mid-2009 some 30 energy saving feasibility studies and other projects were underway, including an energy audit of the Cathedral, the Old Deanery and four church halls.
- It is planned to purchase all electricity from renewable energy suppliers and to offer deals to church schools and other community partners. A motion on this subject seeking government collaboration is also being promoted to other diocesan synods.

- A carbon reduction strategy is to be developed, covering all aspects of diocesan activity. This includes work on reducing the impact of and need for travel on church business, to cut costs and emissions. An audit of senior staff travel has been carried out.

- Partnership projects are being established with the universities, the Environment Agency and the Meteorological Office (based in Exeter).

- The Devon Christian Climate Change Coalition is a network for awareness-raising campaigns and cooperation. The Diocese is involved in the county's many local community initiatives for environmental action and sustainability, such as the Devon Climate Action Network and the *Transition Towns* movement for sustainable living projects in towns and villages.

- Innovative work is also being pursued in relation to environmental theology – the theology of 'transition' to a more sustainable society and economy.

- There have been numerous projects and events in the diocese on food, diet and the environment – such as a 'Food for Thought' conference.



Transition Town Totnes

12. Gloucester Diocese

Gloucester has set up a new fund for environmental investments, based on contributions from its electricity supplier Ecotricity, in exchange for signing-up church members to its service. Projects supported by the Environment Fund must help shrink the diocesan carbon footprint. It is planned to offer churches investment in low-energy LCD floodlights, to cut emissions and showcase low-impact technology for churches. The Diocese will pay the initial cost and recoup it from a share of savings in energy bills; proceeds to be ploughed back into the Environment Fund.

The Gloucester team on environment and sustainable development aims to explore the scope for collaborations with other dioceses in the region on similar joint funding schemes, for example to build renewable energy installations where suitable on church land. Gloucester Diocese is a partner with Exeter in the new South-West Network of Dioceses for Environmental Action (right).

The Diocese has set up a 'Gloucestershire Churches Environmental Justice' network for awareness-raising, exchanges of information, ideas and project experience between Church activists in the county.

The Cathedral has been assessed by the Carbon Trust to identify the scope for energy savings and more energy efficiency, and energy and environmental policies are planned for the Cathedral. In 2009 an exhibition on environmental issues, technologies and energy saving was held in the Cathedral. In 2009 the Lent Prayer Guide included 'Green Prayers' and a call for 'carbon fasting' as part of Lenten observance.

South-West Network of Dioceses for Environmental Action

This network has been set up by the dioceses of South-Western England – Truro, Exeter, Bath and Wells, Bristol, Gloucester and Salisbury. A non-Church partner is the Devon Renewable Energy Association.

The aim of the network is to explore the scope for joint action and to establish collaborative projects that will cut the carbon footprint of the Church, raise awareness and lobby for change, open up potential for regional initiatives for ambitious investments (for example, renewable energy schemes on suitable church land) and sustainable procurement, and share leading practice.

Members are convinced that dioceses can accomplish more in concert than they can acting individually, especially in relation to major investments and complex issues, such as renewable energy schemes and sustainable procurement.

The network is planning to set up a regional environmental website and will explore scope for a regional multi-faith conference on environment and sustainable development.

There is also a South-West Churches Transport Group – part of a wider ecumenical regional forum of churches – and this has issued a reflective report calling for debate and action on the environmental and other impacts of transport and travel.

13. Towards greener parish churches

A host of churches have engaged in environmental projects, including renewable energy systems.

The following is a tiny selection:

- A second *Eco-congregation* award has recently been granted for St Michael and All Angels, Ashton-on-Ribble in **Blackburn** Diocese, for its notable quarterly farmer's markets and eco-fair. The Church's first *Eco-congregation* award was granted in 2004.
- In **Lichfield** Diocese the Church of St Alkmund's in Shrewsbury has installed solar panels on the roof, with a smart display system to show how much energy is being produced and what carbon emission savings are being made.
- Solar panels have also been installed and are in operation, on the lead roof of Grade 1 listed St Denys's Church in Sleaford, **Lincoln Diocese**. The panels are fixed to a frame with special non-intrusive clamps. This project is not about saving on electricity bills – that is merely a beneficial side effect. The main aim is to witness to a theological perspective on creation and the sustainable use of natural resources. This Church also recently appeared on *Songs of Praise* on BBC 1.



St Denys's Sleaford

- In **London** diocese, several churches have introduced renewable energy systems. Solar power is in use at St James's Piccadilly, St Mary's Spring Grove and St Aldhelm's Edmonton. St Stephen's Walbrook has a new energy-saving lighting system.

Planning permission and faculties (the Church's equivalent of listed building consent) are being sought for further projects. Permissions have been gained by St Silas Pentonville, in the course of their roof replacement project, for re-covering the south face of the roof with solar photovoltaic imitation slates, the first Church in the UK to gain permission for such a project.

A number of other churches – including St James's Piccadilly and St John's Wood Church – have a track-record of environmental auditing and mitigation, the former going back to an auditing scheme in London and Southwark during the 1990s.

- In **Southwark**, St Alban's Church, Streatham is using 18 solar panels to help power its buildings. This was a multi-partner project funded by EDF Energy's Green Fund and the Government's Low Carbon Building programme, with support from the consultancy Creative Environmental Networks. It followed a full energy audit of the church.

St Alban's was the second church in the Diocese to go for solar power, following the pioneering work of St Peter's, Brockley, in 2006.

St Mary's Church, Addington is an award-winning 'eco-church' that has developed numerous environmental projects, and is acting as a hub via its local *Churches Together* ecumenical network, to encourage other churches to carry out environmental audits and become more active in environmental work.

Christ Church, West Wimbledon has held two community eco-festivals and plans more. These have brought together local politicians, campaigners, producers and community groups, and have provided an opportunity for debate, celebration and awareness-raising. A weekly Green Prayer is offered each Sunday. Jonathon Porritt has been among contributors to an annual lecture series on the environment and sustainability.



Christ Church Wimbledon (right)

14. Green churchyards, dioceses, communities

• 'Yews for the Millennium'

Over half the Church of England's parishes and several cathedrals took part in *Yews for the Millennium*, a project created by the Conservation Foundation. This helped many in the Church to appreciate the links between the environment and faith. 8,500 Millennium Yews were given away for planting, and the project is still receiving requests for more, 9 years later!

This very successful project also laid the foundations for the network of Diocesan Environment Officers (DEOs) and led to a six years programme, from 2002–2008, of *Parish Pump* Workshops held in all dioceses. This was also organised by the Conservation Foundation in association with the Church of England, and was part-funded by DEFRA, the government's environment department.

Each workshop, hosted by a diocesan bishop, enabled lay members and clergy to meet environmental experts and encouraged the development and adoption of diocesan environmental policies.

• Caring for God's Acre

This very active private charity in Herefordshire aims to inspire and support local communities to care for churchyards and burial grounds in a way which benefits both people and wildlife. It is supported by the Conservation Foundation's *Parish Pump* programme and hopes to extend its work nationwide.

Earls Court Big Lunch team photo (right)

• The Big Lunch

Churches in different parts of England were among the 2 million people who took part in the Eden Project's 'Big Lunch' local food festival on 19 July 2009. See <http://www.thebiglunch.com/the-first-big-lunch.php>.

The Big Lunch is primarily a social event, to bring people together and promote social cohesion. It also has environmental benefits. It is safe to say that green projects will be most successful, and influence people's responses to climate change and the environment most effectually, when they are also social occasions.



15. Expositions, explorations, celebrations

The following are a taste of activities taking place and programmes around England:

• Exeter: 'Roots of the Cathedral'

This DVD project, based on a concept by Christopher Southgate, brings together the work of Robert Harris (Architect), Peter Kyrke-Smith (Composer) and Andrew Millington with singing by the Cathedral Choir.

In sound and image, the project highlights the ecological link between humanity and the natural world, the connectedness between natural beauty and human endeavour, a spiritual perspective of God's total creation.

The project looks in particular at the influence of trees on the life and history of Exeter Cathedral. Woodland and trees provided raw materials for all ancient buildings and the tools required in their construction; they stimulated architects and masons in roof design, pillars, vaulting and bosses; the canopy of the forest is reflected in the vaulting and arches.

The disc will be used with the Cathedral's education work. This is seen as the first step of an initiative to be developed further in the years ahead.



• London: St Martin-in-the-Fields

25 October – 31 December 2009. The 'Hard Rain' exhibition by Mark Edwards is being hosted in London, at the Courtyard of St Martin-in-the-Fields, Trafalgar Square.

This acclaimed outside exhibition is based on Bob Dylan's prophetic song 'A Hard Rain's A-Gonna Fall', and explores the issues of climate change, poverty, habitat loss and human rights.

At the 16 November evening session of St Martin's autumn education series, entitled 'Inspiring Creation', Mark Edwards will talk about his exhibition and the ecological crisis.

• The Church's year

The traditional harvest festival in early autumn may now form part of Creation Time from September to October (see panel on page 15 above), which concludes on October 4th, St Francis Day.

Earlier each year, many churches are also celebrating Creation Sunday on the second Sunday in Lent, and Environment Sunday on the Sunday nearest World Environment Day (5th June). The Lent Carbon Fast is establishing itself as a regular fixture. In addition to these annual events, in 2009 Education Sunday on 8th February was dedicated to the theme "The Earth is the Lord's".

It is appropriate that as much time is now given by the Church calendar to the environment as any other topic, save the Life, Passion, Death and Resurrection of our Lord – through and for whom the world was created.

Exeter Cathedral (left)

3.7 Pressing on

During the next seven years, *'Shrinking the Footprint'* needs to complete the work already begun, then expand its effort in a number of directions, to cover more areas of the Church's ecological footprint and serve a wider range of constituencies.

New directions and challenges are set out in Section 4, which follows. Meanwhile, the following areas for immediate development are envisaged, for which commitment is already in place:

- Continued core activity with further action to measure, monitor and reduce the carbon footprint of the Church's total building stock. This work needs to be urgently completed in dioceses where so far it has just commenced or has yet to begin. In particular, a base year from which to measure needs to be established – preferably the earliest for which sound estimates can be gained – otherwise reductions may be being made from too high a start point. The *StF* team will continue to support all dioceses and parishes in taking these first steps, then continuing to follow the *'Shrinking the Footprint Path'*, using the toolkits for energy management in the Church's total stock of buildings.
- Expansion of the scope of *StF* from climate change mitigation with successive phases to cover wider issues including transport, waste, water, land, wildlife and food. This extension of the scope of the campaign began at the Lambeth Palace Milestone Day on 11 June 2009.

This is intended for purposes of climate change adaptation – enhancing energy security and the local resilience of communities – to enrich the environment as a whole and improve the Church's positive contribution

to biodiversity, and to reduce the Church of England's broader ecological footprint.

The Church of England is an official supporter of the UN's *International Year of Biodiversity 2010*, and intends to be actively involved during the year.

- *StF* day at Southwark Cathedral on 2 November 2009, for those involved in running cathedrals. Training for the Diocesan Environment Officers during 2010, to enable them to undertake actions already planned, and proposed in this plan.

- Establishment of an expanding range of strategic partnerships with organisations in the voluntary, public and private sectors to share ideas, information and effective practice, and strengthen the base of expertise which *StF* can draw upon.

Partnerships are already being forged with the Conservation Foundation, the Carbon Trust, the Energy Saving Trust, English Heritage, Natural England, the Groundwork Federation, the Chartered Institute of Water and Environmental Management (CIWEM) and the Sustainable Development Commission among others, as well as a number of private consultants including AECOM and Arup's, environmental charities such as A Rocha and Operation Noah, and major Christian agencies in the field of international development as well as the environment, most especially Tearfund and Christian Aid.

- Enhancement and strengthening of the Church's contribution to interfaith cooperation upon environmental matters. It is intended to expand *StF* to invite participation by other denominations and faiths, and other organisations in civil society, wishing to apply the *StF* model to their own work on climate action and environmental management.

Climate Justice Fund

“Climate change affects all of us, but it is the world’s poor who contribute least to the problem and who have the least capacity to adapt to a changing climate. The world’s poor are already suffering the most from its devastating impact. That is why at its heart climate change is a matter of justice. Shrinking the Footprint challenged us to be aware of how our carbon consumption impacts on the lives of others and how we can respond by reducing that impact. The Climate Justice Fund is the logical next step for Christians for whom justice and climate change are issues of prayerful and practical concern.”

Rt Revd James Jones, Bishop of Liverpool

The Climate Justice Fund is a new adaptation fund, launched in September 2009 by Tearfund, for and with the Church of England, to compensate communities overseas who are suffering most from the impacts of climate change.

It is a voluntary scheme through which church members and congregations will be encouraged to make contributions, for the purpose of funding climate change adaptation in developing countries, initially through three Anglican church projects. These will support poor communities directly in dealing with the present and expected effects of climate change, and in giving them access to clean energy.

Tearfund will continue to manage the scheme, by means of a web-based resource www.ClimateJusticeFund.org. The website has been designed for use by individuals, parishes and dioceses.

Financial giving will be backed by practical action and prayer. The money raised will also enable people in the affected communities to have a greater voice in the decision-making processes that shape their lives.

4. Challenges for future Church of England action

“Probably the one distinctive that marks out Christians from others who work for a whole environment is hope. The biblical gospel is given to see creation healed here and now as we wait for the final and promised redemption in Christ. If we are to catch a glimpse of what that will mean, we need to see its partial and imperfect reflection in local transformation of personal lives, human society, and the creation around us.”

Peter and Miranda Harris
‘Hints of Glory around the World’,
from Sarah Tillett (ed), ‘Caring for Creation:
Biblical and Theological Perspectives’

“To deny a Christian passion for environmental work, for putting the world to rights insofar as we can right now, is to deny the goodness of creation, on the one hand, or the power of God in the resurrection and the Spirit, on the other, or quite possibly both.”

Rt Revd Tom Wright, Bishop of Durham
From introductory essay ‘Jesus is coming - plant a tree’
in ‘The Green Bible’

4.1 Overall strategy and targets

1. As has been seen, the Church of England recognises the gravity of the ecological problems facing our world, and the need to address them energetically, with determination and perseverance. This section outlines a range of fresh challenges now put before the Church of England by the *Shrinking the Footprint* Task Group. These new challenges can for the most part develop and broaden from existing core activity, as it is already planned to move forward. To the extent they do not, decisions will be taken through the Church’s governing bodies and procedures. Particular projects may also require legal approvals, especially under the faculty jurisdiction, and in some cases pastoral schemes; and secular approvals including planning permissions.

The primary core activity will continue to be the implementation and expansion of the *StF* programme and campaign, at an accelerated pace. The target already set is a reduction of 80% in its carbon footprint by 2050, in line with current consensus on steps needed to keep the global temperature increase to tolerable levels. And it may well prove necessary to revise the target if so required by emerging evidence, new findings and international agreement.

2. The Church is now also challenged to cut its carbon footprint by an interim target of at least 42% by 2020, in line with the current recommendations of the UK Committee on Climate Change (but without any precondition that a global deal must be reached first).

Such a commitment would involve cuts of at least 5% of baseline emissions year-on-year. Savings greater than 5% per annum should be applied where feasible. There may be areas where reductions of such magnitude cannot be achieved or kept up – but the total for the whole church estate and operations should equate to not less than 5% per annum.

Annual cuts in energy use and carbon emissions need to be 'front loaded' – reductions in the short term need to be greater than would be needed in later years to meet present long-term targets. This is for several reasons:

- Although there has been a small fall in emissions worldwide during the recession, the medium-term trend which is expected to resume – if it has not done so already – is a continued accelerating rise in emissions. But consensus agrees that emissions *and atmospheric concentrations* of greenhouse gases worldwide need to peak by not later than 2020 – at the very latest – then fall. Emissions today will take some years to work their way into rising or falling atmospheric concentrations, which in turn take decades more to effect a change (for worse or better) in the climate. Therefore our aims cannot be achieved if anyone waits for years and decades before making reductions. We need to begin at the sharpest rate possible, immediately.

- The Church in committing itself to raising its targets – should the scientific evidence find this to be necessary – is anticipating what will almost certainly occur. New observations since the 2007 report of the Intergovernmental Panel for Climate Change (IPCC) have generally been more threatening than was known even in 2007. No internationally agreed revised

assessment yet exists, but when it does the Church must be prepared to take account of it promptly.

- Should savings in early years fall behind schedule, it would become harder to catch up and reach the targets we have – let alone new more severe targets. It would be like a train losing time early on – unable to catch up because of speed limitations. If the arrival time were brought forward during the journey, there would be no hope, unless the train set out ahead of timetable!

- To support developing efforts of the National Church, dioceses and parishes, the 'toolkit' provided by '*Shrinking the Footprint*' should be refined and extended to further increase its versatility – to encourage more energy-saving and efficiency locally; to enable assessments of scope for retrofitting renewable energy systems in churches, cathedrals, schools and clergy housing; to disseminate good practice in a form which can be easily accessed and adopted across the Church.

3. It is proposed that *StF's* targets for reducing the Church's footprint in terms of carbon emissions be extended to make similarly ambitious reductions to the Church's global ecological footprint by mid-century.

Therefore further phases of *StF* – already embarked on – will now be developed with the aim of reducing the Church's collective ecological footprint to a 'One Planet' level by 2050 at the latest, such that the Church's impact is at a level to which everyone could aspire without disruption to the ecosystems on which we and our fellow creatures depend.

4.2 Route-map, guidelines, general initiatives

1. In the wake of the new strategic plan, the *Shrinking the Footprint* team will draw up a 'route-map', costed in outline, for the programme over the next seven years and beyond, setting out detailed implementation for the Church and goals to be reached by key dates – with scope for dioceses, churches and other members of the church family to go faster if they can. This work should be completed by the end of 2010; dates proposed in sections following are subject to this route-map.

2. The route-map should:

- Form the basis for action plans covering specific areas for investment, policy implementation and partnerships over the coming decade.
- Set a broad strategic framework for church action on sustainability, enabling flexibility and scope for action at diocesan and parish levels.
- Update and incorporate the Carbon Trust's 2008 draft carbon management plan and targets for the Church, based on the '*Greening the Spires*' initiative.
- Identify the next themes of *StF*: water, waste, transport and travel, land, food, wildlife and biodiversity, with dates at which each new element is to be phased in.
- Identify a directory of strategic partners for the Church in pursuit of *StF* goals, at national, regional, and diocesan levels.
- Highlight existing projects that exemplify leading practice and should be extended elsewhere.
- Outline development of a *StF Sustainable Procurement System* for consumables and other goods and services,

and a '*Code for Sustainable Churches*' for management, maintenance, building and reordering works.

- Outline parameters for embedding of *StF* and sustainable management systems in post-ordination clergy and officer training and terms of reference for key church bodies.
3. Building on these general commitments and the route-map, the *Shrinking the Footprint* will seek funding and additional staff resources, in order to prepare guidelines and increase capacity for the following:
- By 2010, to accelerate and improve the reporting process for *StF* to PCCs, from parish level to diocesan offices, and from the latter, as well as other constituents of the Church nationwide such as the Commissioners, to the central Church *Shrinking the Footprint* team and campaign leadership.
 - By 2010, to provide parameters and a rationale for choosing green energy tariffs, in line with national good practice and guidelines by the Department for Environment, Food and Rural Affairs (DEFRA) and other agencies.
 - By 2012, with a view to adoption by all dioceses and parishes by the end of 2016, to refine methodology for gathering and calculating use and emissions data, to encourage consistent good practice in local information gathering. One or two dioceses should be engaged to report on their experience of data gathering and reporting, to serve as model approaches for adoption nationwide. Officers in all parishes should make annual reports of energy use and carbon emissions to PCCs and their dioceses.

- By 2012, collaborative working between dioceses, sharing and improvement of good practice models and low carbon solutions which can be adopted by all; detailed planning of how exemplary projects can be extended, developed and integrated to maximise efficiency and the benefits they yield.
- By 2012, for implementation by 2016, details of the new '*Sustainable Procurement System*' and the '*Code for Sustainable Churches*'. The *Sustainable Procurement System* should build on the experience of the South-West Network of Dioceses for Environmental Action, and local projects nationwide; and draw on advice and information from the Government's regional centres of excellence in procurement, from local authorities and from the DEFRA's website, the New Economics Foundation, the National Trust and NHS advice and resources - the '*Sustainable Development Procurement Cupboard*' (<http://www.procurementcupboard.org>).
- The *Sustainable Procurement System* should, in particular, include advice on procurement and maintenance of sustainable Information Technology, so as to minimise energy use and emissions in this area.
- The *Code for Sustainable Churches* should draw on diocesan experience particularly in Exeter, London, Newcastle and Durham, on the experience of professional advice on low-carbon design, on the Green Building Standards of the National Trust and Building Research Establishment (BRE), other agencies in sustainable building such as the Green Building Council and the '*One Planet Products*' service pioneered by BioRegional. It would bring together standards, guidance, case studies, assessment tools and other resources covering

aspects of sustainable construction applicable to church buildings.

- By 2014, for implementation by 2016, content and guidelines for in-service clergy and officer training and job descriptions, within church bodies.
- By 2015 for 2016-2050, *StF* will develop a rigorous basis for reporting on reduction of ecological footprints, and criteria for choosing or setting up offsetting schemes especially by tree planting.
- Pursuant to the commitment to achieve 'One Planet' status by 2050, by 2016 *StF* should develop a *Sustainable Land Use Strategy*, covering energy, climate mitigation/adaptation, farming, food, biodiversity, churchyards and community access to property.

4. *Shrinking the Footprint* will encourage tree-planting and other actions to enhance biodiversity on church land.

In addition, the range of very high quality guidance and resources which exist on the protection and management of churchyard trees needs to be better integrated and disseminated, through national and diocesan websites. This includes guidance on trees by diocesan chancellors under the *Care of Churches etc Measure, 1991*.

The *UK Yew Guardianship Project* encourages the protection and care of Britain's ancient yews. With the Ancient Yew Group (AYG) the Conservation Foundation has printed a Code of Care for parishes, land owners and local authorities. In 2005 the Foundation contributed towards the Ancient Yew Group's (AYG) *Ancient Yew Gazetteer* website, which will continue updating the distribution of ancient yews throughout the UK.

5. Waste disposal and recycling are among topics to be taken into the expanding *Shrinking the Footprint* campaign.

StF will collaborate with regional groups of dioceses, and partners in government at several levels, in order to promote the recycling of waste from churches. This is currently classified as 'non-domestic waste', for which, unlike domestic waste, there appear to be no financial incentives from the UK government for recycling. The onus is on the customer.

A large proportion of non-domestic waste is comprised of industrial and construction waste; both of these include much hazardous material. Churches with extension or reordering projects should realise that the waste generated by a single project could likely exceed all the other waste from the same church for a period of years – and include consideration of this aspect at project planning stage.

Local authorities are currently in process of updating their waste management plans. This would be an excellent moment not only to press for change towards a more proactive regime, in which recycling would be incentivised, but also to promote local cooperative schemes in which churches play their full part in the common responsibility of all of us to see that we 'reduce, re-use and recycle' all our waste, both personally and in our churches.

'*Stewarding the Earth's Resources*', an extremely useful bulletin on all matters concerning waste and recycling, is issued regularly by the Rev Jon Hale.

6. It is recognised that the implementation of the measures outlined in this plan must needs demand a great deal from church staff and volunteers at every level, even with additional resources provided.

There are presently innumerable pressures on bishops, clergy, churchwardens, parish treasurers and other church workers, not only from the everyday work of mission and pastoral care, but also from an increasing volume of legislation and good practice relating to a wide range of areas – including health and safety, fire precautions, child protection, risk management, fabric inspections and the faculty jurisdiction.

It is not the intention to add to these pressures. At the same time, it is important to note that the problems associated with climate change – from the excessive consumption that distorts human relationships and degrades God's earth, to increasing levels of fuel poverty and the risk of flooding – are so all-encompassing that environmental action must, in effect, be woven into the very fabric of our church life.

The question of how to integrate and cope with the serious demands of environmental action, alongside the existing pressures on church staff and volunteers, lies outside the remit of this plan. However, it is suggested that a national working group be set up to enquire into the experience of those, both at the centre and in parishes, who have integrated their environmental response into their working practices, so as to understand the possibilities and problems inherent in this and to develop a strategy that would help others do the same.

4.3 Fresh challenges

Having identified core action to be taken, it remains to show how this would apply to key areas of activity for the Church and its *Shrinking the Footprint* campaign, with its partners, over the next seven years and beyond. These subject areas are based on the outline for Seven-Year Plans by Alliance of Religions and Conservation.

In each area, the challenges now presented are compared with a summary of what has been done or commenced so far:

1. Buildings and assets

Done or commenced

- Base dates for measuring and monitoring energy and emissions have been set nationally and in some dioceses. The national target of 80% reduction by 2050 has been widely adopted. Some dioceses have interim targets.
- Many church buildings, clergy houses and several diocesan offices have been audited and a number upgraded to save energy. A national toolkit is available online. Generic approaches for churches are being systematically developed in London, and for houses in Newcastle and Durham. The scope for renewable energy and retrofitting is being investigated.
- An Ethical Policy and an Environmental Policy have been adopted for national church investment funds.

New challenges

- Churches and their buildings not yet audited should be professionally measured for their performance in energy use, emissions, water and waste disposal either individually or generically, and reports issued on management efficiencies and low cost improvements, by 2012.
- In the light of local successes in going 'carbon-neutral' in offices and other buildings, dioceses and cathedrals will be encouraged to set targets for genuine net carbon-neutral status (to be defined in accordance with government guidelines) in at least one building, such as the diocesan HQ, or a class of buildings, such as new or refurbished houses. This should be achieved by 2016, which is also the date set for all new houses in the UK to be built to net zero-carbon standard.
- By 2016 also all cathedrals in England should have matched the performance of Chelmsford Cathedral in obtaining *Eco-Congregation 'Eco-cathedral'* status.
- Also by 2016, church retreat houses should be identified for low-carbon 'makeovers', linked to promoting their use for ecologically related educational events. A model for development of such programmes could be the new venture Earth Abbey, a physical and online ecumenical community of Christian practice for sustainable living (www.earthabbey.com).
- Dioceses should investigate partnerships on the model of the joint work of Durham and Newcastle Dioceses in their joint project to assess clergy houses and carry out energy efficiency refurbishments.

- The results of the Diocese of London's '*Generic Building Solutions*' and benchmarking programmes should be disseminated nationwide and applied initially to at least three other dioceses, with strategies for implementation by 2016.
- Property, financial and professional partners will be sought in support of energy-saving and renewable energy installations – known as 'retrofitting' – and other associated adaptations, developments and reordering to churches. *StF* and participating dioceses will seek funding for investment in such projects, which will need to be carried out across the whole historic building stock in planned phases, from not later than 2012 up to 2050. It is expected that a small number of pilot projects would be put in hand during 2010.
- The feasibility will be examined of establishing a non-profit agency to act as an intermediary between churches on the one hand, and the finance and engineering companies funding and undertaking retrofitting, on the other. Such an agency would contract mutually between the parties, and would need to be protected by suitable financial subscriptions and/or guarantees.
- Discussions and partnership will be sought during 2010 in assessing scope for use of other church-owned land where suitable and acceptable for renewable energy schemes, and community food-growing projects.
- By 2012, the Church should study the scope for establishing a '*Community Energy Fund*' for mitigation. This would support local community partnerships for renewable energy, energy efficiency and conservation (for example insulation projects for low-income households) and other mitigation measures in England. It would receive funds from property developers who need to offset emissions from new developments,

as they aim to meet the tighter standards for carbon reduction from buildings. This scheme will learn from the pioneering scheme of Milton Keynes Council.

- The Church will continue to monitor and influence the companies in which it invests, and implementation of the Environmental and Ethical Investment Policies of the Church Commissioners. It is suggested these should then be developed into a '*Sustainable Investment Policy*', integrated with the goals of *StF*, and working by 2020 towards dis-investment from fossil fuel extraction and supply companies and towards a portfolio that is carbon-neutral, whilst offering maximal return for minimal environmental and social impacts.

2. **Governance and partnerships**

Done or commenced

- The Church has established the network of Diocesan Environmental Officers and online resources to support church action on environment and climate at all levels. A Bishops' Environment Panel has also been established, with task groups on related issues at national and diocesan levels. Environmental policies for the Church's National Institutions have also been established.
- The Church has engaged in valuable partnerships to develop and implement the campaign, with the Conservation Foundation, the Carbon Trust, the Energy Saving Trust and AECOM, among others.

New challenges

- *Shrinking the Footprint* will encourage dioceses that have not yet developed environmental policies and *StF* processes to set them up by the end of 2010.

- By 2012, at national level, *StF* will work with a new Environment and Sustainable Development Strategy Board, bringing together church leaders and expert voices from partner organisations.
- Dioceses will be encouraged to strengthen existing regional networks and establish new ones, on the model of the South-West Network of Dioceses for Environmental Action. In liaison with the national *Shrinking the Footprint* team, such networks should take coordinated action on climate change and the environment: for example, sharing information and experience, investing in renewable energy systems, creating environmental funds, and developing local systems for sustainable procurement of goods and services.
- Partnerships should be developed at national and diocesan level with business consortia with an influence upon the environmental agenda, public, regulatory and professional bodies, and parliamentarians. Beyond those mentioned at 3.7 above, much more can be done in this area to great mutual benefit, for example developing new links with Building Research Establishment, the National Trust, the Environment Agency, Marks and Spencer plc, and the National Health Service.

The Church's association with the new UK Third Sector Taskforce on Climate Change is welcomed. It should be maintained and connected to other church initiatives.

- The national *StF* campaign and individual dioceses and parishes should continue to draw from the deep culture of volunteering in the Church. This resource can only be growing, as more and more people retire from full-time careers with many years of active life still ahead of them,

and an appetite to lend their considerable skills to society. Environmental work is likely to draw on a fresh reserve of expertise in areas which have hitherto scarcely been tapped.

- Opportunities will be sought to develop 'eco-twinning' arrangements between dioceses and churches and partners in the UK and overseas. These might be established along several dimensions.

For example, where an English church community enjoys an established partnership with one overseas for purposes of general support and mutual sharing, an environmental dimension may be explicitly added to this. Alternatively, a community could link with another via an ethnic minority congregation using a UK church by way of a church-sharing agreement; or a diocese might reach out towards overseas communities with extended family connections to UK non-Anglican Christian groups tenanted a church closed to Anglican worship.

Eco-twinning arrangements should include assistance with local skills, low-technology mitigation, and much more. Lent appeals are an example of means used for giving. The new *Climate Justice Fund* will be another, of signal importance: financial contributions for major projects should be channelled through this fund first of all. Yet it is the ongoing personal contacts and relationships of Christian fellowship which count for most; the *Climate Justice Fund* envisages this too: it expects relationships to be underpinned by prayerful engagement. Where not within the ambit of the *Climate Justice Fund*, new arrangements are to be encouraged. Where possible, existing relationships should be built upon.

Partners in twinning arrangements should think twice before leaping across the globe by aeroplane to pay visits: this aggravates the problem which we are setting out to solve! Rather, wherever possible, communication should be by letter, email, internet video-phone and the diverse range of media which are increasingly widely available.

3. Education and young people

Done or commenced

- Many church schools and/or diocesan boards have developed environmental policies and projects, some of long standing.
- Environmental action and awareness has been brought into the educational work of a number of dioceses and cathedrals.
- The Church has adopted a new statement of values for church schools, including care for creation (see page 8 above). But we need to redouble our efforts.

New challenges

- *Shrinking the Footprint* will work with public and voluntary schemes for 'Education for Sustainable Development', and encourage all 4,700 church schools by 2016 to be 'sustainable schools' – in relation to emerging Government policy on education for sustainable development and best practice, as promoted by network agencies such as SEE-d; as well as, for example, maintaining membership of the *Eco-schools* initiative, holding of an *Eco-schools* award, curriculum development for *Education for Sustainable Development* in the context of the Church's values for schools (www.values4schools.co.uk), and in particular the values of reverence, thankfulness, justice, humility and care for

creation (see panel on page 8 above). *Fair Trade School* status, partnership in the National Trust Guardianship scheme or similar programmes would also be appropriate criteria.

- A major contributor to the growing carbon footprint of most schools is their use of Information Technology (IT). The latest computer technology is essential in order to bring a child up in today's world. But ways need to be found to reduce the carbon footprint of IT below what is currently feasible. *StF* should take part in the search for such solutions. This could follow on from the *Sustainable Procurement System* (pp 33–34 above).

- Partnerships should increasingly be developed at national and diocesan level with universities and other higher educational establishments, for projects concerning *StF* themes, in conjunction with students' own learning and project work – in exchange for gaining access to knowledge and experience from technically proficient teaching staff.

- All cathedrals will be urged to bring *StF* themes and materials into their public education work, exhibitions, shops and work with school visits.

Links between the *Cathedral Camps* scheme (for young volunteers on restoration projects at cathedrals in summer holidays) and *StF* projects should be explored and developed.

- The Church should promote the integration of environmental issues in its work with young people at all levels. Children are famously aware of environmental issues – it already holds a significant place in curricula – and of the abject failure of the older generation in this department!

- But this awareness can degrade into cynicism and fatalism. Respect and care for our common home on earth needs to be united with mutual respect and cooperation between generations – rather than suspicion and blame or resignation. These questions ought to be embarked upon in a spirit of mutual frankness from the earliest years.
- The *Shrinking the Footprint* team at national and diocesan levels should therefore promote increasingly close contacts and cooperation with children’s officers and youth workers, with diocesan schools’ boards and directly with schools themselves and their staff and students, towards the aims just set out.



Marylebone Church of England School,
from Marylebone Old Church garden

4. Lifestyles

Done or commenced

- The Church of England has been encouraging local congregations to foster changes in lifestyle for sustainable living and a ‘lighter’ footprint – via *Shrinking the Footprint* and other programmes such as A Rocha’s parish-level programme *Eco-congregation* and kindred projects.
- Many churches and dioceses have embraced *Fair Trade* produce and encouraged purchasing of locally grown foods and organic produce along with *Fair Trade* goods.
- Christian environmental networks and initiatives at all levels campaign for and support changes in lifestyles for sustainable development in general and climate justice in particular. This is best exemplified by the establishment of the *Climate Justice Fund*.

New challenges

- *Shrinking the Footprint* and the Diocesan Environmental Officers will, with Tearfund, promote the *Climate Justice Fund* at all levels, encouraging take-up across the whole Church, be it congregations, families and individuals; and inviting participation by partners across other faiths and civil society groups.
- All dioceses will be encouraged to become *Fair Trade* partners well before 2016, and also to promote more local projects to encourage and enable changes in lifestyle for sustainable consumption.

- Ethical and sustainable food will become one of the *Shrinking the Footprint* themes, as the programme expands from initial focus on buildings and carbon management – timing according to the *StF* route-map (page 32).
- This theme should bring with it opportunities for projects, celebrations, artistic commissions and reflective worship and prayer at all levels of the Church. Many parishes and congregations are already strongly engaged with it. The theme brings together many aspects of sustainability and environmental concern (over-use of fisheries, impacts of meat consumption, animal welfare, and so on), and would generate new openings for partnerships, community projects and weaving of concerns into liturgy, prayer, church festivals, and overseas twinning and other links.
- It is recognised there is a tension between promoting *Fair Trade*, buying from overseas, and the drive for locally grown produce and limiting food miles – albeit products such as tea and coffee are not grown in the UK; therefore, if they are to be partaken of at all, it is a question of choosing which overseas supplier. Christians should follow the Archbishop of Canterbury’s lead in thinking through these complex questions.
- The opportunity should be taken to develop increasingly broad agendas for cooperation between environmental and international development nationally and in every diocese, with a view to an integrated approach towards sustainable development both nationally and worldwide.

5. Pastoral and community work

Done or commenced

- In recent years, the Church has been a focus for support and mutual aid in communities that have suffered from severe flooding – in Gloucestershire, for example – and whose experiences are likely to be repeated on a wider scale in decades ahead.
- Many church people have become active in awareness-raising about environmental issues in their areas. In particular, church members are active in the fast-growing movement for ‘*Transition Towns*’ and villages, where local people are working on projects to prepare their communities and local economies for the onset of ‘peak oil’ and climate change – in the process building more resilient, convivial and environmentally sustainable local lifestyles. Churches have also taken part, for example, in the recent Eden Project ‘*Big Lunch*’.

New challenges

- The Church stands ready to play its full part in helping communities adapt to major changes in coming decades, which will test their resilience and demand greater trust and cooperation.
- The Church and the *StF* campaign will build on the lessons of effective Church involvement in communities that have suffered from flooding and other environmental impacts.

There is interest and support for church partnership in this area from organisations such as Groundwork, National Energy Action and Natural England, as well as the Environment Agency which largely carries statutory responsibility for fluvial management. Local water supply companies should also be involved.

- In London, assessments have been carried out of the risk from flooding and other environmental hazards. This experience should be extended and applied to other dioceses, by 2012.
- The Church should build upon examples of Church engagement in the *Transition Towns* and 'Low Carbon Communities' movements, in particular working with partner organisations to ensure that poor and vulnerable communities and individuals in England are not put at risk or placed in greater financial hardship by unavoidable increases in energy prices.

6. Media and advocacy

Done or commenced

- There has been considerable national and local advocacy from the Church, highlighting measures taken and the Christian basis for it, and urging radical action for climate change mitigation and justice to policymakers across sectors and worldwide.
- The Archbishops and a number of other bishops have made influential interventions, and at local level many diocesan staff and clergy have also been strong advocates and exemplars of change.
- There is a wealth of innovative and expert Christian networks for advocacy, campaigning and awareness-raising – see among the summary list of organisations and their websites in Appendix C.
- The National Church has set up a comprehensive website for *Shrinking the Footprint*, www.shrinkingthefootprint.org, and this is highly regarded by users.

New challenges

- *StF* will continue to testify to the need for change and to the work that church members at all levels are doing. It will continue to improve communications within and beyond the Church, via its partnerships and websites.
 - *StF* will seek to reflect Anglican thinking in church publications and the *Shrinking the Footprint* website, and to encourage study on 'eco-theology' at all levels of the Church. It will lobby for ambitious action on climate change and other ecological crises including by government, and for policies to protect the interests of poorest and most vulnerable people worldwide.
 - Diocesan and local websites, like sites generally across the Web, vary in quality. Typically they may have added pages over the years with increasingly tenuous links to the front page, and therefore harder for users to find. Prominent coverage of *StF* and sustainability on all such websites is now a must. The *StF* campaign will offer support and guidance on how to achieve this at minimum cost but to a high standard of design and user-friendliness. This could be part of the *Sustainable Procurement System* (pp 33–34).
- In addition, to meet the growing demand from dioceses and DEOs for support and guidance on good practice and project development, new web pages will be developed on the *StF* site for such material, within which dioceses can also share their experiences with each other.

- The *StF* team will establish a regular *Shrinking the Footprint* conference, annually if feasible, building on the huge success of the 'milestone' event in 2009, to encourage sharing of insights, new ideas and experiences and development of programmes to shrink environmental footprints while strengthening justice and promoting sustainable patterns of living.
- The Church of England should improve training and awareness throughout the ranks of the clergy, pre- as well as post-ordination/in-service (already referred to). It is urged that by 2016 at the latest, all clergy training, ie pre-ordination training as well, should include Christian wisdom and guidance on environmental challenges along with general understanding of the scientific and public policy issues. To this end, contacts should be sought with the academic departments of all Anglican theological colleges.
- *StF* will continue to support and promote ecumenical and inter-faith dialogue for better mutual understanding and joint action on environmental sustainability in general and climate change in particular.

7. Celebration

Done or commenced

- Claire Foster and David Shreeve have produced two comprehensive and imaginative guides and source books for churches to use in bringing environmental concerns, care for creation and sustainable living into the Church's calendar of festivals and holy days – see Appendix B.
- Many dioceses and churches have devised 'eco-celebrations' and innovative events and projects inspired by the concerns of *StF* and other projects. A number of cathedrals having developed their own material for celebration and reflection concerning their local

environment and place in it and its history, drawing on the example of the Roman Catholic Diocese of Clifton's '*Sound of Running Waters*' project.

- There are many ideas and projects from the Christian environmental networks and initiatives of the UK – see Appendix C – for liturgy, festivals, community celebrations and connection of church life to the local environment. In particular, the international Christian environmental charity A Rocha's '*Eco-congregation*' website also offers a wealth of ideas. Church of England members and congregations have played a full part in these efforts.

New challenges

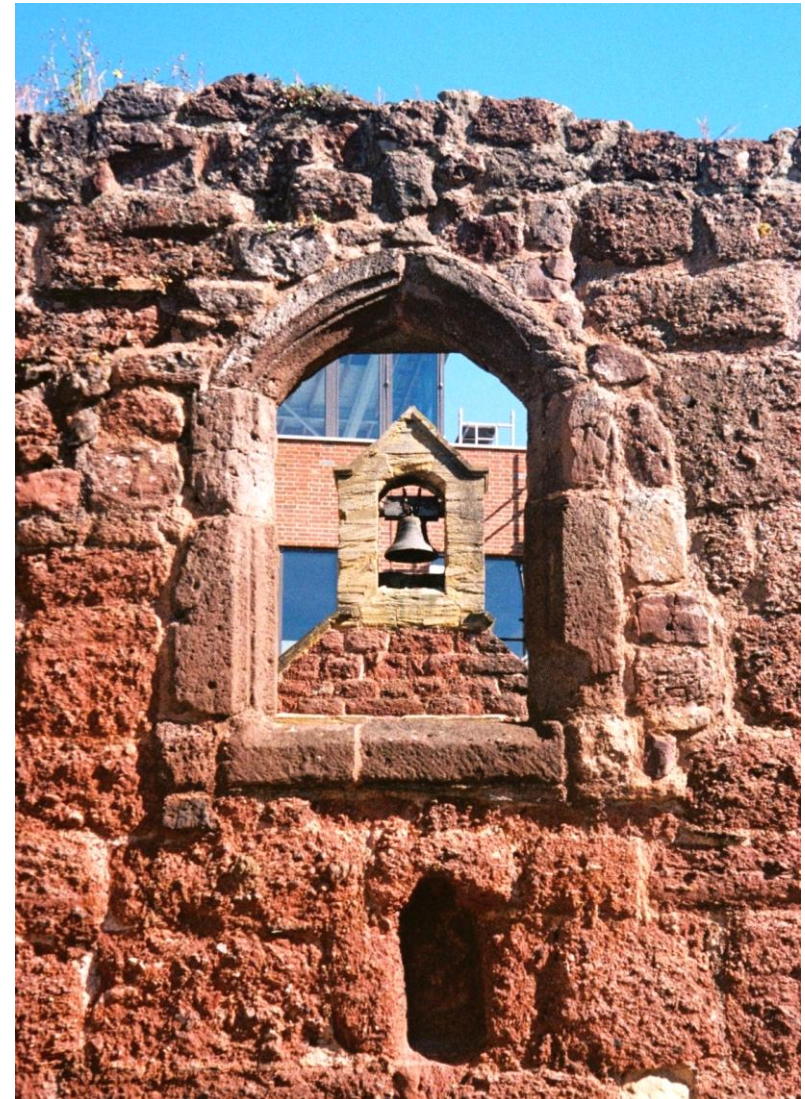
- Following on from previous publications, David Shreeve is currently preparing a new title, '*Whose Light is it Anyway?*' – which develops ideas for interfaith collaboration in environmental action. When published, this should be disseminated as widely as possible within and outside the Church of England.
- *StF* will encourage dioceses to build on progress in developing local projects for celebration and integration of environmental concerns into liturgy and church life.
- By 2016, dioceses and cathedrals will be holding annual Creation Time festivals and services of worship and prayer; running courses, retreats, artistic events and celebrations connecting the themes of *Shrinking the Footprint* to the church calendar; commissioning new art works, hymns, choral pieces, stained glass and other church art inspired by *StF* and the *Climate Justice Fund*.
- Cathedrals and as many churches as possible should be encouraged to take part in *Big Lunch* street parties in future years.

5. Conclusions

- 5.1** The environmental challenges facing humanity in the 21st century are immense; the most urgent and pressing is climate change. People and societies have woken up late to the enormity, urgency and severity of this threat. Commentators and campaigners are eloquent and consistent in drawing attention to what the human species is doing to cause the problem, and the disasters which will befall us unless we desist. Yet in spite of mounting scientific evidence for global warming and its existing and future impacts, concerted and substantial action nationally and internationally remains elusive.
- 5.2** Climate change is one of a matrix of trends in our environment, each with the capacity to devastate economies, societies and ecologies. All must be tackled together, with speed, determination and perseverance. Moreover this whole array of stresses is inextricably linked to the seemingly unstoppable momentum of unsustainable development, largely driven by over-consumption by the rich world.
- 5.3** Christian churches, including the Church of England, are not exempt from blame for what adds up to a human-induced crisis of colossal proportions. In our traditions and practice there has often been a neglect of reverent care for God's created and evolved world. Still there have been shining exceptions down the ages to inspire us; in recent years, progress has been made in influencing mind-sets towards the necessary action – though the latter has been slow to follow the former.
- 5.4** The nature and scale of the challenges ahead demand renewed respect and reverence for the natural world, united to practical, determined and unwavering action over the coming years – and generations. The Church has now set out a range of specific commitments and challenges for an ambitious programme of action to reduce direct impacts, especially the Church's own energy use and carbon emissions; this programme will include, in the vanguard, action for global justice and solidarity with the poor and most vulnerable.
- 5.5** We believe the Church and its partners and allies worldwide have a vital role to play, in what the theologian Thomas Berry called the 'great work' of transition to just and sustainable ways of living. The service of Christians and others of faith and goodwill can contribute positively to the resources and energy of human beings around the world, to mitigate climate change, adapt to it, safeguard the poor and vulnerable, and conserve life's richness for the benefit of all.

5.6 There remain grounds for hope. Most importantly, our hope for a safe and sustainable future is firmly grounded upon the commitment of God to his creation and to human beings, 'made in his image'. There is no place for passive or complacent faith in God, believing that he will protect us from the consequences of reckless actions; nor any over-confidence in ourselves, presuming that human ingenuity is bound to find 'techno-fixes' that will conjure up cheap and painless solutions.

By contrast, a steadfast faith, in God's commitment and human cooperation working together as 'co-creators', can breathe life into the personal, ethical, political and technical responses we need to meet the challenges ahead. The Church of England has pledged itself to playing its full part in this great work before us all.



A bell is sounding (right)

Appendices

A. Acknowledgements

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<http://www.archbishopofcanterbury.org>

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Shrinking the Footprint - www.shrinkingthefootprint.org

Cathedrals and Church Buildings -

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Ethical Investment Advisory Group and policy statements -

<http://www.cofe.anglican.org/info/ethical/>

Anglican Communion, Ecumenical initiatives, campaigning organisations, projects by other Churches in the UK:

Alliance of Religion and Conservation and the 7-Year-Plan

programme - <http://www.arcworld.org>

Anglican Communion: Five Marks of Mission -

<http://www.aco.org/ministry/mission/fivemarks.cfm>

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Chartered Institution of Water and Environmental

Management: Faiths and Environment Network -

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Churches Together in Britain and Ireland: environmental action

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D. Extract from Ebor Lecture, York

York Minster, 25th March 2009

**Archbishop Dr Rowan Williams
'Renewing the Face of the Earth: Human Responsibility
and the Environment'**

"Some modern philosophers have spoken about the human face as the most potent sign of what it is that we can't master or exhaust in the life of a human other – a sign of the claim upon us of the other, the depths we can't sound but must respect. And while it is of course so ancient a metaphor to talk about the 'face' of the earth that we barely notice any longer that it is a metaphor, it does no harm to let some of these associations find their way into our thinking; because such associations resonate so strongly with a fundamental biblical insight into the nature of our relationship with the world we inhabit.

" 'The earth is the Lord's', says the 24th Psalm. In its context, this is primarily an assertion of God's glory and overall sovereignty. And it affirms a relation between God and the world that is independent of what we as human beings think about the world or do to the world. The world is in the hands of another. The earth we inhabit is more than we can get hold of in any one moment or even in the sum total of all the moments we spend with it. Its destiny is not bound only to human destiny, its story is not exhausted by the history of our particular culture or technology, or even by the history of the entire human race.

"We can't as humans oblige the environment to follow our agenda in all things, however much we can bend certain natural forces to our will; we can't control the weather system or the succession of the seasons. The world turns, and the tides move at the drawing of the moon. Human force is incapable of changing any of this. What is before me is a network of relations and interconnections in which the relation to me, or even to us collectively as human beings, is very far from the whole story. I may ignore this, but only at the cost of disaster. And it would be dangerously illusory to imagine that this material environment will adjust itself at all costs so as to maintain our relationship to it. If it is more than us and our relation with it, it can survive us; we are dispensable. But the earth remains the Lord's.

"And this language is used still more pointedly in a passage like Leviticus 25.23: we are foreign and temporary tenants on a soil that belongs to the Lord. We can never possess the land in which we live, so as to do what we like with it. In a brilliant recent monograph, the American Old Testament scholar, Ellen Davis, points out that the twenty fifth chapter of Leviticus is in fact a sustained argument about enslavement and alienation in a number of interconnected contexts. The people and the land alike belong to God – so that 'ownership' of a person within God's chosen community is anomalous in a similar way to ownership of the land.

“When the Israelite loses family property, he must live alongside members of his family as if he were a resident alien (25.35); but the reader is reminded that in relation to God, the entire community, settled by God of his own gratuitous gift in the land of Canaan, has the same status of resident aliens.

“And when there is no alternative for the impoverished person but to be sold into slavery, an Israelite buying such a slave must treat them as a hired servant; and if the purchaser is not an Israelite, there is an urgent obligation on the family to see that they are redeemed. Davis points out that the obligation to redeem the enslaved Israelite is connected by way of several verbal echoes with the obligation defined earlier of redeeming, buying back, family land alienated as a result of poverty (vv.24-28). The language of redemption applies both to the land and to the people; both are in God's hands, and thus the people called to imitate the holiness of God will be seeking to save both persons and property from being alienated for ever from their primary and defining relation to the God of the Exodus (Ellen Davis, Scripture, Culture and Agriculture <http://www.cambridge.org/catalogue/catalogue.asp?isbn=0521518342> , ch.5, esp. pp.90-94).

“A primary and defining relation: this is the core of a biblical ethic of responsibility for the environment. To understand that we and our environment are alike in the hands of God, so that neither can be possessed absolutely, is to see that the mysteriousness of the interior life of another person and the uncontrollable difference and resistance of the material world are connected. Both demand that we do not regard relationships centred upon us, upon our individual or group agendas, as the determining factor in how we approach persons or things. If, as this whole section of Leviticus assumes, God's people are called to reflect what God is like, to make God's holiness visible, then just or good action is action which reflects God's purpose of liberating persons and environment from possession and the exploitation that comes from it – liberating them in order that their "primary and defining relation" may be realised. Just action, towards people and environment, is letting created reality, both human and non-human, stand before God unhindered by attempts to control and dominate.”

E. Statement by College of Bishops

22 September 2009

The Church of England's College of Bishops has issued a statement responding to the challenge of climate change in the run-up to the United Nations Climate Change Conference in Copenhagen.

The full statement agreed at the annual College of Bishops in Oxford reads as follows:

“If a fire breaks out and spreads into thorn bushes so that it burns stocks of grain or standing grain or the whole field, the one who started the fire must make restitution (Exodus 22:6).

“As Christians we are called to love God, follow the path of Christ and love our neighbour as ourselves. From these aspects of Christian vocation and witness we derive an ethic and practice of care for God’s creation and action for justice and peace in safeguarding the environment on which all depend, which belongs to God, and which is in our care as faithful stewards and servants of God.

“As a Church we recognise the gravity of the ecological problems facing our world and the need to deal with them in ways that offer justice, hope and sustainable livelihood to the poor of the earth. We are committed in the spirit of the Christian faith to work with others, especially those of other faiths, for sustainable development – development that brings justice and decent living standards to the poor and marginalised, that uses wisely the resources of the earth, that safeguards the richness of God’s good earth for future generations.

“With less than four months to go before the UN Climate Change Summit in Copenhagen, in December 2009, this year’s Time for Creation provides an obvious occasion for the Church to join with others across Europe in prayerful reflection on those political decisions that need to be taken by governments to safeguard the integrity of God’s creation.

“Securing an agreement capable of limiting global warming to a maximum of two degrees Celsius above pre-industrial levels will require an extraordinary effort that is without precedent in global environmental politics. It will also require a radical change in mentality and awareness in society as a whole. Now more than ever the Church is called to demonstrate its visible commitment to care for the integrity of creation, by living simply and sustainably itself and by pressing governments to provide effective leadership internationally.”

“Energy saving toolkits launched on 11th June 2009 as part of the Church of England’s Shrinking the Footprint initiative provide a valuable new resource to assist the whole body of the Church to meet its stated ambition of reducing its environment footprint by 80 per cent by 2050. The launch this week of the Climate Justice Fund – a web-based tool that enables individuals, parishes and dioceses here in the UK to calculate their own carbon footprint and pay compensation for anything over their share – reminds us that important though mitigation is, our actions can’t begin and end there.”

“We have a responsibility to protect and assist those vulnerable communities that are already experiencing,

through no fault of their own, the devastating impacts of a changing climate. Leaving the world’s poor to sink or swim with their own meagre resources in the face of the threat posed by climate change is clearly morally unacceptable. That is why at its heart climate change is an issue of global justice.”

“These initiatives, together with the significant Church of England and Anglican Communion statements, and commitments already made by the General Synod, have been assembled by Theos, a Christian think tank, for presentation at the Copenhagen Conference and publication on the Shrinking the Footprint website.”

“Taken together, these efforts illustrate the Church’s understanding that responding to the challenge of climate change requires both changes in lifestyle and also financial compensation to those most affected. Whilst it will be for governments meeting in Copenhagen in December to agree an ambitious and deliverable successor to the Kyoto regime for global reductions in carbon emissions, we have a part to play by joining with others across the world in providing political leaders with an ambitious and compelling mandate to act justly and responsibly.”

Oxford, 16 September 2009

F. Anglican Communion Environmental Network

'The Hope We Share: A Vision For Copenhagen'

<http://acen.anglicancommunion.org/news/index.cfm/2009/10/7/The-Hope-We-Share-A-Vision-For-Copenhagen>

A Statement from the Anglican Communion Environmental Network

In preparation for the United Nations Framework Convention on Climate Change (UNFCCC) Conference of Parties (COP) meetings to be held in Copenhagen, Denmark in December, the Anglican Communion Environmental Network (ACEN) has issued a statement to Anglicans worldwide, to COP delegates, faith community representatives, observer organizations, and friends of creation.

Conferring by email, and using a draft text by Convener, Bishop George Browning, retired Bishop of Canberra and Goulburn in Australia, the network's nineteen provincial representatives considered and amended this three-page statement

http://acen.anglicancommunion.org/userfiles/File/copenhagen_ACEN.pdf seeking to address the moral consequences of climate change and to provoke UN delegates to combine hope with realism as they devise a political system which will take affect in 2012 when the Kyoto Protocol expires:

"We look to the Copenhagen conference with hope but also with realism ... there must be a desire on the part of every nation to do what they know they must, not because they are legally bound, but because they share a vision for a more just and sustainable future ... We pray that each nation will come to the conference wanting the highest level outcome; that demanding targets will be set, not in an attempt to discipline reluctant participants, or to give some preferential treatment which undermines the whole; but that a greater vision might be shared.

"The Anglican Community occupies a unique position globally in terms of affecting and suffering from climate change.

"From all points of the globe we point to the reality of climate change and to the very serious effect it is already having upon our people; from severe weather events, to prolonged droughts, major floods, loss of habitat and changing seasons.

“Our position is faith-based:

“Our faith and our ancestors have always taught us that the earth is our mother and deserves respect; we know that this respect has not been given. We know that like a mother the earth will continue to give its all to us. However, we also know that we are now demanding more than it is able to provide. Science confirms what we already know, our human footprint is changing the face of the earth and because we come from the earth, it is changing us too.

“Our statement is framed in the context of hope channeled through a positive vision. We have always known that “without a vision, the people perish”. The Copenhagen Conference can either produce a bland, minimalist set of non enforceable targets or it can sketch a vision to inspire the world and its peoples. Leaders lead, please . . . do not let us down.”

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Apologies are tendered for any inadvertent errors, omissions, misattributions or misunderstandings, all of which are the responsibility of Brian Cuthbertson.

It is hoped the reader may excuse a few instances where a quotation included in this document makes reference to 'man' or 'mankind' (rather than 'human(kind)'), in a sense clearly denoting the species rather than either gender.

CHURCH AND EARTH 2009-2016

**The Church of England's Seven-Year Plan
on Climate Change and the Environment**

October 2009

